

(A) See Yerechavim 1 suvot 1.6  
 Meiri Gavale ~~page 268~~  
 even if ~~contract~~ ~~page 268~~

Ksichah Bet Dan would be brought into the Ksichah. It is an implied contract that a woman can't be brought into the Ksichah. It is implied to have sex with her wills husband against her wills.

~~Chapter 3 - Pages~~  
 Garzoshim 2:20 21-38

Namban claims that all courts in every generation have this power. Perhaps Mahrsham states that this power in effect in an annulment Responna Vol 1 # 9.

Cham Soffer agrees that in emergency situations Bet Din even today has the power to annul the marriage.

to effect Halahic marriage and annul the marriage. The marriage given then is a See Chsam

Soffer #108 #109  
 Choshen Mishpat 2:1  
 and Ter Choshen Mishpat 2:1

Rambam Sanchein

3:4, 5, 6. See Basis OV Chapter 27  
 See Rav Herzog Tachubah  
 Bey Israel al pi the Torah

Vol 7 page 154 for same  
 cited in  
 21 Ncha cited in  
 21 remeh # 769 (A)

out of reason not end or not - they must be given in person to be effective.

to see Rasprava on Form Part  
of Sulechra Annex  
Chapter 15, 20, 27, 28

# Chapter 3

1 ANNULMENTS Scope  
1 of involvement

~~Suggestion~~.  
All allegations must be supported, sub-stantiated. If the woman can not free her argument, we will see her any way.

15 Husband's 15:150 my  
will rely on that who  
Istos 14:8 Rambar  
a woman argues  
my husband is  
Istos argues  
will set her free  
reason is because she will be  
the woman is not  
entitled to any  
money awards.

The husband  
is dead.  
The marriage  
is over.

2157 1:18 17:11 15:13 15:15  
2nd part P.314 1-25 1:15  
See also Rambam Garvishes  
2:20 That Bet Din will

571 From Kent  
Sankar. If the woman can not  
substantiate the will  
allegations, we will  
free her argument  
is husband's 15:15  
we rely on that idea  
Ishar 14:8  
a woman argues  
my husband is  
Isgast. her free  
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Retiree The  
husband  
the marriage  
is dead.

2157 17:15 15:15  
2nd PLANT P314 15:15  
See also Rambam Garvisher  
2:20 That Bet Din will  
23

2  
force the husband to  
give a ~~lot~~ leg beating  
him until he refuses  
to give a bet today  
when we can not

physically force the  
husband. We will  
annul the marriage  
see Ignor. Moshe <sup>Even</sup>  
Hager I # ~~79~~ end  
see Book 2 # 123

and # 80

~~Matzav Dovor~~  
over Eliyahu  
Chotem Kid # 48  
Can Yitzchok too  
- Yitzchok Elchovan.  
Book 1 # 24:38,  
Book 29 40.41

We are practical and  
want both wife and husband to  
go on with their lives. The  
only way is to annul the marriage  
and set both free (the husband

still must ~~we~~ get  
we ~~can't~~ not get  
involved in  
financial matters.

All financial  
arrangements  
worked out in the  
courts are beyond  
the jurisdiction of  
our Federal  
Court. We ~~will not~~  
do not have the means  
to ~~do~~ ~~it~~ ~~we~~ ~~can't~~ ~~do~~ ~~it~~

and power to

~~do~~ ~~it~~ ~~we~~ ~~can't~~ ~~do~~ ~~it~~  
see ~~Ag. Mistat 28; 8;~~  
K 12 15) - 3 28;  
withhold the ~~out~~

We will  
force a  
change in  
support,  
custody and  
alimony  
we will  
not get  
involved.

Our goal is  
to give Ag. not  
NOT IMPRISON  
them further.

We are only  
interested in  
freeing the woman  
and the man from  
the burden of  
marriage. Since the  
marriage is dead, the  
woman will have  
self with other means  
if we will not free  
them. The husband  
25

still must ~~quere~~ (get)  
we ~~will~~ <sup>cannot</sup> not get  
involved in  
financial matters.  
All financial  
arrangements  
worked out in the  
courts are beyond  
the jurisdiction of  
our federal  
court. We ~~will not~~  
do not have the means  
to ~~overrule~~ <sup>the</sup> courts - civil.

