

## "And they attached the Choshen by its rings to the rings of the Eiphod... the Choshen shall not be loosened from the Eiphod." (39:21)

We may infer from the *pasuk* that once the *Eiphod* and the *Choshen* were attached, they were to remain that way always. Consequently, Aharon donned a single garment. This is inconsistent with the *pasuk* in *Parashas Tzav* (*Vayikra* 8:7,8), which implies that Aharon put on two separate garments. *Horav David Feinstein, Shlita*, suggests that in *Parashas Tzav* the *Torah's* intention was regarding the threads which connect the two garments, whether to be loosened or tightened, so that it fit the *Kohen Gadol* properly.

*Horav Feinstein* proceeds to expound upon the symbolism between the two garments which were worn as one. In the *Talmud, Arachin 16a*, *Chazal* state that the *Eiphod* represents *mitzvos bein adam la'Makom*, between man and Hashem. The *Eiphod*, thus, atoned for idol-worship. The *Choshen* which atoned for the sin of perverting justice, signified those *mitzvos* which were *bein adam la'chaveiro*, between man and his fellow man.

Undoubtedly, each of these two sets of *mitzvos* is of equal importance. To differentiate between the importance of "social" *mitzvos* and "spiritual" *mitzvos* is unthinkable. One cannot serve the Almighty unless his relationship with his fellow man is in order. Similarly, one cannot be the paragon of human relations if he is alienated from Hashem. The unseverable bond that exists between these two sets of *mitzvos* is manifest in the *halachah* which demands that the *Kohen Gadol* never don the *Choshen* without the *Eiphod*.

*Horav Feinstein* now reverts back to the seeming inconsistency between the *pesukim* of our *parsha* and that of *Parashas Tzav*. Although the bond between these *mitzvos* is compelling, the relationship must sometimes be adjusted to suit the situation. At times circumstances demand that greater emphasis be placed upon human relations, while in other instances our focus remains upon *avodas Hashem*, serving the Almighty.

This, posits *Horav Feinstein*, is the meaning behind the disparity between the *pesukim*. The *Choshen/Eiphod* is inextricably bonded as one garment. At times, however, the attachment should be relaxed, placing greater emphasis on one half of the garment than on the other. Other circumstances will develop requiring a "tightening" of the garment. In any event, the purpose is to adjust the fit upon the *Kohen Gadol*. Likewise, our *Torah* is a living *Torah*, which-- through the *Kohen Gadol's* interpretation -- lends itself to responses which vary in accordance with the circumstances.