



Week 2

אחריות

This guided learning sheet explores the *middah* of *Achrayut*—responsibility. Each source is accompanied by commentary and discussion questions to facilitate personal reflection and group dialogue.

In addition to the main questions included with each source, you will find two sets of extra questions in the boxes below. The first set of questions are general questions about participants' experience of working on *middot* and remain the same from week to week. These questions are a helpful tool to check in and reflect on growth over time in a consistent manner. Even though the questions remain the same, the answers will naturally change depending on which *middah* is being explored. You may choose to start or end your learning session with these questions. The second set of questions are specifically related to *Achrayut* and can be used at the beginning, interspersed throughout, or at the end of the session to deepen the learning. Each question corresponds to each day of learning from the week.

General questions when reflecting on the middah of the week:

General questions remain the same from week to week and are helpful tools to reflect on growth over time. The answers will vastly change depending on the *middah* of the week.

1. What did I learn about myself this week?
2. What felt difficult when working on this *middah*?
3. What felt natural or easy when working on this *middah*?
4. How has practicing this *middah* improved your life or how does it have the potential to impact your life?
5. Does anyone in the group have a story of how this *middah* came up in a real situation (this week or beyond)? How did you respond?
6. Does anyone in the group have insights, advice or tips to keep in mind when working on this *middah* going forward?

Specific questions for discussion about Achrayut—Responsibility:

Day 1: Listening to the inner voice of responsibility

Were you able to reflect on an incident where you were absolutely positive that you were right and justified in your actions, but with the distance of time there might be space to see it differently?

Day 2: If I can't take responsibility for it, maybe it's not the right choice

Could you identify something in your life – for example at home or at work —that you don't want other people to find out about, even if you think it's technically 'okay'? What do you think this may signal?

Day 3: My responsibility towards others begins with responsibility for myself

Did you identify something that annoys/irritates/upsets you about another person? How can that awareness propel you to take greater responsibility for *yourself*?

Day 4: 'Our hands didn't spill this blood!'

Who in your orbit needs checking in on? Is there someone new in town? A new mother? Someone new in your workplace? Who needs you to build them up so that they have 'fight in them' to face the world?

Day 5: 'But I just don't really know them!'

Were you able to identify anyone who has fallen through the cracks? How can you reach out to them?

Source 1

Parshat Kedoshim explicitly commands us to take proactive responsibility for others.

ויקרא י"ט:ט"ז

לֹא-תֵלֵךְ רֵכִיל בְּעַמֶּיךָ לֹא תֵעָמֵד עַל-דַּם רֵעֶךָ אֲנִי ה'.

You shall not go about gossiping among your people, **you shall not stand over the blood of your friend**, I am Hashem.

The next two sources clarify the meaning of this mitzvah:

Source 2

רשי

לֹא תֵעָמֵד עַל דַּם רֵעֶךָ. לְרֹאוֹת בְּמִיתָתוֹ וְאַתָּה יָכוֹל לְהַצִּילוֹ, כְּגוֹן טוֹבֵעַ בְּנֶהָר וְחִיָּה אוֹ לִיִּסְטִים בָּאִים עָלָיו (סנהדרין ע"ג):

You shall not stand over the blood of your friend — to view his death when you are able to save him. For example, you must save someone who is drowning in a river, or if an animal or bandits are coming upon him.

Takeaway: *True responsibility is refusing to be a bystander to someone facing a threatening situation and actively stepping in as needed.*

Discuss:

1. In our own lives, people around us may be ‘drowning’—in loneliness, stress, or other struggles. Can you identify such situations?
2. When you see someone else drowning, do you feel a personal responsibility to step in, even if you’re not asked?
3. Was there a time in your life when someone ‘saved’ you from drowning or conversely a time in which you had a hard time asking for help and wished someone would intervene to ‘save’ you?

Source 3

אבן עזרא

וטעם אני ה'. רואה מה שאתה עושה בסתר:

The meaning of I am Hashem—I see what you do in secret.

Takeaway: *Responsibility is not just external—it demands inner integrity, because Hashem sees even the duties we neglect that are unseen by others.*

Discuss:

What internal excuses might people tell themselves to avoid responsibility and how does Ibn Ezra’s explanation of the pasuk concluding with the words ‘Ani Hashem’ address this?

