

REGENERATION *in* SPIRITUAL TRADITIONS

PRINCIPLES	ISLAM (QUR'AN)	CHRISTIANITY (BIBLE)	HINDUISM (VEDAS AND UPANISHADS)	SIKHISM (GURU GRANTH SAHIB)	JUDAISM (TORAH AND TALMUD)	CONFUCIANISM (ANALECTS)	SHINTOISM	ZOROASTRIANISM (AVESTA)	BUDDHISM (PALI CANON AND SUTRAS)	JAINISM (AGAMAS)	NATIVE AMERICAN	AUSTRALIAN ABORIGINE
Stewardship (Caretaking of the Earth)	Humans are stewards (Khalifah) of God's creation. We are responsible for preserving the Earth and its resources for future generations.	God's creation is entrusted to humans to protect and nurture (Genesis 2:15).	Humans are caretakers (Rishi, Prajapati) of the Earth, living in harmony with nature as part of their spiritual duty.	Humans are stewards of God's creation and must act with care and responsibility toward the Earth and all its creatures (Guru Granth Sahib).	Humans are caretakers of the Earth, tasked with cultivating and protecting it (Genesis 1:28, 2:15).	The Tao and human harmony with nature are central. Humans should cultivate virtue and balance in the environment (Analects 1:1).	Kami (spirits) are present in all elements of nature, and humans are responsible for maintaining harmony with nature.	Asha (Truth and Order) requires that individuals and society work towards the common good by maintaining balance and promoting the welfare of all creation.	The interconnectedness of all beings encourages harmony with the natural world and protection of ecosystems.	Ahimsa (Non-violence) and responsibility or all living beings are central, with an emphasis on nature and ecological balance.	Reverence for nature – Native American cultures view the Earth as sacred, with deep respect for land, animals, and plants.	The Dreaming represents the interconnection of all life, where humans are custodians of the land, maintaining balance and harmony.
Justice and Fairness (Equity)	Justice (Adl) is emphasized in the Qur'an. Leaders must ensure fairness in dealings and resource distribution.	Justice (Righteousness) is central to Biblical teaching, with God's commandments directing fair treatment of others (Micah 6:8, Isaiah 1:17).	Dharma (Righteousness) in Hinduism emphasizes fairness, ethical conduct, and the upholding of universal laws that promote balance in society and nature.	Sarbat da Bhala (Welfare of All) – Sikhism emphasizes social justice, equality, and fairness for all.	Tzedek (Justice) is a cornerstone, with a strong emphasis on social justice and equity for all, including the poor and marginalized (Deuteronomy 16:20).	Ren (Humaneness) and Li (Ritual propriety) promote a just society where leaders uphold fairness, ethical behavior, and harmony (Analects 2:3).	Justice and purity are essential to maintaining harmony in the world and the relationship with nature.	Asha (Truth and Order) – Justice and truth are the foundation of the cosmos, and leaders must uphold both in human relations and nature.	Right View and Right Action lead to fairness and justice in all dealings, especially in creating harmony in society.	Right Conduct (Right Action) emphasizes justice, truth, and fairness as part of a commitment to non-violence and peace.	Balance and fairness – Native American teachings emphasize equality and the importance of fairness within the community and the natural world.	The importance of justice within the Dreaming, where balance must be maintained between humans and nature.
