

How to Keep Your Calendar

When You Get Your Period:

SEND YOUR HUSBAND A TEXT AS SOON AS YOU BECOME NIDDAH, OR HAVE A SHAILA, EVEN IF HE IS SITTING RIGHT NEXT TO YOU 😊

- On your calendar, mark “**P**” (for period) on the Hebrew date (on either the night onah or the day onah) that your period began
- Write the time of the night or day that your period began
- Go to the next month and mark the exact Hebrew date, **ONE** onah corresponding to start of your period, either the night onah or the day onah and write the time your period began.

Example: If your period began on the 5th of Elul on the day onah, mark the 5th of Tishrei, on the day onah [This is the **Veset Hachodesh**]

- If you follow **Shitah #1** (see below) of carrying forward the Veses Hachodesh dates that fall within the days of your period, then mark the next month with any of the Veses Hachodesh dates from previous periods that are showing within the days of your new period. ******(see below for more explanation) [This/these is/are the **Carried Veses Hachodesh** date/s]
- With **day #1** being the day your period began, count exactly **30** days
- Mark the **30th** day as a full 24-hour time of separation, beginning at sunset and ending at sunset the following day.

Example: Your period began on a Sunday evening (after sunset) or on a Monday day (before sunset), this means Monday is **day #1** of your cycle. Mark exactly four weeks and one day later, on a Tuesday, as a time to separate. This is day **30**. Day **30** will begin at sunset on Monday afternoon and end at sunset on Tuesday. [This is the **Onah Beinonis**]

- The **Onah Beinonis** is **NEVER** carried over. It is calculated as the new day 30 from the start of each **NEW** period. (any Onah Beinonis on your calendar marked from a previous cycle is canceled)
- Check the Hebrew date of your last successful Hefsek Taharah.
- Beginning with the **first calendar date immediately following** your successful Hefsek Taharah (which is **day #1** of the **7 Clean Days**), count the onos by **2's** (night and day – each day has **2** onos) including the onah on which your newest period began
- Write the number of that count on your calendar [This is the **Haflaga Onah**]
- If **this** Haflaga number is larger than the other Haflaga number(s) you already have on your calendar, it will now cancel out the lower Haflaga numbers.
- If there are larger Haflaga numbers on your calendar, keep them to carry over to the next month – they will recalculate to new dates when you do the new hefsek taharah.

****Carrying Veses HaChodesh Dates/Onos:**

According to all Chabad Rabbanim, if a Veses Hachodesh date is passed free of bleeding, it is cancelled.

There is, however, a difference of halachic opinion between our own Chabad Rabbanim on if/when the Veses Hachodesh date may be carried forward to the next month.

Shitah #1 (Rabbi Yosef Heller: Kitzur Dinei Taharah 8:13) holds that since the Veses Hachodesh of the day onah of the 5th of Tishrei was not passed blood free – because it was within the days of the period that began on the 3rd of Tishrei – it is NOT canceled and therefore, for Cheshvan there will be two Veses Hachodesh dates of separation marked onto the calendar:

1. The day onah of the 3rd of Cheshvan (Veses HaChodesh for the period of the 3rd Tishrei)
2. The day onah of the 5th of Cheshvan (a Carried Veses HaChodesh, carried forward from the period that began on the day onah of the 5th of Elul that was not passed blood free since it fell within the days of the period of 3rd of Tishrei)

According to this *shitah* it may therefore be common for a woman to have several Veses Hachodesh dates on her calendar at any given time. A woman whose periods are 27 or 26 days apart for example, will get a new period before reaching the Veses Hachodesh date/s on her calendar. However, the same premise that is causing her to have these Carried Veses Hachodesh dates (her period coming day/s earlier each cycle) will be the same reason that she will already be niddah when she gets to those dates on her calendar. Eventually, the earlier ones will fall within the days of the Sheva Nekiim and will be passed 'blood free' and then be canceled.

Shitah #2 (Rabbi Yekusiel Farkash: Taharah Kehalacha), holds the opinion that if a Veses Hachodesh onah falls within the days of the period, it is cancelled.

