



# Salt, Kosher, and Shabbat – Part Two

Last week, we discussed the topic of kosher salt and cooking on Shabbat. As mentioned earlier, kosher certification agencies often provide valuable insight into various halachic areas of Torah. This includes subjects like *Hilchot Shabbat* (the laws of Shabbat) and selling *chametz* on Pesach. These agencies can offer guidance on complex halachic questions.

Although it's clear that salt in Israel is generally considered cooked, it's important to understand the underlying principles so we can apply them to different scenarios of *bishul* (cooking) on Shabbat.

## THE SOURCE

The *Gemara (Shabbat 42:b)* presents two opinions regarding cooking salt on Shabbat. Generally, uncooked food cannot be added to a *kli rishon* (the primary utensil used for cooking, typically a pot or pan), even after it has been removed from the fire. However, one opinion states that salt is an exception. Due to its nature, salt doesn't truly cook unless added to a pot that is still on the fire. Therefore, the prohibition only applies in that specific case. It is, however, permitted to add salt to a pot that has already been removed from the fire.

The second opinion holds that salt cooks relatively easily and should not be added even to a *kli sheini* (a secondary dish that holds hot food poured from the *kli rishon*).

The *Shulchan Aruch* (OC 318:9) follows the lenient position. Regarding those who follow the strict opinion, the *Rema* writes, "It is praiseworthy."

The *Mishnah Berurah* (318:71) adds that if the salt has been cooked during its production, even the stringent position would permit placing it in a *kli rishon* (once removed from the fire). This is based on the principle of *Ein Bishul Achar Bishul*—there is no prohibition of cooking something that has already been cooked, even if it cools down.

## SALT IN ISRAEL

As previously mentioned, there are different methods of collecting salt, depending on geographic and economic factors. These methods include:

- **Mining:** A process that does not require heat.
- **Solar Evaporation:** This method uses the sun's heat, without additional artificial heat.
- **Solution Mining:** This process requires heat, but it is applied selectively.
- **Mechanical Compression:** This method does not require heat.

In Israel, the solar evaporation method is commonly used. After collecting the salt, it undergoes a final drying step to remove residual moisture, ensuring the final product has a moisture level below 0.1%. The drying process takes place in an oven heated to about



200-300°F for approximately ten minutes.

### BISHUL ACHAR AFIAH

Rav Schachter has noted that it is questionable whether the baking process used for salt qualifies as an *Afiyah* (baking). However, the only reason the *Rema* is stringent about forbidding salt in a *kli sheini* (or in a *kli rishon* that is not on the fire) is based on the opinion that salt is a *Kalei Habishul* (easily cooked), which means it cooks even with minimal heat. If salt is indeed *Kalei Habishul*, then it stands to reason that ten minutes in a hot oven would also be sufficient to cook the salt.

Therefore, according to Rav Schachter, one may place salt into a *kli rishon* that has been removed from the fire, or into a *kli sheini*, based on the lenient opinion (as cited by the *Shulchan Aruch*). According to the strict opinion, the salt is already considered cooked.

It would be forbidden to place salt into a *kli rishon* that is still on the fire, as the reasoning for allowing salt to be placed in a *kli rishon* (removed from the fire) does not apply, and there are other *Hilchot Shabbat* concerns.

Rav Belsky assumed that the ten-minute baking process does qualify as an *Afiyah*. As mentioned, the *Shulchan Aruch* cites two opinions about whether it is forbidden to cook something that has already been baked. Generally, we are stringent about this because it involves a biblical prohibition. However, for the case of placing salt into a *kli rishon* (removed from the fire) or into a *kli sheini*, we are not required to be stringent, as cooking salt in these pots is considered no more than a stringency (*hamachmir tovoh*

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*alav bracha*, as the *Rema* writes).

This reasoning does not permit placing salt into a *kli rishon* that is on the fire.

### CONCLUSION

In conclusion, both Rav Schachter and Rav Belsky agree that one may place salt into a *kli rishon* (once removed from the fire) or into a *kli sheini* on Shabbat. However, it is prohibited to place salt into a *kli rishon* that is still on the fire. ■

## Kashrut Questions in Israel?

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050-200-4432