

HALLACHA JEWISH LAW  
DISABLED JEWS  
BOOK 154  
MOSHE SISELENDER

PAGE 65

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QUESTION ???

WHAT IS THE LAW ???

[1]CAN ABLIND PERSON BE  
CALLED TO THE TORAH IN THE  
SYNAGOGUE?

ANSWER YES ARUCH

HASHULCHOM ORECH CHAYIM

135 LAWS READING SEFER

TORAH WEEK DAYS

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[2] CAN A BLIND PERSON READ  
THE SCROLLS OF TORAH  
WRITTEN IN BRAILLE IN THE  
SYNAGOGUE KRIAS HATORAH  
AND ALL THE CONGREGANTS  
WHO CAN SEE WILL HAVE  
FULFILLED THE MITZVAH OF  
HEARING THE TORAH?

ANSWER NO. RAMBAM LAWS  
SEFER TORAH CHAPTER 10

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LISTS 20 SITUATIONS THAT A SEFER TORAH LOSES ITS SNCTITY AS A SEFER TORAH AND CAN NOT BE USED TO FULFILL THE REQUIREMENTS TO BE USED IN THE SYNAGOGUE.

A SEFER TORAH WRITTEN IN ANY LANGUAGE OTHER THAN

HEBREW OR USING AN  
ALPHABET TO SPELL THE  
HEBREW WORDS OTHER THAN  
HEBREW IS NULL AND VOID.

[3] IF THE ANSWER IS NO

WOULD THERE BE A

DIFFERENCE IF ALL THE

CONGREGANTS ARE BLIND?

ANSWER NO . SAME REASON

[4] CAN A DEAF PERSON

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WEARING A HEARING AID  
FULFILL THEIR MITZVAH OF  
HEARING THE SHOFFER BLOWN  
ON ROSH HASHANA?

ANSWER YES .

[5] CAN DEAF MUTE WHO  
WEARS A HEARING AID AND  
THEREFORE HEARS FULFILL THE  
MITZVAH OF HEARING THE  
SHOFFER BLOWN ON ROSH  
HASHANA ? ANSWER YES.

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[6] CAN A DEAF MUTE NOT  
WEARING A HEARING AID  
BLOW THE SHOFFR ON ROSH  
HASHANA AND THE HEARING  
CONGREGANTS WILL HAVE  
FULFILLED THE MITZVAH OF  
HEARING THE SHOFFER?  
ANSWER NO REASON . THE  
DEAF MUTE IS NOT  
FULFILLING THE MITZVOH OF

HEARING THE SHOFFER HE  
PHYSICALLY DOES NOT HEAR  
WHAT HE BLOWS. ONE CAN  
NOT CREDIT OTHERS WITH ANY  
MITZVOH ONE HIMSELF CAN  
NOT FULFILL.

[7] CAN THESE INDIVIDUALS  
ACT AS THE READER OF THE  
MEGILLAH UNDER THE SAME

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CIRCUMSTANCES AS OUTLINED  
WITH THE SHOFFER? ANSWER  
THE SAME LAWS APPLY IN  
BOTH CIRCUMSTANCES.

[8] WOULD THERE BE A  
DIFFERENT LAW IF ALL THE  
CONGREGANTS ARE DEAF OR  
DEAF MUTES? ANSWER NO

[9] WHAT IS THE LAW IF A  
HEARING AID DOES NOT

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RESTORE THE HEARING. CAN  
ONE FULFILL THE MITZVAH BY  
SIGN LANGUAGE? ANSWER NO  
THE MITZVAH OF HEARING THE  
SHOFFER AND HEARING THE  
READING OF THE MEGILLAH  
EXPLICITLY RQUIRES USE OF  
THE EAR NOT ANY OTHER  
ORGAN

[10] CAN A DEAF MUTE WHOSE

PAGE 74

HEARING CAN NOT BE HELPED  
WITH A HEARING AID LEAD THE  
PRAYERS BE THE CHAZAN AT A  
CONGREGATION WHERE ALL  
THE ATTENDEES ARE DEAF  
MUTES? THEY CAN COUNT  
TO COMPOSE A MINYON. THEY  
CAN USE SIGN LANGUAGE TO  
COMMUNICATE AND SIGNAL  
WHEN TO UTTER AMEN . LIKE

WAS DONE ALEXANDRIA

EGYPT 2500 YEARS AGO .

