

Nahar Torah Niddah Series # 9

Kesamim 2 – Din of Teliya

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

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Let's get straight into it! Yesterday we brought down the 5 requirements for a *kesem* to be *metame* a woman. Today, we are going to focus on a pinnacle concept within *dinei kesamim*, which is the *din* of *teleya*. Contextually, *teleya*, or *toleh* means that we can attribute this blood the woman found to something else which is not period blood – making her *tehora*.

The source of this *din* comes from the *Mishna* in *Maseches Niddah* 58b:

ותולה בכל דבר שהיא יכולה לתלות... הרגה מאכולת הרי זו תולה בה. עד כמה תולה? רבי חנינא בן אנטיגנוס אומר עד כגריס של פול, ואף על פי שלא הרגה

Meaning:

“(A woman can be) *Toleh* (the blood she found) on anything that she is allowed to be *toleh* on. For example... if she kills a *ma'acholes* then she can be *toleh* the blood she found on the blood of the *ma'acholes*.

Until how much blood can she be *toleh* it to something else?

Rebbi Chanina Ben Antigonus says: until a *k'gris* of a *pul*, and even if she didn't kill the animal.”

This means that a woman can be *toleh* a *kesem* which is “*k'gris*,” **unequivocally!** Meaning, if the *kesem* is less than a *gris* then she is *tehora l'gamrei*. In the next *shiur* we are going to *be'ezrat Hashem* go more into depth about the size of a *gris*, but for now, more on *teleya*!

There is a phrase within the realm of *teleya* which is called: *toleh b'chol davar* – תולה בכל דבר which means that we are going to try and blame this blood on anything we reasonably can. The *Mechaber* paskins that since *kesamim* are *d'rabanan*, we can be *toleh* on anything that is reasonable – if she walked through a butchery and then finds blood on her we can be *toleh*; a doctor or nurse who deals with blood can be *toleh*; if the husband bleeds due to ejaculation then she can be *toleh* on him.

This brings up two interesting cases:

1. If a woman does a *bedika* then puts it under her pillow to show her husband later, and she finds it now as a streak then she is *niddah* whereas circular she is *tehora* because she can be *toleh*.
2. If she puts the *bedika* cloth into her purse, which has other red items, then there is a *sfek sfeika* – *safek* whether it is a *kesem* or not, and *safek* if it came from some other red item. Therefore, she is *tehora* and can act normally with her husband.