**Kelim, Chapter Section Two**

**Introduction**

Most of today's mishnah deals with a protrusion on the side of the oven used to store pots to keep them warm. It is called a "dachon" in Hebrew and is usually translated as a "hob" (a word that I will admit I have never used before).

**Mishnah Two**

1. A hob that has a receptacle for pots is clean as a stove but unclean as a receptacle.
2. As to its sides, whatever touches them does not become unclean as if the hob had been a stove,
3. But as regards its wide side:
   1. Rabbi Meir holds it to be clean
   2. But Rabbi Judah holds it to be unclean.
4. The same law applies also where a basket was inverted and a stove was put upon it.

***Explanation***

**Section one**: The hob is not considered to be a part of the stove, and therefore if the stove is defiled the hob remains pure. However, it can become impure independently since it is a receptacle. This means that it will contract impurity if something impure enters its airspace.

**Section two**: The outer edges of the hob which are not connected to the stove are not considered part of the stove. Thus if the stove is impure and food touches them, the food remains pure.

**Section three**: The rabbis argue with regard to the wide side that is attached to the stove. Rabbi Meir says that the part of the earthenware that faces the hob is clean, although the part that faces the stove is unclean. Rabbi Judah says that this entire piece of earthenware is used for the stove therefore it is all unclean.

**Section four**: The same rule as above applies to a situation where a person took a basket, and turned it over and used the bottom as a base for the stove. He then left part of the bottom as a hob. The hob itself is not subject to the impurity of the stove. The dispute is concerning the wall of the stove facing the hob part of the basket: is it part of the hob (Rabbi Meir) or not (Rabbi Judah)?