IN SUCH A SITUATION ONE  
CAN RELAX THE  
REQUIREMENTS THAT ONE  
MUST HEAR IN ORDER TO BE BE  
CREDITED WITH  
PERFORMANCE. THESE  
INDIVIDUALS NEVER HEAR. YOU  
CAN NOT READ THEM OUT OF

PAGE 76

OBSERVING MITZVOT BECAUSE  
OF THEIR DISABILITY. WE WILL  
APPLY THE LAW “ES LASOS  
LASHEM HOFIRO TORESECHO.”  
“AT TIMES ONE MUST TRUMP  
CERTAIN LAWS IN ORDER TO  
SAVE JUDAISM”

[11] WHAT IF THERE EXIST  
SOME INDIVIDUALS WHO CAN  
HEAR WITH A HEARING AID?

ANSWER ABOVE ANSWER

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APPLIES .

[12] CAN A MALE DEAF MUTE  
ACCORDING TO

HALLACHA BE A WITNESS TO  
EFFECT AN HALLACHIC

MARRIAGE OR A GET JEWISH  
DIVORCE ? ANSWER YES

PROVIDING HE OBSERVES ALL

ETHICAL AND RITUAL LAWS OF

THE SHULCHAN ARUCH. HIS

DISABILITY IS NOT A FACTOR.

PGE 78

SEE MY BOOKS 10 E 10H 11E

[12] CAN A DEAF MUTE BE A  
HALLACHIC DESISOR? YES  
PROVIDING HE ~~MASTERS~~ AND  
PRACTICES ALL LAWS IN ALL  
BOOKS OF SHULCHAN ARUCH  
AND POSSESSES COMMON  
SENSE.

[13] CAN A WOMAN BE A  
WITNESS TO EFFECT AN  
HALLACHIC MARRIAGE OR A

PAGE 79

GET JEWISH DIVORCE? ANSWER  
NO THIS IS A DIVINE LAW LIKE  
THE LAWS OF SHABBOT  
KASHROT NIDDAH LAWS  
FAMILY PURITY LAWS. NO  
DISPENSATIONS EXIST. THIS  
HAS NOTHING TO DO WITH  
THE HONESTY AND TRUST OF  
THE TESTIMONY OF THE  
WOMAN. WITNESSES TO

PAGE 80



EFEFCT AN HALLACHIC  
MARRIAGE OR DIVORCE HAVE  
NOTHING TO DO WITH  
TESTIMONY. IT IS DIVINE  
DECREE THAT ONLY THE  
PRESENCE OF A MALE WHO IS  
OBSERVANT OF ALL ETHICAL  
AND RITUAL LAWS OF THE  
SHULCHAN ARUCH CAN EFFECT  
THE OPERATION OF A  
HALLACHIC MARRIAGE AND

PAGE 81

DIVORCE.

[14] CAN A WOMAN BE AN  
HALLACHIC DESISOR? ANSWER  
YES PROVIDING SHE MASTERS  
AND OBSERVES ALL ALWS OF  
ALL THE SHULCHAN ARUCH.

[15] WILL THE SEFER TORAH  
MEZZUZA TEFULLEN WRITTEN  
BY A WOMAN BE CONSIDERED  
KOSHER AND WILL ONE  
WEARING THE TEFILLEN

PAGE 82

PLACING THE MEZZUZAH IN  
THE HOUSE AND LISTENING TO  
THE READING OF SUCH TORA  
HAVE FULFILLED THEIR  
OBLIGATION? ANSWER IN  
ORDER TO CREDIT OTHERS IN  
FULFILLING A MITZVOH BY  
LISTENING TO ONES  
PERFORMANCE THE  
PERFORMER HERSELF MUST BE  
PAGE 83

