



Melabein

7. SHAKING A WET/MOIST GARMENT

A) SHAKING A GARMENT ON WHICH JUST A SMALL AMOUNT OF WATER HAS SETTLED.

1) If a light rain, dew, or fine spray of water has settled on a garment and ruins the way it looks, (so that a person would feel awkward to be seen with his clothing like this), one may **not** shake the garment **even slightly** to take out the moisture - just as dust may not be brushed out of a garment (when a person is embarrassed to be seen in it.)

2) Guidelines to help decide whether the droplets spoil the looks of the garment are: If a garment is dark and new looking, a person has to be **sure** that the droplets **don't** ruin the way the garment looks before shaking it out. If a garment is not very dark coloured or no longer looks new, droplets usually don't spoil the looks of the garment. It **may** be shaken out **lightly**, unless one knows that in this particular case the looks of the garment **are** spoiled by water and then one may **not** shake it out.

3) Even when one is allowed to shake out a garment, it must be done **lightly**, not forcefully. Forceful shaking will definitely force out water that is absorbed into the material and this would be Sechita.

B) SHAKING A GARMENT THAT HAS BECOME THOROUGHLY SOAKED.

a) A **new looking** garment (**light or dark coloured**), that has fallen into water or gotten **soaked** from the rain, may **not** be shaken even **lightly**. However a person may run his hands **lightly** over the garment to take off the droplets of water that are sitting on the surface.

b) A garment that no longer looks new, may be shaken **lightly**. This is allowed because i) water will **not** definitely be squeezed out **and** ii) it is **not** intentional. However, if water will **definitely** be squeezed out **or** if a person **wants** the droplets to come out of the fabric, it is considered **intentional** and is **not** allowed.

C) **Snowflakes** sit on the **outside** of a garment and may therefore be **lightly** shaken off even though they spoil the looks of the garment. The garment may **not** be shaken hard.

If the snowflakes have started to **melt**, and one knows that the water spoils the looks of this garment they may **not** be shaken off.

8. REMOVING A STAIN OR A BIT OF DIRT FROM A GARMENT

To remove a stain from a garment is Ossur Min Hatorah.

There are four ways of taking out dirt - each has its own Halachos and must be understood properly.

A) WASHING OUT A STAIN

1a) To **wash** a stain out of a piece of material is Ossur Min Hatorah. b) It makes no difference whether one does or doesn't use detergent. c) This applies even to a very tiny stain that a person would not be embarrassed to have on his clothing.

2) One may **not** ask or hint to a non-Jew to **wash out** the stain, even if there is a big need to have this job done.

B) RUBBING AND BRUSHING OUT A STAIN

1) One may not **rub or brush** out a stain. This applies to a large stain that a person would feel awkward to have on their clothing **and** to a small or unobtrusive stain.

2) If a person would feel awkward to wear their garment like this, they **may** ask a non-Jew to **rub or brush** away the stain (without water or detergent). However if it is a small or unobtrusive stain which would not make a person feel awkward, they may **not** ask a non-Jew to **rub or brush** it out.

C) Peeling or Scratching off a bit of Dirt

1) One may **not peel or scratch** off a **disturbing** bit of dirt from the **surface** of a garment. E.g. if a bit of potato, bean etc. has become dry and **stuck** to a pair of trousers, skirt etc. and the person would feel awkward to be seen wearing the garment with this bit of dirt on it, to **scratch it away** or bend the cloth and **peel off** the food is Melabein Min Hatorah. (Although the dirt has not gone into the material it is still considered to have dirtied it because it is stuck hard to the surface.)

2) One **may** ask a non-Jew to scratch away or peel off this type of food and dirt.

3) If just a tiny bit of food, dirt etc. has become stuck to the **surface** of the garment **and** a person would **not** feel awkward to wear the garment like this, he **may** peel or scratch it away. (The reason one **is** allowed to **peel or scratch** off a bit of dirt, but one is **not** allowed to **rub or brush** it out is because dirt that can be peeled or scratched off, has not dirtied the actual threads, it just lies on top of them. However if it needs to be rubbed and brushed out, the dirt has dirtied the threads and this may not be removed on Shabbos.)

D) SOMETIMES ONE MAY REMOVE THE TOP DIRT WHILE LEAVING THE STAIN BEHIND

If **soft** mud, **wet** cholent etc. has fallen onto a garment and has not yet dried, one may take off the food that is above the surface of the material, leaving behind the stain itself to be cleaned after Shabbos. One may use a spoon or the **blunt** side of a knife, or one could fold the material in a way that the food is on the outside of the folded fabric, and falls off.

E) FURTHER APPLICATION OF THE ABOVE HALACHA

The above Halacha applies in the same way to a carpet, couch, upholstered chair etc. If a bit of kugel, potato, stewed fruit etc. has fallen onto it, then,

a) If the food is still **moist**, one may carefully remove everything that is on the **surface** of the material.

b) If it has **stuck hard** to the surface, one has to carefully consider the situation before scratching it away with one's finger etc.

i) If the food spoils the looks of the carpet etc. it may **not** be **scratched** away, but one **may** ask a non-Jew to do so.

ii) If it has only a minor effect on the carpet etc. the Jewish person himself may scratch it away.

c) If the kugel, potato etc. has been **squashed** into the material and the stain needs severe **rubbing** in order to take it out, one may **not** do so regardless of whether it is a big stain or a small stain. One may ask a non-Jew to do so, **only** if it is a **disturbing** stain (- no detergents or water may be used).