1. Since Tuesday the 26th of November 2019, I have no knowledge of any activity, decisions or instructions given by the Rabbinical courts; be they from the district court or the bet Din Hagadol for Appeals.

I remember little of that day; however, the date will always be significant, for on it I came within a hairs breadth of death, but survived.

1. The cause was the conduct of the BD, therefore I can no longer risk any contact with them, not by email, phone or in person. They put my life in danger, and a life is not to be played with. The delay in notifying the Beis Din of this is due only to being unable to do so from my hospital bed.
2. There is another, more fundamental reason for this notification. The reason is not new, but only now do I have no choice but to accept it.

Two years ago, when one of his false complaints against me brought me to a police station, an officer stated – “You’re with the Rabbinical Courts? You do know that they have blood on their hands. The amount of resources we spend protecting women who are left vulnerable by their decisions is extremely high. And we don’t always succeed in protecting them. And know this too; you are a woman, and therefore you are transparent.”

I tried to dismiss it as talk of a secular person who has issues with religious institutions.

However, since then, the conduct of the BD has proven him to be correct on both counts.

* The Rabbinical courts knew that I was temporarily abroad for medical treatment. They also have documentation stating that travelling for BD proceedings could endanger my health and life. Yet their decisions have forced me to do just that and my life has been put at serious risk as a result. Last Tuesday it could easily have been my blood on their hands. **An institution that puts people’s lives at risk is a dangerous one, and citizens cannot be obliged to act in accordance with its decisions.**
* On the second count, that women are transparent in the Rabbinical courts, just a cursory glance through the file of the last two months alone will prove it. It shows in the disregard for anything I submit and in the lack of consideration of what their decisions mean for me in practice.

Diyunim went ahead in my justified absence, and major decisions were made based on them. This is against the law, in contradiction to Halacha and a show of the complete disregard afforded to me.

My right to appeal a decision to the district court directly, or to the court of appeals about the decisions of the district court have been denied.

To the district court I made submissions on 10/09/2019, 16/09/2019, 23/09/2019, 07/10/2019, 10/10/2019, 22/10/2019, 24/10/2019, 05/11/2019, 10/11/2019, 11/11/2019, 14/11/2019, 17/11/2019, and 24/11/2019. To the appeals court I submitted requests on 02/10/2019, 22/10/2019, 11/11/2019 and 24/11/2019.

As of 25/11/2019, not one of these requests was considered; if indeed they were ever read. And they were all regarding decisions made by the BD.

**A body that exists to mediate between two parties, yet only considers one of them, cannot command public cooperation.**

1. This statement of both my life being worthless and my voice being ignored can be seen particularly clearly in the decision issued on 16/11/2019.

Four and a half years after my abusive husband sued for divorce, three and a half since he failed to prove any grounds for it, two years since I was ordered out of my home with nowhere to go and with no prior proceedings of any kind to justify the order, 20 months after he fled the family home taking the entire contents of it and the children with him with not a raised eyebrow from the BD, a year after I was forced to accept a no fault divorce with no agreement on property, custody or maintenance on a promise of one that proved to be meaningless, three months after a decision was taken to sell my home both in my absence and without consideration for its implications on me, I was given ten days to remove all my belongings from the property, after which I would be banned from the premises.

I was ordered to remove my belongings from an apartment in another country when traveling to it was a serious risk to my health. Furthermore, no attention was paid to the fact that there was nowhere to move it all to, an extension of the instruction to me to leave my own home without being able to rent it out, rendering me homeless. In addition to my repeated objections to being turned onto the street being unfathomably ignored, I was now commanded to take my belongings with me! What the BD had in mind when deciding to order me out of my home out of my home is a mystery. But they set the consequences of non-compliance as ‘sanctions according to the plaintiff’s request'.

I was therefore forced to find somewhere to store both mine and the shared belongings until a decision on their division, with no means to fund it. I was forced to arrange their removal, with no means to fund it.

(Leaving the shared property in the apartment would have guaranteed their immediate appropriation by the plaintiff.)

I was forced to travel in from abroad against medical advice, with no way to fund the journey or the stay.

I complied to the letter. The outcome? Worse than if I had ignored it completely.

This is how it played out:

On 25/11/2019, the owner of the machsan I had found for rental informed me that it was only available on the morning of the 26th. I therefore had my belongings loaded onto a removal van on the night of the 25th, to be unloaded the next morning when I had access to storage space.

[ I tried to find one person willing to inform him that there would be a delay of a few hours, but was unable to.]

I also intended to get in touch with the surveyor to arrange a time for him to appraise the apartment, negating any need for forceful or destructive entry.

