



Very often one comes across Jews who have rebelled against their heritage and wantonly engage in the most severe transgressions of the Torah, seemingly reflecting a heart that wants nothing to do with Hashem. Yet, at times, through this very same person's actions or words one can discern a heart that truly yearns for Hashem. How can we explain this paradox?

This question is based on the premise that people have a single source of emotion which we refer to as the "heart", however, as we will explain, Chazal teach us that this isn't so. The *pasuk* in *Shir HaShirim* (4:9) states: "*You have captivated My heart, My sister, [My] bride; you have captivated My heart, with one link of your necklaces.*" The *Medrash Rabah* states: *The Holy One blessed be He said: You had one heart for Me in Mitzrayim and you gave Me two hearts.* The *Maharzu* explains: *The heart has two cavities, the right cavity is for the yetzer tov and the left one is for the yetzer harah. When one stumbles in sin the heart is split, one part for the yetzer harah and the other for the yetzer tov, and when one repents the yetzer harah becomes one with the yetzer tov and both are for Hashem. Now, in Mitzrayim there were many who also served idols but when they went out of Mitzrayim they repented and both their hearts were for Hashem, therefore the verse twice states, "You have captivated My heart".*

We see that every person has two "hearts" i.e. sources of emotion. Even when one rebels against Hashem in the worst of ways, as many did in Mitzrayim, this is only an expression of one of his two hearts, that is, the *yetzer harah*. Even in such a state, he continues to have a completely different heart, the *yetzer tov*, which remains with an unfathomable craving and total dedication to Hashem. Even as he bows down to the idols of wood and stone in the greatest expression of rebellion against Hashem, the Creator of Heaven and Earth declares: *You have **captivated** My heart... with one of your eyes...* (It is important to note that this statement of Hashem to *Klal Yisroel*: *You have captivated My heart* was referring the time when we were still in Mitzrayim at the 49<sup>th</sup> level of impurity, see *Yalkut Shimoni, Yechezkel 358*.)

*When one repents the yetzer harah becomes one with the yetzer tov and both are for Hashem, however, even while one rebels against Hashem in the most egregious way he still remains with one heart wholly dedicated to his Father in Heaven. How do we bring such a person back?*

The Gemara states: **One should always incite his good inclination** (for no matter one's present spiritual level he always has that whole heart yearning solely for Hashem) **against his evil inclination**. When trying to bring a child back to his Father in Heaven, we must always remember how far from lost he is, for despite how hard it may be to discern, he still has a full heart yearning for Hashem that, with proper guidance, will subdue his evil inclination revealing his true self.