Sources 1, 2 and 3, highlight that לא תעמוד על דם רעך obligates us in Achrayut—responsibility. Responsibility is not merely a nice virtue or personal choice, but an obligation. It demands proactive intervention; ignoring another’s danger is forbidden, not neutral.

Discuss:

1. How does this mitzvah challenge the modern notion of “mind your own business”?
2. Do you ever hesitate to step in when someone is struggling because you feel it’s “not your business”? What stops you from stepping in? What helps you move past that?
3. What are some of the challenges in fulfilling this mitzvah? For adults? For children?
4. Could there be a situation where לא תעמוד על דם רעך isn’t applicable? How might you judge whether you are exempt from this obligation or are looking for a way out of responsibility?
5. Have you ever witnessed a situation where someone needed help, but nobody stepped in? What thoughts or rationalizations do people often tell themselves in those moments?
6. How can we take responsibility for helping others without feeling guilty for things outside our control?

7. In source 1, the pasuk first prohibits gossiping about others (לא תלך רכיל בעמך) and then prohibits standing by idly as another's blood is shed (לא תעמד על דם רעך). This week's parshiot of Tazria and Metzora, link the affliction of tzaraat with the sin of lashon hara (gossip or harmful speech). How might these two prohibitions (speaking ill of others—especially behind their backs—and not standing by idly as another's blood is shed) be connected? In what ways does gossip erode mutual responsibility and communal trust?

Source 4

The Midrash Rabba in Vayikra explains why this Parsha (which includes the mitzvah that we explored in Source 1) is read at Hakhel. According to R' Levi, there is a parallel to each of the Aseret Hadibrot in this parsha.

מדרש ויקרא רבה כ"ד

תני רבי חייא פירשה זו נאמרה בהקדמה, מפני שרוב גופי תורה תלוין בה, רבי לוי אמר מפני שעשרת הדברות כלולין בתוכה, (שמות כ, ב): אנכי ה' אלהיך, וקתיב הקא (ויקרא יט, ב): אני ה' אלהיכם. (שמות כ, ג): לא יהיה לך, וקתיב הקא (ויקרא יט, ד): ואלהי מסכה לא תעשו לכם. (שמות כ, ז): לא תשא, וקתיב הקא (ויקרא יט, יב): ולא תשבעו בשמי. (שמות כ, ח): זכור את יום השבת, וקתיב הקא (ויקרא יט, ג): את שבתתי תשמרו. (שמות כ, יב): כבוד את אביך ואת אמך, וקתיב הקא (ויקרא יט, ג): איש אמו ואביו תיראו. (שמות כ, יג): לא תרצח, וקתיב הקא (ויקרא יט, טז): לא תעמד על דם רעך. (שמות כ, יג): לא תנאף, וקתיב הקא (ויקרא כ, י): מות יומת הנאף והנאפית. (שמות כ, יג): לא תגנב, וקתיב הקא (ויקרא יט, יא): לא תגנבו. (שמות כ, יג): לא תענה, וקתיב הקא (ויקרא יט, טז): לא תלך רכיל. (שמות כ, יג): לא תחמד, וקתיב הקא (ויקרא יט, יח): ואהבת לרעך כמוך.

Rabbi Hiyya taught: This portion was stated in an assembly because **most of the essential principles of the Torah are dependent upon it**. Rabbi Levi said: Because the Ten Commandments are included in it. "I am the Lord your God" (Exodus 20:2), and it is written here: "I am the Lord your God" (Leviticus 19:2). "You shall have no [other gods before Me]" (Exodus 20:3), and it is written here: "Do not make molten gods for yourselves" (Leviticus 19:4). "You shall not take [the name of the Lord your God in vain]" (Exodus 20:7), and it is written here: "You shall not take an oath in My name falsely" (Leviticus 19:8). "Remember the Sabbath day to sanctify it" (Exodus 20:8), and it is written here: "And you shall observe My Sabbaths" (Leviticus 19:3). "Honor your father and your mother" (Exodus 20:12), and it is written here: "Each of you shall revere his mother and father" (Leviticus 19:3). **"You shall not murder" (Exodus 20:13), and it is written here: "You shall not stand by the blood of your friend" (Leviticus 19:16).** "You shall not commit adultery" (Exodus 20:13), and it is written here: "The adulterer and the adulteress shall be put to death" (Leviticus 20:10). "You shall not steal" (Exodus 20:13), and it is written here: "You shall not steal" (Leviticus 19:11). "You shall not bear [false witness]" (Exodus 20:13), and it is written here: "You shall not go as a gossip" (Leviticus 19:16). "You shall not covet" (Exodus 20:14), and it is written here: "You shall love your neighbor as yourself" (Leviticus 19:18).

