

HALACHIC AND HASHKAFIC ISSUES IN CONTEMPORARY SOCIETY

31 - BIRTH CONTROL - PART 2 OU ISRAEL CENTER - FALL 2016

A] KEY HALACHIC ISSUES CONCERNING BIRTH CONTROL

- The halachic obligation to have children - Pru U'rvu, 'La-Shevet', 'La-Erev' - see part 1.
- The halachic prohibition of 'hashchatat zera' - to 'waste' or destroy sperm - see below.
- Implications of the birth control method in hilchot niddah. Does it cause bleeding or spotting during the cycle which require the couple to separate?
- Impact of the specific contraceptive method on general health, future fertility.

B] THE PROHIBITION ON WASTING SEED - 'HASHCHATAT ZERA'

1. (ו) וַיִּקַּח יְהוֹנָדָה אִשָּׁה לְעֵר בְּכוֹר וְשָׁמָּה תָמַר: (ז) וַיְהִי עֵר בְּכוֹר יְהוֹדָה רַע בְּעֵינֵי ה' וַיִּמְתְּהוּ ה': (ח) וַיֹּאמֶר יְהוֹדָה לְאוֹנָן בָּא אֶל-אִשְׁתּוֹ אַחִידָה וַיִּבְּם אֹתָהּ וְהִקָּם זֶרַע לְאַחִידָה: (ט) וַיִּדַע אוֹנָן כִּי לֹא לוֹ יְהִיָּה הַזֶּרַע וְהָיָה אִם-בָּא אֶל-אִשְׁתּוֹ אַחִידָה וְשָׁחַת אֶרְצָהּ (י) וַיִּדַע בְּעֵינֵי ה' אֲשֶׁר עָשָׂה וַיִּמָּת גַּם-אוֹתוֹ: (יג) וַיִּדַע בְּעֵינֵי ה' - ... (למה היה ער משחית זרעו? כדי שלא תתעבר ויכחיש יפיה)

בראשית לח

The Biblical account of Er and Onan introduces the question of hashchatat zera - destruction of seed. Both practiced coitus interruptus so as not to make Tamar pregnant; for Er so as not to spoil her beauty and for Onan as a refusal to raise his brother's child.

2. אסור להוציא שכבת זרע לבטלה, לפיכך לא יהיה אדם דש מבפנים וזורה מבחוץ, ולא ישא קטנה שאינה ראויה לילד ...

רמב"ם הל' איסורי ביאה כא"ח

There is an issur of 'wasting seed'. In the context of marriage the examples given by the Rambam are (i) coitus interruptus and (ii) marriage to a young girl who is not capable of becoming pregnant.¹

3. אסור להוציא שכבת זרע לבטלה ועון זה חמור מכל עבירות שבתורה. לפיכך לא יהיה אדם דש מבפנים וזורה מבחוץ, ולא ישא קטנה שאינה ראויה לילד

שו"ע אה"ע כג:א

The Shulchan Aruch brings this halacha but adds that this is 'the most serious aveira in the Torah'!

4. מ"ש בזוהר וכאן דעון מוליא ש"ז חמיר מכל עבירות לאו דוק'

בית שמואל סימן כג ס"ק א

The Beit Shmuel understands that this statement (which has its origins in the Zohar) is not literal (but presumably to emphasize the seriousness of the matter).

1. The Rambam goes on to discuss the question of masturbation, which is even more severely prohibited than 'wasting seed' in the context of a sexual relationship.

5. ולא ישא קטנה. זה אינו אלא לך חומרה אבל מדינה שרי דהא חמרינן שלש משמשות צמוד קטנה וכו' וכן כתב הרא"ש שנזכיר אחר זה דמותר לשמש עם הקטנה

ט"ז אבן העזר סימן כג ס"ק א

As to the ruling that one should not marry a woman who cannot bear children², the mefarshim explain that this is a chumrah in the question of 'wasting seed'. There is no actual halachic prohibition of 'hashchatat zera' if the couple are engaged in a normal sexual relationship, albeit one that cannot produce children³.

