

Kashrus Kurrents

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נ"ס בר נ"ס EXPLORING A COMMON KITCHEN MIXUP

RABBI YAAKOV HEINEMANN
ROSH KOLLEL

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*,¹ 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,² he may also **not** cook meat flavored food with cheese (i.e., meat flavored potato from a *cholent* pot). Even 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.³ 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).⁴

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.⁵

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

1. שמות כ"ג י"ט.
2. גמרא חולין דף צו.
3. רמ"א ס' צה ס"ב.
4. ibid.
5. רמ"א ס' צה ס"ב.

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Electric Shavers



RABBI MOSHE HEINEMANN
RABBINIC ADMINISTRATOR, STAR-K

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, "לא תקפו פאת ראשכם ולא תשחית את פאת זקנך" (ויקרא י"ט כ), "Do not round the corners of one's head and do not destroy the corner of one's beard". The *Torah* continues, "ויקרא כ"א ה) "ופאת זקנם לא יגלחו", "and the corner of one's beard they shall not shave".

What are the actions of forbidden facial hair removal? The *Mishna* in *מכות* discusses which methods of removing facial hair are forbidden. הקפה, "rounding", refers to the complete removal of hair from the temple area. The terms גילוח, "shaving", and השחתה, "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 הקפה, גילוח and השחתה are achieved by using various shaving implements with different overall capabilities to cut one's facial hair.

The shaving implements that are discussed in סימן קפ"ד; סימן קפ"א are:

1. מספרים - 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. תער - razor: a sharp straight-edged blade that is an extremely efficient means of hair removal.
3. מספרים כעין תער - a scissor or scissor-like instrument that delivers a closer cut, which is similar to but not as effective as a תער.

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RABBI BORUCH BEYER
KASHRUS ADMINISTRATOR

Slurpee CONFIDENTIAL

Editor's Note: The STAR-K Slurpee List is a compilation of flavors certified by an array of reliable kashrus certification agencies. Optimally, either the individual 7-11 store should be kosher certified or the consumer should check the kashrus of the syrup himself by checking the back of the machine. Many stores have been known to allow this. If neither option is available, this article will address the halachic basis for relying on **The Slurpee List** at any 7-11 store located in the United States.

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*¹ 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, *shlit"u*, (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 sweltering *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 have been sold – 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 ☺!)

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).² 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 Oomnaso*,³ 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

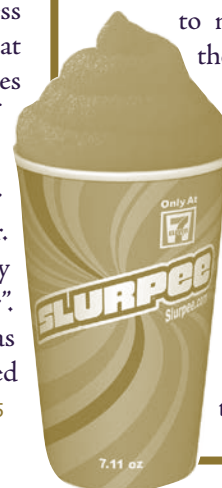
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A Brief History of the Slurpee

Like many great inventions, Slurpees were created by accident. In the late 1950s, Omar Knedlik 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, Knedlik 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. ☆



1. רמב"ם הל' דעות, פ"ה ה.
2. Fictitious Flavor
3. רמ"א שו"ע יו"ד, קי"ד, ה'





JUNE 2019

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.**

7-ELEVEN KOSHER SLURPEE FLAVORS

All flavors listed are Kosher Pareve unless otherwise indicated | * Dairy, non-Cholov Yisroel

BARQ'S (OU)

Floatz

COCA COLA (OU)

Black Cherry Vanilla
Coca Cola Classic
Diet Coke Frost with Lime
Diet Frost
Diet Frost Cherry
Georgia Coffee Slurpee

CRYSTAL LIGHT (OK)

Apple Mango
Berry Pomegranate
Cherry Limeade
Lemon Lime
Lemonade
Orange Pineapple Ice Passionfruit
Passionfruit
Peach Mango
Raspberry Ice
Raspberry Lemonade
Strawberry Banana
Strawberry Kiwi
Tangerine Lime
Wild Strawberry

DR. PEPPER (CRC)

Cherry Vanilla
Dr. Pepper
Sour Patch Kids

DR. PEPPER (OK)

Cactus Cooler
Canada Dry Cranberry
Ginger Ale
Snapple Kiwi Strawberry
Vernors Bostons Cooler BIB

FANTA (OU)

Banana
Berry Lemonade
Birthday Cake
Blackberry
Blackberry Lemonade
Blackberry- Pomegranate
Blood Orange
Blood Orange Lychee
Blue Raspberry
Blue Vanilla - *the Slurpee is pareve, the soda is Dairy, non-Cholov Yisroel*
Blueberry
Blueberry Lemonade
Cherry Limeade
Chili Mango
Cranberry
Cranberry White Grape
Dragonfruit
Extreme Sour Apple
Fanta Exotic (Pokeman)
Fruit Punch
Grape
Green Lemon Lime
Green Melon
Kiwi Strawberry
Kumquat Orange
Lemon Meringue
Lemonade
Lemonade Light
Mango
Mango Melon
Mixed Berry
Orange
Orange Cream

