

WISDOM TREE MEDITATION CARDS

**Contemplate.
Heal. Yourself. And.
Mother Earth.**



**FAITH
PAVILION**

Introduction

Spiritual values shape action. Values nourished by the world's religious, spiritual and Indigenous traditions have been aiding the periodic healing of individuals and communities after cataclysmic disasters like war and pandemics, as well as aiding the continual transformation and maturation of humanity. We recognize that the human-made climate crisis is a crisis of lacking values and virtues: we can see the ubiquity of selfishness, greed, objectification, and domination everywhere, also in the underpinning of the climate crisis.

Nurturing positive, inclusive, healthful spiritual values in ourselves, in our communities is a powerful way to ground our climate action. As an aid to inculcating the values we need, the Faith Pavilion at COP 28 has created a set of Meditation Cards.

These Meditation Cards share insights and reflections about climate action and care for the Earth from different traditions, including Bahá'í, Buddhism, Christianity, Daoism, Hinduism, Indigenous People's spirituality, Islam, Judaism, and Sikhi. As this in an ongoing project cards may be added, also from other traditions.

Each of the represented traditions has spiritual values that are characteristic for it. The cards focus on one or more of these values. Together the values complement each other, flowing together while remaining distinctive. A Wisdom Tree grows out of these values that are shared in common and those that spring from the unique soil of each tradition.

If you are able to visit the Faith Pavilion at COP 28, you would see the Wisdom tree with branches. It longs to be adorned with leaves. While in the pavilion, you are invited to read the Meditation Cards, and respond to the prompt questions by writing on paper leaves, which you can then place on the branches of the Wisdom Tree.

If you are using the digital version of the Meditation Cards, you can respond to the prompt questions by emailing FaithPavilionTree@gmail.com. After COP 28 has concluded, the email responses and the messages written on the leaves of the Wisdom Tree in the Faith Pavilion will be collected and a selection made available publicly. This will serve as a testimony to the capacity of the values of multifaceted traditions to provide the wisdom we need for this urgent moment for Mother Earth.

The cards can be used separately or as a complete set, and by individuals or in groups for inspiration and reflections.

To view all the cards, and to find out more about the Faith Pavilion at COP28, please visit us at

<https://faithatcop28.com/wisdom-tree>

or use this QR code



BAHÁ'Í FAITH MEDITATION CARDS



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Rethinking progress

People and the planet need to be valued as explicitly today as profit and economic gain have been in the past.

The planet, its peoples and creatures have suffered tremendously from a materialistic mindset that views the individual primarily as a self-interested economic unit, competing with others to accumulate an ever greater share of the world's material resources. This has in turn negatively impacted the environment. Many aspects of the global order, however, still rest on these assumptions and often reinforce and deepen them.

The vision laid out in Bahá'í teachings challenges these underlying assumptions and calls for a deeper exploration of the spiritual reality of humankind. Putting the world on more ecologically sustainable foundations requires a re-casting of the global economic order.

A holistic understanding of human nature encompasses qualities and attitudes such as trustworthiness, mutual support, commitment to truth, and a sense of responsibility, that are the building blocks of a more harmonious order and pattern of life. It would give rise to models that avoid or ameliorate the ills of reductive materialism, ensuring that our pursuit of prosperity includes many other facets of individual, collective, and planetary well-being.

Contemplation: Find a calm place. Ponder on these questions. Share your thoughts.

How can concepts of contentment, moderation, sufficiency and simplicity, which find little place in growth-driven paradigms, be centered in our models of progress?

Every individual choice leaves a trace, so how can we begin to align our individual economic decisions with these higher principles?

Further resources

www.bahai.org

<https://www.bahaiquotes.com/subject/climate-change>

Transformational change

Building capacity in individuals, communities, and institutions to contribute effectively to transformational change is a central concern of the worldwide Bahá'í community.

All the Earth's inhabitants deserve the opportunity to enjoy the fruits of a global society advancing in harmony with the natural world. We can only create such a society if people everywhere are empowered to participate in constructing it.

Capacity building is an indispensable element of effective environmental action. For the individual, this implies developing a range of interrelated capacities – scientific, technical, social, moral, and spiritual.

Individuals must be endowed with an understanding of concepts, knowledge of facts, and mastery of methods, as well as the skills, attitudes, and qualities required to establish more healthy and sustainable patterns of individual and collective life.

In terms of local communities, capacity building involves the enrichment and conscious shaping of culture. Organizational structures need to be strengthened to act as channels through which the talents and energies of individuals and groups can be expressed in service to the common good, including the health of the environment.

Contemplation: Find a calm place. Ponder on these questions. Share your thoughts.

Which capacities do you feel would be helpful to develop, individually and collectively, to live a more sustainable and coherent life in harmony with the natural world?

In what ways can you cultivate these capacities in your own personal life and within your community?

Further resources

www.bahai.org

<https://www.bahaiquotes.com/subject/climate-change>

Science and religion

The dynamic coherence between the practical and spiritual requirements of life is a concept of vital relevance within Bahá'í teachings.

In working to build a more sustainable world, humanity has at its disposal two mutually reinforcing systems of knowledge and practice – science and religion.

Scientific capabilities – of observing, measuring, rigorously testing ideas – have allowed us to construct a coherent understanding of the laws and processes governing physical reality, as well as to gain insights into human conduct and the working of society.

The spiritual principles animating the world's enduring religions have helped individuals and entire populations to grapple with questions of meaning, purpose, and the nature of the good life and the good society.

