

2.6.9

65b (משנה ח) → 66b (פרמי)

I. ח משנה: status of wooden prosthetic legs

- a. ר"מ: שבת permits an amputee to wear it (considered like a shoe), ר' יוסי prohibits
 - i. Note: this is the proper read, as per ר"ב's emending the inverted משנה
 - 1. And: שמואל identified the "charitable" position about shoes for חליצה with ר"מ
 - 2. And: הונא identified the position that agreed with ר"ע that workers' overshoes are מדרס with ר"מ and the position that opposed it – with ר' יוסי
 - a. Note: טמא מדרס, as the plasterer walks on them until he gets home
 - b. כלים יז: ר"ע the opposing position is ריב"נ, who explicitly disagreed with ר"ע
- b. טומאה: if it has a בית קבול for soft things (to make stump more comfortable) – מקבל כלי עץ (as טומא)
 - i. אב"י: only for ממת, but not מדרס
 - 1. Per: ברייתא – a cane used by the elderly is fully טהור (even though it is somewhat leaned on)
 - a. דבא: in that case, the old person is just using it to straighten their steps
 - i. But: in our case, he is leaning on it
 - ii. דבא: even for מדרס,
 - 1. Per: ביצה בו: a wagon used by child (to help him learn to walk) is טמא מדרס
 - a. אב"י: in that case, he is fully leaning on it, unlike here
- c. סמוכות (supports for knees): are vulnerable to מדרס, טומאת מדרס, may be worn on שבת and may be worn into עזרה
- d. Wheelchair and its סמוכות are טמא מדרס, may not be worn on שבת in רה"ר nor into עזרה
 - i. נכנסנין בהן לעזרה" ד' יוחנן: corrected תנא who read "נכנסנין בהן לעזרה"
 - 1. Since: ר' יוחנן would even allow these to be used for חליצה (→ considered נעל)
- e. לוקטמין (something used to amuse like a mask or stilts): are טהור but may not be worn on שבת in רה"ר