



מהדורת פישל

מרכז הדף היומי

תַּלְמוּד בַּבְּלִי

THE FISCHL EDITION

MERCAZ DAF YOMI

**TALMUD
BAVLI**

מסכת חולין

MASECHES CHULLIN

VOLUME THREE

דף פט: - קמב.

AN ORIGINAL MDY ENGLISH EXPLANATION
WITH THE OZ VEHADAR
TALMUD BAVLI HA-MENUKAD
MASECHES CHULLIN
BY THE SCHULHOF FAMILY



מכון עלה זית

עריכת ספרים מרישא עד גמירא

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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 HAKARAS 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.**

י' שלם 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 בְּבִלִי

מִסֵּכַת חוּלִין
MASECHES CHULLIN

דף פט: - קמב.



מסורת הש"ס
עם הוספות

עמיו כסער | ביור 2.

PEREK SEVEN

גִּיד הַנֶּשֶׁה — GID HANASHEH

The Seventh Perek is dedicated by the Benedict family

מִשְׁנָה — MISHNAH

גִּיד הַנֶּשֶׁה נוֹהֵג בְּאֶרֶץ וּבְחוּץ אֶרֶץ — The *issur* of eating the *gid hanasheh* (sciatic nerve, which is in the thigh) applies both in Eretz Yisrael and in *Chutz La'aretz*, בְּפָנֵי הַבַּיִת וּשְׂמֹאל, בְּפָנֵי הַבַּיִת — whether the Beis Hamikdash is standing or not, בְּחֻלִּין וּבְמוֹקְדֵי שֵׁן, — and to both *chullin* and *kodashim* animals.

וְנוֹהֵג בְּבֵהֵמָה וּבְחַיִּים — It applies to the *gid hanasheh* of both *beheimos* (domestic animals) and *chayos* (wild animals), בְּיָמִין וּבְיָדָהּ שֶׁל שְׂמֹאל, — and to the *gid hanasheh* of both the right and left thighs. וְאֵינוֹ נוֹהֵג בְּעוֹף — It does not apply to birds, מִפְּנֵי שֶׁאֵין לוֹ כַּף, — because birds do not have a “spoon of the thigh,” which is the term used

in the *pasuk* to describe the *gid hanasheh* (*Bereishis* 32:33).

וְנוֹהֵג בְּשָׁלִיל — The *issur* applies to a fetus. רַבִּי יְהוּדָה אוֹמֵר — Rabbi Yehudah says: אֵינוֹ נוֹהֵג בְּשָׁלִיל — It does not apply to a fetus. וְחֵלְבוֹ מוֹתֵר — And its *cheilev* (forbidden fat) is *muttar*.

וְאֵין הַמִּבְחֵין נֹאמְרִין עַל גִּיד הַנֶּשֶׁה — Butchers are not trusted to say that they removed the *gid hanasheh*, as it is difficult to remove; דְּבַרֵּי רַבִּי מֵאִיר — this is the opinion of Rabbi Meir. וְחַכָּמִים אוֹמְרִים — The *Chachamim*, however, say: נֹאמְרִין עָלָיו — Butchers are trusted to say that they removed the *gid hanasheh* and the *cheilev* from an animal.

גְּמָרָא — GEMARA

The Gemara asks:

מִשּׁוֹם דְּאֶקְדָּשִׁיהּ פָּקַע — It is obvious that the *issur* of *gid hanasheh* applies to *kodashim* animals!

לִיה אִיסוּר גִּיד הַנֶּשֶׁה — Does the *issur* of *gid hanasheh* leave when one designates the animal as *hekdes*? Why does the Mishnah need to state the obvious?

גִּיד הַנֶּשֶׁה — GID HANASHEH



כַּסּוּי הַדָּם פֶּרֶק שֵׁשִׁי חוֹלִין

The Gemara rejects an attempted solution:

יֵשׁ בְּגִידִין בְּנוֹתֵן טַעַם — Perhaps you will say: — The *tanna* of our Mishnah holds that *gidim* (nerves and tendons) have flavor, so one who eats the *gid hanasheh* of *kodashim* has benefitted from *hekdes*, וְאֵתִי אִסּוּר מוֹקֶדְשִׁין — and he holds that the *issur* of benefitting from *hekdes* takes effect on top of the existing *issur* of eating *gid hanasheh*. The Mishnah thus teaches that one who eats the *gid hanasheh* of *kodashim* receives two sets of *malkos*, one for eating *gid hanasheh* and another for benefitting from *hekdes*. הֵאֵי מוֹקֶדְשִׁין נוֹהֵג בְּגִיד מִכַּעֲי לִיה — That solution is difficult, because then the Mishnah should have stated that the *issur* of *kodashim* applies to *gid hanasheh*, not that the *issur* of *gid hanasheh* applies to *kodashim*, since the point of the Mishnah is that the *issur* of *kodashim* applies!

