#### 1. Bereishis 24:63

**סג** וַיִּצֵא יִצְחָק לָשׂוּחַ בַּשָּׂדֶה, לִפְנוֹת עָרֶב; וַיִּשָּׂא עִינָיו וַיַּרְא, וְהִנֵּה גְּמַלִּים בָּאִים.

**סג** וַיִּצֵא יִּצְחָק לְשׁוּחַ **63** And Isaac went out to meditate in the field at the eventide; and he lifted up his eyes, and saw, and, behold, there were camels coming.

## 2. Brachos 26b

אִיתְּמַר, רַבִּי יוֹסֵי בְּרַבִּי חֲנִינָא אָמַר: תְּפָלּוֹת אָבוֹת תִּקְנוּם. רַבִּי יְהוֹשֵׁעַ בֶּן לֵוִי: אָמַר תְּפְלּוֹת כְּנֶגֶד תִּמִידִין תִּקְנוּם.

It was stated: Rabbi Yosei, son of Rabbi Ḥanina, said: The practice of praying three times daily is ancient, prayers were instituted by the Patriarchs. However, Rabbi Yehoshua ben Levi said that the prayers were instituted based on the daily offerings sacrificed in the Holy Temple, and the prayers parallel the offerings, in terms of both time and characteristics.

3. "Covenant and Conversation, Genesis" Rabbi Jonathan Sacks page 133

and infinite prayer is not monored gestult. Prayer is like a gestult. Speak; we are also spoken. God, and the traditions of Jewish faith, speak; we are also spoken. God, and the traditions of Jewish faith, speak; we are also spoken. God, and the traditions of Jewish faith, speak; we are also spoken. God, and the traditions of Jewish faith, speak; we are also spoken. God, and the traditions of Jewish faith, speak; we are also spoken. God, and the traditions of Jewish faith, speak; we are also spoken. God, and the traditions of Jewish faith, speak; we are also spoken. God, and the traditions of Jewish faith, speak; we are also spoken. God, and the traditions of Jewish faith, speak; we are also spoken. God, and the traditions of Jewish faith, speak; we are also spoken. God, and the traditions of Jewish faith, speak; we are also spoken. God, and the traditions of Jewish faith, speak; we are also spoken. God, and the traditions of Jewish faith, speak; we are also spoken. God, and the traditions of Jewish faith, speak; we are also spoken. God, and the traditions of Jewish faith, speak; we are also spoken. God, and the traditions of Jewish faith, speak; we are also spoken. God, and the traditions of Jewish faith, speak; we are also spoken. God, and the traditions of Jewish faith, speak; we are also spoken. God, and the traditions of Jewish faith, speak; we are also spoken. God, and the traditions of Jewish faith, speak; we are also spoken. God, and the traditions of Jewish faith, speak; we are not our own, but those speak through which faith, speak; we are not our own, but those speak through which faith, speak; we are not our own, but those speak through which faith, speak through which faith, speak through which faith, speak through which faith, speak through which faith,

## 4. Bereishis 24:67

**סז** וַיְבִאֶהָ יִצְחָק, הָאהֱלָה שָּׁרָה אִמּוֹ, וַיִּקָּח אֵת-רִבְקָה וַתִּהִי-לוֹ 67 And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she

אַחַרֵי אמו. {פּ}

, וְיָּאֲהָבֶּהָ; וַיּנְחֵם יְצְחָק, became his wife; and he loved her. And Isaac was comforted for his mother.

5. Bereishis 26: 34, 35

**לד** וַיָּהָי עֲשֵׁו, בָּן-אַרְבַּעִים שַׁנַה, וַיִּקַח אִשָּׁה אֶת-יִהוּדִית, בַּת-בָּאֵרִי . בת-אילן daughter of Elon the Hittite. החתי.

34 And when Esau was forty years old, he took to wife Judith the daughter of Beeri the Hittite, and Basemath the

**לה** וַתּהְנֶינָ, מרַת רוּחַ, לְיִצְחָק, ולרבקה. {ס}

**35** And they were a bitterness of spirit unto Isaac and to Rebekah.

Bereishis 28: 8, 9

ח וַיַּרְא עֲשָׂו, כִּי רַעוֹת בָּנוֹת בּנָעַן, בּעִינֵי, יִצְחָק אָבִיו.

8 and Esau saw that the daughters of Canaan pleased not Isaac his father;

**ט** וַיֶּלֶדְ עֲשַׁוּ, אֱל-יִשְׁמַעֲאל; וַיִּקְּח אֶת-מַחֶלַת בַּת-יִשְׁמֵעְאל בֵּן-אַבְרָהָם אֲחות נְבָיוֹת, עַל-נָשֵׁיו--לו לאשה. {ס}

**9** so Esau went unto Ishmael, and took unto the wives that he had Mahalath the daughter of Ishmael Abraham's son, the sister of Nebaioth, to be his wife.

Bereishis 28:1, 2

ויבָרָך אַ וַיּבָרָך אַ וַיִּבָרָך אַ וַיִּבָרָך אַ וַיִּבָרָרָ אתו; וַיִצוָהוּ וַיֹּאמֶר לוֹ, לא-תקַח אשה מבנות כנען. 1 And Isaac called Jacob, and blessed him, and charged him, and said unto him: 'Thou shalt not take a wife of the daughters of Canaan.

ב קום לד פדנה ארם, ביתה בתואל אַבִי אמֶך; וַקַח-לָךְ מִשָּׁם אשָה, מבּנות לַבָן אַחי אמִד.

