

27/ Rav Henkin<sup>390</sup>

what I have written  
 to reconcile the Tzitz Eliezer  
 and Rav Eliezer Waldenberg in  
 vol 1 # 26 and Ein Yotzcha  
 vol 2 # 42: 3:13 to ~~can~~ my  
 position. <sup>this</sup> also applies to reconcile  
 the ~~to~~ ~~Henkin~~ Shlomo-Rav  
 Shlomo Aerbach vol 1 # 76.  
 Rav Shlomo Aerbach very  
 elaborately discusses the  
 positions of those authorities  
 who ~~of~~ sanction annulments  
 as well those authorities who  
 oppose annulments. He  
 concludes and sides with those  
 authorities who ~~forbid~~  
 annulments. It must be  
 noted that the Otzer Hupostkin  
 likewise present both sides  
 of the argument. Rav

pages 184-228  
 Chapter 13  
 Rav Henkin

Henkin in Kisvei  
 Haqvia Henkin vol 1 #  
 Purusa Ivra #1 - #2 - #3 #

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discusses elaborately the opposing schools regarding annulments. He concludes very strongly like the opposing school of thought.

On the other hand Rav Yabuleritz, Rav Moshe Feinstein, Rav Moshe Tzeng,

Rav Elyahum Klotzkin, <sup>Rav Moshe Ruzen</sup> are the proponents permitting annulments for the reasons that I discuss in my four Responsa on the four parts of the Shulchan Aruch.

Rav Rockman and I ~~as~~ Rav Anshelmar and I expand the scope and definition when annulments are permitted. However I already indicated the

73

39 p

the parameters when I  
will ~~permit~~ annulment  
~~I will~~

In conclusion  
annulments as a  
public policy are  
forbidden. In

extraordinary  
circumstances where  
all means of proving  
everything ~~is~~ <sup>is</sup> ~~been~~ <sup>is</sup> closed  
and the Aqunah ~~is~~ <sup>is</sup> ~~closed~~  
to compromise her

monetary claims <sup>to enable the husband to</sup> ~~is~~ <sup>is</sup> ~~won~~  
in court, but the  
husband still refuses  
a Get, then we will  
give a Get Et Ke  
and annul the  
marriage.

156

against

The other side of the coin  
why annullments are  
~~not~~ ~~the~~ ~~response~~  
is the

RAV  
HENKIN

Bar Henkin in his classic  
volume Pereshe IVRa  
pp 1-118 is the <sup>Responsa</sup> <sub>1, 2, 3, 4, 5</sub>  
protagonist of the school  
of thought that annullments  
are not in accordance  
with Halacha.

~~He also is the~~ ~~spoke~~  
~~in the~~ ~~wheel~~ ~~representative~~  
~~who~~ He also ~~annuls~~  
summarizes the  
Halachic decisions of  
the Poskim who consider  
civil ~~the~~ marriages  
marriages performed by  
non Orthodox Rabbis and  
when couples live together  
with no ~~marriage~~ ~~as~~  
being Halachically  
married. When they  
split they must have a  
Get, otherwise  
neither partner can contract  
187

2

another relationship.  
If the woman contracts  
another relationship she  
has ~~comit~~ committed  
adultery and any  
children from a  
second relationship are  
Mamzaram illegitimate.  
Rav Henkin told me  
personally in 1963 that  
100% Rav Mordecai Feinstein  
who considers Marriages  
of non Orthodox Rabbin  
as not Halachically  
binding, will not charge  
the fact that the  
woman is deemed  
- married, Halacha.  
Any children from  
another man are  
Mamzaram.  
These issues he  
discusses in ~~67~~ 115  
158 118

pages in his copy  
of responsa Pirushai

IVra. <sup>3</sup>

few Henkva's foundations  
~~that~~ store <sup>15</sup> they have  
all men when religious  
only marriage - My nature -  
or civil - My wife  
consider their wife  
as exclusively under no  
sexually theirs. They will agree  
condition. She to  
to permit her to  
share her love with  
an other man. That  
attitude ~~and~~ and  
viewpoint of several  
merchants and would  
acquisition which would  
automatically include  
all civil marriages are  
Marriages of non Orthodox  
Rabbis as well as relations  
199

where the <sup>4</sup> Man ~~feels~~  
~~sexual~~ ~~right~~ opposes his  
naturally <sup>opposes</sup> his  
sexual partner from  
sharing her bed with  
another man. Since  
~~so~~ other Jews know that  
the couple live together  
Rab Henkin citing  
Chan Soffer #100 in  
Eben Hoeger, as well  
as other sources, consider  
such knowledge as  
being witnesses that the  
couple are living  
together and Halakhic  
Marriage has been  
created.

