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כל הזכויות של דפי הגמרא – מנוקד – שייכות לממלכת התורה "עוז והדר"
התודה והברכה ורוב הוקרה לכקש"ת הגה"צ רבי יהושע לייפער שליט"א
נשיא ממלכת התורה "עוז והדר" ואב"ד ק"ק באר משה פרימישליאן מאנסי יע"א

רוב תודות להגאון רבי אמת'י בן-דוד שליט"א, מחבר ספר המפורסם 'שיחת חולין',
שבאדיבות לבו ולמען כבוד ה' ותורתו הרשה לנו להשתמש בציורים הנפלאים שבספרו,
ועל פיהם עיצבנו הרבה מהתמונות שבגמרא.

וכן אנו מודים לארגון 'קול הלשון',
שבטוב עינם הרשונו להשתמש בתמונות הנלפאות שבספרם החשוב 'מראות חולין'.

We are grateful to Elvis Skensberg, who worked tirelessly in
preparing many of the charts in this volume.

This sefer has been carefully edited, yet errors may remain. Kindly notify
us of any mistakes so they can be corrected in future editions. Please
send comments to: info@mdydaf.com

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WITH HEARTFELT APPRECIATION TO MACHON ALEH ZAYIS FOR
THEIR EXTRAORDINARY DEDICATION, SKILL, AND TIRELESS EFFORT IN
BRINGING THIS PROJECT TO FRUITION.

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WITH MUCH HAKORAS HaTOV

We wish to express our heartfelt appreciation to

הגה"צ רבי יהושע לייפער שליט"א
נשיא עוז והדר

for their graciousness in allowing us to use their
Shas Menukad in this edition.

בזכות הפצת התורה וזיכוי הרבים תבורך מפי עליון בכל הברכות הכתובות בתורה

The Gemara relates that R' Chiya fed the meat of the deer to the poor and the Ben Yehoyada explains that he did so in order to combine Torah with acts of *chesed*, so that the learning would be elevated and protected through the *zechus* of both, serving as a *magen*, a spiritual shield.

So too at MDY: what began as a shiur has blossomed into a movement of unity, compassion, and spiritual growth with *chesed* flowing between members in ways too beautiful to fully describe.

I thank Hashem deeply for allowing me to be part of this incredible journey and for surrounding me with loyal friends and devoted partners who give their hearts and souls for this holy mission, never saying "enough."

How great is the *zechus* of our dear friends, **Mr. & Mrs. Mayer Fischl** שיחיו, who stepped forward and acquired the once in a generation *zechus* of publishing בעזה"ת the entire Shas — which will be called **The MDY Shas — The Fischl Edition.**

ישראל ה' שחרם כפול ומכופל מן השמים.

With love, admiration, and hope for what's to come,

Eli Stetansky.

קובע ברכה לעצמו

הרב ידידיה קרמר שליט"א

ראש כולל מרכז הדף היומי והחברותא של ר' אלי שליט"א

על התמסרותו המיוחדת, והשתתפותו בכל צעד ושעל,

להביא את הוצאת הגמרא מן הכח אל הפועל

With profound gratitude to Hashem, it is my privilege to present the next volume of the historic **MDY English Gemara**, a revolutionary edition designed to make the daf accessible to every Yid regardless of background or language without compromising on the sacred *tzuras hadaf* we've cherished for generations.

This new edition presents the original Gemara side-by-side with clear, accurate English explanation, while preserving the familiar layout of Shas.

For the first time, the Gemara, Rashi, and Tosafos appear with nekudos, giving every learner — from beginner to advanced the tools to read and understand on their own.

But this project is more than just a sefer. It is a gateway into the world of MDY.

Each daf includes a dedicated QR code, unlocking a complete learning experience: the MDY video or audio shiur, dynamic charts and visual aids, quizzes, and more all just a tap away. **It's Torah brought to life, right on the page.**

♦ ♦ ♦

What better place than mid Seder-Kodashim?

True to the MDY spirit, we don't wait for the start of a seder or the first daf of Shas. We start today. Right here. Because Torah cannot wait. As we say often: Start now. Don't look back.

To appreciate the deeper meaning behind this moment, let us reflect on the well-known words of the Vilna Gaon about the greatness of R' Chiya. The Gemara tells how R' Chiya went to extraordinary lengths to ensure Torah would never be forgotten planting flax to make nets, capturing deer, preparing parchment, writing sefarim, and personally teaching children wherever no *melamed* could be found. The Gra famously asks: why did R' Chiya invest so much time in menial tasks like planting and trapping?

His answer is timeless: Torah only endures when it is built entirely on purity, holiness, and *I'shem shamayim*.

This perspective sheds light on what we are witnessing today at MDY. Every team member - is driven by one goal: to spread Torah, elevate Klal Yisrael, and draw another precious soul closer to the sweetness of learning — *טעמו וראו כי טוב*.

מרכז הדף היומי

תִּלְמוּד בְּכָל יוֹם

מִסֵּכַת חוּלִין

MASECHES CHULLIN

דף מב. - פט.



