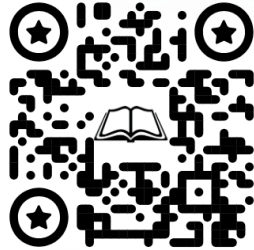


*May you find a path that fills your heart,  
and sanctuary wherever you go.*



*Bright Blessings, and Safe Travels!*

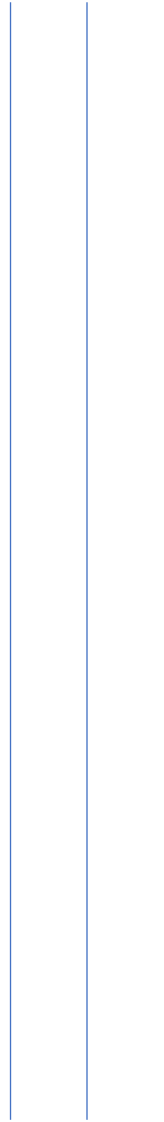
Values  
Values  
Values

# Values

Principles, Philosophies,  
and Systems of Belief



By Ryan Robinson



## **What Accidental Values are you carrying?**

What behaviors, beliefs or assumptions about behavior are you using from your family, previous religion, etc? What causes you to react in unexpected and possibly unwanted ways?

## **What are your Aspirational Values?**

Who do you want to be, how do you want to be seen, what type of people do you want to surround yourself with?

## **What are your Basic Values?**

What are the minimum behaviors you require in yourself and those you associate with? What behaviors will you not tolerate? What causes you to react strongly and reflexively? What do you think should cause a strong reflexive reaction?

## **What are your Core Values?**

How do you make decisions day to day? What will you fight for? What is worth sacrificing for?

## **Set Your Intentions**

When asked what we consider “right,” “good,” “moral,” or “decent,” we generally reply with a set of values absorbed from the culture around us. Assumptions that have been lifted piecemeal from Western culture, and often encoded through Christianity. This includes bits from the Greeks, Romans, Feudal and Renaissance Europe, and various colonial and industrial episodes. With a handful of local and familial traits added on top, these “accidental values” become the things most people operate on every day.

But many of us, as Pagans, ultimately find that those assumed beliefs don’t entirely align with the things we value or want to value. As we develop our individual paths and choose our traditions, we each find different values important.

A common problem is that even within what we consider a coherent Tradition, finding an agreed upon and coherent statement of belief and values can be difficult. More and more the Threefold Law is rejected as a common assumption. The Nine Noble Virtues, while they can be described in great ways, have a history that leads directly back to the worst parts of the community. This is both the great strength and weakness of Paganism; where other religions simply provide answers we have to ask questions.

- What are the traits that align with your beliefs?
- What are the traits that violate your sense of what should be?
- What are the traits of your gods, spirits, and ancestors that you revere and wish to emulate?
- What are the aspects you recognize as warnings to avoid?

## Why is This Important?

*The knowable world is incomplete if seen from any one point of view, incoherent if seen from all points of view at once, and empty if seen from nowhere in particular.*

— Richard Shweder (2003). *Why do Men Barbecue?*

*All our knowledge has its origin in our perceptions.*

— Leonardo da Vinci, “XIX Philosophical Maxims. Morals. Polemics and Speculations.”

Religions serve to answer questions about our place in the world and universe. Different religions answer these questions different ways. Depending on the foundation from which a religion builds, the results can be wildly different.

Abrahamic religions, including Christianity, begin from the assumption of an all-knowing, hyper-benevolent, creator-god and thus rely on something called “divine command theory.” This is sometimes described as “it’s right because God said so.” From there, they structure their life in accordance with what this God has directed.

Pagans don’t begin from the same assumptions as Christianity. Often, Pagans don’t begin from the same assumptions as other Pagans. A hard-polytheist reconstructionist, a non-theist high-magic occultist, and a rational skeptic may all consider themselves Pagan. However, the fundamental differences in their worldview will directly change the things they search for and expect in their practice and life.

Paganism offers us questions rather than answers. The answers we find influence our actions and thoughts; not just in our practice, but throughout our lives. They start with questions about who we are, who we want to be, and how we want to relate to the world. Aspects of this exercise may be described as “morality.” But, really, it’s about the things we value and the reasons we value them.

## 13 words

Outline of the behavior, attitudes, and thinking that your practice entails, or what you want it to be.

## 7 words

What takes priority in your practice or beliefs? If you have to choose between two values on the list above; which holds more significance to follow and hold to? These should represent your **Core and Basic Values**.

## 3 words

What are the absolutely essential aspects of your conduct and thought? These should represent your **Basic Values**.

