

דף יומי • בכורות • דף כ"ב

Daf Yomi • The Full Daf • Elucidated Talmud • Navy & Gold Edition • with Rashi

THE SUGYA

We begin the daf by continuing our discussion on the status of a fetus inside a congealed mass of blood. The Gemara is bothered by why this fetus doesn't convey tumah like a normal carcass, and Rabbi Yochanan brings a major chiddush that the fetus is actually nullified by the majority of the congealed blood surrounding it. This leads the Gemara into a fascinating shakla v'tarya regarding the concept of bittul b'rov (nullification in a majority) and how it applies to other areas of halacha, such as an afterbirth in a house and the specific shiurim (measurements) of aborted fetuses that cause tumah.

Lichoira, once something is nullified, is it gone for good, or can it be "reawakened"? The second half of the daf dives into this very yesod, starting with a ruling from Reish Lakish about buying fish brine from an am ha'aretz. We learn about the process of hashakah (connecting water to a mikveh) and how the minority of tamei water in the brine is nullified. This prompts a deep discussion on whether nullified tumah can return and become reawakened when it meets its own kind again, bringing in a raaya from the complex halachos of tamei terumah that fell into chullin.

All introductions, summaries, and contextual notes are the editor's commentary and are not part of the original text.

עמוד א' DAF 22A

ANSWER

כדי לפרסמה שנפטרה מן הבכורה.

The reason we bury the mass is **in order to publicize it, that** this mother **is exempt from** having her future offspring counted as **a firstborn**, so people will know she already gave birth.

QUESTION

למימרא דולד מעלגא הוא, ואמאי אין מטמא לא במגע ולא במשא?

The Gemara asks: Is this **to say that** the aborted fetus inside the mass **is a full-fledged offspring**? But if so, **why does it not** impart ritual impurity, **neither through contact nor through carrying** like a normal carcass?

ANSWER

אמר רבי יוחנן: משום ביטול ברוב נגעו בה.

Rabbi Yochanan said: It is because of **nullification in a majority** that the Sages **touched upon** it to rule that it is clean; the fetus is indeed a full-fledged offspring, but it is nullified by the majority of the congealed blood surrounding it.

STATEMENT

ואזדא רבי יוחנן לטעמיה, דאמר רבי יוחנן: רבי אליעזר בן יעקב ורבי שמעון אמרו דבר אחד,

And Rabbi Yochanan follows his own line of reasoning, as Rabbi Yochanan said: Rabbi Eliezer ben Yaakov and Rabbi Shimon both said the same thing, relying on this same principle of nullification.

EXPLANATION

רבי אליעזר בן יעקב — הָא דְאָמְרוּ.

The ruling of **Rabbi Eliezer ben Yaakov** is **this which we just said**, that the fetus is nullified by the majority of the mass.

EXPLANATION

רבי שמעון מאי היא? דתנן: השליך בבית — הבית טמא. לא שהשליך ולד, אלא שאין שליך בלא ולד.

And as for **Rabbi Shimon**, **what is** his ruling? **As we learned** in a Mishnah: If an afterbirth is in a house, the house is tamei with corpse-impurity. This is **not because the afterbirth itself is an offspring**, but because **there is no afterbirth without an offspring** inside it, even if we cannot see it.

EXPLANATION

רבי שמעון אומר: ולד נימוק עד שלא יצא.

But **Rabbi Shimon says**: The house is tahor, because we assume the **offspring dissolved before it emerged**, and the dissolved pieces are nullified by the majority of the afterbirth.

מִשְׁנָה MISHNAH

MISHNAH

תנו הָתָם: אין לנפלים פתיחת הקבר, עד שיעגילו ראש כפיקה.

We learned in a Mishnah elsewhere: **Deceased fetuses do not cause impurity through the opening of the womb until their head is round like a skein** of yarn.

גְּמָרָא GEMARA

QUESTION

מאי כפיקה? אמר רב הונא: כפיקה של צמר.

The Gemara asks: **What is** the meaning of 'like a skein'? **Rav Huna said**: Like a skein of wool yarn.

QUESTION

אמר ליה חי'א בר רב לרב הונא: רבי, פריש של שתי או של ערב?

Chiyya bar Rav said to Rav Huna: My teacher, explain your words; do you mean a skein of **warp** threads, or of **woof** threads?

ANSWER

אמר ליה: תנא: פיקה של שתי, דברי רבי מאיר. רבי יהודה אומר: של ערב.

Rav Huna said to him: It is taught in a Braisa: It must be the size of a **skein of warp** threads, which is smaller; these are the **words of Rabbi Meir**. **Rabbi Yehuda says**: It must be the size of **woof** threads, which is larger.

STATEMENT

רבי אליעזר ברבי צדוק אומר: משיראו טפיפיות.

