

## Social Action and Responsibility Unit

### Appendix 1 – Teacher's Guide

#### Source 1 – Ani v'Ata (You and I) by Arik Einstein

<p><i>You and I</i> Lyrics: Arik Einstein Music: Miki Gibrilov</p> <p>You and I will change the world. You and I, and then all will follow Others have said it before, It doesn't matter – you and I will change the world.</p> <p>You and I will try from the beginning. It will be hard, no matter it's not too bad. Others have said it before, It doesn't matter – you and I will change the world.</p> <p>You and I will change the world. You and I, and then they will all follow Others have said it before, It doesn't matter – you and I will change the world.</p>	<p>אני ואתה מילים: אריק איינשטיין לחן: מיקי גבריאלוב</p> <p>אני ואתה נשנה את העולם, אני ואתה אז יבואו כבר כולם, אמרו את זה קודם לפני, לא משנה – אני ואתה נשנה את העולם.</p> <p>אני ואתה ננסה מהתחלה, יהיה לנו רע, אין דבר זה לא נורא, אמרו את זה קודם לפני, זה לא משנה – אני ואתה נשנה את העולם.</p> <p>אני ואתה נשנה את העולם, אני ואתה אז יבואו כבר כולם, אמרו את זה קודם לפני, לא משנה – אני ואתה נשנה את העולם.</p>
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#### Source 2 - Bereishit 24:12-27

<p><b>12</b> And he said: 'Hashem, the God of my master Avraham, may You so arrange it for me this day that You do <b>kindness with</b> my master Avraham.</p>	<p><b>יב</b> ויאמר—ה' אלהי אדני אברהם, הקרה-נא לפני היום; ועשה-חסד, עם אדני אברהם.</p>
<p><b>13</b> See, I stand here by the spring of water and the daughters of the townsmen come out to draw water.</p>	<p><b>יג</b> הנה אנכי נצב, על-עין המים; ובנות אנשי העיר, יצאת לשאב מים.</p>
<p><b>14</b> Let it be that the maiden to whom I shall say, 'Please tip over your jug so I may drink,' and who replies, 'Drink, and I will even water your camels,' her will You have designated for Your servant, for Isaac; and may I know through her that You have down <b>kindness</b> with my master.'</p>	<p><b>יד</b> והיה הנער, אשר אמר אליה הטי-נא כדך ואשתה, ואמרה שתה, וגם-גמליך אשקה--אתה הכחת, לעבדך ליצחק, ובה אדע, כי-עשית חסד עם-אדני.</p>
<p><b>15</b> And it was when he had not yet finished speaking that suddenly Rivka was coming out – she who had been born to Bethuel the son of Milcah, the wife of Nahor, Avraham's brother - with her jug upon her shoulder.</p>	<p><b>טו</b> והיה-הוא, טרם כלה לדבר, והנה רבקה יצאת אשר ילדה לבתואל בן-מלכה, אשת נחור אחי אברהם; וכדה, על-שכמה.</p>
<p><b>18</b> And she said: 'Drink, my lord'; and quickly she lowered her jug to her hand and gave him to</p>	<p><b>יח</b> ותאמר, שתה אדני; ותמהר, ותרד כדה על-ידה--ותשקהו.</p>

drink.

**22** And it was, when the camels had finished drinking, the man took a golden ring of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold;

**כב** ויהי, כִּאֲשֶׁר כָּלוּ הַגְּמָלִים לְשִׁתּוֹת, וַיִּקַּח הָאִישׁ נֶזֶם זָהָב, בְּקֶעַע מִשְׁקָלוֹ--וּשְׁנֵי צְמִידִים עַל-יָדֶיהָ, עֲשָׂרָה זָהָב מִשְׁקָלָם.

**23** And he said, "Whose daughter are you? Pray tell me. Is there room in your father's house for us to spend the night?"

**כג** וַיֹּאמֶר בֶּת-מִי אַתָּה, הַגִּידִי נָא לִי; הֲיֵשׁ בֵּית-אָבִיךָ מְקוֹם לָנוּ, לָלוּי.

**24** She said to him, "I am the daughter of Bethuel the son of Milcah, whom she bore to Nahor."

**כד** וַתֹּאמֶר אֵלָיו, בֶּת-בְּתוּאֵל אֶנְכִי--בֶּן-מִלְכָּה, אֲשֶׁר יָלְדָה לְנָחוֹר.

**25** And she said to him, "Both straw and animal feed is plentiful with us as well as place to lodge."

**כה** וַתֹּאמֶר אֵלָיו, גַּם-תֵּבֶן גַּם-מִסְפּוֹא רַב עִמָּנוּ--גַּם-מְקוֹם, לָלוּי.

**26** So the man bowed his head low and prostrated himself to Hashem.

**כו** וַיִּקַּד הָאִישׁ, וַיִּשְׁתַּחוּ לַ'ה'."

**27** And he said, "Blessed is Hashem, the God of my master Avraham, who hath not withheld His **kindness** and truth from my master, As for me, Hashem has guided me in the way to the house of my master's brothers."

**כז** וַיֹּאמֶר, בְּרוּךְ ה' "אֱלֹהֵי אֲדֹנָי אַבְרָהָם, אֲשֶׁר לֹא-עָזַב חֶסֶדוֹ וְאֱמֶתוֹ, מֵעַם אֲדֹנָי; אֶנְכִי, בְּדֶרֶךְ נִחְנִי ה'", בֵּית, אַחֵי אֲדֹנָי.

1. Count how many times the word *Chesed/kindness* appears in this passage and note how it is used. *Three times – emphasize that this as a key term (מילה מנחה) in the text.*

2. Why does Rivka go to help the man? *An innate sense of doing Chesed.*

3. List two ways that Rivka's actions here are similar to Avraham in our first lesson. *Both do not know the people before they arrive and both initiate the encounter by offering water.*

4. List two differences in the stories. *Rivka does Chesed to animals as well, she is a young woman while Avraham is old.*

5. Note the servant's reaction. His gratefulness in succeeding in his mission is expressed by the word *Chesed/kindness*. Why? *The servant feels that Rivka's efforts were not preformed from a sense of obligation, rather she wanted to help and went beyond the normal levels of welcoming a stranger.*

6. How is our obligation to do *Chesed* expanded by what we have learned about Avraham and Rivka? *We can learn that our patriarchs and matriarchs are doers of Chesed. They both seek out opportunities to go beyond the norm to help someone in need without knowledge of their background or ethnicity.*

### Source 3 – *Shemot* 22:20

**20** You shall not aggrieve a stranger or oppress him, for you were strangers in the land of Egypt.

**כ** וְגַר לֹא-תוֹנֶה, וְלֹא תִלְחָצֶנּוּ: כִּי-גֵרִים הָיִיתֶם, בְּאֶרֶץ מִצְרַיִם.