But no sooner had the sun come up on the 26th and there were a series of aggressive and threatening attempts to gain entry to my apartment by force. There were no requests for the keys, there were no attempts to arrange a time.

I was alone and defenceless in my own home, too terrified to open the door, not knowing the identity or intent of those trying to gain access.

The actions of the plaintiff and his mates that morning were nothing short of crazy and inhumane. Their behaviour was that of a gang of thugs. Yet the Beis Din still considers him to be a side in the case whose voice is to be respected.

It is from this point that I lost clarity of the chain of events. I know that I was escorted to the police station for my own safety. I remember seeing the plaintiff standing by the building with a smug look on his face as I left, and I remember telling the police that he was going to force his way in and being assured that the police wouldn’t allow it. I remember being in a police station, I was aware of being in an intensive care ambulance and of being admitted to hospital. But everything else I know about that day I have pieced together with information from others and my medical and phone records.

 I was rushed to hospital from the police station due to signs of an impending stroke. My blood pressure was hitting 200 and my heartbeat was unstable.

The doors to my home were forced open and the locks changed at the very time I was fighting for my life.

I did not gain ownership of the machsan, as I missed the arranged time to sign a contract. As the contents of the house were being held on the removal truck, they were eventually dumped back at the house when there was no longer a delivery address. Some, but by no means all, of my belongings were salvaged before the dump. Yet it is not even expected of him to return my belongings, when keeping them is outright theft.

The costs of that day were staggering, running into thousands of Shekels for the removal, holding and unloading of the furniture, just one more cost on me for something that achieved nothing but I was illogically ordered to do it.

Furthermore, in addition to being commanded to sell my home, *I am now excluded from the selling process*!

1. This ongoing and shocking treatment of me by the BD began at the very first diyun, in June of 2015.

 I knew nothing of his intended claim for divorce, until receiving an invitation to a diyun under 3 weeks prior to it. I had to hurriedly find legal representation, and was consumed with it for the entire duration of the notice.

My lawyer was due to represent a different client on the set day, and the Bet Din was contacted several times with this information and a request for an alternative date. This is an entirely normal procedure, one which the plaintiff has used several times in the years since he opened the file.

But all the requests were ignored. I appeared on the set date to show that I was not ignoring the notice, however the dayan stated that the request for postponement had not been ignored, but considered and rejected. Therefore, my non-appearance in court with representation was a lack of compliance and I would be fined for it.

This was a fabrication. There had been no response to the requests. The dayan rejected the request as he was speaking, during the diyun! And I was expected to act before the session on a decision that had not yet been made, and then sanctioned for not doing so!

I was flippantly told afterwards that the BD took advantage of me because they saw a woman without a lawyer, an easy target.

This was my introduction to the Rabbinical Courts – *being taken advantage of because I was a defenceless woman*. The normal standard of conduct apparently of the dayonim who sit there.

1. There are no end of examples of this shameless behaviour. Of open persecution of an innocent, and of favouritism towards a man diagnosed with a severe personality disorder he refuses to acknowledge or treat, a man who used every form of abuse against his wife for over 20 years, and a man who ignores the courts instructions at will.

Two examples in particular stand out for their boldness and obstruction of justice.

In the psak din from 22/11/2016, it is claimed that

ד"ר טוורסקי העיד על **אי יכולתה** לתפקד באופן יציב ואחראי

“Dr Twersky testified to her **inability** to function in a stable and responsible manner.”

 The actual statement reads:

 “האישה מציגה כנורמלית, יציבה, רציונלית ואינטליגנטית במיוחד עם תפקוד חזקה עקבית ואחראית.

“The woman presents as normal, **stable**, rational and extremely intelligent, and **functions in a** strong consistent and **responsible manner.**”

The wording used in the decision was not a direct quote of what was written. It was a selection of words found within the quote with the addition of the word אי , and thus the exact opposite of what was stated!

 Worse still, this fabricated testimony was then used as a basis to build a complete non-reality. It’s words were used to invent from scratch the next statement in the p’sak, מכיוון שהאישה לא מסוגלת לטפל בילדיה, something stated by no one, anywhere, which in turn was used to make a critical decision!

The second shameless example uses similar tactics to rule against me where the facts could not. It is found in the rejection of the 22/12/2016 appeal against that p'sak in its entirety.

The appeal is based on the psak relying in its totality on ‘facts’ mentioned for the first time in the plaintiff’s summary. New claims that were not made in the original claim, and were therefore never subjected to discussion in Beis Din, nor their validity proven. There is no stronger basis to overturn a decision than this.

