

2 Childbirth YD 194

A woman giving birth automatically becomes Niddah. If she gives birth to a male she is Niddah for seven days. If she gives birth to a female she is Niddah for fourteen days.  
(AH YD 194:1)

As explained in Chapter 196 a Niddah ~~must~~ after her bleeding ceases must count seven clean days - when no

r

48 194

bleeding or spotting  
occurs. The same  
applies to ~~the~~ here.  
A & she must  
have seven clean  
days. (A) Thus in the

(A) AH 40  
194:5

case of giving  
birth to a female  
~~there~~ be completely  
the first ~~all~~  
even though she  
sees blood in the  
first seven days,  
but is clean &  
but has no bleed-  
ing or spotting in the  
next seven days  
substitutes. She

She must  
be free of  
spotting ~~and~~  
~~before~~  
beginning  
to count  
any of the  
fourteen  
days. <sup>Kumbam</sup>  
AH 40 194:12  
<sup>Tur 40 194:10</sup>  
Mambambam

to 4

YD 194

~~However~~ ~~Halacha~~ Beonim,

Rashba in Toras  
Habis and Ran in second  
chapter of Shevuos, and

Rambam <sup>Survei Bial</sup>  
7:6 ~~Adin~~ <sup>holds that</sup>

as long as she does  
not see any blood  
or spitting, the  
clean days can be

counted together  
with the seven  
days for a male  
or fourteen days  
for a female.  
(AH 40 194:19)

Tur quotes  
Rosh as  
holding  
same as  
Rambam

she need  
not wait  
to count  
the 7 or  
14 days after  
she first  
counts seven  
clean days.

MS 194

Sweeney Rabbeni Tam ~~requires~~ dissents. He <sup>refrain</sup>

her to go to the  
count seven days for  
a male or fourteen  
days for a female.

Afterwards to dip in  
Mikvah. Following

that she should  
count seven clean  
days and dip a

second time. He does  
count the days she does not see  
Shachya 194: 4 Rules

conservatively like  
Rabbeni Tam. (MS 194: 12)

Darkei Moshe TM 40 #  
194: 3 quotes Responsa

Q In this context  
Rabbeni Tam is similar  
to Rambam.

not  
blood  
seven for  
male or  
fourteen for  
female  
toward  
7 clean days

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70 194

of Thomas Hadesten  
Number 255 that one  
need not be strict-  
~~and~~ like Rakhem Tam  
Tam. This is so  
since practically  
all whities dissent  
and rule like Rakhem,  
~~and~~ Rashi, Gornin, Rantam,  
Rashi, Rakhem and Ran.

The same law  
applying for a male  
or female apply if she  
had a miscarriage.  
(non life-birth) A#70 194:14

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YD 194

If the sex of the child is not known then she observes the stricter set of laws.

She assumes that the infant was a female and is Niddah for

fourteen days.

Rambam <sup>Yad. B'nei Eish 10:2</sup>  
Talmud Niddah 30A  
AA YD 194: 24, 26)

~~And~~

all this applies if she had the miscarriage after forty days from date

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1/1/94

of conception. However  
 if she had the  
 miscarriage before  
 40 days she is only  
 a Niddah; and need  
 not count seven  
 days for a Male and  
 fourteen for a  
 female. For us  
 today it is ~~academic~~  
 academic since  
 she waits a  
 minimum of twelve  
 days anyway.

(A) AH 40  
 194:75  
~~Halakha~~  
 Rosh  
 who rules  
 leniently in  
 this case  
 that in  
 practice  
 one need  
 be strict  
 like Raavad.  
 See Bar  
 Joseph TM 48  
 194.

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40 194

Question #1 A woman  
gave birth to  
she gave birth to  
a portion of an embryo-

such as a hand. Is  
she Midah and Jols  
she count 14 days  
lest this embryo

is a female; which  
include seven clean days  
yes. Even if she

(A) We  
assume  
that the  
embryo  
disintegrated

Annular  
that is why  
we only  
have the  
placenta.

(AH 40  
194:43,44)

she only gave birth  
to the placenta, (A)  
without an embryo she  
likewise counts 14  
days which includes  
7 clean days.

(AH 40 194:27, 28)



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70 194

Question A woman had a  
 ? ~~Case~~ <sup>Caesarian</sup> ~~Caesarian~~ birth. Does  
 she have to observe the  
 7 days for a Male  
 and 14 days for a  
 female birth?

(A) AH 70  
 194:39  
 Talmud  
 Nissah

418  
 Rambam  
 Ymei  
 Biah  
 10:5

Answer No. only for a  
 natural birth. How-  
 ever she is still  
 Nissah and must  
 separate for 12  
 days minimum.  
 Therefore, the question

7/19/44

15  
1944: 48  
Even ~~the~~  
some the  
womb opened  
releasing a  
drop of  
blood it  
could have  
dipped below  
the cervix.  
Thus she  
certainly  
falls into  
the category  
of ~~possible~~  
~~definite~~  
Middah since  
mouth of the  
womb  
More than one  
drop of blood is  
possible in some cases

is accesome.  
This is so since  
we feel like the  
authorities that it is  
impossible for the  
womb to emit any  
objects without  
discharging menstrual  
blood. (A) In a Caesarian  
birth the womb is  
releasing an object,  
though it does not  
pass through the  
normal birth course -  
canal and through the  
cervix and vagina.  
Even those authorities

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~~#~~  
caesarian  
birth.

