



# BETH DIN OF AMERICA BINDING AGREEMENT

ISRAEL  
VERSION

This agreement consists of two pages and a notarization page. Instructions for filling out this document may be found on page 4. It is important that the instructions be carefully read and followed in completing the form.

THIS AGREEMENT made on the \_\_\_\_\_ day of the month of \_\_\_\_\_ in the year 20 \_\_\_\_\_,  
between Husband-to-Be: \_\_\_\_\_  
residing at: \_\_\_\_\_  
and Wife-to-Be: \_\_\_\_\_  
residing at: \_\_\_\_\_

**The parties, who intend to be married in the near future, hereby agree as follows:**

- I. Arbitration. Should a dispute arise between the parties, so that they do not live together as husband and wife, they agree to submit to binding arbitration before the Beth Din of America (the "Beth Din"; currently located at 305 Seventh Avenue, Suite 1201, New York, New York 10001; [www.bethdin.org](http://www.bethdin.org)) or, in appropriate cases (such as when the parties are both residing in Israel), its nominees in the State of Israel under the auspices of the Bet Din of Eretz Chemdah in Jerusalem (consisting of a panel of *dayanim* jointly selected by the Beth Din of America and the Bet Din of Eretz Chemdah), which shall have exclusive jurisdiction to decide all issues relating to a *get* (Jewish divorce), the *ketubah* and *tena'im* (Jewish premarital agreements) entered into by the Husband-to-Be and the Wife-to-Be, any issues and obligations arising from or in connection with this Agreement (including under paragraphs II, III and VI hereof) and any disputes relating to the enforceability, formation, conscionability, and validity of this Agreement (including any claims that all or any part of this Agreement is void or voidable) and the arbitrability of any disputes arising hereunder. Notwithstanding anything to the contrary stated above, for any case directed by the Beth Din to the Beth Din's nominees in Israel, the actual Get will be under the auspices of the appropriate Israeli Rabbinical Court with jurisdiction over the parties. To dispel any doubt, reference made to the Beth Din in this agreement shall also include any nominees appointed by it in Israel.

**SECTION II: Financial and Custody Issues. Paragraphs II:A and II:B, regarding additional financial issues and child custody issues, are optional.**

**II:A.** The parties agree that the Beth Din of America is authorized to decide all monetary disputes (including division of property and maintenance) that may arise between them, and to utilize principles of equitable distribution in accordance with customary practice, as the Beth Din deems appropriate according to principles of Jewish law, equity and local custom. We choose to have paragraph II:A apply to our arbitration agreement.

Signature of Husband-to-Be: \_\_\_\_\_  
Signature of Wife-to-Be: \_\_\_\_\_

**II:B.** The parties agree that the Beth Din of America is authorized to decide all disputes, including child custody, child support, and visitation matters, as well as any other disputes that may arise between them. We choose to have Section II:B apply to our arbitration agreement.

Signature of Husband-to-Be: \_\_\_\_\_  
Signature of Wife-to-Be: \_\_\_\_\_

**II:C.** The Beth Din of America may consider the respective responsibilities of either or both of the parties for the end of the marriage, as an additional, but not exclusive, factor in determining the distribution of marital property and maintenance, should such a determination be authorized by paragraph II:A or paragraph II:B.

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- III. Support Obligation. Husband-to-Be acknowledges that he recites and accepts the following:

*I obligate myself to support my Wife-to-Be according to the requirements of Jewish law governing Jewish husbands. Furthermore, I hereby now (me'achshav) obligate myself, in a manner that I cannot exempt myself with any claim of asmachta (unenforceable conditional obligation) or any other claim, to support my Wife-to-Be from the date that our domestic residence together shall cease for whatever reasons at the rate of \$75 per day or the shekel equivalent according to the rate published by the Bank of Israel by 11:00 on the date of payment (calculated as of the date of our marriage, adjusted annually by indexing the rate to account for fluctuations of the shekel equivalent, as measured by the applicable Consumer Price Index-Israel as published by the Israeli Central Bureau of Statistics or any body that replaces it) in lieu of my Jewish law obligation of support, as hereinabove cited and circumscribed, so long as the two of us remain married according to Jewish*



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law, even if she has another source of income or earnings. Furthermore, I waive my halakhic rights to my wife's earnings and any conjugal rights for the period that she is entitled to the above-stipulated sum, and I recite that I shall be deemed to have repeated this waiver at the time of our wedding. I acknowledge that I have now (me'achshav) effected the above obligation by means of a kinyan (formal Jewish transaction) in an esteemed (chashuv) Beth Din as prescribed by Jewish law.