A whole year after the appeal was lodged, the appeals court upheld the decision! The reasoning for this as written in the decision of the appeals court, begins by quoting the p'sak that the appeal challenged. Only, when put side by side, the differences cannot be missed. In the rejection, the words 'as proven in the district court' appear at the beginning of the quoted decision, whereas on the actual decision document these words are not present. Towards the end of the quoted decision, an entirely new sentence appears stating 'therefore, based on the above facts, the district court decided on 22/11/2016, the following:'

The appeal was rejected by simply rewriting the decision to make it *appear* to have been based on claims that had been through due process in the BD!

1. The repercussions of these glaring incidences of perjury, and several further ones are such that they have destroyed my entire life.

Based on them I was forced to accept a divorce against my will, with the time until this took place due to delays within the Beis Din being blamed on my unwillingness to cooperate, a theme that continues to run through all the court's decisions.

The dragging of procedures by the Beis Din was also used as an excuse to force a divorce on me without a divorce agreement, as it was deemed unfair to the plaintiff to endure this length of time without the ability to remarry.

A decision was issued before the divorce proceeded began, stating that all aspects of an agreement would be set up in short order, and non-compliance on the part of the plaintiff would be heavily sanctioned. **Only** due to this declaration did I reluctantly accept the divorce.

The declaration turned out to be fake, and was written with no intention to act on it. Over a year later, the Beis Din has proven this by focusing solely on the plaintiff's share of the estate to the exclusion of all else.

The issues of child custody, maintenance and the remainder of the list are considered an irritant that I am using in order to interrupt and prolong the proceedings. At one point the BD even claimed that everything had been settled, in Diyunim that I hadn’t bothered to turn up for!

The proceedings will be considered complete by the claimant and the Beis Din once the man has both a divorce and his stated claim of the assets. The lives and future of my children and myself will be the inconsequential collateral damage.

1. There is no reply that the BD can give to this document. There is no justification for the behaviour described in it. What I have written is all there in black and white. Four years of slowly dispossessing me of everything I own by outrageous injustices and merciless mudslinging, has brought about the inevitable imploding of the entire file.

Should they attempt to do so, I will not be reading it. I do not fear the consequences of stating the truth, since there is nothing more that they can take from me.

1. I have been betrayed and abandoned by the justice system of Eretz Yisroel, supposedly ‘a light unto the nations'.

22 years ago, I left my land, my birthplace and my father’s house to live in what was for me, a desert. I did this so that my children would grow up in eretz Yisroel and live as observant Jews in the land given to us, away from secular influences. It was the biggest present I could have given them. I suffered the full gamut of difficulties inherent in settling and living in Eretz Yisroel, but I felt it was worth the sacrifice. I worked hard, I broke no laws and I was a burden to no-one.

And today I find myself, at the hands of the government, abandoned and alone, without a roof over my head nor money in my pocket for food, separated from and desperate for my children, and seriously ill. My daughters are being abused and my possessions are in the hands of others.

I intend this to be my last submission to the Bet Din. No one can be expected to cooperate with their own demise.

The refusal of the Bet Din to discuss anything but the plaintiff's property is hereby taken as agreement for all the other issues, including money stolen by the plaintiff, to be decided by the civilian courts.

1. A copy of this letter together with access to the file has already been sent to several authorities, in an attempt to bring to light the workings of the BD and the daily destruction and heartache it causes as a result.
2. The Beis Din essentially acts as a haven for those who wish to do what would be totally unacceptable elsewhere. They can slander, degrade and embarrass another person, take advantage of that person based on that slander, benefit financially and in other ways by stripping them person of their basic human rights and be considered perfectly within their rights to do so. Any attempt by the victim to stop the verbal abuse against them is banned on the basis that each 'side' has a right to present their case. Yet unlike proceedings in court against someone who has broken the law, there is no need for any evidence or consideration before a case is opened against them. Essentially, anyone can file a claim based on nothing at all and they are guaranteed a closed hearing in which they can go to war on an innocent individual. And that individual is forced to attend, forced to cooperate, forced to prove their innocence when the claims can be completely baseless. All in the name of equal treatment of 'both sides'. If the victim dares lengthen the proceedings by defending the claims and protesting the treatment against them, they are punished for non-cooperation.

In real life, and in Torah law, slander of another person in public is completely unacceptable. As is hounding them with accusations, confiscation of their possessions or making decisions affecting their lives.

And it is not permissible in the BD either. A woman who has the misfortune of being in a marriage with an abusive man is not a criminal. A woman who is getting divorced isn’t a sinner. Yet she is forced to stand trial like the lowest of criminals for years on end!

The Beis Din as a place to facilitate a kosher divorce with an agreement in accordance with Halacha being hijacked as a kangaroo court where everything is fair game has to end.