



CONFRONTING TRIALS

(BY RABBI DAVID HANANIA PINTO SHLITA)

The Path To Follow VAYIGASH

214

December 15th 07

6 Teveit 5768

Publication
HEVRAT PINTO
Under Aegis of
RABBI DAVID HANANIA
PINTO CHLITA

11, rue du plateau
75019 PARIS

Tel: +331 42 08 25 40

Fax +331 42 08 50 85

www.hevratpinto.org

GUARD YOUR TONGUE!

Guarding One's Ears

Bar Kaparah expounded: What is written, "You shall have a shovel in addition to azenecha" [Deuteronomy 23:14]? Do not read azenecha [your implements], but rather aznecha [your ear]. If a man hears something improper, he should plug his finger into his ears. This is similar to what Rabbi Eleazar said: Why do the fingers of man resemble pegs? ... [The reason is] that if a man hears something improper, he should plug his fingers into his ears. ... The school of Rabbi Ishmael taught: Why is the whole ear hard and the earlobe soft? [So] that if a man hears something improper, he should bend the earlobe into it. Our Rabbis taught: A man should not let his ears hear idle things, because among the organs they are the first to be burned.

– Ketubot 5ab

The Sages say that when the cup was found in Benjamin's sack, his brothers struck him on the shoulder and said: "What? You are a thief and the son of a thief!" This was a reference to his mother Rachel, who had stolen the idols of her father Laban (Genesis 31:19). To this Benjamin replied: "Have we a he-goat here? Have we brothers here who sold their brother!" (Bereshith Rabba 92:8). Midrash Tanhuma, however, states that Benjamin gave no reply, and as a result the Holy One, blessed be He, said: "Because you did not respond, by your life, the Temple will be built between your shoulders." Thus it is written: "He hovers over him all day long and rests between his shoulders" (Deuteronomy 33:12). Now as we know, the neck designates the Temple (Zohar I:209b), which was built on Benjamin's territory.

From here we learn a very lofty concept, namely that for having endured some blows without protest, Benjamin merited an enormous reward: The Temple was built on his territory! This occurred because he refused to protest, thereby diminishing the power of baseless hatred. This recalls the lesson taught in the Mishnah: "Do not placate your fellow in the moment of his anger" (Perkei Avoth 4:18). The Sages have also taught, "We must not try to placate a man in the time of his anger" (Berachot 7a), for his anger will only grow. In Benjamin's case, if he had fought with his brothers or argued that he wasn't a thief, who knows what would have happened? Perhaps the brothers would have harbored a grudge in their hearts, the results of which would have been unforeseeable. Yet Benjamin gave no reply whatsoever, and he waited for their anger to subside. The brothers eventually realized that they had erred, and Judah later said: "Please let your servant remain instead of the lad [Benjamin] as a slave to my lord, and let the lad go up with his brothers" (Genesis 44:33). The great reward that Benjamin received was measure for measure. In fact he repaired the dissension that existed among his brothers by making sure not to start an argument that would end in complete ruin. The reward he received was that the Temple would be built on his territory, for the Temple is the symbol of unity. As the Sages have said, the Holy of Holies within the Temple is the heart of the world (Zohar 1:84b), and G-d has said that He will dwell among the Jewish people (Exodus 25:8), within the heart of each of them. It is not without reason that Benjamin is called "G-d's beloved" (Deuteronomy 33:12), for he brought brotherly love into the world by calming the flames of dissension between his brothers and himself. How did Benjamin draw the strength to restrain himself, even though his brothers struck him unjustly? It was because he realized that if he was enduring such a trial, then it must be Hashem's will. At that point he clearly understood that the Holy One, blessed be He, never does anything bad to a person, for everything is always for his good. Benjamin understood that Hashem reprimands the one He loves (Proverbs 3:12), and he knew that "just as a man corrects his son, the L-RD your G-d corrects you" (Deuteronomy 8:5). Therefore only good resulted from this misfortune, for it was on Benjamin's territory that the Temple was built.