**2** Arise, go to Paddan-aram, to the house of Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother.

6. "A Midsummer's Night Dream" William Shakespeare act 1 scene 1

As she is mine, I may dispose of her: Which shall be either to this gentleman Or to her death, according to our law

7. Bereishis 24:62

סב וְיצְחָק בָּא מבּוא, בִּאֵר לַחַי ראי; וְהוּא יוֹשֵב, בָּאֶרֶץ הַנֶּגֶב.

**62** And Isaac came from the way of Beer-lahai-roi; for he dwelt in the land of the South

8. Bereishis 25: 1

ושמה קטורה.

, ויִּסֶף אַבְרָהָם וַיּקַח אִשָּׁה, And Abraham took another wife, and her name was Keturah

9. Bereishis 25: 9

, אתו יצְחָק וְישְׁמְעֵאל, אתו יצְחָק וְישְׁמְעֵאל, And Isaac and Ishmael his sons ישְׁבֶּר, הַחִתּי, אֲשֶׁר, the Hittite, which is before Mamre ַעַל-פָּנֵי מַמְרֵא.

buried him in the cave of Machpelah, buried nim in the cave of Machpelan, המַכְפֵּלָה: אֶל-מְעָרַת, הַמַּכְפֵּלָה: אֶל- in the field of Ephron the son of Zohar

10. Pirkei D'Rebbe Eliezer 30

Ishmael sent for a wife from among the daughters of Moab, and 'Ayeshah was her name. After three years Abraham went to see Ishmael his son, having sworn to Sarah that he would not descend from the camel in the place where Ishmael dwelt. He arrived there at midday and found there the wife of Ishmael. He said to her: Where is Ishmael? She said to him: He has gone with his mother to fetch the fruit of the palms from the wilderness. He said to her: Give me a little bread and a little water, for my soul is faint after the journey in the desert. She said to him: I have neither bread nor water. He said to her: When Ishmael comes (home) tell him this | | story, and say to him: A certain old man came from the land of Canaan to see thee, and he said, Exchange the threshold of thy house, for it is not good for thee. When Ishmael came (home) his wife told him the story. A son of a wise

man is like half a wise man. Ishmael understood. His mother sent and took for him a wife from her father's house, and her name was Fatimah.

Again after three years Abraham went to see his son Ishmael, having sworn to Sarah as on the first occasion that he would not descend from the camel in the place where Ishmael dwelt. He came there at midday, and found there Ishmael's wife. He said to her: Where is Ishmael? She replied to him: He has gone with his mother to feed the camels in the desert. He said to her: Give me a little bread and water, for my soul is faint after the journey of the desert. She fetched it and gave it to him. Abraham arose and prayed before the Holy One, blessed be He, for his son, and (thereupon) Ishmael's house was filled with all good things of the various blessings. When Ishmael came (home) his wife told him what had happened, and Ishmael knew that his father's love was still extended to him

#### 11. Sukkah 49b

ת"ר בשלשה דברים גדולה גמילות חסדים יותר מן הצדקה צדקה בממונו גמילות חסדים בין בגופו בין בממונו צדקה לעניים גמילות חסדים בין לעניים בין לעשירים צדקה לחיים גמילות חסדים בין לחיים בין למתים

The Sages taught that acts of kindness are superior to charity in three respects: Charity can be performed only with one's money, while acts of kindness can be performed both with his person and with his money. Charity is given to the poor, while acts of kindness are performed both for the poor and for the rich. Charity is given to the living, while acts of kindness are performed both for the living and for the dead

# 12. "Tintern Abbey" William Wadsworth

On that best portion of a good man's life;

His little, nameless, unremembered acts

Of kindness and of love.

יוֹם מוּפּר, זְקֵן וְשָׁבֵע; אוֹ מוֹבָה, זָקֵן וְשָׁבֵע; was gathered to his people. וַיֵּאַסֶף, אֱל-עַמֵּיו.

אַבְרָהָם 8 And Abraham expired, and died in a good old age, an old man, and full of years; and

# 14. "Lessons in Leadership" Rabbi Jonathan Sacks page 26

old age and Abraham in old age could not be greater. e and Abraham in old age to an account age to a second age to a seco Perhaps, though, the most and perhaps, though, the most are perhaps, though some and the most are perhaps, though some are perhaps, though some are perhaps, the most are perhaps are perhaps, and the most are perhaps are perhaps. The most are perhaps are perhap large promises – a land, counties of large promises – a beginnings. Leaders begin with the beginnings and the beginnings are the beginnings. Leaders begin with the beginnings are the beginnings and the beginnings are the beginnings. Leaders beginnings are the beginning are the be that there is a long journey between that there is a long journey between that there is a long journey between the there is no miraculous shortcut—and one act at a time, one day at a time. The use of a shortcut would call. one act at a time, one day act and if there were, it would not help. The use of a shortcut would culminate if there were, it would not help. Which grew overnight if there were, it would not help in an achievement like Jonah's gourd, which grew overnight – and then in an achievement like Jonah's gourd only a single field and had: in an achievement like John died overnight. Abraham acquired only a single field and had just one son who would continue the covenant. Yet he did not complain, and son who would contain he died serene and satisfied. Because he had begun. Because he had left future generations something on which to build. All great change is the work of more than one generation, and none of us will live to see the full fruit of our endeavours.

Leaders see the destination, begin the journey, and leave behind them those who will continue it. That is enough to endow a life with immortality.