Start by picking 13 words from the grid that you think are important. Things that you expect of yourself and those around you, or that you want to emulate. Spend a few days or weeks with the list that you've picked out. Make sure that you're happy with them. Whenever you come to a decision or situation, you should be able to point to one or more of these values that are guiding your decisions or are the values that you want to be guiding your decisions. If you're finding that you're not happy with one, switch it out. Perhaps you're finding that more of your thinking and behaviors are still shaped by old or unwanted beliefs, culture, or habits than you realized. That's fine too, life is a learning process. Examine your assumptions about the words you pick or reject. Are these things that you were raised to hold sacred or deny without reflection, is there value to reconsidering them? If you choose two words that are synonyms, what is the difference between them for you? If you can't explain what prioritizing one over the other means, put one back. If you don't see a word that fits one of the ideas that you think are important, just chose a word or phrase that you feel does capture the idea you respect and display or wish to display.

After you've spent some time with your list you should eventually reach a point where you're comfortable that it provides an outline of the behavior, attitudes, and thinking that your practice entails, or what you want it to be. You should also know which of these items are clearly aspirational and which are actually part of your daily practice. At this point, you're going to look at the list and reduce it to 7 items that are more important than the others. You should again take days or weeks, possibly replacing words with ones from your larger list. Ask yourself; "who am I?" and "who do I want to become?" Nothing that's being left out is being removed from your practice or beliefs, you're just looking at what takes priority. If you have to choose between two values; which holds more significance to follow and hold to? If you find that you're putting aspirational values on this list, especially ones that contradict your leftover accidental values, you're setting up a lot of hard emotional and mental work with internal conflict.

Once you've solidified this reduced list, look at it again and select 3. What are the absolutely essential aspects of your conduct and thought? Just like the last time, nothing is being left behind. You are just selecting higher priorities.

When building sets of values we often look to pre-made statements of belief from existing sources. Various Traditions can be useful for having done this work – if we can find one that fits with our personal experience and worldview. Many traditional sources of moral and ethical thought can be fonts of inspiration.

### **History Based**

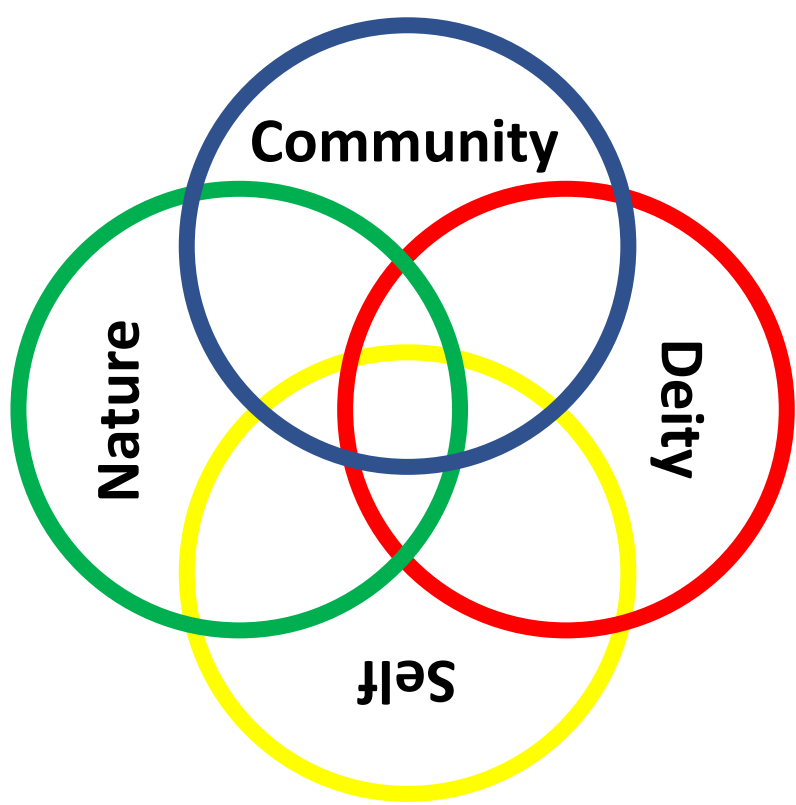
One common source of ethical and practical knowledge is history. This is the foundation of all Reconstructionist practice; "Thus Did My Ancestors" or "Knowledge of the Ancients." The problem is that the norms and folkways that derive their authority from tradition are often not well recorded. They were simply "the way things are done around here." Moreover, they weren't unified, varying across place and time. Depending on Tradition, much of this innate, cultural knowledge has been lost forever. Perhaps, most significantly, some of the things our forebears routinely did are incompatible with modern society in ways that can and should get us arrested.