Rabbi Eliezer the son of Rabbi Tzadok says: The womb is considered open from when the 'teffiyot' are seen.

QUESTION

מאי טפיפיות? אמר רב יהודה אמר שמואל משום רבי אליעזר ברבי צדוק: כך היו מפרשין בירושלים: כפרידה שכורעת להטיל מימיה, ונראית פיקה מתוך פיקה.

The Gemara asks: What are 'teffiyot'? Rav Yehuda said that Shmuel said in the name of Rabbi Eliezer the son of Rabbi Tzadok: Thus they would explain in Yerushalayim: Like a mule that bends down to urinate, and the flesh at the opening of the womb folds so that a skein appears from within a skein.

STATEMENT

אמר רב הונא: שמעתי שתי פיקות, אחת של שתי ואחת של ערב, ואין לי לפרש.

Rav Huna said: I heard traditions regarding two skeins, one of warp and one of woof, but I do not know how to explain which halacha applies to which case.

STATEMENT

כי אתא רב דימי אמר רבי יוחנן: שלש פיקות שמעתי, אחת של שתי ואחת של ערב ואחת של פיקה גדולה של סקאין, ואין לי לפרש.

When Rav Dimi came from Eretz Yisrael, he said that Rabbi Yochanan said: I heard traditions regarding three skeins: one of warp, one of woof, and one of the large skein of sack-makers, but I do not know how to explain them.

EXPLANATION

כי אתא רבין פירשה משמיה דרבי יוחנן: של אשה כשל שתי, של בהמה כשל ערב.

When Ravin came, he explained it in the name of Rabbi Yochanan: The head of a fetus of a woman must be like the size of a skein of warp, and the head of a fetus of an animal must be like the size of a skein of woof.

EXPLANATION

פיקה גדולה של סקאין, כדתנן: גוש הבא מבית הפרס, מארץ העמים — שיעורו כפיקה גדולה של סקאין, שהוא כחותם המרצופין, וישנו בצד העליון של מגופת החבית הלחמית.

And as for the large skein of sack-makers, it is as we learned in a Braisa: A clod of earth that comes from a Beis HaPeras, a field with a plowed grave, or from the land of the nations, its minimum size to convey impurity is like a large skein of sack-makers, which is like the seal of large sacks, and this same size is found on the upper side of the clay stopper of a Bethlehem jug.

STATEMENT

אמר ריש לקיש משום רבי יהודה נשיאה: הלוקח ציר מעם הארץ — משיקו במים, וטהור.

Reish Lakish said in the name of Rabbi Yehuda Nesia: One who buys fish brine from an am ha'aretz, who is suspected of not keeping taharah laws, brings it into contact with water of a mikveh, and it becomes tahor.

EXPLANATION

ממה נפשך, אי מיא רופא נינהו — כיון דעביד להו השקה טהרי להו, ואי רופא ציר נינהו — ציר
לא בר קבולי טומאה הוא.

This is so **whichever way you look at it: If water is the majority of the mixture, once he performs hashakah, bringing it into contact with the mikveh, the water becomes tahor; and if the majority is brine, brine is not susceptible to tumah**, so the mixture is clean.

EXPLANATION

מאי איכא — משום הנה מיעוטא דמיא, הנה בטלו להו ברופא.

What is **there** to worry about then? Only **because of that minority of water** in the brine, but **that minority is nullified in the majority** of the clean brine.

STATEMENT

אמר רבי ירמיה: לא שנו אלא לטבול בהן פיתו, אבל לקדירה — לא, מצא מין את מינו ונייעור.

Rabbi Yirmeya said: They only taught this heter where he wants to dip his bread in it, but to put it into a pot of soup no, because the nullified water **finds its own kind**, the water in the pot, and is **reawakened** to its state of tumah.

QUESTION

יתיב רב דימי וקאמר להא שמעתא. אמר ליה אביי: וכי טומאה שפבטלה חזרה ונייעורה?

Rav Dimi sat and was saying this halacha. Abaye said to him: Does a tumah that was once nullified return and become reawakened?

QUESTION

אמר ליה: ואת לא תסברה? והתנו: סאה תרומה טמאה שנפלה

Rav Dimi said to him: And do you not hold of this concept? But didn't we learn in a Mishnah: If a se'ah of tamei terumah fell into a hundred se'ah of chullin, it is nullified...

עמוד ב' DAF 22B

משנה MISHNAH

MISHNAH

למאה חולין טהורין,

The Mishnah there discusses a case where a se'ah of tamei terumah fell **into one hundred** se'ah of **pure, non-sacred produce**, which is the exact ratio of one hundred to one needed to nullify the terumah.

