

It is similar to smoke and an outhouse

כקוטרא ובית הכסא דמו –

OVERVIEW¹

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

anticipates a difficulty: תוספות

והא דקאמר אפיקו קורקור מהכא² משמע דמשום עורבים היה אומר³ -

And this which רב יוסף said, 'remove the crowing ravens from here; this indicates that it was on account of the ravens that he said to remove them, but not because of the blood of the אומנים –

replies: תוספות

ודאי אם לא היו עורבים היה סובל אף על גב דאנינא דעתיה⁴ -

רב יוסף **would certainly be able to bear** the blood from the אומנים (alone), **if there were no עורבים, even though that רב יוסף was an איסטניס**; however the combination of the two (אומנים and עורבים) made it unbearable –

offers an alternate solution: תוספות

אי נמי העורבים היו אוכלים הדם ופורחים ומקנחים בפירות:

Or you may also say; the עורבים would eat the blood (from the bloodletting) **and would fly** on the date palms **and would wipe** their beaks **on the dates** and leave them covered with blood which was unbearable to רב יוסף who was an איסטניס.

SUMMARY

רב יוסף, being an איסטניס could not bear the combination of bloodletting and the monetary loss of the dates, or he could not bear the dates being drenched in blood.

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

² The understanding of the גמרא is that רב יוסף was concerned for the monetary loss which the ravens cost him on account that they destroyed his dates (by eating them). Therefore he said, 'remove the ravens'. He, however, did not seem that concerned about the bloodletting from the אומנים, for then he would have said, remove the אומנים from here (because the blood disturbs me). The concern for the ravens eating the dates is a monetary one and has no connection to איסטניס (it is only the blood from the אומנים that makes it uncomfortable for an איסטניס). How did רב יוסף justify removing the ravens (which represents a monetary loss) to his status as an איסטניס.

³ He actually meant to remove the אומנים (for how else can they remove the ravens); nevertheless, since he stated אפיקו קורקור, this indicates that his main concern was the monetary loss.

⁴ Therefore, he said אפיקו קורקור because they were the tipping point that made the bloodletting of the אומנים unbearable.

THINKING IT OVER

1. It appears from תוספות (according to both answers) that רב יוסף was able to bear the sight of the bloodletting, but was not able to bear the bloodied dates. How can we explain that?
2. Why can't we say that when רב יוסף said אפיקו קורקור he meant that since he was an איסטניס he could not bear the continued crowing of the ravens?⁵

⁵ See נחלת משה.