Taken together, science and religion provide fundamental organizing principles by which lasting and sustainable progress can be made.

When both the material and spiritual dimensions of human lives are kept in mind, and due attention is given to both scientific and spiritual knowledge, the tendency to reduce conceptions of progress to the consumption of goods, services, and technological packages – which has been so detrimental to the health of our environment – is avoided. Both science and religion are essential to liberate individuals and communities from the traps of ignorance and passivity. Both are vital to the advancement of civilization as well as the healthy functioning of the planet.

Contemplation: Find a calm place. Ponder on these questions. Share your thoughts.

Can you think of examples where science and religion have served as two complementary sources of knowledge and practice in support of the natural world?

Are you aware of examples where scientific advances that benefit the environment have been inspired by transcendent principles found across diverse faith traditions?

Further resources

www.bahai.org

<https://www.bahaiquotes.com/subject/climate-change>

Trusteeship of the natural world

Bahá'í teachings affirm humanity's essential oneness and interconnectedness.

Human beings exercise a level of influence over the natural world unique among all forms of life on the planet. More and more people have come to recognize humanity's interconnection with and dependence on the environment. However, they have also accepted that our unique impact carries with it the inescapable duty to nurture and protect the natural world.

Each person bears a measure of responsibility for the welfare of all and for the planet on which we depend. This world-encompassing sense of trusteeship does not seek to eliminate humanity's impact on the natural world. Material resources will always be required to sustain and ad-

vance civilization. The goal, rather, is to direct that impact consciously, sustainably, creatively, and compassionately for present and future generations of life on the planet.

Guided by such an understanding, our activities would reflect the fact that the wealth and wonders of the earth are the common heritage of all people, who deserve just and equitable access to its resources. Our choices would also demonstrate an intergenerational perspective in which the well-being of future inhabitants is taken into account at all levels of decision-making.

Contemplation: Find a calm place. Ponder on these questions. Share your thoughts.

As trustees of the natural world, what attitudes and habits should we adopt?

Can you think of any examples of how natural resources can be used in more sustainable, creative and compassionate ways?

Further resources

www.bahai.org

<https://www.bahaiquotes.com/subject/climate-change>

BUDDHISM

MEDITATION

CARDS



FAITH.
CLIMATE.
ACTION.

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Loving-kindness

Metta stretches the hearts and consciousness of those who practise it, helping them to embrace and eventually include all beings in compassionate care.

Buddhist philosophy urges followers to strive for boundless loving-kindness towards all beings. This idea is called metta, and it is often explored in a meditation style that invites practitioners to offer loving wishes for peace, happiness, and safety first to themselves, then to a loved one, then to a stranger.

The person meditating then expands the wishes to a group, community, or nation, and so on, expanding the circle of loving-kindness ever wider.

Metta is depicted in the Jatakas, a Buddhist text that offers 547 accounts of the Buddha's incarnations. Many of the stories illustrating loving-kindness feature an animal that sacrifices its own life to save others. The great sacrifice the animal makes so that others may live is a striking example for us today, in an era shaped by ecological devastation caused by human overconsumption of resources.

Contemplation: Find a calm place. Ponder on these questions. Share your thoughts.

How might the notion that loving-kindness leads to sacrifice direct our actions in the climate crisis?

What kind of sacrifices would you be willing to make in order to create better environments for all living beings?

Further resources

<https://fore.yale.edu/World-Religions/Buddhism>

www.inebnetwork.org

Compassion

If we train ourselves to develop compassion, it becomes truly a profound source of well-being

In Buddhism, compassion is the wish for others to be free from suffering and the causes of suffering. It is based on appreciating other people's feelings. Even if we've never experienced what they're going through, we can put ourselves in their shoes and feel how awful it must be. Imagining how much we'd want to be free of it, we strongly yearn for others to be free as well. Compassion opens our hearts and minds to others, breaking us out of the lonely, self-imposed confines of thinking just of ourselves. We are all together facing problems in life such as the climate crisis. When we feel connected with others, we overcome isolation and anxiety. Taking others' pain and suffering seriously and wanting to help gives us inner strength

and self-confidence. If we train ourselves to develop compassion, it becomes truly a profound source of well-being.

Our ability to be compassionate is not limited to inhabiting the life-worlds of other humans. The gift of compassionate imagination allows us to travel within the experiences of suffering of other species, and even ecosystems. As we feel what others feel we also learn to identify the same suffering within ourselves, and to have self-compassion. Compassion opens us to another great Buddhist truth, the interconnected, inter-penetrating nature of reality. What is true in the universe and in each part of the universe is true within us too.

Contemplation: Find a calm place. Ponder on these questions. Share your thoughts.

When you received the gift of compassion from someone, what was that experience like for you?

How have you been able to be compassionate in your climate action?

Further resources

<https://fore.yale.edu/World-Religions/Buddhism>

www.inebnetwork.org

Nonviolence

Followers of Buddhism are taught to recognize that all life is interconnected, including every facet of the natural world.

The practice of nonviolence is prominent in Buddhism. Buddhism urges believers to cultivate a spirit of nonviolence as part of their spiritual practice.

By embracing the innate interdependence and relationality of all living things, practitioners begin to see the deep value that infuses all life in our world, whether human or non-human.

Cultivating a deep awareness of the worth of every living thing invites Buddhists towards an ethic of nonviolence. Nonviolence asks us to avoid causing harm to any element of the web of living connection that surrounds us.

