

PEACE AND UNDERSTANDING

TORAH/ OLD TESTAMENT. JUDAISM AND CRISTIANITY

New revised standard version of the Bible¹

He shall judge between the nations,
and shall arbitrate for many peoples;
they shall beat their swords into ploughshares,
and their spears into pruning-hooks;
nation shall not lift up sword against nation,
neither shall they learn war any more.

Isaiah 2,4

The Lord lift up his countenance upon you, and give you peace.

Numbers 6,26

The effect of righteousness will be peace,
and the result of righteousness, quietness and trust for ever.

Isaiah 32,17

Peace, peace, to the far and the near, says the Lord; and I will heal them.

Isaiah 57,19

These are the things that you shall do: Speak the truth to one another, render in your gates judgments that are true and make for peace, do not devise evil in your hearts against one another, and love no false oath; for all these are things that I hate, says the Lord.

Zechariah 8,16

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

Thus says the Lord of hosts: The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be seasons of joy and gladness, and cheerful festivals for the house of Judah: therefore love truth and peace.

Zechariah 8,19 (also in Love)

Deceit is in the mind of those who plan evil, but those who counsel peace have joy.

Proverbs 12,20

Better is a dry morsel with quiet than a house full of feasting with strife.

Proverbs 17,1

God is peace, His name is peace, and all is bound together in peace.

Zohar, Leviticus 10b

NEW TESTAMENT. CHRISTIANITY

New revised standard version of the Bible²

For he is our peace; in his flesh he has made both groups into one and has broken down the dividing wall, that is, the hostility between us.

Ephesians 2.14 (also in Reconciliation and Forgiveness)

Let love be genuine; hate what is evil, hold fast to what is good; love one another with mutual affection; outdo one another in showing honor. Do not lag in zeal, be ardent in spirit, serve the Lord. Rejoice in hope, be patient in suffering, persevere in prayer. Contribute to the needs of the saints; extend hospitality to strangers. Bless those who persecute you; bless and do not curse them. Rejoice with those who rejoice, weep with those who weep. Live in harmony with one another; do not be haughty, but associate with the lowly; do not claim to be wiser than you are. Do not repay anyone evil for evil, but take thought for what is noble in the sight of all. If it is possible, so far as it depends

² Bible. New Revised Standard Version: <http://www.devotions.net/bible/00bible.htm>

on you, live peaceably with all. Beloved, never avenge yourselves, but leave room for the wrath of God; for it is written, 'Vengeance is mine, I will repay, says the Lord.' No, 'if your enemies are hungry, feed them; if they are thirsty, give them something to drink; for by doing this you will heap burning coals on their heads.' Do not be overcome by evil, but overcome evil with good.

Romans 12,9-21 (also in Peace and Reconciliation and Forgiveness)

Blessed are the peacemakers, for they will be called children of God.

Matthew 5,9

Again, truly I tell you, if two of you agree on earth about anything you ask, it will be done for you by my Father in heaven. For where two or three are gathered in my name, I am there among them.

Matthew 18,19-20 (also in Union)

Peace I leave with you; my peace I give to you. I do not give to you as the world gives. Do not let your hearts be troubled, and do not let them be afraid.

John 14,27

And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus.

Philippians 4,7

Pursue peace with everyone, and the holiness without which no one will see the Lord.

Hebrews 12,14

For those who desire life and desire to see good days, let them keep their tongues from evil and their lips from speaking deceit; let them turn away from evil and do good; let them seek peace and pursue it.

1 Peter 3,10-11

But we appeal to you, brothers and sisters, to respect those who labor among you, and have charge of you in the Lord and admonish you; esteem them very highly in love because of their work. Be at peace among yourselves. And we

urge you, beloved, to admonish the idlers, encourage the faint-hearted, help the weak, be patient with all of them. See that none of you repays evil for evil, but always seek to do good to one another and to all.

Thessalonians 5,12-15 (also in Love and Tolerance and Respect)

Shun youthful passions and pursue righteousness, faith, love, and peace, along with those who call on the Lord from a pure heart.

2 Timothy 2,22 (also in Love)

Salt is good; but if salt has lost its saltiness, how can you season it? Have salt in yourselves, and be at peace with one another.

Mark 9,50

But if the unbelieving partner separates, let it be so; in such a case the brother or sister is not bound. It is to peace that God has called you.

1Corinthians 7,15 (also in Tolerance and Respect)

Finally, brothers and sisters, farewell. Put things in order, listen to my appeal, agree with one another, live in peace; and the God of love and peace will be with you. Greet one another with a holy kiss. All the saints greet you.