This means that in our example, the period began on the day onah of the 5th of Elul. Therefore, the day onah of the 5th of Tishrei is marked as the Veses Hachodesh time of separation.

However, the next period begins on the day onah of the 3rd of Tishrei. According to the this *shitah*, we will mark only the day onah of the 3rd of Cheshvan as a Veses Hachodesh date of separation for Cheshvan, based on the cycle that began on the day onah of the 3rd of Tishrei. The day onah of the 5th of the chodesh is cancelled by the newer period and is no longer suspect. Therefore, according to this *shitah*, the Veses Hachodesh is canceled in two ways:

1. When it is passed blood free
2. When it falls within the days of a period

Both *shitos* are correct. It is simply a matter of which halachic opinion you follow. If you are not certain consult your Rav.

Even according to this *shifah* there may still be occasions when you may have more than one Veses Hachodesh date on your calendar:

Example: Let's say your period began on the day onah of 5th of Elul. Then, of course, you mark day onah of 5th of Tishrei as a Veses Hachodesh onah of separation.

However, you then had a new period on the day onah of the 26th of Elul. (This can happen due to travel, stress, etc, though hopefully, not often.)

In this case, according to **all** *shitos*, you would still maintain the day onah of 5th of Tishrei as a Veses Hachodesh date, but you would **also** mark the day onah of 26th of Tishrei as an **additional** Veses Hachodesh date of separation.

This is because you did not yet get to the day onah of the 5th of Tishrei to cancel it, nor did it fall within the days of the new cycle of 26th of Elul, therefore, it remains on your calendar, giving you two Veses Hachodesh dates for the month of Tishrei. In this particular example, the 5th of Tishrei will most likely fall within the sheva nekiim of the cycle of 26th of Elul and will then be canceled.

When You Complete a Successful Hefsek Taharah:

SEND YOUR HUSBAND A TEXT UPON COMPLETING A SUCCESSFUL HEFSEK TAHARAH EVEN IF HE IS SITTING NEAR YOU! 😊

- Mark “**HT**” on the Hebrew date (daytime onah) that you made a successful Hefsek Taharah (The Hefsek Taharah **must** be completed **BEFORE** sunset to be valid)
- Beginning with the **first** calendar date immediately **following** your Hefsek Taharah (**day 1** of the 7 Clean Days), count out each onah (night and day – each day has two onos) until you reach the number count of each of your recorded Haflaga numbers

- Mark this/these onah/onos as time/s of separation, either night or day (for each number on your calendar), one onah, by marking the onah with the correct Haflaga number (an odd number means a night onah of separation, an even number means a day onah of separation)
- Haflaga **numbers** are carried forward **every** month, counting from the **newest** Hefsek Taharah until they are cancelled by a period beginning on a **larger** Haflaga number (the **dates** counting from the previous hefsek taharah no longer apply)
- Mark the date – one week to the day of the successful Hefsek Taharah – as the day to go to the mikvah.

Example: a successful Hefsek Taharah done on Wednesday **before** sunset means you go to the mikvah the following Wednesday **night, after nightfall**)

After You Have Gone to The Mikvah:

- Keep track of your calendar to be aware of all separation dates
- Be sure to perform the necessary bedikos for all **Haflaga** numbers, **Veses HaChodesh** dates and the **Onah Beinonis**
- Bedikos for the **Veses Hachodesh** and the **Haflagah Onos** are to be performed as soon as possible **AFTER** the times you marked on your calendar, but before the end of the onah
Example: If your period on the 46th Haflaga onah came at 2 p.m., perform your bedikah **AFTER** 2 p.m. but before the end of the onah (before sunset)
- Bedikah for the Onah Beinonis is to be done close to the **end** of the 24-hour time of separation, before sunset. The earlier candle lighting time between the previous and upcoming Friday is a good time for the bedikah to be done.
- Remember that you have a halachic obligation to inform your husband of the Onah Beinonis, telling him that a bedikah was

performed and the result of that bedikah (before intimacy may resum). If you do not tell your husband, he is required to ask about it

