

# In Hilchos Shabbos

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## Got Dirt? Removing Stains on Shabbos

A summary of the weekly Wednesday night shiur by **Rabbi Shmuel Stein** at the Miami Beach Community Kollel / To receive a copy send an email to [InHilchosShabbos@gmail.com](mailto:InHilchosShabbos@gmail.com)

It is not unusual for one's clothing to get dirty over Shabbos and one may be tempted to clean the stain on Shabbos. Yet, although removing a stain from a garment on Shabbos may seem like an insignificant act, it can be prohibited *mid'Oraisa*. In our times, it is not too common to have great *nisyonos* (challenges) with keeping the halachos of Shabbos as the Jews of previous generations had, refraining from cleaning a stain on Shabbos is a common example which can pose a challenge even in our generation. In this chapter we will review the *melacha* of *Melabein* (Laundering), which stains may not be removed on Shabbos, and the permissible ways to remove a stain on Shabbos.

### The *melacha* of *Melabein* (Laundering)

One of the thirty-nine *melachos* is *Melabein* (Laundering).<sup>1</sup> *Melabein* can be defined as removing dirt or stains that are absorbed in a garment.<sup>2</sup> Therefore, any act which cleans a garment is included in the *melacha* of *Melabein*. Even cleaning only part of a garment, such as removing a stain from a garment, is prohibited under the *melacha* of *Melabein*.<sup>3</sup>

### *Melabein* in the Mishkan

The *melacha* of *Melabein* was performed in the Mishkan when cleaning the wool which was used for the curtains of the Mishkan.<sup>4</sup> Wool which is shorn off a sheep is dirty and greasy, and it was thus necessary to clean the wool before using it. This cleaning process was the *melacha* of *Melabein*, and therefore any act of cleaning a material or garment is prohibited on Shabbos.

To clarify the *melacha* of *Melabein*, we will discuss the following halachos:

- 1) The Three Forms of *Melabein*
- 2) The Three Types of Materials
- 3) Removing Dust from a Garment

### The Three Forms of Laundering

The Shulchan Aruch<sup>5</sup> discusses three methods of laundering which are included in the *melacha* of *Melabein*:

1. *Shriya*: Soaking a garment in water
2. *Shifshuf*: Scrubbing a garment
3. *S'chita*: Wringing a garment

Sefer 39 *Melochos*<sup>6</sup> points out that it is interesting that these three forms of laundering discussed in halacha are the three cycles typically used in a washing machine: the wash cycle (soaking the clothing), the rinse cycle (agitating the clothing), and the spin cycle (wringing the clothing). Performing any one of these three methods on Shabbos is prohibited *mid'Oraisa*, because each of these methods effectively cleans a garment, at least to some degree.<sup>7</sup>

#### 1. *Shriya*: Soaking a garment

The first method which can be used to remove a stain from a garment is *Shriya*, soaking or washing a dirty garment. Soaking or washing a garment with water removes stains which are absorbed in the garment, and therefore violates the *melacha* d'*Oraisa* of *Melabein*.<sup>8</sup> For example:

- If someone finds a stain on his shirt, he may not dab water on it to remove the stain.<sup>9</sup>
- If wine accidentally spills on one's tablecloth, one may not pour water or seltzer on it in order to remove the stain.<sup>10</sup>

These examples are considered acts of *Shriya*, because water is used to remove a stain, and thus violates the *melacha* d'*Oraisa* of *Melabein*. Even if the water does not entirely remove the stain the *melacha* of *Melabein* is violated, because wetting the garment significantly improves the appearance of the garment.<sup>11</sup> Similarly, it is prohibited to wet the garment even if one's intention is not to clean the garment, but to merely prevent the stain from setting into the material.<sup>12</sup>

#### 2. *Shifshuf*: Scrubbing a garment

The second method which can be used to remove a stain from a garment is *Shifshuf*, scrubbing a garment. Scrubbing a garment removes the stains which are absorbed in a garment, and therefore violates the *melacha* d'*Oraisa* of *Melabein*.<sup>13</sup> For example:

