You have arrived home after a long day at work. Upon entering your house, you notice a full strainer of macaroni sitting next to a fleishig pot. You are not sure if you can use that macaroni to make yourself macaroni and cheese. Everyone knows that cooking milk and meat is an issur d’oraisa, but this is pareve macaroni from a clean fleishig pot. What is the halacha?

The Gemara tells us that just as one may not cook actual meat with cheese,¹ he may also not cook meat flavored food with cheese (i.e., meat flavored potato from a cholent pot). Even if a flavor which was transferred twice cannot be cooked with the opposite gender food, e.g., flavor which transferred from meat to a pot and then from that same pot to the macaroni. When the transmission of flavor is performed through a cooking process, we maintain the view of the Rama who states that the cooking process removes all ta'am from the pot, and the meat flavor which has entered the macaroni is still forbidden to be mixed with cheese.² If this is so, then it would be prohibited to cook the macaroni with cheese. (If one did accidentally cook the macaroni with cheese, it is usually permitted).³

All of the above is true only if the meat pot had been used to cook meat within 24 hours. However, if the meat pot had not been used within 24 hours, and the pot was clean, then the Rama rules differently. He states that it would be permissible for one to cook the macaroni together with the cheese because all of the meat flavor in the macaroni is l’pagum – giving only an undesirable flavor.⁴

To reiterate, if the pot was known to have been used for cook meat within 24 hours, then one may not cook the macaroni:

1. with cheese,¹
2. with meat flavored potato,⁰
3. with flavor which was transferred twice,²
4. even with flavor which was transferred from meat to a pot and then from that same pot to the macaroni.²

Since STAR-K often receives questions regarding the use of electric shavers, this article will address the halachic concerns of removing one’s facial hair. The Torah states, “Do not round the corners of one’s head and do not destroy the corner of one’s beard”. The Torah continues, “Protect your beard, and the corner of one’s beard they shall not shave.”

What are the actions of forbidden facial hair removal? The Mishna in tractate Sanhedrin discusses which methods of removing facial hair are forbidden. קפקא (pronounced with a katena at the end), “rounding,” refers to the complete removal of hair from the temple area. The terms גילהו, ירחו, “shaving,” and ויקרא, “destroying” refer to forbidden forms of removing one’s beard.

The Mishna does not offer a practical explanation of these actions. Do these terms refer to the cutting of hair using different types of shaving implements, or do these actions refer to different degrees of hair removal using the same shaving implement? There is much discussion amongst halachic authorities, and the consensus is that קפקא and ויקרא and גילהו are achieved by using various shaving implements with different overall capabilities to cut one’s facial hair.

The shaving implements that are discussed in קפקא are:
1. ממספרים - scissors: a dual-edged cutting instrument whose blades work in unison to remove hair growth. Scissors generally do not have the ability to cut the hair close to the skin.
2. גילהו – razor: a sharp straight-edged blade that is an extremely efficient means of hair removal.
3. ממספרים - a scissor or scissor-like instrument that delivers a closer cut, which is similar to but not as effective as a razor.

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1. Rambam, Hil. Oc. 3:7
2. Ter. 14:35, 15:35
3. Rambam, Hil. Oc. 3:3
4. Rambam, Hil. Oc. 3:5
One of the ways we mark the change of seasons is by eating and drinking the foods we associate with that particular time of year. The Rambam advises in Hilchos Deos that one adjust his menu with the seasons, eating warm spicy foods in the winter and cool, less seasoned ones during the warmer months: hot hearty soup (or microwaved leftover cholent!) on a cold winter night, watermelon at a summer BBQ and, of course, ice cold Slurpees on a hot humid Baltimore afternoon.

Given our weather challenges, it makes perfect sense that the concept of a Kosher Slurpee List originated here at the STAR-K Vaad HaKashrus of Baltimore. Yes, our very own Rabbi Tzvi Rosen, shita’ (editor in chief of this fine publication), published the very first Slurpee List in June 1998. This is a day still celebrated by thousands of swelling Yidden, who find relief in the form of the ingenious frozen concoction known as the Slurpee.

