

והלכה ונתה בחור כל שהוא כולי –

And it traveled and landed in a miniscule crevice

OVERVIEW

The גמרא cited a ruling in the name of ר' חייא that if someone threw an object higher than ten טפחים (in the רה"ר) and it landed in a חור כל שהוא, it will depend on the תוספות between ר"מ and the חכמים whether we say חוקקים להשלים.¹ Our תוספות teaches what the חוקקים להשלים accomplishes.

בחור מפולש איירי והאי חוקקין להשלים היינו לשווייה מקום ד' כדפירישית בפרק קמא (דף ז,ב):
We are discussing an open ended hole;² and this חוקקים להשלים accomplishes to make from this חור כל שהוא into a place of four by four טפחים, as I explained³ in the first פרק.

SUMMARY

מקום דע"ד allows us to consider this penetrating hole to be a חוקקים להשלים.

THINKING IT OVER

What other explanation, in חוקקים להשלים, can there be, which תוספות is rejecting?

¹ תוספות להשלים means we carve out (in this case the wall) in order to make it complete. See in the תוספות.

² The hole extends from one side of the wall (facing the רה"ר) to the other side of the wall (facing the רה"י).

³ See תוספות there והלכה (and in TIE [the summary]), where תוספות explains that this hole was very narrow on the side facing the רה"ר, however it expanded and was four טפחים wide on the side facing the רה"י. The wall is presumably four טפחים thick. This hole is definitely considered a רה"י since all agree that רה"י כרה"י דמי; the issue at hand is that it is not a מקום דע"ד to be חייב for the הנהגה ברה"י. If however we maintain חוקקים להשלים, the hole is considered to be a מקום דע"ד, for we carve out the wall to give it a width of ל' even on the רה"ר face of the wall.