2 Corinthians 13,11-12 (also in Love)

And a harvest of righteousness is sown in peace for those who make peace

James 3,18

For he is our peace; in his flesh he has made both groups into one and has broken down the dividing wall, that is, the hostility between us. He has abolished the law with its commandments and ordinances, so that he might create in himself one new humanity in place of the two, thus making peace, and might reconcile both groups to God in one body through the cross, thus putting to death that hostility through it. So he came and proclaimed peace to you who were far off and peace to those who were near; for through him both of us have access in one Spirit to the Father.

Ephesians 2,14-18 (also in Union and Reconciliation and Forgiveness)

Bear with one another and, if anyone has a complaint against another, forgive each other; just as the Lord has forgiven you, so you also must forgive. Above all, clothe yourselves with love, which binds everything together in perfect harmony. And let the peace of Christ rule in your hearts, to which indeed you were called in the one body. And be thankful.

Colossians 3,13-15 (also in Love and Reconciliation and Forgiveness)

TALMUD AND MISHNAH. JUDAISM

World Scripture³

The whole of the Torah is for the purpose of promoting peace

Talmud, Gittin 59b

MISHNA K. Hillel and Shammai received from them. Hillel said: "Be a disciple of Aaron, love peace, pursue peace, love all men too, and bring them nigh unto the Law."

Tosephtha, Aboth of R. Nathan (also in Love)

Babylonian Talmud⁴

[Lev. xix. 32]: "Before the hoary head shalt thou rise up, and honor the old man." And soon after: "If a stranger sojourn with thee, ye shall not vex him." And where will be exalted their horn? In Jerusalem. As it is written [Ps. cxxii. 6]: "Pray ye for the peace of Jerusalem: may those that love ye prosper. "When Jerusalem will be rebuilt, David will come as it is written [Hosea, iii. 5]: "After that will the children of Israel return and seek for the Lord their God and David their king." And with David will come Prayer, as it is written

Babylonian Talmud. P. 47 .Chapter II Tract Megilla (Book of Esther) 4: Volumes VII. and VIII (also in Love, Tolerance and Respect)

³ Wilson, Andrew (Editor): World Scripture. A Comparative Anthology of Sacred Texts, International Religious Foundation, 1991. Available online: <http://www.unification.net/ws>

⁴ 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>

"*Love peace.*" How so? One should love to see peace in Israel and peace everywhere, as Aaron loved peace, about whom it is written [Mal. ii. 6]: "The love of truth was in his mouth, and falsehood was not found on his lips; in peace and equity he walked with me, and many did he turn away from iniquity." When Aaron went on the highway and met a wicked man, he bade him peace in the customary form of salutation. The result was that that man reformed. For when he was about to commit a sin, he remembered that Aaron the high-priest saluted him, and would say: "Woe, if I sin, how will I dare to raise my eyes and look Aaron in the face, who was so friendly to me?" and thus he is prevented from sin.

**Babylonian Talmud. P. 46 .Chapter I. Tract Aboth. Book 5 (Vols. IX and X)
(also in Love)**

"Pursue peace" How so? One shall be a pursuer of peace in Israel among all kinds of people. If a man remains in his place silent, he cannot be a pursuer of peace. But what shall he do? He should leave his place in search of peace, as it is written [ibid.]: "Seek peace, and pursue it." Which means, seek it in thy place, and if thou canst not find it, pursue it in another (...)

"*Love all men too.*" That is to say, that one should love all men, and not hate them;

**Babylonian Talmud. P. 49 Chapter I. Tract Aboth. Book 5 (Vols. IX and X)
(also in Love)**

Rabban Simeon b. Gamaliel said: "Whoever maintains peace in his own household, it is considered as if he maintains it among every one in Israel; and whoso causes envy and contention in his household, it is considered as if he had done so among every one in Israel; for every one is king in his own house, as it is written [Esther, i. 22]

Babylonian Talmud. P. 97. Chapter IV. Tract Aboth. Book 5 (Vols. IX and X)

Seven attributes are serving before the Throne of Grace, viz.: Faithful, Righteous, Justice, Kind, Merciful, Truth, Peace, as it is written [Hosea, ii. 21, 22]: "And I will betroth thee unto me for ever: yea, I will betroth thee in righteousness, and in justice, and in loving-kindness, and in mercy. And I will betroth thee unto me in faithfulness; and thou shalt know the Lord"; and further [Ps. lxxxv. 11]: "Kindness and truth are encountered together; righteousness and peace kiss each other." And what signifies, "and thou shalt know the Lord"? Any one who is possessed of these attributes has a knowledge of the wisdom of the Omnipotent.

