

Genesis 47:31

And he said, "Swear to me." And he swore to him. Then Israel bowed at the head of the bed.

Rashi on Genesis 47:31

UPON THE BED'S HEAD — He turned towards the Divine Presence (the Shechinah) (Midrash Tanchuma, Vayechi 3). They (the Rabbis) inferred from this that the Shechinah is above the pillow of a sick person.

Ibn Ezra on Genesis 47:31

AND ISRAEL BOWED DOWN. He payed homage to Joseph because he held royal position. However, I believe it means he bowed to God in praise.

Bavli Pesachim 56a

The Sages taught in the *Tosefta*: How would they bundle *Shema*? They recited: "Hear Israel, the Lord is our God the Lord is One," without pausing; this is the statement of Rabbi Meir. Rabbi Yehuda says: They paused, but they would not recite: Blessed be the name of His glorious kingdom for ever and ever. The Gemara asks: What is the reason that we recite that passage: Blessed be the name of His glorious kingdom for ever and ever, even though it does not appear in the Torah? The Gemara answers: We recite it in accordance with that which Rabbi Shimon ben Lakish interpreted homiletically. As Rabbi Shimon ben Lakish said that it is written: "And Jacob called his sons and said, Gather around and I will tell you what will occur to you in the end of days" (Genesis 49:1). Jacob wanted to reveal to his sons when the complete redemption would arrive at the end of days (see Daniel 12:13), but the Divine Presence abandoned him, rendering him unable to prophesy. He said: Perhaps the Divine Presence has abandoned me because, Heaven forbid, one of my descendants is unfit, as was the case with my grandfather Abraham, from whom Ishmael emerged, and like my father Isaac, from whom Esau emerged. His sons said to him: Hear Israel, our father, the Lord is our God, the Lord is One. They said: Just as there is only one God in your heart, so too, there is only one in our hearts. At that moment Jacob our father said in praise: Blessed be the name of His glorious kingdom for ever and ever, as all his children were righteous. The Rabbis said: What should we do? Shall we recite this verse? But Moses our teacher did not say it in the Torah as part of *Shema*. Shall we not recite it? But Jacob said it. In order to resolve this dilemma they established that this passage should be recited surreptitiously. Rabbi Yitzhak said that the school of Rabbi Ami said: This is analogous to the daughter of a king who smelled the fragrance of the dried spices stuck to the bottom of the pot and craved to eat them. What can she do? If she tells her servants to give it to her, she will be disgraced, as the dried spices are a contemptible food. However, if she does not say she wants to eat them, she will endure suffering. Her servants began to bring them to her surreptitiously. One should conduct himself in that manner in similar cases of uncertainty.

Sifrei Devarim 31

And thus do we find that before Jacob's passing from the world he called his sons and rebuked them individually and then called all of them as one and said to them: Can it be that there is some reservation in your hearts about Him who spoke and brought the world into being? They answered "Hear, O Israel" (Jacob) — Just as there is no reservation in *your* heart, so there is none in ours, but (Devarim 6:4) "The L-rd our G-d, the L-rd is One!" — at which he said "Blessed is the Name of the glory of His Kingdom for ever and ever!" And this is the intent of (Bereshith 47:31) "And Israel bowed at the head of the bed." Is this to be taken literally? (Obviously not. The intent is:) He expressed thanks and praise (to the L-rd) that "base matter" had not issued from him (thus, "his bed"). Others say: Reuven repented. The Holy One Blessed be He said to Jacob: This is what you desired all of your days — that your sons "awake and retire" with the recitation of the *Shema*. This is the intent of (Devarim 6:4) "Hear, O Israel" (Jacob). Variantly: "*Hear*, O Israel": From here it was ruled that if one recited the *Shema* but did not make it audible to his ear, he did not fulfill his obligation.

Bavli Pesachim 66a

And the priests and the people standing in the Temple courtyard, when they would hear the Explicit Name emerging from the mouth of the High Priest, when the High Priest did not use one of the substitute names for God, they would kneel and prostrate themselves and fall on their faces, and say: Blessed is the name of His glorious kingdom forever and ever. After the confession over the scapegoat, the priest passed the goat to the one who was to lead it to the wilderness. According to the *halakha*, everyone is eligible to lead it, but the High Priests established a fixed custom and did not allow an Israelite to lead it.

Pesach Hagadah

It happened that Rabbi Eliezer, Rabbi Joshua, Rabbi Elazar ben Azariah, Rabbi Akiva, and Rabbi Tarfon were reclining at a Seder in Bnai Brak. They were retelling the story of the exodus from Egypt the entire night, until their students came and told them: "Our Masters! The time has come for reciting the morning *Shema*!"

Bavli Makkot 24b

In the prophecy of Uriah it is written: "Therefore, for your sake Zion shall be plowed as a field, and Jerusalem shall become rubble, and the Temple Mount as the high places of a forest" (Micah 3:12), where foxes are found. There is a rabbinic tradition that this was prophesied by Uriah. **In the prophecy of Zechariah it is written: "There shall yet be elderly men and elderly women sitting in the streets of Jerusalem"** (Zechariah 8:4). **Until the prophecy of Uriah with regard to the destruction of the city was fulfilled I was afraid that the prophecy of Zechariah would not be fulfilled, as the two prophecies are linked. Now that the prophecy of Uriah was fulfilled, it is evident that the prophecy of Zechariah remains valid.** The Gemara adds: The Sages **said to him, employing this formulation: Akiva, you have comforted us; Akiva, you have comforted us.**

