

Nahar Torah Niddah Series #4
Zava

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A *zava* is a woman who saw blood not “*b’eis niddasa*”- not in the *yemai niddah*. *Zava* actually splits into two categories:

1. *Zava ketana*- a woman who sees on one or two consecutive days of her *yemai zava*. She gets a *din* of *shomeres yom k’neged yom*. For example, if while in her *yemai zava* she sees on Monday afternoon, then she does a *hefsek tahara*¹ before *shkiya*. If there was no blood then she makes sure she doesn’t see blood throughout the night, and if so she can go to the *mikvah* on Tuesday morning, and is really *mutteres* to her husband. However, *m’drabanan*, we *asser* her to have *tashmish* all of Tuesday, until Tuesday night, to make sure that she doesn’t bleed again.

2. *Zava gedola*- If the woman sees again for 3 consecutive days, then she becomes a *zava gedola*. A *zava gedola* is the only place in the entire *Torah* that says that a woman needs to sit 7 clean days (*zayin nekiyim*) without seeing any blood in order for her to go to the *mikvah*. Again, she can go to the *mikvah* in the morning, but she can only have relations with her husband at night.

Now, we’ve mentioned that by both kinds of *zavas*- i.e *ketana* or *gedola*, she is theoretically allowed to go to the *mikvah* in the morning, but she can only have relations with her husband at night. However, when she can go to the *mikvah* is actually a *machlokes* between *Rashi* & *Tosfos* against the *Rambam*:

Rashi & Tosfos – we don’t allow her to go to the *mikvah* until nighttime, because we are worried that if she goes to the *mikvah* during the day she’ll have relations with her husband before she is allowed to.

Rambam – The woman is allowed to go to the *mikvah* during the day, but cannot have relations until nighttime.

¹ We will explain much more about what a *hefsek tahara* is in due time. For now, and for a very very basic understanding, just imagine that she checks herself.