

## Like from the sea into the frying pan

## כמין ימא לטיגני -

### Overview

ר' זירא told ר' אסי that (even though he too was not in the ביהמ"ד that day, however) ר' יוחנן, but ר"ל was (was there and) related that everyone agreed with ר' אבין screaming ויצאה והיתה and no one paid attention to ר"ל. ר' אסי asked, is ר' אבין reliable (perhaps he does not remember correctly)? ר' זירא replied, his reliable, for it was כמין. There are two interpretation of 'כמין ימא לטיגני'.

פירש בקונטרס לא היתה שהות שכחה בנתיים -

רש"י explained that there was no time in between (from when he heard it to when he related it to m) to forget; for it was -

כמו שולה דגים מן הים והמחבת נתונה על האור לתת בתוכה בשמן לטגני' -

Like one who is drawing fish from the sea, and the frying pan is on the fire, ready for the fish to be placed in the pan to fry it with oil.

offers an alternate explanation:

ורבינו חננאל פירש דשני מקומות הם וקרובים זה לזה -

And the ר"ח explained that ימא and טיגני were two places which were close to each other -

כלומר אין אדם משקר כהאי גוונא<sup>2</sup> -

Meaning that a person will not lie in such a situation -

דכיון דמקום קרוב הוא סבר אי משקרנא אתי אינש אחרינא<sup>3</sup> ומכחישני הילכך לא משקר:

For since it is a close place he assumes that if I will lie, another person will come and contradict me, therefore he does not lie.

### Summary

ימא לטיגני may indicate the minimal amount of time that passed (רש"י), or an assurance that he is saying the truth (ר"ח).

### Thinking it over

What was the concern of ר' אבין בר סמכא הוא; ר' אסי when he asked;

<sup>1</sup> The fisherman wastes no time in frying the fresh fish that he caught, similarly ר' אבין told what happened immediately after leaving the ביהמ"ד, while it was still fresh in his mind, so he could not have forgotten.

<sup>2</sup> A person from ימא who is visiting טיגני will not lie about what is happening in ימא, as Tosfos continues to explain.

<sup>3</sup> There are people from ימא continually in טיגני, therefore any lies about ימא will be contradicted. So too ר' אבין would not say something which could be contradicted by the others who were in the ביהמ"ד. See 'Thinking it over'.