### **Cooperation Based**

Many Pagan traditions approach the world from the idea that we ought to take actions that support a good community and prevent or change a bad one. The famed anthropologist Dr. Margaret Mead is often cited as saying she knew an ancient people had reached the point of becoming a true society when she found a healed femur. She explained that when someone breaks a femur they can't survive to hunt, fish, or escape enemies unless they have help from someone else. So, before societies form you see an ethos of rugged individualism where each member would prefer to kick possible competitors when they're down rather than give a hand up. Thus, a healed leg bone indicates that someone else helped that person rather than abandoning them and saving themselves. Those who embrace this perspective believe a practitioner should be a part of a community that regards those in distress with compassion and care and operates on principles needed to hold such a community together.

### **The Golden Mean**

Derived from Greek philosophy, similar concepts appear in Buddhist and Confucian thought. Some have argued that the Old Norse word "hóf" which appears in the sagas can be translated to this concept. The idea is that virtues lie at the midpoint between opposing vices. Courage lies between cowardice and foolhardiness. Generosity lies between stinginess and wastefulness. Industriousness lies between laziness and burnout.



## The Four Pillars

Because Paganism is such a large umbrella, it is sometimes described as centering around four pillars; Community, Deity, Nature, and Self. How much each individual or Tradition focuses on each of these pillars varies. Some paths embrace all dearly, while some paths hold only one or two close. However, most Pagan paths have a framework to address each.

How each of these pillars express themselves in individuals' paths can be vastly different. Two paths that center the same pillar can do so in very different ways by expressing different aspects through different virtues.

Sincerity	Technique	Wealth
Skepticism	Technology	Wellness
Skill	Temerity	Willingness
Sloth	Temperance	Wisdom
Social Justice	Tenacity	Workmanship
Social Responsibility	Thankfulness	Wrath
Solitude	Thoroughness	
Soundness	Thoughtfulness	
Speed	Thoughtlessness	
Spirituality	Thrift	
Spite	Timeliness	
Splendor	Timidity	
Spontaneity	Tirelessness	
Sportsmanship	Toil	
Stability	Tolerance	
Standards	Toughness	
Status	Tradition	
Steadfastness	Tranquility	
Steadiness	Transformation	
Sternness	Transgression	
Stewardship	Transience	
Stimulation (Desire for)	Transparency	
Stimulation (Offering)	Treachery	
Strategy	Trickery	
Strength	Trustworthiness	
Strictness	Truthfulness	
Striving	Truth-seeking	
Structure	Typical	
Struggle	Uncertainty	
Style	Understanding	
Submission	Unease	
Subtlety	Unexceptional	
Subversiveness	Unfamiliar	
Success	Uniqueness	
Suffering	Unity	
Suspicion	Universalism—concern	
Suspiciousness	Universalism—nature	
Sustainability	Universalism—tolerance	
Sybaritism	Usefulness	
Tact	Valor	
Talent	Vanity	
Teaching	Violence	
Team Spirit	Vision	
Team-focus	Vitality	
Teamwork	Volatility	

Meaning-Orientation	Patience	Purposefulness	Ridiculousness
Meekness	Patriotism	Qualms	Rigor
Menace	Peace	Questioning	Rigorousness
Mercilessness	Peacefulness	Randomness	Risk Taking
Mercy	Penetration	Rationalism	Routine
Meritocratic ideals	Perception	Readiness	Rule of Law
Methodology	Perfection	Realism	Sacrifice
Mettle	Permanence	Reason	Sacrilege
Mindfulness	Perseverance	Reciprocation	Schedule
Mischief	Persistence	Reciprocity	Scruples
Misgivings	Personal Development	Recklessness	Searching
Moderation	Personal Growth	Reclusiveness	Security
Modesty	Philanthropy	Recognition	Seeking
Monasticism	Piety	Recompense	Self-abnegation
Money	Planning	Redress	Self-Aborption
Motivation	Plants (Appriciation for)	Refinement	Self-Actualization
Mutability	Play	Regard for Life	Self-Assurance
Naivety	Playfulness	Regret	Self-Care
Nature (Connection to)	Pleasure	Relationships	Self-Confidence
Nature (Reverence for)	Poise	Reliability	Self-Control
Nerve	Politeness	Religion	Self-Denial
Neutrality	Popularity	Reluctance	Self-Direction
Nihilism	Positivity	Remorse	Self-Discipline
Nimbleness	Possibility	Reneging	Self-Gratification
No Regrets	Potential	Renewal	Self-Indulgence
Nonsense	Poverty	Repayment	Selfless Service
Nurturing	Power	Reputation	Selflessness
Oathbreaking	Practicality	Reservations	Self-Mastery
Obedience	Pragmatism	Reserve	Self-Motivation
Objectivity	Precision	Resilience	Self-Reliance
Open-Mindedness	Preeminance	Resolution	Self-Reproach
Openness	Preoccupation	Resolve	Self-Respect
Oppression	Preparedness	Resourcefulness	Self-Restraint
Optimism	Preservation	Respect	Self-Sacrifice
Orderliness	Pride	Respect for Boundaries	Sensitivity
Ordinary	Primacy	Respect for Individuals	Serenity
Organization	Problem Solving	Respect for Institutions	Service
Originality	Professionalism	Responsibility	Shame
Orthodoxy	Profiteering	Responsiveness	Shamelessness
Orthopraxy	Promiscuity	Rest	Shared Prosperity
Ownership	Prosperity	Restraint	Sharing
Pacifism	Prudence	Results	Shrewdness
Parenthood	Pugnaciousness	Reticence	Siezing Opportunity
Passion	Punctuality	Reverence	Silliness
Passivity	Purity	Reverie	Simplicity

