

THE CODE OF JEWISH FAMILY PURITY

A Condensation of the Nidah Laws
In An Abridged Form

By

RABBI ELIJOHU BLASZ

Central Office of Orthodoxy



(Revised)

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This booklet contains the elementary laws of Family Purity; it is also a guide from which a woman may learn when to ask a rabbi a shaaloh (religious inquiry). Although the booklet attempts to give a fairly thorough guide for every day practice of the Nidah laws, it is, nevertheless, a condensation and should be regarded as such. The complete body of Nidah laws is very lengthy, and the subject matter is very complicated.

It is therefore very important that the slightest doubt about any law be referred to a competent rabbi. Comparing cases in these matters may be very misleading, because numerous factors of these highly complex laws, some of which are obscure even to a knowledgeable layman, affect their application to any given individual situation.

In order to remember the material presented here, it is imperative to review this booklet periodically. In addition to this, it is advisable to attend classes on the subject. In this manner, a more thorough understanding of the laws will be achieved. Such classes for both brides and married women, are conducted by competent teachers in many communities.

Your local rabbi may be able to advise you whether such a course is given in your neighborhood. If there is none as yet, it is important that one be organized.

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ולע"נ גרשון בן יעקב בן ציון

**Foreword to
The Newly Revised Edition**

This booklet on the laws of Nidah was originally published fifty years ago in Hungary by the Central Office of Orthodoxy, under the personal supervision and editing of three prominent rabbis: Rabbi Shulem Wieder (Nyiregyhaz), Rabbi Menachem Pollack (Serencs), Rabbi Jacob Jungreiss (Nyirmada). It was widely accepted and distributed in Hungary and subsequently reprinted a number of times in America.

An urgent need has now arisen for a similar work in English for the benefit of those who find it difficult to read the booklets available in Hebrew and Yiddish. A translation of the aforementioned booklet, approved by competent rabbis, was felt to be the most suitable for this purpose. I, therefore, spared neither money nor effort to have such a translation made.

The work has gone through much revision. The accuracy of the translation was closely checked by Rabbi L. Blum and Rabbi Ch. L. Katz, to make sure that no changes in meaning have resulted through translation.

The introduction has been shortened and the wording rearranged to avoid awkward phraseology. The basic text, for the most part,

has remained the same, except for some changes and additions deemed necessary by the aforementioned rabbis, mainly for the sake of clarity. I have received letters of commendation for this newly revised edition from a number of distinguished rabbis.

My heartfelt thanks and gratitude are hereby extended to all who have taken part in this truly important work. May the Al-mighty bless them all with the manifold blessings of the Torah.

Rabbi Michel Neuman

* * * *

Friday, fifth day of Chanukah, 5729

Greetings:

Yesterday I came across a copy of the booklet, "Code of Jewish Family Purity," composed by Rabbi Elijohu Blas. I was delighted with all of its contents. Please send me a number of copies if possible.

With great thanks,

Shlomo Baumgarten
Rabbi of K'hal Yereim
196 Lordship Rd.
London, N.16
(Translated from Hebrew)

PREFACE

11

The authors have endeavored to fulfill the sacred mission delegated them by the Rabbinical Council — to provide a clear condensation of the religious laws pertaining to the purity of marital life. We believe that such a condensation will help eliminate the grievous sins that stem mainly from ignorance of the laws of Nidah — an ignorance that hurls many of our faithful brothers and sisters into a whirlpool of sin and contaminates their children with an indelible impurity.

With G-d's help, our sacred endeavor will surely succeed, and with the cooperation of the rabbis in all localities, we hope shortly to reach our goal of making every bride and groom thoroughly familiar with the contents of this booklet. Only by periodically rereading it throughout their married life, can they be sure that their union will be undisturbed by the grave consequences of Nidah sins for themselves and their offspring.

We hope that all rabbis cooperate by persuading all engaged couples to study this booklet. Moreover, it is advisable for rabbis to test couples on their knowledge of its contents, and make presentation of a certificate attesting to this knowledge a prerequisite to their marriage ceremony.

Preface

May the blessing of G-d accompany our booklet in the fulfillment of its mission. We can then hope that the tragedies constantly befalling our people will cease, for we are aware that our sufferings are brought upon us by our sins and that the elimination thereof will bring peace.

May Heavenly mercy call a halt to our miseries and may our purified attitudes and renewed moral vigor merit for us the day when the sounds of grief and fear in Jewish households will be transformed into undisturbed happiness and grateful songs of pure joy wafting towards heaven.

INTRODUCTION

The commandments concerning marital purity are based on a lofty concept that seeks to elevate man to his highest spiritual and idealistic potential. "Sanctify yourself so that you may be holy, for I am your G-d" (Leviticus 20:7). This is the goal of Jewish morality and the basis for marital laws. Make yourself holy; rise above the morass of animal instincts; discipline your desires by setting boundaries that may not be trespassed. Then you will ascend from the lowly level of the animal to the exalted standard of man, as he was truly meant to be. Sanctify yourself! Strive for summits of idealism so that your married life may be a holy harmony of earthly purity and heavenly blessing.

The world acknowledges the truth, however reluctantly. It is universally recognized that there is a special, unique relationship in a Jewish family. The closeness and devotion of the members of a Jewish family to one another are proverbial, its high standard of morality and fidelity are accepted as a matter of course, the mutual loyalty and self-sacrifice of its members are regarded as natural.

Could such an exemplary family life be a sheer coincidence? Certainly not! Without a doubt, this ideal has been attained solely as the result of our unique G-d-given laws of marriage and family purity. It is our practice of these laws

that makes us different from other cultures that pay lip service to the same high goals of truly moral behavior and pure faithful marriage. They do not have our Torah guidelines, however, and consequently have never succeeded in making these ideals the norm of people's lives.

If we need further proof that our marriage laws are the foundation of our unusual record in the area of man-woman relationships, just consider the hapless condition of the present generation of Jews who have abandoned their heritage and flout the marriage laws. Is the percentage of happy, creative, meaningful marriages greater among them than among the rest of the population? Are they immune to the decadence and confusion, high rate of infidelity, divorce, and promiscuity that afflicts most of the world? Do they not suffer from the common problems of open or concealed distrust between husband and wife, and hopeless acceptance of unchaste conduct in their children?

Objective consideration of large numbers of observant couples, on the other hand, serves only to prove our contention. We are not blind and unrealistic. It is true that religious families have their share of problems and troubles. Not every marriage is as it should be; children do not always follow the wishes of even the best of parents. But the percentage of contented,

faithful couples, of people who normally maintain the highest standards of personal morality, is so high compared to others, that it definitely represents something basically different in their lives. That something is of course, the gracious gift our Creator, in His kindness, has bestowed upon us; the gift of the Jewish marriage laws.

The tremendous importance of the religious laws governing marital life can best be appreciated by an understanding of the severe punishment assigned to their violators — “Kores” (Leviticus 20:18). This punishment is reserved for such cardinal sins as incest and the violation of the Yom Kippur fast. This awesome, frightening punishment cuts off the sinner’s soul from the immortality enjoyed by other souls and cuts off from life the generations conceived in sin.

The soul is a pure ray of spiritual light emanating from G-d, a Divine spark which gives life to the human form. The soul is a spark of the Al-mighty, an immortal heavenly breath which the Creator Himself breathed into man. Its mission on earth is to ennoble the body, control its animal instincts, and uplift man morally and spiritually. The soul is a holy, heavenly flame with but one desire — to return, at the conclusion of its earthly mission, to its

Creator, the source of its life, and to take its deserved place in the glorious kingdom of immortality.

What would parents not do to provide their children with physical, mental, and spiritual health? What sacrifices would they not be willing to endure to assure their child the physical and moral fiber that will enable him to fight impurity and evil; that will help him find happiness in an ideal religious life?

The slight sacrifice and discomfort which may possibly be experienced through adherence to these Divine laws fade away into absolute insignificance when we consider what is attained — the well-being, purity and peace of mind for ourselves and our children.

Such an exalted purpose demands strict adherence to every detail of the law. With our understanding of the Nidah laws as Divine commandments guiding us to spiritual fulfillment rather than laws of hygiene, we realize that no excuse for their neglect is valid. There are many who still retain a spark of commitment to Judaism, who would refuse to violate the Yom Kippur fast for all the riches in the world. Yet they are lax in their observance of the Jewish marital laws and they rationalize their laxity by claiming loyalty to what they mistakenly consider the only goal of these rules. "In the

olden days," they say, "that was the only way to keep clean, but today we can keep clean without all the bother of a ritual bath and 'clean days'." This is a ridiculous argument denoting, if not willful denial of the Divine nature of the Torah and its laws, at least abject ignorance of the true meaning of this wonderful program for a happy marriage. Should a woman observe the prescribed period of separation and even count the required number of clean days, but fail to immerse herself in a ritual bath, she is still impure. A hundred baths anywhere but in a Mikvoh cannot wash away her menstrual uncleanness; she is still a Nidah and invites upon herself the gravest of all punishments.

In their error, however, such misguided people have touched upon one important truth. The health aspect of these laws has long been recognized by leading medical authorities, who have hailed the precise observance of these laws as physically beneficial to both parents and children. "The Nidah laws of the Holy Scripture are in perfect harmony with hygiene. Strict observance of these rules prevents the very frequent female sicknesses, makes the children of religious parents immune to certain diseases and accounts for their inherent intelligence and spiritual superiority." (Social-hygiene der Juden, von Dr. Nossig).

Such health benefits are to be expected from the commandments of a "Perfect Torah" whose every law improves man's body as well as his soul. But these are only fringe benefits and by no means the principal purpose of the laws. It is a fatal error to think of our Holy Torah as nothing more than a medical book.

Dear husbands and wives, you who have as yet failed to observe our holy marital laws properly must probe the depths of your hearts and return to the life-giving spring of our Divine Law. Do not hesitate because of fear that all is lost, your efforts in vain, your sins beyond forgiveness. Nothing is further from the truth! Our merciful Creator welcomes any repentant soul and graciously grants His children an opportunity to atone for their past sins and to conduct a life of refined deeds so that they become worthy of His forgiveness. Let no one hesitate because of timidity or fear of his neighbor's mockery. With a proudly raised head, let them enter, with joy, the eternally redeeming and encouraging way of faith and observance of the Holy Torah.