We see a great principle at work here, namely that the Holy One, blessed be He, desires to grant merit to man so that everyone can benefit from it. In this way their reward can be increased in the World to Come, much like our Sages have said: "The Holy One, blessed be He, desired to confer merit upon Israel; therefore He gave them the Torah and many commandments" (Makkot 23b). It is in this way that godness spreads to the whole world. Hashem

therefore puts man in difficult situations so he can overcome them, ensuring the bestowal of goodness upon the world. In order for an individual to overcome his difficulties and not lose hope, he must always feel that "I am the L-RD." He must realize that if he is struck, it must be Hashem's will. He should not raise questions or have doubts.

People who suffer and are inundated with misfortunes (be they anything from judicial to medical problems) should not try to first seek a lawyer or doctor. Before all else, they must recognize that what they are going through is just. A person must understand that it is indeed coming from Hashem, and that He does not make a person endure hardships or trials without reason. It may be that he committed sins, even sins he is unaware of. It may even be possible that Hashem wants to confer merit upon him, as well as others, and that through him a great reward will be shared by many. In fact the Sages have said that as long as Rabbeinu Hakadosh suffered from a painful toothache, no woman miscarried in Eretz Israel (see Bava Metzia 85a). In other words, his suffering protected everyone from illness and trials.

We must therefore begin by accepting our situation, and only then should we go, with complete confidence in Hashem, to see the lawyer or doctor. Thus by a person's awakening, as well as through his prayers and acceptance of justice, he will arouse Heaven's mercy. He will then, for example, be saved through the intermediary of the treatment prescribed by a doctor. However if he does not accept the situation that he finds himself in, his illness will continue, and even going to the doctor will be useless. Therefore when Joseph and Benjamin met, it is written: "He fell upon the tzaverei ["necks"] of his brother Benjamin and wept, and Benjamin wept upon his neck" (Genesis 45:14). Here the Sages have said, "How many necks did Benjamin have? Rabbi Eleazar said: He wept for the two Temples that were destined for the territory of Benjamin and to be destroyed. And Benjamin wept upon his neck: He wept for the tabernacle of Shiloh, which was destined for the territory of Joseph and to be destroyed" (Megillah 16b).

This is surprising. Joseph and Benjamin were now seeing each other after an absence of 22 years, yet instead of rejoicing, they suddenly began to weep for the destruction of two Temples that had not yet been built! Should they not have kept these tears for later, and instead have wept with joyful emotion at being reunited?

The answer is that in their hearts, Joseph and Benjamin constantly felt the reality of "I am the L-RD." They were also keenly aware of Hashem's providence in all things. They knew and therefore believed that, since they had not seen each other for 22 years, it was certainly because this was G-d's will. Now since everything that the All-merciful One does is for the good, they had no reason to weep on account of their long separation. On the contrary, they had to accept this situation, for nothing but goodness and abundance resulted from it. As Joseph told his brothers, "G-d sent me ahead of you to ensure your survival in the land and to sustain you for a momentous deliverance" (Genesis 45:7). Yet because they realized that this entire situation resulted from the baseless hatred that Joseph's brothers felt for him, they wept over the destruction of the future Temples, destroyed on account of baseless hatred (Yoma 9b).

MUSSAR FROM THE PARSHA

Risking the Spiritual for the Sake of the Material?

It is written, "When Pharaoh summons you and says, 'What is your occupation?' then you shall say, 'Your servants have been cattlemen... both we and our forefathers'...for all shepherds are abhorrent to Egyptians" (Genesis 46:33-34).