Babylonian Talmud. P. 124 (also in Love) Chapter V. Tract Aboth. Book 5 (Vols. IX and X)

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 Sharing)

If others quarrel with thee, whether in a house of learning or at an ordinary meeting-place, do not leave until peace is restored, and they shall praise thee in thy absence as Pinchas b. Elazar. Great is peace, that even when it reigns among idolaters nothing can be done to them, as it is written [Hosea, iv. 17]: "Ephraim

Babylonian Talmud. P. 29. Chapter IX. Tract Derech Eretz-Zuta. Book 5 (Vols. IX and X)

"Because Israel hates discord and loves peace, and all are united, this is a favorable time that I should give them my Torah."

Babylonian Talmud. Pg. 31. The chapter on peace. Tract Derech Eretz-Zuta. Book 5 (Vols. IX and X)

R. Jehoshua of Sachnin said in the name of R. Levi: Great is peace, in that all the benedictions and prayers conclude with "peace." The reading of Shema we conclude with "peace," "and spread the tent of thy peace"; the blessing of the priests concludes with peace, "and give thee peace"; and the eighteen benedictions conclude: "Blessed be thou, master of peace"(...)

"Pray ye for the peace of Jerusalem" Therefore he who loves peace, runs after peace, offers peace, and answers peace, the Holy One, blessed be He, will make him inherit the life of this world and the life of the world to come, as it is written [Ps. xxxvii. 11]: "But the meek shall inherit the land, and shall delight themselves because of the abundance of peace."

Babylonian Talmud. P. 33. The chapter on peace. Tract Derech Eretz-Zuta. Book 5 (Vols. IX and X)

The rabbis taught: Even as a strict law needs three, so is it with arbitration. However, when the decision is already given in accordance with the strict law, an arbitration cannot take place. R. Eliezer, the son of R. Jose the Galilean, used to say: It is prohibited to mediate, and he who should do so sins; and he who praises the mediators despises the law, as it is written [Ps. x. 3]: "The robber blesseth himself when he hath despised the Lord." But it may be taken as a rule that the strict law shall bore the mountain, as it is written [Deut. i. 17]: "The judgment belongs to God." And so was it said by Moses our master. But Aaron (his brother) loved peace, ran after it, and used to make peace among the people, as it is written [Mal. ii. 6]: "The law of truth was in his mouth, and falsehood was not found on his lips; in peace and equity he walked with me, and many did he turn away from iniquity." And R. Jehoshua b. Karha also said: Arbitration is a meritorious act, as it is written [Zech. viii. 16]: "With truth and the judgment of peace, judge ye in your gates." How is this to be understood? Usually, when there is judgment, there is no peace; and *vice versa*. It must then be said that an arbitration is a judgment which makes peace. So also was it said about David [II Sam. viii. 16]: "And David did what was just and charitable unto all his people."

Babylonian Talmud. P. 10 Chapter I. Section Jurisprudence (Damages).Book 8. (also in Reconciliation and Forgiveness)

Therefore the man was created singly, to teach that he who destroys one soul of a human being, the Scripture considers him as if he should destroy a whole world, and him who saves one soul of Israel, the Scripture considers him as if he should save a whole world. And also because of peace among creatures, so that one should not say: My grandfather was greater than yours; and also that the heretic shall not say: There are many creators in heaven; and also to proclaim the glory of the Holy One, blessed be He.

**Babylonian Talmud. Pg 111 .Chapter IV. Section Jurisprudence
(Damages).Book 8**

QUR'AN. ISLAM

The Qur'an⁵

So go you both to him and say: Surely we are two apostles of your Lord; therefore send the children of Israel with us and do not torment them! Indeed we have brought to you a communication from your Lord, and peace is on him who follows the guidance.

Qur'an 20.47 (also in Tolerance and Respect)

If two parties of believers fall to fighting, then make peace between them. And if one party of them does wrong to the other, fight that wrong-doer until it returns to the ordinance of God; then, if it returns, make peace between them justly, and act equitably. God loves the equitable.

Qur'an 49.9 (also in Tolerance and Respect)

He it is who sent down peace of reassurance into the hearts of the believers, that they might add faith to their faith.

Qur'an 48.4

The believers are but brethren,
therefore make peace between your brethren and
be careful of (your duty to) Allah that mercy

⁵ Samir Alicehajic and M.H Shakir (translators) : *The Koran. Available online:*
<http://www.yildun.com/>

may be had on you.

Qur'an 49.10

Those who spend (benevolently) in ease as well as in straitness, and those who restrain (their) anger and pardon men; and Allah loves the doers of good (to others).

Qur'an 3.134 (also in Reconciliation and Forgiveness)

Hold fast, all together, to God's rope, and be not divided among yourselves. Remember with gratitude God's favor on you, for you were enemies and He joined your hearts in love, so that by His grace you became brethren. You were on the brink of the fiery Pit, and He saved you from it. Thus does God make His signs clear to you, that you may be guided.

