

מתנה ש"ח ב"ה יעקב יוסף, ה"ח: סי אימור תפלת ילד סי
יהודי שאינו בריא - תרש, שוחט, קטן, טומא, טריס: סי מהל
יהודי ומוזו יהודי, ה"ח
מה שלמדתי ואח"כ שאלתי מרבוזי הבאונים פוסקי הדור
הרב משה פיינשטיין שליט"א, הרב ישראל יצחק פיקאצווסקי
שליט"א, והרב גדליה הלוי שאר זצ"ל.

בע"ה

Conversion certificate

This document certifies that

daughter of

son of

elected to convert in accordance with the laws of Moses and Israel. having an Hallachic Conversion in accordance with all the requirements of the Shulchan Aruch that was conducted in

at the Jewish date

מסבר. יוסף יוסף, הי"ח; סי' איסור הפלה ילד; סי' יהודי שאינו כריא - חוש, שוטה, קטן, טומא, טריט; סי' מהלי ידות ומהו יהודי, הי"ח
מה שלמדתי ואח"כ שאלתי מרבנותי הבאונים פוסקי הדור הרב משה פינשטיין שליט"א, הרב ישראל יצחק פינקאוסקי שליט"א, הרב נחמיה חלוי שאר זצ"ל.

כ"ה

תעודת גיור

Certificate of Conversion

במותב תלתא אנו מעדים שהאשה
למשפחת

באה לפנינו וקבלה על עצמה לשמור ולעשות כל המצוות
התורה וטבלה במקוה כשרה כהלכה והיא
גיורת צדקת ויקרא שמה בת
אברהם אבינו והקב"ה יברך אותה בכל ברכת התורה.

:נס

:נס

:נס

Certificate of Return

Greetings.

On the _____ of the month _____ in the year _____, _____, who is descended of the anusim, appeared before us, seeking to return to the Jewish people, and dwell in the shelter of the Shekhina.

Following a thorough investigation as to the sincerity of her/his intentions, and based upon information that we have accumulated, we have determined to accept him/her back into Judaism.

In the presence and in consultation of a court of three, _____ accepted the yoke of the Torah and its commandments. He was circumcised

The aforementioned immersed before a rabbinical court in a kosher mikve, _____ and reiterated acceptance of the Torah and its commandments.

We repeated to her/him, in the words of Rabbi Solomon ben Shimon Duran:

Our God and God of our fathers, bring success to your servant _____ and bestow your grace upon him. Just as you have moved his heart to return in complete repentance before you, so may you plant in his heart love and fear of You. Open his heart to your Torah and guide him in the path of your commandments that he may find grace in your eyes. So may it be, and let us say, Amen.

With blessings of Torah and its glory,

_____ Presiding

TO WHOM IT MAY CONCERN

This is to acknowledge that Rabbi Moshe _____ explained to me the Halachic [Jewish Law] procedures he follows in my Giyur Lachomra Returnee Conversion or Conditional Conversion .

Rabbi _____ accepts the position of Ramo Even Hawser 4:37 that The descendants of Anussim[-Moranos] are deemed as Jews and are permitted to marry any Jew or Jewess. The Turei Zohov Taz Even Hoezer 4: 25 further explains that one should not worry that way back one of the mothers who was married civilly or in Church later separated from her husband and married another man. with out first receiving a Get -Jewish divorce from husband number one. Any children born would then be mamzarim illegitimate and be forbidden to marry a Jew or Jewess. Taz rules that in accordance with Jewish law there exists no Halachic marriage for the anussim. Consequently if there is no Halachic marriage there does not exist any need for a divorce this follows the ruling of the Radvaz Rav Yakov Emden and Rav Moshe Feinstein in Igros Moshe regarding the status of a woman married in a Reform ceremony who separates from husband number one has no Get and marries husband number two. The children from husband number two are not deemed mamzarim illegitimate. The reason is because a reform or civil ceremony does not create per se an Halachic marriage. Consequently post facto no Jewish divorce a Get is required for the woman to remarry and have children.

Aruch Hashulchon Even Haozer 3:16 cites the ruling of Bais Yoseph Rav Yoeph Karo Even Haozer 3:3 Bias Shmuel Even Haozer 3:10 that the Anusim were vigilant of marrying only among themselves and did not inter marry. Aruch Hasshulcon Even Haozer 4:62 at end cautions that such ruling depends on the behavior pattern of Anusim today. However there always exists the possibility that they did intermarry .. See also Aruch Hashulchon Yoreh Dayoh end 268:14, 15, 16 of laws of Gairus Conversion “ if a person comes and claims that he / she is Jewish we believe them” This is true providing they are not testifying in a Rabbinical Court located in a town or city where every one knows them as non Jews. Then we must possess proof that they underwent an Hallachic conversion. See my book Responsa of Jewish law regarding descendants of Moranos Chapter 21 and Chapter 15 regarding conversions in general.