Jewish husbands and wives! Never forget this basic Divine commandment. If there is a spark of religion in your heart, resolve to observe the laws of marital purity conscientiously. We must

observe these laws because they have been ordained by G-d, because they are His will, not only because of their medical or emotional benefits. Although adherence to them may sometimes be difficult and frustrating, we must bear present sacrifices for future benefit. No matter what, it is our sacred obligation to serve Him by obeying His laws. Who can measure the rewards He can shower on His faithful children? May we, by our strict observance of the laws on these pages, merit one of the greatest of human blessings; building the kind of Jewish home our Sages call "an everlasting edifice," "a miniature house of worship." Our merciful Father, Who gave us His magnificent Torah will reward you with His blessing for your prosperity, happiness, and long life. He will bless you, your children, your children's children, and all future generations.

* * *

NIDAH

The prohibition of Nidah is under the awesome punishment of “Kores” (see Introduction), for both the man and the woman, regardless of whether she is single or married.

This booklet is a condensation of the laws concerning the relationship between husband and wife.

Chapter 1

Bleeding

1. When a woman experiences uterine bleeding, either during her regular monthly menstrual period or at any other time (also when pregnant, nursing, or after her menopause), no matter what caused the bleeding, she is a **Nidah** and is ritually unclean. (As a rule, any vaginal bleeding is assumed to have originated from the uterus. If there is any doubt, a competent Orthodox rabbi must be consulted.) She and her husband must observe the rules of separation prescribed in Chapter 8. This separation commences from the moment she becomes a Nidah and lasts until after the entire period of bleeding, “donning white,” the “clean days,” and the **Tviloh** — immersion in a Mikvah — as explained further.

2. Regardless of whether she experiences the bleeding in the usual manner, namely through feeling the opening of the womb or through

some other sensation, or even if she experiences it without any sensation at all, she is a Nidah. Even if she finds the tiniest drop of blood on the examination cloth after examining herself internally, she is likewise a Nidah. Similarly, if she notices certain stains on her garments, undergarments or bed linen, etc. (see par. 4), she becomes a Nidah.

Color of the blood.

3. Even if the blood is not red but is reddish or blackish, she is, nevertheless, definitely a Nidah. If she is sure that the discharge is white, then she is considered clean. If any other color is found, or if hairlike, dustlike or other forms of particles are found on the examination cloth, it must be shown to a competent Orthodox rabbi. If there is reason to believe that the blood may have come from someplace other than the womb (e.g. if she has a wound that is known to bleed) or if she found blood in her urine, a competent rabbi must be consulted.

If a stain is found

4. If a woman finds a reddish, blackish, brownish or dark yellow stain at any time — no matter how small — on her body, dress, undergarments or on any part of her bedding or sheets, etc. (even if she immediately examined herself and found that she was clean), she must immediately consult a rabbi with her shaaloh (question).

Feeling the opening of the womb

5. When a woman experiences a sensation in her womb similar to that which she feels at the onset of her period, she must, at once, examine herself thoroughly by inserting a soft, clean, white cotton cloth into her vagina as deeply as possible, moving it to and fro into all sides, corners and crevices, and then taking it out and examining it. If a reddish or blackish stain of even the smallest size is found on this cloth, she is definitely a Nidah. If, however, she found the discharge to be completely white, she is still clean. If she failed to examine herself immediately, or if she found any other color, she must consult a rabbi with a shaaloh. If she found nothing on the cloth, she is a Nidah. Nevertheless, a rabbi should be consulted, especially if she often has a white discharge or if hairlike or dustlike particles were found. A pregnant woman, however, after the third month of pregnancy, or a nursing mother, who had the above-mentioned sensation, and after a thorough examination found nothing on the examination cloth, is clean.

6. Any woman (even one who is pregnant, lactating, or elderly) who undergoes an internal examination in which the doctor inserts an instrument into her vagina, must consult a rabbi with a shaaloh. (The woman should prepare an

examination cloth beforehand in order to check herself immediately after the doctor's examination. If possible, she should also examine the instrument. Even though she found herself clean, she must consult a rabbi. It is, therefore, advisable that such examinations, if needed, be performed at the end of her period, before the start of the clean days.)

Bleeding during intercourse

7. If a woman senses bleeding during intercourse, she must immediately tell her husband so that he should not separate from her in the usual manner, but only in the special manner prescribed for such an instance (see *Kitzur Shulchan Aruch*, Code of Jewish Law, Chapter 156, par. 3). Such a case, or if bleeding occurred soon after intercourse, may lead to grave consequences, it is therefore urgent to consult a rabbi as soon as possible so that through his guidance any problems can be avoided. (Regarding a virgin bride, however, see Chapter 6, par. 9.)

7a. If a woman tells her husband that she has become a Nidah and later tells him that, in fact, she is still clean, or if she dons a garment reserved for wear during her unclean period (see Ch. 8, par. 13) (even if she knows herself to be clean, but she did it for a joke or for any other reason), she is considered a Nidah and is

prohibited to her husband. They must, however, clarify their shaaloh by a rabbi because there are many complexities involved.

ATTENTION!

Should a woman be unsure about any detail mentioned in this book, or should she have any question regarding any other situation which might arise, she (or her husband) must consult a competent Orthodox rabbi. No one else may be relied upon for advice or decisions in these matters. Even if it concerns a question previously referred to a rabbi, it should be asked again, unless the rabbi expressly stated that his decision in this matter may be taken on a permanent basis.

In case of doubt whether a woman has become a Nidah, all the rules of separation delineated in Chapter 8 must be followed until the rabbi renders his decision.

* * *

Please Note!

The only examination that should be preceded by washing, is the one done at the beginning of "donning the white" (Chapter 2, Par. 4).

All other examinations must be done expressly without washing.

DONNING THE WHITE AND THE EXAMINATION AT THE START OF THE CLEAN DAYS

The Day of Donning White

1. When a woman becomes a Nidah — whether as a result of her monthly period, or because she found something on the examination cloth, or because she found a stain (Chapter 1, par. 4), or for any other reason — she must wait at least until the fifth day before she can “don the white.” (“Donning the white” in addition to its literal meaning, is a term used to indicate the entire required procedure which takes place prior to beginning the observance of the clean days, as outlined in the following paragraphs.) During these initial five days, it is useless to bother with examinations, because even if she initially found only one drop of blood and no more, she must, nevertheless, wait these five days before donning white. It is important to keep in mind that, in matters of Jewish law, the night is considered part of the following day. Therefore, if, for example, she becomes a Nidah on Saturday night or on Sunday while it is still day, her fifth day is Thursday. On that day, if her staining has ceased completely, she may “don the white” towards evening before sundown.

2. If she examined herself on the fifth day before evening and did not find herself clean, she must postpone the donning of white until the day she finds herself perfectly clean. If she has any doubt about the color on the examination cloth, she should show it to a qualified rabbi. Should this be impossible, she should do as stated in Chap. 3, par. 7 or postpone donning the white until the day she finds herself perfectly clean, as above.

The examination and its proper time

3. This "donning the white" examination is a most important and decisive procedure, which determines a woman's readiness to commence counting the clean days. It therefore demands conscientious attention and extreme care. Furthermore, if this procedure is not properly performed, all subsequent counting of clean days is **null and void**, and the counting must be restarted after proper examination.

The examination should be made shortly before sunset. She can ascertain the time of sunset according to the candle-lighting time for Erev Shabbos (Friday) of that week. She should first clarify how many minutes before sunset it is the local custom to light candles. (Then add the same number of minutes to the candle-lighting time to arrive at the time of sunset.)

On Friday and the day before Yom Tov, the examination should be performed before candle-lighting. However, if she forgot to examine herself or if the examination cloth was not perfectly clean, she is permitted to try to don the white even after she lit candles, but only according to the laws of donning the white on Shabbos, and only up to the time it is still permitted to don the white (see pars. 5, 6, 7).

The manner of the examination

4. The examination must be made in the following manner. She must prepare a piece of linen or cotton cloth (approximately 3" x 3" or 8 cm x 8 cm or slightly larger). This cloth must be completely white and washed completely clean, not new or coarse, but used, soft, and laundered well. Nothing else may be used without first asking a rabbi. (Before every examination, she should examine the cloth carefully to make sure that it is completely clean.)

Before the examination, the lower part of the body should be washed with warm water, and the undergarments changed to completely clean white ones. For the examination, it is advisable to stand with one foot raised on a footstool (or the like), and to insert the soft white cloth wrapped around her finger into her body as far as possible. She must move the cloth to and fro, into every fold and crevice, as far as her finger

can penetrate. (It is preferable that she remove the cloth, examine it, and insert another cloth.) This cloth should, if possible, remain there until it is surely night. If it is difficult for her to tolerate it there so long, she may take it out (only if she had no bleeding on that day, see further par. 5) and examine it thoroughly. If it is not perfectly white, whatever the color may be, a competent rabbi must be consulted. If the cloth is found to be perfectly white, she may begin the counting of the clean days. If she did not keep the cloth inside until night, it is preferable that she again insert a soft, clean examination cloth fifteen minutes before night and keep it there until the stars appear. After the cloth is removed, it should be examined thoroughly and carefully put away in a clean place until the next morning and then reexamined by daylight.

On the night of donning the white — if she found herself clean — she must put a clean white sheet on her bed and also change the rest of her bed linen to clean ones. During the clean days following this donning of white, she must not use any bed linen or any underwear which is not white.

If she had bleeding on that day

5. If she saw or if she knows definitely that she experienced bleeding on the day she intends

to don the white, this examination is valid only if she keeps the cloth inside her body from the time of the examination until it is positively night. Should she be unable to keep it there until stars appear, she must postpone donning the white until the next day. (Nevertheless, it is advisable to consult a rabbi.)

6. This donning the white examination which prepares her for the clean days, must not be made too early before evening, and obviously not after the prescribed time which, as previously mentioned, is shortly before sunset. If she delayed the examination until a short time after sunset (while it is still daylight), she should note the exact time of her examination and ask a rabbi whether it was valid. If there is the slightest possibility that darkness had commenced to set in, she must postpone donning the white for the following day at the **proper time**.

Similarly, according to those who rule that the donning of white is not valid unless the examination cloth was inserted before sunset (so as to determine that the bleeding had stopped by then) if she inserted it after sunset she must postpone donning the white until the following evening.

Donning the white on Shabbos or Yom Tov

7. If the day of donning the white falls on Shabbos, then it depends on the custom of her community. In communities where donning the white is performed on Shabbos, and similarly when donning the white falls on Yom Tov, water may not be heated for the required washing. It is also prohibited to use a washcloth or soap. Only water that has been kept warm from before the Shabbos or Yom Tov, in a permissible manner, may be used. She is permitted to wash only by hand, only between the thighs and in the immediate area of the examination. If warm water is not available, she may wash with cold water. (On Yom Tov, if she feels that she must have warm water for this purpose, she must consult a rabbi.)