## Deity

The pillar of deity is mainly concerned with forming and maintaining relationships with the gods and similar “greater spirits.” Much of this is done through acts of devotion: worship, offerings, sacrifices, prayers, and meditation. Often people find this pillar the easiest to focus on due to their experience with the Christian god-centering focus in religion. This can lead to expectations for things like patron gods or a need for special divine relationships. These may all be aspects of a particular Pagan’s practice and experience but aren’t at all required. Further, the range of expressions for Polytheist practice leaves a broad range of experiences.

## Self

The pillar of self isn’t about one’s ego or being self-centered. It is about self-improvement and finding the divine within yourself. It means the focus of your practice is making yourself stronger, wiser, more compassionate, and often more magical. Traditional, initiatory Wicca (ie Gardnerian and Alexandrian) is very much centered on the Self, as are many Hermetic, alchemical, and other forms of “high” or ceremonial magic practices, along with both traditional and feminist Witchcraft. Practices concerned with the Self are frequently tied to magic – which Aleister Crowley defined as “the Science and Art of causing Change to occur in conformity with Will.”

## Community

The pillar of community is related to both group practice and ancestor practice. Communities provide us companionship, support, and identity in a way that persists beyond our own physical life. Community-centered Pagans often find the Divine within some sort of lineage; biological, professional, or otherwise. The needs of the many may outweigh the needs of the few because immortality for all is in the continuation of the line. Concepts in community-centered Paganism include household spirits or Agathos Daimon, hospitality toward guests, Frith, and other sorts of reciprocity.

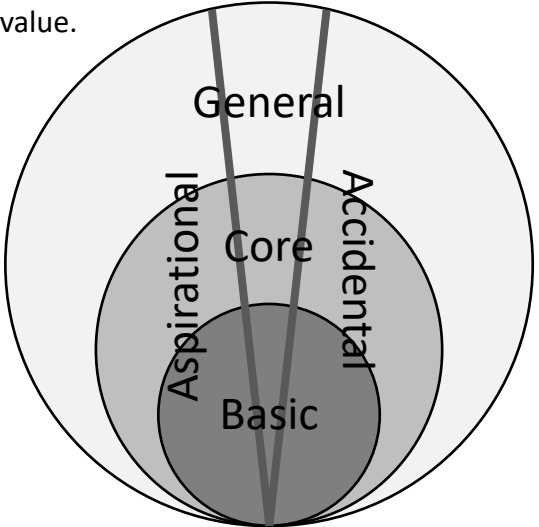
## Nature

The pillar of nature is often directly associated with environmentalism and conservation. It can include scientific understandings of the world; the Big Bang and evolution, observing the sun, the moon, trees, and animals. It can also be as simple as spending time in the natural world. Nature-focused practice also includes Animism; the idea that the divine world animates the wind, rain, earth, and flame as surely as it drives animals. This type of nature practice touches on Genus Loci, fae, Heathen landvetter, Nymphs of Greek mythology, and more.

When talking about values, it's important to recognize that many of the values we carry aren't as inherently "good" or "evil" as they are often portrayed. Such representations come from the biases of those who create them. Hedonism, indolence, and even self-confidence can be perceived as flaws in Western (Christian) thinking. It's worth asking why we continue to shun these things when enjoying life, taking time to relax, and respecting one's own value and worth are fundamental pieces of self-care.

For this reason it's also worth looking at how we describe values. The same values can often be described in both "positive" and "negative" ways. The same action can be either "greedy" or "pragmatic," an adventure may be "bold" or "foolhardy." Sometimes there is a significant effect to this; being "against misogyny" or "against racism" is not the same as being "for equality."

