

## Friday Night, Parshas Vayeshev 5767

At the first meal, Mohorosh *Shlit"a* spoke inspiring words regarding the characteristic of Trust based on the words of Rebbe Nachman, in *Lekutei Mohoran*, Part I, Lesson 76.

Rebbe Nachman says, “Trust is the aspect of looking, when a person looks and watches with his eyes only on Hashem and trusts in Him in the aspect of (*Tehillim* 145), “All eyes look up to You”. Looking with trust also creates a vessel – i.e. dimension and time. Bounty is the influence that is constantly descending from above only that it is without a specific time. Sometimes, the thing a person needs at this moment arrives two or three years later. However, by looking with trust, he gives the bounty dimension and time, so that this bounty comes at the specific time he needs it. This is the explanation of the verse, “All eyes look up to You”, and through this, “You give them their sustenance in its time”. When a person looks with his eyes to Hashem – i.e. in the aspect of trust – as in, “All eyes look up to You”; then “You give them their sustenance in its time”. “In its time”, specifically, in the very moment that a person needs it. This is because trust – which is the aspect of looking – creates a vessel of dimension and time. (These are the words of Rebbe Nachman).

Mohorosh explained that the trait of trust is literally like a vessel where within it one is able to draw down Hashem's bounty in order to receive whatever he may need, whether in spiritually or materially. When a person looks to Hashem, He also looks upon that person and provides him with all his needs. And according to his level of trust is the speediness in which the bounty comes. If a person directs “**all**” of his vision into looking at Hashem alone, then he receives all of his bounties within their appropriate time – i.e. in the exact moment in which he needs it. As it is written (*Tehillim* 145), “**All** eyes look up to You”; when “**all**” eyes look up to You, then “You give them their sustenance in its time” and he receives the bounty in the precise time he needs it. However, if he doesn't direct his eyes towards Hashem alone, rather he attributes [his lot] to other reasons or he relies on men, then the bounty is delayed; it all depends on the strength of his trust. Therefore, the main service of a person is to always direct his vision towards Hashem and to accustom himself not to attribute his situation to coincidence or to rely of men of flesh and blood. Then the bounty will come to him quickly, in its time, and he will not lack anything at all. Happy is he and fortunate is his lot.

Mohorosh connected the above ideas to our *parasha* in a wonderful way. We find in the place where Yosef *HaTzaddik* related to the chief cupbearer (*Bereishis* 40), “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”. He was punished with having to stay in prison another two years as Rashi states (verse 23) “Because Yosef relied on him to remember him, he was compelled to be confined for two years, as it is said (*Tehillim* 40) : ‘Praiseworthy is the man who made Hashem his trust and did not turn to the haughty’”. And the *Midrash* states (*Bereishis Rabbah* 89), that “Praiseworthy is the man...” refers to Yosef because he “did not turn to the haughty”. When he told the chief cupbearer ‘remember me’, two years were added to his time [one for each word]. It seems as though there’s a contradiction, because the *Midrash* states that the verse “Praiseworthy is the man...” refers to Yosef because he had trust in Hashem. If so, how does it continue saying that he “did not turn to the haughty” when he told him “remember me” and two years were added to his sentence?

According to the above words of Rebbe Nachman, we can understand this very well. Surely, Yosef *HaTzaddik* had the trait of trust and because of it he ended up being freed from the prison to become the viceroy of Egypt. Trust creates a vessel of salvation for a person; however, because he also looked upon man’s help by saying to the chief cupbearer, “remember me”, his day of salvation was delayed by two years and he was not released from prison immediately. This was to teach all future generations that the main thing is that a person should direct “**all**” of his vision to Hashem alone and not to put his trust on flesh and blood at all. As Yaakov *Avinu* taught us as he said to the wicked Eisav when he wanted to escort him on the way and to help him, (*Bereishis* 33) “Now, let my master go ahead before his servant... until I come to my master, to Seir”. And our sages of blessed memory said (see Rashi), “He told him of a longer journey...saying to himself ‘If he intends to harm me, he will wait until I come to him,’” but he did not go [to Seir]”.

It is forbidden to rely and to put one’s trust on flesh and blood and it is not considered a lie or deceit because “one may distort [truth] to preserve peace” (*Sefer HaMiddos, Emes* #2). And it is written (*Tehillim* 18), “and with the crooked You show Yourself clever”; that is, with deceivers one needs to be deceitful (*Baba Basra* 124). Therefore, it is related the *Gemara* (*Avodah Zara* 26), “R. Manashi was once going to *Be’Torata* when thieves met him and asked him where he was going. He said, ‘To *Pumbedita*,’ but when he reached *Be’Torata* he stopped. Whereupon they exclaimed ‘deceiver’ and he excommunicated them; they continued stealing but did not have any success”. This is the way of the wicked and

deceivers, and if they're not successful in stealing they call all who prevent them a "deceiver".

However, the *Tzaddikim* are not impressed with them at all because they do not rely on flesh and blood at all as Yaakov *Avinu* taught us with his behavior towards Eisav. Therefore, surely "Praiseworthy is the man who made Hashem his trust" – this is Yosef – because he truly had the trait of trust. Only that he also relied slightly on the chief cupbearer and he did not direct "all" his vision towards Hashem. And this is why his prison sentence was lengthened by two years, but afterwards Hashem brought him his salvation through the cupbearer himself. This is to teach us that this salvation was already determined, but it all depends on where a person's vision is directed. If he completely looks towards Hashem, he will receive his salvation in its proper time. And may Hashem allow us to merit attaining the trait of trust in truth and to draw down upon us all the good bounty spiritually and materially, from now and forever. *Amen v'amen.*