OBLIGATED . WOMEN ARE NOT  
OBLIGATED <sup>W</sup> THEREFORE  
THEY CAN NOT CREDIT OTHERS  
TO FULFILL THEIR OBLIGATION.  
ONE <sup>W</sup> WHO IS NOT OBLIGATED  
LACKS THE HALLACHIC POWER  
TO EFFECT <sup>SA</sup> NCTITY IN THE  
TEFILLIN MEZZUZA OR TORAH  
SCROLL. THE SCROLL SHE  
WRITES HAS THE SACTITY OF A

PAHE 84

CHUMOS A WRITTEN OR  
PRINTED PENATEUCH BUT NOT  
A SEFER TORAH. THE MEZUZA  
SCROLL AND TEFILIN SCROLL  
LIKEWISE LACK THE SANCTITY  
OF TEFILLEN AND AN  
OPERATIONAL SCROLL.

TO DRAMATISE THIS PRINCIPLE  
MOSES THE GIVER OF THE  
TORAH FROM GOD WAS

UNABLE

TO USE THE SCROLLS HE  
WROTE OF TEFILIEN AND  
MEZUZOS BEFORE GOD GAVE  
THE TORAH AFTER GOD GAVE  
THE TORAH. PRIOR TO THE  
GIVING OF THE TORAH HE WAS  
NOT OBLIGATED. HE WORE  
TEFILEN BY HIS OWN VOLITION.  
AFTER THE TORAH WAS GIVEN

PAGE 86

HE BECAME OBLIGATED. THUS  
ALL SCROLLS HE WROTE  
BEFORE WERE INVALID AFTER  
THE TORAH WAS GIVEN.

[15] IF NOT WHAT IS THE  
REASON? ANSWER ABOVE .

[16] ARE JEWISH WOMEN  
PERMITTED TO WEAR TZITZIT  
AND PUT ON TEFILEN?

PAGE 87

ANSWER YES BUT THE  
CUSTOM IS THAT THEY DO  
NOT. .

[17]WHAT HAPPENS IF A  
WOMAN STATES THAT SHE  
ACCEPTS THE LAW THAT SHE IS  
NOT OBLIGATED TO WEAR  
TZITET AND PUT ON TEFILLEN  
BECAUSE THEY ARE MITZVOT  
CONDITIONED BY TIME.

PAGE 88



HOWEVER SHE WANTS TO WEAR THEM ? IS SHE PERMITTED? ANSWER YES BUT THE CUSTOM IS THAT WOMEN DO NOT .

[18]CAN A WOMAN BE A RABBI?ANSWER YES PROVIDED SHE MASTERS AND PRACTICES ALL THE LAWS IN THE SHULCHAN ARUCH THE SAME AS A MAN.

PAGE 89

[19]MEN AND WOMEN MINGLE  
FREELY IN OUR SOCIETY . WHY  
MUST THERE BE A MECHITZA A  
SEPARATION OF AT LEAST  
5 FEET ACCORDING TO RAV  
MOSHE FEINSTEIN WHEN THEY  
PRAY IN THE SYNAGOGUE?

ANSWER CHURCHES HAVE  
MIXED PEWS . JEWS ARE  
FORBIDDEN TO IMMITATE

PAGE 90

OTHER RELIGIOUS PRACTICES.  
SOURCE RAV SOLEVTCHIC .  
JEWISH PRACTICE FROM TIME  
IMMEMORIAL WAS TO HAVE A  
MECHLOTZA. IT HAS NO  
BEARING WITH WHAT OUR  
CULTURE HAS THE SEXES  
MINGLE. WE ARE DISCUSING  
PRAYER IN A SYNAGOGUE .  
IT TRUMPS ALL MODERN  
MORES AND SOCIAL

PAGE 91

PRACTICES.

[20] CAN A WOMAN BE CALLED  
TO THE READING OF THE  
TORAH SINCE TALMUD  
MEGILLAH PAGE 23 A OR 23B  
STATES ALL ARE  
ALLOWED TO BE CALLED TO  
THE READING OF THE TORAH  
INCLUDING WOMEN AND  
MALES UNDER AGE 13. ?

