

## 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 YE VOMOS 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 YECHYZKEL 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 ahtorities 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 BAIS 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 BAIS 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 morthel 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 ANN AGENT TO DELIVER TO THE AGUNAH. WHEN THE AGENT WAS ON HIS WAY WE VOIDED THE AGENCY , IN EFFECT ANNULLING THE MARRIAGE, WE ALSO THEN RECOVERED THE GET ZIKU AND DELIVER THE GET ZIKU TO THE WIFE AND IN EFFECT SET THE AGUNAH FREE.