Thus we require a symbolic conversion . Descendants of the Moranos are really Jewish they do not require any conversion. However to cure the remote possibility of Mamzaurs we assume that they are not Jewish and they undergo a conversion. The reason is because mamzarus can only exist if one of the ancestors who separated from her husband never received a Jewish Get - divorce and remarried and had children from husband number two. Since we take the position that she was not Jewish there was no need to receive a Get. See Shalet Yaavetz Rav Yaakov Emden This line of reasoning is in addition to the fact that Civil marriages or Church marriages are not recognized as an Halachic marriage mandating a Get in order to remarry.

We also rule like the lenient opinion of Rav Moshe Feinstein that post facto we do not need evidence that supports the need of a convert to live 100% in accordance to Hallacha. Many Rabbinical Corts will NOT recognize our conversions. They require the prospective convert to move into a community of Orthodox Jews who observe all the laws. The convert will live there for one two three or five years take lessons in Jewish laws attend synagouge every day or at least every Sabbath, They will then require Sabbath observant witnesses to testify as to the religiosity of the prospective convert.

by Orthodox Rabbis not certified by the Rabbinat of Israel are having problems. I do not have certification. I read this letter I understand all the consequences and accept to proceed with the conversion.

signed x

date x

מחבר: שירת מנח יעקב יוסף, הי"ד; סי' אישור הסלה י"ג, סי'
יהודי שאינו בריא - הרש, שו"ת, קטן, פומא, פריס; סי' מהל'
יהדות וטוב יהודי, הי"ח
מה שלמדתי תנ"כ שאלתי מרבנו הרבנו הנגיד פוסק הדור
הרב משה פיינשטיין שליט"א, הרב ישראל יצחק פיינשטיין
שליט"א, והרב גדליה הלוי שאר יצ"ל.

בנייה קאמז דלגלז דאוקז וצער'ס יוק איומ תמחי אנת
חיותי ארביס וסדע מאנג וסדדיוס ואלש אדר אית פאזאן
אחיני אאנו מויעל כמן דעזאס יע ניו יורק וילק איתא דעזאס
פאזאן וינדר איתא צוקער וילק איתא דעזאס
תעודת גיור

Certificate of Conversion

במותב תלתא אנו מעדים שהאשה
למשפחת

באה לפנינו וקבלה על עצמה לשמור ולעשות כל המצוות
התורה וטבלה במקוה כשרה כהלכה והיא
גיורת צדקת ויקרא שמה בת
אברהם אבינו והקב"ה יברך אותה בכל ברכת התורה.

נאם:

נאם:

נאם: פירק אסק ב / פירק

כאן אית דין דין

מבנה שורח מזה יעקב יוסף, היותו כי איסור הפלה ילד, כי
יהודי שאינו בריא - הורש, שומה, קטן, סומא, פריס: כי מהלי
יחודת ומנו יהודי, היה
מה שלמדו האחי"כ שאלודי מרובודי הבאונים מוסקי הדוד
הרב משה פינשטיין שליט"א, הרב ישראל יצחק פינקאוסקי
שליט"א, הרב גרליה הלוי שארי זצ"ל.

בעיה

Conversion certificate

This document certifies that

daughter of AVROHAM OVINU

son of

elected to convert in accordance with the laws of Moses and Israel. having an Hallachic Conversion in accordance with all the requirements of the Shulchan Aruch that was conducted in BRONX, NEW YORK

at the Jewish date FIRST DAY OF THE WEEK
21 DAY OF TISHREI 5773

corresponding to the English date *OCTOBER 07 2012*

The conversion took place under the auspices of a tribunal of a Bet Din rabbinical Court of three Rabbis chaired by Horav Moshe author of Responsa on Four Parts of the Shulchan Aruch -Code of Jewish Law. . Rabbi was ordained almost 60 years ago by Horav Moshe Feinstein the greatest Rabbinical authority of the twentieth century who also granted him approbations on his Halachic books. He consulted with Rav Feinstein for over 30 years.

in the case of a female-

The conversion consists of [1] Kabolas Hamitzvot the commitment to observe all the laws as summarized in the Shulchan Aruch [2] and Tevlah Bemikvah -immersion in a Halachic Kosher Mikvah.

