

x) on mark yorek 151:4 and Segel
Marvora Aid

① I'll be Marbe Run Book Fernstein - Otzer (Hefeskin)
Chapter 2 pages 21

Technically there exists no Halachic violation for Bet Din to annul the wife's marriage even if she refuses to compromise her claim financially against her husband even though he violates Jewish Law. This is not worse than if one is permitted to rent a house to a Jew non religious who will violate the Sabbath. He will violate the Sabbath anyway regardless if one rents the house to him or not. One can officiate and marry a couple even if they are not observant and will violate the laws of MNTA. They will violate the laws anyway even if one does not officiate at their marriage. See Remo Yoreh Dayeh 151:4 ②

b

In the final ~~and~~ analysis it is a judgment call on the part of Bet Din. They will have to make a decision depending on all the facts and circumstances.

If holding a trial ~~will~~ present a ~~possibly~~ ^{possibly} jeopardize the life or property of the woman and or Bet Din then Bet Din should have a trial without the husband being present See Aruch Hashulchan Chochem Mishpat 28:22; 26:2
15:3, 4

Once an ~~to~~ annulment is given, the wife no longer can argue in ~~any~~ civil court that the husband is preventing her from remarrying. Never mind that many Orthodox rabbis do not

c
Recognize the annulment. What
is important is that the
wife herself recognizes the
annulment. Otherwise she
would not have gotten it.

She now can not sue
in civil court for a
greater portion of the
marital estate in those
jurisdictions that the
wife can sue when the
husband refuses to grant
her a G.I. and prevents
her from remarrying.

She can not sue for
psychological and mental
anguish as was done by
Jones Against. Furthermore
she now can remarry.
She will find many
men who will agree
to marry her. Once
she remarries her
husband will not have to
pay any alimony. So the

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husband is in the
long run financially
way ahead if Bet Din
annuls the marriage
of his x wife. He also
is freed ^{technically} to get
married even without
him giving a bet. Yes
we insist that he give
a bet, but if he does
not he now can
get married and there is
no ^{bar} Chorem of Kalom
Selyon - ~~what we~~
~~proposed~~ that a
man who is married can
not marry or have sexual
relation with an other woman
unless and until he divorces
his first wife or she dies.
The Sefardin stipulate the
same in the Kesubah
they give their wife at the
time of marriage.

Then the civil court
order to pay alimony and
child support ~~allege~~
cripple the husband so he
~~cannot~~ ^{can't} remarry - he can't
support two families so

100% ^{he} ~~she~~ ^{alleges}
certainly not
eternally;
Tomorrow
his situation
can change,
the wife
without a
bet or
annulment
can never
remarry
or have
sex legally.
That we
knew
100%
So the wife
is ~~in~~
definitely in
a worse
situation. we
can not
selectively
bet the
husband and
not the wife.

We do not ~~remarry~~ ^{remarry} ~~plus 15~~
The wife refuses to
live with her husband
The ~~husband~~
The husband is using
the withholding of the
bet to pressure the
wife to compromise
his financial claims.
If ~~to~~ our bet ~~is~~
annulment will give an ~~annulment~~
such annulment
will ~~not~~ ^{not} be recognized
by ~~any~~ ^{Orthodox Rabi}
The wife may consider
~~our~~ our annulment
satisfactory. She will
lose nothing if she
~~does not~~ ^{does not} accept our
annulment. Without
our annulment she is

True the civil court
order to pay alimony and
child support ~~allege~~
cripple the husband so he
~~can't~~ ^{can't} remarry - he can't
support two families so
the wife refuses to
live with her husband

he alleges. ^{of course} ^{externally} ^{tomorrow}
his situation
in change,
the wife
without a
bet or
annulment
can ^{never}
remarry
or have
sex legally.
That we
know
100%
So the wife
is ^{to}
definitely in
a worse
situation. we
can not
selectively
trust the
husband and
not the wife.

