

"And you shall set the blessing upon Mount Gerizim and the curse upon Mount Eival." (11:29)

Why did Hashem designate two distinct mountains for curse and blessing? Would it not have been equally effective to have both blessing and curse upon the same mountain? Indeed, were not the *Leviim* the ones who stood between both mountains and recited both blessings and curses? The *Kehilas Yitzchak* explains that Hashem could have understandably issued blessing and curse from the same mountain. He wanted, however, to teach us a valuable lesson. The place from which goodness and blessing emanates must be separate from the place which breeds evil and curse.

A Jew should seek to go to such a place which is *totally good*. Thus, he will be secure in his hope for success. Although it is conceivable for one to achieve spiritual success even in a place which is evil, the hazards preclude the likelihood for such achievement.

This was Hashem's message. The Jew must pursue every opportunity to detach himself from anything which is evil. The ability to distinguish between good and evil is truly a blessing.