

PIRCHEI SHOSHANIM SHULCHAN ARUCH LEARNING PROJECT

# Hilchos Niddah

## Shiur 1

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## INTRODUCTION

*How does a woman become Niddah?*

### Types of bleeding

The Torah states (*Vayikra* 15, 19): “When a woman has a flow, blood flowing in her flesh, seven days she will be in her status of *Niddah*”.

What kind of bleeding is the Torah referring to? (Her menstruation or another bleeding?)

In another verse (*Vayikra* 20, 18), the Torah describes the punishment which befalls a man who has a forbidden relation with a woman while she is *Niddah* and says: “And a man who will lie with a menstruating woman, and reveal her nakedness, her source he penetrated, and she has revealed the source (*Mekor*) of her blood, they both will be cut off from among their people.

### Common Terms

*Mekor* means the uterus and therefore our sages learnt that only blood discharged from the uterus renders the woman *Niddah*. From this last verse, *chaza”l* inferred also that not all types of blood make the woman *Niddah*, but only five types of blood (as will be explained in *Simon* 188).

The expression signifies that According to the Torah, only when a woman experiences a *Hargasha*-feeling of the bleeding *bivvara* , lit. “in her flesh”, she becomes *Temea*, impure (see *Simon* 183).

## Impurity

The Torah states that the *Niddah* remains impure for seven days which means that, if for example she starts bleeding on Sunday, she won't be able to get rid of the *tuma*, impurity, until after the *Shabbos*. On *Motsaei Shabbos* she will be able to immerse herself in a *Mikva* and becoming pure and permissible to her husband. This is true either if the bleeding stopped since Sunday or if she continued bleeding into the *Shabbos*, given that by *Shabbos*'s end she has finished bleeding, in both cases she will be able to be *Tovel*, go into the *Mikva*, on *Motsaei Shabbos* and not before.

- a) Let's note that in order to be *Tovel* on the eighth night; we must be absolutely certain that this woman saw *Niddah* blood from the first day. However, if the blood of the first day was *Dam Tobar* (any blood but the five which render her *Temea*), then this woman only became *Niddah* on the second day when she experiences a discharge of *Tamei* blood on the second day, thus postponing the earliest time of the *Tevila* to the ninth night.
- b) In the case of a woman bleeding the whole week from Sunday to *Shabbos*, if the first appearance of *Dam Niddah* will be on Sunday, day 1, she'll finish her seven days of *Niddah* status the following *Shabbos*, day 7, and will therefore be authorized to be *Tovel* on *Motsaei Shabbos*, day 8. However, if during the entire week the blood was not one of the five types of *Tamei* blood, and she first saw *Dam Tamei* on *Shabbos*, a seemingly day 7, in that case, the seven day *Niddah* period starts only on that *Shabbos*, since we only start counting upon seeing *Dam Tamei* and not *Dam Tobar*, and will extend until the following Friday, allowing her therefore to proceed with her *Tevila* that Friday night (*Shabbos*).

## Zava

In the next passage, the Torah (*Vayikra* 15, 25-30) teaches the laws of the **Zava**. The *Zava*, the one who is bleeding irregularly, also becomes *Temea* through a flow of blood from the **Mekor** but her impurity is somewhat different. Aside from differences in the strictness of the impurity, the **timing** is also not the same as for the *Niddah*.

### Dam Zava for 1 day

If a woman sees blood which makes her a *Zava* for one day (i.e. Sunday), she has the status of *Zava Ketana*, short *Zava*. Given that when the next day (Monday), day 2, starts she has completely stopped bleeding, she will have to be *Shomeret Yom keneged Yom*, one who observes a day free of bleeding. She will have to ascertain (Through a *Bedika*, checking, see *Simon* 196) that she is not experiencing any bleeding on the following day (Monday), she will then be able to purify herself.

- a) In addition, using the principle of *Miktsas haYom keKulo*, part of the day is considered as the entire day, she will be authorized to be *Tovel* on the morning of the next day (Monday morning) immediately after her *Bedika*. This part of the day being *beTabara*, in a state of purity, is considered as if the entire day passed *beTabara*, allowing her to *Tovel*.
- b) However, she is not authorized to touch *Trumah* nor have relations with her husband before the night. We are afraid that she might see *Dam* again this day, thus invalidating retroactively the *Tevila*. We do not say that she became *Tehora* at the time of her *Tevila* and then *Temea* again when she restarted bleeding, in which case she was actually *Tehora* in between. Instead we say that, since the right to be *Tovel* before the night (before Monday night) is based on the principle of *Miktsas haYom keKulo*, once she saw *Dam* again this very day, we realize that the hour of *Tabara* didn't reflect on the entire day, therefore invalidating the rule. She would then have been *Temea* at the time of the relations, transgressing a *karet* prohibition.

