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Mishna Berura
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סימן ש"ב סעיף י"ו-י"ג

# Overview

Siman 302 Seif 11:

**If one hands became soiled with mud, he may wipe them on a horse's tail, a cow's tail, a thick cloth made for catching thorns but not with a cloth made for wiping one's hands so that he should not behave as he does during the week and launder the cloth.**

- The same is true concerning the use of a rag that one does not mind if it becomes soiled or a wall. (M.B. 57)

Siman 302 Seif 12:

**It is prohibited to wipe a cup that contained water or wine with a cloth out of concern that he will squeeze out the liquid.**

- Magen Avrohom maintains that regarding other liquids there is no concern one will squeeze them out. According to many authorities there is no concern one will squeeze out wine but if the cup is narrow one must be stringent even with regards to other beverages. (M.B. 58)
- The issue here is squeezing out the liquid. Teshuvas HaRadvaz observed that people behave leniently concerning this matter and suggests that it is due to the fact that there is not that much liquid that remains on the utensil that one will squeeze it out of the cloth unless one wipes many dishes when it is almost certain that one will squeeze out some liquid between one dish and the next. If one uses a rag designated for this purpose, according to all opinions it is permitted and may be used even for many dishes. (M.B. 59)
- Later authorities maintain that when the cup is narrow one may not even use a rag designated for this purpose since squeezing out the liquid is inevitable. If the surface is wide all opinions agree that one may use a cloth that one does not mind if it is wet. (M.B. 60)

Siman 302 Seif 13:

**One may not look at a metal mirror which is as sharp as a knife** (meaning, the edge is narrow and sharp similar to the blade of a small knife) **out of concern that he will remove his dangling hairs. The concern applies even if the mirror is fixed to the wall. It is permitted to gaze at a mirror that does not carry this concern, even if it is not fixed to the wall.**

- It is made to remove hair during the week and the concern is that he will forget it is Shabbos and will remove some hair. (M.B. 61)
- An example would be a glass mirror or one that is not sharp. (M.B. 63)

# Halacha Highlight

## Gazing at one's appearance in a mirror

Shulchan Aruch Siman 302 Seif 13

**אין מסתכלין בשבת במראה של מתכת**

**One does not gaze on Shabbos at his appearance in metal**

Shulchan Aruch (סעי' י"ג) rules that on Shabbos one may not gaze in a metal mirror that has sharp edges. The reason is that there is a concern that one will notice dangling strands of hair and will use the sharp edge of the mirror to remove them. This injunction applies even if the mirror is affixed to the wall. Even though one will not remove hairs with a mirror that is attached to the wall, once Chazal prohibited the use of a mirror that is capable of cutting hair the injunction applies in all circumstances. It is permitted for one to use a mirror that is not used for cutting hair, even if the mirror is not affixed to the wall since this mirror was never included in the original injunction. Therefore, Mishnah Berurah (ס"ק ס"ג) writes that it is permitted for one to look at his appearance in a glass mirror that people commonly use nowadays or even a metal mirror that does not have sharp edges. Moreover, there is no concern that after looking at one's appearance in a glass mirror one will notice dangling hairs and then grab a scissors to remove those hairs since during the time he is retrieving the scissors he will surely recall that it is Shabbos.

Aruch HaShulchan (סעי' כ"ד) notes that the type of mirror mentioned in Shulchan Aruch covered by this injunction is no longer in use and thus we don't have a clear picture of how it looks. However, Teshuvas Or L'Tzion (ח"ב פכ"ד תשובה י') maintains that this ruling has application even nowadays. He rules that one may not gaze at his appearance in a knife or shiny scissors out of concern that he will notice dangling hairs and will remove them with the knife or scissors. Rav Shlomo Zalman Auerbach (שולחן שלמה ס"ק כ"ה) expresses doubt about this matter since gazing at oneself in these objects will not lead one to remove his hair. Furthermore, there should not be any concern with regards to a knife since it is not common for people to remove hair with a knife nowadays.