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<sup>R</sup>  
RAMBAM WITES IN LAWS OF  
SEFER TORAH HOWEVER  
BECAUSE OF THE KOVED OF  
THE TZBUR HONOR OF THE  
CONGREGATION WOMEN ARE  
NOT CALLED .

KESEF MISHNAH BAIS YOSEF  
COMMENTS AND CITES  
TALMUD MEGILLAH.

[21] IN OUR SOCITY MEN ARE  
PAGE 93

NOT EMBARRASSED OR  
SLIGHTED WOULD WOMEN BE  
CALLED TO THE READING OF  
THE TORAH? ON THE  
CONTRARY WOMEN ARE  
SLIGHTED AND  
FEEL THAT THE ORTHODOX  
RABBINATE DISCRIMINATES  
AGAINST THEM .

PAGE 94

[22] PERHAPS AT THE TIME OF  
THE RAMBAM MEN WERE  
SLIGHTED AND WOMEN  
ACCEPTED THE FACT THAT  
THEY WERE NOT CALLED TO  
THE TORAH BUT IN OUR  
SOCIETY THE SEXES MINGLE.

[23] WHY NOT ACCOMMODATE  
THE SENSIBILITIES OF WOMEN  
IN ACCORDANCE WITH OUR

PAGE 95

MORES ?

THE ANSWER IS NO THE  
REASON WAS GIVEN ABOVE  
[24] ALL THESE QUESTIONS ARE  
MADE IN THE SPIRIT OF  
“NAASE VENOSHMA.”

WHEN THE JEWS ACCEPTED  
THE TORAH 3400 YEARS AGO  
AT MOUNT SINAI THEY ALL SAID

PAGE 96



“NAASE “WE WILL  
DO WHAT EVER GOD DECREES  
AND “VENISHMA” WE WILL  
THEN ASK FOR AN  
EXPLANATION .

[25] WE TOO WANT TO  
FOLLOW SUITE.

ABSWER WONDERFUL WELL  
SAID. BUT WE ALREADY

PAGE 97

ANSWERED. THE ANSWER IS  
NO THE REASON WAS STATED .

[25] CAN DISPENSATIONS BE  
FOUND TO ACCOMMODATE A  
GROUP OF WORSHIPPER WHO  
TAKE OFFENSE BY THESE  
RESTRICTIONS?

[23]MUST SUCH A GROUP OF  
PEOPLE BE LABELED REFORM  
OR CONSERVATIVE JUDAISM IF

PAGE 98

A DISPENSATION IS INSTITUTED  
-NOT FOR EVERY ONE –  
BUT FOR THE GROUP WHO  
ARE OFFENDED BY THE ABOVE  
RESTRICTIONS?

[26]CAN SUCH A GROUP FALL  
UNDER THE VERY FLEXIBLE  
RULE OF “AIS LASOS  
LAHASHEM HOFIRO  
TORESECHO” OCCASIONALLY  
RABBIS RELAX THE RABBINICAL  
PAGE 99

LAWS IN ORDER TO SAVE  
JUDAISM . AS RAMBAM  
DECLARES A PHYSICIAN WILL  
AMPUTATE A LEG IN ORDER TO  
SAVE THE LIFE OF THE PATIENT.  
LIKEWISE THESE INNOVATIONS  
MAY BE ADOPTED IN ORDER  
TO PREVENT A CONGREGATION  
FROM HIRING A RABBI WHO  
SHARES IDEAS AND CONCEPT  
THAT ARE APIKORSIS THAT

PAGE 100

DENY THE TORAH AS GOD  
GIVEN . IN THAT WAY THE  
ORTHODOX RABBI CAN  
INFLUENCE THE CONGRGANTS  
TO BECOME TORAH  
OBSERVANT. THE RABBI  
SHOULD WIN THE LOVE AND  
RESPECT OF THE CONGRATION.  
THEN THEY MAY ALSO AGREE  
TO ABANDON ALL THE

DISPENSATIONS.