Contemplation: Find a calm place. Ponder on these questions. Share your thoughts.

What would a world look like in which humans strove for nonviolence not only towards their neighbors, but also towards plants, animals, and the natural resources that sustain us? In the face of the climate crisis, ecosystem destruction, and pollution, what kind of actions might an attitude of non-violence inspire in you?

Further resources

<https://fore.yale.edu/World-Religions/Buddhism>

www.inebnetwork.org

CHRISTIANITY MEDITATION CARDS



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Confession

“Know the truth,
and the truth will set you free.”

John 8:32

In confession, a Christian community faces the truth of the shadows in its life. In confession, we seek to answer the question of how we came to live the unsustainable lives that we lead now.

The willingness to face the truth of our lives – and to admit to that truth – is part of letting go of patterns of thinking and acting that the present has shown us are no longer healthy, if they ever were.

Images of individuals confessing their sins privately to ministers of the Church abound in popular culture. There is, however, another dimension of confession – the confession of the community.

How might the Christian community both explore the past that has brought us to this point of planetary crisis, and also own up to – confess – the truth that we have played a part? This community-level confession will be difficult and painful, but we believe will be liberating.

Contemplation: Find a calm place. Ponder on these questions. Share your thoughts.

How has telling the truth about your own, and your community's, history proven to be freeing?
What was it like for you and your community to confess to complicity in the climate crisis?

Further resources

http://w2.vatican.va/content/dam/francesco/pdf/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si_en.pdf

http://actalliance.org/wp-content/uploads/2015/10/COP21_Statement_englisch2.pdf

<http://acen.anglicancommunion.org/media/148818/The-World-is-our-HostFINAL-TEXT.pdf>

Reconciliation

Martin Luther King, Jr spoke often of “the arc of the moral universe,” which, he said, “bends toward justice.”

Once we have faced the truth of our histories and our current participation in the planetary crisis, we can begin the work of realigning ourselves with sustainable ways of living. What Christianity calls reconciliation is this realignment.

For individuals, households, businesses and countries, efforts like measuring carbon footprints, or stocktaking, are all examples of one kind of reconciliation.

COP28 is a particularly apt setting for considering reconciliation, as this COP will be the occasion of a global stocktake: how are the parties to the Paris Agreement doing with respect to their Nationally Determined Commitments to the goals that they agreed in 2015?

There is a spiritual dimension to reconciliation. In fact, reconciliation is best understood in spiritual and practical terms. What if the moral universe is not limited to the lives of humans? What if there is a moral and spiritual quality to the world itself?

Christians believe that there is a divine love – unconditional, sacrificial, overflowing love. This love creates a universe of subjects, of beings in mutual, peaceful, loving relationships with one another. The community patterned by such divine love is the moral universe.

The process of reconciliation is the journey into citizenship in the moral universe, and away from exploitative, extractive, domineering patterns of relationships.

Contemplation: Find a calm place. Ponder on these questions. Share your thoughts.

What is your experience with reconciliation?

What do you understand by “the moral universe”, and how might you find this idea helpful?

Further resources

http://w2.vatican.va/content/dam/francesco/pdf/encyclicals/documents/papa-francesco_20150524_encyclica-laudato-si_en.pdf

http://actalliance.org/wp-content/uploads/2015/10/COP21_Statement_englisch2.pdf

<http://acen.anglicancommunion.org/media/148818/The-World-is-our-HostFINAL-TEXT.pdf>

Forgiveness

“Forgiveness is everything.”

Dolly Parton, American singer and songwriter and icon.

Forgiveness is a central value in Christianity. In the planetary climate and environment crisis we need to explore how this powerful value applies in this unprecedented moment.

Forgiveness often follows confession, but is that a necessary arc? Forgiveness is letting go, releasing the past so that we can live into a new and better future. The power of forgiveness is immense and unbounded, so much greater than we let ourselves know.

We discover that every time we let go of the constricting images into which we have placed others, we are also forgiving ourselves – forgiveness heals in all directions.

When considering climate change and environmental degradation, forgiveness takes on complicated dimensions. Corporations, who may have contributed to environmental damage, have neither consciences or souls. This raises the question of who is being forgiven.

We may also wonder about the “how” of forgiveness – is it important for forgiveness to take place in actual relationships, rather than in the abstract, at several removes from one another? How do we balance the important work of holding others (and ourselves) accountable, with the practice of forgiveness?

These are thorny questions, without easy answers. Nevertheless, Christians believe that divine forgiveness can empower us to move through the difficult questions and do the challenging work of forgiving and making fresh starts.

Contemplation: Find a calm place. Ponder on these questions. Share your thoughts.

How has forgiveness played a part in your own climate action?

How do you think we can balance forgiveness with accountability?

Further resources

http://w2.vatican.va/content/dam/francesco/pdf/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si_en.pdf

http://actalliance.org/wp-content/uploads/2015/10/COP21_Statement_englisch2.pdf

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DAOISM MEDITATION CARDS



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The body's ecosystem

The contribution of Daoism to climate change action might be to cultivate the health of the body and its ecosystem first.

In global, United Nations negotiations about climate change, dialogue is carefully cultivated and valued. This dialogue is highly regulated and limited to negotiators and officials of member nations.

To most of the world, the UN's work on climate change can seem abstract and far away – one more instance that reinforces the belief that climate change is beyond our reach to counteract and that there is nothing meaningful we can do locally.

