

Women's law of Niddah (Uncleanness/Impurity)

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Terms:

AFNHSS – Abrahamic-Faith Nazarene Hebraic Study Scriptures
(Complete Bible)

Yahushua – Common title in the west is Jesus, the real name is
Yahushua.

YHWH – The sacred four letter name of G-d

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The 7 day cycle of Menstruation

One of the main questions that I get asked very frequently is, “are the women unclean during the time of the month that they have their menstrual cycle?” This topic is very difficult and very vast but I shall try to make it as easy as possible without the jargon to confuse the readers.

There are various wrong theories out there that are put out by teachers either who do not have a full grasp of the issue or they usually mislead people by citing the redemption in Messiah as an idea that after the death on the stake somehow magically it also cleans the woman of her impurity. This clearly is not so and I will briefly explain why.

The basic premise

Messiah’s blood cleanses all uncleanness on which some teachers make an incorrect assumption and come up with a totally confused and a wrong answer!

While most dispensationalist Christian theology does not care about the law of G-d but even some Torah professed believers make similar mistakes.

The Rabbi Answers;

Messiah’s blood was not a magic potion and does not clean the women during the time of her impurity. This is in contradiction to what the Messiah Himself showed us in scripture.

John 20:16-17 (AFNHSS) יהושע said to her, Miriam. She turned around, and said to him, in Hebrew, ha Rebbe; which is to say, The Teacher. **(17)** יהושע said to her, Touch me not; for I have not yet ascended to the Abbah but go to my brothers, and say to them, I ascend to my Abbah, and your Abbah; and to my Elohim, and your Elohim.

This should really settle all issues but I want to explain why Yahushua could not allow her to touch Him. Was she in her menstrual cycle? It is unlikely to be the case. She was in the graveyard and that automatically rendered her unclean for 7 days since it was highly likely that she may have inadvertently stepped on a grave. Let's quickly look at this.

Numbers 19:11 (AFNHSS) He that touches the dead body of any man shall be unclean seven days.

In essence if we touch a dead body we are unclean for seven days and the same applies if you go to a graveyard. Priests of the Levite clan such as myself are not even allowed to go near graves and are forbidden to enter a graveyard unless a close relative has died such as my mother, my father or a brother. Incidentally when my mother died Yahuweh did not allow me to enter the graveyard because he made the situation as such that I was not even present during her death and in another country at the time so my dad did not tell me until the burial was done. At that time I did not know I was a Levite so would not have adhered to any clean laws and this explains the mercy of God not to allow me to be defiled.

Let's get something right and drop the hip hop modern Christianity and its incorrect ideas. The Messiah died for sin not for impurity. There is a difference. Being impure is something that we have to deal with on a physical level on a daily basis and is never called a sin? Technically we are unclean because we are in the world outside Israel and therefore would be considered to be near a gentile corpse however this is at a spiritual level only.

Do you understand that if the Messiah died for sin then when was it shown in the law of God that it was explicitly stated that a woman

having a discharge is sinful? It wasn't and the reality is that even though a woman can have her monthly cycle and other types of discharges but these things do not make her a sinner. Therefore, it rules out any such ideas that the Messiah has cleansed the woman. If he has cleansed the woman then how is it that she still sheds blood each month? Sometimes we just need to use common sense and have some profundity to help us out of the mess.

A quick story

I learnt this truth the hard way. I did not know that I belonged to the priestly tribe since naturally being an ex-Muslim I did not worry too much about my origins. I used to go daily and sit in a park that had graves in it in London to eat my lunch. I continued going there but knew I should not touch the graves and then I started developing an allergic reaction in the park so I wondered what is causing this as I never had this allergic reaction before all my life as I rarely entered graveyards before.

The allergic reaction got so bad that it was giving me real trouble and I would immediately have to get out of that graveyard it would only happen in this place and nowhere else. I started going to another park near by that also had plants and trees but no graves. I would not get the reaction there and even though I could see pollen flying around nothing would happen. That caused me to wonder what it was that was causing my issue so one day I sat in prayer and asked God to help me. I immediately was revealed the problem and I was a little taken back but then realized what I needed to do and why the allergic reaction would stop when I went outside the graveyard. I contacted my dad and double checked our family background and then realized I was indeed a Levite which then made everything fit into place.