However, this support obligation shall terminate if, despite Husband-to-Be's compliance with the terms of this agreement and the decision or recommendation of the Beth Din, Wife-to-Be refuses to appear upon due notice before the Beth Din or in the event that Wife-to-Be fails to abide by the decision or recommendation of the Beth Din. Furthermore, Wife-to-Be waives her right to collect any portion of this support obligation attributable to the period preceding the earlier of (i) her initiation of a *hazmana* summoning Husband-to-Be to the Beth Din for claims relating to this Agreement or (ii) the date of her reasonable attempt to provide written notification to Husband-to-Be that she intends to collect the above sum. Said written notification must include Wife-to-Be's notarized signature. This support obligation under Jewish law is independent of any civil or state law obligation for spousal support, or any civil or state law imposed order for spousal support, and shall be determined only by the Beth Din. In the event that the couple's standard of living would warrant a support obligation of less than \$75 a day as set forth above, the Beth Din shall be authorized to adjust the amount accordingly in accordance with principles of Jewish law.

- IV. **Opportunity for Consultation.** Each of the parties acknowledges that he or she has been given the opportunity prior to signing this Agreement to consult with his or her own rabbinic advisor and legal advisor. Each of the parties further acknowledges that he or she has been fully informed of the terms and basic effect of this Agreement as well as the rights and obligations he or she may be giving up by signing this Agreement. Each of the parties expressly waives, in connection with this Agreement, (i) any right to consult with his or her legal counsel to the extent they have not done so and (ii) any right to disclosure of the property or financial obligations of the other party beyond any disclosures that have been provided. The obligations and conditions contained herein are executed according to all legal and halakhic requirements.
- V. **Governing Law.** The decision of the Beth Din shall be made in accordance with Jewish law (*halakha*) or Beth Din ordered settlement in which the relative equities of the parties' claims are considered in accordance with the principles of Jewish law (*peshara krova la-din*), except as specifically provided otherwise in this Agreement.
- VI. **Rules, Default Judgment and Costs.** The parties agree to appear in person before the Beth Din, at a location mutually convenient to the arbitrators and the parties, at the demand of the other party, to cooperate with the adjudication of the Beth Din in every way and manner, and to abide by the published Rules and Procedures of the Beth Din (available at [www.bethdin.org](http://www.bethdin.org)), which are in effect at the time of the arbitration. If either party fails to appear before the Beth Din upon reasonable notice, the Beth Din may issue its decision despite the defaulting party's failure to appear, and may impose costs and other penalties as legally permitted. Both parties obligate themselves to pay for the services of the Beth Din. Failure of either party to perform his or her obligations under this Agreement shall make that party liable for all costs, including reasonable attorney's fees, incurred by one side in order to obtain the other party's performance of the terms of this Agreement. The parties also stipulate and agree that none of the obligations hereunder constitute an *asmachta* according to Jewish law.
- VII. **Jurisdiction; Enforceability.** By execution and delivery of this Agreement, each party consents to the exclusive jurisdiction of the Beth Din with respect to the issues set forth in paragraph I. Each of the parties understands that by agreeing to arbitration they are waiving their rights to other dispute resolution processes, and that they may not commence any action or proceeding relating to such issues in any private rabbinical court or arbitration forum other than the Beth Din. This Agreement constitutes a fully enforceable arbitration agreement, and any decision issued pursuant to this Agreement shall be fully enforceable in secular court. Should any provision of this Agreement be deemed unenforceable, all other provisions shall continue to be enforceable to the maximum extent permitted by applicable law. As a matter of Jewish law, the parties agree that to effectuate this Agreement they accept now (through the Jewish law mechanism of *kim li*) whatever minority views determined by the Beth Din are needed to effectuate the obligations, procedures and jurisdictional mandates contained in this Agreement.
- VIII. **Counterparts.** This Agreement may be signed in one or more duplicates, each one of which shall be considered an original.