Peach Raspberry
Pikachu Mystery Flavor
Pina Colada*
Pineapple
Pink Sour Watermelon
Pomegranate Cherry
Pomegranate Passion Fruit
Purple Berry Cherry
Purple Vanilla
Raspberry Orange Cream
Sour Apple
Sour Grape
Strawberry
Strawberry Banana
Strawberry Creme
Strawberry Pineapple
Strawberry Shortcake
Super Sour Cherry
Tropical Fusion
Watermelon
Watermelon Grapefruit Mint
Watermelon Lime
Watermelon Splash
White Cherry
White Peach
Wild Cherry
Wild Cherry (Reduced Calorie)
Wolfberry
Yumberry Blackcurrant
Yumberry Cherry

FANTA, SUGAR-FREE (OU)

Cherry Limeade
Key Lime Pie
Kiwi Strawberry
Lemonade
Mango
Mango Passionfruit
Orange Creamsicle
Orange Creme
Peach Mandarin
Pineapple Coconut Lime
Pineapple Mango
Strawberry Kiwi
Strawberry Basil Lime
Watermelon
Watermelon Punch
Winter White Berry

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 Melon Freeze
Twisted Citrus
Vanilla Coffee Flavor Freeze
White Cherry
Wicked Apple

FULL THROTTLE (OU)

Blue Demon
RPM
Twisted

HAWAIIAN PUNCH (CRC)

Berry Lime Blast
Berry Limeade Blast
Blue Lightning
Bodacious 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
Candy Cane Soda
Cherry Soda
Cola Soda
Cream 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
Orange & Cream Soda
Sour Patch Kids Watermelon Soda

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
Vanilla Bean Soda

LAFFY TAFFY

Mango Melon

LIPTON BRISK TEA

(RABBI CHARLOP)
Brisk Half and Half Freeze

MASTER CHILL (OU)

Bruisin' 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
Lemonade
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
Pepsi Sodashop Freeze with Natural Black Cherry
Red Apple
Sugar Rush
Sugar Rush Vanilla Cream
Wicked Apple Freeze

POWERADE (OU)

Mountain Berry Blast

SNOW BAWL

Energy Slurpee

SPRITE (OU)

Cranberry
LeBron's Mix
Remix Aruba Jam
Sprite
Sugar-Free Sprite
Sugar-Free Sprite Cranberry

SUNKIST (CRC)

Orange
Orange Float
(only recommended as a Slurpee)

SURGE (OU)

Surge

SKITTLES (RABBI CHARLOP)

Green Apple

TROPICANA TWISTER

Black Cherry Lemonade
Blue Raspberry Rush

VAULT (OU)

Red Blitz
Vault

VITAMIN WATER

Blueberry-Lavendar Vitamin B

YO-CREAM*

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





RABBI MOSHE HEINEMANN
RABBINIC ADMINISTRATOR, STAR-K

Electric Shavers



CONTINUED FROM PAGE 1

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 פאות area because they do not provide a close cut. Therefore, this would not qualify as a violation of הקפת הראש. Cutting one's פאות with a razor is forbidden; taking a razor-cut haircut in the פאות area would constitute a violation of הקפה.

The use of hair clippers is questionable. The *Shulchan Aruch* says we should take a stringent rather than lenient position with scissor-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, גילוח and השחתה. What is meant by the term השחתה, destroying the hair? According to the *Chochmas Odam*, השחתה is defined as the process of removing the entire facial hair to be even with the skin. Obviously, plucking out a hair removes the hair below the skin. Can "below the skin" hair removal be achieved with a straight-edge razor blade?

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 grain 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 השחתה. גילוח is simply any normal method of shaving.

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

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 השחתה 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 (תער), is the classic example of a shaving instrument forbidden by the *Torah*. The *Gemara* definitively states that shaving is forbidden with a תער וזוהו גילוח. דבר שהוא משחית וגילוח חזוהו תער. According to all *halachic* authorities, the razor fulfills both prohibitions of גילוח and השחתה and is forbidden to be used.

Seemingly, any shaving implement that effectively cuts hair below the skin would also be categorized as a תער, 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 גילוח and השחתה. 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 מספרים כעין תער cut.

In summary the three levels of גילוח are:

1. מספרים – cuts above the skin, a shaving process that does not qualify for התחשה of the beard.

2. מספרים כעין תער – cuts at skin level, which would also not qualify for השחתה.

3. תער – cuts below the skin creating גילוח 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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A CUT ABOVE - OR IS IT?

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".

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."