As a kohen I was not to go into graveyards and that is why that reaction was to stop me going there. As soon as I stopped going there the reaction would also stop. This happened in 2008 so the law my friends still applies Messiah's death or no Messiah's death. For a kohen that means strictly Levite is forbidden to go into a graveyard unless the prohibitions I explained above but you can go into a graveyard if you are not a kohen but be warned and do not

take things for granted because there are cleansing laws that even apply to you if you enter a graveyard and do not listen to incorrect teachers who lack Torah instructions.

Let us look at the issue of women

Vayikra (Lev) 15:19-21 (AFNHSS) And if a woman has a discharge, and her discharge in her flesh be blood, she shall be put apart seven days: and whosoever touches her shall be unclean until the evening. **20** And every thing that she lies upon in her separation shall be unclean: everything also that she sits upon shall be unclean. **21** And whosoever touches her bed shall wash his clothes, and bathe himself in mayim (water), and be unclean until the evening.

According to biblical law a woman in niddah (Monthly cycle) when her bleeding is accompanied by a bodily sensation (In Hebrew hargashah) which is a bit hard to describe and detect. The hargashah or body sensation is described as a trembling of the body, a feeling of opening of the cervix or feeling of urination. I guess a woman can easily tell this.

When a woman has the issue of her monthly cycle she is unclean for 7 days generally however this may extend and she is to count in a certain way. From the time her bleeding stops so let us assume it is the 3rd day that the bleeding stops then she should count seven days which means she would be unclean for a total of 10 days. This is how the count is done and as decreed and agreed by ancient Rabbis in Ashkenazim Jewry.

Lev 15:28 (KJV) But if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean.

There are minimum days and maximum days for example the minimum is 4 days for Sephardic custom and 5 days for Ashkenazim. So if the cycle stopped after 3 days she can add let us say 4 white or clean days. I prefer the Sephardic being of middle-eastern origin. Whilst note the Ashkenazi Jews suggest 5 days as a minimum. Taking the count 3 plus 4 equals 7 days but if the

menstruation continues for 5 days and then stops you are to count 5 days for the discharge plus 4 clean days or called white days. If the discharge is for six days then you count four white days that equals $6+4 = 10$ days. However note in Judaism sometimes a minimum period of 12 days is applied to the total cycle from uncleanness. However we as Nazarene Israel apply the minimum 4 days and plus any other days to add for the discharge. After this you are to have a Mikvah or a ritual bath.

Existing Niddah

Questions) What about the ritual bath and what prayers do I need to say?

Let us assume the bleeding has stopped on the fifth day then the woman should technically wear white underwear and get herself a tampon and insert it into the vaginal tract and leave it in for between 18 minutes to 72 minutes. She then examines herself to see any bleeding.

This examination is important and allows the woman to see if there is still any residual bleeding. In Hebrew this is known as hafsek taharah. I recommended a Tampon but normally this examination was conducted by inserting a white cloth and checked to see if any blood was upon it. However in our modern society it is quite easy to acquire tampons to allow the woman to do the examination either with a tampon or white cloth whichever way she feels comfortable.

If the tampon is spotless then the woman's bleeding or discharge has stopped. After this she needs to count as I suggested above minimum 4 days so if the discharge is 5 days then add 4 white days = 9 days count after this she should have a ritual bath reciting the following prayers:

(In Hebrew) Baruch atah Adonai, Elohainu Melech Ha'Olam,
asher kidshanu b'mitzvotav v'tzivanu al ha-tevila

(Translation) Blessed are you, Yahuweh, our Master, King of the Universe, who has sanctified us with his commandments, and has commanded us regarding immersion.

Important prohibitions and how to behave during this period?

¹The time when the woman is niddah (unclean) is a time of abstinence of all physical contact. It is a time where the loving relationship between the married couple should find expression in non-physical ways, such as greater sensitivity towards one another, consideration and giving. In addition to abstinence from sex, the halacha dictates certain other practices from which the couple should refrain, so as not to lead to temptation to physical contact.

1. From the onset of a woman's menstrual period certain behaviours which cause the couple to be physically or passionately close together are forbidden. Not following these laws is very serious as it is expressly forbidden to come close to those with whom it is forbidden to have sexual relations.

2. These rules apply equally whether she is actually bleeding or is counting seven clean days--they apply as long as she has not properly immersed.

-- Note 7 is maximum not exceeding 12 days total but we count 4 minimum and seven maximum. If there is spotting after 7 days then a set of 4 white days have to be counted.

3. When the woman is niddah it is forbidden for the couple to behave frivolously with one another. Joking around is expressly forbidden. Of course, the couple should not be cold or nasty towards one another. Arguments should be avoided if possible.