live with her husband
the husband is using
the withholding of the
bet to pressure the
wife to compromise
her financial claims.
I ^{to} our bet sin
annulment will give an ~~annulment~~
will ^{not} ~~not~~ ^{recognize}
my ~~bet~~ Orthodox Rabbis.
The wife may consider
~~our~~ our annulment
satisfactory. she will
lose nothing if she
~~loses not~~ ^{accepts our}
annulment. ^{without}
our annulment she is
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In addition, definitely ~~is~~ ^{is} ~~for~~ ^{for} ~~bedden~~ ^{bedden} to
 that this ~~is~~ ^{is} ~~for~~ ^{for} ~~her~~ ^{her}
~~is~~ ^{is} ~~for~~ ^{for} ~~her~~ ^{her}
 there is ~~no~~ ^{no} ~~practical~~ ^{practical} ~~purpose~~ ^{purpose}
 served ~~our~~ ^{our} ~~asset~~ ^{asset} ~~assurance~~ ^{assurance}
 - ~~one~~ ^{one} ~~and~~ ^{and} ~~million~~ ^{million} ~~per~~ ^{per} ~~cent~~ ^{cent}
 that she is ~~free~~ ^{free}
 to get married ~~and~~ ^{and}
 she can behave
 like a woman.
 Marries the husband
 loses nothing and the
 wife gains.

~~Seems~~ ^{Seems} ~~he~~ ^{he}
 claims he
 can't
 afford to
 remarry.
 So freeing
 him will
 not
 accomplish
 anything.
 If he
 can
 afford to
 remarry,
 let him
 give a
 bet
 So
 annulling
 the marriage
 is a practical
 strategy to

Under such conditions
 we can force the
 husband to be not to
 be imprisoned.
 see A Mish Hashelchea
 Choshen Mishpat 171: 6
 the wife and husband.

I see in a time 1 week 10:51
 I did. Toklas Vlo OM Roal. Rambam Sch... 7's
 The Choshen Mishpat 208 Para Basra 12 B
 Choshen Mishpat ~~174:1~~ Since I did ~~176:1~~

Rambam ~~174:1~~ 174:2
 Much ~~174:1~~ Shchanim 12:1, 3, 4, 5

96

Perhaps this is also
 the removing of Ramdan
 that when a woman
 argues my husband
 disgusts the we force
 the husband to divorce
 her. But to the
 woman's not entitled
 to obtain a divorce
 gain. However we
 are not giving
 alimony. We only
 awarding her a few
 ad minister the
 annulment. The
 wife still has no
 but given by the
 husband. Money
 Or had by Rablis call

the plaintiff. I do account for the defendant. The defendant we also can not force dependant to all moderate plaintiff. If I do only part of what we permit to start

not recognize this. The
wife will still
have to compromise
her claim & she
wants to get
recognition from all
the other Rabbis. So
the husband in reality
loses nothing.
His wife is not as
great as if no one
would annul her
marriage. However,
even if we do not
annul her marriage
the wife can go to
other Orthodox courts
who will annul
her marriage anyway
or else she has to
she can go to the Conservative Rabbini
Court who will annul

not recognize them. The
wife will still
have to compromise
her claim & she
wants to get
recognition from all
the other Rabbis. So
the husband in reality
loses nothing.
Yes. The pressure on
his wife is not as
great as if no one
would annul her
marriage. However,
even if we do not
annul her marriage,
the wife can go to
other Orthodox courts
who will annul
her marriage anyway.
Or else she else to
she can go to the Conservative Rabbinical
Court who will annul

her marriage. Or
else she will disregard
all the ~~sa~~ laws and
will get married
with out a Get. ~~except~~
She certainly will
not be able to
have intimate affairs
without marriage
As mentioned in all
other Responses a very
high percentage of
to Agunot have
relations without a
Get or an annulment
You can not legislate
away sht not to
sleep, eat or sex
for any man or
woman ^{or sexually} of all
living Rabbis and all

Ramy Jorah Dayah 229 in 200
 See Rambam Gur Lohen 2: 20
 Rambam Isha 14: 8; T 31/3 Echezor Volume 5 # 24
 See Oradghe Joseph Respeveda
 yabeach 0 m... # 13
 Jorah Dayah 228: 15
 Matrusham Vol 1 # 9,

Rabbis for the past
 3400 years would sign
 letters ~~baning~~ ~~theoretically~~
~~the~~ ~~the~~ ~~the~~ ~~the~~ ~~the~~ ~~the~~
 sloping or sep no
 one would listen to
 them. We have
 indicated in ~~the~~ ~~the~~ ~~the~~ ~~the~~ ~~the~~ ~~the~~
 us please that all
 the consensus of opinion
 that in each
 15 generation of the Courts
 have accepted the plea
 to accept that
 women that
 of her husband sign
 then the court will
 to coerce the husband
 wife. Since we no
 longer can flag
 the husband into