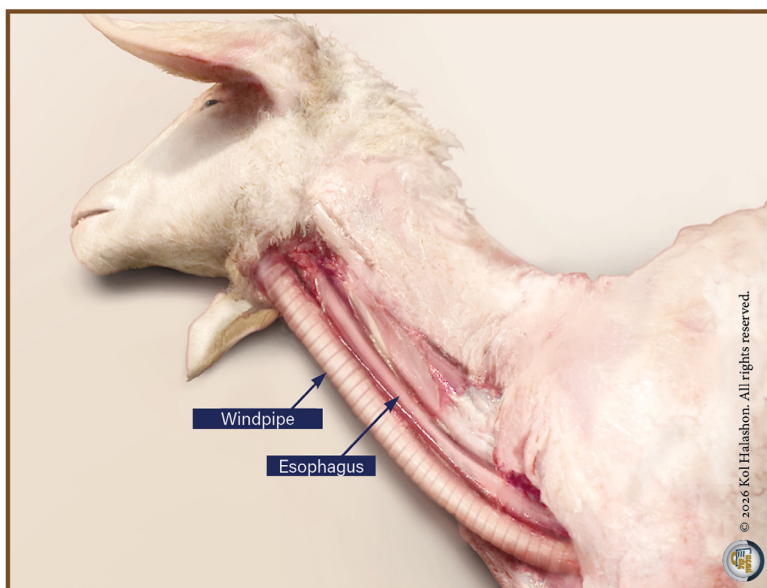
PEREK THREE

אֵילוֹ טְרֵיפּוֹת — EILU TREIFOS

Perek Three is dedicated by Ilan and Meri Davidovici
לע"נ ישעיה בן אהרן ע"ה, ויוכבד חוה איטל בת אברהם ע"ה

מִשְׁנָה — MISHNAH

וּפְסוּקָה — An animal with a punctured esophagus; תְּרֵיפּוֹת — The following cases are considered
נִקְבָּה קְרוֹם שֶׁל הַנְּקִיבָה — or a windpipe split along its width; תְּרֵיפּוֹת (and may not be eaten) among animals: נְקִיבָה



מוֹחַ — if the membrane surrounding its brain was punctured; נִיקְבַּת הַלֵּב לְבֵית הַלֵּל — or if its heart was punctured through to its inner chamber; נִשְׁבְּרָה הַשְּׁדֵרָה — or if its spine broke, and the spinal cord snapped; וְנִפְסַק הַחוּט שֶׁלָּהּ — or if its liver was removed, and nothing is left of it; הִרְיָאָה שְׁנִיקְבָהּ — or if its lung was punctured; אוֹ שֶׁחִסְרָהּ — or if part of it is missing. עַד שֶׁתִּינָקֵב לְבֵית — Rabbi Shimon says: רַבִּי שִׁמְעוֹן אוֹמֵר — The animal is not a *tereifah* unless the lung is punctured through to the *beis hasimponos* (the primary bronchi; tubes that carry air throughout the lungs).

The Mishnah continues to list *tereifos*:

נִיקְבָהּ הַקֶּבֶה — If its *keivah* (the abomasum; the fourth compartment of the stomach of a kosher animal) was punctured; נִיקְבָהּ הַמֶּרֶה — if its gallbladder was punctured; נִיקְבוּ הַדְּקִין — if its small intestines were punctured; הַפְּנִימִית שְׁנִיקְבָהּ — if its inner stomach (the Gemara will explain what this refers to) was punctured; אוֹ שְׁנִקְרַע רֹוֹב — if the majority of its outer stomach was torn (the Gemara will explain what this refers to). רַבִּי יְהוּדָה אוֹמֵר — Rabbi Yehudah says: הַגְּדוֹלָה — For a large animal, טֶפַח — if a *tefach* of its outer stomach is torn, even if the majority was not torn, it is a *tereifah*, וְהַקָּטָנָה — but for a

small animal, בְּרוּכָה — it is a *tereifah* if the majority was torn, even if it is less than a *tefach*.

The Mishnah continues to list *tereifos*:

הַמֵּסֵס וּבֵית הַבוֹסוֹת שְׁנִיקְבוּ לַחֲוִין — If its *hemseis* (the omasum; the third compartment of the stomach of a kosher animal) or *beis hakosos* (the reticulum; the second compartment of the stomach of a kosher animal) were punctured to the outside (as opposed to a puncture between the two); נִפְלָה מִן הַגֵּן — if an animal fell from a roof and had *shechitah* performed within twenty-four hours, it is assumed to be a *tereifah* (even without any other signs of being a *tereifah*); נִשְׁתַּבְּרוּ רֹוֹב צִלְעוֹתֶיהָ — if most of its ribs broke; וְדְרוֹסָתָהּ תֹּאֵב — or if it was clawed by a wolf. רַבִּי יְהוּדָה אוֹמֵר — Rabbi Yehudah says: דְּרוֹסָתָהּ תֹּאֵב — Being clawed by a wolf renders a small animal a *tereifah*, וְדְרוֹסָתָהּ אֶרֶי בְּנֶסֶח — but only being clawed by a lion can render a large animal a *tereifah*. דְּרוֹסָתָהּ הֵנִין בְּעוֹף הָרֶק — A small bird, such as a dove or a pigeon, that was clawed by a small hawk is considered a *tereifah*, וְדְרוֹסָתָהּ הֵנִס בְּעוֹף הָנֶס — but only being clawed by a large hawk can render a large bird, such as a goose or a chicken, a *tereifah*.

כָּל שֶׁאִין כְּמוֹת חַיָּה מְרֵפָה — This is the rule: אֵלֶּה הַכָּלִל — Any animal with a mortal injury is a *tereifah*.