(A)  
Rambam's  
position.  
Serei  
Grah  
10:7

through the  
infant is  
taken  
surgically  
from the  
womb,  
the bleeding  
is discharged  
via the  
cervix  
and  
vagina.  
She therefore  
is niddah

40 1949

who contends that  
it is possible for  
the womb to open  
without discharging  
menstrual blood. ~~A~~  
Nevertheless, admit  
that at a minimum  
she is forbidden

at Niddah by

Rabbinical law.

See (A# 90 194: 40)  
(Shach 90 194: 9)

In accordance with  
this law of a woman  
gone with <sup>top</sup> even one  
hand of an embryo, etc.

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See  
Rumman  
Bunje  
Brah  
5:1,2,3,4.

See our  
Chapter  
183 for  
~~definition~~  
precise  
definition  
of when a  
woman  
becomes  
Middah.

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70 94

15 Middah, although  
we rule that a birth  
consists of discharging  
either of the head or  
the majority of the  
embryo's limbs,  
nevertheless even  
the discharge of  
one limb causes  
the womb to open  
and discharge  
menstrual blood.  
Certainly all authorities  
agree that at least

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Rabbinically 40, 194  
Niddah! she 15  
(4H 4D  
194: 40)

Question A woman had  
twins, a girl and a  
boy. How many days  
is she forbidden to  
her husband?

Answer. Fourteen.  
The days she  
separates for the  
first week that she  
separates for her  
son, also counts  
for her daughter.

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then she <sup>70 194</sup> needs another  
week for her  
daughter. ~~of~~

(Att 70 194: 49)

Of course she has to  
have had several  
clean days during  
this fourteen day  
period. (in accord  
ance with position  
of Ramtara, Rake  
Rashba Law and  
Majority of alfters,

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Question <sup>4/7/1945</sup> what happens  
if a woman had a  
false call? She  
thought she was  
giving birth, was  
taken to the  
delivery room, but  
it turned out to  
be a false alarm.  
Is she permitted  
to see her husband?

Answer. There is a  
dispute. One  
authority <sup>consider</sup> considers  
that she  
want <sup>to</sup> have

40 194

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opened. Since we rule that once the womb opens there must have been a discharge of menstrual blood, so here also.

menstrual

However, much Jewish law like the authorities that a false alarm involves no question of the womb opening. Consequently, she is permitted to her husband (AH 40

(94: 53)

(P)

11  
20 100  
117 100

100 100  
100 100

100 100  
100 100



18

70 194

When is she considered  
as giving birth when  
she actually gives

Question from what date  
does she start to count  
seven <sup>for male</sup> or fourteen days  
for female when she  
has twins. Does she  
count from the first  
or second child?

Answer From the second  
child (AH 70 194: 55)  
However if the first  
child is a female  
and the second is a

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40 194  
make the counts  
from the birth of  
the first child.  
The reason is  
because the second  
child's ~~5<sup>th</sup>~~ period  
of separation from  
her husband -  
one week - is  
included in that  
of the first child -  
the female - the  
two weeks. (A.H.)  
40 194: 55

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Y D 194

Question What  
happens if the one  
of the twins is  
a still born and  
it is impossible  
to tell its sex.

If the live baby <sup>is a boy</sup>  
- born first - is a little girl, we  
will rule strictly  
that the still birth  
situation is a

female and count  
14 days from the  
birth of the still  
birth. (Talmud Kovos 9 B) (A)

(A)  
AHYD  
194: 55

40 194

~~10~~

If the ~~second~~ still  
birth was first  
born and the  
second child is  
a live girl,  
we count 14  
days from the  
time of birth of  
the second (living)  
child. The reason  
is since we  
rule strictly. (My

opinion (AH 40 194: 55)  
If the second child is  
a live ~~girl~~ boy we count from the

7/19/194

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The birth of the  
still birth! This is  
so since we  
assume the still  
birth to be a  
female. The seven  
days of the boy <sup>is</sup>  
included in the  
14 days of the  
still birth, assumed  
to be a female.

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40194

However, if she did not  
see the first week,  
but saw the  
second week she  
must count seven  
clean days after the  
last day she saw.

היא ראתה את הטהרה  
ביום ראשון של שבוע  
השני וכן כותב רמב"ם  
בפ"ק נדה ס"ג

ב' (ק"י) טלפסוקה כגפ.

(See Tm  
70 194:10  
A# 47  
194:19)

טור יורה דעה קכ"ג  
See Tm 70 194:1

Thus she & need  
count only another  
seven days, not  
start counting a new  
~~a fresh~~ fourteen  
days. But Joseph in  
40194:1 concurs with this.

40794

... if she did not  
... the first week,  
but saw the  
second week she  
must count seven  
clean days after the  
last day she saw

הוא יראה כי אלה הן שלושה ימים  
שבהם היא רואה דם

והיא חייבת לחשב  
שבע ימים נקיים

194:1 ס' 704 See 1:337

Thus she & need  
count only another  
seven days, not  
start counting anew  
a fresh fourteen  
days. Bar Joseph in  
40794:1 concurs with this view.