

## שלש נשים משמשות במוך<sup>1</sup> - *Three women have relations with a Mooch*

### Overview

The **ברייתא** teaches that three woman (a minor, one who is pregnant, and one who is breastfeeding) utilize a מוך when having relations. There is a dispute between רש"י and the ר"ת whether this means they are permitted to use a מוך, or that it is beneficial that they use a מוך.

פירש בקונטרס<sup>2</sup> מותרות לשמש במוך אף על גב דשאר נשים אסורות משום השחתת זרע<sup>3</sup> - משמש במוך means that they are permitted to be משמש במוך, for even though other women (not these three) are forbidden to be משמש במוך, because this is considered **destroying the seed**, nevertheless by these three woman since there is a danger they are permitted.

תוספות disagrees:

ואין נראה לרבינו תם דהא קטנה<sup>4</sup> ואילונית<sup>5</sup> מותר לשמש בהדיהו - **And the ר"ת disagrees, for one is permitted to have relations with a minor and with an איילונית** even though they cannot conceive -

ולא הוי השחתת זרע כיון שהוא דרך תשמיש<sup>6</sup> - **And it is not considered זרע השחתת** since he is having relations in a normal manner, so here too if he is משמש במוך there is no השחתת זרע since it is דרך תשמיש.

The ר"ת offers his interpretation of משמשות במוך:

ומפרש רבינו תם משמשות צריכות לשמש במוך אחר<sup>7</sup> תשמיש<sup>8</sup> ועצה טובה קא משמע לן<sup>9</sup> - **And the ר"ת explains** the meaning of משמשות במוך that it is necessary for these three woman to be משמש במוך after תשמיש, and the ברייתא is offering us wise counsel –

<sup>1</sup> A מוך is an absorbent contraceptive type of material.

<sup>2</sup> בד"ה משמשות.

<sup>3</sup> See לה,ז-י (וישב) בראשית where Hashem put ער ואונן to death, as a punishment for זרע השחתת.

<sup>4</sup> This refers (even) to a קטנה who is younger than 11 years, where there is no possibility of her becoming pregnant (so there is no סכנה).

<sup>5</sup> An איילונית is a woman who does not mature with the characteristic development of a woman. She cannot conceive.

<sup>6</sup> The ר"ת maintains that there is no need to permit the משמש במוך, ג' נשים לשמש במוך, since if it is the דרך תשמיש it is not considered השחתת זרע. The איסור of השחתת זרע (according to the ר"ת) is if it is done in a manner similar to ער ואונן (see footnote # 3), where it was ארצה, but not if it is תשמיש.

<sup>7</sup> Seemingly according to the ר"ת that it is not considered השחתת זרע, they can insert the מוך even תשמיש לפני.

<sup>8</sup> They should use the מוך to absorb and remove the זרע so there will not be a סכנה.

<sup>9</sup> See 'Thinking it over'.

פרש"י reaffirms תוספות

ולרבינו יצחק נראה לקיים פירש הקונטרס<sup>10</sup> -

**And the ר"י prefers to substantiate פרש"י -**

**דבריש נדה (דף ג,א) משמע שהמוך הוא במעיה כל שעה<sup>11</sup> והוי כמשמש על האבנים ועל העצים -**

**For from the גמרא in the beginning of נדה it seems that the מוך was inside her the entire time of תשמיש, so it is like one in משמש on stones and wood and it would be considered זרע -**

**ולא דמי למשמש קטנה ואילונית -**

**And it is not similar to a קטנה ואילונית, where it is תשמיש -**

**ועוד<sup>12</sup> אפילו היתה נותנת מוך אחר תשמיש אסורה -**

**And additionally, even if she would place the מוך after תשמיש; she would still be prohibited from doing so -**

**דאף על פי שאינה מצווה על פריה ורביה<sup>13</sup> מכל מקום אסורה היא להשחית זרע -**

**For even though women are not commanded to procreate, nevertheless she is forbidden from destroying זרע (unless she is from the three women) -**

**כדמשמע בנדה (דף יג,א) דתנן כל היד המרבה לבדוק<sup>14</sup> בנשים משובחת באנשים תיקצץ -**

**As it appears from the משנה in נדה, מסכת נדה, which states, 'every hand of women which increases checking, is praiseworthy, however by men the hand which is should be chopped off' -**

**ומפרש בגמרא משום דנשים לאו בנות הרגשה נינהו<sup>15</sup> -**

**And the גמרא explains because regarding women they will not become aroused -**

**משמע דאם היו בנות הרגשה הו אסירי<sup>16</sup> -**

**This indicates that if they were בנות הרגשה they too would be prohibited, presumably because they are destroying the זרע -**

<sup>10</sup> The ר"י is responding to the question of the ר"ת that just as it is מותר לשמש with a קטנה, so too it should be מותר לשמש. However the ר"י distinguishes between the two.

<sup>11</sup> בית שמאי there maintains that when a woman sees דם she becomes טמא from then on, but she is not טמא previously for we are not concerned that the דם came but was held back by the כותלי בית הרהם, for if there would have been דם the כותלי בית הרהם would not be able to contain it. The גמרא asks but what happens in a case where she is משמשת במוך, where the מוך would certainly hold back the דם; it is evident from the question that the מוך was there during the entire time of תשמיש, ועיי"ש.

<sup>12</sup> Even if we were to say that רש"י means that she uses the מוך after תשמיש to remove the זרע, this would still be forbidden for other woman, except for these three.

<sup>13</sup> The commandment for פו"ר is only for the men.

<sup>14</sup> This is referring to the men and woman checking themselves whether the women became נדות, or the men saw קרי; we applaud the women, but we discourage the men from doing this.

<sup>15</sup> The men if they keep checking (their organ) they may become aroused and be זרע לבטלה, however the woman will not cause any זרע inside them to be ejected, since they are not aroused.

<sup>16</sup> Otherwise if they are permitted to be זרע משחית the גמרא should have said that זרע על השחיתת זרע, or something similar to that effect.

תוספות rejects this proof:

**ויש לדחות דלאו בנות איסור הרגשה נינהו<sup>17</sup> קאמר:**

**And one can reject this proof, for the גמרא means that regarding women they are not susceptible to the prohibitions associated with arousal.**

### **Summary**

According to רש"י, only the ג' נשים are permitted to be משמשות במוך, and according to the ר"ת the teaching of במוך משמשות is merely an עצה טובה.

### **Thinking it over**

The ר"ת begins by saying צריכות לשמש במוך (indicating that it is compulsory), and concludes that ועצה טובה קמ"ל (indicating that it is optional);<sup>18</sup> how can we resolve this apparent contradiction?<sup>19</sup>

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<sup>17</sup> This means that even if they are aroused and expel the זרע there is no problem; for they are not prohibited from doing so, since they are not מצווה on פו"ר.

<sup>18</sup> See footnote # 9.

<sup>19</sup> See מגן גבורים and אמרי בינה.