In those communities where the custom is not to don the white on Shabbos, the donning of white is postponed to the following day.

Chapter 3**THE SEVEN "CLEAN DAYS"*****Beginning of the Seven "Clean Days"***

1. If a woman finds herself clean at the donning the white examination, she thus begins the counting of the seven clean days. This night (from before evening) along with the following

day, is counted as the first day of her clean days. If, for instance, the donning of white occurred on Sunday before evening, Monday, will be counted as the the first of the seven clean days, and the Tviloh — immersion in a Mikvah — will take place the following Sunday night (which is the night following the seventh day), not earlier.

The important rule to remember:

On whichever day (before dusk) the donning of the white took place, on the same day of the following week (before dusk), she will go to the ritual bath to prepare herself for immersion. Later on (at night), she will perform the Tviloh. Obviously, this is true only if she found herself clean at all times throughout the seven clean days, as explained further.

2. On the morning following the donning of white, which is the first day of her count, she must examine herself when it is already surely day, and again in the late afternoon, when it is still surely day. She must repeat the examinations in this manner on each of the seven clean days (in the morning and in the late afternoon).

She must also inspect her undergarments every morning and late afternoon to insure that there are no stains on them.

Examination during all the clean days

3. Special attention must be given not to miss either of the two mandatory daily examinations on each of the seven clean days. On the first day, the examination cloth must be inserted deeply into the body into all folds and crevices (and she may remove it immediately and examine it). On the other days, however, if this is difficult, she may insert it straight, as deeply as possible, without going into the folds and crevices.

Warning!

We must point out a tragic error made by many women. At each examination, it is absolutely necessary to insert the soft, clean piece of cloth into the body. Merely wiping the surface is worthless and **is no examination whatsoever!!!**

(She should not make the examinations while lying on her back.)

4. If, due to unavoidable circumstances, she failed to make one or more of these required daily examinations, the following rules apply: if, besides the examination at donning the white, she made at least one thorough examination the next day, i.e. the first of the clean days, and also on the seventh day, her seven days are still valid, and she may immerse in the Mikvah.

If she did not make even one examination on the first day, the days she counted are not valid. Only after she makes a good, thorough examination can she start to count her clean days anew. If she is certain that since donning the white she experienced no bleeding or staining, she can consider the day of the present examination to be the first day of the seven clean days that she will count anew.

All the above applies only if, with her failure to examine herself, she did not decide to stop counting the seven clean days. If she decided to stop counting, however, she must consult a rabbi, regardless of her reason for stopping.

If she examined herself only on the first day and not on the seventh day, she may not immerse in the Mikvah. She must first make a thorough examination and then start counting her seven clean days anew.

If she found herself unclean during the Seven Clean Days

5. If, in the seven clean days, she found herself unclean — either by examination or by finding a stain (see par. 7) — the days already counted are void, and she must begin again with the donning of white, which includes also the washing and the examination (as outlined in Chapter 2, pars. 3 & 4). She can do this on the same day before evening. If she found herself

completely clean, her seven days begin anew. In this case, it is unnecessary to wait five days before the new donning of white. As long as she makes a thorough and careful examination towards the end of the day and finds herself clean, she may begin counting the seven clean days, and this night along with the next day is the first day of her count, as above.

6. But, if, during the seven clean days she experienced any bleeding, or even if she felt either the opening of the womb or a sensation as if she were bleeding (see Chapter 1, par. 5), the preceding clean days are void. In this case as well, she may don the white that same day before evening. This examination, however, is valid only if she inserts the soft pure white cloth deeply and allows it to remain from before evening until the stars appear (as in Chapter 2, par. 5). The cloth should then be examined, and if found clean, this indicates that she was clean before evening. She starts counting the seven days anew, and this night with the next day is the first day. The cloth should be carefully put away and reexamined the next morning by daylight. If she failed to keep the cloth tightly inserted in her body until the stars appear, or if she found it impossible to keep it there so long, she must postpone the donning of white for the next day before evening, as mentioned in

Chapter 2, pars. 3 & 4. (In this case, it is advisable to consult a rabbi.)

If she found a stain during the clean days

7. If she found a stain on her body, her clothing or her bedding during the clean days, she must consult a rabbi. If she cannot ask the rabbi or show him her shaaloh on that day, or if she mails her shaaloh (i.e. her stained garment or her examination cloth) to the rabbi and will receive his reply (by telephone or otherwise) after a day or two, she should do the following: before evening, of the day the stain was found, she should make a thorough examination, deeply and into the folds and the crevices, as when donning white, on the following condition: if the decision concerning her question is that it is kosher, the original donning is still in effect, and this special examination shall be regarded as a regular examination in the middle of the clean days. If the decision is that it is not kosher, however, and consequently, the already counted days are invalid, then this thorough examination is regarded as a new donning of the white. She can then count the day following this special examination as the first of the new seven clean days. However, she should not wash herself before this examination.

If she wears a womb-ring

8. If a woman wears a womb-ring or a similar device, she should consult a rabbi concerning the manner of her examination and ritual immersion.

Chapter 4**PREPARATION FOR THE TVILOH
(Thorough cleansing before ritual
immersion)*****Regulations for the preparation day***

1. At the conclusion of the seven clean days — i.e. on the seventh day before nightfall — the woman prepares herself for the Tviloh in a Mikvah.

During this entire day — which will be followed at night by Tviloh — she should avoid eating meat, because meat particles lodge firmly between the teeth and are difficult to remove. If this day occurs on a Shabbos or Yom Tov (see further pars. 11 and 12) she may eat meat, but, she must pick her teeth very carefully with a toothpick, and cleanse them thoroughly prior to Tviloh.

On this day, she should avoid contact with anything that could prevent the water of the Mikvah from reaching any part of her body. For

example, she should avoid kneading or working with dough or any other sticky substance on the Tviloh day. She is permitted to knead dough in honor of Shabbos, however, but she must follow-up immediately by carefully washing herself from even the smallest particle of dough. Likewise, if because of necessity or through forgetfulness she worked with any sticky substance, she must wash herself carefully.

Preparing for the Tviloh

2. Before the Tviloh, the following preparations must be made carefully:

Fingernails and toenails must be cut and very carefully cleaned. Nail polish must be carefully removed with a polish remover that thoroughly removes any trace of polish. The mouth must be rinsed well several times. She must also clean her teeth with a toothpick to remove any food particles that may be lodged in or between the teeth.

The bathing before the Tviloh

3. Before the Tviloh, she must bathe in a tub of clean, warm water. The preparations mentioned above in par. 2 may be made either before or during the bath.

During this bath, she must wash herself from head to toe with soap. She must wash all body

folds and orifices, such as the folds and canals of the ears — including the holes of pierced ears — the nostrils, the armpits, around the navel, all hidden places, etc. until her entire body is clean of any substance which would intervene between her body and the mikvah water. The hair of her head, as well as the concentration of hair on any part of her body must not only be washed thoroughly, but must also be combed slowly and carefully while the hair is wet, so that no hair is left tangled or stuck together.

All this must be done with warm water exclusively. A cold bath is not permitted and is completely invalid.

Removing false teeth, bandages, etc.

4. False teeth that can be removed without the assistance of a dentist must be removed before Tviloh, but implanted false teeth and permanent fillings are not regarded as intervening in Tviloh. If she has temporary fillings in her teeth or if she wears braces, a rabbi should be consulted to ascertain whether they must be removed.

Bandages, bandaids, plastic strips, adhesive tape, ointments, etc. must be removed and the area cleaned.

Earrings, necklaces, rings, and anything else on the body must be removed before bathing.

Contact lenses and false eyelashes must also be removed.

Peeling skin and hard scabs

5. A woman who has peeling skin or a hard scab on a wound, and it is painful to remove even after soaking in warm water, or if her nails are loose or sore, or if she wears artificial nails, or if she wears cotton in her ears by order of her doctor, or if a thorn or splinter etc. entered her skin, or if anything sticks to her body, head or hair and it is difficult or painful to remove, or in similar cases, she must ask a rabbi a shaaloh.

Time of the bath

6. The bath in the tub must begin before dusk while it is still daylight, and, together with the nail cutting, etc., should take at least half an hour. The bathing and the other preparations should occupy her from before dusk until the stars appear. Immediately afterwards, she should perform the Tviloh.

If she could take the bath only at night

7. If, for some reason, she was unable to start the bath before dusk, she may start the bath at night. In such a case, however, the bath together with all the other preparations should take a full hour, so that she may follow the prescribed rules calmly and carefully, and not forget any of the things she must do.

8. She may not eat anything between the bath in the tub and the Tviloh. This applies even if the Tviloh takes place on Friday night or the night of Yom Tov, when there is a longer time lapse between the bath and the Tviloh. But, if the Tviloh takes place on Saturday night or the second night of Yom Tov, and she bathed and did all the preparations before Shabbos or Yom Tov, she is permitted to eat. (See pars. 1, 11, and 12).

If the Tviloh occurs on Shabbos or Yom Tov

9. If her Tviloh occurs on a Friday night or on the first night of Yom Tov, then the nail cutting, bathing, combing, and other preparations must be completed while it is still day. If these preparations are done in the Mikvah building and she cannot return home between these preparations and the Tviloh to light candles, then she should either have her husband light the Shabbos candles at the proper time, or she may herself light them beforehand with a stipulation (before the brachah) that she does not as yet accept upon herself the holiness of Shabbos with this candle lighting. She must, nevertheless, recite the usual brachah over the candles. Great care must be taken not to violate the Shabbos or Yom Tov by cutting nails,

combing or soaping, etc. All these preparations must be completed carefully while it is still day, before the scheduled time for lighting candles.

10. On Erev Shabbos (Friday) or Erev Yom Tov it is most advisable to bathe and make all the preparations during the early afternoon. In such a case, and also during the week, if she is forced to complete the bath along with the preparations while it is still daytime, she must be especially careful not to allow a foreign substance to adhere to her body during this longer lapse of time between the bath and the Tviloh. In such a case, she must carefully and more thoroughly inspect herself before the Tviloh. It is proper that the Mikvah matron, too, inspect her more carefully, and if necessary, determine by touch that she is completely clean and that nothing is stuck to her.

If the Tviloh occurs on Saturday night or on the night following a Yom Tov

11. Should the Tviloh take place on Saturday night (Motzoei Shabbos) or on the night following a Yom Tov (Motzoei Yom Tov), the bathing and other preparations must be made Erev Shabbos or Erev Yom Tov **in the daytime**. On the night of the Tviloh, she must again wash herself and carefully check that she is clean everywhere (mouth, teeth, hair, etc.). If

she did not bathe Erev Shabbos or Erev Yom Tov, for whatever cause, she can still bathe and perform the other preparations on Motzoei Shabbos or Motzoei Yom Tov in the manner described in par. 7. (In some communities, the custom is not to perform Tviloh on Motzoei Shabbos or Motzoei Yom Tov. Instead, they postpone it for the next night.)