As we consider our values, it is possible to find ourselves realizing that we don't value the things we think we do. At least, that our actions don't align with the values we talk about. This is called "values dissonance" and can be very uncomfortable. However, it's something that has to be faced if we want to behave in alignment with our beliefs... Unless hypocrisy is something we value.



Duplicity	Fearlessness	Happiness	Industriousness
Durability	Feasting	Hard Work	Ineptitude
Duty	Fellowship	Harmony (Inner)	Influence
Dynamism	Fidelity	Harmony (Interpersonal)	Ingenuity
Economy	Fierceness	Harmony (Universal)	Inhibition
Education	Financial security	Haste	Inner Harmony
Effectiveness	Finesse	Health	Innocence
Efficiency	Fitness	Hedonism	Innovation
Effort	Fitting in (group)	Helpfulness	Inquisitiveness
Elegance	Fitting in (society)	Heresy	Insight
Emotion	Flexibility (mental/emotional)	Hesitation	Insolence
Empathy	Flexibility (physical)	Historic Preservation	Inspiration
Empowerment	Focus	History	Instability
Encouragement	Forebearance	Holiness	Instinct
Endurance	Forgiveness	Home ownership	Integrity
Engagement	Fortitude	Homemaking	Intellect
Enjoyment	Forwardness	Honesty	Intelligence
Entertainment	Frankness	Honor	Interdependence
Enthusiasm	Freedom	Hope	Intuition
Entrepreneurship	Friendliness	Hubris	Inventiveness
Environmentalism	Friendship	Human rights	Involvement
Envy	Frugality	Humanity	Irrationality
Ephemerality	Fun	Humbleness	Irreverence
Equality	Fun-Loving	Humility	Joy
Equanimity	Gallantry	Humor	Joyfulness
Equilibrium	Generosity	Idealism	Judgement
Evanescence	Geniality	Idleness	Justice
Excellence	Genius	Ignorance	Kindness
Excitement	Gentleness	Illusion	Knowledge
Exertion	Giving back	Imagination	Labor
Expertise	Giving People a Chance	Immodesty	Lawfulness
Exploitation	Gluttony	Immutability	Leadership
Exploration	Good humor	Impartiality	Learning
Expressiveness	Governance	Impermanence	Legacy
Extravagance	Grace (physical)	Impertinence	Likability
Facilitation	Graciousness	Impiety	Logic
Fairness	Grandeur	Impudence	Love
Faith	Gratitude	Impulsiveness	Loyalty
Fame	Greatness	Inclusiveness	Lust
Familiar	Greed	Independence	Luxury
Family	Grit	Indiscretion	Making a difference
Family-orientedness	Growth	Individual Freedom	Manipulation
Fasting	Guilt	Individual liberties	Manners
Fatalism	Gullibility	Individualism	Martyrdom
Fear	Habit	Indolence	Mastery



Ability	Austerity	Cleanliness	Creativity
Abstinence	Authenticity	Clear-mindedness	Criminality
Abundance	Authority	Cleverness	Cruelty
Academics	Autonomy	Collaboration	Curiosity
Acceptance	Avarice	Combativeness	Custom
Accomplishment	Awareness	Commitment	Cynicism
Accountability	Balance	Commonality	Daring
Accuracy	Beauty	Commonplace	Daydreaming
Achievement	Belligerence	Communication	Debauchery
Action	Belligerence	Community	Debts
Acuity	Belonging	Community Development	Deceit
Acumen	Benevolence	Compassion	Decency
Adaptability	Bias	Competency	Deception
Advancement	Boastfulness	Competitiveness	Decisiveness
Adventurousness	Boisterousness	Complexity	Dedication
Advocacy	Boldness	Compliance	Deduction
Affection	Bravado	Composure	Defense
Aggression	Bravery	Comprehension	Deference
Agility (mental/emotional)	Breaking Barriers	Compunctions	Defiance
Agility (physical)	Brilliance	Concentration	Deliberation
Allure	Brutality	Concern for Others	Democraticness
Allofness	Building	Confidence	Dependability
Altruism	Calmness	Conformity	Detraction
Ambiguity	Candidness	Confrontation	Detachment
Ambition	Capability	Connection	Determination
Amorality	Career-focus	Conscientiousness	Deviousness
Ancestry	Carefulness	Consideration	Devoutness
Animal Rights (Concern for)	Carelessness	Consistency	Diffidence
Apathy	Caring	Constructiveness	Dignity
Appreciation	Celebrity	Contemplation	Diligence
Approachability	Celibacy	Contentiousness	Diplomacy
Aptness	Certainty	Contentment	Discernment
Argumentativeness	Challenge	Continuity	Discipline
Arrogance	Change	Continuous Improvement	Disconnection
Artisanship	Chaos	Contributions	Discordance
Artistry	Charisma	Control	Discoveries
Ascendency	Charity	Control of others	Discretion
Ascertainment	Charm	Control of self	Disease
Asceticism	Chastity	Convention	Distinction
Assertiveness	Cheerfulness	Conviction	Distrust
Assiduousness	Chivalry	Cooperation	Diversity
Ataraxy	Citizenship	Correctness	Dominance
Attention to detail	Civil Disobedience	Courage	Doubt
Attentiveness	Civility	Courtesy	Drive
Audacity	Clarity	Craftsmanship	Dullness

