

If you listen to her she will listen to you. If you crown her as a Queen she will crown you as Emperor. . You will then have peace at home a good marriage and have a stable home for your children free from the worry of divorce.

That has been my secret for having a good marriage for the last almost 50 years.

This same attitude one must adopt when one experiences trials , tribulations , adverse circumstances

and tragedy.

One must believe in himself herself. One can and will overcome all adversity no matter what it takes.

For longevity one must also walk a mile or two or three every day , in addition , to exercise. One must

watch their intake of food. Food is to be eaten like medicine -ordered by physicians and dieticians.

Last but not least- NEVER RETIRE. Remaining in your profession trade or business endows you with your sense of importance and accomplishment.

God helps those who help themselves. The miracle of creation is that God enables man woman to think they are God. Man woman is granted the power -free will - to act like God. If they abuse this power they self destruct , if others whom they abuse do not do it first- legally or not.

These are the general principles in all my books. The rest - the thousands of pages in my writings that appear or will appear in the future on my web site- are the details and illustrations codified as laws.

Chapter 1

AGUNAH HUSBAND PARALYZED FROM THE WAIST DOWN FOR THE LAST 4 YEARS. HE REFUSES TO AGREE TO GIVE THE AGUNAH A GET. THE HUSBAND'S PARENTS SAY THAT SINCE THEIR SON IS SUFFERING THE AGUNAH SHOULD LIKEWISE SUFFER. THE RABBIS SOLICITED TO HELP THE AGUNAH CAN NOT PERSUADE THE HUSBAND TO GRANT A GET. NONE WILL AGREE TO ANNUL THE MARRIAGE.

FACTS

AGUNAH'S HUSBAND IS NOT ABLE TO PROVIDE FINANCIAL SUPPORT FOR WIFE AND CHILDREN HE IS NOT ABLE TO FULFILL HIS MARITAL DUTIES AS A HUSBAND . HIS PARENTS ARE PRESENT ALL THE TIME AND INTERFERE AND CAUSE ARGUMENTS AND FIGHTS. AGUNAH IS VERY YOUNG.

BOTH SPOUSES WERE NEVER RELIGIOUS THEY NEVER KEPT KOSHER SHABBOT OR HOLIDAYS. WIFE DID NOT OBSERVE TAHAROT HAMISHPOCHO -FAMILY PURITY LAWS. SHE NEVER VISITED THE MI KVAH 12 DAYS FOLLOWING HER PERIOD.

THE ORTHODOX RABBI PERFORMING THE MARRIAGE CEREMONY DID NOT ANNOUNCE THAT NO ONE ELSE OTHER THAN HIMSELF AND THE OTHER RELIGIOUS JEW WHO ACCOMPANIED HIM ARE TO ACT AS A WITNESSES FOR THE GIVING OF THE RING TO THE BRIDE BY THE GROOM. AT THE

TIME OF THE WEDDING INDIVIDUALS WHO ARE NOT COMPETENT TO ACT AS WITNESSES WERE STANDING UNDER THE Chuppah and witnessed the giving of the ring . Not only relatives , but women and friends who are not religious were standing underneath the chupah or in close proximity and witnessed the giving of the ring. All the guests invited to the wedding were irreligious.

WOULD THE AGUNAH HAVE KNOWN THAT HER HUSBAND HAS NO BACKBONE TO STAND UP TO HIS PARENTS AND ORDER THEM OUT OF THE HOUSE TO STOP THEM FROM CAUSING FIGHTS SHE NEVER WOULD HAVE MARRIED HER HUSBAND.

LIKewise , WOULD THE AGUNAH HAVE KNOWN THAT NONE OF THE RABBIS COULD HELP HER SHE NEVER WOULD HAVE AGREED TO HAVE A HALLACHIC MARRIAGE. SHE WOULD HAVE HAD A CIVIL MARRIAGE OR MARRIED AT A CONSERVATIVE OR REFORM CEREMONY OR JUST LIVED WITH HER HUSBAND WITH NO BENEFIT OF ANY CEREMONY.

IN ADDITION TO EVERY THING MENTIONED , THE AGUNAH BEFORE THE MARRIAGE WAS ENTRAPPED BY THE HUSBAND TO VIOLATE A CERTAIN LAW OR LAWS AND THEN BLACKMAILED BY HER HUSBAND THAT IF SHE DID NOT AGREE TO GET MARRIED HE WOULD GO PUBLIC OF HER VIOLATION THAT COULD CAUSE HER GREAT HARM AND INJURE HER REPUTATION.

EVEN WITH OUT THE ACCIDENT THAT PARALYZED HER HUSBAND THE HUSBAND THROUGH OUT THE MARRIAGE WAS ABUSIVE . THE AGUNAG WOULD NEVER HAVE AGREED TO MARRY HIM WOULD SHE HAVE KNOWN HIS REAL CHARACTER.

FOLLOWING THE ACCIDENT THE AGUNAH BECAME RELIGIOUS BUT THE HUSBAND AND HIS PARENTS ABUSED HER AND TURNED THEIR CHILDREN AGAINST HER. WOULD SHE HAVE KNOWN PRIOR TO GETTING MARRIED THAT THEY WERE SO INTOLERANT AND NASTY AND PRONE TO CREATE A LIVING HELL FOR HER , SHE NEVER IN A MILLION YEARS WOULD HAVE AGREED TO MARRY HIM IN A HALLACHIC MARRIAGE. WHERE SHE BECOMES A LIVING PRISONER IN HELL.

RESPONSA

THE TALAMUD BAVA BASRA 48 B DISCUSSES THE CASE OF A MAN WHO WAS A SCOUNDREL. HE ALIENATED THE AFFECTIONS OF NERASH'S WIFE TO LEAVE HER HUSBAND AND MARRY HIM. HE . TOOK ADVANTAGE OF A LOOPHOLE IN JEWISH LAW THAT STATED IN THE CIRCUMSTANCES SURROUNDING THE FIRST MARRIAGE OF HIS WIFE THAT IT WAS ONLY RABBINICALLY BINDING , NOT BIBLICAL. AFTER HE ALIENATED HER AFFECTIONS FOR HER HUSBAND , HE MARRIED HER BIBLICALLY. THUS THE BIBLICAL MARRIAGE SUPERCEDED THE RABBINICAL FIRST MARRIAGE . THUS EVEN THOUGH THE FIRST HUSBAND DID NOT GRANT HIS WIFE A GET -JEWISH DIVORCE , THE SECOND MARRIAGE TOOK EFFECT . SEE TOSPHOS IBID BAVA BASRA 48B "DH- "tainach dekidush bekaspa SEE YEVIKOS 110a and KSUBOS 3a ;
SEE MISHNA MELECH RAMBAM ISSUREI BIOH 15. 10