If the Tviloh occurs on the second night of a Yom Tov

12. Should the Tviloh take place on a Motzoei Shabbos that is also Yom Tov, or on a Motzoei Yom Tov that is also Shabbos, or on the second night of Yom Tov, then the bathing, nail cutting, cleansing, combing, etc. must be done before Shabbos and Yom Tov, while these acts are still permitted. On the night of the Tviloh, only the folds and intimate parts of her body may be washed with warm water (water may be warmed for this purpose on Yom Tov but not on Shabbos). She must carefully inspect her entire body including her ears, nose, etc. to assure their cleanliness. She must also check her hair to make sure that it is clean and not knotted or tangled. On Shabbos and Yom Tov, combing the hair and bathing are prohibited but, as long as her hair is dry, she may separate it slowly and carefully with her fingertips. She should also

pick her teeth and rinse her mouth thoroughly before the Tviloh.

13. In all the aforementioned cases, when there is a long interval between bathing and Tviloh, the woman's hair (if any) must be tied and fastened after her bath (in such a manner that reopening it is permitted on Shabbos and Yom Tov) to prevent any tangling or knotting before the Tviloh. (It is understood that the hair must be untied and loosened before the Tviloh.) She should also refrain from activities involving sticky or dirty substances. If she came in contact with such substances, she should wash the affected area each time.

Removing Corns or Calluses

14. If the woman wishes to remove corns or calluses from her feet, either at home or in the Mikvah premises, she must do so exclusively before Tviloh.

15. The ladies room should be used before Tviloh, if needed.

16. The modesty of a Jewish woman demands utmost discretion regarding the Tviloh, so that no one (other than her husband) should know when she goes, not even her family.

Chapter 5

44 LAWS REGARDING TVILOH Mikvah

What is meant by Tviloh in the Mikvah?

A Mikvah — ritual bath — is a pool filled with water. The construction of the pool, the source and quantity of the water, as well as the manner of filling the pool, must meet all the requirements of our sacred Jewish law. All this must be done under the supervision of a competent rabbinical authority. Also, the Mikvah must be constantly under rabbinical supervision and be inspected regularly.

Caution, Jewish Women!

Be aware that even if a woman has immersed or bathed in a hundred different baths that, according to Torah law, are not kosher Mikvahs, **the immersion is worthless, and until she immerses in a proper (kosher) Mikvah, she is still a Nidah.** Our Divine Torah condemns her intercourse as incest, and she commits the most terrible crime against her husband, herself, and her innocent children.

The elderly woman

It should also be pointed out here that, although a woman has reached menopause, if she has not as yet immersed in a Mikvah after her last menses, she remains in her Nidah state, and each time she has intercourse with her husband, she commits a sin punishable by '**Kores**' (see the Introduction) until she performs

the Tviloh in a kosher Mikvah as outlined in Chapters 2 through 5. Once she performs the immersion in a kosher Mikvah, she becomes clean and remains so for the rest of her life, unless she experiences bleeding or staining again (which is unusual).

The time of Tviloh

1. Tviloh is performed after the bath and the other preparations are completed (Chapter 4, pars. 2-5), and after night has arrived. The earliest time for Tviloh is determined by the rabbi responsible for the Mikvah, and is approximately the time of the termination of Shabbos that week.

The manner of Tviloh

2. While completely undressed, the woman must thoroughly examine, observe, and touch her entire body to check whether any foreign substance or loose hair is stuck to her body, for it must be removed even if it is very tiny. It is advisable that, in addition to her own inspection, she should be thoroughly examined by the Mikvah matron assigned these duties by the local rabbinate.

Special care should be taken to see that her feet are not muddy or silty and that no dirt is

between her toes when she enters the Mikvah.

The woman then steps into the Mikvah in the presence of the matron, who is required to be present to supervise the immersion, and she immerses herself in such a manner that her entire body, including all her hair, is under water at the very same time. Even the very end of a single hair above the surface (or a single hair in her mouth) invalidates the Tviloh, and she remains a Nidah until she immerses properly. She must keep her body in such a position that will allow the water to come in direct contact with every part of her body. She should neither bend over too much nor squat too low, for thus she forms folds and wrinkles which prevent the water from reaching some parts of her body. It is, however, necessary for her to bend her knees slightly and bend slightly forward.

Her legs should not be held tightly together, neither should her arms touch her body. The fingers of her hands must be open. The eyes and lips should be shut gently, not tightly.

The water in the Mikvah should be at least high enough to reach the solar plexus (approximately in the middle of the chest) while standing. She must stand on the floor of the Mikvah, not on anything else. If necessary, she should consult a rabbi.

3. Since it is impossible for the woman who is immersing to see whether every part of her body is underwater at the same time, it is imperative that another G-d-fearing woman be present to supervise the Tviloh conscientiously (as mentioned above). Her presence will also provide the added advantage that she will be the first one the woman meets when stepping out of the Mikvah.

4. Since the matron cannot properly supervise more than one woman at a time, it is very proper to follow the custom that only one woman at a time steps down into the Mikvah for Tviloh.

The Brachah (Blessing)

5. After she has immersed as prescribed, and while still standing in the water, she should fold her arms across her body, below her breasts and not look into the water while saying the following brachah in Hebrew: **“Boruch Atoh Ado—noy Elo—heinu Melech Ha’olam Asher Kiddeshonu B’mitzvosov V’tzivonu Al HaTviloh.”**

ברוך אתה ד' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו, וְצִוָּנוּ עַל הַטְּבִילָה.

The translation of the blessing is as follows:
“Blessed are You, O L-rd our G-d, King of the

Universe, Who has sanctified us with His commandments and has commanded us regarding the Tviloh." After reciting the brachah, it is highly proper to immerse again in the manner prescribed above.

6. If she forgot to say the brachah, the Tviloh is nevertheless valid.

If the help of another woman is needed for immersion

7. When a woman immerses, she must do so completely by herself. She may not hold onto anything or anyone, nor should anyone hold onto her. If she is unable to perform the immersion without the aid of another woman, her helper should first dip her own hands into the Mikvah water, and not remove them from the Mikvah until the woman is finished with her Tviloh. The helper should hold onto the immersing woman from beneath the surface of the water. She should not grasp her tightly, just loosely, so that the water may reach even where she is touching. If the helper removed her hands from the Mikvah before the Tviloh, she should again place them into the Mikvah and there hold onto the immersing woman, as above.

If shaalos (questions) come about after the Tviloh

7a. If she finds anything on her body or between her teeth after the Tviloh, or she notices that one of her nails was not cut, etc., or if she failed to make the preparations as heretofore prescribed, a rabbi must be consulted regarding the validity of the Tviloh and the bathing. Also, if she erred, G-d forbid, in counting her days, and before the seven clean days were completed, she immersed, and also if she had marital relations, **her Tviloh was invalid** and she remains a Nidah. They must consult a competent rabbi as soon as possible, concerning how many days she must wait before performing Tviloh again.

If the Tviloh would have been on Yom Kippur or Tisha B'Av

8. If the Tviloh night would have been on the eve of Yom Kippur or Tisha B'Av, the Tviloh is postponed to the next night. Tviloh is also forbidden during the seven days of mourning (Shiva), since, even if she is clean, marital relations are prohibited during these times.

9. Otherwise, the Tviloh must not be postponed from the end of the seven clean days if her husband is in the city. The husband, too,

must not travel away from home on the day of his wife's Tviloh unless the trip is very urgent.

10. Even if the Tviloh was postponed because of the reasons mentioned in pars. 8 and 9, or because of sickness or the like, the Tviloh must, nevertheless, take place only at night. It is understood that she may immerse only if, after examination, she is found to be clean all these days.

When is the Tviloh permitted in the daytime

11. If she cannot perform the Tviloh at night, for example, if she lives in a remote village where there is no kosher Mikvah, she must wait until the eighth day. In such an exceptional case she is permitted to perform the Tviloh (on the eighth day) in the daytime. It must be noted, that if the Tviloh is performed in the daytime, the bathing and other aforementioned preparations must immediately precede the Tviloh — and she may not enter her home until night. (In such a case, it is proper to consult a rabbi.)

12. Tviloh may not be performed in rivers or lakes. In case of emergency, however, she must consult a highly competent rabbi.

13. Upon returning from the Tviloh, she must tell her husband explicitly, or in some manner

make him understand that she performed Tviloh. She is then permitted to him.

Prohibition of birth control

14. The natural and lofty religious-moral purpose of intercourse is to raise a family. Anything done to prevent conception or terminate pregnancy is a grave, mortal sin, tantamount to murdering all those children destined to be born from him. Who has the ability to rectify such a sin....

If conception presents a danger to the mother's life, a highly competent rabbi must be consulted.

* * *

Chapter 6

LAWS RELATING TO A BRIDE The Duties of A Jewish Bride

We preface this chapter with a touching appeal from a G-d-fearing Jewish mother to her daughter, a bride;
"My beloved child!

With great delight I carried you beneath my heart. I raised you in happiness despite hundreds of hardships, through joy and through sadness, through struggle and suffering, until the Creator, with His loving-kindness, has brought

us to the happiest moment of your life. Now, after all the motherly fears and anxieties, you have reached the joyful day of your wedding. For all I have sacrificed on your behalf, my dear child, I ask something in return.

Fulfill your duties and responsibilities as a truly Jewish daughter with sincerity and with love! Preserve our family's traditional purity according to the Torah. Do not destroy our venerable and multi-branched family tree with sacrilegious hands. Never, never, deviate from the lofty and sacred laws of family life prescribed and ordained by the Al-mighty. Let your conscience never be burdened with the sin of forbidden intimacies. With such behavior you will preserve and nurture our family tree and insure its future healthy blossoming and bring satisfaction to the Al-mighty.

With motherly tears, I make this appeal to you, sweet child, and I assure you that the Creator will reward you with His bountiful blessings for you, your husband, and your children.”

* * *

1. Every mother must teach her daughter who is engaged to be married all the Nidah laws in detail and especially to explain thoroughly

how to make the prescribed examinations.

False modesty should not deter her from this duty, for failure to teach her daughter could have a grave effect and raise questions on the purity of her daughter's marital relations with her husband and on the future of the children she will bear. If, for some reason, she is unable to teach her daughter personally, she must arrange that another woman do so.