About a hundred years ago, Jews living under conditions of extreme poverty in various countries began to move to America, which had always been considered a land where the streets were paved with gold, a place where people could fulfill their dreams of becoming rich. This movement, however, was accompanied by a terrible abandonment of religious life. In fact it was impossible to find a job in America without working on Shabbat. This led multitudes of Jews to transgress Shabbat, which caused them to abandon the observance of mitzvot. Things became so bad that many Jews totally rejected all religious observance and completely assimilated, G-d help us!

When the Chafetz Chaim heard what was happening, his heart sank. He sent letters throughout the Diaspora, warning people of the spiritual dangers that awaited immigrants in America.

In one of his letters, he referred to this week's parsha by stating: "Even though there are some individuals who have retained their righteousness and faith [in America], who knows if someone wanting to go there will merit the same? If a person sees a tottering bridge from which dozens of people have fallen and drowned, will he go and confidently cross it simply because he saw a few people who managed to do so? The same applies here. We know very well that many in our land were upright Jews, yet in America they drowned in the depths. Therefore we must show great mercy to our souls and avoid doing this. A person must avoid going to a place where he risks losing his soul, even if he thinks that he can amass great wealth there.

"Why not learn from our fathers? Upon arriving in Egypt the verse states: 'When Pharaoh summons you and says, "What is your occupation?" then you shall say, "Your servants have been cattlemen...both we and our forefathers"... for all shepherds are abhorrent to Egyptians.' It seem that Joseph had an easier option available to him with regards to his brothers. Since Joseph was Pharaoh's beloved viceroy, it is obvious that Pharaoh would have appointed his brothers to important positions, especially since they were men of great strength, as we know. Therefore why did Joseph tell them to do the opposite, to say that they only knew how to do one thing, to work as shepherds, the one thing that the Egyptians detested? He did this in order to make them realize that drawing closer to Egypt would only lead them away from Hashem. Therefore every step taken was designed to ensure their isolation in the land of Goshen. It was for this reason that when Jacob went to Egypt, he sent Judah ahead of him to Joseph in order to prepare the land of Goshen, for in this way he would not see the entire land of Egypt. The same applies to our subject, for a man must flee a place that leads him to stray from the ways of Hashem, even if he is sure that he can amass great wealth there."

A Pearl From the Rav:

Honest Money

It is written, "They took their livestock and their wealth that they had amassed in the land of Canaan, and they came to Egypt, Jacob and all his offspring with him" (Genesis 46:6).

Rashi states, "But of what he had acquired in Padan-Aram, he gave everything to Esau for his share in the cave of Machpelah. He said, 'Possessions acquired outside of Eretz Israel hold no value for me.' This is the meaning of, 'Which I acquired for myself with heaps' [Genesis 50:5]: He placed before him stacks of gold and silver like a heap and said to him, 'Take these.'"

It is surprising that Jacob renounced all the money he had obtained while living with Laban, since he had worked extremely hard for it, as it is written: "Heat consumed me by day and frost by night, and my sleep fled from my eyes"

(Genesis 31:40). Why did he give it all to Esau, and why was he bothered by the fact that his money did not originate from Eretz Israel? What is even harder to understand is that Jacob seems to have attributed value even to small jars, as we read in Parsha Vayishlach ("Jacob was left alone" [Genesis 32:25]). Here the Sages have said, "To the righteous, their money is dearer than their body" (Chullin 91a).

We must say that Jacob did not want to benefit from the money he had earned while living with Laban, for Laban was a liar and a thief. Jacob was afraid that the money he possessed had not been properly acquired. Furthermore, places also exert an influence for the good or the bad, and Jacob had earned this money in Haran, the place of Hashem's wrath (charon af), as Rashi states at the end of Parsha Noah. Therefore Jacob did not want to benefit from this money. (Note: Jacob's righteousness is something to be admired, for he kept this money separate from the rest of his wealth, although 39 years had passed since he last worked for Laban. We know this from the fact that Jacob left Laban at the age of 91 and arrived in Egypt at the age of 130.)

Hidden Within the Te'amim

It is written, "Judah approached him and said, 'If you please, my lord...' " (Genesis 44:18).

