

## **SHARING. GIVE AND HELP OTHERS**

### **TORAH/OLD TESTAMENT. JUDAISM AND CHRISTIANITY**

#### **New revised standard version of the Bible<sup>1</sup>**

'If I have withheld anything that the poor desired,  
or have caused the eyes of the widow to fail,  
or have eaten my morsel alone,  
and the orphan has not eaten from it—  
for from my youth I reared the orphan like a father,  
and from my mother's womb I guided the widow—  
if I have seen anyone perish for lack of clothing,  
or a poor person without covering,  
whose loins have not blessed me,  
and who was not warmed with the fleece of my sheep;  
if I have raised my hand against the orphan,  
because I saw I had supporters at the gate;  
then let my shoulder blade fall from my shoulder,  
and let my arm be broken from its socket.  
For I was in terror of calamity from God,  
and I could not have faced his majesty.

#### **Job 31,17-23 (also in Love and Compassion)**

Is not this the fast that I choose:  
to loose the bonds of injustice,  
to undo the thongs of the yoke,  
to let the oppressed go free,  
and to break every yoke?  
Is it not to share your bread with the hungry,  
and bring the homeless poor into your house;  
when you see the naked, to cover them,  
and not to hide yourself from your own kin?

#### **Isaiah 58,6-7**

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<sup>1</sup> Bible. New Revised Standard Version: <http://www.devotions.net/bible/00bible.htm>

And now that we have learned this, please write us concerning your welfare; we on our part write to you that your livestock and your property belong to us, and ours belong to you. We therefore command that our envoys report to you accordingly.

**Maccabees 12,22-23**

Gain the trust of your neighbour in his poverty,  
so that you may rejoice with him in his prosperity.  
Stand by him in time of distress,  
so that you may share with him in his inheritance.

**Sirach 22,23**

Some companions help a friend for their stomachs' sake,  
yet in battle they will carry his shield.  
Do not forget a friend during the battle,  
and do not be unmindful of him when you distribute your spoils.

**Sirach 37,5 (also in Love and Friendship)**

**NEW TESTAMENT. CHRISTIANITY**

**New revised standard version of the Bible**

They are to do good, to be rich in good works, generous, and ready to share, thus storing up for themselves the treasure of a good foundation for the future, so that they may take hold of the life that really is life.

**Timothy 6,18-19**

For you had compassion for those who were in prison, and you cheerfully accepted the plundering of your possessions, knowing that you yourselves possessed something better and more lasting

**Hebrews 10,34**

Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God.

**Hebrews 13,16**

I would give my food to the hungry and my clothing to the naked; and if I saw the dead body of any of my people thrown out behind the wall of Nineveh, I would bury it.

**Tobit 1,17**

Give some of your food to the hungry, and some of your clothing to the naked. Give all your surplus as alms, and do not let your eye begrudge your giving of alms.

**Tobit 4,16**

And the crowds asked him, 'What then should we do?' In reply he said to them, 'Whoever has two coats must share with anyone who has none; and whoever has food must do likewise.' Even tax-collectors came to be baptized, and they asked him, 'Teacher, what should we do?' He said to them, 'Collect no more than the amount prescribed for you.' Soldiers also asked him, 'And we, what should we do?' He said to them, 'Do not extort money from anyone by threats or false accusation, and be satisfied with your wages.'

**Luke 3,11-14**

Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God.

**Hebrews 13,16**

Now the whole group of those who believed were of one heart and soul, and no one claimed private ownership of any possessions, but everything they owned was held in common. With great power the apostles gave their testimony to the resurrection of the Lord Jesus, and great grace was upon them all. There was not a needy person among them, for as many as owned lands or houses sold them and brought the proceeds of what was sold.

**Acts 4,32-34 (also in Union)**

We want you to know, brothers and sisters, about the grace of God that has been granted to the churches of Macedonia; for during a severe ordeal of affliction, their abundant joy and their extreme poverty have overflowed in a wealth of generosity on their part. For, as I can testify, they voluntarily gave according to their means, and even beyond their means, begging us earnestly for the privilege of sharing in this ministry to the saints— and this, not merely as we expected; they gave themselves first to the Lord and, by the will of God, to us, so that we might urge Titus that, as he had already made a beginning, so he should also complete this generous undertaking among you. Now as you excel

in everything—in faith, in speech, in knowledge, in utmost eagerness, and in our love for you—so we want you to excel also in this generous undertaking.