6. ולא ישא קטנה. ל"ל הא דלא ישא קטנה היינו ציטול פו"ר ולאח משום הולאות זרע לבטלה מ"כ אם נשא קטנה מותר לשמש עמה

בית שמואל סימן כג ס"ק ב

Rather, according to most Poskim the question is one of Pru U'rvu and not destruction of seed - see Part 1.

• As such, there is no prohibition of wasting seed if a couple are engaged in a 'normal' sexual relationship, regardless of whether this can lead to pregnancy. We will see below how this relates to birth control questions.

C] THE MITZVAH OF MARTIAL RELATIONS - 'ONAH'

7. אם-אחרת יקח-לך שארה כסותה וענתה לא יגרע

שמות כא:י

There is a Torah mitzvah of 'Onah' for a married couple to engage in a regular and fulfilling sexual relationship.

• As such, any discussion of birth control within marriage will also need to take into account the halachic imperative of Onah, even if there is no possibility of pregnancy.

D] THE TALMUDIC DISCUSSION ON BIRTH CONTROL - 'MOCH'

8. שלש נשים משמשות במוך - קטנה, מעוברת ומניקה. קטנה - שמא תתעבר ותמות מעוברת - שמא תעשה עוברת סנדל⁴. מניקה שמא תהרוג את בנה. שהיה ר' מאיר אומרים כל עשרים וארבעה חדש דש מבפנים וזורה מבחוץ. וחכמים אומרים משמש כדרכו והמקום משמר עליו שנ' (תהלים קטז:י) שומר פתאים ה'.

תוספתא נדה פרק ב הלכה ו

The Tosefta brings three categories of women who 'have marital relationships using a moch⁵'. In each case pregnancy is potential dangerous (even though the risk is low). In the Tosefta, R' Meir takes an even more lenient position regarding a feeding mother, allowing even coitus interruptus⁶. The Chachamim do not require/allow (see below) the use of a moch and insist that in a situation which presents 'normal' risk⁷, a person must have bitachon and trust that 'God protects the simple'.

9. תני רב ביבי קמיה דרב נחמן, שלש נשים משמשות במוך: קטנה, מעוברת, ומניקה; קטנה - שמא תתעבר ושמא תמות, מעוברת - שמא תעשה עוברת סנדל, מניקה - שמא תגמול בנה וימות דברי ר"מ; וחכ"א: אחת זו ואחת זו - משמשת כדרכה והולכת, ומן השמים ירחמו, משום שנאמר: (תהלים קטז:י) שומר פתאים ה'.

במות יב

The Bavli presents this Tosefta with the variation that R. Meir appears as the Tana Kama and advocates moch for all three cases. The halacha ultimately follows the Chachamim.

2. Katana is only an example, but this would also include other women who cannot bear children (see Chelkat Mechokek ibid).

3. Whilst this would be true of normal sexual relationships with a woman who was unable to become pregnant, would this also hold true for a woman who COULD in principle become pregnant but who is taking birth control. This will depend on the nature of the birth control - see below. A minority of poskim take the view that even use of non-barrier birth control methods such as the Pill may constitute an issur of באיכות זרע - השכתת זרע - some kind of qualitative destruction ie sexual relations which could have resulted in pregnancy but which were prevented from so doing. Most poskim do not agree with this but regard the question as one of Pru U'rvu (see next source).

4. This is an actual (albeit very rare) medical condition called superfetation where a second ovum is released a few weeks into the pregnancy. It can result in retardation of growth of one of the twins - see http://www.babycenter.com/0_strange-but-true-getting-pregnant-when-youre-already-pregnan_10364946.bc

5. A moch is a cloth plug or tampon which used as a contraceptive.

6. This position is strongly rejected by the Gemara (Yevamot 34b) which regards this as 'ma'aseh Er V'Onan'. The parameters of what specifically constitutes 'hashchatat zera levatala' within a marital relationship are discussed in the Rishonim (see Tos Rid Yevamot 12b) and is dealt with in the Rema Shulchan Aruch EH 25b. The intention of the couple may also be relevant. Where the intention is to avoid pregnancy this will be מעשה ער ואונן. Where the intention is avoid danger to the wife or to engage in a fulfilling sexual relationship the analysis may be different.