The Vilna Gaon states that the te'amim (cantillation symbols) in this expression, kadma, azla, revii, zarka, munach and segol, contain an allusion. As stated above, it is written in Parsha Mikeitz that Judah said to his father Jacob, "If I do not bring him [Benjamin] back to you and stand him before you, then I will have sinned against you forever" (Genesis 43:9). Here Rashi writes: "I will have sinned against you forever – for the World to Come." This concept is alluded to by the cantillation symbols kadma, azla, and revii. In other words: Instead of Reuben, the firstborn, why did Judah, the fourth (revii) son, arise (kadam) and go (azal) to Joseph? The answer is given by zarka, munach, and segol: Judah threw away (zarak) his share (m'nucha) with the chosen people (am segula) in the World to Come if he failed to return Benjamin to his father. This is why the initiative was taken by Judah, the fourth-born son, not Reuben the firstborn.

– Kehilat Yaakov

No Need to Worry

It is written, "I will descend with you to Egypt, and I will also surely bring you up, and Joseph will put his hand upon your eyes" (Genesis 46:4).

Hashem told Jacob not to worry over the fact that there was a decree against him going down to Egypt, nor to ask what this descent was meant to achieve. Because Abraham had been told to journey to Canaan and remain there (since it was a special land), Jacob was liable to question what going to Egypt could possibly achieve. Hashem therefore informed him that the sale of Joseph was in order for him to "put his hand upon your eyes." In other words, he was to close his eyes and not ask meaningless questions about G-d's ways. In fact who could have imagined that Joseph's sale, despite the suffering that it caused, would have brought about so much good, namely that he settled in Egypt and became the viceroy of the country? Not only that, but Joseph would spread a belief in Hashem throughout the land and everyone would obey him. Could anyone have imagined all this? Hence this event would "put his hand upon your eyes," meaning that it would close Jacob's eyes and teach him that man simply cannot understand Hashem's ways. Therefore he has no reason to worry.

– Meshech Chochma

The Face Testifies to the Man

It is written, "Israel said to Joseph, 'Let me die now, after I have seen your face, for you are still alive' " (Genesis 46:30).

The Ohr HaChaim Hakodesh asks why Jacob added, "for you are still alive." Was it not enough to say, "after I have seen your face"? That alone would have made it clear that he was still alive! We also need to understand why Jacob did not say this when his children told him that Joseph was still alive, or when he

saw the chariots that Joseph had sent him and his spirit revived. What did Jacob notice only when he met Joseph face to face?

The Ohr HaChaim answers by saying that Jacob's statement indicates that, although he was told that Joseph was still alive, this only meant that Joseph was alive in the physical sense. Jacob's heart still worried because Joseph was dwelling among foreigners, especially since he was living among the impurity of Egypt. That is, he wondered if Joseph was still a tzaddik. Now it is known that the tzaddikim prefer not to have children than to have children who will bring them shame. Since this was especially true of Jacob, his joy was not yet complete until he had seen his son face to face, for the face testifies to the man. Similarly, we find that great tzaddikim can judge a person by his face, and how much more was this true of Jacob! In fact it was precisely because Jacob could evaluate Joseph in this way that he said, "Let me die now." That is, only now that he had seen him – not before, when he had simply been told that Joseph was alive – did Jacob realize that he was still a tzaadik, that none of his features had changed. Joseph was still alive, for the tzaddikim are called "alive."

Pharaoh's Disappointment

It is written, "Pharaoh said to Jacob, 'How many are the days of the years of your life?' Jacob answered Pharaoh, 'The days of the years of my sojourns have been 130 years. Few and bad have been the days of the years of my life, and they have not reached the life spans of my forefathers in the days of their sojourns'" (Genesis 47:8-9).

