

Hersh Greszes

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Last *shiur* we dealt with what a woman does if she finds a *kesem* on her body, and we saw that if its found on her clothes then she can be *toleh* up until *pachot m'k'gris*. Today we are going to deal with another major concept within *hilchos kesamim*: *tziruf* – combining *kesamim*. Meaning, the question we are dealing with is: if a woman finds multiple *kesamim*, do they combine to make one big *kesem*?

The *Mechaber*¹ paskins:

אם אין בכתם במקום אחד כגריס ועוד אע"פ שיש שם טיפין הרבה סמוכין זה לזה עד שאם נצרפם ישר בהם יותר מכגריס טהורה שאנו תולין כל טיפה וטיפה בכנה עד שיהא בו כגריס ועוד במקום אחד

L'kula. However, then the *Mechaber* brings down a *yesh omrim*:

וי"א דהני מילי כשנמצאו על חלוקה אבל אם נמצאו על בשרה מצטרפין לכגריס ועוד

If the *kesem* is on her body then we **are** *mitztaref* up until a *gris*!

So, if we find *tipin tipin* here and there on her underwear or on her bedsheet, and they are all less than a *gris*, we are **NOT** *mitztaref* them, and she is *tehora*! But, if the *kesem* is found on her body, then there is a *machlokes* about what to do, and the *Mechaber* is *sotem l'kula*.

Here too, the *din* splits into the same two situations:

(1) Found on her **clothes/bedsheet/underwear** – not *mitztaref* & *tehora*

(2) Found on her **body** – *machlokes*, and *Mechaber* is *meikel* not to be *mitztaref* – this is because when we have a *stam* vs. *yesh omrim*, the *Mechaber* paskins like the *stam* opinion. **However², we paskin l'maysa l'chumra and she is temea!**

There are 5 possible reasons as to why we should be *machmir*, here are the two most relevant ones (for our *shiur*):

1. The *Rambam* holds that even for **one** drop of blood on her body she is *temea*.
2. *Rav Ovadia*³ says that, in general, even though we hold *stam* vs. *yesh omrim* we hold like the *stam*, if the *stam* opinion is just a *Gemara* then the *yesh omrim* is coming to explain the *Gemara*! Therefore, *Rav Ovadia* paskins like *l'chumra*.

¹ שולחן ערוך יורה דעה סימן קצ סעיף ח

² We paskin *l'chumra* since there are a slew of *Poskim* who are *machmir*: *Rambam*, *Ramban*, *Meiri*, *Rashba*, *Rav Ovadia*, *Gr"a*, *Shevet Ha'levi*. *Rav Ovadia* explains that although this *chumra* is a *yesh omrim* in the *Mechaber*, it is **explaining** the *Gemara*, and not actually arguing on the *stam* opinion, therefore we paskin like the *yesh omrim* as well.

³ טהרת הבית עמוד שעה