

"Love Hashem, your G-d, with all your heart and with all your might." (6:5)

The *Talmud* in *Berachos* explains "*with all your heart*," "*levovcha*," is the plural form of "*lev*," which implies two hearts or two distinct natural drives, the good nature and evil nature of a person. This statement seems enigmatic. How does one serve Hashem with his evil inclination? Should not evil be uprooted? *Horav Moshe Rosenstein, z.l.*, posits that serving Hashem with one's evil impulse is actually easier and less complex than serving Hashem with one's good nature.

Horav Rosenstein explains that to love someone means to relinquish one's possession to the other person. The ability to surrender an object, to forego and sacrifice one's possession so that another individual can benefit, is an expression of love. To love Hashem with the evil inclination means to abolish all envy and desire for honor, to surrender one's proclivity for self-gratification in order to sacrifice everything for the sake of Hashem.

We now confront an apparent contradiction. If love is defined as sacrifice, then how does one abolish his good nature and "sacrifice" it in the service of Hashem? Such a submission seems puzzling!

Horav Rosenstein presents another understanding of loving Hashem with the *yetzer tov* and the *yetzer hora*. The concept of "good" has regrettably become a misnomer. Intended good, in reality, is sometimes blemished, thereby becoming bad. The definition of good is relative. At times certain developments which are the "result" of this initial good can actually cause more harm than benefit. In such a case, "good" is really "bad."

One's desire to perform that which is correct and good should emanate from an aspiration to serve Hashem. If this is the case, one will always be retrospective in his approach to "doing good," examining every facet of this endeavor, so that it conforms in all aspects to the dictates of Hashem. Unfortunately, our good deeds can be motivated by the wrong inclination or as the *Baalei Mussar* put it: the product of a "*frum yetzer hora*." In order to serve Hashem with one's good nature, one must be cognizant of the true nature of one's "good" intentions. He must also demonstrate the ability to abstain from these deeds when they conflict with the will of Hashem.

Love and sacrifice take on various forms. To sacrifice one's good nature because of possible conflict with the will of Hashem is a sign of true love for Hashem.