Takeaway: By using varied language to present the same commandments in different places, the Torah reveals that a single mitzvah can have multiple dimensions—all of which must be fulfilled. One example the Midrash gives is that of Shabbat. If one doesn't violate any of the 39 melachot of Shabbat, but also doesn't sanctify or honor Shabbat (for example, through Kiddush), one hasn't fulfilled the mitzvah of Shabbat properly.

Discuss:

1. What is the parallel in the *Aseret Hadibrot* to לא תעמד על דם רעך?
2. How does the parallel in the *Aseret Hadibrot* increase the significance of the mitzvah of לא תעמד על דם רעך? What does this teach us about bystander apathy?

Source 5

On the first day of this series about the middah of achrayut, we mentioned Kayin's inability to take responsibility, even to himself, for killing Hevel.

בראשית פרק ד'

וַיְהִי מִקֵּץ יָמִים וַיָּבֵא לֵנוֹן מִפְּרִי הָאֲדָמָה מִנְחָה לָּהּ: וְהָבֵל הֵבִיא גַם־הוּא מִבְּכֹרוֹת צֹאנוֹ וּמִחֲלִבָּהּ וַיִּשַׁע ה' אֶל־הָבֵל וְאֶל־מִנְחָתוֹ: וְאֶל־קַיִן וְאֶל־מִנְחָתוֹ לֹא שָׁעָה וַיִּחַר לְקַיִן מְאֹד וַיִּפְּלוּ פָּנָיו: וַיֹּאמֶר ה' אֶל־קַיִן לָמָּה חָרָה לָךְ וְלָמָּה נָפְלוּ פָנֶיךָ: הֲלוֹא אִם־תֵּיטִיב שְׂאֵת וְאִם־לֹא תֵיטִיב לַפֶּתַח חַטָּאת רֹבֵץ וְאֵלֶיךָ תִּשְׁוֹקָתוֹ וְאַתָּה תִּמְשָׁל־בּוֹ: וַיֹּאמֶר קַיִן אֶל־הָבֵל אָחִי וַיְהִי בֵּהֱיוֹתָם בַּשָּׂדֶה וַיִּקָּם קַיִן אֶל־הָבֵל אָחִיו וַיַּהַרְגֵהוּ: וַיֹּאמֶר ה' אֶל־קַיִן אֵי הָבֵל אָחִיךָ וַיֹּאמֶר לֹא יָדַעְתִּי הֲשֹׁמֵר אָחִי אָנֹכִי:

In the course of time, Kayin brought an offering to Hashem from the fruit of the soil; and Hevel, for his part, brought the choicest of the firstlings of his flock. 'ה' paid heed to Hevel and his offering, but to Kayin and his offering [God] paid no heed. Kayin was very distressed and his face fell. And 'ה' said to Kayin, "Why are you distressed, And why is your face fallen? Surely, if you do right, you will be forgiven. But if you do not do right sin crouches at the door; its urge is toward you, yet you can be its master." Kayin said to his brother Hevel ... and when they were in the field, Kayin set upon his brother Hevel and killed him. ה' said to Kayin, "Where is your brother Hevel?" And he said, "I do not know. Am I my brother's keeper?"

Takeaway: *There is a link between taking personal responsibility and taking responsibility for others. Kayin, who was unable to admit responsibility for his actions, is also unable to acknowledge that he has responsibility for his brother. Can you see the irony of Kayin's response in context of the Midrash learned in Source 4 above? The Midrash demonstrated how the mitzvah of taking responsibility for others (לא תעמד על דם רעך) is the other side of the same coin as the commandment of 'do not murder'. Saying "Am I my brother's keeper?" is exactly the mentality of a murderer; only a murderer would think that they are not responsible for another person's welfare. The irony in this is that within Kayin's denial lies his admission of guilt! [Heard from Rabbi Moshe Hauer]*

Discuss:

1. What is the link between taking personal responsibility for one's actions and feeling responsible for the wellbeing of others?
2. Do you think it is more challenging to take personal responsibility for your own actions or responsibility for the welfare of others?
3. How does "Am I my brother's keeper?" reflect not just personal failure but societal breakdown?
4. Can you draw parallels between Kayin's failure to take responsibility and modern societal issues (e.g., unaffiliated or disengaged Jews, financial struggles, marginalized groups in the community, or other communal challenges)?

