

**רב כהנא שקל סודרא בפדיון הבן – פדה"ב took a headscarf for**

## OVERVIEW

פדה"ב discusses whether this רב כהנא who took a סודר as payment for פדה"ב was a כהן or not.

**משמע הכא דרב כהנא היה כהן –**

**It is apparent from here that רב כהנא was a כהן**; otherwise how could he be involved in the פדה"ב. One must give the five סלעים to a כהן (only).

asks:

**ותימה דבסוף אלו עוברין (פסחים דף מט,א) משמע דלא היה כהן –**

**And it is astounding! For in the end of פרק אלו עוברין it appears that רב כהנא was not a כהן -**

**דקאמר אי לאו דנסיבי כהנתא לא גלאי<sup>1</sup> –**

**For he stated there: ‘if I would not have married the daughter of a כהן, I would not have been exiled’.** It is evident from the גמרא there that רב כהנא was not a כהן. This contradicts our גמרא.

תוספות answers:

**ויש לומר דתרי רב כהנא הו –**

**And one can say; that there were two רב כהנא; one in our גמרא who was a כהן, and the רב כהנא of פסחים who was a ישראל.**

תוספות offers an alternate solution:

**אי נמי יש לומר דבשביל אשתו היה לוקח<sup>2</sup> –**

**Or you may also answer that he would take פדה"ב money on account of his wife** who was a - כהנת

**כְּדֹאשְׁכֶּחַן בַּפֶּרֶק הַזֶּה (חֻלּוּן דֵּף קַלְבָּא) רַב כְּהֵנָא אָכַל בִּשְׂבִיל אִשְׁתּוֹ<sup>3</sup>:**

ובת ויקרא (אמור) כב, יב-ג in פסוקים [based on the גמרא explains there] (ובת כהן כי תהיה אלמנה וגרושה וגו' and כהן כי תהיה לאיש זר or זורע אין or it will make him poor.) רב כהנא remarked that he was forced into exile (from בבל "א") on account that he married a כהן. Had רב כהנא been a כהן, then there should not have been any bad repercussions from his marrying a כהן.

<sup>2</sup> It would seem that according to תוספות that when the פסוק states (יה,טו) [קרת] במדבר that כל פטר רחם וגו' באדם (במדבר [קרת] יה,טו) states that וגו' יהיה לך כהן, it refers to a כהנת as well as a כהן.

<sup>3</sup> The תורה writes (דברים [שופטים] יחג) that; ונתן להם את הזרע והלחיים והקיבה; these are referred to as מתנות. There is a מחלוקת תנאים there in חולין whether one may give the מתנות כהונה to a כהנת. In conjunction with that מחלוקת the גמרא relates that רב כהנא ate the מתנות כהונה on account of his wife.

As we find in פרק הזרוע; that רב כהנא ate the מתנות כהונה on account of his wife.<sup>4</sup>

### SUMMARY

There were two אמוראים called רב כהנא; one was a כהן and one was not. Alternately there was only one רב כהנא and he enjoyed the privileges of פדה"ב and מתנות כהונה because he was married to a כהנת and he maintained that a כהנת receives מתנות כהונה and can redeem the בכור.

### THINKING IT OVER

It would seem that (according to the second answer of תוספות) even if רב כהנא himself accepted the סודרא for פדה"ב, nevertheless he accepted it on behalf of his wife (since she is the כהנת, and she needs to accomplish the פדה"ב). How is it then that רב כהנא could claim that לדידי חזי לי, when he was merely acting as an agent for his wife?!<sup>5</sup>

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<sup>4</sup> We can therefore assume that just as by מתנות כהונה the view of רב כהנא is that it applies to women, the same would be concerning פדה"ב that it can be accomplished through a כהנת. [There is no קדושה in the money collected from the פדה"ב as there is no קדושה in the מתנות כהונה (it merely belongs to the כהן), therefore רב כהנא was able to derive הנאה from them.]

<sup>5</sup> See אמ"ה footnote # 150.