**Basic Values; I display / respect;** Minimum behavioral and social standards an individual (or group) will accept.

**Core Values; I display / respect;** Deeply ingrained principles that guide all of an individual's (or group's) decisions and actions.

**Aspirational Values; I will / want / desire / respect;** Values that the individual (or group) needs or wants but doesn't necessarily have.

**Accidental Values; I am / reflexively defer to;** Ideas and beliefs that have been unintentionally absorbed from situations, environments, and experiences which may be positive or negative, but are not deliberate.

We have different levels of values. At the first level are the regular, general values. These are the things we talk about, consider, and at least say we care about.

**Core values** describe who we are or want to be at our most fundamental levels. **Basic values** are like Core values, but are even more central. These are the things we have reflexive reactions about, or that you want to be a part of who you are.

**Accidental values** aren't always things we intend or want to value, they have come from our environment. They may still align with who we are and want to be. Sometimes, they may lead us in directions and influence us to be radically opposed to that person. Many types of bias are accidental values. Accidental values can also be gifts from our upbringing that help move us towards who we want to be.

**Aspirational values** are things that we want to be, represent, or be around – but may not yet be. They are the opposite of Accidental values. Aspirational values can still be Basic or Core values if we are dedicated enough to them. Sobriety may simultaneously be a Basic and Aspirational value for addicts who are committed to recovery.

As we think about our values and build descriptions of our belief systems there are a few ways we can express them.

One method is to generate lists of traits. (A scout is trustworthy, loyal, helpful, friendly, courteous, kind, obedient, cheerful, thrifty, brave, clean, and reverent.) This can broadly encompass the views and beliefs while leaving space for interpretation and discussion. Lists of traits often have each word associated with some form of mission statement to expand and explain its meaning and significance. But these discussed explanations can evolve, change, and be disagreed on with time and discussion more easily than doctrinally negotiated statements.

Another method is to generate one or more core mission statements, for example the golden rule ("treat others well/as you would like to be treated/as they would like to be treated") or the rule of return. ("Whatever you send out will return to you, possibly many times over.") This is challenging because it requires finding a small number of tenants, or singular tenant, to elevate. It can also be limiting because its expressive nature constrains interpretation.

Sometimes these are assembled into full statements of belief or professions of faith. These creeds and credos are formal statements that often start with the phrase "I believe" and descriptively list relevant views and ideas. Like a list of traits, they can be expansive. They also share the constrained interpretation of mission statements, as each item is often more fully explained and detailed.

On the next few pages are many words that can represent things that people value. Following that is an exercise to help explore your own set of values by picking words from that list. Spend some time contemplating the person you want to be. Think about the things you value, where those values came from, and whether those serve the person you want to be. Explore whether there are ideals and concepts that serve that person better.

Perhaps, instead, you want to spend some time exploring ideas of other systems of values. You can pick a word that isn't one of your values and explore what type of person would value that. Be careful not to turn that person into a cartoon, though. It's far too easy to think of those whose values don't align with us as having "blue and orange morality" - moral systems that are alien, unknowable, and impossible to understand.



Model expressing a theory of basic individual values with 19 types of personal values, four higher-order values, and two underlying motivational sources (from Schwartz et al., 2012)

## Pillars of Sunni Islam

First pillar: Shahada (Declaration of Faith)

Second Pillar: Salah (Prayer)

Third Pillar: Zakat (Almsgiving)

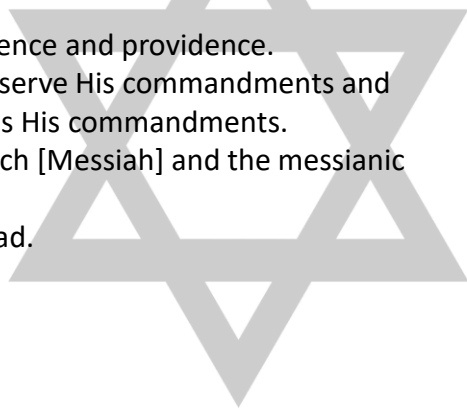
Fourth Pillar: Sawm (Fasting)

