

Nahar Torah Niddah Series # 11
Kesamim 4 – Kesem Found on Her Body

בזכות החיילים הקדושים ששומרים על ארצינו – הקב"ה יגן עליהם בכל מקום שהם.

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Continuing in our understanding of *kesamim*, we need to deal with the *sugya* of *where* the *kesem* is found. First, we need to use our logic and understand that if she finds blood on her hand she isn't *temea*. Rather, the problematic areas, for which a question will arise, will be if she finds blood from the waist down. Then, the *din* splits into two situations:

(1) Found on her **body** – can be *meikel* and *toleh* until *pachot m'k'gris*.

(2) Found on her **clothes** – can be *toleh* up until *pachot m'k'gris*.

Today we are going to deal with the *sugya* of if it is found on her body. The *Rambam*¹ holds:

מה בין כֶּתֶם הַנִּמְצָא עַל בְּשָׂרָה לְכֶתֶם הַנִּמְצָא עַל בְּגָדָה. שֶׁהַכֶּתֶם הַנִּמְצָא עַל בְּשָׂרָה אֵין לוֹ שְׁעוֹר.
וְהַנִּמְצָא עַל הַבְּגָד אֵינוֹ מְטַמֵּא עַד שְׂיִהְיֶה כְּגָרִיס

Meaning that we only say that *pachot m'k'gris* is *muttar* when the *kesem* is **on her clothes**, however, if it is found on her **body** then she is going to be *temea* for a *kol sh'ho*- any amount! However, the *Rayvid* explicitly writes that this makes no sense! The *Gemara*² writes:

טִיפִין טִיפִין מֵהוּ?

Meaning:

“Rav Yirmiya asks: *do tipin tipin mitztaref into a shiur (of a gris, in order to metame her)?*”

Seemingly though, the fact that Rav Yirmiya asks if *tipin tipin* can be *mitztaref* to the *shiur* of a *gris* to *metame* her means that one drop (which is less than a *gris*) is not *metame*, meaning she'd be *mutteres*! Also, there is no distinction here between if it is on her body or not!

Therefore, what does the *Rambam* do with this *Gemara*!?

The *Magid Mishne* explains that we need to learn that *Gemara* contextually, and not in-it-of-itself. Let's look just a few words before:

בְּעֵי רַבִּי יִרְמְיָה כְּשִׁיר מֵהוּ? כְּשׁוֹרָה מֵהוּ?

Meaning:

“Rav Yirmiya asks: *If the kesem looks like a shir, or is in a row, what is the din?*”

So, it is clear that Rav Yirmiya is asking about the **form** of a *kesem*. Therefore, if she finds a *kesem* on her body, even a *kol sh'ho* is going to *metame* her!

Let's just recap the *machlokes* regarding finding a *kesem* on her body:

The *Rambam* holds that if a *kesem* is found on her body then she is *temea*, **regardless of the size of the kesem**.

The *Rayvid* & *Rashba* hold **that pachot m'k'gris even applies to a kesem on her body**.

¹ רמב"ם איסורי ביאה פרק ט הלכה ו'

² מסכת נדה דף נח.