The duty of the bride

2. Before her wedding, every bride — even if elderly (after menopause), even if clean — must don white after making a thorough examination (Chapter 2), and count seven clean days (Chapter 3). If she found herself clean during all seven days, she must bathe in a bath tub and make all other preparations according to the regulations delineated above (Chapter 4). Then she must perform *Tviloh* in a kosher Mikvah as explained above (Chapter 5). The entire procedure for a bride is identical to that of a married woman with the exception that a bride need not wait five days prior to donning white, but rather, as soon as her bleeding and staining cease, she is permitted to don white. A virgin bride should insert the examination cloth very slowly, lest she impair her virginity.

When may the bride don the white

3. The bride cannot don the white before she knows the date scheduled for her wedding. The donning should be done on such a date that the seven clean days which follow will terminate shortly before the wedding day, because the Tviloh should be as close to the wedding day as possible. In any case, the Tviloh should not precede the wedding by more than four days. If, for instance, the wedding is on a Sunday, the Tviloh may not take place before the previous Wednesday night. After the Tviloh, she must examine herself daily until the wedding.

If the wedding was postponed during, or after, the Clean Days

4. If the wedding was postponed during the seven clean days or even after the Tviloh, if it was subsequently rescheduled (even to its original date), a rabbi must be consulted to determine whether the days already counted are still valid, because this decision depends on the individual circumstances that caused the postponement.

When may the bride perform the Tviloh

5. If the seven clean days end before the wedding day so that the Tviloh takes place a day or two before the wedding, then the Tviloh and all the accompanying preparations may be made after the seven clean days — on the eighth day — even during the day time in accordance with all the aforementioned laws (Chapters 4 and 5). If, however, the seven clean days end after the wedding day making it necessary for the Tviloh to take place **after the wedding**, the Tviloh must be made **at night only**, just as in the case of every married woman.

6. If the seventh day coincides with the day of the wedding, the proper time for Tviloh depends upon whether it will be made before or after the Chupah, the wedding ceremony. If the Tviloh is performed before the Chupah, then, if absolutely necessary, it may be performed by day — but only after it is surely daytime, not before daybreak. In this event, the Chupah must be held after dark. Should the Tviloh take place after the Chupah, however, then the Tviloh can be made **only at night**.

If the Tviloh takes place after the wedding day

7. If the Tviloh takes place after the wedding, then from the time of the Chupah until after the Tviloh, all the Nidah separation laws (see Chapter 8) must be strictly observed by the newlyweds. Furthermore, the newlyweds may not be alone together in a room or an apartment either during the day or at night, until after the Tviloh. It is customary in such a case, for the bride to be accompanied in the room by a young girl and the groom by a young boy. A rabbi should be consulted concerning the proper age of these children.

Setting the wedding date

8. It is very important and necessary to ensure as far as possible that the wedding date be set for such a time that the bride will be able to count the seven clean days and perform Tviloh before the wedding, and thereby be clean at the time of the Chupah. If possible, the wedding date should not be too near her next expected period.

Separation after the first intimacy and donning the white afterwards

9. If the bride is a virgin, the groom must separate from her immediately after the first

intercourse, for she is considered a Nidah — whether or not there was bleeding. All the laws of separation (see Chap. 8) take effect immediately. (If no blood was perceived and there is doubt whether the intercourse can Halachically be regarded as such, a rabbi should be consulted.) After the first intercourse, she may don the white on the fourth day, before evening; she need not wait till the fifth day as other married women. If the examination cloth shows that she is completely clean, she can start counting the seven clean days. (That night with the next day is counted as the first day, as mentioned previously.) If there was bleeding at the second intercourse, she must ask a rabbi when to don the white.

Every bridegroom must learn the laws of Nidah with a competent teacher, to know what to do and what to ask, lest he violate, G-d forbid, the serious laws of Nidah.

Attention:

We take this opportunity to point out that the sinful custom of going on a honeymoon immediately after the wedding is a serious breach of our sacred family laws. The couple takes this trip in order to be together and indulge in all sorts of entertainments together during the very time they must observe the

strictest rules of separation. This is certainly a result of ignorance of the grave consequences of their actions.

Jewish men and women! We ask of you a little patience, self-restraint, and moral strength. If your heart is set on going, go later, after the newly married woman is clean again, and you are permitted, with G-d's blessings, to seek your happiness.

Chapter 7 THE LAWS OF PURITY AFTER CHILDBIRTH

If she feels labor pains

1. As soon as the pains of childbirth set in, the woman must separate from her husband. If the pain stops completely and a careful examination fails to reveal even the slightest drop of blood, a rabbi must be consulted regarding her status.

After childbirth or miscarriage

2. Immediately after childbirth, a woman is a Nidah regardless of whether the birth was full term or premature, or a miscarriage of any size or form. After the bleeding has completely stopped and a thorough examination (Chapter 2, par. 4) determines that she is clean, she may don white and begin counting the seven clean

days, as explained above (Chapters 2 & 3). The date of Tviloh after childbirth has special rules which will be explained in the following two paragraphs.

The time of Tviloh after childbirth

3. If she gave birth to a girl, under no circumstances may the Tviloh take place before fourteen days after the birth, even if she already completed counting the seven clean days. The same rule also applies to a miscarriage, when it cannot be determined whether the lost embryo was male or female. For this reason, a woman who miscarried more than forty days after intercourse with her husband, is considered as if she gave birth. Even after she completed her seven clean days, as mentioned above, she may not perform the Tviloh during the first fourteen days after the miscarriage. (In all uncertainties, she must either wait or ask a shaaloh.)

4. If, however, she gave birth to a boy, she may perform the Tviloh even within fourteen days, as long as she has completed counting the seven clean days and performed all the necessary examinations. (This case is very rare.)

Sometimes, for health reasons, it is necessary to wait six weeks or more after childbirth, before performing Tviloh. This depends on the

woman's strength and the condition of her health.

Chapter 8

RULES OF SEPARATION

Details of the complete separation

1. As soon as a woman becomes a Nidah, not only is sexual intercourse forbidden, but husband and wife are strictly forbidden to engage in any sort of intimacy or any sort of contact (as discussed in the following paragraphs) until after the Tviloh.

2. During this time they may not touch each other. Neither one may hand anything to the other even if the object is so long that it can easily be handed over without fear of one touching the other. Similarly, one may not throw anything to the other. Transferring an object or a child can be effected only by setting it down for the other to pick up.

3. The husband may not lie on his wife's bed or sit on it even in her absence. Similarly, he may not lie on bedding used exclusively by her.

4. She may not prepare her husband's bed **in his presence**, nor may she lie on his bed **in his presence**.

The beds

5. The beds must not touch, but should be separated by an empty space. If the beds are side by side, there must be a greater separation, e.g. a night table between the two beds.

6. They may not sit together (even if not touching each other) on anything that rocks, moves, or does not stand firmly, unless a third person sits between them.

Travel

7. They are forbidden to travel together for a pleasure trip in the same railroad compartment or in any other vehicle. If the trip is important, however, they may travel together, but must be very careful to avoid even unintentional contact.

Food

8. They may not eat food from the same vessel (dish etc.) at the same time.

9. The husband may not knowingly eat or drink his wife's leftovers **in her presence**, unless the food was first transferred to another vessel.

10. Neither of them may serve food or pour a drink for the other, unless some change is made from the usual manner of serving — for example, serving with the left hand or placing the food further down the table.

11. She may not pour or prepare water for him to use in washing.

During the meal

12. When eating alone at a table together, they must place between their table settings an object not usually found on the table, or use a separate tablecloth to make a separation between them.

13. In general, anything that may lead to closer relations must be avoided. Hence, affectionate conversation, levity, etc. are forbidden. It is advisable that, during the entire period, i.e. until after the Tviloh, she should wear a special garment or headdress as a reminder to both of them of her status.

14. The husband may not see any uncovered part of his wife's body, which would properly be covered.

15. She may not sing in his presence during the time she is a Nidah.

16. He may not enjoy the scent of her perfumes during this period.

If one of them is sick

17. If one of them is sick and needs the help of the other, a rabbi must be consulted.

SEPARATION BEFORE THE EXPECTED PERIOD

Prohibition of contact before the expected period

1. Since such importance is attached to the Nidah laws, that the basis of the purity of Jewish family life and of future generations depend on their observance, we are commanded by our Holy Torah laws to abstain from marital relations and also from any physical intimacy, even before the expected periods. If the period is anticipated **in the daytime** (for this purpose, the day is considered from sunrise to sunset), relations are forbidden **from the beginning of the night before until the end of the day** it was expected. If her period is due **at night** (for this purpose, from sunset to sunrise), they must separate **from the beginning of the previous day until the end of the night** (See below par. 8, 9, and 10).

Order of The Hebrew Months

In order to facilitate the calculations of the various periods, we present the order of the Hebrew months and the number of days in each: Nissan 30 days, Iyar 29 days, Sivan 30 days, Tammuz 29 days, Av 30 days, Elul 29 days, Tishrei 30 days, Cheshvan 29 or 30 days, Kisleev 30 or 29 days, Teveth 29 days, Shevat 30

days, Adar 29 days. In a Leap Year: Adar Rishon (I) 30 days, Adar Sheni (II) 29 days.

ATTENTION

Since all our calculations are based on the lunar calendar, it is imperative that every woman have a Jewish calendar in which to keep an exact record of the onset of each period as well as the dates when separation is required. (Alternately, she may use the 'Record of Periods', a sample of which appears on page 84).

The three main rules of periods

2. In order to establish the day or night she must anticipate her period and separate from her husband (and also during the preceding night or day as mentioned above), our Holy Torah set down three main rules, and these are their details:

A) The Monthly Rule

In this case, the period always begins on a particular date of each Hebrew month. For example: the tenth of Nissan, the tenth of Iyar, the tenth of Sivan. It makes no difference whether Rosh Chodesh (the New Moon) is one or two days. All that matters is which date of the month the menstruation began. If the period began on Rosh Chodesh of a month that has

only one day Rosh Chodesh (it being the first day of the month), and in the following month, Rosh Chodesh is two days, her period should be expected on the second day of Rosh Chodesh (which is also the first day of the new month, since the first day of Rosh Chodesh is really the thirtieth day of the previous month).

B) The Interval Rule

In this case, the menstrual flow does not begin on any particular day of the month, but there are regular intervals between the beginning of one period and the beginning of the next; for instance, the beginning of every period is separated by twenty, twenty-five, or thirty-two days. When we calculate the interval, we include the starting days of both the previous and latter menses. (Those who follow Shulchan Aruch Harav should ask a competent rabbi experienced therein.)