HOWEVER THE RABBIS EXPRESSING THEIR DISGUST AND FEARFUL THAT A PRECEDENT WOULD BE SET TO ALIENATE THE AFFECTION OF MARRIED WOMEN AND THEN LEGALLY MARRYING THEM PROCEEDED TO ANNUL THIS SECOND MARRIAGE. . THE RABBIS MADE USE OF THE POWER GIVEN THEM TO UPROOT ANY MARRIAGE EVEN THOUGH THE MAN WHO SNATCHED NARASH'S WIFE -ALIENATED HER AFFECTIONS -DID

NOT EMPLOY ANY RABBIS TO CONDUCT THE CEREMONY ,BUT MARRIED THE WOMAN IN FRONT OF TWO COMPETENT WITNESSES. WHAT THE RABBIS DID WAS TO DECLARE THE MONEY OR RING GIVEN TO THE WOMAN AS A GIFT NOT AS THE KINYON . THE CONSIDERATION GIVEN TO THE BRIDE TO AGREE TO GET MARRIED.

WHAT THE RABBIS WERE DOING WAS TO ACT WITH IN THE CONFINES OF EQUITY , EVEN THOUGH TECHNICALLY THE MARRIAGE OF THE MAN WHO SNATCHED NARESH'S WIFE WAS LEGAL IN COMMON LAW. OF HALLACHA.

SIMILARLY IN THE CASE OF THE AGUNAH AT HAND WE MUST LIKEWISE ANNUL THE MARRIAGE OUT OF EQUITY AND DECLARE THE RING GIVEN AS A GIFT AND NOT THE CONSIDERATION MANDATED BY THE TORAH TO EFFECT A WEDDING. THIS FORMULA WAS USED BY THE CHSAM SOFFER IN HIS RESPONSA EVEN HOEZZER #107 AND 108 TO ANNUL MARRIAGES . SEE MY RESPONSA VOL 1 RESPONSAON FOUR PARTS OF SHULCHAN ARUCH CHAPTER 1 :13

IN ADDITION TO THE ABOVE A MEKACH TOUT NUMEROUS MISTAKES IN THE MARRIAGE EXIST THAT RETROACTIVELY NEGATE THE ENTIRE MARRIAGE. THE ABOVE MENTIONED FACTUAL SITUATION LISTS THAT THE WIFE WAS ENTRAPPED AND THEN BLACKMAILED TO COERCE HER TO GET MARRIED. THUS THERE EXISTS A SITUATION THAT THE WIFE MARRIED OUT OF COERCION AND THERE EXISTED NO FREE WILL AND CONSENT. THIS REPRESENTS A VIOLATION OF EVEN HOEZZER- 42:1 THE RESULT IS THAT SUCH COERCION ABROGATED THE MARRIAGE.

IN ADDITION NO DISCLOSURE EXISTED PRIOR TO THE MARRIAGE THAT THE HUSBAND WAS A WEAKLING AND COULD

NOT STAND UP TO HIS PARENTS AND THROW THEM OUT OF HIS HOUSE TO STOP THEIR INTERFERENCE. AND CAUSING FIGHTS BETWEEN THE SPOUSES. IN ADDITION SHE DID NOT KNOW THAT HER HUSBAND AND IN LAWS WERE SO NARROW MINDED THAT THEY WOULD ABUSE HER INSULT HER AND MOCK HER WHEN SHE DECIDED THAT SHE WANTED TO BECOME AN OBSERVANT ORTHODOX JEWESS. SHE WAS NEVER TOLD OR IMAGINED THAT THEY ALL WERE SO NASTY MEAN SPIRITED. AND WOULD TRY TO ANTAGONIZE AND ALIENATE HER CHILDREN FROM HER. WOULD SHE HAVE KNOWN NEVER IN A MILLION YEARS WOULD SHE AGREE TO GET MARRIED.

NO ONE EVER DISCLOSED TO THE AGUNAH THAT THE RABBIS WERE IMPOTENT AND WOULD NOT COME TO HER AID TO ANNUL HER MARRIAGE WHEN HER HUSBAND REFUSES TO GIVE HER A GET. WOULD SHE HAVE KNOWN AS MENTIONED EARLIER SHE NEVER WOULD HAVE CONSENTED TO HAVE A HALLACHIC MARRIAGE. SEE IGROS MOSE EVEN HOEZZER VOL 1 # 79 AND 80 THAT THE MARRIAGE CAN BE ANNULLED UNDER SUCH CIRCUMSTANCES

ONCE IT BECAME CLEAR TO THE AGUNAH WITH THE IMPOSSIBLE CHARACTER OF HER HUSBAND SHE LEFT THE MARRIAGE HOME. SHE THUS MEETS THE STANDARD SET BY RAV MOSHE FEINSTEIN IN IGROS MOSHE VOL1 EVEN HOEZZER #79 AND 80 THAT THE AGUNAH MUST LEAVE THE HOME SOON AFTER IT IS ESTABLISHED AS A FACT THE IMPOSSIBLE BEHAVIOR OF HER HUSBAND THAT SHE WAS NOT APPRAISED PRIOR TO GETTING MARRIED. THUS MEKACH TOUT -A MISTAKE IN THE MARRIAGE IS ESTABLISHED. THERE EXISTED NO FREE WILL ON THE PART OF THE WOMAN TO ENTER INTO THIS MARRIAGE SINCE DECEPTION AND NON DISCLOSURE WERE EMPLOYED BY THE HUSBAND TO ENTICE HER TO GET MARRIED. THIS IS A VIOLATION OF EVEN JOEZZER 42:1 AND CHOSHEN MISHPOT 232 -LAWS THAT DEAL WITH DECEPTION AND NON DISCLOSURE. SEE ARUCH HASHULCHON CHOSHEN MISHPOT 232:4 EVEN THOUGH THE

