

## **The Great Leap Forward**

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**Excerpted and adapted from a *shiur* by Dayan Yosef Greenwald**

[https://baishavaad.org/wp-content/uploads/2024/02/SH74\\_09\\_Ki\\_Sisa\\_Is\\_Purim\\_Katan\\_Just\\_A\\_Rehearsal-1.mp3](https://baishavaad.org/wp-content/uploads/2024/02/SH74_09_Ki_Sisa_Is_Purim_Katan_Just_A_Rehearsal-1.mp3)

The Mishnah (Megillah 6b) says that in a leap year like this one, there are no differences between Adar Rishon and Adar Sheini other than *mikra megillah* and *matanos la'evyonim*. The Gemara records a *machlokes* whether these mitzvos are performed in Adar Rishon or Adar Sheini, and the accepted halacha is that Purim is celebrated with them in Adar Sheini. Although the mitzvos of Purim are only performed in one of the two months, it seems that the fourteenth and fifteenth of both months are imbued with the special character and *kedushah* of Purim, so one may not fast or eulogize on any of those days.

We see from the Mishnah that the mitzvos of Purim can be performed on one day while another day has the *kedushas hayom* of Purim: In certain cases, the megillah was read a few days before Purim, but some of the other halachos, like the *issur* to fast and eulogize, still applied on the regular days of Purim. Similarly, on a Purim Meshulash (when Purim falls on Friday), Jews in Yerushalayim read the megillah and give *matanos la'evyonim* on Friday, and they eat the *seudah* and give *mishlo'ach manos* on Sunday, but both Friday and Shabbos have *kedushas hayom* of Purim, and *al hanisim* is recited on Shabbos.

Just as the days of Purim Katan contain elements of Purim, Adar Rishon, too, has the status of Adar, and that is reflected in halacha: Although a bar mitzvah is celebrated in Adar Sheini, *poskim* disagree about which Adar a *yahrzeit* should be observed in, and some say to do it in both.