

## **UNION / COMMUNITY**

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

#### **New Revised Standard Version of the Bible<sup>1</sup>**

##### **The Blessedness of Unity**

A Song of Ascents:

How very good and pleasant it is  
when kindred live together in unity!

It is like the precious oil on the head,  
running down upon the beard,  
on the beard of Aaron,

running down over the collar of his robes.

It is like the dew of Hermon,  
which falls on the mountains of Zion.

For there the LORD ordained his blessing,  
life for evermore.

**Psalm 133**

### **NEW TESTAMENT. CHRISTIANITY**

#### **New Revised Standard Version of the Bible**

There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus.

**Galatians 3,28**

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

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.

**Ephesians 2,14-16 (also in Peace and Reconciliation and Forgiveness)**

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 Sharing)**

I have other sheep that do not belong to this fold. I must bring them also, and they will listen to my voice. So there will be one flock, one shepherd.

**John 10.16**

Then Peter began to speak to them: 'I truly understand that God shows no partiality, but in every nation anyone who fears him and does what is right is acceptable to him'

**Acts 10,34-35 (also in Tolerance and Respect)**

All things come in pairs, one opposite to the other, and he has made nothing incomplete.

Each supplements the virtues of the other.

Who could ever tire of seeing his glory?

**Sirach 42,24-25**

So then, putting away falsehood, let all of us speak the truth to our neighbours, for we are members of one another.

**Ephesians 4,25**

I ask not only on behalf of these, but also on behalf of those who will believe in me through their word, that they may all be one. As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me.

**John 17,20-21**

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 Peace and Understanding)**

**TALMUD AND MISHNAH. JUDAISM**

**World Scripture<sup>2</sup>**

Rabbi Joshua said, "There are righteous men among the nations who have a share in the world to come."

**Tosefta Sanhedrin 13.2**

Rabbi Johanan ben Zakkai said, "Just as the sin-offering atones for Israel, so righteousness atones for the peoples of the world."

**Talmud, Baba Batra 10b**

Israel's reconciliation with God can be achieved only when they are all one brotherhood.

**Talmud, Menahot 27a  
(also in Love and Friendship and Reconciliation and Forgiveness)**

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<sup>2</sup> Wilson, Andrew (Editor): *World Scripture. A Comparative Anthology of Sacred Texts*, International Religious Foundation, 1991. Available online: <http://www.unification.net/ws>

If two sit together and the words between them are of Torah, then the Shechinah is in their midst.

### **Mishnah, Abot 3.2**

#### **Babylonian Talmud<sup>3</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 sat 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 Sharing)**

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 Sharing)**

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

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<sup>3</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>

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 Sharing and Peace)**

## **QUR'AN AND HADITH. ISLAM**

### **World Scripture**

Say, "We believe in God, and in what has been revealed to us, and what was revealed to Abraham, Ishmael, Isaac, Jacob, and the Tribes, and in what was given to Moses, Jesus, and the Prophets from their Lord. We make no distinction between any of them, and to God do we submit."

#### **Qur'an 3.84**

Those who believe in the Qur'an, those who follow the Jewish scriptures, and the Sabaeans and the Christians--any who believe in God and the Last Day, and work righteousness--on them shall be no fear, nor shall they grieve.

#### **Qur'an 5.69**

Lo! We did reveal the Torah, wherein is guidance and a light, by which the Prophets who surrendered unto God judged the Jews and the rabbis and the priests, judged by such portion of God's Scripture as they were bidden to observe, and to which they were witnesses. So fear not mankind, but fear Me. And barter not My revelations for a little gain. Whoso judges not by that which God has sent down--such are disbelievers.

And We caused Jesus, son of Mary, to follow in their footsteps, confirming the Torah before him, and We bestowed on him the Gospel, wherein is guidance and a light, confirming that which was revealed before it in the Torah--a guidance and an admonition for those who ward off evil.

