

Pregnancy and Labor:

- A woman should consult her Rav if she has any bleeding during pregnancy, as this may not only create Niddah status, but may also affect her calendar.
- For issues regarding medical internal exams in months 8 and 9, dilation or false labor. A Rav needs to be consulted.

When does a woman become Niddah in labor?

- There are differences in Halachic opinions as to what point during labor a woman becomes Niddah. A Rav needs to be consulted.
- Consult a Rav as to what point during labor the husband should not be in the room.



Childbirth

- Once a woman becomes Niddah during labor, she begins keeping Harchakos.
- She should be extra careful with Tznius.
- Her husband should not see her uncovered and should step out of the room, or behind the curtain when she is being examined or at any time that she is not Tznius.
- Her husband should not be in the room at all during delivery.



Min HaTorah:



- After giving birth to a boy:

The minimum a woman can be Niddah is 7 days. She could make a Hefsek Taharah immediately, if she was not bleeding, and may go to Mikvah after seven clean days from after birth.

- After giving birth to a girl:

The minimum a woman can be Niddah is 14 days. She can make a Hefsek Taharah on day 7 after birth, if she was not bleeding, and may go to Mikvah after an additional seven clean days.

Practically Speaking:

- A woman may only go to Mikvah when she has stopped bleeding and is able to get a clean Hefsek Taharah, has counted seven clean days and her doctor has pronounced her healed enough to resume relations.
- It is common to bleed anywhere from 4-8 or more weeks and a woman is Niddah for this entire time. Schedule post-partum visit 4-6 weeks after birth.
- A woman should consult a Rav, if she feels a need to use birth control.



Miscarriage



A Rav should always be consulted when a miscarriage occurs.

Miscarriage under 40 days:

- Under 40 days (counting from Mikvah), it is not considered a fetus, and Niddah time is 5 days and 7 white days, minimum.*

Miscarriage over 40 days:

- If the gender is unknown or if it was female, wait 14 days, just like after birth of a girl.*
- If it was male, follow the same waiting time as after a male birth.

*Mikvah only takes place, when the doctor confirmed her healed enough for intimacy to resume.

Miscarriage

- After a miscarriage, a woman needs to ask a Rav as to how the miscarriage will affect her calendar. (There are halachic differences depending on if the loss was after 40 days of pregnancy or not).
- A fetus, once fully formed (a 12 week size) requires a burial. (Call Misaskim, 718-854-4548 or Chevra Kadisha. Don't assume it will be taken care of).

A miscarriage can be devastating and traumatic.
There is an organization called Atime which is
very supportive.

Call: 718 686 8912 #113 or Atime.org/hugs



Mesulekes Damim

A woman who is not expected to menstruate:*

1. A woman who is pregnant. This stage begins Halachically *after 3 months of pregnancy*.**
2. A woman who gave birth. This applies for *24 months after childbirth*.
(Even if the baby is no longer alive Chas Veshalom and pregnancy was over 40 days).**
3. A woman during perimenopause who has *not had a period for 90 days or more*
DUE TO HER AGE.
(The Halacha changes if she again has three new cycles less than 90 days apart).

*It is common for women to miss and then resume cycles.

** Counting from Mikvah

A woman who is a “Mesulekes Damim” should consult a Rav if she has any uterine bleeding, as this may not only create Niddah status but may also affect her calendar.

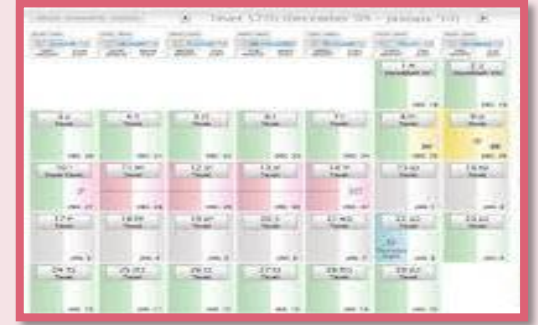
Exceptions that are made for women who are Mesulekes Damim

A woman who is not expected to menstruate:

1. Does not establish a “fixed cycle”.
(See “Mesulekes Damim & Calendar”- slide 10)
2. Even if she has Hargasha, checked and didn't see a discharge, she is Tehorah.
3. She doesn't do any precautionary examinations before/after intercourse.