IF NOT , WEIGHING WHAT  
MITZVOT AND OTHER LAWS OF  
JUDAISM THE RABBI CAN  
SALVAGE FOR THE  
CONGREGANTS TO PRACTICE  
MAY VERY WELL BE WORTH  
THE PRICE PAID . WOULD THE  
RABBI NOT BE FLEXIBLE THE  
CONGREGANTS WOULD  
OBSERVE ZERO AND THE RABBI

PAGE 102

WOULD FIND HIMSELD WITH  
OUT A JOB.

ONE MUST USE COMMON  
SENSE AND WEIGH ALL  
CONSEQUENSES. ONE CAN NOT  
JUMP AND FIND HIMSELF IN A  
LOSE LOSE SITUATION.

RAV BICK A VERY GREAT  
HALLACHIC DECISOR WAS  
REPUTED IN SAYING THE

PAGE 103

SPELLING OF "FRUM" VERY  
RELIGIOUS IN YIDDUSH  
STANDS FOR

" FILL RISHOS VAINIG MITZVOS"

"FULL OF EVIL AND  
WICKEDNESS AND VERY FEW  
MITZVOT GOOD DEEDS."

RAV PIEKARSKI THE SAGE WHO  
ORDAINED RABBIS AT

PAGE 104



LUBAVITZ AND WAS THE  
HALLACHIC ADVISOR TO THE  
LUBAVITCHER REBBI

RABBI SHNEERSON TOLD ME  
THAT IGNORNT ORTHODOX  
RABBIS -NOT REFORM OR  
CONSERVATIVE RABBIS-  
WILL BURY JUDAISM .

COMMON SENSE IS THE

PAGE 105

UNDERPINNING OF JEWISH  
LAW.

WHEN RAV MOSHE FEINSTEIN  
TESTED ME FOR ORDINATION  
GRANTED ME SMICHA

HE TESTED MY COMMON  
SENSE.

MY COMMON SENSE LED ME  
TO TRAIN AS A PROFESSIONAL .  
I DO NOT MAKE MY LIVING AS

PAGE 106

A RABBI. I DO NOT DEPEND ON  
THE GOOD WILL OF OTHER  
RABBIS IN ORDR TO MAKE A  
LIVING.

I AM A GREATER SCHOLAR  
THAN THE OVER WHELMING  
MAJORTY OF LIVING RABBIS.

I HONOR LOVE AND FEAR GOD  
I WORSHIP GOD NOT THE  
OTHER RABBIS.

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- NOR THEIR STANDARDS .

I IGNORE THEM.

I DO NOT NEED THEIR  
SUPPORT AND

PERMISSION OR OK TO  
PROCEED AND ISSUE  
DISPENSATIONS.

THEY CAN DO NOTHING TO ME.

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I DO NOT NEED THEM.

THE HONEST AMONG THE  
OTHER RABBIS WILL SIDE WITH  
ME.

THE OTHERS DO NOT DESERVE  
TO BE CONSIDERED.

LIKE HILLEL THE SAGE SANG

WHEN HE ATTENDED THE

CEREMONY AT THE TEMPLE OF

MAYIM SHEOVIM DURING THE

PAGE 109

HOLIDAY OF SUCCOT

BABYLONIAN TALMUD

SUCCOHS 53A JERUSALEM

TALMUD SUCCOS 24A AND

TOSEFTA SUCCOS

“WHEN I AM HERE EVERY ONE  
IS HERE”

“WHEN I AM NOT HERE NO  
ONE IS HERE” PAGE 110

MY OPINIONS ARE IN THE  
CATEGORY OF “ILLU VELLU  
DIVREI ELOKIM CHAI”

“HALLACHIC OPINIONS ARE  
THE WORDS OF THE LIVING  
GOD .”

THIS IS TRUE THAT OPINIONS  
OFFERED BY MYSELF AND  
“OPINIONS OFFERED BY THOSE

PAGE 111

WHO OPPOSE ARE THE WORDS  
OF THE LIVING GOD”

PROVIDING THOSE WHO UTTER  
THEM ARE HONEST.