- If one has a cholent stain on his pants he may not scrub it in order to remove the stain.<sup>14</sup> [We will later discuss a permissible method to somewhat remove the stain on Shabbos.]
- If one has a stain on his tie, he may not scrape it off with his fingernail.<sup>15</sup>
- If one's hat is dirty, he may not brush it with his hand or a brush.<sup>16</sup>

#### 3. *S'chita*: Wringing out a garment

The third method which can be used to remove a stain from a garment is *S'chita*, wringing out a wet garment.<sup>17</sup> When the water is squeezed out of the garment, the dirt and the impurities which are absorbed in the garment are expelled with the water, thereby cleaning the garment. Therefore, wringing out a wet garment violates the *melacha* d'*Oraisa* of *Melabein*.<sup>18</sup> For example:

- If wine or other liquids spilled on a tablecloth, one may not squeeze the tablecloth in order to remove the liquid.<sup>19</sup> [It is permissible to lay a paper towel gently on top of the spill to absorb some of the liquid, because the paper towel removes only the liquid which is on top of the table cloth, and not the liquid that is absorbed in the tablecloth.<sup>20</sup>]
- If liquid spilled on a fabric upholstered chair or couch, one may not squeeze out the liquid which has been absorbed in the fabric, because this removes the liquid and cleans the fabric.<sup>21</sup> [One may lay a paper towel gently on top of the couch to remove the liquid which is on top of the fabric.<sup>22</sup>]
- If someone got caught in the rain and his clothing or hat got wet, it is prohibited to shake out the water from the garment to expel the water which is absorbed.<sup>23</sup> [However, one may shake a plastic raincoat to remove the water, as we will later discuss, since the water is not absorbed in the plastic raincoat.<sup>24</sup>]

### 2) The Three Types of Materials

The *melacha* of *Melabein* applies only when removing stains which are absorbed in a garment but does not apply to stains which rest on top of a garment.<sup>25</sup> Therefore, the Shulchan Aruch<sup>26</sup> writes that the *melacha* of *Melabein* applies differently to different types of materials depending on their level of absorbency. Materials which are more absorbent are more restrictive regarding *Melabein*, while materials which are less absorbent are less restrictive. The Shulchan Aruch explains that there are three categories of materials regarding the halachos of *Melabein*:

1. Absorbent materials
2. Non-absorbent materials
3. Semi-absorbent materials

#### 1. Absorbent Materials

The most restrictive category of garments is those which are made of materials which are fully absorbent. The Shulchan Aruch<sup>27</sup> rules regarding absorbent materials, that it is prohibited to perform any of the three methods of laundering on Shabbos. For example:

- One may not dab water on a shirt or skirt which became dirty, because a shirt is a fully absorbent material and thus applying water violates the prohibition of *Shriya*.<sup>28</sup>
- One may not scrub a hat or jacket which became dusty, because a hat and jacket are fully absorbent materials and thus scrubbing them violates the prohibition of *Shifshuf*.<sup>29</sup>
- One may not wring out a wine stain from a tablecloth, because it is a fully absorbent material and thus wringing it violates the prohibition of *S'chita* - Wringing.<sup>30</sup>
- One may not spray a cleanser on a dirty carpet or upholstered sofa in order to remove a stain.<sup>31</sup>

#### 2. Semi-absorbent Materials (Leather)

The Shulchan Aruch<sup>32</sup> writes that leather is considered a semi-absorbent material, because although it is somewhat absorbent, it does not absorb as much as other absorbent materials do. Therefore, the prohibition against cleansing a leather material is less restrictive than an absorbent material, and has the following guidelines:

