

Revolutionary Ethics

Every place the Master writes the word, and what he sets it against

Samael Aun Weor · six books · 1950-1977

How this booklet was made

Thirteen books were searched word by word for *ethics*, *ethical* and *ethically*. The word appears twenty-two times, in six books. Seven books do not use it once — among them The Great Rebellion, which is about nothing else but the revolt against the ego. Those seven are named at the end.

Every passage below is his own, cut from the source by its own opening and closing words — never retyped. The sentence carrying the word is given with whatever stands beside it in the book, so it can be read aloud without a running start.

Where the scan has damaged the printing — a dropped full stop, a stray space — the reading is given plainly, so the page reads and prints clean. Every such repair is recorded in the project notes with its place in the book.

1

Morals Do Not Have Any Essential Value

Fundamental Education, 1970 · Chapter 18 — Truth

Morals depend on the time, place and customs. What is moral in one country is immoral in another country, and what in one era was moral, is immoral in another era. Morals do not have any essential value, and through an in-depth analysis one finds that they are one hundred percent foolish.

Fundamental education does not teach morals; fundamental education teaches revolutionary ethics, which is what the new generations need.

2

Nothing to Do with Good and Evil

Fundamental Education, 1970 · Chapter 22 – Good and Evil

The revolutionary psychology of the Gnostic Movement is based on the study of the different types of energy that operate in the human organism and in nature.

The Gnostic Movement has a revolutionary ethics, which has nothing to do with the morals of reactionaries or with the backward and conservative terms of good and evil.

3

If the Grain Does Not Die

Fundamental Education, 1970 · Chapter 33 – Evolution, Involution, Revolution

If the grain does not die, the seed will not germinate. It is necessary, it is urgent, that the ego, the 'I', the 'self' dies, so that the man is born.

Schoolteachers and college and university professors should teach their students the path of revolutionary ethics. Only in this way is it possible to achieve the death of the ego.

4

To Die Is a Matter of Revolutionary Ethics

Fundamental Education, 1970 · Chapter 33 – Evolution, Involution, Revolution

The revolution of the consciousness has three perfectly defined factors: First: death. Second: birth. Third: sacrifice for humanity (the order of the factors does not change the result).

To die is a matter of revolutionary ethics and the dissolution of the psychological ego.

5

Balanced with a True Conscious Spirituality

Fundamental Education, 1970 · Chapter 11 — Wisdom and Love

We need to form a powerful intellectual culture, but one that is tremendously balanced with a true conscious spirituality.

We need revolutionary ethics and revolutionary psychology if we really want to dissolve the ego in order to develop the true Spiritual Being within us.

6

In Tune with the Atomic Era

Fundamental Education, 1970 · Chapter 12 — Generosity

Teachers must comprehend the critical times in which we live today and the need to erect future generations on a solid foundation of Revolutionary Ethics that is in tune with the atomic era, which in these moments of pain and suffering is dawning amidst the august thunder of thought.

7

The New Vibratory Rhythm

Fundamental Education, 1970 · Chapter 12 — Generosity

Fundamental education is based on revolutionary psychology and revolutionary ethics that are in harmony with the new vibratory rhythm of the New Era.

8

Perfect Balance Between Personality and Essence

Fundamental Education, 1970 · Chapter 24 – The Human Personality

It is indispensable that educators fully comprehend the need for harmoniously cultivating the three aspects of the human personality.

Perfect balance between personality and essence, the harmonious development of thought, emotion and movement, and a revolutionary ethic constitute the foundations of fundamental education.

9

Something Ethical in Passing the Year

Fundamental Education, 1970 · Chapter 1 – Free Initiative

Nowadays, what is important at school is passing the year and that is all.

In the past, there was at least something ethical in passing the year. Now, there is no such ethic. Parents can secretly bribe teachers, so that even if their boy or girl is a terrible student he or she will inevitably pass the year.

10

Ethics Among the Subdivisions of Philosophy

Fundamental Education, 1970 · Chapter 31 – Revolutionary Psychology

Philosophy, without a doubt, despite all its divisions and subdivisions such as logic, the theory of knowledge, ethics, aesthetics, etc., is clear self-reflection, mystical cognition of the Being, the basic functioning of an awakened consciousness.

11

Without an In-Depth Ethics

The Revolution of the Dialectic, undated · Psychological Slavery

Times have changed and we are initiating a new Era within the august thundering of thought. A new revolutionary Ethics based on a Revolutionary Psychology is now needed.