OTHERWISE THEY DO NOT  
DESERVE TO BE

CONSIDERED. THOSE WHO  
UTTER THEM ARE IN

VIOLATION OF HILLEL HASHEM

ARE A DISGRACE FOR JUDAISM

THEY GIVE JUDAISM A BLACK

PAGE 112



EYE .

I HAVE WRITTEN AND  
PUBLISHED 154 BOOKS AND  
ESSAYS ON JEWISH LAW

HISTORY POLITICAL SCIENCE  
COMPARATIVE PHILOSOPHIES  
RELIGIONS HISTORIES AND  
LAWS I AM THE INVENTOR OF

PAGE 113

THE 3400 YEAR OLD  
PSYCHSOMATIC ROOTS TO  
PREVENT DEMENTIA  
ALZHEIMER ALL ADDICTIONS  
AND ANTISEMISM.

PAGE 114

Sources:

All count for  
the quorum of

SEVEN

BOOK 155

PAGE 115

MOSHE  
SISESENDER

MOSHE RABENU OUR TEACHER  
MOSES ON HIS OWN  
AUTHORITY NOT BY DIVINE  
DCREE PROCLAIMED THAT  
JEWS READ THE TORAH ON THE  
SABBATH AND ON MONDAY  
AND THURSDAY.

THE STATEMENT IN Babylonial  
PAGE 116

## TALMUD MEGILAH 23A

“ ALL COUNT TOWARD THE QUORUM OF SEVEN FOR THE READING OF THE TORAH”  
PROBABLY WAS ALSO COINED BY MOSES . THIS IS IMMEDIATELY FOLLOWED “THE SAGES STATED THAT WOMEN NOT BE COUNTED BECAUSE OF KOVED HAZIBUR PRESTIGE HONOR REPUTATION OF THE

PAGE 117

MULTITUDE OF WORSHIPPERS”

TOSEFTA CHAPTER 3 :5:9

PRECEDED THE BABYLONIAN

TALMUD AND HAS THE SAME

WORDING.

ONE OF THE COMMENTATORS

CHASDEI DOVID CLARIFIES

THAT AS FAR AS JEWISH LAW IS

CONCERNED WOMEN COUNT

FOR THE QUORUM OF SEVEN

PAGE 118

HOWEVER THE SAGES BANNED  
THEM BECAUSE OF KOVED  
HATZBUR THE HONOR OF THE  
CONGREGANTS. CHADSEI  
DOVID RECITES MOGEN  
AVROHOM ON ORECH CHAIM  
LAWS OF READING TORAH ON  
SABBATH WHO CLAIMS THAT  
WOMEN HAVE AN OBLIGATION  
TO LISTEN TO THE TORAH

READING ON SABBATH. THIS  
ECHOS IS LINE WITH TALMUD  
SOFRIM WHO IS THE SOURCE  
FOR MOGEN AVROHOM.  
CONSEQUENTLTLY REASONS  
CHASDEI DOVID IF WOMEN ON  
THEIR OWN INITIATIVE WITH  
OUT BEING CALLED APPROACH  
THE BIMAH WHERE THE TORAH  
IS BEING READ AND READ THE  
TORAH OR MADE THE

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BLESSING ON THE TORAH THE  
SEXTON MUST  
ACCOMMODATE THEM. THEY  
CAN NOT BE ORDERED DOWN.  
REASON BECAUSE WOMEN  
LEGALLY ACCORDING TO  
JEWISH LAW ARE  
PARTICIPANTS. THEIR LEGAL  
RIGHT TRUMPS KODEV  
HATZIBUR.

READING THE TORAH IS NOT  
IN THE SAME CATEGORY AS  
PRAYING WHERE MEN AND  
WOMEN ARE MANDATED TO  
PRAY ONLY WHERE A  
MECHITZA IS IN PLACE. RAV  
MOSHE FEINSTEIN RULES IN  
IGROS MOSHE ORECH CHAIM  
THAT A MECHITZA IS DIVINELY  
ORDAINED DURING PRAYERS.