The Kli Yakar explains that Pharaoh was delighted to hear that Jacob's arrival in Egypt would cause the Nile to rise to his feet. He believed that as long as Jacob was alive, the Nile would always rise to his feet and therefore water the land. Yet when Pharaoh saw Jacob, who was as gaunt and haggard-looking as an old man, he was disappointed. Since he believed that Jacob was certainly very old and would soon die, how could he rejoice? Upon Jacob's death the Nile would return to its place! This is why he questioned Jacob about his age, to which he replied: "The days of the years of my sojourns have been 130 years. Few and bad have been the days of the years of my life." He spoke of megurai ("my sojourns") to say that it was not due to old age that he was so gaunt and wrinkled, but rather because of the worries and fear migur (fear) that surrounded him. In other words: What I feared came upon me, and I lived through many years of terrible ordeals. I endured many things over 130 years. "Few and bad have been the days of the years of my life, and they have not reached the life spans of my forefathers" – therefore I still hope to reach the age of my father, who lived to be 180. And although my fathers also lived with permanent fear, they nevertheless lived a very long time. Therefore I have a chance to live just as long, and so you have nothing to worry about.

Overview of the Parsha

Our parsha deals with the reunion of Jacob's family, Joseph's control over his brothers, and the revelation of his identity. It also deals with the descent of Jacob's entire family into Egypt, where Joseph ensured their survival.

When Joseph devises a scheme regarding his cup, Judah tells him everything that has happened to them since they first arrived in Egypt, as well as the suffering that their father would endure if Benjamin did not return. Since Joseph cannot restrain himself any longer, he reveals his identity to his brothers and sends them to get their father. Jacob wants to see his son Joseph before dying, and so all the Children of Israel descend into Egypt. Jacob goes to live in Goshen, for Joseph gave him the most fertile part of the land upon Pharaoh's orders. Joseph then sustains his father's household and the entire country.

REASONS FOR THE MITZVOT

Contradictory Deeds

In the introduction to the book Chatam Sofer, the author warns: "When a Torah scholar seeks to establish a fence, to defend the Torah, and to demonstrate his zeal for Hashem by pursuing His enemies and those who upset Him, many will try to disrupt his plans by claiming that they love peace and harmony. They will claim that they have no desire to get involved in a conflict. This assertion, however, is false, for when it comes to something that affects their honor or money, they do not shy away from conflict."

The Beit Halevi draws a connection between this idea and our parsha. The Midrash cites Abba Cohen Bardela as saying, "Woe to us for the day of judgment, woe to us for the day of rebuke! ... Joseph was the youngest of the tribal ancestors, yet his brothers could not withstand his rebuke, as it says: 'And his brothers could not answer him' [Genesis 45:3]. How much more so when the Holy One, blessed be He, comes and rebukes each man according to his deeds, as it says: 'I will rebuke you and lay it clearly before your eyes' [Psalms 50:21]" (Bereshith Rabba 93:10). The Beit Halevi said that these words contain an allusion to an important question regarding the brothers, as well as a rebuttal of Judah's arguments when he spoke to Joseph. Since Judah mentioned the anguish that his father would experience if Benjamin were taken away from him, why was he not concerned about his father's anguish when the brothers sold Joseph into slavery?

This is why the brothers trembled upon hearing Joseph's rebuke, and it is also why they could not answer him. His rebuke both refuted their argument and threw the question back at them. The Midrash ends by stating, "How much more so when the Holy One, blessed be He, comes and rebukes each man according to his deeds." On the day of judgment, rebukes will be issued for every one of a person's contradictory deeds. In reality, people believe that they are really not to blame when they commit a sin. For example, a person who does not give tzedakah feels justified because it is hard to earn a living, or because he has a large family to support. Hence he feels that he simply cannot give to others. Such a person will be shown that in another situation, he spent a great deal of money on something that was improper, such as satisfying a forbidden desire, gaining honor, or winning a conflict. In those cases, when it came to committing a sin, why did the difficulty of earning a living did not stop him? As such his justifications will be proven false, and his punishment will be that much worse. This is what the Midrash is telling us, namely that the Holy One, blessed be He, will reprimand each person according to his deeds, since each and every one of them will be examined.

