

VOL 6

Writings of Moshe
RESPONSA ON FOUR PARTS OF
THE SHULCHAN ARUCH -EVEN
HOEHZER CHOSHEN MISHPOT
ORECH CHAIM YOREH DAYOH

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 WIFE ^{Mikhop} ~~IF~~ leaves marital
 home WINS IN COURT
 alimony and child support,
 wins custody of the
 children and evicts the
 husband from their home.
 She now demands that
 Bet Din annul her
 marriage since the
 husband is withholding
 the bet. The husband
 wants to save the
 marriage. The court
 awards are choking
 him financially.
 The couple is advised
 to go to a Din Torah
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what are the consequences
of marriage?

IF The wife to marry
The husband no longer
will have to pay
alimony. Child support
is no more than
17% of his net salary
or gross salary if
more than one child exists
an attorney has to be
consulted regarding the
precise amount the
husband is liable to
pay.

Both the wife and
the husband - technically
can remarry with annulment

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she has a lover or
remarries civilly
without a divorce.

we will accept a
Get ZIKU for her
benefit. IF Get

Din is afraid that
she + wife will sue
them. Get Din should

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the wife that a Get is
waiting for her at
their office. The
husband is then given

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— Long of preventing divorce
out marital problems
future spouse and her
his family. Let the
future spouse and his/her
family find out
everything about
you.

Do not have
intimate relations
It is prohibited by
Halacha and is
psychologically
destructive.
Have a profession or
trade in your hand.

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people who are
confrontational,
insulting and
dishonest?

have nothing to do

with them. Travel in
a different orbit.

That is the healthiest
and you will not lose your
license. Anyone who acts in
a way that you want
to punch him/her,
have nothing to do
with them. Avoid them.
If you strike them you
will lose your license.

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We will not permit husband to remarry without

FIRST

even if she ^{GIVING} get and her family are 100% in wrong.

Husband has grounds for a get even if she refuses. wife has right to annulment if husband walked out.

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THE PHILOSOPHY OF MYSTICISM

SHAAR 4 CHAPTER 4

After relating the position of Rav M. and Rav Dovid , we wish to present our position. We agree with their conclusions, but differ with the reasons that both they and we agree as to the accurate interpretation of the writings of Rav Shimon ben Yechoyi.

It is accepted dogma that the G-DHEAD is an area that is transcendental to human comprehension.. G-d is referred as EIN SOF-THE INFINITE..

What remains for speculation and it is no more than speculation are the different forces physical and spiritual created by G-d. They are delegated roles in the ever going process of creation. We do not discuss the G-DHEAD ;but rather the agents and forces created by G-d to carry out the birth death and resurrection of the universe every day since its inception .

Would scientists succeed in splitting the tiniest discovered particle of matter or black hole they still would discover that there exists a tinier microscopic entity that defies splitting no matter at what velocity the atoms are split at the speed of light. The reason is because the living force of the tiniest entity or the amalgamation of all the chemical atoms that form the largest star or solar galaxy is NESHOMO the SOUL given by the living G-d.

The authors propose to explain the concept of Sefirot . The authors hypothesize in their interpretation of the writings of Rav Shimon ben Yechoye that G-D created a caste of hierarchies and agents delegated the task of creation maintenance continuation of the universe in all its physical and spiritual components death and resurrection of parts of the universe . Thus we have stars that die. Worlds that are destroyed. Thus we reconcile the hypothesis of scientists that the universe is billions or trillions of years and the Biblical story of creation 5700 years ago. Likewise archaeologists discover prehistoric animals and skeletons of man dating millions of years ago. G-d created and destroyed previous existing civilizations and worlds. The latest creation occurred 5700 years ago when he created Adam and Eve as related in Beraishis Genesis.