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RAV SOLEVETCHIC AGREES  
BECAUSE CHURCES HAVE  
MIXED SEATING AND JEWS  
ARE PROHIBITED IN  
FOLLOWING CUSTOMS OF  
OTHER RELIGIONS. IF WE  
DENOTE THAT REFORM  
RECONSTRUCTIONALISTS AND  
CONSERVATIVE "JUDASIM" IS  
IN THE CTEGORY OF AN OTHER

PAGE 123

RELIGION THEN ONE IS  
MANDATED TO HAVE A  
MECHITZA IN ORDER NOT TO  
FOLLOW THEM. RADVAZ IN HIS  
RESPONSA WAS VERY EXPLICIT .  
HE CLAIMS THAT A JEW IS  
MANDATED TO SACRIFICE HIS  
LIFE RATHER THAN ACCEPT ANY  
RELIGION THAT DENIES THE  
DIVINITY GOD GIVEN

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AUTHORITY OF THE WRITTEN  
AND ORAL LAW. THE ORAL  
TORAH IS THE WRITINGS OF  
THE TALMUD AS SUMMARIZED  
IN THE CANONICONS OF THE  
SHULCHAN ARUCH AND  
RESPONSA. THUS REFORM  
RECONSTRUCTIONALISTS  
ASWELL AS SOME ELEMENTS  
OF CONSERVATIVE" JUDAISM"

PAGE 125

WHO DENY THE DIVINE  
CHARACTER OF THESE  
WRITINGS ARE LEGALLY  
DEEMED AN OTHER ALIEN  
RELIGION.

THUS IF THEY AUTHORIZE  
MINGLING OF THE SEXES  
DURING PRAYER ONE IS  
FORBIDDEN TO IMMITATE  
THEM.

THEY ALSO PERMIT WOMEN  
TO BE PART OF THE QUORUM  
FOR THE READING OF THE  
TORAH THEREFORE WE MUST  
DISTANCE OURSELVES .

THE REASONING FOR THE  
PROHIBITION IN OUR TIMES  
HAS CHANGED FROM WHAT IT  
WAS AT THE TIME OF THE  
BABYLONIAN TALMUD THE

PAGE 127

TIMES OF THE RAMBAM AND  
THE ERA OF TRE ARUCH  
HASHULCON ARUCH CHAIM  
LAWS OF READING THE TORAH  
ON THE SABBATH CHAPTER  
242:9

HOWEVER AS I POINTED OUT  
IN MY PREVIOUS CHAPTER IT IS  
PERMITTED TO TAKE A  
POSITION WHERE NO



MECHITZA EXISTS AND  
WOMEN ARE CALLED FOR AN  
ALIYA TO MAKE UP THE  
QUORUM IN ORDER TO  
PREVENT THE CONGREGATION  
TO FALL UNDER THE  
INFLUENCE OF "RABBI" WHO  
DENIES THAT ALL JEWISH  
LAWS ARE GOD GIVEN. EIS  
LASOS LAHASHEM HOFIRO

TOROSECHO PSALMS 119:126

BABYLONIAL TALMUD

BROCHOS 55A LAST LINE IN THE  
MISHNE ; END OF TALMUD

JERUSALEM BROCHOS;

RAMBAM END OF LAWS

BIRCHOS KOHANIM . RAMBAM

RULES THAT "A KOHEN EVEN IF

HE IS NOT OBSERVANT MUST

NEVERTHELESS RECITE THE

PAGE 130

BLESSINGS AND BLESS JEWS. “

WE DO NOT ENCOURAGE ONE WHO DOES NOT OBSERVE ALL THE MITZVOT TO VIOLATE WHAT HE DOES OBSERVE.”

WE VALUE EACH MITZVOH AND ABSTAINING FROM EACH VIOLATION. IF WE CAN ENCOUARE JEWS TO OBSERVE 1% THAT IS A VICTORY. ALL JEWS ARE RESPONSIBLE FOR

PAGE 131

OTHER - JEWS. IT IS OUR  
OBLIGATION THAT OTHER JEWS  
REMAIN ALIVE NOT BE  
TREATENED AND ALSO  
BECOME RELIGIOUS.

