

"And he placed upon him the choshen and he put in the choshen the urim and the tumim." (8:8)

The *urim v'tumim* was a parchment upon which was written the *Shem Ha'Meforash*, Hashem's Ineffable Name. Only when Moshe placed the *choshen* on Aharon were the *urim v'tumim* inserted in the *choshen*. This procedure seems strange. Would it not have been more convenient to simply place the parchment with the Name into the *choshen* before the *Kohen Gadol* put it on?

Horav Dovid Feinstein, Shlita, derives an important lesson from this process. The *choshen* symbolizes fairness and integrity in financial dealings, which is why it was called the *choshen ha'mishpat*, breastplate of justice. This *choshen* was attached to the *ephod*, which represents *avodah*, service to Hashem. The bond between the *choshen*, symbol of justice, and the *ephod*, symbol of service to Hashem, indicates that true justice can exist only if it is integrated with Hashem's will and inspired by His guidance.

Consequently, it was first imperative to attach the symbol of justice, the *choshen*, to the *ephod*, the symbol of service, in order to affirm *Am Yisrael's* commitment to G-d given justice. Veracity is the foundation of justice.

Only after this bond existed could the *choshen* become a suitable setting for Hashem's Name. The connection provided the essential power with which to bring Hashem's justice into this world. If the *urim v'tumim* were to be placed on the *choshen* prior to being attached to the *ephod*, it would seem to sanction justice without Hashem's will.

Veracity is an integral aspect of godliness. As a godly people, *Bnei Yisrael* are mandated to be a truthful people, an image which they must uphold for the world to see and replicate.