

You shall place the Urim and the Tumim into the Choshen HaMishpat, so that they will be over Aharon's heart. (28:30)

When Hashem revealed Himself to Moshe *Rabbeinu* in the burning bush, instructing him to go to Egypt and serve as the medium for redeeming the Jewish People – Moshe did not respond with an outright “no.” Rather, he said, “Send whom You are accustomed to send” – Aharon *HaKohen*. Moshe feared overshadowing Aharon, his older brother, who had until now been the preeminent leader of the Jewish People. He refused to dethrone him out of his overwhelming sensitivity for his brother's feelings. It was only after Hashem told Moshe that Aharon was on his way to greet him and *V'ra'acha v'somach b'libo*, “When he sees you, he will rejoice in his heart” (*Shemos* 4:14) that Moshe agreed. Not only did Aharon not look askance at Moshe's appointment as leader, he rejoiced over the decision and his brother's good future. As a result of Aharon's acquiescence, *Chazal* teach (*Shabbos* 139a) that Aharon's rejoicing in his heart over Moshe's ascension to leadership earned him the merit of wearing the *Choshen HaMishpat* over his heart.

A wonderful and inspiring relationship between two brothers. Aharon and Moshe are lauded for their extraordinary respect and sensitivity for one another. I feel, however, that both the commentators and the readers overlook one point: How did they achieve such incredible elevated *middos*, character traits? It was the home in which they were raised, the parents who raised them, whom we must consider. Children do not grow up in a vacuum. (Those who do, sadly reflect it.) Perhaps, greatness in Torah knowledge is derived from a *rebbe* (with the parents' support). *Middos tovos* are the direct result of the parents and the home in which one is raised. With a father like Amram and a mother like Yocheved, is it any wonder that they raised Aharon *HaKohen*, Moshe *Rabbeinu* and Miriam *Ha'Neviah*?