4. Even the slightest physical contact is absolutely forbidden. Additionally, they may not pass each other objects from one

¹ Taharat Habayit Vol. 1 Chapter 12

hand to another, as that might lead to inadvertent physical contact. One should also not touch the clothes of their spouse (while they are being worn) when the woman is niddah. (There is no restriction regarding clothing which is not being worn.)

In situations where it is difficult for the couple to not work together (e.g. taking the baby carriage down from an apartment, etc.) the couple might hold the long object together taking maximum precautions that they will not touch.

5. It is permissible to throw things from one to another. However, it is commendable to be strict in this matter, and not to throw directly from one to another.

6. There are those posqim who allow the couple to pass their child from one to another when the woman is niddah, and there are those who disagree. It is commendable to be stringent in this matter.

7. It is permitted for the couple to give one another gifts during when the woman is niddah, even though it increases the emotional attachment of the couple.

8. When the couple sits down to eat at their normal places they should have a reminder on the table to remember that she is niddah. This is similar to two familiar people eating milk and meat on the same table where a reminder is used to prevent them tasting from one another's food. A cup which is not being used may be put in between them as reminder or a small bowl of fruit. If one uses a place mat and the other does not it is also considered a reminder. Basically, anything which reminds them that they must not eat from one another's plate is suitable.

Of course, this law only applies when the couple is dining alone. However, if they are dining with other people there is no need for any such reminders. Likewise, if they are eating alone, but on opposite ends of a long table there is no need for the reminders.

9. He may not drink from what remains in her cup, since this is a sign of affection. However, if the liquid were poured into another glass it is permitted for the husband to drink it, even if he then poured it back into the original glass. Additionally, if she drank half of the glass he may fill it up and drink the remains.

10. If another person drinks from the cup after the wife drank, the husband is allowed to drink from the cup.

11. If she drank from a glass and has left the room, the husband can drink from her glass. He can continue drinking even if she returned to the room, while he was in the process of drinking from her cup. This law applies also if she turned to another side of the room and does not notice him drinking from her cup.

12. If a woman drank from a glass and her husband does not know, she need not inform him. If, however, he knows that she drank from the glass but he does not know that she has become niddah, she must inform him.

13. A woman may drink from the remains of her husband's glass.

14. Although Ashkenazim (European Jews) are stringent concerning the remains of food of the woman who is niddah, Sephardim (Spanish and middle-eastern Jews) allow the husband to eat his wife's leftover food, without any restriction.

15. It is permissible for a man to use the same towel as his wife when she is niddah. There is no need for her to have her own special towel.

17. One should not kiss or play with a baby being held by either him or her, while the woman is niddah. It is also better to be strict not to feed a baby being held by the other spouse, unless there are extenuating circumstances where this is necessary and the couple is careful not to touch.

18. They should not light each others cigarettes since this brings closeness. However, it is permissible for a wife to hold the Havdalah candle.

19. It is permissible for the husband or wife to blow away lint or a feather from each other's clothing while she is niddah, yet it is commendable to be strict in this matter, if possible.

20. On a hot day they may not fan each other unless one of them is ill. However, there is no restriction regarding turning on the fan or the air conditioner for one another.

21. On a rainy day they may walk under the same umbrella as long as they are careful not to touch.

22. It is permissible for the couple to read the same book together, while the woman is niddah, provided they are careful not to touch.

23. A husband may not sit on his wife's bed even if she is not around, and he certainly may not lay on her bed. If the bed is not specifically hers, for example, at times she lies on it and sometimes he does, then he may sit on the bed when she is niddah. She may lay on his bed while he is not around.

24. The sephardic minhag (custom) is to permit the couple to sit together on a couch even if it is soft and moves as long as care is taken not to touch each other. However, it is commendable to be strict and not sit together if the couple is on a pleasure trip while she is niddah.

25. It is absolutely forbidden for the couple to lie on the same bed together even if they are fully clothed. Similarly, they may not use one blanket. Strictness should be applied not to lay on two separate beds unless the beds are separated, even slightly.

26. It is permitted to sleep on beds which are separated even if they have a common frame. It is not necessary to put a divider between the beds.

27. When a woman is niddah it is permitted for her husband to gaze at her beauty while she is fully clothed, since she will be permitted to him in the near future. However, her husband should not look at the normally covered parts of his wife's body, while she is niddah.

28. A husband may be in the delivery room when his wife gives birth but should not look at the normally covered parts of his wife's body.