C) The Median Rule

A woman who has no regular period, must follow the Median Rule in addition to the two aforementioned rules. She must expect a period on the thirtieth day from the **beginning of the last period**. We include the day on which the menses began in the count of thirty. (This means that there is an interval of twenty-eight

days between the day of the beginning of the flow and the thirtieth day.) Accordingly, if for example, the most recent period began on Sunday, then the next period (in regard to this rule) should be anticipated on Monday four weeks later. Note: In accordance with the explanation regarding the Monthly Rule (par. A), attention must be paid the thirty-first day as well.

3. The day the bleeding **begins** (even if the flow was slight and no more) is always the day to consider in establishing the time for anticipating the next period. This holds true in respect to all three rules.

Physical symptoms before the period

4. With some women, the arrival of the menses is preceded by certain physical symptoms, such as a repeated succession of yawns or sneezes, a heaviness in the head or limbs, pain in the lower part of the body or in the loins, chills, or similar disturbances. This is called the Rule of Physical Symptoms. In such cases, a rabbi must be consulted for directions in regard to the separation.

5. In regard to the above rules, there is a difference between regular periods and irregular periods, which we proceed to explain:

Regular Period

Under the Monthly Rule, a period is considered regular, if it began on the same day of the month for three consecutive months (e.g. Sivan 15, Tammuz 15, and Av 15). Under the Interval Rule, a period is considered regular, if there were three equal intervals between four consecutive periods (figuring from the beginning of one period to the beginning of the next period). For instance, if she had four consecutive periods, on the following dates: Nissan 1, Nissan 20, Iyar 9, Iyar 28, she has established a Regular Period of twenty days, for between the four periods there were three equal intervals (see par. 11).

6. Another condition for establishing a regular period is the following: under the Monthly Rule, a regular period can be established only if each of the periods began at night or each of them began during the day. However, if they began once in the daytime and twice at night or vice versa, a regular period is not established. The Interval Rule, however, varies in this respect and in certain cases, the stringencies of a regular period must be observed (see pars. 8-10), even if bleeding began sometimes during the day and sometimes at night, as long as the

intervals (i.e. number of days) between the periods were equal. In such an instance, a rabbi should be consulted.

Irregular Period

7. A period is considered irregular, if the bleeding began only once or twice on a particular date (under the Monthly Rule) or once or twice after a particular interval (under the Interval Rule). Separation before the expected menses must be strictly observed (in the manner prescribed in par. 1) regardless of whether the period is regular or irregular.

Examination at the time of the expected period

8. On the day or night on which a **Regular Period** is anticipated, the rules of separation do not terminate with the mere passing of that day or night, even if her expected period did not arrive, unless she examined herself thoroughly (see Chapter 2) and found herself clean. If she failed to make this examination on time, she may examine herself later, but the rules of separation must be observed until then. If she took a bath in the meantime, a rabbi must be consulted.

If an **Irregular Period** is anticipated, she must also examine herself. In this case,

however, a simpler examination is sufficient; i.e., she need not penetrate so deeply with the examination cloth. If she failed to make even this simple examination on time — although the examination may be made later — if she felt no bleeding sensation at the expected time, this irregular period is considered discontinued (see par. 10).

It should be noted that, both in the case of a regular period as well as an irregular period, the more often she examines herself at the times the period is anticipated, the more she is to be commended.

9. The Median Rule is unique in that **even the first time** she anticipates a period based on this rule, the required separation may be terminated only after a thorough examination has determined that she is clean. (As mentioned above, she may not bathe before the examination.)

10. The Irregular Period is discontinued even after one failure to appear on time, and she need not anticipate it again. A Regular Period, however, is not discontinued unless three consecutive appearances are missed (see explanation in par. 13).

How to figure the periods until a regular period is established

11. As long as a woman has not established one of the various types of regular periods, she must expect her period, practice separation, and make examinations on the dates anticipated according to **the Monthly Rule, the Interval Rule, and the Median Rule**. To clarify this, we offer the following example:

If the bleeding began on the first day of Nissan (Rosh Chodesh), then the next period should be expected on Nissan 30 (the first day of Rosh Chodesh Iyar) under the Median Rule (30 days) and on Iyar 1 (the second day of Rosh Chodesh Iyar) under the Monthly Rule.

If the next period arrived earlier than expected, for instance on Nissan 20, then she must still anticipate her period on the second day of Rosh Chodesh Iyar (Iyar 1) (as the Monthly Rule does not change its date because of a period that arrived earlier than expected). However, the first day of Rosh Chodesh Iyar (the day of separation based on the Median Rule) need no longer be considered. Instead it is replaced by the thirtieth day counted from Nissan 20 — the most recent period — as the day for expecting a period under the principle of this rule. If the period failed to appear on the

first day of Iyar, then Iyar 9 is scheduled in anticipation as a twenty-day interval from Nissan 20 under the **Interval Rule**, corresponding to the twenty-day interval from Nissan 1 to Nissan 20 (including the starting days of the two periods, as we always count).

If, however, the period did arrive on the first of Iyar, then Iyar 9 is to be disregarded and Iyar 20 is scheduled for anticipation of the menses, according to both the Monthly and Interval Rules. The Monthly Rule: since a date anticipated under the Monthly Rule does not change because of an intervening menses, as mentioned above. The Interval Rule: since the interval is always counted from the last menses, she counts her twenty-day interval from Iyar 1. (The twenty interval is also not annulled because of an intervening menses.) Iyar 12 is likewise scheduled for anticipation under the interval established by Nissan 20—Iyar 1 (12 days). If there was no bleeding on Iyar 1, then Sivan 1 need not be considered, under the Monthly Rule, as this date has become annulled.

If the menses arrived on Iyar 9, then Iyar 28 is scheduled for anticipation as a 20 day interval period, for the interval between Nissan 20 and Iyar 9 was twenty days. If the menses appeared also on Iyar 28, then the 20 day interval

becomes a **Regular Period**, because this same interval occurred three consecutive times between four menses: Nissan 1 — Nissan 20; Nissan 20 — Iyar 9 and Iyar 9 — Iyar 28. [From now on, she need only anticipate her *established, regular period*, unless her cycle changes, as in par. 13.] As an aid in understanding this discussion, see Appendix A.

We could continue with examples and lead the reader through all sorts of possibilities. We will refrain from doing so because our discussion would become very lengthy. Our only intention in offering the above example is to demonstrate how many details a G-d-fearing woman must take into consideration and that she must regard it as her sacred duty to consult a competent rabbi when there is the slightest divergence from her normal pattern.

12. We must again stress the need for every Jewish woman to record, on a Jewish calendar, or on the "Record of Periods," the exact time of the arrival of her menses, especially if she has no regular period. She must record upon it the day of the week, whether by day or by night, the date of the month when her bleeding started, and how many days have elapsed from the beginning of one period to the next. Thus she will know clearly all the particulars that

concern her regarding the Monthly Rule, the Interval Rule, and the Median Rule. Furthermore, it is to her benefit to record her periods because if she must consult a rabbi with a shaaloh, he will be guided by these notes. They will enable him to narrow down to a minimum the days she must anticipate, especially if she has irregular periods. The rabbi can clarify which days she must separate and which days are free from doubt.

How a regular period is annulled

13. We find it necessary to offer an example of a Regular Period and to show how it is annulled. If, for example, a regular period of twenty-day intervals has been established, and once the period failed to come on the twentieth day, but came on the thirtieth day (ten days later) separation instead must be observed on the twentieth day **following the last menses**. This is because the rule of the regular period (in this case a twenty-day interval) is still in effect until it has been missed three consecutive times. If again, for the second time, the period fails to come on the twentieth day, there must be a separation on the thirtieth day following the last menses because of the Irregular Period of a thirty-day interval which occurred between the

last two periods. If the menses appeared a second time on the thirtieth day, the twentieth day following is still in effect because of her regular period, and she must still anticipate it. But if now, for the third time, she missed her period on the twentieth day, [the twenty-day interval is now temporarily annulled, and she may disregard it] she must again anticipate the thirtieth day, and if the menses reappeared on this day [which is the third consecutive interval of thirty days], the thirty-day interval is established as a **Regular Period** [and the twenty-day interval is completely annulled].

If, however, after two appearances on the thirtieth day, the menses reappeared on the twentieth day, then the Regular Period of twenty-day intervals is firmly reestablished and the Irregular Period of thirty-day intervals is cancelled.

Note also, that even if three times in succession her period failed to appear on the twentieth day, for instance; her period came twice on the thirtieth day and once on the thirty-second day (i.e. the intervals are not equal) and then reappeared even once on the twentieth day, then, also, the twentieth day is reinstated as a Regular Period. [The reason is that she did not establish another regular period in the

meantime. If she had established another regular period in the meantime, however, then, even if she again had a period on the twentieth day, it is considered a new, irregular period and is annulled by just one failure of the period to appear at that interval.] **Other details regarding pars. 11 and 13 are found in the Summary.** As an aid in understanding the above discussion, see Appendix B.

A woman during pregnancy and lactation

14. After the third month of pregnancy (i.e. from the beginning of the fourth month) until twenty four months after childbirth, a woman need not anticipate based on her previous periods, whether regular or irregular. If she did experience bleeding during this time, she must take it into consideration only as an irregular period in regard to subsequent anticipation. **It must be noted**, however, that even during pregnancy and the subsequent twenty-four months, **if she experienced bleeding, she is a Nidah**, and she must comply with the laws of waiting, donning the white, counting the clean days, and the Tviloh, as at other times.

15. After the pregnancy and the twenty-four months after childbirth, she must again expect the regular period she had before her

pregnancy, at the first occasion. For example, she must expect her regular Monthly Period on the first occurrence of the established day. In the case of a Regular Interval Period, after the menses appears once, she must expect the next menses according to her accustomed interval.

Note: The first paragraph of Chapter 1 and all of Chapter 8 deal only with separation after the arrival of the menses. Laws dealing with separation before the menses are discussed in Chapter 9.

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Glossary

Shaaloh — A question of Jewish law and its practical application, which must be referred only to a competent Orthodox Rabbi.

Tvilah or Tviloh — Immersion in a kosher Mikvah according to the rules herein delineated.

Erev Shabbos — The day before the Sabbath, i.e. Friday.

Erev Yom Tov — The day before the festival.

Kores — Excision, cutting off. See Introduction.

Mikvah or Mikvoh — A small pool of water constructed and filled according to the precise requirements of Jewish law. It must be under the supervision of a competent Orthodox Rabbinical authority to ensure that it remains in proper condition.

Most large cities have Mikvahs built to accommodate the modern woman. They are meticulously clean, attractive, pleasant, and comfortable. The preparation rooms, too, are equipped with the latest accommodations.