AGGRIEVED PARTY TAKES EXTENDED TIME TO WITH DRAW FROM THE TRANSACTION , SUCH HESITATION TAKEN IN ORDER TO TRY TO SAVE THE MARRIAGE WILL NOT LEGALLY MEAN THAT THE AGGRIEVED PARTY RELINQUISHES HER CLAIM. SEE RAV ABROMSKY RESPONSA CHAZON YECHZKEL END OF HIS COMMENTARY ON TOSEPHTA ZEVOCHIM - RULED IN THE CASE OF A WOMAN WHO REMAINED WITH HER HUSBAND FOR 4 YEARS WHO WAS IMPOTENT WHILE HE UNDERWENT MEDICAL TREATMENT -THAT WAS NOT SUCCESSFUL RAV ABROMSKY RULED THAT WAITING 4 YEARS DID NOT IMPAIR HER RIGHT FOR RELIEF -ANNULMENT OF HER MARRIAGE WHEN HE REFUSED TO FREE HER WITH A GET. THEREFORE IN OUR CASE THE AGUNAH WAITED 4 YEARS CARING FOR A PARALYZED HUSBAND ALL THE WHILE BEING ABUSED BY HIM AND HIS PARENTS. . HER HUSBAND WAS NOT MAN ENOUGH TO THROW OUT HIS PARENTS FROM THE HOUSE WHO WERE CAUSING DAILY FIGHTS BETWEEN THE AGUNAH AND HER HUSBAND. . THUS WE ARE NOT GOING TO PENALIZE THE AGUNAH FOR WAITING 4 YEARS IN ORDER TO SAVE HER MARRIAGE AND NOT HAVE HER CHILDREN GROW UP IN A HOUSE WITH ONLY ONE PARENT. THE AGUNAH MEETS THE STANDARD SET BY RAV FEINSTEIN IN IGROS MOSHE 79 AND 80.

FURTHERMORE BOTH SPOUSES WERE IRRELIGIOUS AT THE TIME OF THE MARRIAGE. THERE EXISTS NUMEROUS AUTHORITIES WHO RULE THAT ONE NOT OBSERVANT CAN NOT EFFECT A HALLACHIC MARRIAGE. SEE TUR EVEN HOEZER 44 SEE MY VOLUME 1 RESPONSA ON 4 PARTS OF SHULCHAN ARUCH. CHAPTER 1 , 22 . CONSEQUENTLY NO MARRIAGE EXISTED AB INITIO OR AT MOST A MARRIAGE WITH RABBINICAL AUTHORITY MEDARABONEN NOT BIBLICAL MEDAIRAISSA. SUCH A MARRIAGE CAN EASILY BE DISSOLVED ONCE OTHER DEFECTS TO THE MARRIAGE EXISTS, WE HAVE ALREADY MENTIONED DEFECTS THAT EXIST. WE WILL CONTINUE TO ENUMERATE ADDITIONAL

DEFECTS THAT RENDER THE MARRIAGE NULL AND VOID.,

FURTHERMORE THE RABBI PERFORMING THE CEREMONY DID NOT EXPLICITLY EXCLUDE ALL OTHER PEOPLE WHO WERE INCOMPETENT FROM ACTING AS WITNESSES , THUS ALL THE INCOMPETENT WITNESSES CORRUPTED THE TWO COMPETENT WITNESSES ADIM SHEBOTLU MIKTZOSO BOTLU KULO. SEE MY VOLUME 1 OF RESONSA ON 4 PARTS OF SHULCHAN ARUCH CHAPTER 1 :13 AND CHAPTER 13, 15 . THIS RULING FOLLOWS POSITION OF TUR CHOSHEN MISHPOT 36 . AND SHACH ON SHUKLCHAN ARUCH CHOSHEN MISHPOT 36. PiISCHEI TSUVAH Choshen Mishpot 42 cites numerous ahthorities that in the case of great aet stress and hardship and the woman remaining an agunah we will rule like the Shach. ThUS HOLDS TRUE EVEN IF THE NON COMPETENT WITNESSES HAD NO INTENTION OF COMING TO THE REABBINICL Court and testifying. All that the non competent witnesses did was to witness the giving of the ring as by-stadards, that is sufficient to corrupt all the competent witnesses, unless the non competent witnesses were explicitly excluded. . SEE MY RESPONSA IN HEBREW #1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 WHERE SIMILAR FACTUAL SITUATIONS EXIST. I HAVE ELABORATED IN THE HEBREW RESPONSES IN GREATER DETAIL AND LISTING MORE SOURCES THAN IN THE ENGLISH RESPONSA. I HAVE SANITIZED THE RESPONSA BY WHITING OUT THE NAMES OF THE LITIGANTS IN ORDER TO PROTECT THEIR PRIVACY. THAN

THE RABBI LIKewise DID NOT REMEMBER THE PRECISE HEBREW DATE THAT HE PERFORMED THE MARRIAGE NOR THE PRECISE PLACE WHERE THE CEREMONY TOOK PLACE. IN THAT CASE THE MARRIAGE BECOMES ABROGATED RRETROACTIVELY. SEE BAIS SHMUEL EVEN HOEZZER 17:63 IGROS MOSHE EVEN HOEZZER VOL 4 :20 YABIA OMER VOL 3 # 8

IN ADDITION TO EVERYTHING STATED THE AGUNAH DECLARES

MOUS ALAI- MY HUSBAND DISGUSTS ME SEE RAMBAM ISHOS 14:8 AND GAIROSHEN 2:20 . SEE IGROS MOSHE VOL 1 :79 80 YABIAH OMER VOL 3 : #18 19 20 TZITZ ELIEZER VOL 5-#26 RAV KLOTZKIN D'VAR ELIYOHU #48 RAV ROSEN ; RAV MOSHE TZEIG IN OHEL MOSHE VOL 2 #123 WHO RULE THAT EVEN TO DAY BET DIN HAVE THE POWER TO RELY ON THE RAMBAM AND RASHBAM WHO RULE THAT WE CAN FORCE A HUSBAND TO DIVORCE HIS WIFE WHEN SHE PLEADS MOUS ALAI -MY HUSBAND DISGUSTS ME. MEHARSHAM VOL 1 #9 STATES THAT COERCING A HUSBAND TO DIVORCE HIS WIFE IS TANTAMOUNT TO ANNULING THE MARRIAGE. THIS CONCEPT IS LIKEWISE EXPRESSED IN BAI YOSEPH ON TUR EVEN HOEZZER CHAPTER 77 . RAV MOSHE FEINSTEIN rules in IGROS MOSHE VOL 1 - #79 and 80 that when ever we can not force a husband to give a Get because the civil government forbids such coercion , we will annul the marriage . This is likewise the position of RAV ELIYOHU KLOTZKIN in DEVAR ELIYOHU # 48; RAV MOSHE TZWEIG ON Responsa OHEL MOSHE EVEN HOEZZER vol 2 #123 RAV YUDOLOVOTZ ON BAI OV EVEN HOEZZER #11. THUS WE WILL ANNUL A MARRIAGE WHEN THE WIFE DECLARES MOUS ALIY-my husband disgusts me. RAV OVADIA YOSEPH IN RESPONSA YABIA OMER VOL 3 #1 8 AND ELSEWHERE RULLES THAT IN OUR DAY AND AGE WE WILL RULE LIKE Rambam that if a wife pleads mous alai we will Force a husband to give a Get. The same position is taken by Rav Eliezer Waldenberg in Tzitz ELIEZER VOL 5 # 26. BOTH Rav Waldenberg and rav Ovadia Yoseph cite that such was also the ruling of the RAMO YOREH DAYOH 228:20 PISCHEI TSUVAH IBID CITES THAT NODEH BEYEHUDAH LIKEWISE RULES THE SAME. I discuss these rulings extensively in my RESPONSA ON FOUR PARTS OF SHULCHAN ARUCH ARUCH VOL 1 # INTRODUCTION CHAPTERS 1 12 13 14 15

