

"And you should not go after your heart and your eyes after which you use to go astray." (15:39)

Rashi explains that the heart and the eyes are the "spies" of the body, for they are the agents for its sins; when the eye sees and the heart desires, the body of the person eventually performs the transgression. *Rashi's* statement, although technically correct, does not seem to conform with the order of the text, in which *Torah* precedes the "eyes" to the "heart". If the heart's desires are preceded by the vision of the eyes, the *Torah* should have clearly stated that reality.

Horav A. Mishkovsky Z"l explains that *Rashi's* order and the *Torah's* order are consistent with one another. The eye sees, causing the heart to be aroused and desire that which is destructive. The eye will "see." however, only that which the heart "desires" for it to see. If the desires of the heart can be "curbed" through spiritual restraint then the eyes will behold only that which is correct and proper.

A Jew should unite all his desires and ambitions around one solitary goal, service of Hashem. The discordant demands of his impulsive and passionate nature should be harmonized through the tenets of Judaism. The individual will, therefore, maintain a single Divine direction in the path of life. The ultimate test of one's true faith is his ability to go beyond the rational to be able to perform deeds which run counter to his own will, thus subjecting himself to the will of Hashem.