According to some Rabbonim, the **stringency** of performing a Bedikah prior to relations on the “**Uncertain Days**”^{*} of her calendar, applies even during the first 24 months after birth, providing her periods have resumed. ^{*}Uncertain Days” are any day of her calendar following the earliest day her period may begin. Consult a Rav.

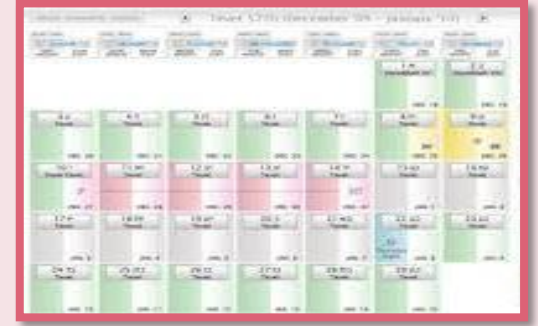
Mesulekes Damim & Calendar



DURING PREGNANCY:

- A woman needs to keep all Onos that are active on her calendar for the **first three months of pregnancy**, counting from mikvah. This means veses hachodesh, onah beinonis and all haflagah onos based on the cycles before conception.
- No new calculations are made as long as there is no further bleeding.
- *If any bleeding occurs, she needs to ask a Rav how it will affect her calendar.*
- Note: If she had an active kavuah at conception, she should consult a Rav about what to keep for the first three months of pregnancy.

Mesulekes Damim & Calendar



AFTER CHILDBIRTH:

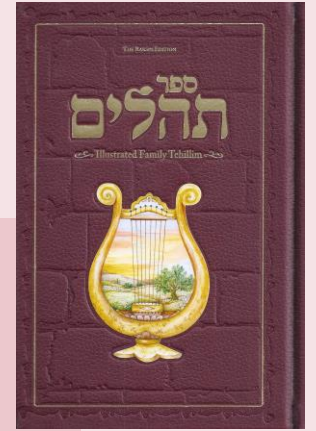
- ALL Halachos of the calendar resume with the first period after birth (no matter how soon or delayed after birth it occurs).
- A woman who has given birth (or lost a pregnancy of over 40 days duration – counting from mikvah) cannot establish a “fixed cycle” for 24 months.
- Note: If she had an active **kavuah** at conception, she should consult a Rav on what to do 24 months post-partum, if her periods have resumed.

The Rebbe's Directives

- The Rebbe generally discouraged routine sonograms. Consult your Rav for your individual situation.
- The Rebbe strongly promoted the mitzvah of P'ru Urevu! The Rebbe spoke strongly about the Bracha of having children.
- The Rebbe spoke strongly about the husband not being in the delivery room with his wife at the time of delivery. The Rebbe said to be careful with Tznius, and the Niddah laws, especially at this crucial time (which is a time of Sakana). Some are also careful about their husband's not being in the labor room based on what the Rebbe said.
- Consult with your Rav about the role of your husband during labor and delivery.



Delivery with Tehilim



Recitation of *Tehillim* at the time of the Delivery

“The Rebbe relates in his book, *Sefer HaToldos-Admur Maharash*, that at the time the Rebbe *Maharash* was born, his father the *Tzemach Tzedek* directed his older sons to recite the following chapters of Psalms: 1, 2, 3, 4, 20, 21, 22, 23, 24, 33, 47, 72, 86, 90, 91, 92, 93, 104, 112, and from chapter 113 through the conclusion.

Some have the custom of reciting these chapters at the time of delivery.”



Shir Hama'alos

Shir HaMa'alos for Mother and Child

“It is customary to hang a *Shir HaMa'alos* in the room of the mother and child, immediately upon the mother's arrival at the hospital. **This serves as a safeguard etc. for the mother**, both during the birthing process itself so that it will proceed normally and easily, and also during the days following, so that both mother and child merit a good and long life.

Another reason given is that this is a part of the child's education- so that the first thing the child sees will be...”

To purchase the Shir Hama'alos online: https://www.mikvah.org/mall/shir_hamaalos



Not to publicize that you are expecting until you are 5 months pregnant

“You are no doubt, aware of the directive of my father-in-law, the Rebbe, that **“until she enters the fifth month, do not publicize the news.”** As is implicit in his words, the emphasis here is on “publicizing”-as opposed to notifying those who are extremely close, not in a manner of publicity.”