##### a. *Shriya* (washing or soaking) is permitted

The Shulchan Aruch<sup>33</sup> writes that it is permissible to pour water on leather shoes on Shabbos.<sup>34</sup> One may pour water on a leather chair or couch that got dirty to remove the stain.<sup>35</sup> [If the leather garment is sewed with stitching that is made of absorbent material one must be careful not to pour water on the stitching. Since the stitching is made of absorbent material.<sup>36</sup> For example, one may not pour water on leather shoes if he will also wash the stitching on the shoe.<sup>37</sup>]

##### b. *Shifshuf* (scrubbing) is prohibited

The Shulchan Aruch<sup>38</sup> writes that it is prohibited to scrub leather shoes which got dirty. Since scrubbing is a more significant and effective form of laundering, it may not be performed on leather. Similarly, one may not scrub a leather chair or couch in order to remove a stain.<sup>39</sup>

Based on these guidelines for cleaning leather garments, the following examples hold true:

- One may wet the leather band of a watch which became stained, but he may not scrub the leather band to scrape away a stain.<sup>40</sup> [If there is stitching on the leather band which is made of absorbent material one may not wet the stitching.]
- One may wet a leather chair or couch which became stained but may not scrub it.<sup>41</sup> [Also, one must be careful not to wet the stitching on the chair or couch.]
- One may wet a leather belt which became stained but may not scrub it.<sup>42</sup> [Also, one must be careful not to wet the stitching on the chair or couch.]

**Using stain removers.** Many *poskim*<sup>43</sup> rule that just as it is prohibited to scrub a leather garment, it is also prohibited to use a stain remover (e.g., Shout®) to clean a leather garment.

1 Mishna Shabbos 73a 2 See Avnei Neizer 157:4 [Mishna Berura 302:41] 3 Kovetz Halachos, vol. 2, p. 575 4 Rashi Shabbos 73a d"h ha'melabno 5 302:9 6 p. 693 7 Gemarah Zevachim 94b (see sefer 39 Melochos p. 693, The Shabbos Home, vol. 1, p. 170) 8 Shulchan Aruch 302:9 9 See 39 Melochos p. 695 10 See 39 Melochos p. 695 11 See Shulchan Aruch Ha'Rav kuntras acharon 302:21:1 12 The Shabbos Home, vol. 1, p. 170 13 Shulchan Aruch 302:9 14 See 39 Melochos p. 697 15 ibid 16 See Mishna Berura 302:6 17 See Shulchan Aruch 302:9 18 Avnei Neizer O.C. 159:19 19 39 Melochos p. 700-701 20 ibid 21 ibid pg. 701 22 ibid 23 Kovetz Halachos, Shabbos vol. 2, p. 607, where he writes that "if someone got caught in the rain and his clothing or hat got wet, since people are generally makpid on the water which is absorbed in the garment, one must be very careful not to shake out the water from the garment." 24 Kovetz Halachos, Shabbos vol. 2, p. 608 25 See Avnei Neizer 157:4 26 302:9 27 Shulchan Aruch 302:9 28 See 39 Melochos p. 695 29 Mishna Berura 302:41 30 39 Melochos p. 700 31 39 Melochos pgs. 704-705 32 302:9 33 302:9 (The Shabbos Home 1 p. 171) 34 If one's shoe becomes muddy, one may not remove the mud once it has dried due to the prohibition of *Tochain* (Grinding) Shulchan Aruch 302:7. See Mishna Berura 302:36 and Aruch Ha'shulchan 302:16 35 See The Shabbos Home vol. 1, p. 171 36 Orchos Shabbos 13:37 37 The Shabbos Home vol. 1, p. 196 38 302:9 39 See 39 Melochos p. 705

Since these cleansers have a strong cleaning effect on a garment using them can be compared to scrubbing the garment, and therefore may not be used on leather materials. For example, one may not clean a leather couch by spraying it with a cleaning agent or cleanser.

