



The title for the world's largest land carnivore goes to the polar bear. This Arctic animal weighs up to 1,500lbs and while it may be a land animal, it oddly spends more of its time at sea. Polar bears can hunt their preferred food (seals) from the edge of sea ice, often living off fat reserves when no sea ice is present. But how does this massive mammal exist in such frigid temperatures, much less hunt in the freezing cold ocean?

Hashem gave them a special coat of fur, consisting of a layer of dense under-fur and an outer layer of guard hairs, which appear white or tan but are in actuality transparent. This unique hair can measure up to six inches long atop the skin of a polar bear. This bear's skin is not white like many people assume, it is black. hey have plenty of insulation - up to 4 inches of blubber.

The polar bears are magnificent hunters. This is due to their supreme senses: the polar bear has an extremely well developed sense of smell, being able to detect seals almost a mile away and buried under three feet of snow. Lastly, the polar bear happens to be an excellent swimmer, with individuals having seen them in open Arctic waters as far as 200 miles from land. All of these astounding abilities make sense for their survival in the harsh and unforgiving conditions of the Arctic.

**Hints & Answers\*** **SHMIRAS SHABBOS:** *Chazal* teach that one of the requirements of *kos shel bracha* (e.g., a kiddush cup) is that it should be "מלא" (full). Thus, the *Rema* writes: "וכוס של ברכה ימלאנו שיהא מלא על כל גדותיו" *One should fill up the kos shel bracha all the way to the top* (OC 183:2). The Mishna Berura (183:9) comments that filling up a cup in such fashion is permissible even though it's common for the wine to spill a bit when it is so full (i.e., it's not considered as wasting). Then, the Mishna Berura (ibid.) writes, "י"יש שאין ממלאין אותו כ"כ מטעם זה ואפ"ה שם מלא עלי"ו" *Some have a custom not to fill it up so much because of this reason (i.e., since filling it to the top causes the wine to be spilled out a bit), and (according to those who have this custom) the cup filled up in such way is nevertheless considered as "full"*. **RHYMES:** "heart". **TRIVIA** Question 1: A. Question 2: B. Question 3: B. Question 4: A. | \*Note: The answers are based only on the sources quoted and might not reflect opinions of other halachic authorities. As such, Menucha's answer are not to be taken as final decisions in halacha, but rather as a springboard for discussions, questions to a *Moreh Hora'ah*, and further study.



## Halacha Challenge



### Filling Up to the Rim



It was a real treat to have Uncle Fivel over for the Friday night *seuda*. Abba gave Uncle Fivel the honor to make kiddush for everyone. So the kids waited with excitement to hear Uncle Fivel's kiddush that he always made with a sweet *niggun*.

After Uncle Fivel poured the wine in the kiddush cup, Levi whispered to his brother Yudi, "Look! Uncle Fivel didn't pour the wine all the way to the top!" Yudi looked at the cup and asked Levi, "So what?"

In astonishment, Levi replied: "What do you mean!? Abba always pours the wine to the very top of the kiddush cup!"

"Yeah, Levi is right," whispered Akiva who overheard the conversation. The brothers started debating if they should let Uncle Fivel know about this or not. Levi felt that it was necessary to inform Uncle Fivel about the matter. Yudi held that everyone should be quiet and just let Uncle Fivel carry on with his kiddush.

**Question:** Who had the best solution - Levi or Yudi?

(The "Hints & Answers" section is on page 4)

♦ Dedicated anonymously for yeshuos and refuos to all Klal Yisroel





## A Life Lesson from the Parsha

At the beginning of parshas Shelach, Moshe instructs the spies “to look” at the Land that they will explore. At the end of the parsha, Hashem instructs us “to look” at the *techeles* string of tzitzis.

There is a connection. Do you know why? Because the word that is used in both these instances is וּרְאִיתֶם (“you should look”). And what’s really fascinating is that outside of these two places it does not appear (in this meaning) any where else in the Chumash!

So what is the connection?

Regarding the story of the spies, the ten of the twelve spies looked at the Land and saw negative things. Yet regarding tzitzis Chazal tell us we learn that the blue *techeles* should remind a person of the blue sea, and the blue sea should remind a person of the blue sky, and the blue sky should remind a person of Hashem’s Thrown of Glory (see Menachos 43b).

This is clearly teaching us a powerful life lesson. You have the free choice to let your eye interpret what it sees. And Hashem does not just want us to look at something great and see the greatness in it – the way Yehoshua and Kalev looked at the Land, Hashem wants us to look even at simple things – like a string hanging from the corner of your four-corner garment – and see in it wonderful things that bring you joy and inspiration.



## Rhymes for Kids



...וַעֲשׂוּ לָהֶם צִיצִית... *And they should make for themselves tzitzis strings*  
-- Parshas Shelach, Bamidbar 15:38

I am doing a mitzva  
from the day’s very start!  
I look at my tzitzis,  
and it cheers up my \_\_\_\_!



## CHALLA TRIVIA



רֵאשִׁית עֲרֹסְתֶכֶם חֶלֶה תְּרִימוּ תְּרוּמָה  
- *The first portion of your dough, separate challah as terumah...*(Bamidbar 15:20)

- When doing *hafroshas* challah, the custom is to separate:  
(A) a *k'zayis* of dough. (B) a *k'beitza* of dough. (C) a baseball size of dough.
- A left handed person should be *mafrish* challah:  
(A) with his right hand. (B) with his left hand. (C) with any hand.  
(D) with both of his hands.
- If a liquid batter is prepared (e.g. for chocolate cakes), one should perform the *hafraша*:  
(A) before the product is baked. (B) after the product is baked. (C) A or B.
- One may perform *hafraша* even before the dough rises:  
(A) True. (B) False.