

How to Keep Your Calendar

When You Get Your Period:

- 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 day 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 is 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 the date 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.
- Check the Hebrew date of your last successful Hefsek Taharah.

- Beginning with the night onah immediately following your successful Hefsek Taharah (which is day one of the 7 Clean Days), count the onos by **2's** (night and day – each day has two onos) **including** the onah upon which your newest period began
- Write the number of that count on your calendar [This is the **Haflaga Onah**] (counting this way will give you an odd number for a night onah of separation and an even number for a day onah of separation)
- If **this** Haflaga number is larger than the other Haflaga number(s) you already have on your calendar, it will now cancel out any **lower** Haflaga numbers.
- If there are **larger** Haflaga numbers on your calendar, **keep** them to carry over to the next month (the numbers will move to new dates, counting from the newest Hefsek Taharah once it is done)

When You Complete a Successful Hefsek Taharah:

- Mark “**HT**” on the Hebrew date (daytime onah) that you made a successful Hefsek Taharah (The Hefsek Taharah **must** be completed BEFORE sunset)
- Beginning with the first night onah immediately following your Hefsek Taharah (**day one** of sheva nekiim), 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 onah/onos as a time/s of separation, either night or day, 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 until they are cancelled by a period beginning on a larger Haflaga number (moving to new dates according to each new Hefsek Taharah)
- 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 Haflaga 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. 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 after nightfall of 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 ends at sunrise)

IMPORTANT NOTES:

- **We do not take a tub bath or go swimming on an onah of separation**
- **If your mikvah night falls on a night marked as a calendar time of separation, immersion is postponed to the next available night**

- If your period arrives on the 30th day of the month, lamed, and the following month there are only 29 days, the lamed is dropped
- If your period comes at a time when Daylight Savings Time (or the reverse) would change the time of your period to a different onah, disregard the time and keep the onah. This means that a day onah remains a day onah and night onah remains a night onah. Perform the bedikah before the end of the onah
- If you forgot to do a bedikah on an anticipated onah, consult your rav
- When the Veset HaChodesh dates coincide with Onah Benonis dates, if the time of the Veset HaChodesh onah is close to the time when you must do the bedikah for the Onah Benonis (just before shkiah) – one bedikah may cover both (Veset HaChodesh and Onah Benonis). If the time of the Veset HaChodesh onah is far from the time, just before shkiah (i.e. in the morning, etc) and doing a bedikah poses no difficulty, then a bedikah should be done to cancel out the Veset HaChodesh date and another just before shkiah for the Onah Benonis.
- There is room to be machmir (extra careful, not halacha) to perform a bedikah before marital relations during the ‘uncertain’ days of your cycle. This means the days following the earliest onah of anticipation.

Example: If in Month A your period began on the 50th Haflagah onah, then in Month B your period began on the 45th Haflagah onah, then in Month C you are carrying both Haflagah onos 45 and 50. Any ‘safe’ days in between are days a bedikah should be done prior to intimacy. This is a CHUMRAH (NOT Halacha)

- If there is any staining preceding your period that you SEE but do NOT feel (no hargasha), although the rav may determine this has made you nidah, for your calendar – day ONE of your period is when the actual period flow begins
- If there is any staining preceding your period that you FEEL (any of the usual symptoms that tell you your period has begun, meaning Hargasha) then that day is considered day ONE of your period. Cramps and PMS symptoms are not hargasha. If you are uncertain, please consult your rav
- An Unclean Bedikah usually counts as a Period for the calendar and is marked just like a period onto the calendar, creating an Onah Beinonis,

Veses Hachodesh date and Haflagah Onah, just like a period. If you are not sure, ask the rav

- **Please consult your rav whenever you have a shaila on a bedikah or garment/bedding/body that is then determined to be nidah, on how this should be marked onto your calendar (as stain or as a period)**
- **A rav must be consulted any time your period is regulated by any medications or hormonal therapies**
- **A rav must be consulted any time you travel past the International Date line during your period or during your 7 Clean Days on how to adjust your calendar for the loss or gain of a day**
- **Consult a rav if you have a new flow or an unclean bedikah within the 7 Clean Days and ask how this will affect your calendar**
- **Regarding pregnancy, if you have an established Veses Kavuah at the time you became pregnant, consult your rav. If you do not have a Veses Kavuah, you must keep all the onos that fall within the first three months of the pregnancy (counting from the last mikvah immersion). This means one Onah Beinonis, all Veses Hachodesh dates (these will all be within the first month) and any Haflagah Onos that are within the first three months (counting from mikvah)**
- **For 24 months after birth (or r"l loss of a pregnancy of over 40 days or longer duration, counting from mikvah) Veses Kavuah is not an issue and the calendar must be kept the same as for one who does not have a Veses Kavuah pattern**
- **Any Veses Kavuah pattern must be based on cycles that occur from month 25 after birth, forward to be able to count towards a Veses Kavuah, or Veses Kavuah Lechumrah so be sure to tell the rav when you gave birth if you see any patterns to your periods**
- **Birth (or r"l a loss of a pregnancy of 40 days or longer duration, counting from mikvah) resets the calendar. There is nothing to keep on the calendar until there is a period after the birth. If there is any spotting or bleeding during pregnancy, please consult your rav**
- **ALL halachos of the calendar and the Onas Haveses resume with the first period after birth, no matter when how early or late after birth that will be.**

The first period after birth creates only an Onah Beinonis and a Veses Hachodesh. There is no Haflagah until there is a second period.

- **Older women (halachic 'zekaina') who have not had a cycle for 90 days or longer are not obligated to keep the laws of the Onat Haveset until/unless they have had three new cycles less than 90 days apart. It is recommended (but NOT Halacha) for women who are going through menopause to perform a bedikah prior to intimacy until they have gone for 6 months without a cycle. Please consult your rav on how you should proceed**

The Two Shitos Regarding Veses Hachodesh:

****Any Veset Hachodesh dates that are determined and recorded on your calendar are canceled once they are passed clean, i.e. free of any spotting or bleeding on that actual date (Rabbonei Chabad).**

Shitah #1: Some Chabad Rabbonim maintain that once a Veset Hachodesh date is determined, it is recorded and carried monthly unless you do not see any blood that renders you nidah on that onah of anticipation (Rabbi Yosef Heller, Kitzur Dinei Taharah 8:13). Accordingly, dates may need to be carried over for one or more months. You may then have more than one date on your calendar in any given month. (Any dates previously marked as Veset Hachodesh dates from previous flows that fall within the days of the flow)

Shitah #2: Other Chabad Rabbonim, including Rabbi Yekusiel Farkash in Tahara K'Halacha, maintain that any Veset Hachodesh dates of anticipation that fall within your actual flow are NOT carried and are then canceled from your calendar.* (Any dates previously marked as Veset Hachodesh dates from previous flows that fall within the days of your flow would now be canceled and not carried to the following month)

If you are uncertain of which rabbinical determination to follow, please consult your rabbi.

***Note:** According to all Chabad Rabbonim, including Rabbi Y. Farkash, there may still be months where there are more than one Veset Hachodesh dates on your calendar.

Example: New Flow #1 begins on the 1st of Elul. Veset HaChodesh is then the 1st of Tishrei. New Flow #2 begins on the 15th Elul.

Because the 1st of Tishrei was not yet passed by a clean bedikah, nor did it fall within the bleeding days of the new flow, there will be two Veset HaChodesh days for the month of Tishrei, the 1st of Tishrei **and** the 15th of Tishrei.