**In witness of all the above, the Husband-to-Be and Wife-to-Be have entered into this Agreement.**

Signature of  
Husband-to-Be

Signature of  
Wife-to-Be

Signature of  
Witness

Signature of  
Witness

Signature of  
Witness

Signature of  
Witness



### Notarization Forms

#### Acknowledgment for Husband-to-Be

State of \_\_\_\_\_ County of \_\_\_\_\_  
On the \_\_\_\_ day of \_\_\_\_\_ in the year of \_\_\_\_ before me,  
the undersigned personally appeared \_\_\_\_\_,  
personally known to me or proved to me on the basis of satisfactory  
evidence to be the individual whose name is subscribed to within this  
agreement and acknowledged to me that he executed the agreement.

Notary Public

#### Acknowledgment for Wife-to-Be

State of \_\_\_\_\_ County of \_\_\_\_\_  
On the \_\_\_\_ day of \_\_\_\_\_ in the year of \_\_\_\_ before me,  
the undersigned personally appeared \_\_\_\_\_,  
personally known to me or proved to me on the basis of satisfactory  
evidence to be the individual whose name is subscribed to within this  
agreement and acknowledged to me that she executed the agreement.

Notary Public

In New York State, the officiating rabbi is qualified to notarize a prenuptial agreement, and he may use the following form.  
For other states, please check local rules and regulations.

State of \_\_\_\_\_ County of \_\_\_\_\_  
On the \_\_\_\_ day of \_\_\_\_\_ in the year of \_\_\_\_ before me,  
the undersigned, a person authorized to solemnize a marriage  
pursuant to Domestic Relations Law § 11(1), personally appeared  
\_\_\_\_\_, personally known to me or  
proved to me on the basis of satisfactory evidence to be the individual  
whose name is subscribed to within this agreement and acknowledged to  
me that he executed the same in his capacity, and that by his signature  
on the arbitration agreement, the individual executed the agreement.

Officiating Clergy/Rabbi (print and sign name)

Address

State of \_\_\_\_\_ County of \_\_\_\_\_  
On the \_\_\_\_ day of \_\_\_\_\_ in the year of \_\_\_\_ before me,  
the undersigned, a person authorized to solemnize a marriage  
pursuant to Domestic Relations Law § 11(1), personally appeared  
\_\_\_\_\_, personally known to me or  
proved to me on the basis of satisfactory evidence to be the individual  
whose name is subscribed to within this agreement and acknowledged to  
me that she executed the same in her capacity, and that by her signature  
on the arbitration agreement, the individual executed the agreement.

Officiating Clergy/Rabbi (print and sign name)

Address



## INSTRUCTIONS

This Agreement is intended to facilitate the timely and proper resolution of certain marital disputes. When a couple about to be married signs this Agreement they thereby express their concern for each other's happiness, as well as their concern for all couples marrying in accordance with Jewish law. These *Tenaim Achronim* (premarital agreement) should be discussed, and then signed, as far ahead of the wedding day itself as is practically feasible. Full background materials and explanations can be accessed at [www.theprenup.org](http://www.theprenup.org) or [www.bethdin.org](http://www.bethdin.org). While it is preferable that the *mesader kiddushin* (i.e., supervising rabbi at the wedding) take responsibility for explaining the background for, and then implementing the agreement itself, any other knowledgeable rabbi or individual, or the couple themselves, may coordinate the process. Advice of proper legal counsel on both sides is certainly encouraged.