In the case of a male

[1] Kaboals Hamitzvot Acceptance of all Commandments as summarized in the Shulchan Aruch [2] Millah-Circumcision.[3] Tvilah bemikvah immersioin in a Kosher Mikvah.

daughter of AVROHOM OVINKU

son of

has met all the requirements mandated by Hallacha for conversion

is herewith declared to be Jewish in accordance with Hallacha -Jewish law.

daughter of

son of AVROHOM OVINKU

is welcomed as a member of the 4000 year Jewish nation .

May G-D bless with long life health and happiness

daughter of AVROHOM OVINKU

son of

signed

[1]

[2]

[3] *Abu Musa*

Rashid Betdik Dagan

TO WHOM IT MAY CONCERN

I herewith acknowledge that Rabbi Moses

explained in great detail that the annulment given is not a Get -a Jewish divorce. It is not a substitute for a Get. One must make every effort to obtain a traditional Get authorized by the husband and written and witnessed according to Hallacha observing all the laws as stipulated in the Shulchan Aruch and Responsa. It is only when every effort has been made and the husband refuses to authorize a Get that Rabbi I will give an annulment in accordance with the Laws explained in his book Responsa on the Four Parts of the Shulchan Aruch.

I understand that the annulment will dissolve only the Jewish marriage . One must still have a civil divorce or civil annulment to dissolve the civil marriage. Otherwise one can not remarry in accordance with civil law . One would be in violation of the bigamy laws.

I further understand that the overwhelming majority of Hallachic authorities do not recognize Rabbi annulments. They will still consider me in the same marital status that I was before receiving the annulment. If I have relations with an other man after receiving the annulment they will consider me as having committed adultery. Any children born will be considered as Mamzareim -illegitimate. They will not officiate at any wedding on the basis of this annulment.

There ,of course , will be men who may or may not accept the ruling of Rabbi that the annulment is Hallchically valid. Rabbi gives no assurances that any men I meet in the future will or will not accept his annulments.

I herewith acknowledge that all these facts have been fully disclosed to me .

signed x

address

telephone

Bet Din Tzedek Lebayot Agunot, Inc.

בית דין צדק
לבעיות עגונות אינק

בע"ה

CERTIFICATE OF DIVORCE - GET ZIKU

This document certifies that

was divorced from her husband

with a Get Ziku in the presence of Halachic witnesses and a Bet Din in accordance with
Halacha in the at the following date

Accordingly

is permitted to marry and or continue with her life and behave as one not married.
It is understood that

has a civil divorce. Otherwise it is mandatory she obtain one in order not to violate the
Bigamy Laws.

Bet Din Tzedek Lehavot אגודת תנ"ך Inc

ANNULMENT CERTIFICATE

This document certifies that

had her Jewish marriage annulled from her husband

The annulment was prepared in accordance with Halacha as explained in Rabbi Morgenstern's book Responsa on the Four Parts of the Shulchan Aruch.. The annulment was given at the following location:

It was given on the following date.

Accordingly,

is permitted to marry and or continue with her life and behave as one not married.

It is understood that

has a civil divorce or civil annulment . Otherwise it is mandatory that she obtain a civil divorce or annulment in order not to be in violation of the bigamy laws.

Bet Din Tzedek Lebayot Agunot, Inc.

בית דין צדק
לבעיות עגונות אינק

בע"ה

CERTIFICATE OF DIVORCE - GET ZIKU

This document certifies that

was divorced from her husband

with a Get Ziku in the presence of Halachic witnesses and a Bet Din in accordance with Halacha in the _____ at the following date

Accordingly

is permitted to marry and or continue with her life and behave as one not married. It is understood that

has a civil divorce. Otherwise it is mandatory she obtain one in order not to violate the Bigamy Laws.

תעודות גרושין - גט זכוי
להיות לראיה בידי האשה

איך שנתגרשה בזכוי גט פטורין מיד בעלה

בפני עדי מסירה ובפני בית דין כדת

למנין שאני מונין כאן

ובכן מותרת האשה

להתנסבא לכל גבר די תיצביין ואין איש מוחה בידה. והיא מותרת לכל אדם
לאחר שיעברו ימי הברחה דהיינו צב יום מיום הנל ועל זה באנו על החתום ביום
הנל והשנה הנל ובמקום הנל