5. How can we build a culture that normalizes *positive* responsibility instead of indifference?

6. Who in your life shows responsibility even when they're not obligated?

Source 6

In Parshat Vayeishev, Yaakov sends Yosef to check on his brothers. He has trouble locating them, but eventually finds someone who guides him to look for them in Dotan. When the brothers see him approaching, they plan to kill him indirectly by unleashing wild dogs on him (Ramban). When this plan fails, they discuss killing him directly instead. Reuven dissuades them from this by telling them that they shouldn't kill directly. He instead suggests that they throw him into a pit with dangerous snakes and scorpions and leave him to die on his own. (It is worth noting that the Torah testifies that Reuven intended to go back and rescue Yosef later). The brothers agree to the plan to leave Yosef to die to forces of nature, instead of killing him directly, at which point, Yehuda intervenes.

בראשית פרק ל"ז

וַיֵּלֶךְ אֶחָיו לְרֵעוֹת אֶת־צֹאן אֲבִיהֶם בְּשָׂכָם: וַיֹּאמֶר יִשְׂרָאֵל אֶל־יוֹסֵף הֲלוֹא אֶחָיו רֹעִים בְּשָׂכָם לָכֵן וְאַשְׁלַחְךָ אֲלֵיהֶם וַיֹּאמֶר לוֹ הַגִּנִּי: וַיֹּאמֶר לוֹ לֹא־נָא רֹאֵה אֶת־שְׁלֹמֹם הַצֹּאן וְהַשְׁבֵּנִי דָבָר וַיִּשְׁלַחְהוּ מֵעֵמֶק חֲבֵרֹן וַיָּבֹא שָׂכָמָה: וַיִּמְצְאוּהוּ אִישׁ וְהָגָה תֵּעָה בַּשָּׂדֶה וַיִּשְׁאַלְהוּ הָאִישׁ לֵאמֹר מִה־תִּבְקֶשׁ: וַיֹּאמֶר אֶת־אֶחָיו אֲנֹכִי מִבְּקֶשׁ הַגִּיד־נָא לִי אֵיפֹה הֵם רֹעִים: וַיֹּאמֶר הָאִישׁ נִסְעוּ מִזֶּה כִּי שָׁמַעְתִּי אֲמָרִים נִלְכָּה דַּתְנִינָה וַיִּלָּךְ יוֹסֵף אַחֵר אֶחָיו וַיִּמְצָאם בְּדֹתָן: וַיִּרְאוּ אוֹתוֹ מִרְחֹק וַיִּבְטְרוּם יִקְרַב אֲלֵיהֶם וַיִּתְּנֻכְלוּ אוֹתוֹ לְהַמִּיתוֹ: וַיֹּאמְרוּ אִישׁ אֶל־אֶחָיו הִנֵּה בָעַל הַחַלְמוֹת הַלְזָה בָּא: וַעֲתָה לָכֵן וְנַהַרְגֶהוּ וְנִשְׁלַכְהוּ בְּאֶחָד הַבְּרוֹת וְנֹאמְרוּ תִּהְיֶה רָעָה אֲכַלְתָּהוּ וְנִרְאָה מִה־יָּהִינוּ חֲלֹמְתָיו: וַיִּשְׁמַע רְאוּבֵן וַיִּצְלָהוּ מִיָּדָם וַיֹּאמֶר לֹא נִבְּנוּ גֹפֶשׁ: וַיֹּאמֶר אֲלֵיהֶם רְאוּבֵן אֶל־תִּשְׁפְּכוּדָם הַשְּׁלִיכוּ אוֹתוֹ אֶל־הַבּוֹר הַזֶּה אֲשֶׁר בְּמִדְבָּר וְגַד אֶל־תִּשְׁלַחוּ־כּוֹ לְמַעַן הַצִּיל אוֹתוֹ מִיָּדָם לְהַשִּׁיבֻ אֶל־אֲבִיו: וַיְהִי כַּאֲשֶׁר־בָּא יוֹסֵף אֶל־אֶחָיו וַיִּפְשְׁטוּ אֶת־יוֹסֵף אֶת־כְּתָנִתוֹ אֶת־כְּתָנֶת הַפָּסִים אֲשֶׁר עָלָיו: וַיִּקְחוּהוּ וַיִּשְׁלַכוּ אוֹתוֹ בְּבִרָה וְהַבּוֹר רֵק אֵין בּוֹ מַיִם: וַיָּשִׁבוּ לְאֶכְל־לֶחֶם וַיִּשְׁאוּ עֵינֵיהֶם וַיִּרְאוּ וְהִנֵּה אַרְבַּת יִשְׁמַעְאֵלִים בָּאָה מִגִּלְעָד וּגְמָלֵיהֶם נִשְׂאִים נִכְאֹת וְצָרִי וְלֹט הוֹלְכִים לְהוֹרִיד מִצְרָיִמָּה: וַיֹּאמֶר יְהוּדָה הִזְדָּה אֶל־אֶחָיו מִה־פֶּצַע כִּי נִהַרְגָה אֶת־אֶחָיו וְכִסִּינוּ אֶת־דָּמּוֹ: לָכֵן וְנִמְכְּרוּנוּ לַיִּשְׁמַעְאֵלִים וַיְגַדְנוּ אֶל־תְּהִי־בּוֹ כִּי־אֶחָיו בְּשָׂרְנוּ הוּא וַיִּשְׁמְעוּ אֶחָיו:

One time, when **his brothers** had gone to pasture their father's flock at Shechem, Israel said to Joseph, "**Your brothers** are pasturing at Shechem. Come, I will send you to them." He answered, "I am ready." And he said to him, "Go and **see how your brothers are** and how the flocks are faring, and bring me back word." So he sent him from the valley of Hebron. When he reached Shechem, a man came upon him wandering in the fields. The man asked him, "What are you looking for?" He answered, "**I am looking for my brothers**. Could you tell me where they are pasturing?" The man said, "They have journeyed from here, for I heard them say: Let us go to Dothan." **So Joseph followed his brothers** and found them at Dothan. They saw him from afar, and before he came close to them they conspired to kill him. **A man said to his brother** "Here comes that dreamer! Come now, let us kill him and throw him into one of the pits; and we can say, 'A savage beast devoured him.' We shall see what comes of his dreams!" But when Reuven heard it, he tried to save him from them. He said, "Let us not take his life." And Reuven went on, "Shed no blood! Cast him into that pit out in the wilderness, but do not touch him yourselves"—intending to save him from them and restore him to his father. When Joseph came up to **his brothers**, they stripped Joseph of his tunic, the ornamented tunic that he was wearing, and took him and cast him into the pit. The pit was empty; there was no water in it. Then they sat down to a meal. Looking up, they saw a caravan of Ishmaelites coming from Gilead, their camels bearing gum, balm, and ladanum to be taken to Egypt. Then Yehudah said to **his brothers**,

"What do we gain by **killing our brother** and covering up his blood? Come, let us sell him to the Ishmaelites, but let us not do away with him ourselves. After all, **he is our brother**, our own flesh." **His brothers** agreed.

Discuss:

1. Notice the recurring bolded word אחי\אחים\אחייך (brother). Considering the Torah never uses words unnecessarily, what do you think is the significance of the repetition of this word in this story?
2. Why do you think the brothers felt more comfortable killing Yosef indirectly, and what does that reveal about human nature and responsibility?
3. How does the way Yehuda dissuade his brothers from killing Yosef compare with Kayin's response in Source 3? Think about how they relate to brotherhood.
4. Can you think of a time when you saw someone being "thrown into the pit" socially, emotionally, or spiritually, and you weren't sure how much it was your responsibility to help?

Source 7

רש"י

בסעו מזה. הפיעו עצמן מן האהבה:

THEY HAVE JOURNEYED FROM HERE—they have departed from all feelings of brotherhood.

Takeaway: *Before they could physically harm Yosef, the brothers first had to detach emotionally.*

Discuss:

1. How does emotional distancing make it easier for people to justify hurting others?
2. Can small acts of indifference (a gradual "journey away from away brotherhood") snowball into major acts of hurting others?
3. In our friendships or communities, are there ways we "move away" from people without realizing it? How can we remedy that?

Source 8

The Ramban explains why Reuven told his brothers to put Yosef in the pit, and why Yehuda argues that they shouldn't even do that.