However ~~Rab~~  
~~for~~ all this is true if  
the woman agrees  
to this form of  
relationship and age  
190

See EFM Hagan Chapter 42 and 26  
with all Gen. Marriages  
A new handbook of Halak. and  
Ayer's Halak. 2:14

5  
unconditionally to  
remain eternally  
forbidden to <sup>unless</sup> ~~other~~ ~~man~~ ~~marries~~ a  
man ~~other than~~ ~~himself~~.  
The ~~bit of the~~ ~~marriage~~.

It is based on the  
woman having full  
disclosure of all  
the contingencies that  
can arise and  
nevertheless the  
woman unconditional  
with full knowledge  
enters and agrees to  
abandon any rights  
to exit the  
relationship except  
with a bit. Then  
we will maintain that  
both intended the  
sexual relationship to be  
Halachic marriage. (A)



Therapist  
see Ramban  
ishos  
niznond

once No Man or  
woman want their  
sex to be deemed as  
for <sup>(A)</sup> such is the  
negative view and attitude towards  
Hencever in our  
Society and times  
when divorce is so  
prevalent. When  
misbehavior on the  
part of the husband  
is so common fear  
of any woman will  
unconditionally sign  
a blank check to  
imprison themselves  
in an impossible  
relationship that  
will be a nightmar  
for any woman entering  
a relationship even  
a Halakic marriage

set of <sup>presumed</sup> both  
Men and  
women.  
That attitude  
towards sex  
does not  
exist for  
the woman  
it means  
potential  
sexual  
imprison  
ment and  
result of  
a Rabbi's  
who are  
unwilling  
~~to~~  
to ~~submit~~  
submit to  
coerce.  
Physically  
the husband  
or to grant  
an annulment.

3  
performed by an Orthodox  
rabbi with kosher  
wit, nerves reserves  
the right to quit  
this relationship any  
time that the  
husband does not  
know ~~to~~ behave  
as Jewish husbands  
should. <sup>He violates any of the following</sup> He drinks  
is a gambler uses drugs,  
has other women as  
lovers, does not  
support her and  
the children, ~~does not~~  
is impotent, beats  
her, abuses her  
emotionally and/or  
psychologically,  
193

threats <sup>to</sup> her  
hurt or kill her, etc.  
Likewise if he disappears  
~~the~~ Thus the woman  
once she has full  
disclosure of all the  
regards of ~~marriage~~  
can consider her  
marriage as a

she was mistaken if ~~she~~  
was not aware of all <sup>disclosures</sup> ~~before~~  
remaining in the  
marriage is not a  
sign of agreement to  
abandon her right to  
quit it if her  
husband adopts the  
impossible behavior  
previously described and  
does not reform.  
194

religious brother into law; one who is mentally defective is a messenger broken in law issue with a defective husband

Woman as a

regard less it such

is opposed

and

cauld and  
the mind and  
Tudor  
normal as  
random

look and

turned

such a

son, son

will not

the the board under  
the the board under  
will not

any other gender  
any other gender  
any other gender

making agreement  
making for agreement  
can be 195

The woman will agree to be born the  
purpose of her right to ~~set~~ the  
and if possible marriage she agrees  
do not to ~~forget~~ the husband behave  
of ~~providing~~ only ~~the~~ husband should as ~~providence~~  
as ~~dear~~ husband should as ~~providence~~  
discussed. The same logic used ~~the~~

Dr. ...  
Dr. ...  
Dr. ...  
Dr. ...  
Dr. ...  
Dr. ...

without the wife's  
comment see toseph's  
beginning kedushin  
Rambam ~~is~~

See Eben  
Hozer  
# 42.1

~~to~~ ~~to~~ ~~to~~ ~~to~~  
Banusha  
Nodah Benayuda  
# 54 # 55  
Eben Hozer  
Rabbe

Kenia will be  
forced to admit  
that 10 days  
annulments are

Halachically legal  
using his definition of what creates  
Halachic marriage. Even if the court  
not; we do not  
rely on Kun, Mako  
Fenscia of Gros Mo.  
Eben Hozer Vol 1  
# 79, # 80.