I do not say this as a command, but I am testing the genuineness of your love against the earnestness of others. For you know the generous act of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, so that by his poverty you might become rich. And in this matter I am giving my advice: it is appropriate for you who began last year not only to do something but even to desire to do something— now finish doing it, so that your eagerness may be matched by completing it according to your means. For if the eagerness is there, the gift is acceptable according to what one has—not according to what one does not have. I do not mean that there should be relief for others and pressure on you, but it is a question of a fair balance between your present abundance and their need, so that their abundance may be for your need, in order that there may be a fair balance. As it is written, ‘The one who had much did not have too much, and the one who had little did not have too little.’

### **2 Corinthians 8,1-15**

Those who are taught the word must share in all good things with their teacher. Do not be deceived; God is not mocked, for you reap whatever you sow. If you sow to your own flesh, you will reap corruption from the flesh; but if you sow to the Spirit, you will reap eternal life from the Spirit. So let us not grow weary in doing what is right, for we will reap at harvest time, if we do not give up. So then, whenever we have an opportunity, let us work for the good of all, and especially for those of the family of faith.

### **Galatians 6,6-10**

They are to do good, to be rich in good works, generous, and ready to share.

### **Timothy 6,18**

We who are strong ought to put up with the failings of the weak, and not to please ourselves. Each of us must please our neighbour for the good purpose of building up the neighbour. For Christ did not please himself; but, as it is written, ‘The insults of those who insult you have fallen on me.’

### **Romans 15,1-3 (also in Love)**

## TALMUD . JUDAISM

### Babylonian Talmud<sup>2</sup>

[Exod. xvii. 12]: "But when the hands of Moses became heavy, they took a stone, and put it under him, and he sat thereon." Did not Moses possess a pillow or bolster upon which he could have sate down? Yea; but Moses said thus: "Because the community is in distress I shall not use a pillow, but sit on a stone and share their woes." Thus everyone who shares the misery of the community shall also see the prosperity, and lest a man say: "Who will testify that I took no part in the woe of the community?" he should know that the stones and beams of his house will bear testimony to the fact, as it is written

**Babylonian Talmud. P.27, chapter I. Tract Taanith. Book 4: Volumes VII. and VIII (also in Union)**

We have learned in a Mishna: "The priests who had the weekly watch of the Temple fasted, but not the whole day." (This presents no difficulty.) In that case the men of the watch did not intend to fast, but merely to share the trouble of the rest of the community.

**Babylonian Talmud. P.29, chapter I. Tract Taanith. Book 4: Volumes VII. and VIII (also in Union)**

My eyes shall be upon the faithful of the land, that they may abide with me." One who loves his wife as himself, who honors her more than himself, and one who leads his children on the right path, and one who marries off his son in due time to prevent him from sin, of them it is written" (...)

One who loves his neighbors and is friendly to his relatives, and one who marries off his sister's daughter, and one who loans even a small amount to a poor man in his need, of them the Scripture says [Is. lviii. 9]: "Then shalt thou call, and the Lord will answer."

**Babylonian Talmud. P. 3 Tract. Derech Eretz-Rabba. (Worldly Affairs). Book 5 (Vols. IX and X) (also in Love)**

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<sup>2</sup> Michael L. Rodkinson (Translator) (1918) : *The Babylonian Talmud on Internet Sacred Text Archive* (online document). Available online: <http://www.sacred-texts.com/jud/talmud.htm>

DELIBERATE before a word passes thy lips, and be thoughtful how thou shouldst act in worldly affairs. See always that thy steps shall be rewarded. justify the judgment that was imposed upon thee and free thyself from anger. judge favorably thy neighbor, and see that thy verdict shall not make him guilty (if his guilt is not fully established). Be content with thy share, and adorn thyself with the little thou dost possess. Do not hate the one who reproves thee. Thy share will be blessed forever if thine eye will always be: good, and thy soul always satisfied

**Babylonian Talmud. P. 23, chapter III. Tract Derech Eretz-Zuta. Book 5 (Vols. IX and X) (also in Love)**

You must say, then, that the judges must not be of the poor who take charity, nor witnesses who have benefit there from. And why let the judges or the witnesses relinquish their share in this charity and be used? The Boraitha speaks also When the manna in question was given for Holy Scrolls, and the expression "poor" is because concerning the Holy Scrolls all are considered poor; and if you wish, it may be said, the expression "poor" is to be taken literally, and it speaks of the poor whom the judges or witnesses are obliged to assist. And therefore the trial could not come before them, because they are interested in it (*i.e.*, if the poor should win the case, their share of assistance would be less than before). And even if the judges or witnesses were taxed to assist the poor of that city with a certain sum per annum, they are still considered interested in that case, for they are pleased at the poor receiving more support