רמב"ן

והנה ראובן למד להם שלא ישפכו דם בידם אבל ישליכוהו בבור וימות שם, שאין ענש הגורם כענש השופך דם, ובא יהודה עתה ואמר, גם זה יחשב לנו לרציחה כאלו אנחנו הרגנוהו, וכן הדבר באמת, וכענין שאמר הכתוב (שמואל ב יב:ט) 'ואתו הרגת בקרב בני עמון ...'

Now Reuven had instructed them not to spill blood with their hands. Rather, they should throw him into the pit and let him perish there, since the punishment of the one who causes bloodshed is not the same as the punishment of one who actually commits the murder. Yehudah now came and said, "This too will be accounted to us as murder, as if we had killed him." Such indeed is the truth, as the verse says, 'And him [Uriah] thou hast slain with the sword of the children of Ammon...'

Takeaway: *Reuven thinks it's better to "cause" Yosef's death rather than "kill" him directly—but Yehuda says causing death is still counted as murder. The Ramban explores the tension between action and inaction. Even when harm is done indirectly, we may still be fully responsible. Yehuda insists on real moral responsibility.*

Discuss:

1. Yehuda is teaching: own your influence. If your choices contribute to harm, you're not innocent. Can you think of a time when staying silent or "doing nothing" ended up causing bigger harm than expected? Can you think of modern-day situations in which failing to act could be (or was) as serious as active wrongdoing?
2. Is there a distinction between actively doing harm and allowing harm to happen? What was at the core of the difference of opinion between Reuven and Yehuda?
3. Why do people sometimes fail to act in a situation that calls for an intervention? How can we strengthen ourselves to act in these situations?

Source 9

The Ramban draws a powerful parallel between two moments of moral responsibility: the episode of Yosef and his brothers, and the story of David HaMelech and Uriah. David instructed his general to place Uriah in the front lines of battle and then withdraw support, ensuring he would be killed. Uriah died in battle, and David married his widow, Batsheva. The prophet Natan later confronted David, saying: "You have killed Uriah with the sword of the Ammonites," holding David directly responsible, even though he hadn't physically struck the blow.

שמואל ב יב:ט

מִדּוּעַ בָּנִיתָ אֶת־דָּבָר יְהוָה לַעֲשׂוֹת הָרָע (בעינו) [בְּעֵינַי] אֶת אִוְרִיָּה הַחֲתָנִי הַכִּיָּת בְּחָרֶב וְאֶת־אִשְׁתּוֹ לָקַחְתָּ לָּךְ לְאִשָּׁה וְאִתּוֹ הִרְגָתָ בְּחָרֶב בְּגֵי עַמּוֹן:

Why then have you flouted the command of the LORD and done what displeases Him? You have put Uriah the Hittite to the sword; you took his wife and made her your wife and had him killed by the sword of the Ammonites.

Source 10

The Gemara uses this story as an example of delegating a harmful act.

קידושין מ:א

וְהָא דְתַנִּי: הָאוֹמֵר לְשִׁלּוּחוֹ: "צֵא הָרוֹג אֶת הַנֶּפֶשׁ", הוּא – תַּיִיב, וְשׁוֹלְחֵהוּ – פְּטוּר. שְׁמַאי הַזֶּקֶן אוֹמֵר מִשּׁוּם תַּנִּי הַנָּבִיא: שׁוֹלְחֵהוּ תַּיִיב, שְׁנֵאמַר: "אֹתוֹ הִרְגַתְּ בְּחֶרֶב בְּנֵי עַמּוֹן".

One who says to his agent: Go kill a person, he, the killer, is liable if he kills, and the one who appointed him is exempt. Shammai the Elder says in the name of Haggai the prophet: The one who appointed him is liable, as it states with regard to David, who directed Joab to kill Uriah: "Him you have slain with the sword of the children of Ammon" (II Samuel 12:9). David was held responsible for the death of Uriah.

Takeaway: *Delegating a harmful act doesn't absolve you of responsibility. Even though David didn't personally kill Uriah, Natan tells him plainly: "You killed him with the sword of the Ammonites." Achrayut means owning the consequences of what you set in motion, even if you don't execute the action.*

Discuss:

1. Have you ever outsourced something—a task, a message, a decision to someone else in an effort to disown the responsibility? Have you ever asked someone else to do something difficult or hurtful on your behalf to avoid the discomfort or responsibility yourself?
2. How can communities train people to feel more responsible, not just for their actions, but for their impact?

Now that you have learned these sources, you can use the questions from the question boxes at the beginning of the learning packet for further discussion and reflection.