IN ADDITION TO WHAT I HAVE WRITTEN , THERE EXISTS A BREACH OF THE MARRIAGE CONTRACT THE KESUBAH. THE KESUBAH LISTS THE CONTRACTUAL OBLIGATIONS THAT A

HUSBAND UNDER TAKES WHEN HE GETS MARRIED- TO PROVIDE SUPPORT AND MAINTENANCE [1] FOOD [2] SHELTER AND CLOTHING FOR HIS WIFE [3] THE HUSBAND UNDERTAKES TO HAVE SEX WITH HIS WIFE IN ADDITION , A HUSBAND CONTRACTS TO BEHAVE AS JEWISH HUSBANDS HAVE BEHAVED OVER THE LAST. 4000 YEARS. A JEWISH HUSBAND DOES NOT BEHAVE AS A MOMMAS BOY. A JEWISH HUSBAND CAN STAND UP TO HIS PARENTS AND THROW THEM OUT OF HIS HOUSE IF THEY CAUSE FIGHTS BETWEEN HIN AND HIS WIFE. A JEWISH HUSBAND DOES NOT MOCK INSULT HIS WIFE IF SHE WANTS TO BE MORE RELIGIOUS AND HE ELECTS NOT TO BE. A JEWISH HUSBAND IS OPEN MINDED AND IS NOT MEAN AND ABUSIVE WITH HIS WIFE. A JEWISH HUSBAND WILL THROW OUT ANY ONE WHO IS ABUSIVE TO HIS WIFE INCLUDING HIS OWN PARENTS. “ for a man must depart from his father and morthē and cleave to his wife. ” Beginning Beraishit.- Genesis 2:24

A JEWISH HUSBAND WILL NOT PERMIT HIS PARENTS TO ALIENATE HIS CHILDREN FROM HIS WIFE. IF THE HUSBAND DOES BREACH THE CONTRACTUAL OBLIGATIONS OF THE KESUBAH THEN THE WIFE HAS THE FOLLOWING RELIEF . HER REMEDY IS TO DEMAND A GET- A JEWISH DIVORCE. IF THE HUSBAND REFUSES HE WILL BE BEATEN UNTIL HE COMPLIES. IF THE RABBINICAL COURT DOES NOT POSSESS THE AUTHORITY TO COERCE THE HUSBAND TO GIVE A GET IN SUCH A MANNER LIKE IS TRUE IN THE USA AND OTHER WESTERN COUNTRIES , THEN THE MARRIAGE IS ANNULLED. THAT IS PRECISELY WHAT WE DID. IN OUR CASE WE SET THE AGUNAH FREE.

IF A HUSBAND BREACHES THESE OBLIGATIONS WITH OUT THE EXPLICIT FORBEARANCE OF THE WIFE, THEN THE MARRIAGE CAN BE ABROGATED. EVERY KESUBAH IS TANTAMOUNT TO A CONDITIONAL CONTRACT. SEE MY RESPONSA ON FOUR PARTS OF

THE SHULCHAN ARUCH VOL 1 CHAPTER 12 WHERE I ELABORATE AT GREAT LENGTH REGARDING THIS MATTER. THE FACT THAT SHE WAITED FOUR YEARS DOES NOT NEGATE OR MEAN THAT SHE HAS RELINQUISHED HER RIGHT TO SEEK RESTITUTION AND ANNUL THE MARRIAGE . SEE Chapter 13-“THE AGUNAH RABBI IS RIGHT”- for elaboration of this topic.

IN OUR CASE THE HUSBAND BREACHED THE CONTRACT. THE WIFE REMAINED FOR FOUR YEARS HOPING AND PRAYING THAT THE SITUATION WOULD IMPROVE. THE SITUATION GOT WORSE. SEE MY RESPONSA ON FOUR PARTS OF THE SHULCHAN ARUCH VOL 1 CHAPTER 13 CITING THE RESPONSA OF RAV ABROMSKI AT CHAZON YECHEZKEL END OF ON HIS TREATISE OF TOSEPHTA ZEVOCHIM..

. SEE MY VOLUME 1 RESPONSA ON FOUR PARTS OF SHULCHAN ARUCH- PROLOGUE FROM RAV KLOTZKIN ; ALSO INTRODUCTION FOLLOWING THE TABLE OF CONTENTS; CHAPTERS 1 2 3 4 5 6 7 8 9 10 11 1`2 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 . SEE VOLUME 3 SEE MY CD ON EVEN HOEZZER AS WELL AS ALL OTHER RESPONSA ON THE CD. I AM NOT GOING TO CITE THE PRECISE CITATIONS LET THE INTERESTED PARTIES RESEARCH THE MATERIAL AND FIND THE CITATIONS I CITED. WHEN A CONVERT CAME TO HILLEL AND ASKED TO BE TAUGHT THE ENTIRE TORAH WHILE HE STOOD ON ONE FOOT THE REPLY WAS YOU HAVE TO SIT DOWN AND SPEND TIME TO LEARN TORAH. WAT I WROTE IS TORAH. I HAVE PROVIDED THE BOOKS AND CD. NOW IF THE INTERESTED READER WANTS TO KNOW THE SOURCES FOR THIS ANNULMENT HE/SHE

MUST BE WILLING TO VOLUNTEER THE TIME.

CONSEQUENTLY IT IS THE VERDICT OF OUR RABBINICAL COURT IN VIEW OF ALL THE DEFECTS THAT THE MARRIAGE IS NULL AND VOID.

WE PROCEEDED TO WRITE A GET ZIKU . WE FURTHERMORE HANDED THE GET ZIKU TO AN AGENT TO DELIVER TO THE AGUNAH. WHEN THE AGENT WAS ON HIS WAY WE VOIDED THE AGENCY , IN EFFECT ANNULING THE MARRIAGE, WE ALSO THEN RECOVERED THE GET ZIKU AND DELIVER THE GET ZIKU TO THE WIFE AND IN EFFECT SET THE AGUNAH FREE.

