

ואמאי קרי ליה גמורה כולי¹ מהו דתימא –

And why did they call it a complete etc., for you may have said

OVERVIEW

The גמרא explained the reason the ברייתא states גמורה¹ is to emphasize that the רבנן totally disagree with ר"י to the extent that it is not a רה"י even לחומרא. Our תוספות is troubled by the addition of the word גמורה. It seems to be counterintuitive.

תוספות comments:

אומר רבינו יצחק דלשון גמורה אדרבה איפכא מסתברא זו היא רשות היחיד גמורה –
The ר"י says that the expression “this is a complete רה” indicates to the contrary, not the way the גמרא is interpreting it, that only the רה"י of the לחומרא is a valid רה"י, but the רה"י of רבי יהודה is not a רה"י at all even לחומרא, meaning that if someone throws something from the רה"ר into the רה"י of ר"י he will be פטור; but rather the expression **“this is a complete רה”**, indicates that only the רה"י of the ברייתא is a complete רה even to the extent that one is permitted to carry in it -

אבל זו אינה רשות היחיד גמורה אבל היא רשות היחיד קצת -
However this one, the רה"י of ר"י which we are excluding by the expression **“זה היא רה”**, **is not a complete רה**, to the extent that one may carry there as well, **however it is a partial רה**, to the extent that if someone throws an object from a רה"ר into the רה"י of ר"י he will be מדאורייתא חייב. This is the opposite of what the גמרא intended that the רה"י of ר"י is no רה"י at all!

פירש"י mentions תוספות:

ורש"י יושב בדוחק לפי הגמרא² -

And רש"י – albeit with difficulty – explains it according to the interpretation of the word גמורה (complete).³

¹ This כולי is not understood for in our texts there are no words between גמורה and מהו. See תוספות אהרן.

² In his glosses the ב"ה changes the reading of the text; deleting "לפי הגמרא", and inserting instead "לפירוש ב"ה". The translation here follows the gloss of the ב"ה.

³ See גמורה¹, that the word גמורה does not qualify or modify to the term רה"י, that it should mean “this is a complete רה” but rather the word גמורה is to be understood as being an explanation or reason for the רה"י. The phrase גמורה¹ זה היא רה"י is to be understood; “this is a רה” - since the מחיצות are -

SUMMARY

The word גמורה as an exclusion implies that the ר"י of רה"י is not a גמורה but rather a minimal רה"י; the opposite of what the גמרא intended.

THINKING IT OVER

How does the word גמורה (even according to פירש"י) indicate that the רה"י of ר' יהודה (the 'ב' בתים וכו') is not a רה"י even לחומרא?

completed (or נגמרו, from all sides)". However where the מחיצות are not completed, as in the case of ב' בתים, it is not a רה"י at all, even לחומרא.