Let the People of the Gospel judge by that which God has revealed therein. Whosoever judges not by that which God has revealed--such are those who live in evil.

And unto thee We revealed the Scripture with the truth, confirming whatever Scripture was before it, and a watcher over it. So judge between them by that which God has revealed, and follow not their desires apart from the truth which has come unto thee. For each We have appointed a divine law and a traced-out way. Had God willed He could have made you one community. But that He may try you by that which He has given you, He made you as you are. So vie one with another in good works. Unto God you will all return, and He will then inform you of that wherein you differ.

#### **Qur'an 5.44, 46-48**

The believers indeed are brothers; so set things right between your two brothers, and fear God; haply so you will find mercy.

#### **Qur'an 49.10 (also in Love and Friendship)**

And when a company meets together in one of the houses of God to pore over the Book of God and to study it together among themselves, the Shechinah comes down to them and mercy overshadows them, the angels surround them, and God remembers them among them that are His.

#### **Forty Hadith of an-Nawawi 36**

Abu Musa reported the Prophet as saying, "Believers are to one another like a building whose parts support one another." He then interlaced his fingers.

#### **Hadith of Bukhari and Muslim**

### **The Qu'ran<sup>4</sup>**

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.

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<sup>4</sup> Samir Alicehajic and M.H Shakir (Translator) : *The Koran*. Available online: <http://www.yildun.com/>

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 Reconciliation and Forgiveness and Sharing)**

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 Reconciliation and Forgiveness and Peace)**

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

### **World Scripture<sup>5</sup>**

The Hindus and the Muslims have but one and the same God, What can a mullah or a sheikh do?

### **Adi Granth, Bhairo, p. 1,158**

Some call on the Lord, "Rama," some cry, "Khuda," Some bow to Him as Gosain, some as Allah; He is called the Ground of Grounds and also the Bountiful, The Compassionate One and Gracious. Hindus bathe in holy waters for His sake; Muslims make the pilgrimage to Mecca. The Hindus perform puja;

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<sup>5</sup> Wilson, Andrew (Editor): World Scripture. A Comparative Anthology of Sacred Texts, International Religious Foundation, 1991. Available online: <http://www.unification.net/ws>

others bow their heads in namaz. There are those who read the Vedas and others--Christians, Jews, Muslims--who read the Semitic scriptures. Some wear blue, some white robes, Some call themselves Muslims, others Hindus. Some aspire to bahishat (Muslim heaven), some to swarga (Hindu heaven). Says Nanak, Whoever realizes the will of the Lord, He will find out the Lord's secrets!

**Adi Granth, Ramkali, M.5, p. 885**

O Nanak, through the Shabad, union is obtained; there is no more separation.

**Adi Granth, Sri Rag. P.56**

Night and day, You cause people to act; You unite them in Union with Yourself.

**Adi Granth, Sri Rag. P.113**

If the Lord grants His Grace, then we come to meet the True Guru. By His Kindness, we are united in His Union.

**Adi Granth, Sri Rag. P.127**

He Himself unites us in His Union; He Himself forgives us.

**Adi Granth, Sri Rag. P.245 (also in Reconciliation and Forgiveness)**

**Sri Granth<sup>6</sup>**

Through the Word of the Shabad, egotism is eradicated, and one is united in the Lord's Union.

**Adi Granth, Sri Rag. P.510**

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<sup>6</sup>Sri Guru Granth Sahib in English:  
<http://www.sriganth.org/servlet/gurbani.gurbani?Action=Search&Param=english>

He unites those whom He blesses with His Grace; uniting them in His Union, they are united.

**Adi Granth, Sri Rag. P.1,022**

He Himself unites us in His Union; there is no more separation.

**Adi Granth, Sri Rag. P.37**

Praise your Husband Lord, together with your bridesmaids and friends.

**Adi Granth, Sri Rag. P.56 (also in Love and Friendship)**