Chapter3

Women's minyan and women being called up to the Torah in women's Minyan

For 3400 years since the giving of the Torah there did not exist women's Minyim . Women always prayed together with men o. Of course separated by a Mechitza. The Mechitza is mentioned in tractate Succoh. At the time when the temple existed there was a part of the temple grounds reserved for women . Called Ezrat Noshim. However during the festivals of Passover Shavuot and Succot when all male Jews were obligated to make a pilgrimage to The Temple at Jerusalem the men overflowed their restricted area at their temple and entered the women's section. It was then that the Rabbis enacted great l takana -legislation - that balcony was built over the area of the Ezrot Noshim - the women's section. The women then went to the balcony on top and the men were able to stand in the Ezrot Noshim the women's section. The reason was because the obligation to visit the Temple was a Mitzvoh- a commandment regulated by time. According to The Laws given at Sinai it is G-d's will the commandments controlled by time are to obligatory only for men. Women can observe them also , but are not required. The same laws apply to the sitting in a Succah and taking a lulov and esrog on Succot. Orech Hshulcon Orech Chaim 17:2,3,4. 589: 2,3. Post fact if a woman wears a four cornered dress and puts on Tzitzit she has observed the Mitzvah of Tzitzit . Rav Moshe Feinstein permits women to do this providing the talis koton the four cornered apparel looks differently than a man's talis koton. Therefore the woman is not in violation of wearing the same clothes as a man .

Now let us get back to our topic. Women are not obligated to read or listen to the Torah on Sabbath during the services. Thwe reading of the Torah is time controlled. Ot is performed ionly on Sabbath not any other time. What is mentioned in tractate Sofrim to the contrary, is not accepted as Hallacha. Such is the ruling of the Aruch Hashulchon on the laws of Sabbath -the section of reading the toprah on the Sabbath. The reason women do attend the synagogue is not to listen to the reading of the Torah -although they might very well also listen -; but rather to listen to the Rabbi's speech about Judaism

m and Torah. Tora. However at the time that Ezra and the sages of the great Assembly enacted the laws of reading the Torah on Sabbath , They added a clause that women could also be called to the reading of the Torah. The people called up both men and women are to read the section of the Torah themselves, rather than the sexton or bal koreh reading it as is practiced today.

However at the time of the Talmud women were banned from being called up because doing so would conflict with the kovod hatzibur- the honor of the congregation of men. What happens if men would testify that their honor was not impaired if women also are awarded the honor of being called up ? That question is not discussed . However what originally was considered a challenge to male pride assumed a life all to itself and became a custom. Perhaps the motivation was the fear of women ascending to the men's section of the synagogue could elicit sexual thoughts on the part of men that could disqualify the prayer See Orech Chim chapter 75 -

However in the 19 20 and 21 century with the sexes mingling in their every day life the Aruch Hashulchon as well as Mishne Brurah and Nishmat Odom -the Chai Odom on Orech Chaim chapter 75 rules that if a man recited the Shma in the presence of a married woman who fails to cover her hair as is required by Hallacha - Jewish law post facto his recital of the Shma is valid. He does not have to repeat the Shma since men today are not necessarily aroused sexually with the presence of a woman or her hair. At most this apprehension this fear is no more than Rabbinical- according to the Nishmat Odom. . I am opposed to calling women up for an aliya. There exists no good reason that it is imperative to over ride a custom sanctified by thousands of years of Jewish practice However if women and men decide that they want to flaunt this custom and do call women up for an aliya the congregation has fulfilled their obligation of hearing the Torah . This is true because today the sexes mingle anyway and men are used to seeing women .

If women decide that they want to have a greater active role in Judaism and form a group on Sabbath of their own they must have 10 men over 13 years old present in one section of the room where they are reading the Tora. There

must exist a kosher Mechitza -separation barrier- of at least 6 foot tall separating the men from the women in the room .Unless the 10 men are present the women can not read the Torah. Only with a minyon of men can the Torah be read . Women are prohibited from forming a minyon or be counted as part of a minyon A hundred or a thousand women or a million women are not recognized as a minyon. This is a Divine law. Given at Sinai by G-D. See Aruch Hashulchon Erech Chaim 55:6Talmud Brochos 21b,89 Shulchan Aruch Orech Chaim 55:1 Mishne Brurah 55:2and 3 that women can not constitute a minyon Just as men have no womb and can not carry a baby so too no woman can form a minyon. Thus the very name women's minyon is a misnomer. Women can organize themselves as a group to do mitzvot ;but can never have a minyon. The women must let the men lead the prayers , other wise no one can recite kadis borch and kedusha. The reading of the Torah was enacted only with a minyon of men Then the women could be called up. There exists little difference between this alternative and the previous option stated.

In the contingency that no minyon of men exists the there can not be a reading of krias hatorah. The women can however open up a Chumosh and read the parsha the weekly reading from the Chumsosh the Pentateuch. Would one of the woman or a man read from a Sefer Torah the weekly section it would be no better than reading from a Chumesh. There exists no Mitzvah of reading the Torah with out a Minyon of men. Would nine men read the Torah the same law would apply. There exists no mitzvah of reading the Torah unless there exists a minyion of men . . On the other hand if there exists a minyon of ten men but it is discovered that a defect exists in the Sefer Torah post facto the mitzvah of reading the Sefer Torah is observe4d. See Kesef Mishnah on Rambaam laws of Sefer Torah 10:1 The position of Rambam is that post facto the Mitzvah existsif one reads from a Sefer Torah that contains defects. The rambam mentions 20 defects that invalidate a Sefer Torah. However post facto if one does use such a Sefe Torah the Congregation nevertheless hasfulfilled the Mitzvah of Krias Hatorah of reading and hearing the4 reading of the Torah -the weekly portion. . Rashboh and Ramban dissent.

. Bais Yosph adopts position of Rambam that is cited in Rambam's responsa . The Hallacha is that we will accept as valid Torah reading the section of the Torah read before the error was discovered. Some authorities rule that the person called up to the Torah make the second blessing after the Torah reading section - the aliya- is completed . Then a new Sefer Torah is taken from the ark and the bal koreh commences reading until he completes the entire sedra section for the week's portion.

However coming back to our topic. If the women read the Torah with out a minyon of men they have studied Torah, but have not satisfied the Mitzvoh - rabbinical - of reading or listening to the reading of the Torah a senacted by Ezra and the members of the Great Assembly. The woman makes the first blessing on the Torah when they are . initially called up ;and the last blessing when her parsha her portion is finished,, The reason is because women have to recite these blessings te same as men every morning. If women would first have the regular prayer services of Shacharit then they would not be permitted upon reading the Torah later to mention the blessings on the Torah. They would be in violation of mentioning G-d's name in vain. -unnecessarily. Of course the women are forbidden to recite borchu kadish or kedusha or repeat the shmonei esrai.