**BINDING CIVIL COURT EFFECT.** When properly executed, this Agreement is enforceable as a binding arbitration agreement in the courts of the United States of America, as well as pursuant to Jewish law (*halakha*). The supervising rabbi should explain this to the parties. The attached form of Agreement is also designed for couples living in Israel, in which case the Agreement provides for the Beth Din of America to appoint a nominee Beth Din comprised of certain *dayanim* (arbitrators) who would be authorized to adjudicate the case under the auspices of the Bet Din of Eretz Chemdah in Jerusalem.

**CHOICE OF OPTIONS.** The document has been designed to cover a range of decisions which the Husband-to-Be and Wife-to-Be may make regarding the scope of matters to be submitted for determination to the Beth Din. These alternatives are set forth in Section IV. The *Tenaim Achronim* will be valid whether or not any of the alternatives are chosen. If none of such alternatives are chosen, the Beth Din will decide matters relating to the *get*, as well as any issues arising from this Agreement or the *ketubah* or the *tenaim*. Parties who wish greater certainty as to possible future divisions of property (for example persons with substantial assets at the time of marriage or persons interested in taking advantage of the particular decisions of a state where they will be married) should sign a standard prenuptial agreement with the advice of counsel and incorporate this arbitration agreement by reference.

Section IV:A deals with financial matters related to division of marital property. If Section IV:A is chosen the Beth Din will be authorized to decide financial matters related to division of financial property.

Section IV:B deals with issues of child support. IV:C deals with the question of whether the Beth Din may take into consideration the respective parties' responsibility for the ending of the marriage when Sections IV:A or IV:B are chosen. Section IV:C only applies if the parties have authorized the Beth Din under Section IV:A or Section IV:B, but then it applies as a matter of course, reflecting normal Beth Din procedure. Thus Section IV:C will apply to all decisions authorized under Section IV, unless the parties strike it out. Striking out Section IV:C, while discouraged by Jewish law, will not render the entire Agreement invalid or ineffective.

**WITNESSES.** There must be two witnesses to each signature. The same people can witness each signature and sign twice, once under the signature of the Husband-to-Be, and once under the signature of the Wife-to-Be, or four witnesses can be used, each signing once. It is preferable that each page of the agreement be initialed by both parties.

**NOTARIZATION.** It is not always legally required to have this Agreement notarized in order for it to be valid and enforceable. Each couple should discuss this question with their legal advisors. Even if there is no legal requirement for notarization, it is certainly a good idea for it to be notarized; hence a notarization form is included in the document. Notaries can usually be found in banks, legal offices, etc. In New York State, the officiating rabbi can notarize the prenuptial.

**ADDITIONAL FORMS.** Some couples, for financial or other reasons, sign other prenuptial agreements. In such cases they may find it useful or practical to sign this document and incorporate this arbitration agreement by reference into any additional agreement. Additional copies of this document and other materials can be obtained from the offices of the Beth Din of America, or by visiting [www.theprenup.org](http://www.theprenup.org) or [www.bethdin.org](http://www.bethdin.org).

**SAFEKEEPING OF THIS FORM.** Husband-to-Be and Wife-to-Be should keep his or her own copy of this Agreement in a safe place. For additional protection, we strongly advise sending a copy to the Beth Din of America as well, for its confidential files. Copies may be mailed to the Beth Din, faxed to (212) 807-9183, or scanned and e-mailed to [preup@bethdin.org](mailto:preup@bethdin.org).

**FURTHER INFORMATION.** Further information regarding this Agreement, or further information concerning the procedures to be followed for resolution of any matters or disputes covered by this Agreement, may be obtained from the Beth Din of America, which has disseminated this form Agreement. Background information is available at [www.theprenup.org](http://www.theprenup.org).



BETH DIN OF AMERICA  
בית דין דאמריקא

### Beth Din of America

305 Seventh Ave., Suite 1201, New York, NY 10001

Tel: (212) 807-9042 Fax: (212) 807-9183

Email: [info@bethdin.org](mailto:info@bethdin.org)

Web: [www.bethdin.org](http://www.bethdin.org)

[www.theprenup.org](http://www.theprenup.org)

**In an Emergency:** Outside of normal business hours, questions may be addressed to Rabbi Shlomo Weissmann, Director of the Beth Din of America, at (646) 483-1188.