

As for me that I am of a sensitive mindset

לדידי דאנינא דעתאי –

OVERVIEW¹

קוטרא applies only to חזקה לנזקין in response to the challenge that the rule of חזקה לנזקין applies only to קוטרא, but not to נזקין in general, stated that since he was from the הדעת, and he was from the הדעת, therefore this נזק is considered for him as a וביה"כ.

פירוש שהיה איסטניס² כדאמרין בערבי פסחים (פסחים דף קיג,ב ושם) -

פרק The explanation of דעתאי is that he was delicate, as the גמרא states in - ערבי פסחים

שלושה חיייהם אינן חיים הרחמנים והרתחנים ואניני הדעת אמר רב יוסף וכולהו³ איתנהו בי: Three types of people, their lives are not lives; those who are merciful, irritable, and overly sensitive. רב יוסף commented, 'and I have all these' three traits.

SUMMARY

אנין הדעת (or איסטניס) was known to be רב יוסף.

THINKING IT OVER

It would seem that תוספות is citing the גמרא in ע"פ to prove his פירוש that אנין הדעת means איסטניס (and not something else).⁴ However how does the גמרא in ע"פ prove this?! What else can אנין הדעת mean besides איסטניס that we require proof?

¹ See 'Overview' to the previous תוספות on this עמוד.

² Perhaps תוספות means to say (with the term 'פירוש') that it was known that רב יוסף was an איסטניס. It was not that he merely said it now (for his personal benefit) when he was disturbed by the אומנים; rather it was a well-known fact. This is why תוספות cites the גמרא in ע"פ to prove that ר"י always maintained that he was an איסטניס. See footnote # 3.

³ Additionally (see footnote # 2) he stated it even though it was not complimentary that one is a רתקן (angers quickly and heatedly), indicating that this was the truth.

⁴ See (however) footnote # 2 for a different approach to the proof from ע"פ.