

# Engaging

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Engaging Giving frees the soul of the giver. The magnitude and essence of the gift should be essential to the receiver, not to the donor save that the best thing one can offer is that which is appreciated. The giver is enhanced as is the receiver, and more significant, that elusive but very psychotic force of good in the universe is increased. When we visited the Children Hospital, we presumed that someone was going to benefit from our action, and they would profit from that grantor's gift. Because time is the one irrelevant thing that we cannot weight, neither hasten nor slackens, add to nor reduce; it is an imponderably important gift. Every one of us has free time which we could donate to a Children Hospital ward. The kids to whom we read simple stories and/or expectant mothers whom we advised not to take the drugs that the doctors prescribed to them since they would give birth to children suffering from Neonatal abstinence Syndrome may have not shown gratitude, but each boon we gave strengthened the pillars of the world. Even if the expectant mothers did not thank us for our gift, the gift we gave them is upholding the foundation of the universe. Whereas our gift and the beneficiaries should be considered, our reward, once decided on, should be without concern, brimful one minute and over and done the next. Hence, our intention was to dispense charity rather than philanthropy (Timothy 1-25)

We live in a world in which, in effect, children at the children hospital ward and/or mothers at the children hospital ward need more charity or the moral equivalent of it are ubiquitous, and thank to the existence of system of organizational aid already in place, we are for all time in the position of being better placed to act to save some of the many individuals whose lives are at stake. The rationale that we hold on to that we are supposed to donate our <https://assignbuster.com/engaging/>

few hours or minutes to a children hospital ward, though through, generalizes and becomes a standard of beneficence that could be called the principle of sacrifice. However, moral limitation of a deontological of variety might restrict the ethical demands of beneficence. For instance, when we donated our time by visiting the children hospital and helping out the expectant mothers by giving them the advice that they should not take the drugs prescribed to them: we had confined ourselves to circumstances in which whatever ethical restriction there are did not have a bearing on our circumstance. But the concern was how we were going to use resources we legitimately own and how we were going to use to benefit those near to us. In that situation, the principle of sacrifice dictated that were morally needed to utilize our resources in whatever manner would bring about the best outcomes, do the most good. Given the steady circumstances in the modern world, this standard suggests that we out to keep giving to the reprieve of global penury till another increase of serving would do more good exhausted on ourselves than shifted to those in need of our charity (Timothy 45-65).

#### Work Cited

Timothy, Scanlon. What we Owe Each Other. Cambridge: Harvard University Press, 1998. Print.