power to ~~overrule~~ <sup>see</sup> ~~the~~ <sup>Ag. 15</sup> ~~the~~ <sup>28; 8;</sup>  
~~that~~ <sup>see</sup> ~~the~~ <sup>15</sup> ~~the~~ <sup>28; 8;</sup>  
~~the~~ <sup>see</sup> ~~the~~ <sup>15</sup> ~~the~~ <sup>28; 8;</sup>

We will  
force a  
change in  
support,  
custody, and  
alimony.  
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not get  
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to free Ag. not  
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We are only  
interested in  
freeing the woman  
and the man from  
the burden of  
marriage, since the  
marriage is dead, ~~the~~  
~~woman~~ <sup>features</sup> will have  
self with other men and  
if we will not free  
them. The husband  
26

still must ~~we~~ get  
we ~~will~~ not get  
involved in  
financial matters.

All financial  
arrangements  
worked out in the  
courts are beyond  
the jurisdiction of  
our ~~federal~~ court.

and power to

do not have the means  
~~to~~ ~~work~~ ~~with~~ ~~the~~ ~~courts~~ - civil,  
see ~~the~~ ~~cases~~ ~~at~~ ~~28:8~~ ~~28:9~~  
K.D. 13 15 28:8 28:9  
withhold the ~~but~~

We will  
force a  
change in  
support,  
custody and  
alimony.  
We will  
not get  
involved.

Our goal is  
to free Agent  
NOT IMPRISON  
them further.

The ~~are~~ ~~only~~  
interested in  
freeing the woman  
and the man from  
the burden of  
marriage, since the  
marriage is dead, the  
woman will have  
self with other men and  
we will not free  
them. The husband  
27

We do not know the  
 number of children she has  
 us, and she had other  
 us, possibly the one there who  
 is probably mostly supported  
 to a woman who has an  
 who have married the number of children  
 who have married the number of children

likewise is now free  
 to get married.  
 He no longer will  
 be in violation of  
 Cherie R. Faber's  
 support is his  
 The court is unfortunately  
 of support is his  
 We are

not helped him in  
 regard. Much past  
 Fischer Mistake 28: 8 and

Embroider who have  
 most and otherwise  
 the local parts of the  
 Amichan Amichan  
 bundles to exchange  
 my response. What is  
 my material. Cohen  
 the company to the  
 what is such a thing

what are but  
 The wife will be  
 forced to compromise and  
 agree to her husband's  
 demands in order to have  
 him grant her a Get  
 that all other Rabbinical  
 courts will recognize.  
 will adhere to our  
 Reason de etre goal of  
 fleeing Against. The husband



we do not know the number of the day we, and the other who we, openly the end there who

because is now free to get married. He no longer will be in violation of the code of false support. The court will support the wife. Use of business. Not help him in regard. Such partial High Court 28: 8 end

we do not know the number of the day we, and the other who we, openly the end there who

of business. Not help him in regard. Such partial High Court 28: 8 end. The wife will be forced to compromise and agree to her husband's demands in order to have him grant her a bet that all other rabbinical courts will recognize. We will adhere to our reason de etre goal of fleeing against the husband.

the goal of fleeing against the husband. The goal of fleeing against the husband.

\* We also is in violation of Halakha  
 of Rabenu Ashon that prohibited  
 the husband from marrying or having sex  
 with another woman before getting  
 with her from a bed.  
 his wife with a bed.

If we do not give  
 an annulment, both  
 husband and wife  
 will have sex with  
 other people. The wife's  
 liaisons <sup>is</sup> ~~is~~ very grave  
 she will be considered  
 as having committed  
 adultery. Any children  
 born will be deemed  
 Muzayim illegitimate.  
 The husband's liaisons  
 will be considered  
 a violation of Jewish  
 practice - ~~not~~ to have  
 sex without being  
 married. \* As long as  
 the woman he has sex  
 with is ~~is~~ not deemed  
 a married woman, <sup>81</sup>  
 never was married,  
 she has a bet or an  
 annulment the sex is  
 not adultery and any

4b

children born are  
not Mamzerim.

They are legitimate  
in Jewish Law.

An annulment is  
~~of~~ effect frees  
both the wife and  
the husband. The  
husband must still  
give a Get in order  
to get married.

to <sup>5</sup> In practice to be free  
to get married - even  
according to <sup>the husband</sup> ~~us~~ must  
give a bet. The  
annulment is a solution  
only for the wife.

True, technically the  
annulment helps him  
also that he is not  
in violation of the  
of Rebbe's Gerson.

But in practice we  
~~insist~~ consider it  
mandatory that he  
must give a bet  
if he wants to  
remarry. The  
annulment relies on  
minority opinions  
because the wife has  
no alternatives. The  
husband has an alter-  
native to give a bet. then

72

5

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exists <sup>e</sup> no need to  
rely on minority  
opinions - we will  
rely like all the  
strict opinions in a  
normal set.  
when the husband refused  
to grant a Get in court  
Bet Din not even if some  
represents to us. Not in  
his presence - that he  
disgusts her - that the  
marriage is dead, we will  
believe her. We will  
grant her an annulment.  
See ARuch Hashulchan  
Choshen Mishpat 26:2  
where ~~the~~ defendant refuses  
to ~~be~~ follow ruling of Bet  
Din or refuses to come to  
Bet Din, Bet Din can accept  
testimony and evidence without  
defendant being present. This is  
true where major

Consequences can result if he is present  
Amich Dash. But Dia is authorizes  
Cherker 15/11/11 to accept circumstantial  
evidence when need  
28:22

However, the Babylon  
ical Court must  
determine the reason  
the husband refuses a  
Get.  
Disrupts by the wife  
dropping charges  
criminal charges  
he will get a  
Get. then Bet din  
should weigh the  
consequences before it  
issues the argument  
if should never say  
that the husband  
will

he is in its judgment.  
justice will be done,  
such Hashulcha Cherker  
Hash Mishpat 15:4. case  
too in case  
So it is evident that  
if Dia that she  
Bet Din Marriage is dead, and  
No Saults exist,  
Bet Din can annul the  
Marriage based upon  
the argument of Mos  
Olai - My husband  
suggests me. We will  
so this even if the  
wife can not  
substantiate with  
evidence or witnesses  
all her other obligations  
since she will not return  
to her husband at a practical  
35

15:4

29

Consequences can result if he is present  
Amich Dash. But Dia is authorized  
Cherker of spirit to accept circumstantial  
Q: 22 evidence when need

However, the Federal  
and Court must  
determine the reason  
the husband refuses a  
Get.

Unhappy by the wife  
rapping  
Class

criminal  
charges he will  
give a  
Get. then

Get. then  
Bet. sin  
should  
weigh the  
consequences  
before it

15 gives the  
argument  
of should  
never say  
that the  
husband  
will

he is in its judgment  
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Such harshness chosen  
Mistake too in care  
So it is evident that

But Dia that the  
Marriage is dead, and  
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since she will not return  
to her husband at a practical  
301

Reasons on time for  
7/1/15, 27, 28



not see the certificate of annulment.

Matter - the only collector is to set her file by annulling the marriage. We will rely on all relevant decisions to reach the

It must give an annulment. The certificate should say "annulment" not "Celt Ziker." Other - worse the husband can HAUNT the Best Den that

See Arch (Washington) goal <sup>will force a dependant when he will</sup> <sub>adversary</sub> <sup>will benefit"</sup> <sub>in</sub> <sup>Response on Form</sup>

Parts of the Shulchan Aruch for greater substantiation of sources for annulments.

he never authorized a Celt Ziker. That ~~it~~ <sup>it is not</sup> in his benefit to have received the Celt Ziker. The Boy calling the separation an annulment, Bet Din is not dependent on the goodwill of the husband and will give itself civil law headaches.

not see the  
certificate of  
annulment.

put  
and  
if must  
in an  
annul-  
ment.  
# the  
certificate  
should  
clear  
annulment  
not  
Get  
Ziker.  
Other  
house the  
husband  
can HAUNT  
the Bet  
Din that

Matter - the only solution  
is to set her free  
by annulling the  
marriage. We will  
rely on all relevant  
evidence to reach this

See much (fashulphen  
goal <sup>will</sup> <sup>choshin</sup> <sup>17:6</sup> <sup>we</sup>  
<sup>front</sup> <sup>adv</sup> <sup>independent</sup> <sup>when</sup> <sup>he</sup> <sup>will</sup>  
<sup>will</sup> <sup>benefit</sup> <sup>all</sup> <sup>the</sup> <sup>parts</sup> <sup>and</sup> <sup>may</sup> <sup>respond</sup>  
in Response on four

Parts of the Shulchan  
Aruch for greater  
substantiation of sources  
for annulments.

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Get Ziker. That it is not  
in his benefit to have  
received. The Get Ziker.  
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