

Article 272: Ethics, Morals, Virtue –part 2

An ethic is a principle of right or good conduct ...or a body of such principles, ...and ethics is a study of the general nature of morals and of the specific moral choices to be made by individuals in relationship with others. It seems that we cannot understand ethics without first considering morals, which is concerned with the *judgment* of goodness or badness of human actions, characters, and behaviors; it is discernment of good and evil, and being and acting in accordance with standards and precepts of goodness ...or with established codes of behavior. If you are an embodied soul or a spirit of goodness in a world of all-goodness”, and this is true, does it make any sense to declare that morals are concerned with the judgment of goodness or badness of soul actions, character, and behavior? ...for all such morals depreciate both you and the universe?

How can you possibly know and live the all-goodness of yourself in a world of all-goodness by adhering to a standard that denies all or parts of you and the world around you? If you live the highest ethical•moral•virtuous standard imposed by your language, you do so, not so much for the goodness or desire of this, but to avoid any badness, ...and by these actions, you actually create, maintain, and strengthen badness, ...does that seem wise or virtuous?

[This can be a day of discovering
new wonders of yourself.](#)

The foundation of your false differentiation between what is determined as good and that which is bad was laid down in previous lives ...and in the childhood of this life. You were taught these things before you learned to perceive and reason beyond the limitations of language. You were taught to judge and react as a result of the desirable or undesirable responses of people around you, ...unfortunately, they were merely passing on the misbeliefs that were languaged down to them through generations of generations without serious reconsideration, ...however, desirable/undesirable cannot be the basis for ethical or moral behavior, for all people do not have the same desires and preferences. Some people derive desirable pleasure from “hate” or violent actions, or from the exploitation of others rather than from self or self achievements; ...actually, many people consider the exploitation of others as a desirable achievement of self ...or the attainment of self’s desires.

With this in mind, let’s consider a few questions. Since you cannot do or think anything that is not related to self, does this mean that

selfishness is your most powerful and natural drive in life? If so, shouldn't ethics•morals•virtues appeal to and foster your drive of selfishness? Was it the threat of uncontrolled selfishness that "caused" others, centuries ago, to declare that "selfishness is wrong and immoral ...and love for others is the greater virtue"? Is loving others a virtue which bestows blessings, while loving yourself is a "sin" which creates misery and punishment? ...and loss of the self and life you truly desire? Is it wise and caring to want happiness and moral behaviors for others ...and selfish to want these for yourself? Can you act selfishly or lovingly, dishonorably or morally, without self concerns and concern for self? In order to avoid selfishness, must ethical•moral•virtuous actions be selflessly concerned for others ...and not for self? Does that seem wise or possible?

Stand firm in your trust in self.

If love for others is a strength ...while love self is a weakness, ..isn't love of your moral or virtuous self also a weakness? If so, how can you expect to be ethical•moral•virtuous and love yourself in that? Or is it possible that love for others is a weakness without the strength and support of ethical•moral•virtuous self-love? Does love for others involve or require negation of self? ...if so, is that loving? Do ethical, moral, virtuous behaviors toward others involve or require negation of self? ...if so, is that ethical, moral, virtuous? ...or even wise or desirable? If love for others is rooted in strength, isn't love of self also rooted in strength? ...and if love of self is founded in weakness, then isn't love for others also founded in weakness?

Are ethical, moral, virtuous behaviors founded on strength or weakness? Can you be certain? ...for if you cannot decide these things about love, how can you be certain about ethical, moral, virtuous actions founded on the unreliable, frequently conflicting and contradictory duality of good and evil? ...of loving and unloving?

To love others and act ethically•morally•virtuously, mustn't you first love yourself strongly and courageously, so issues of self-love or selfishness will not weaken, restrict, or interfere with you or your actions? Through all of this, doesn't it seem that love of self, love for others, and ethical•moral•virtuous behaviors have the same root? Is it probable that this common root is the dichotomy of right and wrong? ...or good and bad? Doesn't it seem that love for others founded on a strong ethical•moral• virtuous love of self will be the most enduring ...and unselfish? ...yet wisely selfish?

You have the ability to truly understand.

Are we beginning to arrive at a new basis for ethics, morals, and virtues for an embodied soul in a world of all goodness? It seems that since you cannot do anything that is not relative to yourself, and since you always choose to serve yourself, then ethics•morals•virtues must be founded on self, be self-serving, and offer advantages and rewards to self.

Since not being selfish seems to mean not doing what one wants to do , ...doesn't that indicate that to be unselfish you must love others as you want to do? Can it ever be loving to give up loving another? ...or to give up living and loving yourself? ...or to conceal or give up being yourself? In much the same way then, it can never be ethical, moral, or virtuous to give up being yourself, ...but what self is this? Obviously it is not your personality self or embodied self. It must be your declaredself or soulself. Is it possible to create ethics, morals, and virtues based on not concealing or surrendering your soulself or personally declaredself ...instead of upon good and evil ...or right and wrong? ...for while it certainly seems that the ultimate purpose of ethics, morals, and virtues is to clearly live and reveal your finest and fullest self, it is also obvious that this can never be attained through any form of discernment or judgment of the goodness or badness of human actions, characters, and behaviors, for following this pathway strays away from greater, more expansive awarenesses of righteousness, moral excellence, and fine conduct ...and maintains evil and badnesses, does this seem wise? ...even if called virtuous ...or ethical or moral excellence?

On that basis, we will continue our search for a new ethic, morality, and virtue founded on fully being and revealing your soulself•declaredself.

[Are you willing to forsake good•bad judgments?](#)