

מצוות
לא תעשה
#161

 We learn this mitzvah from Parshas Emor: (ויקרא כא:טו)

אֶלְמִנָּה וְגֵרוּשָׁה וְחִלְלָה
זֹנֶה אֶת אֵלֶּה
לֹא יִקַּח

A *Kohen Gadol* is not allowed to get married to a widow.

 The details of this mitzvah are explained in Mishnayos & Gemara:
Mesechta Yevamos and Mesechta Kiddushin

מצוות
לא תעשה
#162

 We learn this mitzvah from Parshas Emor: (ויקרא כא:יג)

וְלֹא יַחְלִיל זֶרְעוֹ בְּעַמּוּיֹ

A *Kohen Gadol* is not allowed to live with a widow, even if he is not married to her.

מצוות
עשה
#38

 We learn this mitzvah from Parshas Emor: (ויקרא כא:יז)

וְהוּא אִשָּׁה בְּתוּלִיָּה יִקַּח

A *Kohen Gadol* needs to marry someone who never got married before.

 The details of this mitzvah are explained in Mishnayos & Gemara:
Mesechta Yevamos perek Vov and places in Mesechta Kesubos and Kiddushin

מִצְוֹת
לֹא תַעֲשֶׂה
#160

 We learn this mitzvah from Parshas Emor: (ויקרא כא:ז)

וְאִשָּׁה גְרוּשָׁה מְאִיֶּשֶׁה
לֹא יִקְחוּ

A *kohen* is not allowed to marry someone who was married before and got a *get* (divorced) from her husband.



The details of this mitzvah are explained in Mishnayos & Gemara:
Mesechta Yevamos and Mesechta Kiddushin

Here is a story about a *kohen* who wanted to marry a *Gerusha*, but was not allowed to:

Many years ago in Cracow, Poland, there lived a *kohen* named Shlomo Seligman. He was very rich and worked for the Polish prince in charge of Cracow.

Shlomo unfortunately was not interested in keeping the *mitzvos*, and called himself Sigmund instead of Shlomo.

Sigmund once met a Jewish woman who had gotten divorced. He decided that he liked her and wanted to get married to her.

Of course, the *Rav* of Cracow, Rabbi Yitzchak, told him that the Torah did not let! Sigmund got very upset about this, and told the prince that the Rabbi could have found a way in *halacha* to make a *chasunah* for him, but he was being stubborn.

The prince sent a group of soldiers to bring the *Rav* to the marketplace, so he would be forced to make the *chasunah*.

Standing in the marketplace, in front of a crowd of Jews and non-Jews, the *Rav* begged Sigmund and the woman not to do something *asur* like this, and warned them that whatever happened would be their fault.

But they ignored the *Rav's* words, and told him to make the *chasunah*. The *Rav* looked up at *Shomayim* and begged Hashem to help!

Suddenly, a hole opened up in the ground, and swallowed up Sigmund and the woman, like Korach was swallowed up in the *Midbar*! Then the hole closed back up again, as if nothing had happened.

The soldiers put their swords into the ground around the place where the hole had been to mark where it was.

When the prince apologized to the *Rav*, the *Rav* asked him to build a wall around

that spot, which had become a *kever* for the couple, so that *kohanim* would be able to walk in the marketplace.

מצוות
לא תעשה
#158

 We learn this mitzvah from Parshas Emor: (ויקרא כא:ז)

אִשָּׁה זֹנָה וְחַלְלָה
לֹא יִקְחוּ

A *kohen* can't marry a *Zonah* (a woman who did certain kinds of *aveiros*).

 The details of this mitzvah are explained in Mishnayos & Gemara: *Mesechta Yevamos* and *Mesechta Kiddushin*

מצוות
לא תעשה
#159

 We learn this mitzvah from Parshas Emor: (ויקרא יח:ז)

אִשָּׁה זֹנָה וְחַלְלָה

A *kohen* can't marry a *Chalalah* (someone who married a *kohen* when she wasn't allowed to) or the daughter of a *chalalah*.

 The details of this mitzvah are explained in Mishnayos & Gemara: *Mesechta Yevamos* and *Mesechta Kiddushin*

Rambam: Hilchos Isurei Biah

PERAKIM YUD-CHES, YUD-TES, AND CHOF

In today's Rambam we finish learning the *halachos* of who a *kohen* should not get married to, and how to know if someone is a *kohen*.

We also learn today that there are three

special *midos* that Yidden have: They have *rachmanus*, they are *bayshanim* (not *chutzpadik*) and are kind — *gomlei chassadim*.