MISHNAH

רבי אליעזר אומר: תירום ותרקב,

Rabbi Eliezer says: Let one se'ah be **lifted** out of the mixture and let it rot, because we must treat it as the actual tamei terumah,

MISHNAH

שְׂאֵנִי אוֹמֵר: הִיא סֵאָה שֶׁנִּפְלָה הִיא סֵאָה שֶׁעָלְתָה.

as I say: The very same se'ah that fell is the selfsame se'ah that arose, and since it is tamei terumah, it cannot be eaten and must be left to rot.

MISHNAH

וְחֻכָּמִים אוֹמְרִים: תֵּעָלָה,

And the Sages say: Let the se'ah of terumah arise and be nullified in the one hundred parts of chullin, and the whole mixture is now permitted to be eaten by non-Kohanim. However, since there is still a trace of tamei terumah mixed in, we must ensure it does not become tamei.

MISHNAH

וְתֵאָכֵל בְּיָקוּדִים, אוֹ קְלִיּוֹת,

Therefore, and it may be eaten only as dry punctured-bread, or as dry roasted grains, so that it never comes into contact with water which would make it susceptible to tumah,

MISHNAH

אוֹ תִילּוֹשׁ בְּמֵי פִירוֹת,

or it may be kneaded with fruit juice, which does not render food susceptible to receiving tumah,

MISHNAH

אוֹ תִתְחַלֵּק לְעִיסוֹת, וּבְלֶבֶד שֶׁלֹא יִהְיֶה בְּמָקוֹם אֶחָד כְּבִיצָה.

or if one wants to knead it with water, it may be divided into small doughs, provided that there is not in one place a volume of an egg-bulk of the mixture, which is the minimum shiur to receive or transmit food tumah.

גְּמָרָא GEMARA

BRAISA

וְתַנִּי עָלֶיהָ: אוֹתָן חוֹלִין

And it was taught in a Braisa regarding this Mishnah: Those one hundred se'ah of non-sacred produce that nullified the terumah...

SUMMARY

The daf begins by explaining that a fetus inside a congealed mass is halachically nullified by the majority of the mass, a principle Rabbi Yochanan aligns with the views of Rabbi Eliezer ben Yaakov and Rabbi Shimon regarding an afterbirth. The Gemara then defines the physical shiurim required for a fetus to convey tumah through the opening of the womb, comparing the head size to different types of yarn skeins (warp, woof, and sack-makers) for both humans and animals. Finally, the Gemara transitions to the halachos of fish brine purchased from an am ha'aretz, establishing that the minority of tamei water within the brine is nullified by the majority of the clean brine. This leads to a classic lomdishe debate between Rabbi Yirmeya,

Rav Dimi, and Abaye regarding "chozer v'ne'or"—whether a nullified substance can be reawakened to its original state of tumah when it later joins with its own kind, analyzing this through the lens of a Mishnah involving tamei terumah that fell into one hundred parts of chullin.

למעשה WHAT TO TAKE HOME

In our sugya, the Gemara is bothered by a fascinating contradiction. On the one hand, we rule that a certain aborted fetus is a full-fledged offspring, which is why we must publicize its birth to exempt the mother's future offspring from the laws of a firstborn. Yet, on the other hand, this fetus does not convey the expected ritual impurity of a carcass. Rabbi Yochanan resolves this with a beautiful yeshivish yesod: the fetus is indeed a complete, real entity, but it has become physically nullified, b'tel b'rov, by the majority of the congealed blood surrounding it. The reality of what it is remains, but its active halachic impact is quieted because of what surrounds it.

Think about what this means for our own avodas Hashem. Every single Yid has a neshama, a pure, holy spark that is a "valad me'alya", a complete, beautiful spiritual reality. But sometimes, a person looks at themselves and feels spiritually numb, or they look at their daily life and see only the "congealed blood" of material worries, distractions, and mistakes. The yetzer hara whispers a kasha: "If you are really so holy, where is your warmth? Why don't you feel the impurity of your bad habits? You must be empty." But the teretz of Rabbi Yochanan is the ultimate comfort. The holiness inside you is real and complete; it is just temporarily covered over and nullified by the heavy, material world around it.

Lichoira, we might think that once something is nullified, it is gone forever. But the Gemara later discusses the concept of "meen b'meen v'ne'or", that under the right conditions, a nullified element can find its own kind and be reawakened. This is the secret of a Yid. Your holy spark is never destroyed; it is only waiting to find its own kind. The moment you walk into a bais medrash, open a sefer, or connect with another Yid in a d'var Torah, your neshama finds its "meen," its matching source of holiness, and it instantly reawakens with all its original power.

Today, do not let the heavy, material details of your day make you forget who you really are. Take five minutes to step away from the noise and learn a passuk or say a chapter of Tehillim with real heart. By connecting to the Torah, you will instantly reawaken the holy neshama that is always alive inside you.