

"And you shall place the crown of sanctity over the turban." (29:6)

It is interesting to note that the *Torah* places emphasis upon the *Kohen Gadol's* crown. The *Kohen Gadol* had neither sovereignty nor power over *Bnei Yisrael*. His mission in life was to be *Bnei Yisrael's* "agent" in the *Bais Hamikdash* by offering the *korbanos* and to be *Bnei Yisrael's* preeminent teacher and spiritual mentor. It is, therefore, enigmatic that the *Torah* stresses his crown. In contrast, the *Melech Yisrael*, Jewish king, who was charged with ruling the people and did have jurisdiction over them, is not portrayed as having a crown. The only demand placed upon the king was that he write a *sefer Torah* to be read by him all the days of his life. Why is there such a discrepancy between the roles of the *Kohen Gadol* and the king?

Horav Zalmen Sorotzkin z.l. derives from this contrast that the true bearer of the crown of *Am Yisrael* has been the spiritual leader, the *Kohen Gadol*. His mission in life was the paramount one, for he effected *Klal Yisrael's* spiritual sustenance. The king earned his "crown" by seeking *Torah* from the lips of the *Kohen Gadol*. Through this relationship his monarchy and dynasty were granted longevity.