



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Gittin Daf Chuf Hey

- **Q: R' Hoshaya** asked **R' Yehuda**, if a man tells a sofer "write a get for whichever of my wives is first to walk out of the door" is it a valid get with breirah or not? **A:** He answered, we have learned in our Mishna that if he tells the sofer to write a get for whichever wife he later decides to divorce, it is not valid, because we don't hold of breirah.
 - **Q:** A Mishna says, if one tells his sons, "I am shechting my Pesach with intent to include whichever one of you gets to Yerushalayim first", the halacha is, that as soon as the first of the sons enters Yerushalyim, he gets a portion and gets portions for his brothers as well. We see that we do hold of breirah, because the father shechts the Pesach and only later determines who is included!? **A:** He answered, **R' Yochanan** said, the father really intended to include all his sons. He made this "contest" only to push them to run to do mitzvos.
 - The Gemara says, this must be right, because if not, how does the first brother's entrance entitle all the other brothers to a portion as well? They cannot be added after the shechita!? It must be that they were all intended to be included in the Pesach all along. In fact, a Braisa even says that it once happened that the man's daughters raced up there before his sons, and it was thus determined that his daughters were more "zrizim" than his sons. We see that his whole intent was only to push them to run and do mitzvos.
 - **Q: Abaye** asked, **R' Hoshaya** asked from a case that is dependent on the actions of others (i.e. who will walk through the door first), **R' Yehuda** then answers from a case that is dependent solely on his own decision making (i.e. who he will later decide to divorce), and **R' Hoshaya** then asked again from a case that is dependent on others (i.e. the case with the Korbon Pesach). The question and answer are different cases, so not necessarily will the decision of whether to hold of breirah be the same in both types of cases!? **A: Rava** said, it may be that if one holds of breirah he holds of it in both of these scenarios, and if one does not hold of breirah he does not hold of it in both of these scenarios.
 - **Q: R' Mesharshiya** asked, we find that **R' Yehuda** does hold of breirah when it is dependent on someone else's action (as we find a Mishna where he says that one who gives a get and says it should take effect if he dies from his illness, **R' Yehuda** says it is valid based on the principles of breirah), and does not hold of breirah when it is dependent on his own decision (as we find a Braisa when one verbally designates terumah and maaser with the intent that what he will later physically separate will be the terumah and maaser through breirah, and **R' Yehuda** says the designation is not effective)!?
 - **Q: Ravina** said we also find that **R' Shimon** makes this distinction as well!? He holds that there is no breirah when it is dependent on his own decision (he agrees with **R' Yehuda** in the Braisa regarding separating terumah and maaser), and he holds that there is breirah when it is dependent on other people (as we find in a Braisa where a man has bi'ah with a woman and says it should act as a kiddushin if his father agrees to the kiddushin, and **R' Shimon** says if the father agrees, the kiddushin is valid based on breirah)!?

- **A: Rava** answered, in truth **R' Yehuda and R' Shimon** always hold of breirah (even when it is based on his own decision alone). The reason they say that in the case of the oral designation the terumah separation is not valid is, as they said to **R' Meir** in the Braisa, that we must be concerned that the person will drink from the wine based on the designation and the jug of wine will then break before the physical separation. The result will be that he would have drunk wine that ultimately did not have terumah separated from it. It is only because of that concern that they don't allow this verbal designation. However, based on the principles of breirah alone, they would allow it.