



CROWNING MOMENT

On the Jewish calendar there are many special days. Each has a different reason to celebrate; some even have multiple joyous events on the same day. Rosh Chodesh Nissan is remarkable in how many “firsts” it marks.

Rashi says that “Rosh Chodesh Nissan... took ten crowns, as written in *Seder Olam*.”

Significantly, these ten events are referred to as crowns. A crown is unlike other articles of clothing:

1. Clothes are mainly intended to protect one’s body from the elements. A crown, on the other hand, is a form of jewelry, which is worn to bring out the beauty of its wearer.

2. Jewelry is worn on various parts of the body. Bracelets go on the arm, rings on fingers, necklaces on the neck, etc. The crown is worn on the head, emphasizing the beauty of the face, and by extension, the whole person.
3. Within head-jewelry, as opposed to most ornaments (such as earrings on the ears and the *tzitz* of the forehead of the Kohen Gadol), the crown is placed **above** the head.
4. Most importantly, a crown represents rulership, and may only be worn by the king himself. In the Purim story, Haman suggests that “to the

one whom the king wishes to honor, they should bring robes that the king wore... And the king’s crown.” In the fulfillment of his suggestion, all of the details Haman listed were done with the clear exception of the crown. The right to wear a crown is strictly reserved for the king.

For the ten events that a “crown was given” on the day of Rosh Chodesh Nissan, it is marked not only as a day of celebration, but as a “ruler and leader”—ensuring that it remains active—until the next Nissan, at which time the idea is again introduced, and on a higher level.

The concept of these “ten crowns”



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מוקדש
 לחיזוק ההתקשרות לכ"ק אדמו"ר
 נדפס ע"י
 הרה"ת ר' זאב וזוגתו מרת ליבא
 ומשפחתם שיחיו
 גולדברג
 להצלחה רבה בכל אשר יפנו
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is cited by Rashi in Chumash. As Rashi famously says, “I came to explain the simple meaning of the *possuk*.” This means that the lesson of the crowns is one that applies to, and can be understood by, people of all ages equally.

In the more advanced parts of Torah study, there is a clear difference of abilities among learners. Some can handle more complicated subjects easily while others may struggle. In the basic understanding of Chumash though, everyone is on the same level. When children are young, they may not yet be taught the text of Rashi, but their teacher’s explanation will inevitably be influenced by Rashi.

If a child were to ask (as is the

nature of children to be inquisitive—on Pesach, when dealing with children who are so young that special measures must be taken so that they don’t fall asleep, they still ask “Why is this night different from all other nights?”) why there is a *farbrengen* today, the adult whom he has asked should tell him of all the incredible events of this day.

The child presumably has not yet reached *Parshas Naso* and has not yet learned this Rashi. When informed of it though, the greatness of this day is immediately understood. There isn’t just one reason for the *farbrengen* but ten, and each is its own “crown.”

As a child, he (or his siblings) dressed up on Purim with pretend

crowns. He knows that what he wore is only dress-up; real crowns are only worn by kings, as discussed in the Megillah.

Even without learning in Rashi how the king is [in charge of, and cares for] everyone,¹ children know from the politics of their day how there is one person who rules over everyone else in the country.

In ten subjects, Rosh Chodesh Nissan is the king—leading and empowering the rest of the year. **T**

(Adapted from sichas Shabbos Parshas Vayikra, Rosh Chodesh Nissan, 5745)

1. Rashi Chukas 21:21.