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RABBI YAAKOV HEINEMANN
ROSH KOLLEL

נ"ס קר נ"ס EXPLORING A COMMON KITCHEN MIXUP

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with cheese even though the pot was clean. However, if the meat pot was not used for meat within 24 hours, then he may cook the macaroni with cheese. What happens if you don't remember the last time the pot had been used to cook meat? In such a case, we say בני יומן אינם – we assume that the pot was not used within 24 hours.⁶

Another question which is commonly asked is whether or not one may cook eggs, macaroni, etc. in a meat pot which was not used within 24 hours with the intention of cooking them with the opposite gender of food, i.e., cooking eggs in a dairy pot which had not been used for 24 hours for the purpose of eating them with liver on *Shabbos*. The opinion of Rav Moshe Heinemann, *shlit"א*, is that it is not permitted.⁷ That which was previously written about

allowing macaroni to be cooked in a meat pot that had not been used for 24 hours is true only when the macaroni was cooked to be eaten as a *pareve* meal or with meat. In that case, one may mix the macaroni with cheese.

One last point that should be addressed is whether or not one would be required to wait 6 hours after eating potatoes or pasta that was cooked in a *fleishig* pot. The answer is no.⁸ A common application of this is found in foods that are prepared in a fast food restaurant, where a food label states, "Made With Meat Utensils". This is due to the fact that the pots are usually clean. (However, if the pots are not clean you are required to ask a *shayla*).⁹★

6. מבואר בכמה מקומות.
7. דעת החכמת אדם כלל מ"ה ס"ב.
8. רמ"א ס"פ ס"ג.
9. ע"ש"ך ס"פ ס"ק י"ט ובחידושי רע"א שם.

Slurpee CONFIDENTIAL

CONTINUED FROM PAGE 1

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. Contractually, Coca-Cola Classic, Cherry and Blue Raspberry are required in all stores and franchisees cannot use a substitute product for any of those three flavors. All three flavors are Kosher certified, with Cherry and Blue Raspberry now being made with real fruit juice."

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", they would need to display proper signage with the name of the brand of syrup being dispensed. "7-11 Corporate has field consultants, a district manager of sorts, local merchandisers, as well as regional managers (the Slurpee Police) who visit the stores in their areas to ensure they are adhering to their agreements."

KK: We have heard that 7-11 does not clean out the machines between flavors, and that kids enjoy mixing the flavors. Is there a

concern that a non-kosher flavor might have made the machine non-kosher, or that some actual non-kosher or dairy Slurpee was mixed in with another flavor?

LSP: The first thing to remember is that 99.9% of Slurpee flavors are kosher *pareve*. The Slurpee machine operates at 28°F, too cold for there to be any *blios* (absorption of tastes) from a possible non-kosher or dairy flavor. There are also no issues of *kavush*⁴ because of the high turnover of product. There are never flavors that sit in the machines for 24 hours.⁵

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)⁶, and the laws of *bitul* (*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!**⁷★

4. The Gemara in *Chulin* 97b states the *halacha* that food that has soaked in a liquid experiences the same transfer of taste that we find when food is cooked. This idea is known as *Kavush K'Mevushal*. The *Poskim* say the food must be soaking for 24 hours for this to take place.
5. I would be remiss if I did not thank fellow LSP, Rabbi Sholem Fishbane, President of the cRc (Chicago Rabbinical Council), for information that I gleaned from his article, "Slurpees Slurpees Everywhere, Nor Any Drop to Drink?"
6. Considering that almost all Slurpee flavors are kosher *pareve*, it is more than likely that the Slurpee previously used in this machine was kosher *pareve*. Even if it was not, the small amount that mixes with your Slurpee is *batul*. Your intention is not to be *mevatal*, so it's not considered *bitul l'chatchila*. You can also consider that the non-kosher or dairy element in the previous Slurpee was probably also *batul* in that Slurpee syrup.
7. My thanks to MSP Mike Gallagher, Sr. Platform Manager, Cold Dispensed Proprietary Beverages 7-Eleven Inc., for his invaluable assistance in the preparation of this article.



Electric Shavers



CONTINUED FROM PAGE 4

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 תער . 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, זצ"ל, was of the opinion that the Gemara's statement – איזהו גילוח שיש בו השחתה הוי אומר זה – is teaching us that only the תער, the straight-edged razor, is the Torah's forbidden form of השחתה and גילוח . Any other method of השחתה and 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 scissor-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 תער , which is אסור . Can one practically determine whether the shaver in question is a kosher model?

Hagaon R' Moshe Feinstein, זצ"ל, who permitted the use of electric shavers, used a criteria similar to the *shochet* who would demonstrate how sharp his knife, a *shechita* knife) was. 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 חלף 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.★



RABBI TZVI ROSEN
EDITOR, KASHRUS KURRENTS

A CUT ABOVE - OR IS IT?

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 'Yea' 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 kein taar" that Rabbi Moshe Feinstein, זי"ל, 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 thicker than a straight-edge razor. In fact, when I presented this statistic to Rav Heinemann, *shlit"a*, he said a *shochet's* "chalaq" 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.★



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