What’s a Slurpee? For those of you who have led Slurpee-deprived childhoods, may I offer my heartfelt condolences – and an explanation. Slurpee is a registered trademark of the 7-11 Corporation, and what they call their “Slurpee” frozen beverage has the consistency of heavy wet snow (the type that’s really hard to shovel). It comes in dozens of flavors and basically consists of water, syrup and carbon dioxide. If you have never had one, you may be one of the last people on the planet not to have done so. Per an article in Newsday in July 2018, “According to 7-Eleven, 14 million Slurpees are sold each month, with the top flavors being Coca-Cola and Wild Cherry. Since the Slurpee was introduced in 1966, 7-Eleven says 7.2 billion Slurpees have been consumed – one for nearly every person on the planet.” (Well, everyone except for you, who have never had one. If you’re waiting until the end of this article to find out if you can buy your first Slurpee, brace for brainfreeze – You Can ø!)

Typical Scenario: You’re driving a van full of little “angels” home from Yeshiva and you decide to reward (bribe) them for another successful carpool run. You pull into 7-11 and offer to buy everyone a Slurpee. The kids head over to the machines and start taking what they want: one gets Coke, another Cherry and, of course, somebody wants the new flavor of the month, i.e. Kumquat Super Berry Blast (KSBB). Being a good kid, he asks you – the responsible all-knowing adult – if it’s kosher. Of course, you roll your eyes and try to convince him to get the Coke which you know is kosher (you think). He rolls his eyes (of course), and you start to sweat a little and look longingly at some of the adult beverages one aisle over. Another kid suggests calling STAR-K, and you sigh with relief as you hear the “angels” singing while you speed dial the 911 of the Kashrus world, 410-484-4110. A nice South African lady answers your call and, after you ask your question, you hear her scream out, “Slurpee emergency, STAT!!” The office LSP (Licensed Slurpee Professional) consults The Slurpee List. The nice lady tells you KSBB (Kumquat Super Berry Blast) is okay. Wonderful. Everyone gets what they want. Shalom al-Yisroel.

Behind the Scenes: We went behind the scenes with our local LSP and asked him some burning questions.

KK: On what is the Slurpee List based?
LSP: The Slurpee List is based on our research that the flavors we recommend are made with reliably kosher certified syrups. Each store simply hooks the syrup box up to the Slurpee machine, turns on the water and hits the “On” button. Kosher syrup = Kosher Slurpees.

KK: Aren’t you afraid that the non-Jewish owners of the 7-11 in question might substitute a non-kosher flavor?
LSP: In a perfect world, all 7-11 stores would be kosher certified. Short of that, it’s fairly easy for you to act as your own mashgiach (kosher supervisor) and check the syrups that are hooked up to the machines. If neither scenario is available, we can halachically address this based on Mareh Oomnasa; the concept that we can trust a non-Jew in certain circumstances based on their fear of losing their livelihood if they are caught cheating.

We asked Mike Gallagher MSP (Master Slurpee Professional and the 7-Eleven Sr. Manager for Cold Dispensed Proprietary Beverages) to explain the basis for this “fear”. “Slurpee is proprietary to 7-Eleven and, as such, only approved Frozen Carbonated... CONTINUED ON PAGE 5

A Brief History of the Slurpee
Like many great inventions, Slurpees were created by accident. In the late 1950s, Omar Kneidlik of Kansas City owned a Dairy Queen restaurant. When his soda fountain went down, he improvised by putting some bottles of soda in the freezer to stay cool. However, when he popped the tops he found that they were a little frozen and slushy. Folks loved them and started requesting “those pops that were in a little bit longer”.

Realizing he had a surprise hit on his hands, Kneidlik built a machine in the back room of his store. Using an automobile air conditioning unit, he managed to freeze the flavor syrup, water, and carbon dioxide creating his first frozen treat. He held a “Name the Product” contest and the winning entry was ICEE. With help from an engineering firm in Dallas, the ICEE machine was redesigned and sold to convenience stores throughout the early 1960s.

Things really took off in 1965 when 7-11 licensed the machine, renaming the drink to make it unique to their stores. The name “Slurpee” was coined by Bob Stanford, a 7-11 ad agency director, when he described the sound made while sipping the concoction through a straw.

References:
2. Fortunius Flevius

Leadership in Kashrus Education
**STAR-K KOSHER CERTIFICATION**

The following list is for consumer information only and is accurate at the time of printing. The flavors listed are certified by reliable kashrus agencies, they are not STAR-K certified. Since the kosher status of flavors can change at any time, the STAR-K takes no responsibility. The STAR-K does not certify individual locations. Consumers are urged to use their discretion with each individual store. Slurpees below are recommended only when produced in the United States and refer to both regular and diet versions.