- If bedikos are no problem, it is a chumrah (stringency) to perform another bedikah after nightfall (tzais hakochavim) following the Onah Beinonis
- Remember that even if the bedikah(os) is/are clean, you **MUST** still **separate** until the onah is **completed** (day onah ends at sunset, night onah ends at sunrise)

Regarding all Onos Prisha (times of separation):

- All bedikos are to be done for the required onos, at the specified times: (Just after the time the period began that created this onah, but before the end of the onah for the Veses Hachodesh and the Veses Haflagah, and just before sunset toward the end of the 24 hour separation for the Onah Beinonis)
- The separation for **all** onos is for **entire time frame** even if the bedikah is performed earlier and is clean:
 - a. One onah** for Veses Hachodesh: either the night onah (sunset to sunrise) or the day onah (sunrise to sunset)
 - b. One onah** for each active Veses Haflagah number: odd numbers indicate a night onah of separation (sunset to sunrise), even numbers indicate a day onah of separation (sunrise to sunset)
 - c. Two onos** for the Onah Beinonis - a full 24-hours (sunset to sunset the next day)
- When the Veses Hachodesh and the Onah Beinonis coincide – if bedikos are not problematic for a woman, and the time to do the bedikah for the Veses Hachodesh is distant from the time to do it for the Onah Beinonis (before shkiah towards the end of the 24 hours) – then one bedikah is done for the Veses Hachodesh just after the time the period began that created it, and one bedikah is done for the Onah Beinonis – before shikah towards end of the 24-hour separation.
- If bedikos are problematic, or the time is close together, or if one simply forgot the bedikah for the Veses Hachodesh, then one

bedikah, done before shkiah toward the end of the 24-hour separation for the Onah Beinonis, will suffice for both

- Please consult your Rav if you accidentally missed doing a bedikah on any of the onos. You may ask at that time if you may rely on this *psak* if it happens again in the future
- One is not required to awaken in the middle of the night to do a bedikah on an onah of separation that was created by a period that began in the middle of the night. If you are up anyway, certainly you should do the bedikah, otherwise, you may do it upon awakening in the morning. Some Rabbanim say that you should **also** do a bedikah before going to sleep. Please verify with your Rav in this situation.
- One should not take a tub bath, go swimming, or wash internally on an onah of separation, lest what needs to be seen is washed away, giving a false, clean result.
- If one forgot to do a bedikah on an onah of separation and bathed/swam (water reaching internally), please consult your Rav.
- If a tub bath or swimming is important during this time, please consult your Rav.
- If a mikvah night falls on ANY onah of separation, it is postponed to the next halachically available night. Please consult your Rav.
- Please consult a Rav any time you cross the International Date Line (Asia, Australia) since, one direction will cause you to lose a day and the reverse direction will cause you to gain a day.
- It is important that a Hefsek Taharah is not done less than five days from start of the period, and that mikvah immersion does not take place unless the full count of the Sheva Nekiim is completed.
- The Onah Beinonis and all Haflagah onos will have to be adjusted according to either the loss, or the gain of a day.
- The Veses Hachodesh remains the same regardless – since, for example, the 5th of the chodesh remains the 5th of the chodesh
- Travel to a place where the time difference is of hours, and not of days, is not problematic (**Example:** Europe, Israel, North or South America, etc).
- Please consult a Rav anytime you are on any hormonal therapies or birth control, used with a heter, that may affect your cycle and ask how you should keep your calendar while on this medication.
- If the change from Daylight Savings Time to Standard Time, or the reverse, will change the onah on your calendar from night to day, or day to night, then we retain the onah: a day onah remains a day

onah, a night onah remains a night onah, but discard the time and do the bedikah before the end of the onah.