Without taking away from the importance of global dialogue and negotiation, of agreements and accords, Daoism offers another way for the individual and the local community to act meaningfully on climate change.

Daoism has an extraordinary focus on the body and its health. The body in Daoism is not self-contained and cut off from the ecosystem in which it is located; the body is porous to that ecosystem.

However, Daoism's contribution only begins with the health of the body. By an ancient and careful series of correspondences between the individual body, the body politic, and the cosmic body, individual health is linked to the health of the whole world. For example, the blood coursing in our veins corresponds to the Chi, the virtuous force of the cosmos.

Contemplation: Find a calm place. Ponder on these questions. Share your thoughts.

What actions have you taken, in light of climate change and environmental degradation, for the health of your body?

What actions have you taken for the health of the local ecosystem in which you live?

Further resources

<http://daoism.org>

<https://fore.yale.edu/World-Religions/Daoism>

HINDUISM

MEDITATION

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Karma

“Deer, camel, donkey, monkey, rats, creeping animals, birds and flies – one should consider them like one’s own children, and not differentiate between one’s children and these creatures.”

Bhagavata Purana 7.14.0

In Hinduism, there is a fundamental understanding that the Divine exists in all living beings. Animals are not solely for human use and consumption; rather, animals are considered Divine in their own right and deserving of compassion and care.

Despite differences among life forms, Divine energy exists in all of them. This invites respect towards every living thing.

This leads us to another Hindu principle – karma. Simplified, karma is the idea that all actions result in subsequent actions, even if we do not immediately see them. In other words what you give into

the world is returned to you. Hindu communities believe that there are karmic repercussions for causing harm to living things.

This idea is recorded in Vishnu Dharma Sutra 51.69: “He who does not seek to kill, cause pain or tie up living creatures and desires the good of all attains everlasting joy”.

Karma tells us that our actions now inevitably shape our future world, in ways that are both obvious and subtle.

Contemplation: Find a calm place. Ponder on these questions. Share your thoughts.

How is the harm we have caused to our environment now shaping our experience? Have we been stood idly by in ways that are now manifesting in karmic repercussion?

If what we give is returned to us, how might we give to the natural world in ways that restore harmony, balance, and well-being to all living things in celebration of their Divine wisdom?

Further resources

www.bhumiproject.org

https://www.huffpost.com/entry/10-hindu-environmental-te_b_846245?ir=Green

Sacred interconnectedness

In Brihadaranyaka Upanishad, we read that “the whole world is Brahman” and the Bhagavad Gita says that “Krishna is the entire world”.

In Hinduism, the term sarvatma-bhava represents an idea that every single thing on Earth, and in the universe, is part of a deeply and fundamentally interconnected reality. This reality is also called Atman or Brahman, and it reflects a view in Hinduism that everything is sacred.

Many Hindu religious practitioners see sarvatma-bhava as critical to establishing a deeper connection and reverence for the living world around us. Within the potential of that deeper connection, we find an invitation to act with urgency and care.

To communicate this idea in everyday life, Hindus often say, “God is everything and everything is God”. This concept is taken from Hindu scriptures, where it is repeated many times.

Contemplation: Find a calm place. Ponder on these questions. Share your thoughts.

If God is everything and everything is God, how might we treat the plants, animals, and ecosystems that need our protection?

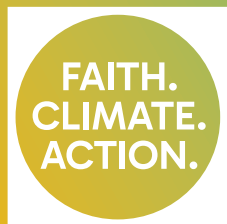
Does the deep sacred quality of all life inspire you to act on behalf of planet Earth?

Further resources

www.bhumiproject.org

https://www.huffpost.com/entry/10-hindu-environmental-te_b_846245?ir=Green

INDIGENOUS PEOPLE'S SPIRITUALITY MEDITATION CARDS



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The Earth's soul

To say a being has a soul recognizes that there is an integrating, animating force that permeates and guides the whole being.

Even after centuries of genocide against Indigenous People, and the disappearance of many whole populations, a great diversity of tribes are spread over the Earth. Expressing Indigenous spirituality in anything short of careful, extensive chronicling extends the action of colonialism by the erasure of difference, particularity, and diversity.

While this is true, many Indigenous People have affirmed that they approach the Earth as a great, living being, a being with a soul. Pre-modern Europe shared this belief in the Earth as a divine, ensouled being. This Earth soul was called the *anima mundi* (the soul of the world).

While several civilizations associated with the world's religions have, over the course of four centuries, abandoned or lost the idea of the *anima mundi*, many Indigenous People have tended their belief in the living Earth.

Followers of the world's religions are slowly returning to the trust in the Earth as ensouled. The wisdom of Indigenous People is a source and guide in this return.

Contemplation: Find a calm place. Ponder on these questions. Share your thoughts.

How do you feel about the idea of the Earth as a living being?

If you believed in an ensouled Earth, how would your life change? What would you do differently, and why?

Further resources

<http://cwis.org>

<http://fore.yale.edu/publications/books/cswr/indigenous-introduction/>

Mutual belonging

“The Earth does not belong to us, we belong to the Earth. We are part of each other.”

Chief Seattle

Many Indigenous Peoples who have maintained their traditions are negatively described by outside commentators as practicing a “subsistence economy”. So-called “advanced economies”, fueled by extractive industries, amass vast amounts of surplus capital, while subsistence economies live at or near the level of need.

