

## Chapter 2

**The case situation is fictitious .  
It is written to illustrate Jewish  
law.**

Can convert or convertee change  
their mind renounce their

conversion and be legally-  
according to Jewish law -deemed  
non Jewish?

## CASE MATERIAL

A non Jewish woman fell in love with a Jewish man. They decided to wed. However, the Jewish man's parents insisted that they would not approve the wedding unless the bride converts to Judaism.

The bride's parent's refused to consent that their daughter leave

their religion. The bride , who never went to church , defied her parents and agreed to study for a year about Judaism . She even agreed to spend a number of days a week living in an Orthodox Jewish home to experience what Orthodox Jewish religion is all about.

She went through the ritual of going to the Mikvah. Three Rabbis stood outside of the Mikvah and the

Mikvah lady was inside the room of the Mikvah . The Rabbis asked her if she was willing to accept all the Torah laws? She replied affirmatively. Then they requested that she dip in the water and asked the Mikvah lady to make sure all her hair was also submerged. After she surfaced they had her make a blessing” boruch ato hashem elokanu melech hoolom al hatevillah. ”

They again requested her to dip in the water again stipulating that all her hair be submerged. After

she surfaced while they were outside the Mikvah they congratulated her Mazel Tov you are Jewish . They then departed . The converttee returned to the preparation room dried her hair and herself. She was issued a conversion certificate.

Soon afterwards the couple had an Orthodox wedding.

However , the story does not end that the couple lived in happiness and bliss for ever and ever.

The husband's family did not cease interfering and finding fault with every thing the wife did. The husband was not mature enough to resist his parents. Every day the husband's mother was there at their home and found some thing new to criticize. When the wife resisted and defended herself the husband took the side of his mother.

This situation repeated itself consistently . Her marriage was now a real hell.

The wife sued for civil divorce which she won. The husband refused to give her a Get a Jewish divorce.

She was dating non Jewish men. She got pregnant from her boy friend who wanted to wed her in a Church ceremony. She agreed.

She married, but this marriage did not last. And she again was divorced. She now was dating a Jewish Orthodox man with whom she also was intimate.

Is the couple permitted to

marry according to Hallacha? What is the status of her child from man #2?

## Response

The woman was never Jewish .  
As such she never needed a Jewish divorce a Get.

Her child is not Jewish. She can marry man # 3 if she undergoes another Orthodox conversion.

## REASONS

The woman argues that the Rabbis

never disclosed their impotence in not being able to force husband #1 to give her a Get. Likewise they failed to disclose that they did not accept annulments given by me. Would she have known these facts she never would agree to marry .

She therefore would not agree to convert since she had no conviction of accepting Judaism She only converted because that was the gate way to enable her to marry this Jewish man.

The whole concept of permitting a non Jewish person to convert when there is a Jewish lover who will marry them is a loophole. Rambam in his responsa states mutov sheyochol boser temusos mesheyochal bosor hazir. This applies to conversions.

The same reasoning is used by Rav Yaakov Yosef chief Rabbi of New York City in the beginning of the 20<sup>th</sup> century in his Responsa .

The couple are living together if

we agree to convert the non Jewish partner or not. They are living in sin. Rather that we convert the non Jewish partner and lessen the sin. The reasoning was explained in Book 13 chapter 2.

However where the non Jewish partner renounces her conversion as entered under false pretense without mandatory disclosure on the part of the converting Rabbis there exists no conversion. This is similar as what I have written in Books 10 11 12 regarding missing mandatory disclosure for a marriage -that the Rabbis lack the power or are

unwilling to annul the marriage in case the marriage goes belly up is considered a criteria to annul the marriage. This fact with all other reasons given in Books 10 11 12 our Rabbinical Court use to annul marriages. All these facts were not disclosed. Therefore the woman was never Jewish . Since she was never Jewish she does not need a Get. -a Jewish divorce.

What I am writing now was the rationale used by Rav Goren Azkenazi chief Rabbi in Israel to free a Jewish woman whose

husband refused to give her a Get. The husband after the marriage went belly up, attended church services. In our case this woman had a church wedding with husband #2.

The woman admits that she never believed in Judaism but converted because conversion was her ticket to get a Jewish husband.

For the above reasons her conversion is null and void.

Since she was never Jewish she

needed no Get. Her child is not Jewish. She can marry husband #3 if she undergoes an authentic Orthodox conversion.

See Book 10 11 12 and all citations.

## Chapter 3

**Is a person permitted to renounce his conversion to Judaism in order to save their life ?**