The Yudelevitz in  
Respona Basis of  
Vol 1 #11,

Rav Moshe  
Rav Rosen  
Widening Demuchok  
Netoch  
Implied warranty  
Dvar Elyon  
#4  
shorde Esh  
Vol 3 #26

Moche  
Buntzig  
Vol 2 #123  
lat 7 Kia  
Val 1 #

Rav Meharsh  
and all  
authorities who permit  
annulments.

Follow by authors  
of the annulments  
Rashba Ksubs  
see sketa

we remain  
married  
Rabbinically  
children from  
non #2 are  
Namiyarin  
Elyon Waldenberg  
Vol 1 #25

MeKubetzos  
EiW ytt 7 chok  
Resp #42:3  
Zivonim Eron Hols  
59:5  
Vol 1 #25

Mirches Shlomo  
Rav Shlomo Averbach #76

The Yudeleitz in  
Responna Basis of  
Vol 1 #11,

Rav Moshe  
Rav Rosen  
Widening Demuchok  
Netoch  
Applied warrants  
Sanctification  
#4  
Shurek Esh  
Vol 3 #26

o'hal Moshe  
Buntzeit  
Gal 2 #123  
Rav Meharsh  
Vol 1 #9  
and all  
authorities who permit  
announcements.

Following authorities  
oppose announcements  
Rashba Ksub  
Sheta

⊙  
we mean  
to mean  
married  
Rabbinically  
children from  
Men #2 are  
Marr'avin

⊙  
see  
Me'Kubetzos  
EIK YTT → chok  
Resp #42:3  
Zinshon Eben Hozner  
59:5  
R' Lige Waldenberg  
Vol 1 # ~~26~~ 25 ⊙

M'iches Shema  
Rav Shlomo Auerbach  
195  
Vol #16 ⊙

~~Part of Shulchan Aruch  
 Part of Shulchan Aruch  
 Part of Shulchan Aruch~~

In Cases of duress and to prevent  
 the debacle of Agmat being  
 my witness for the rest of their chof  
 laws one can rely even on one  
 authority. See Tay Ehen Holget

(A)  
 yitzhak  
 vol 2

#64  
 Shudeh Esh  
 3:# 25  
 Tay yoreh &  
 17:15  
 Dargah 293:4  
 G'NAS veLagim  
 3:24

12

see my other  
 response ~~has~~  
 the other ~~is the~~  
 answer the objection  
 Rashba, Riv  
 GATZCHO K Elchoua  
 and Taitz Esh  
 mek Hivches  
 shlomo RW  
 shlomo Averbach

however ~~immediat~~  
 can't be given before  
 all other means  
 or have been  
 exhausted. The  
 couple must go to  
 G' Din Treal  
 Rukhment + real card  
 The wife must  
 be prepared to carry on  
 all terms of the ruling  
 or the Rabbeis.



the (area of) d'aross and to prevent  
the debacle of Agmat being  
myrisonic for the rest of their  
lives one can rely even on one  
Authority. see Toy Ellen H object  
17:15 Toy Yorek  
Daryk 29 3:24  
G'NAS Veladim 3:24

(A)  
Yitzhak  
Vol 2  
#64  
Shmuel Esh  
3:25

12  
see my other  
response ~~to~~  
the other side of the coin  
OR MORE the objections  
Rashba, Riv  
Yatzcho K Elchoua  
and Taitz Elman  
and Mivches  
Shlomo RW  
Shlomo Auerbach

however, ~~commitment~~  
can't be given before  
all other means  
have been  
exhausted. The  
Court must go to  
of Din Torah  
Rabbinical trial and  
the wife must  
be prepared to carry out  
all terms of the ruling  
of the Rabbinical  
200

Thus we will make  
all our commitments ~~in~~ ~~the~~ ~~authorities~~ ~~into~~

~~Part of Shmuel's response~~

12

Only a *Ratna*; who  
has mastered and  
observes the  
four codes of the  
*Shulcha* such  
can give annulments  
only if a bet  
like is used and  
an annulment be  
given.

The conditions are conditional  
Get and conditional. May have  
on the acceptance of this proposal  
by all the rabbis in the world  
meeting in Israel.

Q

Bar Hentin agrees &  
that if a condition  
Get is given at the  
time of the marriage  
that it retroactive  
takes effect when the  
at the instant of  
marriage. When the  
husband refuses to  
obey the decree of  
the Rabbinical Court  
to give a Get then  
the Get becomes  
effective retroactive  
at the moment of  
marriage. That  
he however becomes  
free only later. We  
do not invalidate  
all her marriage. It  
in effect remains  
202

all the rabbis in the world  
meeting in Israel  
accepting the proposal  
of the bride's father  
to give a Get

the conditions are conditional  
Get and conditional Marriage  
On the acceptance of this proposal  
by all the rabbis in the world  
meeting in Israel.

