

if the conjunction was after 12 o'clock, when it is called מולד סניל *Senile Moled*. This removal is expressed by the term י"ח (eighteen) referring to the 18 hours which affect it, and is remembered by the further phrase or *Siman*, מולד קודם חצות כשר אחר חצות כשל וחצות כאחר חצות, *Exigent Removal* has been instituted to avoid the inconvenience and impropriety of two festivals being celebrated, the one immediately after the other. And yet this is not always avoidable. Thus, if Passover fall on Sunday, it immediately follows on the weekly Sabbath; and if it fall on Saturday, then Pentecost will fall on Sunday and immediately succeed the weekly Sabbath. Occasionally, there obtains a removal produced by a combination of the above two, which we may call *Combined Removal*, and further distinguished as first *single* and second *double*. *Single Combined Removal* means that the festival is deferred one day only, whereas *Double Combined Removal* means that the festival has been removed for a longer period. Abudaram in his lucid treatise gives examples* which illustrate the above distinctions. For the first kind, let us suppose the Moled of Tishree had not taken place before Sunday noon; then, while Planetary Removal would require Rosh Hashanah to be deferred, because it was after י"ז or eighteen hours, *Exigent Removal* would also require that it should be deferred a day, since it cannot be celebrated on a Sunday, כ"א אדר ר"ה, as it would immediately succeed the weekly Sabbath. Thus, the *Siman* בטר רקסט conveys that in the year following a Bissextile, if the conjunction had not been concluded on the second ב day of the week before the 15th טו hour and 589th חקסט *hlek*, the feast is deferred till the following day, Tuesday. *Double Combined Removal* is thus exemplified. If the conjunction should not have taken place until Saturday afternoon, then Planetary Removal defers the celebration of Rosh Hashanah till the following day, it having taken place after י"ז eighteen hours. But as this day, Sunday, would immediately follow the weekly Sabbath, the festival is deferred one day longer,—thus the *Siman* בטרר. This denotes, that if in a common year, the *Moled* be on the third day or Tuesday כ, not before the 9th hour ט, and 204 דר *helakim*, the celebration is deferred till Thursday the 5th day—This, however, is not of frequent occurrence. We now proceed to add some rules more or less dependent upon the above, which it is useful to know, and are, as usual, conveyed by *Simanim*.

אט בם גא דא דא וט

This remarkably ingenious *Siman* (see Shulchan Aruch, ch. 428, 93) is merely a combination of the first and last six letters of the Hebrew Alphabet, the first, א, being joined with the last, ז; the second, ב, with the last but one, ש, &c. As the letters are also numerical, they are enabled to show, in the present *Siman*, the days of the week on which the festivals of the year occur, in connection

* The reader is especially referred, however, to Maimonides' *Kidoosh Hahodesh*.