"This is done in order
 to not turn to ~~the~~ ~~the~~ ~~the~~ ~~the~~ ~~the~~ ~~the~~

ksanyo d... sinu

~~Hadith Bayhaqun a
Pisbeel Hamy
Furrah 3101
Forch Bayah 28:15~~

See Lambam Qur'an 2: 200
T 31/3 Elexor Volume 5 # 716
Rao Pradye Graph Reserves
yabeek Qort # 13 Mahursham Vol 1 # 9,
This is done in order, next Jewish Sample

Ambam 14:8, 14:15
yabeek Qort # 13 Mahursham Vol 1 # 9,

RAMMIS for the past
3400 years would sign
letters ~~giving~~ ~~theoretically~~
~~from~~ ~~the~~ ~~king~~ ~~of~~ ~~the~~ ~~king~~
sleeping or sep no
one. I would listen to
them. We have ~~not~~ ~~heard~~ ~~of~~ ~~any~~ ~~one~~
indicated ~~in~~ ~~the~~ ~~text~~ ~~of~~ ~~the~~ ~~text~~
respones that all
the consenses of opinions
15 that ~~in~~ ~~each~~ ~~of~~ ~~the~~ ~~cases~~
generation ~~of~~ ~~the~~ ~~cases~~
have ~~not~~ ~~been~~ ~~accepted~~ ~~in~~ ~~the~~ ~~cases~~
to accept the plea
of women that
if her husband disobeys
her, the court will
coerce the husband
to ~~obey~~ ~~the~~ ~~court~~ ~~and~~ ~~will~~ ~~not~~
use force his
wife. Since we no
longer can flog
the husband into

submission see vol 1
annual the marriage
see Gross Moske Event Lodge
part of Moske ~~79~~ # 80
sheet Moske BOOK 2

#127; Over Elyah
~~Mark +~~ Plotz kid
Elyah Ein Yitzchok
#48; Book 1 # 24:38, 39, 40
41.

Rambam states ~~Caroschin~~
2:20; ~~Plotz 4:8~~

"Jewish women are
not captives that
can be forced to
have sex against
their will" ~~Plotz~~

Rambam ~~Plotz~~ pleads
"when a woman pleads
my husband disgusts
me, the Rabbinical Court
will force the husband
to divorce her."
Rambam Caroschin 2:20
13

submission we will
annual the marriage
see Gross Moske Even Hopes
part of Moske BOOK 2
sheet # 79, # 80
127; Over Elyah
~~Moshe~~ Klotz K 10
Elyah Ein Yitzchok
48; Book 1 # 24:38, 39, 40,
41.

Rambam states ~~arashin~~
~~v:20~~; ~~14:8~~
"Jewish women are
not captives that
can be forced to
have sex against
their will" ~~14:8~~
Rambam ~~pleads~~
"when a man pleads
my husband disgusts
me, the Rabbinical Court
will force the husband
to divorce her."
Rambam ~~arashin~~ v:20
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See Yevshalomi Ksubos 7:6
Navi bava ~~page 268~~
Ksubos page 268

~~book of ...~~
Ksubos bet den
read this condition that a woman
pled to have sex with her
husband ~~at a~~ ~~and~~
not be ~~into~~ ~~the~~ ~~Ksubos~~
would ~~be~~ ~~completely~~
not be ~~into~~ ~~the~~ ~~Ksubos~~

~~and~~ ~~con~~ ~~Dallahie~~
used to effect
the marriage and annul
the marriage. ~~the~~
See Chsam
Soffer # ~~107~~ #108 #10.
Chashem Mishpot 2:1
and Ter Chashem Mishpot 2:1
Garoshim 2:20
claims that all
Courts in every generation
have this power. ~~Perhaps~~
Mahrsham states that this power
is effect in an annulment
Respona Vol 1 # 9.
Chsam Soffer agrees that in
emergency situations Bet Din
today has the power
to annul the marriage

(A)

Rambam Secharin
2:5:4, 5, 6. See Baiv OK
chapter 2
See Par Hergog ~~Shachubah~~
hey Israel al pi the Torah.
Vol 7 page 154 for
game ~~label~~
Sh'Ncha cited ~~Sh'Ncha~~
2:20 # 76 (A)