### BAR’S (OU)
- Floatz
- Soda
- Dairy, non-Cholov Yisroel

### COCA COLA (OU)
- Black Cherry Vanilla
- Coca Cola Classic
- Diet Coke Frost with Lime
- Diet Diet Coke
- Diet Cherry
- Georgia Coffee Slurpee

### CRYSTAL LIGHT (OK)
- Apple Mango
- Berry Pomegranate
- Cherry Limeade
- Lemon Lime
- Lemonade
- Orange Pineapple Ice Passionfruit

### DR. PEPPER (CRC)
- Cherry Vanilla
- Dr. Pepper
- Sour Patch Kids

### Cactus Cooler
- Canada Dry Cranberry
- Ginger Ale
- Snapple Kiwi Strawberry

### FANTA (OU)
- Banana
- Berry Lemonade
- Birthday Cake
- Blackberry
- Blackberry Lemonade
- Raspberry Pomegranate
- Blood Orange
- Blood Orange Lychee
- Blue Raspberry
- Blueberry
- Vanilla - the Slurpee is pareve, the soda is Dairy, non-Cholov Yisroel

### FAYGO (HKA)
- Cotton Candy

### FRUIT WORKS (RABBI CHARLOP)
- Apple Berry Blast
- Blood Orange Lime Freeze
- Blue Raspberry Freeze
- Captain Crunch Berry
- Caramel Green Apple
- Melon Berry Blast
- Orange Cream
- Peach Lemonade
- Red Cherry Freeze
- Strawberry Lemonade Freeze
- Twisted Citrus
- Vanilla Coffee Flavor Freeze

### FULL THROTTLE (OU)
- Blue Demon
- RPM
- Twisted

### HAWAIIAN PUNCH (CRC)
- Berry Lime Blast
- Blueberry Limeade Blast
- Blue Lightning
- Boddacious Berry
- Fruit Juicy Red
- Green Berry Rush
- Lemon Berry Squeeze
- Mazin Melon
- Polar Blast

### HI-C (OU)
- Lime

### IBC
- Root Beer
- Sour Apple
- Strawberry
- Watermelon

### ICEE
- Consumers must check each box of concentrate for the OU or other reliable certification.

### JOLLY RANCHER (HKA)
- logo must be printed on container for all flavors
- Candy Red Apple
- Chicago Candy Red Apple
- Colorado Candy Red Apple
- Jolly Rancher
- St. Louis Candy Red Apple
- Strawberry Mojita

### JONES
- Berry Lemonade
- Blood Orange
- Blue Bubblegum Soda
- Cream Soda
- Cherry Soda
- Cola Soda
- Crushed Melon Soda
- Fufu Berry Soda
- Ginger Ale Soda
- Ginger Beer
- Gingerbread Man Soda
- Grape Soda
- Green Apple Soda
- Jumble Soda
- Lemon Drop Soda
- Lemon Lime Soda
- Mandarin Orange Soda
- Orange & Cream
- Peanut Butter & Jelly Soda
- Pear Tree Soda
- Pink Cream Soda
- Pumpkin Spice Soda
- Pure Cane Cola
- Red Apple Soda
- Root Beer (Sovereign)
- Strawberry Lime Soda
- Sugar Plum Soda
- Twisted Lime Soda
- Upside Down Pineapple Soda

### JONES 7 SELECT
- Blueberry Lemonade Soda
- Green Apple Soda
- Orange & Cream FCB

### JONES ZERO CALORIE ZILCH
- Black Cherry Soda
- Cola Soda
- Cream Soda
- Pink Vanilla Bean Soda
- Root Beer
- Sugar-Free Berry Lemonade
- Sugar-Free Cola
- Sugar-Free Green Apple Soda
- Sugar-Free Strawberry Soda

### LAFFY TAFFY
- Mango Melon

### LIPTON BRISK TEA (RABBI CHARLOP)
- Brisk Half and Half Freeze

### MASTER CHILL (OU)
- Blushin' Berry
- Cinnamon Hazelnut Capp.
- Cotton Candy
- Mango Tea
- Purple Vanilla Crème
- Raspberry Acai
- Red Apple
- Sour Strawberry
- Vanilla Crème