### Soft contact lenses

Many *poskim*<sup>44</sup> consider *soft* contact lenses to be a leather-type material, because they have a semi-absorbent texture. Therefore, it is permissible to *soak* these lenses in a saline solution because this can be compared to soaking the lenses in water which is permitted. However, one may not soak the soft lenses in a multipurpose cleanser, because these cleansers effectively clean the lenses and can be compared to *scrubbing* the contact lenses. Nevertheless, some *poskim*<sup>45</sup> permit soaking these lenses in a multipurpose cleaner based on other halachic factors.<sup>46</sup> Nonetheless, if someone is certain that the lenses are clean and his purpose for soaking the lenses in the solution is merely to ensure that the lenses remain moist and soft, it is permitted.<sup>47</sup> [We will soon discuss cleaning *hard* contact lenses on Shabbos.]

### 3. Non-absorbent Materials

Some materials are made of non-absorbent materials which do not absorb a stain at all, rather when these materials get dirty the stain remains *on top* of the material. Therefore, cleaning these materials on Shabbos does not involve the *melacha* of *Melabein*, because the stain is not removed from within the garment, but is merely removed from on top of the garment. For example:

- The *Mishna Berura*<sup>48</sup> writes that it is permissible to wash or scrub a wooden utensil (e.g., a wooden spoon) on Shabbos, because the wooden utensil is made of a non-absorbent material which does not *absorb* the stain. Since the stain remains on top of the wooden utensil, washing or scrubbing it does not violate the *melacha* of *Melabein*.
- One may wash or scrub dirty pots or cutlery on Shabbos because the metal material does not *absorb* the stains.<sup>49</sup> Similarly, one may wash dirty dishes on Shabbos, because the dishes do not absorb the stains. [The *Shulchan Aruch*<sup>50</sup> rules that one may wash dishes on Shabbos only if he intends to use these dishes on Shabbos. Washing dishes that are not needed for Shabbos use violates the prohibition of *Hachana*, preparing for after Shabbos.<sup>51</sup>
- One may clean a dirty table or countertop on Shabbos with water or by spraying Windex, because the table and countertop are non-absorbent.<sup>52</sup> One may then use a dry towel to dry the table or countertop.
- One may rinse a pair of eyeglasses under water, because the lenses and frames of the eyeglasses are made of non-absorbent material.<sup>53</sup> Afterwards, one may dry the eyeglasses with a dry cloth or towel.<sup>54</sup>
- One may soak *hard* contact lenses in cleaning solution on Shabbos, because the lenses are made of hard glass-like material, and the prohibition of *Melabein* does not apply.<sup>55</sup>

### Plastic materials

Plastic was invented in the early 1900's, and the *Shuchan Aruch* and earlier *poskim* did not discuss how the halachos of *Melabein* apply to plastic materials. Nevertheless, the majority of *poskim*<sup>56</sup> consider plastic to be a non-absorbent material and therefore it may be washed and even scrubbed on Shabbos.<sup>57</sup> Accordingly:

- One may wash a plastic tablecloth with water or Windex, because the stains are not absorbed inside the plastic but are *on top* of it.<sup>58</sup> Once the plastic tablecloth is washed it may be dried with a dry towel.
- One may scrub a plastic chair cover which became dirty.<sup>59</sup>
- One may wear plastic gloves while washing dishes on Shabbos and may even scrub them.<sup>60</sup>
- One may wash or scrub a plastic disposable cup on Shabbos.<sup>61</sup>
- One may shake a plastic raincoat to remove rain or snow; since the plastic material does not absorb the water, the prohibition of wringing (*S'chita*) does not apply.<sup>62</sup>

### Rubber materials

Rubber materials have the same halachos as plastic materials and thus may be washed and scrubbed on Shabbos.<sup>63</sup> For example,

- One may wash or scrub rubber gloves which became dirty on Shabbos.<sup>64</sup>
- One may wash or scrub a baby's pacifier which became dirty on Shabbos.<sup>65</sup>
- One may shake a rubber raincoat to shake off the rain.<sup>66</sup>