G-d created the physical universe and life as we know it of vegetation animals birds reptiles fish and man using and delegating the task to His agents the Sefirot. All of creation have a physical manifestation the levush -the garment as well as a spiritual component the neshama the life force the creation of G-d not the evolutionary derivative of the agents- Sefirot- delegated by G-d to supervise the laws and forces of science . Man perceives the manifestation of the forces the Sefirot. The authors make use of an analogy to illustrate this point. The authors make use of water filled in different colored vessels . If man is looking at the water from outside the colored vessel, he/she will perceive the water as possessing the color of the vessel. Man according to the color glasses he/she wears will perceive the manifestation differently. It is my interpretation to further elucidate this point that each person according to their philosophy religious background psychological temperament and genes will interpret in his/her mind the manifestations and fate that befalls them differently. Thus the Sefirot the agency and agents are not changing they are absolute just as the water the different colored vessels has no color ;but it is man /woman who sees and interprets events each according to his/her perception.

It is the position of Rav Shimon ben Yechoye that the deeds of man of doing the will of G-d and refraining from engaging in conduct against the wishes of the Creator that is enunciated in the Torah have a direct influence to our fate and survival. Thus G-d makes man the ultimate agent and arbiter to the fate of mankind. .

The authors make use of analogies to illustrate their position. They use the analogy of the ten story house that has no windows. A carpenter builds a window on the roof parallel to the center of the 10th story. . then he will place a window on the floor of the 10th story precisely parallel facing the window on the roof. The process of building windows is repeated on each of the other stories. Each window will be positioned facing precisely the window of the story above it. At the end of the day sun rays will illuminate the first story.

As long as there exists no blockage to the window above sunlight will flow . However if one of the upper windows is blocked then the sun will be prevented from illuminating all the stories below the blocked window. So, too, reason the authors occurs when man sins . The blessings of G-d are like the rays of the sun When man sins he/she prevents the blessings of Gd from reaching them. An other analogy that could be used is the blockage that can occur if man/woman do not watch what they eat and eat food with heavy doses of colesteral can cause blockage to the arteries and valves leading to the heart that can result in a stroke or heart attack . The same occurs when man/woman are not observant. They block the blessings of G-d from reaching them By default they can die. **THUS LIFE IS IN THE HANDS OF MAN/WOMAN.**

Chapter 1

* - Court compromise their position. My thanks go to Albertson - Rabbinical Court.

Case Prologue of Paternity Question 1950s
In the case where the wife leaves the husband and goes to court - civil and wins a judgement awarding her a sum of money for child support and alimony that the husband claims is supplying her.

She also wins custody of the children that the husband disputes.

The wife now wants a Get. The husband refuses to give her a Get, unless she modifies the support award and the custody and

visitation rights. The husband and wife can not unilaterally modify the Get if the husband has not been in his way.
The Get is not to be annulled by

Hallaah - Jewish Law.
~~However~~ ^{would be} ~~accepted~~ ^{by} ~~both~~ ^{parties} ~~must~~ ^{submit} their
respective cases to a
single Rabbinical Court.
Each party has the
right to choose one
member of the court
who will represent
their interest. The
Both Rabbinis select a
third Rabbi who will
cast the deciding vote.

In the end the
wife will receive
her ~~bet~~ ^{bet} and the
husband will ~~be~~
be accommodated
regarding child support
alimony custody and
visitation rights.

This is the Jewish
way. The wife will
be able to remarry.
In that way she will not
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also if the husband can
he ce threat to the wife
also of holding a Ben Torat
can prevent a danger to the
woman or to Bet Din Chapter
A much (Hershel) is clearly indicated
to 12:22 event 1/3/22

NY State - 17% of the husband's
income. So it is
not really crippling

In that way, both
husband and wife
will have received
a bet that will be
recognized all over
the world. Both
will be able to go on
with their lives.

Only when the husband
refuses to go to a bet Din
or is missing or refuses
to listen to a Bet Din
does the woman who is
now an Agunah come
to our Rabbinical
Court. We are the
last resort.
When there exists no
other alternatives does
the woman come to us.

That has to be done
with out anything can be taken
Present ATFA, Chayim 15 part 2613