### MELLOW YELLOW
- Mellow Yellow Regular

### MINUTE MAID (OU)
- Berry Lemonade
- Blue Cherry
- Raspberry Lemonade
- Strawberry Lemonade

### MIST TWIST
- Regular
- Ruby Splash Freeze

### MONSTER (OU)
- Monster Mutant Red Dawn FCB, For Slurpee use Only

### MOUNTAIN DEW (RABBI CHARLOP)
- All flavors are kosher

### MYSTERY AIRHEADS
- Blue Raspberry
- Yellow

### NESTEA
- Raspberry

### PEPSI (RABBI CHARLOP)
- Blackberry Lime Freeze
- Cherry Vanilla
- Diet Pepsi
- Mango Sorbet
- Manzanita Sol Freeze
- Pepsi
- Pepsi Fire
- Sherbet

### POWERADE (OU)
- Mountain Berry Blast

### SNOW BAWL
- Energy Slurpee

### SPRITE (OU)
- Cranberry
- Lemonlik’s Mix
- Remix Aruba Jam

### SUNKIST (CRC)
- Orange
- Orange Float (only recommended as a Slurpee)

### SURGE (OU)
- Surge

### SKITTLIES (RABBI CHARLOP)
- Green Apple

### TROPICANA TWISTER
- Black Cherry Lemonade
- Blue Raspberry

### VAULT (OU)
- Red Blitz
- Vault

### VITAMIN WATER
- Blueberry-Lavendar Vitamin B

### Yo-cream (OU)
- Chocolate Custard
- French Vanilla
- Froyo Shake Vanilla
- Ice Breaker Blueberry Ice Breaker Cherry Apple Ice Breakers Peach Dragonfruit
- Lite Chocolate Ice Cream
- Lite Vanilla Ice Cream
- Vanilla Custard
- Vanilla Ice Cream
- Very Berry Smoothie

### 7-ELEVEN (OU-D SYMBOL REQUIRED)
- Caramel Macchiato
- Caramel Macchiato Iced
- Cappuccino Concentrate
- Cold Brew Coffee
- Colombian Iced Coffee
- Concentrate
- French Vanilla Iced Cappuccino
- French Vanilla Iced Cappuccino Concentrate
- Mocha Iced Cappuccino
- Mocha Iced Cappuccino Concentrate
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As mentioned earlier, there are varied opinions amongst the Poskim as to which shaving instruments are permitted to be used to cut a particular area of hair growth. Halachic authorities are generally in agreement that it would be permissible to use scissors on the beard area because they do not provide a close cut. Therefore, this would not qualify as a violation of shaving the face. Cutting one’s face with a razor is forbidden; taking a razor-cut haircut in the area would constitute a violation of קעקוע.

The use of hair clippers is questionable. The Shulchan Aruch says we should take a stringent rather than lenient position with scissors-like instruments. Therefore, scissors would be the only permissible shaving instrument to trim the temple area.

The issue of shaving the beard area is more involved since we have two actions working in concert, הריסות והשחתה. What is meant by the term הריסות, destroying the hair? According to the Chochmas Odam, הריסות is defined as the process of removing the entire facial hair to be even with the skin. Obviously, plucking out a hair removes the exposed hair. If the hair is actually cut below the skin, one would violate both actions of הריסות והשחתה.

Alternative effective methods of beard removal e.g., electrolysis, depilatory, or tweezers would definitely qualify as הריסות but would not qualify as קעקוע, a means of shaving. Therefore, these methods would be halachically permissible.

The hair shaft grows under the skin, as well as above the skin. When one shaves with a razor, the skin is pulled taut and actually exposes the hair growing below the skin. The razor runs against the hair in the opposite direction of the pulled skin, lopping off the exposed hair. When the taut skin relaxes, the hair is actually cut below the skin. This is the definition of קעקוע. The razor would be any simple normal method of shaving.

On the other hand, scissors qualify as a normal means of shaving. Since you can only cut a beard to a stubble when using this method, the other criteria of הריסות would not be fulfilled. Scissors, therefore, would be a halachically permissible method to shave one’s beard, provided that the blade nearer the skin is not sharp enough to cut by itself.

Based on the above, the razor blade, הריסות, is the classic example of a shaving instrument forbidden by the Torah. The Gemara definitively states that shaving is forbidden with a razor. As to all halachic authorities, the razor fulfills both prohibitions of הריסות והשחתה and is forbidden to be used.

