

ואלא דאהדר ואידכר מי מחייב –

But rather he reminded himself later; will he be חייב

OVERVIEW

ביבי posed a query whether one can be רודה the dough (which he placed in the oven on שבת) in order to prevent him from being liable for a חטאת. The גמרא asked, if he reminded himself (before it was baked) that it is שבת (or that it is אסור to bake on שבת), then there will not be a חטאת, so why did רב"א say, 'before he comes to a חטאת'. Our תוספות suggests a resolution to this question.

תוספות asks:

תימה דלישני אימא לידי (חיוב¹) איסור חטאת² –

This question is astounding! For the גמרא should answer, 'interpret the words of רב ביבי to mean, before he will come to a prohibition of a חטאת -

כדקאמר בסמוך קודם שיבא לידי איסור סקילה³:

As the גמרא shortly answers, 'before he will come to a prohibition of סקילה'. The תוספות does not answer this question.⁴

SUMMARY

The גמרא could have answered that by חטאת he meant חטאת איסור.

THINKING IT OVER

Is it a greater novelty that התירו לו לרדותה, if he put it in במזיד, or if he put it in בשוגג?⁵

¹ This word is omitted by others.

² רב ביבי (could have) meant, that if we will not allow him to be רודה he will transgress an איסור which under other circumstances (when he did not remember) he will be liable for חטאת (but not that currently he will have to bring a חטאת). The fact that he does not bring a חטאת when he remembered does not lessen the severity of the איסור; it is (merely) a 'technicality' in the laws of חטאת.

³ The גמרא answered that רב"א stated in his query before he will come to an איסור סקילה (but not חטאת סקילה [if there was no חטאת]; see קודם). Instead of changing the statement of רב"א from חטאת to איסור סקילה (two changes), we should rather have said that by חטאת he meant איסור חטאת (one change).

⁴ See הרמב"ן ד"ה אלימא (and תוספות הרא"ש).

⁵ See מנחת איש בהתחלת דף ד, א.