

# Table of Contents

- 04** Dear Torah Tidbits Family  
Rabbi Avi Berman
- 06** Wearing Our Emotions On Our Sleeves  
Rabbi Moshe Hauer
- 10** Aliya-by-Aliya Sedra Summary  
Rabbi Reuven Tradburks
- 16** The Stigma of Fame  
Rabbi Dr. Tzvi Hersh Weinreb
- 20** Leadership Means Making Space  
Rabbi Lord Jonathan Sacks zt"l
- 24** Probing the Prophets  
Rabbi Nachman Winkler
- 28** Choshen and Ephod -  
Personal and Communal  
Rabbi Shalom Rosner
- 30** Torah and Tefilla  
Rebbetzin Shira Smiles
- 32** Schedule  
OU Israel

- 38** Holy Garments  
Rabbi Judah Mischel
- 40** Simchat Shmuel  
Rabbi Sam Shor
- 42** Jewish History Is Like Olive Oil  
Rabbi Moshe Taragin
- 48** Significance of Sacrifice  
Rebbetzin Dr. Adina Shmidman
- 50** Absence as Absolute Presence  
Rabbi Aaron Goldscheider
- 54** Where There's Smoke.....  
OU Parenting Column
- 58** The Y-Files Weekly Comic  
Netanel Epstein
- 60** Torah 4 Teens by Teens  
Rabbi Yosef Ginsberg  
// Chana Kenton

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## A SHORT VORT

BY RABBI CHANOCH YERES  
Rav, Beit Knesset Beit Yisrael, Yemin Moshe

פעמן זהב ורמון פעמן זהב ורמון על שולי המעיל סביב (כח:לד)  
"A golden bell and a pomegranate, a golden bell and a pomegranate, upon the skirts of the robe round about." (28:34)  
Why the need to repeat the phrase "a golden bell and a pomegranate" twice, one right after the other?  
What is symbolized by the "pomegranates and golden bells"?  
The Torah, clearly, wants to emphasize a very important idea.  
Rabbi Shimon Bezael Neiman (1860-1942, Krakow, perished in the Shoah) suggested in his Sefer "Pninim Yekarim" that the golden bells were symbolic of wealth. They were placed all around the hem of the clothing of the High Priest, interchanged with the pomegranates, which is the symbol of kind deeds and ones fulfilling the mitzvot. This is symbolism mentioned in the Talmud (Berachot 57a) that every Jewish person is as full of mitzvot as a pomegranate is full of seeds. The lesson learnt from this array of decoration on the High Priest's tunic is that only when wealth is unified with fulfillment of the Torah and good deeds is there real benefit to the world. Being worn by the High Priest ensures the high profile attention it will receive by the masses and be noticed.  
- Shabbat Shalom

## THIS WEEK'S COVER PHOTO

Photographed by Julian Alper, Tverya

I photographed this rather beautiful pomegranate at nearby Kibbutz Lavi, just before Rosh Hashanah. When I see pomegranates growing, I think that if such a big and beautiful fruit can be produced by a small scrawny bush or tree, then we, however small we are, can achieve much too.



## HELPFUL REMINDERS



Last Opportunity to Say KIDDUSH LEVANA  
until: 14 Adar Aleph/ Thurs. night Feb. 22



PURIM KATAN and SHUSHAN PURIM KATAN  
fall out on Feb 23-24