### **Dam Zava for 2 days**

If the woman has a discharge of *Dam Ziva* for two days (Sunday and Monday), she still remains a *Zava Ketana*. As explained before, given that she stopped bleeding by the end of the 2<sup>nd</sup> day (Monday afternoon), she'll be *shomeret yom keneged yom* on the day 3 (Tuesday). Following the *Bedika* (Tuesday morning) she will be able to be *Tovel* using the principle of *Miktsas haYom keKulo*.

### **Dam Zava for 3 or more days**

When the *Ziva* discharge carries on for three days or more (Sunday, Monday and Tuesday), the woman gets the status of *Ziva Gedola* - long *Zava*. In order to become *Tehora* she will need to be clean for seven days: the *Shiva Nekiim*.

- a) These days must be consecutive, with no bleeding at all during that time.
- b) Following the *Bedika* of the seventh day, she'll be *Tovel* but will still have to refrain from any contact with *Terouma* or with her husband till the night (beginning of day 8). (We will discuss the laws of the *Zava Gedola* in length in *Simon* 196 and 197.)

## Determining between Dam Niddah and Dam Zava

*What type of blood is considered Dam Niddah and which is considered Dam Ziva?*

### Rambam

The *Rambam* holds that when a woman experiences the first discharge of her life she becomes a *Niddah*. From the day of the first bleeding, we start computing a period of seven days followed by a period of eleven days, followed by a period of seven days followed by a period of eleven days and so on...

These periods are computed whether she experiences another discharge or not:

- a) The seven day period is called *Yemei Niddah* (the days of Niddah)
- b) The eleven days period is called *Yemei Ziva*. Any blood discharged during the seven days period is *Dam Niddah* making her a *Niddah*. Any discharge during the eleven days period is *Dam Ziva* making her a *Zava Ketana* if she sees for one or two days only, and a *Zava Gedola* if she sees three days or more.

### Rov HaPoskim

The opinion of the majority of the other *Poskim* is that whenever a woman experiences a discharge she becomes a *Niddah*. Any blood coming in the next seven days is *Dam Niddah*. Any blood discharged during the following eleven days (that is, between day 9 and day 18) is *Dam Ziva*. Any blood coming after that (i.e. from the nineteenth day and on) will be again considered *Dam Niddah*. According to this last opinion, a woman only becomes a *Zava* if she will experience two bleedings within a short period of time (less than eighteen days).

We have already mentioned earlier that it is important to ascertain that the *Dam Niddah* is really *Tamei* in order to allow the woman to be *Tovel* after seven days from the onset of the discharge.

In addition, one may confuse *Yemei Niddah* with *Yemei Ziva*:

- a) If a woman has a discharge for three days, she might think that this is blood from the seven days period making her a *Niddah* -
- b) While in fact she has attained the more stringent status of a *Zava* because it really came during the eleven days period of *Dam Ziva* !

## Additional Procedures

To avoid any mistake, the Gemara tells us, in *Niddah* 66A, that *Rebbi* instituted in places where people weren't learned, i.e. where there was no *Bnei Torah*; the following procedures to be implemented:

1. For a one day discharge (i.e. *Dam Ziva*), the woman will have to wait the usual seven days period of the *Niddah* before being allowed to purify herself. [If this one day discharge was *Dam Ziva*, she could really be *Tovel* the following day, but she must take in consideration that it might be *Dam Niddah* requiring therefore a seven days wait.]
2. For a two-day discharge, the woman has to wait eight days (the seven days *Niddah* period starting on the second day) to purify herself. [We take into account that the blood of day 1 may be *Dam Ziva* (on day 11), and day 2 of the discharge is actually the first of her becoming a *Niddah*. Alternatively, we suspect that the blood of the first day is *Dam tobar* (not from the five *Tamei* bloods). In this case she only became *Tamei* and *Niddah* on the second day.]
3. For a three-day discharge, she must observe *shiva nekiim* (a seven clean days period) before purifying herself. [If part or all of the bleeding occurred during the *Yemei Niddah* she could be *Tovel* already at the end of seven days, but we must take in consideration that all these three days were during the *Yemei Ziva* giving her the status of *Zava Gedola*.]

## Halacha Imaaseh

At a later time, the universally accepted ruling became: Any minute bleeding requires *shiva nekiim*, a seven clean days waiting period. The *rishonim* give two reasons for this stringency.

1. To *avoid any confusion* with the case of a woman seeing a tiny amount of blood during the *shiva nekiim* which requires starting them over.
2. We suspect that the blood that was discovered today actually came during the previous three days, a 1/3 the day before yesterday, a 1/3 yesterday, and a 1/3 today. In addition, we say that these were days of *Yemei Ziva* rendering her a *Zava Gedola* and requiring *Shiva Nekiim*.