Let there arise out of you one community, inviting to all that is good, enjoining what is right, and forbidding what is wrong: those will be prosperous. Be not be like those who are divided amongst themselves and fall into disputations after receiving clear signs: for them is a dreadful penalty.

Qur'an 3.103-5 (also in Union and Reconciliation and Forgiveness)

SRI GURU GRANTH SAHIB (ADI GRANTH). SIKHISM

World Scripture⁶

Now is the gracious Lord's ordinance promulgated,
No one shall cause another pain or injury;
All mankind shall live in peace together,
Under a shield of administrative benevolence.

Adi Granth, Sri Raga, M.5, p. 74

If a man sings of God and hears of Him,
And lets love of God sprout within him,
All his sorrows shall vanish,
And in his mind, God will bestow abiding peace.

⁶ Wilson, Andrew (Editor): World Scripture. A Comparative Anthology of Sacred Texts, International Religious Foundation, 1991. Available online: <http://www.unification.net/ws>

Adi Granth, Japuji 5, M.1, p. 2

Should the lord bestow His might on the tiny ant,
Hordes million-strong it may destroy.
Whomsoever He Himself sends not to death,
He guards by the strength of His arm.
Despite all his efforts,
All man's endeavors turn fruitless.
None other is savior or destroyer:
He Himself is guardian of all beings.
Thou man! why all this anxiety?
Says Nanak, Contemplate Him who is beyond thy understanding,
Who is so wonderful.

Adi Granth, Gauri Sukhmani 17, M.5, p. 285-86

Sri Guru Granth Sahib⁷

When egotism and duality are eradicated, one intuitively merges in peace.

Adi Granth, Sri Rag. P.163

The illness of egotism is gone, and I have found peace. Blessed, blessed is the
Guru, the Sovereign Lord King.

Adi Granth, Sri Rag. P.172

Forgetting the Lord, why do you pretend to be at peace?

Adi Granth, Sri Rag. P.184

Acting in egotism, peace is not obtained.

Adi Granth, Sri Rag. P.222

The fruit of humility is intuitive peace and pleasure

Adi Granth, Sri Rag. P.235

⁷ Sri Guru Granth Sahib in English:

<http://www.sriganth.org/servlet/gurbani.gurbani?Action=Search&Param=english>

In peace and poise, they give to the poor.

Adi Granth, Sri Rag. P.237 (also in Sharing)

Greedy for corruption and greed, and deluded by doubt, how can anyone find peace?

Adi Granth, Sri Rag. P.246

In the peaceful poise of intuitive bliss, violence will be gone, as we sing the Glorious Praises of the Lord of the Universe

Adi Granth, Sri Rag. P.249

Whatever happens, he peacefully accepts

Adi Granth, Sri Rag. P.294

In the terrifying world-ocean, there is an ocean of peace.

Adi Granth, Sri Rag. P.323

The pain of corruption destroys the body's peace.

Adi Granth, Sri Rag. P.352

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 Sharing)

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 Sharing)

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

Adi Granth, Sri Rag. P.25 (also in Sharing)

O Nanak, one who lives in intuitive peace and poise, imbued with the Lord's Love, obtains the Glorious Praises of the Lord.

Adi Granth, Sri Rag. P.33 (also in Love)

In egotism, all must account for their actions. In this accounting, there is no peace.

Adi Granth, Sri Rag. P.36

Serving the True Guru, intuitive peace wells up, and ego and desire die.

Adi Granth, Sri Rag. P.65

Let all abide in peace, under this Benevolent Rule.

Adi Granth, Sri Rag. P.74

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 Sharing)

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

Adi Granth, Sri Rag. P.25 (also in Sharing)

Pain and hunger shall not oppress you, if the Giver of Peace⁸ comes into your mind.

Adi Granth, Sri Rag. P.43

Remembering Him in meditation, a profound peace is obtained. Pain and suffering will not touch you at all.

Adi Granth, Sri Rag. P.44

⁸ Most of texts and fragments of the Sikh scriptures which have been selected refers to the Peace given by the encounter with God. There are many others of the same kind, this is just a selection.

One who meditates on the Naam is at peace; his face is radiant and bright.

Adi Granth, Sri Rag. P.44

In His Sanctuary there is eternal peace. He is the Supreme Lord God, the Creator.

Adi Granth, Sri Rag. P.45

He is the Destroyer of the pain and suffering of the meek. He bears True Love for His servants.

Adi Granth, Sri Rag. P.45 (also in Love)

Meeting the True Guru, all my sufferings have ended, and the Peace of the Lord has come to dwell within my mind.

Adi Granth, Sri Rag. P.46