



Halakhic Bill of Conditions

_____ (groom), son of _____ (groom's father) and _____ (groom's mother) declares that he intends to sanctify his relationship with _____ (bride), daughter of _____ (bride's father) and _____ (bride's mother) in accordance with Jewish laws and customs so that their Jewish marriage remains valid only so long as the following two conditions, as listed in Articles 1 and 2, are met.

The man hereby declares that these conditions are implied when he says the following words under the wedding canopy (the "chuppah"): "You are hereby betrothed to me by this ring in accordance with the laws of Moses and Israel". The man further declares that he intends to live with the woman solely under these conditions.

The woman hereby declares that she agrees to marry the man in accordance with Jewish laws and customs provided that such Jewish marriage shall only be valid as long as the conditions are met, and that the conditions are implied in her consent to be married under the wedding canopy.

1. First condition: Living Together

The couple agrees that the man will marry the woman so that the couple can live their life together, without living separately for a period of 18 months or more and without asking a rabbinic court to execute this Bill. If the couple does not live separately for a period of 18 months or more, and if neither party has petitioned a rabbinic court to execute this Bill, the marriage shall be valid. The couple agrees that if they live apart for a period of 18 months or more, and additionally, one party has petitioned a rabbinic court to execute this Bill, the marriage shall be retroactively null and void.

2. Second Condition: Avoiding Halitzah (Ceremonial release from Levirate Marriage)

The couple agrees that the man intends to marry the woman in accordance with Jewish laws and customs with the intention of leaving living offspring after him, or alternately, in the event that he passes away and has no living offspring and the need arises for a halitzah ceremony, a halitzah ceremony will be performed within three months of the man's passing. If he has living offspring, or if a halitzah ceremony is required and then performed within three months of the man's passing, the marriage shall be valid. In the event that he passes away and has no living offspring, and the need arises for a halitzah ceremony, and the man's brother does not perform a halitzah ceremony within three months of the man's passing, and the woman has petitioned a rabbinic court to execute this Bill, the marriage shall be retroactively null and void.

Prior to any intimate act between them, the man and the woman declare that they intend that the marriage in accordance with Jewish laws and customs shall only be valid if it includes the stipulated conditions, and they do not intend for acts of intimacy to create a new and unconditional marriage.



The man and woman hereby declare that the conditions in this Bill are as “Conditions of Gad and Reuven” and that the obligations in this Bill apply now under a personal obligation (“Shiabud Guf”) and were made in a Rabbinic Court that carries weight and authority and should not be interpreted in any way that should invalidate them (“Dela Keasmachta ve-Dela ke-Tofsey Shtarot”). The man and woman accept upon themselves under public severe oath not to cancel any of the conditions included in this Bill. Any announcements made (stating consent under duress), to the extent that any such announcements were made (“Modaot veModaey Modaot”), have been withdrawn and the witnesses to them have been disqualified.

Entered into this _____ day of _____ (month), _____ (year).

Signature of Groom

Signature of Bride

Signature of Witness

Signature of Witness