### 3) Removing Dust from a Garment

The *Rema*<sup>67</sup> writes, that "if a garment got dusty, it is forbidden to shake it in order to remove the dust."<sup>68</sup> For example,

- If one's hat or jacket got dirty, he may not scrub it in order to remove the dust.<sup>69</sup> Therefore, the *Mishna Berura*<sup>70</sup> advises, "that when one comes to Shul on Shabbos he should be careful to place his hat and jacket in a place where it will not fall and get dusty, because this can lead to a Shabbos desecration, violating the *melacha* of *Melabein*."<sup>71</sup>
- One may not use a broom to sweep a carpeted floor in order to remove dust from the carpet.<sup>72</sup>

### Removing large pieces of impurities from a garment

Although it is prohibited to remove dust from a garment, the *Rema*<sup>73</sup> writes, that "it is permissible to remove feathers from a garment." Since the feathers are big pieces, they are not *absorbed* in the garment, rather they rest on top of the garment. Therefore, removing them on Shabbos does not violate the *melacha* of *Melabein*. Similarly:

- One may remove lint, hair, dandruff, crumbs, or thorns from a garment, because they are big enough that they do not get absorbed in the garment.<sup>74</sup>
- One may use his hands to pick up and remove crumbs from a carpet.<sup>75</sup> One may even use a broom to gently sweep the carpet to remove large crumbs (e.g., breadcrumbs or pieces of cereal) from a carpeted floor.<sup>76</sup>
- The *Biur Halacha*<sup>77</sup> writes that "if snow fell on one's garment and did not yet get absorbed in the hat at all but is still resting on top of the garment, one may shake off the snow from the garment just as one may remove a feather from a garment. [However, once the snow began to settle into the garment and became even somewhat absorbed in the garment, one may not shake out the water from the garment.<sup>78</sup> Therefore, even when the snow does not appear to have begun to be absorbed] one should only shake off the snow lightly, so that in case some of the snow has already become absorbed in the garment only the snow which is resting on top of the garment will be removed."

### Asking a non-Jew to remove dust from a garment

The *Mishna Berura*<sup>79</sup> writes that one may ask a non-Jew to remove the dust from a garment on Shabbos. The *Mishna Berura* explains that although one may generally not ask a non-Jew to perform a *melacha* on Shabbos (due to the prohibition of *Amira l'Akum*), in this case it is permitted "since in many situations wearing a dusty hat or jacket minimizes one's *kavod ha'bryos* (human dignity), one may be lenient and ask a non-Jew to remove the dust."<sup>80</sup>

### 4) A Permissible method of cleaning a stain

Although, in general someone who gets a stain may not remove it on Shabbos, the *Shulchan Aruch*<sup>81</sup> gives a permissible method that one may use to somewhat remove a stain. The *Shulchan Aruch* writes that one may use the back of a knife<sup>82</sup> to remove the layer of the stain which is *on top* of the garment.<sup>83</sup> For example:

- If during a kiddush *cholent* fell on one's suit, he may remove the part of the *cholent* which is *on top* of the garment by using the back of a knife to carefully remove the *cholent* which is not absorbed in the garment.<sup>84</sup>
- If a piece of kugel fell onto a tablecloth or carpet, one may remove the piece which is resting on top of the material, while what is *absorbed* in the material may not be cleaned.<sup>85</sup>

### "Leaving one's garment dirty on Shabbos is the greatest honor of Shabbos!"

The following story is told about the *Chazon Ish*. A man was once walking in the streets of Bnei Brak on Shabbos, when suddenly his hat fell off and got very dirty. The man approached the *Chazon Ish* and asked him whether it was permissible to clean off the dirt on Shabbos. The *Chazon Ish* answered that doing so was forbidden. The man argued that perhaps in this situation it should be permissible to clean his hat, because wearing a dirty hat would not be considered the proper *kavod Shabbos* (honor of Shabbos). The *Chazon Ish* replied that leaving one's hat dirty in adherence to the *halachos* of Shabbos demonstrates the greatest honor of Shabbos. *Chaza*<sup>86</sup> teach us that a *mitzva* that is done with difficulty is more valuable than one *hundred mitzvos* that are done without any difficulty. It is certainly a difficult challenge to overcome one's impulse to remove a stain from a garment on Shabbos, yet *Chaza*<sup>87</sup> teach us that, "Whoever is careful not to desecrate the *halachos* of Shabbos, his reward is exceedingly great *in accordance with his deed*."