Indigenous People understand their economies differently, speaking from a place of relationship and belonging, rather than of comparative power. Rather than using the word ‘economy,’ with its overtones of abstraction, and even pyramidal hierarchy, some Indigenous people use the word ‘reciprocity,’ to invoke mutual relationships at the ground level of life. For instance, the Gwich’in people, within the Arctic Circle, have lived for millennia in a deeply interdependent relationship with the Porcupine caribou herd.

The caribou are a source of food, clothing, shelter, and spiritual meaning. The Porcupine herd foals in a narrow strip of coastal land within the Arctic National Wildlife Refuge (ANWR). The Gwich’in call this land “The Place Where Life Begins”. They hold it as sacred, and do not venture upon it.

This fragile strip of coastal land is the only part of ANWR which has not been drilled for oil exploration and production, even though it is considered a potentially rich source of petroleum. Over the last decades, repeated attempts to drill there have been made. The Gwich’in and their allies have fought against drilling in the Place Where Life Begins, successfully thus far.

One Gwich’in activist explains: “For thousands of years we have depended on the caribou; now they depend on us.” Relationship, mutuality and belonging are spiritual values that lie at the heart of many Indigenous People’s lives.

Contemplation: Find a calm place. Ponder on these questions. Share your thoughts.

How do you feel about the idea of an economy based on mutual belonging and relationship, rather than on the accumulation of capital and power?

What would your life, and that of your community, be like if it were ordered more like the lives of Indigenous People?

Further resources

<http://cwis.org>

<http://fore.yale.edu/publications/books/cswr/indigenous-introduction/>

ISLAM MEDITATION CARDS



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Zakat or Zakah is drawn from sacred Islamic texts and translates to charity.

Once each year, Muslims are required to give, above a certain minimum, so that the neediest are exempt, one-fortieth of their monetary savings and various proportions of their crops and livestock to the poor and the needy, to purify the remainder that is kept. Wealth is purified by sharing its surplus with those who are in need.

Securing the rights of the poor in the wealth of the rich through the obligatory alms-tax helps to combat poverty, sickness, and ignorance, three of the major factors that obstruct environmental care.

Muslim economists call to the vision of an economy exemplified by purifying charity (zakāh). Zakāh is an obligatory wealth tax and is on a par with prayer. The Qur'an commands, "Be steadfast in prayer and give the purifying alms..." (2:110).

Contemplation: Find a calm place. Ponder on these questions. Share your thoughts.

How might the Muslim practice of Zakah and charity inspire a sense of generosity in the way we live amidst the climate crisis?

Can cultivating a generous spirit, along with embodied acts of generosity in the world, help us move through periods of scarcity in a way that protects the vulnerable and cultivates communal movement towards abundance?

Further resources

<https://www.islamic-relief.org.uk/6-climate-lessons-from-the-quran-and-hadith-2/>

<https://fore.yale.edu/Publications/Books-Booklets/Religions-World-and-Ecology-Book-Series/Islam-Volume>

Iqtisad, meaning frugality, prudence, moderation, and conservation, is, significantly, the term used for economics in Islam.

The Qur'an guides humankind to moderation, balance, and preservation. It describes the true servants of the All-Merciful as "those who, when they spend, are neither wasteful nor miserly, but keep to the mean between these two" (25:67).

The prophet Muhammad (PBUH) is reported to have said, "Beware of wasteful extravagance in wealth and spending; it is binding on you to be cautious, for no people that was prudent in their spending has been reduced to poverty."

Moderation tends toward fairness (qist) and the balance associated with it, whereas immoderation feeds transgression and injustice and disturbs the balance by which God has set up the creation. The Qur'an is clear in its condemnation of wasteful excess: "... eat and drink, and do not waste by excess: God does not love those who waste by excess" (7:31; also see 6:141).

Contemplation: Find a calm place. Ponder on these questions. Share your thoughts.

How can we embody the principles of moderation, balance, and preservation in our daily lives, particularly in our spending habits, to reduce climate change impacts?

In what ways can we actively promote fairness (qist) and maintain a balance in our communities, avoiding wasteful extravagance and the negative consequences associated with immoderation?

Further resources

<https://www.islamic-relief.org.uk/6-climate-lessons-from-the-quran-and-hadith-2/>

<https://fore.yale.edu/Publications/Books-Booklets/Religions-World-and-Ecology-Book-Series/Islam-Volume>

Ihsān: Utmost Good. The attitude of reverence in devotion to God.

The highest manifestation in our deeds is to serve the Lord of all beings by doing utmost good to all His creatures - this is Ihsān. Good works are the very purpose of life and death: He Who created death and life to try you, which of you work the most good... (67:2)

It is not enough to do good; we are required to do the utmost good, as though we see the Lord of all beings before us, for surely the Lord of all sees us. The prophet Muhammad (PBUH) declared that „God has prescribed utmost goodness, beauty, and excellence (ihsān) with regard to everything”.

The Qur’ān suggest that the overriding criterion in choosing between alternative courses of action or between ostensibly legitimate rulings is that which is best, most beneficial, most beautiful, most excellent, most good (ihsān).

Contemplation: Find a calm place. Ponder on these questions. Share your thoughts.

How can we actively incorporate the principle of ihsān, the concept of doing utmost good, into our daily actions and decisions, in our climate action?

In what ways can we prioritize the criterion of utmost goodness, beauty, and excellence (ihsān) when faced with choices and decisions in our lives?