THAT IS WHY I WRITE MY  
BOOKS AND PLACE THEM ON  
THE INTERNET FREE . I HAVE  
155 BOOKS AND ESSAYS .

I HAVE BEEN ATTACKED BY

OTHERS WHO ARE JEALOUS OR  
FEEL THREATENED BY MY  
ACTIVITY ESPECIALLY  
ANNULING THE MARRIAGES OF  
AGUNOT WHOSE HUSBANDS  
REFUSE TO GRANT THEM A  
JEWISH DIVORCE. I HAVE  
WRITTEN THREE BOOKS BOOK  
10 E IN ENGLISH BOOK 10H IN  
HEBREW AND BOOK 11 IN

PAGE 133

ENGLISH FOR THE LEGAL BASIS .  
CERTAIN RABBIS CREATED AN  
INDUSTRY AND BENEFITED  
FINACIALLY FOR THE  
SUFFERING OF THESE AGUNOT.  
WHEN A COUPLE EXPERIENCES  
MARITAL DISCOURSE AND  
COMES TO THESE RABBIS THEY  
PAY A MINIMUM OF 6,000 FOR  
THE SESSIONS. EACH RABBI IS  
CONSIDERED A RABBINICAL

PAGE 134

ATTORNEY CHARGING \$200  
PER HOUR. THERE IS ONE  
RABBI REPRESENTING THE  
HUSBAND A SECOND RABBI  
FOR THE WIFE AND THE THIRD  
AS THE JUDGE. TOGETHER THEY  
RECEIVED  $\$200 \times 3 = \$600$  PER  
HOUR . THE MINIMUM  
SESSION IS 10 HOURS = \$6000.

WHEN MY RABBINICAL COURT

PAGE 135

APPEARED THESE RABBIS LOST  
THEIR MONEY MAKING  
MACHINE.

THUS THEY HATED ME. THY  
SPREAD LIES THAT OUR  
RABBINICAL COURT ISSUES  
ANNULMENTS WITH OUT  
HAVING ANY TRIAL. THAT I  
PERMIT THESE AGUNOT TO  
DATE OTHER MEN WITH OUT

PAGE 136



EVEN HAVING AN  
ANNULMENT. THEY  
APPROACHED A NOTED RABBI  
IN ISRAEL TO CONDEMN ME .  
THIS RABBI FAILED TO  
CONTACT ME BUT  
SWALLOWED ALL THEIR LIES  
AND ISSUED A DEVASTATING  
INSULTING LETTER OF  
CONDEMNATION THAT WAS  
PRINTED IN THE ANGLO JEWISH  
PAGE 137

PAPERS.

I REFUSED TO BE INTIMIDATED  
OR SUE . THE RESULT WAS  
THAT I RECEIVED FREE  
PUBLICITY WORTH MILLIONS  
OF DOLLARS. INDIVIDUALS  
WHO NEVER WOULD HAVE  
HEARD ABOUT OUR WORK  
CAME TO OUR RABBINICAL  
COURT FROM ALL FOUR  
CORNERS OF THE WORLD

PAGE 138

WHERE AGUNOT EXISTED. OUR  
BET DIN IS CREDITED IN  
ANNULING THE MARRIAGES OF  
OVER 1000 AGUNOT . THANKS  
IN PART TO THE FREE  
PUBLICITY AND  
ADVERISEMENT IN ALL  
NEWSAPERS INCLUDING ALL  
EDITIONS OF THE NEW YORK  
TIMES ALL OVER THE USA  
WORTH MILLIONS OF DOLLARS

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BY THESE CORRUPT RABBIS  
AND THE GULLIBILITY OF THE  
NOTED RABBI IN ISRAEL WHO  
MADE A FOOL OF HIMSELF AND  
BROUGHT SHAME AND CHILLEL  
HASHEM A DESECRATION OF  
GOD'S NAME BY HIS  
GULLIBILITY.

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