Seemingly, any shaving implement that effectively cuts hair below the skin would also be categorized as הריסות, regardless of whether the shaving implement is single- or double-edged. As long as the hair is cut below the skin, one would violate both actions of הריסות והשחתה. Any shaving instrument that provides a less effective cut, where the hair is not cut below the skin but is even with the skin, would be categorized as a קעקוע cut.

In summary, the three levels of קעקוע are:

1. קעקוע – cuts above the skin, a shaving process that does not qualify for הריסות of the beard.
2. קעקוע – cuts at skin level, which would also not qualify for הריסות.
3. קעקוע נ יצא לה – cuts below the skin creating הריסות and השחתה, the Torah’s forbidden combination of hair removal.

How would the electric shaver fare in the kosher shaving arena? The electric shaver is a relatively recent introduction to the shaving scene. Prior to the shaver, the only practical method of kosher beard removal was the use of shaving powder. The powder was mixed with water, forming a very offensive smelling paste that was spread on one’s face and ate away the person’s facial hair. One had to be careful to remove the paste quickly so that only facial hair, and not facial skin, would be removed.

The electric shaver seemed to be a welcomed technologically halachic introduction, although shaving in general has not been without controversy. However, those halachic authorities that permitted shaving with electric shavers did so because it seemed to fulfill all halachic requirements. The shaver was made up of a vibrating head and screen, with the beard hair passed between the cutting edges of the screen and the vibrating head; the hair is cut off in a scissor-like cutting fashion between head and screen. The shave was closer than manual scissors, since the shaver cut the beard close to the skin. However, these shavers were never as powerful as they are today and did not effectively give a smooth shave.

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Bear in mind that the edge of the razor blade is sharpened to a point of .1mm to .2mm (1/16 of an inch = 1.5mm), so the point of a razor is unquestionably razor sharp! However, users of the dual blade have dispelled the lift-and-cut ‘theory’. Below are some of the reactions from disgruntled consumers who tested the lift-and-cut straight edge razors.

“If the blade is sharp enough to cut the whisker, it will cut the whisker without pulling it up.”

“I’ve accidentally shaved with two blades. It was awful. They don’t shave any better than a single blade.”

Rabbi Tzvi Rosen
Editor, Kashrus Kurrents

Much discussion and halachic energy have been expended discussing the halachic legitimacy of Norelco’s Lift-and-Cut shavers. The Lift-and-Cut claims to lift up the hair by one blade and then cut it with a second blade, instead of using a screen-blade scissor action.

It is a fascinating fact that the lift-and-cut “technology” is based on a concept fostered by Gillette razor blade producers that if you insert two razor blades together with a slight gap between them, the first will pull the shaft of the hair up and the second blade will cut the hair below the skin line. Hence, the term “lift and cut”.

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CONTINUED ON PAGE 6
Beverages can be chosen by franchisees to be used in stores. In the case of Slurpee, even franchise stores cannot deviate from the program. Instead, they must choose from a pre-approved list of flavors – called a “recommended assortment.” Every recommended product is Kosher Certified and due to our authorization, ordering and distribution processes, it is virtually impossible for a Slurpee machine to have a non-Kosher Slurpee – called a “recommended assortment.” Every recommended product is Kosher Certified and due to our authorization, ordering and distribution processes, it is virtually impossible for a Slurpee machine to have a non-Kosher Slurpee – called a “recommended assortment.”

Additionally, each independently owned franchise is contractually required by 7-11 Corporate to label all products honestly. If they were offering an off-brand of cola instead of the “real thing,” it is more than likely that the Slurpee previously used in this machine was kosher pareve. The Slurpee machine operates at 28°F, too cold for there to be any bio (absorption of tastes) from a possible non-kosher or dairy flavor. There are also no issues of kavush (absorption of tastes) from a possible non-kosher or dairy flavor. There are also no issues of kavush (absorption of tastes) from a possible non-kosher or dairy flavor.

Regarding leftover non-kosher or dairy product remaining at the bottom of the barrel, we advise consumers that they can still purchase slurpees, based on a number sfekos (halachic doubts), and the laws of btil (halachic nullification).

KK: So, the only thing we need to worry about when buying Slurpees are calories?