Nidah, (Nidus) — The impure state to which a woman is rendered by the onset of menstruation. She remains in this state until she has performed Tviloh according to the proper procedure. As long as a woman is a Nidah, she must separate from her husband (see Chapter 8). In addition to menstruation, other situations may render her a Nidah. In order to have a complete and thorough understanding of the term "Nidah", one must be familiar with the rules described in this booklet.

78 *Calculating the Three Major Rules* *A Summary*

Until a woman has established a regular period, she must always calculate her next expected period, taking into consideration all three major rules: **the Monthly Rule, the Interval Rule, and the Median Rule**. Once a regular period has been established, i.e. the period came three times in succession at equal times, she must anticipate subsequent periods taking into consideration only that rule according to which the period has been established, and no other rule, as will be explained further.

The Monthly Rule:

On the same day of the **Hebrew** month on which her period started, she expects the arrival of her next period in the coming month. For example, if her latest period arrived on Nissan 12, she anticipates her next period on Iyar 12. If her period actually came on that day, and again on Sivan 12, she has established a regular period based on the Monthly Rule.

The Interval Rule:

An interval is the number of elapsed days between two periods. She must anticipate the arrival of her next period **after the same number of days have elapsed** as have elapsed between the start of her previous period and the start of her most recent period. If the period

actually came on the date anticipated and then again after the same interval, she has established a regular period based on the Interval Rule, because there were 3 equal intervals between her 4 periods. For example: 12 Nissan — (31) — 12 Iyar, 12 Iyar — (31) — 13 Sivan, 13 Sivan — (31) — 13 Tammuz. She has established a regular Interval Period of 31 days and must anticipate 14 Av.

The Median Rule:

This rule applies only to a woman who does not have a regular period (see Rule 3). If she did not menstruate until the thirtieth day from the **start of her last period** (including both the day of the start of the period and the thirtieth day), then, according to the Median Rule, she must anticipate her period on the thirtieth day (according to some authorities, she must also anticipate the thirty-first day). For example, if she had a period on a Monday, then the thirtieth day is four weeks later, on Tuesday (and the thirty-first day is on Wednesday).

Rule 1:

On the day she expects her period, she must expect it (and examine herself) at the same part of the day — night or day — that her last period started. (However, the separation must start at

the beginning of the preceding day or night, respectively.) Likewise, a regular period can be established only if all periods started by day or all started at night. Regarding the Interval Rule, however, the period is established, in certain respects (to determine stricter rulings of a regular period) even if some of the periods started during the day and some at night, as long as the number of days of the intervals are equal.

Rule 2:

If a woman has not established a regular period, and had her period on a certain day (of the month and after a certain interval), if the next period did **not** come on the same day of the month or it arrived after a longer interval, then that period which was not repeated is disregarded and she need not expect it again. Furthermore, even if a period **did** repeat itself a second time, but the third time she had a period on another day of the month, or after a longer interval, then too, the previous periods are disregarded. Moreover, even if after the change she again had the period as previously, this is considered a new date, which will also be disregarded upon a single change, as we have just explained.

Rule 3:

If she had established a regular period and then there was a change, she must still anticipate the previously established regular period and, in addition, an irregular period based on her most recent (changed) period. This additional period is calculated according to the Monthly Rule and the Interval Rule, but not the Median Rule. If she had three consecutive **unequal** changes, then her regular period is temporarily disregarded, and she need not anticipate it. She must now anticipate only according to the changes, based on the Monthly Rule, the Interval Rule, **as well as** the Median Rule.

However, if her previously established period returns even once, she again anticipates **only** her established period and no other, and, as before, it cannot be disregarded unless it changes three times. If she had, however, three consecutive **equal** changes, thus establishing a **new** regular period, she must then anticipate only this **new** period, and her **previous** regular period is completely nullified. If the old regular period subsequently returns once or twice, it is only an irregular period (which is disregarded upon a single change, as above).

Rule 4:

A period is nullified only if the expected day of the period passed and the period did not arrive (in the case of a regular period — three times, see Rule 3). (For this reason, she must observe the expected day — even on such a day that she is already prohibited to her husband — to notice if there is no bleeding). Therefore, if she has bleeding the next time **before** the anticipated date(s), then, regarding the Monthly Rule, she must still observe the original date, because the bleeding that came in-between does not change the anticipated date. In addition, according to the Monthly rule, she must **also** anticipate a period in the following month based on the day of the month her current bleeding started (see also Rule 3). As for the Interval Rule, if the period arrived earlier (in the case of a regular Interval Period, even if it arrived later), she must count the number of days of the previous interval and of the new interval from this **last period** only. Regarding the Median Rule, she does not have to anticipate her period according to the original calculation (since the period arrived before thirty days), but she must calculate it from her most recent period.

A woman, for whom the arrival of the period is connected with certain physical symptoms, for example: a heaviness in the head or the limbs, or a repeated succession of sneezes, etc., she must separate and examine herself at the onset of the particular symptom — no matter when. It is proper to note when the symptom starts and its duration. Also, if even once, a new symptom was connected with the arrival of her period, or a symptom established regularity for a particular day, she should consult a competent rabbi for directions in regard to the separation.

CAUTION

The aforementioned rules give a summarized insight to the methods of figuring the days of separation, and should serve as a guide to the more common situations. It should not be taken as the complete set of laws, for the rules governing these computations are very lengthy and complicated. Moreover, there are other types of periods not mentioned here. Therefore, if you are not thoroughly familiar with these laws or if you have any doubts, a competent rabbi should be consulted. He will help you make use of this chart properly (see sample on page 84).

Glossary of abbreviations used:

BS: Before sunrise MY: Monthly rule.
MN: Median rule IL: Interval rule.

Period 1:

If she saw blood for the first time on Wednesday, the 12th of Nissan: (with a single period there is no interval, therefore column 3 is not marked.) The following should be marked in column 5: — 11th of Iyar — because of the Median rule (which is 30 days), 12th of Iyar — because of the Monthly rule (since she had a period on the 12th of Nissan).

Period 2:

The second period came earlier than expected, on Tuesday, the 9th of Iyar (which is before the dates noted in column 5 of period 1). The following should be marked in column 3: — 28 — which is the length of her interval (including the starting days of both periods). Column 5 should be marked as follows: — 12th of Iyar, — marked in period 1 which she still must anticipate (as explained in Rule 4, if the bleeding previously stopped. If the bleeding did not stop yet, she must expect the period to arrive next month on the 12th of Sivan), — 7th of Sivan — because of the Interval Rule (which

is the 28th day), — 9th of Sivan — because of both the **Monthly** and **Median Rules** (because in our example, they both fall on the same day), (and, according to those authorities who require anticipation of the 31st day, also the 10th of Sivan).

Period 3:

The third time, the period was delayed until Motzei Shabbos, the night belonging to Sunday, the 13th of Sivan (before sunrise) [the due dates listed at period 2, column 5 are annulled since no bleeding has occurred on those days.] Column 3 should be marked—34—the length of the interval, and column 5 should be marked—12th of Tammuz—because of the Median rule,—13th of Tammuz—because of the Monthly rule,—16th of Tammuz—because of the Interval rule (the 34th day from her period.)

In Appreciation

To

YISROEL CHAYIM LANDY

who voluntarily participated

in updating this edition.

Chapter 9. Paragraph 11

Anticipates	New Moon	Day	Month	Monthly Rule	Median Rule	Interval	No. of Days	Appeared or Failed	Period Discontinued
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Example 1

	"	1	Nissan					AP	
AN	"	30	Nissan		MN			FA	
AN	"	1	Iyar	MY				FA	DI

At present, she need not anticipate any period.

Example 2

	"	1	Nissan					AP	
		20	Nissan			IL	20	AP	
AN	"	1	Iyar	MY				FA	DI
AN		9	Iyar			IL	20	FA	DI
AN		19	Iyar		MN			FA	
AN		20	Iyar	MY				FA	DI

At present, she need not anticipate any period.

Example 3

	"	1	Nissan					AP	
		20	Nissan			IL	20	AP	
AN	"	1	Iyar	MY		IL	12	AP	
AN		12	Iyar			IL	12	FA	DI
AN		20	Iyar	MY		IL	20	FA	DI
AN	"	1	Sivan	MY	MN			FA	DI

At Present, she need not anticipate any period

Anticipates	New Moon	Day	Month	Monthly Rule	Median Rule	Interval	No. of Days	Appeared or Failed	Period Discontinued
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Example 4

	"	1	Nissan					AP	
		20	Nissan			IL	20	AP	
AN	"	1	Iyar	MY				FA	DI
AN		9	Iyar			IL	20	AP	
AN		20	Iyar	MY				FA	DI
AN		28	Iyar			IL	20	FA	DI
AN		9	Sivan	MY	MN			FA	DI

At present, she need not anticipate any period.

Example 5

	"	1	Nissan					AP	
		20	Nissan			IL	20	AP	
AN	"	1	Iyar	MY				FA	DI
AN		9	Iyar			IL	20	AP	
AN		20	Iyar	MY				FA	DI
AN		28	Iyar			IL	20	AP	

She has established a regular interval period of twenty days.

Many authorities rule that according to the Median Rule, she must also anticipate the thirty-first day.

Glossary of Abbreviations

AN - Anticipates	DI - Her period is discontinued
MY - Monthly Rule	RP - Regular Period
MN - Median Rule	IP - Irregular Period
IL - Interval Rule	RE - Her Regular Period is reestablished
AP - Appeared	
FA - Failed	

Chapter 9, Paragraph 13

Anticipates	Regular Period	Irregular Period	Day	Month	Monthly Rule	Median Rule	Interval	No. of Days	Appeared or Failed	Period Discontinued
Example 1										
	RP		28	Iyar			IL	20	AP	
AN	RP		18	Sivan			IL	20	FA	
Changed Pattern			28	Sivan			IL	30	AP	
AN	RP		17	Tamuz			IL	20	FA	
AN		IP	27	Tamuz			IL	30	AP	
AN	RP		17	Av			IL	20	AP	

The Regular Period is reestablished, and she need not anticipate the irregular one.

Example 2										
	RP		28	Iyar			IL	20	AP	
AN	RP		18	Sivan			IL	20	FA	
Changed Pattern			28	Sivan			IL	30	AP	
AN	RP		17	Tamuz			IL	20	FA	
AN		IP	27*	Tamuz			IL	30	AP	
AN	RP		17	Av			IL	20	FA	

The Interval of twenty days is temporarily discontinued

AN		IP	27	Av	MY	MN	IL	30	FA	DI
*AN		IP	28	Av	MY				FA	DI
Changed Pattern			29	Av			IL	32	AP	
	RE		18	Elul			IL	20	AP	

The Regular Period is reestablished, since she did not establish another period in the interim.