Further resources

<https://www.islamic-relief.org.uk/6-climate-lessons-from-the-quran-and-hadith-2/>

<https://fore.yale.edu/Publications/Books-Booklets/Religions-World-and-Ecology-Book-Series/Islam-Volume>

Responsibility and stewardship

It can be said that God has provided two sources through which humans can receive divine guidance: from the Qur'an and from Mother Nature herself.

Islamic texts refer to the natural world as a form of divine revelation, or “wahy”. Nature is thought to offer signs, or “aya-at”, of Allah, or God’s, presence in the world. This idea is explored in more than 750 verses of the Qur'an, all of which speak about natural phenomena as testaments of God’s power and majesty.

From this perspective, as ecological devastation takes root and the suffering of the natural world accelerates due to the burning of fossil fuels, a primary source of divine revelation suffers, too. The Earth is neglected and ignored.

The Islamic principle of stewardship, or khalifah, offers an answer to this incredible loss. It invites us to look beyond ourselves to offer care and protection to the natural world. Khalifah has many interpretations among Muslims, but generally this idea conveys a sense of custodianship or responsibility. Some Muslim scholars present it as a call to stop any interference with the natural processes that God presents on Earth.

If the natural world is a site of divine revelation, then it makes sense that we have a responsibility to preserve and protect it.

Contemplation: Find a calm place. Ponder on these questions. Share your thoughts.

How might believing that the Earth is always pointing humankind towards eternal cosmic meaning inspire us to come to its aid?

Could the Muslim sense of responsibility, conveyed by khalifah, inspire us to get out of the way so that God might continue to reveal God’s majesty?

Further resources

<https://www.islamic-relief.org.uk/6-climate-lessons-from-the-quran-and-hadith-2/>

<https://fore.yale.edu/Publications/Books-Booklets/Religions-World-and-Ecology-Book-Series/Islam-Volume>

The Earth is sacred.

This concept, the holiness of the entire Earth, is one that can be extended to all – the Earth can be encountered as your church, your temple, your mosque.

In Islam, Muslims are taught that the whole Earth was made sacred by Allah, so that the whole Earth is a masjid (mosque). Thus, wherever we find ourselves, we can pray as if we were kneeling in our own familiar and loved places of worship. The Earth is our sacred home, and our mother (umm).

Allah has also given the soil of the Earth the ability to purify. When we kneel or prostrate ourselves in prayer, and are touching the Earth, we are freed from toxins in our souls.

Soil science teaches us about the remarkable capacity of soil to catalyze and nullify chemical toxins. However, purifying power of the soil is not an infinite ability – we are not free to pollute with impunity, and count on the soil of the sacred Earth to clean up after us!

The message is clear, though: Mother Earth, which we all share, is a pure entity and a purifying agent. This makes the Earth a sacred space, not unlike our houses of worship, to be safeguarded, preserved, and perpetuated.

Contemplation: Find a calm place. Ponder on these questions. Share your thoughts.

How do your current spiritual practices recognise the Earth as a house of worship?

How might your prayer practice incorporate touching the Earth, grounding yourself, and receiving the Earth's purifying power?

Further resources

<https://www.islamic-relief.org.uk/6-climate-lessons-from-the-quran-and-hadith-2/>

<https://fore.yale.edu/Publications/Books-Booklets/Religions-World-and-Ecology-Book-Series/Islam-Volume>

JUDAISM

MEDITATION

CARDS



To view all the Meditation Cards, and to find out more about the COP28 Faith Pavilion, please visit

<https://faithatcop28.com/wisdom-tree>.

You can respond to the prompt questions by emailing FaithPavilionTree@gmail.com.

The answers will help grow our common Wisdom Tree.

Arrogance versus humility

Serving God is an acknowledgement that we are all created “in the image of God” with the potential to nurture creation, and ensure ethical and responsible use of our natural resources.

The Jewish sages teach that humans should avoid the character trait of arrogance. An arrogant person places themselves at the very center of the world. Everything exists only for the individual. Arrogant individuals tend to view the world and people as existing for them to use.

This character trait is the opposite of humility. Judaism values humility as the most spiritual of all character traits. Humility in Judaism goes hand-in-hand

with serving the Creator God. Moses, the greatest Jewish prophet, is called a servant of God. There is no higher honor than leading a life in service to God.

One of the ways in which humans are meant to serve God is by sustaining the world God created and so avoiding a climate crisis.

Contemplation: Find a calm place. Ponder on these questions. Share your thoughts.

How do you practice sustainability in your daily life?

Does the idea of being created “in the image of God” help you understand your role in caring for the natural world?

Further resources

<https://interfaithsustain.com/judaism-ecology/>

<https://jewcology.org/>

Living in joy

One spiritual trait that the Jewish sages encourage us to develop is *simcha*, which may translate as joy.

We live in a world that encourages consumerism, and promotes owning the newest and most cutting-edge technology. Judaism warns that overindulgence in the material world can dull awareness of the importance of spiritual values, and prevent us from investing time in spiritual pursuits.

Living in joy means feeling gratitude everyday for the blessings we have. Joy is something to be shared, it is an energy that comes from a state of being which courageously and persistently builds for the future, even if we will not see the fruits of our labors. Joy is the attitude with which we serve God.

Contemplation: Find a calm place. Ponder on these questions. Share your thoughts.

How can we bring joy into our faith-based climate activism?

Is there one action that you could commit to that reduces consumerism in your life?

