

R' Yosef Shlomo Goldstein, the מחבר of a sefer called דברי יושר from the ישיבה in Gateshead, is quoted in the Kol HaTorah journal with the following דבר תורה on this pasuk in וַתִּהְיֶה אֵת הַלְלוּם נָתַנִּים לְאַהֲרֹן וּלְבָנָיו מִתּוֹךְ בְּנֵי יִשְׂרָאֵל לַעֲבֹד אֶת עֲבֹדַת בְּנֵי יִשְׂרָאֵל בְּאֹהֶל מוֹעֵד וּלְכַפֵּר עַל בְּנֵי יִשְׂרָאֵל וְלֹא יִהְיֶה בְּבָנָיו יִשְׂרָאֵל נֹגֵף בְּנִשְׁתָּ בְנֵי יִשְׂרָאֵל אֶל הַמִּקְדָּשׁ We're talking about when the לוויים were being מקודש to serve in the המקדש and eventually in בית המקדש; As we know, the לוויים replaced the כהנים - וְאֵשָׁה אֵת הַלְלוּם תַּחַת כָּל כְּבוֹד בְּבָנֵי יִשְׂרָאֵל; חטא העגל who lost their opportunity at the העגל. רש"י points out an interesting fact, which is not usual for בְּנֵי יִשְׂרָאֵל, it's more like טורים, בעלי טורים, רש"י points out that it says the words בְּנֵי יִשְׂרָאֵל five times in this pasuk, to teach you, חזקוני, Hashem loves all of ישראל:

חֲמִשָּׁה פְּעָמִים בָּאֵמרוֹ בְּנֵי יִשְׂרָאֵל בְּמִקְרָא זֶה, לְהוֹדִיעַ חֲבָתוֹ, שֶׁנִּכְפַּל אֲזַכְרוּתִיהֶן בְּמִקְרָא אֶחָד כְּמִנְיֵן חֲמִשִּׁי תוֹרָה, וְכָד רָאִיתִי בַּב"ר

Hashem looks at us just like the תורה חומשי What is the implication of that? So R' Goldstein explains that we know that in פרשת יתרו it says (שמות י"ט:ה'): אֶת בְּרִיתִי וְהַיִּתָּם: (שמות י"ט:ה'): אֶת בְּרִיתִי וְהַיִּתָּם: A wonderful, dear treasure. Just like a סגולה מלכים which is all over תנ"ך, which means a vessel full of precious jewels and precious gems that kings put them away in their treasure house. So too Hashem says to כלל ישראל "You are to me like a סגולה amongst all of the other nations." Why is that? The הקדוש ברוך הוא חיבה that has for ישראל comes from this כח of התורה קבלת. We recently had שבועות with the awesome פגישה between הקדוש ברוך הוא and בני ישראל where we received the תורה. The fact that number one, כלל ישראל received the תורה, and number two, equally as important if not perhaps even more so, that they're עוסקים בתורה. So therefore Hashem has the words בְּנֵי יִשְׂרָאֵל five times by the לווים. Why? To show us the אהבה that has for his nation כלל ישראל.

Now, why mention it here of all places? Here we're choosing the לויים to be special members of כלל ישראל, and they're picked out to be on a higher מדרגה. They have an even more special בחירה. We're called the עם משרתים לפני השם. They have even more special בחירה among כלל ישראל to be משרתים לפני השם.

So the **הקדוש** might have had a little bit of a twinge there to feel that they're not on the same level in the **scale of love**, **הקדוש ברוך הוא** has for us. Therefore, the **pasuk** says, each member of **הקדוש ברוך הוא** is **חביב** to **הקדוש ברוך הוא**. Why? In the **תורה** **זכות**. The **pasuk** therefore says the words **בְּנֵי יִשְׂרָאֵל** five times to tell you that the **תורה** is superior to any other **כתר**. We know that in **תלמוד** **כתר תורה**, **כתר כהונה**, **כתר מלכות**: **כתרים** three, that there are three, **פרקי אבות**, quoting from **רמב"ם**, writes, **כתר תורה** is **עולה על כולם**, and **כתר** of **כהונה** is only for **אהרן** and his children. The **כתר** of **מלכות** is only for **דוד** and his children, but the **כתר** of **תורה** is free and available for each and every member of **ישראל**. So you see that is greater than all of them.

The pasuk teaches us that this is the basis for **הוא הקדוש ברוך הוא**. And it's brought here, in this specific spot where the **לוויים** are being chosen, because Hashem wants to show us, (and you have to know how to learn and read **רש"י** to look into the **פסוק** to show this love for **ישראל** (כלל ישראל) that even in an area where part of **ישראל** is chosen, Hashem says, "I love you all, and I love each and every one with a **חביבות** because of the **זכות** of **התורה** of **זכות**". In that **זכות** may we all join in that **חתר** and may we all benefit from this love that Hashem has for us, both in **עולם הזה** and in **עולם הבא**. And hopefully soon when **משיח** comes, we will see it **בחוש**.

