

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

You and I

Lyrics: Arik Einstein

Music: Miki Gibrilov

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.

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.

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.

אני ואתה

מילים: אריק איינשטיין
 לחן: מיקי גבריאלוב

אני ואתה נשנה את העולם, אני
 ואתה אז יבואו כבר כולם, אמרו את
 זה קודם לפני, לא משנה – אני ואתה
 נשנה את העולם.

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.

אני ואתה נשנה את העולם, אני
 ואתה אז יבואו כבר כולם, אמרו את
 זה קודם לפני, לא משנה – אני ואתה
 נשנה את העולם.

Source 2 - Bereishit 24:12-27

12 And he said: 'Hashem, the God of my master Avraham, may You so arrange it for me this day that You do **kindness with** my master Avraham.

יב ויאמר-ה' אלהי אדני אברהם, הקרה-נא לפני היום; ועשה-חסד, עם אדני אברהם.

13 See, I stand here by the spring of water and the daughters of the townsmen come out to draw water.

יג הנה אנכי נצב, על-עין המים; ובנות אנשי העיר, יצאת לשאב מים.

14 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 **kindness** with my master.'

יד והנה הנער, אשר אמר אליה הטי-נא כנך ואשתה, ואמרה שתה, וגם-גמליך אשקה--אתה הכרת, לעבדך ליצחק, ובה-אדע, כי-עשית חסד עם-אדני.

15 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.

טו ויהי-הוא, טרם כלה לדבר, והנה רבקה יצאת אשר זלדה לבבתואל בן-מלקה, אשת נחור אחי אברהם; וכדה, על-שקמה

18 And she said: 'Drink, my lord'; and quickly she lowered her jug to her hand and gave him to drink.

יח ונתאמר, שתה אדני; ונתמהר, ותרד כדה על-גדה-- ופשקהו.

22 And it was, when the camels had finished

כב ויהי, כאשר כלו הגמלים לשותות, וישח האיש נגם

Student Worksheet 2

drinking, the man took a golden ring of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold;

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?"

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

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

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

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."

זָהָב, בָּקָע מְשֻׁקָלוֹ--וּשְׁנֵי צְמִידִים עַל-יָדֶיהָ, עֲשָׂרָה זָהָב מְשֻׁקָלָם.

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

כד וַתֹּאמֶר אֵלָיו, בֵּת-בְּתוּאֵל אֲנֹכִי--בֶן-מִלְכָּה, אֲשֶׁר יִלְדָה לְנָחוֹר.

כה וַתֹּאמֶר אֵלָיו, גַּם-תֵּבֹן גַּם-מְסֻפּוֹא רַב עִמָּנוּ--גַּם-מְקוֹם, לָלוּן.

כו וַיִּקַּד הָאִישׁ, וַיִּשְׁתַּחוּ לַה'.

כז וַיֹּאמֶר, בָּרוּךְ ה' אֱלֹהֵי אֲדֹנָי אַבְרָהָם, אֲשֶׁר לֹא-עָזַב חֶסֶדוֹ וְאֱמֻתּוֹ, מִעַם אֲדֹנָי; אֲנֹכִי, בְּדַרְךָ נָחֲנִי ה', בֵּית, אַחֵי אֲדֹנָי.

1. Count how many times the word *chesed*/kindness appears in this passage and note how it is used.

2. Why does Rivka go to help the man?

3. List two ways that Rivka's actions here are similar to Avraham in our first lesson.

4. List two differences in the stories.

5. Note the servant's reaction. His gratefulness in succeeding in his mission is expressed by the word *chesed*/kindness. Why?

Student Worksheet 2

6. How is our obligation to do *chesed* expanded by what we have learned about Avraham and Rivka?

Source 3 – *Shemot* 22:20

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

כִּי אִתְּכֶם הָיִיתִי בְּאֶרֶץ מִצְרַיִם, וְלֹא תִלְחָצְנוּ: כִּי-גֵרִים הֵיִיתֶם,