Further resources

<https://interfaithsustain.com/judaism-ecology/>

<https://jewecology.org/>

Taking the long view

One Jewish teacher states, “Who is wise? The person who sees the long-term effect of their action.”

Judaism is one of the oldest religions on Earth. Throughout its history, stretching across millennia, Judaism, again and again, has maintained faith through long periods of oppression. How have Jews held been able to look beyond the present, and take the long view?

The wisdom of Jewish thought has inquired into the prevalence of short-term thinking, plumbing its sources. Acting only with regard to short-term concerns can stem from greed and fear. Judaism’s

wisdom knows that neither greed nor fear is ultimately real, that these motives are not in accord with the nature of God.

Jews worship a God whose nature is both love and justice, which enables them to live in hope of the future, making choices not only for people living on the Earth now, but for future generations. Long-term thinking and choosing is characterized by moderation in our choices – the opposite of consumerism.

Contemplation: Find a calm place. Ponder on these questions. Share your thoughts.

What have been your experiences with both short-term and long-term thinking?

Which spiritual practices help you to live with an awareness of Divine love that assures the future?

Further resources

<https://interfaithsustain.com/judaism-ecology/>

<https://jewecology.org/>

SIKHI MEDITATION CARDS



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<https://faithatcop28.com/wisdom-tree>.

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The answers will help grow our common Wisdom Tree.

A pure mind leads to a pure environment

ਮਨਿ ਮੈਲੈ ਸਭੁ ਕਿਛੁ ਮੈਲਾ ਤਨਿ ਧੋਤੈ ਮਨੁ ਹਛਾ ਨ ਹੋਇ ॥

GGs, 558, M.3

When the mind is polluted, everything is polluted.

The root cause of all pollution is pollution at a mental level. Technical and political solutions alone cannot tackle the human made climate crisis. Once we nourish values and virtues that enable us to live with far-sightedness, we will be in harmony with our true spiritual nature and the manifest nature which surrounds all of us. The sword of wisdom in Sikhi symbolizes the battle against our inner demons. It separates the impurities in our mind and preserves what is pure. It inspires us to stand up for justice, the marginalized, and the common good.

ਗਿਆਨ ਖੜਗ ਪੰਚ ਦੂਤ ਸੰਘਾਰੇ ਗੁਰਮਤਿ ਜਾਗੈ ਸੋਇ ॥
GGs, 1414, M.3

So let us go on a daily pilgrimage and immerse in the bath of spiritual wisdom in the temple of our heart to purify our mind and find sustainable solutions to all human-made crises.

ਮਨੁ ਮੰਦਰੁ ਤਨੁ ਵੇਸ ਕਲੰਦਰੁ ਘਟ ਹੀ ਤੀਰਥਿ ਨਾਵਾ ॥
GGs, 795, M.1

ਬਾਹਰਿ ਟੈਲੈ ਸੋ ਭਰਮਿ ਭੁਲਾਹੀ ॥ ਗੁਰ ਪਰਸਾਦੀ ਜਿਨੀ
ਅੰਤਰਿ ਪਾਇਆ ਸੋ ਅੰਤਰਿ ਬਾਹਰਿ ਸੁਹੇਲਾ ਜੀਉ ॥੧॥
GGs, 102, M.5

Sikhi, the spiritual journey of life-long learning, draws on unique traditions and timeless spiritual wisdom (Gurmat) revealed to over 30 Enlightened Ones, which has been preserved until today (Gurbani).

Contemplation: Find a calm place. Ponder on these questions. Share your thoughts.

What do you need to become still, contemplate honestly about your own impurities, and change course?

Imagine yourself as a wise person. How would your life look like?

Further resources

www.sikhi.eu

www.sikh teachings.com

We are care takers and guests on Mother Earth

ਰੋਗੁ ਦਾਰੂ ਦੋਵੈ ਬੁਝੈ ਤਾ ਵੈਦੁ ਸੁਜਾਣੁ ॥ ਵਾਟ ਨ ਕਰਈ
ਮਾਮਲਾ ਜਾਣੈ ਮਿਹਮਾਣੁ ॥

GGs, 148, M.2

Once we realize our role as humble care takers and guests travelling Mother Earth, we can heal.

Spirituality reminds us that we are guests. The land we inhabit, the diaspora of ephemerality, was lent to us. When we really feel like guests, we naturally treat each other and Mother Earth with respect. As a guest, we do not start destroying the home of the host. As patients, we do not start adorning the hospital to make it more luxurious. We do everything to recover and be discharged. Wise people nourish virtues needed to heal and master this life along with the rocky path back to the summit of our spiritual homeland.

ਮੇਰੇ ਮਨ ਲੈ ਲਾਹਾ ਘਰਿ ਜਾਹਿ ॥ ਗੁਰਮੁਖਿ ਨਾਮੁ ਸਲਾਹੀਐ
ਰਉਮੈ ਨਿਵਰੀ ਭਾਹਿ ॥੧॥ ਰਹਾਉ ॥

GGs, 20, M.1

Sikhi, the spiritual journey of life-long learning, views all sentient beings as one family. Sikhi's wisdom (Gurmat) helps reflecting upon childhood imprints, all forms of mental colonization and impurity. Gurmat paves the way to distinguish natural needs from desires, embrace a cyclical worldview, heal, and return to our common spiritual homeland – while living a dignified, ethical, healthy, and spiritual life in harmony with the Divine and Mother Earth.

