

*“But remember me when things go well with you, and please do me a favor and mention me to Pharaoh, and you will get me out of this house.” (Bereishis 39:14)*

Rabbeinu Bachayah in his commentary to this verse teaches us a fundamental aspect of Bitachon: Yosef made two requests of the Chief of the butlers. 1) That he personally should remember who had foretold him his good fortune. 2) He should bring Yosef’s plight to the attention of Pharaoh. It is because of these two separate requests that the Torah reported at the very end of our Parshah that 1) The Chief of the butlers did “not remember Yosef”, and 2) That “he forgot him (mentioning him to Pharaoh).”

Chas V’Shalom that Yosef placed his faith in the Chief of the butlers. He most certainly placed his faith exclusively in Hashem. He only thought that Hashem sent the Chief of the butlers as a tool to bring about his release from the dungeon. For it is known that Hashem saves tzaddikim through emissaries. How do we reconcile this with the comment of Bereishis Rabbah 89:3, that Yosef had two years added to the time he had to stay in jail because he said the above-cited two words to the Chief of the butlers?

The answer is that it was not fitting for someone of Yosef’s caliber to be on the lookout for an instrument that Hashem should appoint to bring about changes in his fate. He should have trusted in Hashem, the source of all causes, that he would prepare the cause without him seeking it. Yosef’s conduct was accounted a sin only because he was such a tzaddik, and Hashem is especially strict in His dealings with tzaddikim. This is the way of tzaddikim who are complete in their Bitachon. Just as we find by the Novi Eliyahu in Melachim I 17:6. When he was in the dessert and had no access to food, he placed his trust solely in Hashem and Hashem sent him the raven to bring him food. The instrument of keeping him alive, i.e. providing him with food, was the raven, the provision Hashem made for Eliyahu, which was of a miraculous nature. Eliyahu did not involve himself in bringing about means of sustaining himself in a natural way. At any rate, Yosef did not place his trust in any person at all and his punishment was merely for seeking the instrument through which Hashem would save him.

On our level, we may need to identify a means for the solution of a problem, but knowing this higher level gives us something to strive for.

*Established By:*



Priority-1