7. In the event of a real medical concern where the risk and/or danger was greater, the Chachamim would agree that moch could be used.

• 2 major questions present in this analysis:

- (i) When R. Meir states that the women 'use a moch', does he mean that they are PERMITTED to do so because of their special circumstances, but other women in regular situations would NOT be permitted. Or, does he mean that these three types of women are OBLIGATED to use a moch. Other women are not obligated, but may if they wish.
- (ii) How is the moch used? Is it inserted prior to marital relations and remains in place during relations, so acting as a barrier to the sperm? Or is it used by the woman after relations to try and remove the sperm so as to prevent pregnancy?

10. משמשות במוך - מותרות לתת מוך במקום תשמיש כשהן משמשות כדי שלא יתעברו

רש"י יבמות יב:

On the first question, Rashi takes the position that these three women are PERMITTED but, in general, other women may NOT use a moch.

11. שלש נשים משמשות במוך - פי' הקונטרס מותר לשמש במוך, אבל שאר נשים חסור משום השחתת זרע על גב דלא מיפקדה

אפריה ורביה. ור"ת אומר דלפני תשמיש ודאי חסור ליתן שם מוך דאין דרך תשמיש צכך והרי הוא כמטיל זרע על העלים ועל האצנים כשמטיל על המוך. אבל אם נותנת מוך אחר תשמיש אין נראה לאסור דהאי גברא כי אורחיה משמש מידי דהוה אקטנה ואילונית דלא חיתסרו בתשמיש משום דלאו צנות בניס ניבחו. והאשה שנותנת אח"כ מוך לא הוזכרה בהשחתת זרע כיון דלא מיפקדה אפריה ורביה ומשמשות במוך דקתני הכא היינו לריכות לשמש במוך

תוספות שם

Tosafot quotes Rashi and explains his position. Rashi understands that the moch is used during relations as a barrier. In normal situations he prohibits it due to destruction of seed (even though women are not commanded in Pru U'rvu). In the three special cases Rashi permits the moch⁸. Rabbeinu Tam disagrees on both questions:-

- (i) *He considers the use of a moch before/during relations to be totally prohibited in ALL cases. Such a situation would constitute an abnormal sexual relationship and the barrier of the moch would render the emission of seed equivalent to מטיל זרע על העצים ועל האבנים on the part of the husband. However for the woman to use a moch/cloth AFTER relations is permitted since women are not included in the prohibition of destroying seed⁹.*
- (ii) *On the issue of which women may use such a moch (after relations), Rabbeinu Tam considers that the three women in danger are OBLIGATED to use the moch. ALL other women are allowed to do so.*

12. מ"מ נראה פי' רש"י עיקר, דמשמשים במוך לפני תשמיש קאמר, ואין זה כמטיל על העלים, דסוף סוף דרך תשמיש צכך, וגוף נהנה מן הגוף, ודמי למשמש הקטנה אבל מ"מ נראה דג"כ דעת ר"ת עיקר, דאף שאר נשים מותרות, דאין איסור צנשים,

מאחר שאינה מלווה על פריה ורביה, וג' נשים דכחא לריכי קאמי, וכן פי' הרא"ש צנדרים פ' אין צין המודר (ל"ה ע"ב) דלריכות לשמש קאמר וממילא שאר נשים מותרות, וכן משמע מלשון הרא"ש (שם) שלפני תשמיש קאמר, שכתב לריכות לשום מוך צאותו מקום, כדי שתקלוט הזרע, משמע שכבר מונח לשם, וקולט הזרע, משמע כל אשה מותרת, וכן עיקר, וא"כ הלכה כחכמים, שאינה לריכה לשמש, אבל מותרים.

ים של שלמה מסכת יבמות פרק א

R' Shlomo Luria in the Yam Shel Shlomo takes a third position (which he understands to be that of the Rosh) which is more lenient. Effectively it combines the leniencies of both Rashi and Tosafot. The moch refers to a internal barrier DURING relations (like Rashi). But the heter applies to ALL women (as opposed to the three special cases who are obligated). This still considered to be 'normal' relations for the man since there is גוף נהנה מן הגוף and women are not obligated in the prohibition of destruction of seed. Since the final halacha follows the Chachamim it emerges according to the Yam Shel Shlomo that all women may use a moch. The three special cases may also if they wish but are not obligated to.

13. לענ"ד לא נראה להתיר, כי לא מצינו מאן דמתיר במפורש, דר"ת דמפרש ג' נשים משמשות במוך דמחוייבות כן ולשאר נשים

מותרות, היינו במוך אחר תשמיש, אבל קודם תשמיש היו כמשמש על עצים ואבנים והבעל עביד איסורא

שו"ת רבי עקיבא איגר מהדורא קמא סימן עא

8. The mefarshim debate why there is no concern of destruction of seed in these three cases according to Rashi. One approach is that the mitzvah of Onah overrides the prohibition. Another is that, for these women, using a moch is 'normal' relations but for other women not.

9. As we have seen above, this is itself a debate in the Rishonim, some of whom rule that women are included in the prohibition of wasting seed.

14. אמנם לפי ענין השאלה מבואר שהמוך יהי' באותו מקום בשעת תשמיש ממש ולא מצאתי מי שהתיר זה כלל ע"כ לא מצאתי מקום לפלפל בזה ומ"מ בשעת תשמיש לע"ד לית דין ולית דין להתיר

שו"ת חתם סופר חלק ב (יורה דעה) סימן קעב

R. Akiva Eiger and the Chatam Sofer prohibited any use of a moch during relations. Nevertheless many poskim take a more lenient view and limit the applicability of these psakim¹⁰.

E] 'GOD PROTECTS THE SIMPLE' - ASSESSING RISK IN LIFE

15. ׀ כל המניח גגו בלא מעקה ביטל מצות עשה ועבר על לא תעשה, שנאמר: ולא תשים דמים בביתך (דברים כב:ח). ח וכן כל מכשול שיש בו סכנת נפשות, מצות עשה להסירו ולהשמר ממנו ולהזהר בדבר יפה, שנאמר: השמר לך ושמור נפשך (דברים ד:ט). ואם לא הסיר והניח המכשולות המביאים לידי סכנה ביטל מצות עשה ועבר בלא תשים דמים

שולחן ערוך חושן משפט הלכות שמירת נפש סימן תכו סעיף ו, ח

The Shulchan Aruch rules that there is a Torah mitzvah to avoid danger - learnt as an extension of the mitzvah to put a railing around a flat roof.

16. אם רוב נכרים - נכרי, אמר שמואל: ולענין פקוח נפש אינו כן

יומא פה.

When there is potential danger to life we do not adopt the general principle of following the majority. We take account of small risks. On the other hand, we have seen that the halacha follows the Chachamim in the case of the three women in danger of pregnancy. They may take the risk if they wish.

17. ואמר שמואל: פורסא דדמא - חד בשבתא, ארבעה ומעלי שבתא בתלתא בשבתא מאי טעמא לא - משום דקיימא ליה מאדים בזווי. מעלי שבתא נמי קיימא בזווי! - כיון דדשו ביה רבים - (תהלים קטז) שומר פתאים ה'

שבת קכט:

Acceptable risks are those undertaken standardly by the most people, even if they may be statistically higher than other risky activities which are more unusual.