Fifth Pillar: Hajj (Pilgrimage)



## Judaism 13 Principles of Faith

1. G-d is the Creator and Guide of everything that has been created. He alone is the cause of all that exists.
2. G-d is absolute and unparalleled unity, He is one.
3. G-d is incorporeal, He is free from all anthropomorphic properties and He has no likeness at all.
4. G-d is eternal, the first and the last.
5. G-d should be worshiped exclusively. He is the only one to whom it is proper to pray to. One should not pray to any foreign false gods.
6. All the words of the Prophets in the Torah are true.
7. The prophecy of Moshe Rabbeinu [Moses Our Teacher] was true and his prophecy is superior to all prophets who preceded him and all those who followed him.
8. The whole Torah (Written & Oral) was given to Moshe Rabbeinu and it is the same Torah we possess today.
9. The Torah will not be changed, and that there will be no another Torah given by G-d.
10. The belief in G-d's omniscience and providence.
11. G-d rewards those who observe His commandments and punishes those who transgress His commandments.
12. The coming of the Mashiach [Messiah] and the messianic era.
13. The resurrection of the dead.



## Example Values

The majority of this text is filled with examples of different sets of values. These also provide examples of how sets of values can be described or listed in different ways.

Only a handful of these examples are Pagan. More of these are compatible with Pagan values and beliefs. However, many of these examples are not intended to be provided as examples of Pagan belief, and are presented entirely for comparison and demonstration. I have, in all cases, attempted to present these examples respectfully, in the terms and structure that an adherent to these values and beliefs would find appropriate and agreeable.

## Heathen Beliefs

*thelongship.net*

A Heathen is considered someone who:

- possesses a worldview aligned with the cosmological concepts of the Well and the Tree, and accepts wyrd and orlæg as cosmic forces;
- engages in the gift cycle through reciprocity with appropriate divine figures; the gods, the ancestors, and the wights;
- is animistic, polytheistic, and/or panentheistic.

### What does it mean to be Heathen?

<https://thetroth.org/about-asatru-heathery-troth.html>

- To be Heathen is to love our Gods and Goddesses as a source of goodness, life, wisdom and abundance.
- To be Heathen is to seek to be a friend to all and approach others with compassion and curiosity.
- To be Heathen is to strive for justice, peace and plenty for all humankind.
- To be Heathen is to preserve abundance in our hearts, calmness in our minds and peace in our souls.
- To be Heathen is to know right and wrong, and always seek the good.
- To be Heathen is to stand up, even if we must stand alone, against evil.



## Seven Deadly Sins

Pride  
Greed  
Wrath  
Envy  
Lust  
Gluttony  
Sloth

## Seven Capital Virtues

Humility  
Charity  
Patience  
Kindness  
Chastity  
Temperance  
Diligence

### Catholic Church Values

Life and Dignity of the Human Person  
Call to Family, Community, and Participation  
Rights and Responsibilities  
Option for the poor and vulnerable  
Dignity of Work and the rights of Workers  
Solidarity  
Care for God's Creation

### Nicene Creed (*Foundation of Christian belief*)

I believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible.

I believe in one Lord Jesus Christ, the Only Begotten Son of God, born of the Father before all ages. God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father; through him all things were made. For us men and for our salvation he came down from heaven, and by the Holy Spirit was incarnate of the Virgin Mary, and became man. For our sake he was crucified under Pontius Pilate, he suffered death and was buried, and rose again on the third day in accordance with the Scriptures. He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead and his kingdom will have no end.

I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is adored and glorified, who has spoken through the prophets.

I believe in one, holy, catholic and apostolic Church. I confess one Baptism for the forgiveness of sins and I look forward to the resurrection of the dead and the life of the world to come. Amen.



## Buddhist Eight Fold Path

Right Resolve or Intention

Right Speech

Right Conduct or Action

Right Livelihood

Right Effort

Right Mindfulness

Right Samadhi (practicing meditation)

Right View

## Forn Sidr of America

<https://fornsidrofamerica.org/mission-and-beliefs/>

**We respect the autonomy and interdependence of all things.**

We recognize the inherent worth and autonomy of all life and prioritize unalienable rights over body, mind, and personal identity, each according to their own needs.

**Be community-minded.**

Humanity flourishes when we work together to meet our needs and collectively improve the quality of our lives. To this end, we are active participants in the communities to which we belong and foster good relationships with the communities around us towards the positive development of humanity worldwide.

