

The Sayfoh is by a hook and a rope

סיפא אתאן ללכתא ומיתנא -

Overview

The משנה stated (in the רישא) one who throws something and reminds himself before it landed and either a dog or someone else grabbed it, he is פטור. The משנה concluded (in the סיפא) that one is not חייב a הטאת unless he was a שוגג from the beginning to the end, but not if he was a מזיד at the end. The גמרא explained (to avoid the contradiction between the רישא and the סיפא) that the סיפא is discussing a לכתא ומיתנא, meaning that the object is tied with a rope and he can pull it back.

אבל רישא מיירי בלא לכתא ומיתנא -

However, the רישא is discussing without a לכתא ומיתנא therefore he is חייב even if he reminded himself provided that it landed properly and it was not caught by a כלב, etc.

והוא הדין אפילו בלא נזכר פטור כיון שקלטה כלב או נשרפה -

And the same law applies in the רישא that even if he did not remember, he is nevertheless פטור, since a dog caught it or it was burnt, so it did not land where he intended it to land -

והא דנקט נזכר לאשמעינן דאפילו בנזכר דוקא קלטה כלב או נשרפה פטור משום דלא נחה -

And the reason the משנה mentioned that 'he remembered', is to inform us that even if he remembered (so now he is not a שוגג), nevertheless he is פטור only if קלטה כלב או נשרפה, because it did not land where he intended -

הא נחה¹ חייב:

However if it landed he is חייב even if it was נזכר.

Summary

The רישא teaches that even if נזכר, he is still חייב if it landed as he intended.

Thinking it over

Seemingly רש"י said this² what is תוספות adding?³

¹ He is חייב since he has no way of retrieving the object (once it left his hand) it is as if he already did the entire מלאכה when he threw it. The עקירה והנחה (and the הוצאה) were all done when he threw the object. The נזכר פטור (when it was נזח) is only by לכתא ומיתנא, for in that case the מלאכה is not completed until it lands since he can retrieve it and prevent it from landing.

² בד"ה ומתנא.

³ See של מי (עד"ז).