Bar Hentim agrees  
that of a conditional  
Get is given at the  
time of the marriage  
that it retroactively  
takes effect ~~when the~~  
at the instant of  
marriage. When the  
husband refuses to  
obey the decree of  
the Rabbinical Court  
to give a Get then  
the Get becomes  
effective retroactively  
at the moment of  
marriage. That  
he however becomes  
free only later. We  
do not invalidate  
all her marriage. She  
in effect remain

(4)

all the rabbis in the world  
meeting in Israel  
on the 11th of 117  
Bar Hentim agrees  
that of a conditional  
Get is given at the  
time of the marriage  
that it retroactively  
takes effect at the  
instant of marriage  
when the husband  
refuses to obey the  
decree of the Rabbinical  
Court to give a Get  
then the Get becomes  
effective retroactively  
at the moment of  
marriage. That he  
however becomes free  
only later. We do not  
invalidate all her  
marriage. She in effect  
remains

Bar Hentim's  
approval of  
the Get  
is not  
valid  
if the  
husband  
refuses  
to obey  
the  
decree  
of the  
Rabbinical  
Court  
to give  
a Get  
then  
the Get  
becomes  
effective  
retroactively  
at the  
moment  
of  
marriage  
that  
he  
however  
becomes  
free  
only  
later  
we  
do  
not  
invalidate  
all  
her  
marriage  
she  
in  
effect  
remains

married until ~~the~~  
the Get is triggered. The  
conditional Get is  
becomes effect <sup>15</sup> years <sup>later</sup> but it is <sup>20</sup> years  
~~later~~ ~~but it is 20~~  
~~years later~~ ~~but it is 20~~  
~~years later~~ ~~but it is 20~~  
when the husband refuses to  
honor Bet Din's

order to give a Get.  
This is the meaning in  
the Talmud and in all  
the poskim - ~~the~~  
Halachic decisions  
that ~~are~~ marriage

~~are annulled~~  
are annulled. It means  
that the Rabbeis  
empowered the Get ~~to~~  
that is <sup>triggered</sup> ~~take effect~~ 20 years  
later even though it is  
in a sense a defective  
Get. However ~~it~~ a  
conditional marriage  
103

Must also take place  
See my chapter 12  
of Responsa on  
four parts of the  
Tulchan Aruch for  
a detailed explanation.  
There such a  
strategy would satisfy  
the Rashba, Res  
yitzchok Elehoun,  
Tantz Eleyer and  
that I have Acarya  
Once the Agunah is  
a bet even a  
selective bet by the  
standards of some

Halakic decisions  
takes effect ~~at~~ 20 years  
Kishkegme ~~at~~ ~~the~~ ~~end~~ ~~of~~ ~~the~~ ~~20~~ ~~years~~ ~~later~~ ~~in~~ ~~204~~  
20 years later. 204

Must also take place  
See my chapter 12  
of Responsa on  
four parts of the  
Tulchan Amur for  
a detailed explanation.  
Their such a  
strategy would satisfy  
the Rasha, Res  
yitzchok Elehoun,  
Tnitz Eleger and  
that I have Auerbach.  
Once the Agunah has  
a bet - even a  
defective bet by the  
standards of some

Halakic serious  
takes effect ~~after~~ 20 years  
Kishpogme ~~years later~~ ~~at the~~  
20 years later. 264

① Even Hozer 143:3 Bais Yaakov  
see Avodah d'Avraham that  
nevertheless the husband can  
veto and ground the bit-ava wife  
a clause of *Yechiyah* that the  
get is effective immediately.

There would be no  
problem of the Agunah  
remaining married  
Rabbinically and  
children from ma-  
#2 More Zarin  
This is the  
subject of Rashba's *Shu"t* on  
Mekubetzot of the *Shulchan*  
Orach. *Shu"t* with *Shulchan*  
Elchonon.

me husband #1  
can not record  
9 to set years  
later. It is  
locked in.  
Technically the  
set takes effect  
70 years earlier  
at the moment  
of marriage but  
conditional to an event  
occurring 20 years later  
or any time when

205 A is

with a program  
with a program  
will over



(A) Even Hozer 143:3 says you  
 see Avid dissonance of Ramo that  
 need the less the husband have  
 wife and around the but even wife  
 a clause of "Ge'achyah" that the  
 Ge' is effective immediately.