A woman's participation in Judaism is a 24 hour 360 day affair. Contrary what people think , Jewish women are equal participants in most laws every day of the week. Certainly all Jewish women must abstain from violating all the negative commandments both Biblical and Rabbinical 7/24/360 . Both must or can observe all the positive commnandments. What ever areas men are favored by Biblical klaw are rectified by Rabbinical ordinances. If only men can order the giving of a Get-Jewish divorce The RABBIS CAN ANNUL THE MARRIAGE AB INITIO OR POST FACTO AND OBIATE THE NEED OF A DIVORCE. I together with Rav Rackman have annulled hundreds if not over one thousand marriages.

The Aruch hashulchon in every section of the Four parts of the Shulchan Aruch that he discusses at great length always mentions the role of women.

Always there exists a role for women. Jewish Law goes to great lengths to show how they can participate in the observance of all the laws, unless there exists overriding consideration that forces the Rabbis to give women a different role.

From the instant a woman wakes in the morning she must observe all the laws as a man does. Some of these laws are more lenient in their demand from women. However if a woman wants to be more strict regarding these laws, she is at liberty to do so. Never can a Jewish woman claim that Judaism does not provide her sufficient opportunities to be actively engaged in the practice of Jewish law and learning. Today with such a great wealth of Jewish learning translated into the vernacular there exists no excuse for any one not to be a student if not a scholar of Jewish law. The Chofetz Chaim explicitly permits a congregation who does not know Hebrew to pray in the vernacular. Aruch Hashulchan although he admits that it can be technically done opposes the practice because of the reform and conservatives who used such a move as a hedge to overthrow the entire body of Judaism. The bottom line is that any policy move for a community must be passed by the Halachic giants who have mastered and observe all four parts of the Shulchan Aruch.. In practice no such move was approved for the community, other wise than a translation of the prayer book into the vernacular language. Even the Reform and Conservatives have re established Hebrew prayer with the vernacular on the side, for the individual to read on his/her own. Other temples employ both. However no Orthodox congregation will pray in the vernacular.

In all my volumes vol 1 2 3 4 5 6 and 7 that I have prepared I discuss at length the role of women I have also written seven volumes on the laws of Niddah and Mikvah-Jewish family purity laws. I have received the approbation of Rav Pieksrski halachic advisor to the late Lubavtzer Rebbi Rav Shnierson. I go out on the line taking the side of women and acting as their advocate. G-d created both men and women. He does not favor anyone. There exists no favorites. Neither do I discriminate. If any I favor women and show all the loop holes to help them in areas that are important such as agunot.

I will not be a iconoclast in areas of prayer that have little practical needs for women. No woman will be deprived of any sleep if she does not get an aliya -is called to the reading of the Torah; or if she can not pray next to her husband and next to an other man . Likewise her husband will prays next to an other woman who can become her rival - Thus mixed sitting has practical disadvantages, in addition to being anathema to Jewish law. **THE FACT THAT WE ALL ARE EXPOSED TO THE INTER MINGLING OF THE SEXES DOES NOT MEAN THAT IN THE PRESENCE OF G-D WE ARE TO ENGAGE IN SUCH BEHAVIOR. AT LEAST AT THE SYNAGOGUE WE MUST BE IN A GREATER STATE OF SANCTITY. AND LESSEN TEMPTATION.**

Chapter 4

What are the requirements for a man that he must meet before the scrolls of tefilin mezuzot and the Sefer Torah -the Torah read at the synagogue is considered Kosher?

Roles of women at prayer writing scrolls marriage and divorce

WHAT BOOKS OF THE PENTATEUCH AND NACH ARE WOMEN AUTHORIZED TO WRITE . CAN A WOMAN WRITE THE

SCROLLS FOR TEFILLIN AND MEZUZOT CAN A WOMMAN WRITE A Sefer Torah ? What is the reason?

Can a woman build a Succah? Is she authorized to make Tzitzot?

If they do write them post facto what degree of sanctity do they have. Can one obligated to use these items have fulfilled his obligation if he uses these items made by women ?

Is a woman authorized to make kiddush on the Sabbath and holidays and a man listening would have fulfilled his obligation ? The same question regrds Havdallat at the end of Sabbath or Holidays. An a woman read the Megilah in public - at the synagogue? Can she be the baal Koreh read the Torah portion during the Sabbath and holidays? Is she authorized to read the Haggadah on Passover. Is a woman authorized to light Chanukadh candles? Is a woman authorized to blow the Shoffer on Rosh Hashona?

Is a woman authorized to officiate at a wedding and recite all the seven blessings that are recited when a Jewish couple get married ? Is she authorized to write the kesubah and read it? Can a woman officiate at a wedding? What can she not do? Is a woman authorized to write a get? Can she officiate at the giving of a Get ? What roles can a woman neer fill at a wedding or a Get? What happens if a woman does fill the role of being a witness? What are the consequences? Is a woman authorized to part of the Bet Din or constitute the whole Bet din to effect a conversion? Can a woman be an hallachic authority a possek? What training must she have?

A ll the above questions also are relevant regarding one who is blind and uses braille to read or types using braille. Or else an individual who is deaf but can talk but he uses sign language. Are these individuals authorized to perform all the above mentioned functions we inquired regarding women?

RESPONSE

Every man who writes the scrolls for Tefillin Mezuzot and the Sefer Trah must believe in and observe all the Torah both Biblical and Rabbinical laws . Even if one in practice observes all the laws but does not believe in them he is disqualified see Aruch Hashulchon and Mishmash Brura on Orech Chaim 39:1 and Baer Holyoke from Mishne Brurah. Even if one is a skeptic one is disqualified. One must have a clear belief in G-d that he is a pure unity He is infinite always existed exists and will always exist. G-d has no beginning and no end He is infinite. He is omnipotent omniscient-ininitely wise . Ipso facto in effect we are saying that G-d can never have these attributes and at the same instant possess or ever possessed the attributes of a human. If G-d is cold He can not be hot.. If He is alive He can not be dead . If He never had a beginning He can not be born. If He always existed He can never be born and can never die ; other wise there exists a contradiction. As we know that there exist no contradictions to G-d We do not know what G-d is in essence But we do know what G-d is not . He is not finite He has no beginning and He has no end. Therefore G-d's present contains His past and future.. To attribute to G-d that he was born and died then was resurrected at some point in history , as was done by 13 different ancient religions over the last 4000 years as I point out in my book The Metamorphoses of the gods , is a direct contradiction to the consistency of G-d. If $1+1+1=3$ therefore $1+1+1$ does not and can never be and never was = 1 . . We do not know what G-d inherently is ; but we do know what He is not. G-D is not inconsistent therefore He is intelligent and consistent . G-d does follows the Laws of the Torah that he created. Before creating the universe and all the worlds G-d created the Torah . The Torah is the blueprint used by G-D for creating the universe both the spiritual hshomayim and the physical universe -hooretz Im lo berisi chukos shomayim veoertz lo samti . If it was not for the Torah I G-d would not have created the laws of heaven and earth -Tehilim . Thus G-d created the Torah that spells out the purpose of creation-the observance of fundamental principles as well as to the minute detail mandatory for the survival of the spiritual as well as physical survival of the humans that he planned to populate the world that he created.