F] THE PROHIBITION ON STERILIZATION - 'SIRUS'

18. מְעִידָ וְכַתּוּב וְנָתַיק וְכָרוֹת לֹא תִקְרִיבוּ לָהּ וּבְאַרְצְכֶם לֹא תַעֲשׂוּ

ויקרא כב:כד

The Torah prohibits bringing any male animal with torn or crushed sexual organs as a sacrifice in the Temple and adds a separate prohibition not to perform a castration even in a non-Temple context.

19. לֹא יָבֵא פְצוּעַ דְּכָא וְכָרוֹת שְׁפִכָה בְּקַהֲלֵהּ

דברים כג:ב

Furthermore, a man with cut or crushed genital organs is prohibited from marrying a Jewish woman.

20. מניין לסירוס באדם שהוא אסור - תלמוד לומר (ויקרא כב) ובארצכם לא תעשו - בכס לא תעשו

שבת קי:

The Talmud explicitly states that the Torah prohibition on castration also applies to humans.

21. אסור להפסיד איברי זרע בין באדם בין בבהמה חיה ועוף אחד תמאים ואחד טהורים בין בארץ ישראל בין בחוצה לארץ אע"פ שנאמר ובארצכם לא תעשו מפי השמועה למדו שדבר זה נוהג בכל מקום, וענין הכתוב לא יעשה זאת בישראל בין בגופן בין בגוף אחרים, וכל המסרס לוקה מן התורה

רמב"ם הלכות איסורי ביאה פרק טז הלכה י

10. See Rav Herschel Schachter in the article quoted below.

The Rambam rules that castrating any human or animal is prohibited all over the world (i.e. not just Eretz Yisrael), even if one is performing the operation on an animal belonging to someone else.

• Note that there is a halachic debate on which organs this prohibition relates to - external, internal etc. This will be applicable to the modern questions of vasectomy and tubal ligation.

22. והמסרס את הנקבה, בין באדם בין בשאר מינים, פטור אבל אסור

שולחן ערוך אבן העזר הלכות פריה ורביה סימן ה סעיף יא

*Sterilizing a female is not **punishable** under this prohibition but **will be prohibited**¹¹.*

23. יהודית דביתהו דר' חייא הוה לה צער לידה, שנאי מנא ואתיא לקמיה דר' חייא, אמרה: אתנא מפקדא אפריה ורביה? אמר לה: לא. אזלא אשתיא סמא דעקרתא. לסוף איגלאי מילתא, אמר לה: איכו ילדת לי חדא כרסא אחריתא, דאמר מר: יהודה וחזקיה אחי, פאי וטוי אחוותא.

בבמות סה:

R' Chiya's wife had two sets of twins and experienced great pain in childbirth. On discovering that she was not personally obligated to have (more) children she took medication to render her infertile.¹²

24. המשקה כוס של עיקרין לאדם או לשאר בעלי חיים כדי לסרסו, הרי זה אסור, ואין לוקין עליו. ואשה מותרת לשתות עיקרין כדי לסרסה עד שלא תלד

שו"ע אה"ע היב

Shulchan Aruch rules that a woman is permitted to take medication to make her infertile.

25. יד ואשה מותרת וכו'. משמע אפילו בלא צער כלל מותר ומ"ש צסעיף הקודם והמסרס את הנקיב' פטור אבל אסור היינו סירוס צמטשא

בית שמואל סימן ה ס"ק יד

The Beit Shmuel understands the Shulchan Aruch's heter to apply to all women and not just those who suffer painful pregnancies and births. He understands that the prohibition on sterilizing women is only to perform a physical operation.

26. עד שלא תלד - היינו כשהיא עושה כן בשביל צער לידה ... ולענ"ד יש לפקפק בזה טובא ... ומעובדא דביתהו דר' חייא ביבמות נראה דליכא למילף שלא נאמר שם שר'ח התיר לה לעשות כן רק שאלה ממנו אי אשה מיפקד' אפ"ר והיא עשתה כן מדעתה! ואדרבא נראה שכעס עליה ר'ח. וכן נראה שאם תרצה להנצל מצער לידה. תפרוש מבעלה ולא תעבור לעשות איסור בידים. דהרי איסורא מיהא איכא! ולא מיבעי' אם היא עושה שלא מדעת בעלה דעון גדול יש בידה, אלא אפילו אם ב עלה מרובה לכך יש למחית בידה

עצי ארזים שם ס"ק כב

Other mefarshim - here the Atzei Arazim¹³ - prohibit the use of sterilization drugs entirely.

