



NIDDAH

*Jerusalem is likened to a menstruant. Just as she returns to her permitted state,
so too will the holy city become redeemed.*

—Talmud Taanis 20:a



*A man that lies with a woman who had her [menstrual] flow...
as she had revealed the source of her blood.*

—Leviticus 20:18

UTERINE BLEEDING

A woman becomes a “menstruant,” *niddah* in Hebrew, when blood leaves the womb¹. This is based on the verse above, “she had revealed the *source of her blood*”². The *source* refers to the womb³, where the infant is formed and it is from here that menstrual (*niddah*) blood comes⁴.

1. Even if it hasn’t exited the body, Mehaber 183:1.

2. Leviticus 20:18.

3. Throughout the text, womb and uterus are used interchangeably.

4. *Rambam, Hilchos Isoorei Biah 5:3; Shach, Shulchan Aruch Admur Hazoken 183:1; Bodei Hashulchan 183:3*. “Only uterine or cervical bleeding renders a woman a *niddah* (with the exception of hymenal bleeding,” Gefen Poriah 1:14. “Scripturally, the external os, cervix and the womb itself are collectively called ‘the womb.’ Only blood issuing from these cause *niddah* (or *zavah*). Blood which definitely issues from any other reproductive organ is not, except hymenal bleeding, which was rabbinically prohibited,” Gefen Poriah Chapter 1, endnote 48.

Bleeding or staining which may possibly be traced or dismissed to having other sources should be decided by an orthodox rabbi who is knowledgeable in these matters. Some examples: injuries, chemical irritations e.g. douches, contraceptive material, urinary tract, kidneys, ovaries, fallopian tubes, vaginal, More from GP page 9.

A woman enters this *niddah* state whenever blood leaves the womb regardless of the cause⁵ and whether for natural reasons e.g. menstruation, spotting, giving birth⁶, emotional excitement, physical exertion⁷ or because of medication⁸, or an internal gynecological examination which involved penetration into the uterus⁹.

Even a minuscule amount of blood exiting the uterus causes the *niddah* state¹⁰, regardless of whether it is moist or dry¹¹—even if there was no sensation of menstrual bleeding or opening of the uterus accompanying the appearance of blood¹².

NIDDAH BEFORE MARRIAGE

This state of *niddah*, as well as the spiritual excision of both¹³ for having relations at this time, is applicable even before marriage¹⁴, even if there wasn't full penetration¹⁵ and there was no emission of semen¹⁶.

The other prohibitions associated with *niddah*, including kissing, hugging, and affectionate contact¹⁷, also apply regarding unmarried women¹⁸, since they have never left the *niddah* state by immersing in a *mikveh*.

Additionally it is forbidden to be alone with them in closed quarters¹⁹ (unlike one's wife when she is a *niddah*—see Chapter Four).

5. *Taz* 183:1.

6. See Chapter Fifteen.

7. *Mehaber*, *Taz* 183:1, *Shulchan Aruch Admur Hazoken* 183:2.

8. *Nishmat Avrohom* 183:3, *Chosen Yeshuot* 1:1.

9. *Aruch Hashulchan* Section 43, cited in *Nishmat Avraham* 183:2. In these instances, a Rabbi who is knowledgeable in these matters should be consulted to determine the wife's status. See additional examples in section Gynecological Considerations and Appendix - Gynecology.

10. *Niddah* 66:a. *Mehaber* 183:3, *Shach* 183:3, *Shulchan Aruch Admur Hazoken* 183:3.

11. *Mehaber* 188:4, *Shulchan Aruch Admur Hazoken* 188:16.

12. *Shulchan Aruch Admur Hazoken* 183:3, *Shach* 183:2.

13. Leviticus 18:19, 20:18, see *Bodei Hashulchan* 183:11, 183:13

14. *Ramo* 183:1. A woman who converted to Judaism did not enter the *niddah* state as a result of menstruation which occurred before her conversion (because the laws of *niddah* only apply to Jewesses) Source?

15. *Darhei Teshuva* 183:14.

16. *Bodei Hashulchan* 183:11.

17. E.g. handshaking, add more: Research

18. *Bodei Hashulchan* 183:12, *Darhei Teshuva* 183:15.

19. Or secluded alone together not in closed quarters, but not in the presence of others,

NO MINIMUM AGE. There is no minimum age for a woman to become *niddah*²⁰. Even a girl who has begun menstruating²¹ is in a constant *niddah* state until she immerses herself in a *mikveh* for the first time before her wedding²².

*Excerpted from: [Family Purity - A Guide To Marital Fulfillment](#), Rabbi Fishel Jacobs.
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20. Even “on the day she is born,” Rambam, *Isorei Bia* 4:1, *Darchei Teshuva* 183:1. *Rashi* on *Leviticus* 15:19.

21. Or otherwise become a *niddah*. Regarding *niddah* resulting from a stain, *kesem*, before age twelve see *Mehaber* 190:2.

22. Immersion by single women, whether unmarried, divorced or widowed, except in preparation for marriage is forbidden, *Beis Yosef* end of Chapter 183, *Gefen Porioh* 14:10. Important: Recheck customs of others.

A Talmudic discussion revolves around whether it is a *mitzvah* for someone who is ritually impure to seek purification as soon as possible. The *Mehaber* (192:7) holds that it is not a *mitzvah* for a menstruant to immerse as soon as possible (except when fulfilling “be fruitful and multiply” or her marital obligation for intimacy). Therefore, there is no *mitzvah* for a widow or bachelorette to purify themselves from *niddah*, *Bodei Hashulchan* 197:10.