

"And it came to pass at the end of two years." (41:1)

Rashi cites the *Midrash* in *Parashas Vayeishev* which states that these two years refer to two extra years that Yosef was incarcerated. Since Yosef put his trust in the butler by asking to remember him upon his release from prison, he was forced to be confined for two additional years. This *Midrash* is vexing. While we are commanded to have *bitachon*, trust in Hashem, we are, nevertheless, implored to employ the usual forms of *hishtadlus*, endeavor. Indeed, wasn't Yosef simply resorting to *hishtadlus*?

The *Chazon Ish* explains that Yosef's requesting that the butler remember him was an improper form of *hishtadlus*. This inappropriate form of *hishtadlus* was, therefore, a blemish in Yosef's level of *bitachon*. Yosef knew that one must trust only in Hashem and not rely on his own efforts. Nonetheless, Yosef asked the butler to further his cause, since he perceived this to be an act of *hishtadlus*. What then was the error in judgement?

Yosef should have known that it is not in the Egyptian nature to be kind and remember another person's favor. Thus, Yosef's trust in an Egyptian was a vain endeavor which would not be blessed with success. Yosef's act of *hishtadlus* was, in reality, an act of desperation. Only a non-believer clutches at every possibility to save himself. A true *baal-bitachon*, firm believer, does not act out of desperation. He will not attempt an act of futility. Yosef's act of *hishtadlus* was actually an act of futility, indicating a lack of faith on his part. Our sense of *bitachon* in the Almighty must emanate indomitable faith, not desperate pessimism.