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There would be no  
 problem of the Agunah  
 remaining married  
 Rabbinically and  
 children from man  
 #2 More zarim  
 Rabbinically this is the  
 subject of Baibol Kesubos 77A Dita  
 Mitzvos of Ge' with chok Elchonon  
 #10

I can not record  
 the set years  
 later. It is  
 locked in.  
 Technically the  
 set takes effect  
 20 years earlier  
~~at~~ at the moment  
 of Marriage but  
 it is conditional to an event  
 occurring 20 years later  
 at any time when the triggering event will occur, if at all.

Avraham  
 E. Goren  
 Michas 5/10/20

If we would insist on getting a  
COMMITTEE of all  
all COM members of all  
could never get  
done. We would paralyze  
the functioning of the  
COM. Members of the  
committee do not need  
part jobs and never happen.

11  
See Rev Hentia  
Perechai IVO  
114-  
117. Resp  
part 5: 22-27  
me

My Chapter 12 of  
Response on Four Parts  
of the Shulehan Aruch  
Although Rev Hentia  
insists upon getting  
consent of all Orthodox  
Rabbis to his proposal

his is not necessary  
As I point out  
many times we can  
Spend even on our  
opinion to free on  
agreed upon in  
matter.  
Even Hoegel  
Yesh Duvch  
Ginas Veradik  
2:24

see much  
Hachukim  
Shuleh Mishpat  
Mishpat  
Majority of votes  
ohel  
Yitzchok  
Shr. Teh  
2# 64  
Esh Vol 3# 25.  
17:15  
793:4  
2011

17

See Rev Hentia  
Perechai IVBO

114- ~~117~~ 117. <sup>part 5: 22-27</sup> Resp me

11/11/17 on getting a  
committee of all  
all comp members  
could meet Monday  
evening. we would  
paralyze the  
functions of the  
COM. Meeting  
Matters we do not  
need to discuss

Chapter 12 of  
Response on four parts  
of the Shulehan Anech

Although Rev Hentia  
insists upon getting  
consent of all 8 bodies  
Tables to his proposal

This is not necessary  
As I point out  
many times we can  
Spend even on our

opinion to free on  
Agumah when in  
matter.  
Even Hoeger  
yesh Duvch

post fact and  
never happen.  
see much  
Harkulshem  
Harkul Mishpat  
Mishpat  
Majority of votes  
ohel  
Yitzchok  
2 # 64  
Shr. Teh Esh Vol # 25.

17:15

793:4

GINAS Veradi H  
208 2:24

Majority of opinion favoring the Agumah

Dr Herzog proposes for Bet Din to  
configure the way of the day  
and change its status to a new  
get. Thus the woman ~~is~~ new  
married and we can annul  
her marriage. See AMNH

AMNH says to be strict but  
it is permitted to do so  
to the fact certainly

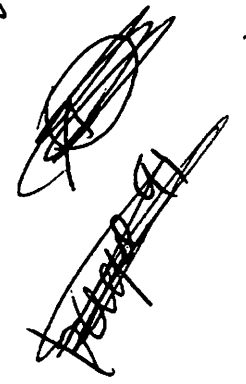
18

For Herkif  
to create the  
Smicha process where  
all Rabbis from  
all over the world  
meet. Then a

Janhria could be  
formed. was formed but Smicha  
was reinstated  
Rambam ~~was~~ ~~not~~

Janhria will write  
see Radva's book Smicha  
was reinstated  
Chapter  
17 of Responsa on  
Four parts of the

Shulchan Aruch.  
His requirement was  
also stipulated by  
Ohel Gtzech Rev  
Blum in Vol 1 Hachell  
Ad H. Mish'ol Al Pi Bet  
page 91



When you can't see the way out of the way  
 and change its status for a  
 just then the woman has a  
 I've never and we can  
 All the things are a  
 bank holiday 28:21 who has to be strict but  
 Ramo 28:21

what Ben Herzl  
 proposes would  
 be create the  
 much process when  
 all Rabbis from  
 all over the world  
 meet. Then a  
 Janhria could be  
 formed. was formed but much was  
 This is a very interesting  
 Rambam <sup>will</sup> wrote  
 Janhria <sup>was</sup> written  
 See Radvitzky's book  
 time of <sup>was</sup> re-instituted at  
 Four parts of the  
 response on  
 Shulchan Aruch.  
 His requirement was  
 also stipulated by  
 Ohel Yitzchak Rev  
 in Vol 1 Hachala  
 Ad # 115:101 Ad # 116:101  
 page 91 (A)

~~Handwritten scribbles~~

173 see Pesach 173:21  
 Ben Porah Tachan

The responses were given

(A)

Shoart Yisroel ben (VRA) Ezras Torah 40 Annals of the Book page 71. He argued in 5995 (1934) to the negative.

