

Rav Ashee said; something is missing, etc. - רב אשי אמר חסורי מחסרא כולי -

Overview

רב אשי answers the seeming contradiction in the משנה¹, by saying that מחסרא (there are words lacking in the משנה which need to be inserted). תוספות qualifies this statement.

אין זה ממש חסורי מחסרא דמשנה כמו שהיא שנויה יש לפרש כן² –

This is not actually a case of מחסרא, for we can explain the משנה in this manner as the משנה was taught, without resorting to a מחסרא -

אלא כדי לפרשה³ קאמר בלשון חסורי מחסרא:

But rather in order to explain the משנה in this manner, רב אשי said it in a syntax of מחסרא.

Summary

רב אשי did not mean that the משנה is actually מחסרא.

Thinking it over

Why does תוספות not want to learn that רב אשי did mean that the משנה is actually מחסרא?

2. Why did not תוס' comment on רבא' (second) answer, whether it is a case of חסורי מחסרא?⁴

¹ The סיפא stated that in order to be חייב one must be a שוגג from סופו עד תחילתו, however from the רישא it seems that even by נזכר he is חייב unless וכו' קלטתו.

² We can explain that the משנה means that he was נזכר and then forgot again, without adding any words to the משנה. [We will say the משנה stated that he was נזכר only מידו שיצתה מידו, but not until it landed, but rather he again forgot before it landed.]

³ This explanation (see footnote # 2 [in bracketed area]) is somehow stilted and awkward, therefore רב אשי stated it in a way that is generally acceptable, by saying we should look at this משנה as if it is מחסרא.

⁴ See אברהם פני.