- If you have a period that begins on lamed of the chodesh, but the next month there is no lamed, it is then discarded as a Veses Hachodesh.
- Whenever a shaila is asked, and you are given a psak of niddah, **always** ask how affects your calendar, and how it should be marked onto your calendar:
 1. As a Stain – which will NOT change calendar calculations, or create onos of separation

OR

 2. As a Flow which WILL affect calendar calculations and create onos of separation.
- Kinuach (wiping with a cloth or tissue) – as with any other shaila, if given a psak of niddah after finding something when wiping, please verify with the Rav how it should be marked (as a Stain or a Flow) – please remember there is never a halachic requirement to check tissues, or the toilet bowl after use – doing so only raises confusion. If someone has a medical issue please consult your Rav
- A red or black bedikah **may** count as a period, it is important to verify with your Rav on how that bedikah should be marked onto your calendar (Stain or Flow)
- An unclean bedikah of red or black – (if it is a shaila color ask Rav how it should be marked) during Sheva Nekiim **may** act as a **new** flow:
 1. If it is **over** seven days from the start of the period (day one is the day the period began)

and

 2. It is over 24 hours from the Hefsek Taharah

Meaning, if you do a Hefsek Taharah on day five of your cycle, and have a red or black bedikah on day 7 of your cycle (or earlier, but still **within** the first 7 days of the cycle) it is considered a continuation of the original cycle. If you do your Hefsek Taharah on day 8, or later of your cycle and have a red or black bedikah, **within the first 24 hours** of the Hefesk Taharah, it is considered a continuation of the original cycle.

In either of these cases, you would simply erase the first Hefsek Taharah and enter the newer one, done after the bleeding/unclean bedikah.

All Haflagah onos will calculate from the newest Hefsek Taharah. Veses Hachodesh and Onah Beinonis remain the same based on the original period.

However, once a Hefsek Taharah is done and there is any red or black bedikah that is **over** 7 days from the start of the original period (day one is the day the original period began) –AND **over 24 hours** from the Hefsek Taharah. This counts as a NEW flow.

In this case you leave the original Hefsek Taharah where it is, and add the red or black bedikah, as a New Flow.

Confirm the new Hefsek Taharah when it is done (no need to wait the 5-day minimum again).

Since it is counted as a new flow, this will give you a new Onah Beinonis, counting from the red or black bedikah, instead of from the start of the original period. It will give you an additional Veses Hachodesh – according to ALL *shitos*. All Haflagah onos will calculate from the newer Hefsek Taharah. You will have a very small Haflagah number, counting from the original Hefsek Taharah to the red or black bedikah, and this will be absorbed within the new Sheva Nekiim.

- This differs from a stain found on a garment or bedding, etc, during Sheva Nekiim. While the stain may be enough to require a new Hefsek Taharah and a new Sheva Nekiim (as per the criteria for a stain), it will not change the onos of the calendar. The Haflagah onos will calculate from the original Hefsek Taharah – not from the new Hefsek done because of the stain. The only thing that will change on the calendar will be that a new Sheva Nekiim are calculated and mikvah moves to a new night based on the newest Hefsek Taharah. Whenever in doubt, as to how to mark the calendar, consult the Rav.
- Consult a Rav if you ever have a flow that lasts less than 24 hours
- There is room to be *machmir* (extra careful- but not halacha) to perform a bedikah before marital relations during the ‘uncertain’ days of your cycle. This is a CHUMRAH (NOT Halacha). Check with your Rav.

There are two opinions regarding what is considered the ‘uncertain days’:

One opinion is:

Check to find your earliest *haflagah onah* (the lowest number) of the three most recent cycles. Any day after that earliest *haflagah* is considered to be an ‘uncertain day’.

Example: Check your calendar for the *haflagah onos* of the three latest cycles. You see you have numbers 38, 42, 50.

Since 38 is the earliest of the three, all days following *haflagah* 38, that have no restrictions (meaning, they are not marked as *onos* of separation) are days a *bedikah* may be done prior to intimacy.

Another opinion as per the Rebbe Rashab:

Check the *haflagah* number created by the most recent cycle. Anything after that *haflagah onah* is considered an ‘uncertain day’. **Example:** Check your calendar for the *haflagah* number created by the newest cycle. You see 50. Since 50 is the newest *haflagah onah*, any days following *haflagah* 50, that have no restrictions meaning, they are not other calendar *onos* of separation, are days a *bedikah* may be done prior to intimacy.