(906) (905) (904)

later withdrew his proposal for more. Rur Henkin insists that the wife be in possession at all times of the Get.

211

1895 (1895) effective only

19

Even though Rav Henkin proposes a conditional marriage and conditional response

was written 20 years after he was a disciple of Rur Henkin in yeshiva with

Noted Rur Henkin on the conditions his proposal Orthodox Rabbi meeting in Jerusalem, Israel. This never happened. Rur Henkin

Henkin insists that the wife be in possession at all times of the Get. If the Get becomes effective only

42

1 new 1 young  
was 21 years  
old not

(14)

Shewat Yisroel Ger (VRA)  
Ezras Torah 90 Anniversary May  
Book page 17. He argues in 5695  
(1934) 400

(15)

212  
see time  
Bomman -  
1895 (565)  
(1923) 5/8/1

to the negative part of the  
Get and Conditional  
Marriage was written  
years after he was a disciple  
of ~~Rabbi~~ ~~Yeshiva~~ ~~Hetzler~~  
as a condition of his proposal  
on the consent of all  
Orthodox Rabbis meeting in  
Jerusalem, Israel. This  
never happened. Rav Henkin  
withdrew his proposal  
Further more Rav  
Henkin insists that the  
wife be in possession  
at all times of the Get.  
The Get becomes  
effective only ~~when~~  
~~three years~~ ~~one year~~

~~19~~ 19

~~Even though~~ Rav Henkin  
Perusha IVR1 resp #5  
pp 114-115 ~~suggests~~

proposes a Conditional  
Marriage This responsa  
was written 20 years after  
he was a disciple  
of ~~Rabbi~~ ~~Yeshiva~~ ~~Hetzler~~  
as a condition of his proposal  
on the consent of all  
Orthodox Rabbis meeting in  
Jerusalem, Israel. This  
never happened. Rav Henkin  
withdrew his proposal  
Further more Rav  
Henkin insists that the  
wife be in possession  
at all times of the Get.  
The Get becomes  
effective only ~~when~~  
~~three years~~ ~~one year~~

Noted Rav Henkin  
writes this fact in Responsa 102.  
However as already  
noted Rav Henkin  
insists that the  
wife be in possession  
at all times of the Get.  
The Get becomes  
effective only ~~when~~  
~~three years~~ ~~one year~~

Orthodox Rabbis meeting in  
Jerusalem, Israel. This  
never happened. Rav Henkin  
withdrew his proposal  
Further more Rav  
Henkin insists that the  
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The Get becomes  
effective only ~~when~~  
~~three years~~ ~~one year~~

See Responsa Part 2 p 43 et seq  
1895

~~at~~ three <sup>20</sup> years, ~~if~~ I use one year  
~~at~~ after the last time  
that the couple  
lived together.

We must assume  
that the ~~act~~ should  
become effective  
The instant after  
the last time that  
the couple lived  
together. Thus the  
husband would not  
have rescinded the

act. What happens  
if the ~~couple~~ were  
continuously fighting.  
The husband being  
aware that he has  
~~an~~ advantage as  
a bargaining chip. if  
he loses in civil  
court, proceeds to  
rescind the act since  
it does not become  
effective until the  
last time that they live



⑤ See  
143:2  
Even Holzer

Bar Henkin goes on to say that the  
problem exists. I don't know if the husband  
receives the bet before it becomes  
effective that the wife no longer  
can use the conditional bet. see

skewit 915 ruel her LK A EZ mo  
yobah 49th anniversary bet  
page 71. bottom

This is also the  
portion of  
Arch Herzlichman  
EVEN HOLZER  
141:157. Even  
of 970 husband  
swears that he  
will not bet he  
wrote the bet his  
sends the wife.  
sent to the wife.  
before the bet reaches  
his wife and becomes  
effective. the husband

21 \*3 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

Then the wife  
remains without a bet. (A)  
Therefore we have to  
conclude that the  
husband must explicitly  
state "Meachav" that  
the bet becomes effective  
immediately ~~not later~~  
for ~~the husband~~ ~~as a condition~~  
We go back to the question if  
husband and wife  
are permitted to live  
together after the bet  
is given to her.

