### Text 1

**Talmud Shabbat 63a**

Rabbi Abba said in the name of Rabbi Shimon ben Lakish: One who loans another money is greater than one who gives him charity. And the one who enters into a business partnership with a needy person is the greatest of them all.

### Text 2

**Breishit Rabbah 9:7**

Were it not for the self-centered inclination, a person would not build, would not marry, would not have children, and would not engage in business.

### Text 3

**Maggid Mishna – Laws of Neighbors 8:3**

The Talmud teaches us in many places that anyone who can benefit others without suffering a loss – in such a case, we require them to do so, and to avoid acting as selfish as the city of Sodom [which refused to help others even when it cost them nothing].

### Text 4

**Sefer Ha’Chinuch 239**

It is a *mitzvah* [commandment] to rebuke a fellow Jew who is acting inappropriately….

At the beginning of the rebuke it is fitting for a person to rebuke privately, with soft expressions and calm words, so that the person not be embarrassed. But there is no doubt that if they do not respond to this, that we denounce them in public and publicize their harmful act, until they return to a better choice...the one rebuking is obligated to continue rebuking until the one being scolded is practically fed up enough to literally strike out at the rebuker.

### Text 5

**Talmud, Bava Metzia 70a**

The Sages taught: [if there is a business venture, with investing partner and managing partner, in which the investor is] first to profit and second to loss, then the investor is a wicked person... If the investor is first to loss and second to profit, then he is a pious person... If the investor and recipient share the risk and reward, this is a general societal practice.