

אבל לכתף מאי פטור כולי - But for adjusting, what; he is exempt, etc.

Overview¹

The גמרא is attempting to establish the כוונה כיס that he is פטור if after he picked up the גניבה he stopped to rest (לפוש), so the first עקירה/הגבהה ended and it has no connection to the איסור הוצאה. This implies that if he merely stopped לכתף (to adjust the load) he would be פטור, so why get involved in מגרר, when we can differentiate between לפוש (he is חייב) and לכתף (he is פטור).

תוספות addresses a difficulty:

אפילו הוי לכתף חייב הוי מצי למיפרך² דליפלוג בדידיה בין עמד ללא עמד כלל:

Even if in the case of לכתף he would be חייב, nevertheless the גמרא still **could have asked, 'let us differentiate in this case** (of picking up the גניבה, not מגרר) **whether he stopped** (when he is [always] חייב) **or whether he did not stop at all** (where he is פטור, since הוצאה צורך הוצאה); why discuss מגרר at all.

Summary

It was (seemingly) not necessary to distinguish between לפוש and לכתף in order to reject the case of עמד.

Thinking it over

1. Where is the greater חידוש that he is פטור; by לא עמד כלל or by עמד לכתף?³
2. Is תוספות asking why the דיוק of וכו' אבל לכתף מאי וכו' of דיוק, or is תוספות asking why does the גמרא get involved in לפוש and לכתף, when it could have initially rejected the answer of כשעמד, by saying בדידיה?

¹ See 'Overview' to the previous three שהגביהו נימא, תוס' ד"ה הכא, נימא.

² תוספות is commenting that it was not necessary for the גמרא to get involved between עמד לפוש (where he is חייב) and עמד לכתף (where he is פטור), even if we assume that there is no difference between לפוש and לכתף (for in all cases he is חייב, since the initial הגבהה ended with his stopping), nevertheless the ברייתא (when it states that he is חייב) cannot be discussing a case where he stopped (either לפוש or לכתף), for then why go to מגרר to find a case where he is פטור, we can be discussing the same case of picking it up (not מגרר) and we still have a case where he is פטור; when he did not stop at all, in which case we say הוצאה צורך הוצאה!

³ See שי"ף. תוס' לא, ב ד"ה מגרר and מהר"ם שי"ף. Could this be an answer to תוספות difficulty?