G-d himself follows all the Torah G-d. G-d Also wears tefilin according to the Talmud .

Thus G-d does not behave in a contradictory manner. G-d does not assume the mantle of G-d and at the same breath assume the mantle of human with all the limitation of a human . G-d is not the father and at the same breath is born in the womb of a married virgin. G-d who is all powerful can not be crucified by stupid humans. Such a concept is a contradiction in terms. If the one crucified is God no mortal could hurt him. If they could kill him he is not G-d. If G-d is totally independent and does not need any thing from any one Then obviously no one can harm him, and of course can not kill him. If stupid man can kill G-d then the one killed is not G-d

The above or very similar story is found in the religions of all the Mystery Middle Eastern and Eastern religions. A similar story appears in the ancient Egyptian Persian Hindu Buddhist Phonician religions. All of them had similar rites .

All ancient Middle Eastern religions have a similar story of the Son's birth execution by crucifixion and resurrection.

G-d impregnates a married virgin . When the Son gets older he fights with the elders of the community . He becomes a threat to the power base He is tried found guilty and is crucified. He remains dead for three days. Then he is resurrected and flies to heaven where he unites with the father and joins a trinity of God Son and Holy Ghost or another union of four five six or many more Gods Goddesses and Holy Ghosts. Each of these entities has separate attributes and at the same breath is united with the Father.

See Rammam on his commentary to Sanhedrin end of Chapter 10. SEE Aruch Hashulchon Orech Chaim 5:1-4.. The Jew recites the Jew recites the Yigdol prayer when he arises in the mourning that summarizes the 13 principles of faith above mentioned. At the conclusion of the prayers he also recites the full text of the 13 principles of faith. I have compiled a commentary of these 13 principles further on in this book. They also appear in the introduction to my book volume 4 the war against the Jews 325-2008

“And you shall be very vigilant in your life for you have not seen any image the day that G-d spoke to you from within the fire ‘ Parshet Vveschanon-Devorim - Deuteronomy 4 :15. Joshua 23:16 “Perhaps you will become corrupt and you will build an idol of an image of a male or female” Deuteronomy 4:15” The image of any animal that is on the earth the image of any bird that flies in the heavens” Ibid 4;17 Ezekiel 8:10 The image of any reptile of the earth the image of of any fish or sea mammals that are in the waters underneath the earth “ Ibid 4:18 “Perhaps you lift your eyes toward heaven and you will see the sun moon and stars all the majestic creatures of the heavens and you will become corrupt and you will bow to them and worship them etc ” Ibid 4:19 “ You shall be very vigilant not to not to make any idols images of what G-d has instructed you”-Ibid 4 :23 Samuel 2 6 :12 “ Do not forget the covenant that G-d your G-d has contracted with you”Ibid 4:23 “ For has G-d taken from the the iron prison of bondage in Egypt in order that you become his nation and inheritance as this day “ Ibid 4 :20 Kings 1 8:51 Jeremiah 11:11,12,13,14,15

“ For G-d is not man that he lies and is inconsistent “ Parshat Baale in Bamidbar- Numbers 23:19; “ For the Eternal G-d of Israel does not lie and change his mind for He is not a man who changes his mind ”- Samuel I -15:29

“For I G-d do not change my mind and I have preserved and saved from annihilation the Jewish people” Melachi 3:6 Therefore contradictions never can exist or ever existed or will exist regarding G-d’s attributes. At revelation at Sinai G-d told the Jews all these facts. See Exodus 20: 1-4 and Deuteronomy 5:7-9 regarding the Ten Commandments. Thus G-d never possessed the attributes of a human.

Anyone who thinks differently is disqualified from writing the scrolls of tefilin Mezuzot or the Sefer Torah. See Orech Chaim 39:1 Aruch Hashulchon 39:1 and 5:1

Any one who questions the revelation or the truth of all the Torah or the binding character of the entire Written and /or Oral Torah the Talmud as summarized today in the Shulchan Aruch is disqualified from writing the scrolls of tefilin mezuzot and A Seffer Torah. As a matter of fact such a man should not be given an aliyah because the blessing that he makes is in vain, The reason is since he does not believe in G-d. Or at best he does not believe that G-d gave the Torah . Or else he does not believe that G-d obligated Jewish men to observe all the Mitzvot While Jewish women are exempt from all Mitzvot that are regulated by time. Jewish women can however elect on their own . To observe all Mitzvot. Mishne Brurah Orech Chaim 17:1 , 39:1 70:1 If some one denies all this he is disqualified to be a scribe. Women can not write the scrolls of tefillin because only one who is obligated to wear tefillin can write the scrolls. It states in the Torah regarding tefilin -ukeshrtem ukesfem -you shall bind the tefillin on your hand and you shall write the scrolls of the tefillin. One who is obligated to wear tefillin can write the scrolls. . Since women are not obligated to wear tefilin women can not write the scrolls. Tefilin are time regulated. A man can only wear them during the day not at night; only during a week day not during the Sabbath or holidays. Therefore , a woman is exempt from donning tefilin. Likewise a woman is exempt from wearing tzitzit because tzitzit are worn only during the day not at night. Shulchan Aruch Orech chaim 39:1 and 17:1 .Since the scrolls of mezuzot are the same as the scrolls of tefilin women can not write the scrolls Auch Hashulchon Orech Chaim laws of writing Megillah . However a woman is authorized to write the scroll of the Megillah . See Aruch Hashulchon 691:3

Likewise she can write the scrolls of all the Prophets that are read in the Synagogue See Orech chaim and Mishne Brurah and Baer Holyoke and Share Tsuvah 691. Women do not officiate as the baal koreh reader of the Torah nor do they officiate as the reader of the Megillah. Auch Hshulchon 689:1 and 5 The reason given is because it is not koved hatzibur. We interpreted in chapter 3 koved hatzibur to mean that the congregation would suffer embarrassment if some members would be sexually excited would women be the readers or if they are given an aliya.