Compassion and Mercy	Rahmah (Mercy) is a key quality of God and must be mirrored in human interactions. Leaders must act with kindness and empathy (Qur'an 21:107).	Love and Mercy (Matthew 22:39) – Compassion towards others, especially the marginalized, is a central Christian value (Ephesians 4:32).	Karuna (Compassion) is a vital concept in Hinduism, calling for empathy towards all living beings, seen as interconnected through the universal soul (Brahman).	Dayal (Mercy) – Sikhism teaches compassion and the importance of loving all beings equally, transcending divisions of caste, creed, or ethnicity.	Chesed (Loving-kindness) – Emphasis on mercy and compassion towards others, especially the poor and vulnerable (Micah 6:8).	Ren (Humaneness) calls for compassion, kindness, and respect toward others as a key element of leadership and personal virtue.	Compassion (Jihi) for all living beings is central, as all beings are interconnected through the divine Kami.	Spenta Mainyu (Holy Spirit) embodies goodness and mercy, and humans are urged to act with compassion toward all creation.	Karuna (Compassion) is a central virtue, urging leaders and individuals to act with deep empathy and care for all beings.	Ahimsa (Non-violence) and compassion are foundational principles in Jainism, emphasizing mercy for all living beings.	Compassion for all beings – Native American spirituality teaches deep empathy for all life forms, with a special reverence for animals and nature.	The Dreaming's balance also emphasizes compassion and respect for life in all forms.
Sustainability and Avoidance of Waste	Avoidance of wastefulness (Israf) and taking only what is needed (Qur'an 7:31). The Earth's resources should be used responsibly.	Stewardship of resources includes a biblical call for wise use of creation (Proverbs 12:10) and avoiding greed (1 Timothy 6:10).	Ahimsa (Non-violence) and Sustainability are key aspects of Hindu teachings, encouraging a balanced approach to life that avoids unnecessary harm to nature.	Langar – The concept of sharing and not wasting food in Sikhism encourages sustainability and communal well-being.	Tikkun Olam (Repairing the World) and Bal Tashchit (Do not waste) – The Jewish tradition emphasizes minimizing waste and restoring the world to its optimal state.	Zi Li (Propriety) encourages respect for nature and frugality, avoiding waste as part of living harmoniously with the world (Analects 12:2).	Purity (Sei) – Maintaining purity in rituals, as well as in the use of resources, to honor the sacred nature of all things.	Humans must avoid waste and use resources mindfully to maintain balance and health in creation.	The Middle Path advocates for moderation, avoiding excess, and using resources responsibly to reduce harm.	Sustainability and moderation are key in Jainism, emphasizing careful use of resources and non-violence to all living beings.	Balance with nature – Native American teachings call for living in balance with nature, only taking what is needed and ensuring sustainability.	Sustainable practices are inherent in Aboriginal traditions, with a focus on living lightly on the land and maintaining its balance.
Interconnectedness of All Life	Everything in creation is interconnected (Qur'an 51:49). Humans, animals, and plants share the same origin and purpose.	All creation is good , and humans are part of a larger divine order. (Genesis 1:31) Humans are called to live in harmony with nature.	Interconnectedness of all life (Sarvam Khalvidam Brahman) – All beings are manifestations of the same divine energy (Brahman).	Ik Onkar – Sikhism teaches the oneness of all creation, with humans, nature, and God being interconnected.	Creation is interconnected – The Jewish faith teaches that all of God's creation is interconnected and interdependent (Psalm 104).	Tian (Heaven) and harmony with nature – Confucianism emphasizes the interrelationship between humans and the cosmos, advocating for alignment with the natural order (Analects 12:1).	Kami (spirits) in all elements of nature suggest that everything is interconnected and that humans are caretakers of this balance.	Humans, nature, and the divine are interconnected, and maintaining harmony in all relationships is central to Zoroastrian ethics.	Dependent Origination teaches that all beings are interconnected, and every action has consequences.	Interconnectedness of all life emphasizes the need to recognize the inherent value of all beings and live in harmony with nature.	Circle of life – Native American spirituality emphasizes the interconnectedness of all living beings, where humans, animals, and plants are interconnected.	The Dreaming is the foundational myth for understanding the interconnection of all beings, where every part of the world is sacred and interdependent.