LSP: Well, there are kosher diet Slurpees available so you can skip the calories too. Stick with The Slurpee List and you can’t go wrong! Happy summer!
As shavers became more sophisticated, they also became more halachically challenging. With some models, the stronger motors made the head vibrate faster and cut the beard closer. The lift-and-cut shaving systems that evolved from the older Norelco Triplehead system claimed that they could shave as close as a razor. As the skin was held taut, the shaver alleged to cut the beard below the skin like a רוח , although shaving professionals will admit that the closeness of one's shave depends upon a person's beard conditions and texture, realistically the system works better in theory than in practice.

Hagaon R’ Moshe Feinstein, z”l, was of the opinion that the Gemara’s statement – קדשה שחלף מכמה לרמש – is teaching us that only the לגולו , the straight-edged razor, is the Torah’s forbidden form of גילוח . Any other method of גילוח would be permitted. Based on this fundamental understanding of the Gemara, electric shavers would be permitted even if the shaver removed facial hair beneath the skin, since the shaver works in a scissors-like and not razor-like fashion.

However, due to the increased sharpness of the blades of the rotating heads it is conceivable that the blades could cut the beard hairs off before the combined cutting of blade and screen. Therefore, even according to the Poskim that permit electric shavers, this shaver would be problematic because it would be cutting like a רוח , which is רומא .

Hagaon R’ Moshe Feinstein, z”l, who permitted the use of electric shavers, used a criteria similar to the shochet who would demonstrate how sharp is his knife. To show the sharp edge of his knife, a shochet would take a hair from his beard and, holding the hair in one hand, the shochet would see whether the נץ cut the dangling hair. If the hair was severed, the shochet’s steel passed the test.

In a similar manner, R’ Moshe would often test the sharpness of an electric shaver’s blades by taking a beard hair and testing the blades! The shaver would be acceptable if the hair was held taut and did not split in half.

The only practical suggestion that can be given to one whose shaver failed this test is to dull the blades. This can be done by taking a key or some other hard, flat instrument and running it along the sharp edge of the blade; obviously, this shaver will not work as well. Nevertheless, it is still effective and will transform a previously questionable shaver into one that is acceptable by the Poskim who permit the use of shavers.

CONTINUED FROM PAGE 4

"I tried it despite my better judgment, loaded up my razor with two blades. It didn’t look like it had two blades. Shave felt like it was twice as aggressive but half as efficient.”

The comments dispelling the straight-edge lift-and-cut are very compelling. There were a myriad of ‘Nays’ and not one ‘Yeas’ endorsing the lift-and-cut shaver. The overwhelming response of all those attempting to shave with a dual blade was that it doesn’t work. A theory is just a theory, and reality tells the story.

Halachically, where does the Phillips-Norelco electric ‘lift-and-cut’ shaver weigh in? It is the opinion of Rabbi Moshe Heinemann, Rabbinic Administrator of STAR-K, that the ‘lift-and-cut’ is no different than a conventional triple header. The inner blade would have to be tested to see if it is too dull to cut a hair without the assist of the screen. If the blades are too dull to sever a beard hair, then the shaver will qualify for the halachic “misparayim k’ein taar” that Rabbi Moshe Feinstein, z”l, permits. It is interesting to note that Phillips-Norelco now produces many non-lift-and-cut models whose quality is comparable to their lift-and-cut counterparts. The new conventional triple head blades have to be checked to see if the inner blade is “dull compliant”.

The next halachic challenge in the new One Blade trimmer is that it looks like a straight-edge razor but operates like a linear shaver. The inner blade vibrates in a back and forth linear motion. The screen and inner blade work in tandem, and there are three attachments that will trim down to a five o’clock shadow or a stubble, but not a close shave.

The thickness (or thinness) of the inner blade of the One Blade has been measured at anywhere from .5mm to .9mm, certainly thinner than a straight-edge razor. In fact, when I presented this statistic to Rav Heinemann, shlit”a, he said a shochet’s ”chalaft” is honed to .9mm sharpness – definitely sharp enough to cut a beard hair! Even though the One Blade only trims in an unconventional fashion, the inner blade would have to be checked. If it is too sharp, the blade would have to be dulled. The problem with the One Blade is that there is no easy way to dismantle the head without ruining it. Therefore, Rav Heinemann left the halachic status of the One Blade as inconclusive. If it’s sharp enough to shecht a beheima, it’s sharp enough to cut a beard hair.
NEW UNDER STAR-K KOSHER CERTIFICATION

CONSUMER PRODUCTS
(only when bearing Star-K symbol)