40 Kovetz Halachos, Shabbos vol. 2, p. 587 41 ibid 42 ibid 43 *Orchos Shabbos* 13:37 from Rav Nissin Karelitz Halachos, Shabbos vol. 2, p. 592 45 Rav Shlomo Zalman Auerbach (*Shmiras Shabbos k'ilchaso* 15:33, note 164); Rav Dovid Feinstein (*V'dibarta Bom* 2:76) 46 Firstly, the *melacha* of *Melabein* may apply only to situations where cleaning a dirty garment changes the *appearance* of the garment. This does not apply by contact lenses where cleaning it does not change its *appearance*. Secondly, *Melabein* may only be applicable to *garments*. One may argue that contact lenses cannot be considered a garment and therefore the *melacha* of *Melabein* cannot apply. Additionally, perhaps it is only prohibited to scrub leather-type materials and placing these materials into a cleanser is still not as effective as scrubbing. 47 Kovetz Halachos, ibid 48 302:41 49 *Orchos Shabbos* 13:2 50 323:28. See also *Shulchan Aruch* 323:6 51 See Volume One, Chapter Twenty-Six 52 *The Shabbos Kitchen* vol. 1, p. 201 53 *Orchos Shabbos* 13:10; Kovetz Halachos, Shabbos vol. 2, p. 591 54 Kovetz Halachos, ibid 55 *Orchos Shabbos* 13:11; Kovetz Halachos, ibid p. 591 56 *Minchas Ish* from Shevet HaLevi; *Ohr l'Tzion* 2:24;6; Rav Shmuel Kamenetsky (Kovetz Halachos, Shabbos vol. 2, p. 589, note 9); Nishmas Shabbos 3-1: end of 223 57 Rav Moshe Feinstein (*Igros Moshe* Y.D. Vol. 2:76) writes "plastic materials do not absorb a stain, and therefore they are comparable to other non-absorbent materials such as wood or metal and are not restricted to the prohibition of laundering." However, Rav Moshe concludes, that "since plastic is a relatively new invention and we cannot find a ruling about this in the earlier *poskim*, one should be stringent and refrain from *harshly scrubbing* a plastic material." Therefore, according to Rav Moshe, although one may wash a plastic tablecloth, one should refrain from scrubbing it very harshly (*The Shabbos Home* vol. 1, pp. 198-199). Similarly, according to Rav Moshe, when using plastic gloves to wash dishes on Shabbos, one must be careful not to scrub the gloves under the running water (*Kitzur Hilchos Shabbos* 19, end of 5). Other *poskim* also rule in accordance with Rav Moshe and hold that plastic materials should not be scrubbed harshly: Shevet HaLevi 5:37;2; Rav Shlomo Zalman Auerbach (*Shmiras Shabbos k'ilchaso* 15, note 25); Kovetz Teshuvos (1:26); Chut Shani (233:4). On the other hand, Rav Dovid Feinstein is quoted (*V'dibarta Bom* 2:76) to hold that if it is indeed verified that plastic materials do not absorb, then the prohibition of *Melabein* does not apply to them. 58 Kovetz Halachos, Shabbos vol. 2, p. 589; 39 *Melochos* p. 715 59 Kovetz Halachos, ibid 60 Kovetz Halachos, ibid. Regarding the prohibition of *Hachana*, see Volume One, Chapter Twenty-Six 61 Kovetz Halachos, ibid 62 Kovetz Halachos, Shabbos vol. 2, p. 608; *The Shabbos Home* vol. 1, p. 198-199 63 Rav Shmuel Kamenetsky (Kovetz Halachos, ibid, p. 590, note 11 64 Kovetz Halachos, ibid 65 Kovetz Halachos, ibid 66 Kovetz Halachos, Shabbos vol. 2, p. 608 67 302:1 68 *The Mishna Berura* (302:6) writes, that "although some *poskim* permit shaking a garment lightly in order to remove dust, the *Elya Rabba* rules that the *halacha* is that it is forbidden to do this." Furthermore, Rabbi Daniel Neustadt (Halachic Discussions on Hilchos Shabbos p. 455, note 12) adds that although it is possible that in some scenarios the dust lies entirely on top of the garment and is not absorbed in the garment and may thus be removed, in practice this is difficult to determine and thus one should refrain from removing the dust in all scenarios. The *Aruch HaShulchan* (327:4) writes that one may remove dust from leather shoes. Meaning, one may wipe the shoes lightly with a cloth or even stomp his shoes on the floor; see Shevet HaLevi 5:37; Nishmas Shabbos 3-1:219, 219-2. Nishmas Shabbos (3-1:208) cites a story about Rav Shlomo Halberstam (1847-1905), the first Bobov Rebbe. There was a boy who was a *yarei shamayim*, and one day a *dybbuk* (a connection with an evil spirit) entered this boy's body. The boy was brought in to the Bobov Rebbe and was they asked the Rebbe why this boy, who was a *yarei shamayim*, had a *dybbuk* enter his body? The Rebbe answered that although this boy was a *yarei shamayim*, there was one time when on Shabbos he shook off dirt from his garment, and because of this sin the *dybbuk* was able to enter his body. 69 39 *Melochos* p. 707 70 302:6 71 Similarly, *Nishmas Shabbos* (3-1:215) advises that "the *gabbai* of the shul ensure that there are proper hooks, hangers or shelves for people to leave their hats and not set up small hooks for people to hang their hats as the hats will easily fall off when people walk and bump into the hats and will get dirty of Shabbos. 72 Kovetz Halachos, Shabbos vol. 2, p. 615; 39 *Melochos* p. 710 73 302:1 76 39 *Melochos* p. 709; Nishmas Shabbos 3-1:211, 221 75 Kovetz Halachos, ibid pp. 615-616 76 39 *Melochos* p. 710; Nishmas Shabbos 3-1:217 77 302:1 *d' min ha'tal* 78 *Elya Rabba* (on *Shulchan Aruch* 302:1) cited in *Biur Halacha*, ibid; see Nishmas Shabbos 3-1:206 79 302:6 80 Additionally, the *Mishna Berura* adds that we can permit this since according to some opinions it is entirely permitted to remove dust on Shabbos, and thus we can permit one to ask a non-Jew to remove the dust (see Nishmas Shabbos 3-1:209) 81 302:7 82 *Mishna Berura* 302:34 83 See *Biur Halacha* (302:7, *d'h d'havei Tochein*) where he writes that if scraping the stain with a knife removes the entire stain to the point that there are no longer any remnants of the stain left it is considered an act of *Melabein*. Nevertheless, see Kovetz 84 (Shabbos vol. 2, pp. 614-615, note 41) where he writes that the majority of other *poskim* rule that one may use the back of a knife to remove a stain even when it will result in the entire stain is removed from the garment. 84 Nishmas Shabbos 3-1:222; 39 *Melochos* p. 711 85 39 *Melochos* p. 712 86 *Avos d'Rav Nosson* 3:6 (brought in *sefer Chafetz Chaim* klal 1,7). The *Mishna* in *Avos* (5:26) also states that "based on the difficulty (one endures to perform a mitzvah) is the reward he receives." 87 *Zemiro Lail Shabbos* (Kol m'Kadesh)