

In Hilchos Shabbos

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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

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).¹ *Melabein* can be defined as removing dirt or stains that are absorbed in a garment.² 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*.³

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.⁴ 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 Aruch⁵ 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*⁶ 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.⁷

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*.⁸ For example:

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

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.¹¹ 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.¹²

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*.¹³ For example:

- If one has a cholent stain on his pants he may not scrub it in order to remove the stain.¹⁴ [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.¹⁵
- If one's hat is dirty, he may not brush it with his hand or a brush.¹⁶

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.¹⁷ 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*.¹⁸ For example:

- If wine or other liquids spilled on a tablecloth, one may not squeeze the tablecloth in order to remove the liquid.¹⁹ [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.]²⁰
- 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.²¹ [One may lay a paper towel gently on top of the couch to remove the liquid which is on top of the fabric.]²²
- 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.²³ [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.]²⁴

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.²⁵ Therefore, the Shulchan Aruch²⁶ 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 Aruch²⁷ 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*.²⁸
- 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*.²⁹
- 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.³⁰
- One may not spray a cleanser on a dirty carpet or upholstered sofa in order to remove a stain.³¹

2. Semi-absorbent Materials (Leather)

The Shulchan Aruch³² 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 Aruch³³ writes that it is permissible to *pour* water on leather shoes on Shabbos.³⁴ One may pour water on a leather chair or couch that got dirty to remove the stain.³⁵ [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.³⁶ For example, one may not pour water on leather shoes if he will also wash the stitching on the shoe.]³⁷

b. *Shifshuf* (scrubbing) is prohibited

The Shulchan Aruch³⁸ 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.³⁹

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.⁴⁰ [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.⁴¹ [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.⁴² [Also, one must be careful not to wet the stitching on the chair or couch.]

Using stain removers. Many *poskim*⁴³ 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. I, 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 kuntres acharon 302:21:1 ¹² The Shabbos Home, vol. I, 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, 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." ¹⁸ Kovetz Halachos, Shabbos vol. 2, p. 608 ¹⁹ See Avnei Neizer 157:4 ²⁰ 302:9 ²¹ Shulchan Aruch 302:9 ²² ibid ²³ Kovetz Halachos, Shabbos Home 1 p. 171 ²⁴ If one's shoe becomes muddy, one may not remove the mud once it has dried due to the prohibition of *Tochein* (Grinding) Shulchan Aruch 302:7. See 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 *Tochein* (Grinding) Shulchan Aruch 302:7. See Mishna Berura 302:36 and Aruch Ha'shulchan 302:16 ³⁵ See The Shabbos Home vol. I, p. 171 ³⁶ Orchos Shabbos 13:37 ³⁷ The Shabbos Home vol. I, 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 poskim⁴⁴ 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 cleaners effectively clean the lenses and can be compared to scrubbing the contact lenses. Nevertheless, some poskim⁴⁵ permit soaking these lenses in a multipurpose cleaner based on other halachic factors.⁴⁶ 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.⁴⁷ [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 Berura⁴⁸ 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.⁴⁹ Similarly, one may wash dirty dishes on Shabbos, because the dishes do not absorb the stains. [The Shulchan Aruch⁵⁰ 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.⁵¹]
- One may clean a dirty table or countertop on Shabbos with water or by spraying Windex, because the table and countertop are non-absorbent.⁵² 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 on non-absorbent material.⁵³ Afterwards, one may dry the eyeglasses with a dry cloth or towel.⁵⁴
- 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.⁵⁵

Plastic materials

Plastic was invented in the early 1900's, and the Shulchan Aruch and earlier poskim did not discuss how the halachos of Melabein apply to plastic materials. Nevertheless, the majority of poskim⁵⁶ consider plastic to be a non-absorbent material and therefore it may be washed and even scrubbed on Shabbos.⁵⁷ 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.⁵⁸ Once the plastic tablecloth is washed it may be dried with a dry towel.
- One may scrub a plastic chair cover which became dirty.⁵⁹
- One may wear plastic gloves while washing dishes on Shabbos and may even scrub them.⁶⁰
- One may wash or scrub a plastic disposable cup on Shabbos.⁶¹
- 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.⁶²

Rubber materials

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

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

⁴⁰ Kovetz Halachos, Shabbos vol. 2, p. 587 ⁴¹ ibid ⁴² ibid ⁴³ Orchos Shabbos 13:37 from Rav Nissim Karelitz ⁴⁴ Orchos Shabbos 13:11:40; Shevet HaLevi (5:37); Tzitz Eliezer (5:10); see also Nishmas Shabbos 5:219-2; Kovetz Halachos, Shabbos vol. 2, p. 592 ⁴⁵ Rav Shlomo Zalman Auerbach (*Shmiras Shabbos k'hilchosa* 15:33, note 164); Rav Dovid Feinstein (*V'dibarta B'm'om* 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 I'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. I, 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'hilchosa* 15, note 25); Kovetz Teshuvos (1:26). On the other hand, Rav Dovid Feinstein is quoted (*V'dibarta B'm'om* 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; ⁵⁹ Melochos p. 715 ⁵⁹ Kovetz Halachos, Shabbos vol. 2, p. 591, note 9; Nishmas Shabbos 3:1; end of 223 ⁶⁰ Kovetz Halachos, Shabbos vol. 2, p. 590, note 11 ⁶¹ Kovetz Halachos, ibid ⁶² Kovetz Halachos, Shabbos vol. 2, p. 608; *The Shabbos Home* vol. I, 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; *The Shabbos Home* vol. I, p. 198-199. 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. ⁶⁷ Kovetz Halachos, Shabbos vol. 2, p. 615; ⁶⁸ Melochos p. 709; Nishmas Shabbos 3:1:209 ⁶⁹ 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 setup 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; ⁷³ 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 ⁷⁷ 302:2; *d'h min ha'tal* ⁷⁸ Elya Rabba (on Shulchan Aruch 302:1) cited in *Blur Halacha*, ibid; see Nishmas Shabbos 3:1:209 ⁷⁹ Melochos 3:1:206 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 *Blur Halacha* (302:7, *d'h d'h ha'vei 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; ⁸⁵ Melochos p. 711 ⁸⁶ Avos d'Rav Nossan 3:6 (brought in sefer *Chafetz Chaim* k'lal 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 Zeniros Lei Shabbos (*Kol m'Kadesh*)

3) Removing Dust from a Garment

The Rema⁶⁷ writes, that "if a garment got dusty, it is forbidden to shake it in order to remove the dust."⁶⁸ For example,

- If one's hat or jacket got dirty, he may not scrub it in order to remove the dust.⁶⁹ Therefore, the Mishna Berura⁷⁰ 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."⁷¹
- One may not use a broom to sweep a carpeted floor in order to remove dust from the carpet.⁷²

Removing large pieces of impurities from a garment

Although it is prohibited to remove dust from a garment, the Rema⁷³ 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.⁷⁴
- One may use his hands to pick up and remove crumbs from a carpet.⁷⁵ 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.⁷⁶
- The Birur Halacha⁷⁷ 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.⁷⁸ 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 Berura⁷⁹ 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."⁸⁰

4) A Permissible method of cleaning a stain

Although, in general someone who gets a stain may not remove it on Shabbos, the Shulchan Aruch⁸¹ 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 knife⁸² to remove the layer of the stain which is on top of the garment.⁸³ 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.⁸⁴
- 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.⁸⁵

"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. *Chazal*⁸⁶ 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 *Chazal*⁸⁷ teach us that, "Whoever is careful not to desecrate the halachos of Shabbos, his reward is exceedingly great in accordance with his deed."