

"And you shall make a showplate of pure gold... and this shall go over the turban... and it shall be on Aharon's forehead, and so Aharon shall do away with the transgressions of the holy things." (28:36,37,38)

Chazal state that the *"tzitz"* atoned for the sin of impudence exhibited by the people. This seems enigmatic. How does Aharon's wearing of the *tzitz* atone for a generation's brazenness and lack of courtesy? Does the *Kohen Gadol's* wearing of the *tzitz* give one license to be impertinent? *Horav Reuven Katz, z.l.*, resolves this difficulty in the following way. One who secretly sins will be embarrassed if his baneful act is publicized.

In contrast, one who is impudent defies criticism and publicly flaunts his evil in the most arrogant manner. Atonement for a sin is effected through the balance of *"middah k'neged middah,"* measure for measure. The punishment will be meted consistent with the form and type of evil, and forgiveness will result. Consequently, the recommended method for atoning this sin is to employ the identical tactics, but in reverse. By proudly raising up our heads in defiance, not submitting to those who would slander the *Torah* by ridiculing its adherents, we will overcome the evil of impudence.

This concept is especially applicable in contemporary times, when the *Torah* community has been virulently criticized by those who differ with the *Torah* way of life. Even though we should not seek to propagate dispute, we nonetheless are not obligated to accept the negative statements spoken or written against the *Gedolei Yisrael, Torah* leaders. We are responsible to voice vigorous protest. We are duty bound to repudiate those distortions expressed against the *Torah* and its luminaries. We do not have license, however, to demean ourselves by hurling insults or making derisive personal attacks. We must maintain our dignity, while we stalwartly carry forth the banner of *Torah* Judaism.