We pointed out that post facton the Binas Odom -the Chai Odom arules that praying in the presence of a married woman whose hair is not covered is no more than a Rabbinical violation. Chofetz Chaim Mishnah Brurah and zAruch hashulchon Orech Chaim 75:1

Women can read the Torah and a Megillah for other women but NOT for men. Women can blow the shoffer for other women but NOT for men. The reason is because hearing shoffer is a Mitzvah regulated by time. Only on Rosh hashanado we have the Mitzvah, A man is obligated to blow or hear a shoffer not a woman. The law is that one can fulfill the obligation for an other if one is obligated one self. However if one is not obligated one can nor fulfill the obligation for an other. Since women are not obligated to blow the shoffer they can not blow for men. But they can blow for women who share the same level of electing to hear the shoffer as they themselves have. Aruch Hashulchon Orech Chaim 589:1,2.3 10

Women can however make Kiddush on Shabbot and holidays for men and women because both men and women share equal responsibility and obligation to make kiddush. Aruch Hashulchon laws of Kiddush .271:5,6 ,7,8.

The concept that women can not write the scrolls of tefillin a mezzuza or the scrolls of the Torah read in the synagogue on the Sabbath Holidays and week days Monday and Thursday and on fast days is in no way discriminates against women. As mentioned earlier above the reason is because women are exempt and not obligated to observe all Mitzvot positive Commandments that are time oriented,

The Biblical Moshe Rabenu Moses our teacher prior to the Historical event of Revelation at Mt. Sinai 3500 years ago was not obligated to wear tefilin. The Talmud states that Moses , never the less did wear tefilin.

The question is posed if the scrolls of the tefillin that Moses wrote before the Torah was given when Moses was not obligated could be used by Moses after the Torah was given after Revelation at Mt. Sinai ?

The answer given is definitely not. Because Moses prior to the giving of the Torah was not obligated to wear Tefilin. Therefore the scrolls Moses wrote are not Kosher for Tefilin once Moses becomes obligated to wear Tefilin Moses and all other Jews once they became obligated to wear tefilin every day were forced to write other scrolls.

Thus if a woman today elects to write the scrolls of tefillin other women who elect to put on tefilin can use these scrolls They are in the same category as the Biblical Moses 3500 years ago. Likewise if women elect to write a Sefer

Torah other women today can read the Sefer Torah as part of a women's Minyon. The Minyon need not have ten women. There exists no number. One woman or a million women are the same.

Likewise women can make havdalleh Other authorities hold that they can not make havdalleh even for them selves.

A woman can officiate and recite the seven blessings and write and read the kesubah at a wedding. A woman can not function as a witnesses. That is a Divine Law. A woman is authorized to be the scribe and write a bill of divorce. If a woman has mastered and observes all the four parts of the Sulchan Aruch she can officiated as the Judge the dayan and give Giten Jewish divorces. . However again a woman can not be a witness. That is a Divine law. 99. percent of Jewish men are also not competent to be witnesses for different reasons .as I have elaborated in my book Volume 1 Responsa on four parts of the Shulchan Aruch chapter 1:13

A blind person and one who can speak but not hear is obligated as any other Jew to perform all the Motzvot. Shulchan Aruch Orech Chaim 17:1 Aruch Hashulchon 55:12 and laws of Shoffer . Mishne Brurah Orech Chaim 17:1 and 70 .There fore a blind person can blow the Shoffer and officiate as the cantor.. Chai Odom laws of prayer 30:1 The congregation will have

fulfilled their obligation . Only if there is no one else in the congregation who can read the torah can a blind man use a Chumosh with Braille to read the portion of the week. In a congregation that every one is blind of course they would all use Braille. . We would rule like the position of the Rambam that the thrust of the Mitzvah is reading the torah. Regardless if we read from a Scroll written in accordance to all the laws or we read from a Chumosh. The Pentateuch written in Braille certainly qualifies . The same is true with the Megillah on Purim written in Braille..

A person who can speak but not hear can be the cantor and reader of the Torah and Megillah. Aruch Hashulchon Orech Chaim 55:12 Chai Odom laws of prayer 30:1 If there are other deaf people in the congregation some other people can sign -use sign language to communicate with the other deaf people and translate to them the contents of what is being read . Using sign language is the equivalent of reading to them the Torah. Like feeling Braille is to a blind person sign language is to a deaf person. The same is true for the Megilla that is being read on Purim ,as well as, on the Sabbath. when they read the portion of the Torah. A deaf person can blow the shoffer . Other deaf congregants can likewise blow the shoffer. Even though they can not hear they still can blow. So they observe the Mitzvah in that manner. Aruch Hashulchon Orech Chaim 589: 4,5, 6. Misne Brurah Orech Chaim 17:1 , 55:1 Chai Odom 30:1 Aruch Hshulchon laws of blowing of Shoffer 589 :7 at end. Rosh Hahona 29a . Migilla 19b. Berochos 14a . Only when a person can hear and speak must he hear what he recites and hear the blowing of the shoffer. However one who can not hear but can speak is obligated to recite the haggadah recite the megillah and blow shoffer even though he can not hear what he/she is reciting or blowing.the shoffer.

Women as well as blind person and a deaf person can recite the haggaddah and others who listen will have fulfilled their obligation since they all are obligated equally. Aruch Hashulchan Orech Chaim 271:5 and 589:3

A blind person can recite the seven blessings at a wedding. He can not be a witness since he can not see what is being given the ring by the groom to the bride. A deaf person can recite the seven blessings and also be a witness at a marriage or a divorce. He can officiate at both if he has mastered and observes all the laws of the four parts of the Shulchan Aruch. The same applies for a blind person. As mentioned earlier a woman can officiate as a dayan as an authority posek or a judge of Jewish law provided she has mastered and observes the four parts of the shulchan Aruch. Such a task takes 10 years of intensive study of the Talmud and commentaries and the four parts of the Shulchan Aruch with all the responsa. That is the beginning. Then it takes a lifetime to perfect one self. As a dayan he will appoint a tribunal of three men to make conversions. She will not officiate at conversions because there exist authorities that require the Bet Din to be witnesses that the conversion occurred. By Divine law she is disqualified. To be a witness.

A person who is a deaf who attends a special school and is taught to communicate has the status as a normal person and is obligated in the observance of all Mitzvot and observance of all lavim. See Responsa Divrei Chaim Rav Eliashov in Responsa of Hacham also Rav Moshe Feinstein and my book Sanctity of life volume 2.

Thus the Torah does not discriminate between the sexes other than being a witness. If a woman is a witness in a marriage there exist no consequences. The couple are not married. If they have children the children are legitimate. Children born out of wedlock are legitimate. Of course we want all couples who live together to be married regardless if they do or do not have children. .

If women act as witnesses at a Jewish divorce a Get there is no Get . If the woman has no Jewish divorce nor an annulment that I discuss at great length in my Book 10 gets pregnant and bears children the child or children are mamzarim illegitimate. They can not marry other Jews. This is Divine law and can not be abrogated. Such is the will of G-d.