

# BITACHON LESSON FROM THE PARSHA

## NO CHANCE! – פרשת מקץ תשפ"ד

The ungrateful Sar Hamashkim, when describing Yosef to Paraoh, uses the following words:

וְעִם אִתָּנוּ נָעַר עֲבָדִי עֶבֶד לַעֲרֹךְ הַטֹּבָחִים וְנִסְפָּר לוֹ וַיַּפְתֵּר לָנוּ אֶת חֲלֻמֵּינוּ אִישׁ כְּחֻלְמוֹ פָּתַר

*And there with us [in prison] was a lad, a Hebrew, a slave of the chief slaughterer, and we told him our dreams and he interpreted them for us, each according to his dream.* (Bereishis 41:12)

Rashi explains:

מִזְכִּירוֹ בְּלִשׁוֹן בְּיוֹן, נָעַר: שׁוֹמֵט וְאִין רֹאֵי לְגִדְלָהּ, עֲבָדִי: אֶפְלֹ לְשׁוֹנֵנוּ אִינוּ מְכִיר, עֶבֶד: וְכָתוּב בְּנוֹמוֹסֵי מִצְרַיִם שֶׁאִין עֶבֶד מוֹלֵךְ וְלֹא לֹבֵשׁ בְּגָדֵי עֲרִים

The wicked Egyptian, in grudgingly mentioning Yosef, used every contemptuous term possible to degrade Yosef, and ensure that Paraoh doesn't get a good impression about him, beyond the fact that he is able to interpret a dream. To make sure that the king doesn't reward Yosef with any important positions, the Sar Hamashkim tells Paraoh that Yosef is a נָעַר, a lad, i.e. a fool, unfit for a high position; a עֲבָדִי, a Hebrew: he does not even understand our language; a עֶבֶד, a slave: and in the statutes of Egypt it is written that a slave may neither reign nor wear princely attire.

Based on this assessment of Yosef's character and qualifications, if you would ask anyone in Egypt at the time if Yosef was a contender for a high-ranking government position, their answer would surely be "No Chance!"

If you would ask the Egyptian pundits or expert analysts if Yosef could assume a royal position in the annals of Egyptian history, the answer would be a resounding "No Chance!". He simply had the wrong pedigree, and had everything stacked against him. There was just no logical way for the outcome to place him on the throne.

Yosef, however, operated in a totally different realm. Yes, he had "No chance", because he didn't believe in "chance". He had no logical way to the throne, because he didn't live with logic. He operated with Bitachon. He was the quintessential Ba'al Bitachon, as the Midrash (Bereishis Rabba 89:3) tells us: אֲשֶׁרִי הַגִּבֹּר אֲשֶׁר עָם ה' מְבַטְחוּ - זה יוסף

He lived in the world of Bitachon, and in that world, not only was it a possibility that he would reign over Egypt, it was guaranteed! From the moment that Yosef had the dreams about the stalks and then the sun, moon and stars bowing to him, he KNEW that they were a prophesy about his ultimate rulership. Once he received that vision from Hashem, he KNEW it would materialize, and no matter how bleak his situation seemed – *and it was beyond bleak* – never for a moment did he let go of that Bitachon, and he continued to anticipate its coming to fruition.

As he languished in prison for a dozen years, he wasn't just waiting to get out so he can be a free man; he was waiting to get out so he can be the ruler of the entire nation! As the Posuk (Koheles 4:14) tells us about Yosef, כִּי מִבֵּית, אֲשֶׁרִי הַגִּבֹּר אֲשֶׁר עָם ה' מְבַטְחוּ, he got out of prison for the express purpose of reigning!

This is why, as soon as he interpreted Paraoh's dreams, he immediately pronounces

וְעַתָּה יֵצֵא פֶּרְעֹה אִישׁ נָכוֹן וְחָכֵם וַיִּשְׁתַּחֲוֶהוּ עַל אֶרֶץ מִצְרַיִם, *So now, let Paraoh seek out an understanding and wise man and appoint him over the land of Egypt* (Bereishis 41:33), which, seemingly, was not his place to suggest.

Yet, he did suggest it, as Yosef keenly understood exactly what was going on here; the fulfillment of the prophecy about his reign, for which he was anticipating all these years, was starting to play out. He had Bitachon that this moment would arrive, and when it did, he understood that it was time for him to lean into the heavenly orchestrated opportunity, and thus began the reign of Yosef, possibly the longest-reigning monarch in history! (80 years)

We should all learn this lesson from Yosef. No matter what salvation we are waiting for, and no matter how bleak the situation may seem, never stop believing in Hashem's limitless capabilities! Never stop trusting in Hashem! Nothing happens by chance; Hashem is in firm, total, absolute control of everything. אֲשֶׁרִי הַגִּבֹּר אֲשֶׁר עָם ה' מְבַטְחוּ

**Good Shabbos!**

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