Kallah and the Calendar:

- A Kallah needs to be aware of the *Veses Hachodesh* and the *Onah Beinonis* created by the last period before the wedding. These *onos* should be calculated by the kallah teacher for the kallah, so the kallah will know when she is to separate and do a *bedikah* if she is *tehorah* at the time these appear on her calendar. If these *onos* fall on the wedding night (or the next couple of nights when the *Beilas Mitzvah* has not yet been accomplished) then a *Rav* must be consulted.
- Many *Rabbanim* feel that a Kallah who is taking pills to avoid *Chupas Nidah*, does **NOT** have to be aware of the *Veses Hachodesh* and the *Onah Beinonis* created by the last period before the wedding. Please consult your *Rav* on how you should teach your kallahs.
- The last period before the wedding, is NOT included in the calendar calculations for following periods (after the wedding). The first period

after the wedding gives only Veses Hachodesh and Onah Beinonis. No Haflagah until there is a second period after the wedding.

Pregnancy and the Calendar:

A woman is not considered 'mesulekes damim' (not expected to menstruate) until she has completed the first three months of pregnancy – counting from her mikvah immersion. Therefore:

- All the onos that are marked on her calendar, **created by previous cycles**, that appear during the first three months of pregnancy, counting from mikvah, need to be kept.
- Practically speaking, this means one Onah Beinonis in the first month. One Veses Hachodesh onah in the first month. If one follows the shifah of carrying the Veses Hachodesh dates/onos that fall within the period, then there may be Carried Veses Hachodesh onos and these, too, will be in the first month. Regarding the Haflagah onos: if the periods have been coming regularly, every month, they will also be in the first month. If a woman has any larger Haflagah onos, usually created by a larger span of time between periods, then those may fall within the second, or possibly third month of pregnancy. Those too would be kept. Nothing is kept after the first three months. If in doubt, check with your Rav.
- If there is any bleeding/spotting during pregnancy, first call is to the doctor, then consult the Rav and confirm if this will affect your calendar, or create any onos of separation
- If a woman had an active kavuah on her calendar when she became pregnant, she should consult the Rav on what must be kept.
- She should consult the Rav in month 24, after birth, if her periods have resumed to see what, if anything she needs to be aware of regarding her earlier kavuah
- All of the halachos of the Onas HaVeses **resume** with the **first period after birth** (or r'l loss of pregnancy of **over 40** days duration – counting from mikvah). No matter how soon, or delayed after birth, this occurs.
- Kavuah cannot be established for 24 months after birth – all cycles going to establish a kavuah must be from month 25, after birth, forward

- The first period after birth begins a new calendar count – giving only a Veses Hachodesh and an Onah Beinonis. No Haflagah until there is a second period.
- Loss of a pregnancy (r"l) of over 40 days duration, counting from mikvah, halachically follows the laws of birth regarding the calendar as just mentioned
- Loss of a pregnancy of under 40 days (r'l), counting from mikvah, will give a woman only an Onah Beinonis – day 30 from the miscarriage.
- However, any Haflagah numbers that were active on her calendar at the time of conception are considered to be 'falsely cancelled' (by a pregnancy that did not last even 40 days) and they are reactivated and should be calculated from the Hefsek Taharah of the **first period** following the miscarriage.

Z'kaina and the Calendar:

- A woman is halachically termed a 'z'kaina', when she has not had a period for 90 days or longer – **due to her age**. If a woman is in doubt as to whether she is halachically considered a 'z'keina', she should consult a Rav.
- If she has an active kavuah she should consult a Rav on how to proceed as soon as she misses even one cycle and as soon as she resumes even one cycle
- A 'z'keina' who has not had a period for 90 days or longer, does not keep the Onas HaVeses unless/until she again has three cycles less than 90 days apart. At that time, she will again keep the halachos of the calendar (Onas Haveses)
- She will keep the Veses Hachodesh and the Onah Beinonis created by the third period
- She will calculate the Haflagah from the count of onos from the Hefsek Taharah of the second period to the start of the third period
- She will keep continue to keep the halachos of the calendar until she again goes 90 days or longer with no period.

Remember to use My Mikvah Calendar app on your mobile device or access your calendar online at mymikvahcalendar.org. Every couple should keep a hard copy of their data at all times in case of any electronic failure at any time