See  
143:2  
Eventholzer

problem arises. <sup>either before or after</sup>  
respects the bet. before it becomes  
effective that the wife no longer  
can use the conditional bet. see

shevrit <sup>of Israel</sup> her LK A E3mo  
to Cah <sup>of the anniversary bet</sup>  
page 71. <sup>bottom</sup>

This is also the  
fraction of  
Amich Hashulchan  
EVEN HOLZER

(41:157. Even  
of the husband  
swears that the  
bet will not be  
woken for wife.

Send's for wife.  
spend to bet reaches  
before the bet becomes  
his wife and husband  
effectively the husband  
can't take the agency or the bet.

together Then the wife  
remains without a bet. (A)  
Therefore we have to  
conclude that the  
husband must explicitly  
state "Meachshav" that  
the bet becomes effective  
immediately <sup>not later</sup>  
for <sup>the agency</sup> <sup>that this solves</sup>  
We We <sup>the</sup> <sup>question if</sup>  
back to the question if  
husband and wife  
are permitted to live  
together after the bet  
is given to her.

~~21 23 25 27 29 31~~

to prevent  
to be

~~22~~  
22  
I have written in  
my Responsa on Four  
Parts of the Shulchan  
Aruch Chapter 12  
a detailed analysis of  
a conditional marriage  
and Get-Jewish  
divorce. I indicated there  
that a dispute exists  
if husband and wife  
can live together following  
a Get that becomes  
effective immediately,  
Rambam rules that they  
are not permitted. If  
they do live together  
we will ~~not~~ presume  
that they reconciled  
and their living  
together constitutes  
Halachic marriage.  
215

~~22~~  
22

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Rambam (1:120-125) See 1:149-151

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If a man has a wife and she has a husband, they are both married to each other. If a man has a wife and she has a husband, they are both married to each other.

Rambam (1:149-151) See 1:149-151

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See Rambam (1:149-151) See 1:149-151

See Rambam (1:149-151) See 1:149-151

17.1.21

From Car 2 on 9.1.20

if married

They can't see her 9.1.20  
9.25 of them lived together the car is 1500

share of Ramban apart from Ramban and Ravaid

What we want to do is 1500 of Ramban that we have

get 1500 of Ramban that we have

to a comm. on Ravaid and Rosh dissent. They permit Pilegash even to a comm. on Ravaid and Rosh dissent. They permit Pilegash even

proceeding the couple are faithful to each other. The woman does not share the bed with another man. This is

218

See Rambam Nair ushun 10:18. This ruling is followed by Ba'ar Joseph and Holzer.

Even such Hashkudim the position of Rambam is that Pilegash or mistreated status is permitted only to a King not to a commander.

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The woman's legal status is not set and Ramban

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24  
Voluntarily on her part.  
Of ~~the~~ her partner  
insists that their relationship  
be permanent and  
exercises a veto power  
over her forbidding  
her to have  
relations for ever  
with another man -  
then the relationship  
becomes Halakic  
marriage - according  
to Rav Hinkin. But  
Hinkin concedes that  
the woman must  
agree and consent  
to the arrangement  
she receives in  
return ~~with~~ <sup>with</sup> fidelity  
and support, a kara  
good clothes and the  
satisfaction of her sex  
219

24  
voluntarily on her part.  
of ~~the~~ her partner  
insists that their relationship  
be permanent and  
exercises a veto power  
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her to have  
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marriage - according  
to Raw Hakin. But  
Hakin concedes that  
the woman must  
agree and consent  
to the arrangement.  
she receives in  
return ~~support~~ <sup>support</sup> ~~and~~ ~~sexual~~  
financial support, a home  
good clothes and the  
satisfaction of her sexual  
no



refused to meet married the son  
of Rahim Gershon. The stipulate  
of the Gershon the same. (a

My the Gershon to the  
husband secret to the  
husband. This is true and if there  
is any stipulate in a woman contract  
to meet Rahim Gershon in a  
stipulate in a woman contract  
the wife can stipulate in a

~~will not be on my own and my wife's by 2~~

needs. ~~she can assist~~  
~~the divorce that~~  
since the ~~to~~ can  
take me Gershon that  
married man is  
forbidden to take  
another wife or have  
another lover or  
is guaranteed of her  
the part of her  
spouse. If the  
husband backsides  
and does not provide  
his share of the rather  
bargain the rather  
court is empowered  
to force him to  
comply or coerce  
him to grant a  
divorce or get to 4  
wife. See  
vii

