

“Yet the chief cupbearer did not think of Yosef and he forgot him.”

(Bereishis 40:23)

Happy is the man who makes Hashem his trust – this refers to Yosef - **and turns not to the arrogant** – as a result of his saying “And remember me and mention me,” two years were added to his imprisonment. (**Tehillim 40:5**, Breishis Rabbah 89:3)

The commentaries ask: If Yosef was punished for a lack of Bitachon why does the Medrash state, “Happy is the man who makes Hashem his trust – this refers to Yosef...”?

According to Rabbeinu Bachya’s explanation of Yosef’s shortcoming in this instance, this question dissipates. He explains that Yosef certainly trusted solely upon Hashem, he merely sought out the *derech hateva*, natural conduit of Hashem’s salvation. For a regular person this would be an acceptable form of Hishtadlus, however, on Yosef’s lofty level even this was considered a lack of Bitachon. According to this, the Medrash is readily understood. Indeed, Yosef was an example of “The man who makes Hashem his trust.” He merely fell short, on his lofty level, in the additional level expected of him - “And turns not to the arrogant,” even as a mere conduit for Hashem’s salvation.

Established By: