

"It happened at the end of two years." (41:1)

The two years refer to the additional two years Yosef remained in prison. Initially, Hashem decreed that Yosef would be imprisoned for ten years for "slandering" his ten brothers. Hashem, however, extended his incarceration, because he placed his trust in the wine steward. In addressing Yosef's misplaced trust, the *Midrash* seems to be inconsistent. They cite a *pasuk* in *Tehillim 40:5* which states, "*Praiseworthy is the man who has made Hashem his trust.*" *Chazal* interpret this to be a reference to Yosef, whose faith in the Almighty was unshakeable. *Chazal* interpret the second part of the *pasuk*, "*And turned not the arrogant,*" as a criticism of Yosef for twice asking the wine steward to remember him before Pharaoh. How are we to reconcile the *Midrash* which seems to laud and castigate Yosef simultaneously?

The **Kotzker Rebbe, zl**, comments that one has attained an impressive level of piety if Hashem punishes him immediately for any infraction. Indeed, Hashem is clearly indicating to him the area in which he erred. The righteous person immediately corrects his ways, seeking penance for his indiscretion. Because of his superior level of *bitachon*, trust, in the Almighty, Yosef attained that position in Hashem's eyes as soon as he misplaced his trust, regardless of the trivial nature of his act, Hashem immediately punished him. This is the *pasuk's* message: Yosef's trust in Hashem was so profound that any laxity resulted in immediate disciplinary action.