The Gemara offers another solution:

אֵלֶּא כִּסְבֵּר אִין בְּגִידִין בְּנוֹתֵן טַעַם — Rather, the *tanna* of our Mishnah holds that *gidim* do not have flavor, and one who eats the *gid hanasheh* of *kodashim* has therefore not benefitted from *hekdes*, וְכַמּוֹקֶדְשִׁין אִסּוּר גִּיד אִיבָא אִסּוּר — and the Mishnah means to teach that one who eats the *gid hanasheh* of *kodashim* **only** transgresses the *issur* of eating *gid hanasheh*, not the *issur* of benefitting from *hekdes*.

The Gemara rejects this solution as well:

וְכַסְבֵּר תַּנָּא דִּירֵין אִין בְּגִידִין בְּנוֹתֵן טַעַם — Does the *tanna* of our Mishnah indeed hold that *gidim* have no flavor? וְהֵתֵנָּן — But we learned otherwise in a Mishnah (96b): וְרַךְ שְׁנֵתִּיכָּל — If the thigh of an animal was cooked with the *gid hanasheh* still inside, אִם יֵשׁ בָּהּ בְּנוֹתֵן טַעַם — if the *gid hanasheh* is large enough to give flavor to the thigh, הָרִי זֶה — the thigh is *assur*. This implies that our *tanna* holds that *gidim* do have flavor!

The Gemara offers another solution:

אֵלֶּא הָבָא בְּלֹדוֹת קְדָשִׁים עֲקָקִין — Rather, our Mishnah is discussing the offspring of *kodashim* animals, and is teaching that the *issur* of *gid hanasheh* applies to them as well. וְקַסְבֵּר נוֹהֵג בְּשָׁלִיל — This is because the *tanna* holds that the *issur* of *gid hanasheh* applies even to a fetus, וְקַסְבֵּר, וְלֹדוֹת קְדָשִׁים בְּמַעַי אִמּוֹן הֵן קְדוּשִׁים — and he also holds that offspring of *kodashim* become *kadosh* while in their

mothers' wombs. וְאִסּוּר מוֹקֶדְשִׁין בְּהָרִי הָרִדִי קָאֵתִי — Although our *tanna* holds that an *issur* generally does not take effect on top of an existing *issur*, here, the *issur* of *gid hanasheh* and the *issur* of eating *kodashim* take effect at the same time, which is when the *gid hanasheh* comes into existence, so both apply.

The Gemara asks:

וְיָמִי מַצִּית מוֹקְמַת לָהּ בְּשָׁלִיל — Can our Mishnah be discussing the *gid hanasheh* of a fetus? וְהָאֵל מוֹקְמַתִּי מִיָּפֵא נוֹהֵג — But the latter part of our Mishnah teaches that the *issur* of *gid hanasheh* applies even to a fetus, מְכַלֵּל דְּרִישָׁא — which implies that the earlier part of our Mishnah is not discussing the *gid hanasheh* of a fetus.

The Gemara answers:

הָכִי קָאֵמֵר — The latter part of the Mishnah is a continuation of the first part, and means to say as follows: דְּכָר זֶה מַחְלוּקַת דְּרָבִי יְהוּדָה וְרַבָּנִן — This halachah that the *issur* of *gid hanasheh* applies to a fetus of *kodashim* is subject to a *machlokes* between Rabbi Yehudah and the *Chachamim*, as Rabbi Yehudah holds that *gid hanasheh* does not apply to a fetus.

The Gemara asks:

וְיָמִי מַצִּית אִמֶּרֶת דְּתַנּוּיָהּ בְּהָרִי הָרִדִי קָאֵתִי — Do the *issur* of *gid hanasheh* and the *issur* of eating *kodashim* indeed take effect at the same time? וְהֵתֵנָּן — But we learned in a Mishnah regarding a *nazir*, who must shave his hair when he comes into contact with a corpse and restart his *nezirus* period (*Nazir* 49b): עַל אֵלוֹ טוּמְאוֹת הַנּוֹרֵז מְנַלַּח — A *nazir* must shave upon contact with the following sources of *tumah*: עַל הַמֵּת וְעַל בְּנוֹת מֵן הַמֵּת — a whole corpse or a *kezayis* (olive-size piece) of a corpse. וְקָשְׁיָא לָן — And we had questioned this: עַל בְּנוֹת מֵן הַמֵּת מְנַלַּח — If a *nazir* must shave for contact with only a *kezayis* of a corpse, עַל כּוּלִי, — obviously he must shave for contact with a whole corpse! Why did the Mishnah need to teach this? וְאֵמֵר רַבִּי יוֹחָנָן — And Rabbi Yochanan had answered: לֹא — It was necessary to teach this for a case where the whole corpse is a stillborn fetus whose limbs were not yet joined with tendons, and which contains less than a *kezayis* of flesh. Since it is a whole corpse, a *nazir* must shave if he comes into contact with it, no matter how small it is.