ਏਕੁ ਪਿਤਾ ਏਕਸ ਕੇ ਹਮ ਬਾਰਿਕ ਤੂ ਮੇਰਾ ਗੁਰ ਹਾਈ ॥

GGs, 611, M.5

ਪੜਿਆ ਅਣਪੜਿਆ ਪਰਮ ਗਤਿ ਪਾਵੈ ॥੧॥

GGs, 197, M.5

Contemplation: Find a calm place. Ponder on these questions. Share your thoughts.

What would you do differently if you come to know you need to leave your body soon?

How can you decrease your material and emotional dependencies, and focus on transformative experiences which enable lasting peace and harmony?

Further resources

www.sikhi.eu

www.sikh teachings.com

Rich are those who are filled with wisdom

ਕਹਿ ਕਬੀਰ ਨਿਰਧਨੁ ਹੈ ਸੋਈ ॥ ਜਾ ਕੇ ਹਿਰਦੈ ਨਾਮੁ ਨ
ਹੋਈ ॥੪॥੮॥

GGS, 1159, Bhagat Kabir

Poor are those who lack spiritual wisdom.

We have been given the wisdom by the Divine to stay in a respectful connection with ourselves and the key elements of life: air, water, fire, and the soil.

When we let spiritual wisdom guide our destiny, dignity, harmony, justice, mental and physical well-being blossom. We are in tune with ourselves and nature. We become truly rich, experience love and lasting peace.

When we let greed, self-interest, material affluence, income based on linear growth and exploitation of nature, humans, and animals guide our destiny, indignity, injustice and physical decay dominate our life. We are out of tune with ourselves and nature. We become superficially rich, experience hate and depression.

ਜੇ ਪਾਵਹਿ ਭਾਂਡੇ ਵਿਚਿ ਵਸਤੁ ਸਾ ਨਿਕਲੈ ਕਿਆ ਕੋਈ ਕਰੇ
ਵੇਚਾਰਾ ॥ GGS, 449, M.4

Once our life is filled with emotional upheavals, we can't expect our actions to create peace and stability in the outer world, in our families, communities, and leadership.

The more we regard ourselves as servants, lenders, and guests, and less as leaders and owners, the better we fulfill our roles as care takers on Mother Earth. We intuitively develop approaches and policies for the collective well-being of all sentient beings.

Let us embark together on an inspirational global vision for humankind. Let us establish a binding Holistic Well-being Index (HWI) which measure progress and prosperity based on the well-being of nature, humans, and animals.

Contemplation: Find a calm place. Ponder on these questions. Share your thoughts.

If everyone were to life out all desires, how would the world look like?

What would be cornerstones of a binding Holistic Well-being Index?

Further resources

www.sikhi.eu

www.sikh teachings.com



FAITH PAVILION

The Faith Pavilion

The first ever Faith Pavilion at a World Climate Conference is hosted by the Muslim Council of Elders in collaboration with the COP28 Presidency, the United Nations Environment Programme (UNEP), and a diverse coalition of global partners including the Interfaith Center for Sustainable Development, the Episcopal Diocese of California, the International Partnership on Religion and Sustainable Development (PaRD), the Peace Department, and over 50 faith organizations.

Situated at the heart of COP28, adjacent to the World Climate Action Summit and negotiations zones, the Faith Pavilion hosts more than 65 sessions. It brings together religious and other civil society representatives, Indigenous Peoples, scientists, youth, and political leaders. The Pavilion symbolizes global and multifaith collaboration in addressing the human-made climate emergency. It facilitates intergenerational dialogue, furthers the role of religion and spirituality in the climate movement, and advocates for long-term, holistic solutions to protect the Earth and its climate. The Pavilion provides a unique opportunity for faith-based engagement with key stakeholders, including political delegations, decision makers, negotiators, and business leaders to ensure swift and effective climate action.

Organizers of the COP28 Faith Pavilion

The **Muslim Council of Elders** is an independent international organization that aims to promote peace within Muslim communities and between Muslim communities and non-Muslim communities. The Council unites Muslim scholars, experts, and dignitaries internationally recognized for their wisdom, understanding of justice, independence, and moderation.

<https://www.muslim-elders.com/en>

The **Faith for Earth Coalition of the United Nations Environment Programme (UNEP)** promotes faith leadership, faith-based organizations, and communities as custodians of far-reaching, value-based perspectives on environmental sustainability.

<https://www.unep.org/about-un-environment/faith-earth-initiative>

The **Interfaith Center for Sustainable Development** connects religion and ecology and galvanizes faith communities' action and teaching on environmental sustainability.

<https://interfaithsustain.com/>

The **Episcopal Diocese of California**, also known as the Episcopal Church in the Bay Area, serves a diverse community of faith encompassing the greater San Francisco Bay Area.

<https://www.diocal.org>

The **International Partnership on Religion and Sustainable Development (PaRD)** convenes governments, multilateral entities, academia, religious and other civil society actors to amplify contributions to the Sustainable Development Goals (SDGs).

<https://www.partner-religion-development.org>

The **Peace Department** is a non-profit, designed to achieve peace through sustainable development and tackles the greatest threats to peace, including climate change, inadequacy in global coordination, resource scarcity, social and economic inequity.

<https://www.peacedepartment.global>

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Interfaith Center
for Sustainable
Development



THE EPISCOPAL CHURCH IN THE BAY AREA
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PaRD
The International Partnership on Religion and Sustainable Development

