"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.