

[אימא גמרה ומקניא כולי – I may say; she decides and delivers, etc.]

Overview

התקדשי לי (of רישא) היתה אוכלת maintain that the case of רב ושמואל (בתמרה זו התקדשי לי בזו), and is teaching us that even though she is eating the dates and is deriving immediate benefit from them, so one might have thought there is no requirement that one date must have a פרוטה, therefore the משנה teaches that even in the case of היתה אוכלת there is the requirement of a פ"פ באחת מהן. Our תוספות discusses what we might have assumed if not for the משנה teaching היתה אוכלת.

anticipates a difficulty: תוספות

אף על גב דלא תלו בדידה להתקדש בפחות משה פרוטה¹ כדאמרינן בפרק קמא² -

Even though it is not dependent on her to become מקודשת with less than a פ"פ, as the גמרא states in the first פרק –

responds: תוספות

מיהו בקל עושה צריכותא³ [תוספות ישנים:

Nevertheless, it is sufficient to make the סיפא (of היתה אוכלת) necessary.] This is an addendum from תוספות ישנים.

Summary

For a virtual חידוש is sufficient.

Thinking it over

explains⁴ that a woman will not be מקדש herself for less than a פ"פ שו"י since it is a גנאי הוא לה (not as תוס' explains). Can we say that the צריכותא is necessary (according to תוספות), because we may have mistakenly assumed ש"י's view and therefore in a case were מיקרבא הנייתה, she is even for less than a פ"פ שו"י⁵?

¹ It could never have entered our minds that a woman would be משו"פ, so why does the משנה need to teach us the rule of היתה אוכלת וכו'?!
² See there ואשה ג.א.

³ In a person's mind (even though it has no bearing on הלכה) there is a greater חידוש that even when she shows her interest and appreciation for the קידושין and nevertheless she is not מקודשת (for it is not a פ"פ שו"י). Therefore the משנה finds it appropriate to teach us this 'חידוש' as well.

⁴ ד"ה לא.
⁵ See בחלת משה.