

## He put the Turban on his head; and, upon the Turban, toward his face, he placed the golden Head-plate, the sacred diadem/crown. (8:9)

Interestingly, the *Tzitz HaKodesh*, Holy Head-plate worn by the *Kohen Gadol*, is referred to as a *nezer*, crown/diadem, while the crown worn by a king is called an *atarah*. Why is the *Kohen Gadol's* crown called a *nezer*, and the crown of the *Melech Yisrael*, King of Yisrael, called an *atarah*? **Horav Moshe Nechemiah Kahanov, zl**, distinguishes between these two terms in the sense that their functions are not similar. The *nezer*, which is wrapped around the forehead does not, in fact, cover the entire head. In the case of the *Kohen Gadol*, it was a gold plate with Hashem's Name on it, and it was wrapped around the head. An *atarah* is a crown that sits on top of the head, engulfing the entire head.

The dichotomy between the two is based upon the individual function of each person. The *Kohen Gadol* is supposed to be *gadol meichaveirav*, greatest of his brothers, the *Kohanim*. He must tower above them in learning and *yiraas Shomayim*, fear of Heaven. His focus, however, is primarily in the area of the spirit. Mundane knowledge, secular wisdom, knowledge of worldly disciplines, is not his forte. He is a holy man who dedicates his life to sanctity and spiritual development. He is the one to whom *Klal Yisrael* looks up to for guidance and inspiration. Therefore, he wears a *nezer*, which represents what it covers: the mind, Torah wisdom and fear of Heaven.

The king of *Yisrael* plays a dual role. He must be replete in Torah knowledge and a G-d-fearing person. He must also be worldly, well-versed, and erudite in the mundane/worldly disciplines of languages and wisdom. He represents the Jewish People to the world community. As such, he must be an individual who is comfortable outside of the confines of the Sanctuary – as well as inside. Thus, he wears an *atarah*, which represents a total head-covering, reflecting the roles that a king must encompass.

In his eulogy for Sir Moses Montefiore, *Rav Kahanov* applied this thesis to describe an individual who was replete in his fear of the Almighty, love of His People, and uncanny devotion to their every need. He was also a person who was well-versed in worldly wisdom, commerce, politics and diplomacy. He was a champion of the Jewish People at a time when the old *Yishuv*, settlement in Yerushalayim, was suffering through the labor throes of its exponential growth. Sir Moses was there as a loving father, friend and diplomat.

This, explained *Rav Kahanov*, is what is meant by *naflah ateres rosheinu*, “The crown of our head has fallen,” a phrase often quoted at the funeral of a great Torah leader. An individual whose abilities and inspiration were all-encompassing is symbolized by the *atarah*, the crown that covers the entire head.