

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 discharge and the discharge will be blood in her body, seven days she will be (her status) a 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.”

Mekor means the uterus and therefore our sages learned that only blood discharged from the uterus renders the woman *Niddah*. From this last verse, the Sages also inferred 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 *Motasei Shabbos* she will be able to immerse herself in a *Mikva* and thus 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*, it's assumed 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.

Let's note that in order to be *Tovel* (go to the *Mikva*) 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 except the five types which renders her *Temea*), then this woman only becomes a *Niddah* on the second day. The second day is when she experienced a discharge of *Tamei* blood, thus postponing the earliest time of the *Tevila* to the ninth night.

In the case of a woman bleeding the whole week from Sunday to *Shabbos*, if the first appearance of *Dam Niddah* is 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 the count 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.

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*.

However, she is not authorized to touch *Truma* 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 remain a *Zava Ketana*. As explained before, given that she stopped bleeding by the end of the day 2 (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*. These days must be consecutive, with no bleeding at all during that time. Following the *Bedika* of the seventh day, she'll be *Tovel* but will still have to refrain from any contact with *Truma* 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. The seven days period is called *Yemei Niddah*, (the days of Niddah), 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*. 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* 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*.

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 in 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.]

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3. For a three day discharge, she must observe a (seven clean days period) -*shiva nekiim* 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 l'maaseh

At a later time, the universally accepted ruling became: Any minute bleeding requires *shiva nekiim*, a seven clean days waiting period. The *risbonim* 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*.