**Babylonian Talmud. P. 110, chapter III. Tract Baba Bathra. Book 7 (Vols. XIII. and XIV.)**

Those who judge rightfully, those who reprove truthfully, those who propagate purity, and those who are pure of heart, of them it is written [Ps. lxxiii. 1]: "Truly, God is good to Israel, to such as are pure of heart." Those who sigh, weep, and in their lamentations are hopeful of the redemption of Jerusalem, of them it is written [Is. lxi. 3]: "To grant unto the mourners of Zion, to give unto them ornament in the place of ashes." Those who are merciful, feed the hungry, quench the thirst of the thirsty, clothe the naked, and distribute charity, of them the Scripture says [ibid. iii. 10]: "Say ye to the righteous that he hath done well." The poor, the bashful, and those who are humble in spirit, and those who are submissive to youth, and those who carry out their promises, of them the Scripture says [Job, xxii. 23]: "And if thou decree a thing, it will be fulfilled unto thee, and upon thy ways the light will shine." Those who exert themselves in the study of the Law, and study it for the purpose of observing it, and those who search for the opportunity to do good, and those who frequent the temples, of them the Scripture says [Prov. viii. 24]: "Happy is the man that hearkeneth unto me, watching day by day at my gates, waiting at the posts of my doors." Those

who pursue righteousness, and seek peace for their nation, and those who participate in the affliction of the community, and those who stand by the community in case of distress, of them the Scripture says [Nahum, i. 7]: "The Lord is good, a stronghold on the day of distress."

**Babylonian Talmud. P. 4, chapter II. Tract Derech Eretz-Rabba. (Worldly Affairs). Book 5 (Vols. IX and X) (also in Union and Peace)**

The same says again: One who does charity and judgment is as if he filled the whole world with kindness; as it is written [Ps. xxxiii. 5]: "He loveth righteousness and justice; the earth is full of the kindness of the Lord." But if you mean that every one who wants to do charity is given the opportunity to do real charity, it is therefore written [ibid. xxxvi. 8]: "How precious is thy kindness! It is different, however, with a man fearing Heaven; as it is written [ibid. ciii. 17]: "But the kindness of the Lord is from everlasting to everlasting over those that *fear him*." R. Hama bar Papa said: A man who finds favor everywhere, it is certain that he fears God; as it is written: "The kindness of the Lord is from everlasting to everlasting over those that fear him."

**Babylonian Talmud. P. 74, chapter IV. Tract Moed Katan (Minor Festivals). Book 4: Volumes VII. and VIII (also in Sharing)**

There are four things which bear good fruit in this world, and yield greater benefits for the world to come, if man observes them. They are honoring of parents, conferring favors, reconciliation of adversaries, and, above all, the study of the Law.

**Babylonian Talmud. P. 136-137, chapter V. Tract Aboth. Book 5 (Vols. IX and X) (also in Reconciliation)**

Those who judge rightfully, those who reprove truthfully, those who propagate purity, and those who are pure of heart, of them it is written [Ps. lxxiii. 1]: "Truly, God is good to Israel, to such as are pure of heart." Those who sigh, weep, and in their lamentations are hopeful of the redemption of Jerusalem, of them it is written [Is. lxi. 3]: "To grant unto the mourners of Zion, to give unto them ornament in the place of ashes." Those who are merciful, feed the hungry, quench the thirst of the thirsty, clothe the naked, and distribute charity, of them the Scripture says [ibid. iii. 10]: "Say ye to the righteous that he hath done well." The poor, the bashful, and those who are humble in spirit, and those who are submissive to youth, and those who carry out their promises, of them the Scripture says [Job, xxii. 23]: "And if thou decree a thing, it will be fulfilled unto thee, and upon thy ways the light will shine." Those who exert themselves in the study of the Law, and study it for the purpose of observing it, and those who search for the opportunity to do good, and those who frequent the temples, of them the Scripture says [Prov. viii. 24]: "Happy is the man that hearkeneth unto

me, watching day by day at my gates, waiting at the posts of my doors." Those who pursue righteousness, and seek peace for their nation, and those who participate in the affliction of the community, and those who stand by the community in case of distress, of them the Scripture says [Nahum, i. 7]: "The Lord is good, a stronghold on the day of distress."

**Babylonian Talmud. P. 4, chapter II. Tract Derech Eretz-Rabba. (Worldly Affairs). Book 5 (Vols. IX and X) (also in Love and Peace)**

## **QUR'AN. ISLAM**

### **The Qur'an<sup>3</sup>**

And let not those of you who possess grace and abundance swear against giving to the near of kin and the poor and those who have fled in Allah's way, and they should pardon and turn away. Do you not love that Allah should forgive you? And Allah is Forgiving, Merciful

#### **Qur'an 24.22**

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<sup>3</sup> Samir Alicehajic and M.H Shakir (Translator) : *The Koran*. Available online: <http://www.yildun.com/>



(As for) those who spend their property in the way of Allah, then do not follow up what they have spent with reproach or injury, they shall have their reward from their Lord, and they shall have no fear nor shall they grieve. Kind speech and forgiveness is better than charity followed by injury; and Allah is Self-sufficient, Forbearing.