EISHET CHAYIL

Happy Are Those Who Remain in the Home

Remaining hidden within the home is a great source of pride and joy for a woman and the household she is responsible for. Her willingness to devote herself to her home is a genuine expression of her love for it. A woman who is constantly at home and who has no desire to leave it lives content, for her home is her happy little nest. By investing all her energies into elevating the home, she enables it to radiate warmth and appeal. Although she is definitely not cut off from society, she does choose her friends carefully. She is happy to invite others over, and she delicately yet wisely distances herself from forbidden speech, from words that profane the atmosphere of the home. The walls testify to the bond between her and the home, and a woman who has the wisdom to focus her efforts there will enable an atmosphere of warmth and peace to reign within. Everyone who lives in such a home will grow and blossom thanks to her.

– Sefer Halgeret

YOUR EYES SHALL BEHOLD YOUR TEACHER

Rabbi Elchanan Wasserman

The holy Rabbi Elchanan Wasserman, may Hashem avenge his blood, was a tremendous gaon. He sought the truth as he consecrated himself to the study of Torah with great diligence, laboring without stop until he fully understood the Rishonim and the Acharonim. His lifestyle followed the paths of eternal life, and his opinions were those of the Torah. Constantly on his lips was the Torah of his great teacher, the Chafetz Chaim. In everything that he did and set out to do, Rabbi Elchanan garnered people's esteem and venerated respect. His character, molded as it was by the Torah of his teachers, drove him to seek out the truth. Indeed, he was an expert in every field of Torah. During the eulogy that Rabbi Elchanan gave for the Chafetz Chaim, he said: "The Rambam wrote that every man has the ability to be like Moshe. This does not mean that he can reach the level of Moshe in every area, but that he can attain his own level with regard to serving Hashem. As the Radak explains, each time that Moshe is described as 'the servant of Hashem,' it means that just as Halachah states that a slave cannot acquire possessions without his master, and that everything a slave acquires belongs to his master – meaning that a slave is an extension of his master, the slave on his own being nothing – so too was Moshe completely the 'servant of Hashem.'"

Rabbi Elchanan's description of his teacher also applied to himself. His death as a martyr was the direct extension of his daily and lifelong fulfillment of Torah through the sanctification of G-d's Name. Before the Nazis executed him along with his entire community, Rabbi Elchanan spoke with the same degree of calmness as he normally did. His voice did not change in the least, and his face bore its usual serious expression. No personal considerations could be heard among his words, and he did not even try to say farewell to his son Rabbi Naphtali. As he spoke, his words were addressed to everyone, to the entire Jewish people. He said, "If Heaven has chosen us as a sacrifice, we should repent for our sacrifice to be acceptable to Hashem. And when our sacrifice will be acceptable to Him, our brothers will be saved."

– Kovetz Shiurim

THE DEEDS OF THE GREAT

Words of Wisdom

Rabbi Yehoshua ben Chanania remarked: No one has ever gotten the better of me except a woman, a little boy, and a little girl. ... What was the incident with the little girl? I was once on a journey when I saw a path across a field. I made my way through it when a little girl called out to me, "Master! Isn't that part of the field?" I replied, "No, this is a trodden path." She retorted, "Robbers like yourself have trodden it down."

What was the incident with the little boy? I was once on a journey when I noticed a little boy sitting at a crossroads. I asked him, "By which road do we go to town?" He replied, "This one is short and long, while that one is long and short." I proceeded along the "short and long" road. When I approached the town, I discovered that it was hedged in by gardens and orchards. Turning back to him, I said: "My son, did you not tell me that this road was short?" He replied, "And did I not also tell you: 'and long'?" I kissed him on his head and said to him, "Happy are you, O Israel. All of you are wise, both young and old."

