

"And the cities which you shall give unto the Leviim, they shall be the six cities of refuge which you shall give to the murderer to flee therein." (35:6)

The *Chinuch* states two reasons why the *Leviim* were chosen by Hashem as the "protectors" of the accidental killers. He attributes this to their being men of great nobility who, by virtue of the worthiness of their activity and the grace of their distinction, were chosen to use their territory as refuge to anyone who kills someone accidentally. Perhaps their land, hallowed by their holiness, would effect atonement for him. He suggests another reason for this matter. Since they were men who possessed a good heart, and were renown for the eminent worth of their qualities and wisdom, it was evident that they would not bear any grudge against the slayer who took refuge with them. This would prove true even if he killed a close friend of theirs. The *Leviim* would not undertake any endeavor which was not in accordance with decency and attuned to the truth. They would show love and compassion to any individual and help him to effect his repentance.

We should learn from the *Leviim* and their surrogates, the *Bnei Torah* who devote their life to the study and dissemination of *Torah* and its values, the obligation and responsibility which they have. We would think that individuals of such noble stature would be obliged to dwell in seclusion in a pure and hallowed environment, devoid of contact with anyone who was not equally as dignified and holy. On the contrary, it is specifically because of their noble character that they must open their cities, homes, and places of prayer and study to those unfortunate human beings who have inadvertently sinned. The *Torah*, to which they devote their whole life, mandates a special charge: to disseminate its values to all who seek it.