The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן שי"ב סעיף ח'-י'

Overview

Siman 312 Seif 8:

One must use a ברזא to relieve constipation in the same manner one uses a stone, i.e., it should be held with just two fingers. It is prohibited to go out with a ברזא even if it is inserted entirely into the body.

- A ברזא is made from wood and the same is true for a פתילה. (M.B. 22)
- Since it is commonly inserted and removed it is not subordinate to the body but it is permitted to go out with something that is actually "swallowed" in the body. (M.B. 23)

Siman 312 Seif 9:

It is prohibited to relieve oneself in a plowed field on Shabbos out of concern that one will smooth out the holes. In a friend's field it is prohibited even during the week since one tramples the furrows and ruins them.

- Plowing produces many clumps of dirt and the concern is that while relieving himself he will, without thinking, take one of the clumps of dirt and throw it into one of the holes and in a field that act is considered a form of plowing. (M.B. 24)

Siman 312 Seif 10:

Concerning large stones that one settles in place to form a place to sit and relieve oneself in an area of a field designated for that purpose, it is permitted to arrange them on Shabbos. Even though this act involves construction of a temporary shelter, Chazal did not prohibit it out of consideration for human dignity.

- Some maintain that if the stones were not designated for this purpose it would not be permitted since all that is allowed is to use stone for wiping. (M.B. 25)
- One erects walls on two sides but it is not permitted to place on rock on them forming an *ohel* even though it is temporary but there are authorities who permit doing so. (M.B. 26)

Halacha Highlight

Going out with a *moch*

Shulchan Aruch Siman 312 Seif 8

ואסור לצאת בברזא

It is prohibited to go out with a ברזא

Shulchan Aruch (סע' ח') rules that it is prohibited to go out with a ברזא (a hollow piece of wood inserted in the anus to relieve constipation) even if it is inserted entirely into one's body. Mishnah Berurah (ס"ק כ"ג) explains that it is considered as if one is transporting the ברזא since it is regularly inserted and then removed from the body so that it is not considered subordinate to the body. Sha'ar HaTziyun (ס"ק כ"ה) explains that what is significant is not that it is inserted regularly, rather what is important is that there is no intent that it should remain in place. However, something that is inserted in the body with the intent that it should remain in place becomes subordinate to the body and one may go out with that item inside of one's body.

Shulchan Aruch's ruling seems to indicate that it is prohibited for a woman to go out on Shabbos with a *moch dachuk* in place since there is no intent that it should remain in place (שו"ת שתשורת ש"י סי' ש"ט ושו"ת מנחי"י ח"ה סי' ל"ז). Others suggest grounds for leniency. They note that transporting something inside (בית הסתרים) of one's body is only Rabbinically prohibited and being that transporting something in the manner that one would transport a *moch* in uncommon one could surmise that Chazal never prohibited the activity. Moreover, since it is generally during the period of *bein hashemashos* that a woman would go out with a *moch* and many Rabbinic injunctions are not in force during that period of time, it could be that it is permitted for a woman to go out with a *moch* (שו"ת אג"מ או"ח ח"ג סי' מ"ז). Some authorities take this even a step further and contend that since women do this regularly (every month), and it is necessary for her to become *tehorah*, it is possible that a *moch* is considered to be a garment (שמירת שבת כהלכתה פי"ח הע' פ"ו בשם הגרשז"א).