

## מנא אמינא לה דתניא עגל זה –

**From where do I derive this; for we learnt, ‘this calf’, etc.**

### OVERVIEW

ר' יוסף offers proof to his view that צריכי שומא, from a ברייתא which states that if an עגל is offered for פדיון הבן it must be initially established that it is worth חמש סלעים. This indicates that even if it is worth חמש סלעים, however if it was not קייץ the פדיון is invalid. One may think<sup>1</sup> from the expression of the גמרא that לישנא בתרא which requires שומא (according to ר' יוסף) even by כל דהו because כסף like שוה כסף must be קיץ. Our תוספות however disagrees with this interpretation.

### ללישנא קמא מייתי ראיה<sup>2</sup>:

ר' יוסף is bringing a proof according to the first view, which maintains that ר' יוסף requires שומא in a case of חמשין ושוו חמשין, however in a case of כל דהו, then ר' יוסף agrees that שומא is not needed. The case of עגל is similar to the case of חמשין, for by פדיון an amount of five סלעים is required, and we are not certain (initially) whether the עגל is worth five סלעים, just as we are not certain (initially) whether the שיראי are worth חמשין. The fact that he is required to establish that חמש סלעים, עגל זה, indicates that if we are not sure of the value, it must be verified before the transaction (whether קידושין or פדיון) takes place.

### SUMMARY

We can derive from the ברייתא of עגל that שומא is needed to achieve trust, however we cannot derive from this ברייתא that שומא is needed to achieve קיץ.

### THINKING IT OVER

We can assume that the עגל is surely worth חמש סלעים (which would be a proof בתרא ללישנא), and we can assume that it is unclear whether the עגל is worth חמש סלעים (which would prove the קמא ללישנא); why does תוספות assume the latter and not the former?

<sup>1</sup> See footnote # 129 and onwards.

<sup>2</sup> According to the לישנא בתרא that ר' יוסף maintains צריכי שומא even by כל דהו (meaning that even if we know that there is sufficient money for the transaction to be executed, nevertheless שומא is required in order that it be קייץ), then there is no proof from the ברייתא of עגל. It is possible that by עגל there is a requirement of שומא, since we are not certain that the עגל is worth חמש סלעים (see תוספות הרא"ש). See ‘Thinking it over’.