Anticipates	Regular Period	Irregular Period	Day	Month	Monthly Rule	Median Rule	Interval	No. of Days	Appeared or Failed
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Example 3

	RP		28	Iyar			IL	20	AP
AN	RP		18	Sivan			IL	20	FA
Changed Pattern			28	Sivan			IL	30	AP
AN	RP		17	Tamuz			IL	20	FA
*AN		IP	27	Tamuz			IL	30	AP
AN	RP		17	Av			IL	20	FA

The Interval of twenty days is temporarily discontinued

AN		IP	27	Av	MY	MN	IL	30	AP
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An Interval of thirty days has been established, and the Interval of twenty days is completely discontinued.

*When the bleeding of 27 Tamuz continued through 28 Tamuz, the period of 28 Sivan is not discontinued according to the Monthly Rule. Therefore, if her Regular Period did not return (in Example 1 it did) and she did not establish another one in the interim (in Example 3 she did), she must anticipate also 28 Av (Example 2).

Glossary of Abbreviations

AN - Anticipates DI - Her period is discontinued
 MY - Monthly Rule RP - Regular Period
 MN - Median Rule IP - Irregular Period
 IL - Interval Rule RE - Her Regular Period is
 AP - Appeared reestablished
 FA - Failed

SUNRISE AND SUNSET AT NEW YORK, NEW YORK EASTERN STANDARD TIME

NO. 1201

DAY	JAN.		FEB.		MAR.		APR.		MAY.		JUNE.		JULY.		AUG.		SEPT.		OCT.		NOV.		DEC.	
	Rise AM	Set PM	Rise AM	Set PM	Rise AM	Set PM	Rise AM	Set PM	Rise AM	Set PM	Rise AM	Set PM	Rise AM	Set PM	Rise AM	Set PM	Rise AM	Set PM	Rise AM	Set PM	Rise AM	Set PM	Rise AM	Set PM
1	7 20	4 39	7 06	5 14	6 31	5 47	5 40	6 21	4 55	6 53	4 27	7 21	4 28	7 31	4 52	7 12	5 23	6 29	5 53	5 39	6 26	4 52	7 02	4 29
2	7 20	4 44	7 05	5 15	6 29	5 46	5 39	6 22	4 54	6 52	4 27	7 21	4 29	7 31	4 53	7 11	5 23	6 27	5 53	5 37	6 27	4 52	7 02	4 29
3	7 20	4 41	7 04	5 16	6 27	5 44	5 37	6 23	4 53	6 54	4 26	7 22	4 29	7 31	4 54	7 09	5 25	6 25	5 54	5 35	6 28	4 50	7 03	4 29
4	7 20	4 42	7 03	5 17	6 26	5 50	5 34	6 24	4 51	6 55	4 26	7 22	4 30	7 31	4 55	7 08	5 26	6 24	5 55	5 34	6 30	4 49	7 03	4 29
5	7 20	4 43	7 02	5 18	6 24	5 52	5 34	6 25	4 50	6 56	4 26	7 24	4 31	7 30	4 56	7 07	5 27	6 22	5 56	5 32	6 32	4 48	7 04	4 29
6	7 20	4 44	7 01	5 20	6 23	5 53	5 32	6 26	4 49	6 57	4 25	7 24	4 31	7 30	4 57	7 06	5 28	6 21	5 57	5 30	6 32	4 47	7 05	4 29
7	7 20	4 45	7 00	5 21	6 21	5 54	5 10	6 27	4 48	6 58	4 25	7 25	4 32	7 30	4 58	7 05	5 29	6 19	5 58	5 29	6 33	4 46	7 06	4 29
8	7 20	4 46	6 59	5 22	6 20	5 55	4 59	6 28	4 47	6 59	4 25	7 25	4 32	7 29	4 59	7 04	5 30	6 17	5 59	5 27	6 34	4 45	7 07	4 29
9	7 20	4 47	6 58	5 23	6 18	5 55	5 27	6 29	4 45	7 01	4 25	7 26	4 33	7 29	5 00	7 02	5 30	6 16	6 00	5 26	6 36	4 44	7 08	4 29
10	7 20	4 48	6 57	5 25	6 18	5 57	5 26	6 30	4 44	7 01	4 25	7 26	4 34	7 29	5 01	7 01	5 31	6 14	6 02	5 26	6 37	4 43	7 09	4 29
11	7 20	4 49	6 55	5 26	6 15	5 58	5 24	6 31	4 43	7 02	4 24	7 27	4 34	7 28	5 02	7 00	5 32	6 12	6 03	5 22	6 38	4 42	7 10	4 29
12	7 20	4 50	6 54	5 27	6 13	5 59	5 22	6 32	4 42	7 03	4 24	7 27	4 35	7 28	5 03	6 58	5 33	6 11	6 04	5 21	6 39	4 41	7 11	4 29
13	7 19	4 51	6 53	5 28	6 12	6 00	5 21	6 33	4 41	7 04	4 24	7 28	4 36	7 27	5 04	6 57	5 34	6 09	6 05	5 19	6 40	4 40	7 11	4 29
14	7 18	4 52	6 52	5 29	6 10	6 01	5 18	6 34	4 39	7 05	4 24	7 28	4 37	7 27	5 05	6 56	5 35	6 07	6 05	5 18	6 41	4 38	7 12	4 29
15	7 18	4 53	6 50	5 31	6 08	6 03	5 16	6 35	4 38	7 06	4 24	7 29	4 38	7 26	5 06	6 54	5 36	6 06	6 07	5 16	6 43	4 38	7 13	4 30
16	7 18	4 54	6 49	5 32	6 07	6 04	5 16	6 36	4 38	7 07	4 24	7 29	4 39	7 25	5 07	6 53	5 37	6 04	6 08	5 15	6 44	4 38	7 14	4 30
17	7 17	4 55	6 48	5 33	6 05	6 05	5 15	6 37	4 37	7 08	4 24	7 29	4 39	7 25	5 08	6 52	5 38	6 02	6 09	5 13	6 45	4 37	7 14	4 30
18	7 17	4 56	6 46	5 34	6 03	6 06	5 14	6 38	4 36	7 09	4 24	7 30	4 40	7 24	5 10	6 50	5 40	6 00	6 10	5 12	6 46	4 37	7 15	4 31
19	7 16	4 56	6 44	5 35	6 02	6 07	5 12	6 39	4 34	7 10	4 24	7 30	4 41	7 23	5 10	6 49	5 40	6 00	6 12	5 11	6 47	4 35	7 16	4 31
20	7 16	4 59	6 44	5 37	6 00	6 08	5 10	6 40	4 35	7 11	4 25	7 30	4 42	7 23	5 11	6 47	5 41	5 57	6 12	5 09	6 48	4 35	7 16	4 31
21	7 15	5 00	6 43	5 38	5 59	6 09	5 09	6 41	4 34	7 12	4 25	7 31	4 42	7 22	5 12	6 46	5 42	5 55	6 14	5 07	6 50	4 34	7 17	4 32
22	7 15	5 01	6 42	5 38	5 58	6 08	5 07	6 42	4 34	7 13	4 25	7 31	4 42	7 21	5 12	6 45	5 42	5 55	6 13	5 06	6 50	4 34	7 17	4 32
23	7 14	5 01	6 39	5 40	5 55	6 11	5 06	6 44	4 32	7 13	4 25	7 31	4 44	7 21	5 13	6 43	5 44	5 52	6 12	5 06	6 52	4 33	7 18	4 32
24	7 13	5 04	6 38	5 41	5 53	6 12	5 05	6 45	4 32	7 14	4 26	7 31	4 45	7 19	5 15	6 41	5 45	5 50	6 11	5 03	6 53	4 32	7 18	4 32
25	7 12	5 05	6 37	5 43	5 52	6 13	5 03	6 46	4 31	7 15	4 26	7 31	4 46	7 19	5 16	6 40	5 46	5 50	6 10	5 02	6 54	4 32	7 18	4 34
26	7 12	5 06	6 35	5 44	5 50	6 14	5 02	6 47	4 30	7 16	4 26	7 31	4 48	7 18	5 17	6 39	5 47	5 47	6 10	5 00	6 55	4 31	7 19	4 35
27	7 10	5 07	6 34	5 45	5 48	6 15	5 00	6 48	4 29	7 16	4 26	7 31	4 48	7 18	5 18	6 37	5 48	5 48	6 10	4 59	6 57	4 31	7 19	4 35
28	7 10	5 09	6 32	5 46	5 47	6 16	4 59	6 49	4 29	7 18	4 27	7 31	4 49	7 16	5 19	6 35	5 49	5 45	6 10	4 58	6 57	4 30	7 19	4 36
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Add one hour for Daylight Saving Time if and when in use.

Prepared by
NAUTICAL ALMANAC OFFICE
UNITED STATES NAVAL OBSERVATORY
WASHINGTON, D.C. 20390

Dear reader:

Our generation is witnessing a unique phenomenon. Many of our Jewish brethren who have drifted away from genuine observance of the tenets of Judaism are being aroused to renew their commitment to the Torah. On the other hand, many who are basically committed to Judaism are unaware or ignorant of the importance of certain laws, namely the laws of Nidah. Still others do not understand clearly the details of these laws.

In order to rectify the situation, we have published this booklet, entitled "The Code of Jewish Family Purity," a summary of the Nidah Laws. To date, we have distributed free of charge over 500,000 copies in eight languages and we are now printing in two more languages; German and Portuguese, with several more in preparation. This booklet is presently being translated into several more languages.

It is our goal to place this booklet into every Jewish home in the world. This booklet will serve a three-fold purpose. It will serve as an introduction for all those returning to their heritage. It will help improve the observance of the basically committed, but ignorant. Finally, it will serve as a study and a review guide for the already strictly observant.

Every Jew should consider it his obligation to help us reach our goal. We urge you to help distribute this booklet to anyone interested in

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ר' יוסף בן ר' אהרן פלאהר
נבלייע יי מנחם אב תשמ"ז לפ"ק
ת.נ.צ.ב.ה.

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הצ' מינקא בת הרה"ג ר' יעקב הלוי
נפטרה כח' שבט תשמ"ד לפ"ק ת.נ.צ.ב.ה.

לעילוי נשמת

איטא בת ר' מרדכי יצחק
יי אדר השי"ב

לז"נ

האשה החשובה והצנועה
שרה בת הרה"ח ר'
אברהם ע"ה הויזער
ט"ו חשוון תשמ"ו לפ"ק

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