- A middle position in the poskim¹⁴ permits the drugs in the case of medical need because of serious pain in childbirth.
- The question will also clearly interlink with the issue of Pru U'rvu and the other Rabbinic Mitzvot to have children (see Part 1).
- The poskim also discuss whether this applies to temporary infertility, as in the case of the Pill for women, or injections which make men infertile.

11. At least rabbinically and possibly min haTorah, which is disputed amongst the Rishonim. The view of the Vilna Gaon indicates an issur min haTorah.

12. The poskim note that this relates specifically to the issue of Sirus. The obligations of Pru U'rvu still however apply and a married woman whose husband has not fulfilled the obligation of Pru U'rvu will not be permitted to make herself permanently infertile in normal circumstances. In the times of R. Chiya it was still at least theoretically possible for him to marry a second wife. As to temporary infertility, see comments above.

13. R. Noach Chaim Berlin, 18C Germany

14. Shu't Chatam Sofer 3:20

G] CONTEMPORARY CONTRACEPTIVE METHODS

- We have seen above that the Talmudic discussions revolve around the 'moch' and 'kos shel ikrin'. How does this relate to modern day contraceptive methods?¹⁵
- Some poskim allow moch only after relations, to prevent fertilization. How does this parallel modern contraception which prevents fertilization or implantation¹⁶. Those poskim who allow moch during relations are clearly permitting some type of barrier method. How does this parallel modern barrier methods such as the Diaphragm, Cervical Cap or Sponge. How does relate to use of condoms?
- Any psak on birth control will relate not only to questions of hashchatat zera but also Pru U'vru issues - see Part 1.

G1] DIAPHRAGM, CERVICAL CAP, SPONGE

- Most poskim compare these methods with a moch used during relations. As such, those poskim who prohibit such a moch will usually also prohibit these barrier methods except in case of medical danger.
- Other poskim¹⁷ note that these methods may be LESS problematic than the moch since they are placed against the cervix¹⁸ and do not interfere with the normal course of marital relations, unlike the moch which was presumably tangible during relations.

G2] CONDOMS

- Almost all poskim consider condoms¹⁹ to be worse than the moch since they fully prevent the sperm from reaching the woman's body and would therefore not be considered to be תשמיש כדרך כל הארץ.
- There is a one view²⁰ that temporary use of condoms where there is medical need would be considered גוף נהנה מן הגוף and thus תשמיש כדרך כל הארץ. This view has been rejected by most of the poskim.²¹

G3] SPERMICIDES

- Spermicides which disable the sperm before fertilization would be comparable to use of a moch after relations, which most poskim permit.

G4] THE 'I.U.D.'

- The Intrauterine Device exists in a number of forms - a standard form is copper-coated - and is fitted in the uterus. It works so as to prevent fertilization and, in the event of fertilization to prevent implantation of the embryo after fertilization. In so far as it prevents fertilization, since this happens inside the uterus and marital relations are not at all affected, it will not be prohibited as hashchatat zera. If it prevents implantation (as it is thought to do in around 1% of cases) it will raise more serious halachic issues relating to abortion (see below).
- The Intrauterine Device exists in a number of forms - a standard form is copper-coated - and is fitted in the uterus. Other forms - such as the Mirena - combine the IUD which hormonal release. It works so as to prevent fertilization and, in the event of fertilization to prevent implantation of the embryo after fertilization. In so far as it prevents fertilization, since this happens inside the uterus and marital relations are not at all affected, it will not be prohibited as hashchatat zera. If it prevents implantation (as it is thought to do in around 1% of cases) it will raise more serious halachic issues relating to abortion (see below).

