

"You shall deliver the blessing on Har Gerizim.... Are they not on the other side of the Jordan, far in the direction of the sunset.... across from Gilgal, near the plain of Moreh. Only at the place that Hashem... shall choose to place His Name shall you seek out His Presence and come there." (11:29,30 - 12:5)

The *Torah* describes in detail the exact location of *Har Gerizim*. The *Torah* leaves no room for error, designating the simplest and most direct course to the mountain of blessing. In contrast, in regard to the *Bais Ha'Mikdash*, the *Torah* offers no "directions." The *Torah* demands that we "seek it out." We are to search for the *Bais Ha'Mikdash*. No map, no "trip tik" eases our search. Search and you will find -but no directions are offered. Why? Would it not make sense that the *Bais Ha'Mikdash*, the spiritual center of our People, the holy place where the *Shechinah* reposes, would be easy to access?

Horav Baruch Mordechai Ezrachi, Shlita, infers a profound lesson. One must search with great exertion for the *Makom Ha'Shechinah*, the *Bais Ha'Mikdash*, or its present day counterpart - the spiritual centers from which *Torah* emanates. Furthermore, this struggle is an integral part of the actual *mitzvah*. "*L'shicho sidreshu*," is an essential component in one's spiritual growth. We must strive for *kedushah*, pursuing every avenue to enhance our spiritual dimension.

On the other hand, in His beneficence, Hashem grants blessing to those who deserve it, wherever they may be. Blessing is Hashem's reward for our performance of *mitzvos*. It will seek us out. We must, however, create the *Bais Ha'Mikdash* through toil and perseverance.

When Avraham went with Yitzchak to the *akeidah*, they were not initially aware of their destination. Hashem told him, "*On one of the mountains which I will tell you*" (*Bereishis 24:2*). Even for the *akeidah*, the actual searching for the place was part of the service and part of the *nisayon*, trial.

Horav Ezrachi makes a noteworthy observation. In the *Talmud Kiddushin 2b*, *Chazal* analogize man's seeking a mate to one who searches for his lost article. The underlying purpose in marriage is the creation of a place for the *Shechinah*. When husband and wife live together in harmony, the *Shechinah* settles among them. Searching for a mate is an essential component of the marriage process. It is a spiritual endeavor which creates a place for the *Shechinah* to repose.