**Qur'an 2.262, 2.263**

And (as for) those who believed and fled and struggled hard in Allah's way, and those who gave shelter and helped, these are the believers truly; they shall have forgiveness and honourable provision.

**Qur'an 8.74**

And those who shun the great sins and indecencies, and whenever they are angry they forgive.

And those who respond to their Lord and keep up prayer, and their rule is to take counsel among themselves, and who spend out of what We have given them. And those who, when great wrong afflicts them, defend themselves. And the recompense of evil is punishment like it, but whoever forgives and amends, he shall have his reward from Allah; surely He does not love the unjust. And whoever defends himself after his being oppressed, these it is against whom there is no way (to blame).

The way (to blame) is only against those who oppress men and revolt in the earth unjustly; these shall have a painful punishment.

And whoever is patient and forgiving, these most surely are actions due to courage.

**Qur'an 42.37-43 (also in Forgiveness and Union)**

There is no good in most of their secret counsels except (in his) who enjoins charity or goodness or reconciliation between people; and whoever does this seeking Allah's pleasure, We will give him a mighty reward.

**Qur'an 4.114 (also in Reconciliation)**

And give to the near of kin his due and (to) the needy and the wayfarer, and do not squander wastefully.

#### **Qur'an 17.26**

For a certain number of days; but whoever among you is sick or on a journey, then (he shall fast) a (like) number of other days; and those who are not able to do it may effect a redemption by feeding a poor man; so whoever does good spontaneously it is better righteousness is this that one should believe in Allah and the last day and the angels and the Book and the prophets, and give away wealth out of love for Him to the near of kin and the orphans and the needy and the wayfarer and the beggars and for (the emancipation of) the captives, and keep up prayer and pay the poor rate ; and the performers of their promise when they make a promise, and the patient in distress and affliction and in time of conflicts these are they who are {rue (to themselves) and these are they who guard (against evil).

#### **Qur'an 2.184 (also in Love)**

And serve Allah and do not associate anything with Him and be good to the parents and to the near of kin and the orphans and the needy and the neighbour of (your) kin and the alien neighbour, and the companion in a journey and the wayfarer and those whom your right hands possess; surely Allah does not love him who is proud, boastful

#### **Qur'an 4.36 (also in Love)**

## **SRI GURU GRANTH SAHIB (ADI GRANTH). SIKHISM**

### **Sri Granth<sup>4</sup>**

Give up your selfishness, and you shall find peace; like water mingling with water, you shall merge in absorption.

#### **Adi Granth, Sri Rag. P.22 (Also in Peace)**

You shall find peace, doing *seva* (selfless service).

#### **Adi Granth, Sri Rag. P.25 (Also in Peace)**

Why do you say, "Mine, mine?" Look to God, who has given it to you.

#### **Adi Granth, Sri Rag. P.50**

Practice truth, contentment and kindness; this is the most excellent way of life.

#### **Adi Granth, Sri Rag. P.51 (Also in Love)**

One who is so blessed by the Formless Lord God renounces selfishness, and becomes the dust of all.

#### **Adi Granth, Sri Rag. P.51**

The Guru, the Perfect True Guru, shares the Teachings. The Guru, the True Guru, is Generous to all.

#### **Adi Granth, Sri Rag. P.96**

Blessed is that mortal being, who shares the Teachings for the good of others.

#### **Adi Granth, Sri Rag. P.311**

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<sup>4</sup>Sri Guru Granth Sahib in English:  
<http://www.srigranth.org/servlet/gurbani.gurbani?Action=Search&Param=english>

If my friends have virtues, I will share in them.

**Adi Granth, Sri Rag. P.765**

If someone sees something, he may ask for it; or, someone may cause it to be given to him. But no one can take a share of this wealth of the Lord by force.

**Adi Granth, Sri Rag. P.853**

They share the Teachings with friend and enemy alike; they love the devotional worship of God.

**Adi Granth, Sri Rag. P.1357 (Also in Tolerance and respect)**

And when there is nothing to share, then share with others.

**Adi Granth, Sri Rag. P.1384**

Give up your selfishness, and you shall find peace; like water mingling with water, you shall merge in absorption.

**Adi Granth, Sri Rag. P.22 (Also in Peace)**

Give up your selfishness, and you shall find peace; like water mingling with water, you shall merge in absorption.

**Adi Granth, Sri Rag. P.22 (Also in Peace)**

In peace and poise, they give to the poor.

**Adi Granth, Sri Rag. P.237 (Also in Peace)**