15. The Nishmat Yoetzet Halacha website has a large amount of information on practical and halachic issues - see <http://www.yoatzot.org/womens-health-and-halacha/>. Of course, there are other halachic perspectives and all such issues should be discussed with one's own posek,

16. See also comments below on abortion issues.

17. Shu't Maharsham 1:58, Shu't Melamed LeHoil 3 (EH):18, Igrot Moshe EH 1:13, 1:63 and 4:70 and others. Even in these cases, use of the diaphragm etc is often allowed only in cases of medical need. For a broader analysis of the specific poskim and their positions see R. Herschel Schachter, *Halachic Aspects of Family Planning*, Journal of Halacha Vol IV p5 ff.

18. The cervical cap is less problematic halachically in this respect since the diaphragm can often be felt during relations.

19. Including femidoms.

20. R' Chaim Ozer Grodzinsky in Shu't Achiezer 3:24

21. Although may be applicable in certain cases where there is a very significant need. See Igrot Moshe EH 3:14 which deals with the need to collect a sperm sample to assist in fertility treatment. (In an earlier teshuva - EH 1:70 - Rav Moshe is less permissive of this method although notes that the Achiezer would permit it. In practice some poskim when dealing with this case recommend use of a slightly perforated condom). See also Shu't Tzitz Eliezer 20:50 who deals with the case of a woman with severe allergies to skin contact with sperm. This psak could also be highly relevant in a case where one of the spouses contracted a life-threatening STD such as AIDS.

- Halachic downsides include considerable bleeding at the start of use.

G5] ORAL CONTRACEPTIVES AND 'THE PILL'

- The Pill prevents the least halachic concerns of 'hashchata zera' since it does not interfere in any way with normal marital relations.²²
- There are medical concerns with the use of some types of the Pill. This is especially true of long-term use of high dosage pills.
- The Pill interferes with the hormonal balance of the whole body and thus can cause 'break-through bleeding' and spotting and thus halachic issues in hilchot nidda. This is especially likely if the woman forgets to take the pill.
- More than any other method of contraception, the Pill represents the broader sexual revolution of secular society. Whilst this may not be a specific halachic factor in dealing with individual cases, it is a broader hashkafic concern.
- Contraceptives which function by adjusting hormonal balances can also be given in other ways including: (i) by patch; (ii) by NuvaRing which is implanted internally and releases hormones gradually; (iii) as the mini-pill²³; (iv) or by injection. The mini-pill and injections can in some cases cause considerable break-through bleeding.²⁴

G6] ANTI-IMPLANTATION AND THE 'MORNING AFTER PILL'

- Any contraception that prevents implantation of a fertilized embryo or causes the embryo to be miscarried will raise serious halachic concerns of abortion which are beyond the scope of this shiur²⁵.

G7] STERILIZATION

- Physical sterilization such as vasectomy and tubal ligation are generally NOT halachically acceptable, unless medically required. Even temporary and reversible sterilization is very halachically problematic and requires consultation with a qualified posek.

Any decision on Birth Control must be taken in close communication with an appropriate²⁶ and qualified posek and, where relevant, medical adviser.

22. And indeed can be used to regulate periods in order to enable marital relations.

23. Progesterone only - often recommended for pregnant women.

24. For a detailed analysis of the practical and halachic issues of different modern contraceptives see *Spot On: Advances in Birth Control and Implications for Taharat Hamishpacha* Rabbi Efreim Goldberg, Rabbi Gideon Weitzman, available on <http://www.yutorah.org/sidebar/lecture.cfm/801940/rabbi-gideon-weitzman-rabbi-efrem-goldberg/spot-on-advances-in-birth-control-and-implications-for-taharat-hamishpacha/>

25. But iy'H the subject of a future shiur.

26. See Part 1 for a discussion on what constitutes 'appropriate' in this context.