

Into the Choshen HaMishpat shall you place the Urim v'Tumim and they shall be on Aharon's heart when he comes before Hashem. (28:30)

In his commentary to the beginning of *Sefer Shemos* (4:14), *Rashi* comments concerning Aharon *HaKohen's* attitude vis-à-vis Moshe *Rabbeinu* becoming *Klal Yisrael's* leader, *V'raacha v'somach b'libo*, "And he will see you and be gladdened in his heart" (Hashem said to Moshe). "Unlike what you think, that Aharon is envious of your appointment (achieving a position higher than he did, despite Aharon being the older brother), he will see you and be gladdened in his heart". Aharon *HaKohen's* brotherly love for his younger brother was stronger than any feeling of envy which might otherwise have festered within him. As a result of his heartfelt expression of love, he merited to wear the *Choshen HaMishpat*, Breastplate, which had the names of the twelve tribes embedded on it. As Rabbi Yossi says, "The heart that was overjoyed with his brother's greatness warranted to wear the Breastplate on his heart" (*Shemos Rabbah* 13:17).

Horav Eliyahu Baruch Finkel, zl, derives from here that the reward of paying a person measure for measure applies not only to one's entire body, it even applies to each individual body part, whatever part played a role in the *mitzvah*. Aharon's heart demonstrated deference towards Moshe. Thus, it merited to be the repository upon which the *Choshen* would rest.

A similar idea may be gleaned from the reward experienced by Yosef when he ascended from the pit to become Egypt's viceroy. The *Yalkut Shimoni* writes: "Yosef was given (back) from his (from what he had given): his mouth did not bend to sin (with the wife of Potifar), "by your command shall my people be sustained" (*Bereishis* 41:40); The neck that did not speak with sin, "And he placed a gold chain on his neck" (ibid. 42); the hands that did not touch sin, "And he dressed him in linen garments" (ibid. 42); the legs that did not jump to perform sin, "He also had him ride in his golden chariot," (ibid. 42), his thoughts which did not harbor any sin, "And they proclaimed before him: Avrech!" This indicates that reward is positioned for the person, particularly for every individual part of his body which contributed to his success.

We find in *Sefer Melachim* 2, 9:35, that when they went to bury the evil Izevel, all that was left of her body was her skull and legs and palms of her hands. *Rashi* explains that she would dance at weddings in front of the *chassan/ kallah* in order to increase their joy. She would shake her hands and head back and forth. Thus, these body parts were not devoured with the rest of her corpse. They warranted burial.

Likewise, on the flip side, one's organs which sinned will be punished more so than any other part of his body: "Shimshon followed his eyes; thus, the *Plishtim* gouged out his eyes; Avshalom aggrandized himself over his hair; thus, he was hung by his hair" (*Talmud Sotah* 9B).

The *Rosh Yeshivah* explains that this is why, on *Yom Kippur*, when we recite the *Viduy*,

Confession, we focus on sins perpetrated by specific organs: hands which took bribes; legs that ran toward sin.

In an alternative exposition, he quotes *Horav Chaim Shmuelevitz, zl*, who explained that *middah k'neged middah* did not rule with regard to having the *Choshen* placed on Aharon's heart; rather, it is specifically because Aharon's heart was pure of any vestige of personal vested interest. He cared not about himself; he lived completely for others. Thus, he was able to be fully happy for his younger brother. There was no self in Aharon. It was all about others. Therefore, he was suitably fit to wear the *Choshen* which projected the needs of the Jewish People – on his heart. One whose heart is pristine, that is not immersed in personal issues, whose devotion for others is unequivocal-- such a heart can represent the Jewish people. Only one who lives for others can be their true emissary.