

מה שמבלבל את האדם, כשנכנס לקדשה גבוהה

A Test on the Way to Holiness

THE TEACHING

Sometimes a person draws close to great holiness (קדשה גבוהה), for example to a true tzaddik (צדיק האמת), and just then he suffers a night-time impurity (מקרה בלתי טהור), Heaven forbid, and it confuses him.

Rebbe Nachman recalls a principle explained elsewhere (LM I:72): the more a person enters holiness, the stronger the evil inclination (יצר הרע) becomes against him, each time a new and greater one.

MAIN POINTS

- “ובאמת הבלבול הזה שטות”, “in truth this confusion is foolish.” If it came from his own improper thoughts (הרהור), he has only himself to blame. If not, it is surely no bad sign; the Sages even call it “סימן יפה לחולה”, a good sign for one who is ill.
- On the contrary: because he came so close to holiness, he is judged strictly. “כל המצדיק את עצמו מלמטה, מצדיקין עליו הדין מלמעלה”, whoever holds himself to a high standard below is judged strictly above, as it says “ובקראתה עברתה” (תהלים צ:יא), “according to Your fear is Your wrath.”
- Accusations and judgments (קטרוגים ודינים) are stirred against him, and from the chain of judgments the evil inclination comes.
- So the Sages counted it a great miracle (נס גדול) that “לא ארע קרי לכהן גדול ביום הכפורים” (אבות ה:ה), the Kohen Gadol entering the innermost holiness stayed pure. Should a person complain that he did not receive the Kohen Gadol's miracle?
- And sometimes it is actually good. A hidden impurity (טמאה טמונה) cannot be repaired while it stays hidden; when it comes out as he draws near to holiness, it can be repaired.
- So Avraham fathered Yishmael before Yitzchak, and Yitzchak fathered Esav before Yaakov: the impurity (זמה) had to come out first.

A PRACTICAL TAKEAWAY · OUR OWN REFLECTION

A test on the way to holiness is not a sign of failure; it can be a sign of how high one is reaching. Don't let it confuse you. Keep going.

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