



## Halachah Guide: The Month of Adar Rishon

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5784 is a Leap Year, with two months of Adar. This generates certain calendar quirks, which we will discuss here.

### Yahrtzeits

#### **If someone dies in Adar in a normal year, when is the yahrtzeit observed during a leap year?**

Most Ashkenazi authorities recommend saying kaddish in Adar I, and one who fasts for a yahrtzeit should fast in Adar I as well. The reasons for this include:

1. We do not delay performance of a mitzvah;
2. Kaddish and fasting provide merit and protection, so they should be done earlier;
3. Those who fast on Moshe Rabbeinu's yahrtzeit (7 Adar) do so in Adar I.

Other authorities contend that one should observe the yahrtzeit in both months of Adar, out of doubt. However, priority for leading davening in Adar II would go to someone observing an actual Adar II yahrtzeit.

One who has already established a practice of observing a yahrtzeit in either Adar, or both, should not change it without *hatarat nedarim*.

#### **Normally, Adar has 29 days. In a leap year, the first Adar has 30 days. If someone passes away on 30 Adar I (March 10 this year), when is the yahrtzeit observed during normal years?**

Here are three ways to look at how to observe this yahrtzeit:

- (1) 30 Adar I is the first day of Rosh Chodesh Adar II, and Adar II is the "normal" month of Adar, so the yahrtzeit in a normal year is observed on the first day of Rosh Chodesh Adar.
- (2) Since there is no 30 Adar in a normal year, there is no actual yahrtzeit in such a year. However, in order to observe some yahrtzeit, one should adopt the first day of Rosh Chodesh Adar, since it is a "Rosh Chodesh Adar", like the actual day of death.
- (3) The person who passed away lived through the first 29 days of Adar. Therefore, the yahrtzeit should be observed after Adar, on Rosh Chodesh Nisan.

One who has a minhag should follow it; one who does not have a minhag should observe the yahrtzeit on the first day of Rosh Chodesh Adar in years that have only one Adar.

### Purim Katan

In a leap year, Purim is observed on the 14<sup>th</sup> of the second Adar, with Shushan Purim on the following day. The 14<sup>th</sup> and 15<sup>th</sup> days of the first Adar (Feb. 23 and 24 this year) are observed as Purim Katan. On both days of Purim Katan, we do not recite Tachanun, *Laminatzeiach* or *Kel Erech Apayim* in davening. Some hold a special "Purim Seudah" on the first day of Purim Katan. Some even send *mishloach manot* that day, but this is not a halachic requirement. We do not recite *Al haNisim*.

### Ul'chapat Pasha

In the musaf amidah of Rosh Chodesh we make a series of requests – for life, peace, etc. In early siddurim, this series of requests included a request "*ul'chapat pasha*" ["and for atonement of sin"] on every Rosh Chodesh, possibly because we bring a special sin offering in the Beit HaMikdash on Rosh Chodesh.

In our communities, "*ul'chapat pasha*" is included only during leap years. Some suggest that it was removed from the liturgy of normal years so that the normal Rosh Chodesh amidah would contain twelve requests, parallel to the year's normal twelve months, and in a year with a leap month we would add a thirteenth. Others suggest that this request was kept only for leap years in order to request atonement for the rabbinic court which added a month to the year, in case they erred in their calculations. Our practice is to add *ul'chapat pasha* through Rosh Chodesh Adar II (inclusive), and then stop.