APPLIED FOOD SCIENCES INC.
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CANDY & CONFECTIONERY ITEMS

GALAXIE COFFEE
Farmington, NY
COFFEE

GUIZHOU CHALCO ALUMINUM CO.
CHINA
ALUMINUM WRAP PRODUCTS

HESTAN
Anaheim, CA
KITCHEN APPLIANCES (SABBATH MODE)

HUILERIE EL ALLEM
TUNISIA
OLIVE OILS

HUNAN YOUTELL BIOCHEMICAL
CHINA
ENZYMES

JINGJU DEBABG DUOLING HEALTH TECHNOLOGY CO., LTD.
CHINA
PHOSPHATES

JINGJU YUANDAN LIFE TECH.
CHINA
SWEETENERS

JINHUA LI JIA YUAN BALANCED ENGINEERING CO., LTD.
CHINA
AMINO ACID

KREMEL S.A.
GREECE
VEGETARIAN PRODUCTS

LELING DERUN HEALTH FOOD CO.
CHINA
JUICE & JUICE CONCENTRATES

PT AMARTA CARRAGENAN
INDONESIA
INDONESIAN SEAWEED PRODUCTS

PT SUPA SURYA NIAGA
INDONESIA
NUTS & SEEDS; SPICES & SEASONINGS

SHUJIAZHUANG CHIYUEN FOOD TECH. CO., LTD.
CHINA
AMINO ACID

SOLBAR NINGBO PROTEIN TECH.
CHINA
SOY PRODUCTS

SYSCO MERCHANDISING & SUPPLY CHAIN SERVICES, INC.
Houston, TX
VEGETABLES (FRESH; FROZEN)

WALKER & SONS, LLC
Wichita, LA
SPICES & SEASONINGS

XINGHUA JINSANYE DRIED VEGETABLES CO., LTD.
CHINA
VEGETABLES (DEHYDRATED)

YANGLING SHENGDEBANG BIO-TECHNOLOGY CO., LTD.
CHINA
HERBAL EXTRACTS

ZHANGZHOU CITY JINDEFU FOODS
CHINA
FRUIT (FROZEN); VEGETABLES (FROZEN)

ESTABLISHMENTS

KEEPIN’ IT KOSHER FOOD TRUCK
Hershey Park
27 West Chocolate Ave, Hershey, PA
RESTAURANT/TAKE-OUT (MEAT)

JOSEPH SLIFKA CENTER FOR JEWISH LIFE AT YALE
90 Wall Street, New Haven, CT
RESTAURANT; MEAT, DAIRY, TAKE-OUT

SAVOR GOURMET
2523 Remsen P. Brooklyn, NY
RESTAURANT/TAKE-OUT

NEW UNDER STAR-D
(only when bearing Star-D symbol)

BALKOF FARMS
Burlington, NJ
DAIRY PRODUCTS

CEDAR F&B
Alexandria, VA
CAKE & PASTRY PRODUCTS

DILER B.M.D. INTERNATIONAL
ISRAEL
DAIRY PRODUCTS

FOODHOLD U.S.A.
Salisbury, NC
ICE CREAM CONES

HENGSHUI SHANZHI HEALTH DRINK CO., LTD.
CHINA
HERBAL EXTRACTS

MASSIMO ZANETTI BEVERAGE USA
Moonachie, NJ
COFFEE

OLD HOME FOODS
Bloomington, MN
DAIRY PRODUCTS

Leadership in
Kashrus Education
SUMMER KASHRUS Training Programs

STAR-K’s widely acclaimed Kashrus Training Program provides rabbonim, certifying agency administrators, kollel members and others serving in klei kodesh the opportunity to learn about the full spectrum of kashrus certification. It includes a behind-the-scenes look at a first class luxury hotel's kosher kitchen, and a manufacturing plant, as well as information about monitoring factories overseas. The course provides hands-on practical application of the Shulchan Aruch. This program is limited to 25 attendees and is held at the STAR-K offices in Baltimore, MD. The 16th annual course will be held from July 22-25, 2019.

STAR-K will also be running its annual Food Service Mashgichim Training Seminar. This is an intensive three-day training program for people involved (or who want to get involved) in hashgocha for restaurants, catering halls, hotels, etc. This program is limited to 25 attendees. The 6th annual course will be held August 5-7, 2019.

To apply for either seminar, please visit our website at www.star-k.org/training.
For further information, please contact seminar coordinator, Rabbi Zvi Goldberg, at 410-484-4110 ext. 219.