29. It is permissible for the husband to hear his wife singing even though she is niddah. This applies also to singing shabbat songs. However, it is commendable to be stringent.

30. A man should be careful not to intentionally smell his wife's perfume or flowers that she is wearing when she is niddah. However, if she has removed the flowers he may even make a blessing on their fragrance.

31. A woman should have special clothing when she is niddah, though they may be just as nice as her regular clothing. This is so the couple will constantly remember that she is niddah.

32. A woman may dress nicely and wear jewellery and cosmetics when she is niddah, as is her custom when she is not niddah. Even if the husband claims that it does not matter to him, if that is her normal way of dressing up she should continue it when she is niddah.

33. If the woman normally works in the house she may do all of her normal household chores, even those specifically done for her husband, even in his presence. For example, she may cook or bake for him, set the table or serve him food. Excluded from this is serving him glass of wine, which is absolutely forbidden, unless it is done in a different way than normal, like serving with the left hand. All other liquids may be poured and served in the normal way.

34. Likewise, the husband may serve his wife food and make her coffee etc. However, he should not serve her wine unless it is done in an unusual way.

36. Although wine may not be poured or served, the Kiddush cup may be passed around in the usual manner with the wife who is niddah drinking from the cup directly after her husband.

37. She may not make his bed in front of him since this may be construed as a sign of affection. However, heavy work like fixing and placing a mattress is permitted. If he is not looking or not in the same room she may make the beds, even if he knows that she did it. This is permitted if it is done in the morning in order to straighten up the room. Additionally, it is forbidden for him to make the beds in front of her.

38. When she is niddah a woman must continue to do all of her normal religious duties, like blessings and prayers. She should continue learning even with mentioning God's name when learning the verses of the Tanakh. One should not be lax during this time. Also the woman who is niddah can go to synagogue. She may touch holy books and objects without restraint. (Although there are some Ashkenazim who are stringent about these matters.)

39. If a husband is very ill and his wife who is niddah is the only one who can take care of him she may do so: she may feed, clothe, straighten him, and even hand him whatever he needs. She must, however, be careful not to touch him. Washing him should be avoided unless it is absolutely necessary. She must still be careful not to make the beds in front of him.

40. All the above is only permitted if the husband is very ill, but if he only has aches and pains it is all absolutely forbidden.

41. These leniencies only apply if he is sick and she is niddah but if she is sick he may not serve her. Instead a nurse

should be hired to assist her. Only when it is a life threatening situation can he be lenient to serve her.

I cautioned you this is a difficult subject and now you know why.

Question) What if she touches something or someone?

Answer) That person is unclean until the evening.

Question) Can she pray or handle the bible?

Answer) Yes she can pray and do all the prayers as she once did. She is even allowed to go to synagogue but some Ashkenazi Jews do not like the woman to go to synagogue during this time. In Jewish synagogues the women's seating arrangement is separate so it's not so much of an issue but she should try to avoid contact with others. While in Christian circles they do not have the concept of separate seating and it could be problematic in congregations to worship right next to each other. I suggest either you set separately or avoid church during those days. The trouble is in Western culture people may come to shake hands with you or kiss you on the cheek but this is not allowed in Judaism strictly forbidden and rightly so. So unless you can warn your friends in some polite way I think its best avoided.

Question) Can she have sexual intercourse during this time?

Answer) To reiterate once again sexual intercourse is strictly forbidden during this time.

In order of the questions the woman's touch can render another woman or man unclean for until evening so they must go through the ritual bath at the end of it simple.

Question) What about the bed linen and her clothing is that unclean too?

Answer) Anything that she touches during this time is unclean and should be washed immediately after the woman pronounces herself clean.

Question) What if a husband makes the mistake of lying next to her close up and the woman's blood gets on the husband's clothes or skin?

Answer) If this was to happen then the man is unclean a total of 7 days counting sunset to sunset and must then go through the ritual bath procedure described above. The man should avoid lying so close and avoid such a scenario. It is best for the woman that the woman during this time sleeps separately or at least has some distance to avoid any issues with her husband.

Now before the onset of the next cycle or near it the woman needs to be careful to keep a count so that the man does not have intercourse while the menses have started or are about to start

Yoledet - Child birth

When a woman gives childbirth she enters the stage of yoledet and this is similar to niddah (uncleanness). A woman remains in the stage of yoledet for one week after all postpartum bleeding has ceased. Even if a woman delivers with a cesarean section she will still likely obtain the status of a niddah.