Brandix



Response to  
~~Comments~~ of Chuan  
Soper on Teren Holger  
Lo as cited by  
Pischi Tsunah. But  
Din will coerce the  
husband who fails  
to support his wife  
to grant her a bill  
in order to make  
her whole again. She  
will then be able to  
meet another man  
who can and will  
support her. See  
Ramo Response # 11  
who preceded Chuan  
Soper in reaching  
the same conclusion.  
Since today  
But Din is prevented  
by civil law from  
222

concerning the Husband  
we will annul the  
marriage. <sup>see</sup> ~~see~~  
and give <sup>get</sup> ~~some~~ <sup>of</sup> ~~the~~ <sup>see</sup> ~~see~~  
see <sup>see</sup> ~~see~~ <sup>see</sup> ~~see~~  
Tgas <sup>see</sup> ~~see~~ <sup>see</sup> ~~see~~  
# 79, 80 See shel

Reo Noke Tzig shel  
Noke Vol 2 # ~~123~~  
see Reo Yudelevitz  
Vol 7 # 11

shredie  
Esh  
Vol 3 # 25

shel  
yitzchok  
Vol 2 # 64

Both shredie Esh  
and shel yitzchok  
explain graphically  
the dynamics of  
get ziku, &  
although

They do annulments  
not endorse it.  
Only as an adjunct  
to their use of ziku.

see <sup>see</sup> ~~see~~ <sup>see</sup> ~~see~~  
Klotzki <sup>see</sup> ~~see~~ <sup>see</sup> ~~see~~  
Elizohy - # 44.

Drum Achadim 43, 44  
U. <sup>see</sup> ~~see~~ <sup>see</sup> ~~see~~  
Bachman.

Prof Antelman  
and I extended  
the definition of  
groups to cover  
Bin has cause to  
223

① This conditional marriage to her deceased husband presented the complications mentioned in 4. 10. 2. 1. Let us write in marriage and

when the husband dies childless and that the woman is a Halakic wife. This is similar to a conditional marriage ~~as~~ sanctioned by Eben Hozer 157

- Ramo
- Made Beyshuda #106
- Hozer #54 #56.
- Ras Aki va Eiger #93
- Bais Meir
- Chsam <sup>EXCEPT</sup> #110
- Bais Shmuel
- Eben Hozer 157.
- Aruch Hashulchan
- Eben Hozer 157; <sup>①</sup>
- Ramban. Raavad and Roft
- ~~At the end of the world~~
- At the end of the world that
- the couple can live together ever.

<sup>20</sup>  
 after he goes for a  
 commitment, get.  
 See Makrivat T Halal  
 4.29 published by  
 G. Zvi Kedushin  
 Y. Zvi Lay, M.  
~~followed by...~~

Tozeph's beginning  
 Kedushin,  
 see AT 20 and Mishna 1.1

This is true only if either  
 of the spouses refuses to  
 accept the 'sek' as constituting  
 Kedushin - marriage. Even  
 Trambam agrees that it is  
 not Kedushin if either  
 spouse specifically states that it  
 does not constitute Kedushin.  
 marriage See Nodch  
 Tazeh Beyahuda Even

Halakha

Pischei T'sukah # 94 # 56. See  
 See Lam Dam Garusteni  
 10:19 Only when the Rabbinim  
 know their intentions do they impute it

after he goes for a  
conditional Get.  
See Mishnah T. Hagl  
4:29 published by

G. Zvi Kedem  
Jewish Law, N.Y.  
~~Shulchan Aruch~~

Joseph's beginning  
Kedushin  
see Aruch Hashulchan  
Munich, 1904

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marriage See Nideh  
Taher Beyahuda Even

Pisdei # 54 # 56, see  
St. Susan # 9 on Eves Hoehy 157:4  
See Lam Dam Garushen  
10:19 Only when the Rabbis do not  
know their intentions do they impute that  
2207

bring together constitutes Halakha

11a

A Get that has a clause that it is effective immediately ~~the~~ <sup>the</sup> ~~achshov~~ <sup>achshov</sup>  
If the Get is lost or destroyed before the Get is finalized - the condition of the Get is fulfilled - the Get is Kosher. See

Even Hozzer 143:2.

Therefore in emergency condition if the woman does not have the <sup>conditional</sup> Get only a Ptur that the Get was issued. ~~the~~ and the husband refuses to grant her a Get, she is deemed divorced.

2/8