Rabbi Yossi the Galilean was once on a journey when he met Beruriah [the wife of Rabbi Meir, a woman known for her wisdom and righteousness]. He asked her, "By what road do we go to Lod?" She replied, "Foolish Galilean, did the Sages not say: 'Engage not in much talk with women' [Perkei Avoth 1:5]? You should have asked, 'Which [way] to Lod?'"

– Eruvin 53b

A TRUE STORY

I Will Descend With You to Egypt

In the book of responsa entitled Chaim Sheal, our teacher the Chida Zatzal wrote: "The Gedolim cite a blessing in which a person who needs Scripture's advice has the right to open a Torah and to see what passage appears, in the same way that the Rishonim would ask a child, 'Which verse you are learning?' Thus among my teachers, I saw that they opened a Torah whenever they faced a trial, much like a person who draws lots."

During the Holocaust, the entire Mir yeshiva (its leaders, rabbis, and all its students) fled from Poland due to the threat of a Nazi invasion. They traveled to the far side of the world, to Kobe, Japan, and later to the Chinese city of Shanghai (controlled by Japan at the time), where they remained until the end of the war. The days that preceded this massive and dangerous escape were naturally accompanied by long periods of hesitation, for nobody could imagine the magnitude of the threat posed by the monstrous Nazi regime. As a result, they were not very happy with the idea of exiling themselves to the Far East. During that time, the yeshiva's Mashgiach, Rabbi Yerucham Levovitz Zatzal, is said to have used the Vilna Gaon's method of receiving Divine guidance in order to answer a question. During this procedure, a Tanach is opened and a passage is found according to a procedure known by only a few. Using this method, the passage that is found contains an answer to the question being asked.

Rabbi Yerucham Levovitz used this method, and the passage that he found was from this week's parsha: "Have no fear of descending to Egypt.... I will descend with you to Egypt, and I will also surely bring you up" (Genesis 46:3-4). Following this extraordinary result, the entire Mir yeshiva left for the Far East. This is how the yeshiva, along with the lives of its students, was saved.

IN THE LIGHT OF THE HAFTORAH

On Mount Zion, Which He Loves

It is written, "Take for yourself one piece of wood and write upon it, 'For Judah and for the Children of Israel his companions,' and take one piece of wood and write upon it, 'For Joseph, the wood of Ephraim and all the House of Israel his companions' " (Ezekiel 37:16).

We need to understand why, with regard to Judah, the verse states, "for the Children of Israel" whereas for Joseph it states, "for all the House of Israel." The piece of wood for Judah symbolized the power of Torah, found among the tribe of Judah, whose members were Poskim and Roshei Yeshivot. As for the piece of wood for Joseph, it symbolized the power of kindness, found among the tribe of Joseph. As we know, Israel's kings were kings of chesed (kindness). The above prophesy means that the power of Torah and the power of kindness will unite to become one. Since Torah scholars are few in number, concerning Judah the verse states, "for the Children of Israel." Similarly, since many Jews are drawn to the power of kindness, concerning Joseph the verse states, "for all the House of Israel." We need to remember the words of the Psalmist, "He rejected the tent of Joseph and did not choose the tribe of Ephraim. He chose the tribe of Judah, Mount Zion, which He loves" (Psalms 78:67-68). This passage means that the Holy One, blessed be He, rejected the sanctuary at Shiloh, located within Joseph's territory, in order to teach us that kindness is not enough without the Torah to protect the people's holiness from the impurity of idolatry. Hence He rejected the establishment of the sanctuary there. Instead He chose Jerusalem, located within the tribe of Judah, where lawmakers (i.e., Roshei Yeshivot) were trained to spread the Torah among the Jewish people. It was there, within the territory of Judah, that the Temple was built. It was established on Mount Zion, which He loves.

– HaAmeck Davar