For the birth of a boy the number of days should be 12 the last 5 being clean or white days and for the birth of a girl the number of days is 14 before a husband is allowed contact with his wife.

A woman who delivers via cesarean section does not have the status of yoledet but has the status of niddah. The same ruling applies with a minimum of 12 days or more if she has any bleeding and has to wait for the appropriate discretion using the laws of a woman's impurity.

Question) What about a virgin woman having sexual intercourse with her husband and the breaking of the hymen, does that cause impurity?

Answer) The laws of niddah apply to the woman and she is in that state and then has to wait for the bleeding to stop according to the rabbinic decree. If the bleeding continues she should consult a

physician but if the bleeding is minor then that means the hymen has been shed and she can apply the laws of impurity of a woman and count the number of clean days remember I said 4 days minimum as I apply the Sephardic halacha and then she can resume in sexual intercourse with her husband.

Question) Can I breast feed my child during the Sabbath?

Answer) Yes you can but you re not allowed to extract milk out of the breasts on the Sabbath for use later. This is a halachic transgression. If the milk needs to be extracted because of the woman suffering from engorged breasts then she can extract the milk on the Sabbath to avoid suffering.

Question) Can a woman fast during the Jewish fast days such as Yom Kippur (Day of Atonement) when she is feeding a baby?

Answer) Yes a woman can fast and feed the baby there are no negative consequences. There are five other Jewish fast days during the year such as the fast of 9th of Av Tisha 'b' Av the date when the first and second Temples were destroyed. Here too halachicly you are to fast for 24 hours, eating and drinking is prohibited unless there is a medical condition in which case the fast is to be avoided.

The fast of the 10th of Tevet, the 17th of Tammuz and the murder of Gadaliah mark other events to do with the Jewish people. Then there is also the fast of Esther. These fasts are less prohibitive as eating and drinking is prohibited only from dawn to nightfall and these are not 24 hour fasts.

Breast feeding mothers are expected to fast on Yom Kippur if no medical ailment is present and the 9th of Av (In August), while the other fasts are exempt from mothers and can be avoided.

Now you know why modern Christianity is easy because they do not obey the Torah, they do not keep the laws of impurity and continue to remain in a defiled state for long periods of time. Technically a Christian is going to struggle to define sin because of the lack of Torah in his or her life. This also means for this type of behavior why a Christian is not going to have the first resurrection,

disobedience does not pay. Please see my article on Ask the Rabbi page for the millennium and the 1000 year reign.

What about the sacrifices?

The sacrifices were commanded when there was a Tabernacle or standing Temple but in the absence of this we do not need to worry over these things until the Temple is standing again.

Pidyon Ha Ben

Pidyon Ha Ben, the redemption of the first born son, takes place when a baby boy is at least 31 days old, and involves buying him back from a Kohen. This means a Levite priest. These days it can be a Rabbi or a Levite.

Num 18:15 (NKJV) Everything that first opens the womb of all flesh, which they bring to the Lord, whether man or beast, shall be yours; nevertheless the firstborn of man you shall surely redeem, and the firstborn of unclean animals you shall redeem.

Does a man or woman need to redeem their child?

Yes the law still stands for married couples. Note the Messiah did not come to abolish any laws.

How do we do this today in the absence of the 3rd Temple?

Who needs to do Pidyon Ha Ben (Redemption of the Firstborn)?

There are several factors if and when to perform this ceremony below is a brief synopsis.

This only applies to a firstborn son whether it's the first marriage, second or third it does not matter how many times you are married for the man only but it matters for the woman.

- 1) The mother has never had a child before, this is the first child and it's a boy.
- 2) The baby was delivered in the normal way, not via cesarean.
- 3) The mother had no abortions or miscarriages prior to this birth.
- 4) The father of the baby is not a Levi, and the mother's father is not a Levi.

Pidyon Ha Ben "How-to do it?"

If the above conditions apply, here is the Pidyon Ha Ben procedure:

- 1) Find a Kohen that he is indeed a Kohen meaning a Levite priest.
- 2) Get five silver coins, containing approximately 110 grams of silver. Five silver dollars or simply five silver coins.
- 3) The Pidyon Ha Ben ceremony is held when the baby is 31 days old. If the 31st day is a Sabbath, the ceremony is held the following day.
- 4) The ceremony is held in the context of a festive meal. To show love for the commandment, the baby is usually brought in on a silver tray decorated with jewelry. This does not mean you have to buy a silver tray but this is traditional custom you may bring the baby any other way.