Long-Term Vision (Future Generations)	The preservation of future generations is emphasized in Islamic teachings. Stewardship requires thinking about the future and leaving a positive legacy.	Generational stewardship is highlighted in the Bible, with a call to leave an inheritance to future generations (Proverbs 13:22).	The concept of Karma emphasizes actions that impact future lives. Regenerative leadership benefits both present and future generations.	Seva (Selfless service) and responsibility for the future – Sikhs believe in serving humanity and protecting future generations through righteous living.	Zikaron (Memory) and Legacy – The importance of remembering and providing for future generations is emphasized, including ethical responsibility for future wellbeing.	Xiao (Filial piety) and respect for ancestors include maintaining future generations' prosperity and harmony. The future is seen as a continuation of the present.	Ensuring the health of the Earth for future generations is central to Shinto, through the careful stewardship of resources.	Ahura Mazda's creation must be preserved for the benefit of future generations, and humans are tasked with maintaining this legacy.	The concept of Karma means that actions for the future must be taken thoughtfully to ensure positive outcomes for coming generations.	Jainism emphasizes the long-term vision of non-violence, ensuring that future generations inherit a world where harmony and peace prevail.	Respect for future generations – Native American cultures often speak of the "seventh generation," meaning decisions should benefit not just the present but also future generations.	The future of the land – Australian Aboriginal culture emphasizes the responsibility to future generations to maintain and pass on the knowledge of the land and traditions.
Ethical Leadership	Leaders must be just (Adl), trustworthy (Amanah), and compassionate (Rahmah). They must act as stewards of the people and the Earth.	Servant leadership is taught in the New Testament (Matthew 20:26-28). Leaders must serve others selflessly, acting with humility.	Dharma and leadership in Hinduism are intertwined with spiritual responsibility. A good leader maintains balance, fairness, and moral rectitude.	Sikh leadership requires humility, service to others (Seva), and commitment to justice, equality, and compassion.	Tov (Goodness) and Righteousness – Ethical leadership in Judaism focuses on honesty, justice, and promoting the welfare of others (Exodus 18:21).	Junzi (Superior Person) is an ideal leader who demonstrates integrity, wisdom, and moral behavior, and serves as a role model for others.	Leadership is based on purity, reverence, and the guidance of Kami , ensuring balance between humans and nature.	Leaders must uphold Asha (Truth) and promote the spiritual, moral, and physical well-being of their community.	Right Action and Right Leadership promote ethical behavior and lead to the flourishing of both individuals and communities.	Right Conduct and Right Leadership in Jainism guide leaders to act with integrity, promoting peace and harmony.	Leaders must maintain balance and harmony within their tribes or communities, following spiritual principles to guide them.	Leaders are custodians of knowledge and must act in accordance with the principles of balance, respect for nature, and care for the community.
Common Good	The common good (Maslaha) is central in Islamic teachings. It refers to the well-being of the community and society, prioritizing collective welfare over individual interests.	The common good is a central concept in Christianity, where believers are called to love their neighbor (Matthew 22:39) and work for the well-being of all people, especially the marginalized.	Samsara and Dharma emphasize collective well-being, with societal and spiritual harmony as the goal of life, ensuring that all beings contribute to the greater good.	Sarbat da Bhala (Welfare of All) – Sikhism emphasizes working for the common good, ensuring peace, equality, and well-being for all people.	Tikkun Olam (Repairing the World) – Judaism teaches that humans must actively engage in improving society and creating a just, peaceful world for everyone.	Ren (Humaneness) and Li (Ritual propriety) lead to actions that benefit society and ensure the welfare of others. A virtuous person contributes to societal harmony and the common good.	The concept of Kami calls for respect and reverence for all living beings and nature, fostering a sense of responsibility for the well-being of the community.	Asha (Truth and Order) requires that individuals and society work towards the common good by maintaining balance and promoting the welfare of all creation.	Right Action and Right Intention guide individuals to work for the collective well-being, emphasizing compassion and interconnectedness with all beings.	Ahimsa (Non-violence) leads to actions that benefit the common good by ensuring harmony and peace, both for individuals and for society as a whole.	The Great Circle – Native American teachings focus on harmony and the well-being of the community as central to the common good.	The Dreaming also emphasizes the collective well-being, with the responsibility to preserve harmony for future generations.