Without an in-depth Ethics, the best social and economic formulae remain reduced to dust. It is impossible for the individual to transform himself if he does not concern himself with the dissolution of the 'I'.

12

If a Man Learns to Respect Himself

The Revolution of the Dialectic, undated · Self-Reflection

Truly, therefore, the exterior image is the result of the interior image and this is irrefutable.

If a man learns to respect himself, he changes his life, not only within the field of Ethics or that of Psychology, but also within the social, economic and even political field. But we have to change. That is why I insist that identity, values and image should be changed.

13

Eminently Practical, Essentially Ethical

The Revolution of the Dialectic, undated · Reflection

The new culture will be synthetic and with the basis of the Revolution of the Dialectic.

This work is eminently practical, essentially ethical and profoundly dialectic, philosophical and scientific.

14

A Decadent Ethics

The Revolution of the Dialectic, undated · Psycho Genesis

Our civilization, apparently so brilliant due to the conquest of space and the penetration of matter, is rotten due to the leprosy of a decadent ethics of homosexuality, lesbianism and drug addiction.

> ☞ Read this one before you record it. *It is here because the sweep was meant to be complete, not because it has to be spoken. He names two groups in terms a listener today will hear as an attack on them, and the platforms moderate that language. Keep it, cut it, or say plainly on the recording that it is his sentence and not yours — but decide before the microphone is on.*

15

The Decisive Factor Is Ethics

The Revolution of Beelzebub, 1950 · Chapter 16 – The Elixir of Long Life

This fire will rise along the canal of the spinal column, canon by canon (vertebra by vertebra), in accordance with our moral merits.

The awakening of the Kundalini is celebrated in the Children's Hall with a great celebration. The decisive factor in the progress, development and evolution of the Kundalini is ethics.

16

The Silver Shield Shines Like Gold

The Revolution of Beelzebub, 1950 · Chapter 8 – The Mind and the Intuition

The Silver Shield shines like gold when we practice sexual magic because millions of transformation atoms of high voltage cover it and totally transform it. Hence, the awakening of the consciousness and the aristocracy of intelligence truly arrive. Then indeed we can talk of having mental erudition and transformable ethics.

17

The Positive Ethics of Spirit

The Social Christ, excerpts · Chapter VII – The Mind-Heart

The individual is the first and the last of the order of all things. We need radical transformations if we want out of this bitter and painful civilization, we need to each one of us transform, and in a truly very intimate way.

We need with added urgency to establish with firmness in our mind, the positive ethics of Spirit.

When the gross worldly moral values occupy our mind, the result is hunger, destitution, war, ignorance, diseases, etc., Etc., Etc.

18

The Peculiar Ethics of His Character

The Social Christ, excerpts · Chapter X – The Right to Work

The poor mothers were lucky to escape this time, because in other occasions this elegant gentleman did not have scruples of any type and

the peculiar ethics of his character were reinforced upon the people... he destroyed everything, and stripping the sorry fellows of whatever they sold he was going away always happy, like the bird of prey after catching prey between their sinister claws.

19

No Manual of Manners

Treatise of Revolutionary Psychology, 1975 · Radical Change

Unquestionably, it would not be possible in any way to eliminate unknown errors. It is urgent to previously observe that which we want to separate from our psyche.

This type of work is not external but internal and those who think that any manual of manners or external and superficial system of ethics can take them to success are, in fact, totally mistaken.

20

Morals Are the Slaves of Customs

For the Few, 1980 · About the Future

The people of this age are not profound, they like what is superficial. They believe they can laugh at all civilizations.

Morals are the slaves of customs and the times, and are also the child of their place… it is necessary to speak of Revolutionary Ethics.

The Seven Books That Never Say It

What the sweep did not find

The word is absent from **The Great Rebellion** (1976–77), **Introduction to Gnosis, Dissolving the I** (1964–65), **The Three Mountains** (1972–73), **The Perfect Matrimony** (1961), **Igneous Rose** (1953) and **Magnus Opus**. Each was searched twice — once plainly, then again with the spaces and hyphens stripped out, so a word broken across a page break could not hide. The absences are real.

> ☞ **Worth knowing.** *The heaviest teaching on conduct in the whole library sits in The Perfect Matrimony and Igneous Rose, and neither of them uses this word at all. He carries it there under chastity, morals, virtue and duty. Searching for "ethics" finds his argument; it does not find his whole moral teaching.*