**Frith as a sacred pledge.**

This is a commitment to each and every person that enters our space that they may find hospitality, safety, and refuge with us. We foster a culture that prioritizes wellness while maintaining awareness of any unequal power dynamics that may exist both inside or outside of our spaces.

**Integrity and Accountability.**

We demonstrate consistency in our words, values, and commitments; that they should reflect our moral principles and represent the whole of our character. When personal development and new awareness occur, we lean into self-examination and welcome personal growth.

**Compassion as an intentional practice.**

Recognizing ourselves in all sentient beings moves us to reject arbitrary differences that divide us, challenge our assumptions of others, and bear witness to each other's suffering with deeper understanding. Compassionate accountability allows us to see a person's inherent worth and well-being and gently, but resolutely, call them back to that.

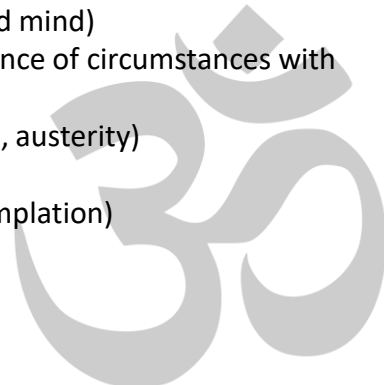
## Hindu

### Five Yamas to Avoid

- Ahimsa (non-violence)
- Satya (truth, non-falsehood)
- Asteya (non-stealing)
- Brahmacharya (celibacy if unmarried and non-cheating on one's partner if married)
- Aparigraha (non-possessiveness).

### Five Niyamas to Strive For

- Śauca (purity in body, speech and mind)
- Santosha (contentment, acceptance of circumstances with optimism)
- Tapas (perseverance, meditation, austerity)
- Swadhyaya (lifelong learning)
- Pranidhan (right attitude, contemplation)



## Virtues of the Hávamál

To the right is a count of virtues cited in the Hávamál with verse and total number of times called for.

Virtues	Verse	Count
Suspiciousness	45,84-90,117,118, 122-124	13
Cautiousness	6,24,25,100-102,131	7
Sympathy	53,73,93,96,97,111	6
Hospitality	2,3,4,67,135	5
Respectfulness	31,75,115,132,134	5
Graciousness	39,49,52,127,136	5
Soberness	11,12,13,14	4
Reticence	15,62,65,80	4
Moderation	17,63,112,125	4
Eloquence	27,28,29,104	4
Amity	32,119,120,121	4
Independence	36,37,113,114	4
Inquisitiveness	54,55,56,57	4
Contentedness	69,70,71,83	4
Wit	5,107,128	3
Courage	16,48,106	3
Temperance	19,20,21	3
Modesty	26,78,79	3
Loyalty	34,43,72	3
Gratitude	35,105,108	3
Kindness	50,66,94	3
Truthfulness	51,68,130	3
Industriousness	58,59,60	3
Self-confidence	61,64,95	3
Mindfulness	1,7	2
Integrity	8,77	2
Self-reliance	9,126	2
Knowledge of Human Nature	18,133	2
Judiciousness	22,90	2
Willingness	38,74	2
Generosity	41,92	2
Trust	44,110	2
Leniency	81,109	2
Punctuality	82,98	2
Frugality	10	1
Prudence	23	1
Benevolence	30	1
Chastity	33	1
Thoughtfulness	40	1
Reciprocity	42	1
Retribution	46	1
Sociability	47	1
Reputation	76	1
Confidence	99	1
Righteousness	103	1
Forehandedness	116	1
Purposefulness	129	1
Appreciation of Nature	137	1

## "Nine Noble Virtues"

This list of virtues is one of the most commonly cited among Heathens. This list originates from Folkish groups, including Odinic Rite and Ásatrú Folk Assembly (AFA).

- Courage
- Truth
- Honor
- Fidelity
- Discipline
- Hospitality
- Self Reliance
- Industriousness
- Perseverance

## US Department of Defense

Duty, Integrity, Ethics, Honor, Courage, and Loyalty.

### Army Values

Loyalty - bear true faith and allegiance to the U.S. Constitution, the Army, your unit and other soldiers.

Duty - Fulfill your obligations.

Respect - Treat people as they should be treated.

Selfless Service - Put the welfare of the nation, the Army, and your subordinates before your own.

Honor - Live up to all the Army values.

Integrity - Do what's right, legally and morally.

Personal Courage - Face fear, danger or adversity (physical or moral).

### Navy and Marines (Department of the Navy)

Current "core values" (adopted in 1992) —

honor, courage, and commitment

Between 1955 and 1992, "core values" —

professionalism, integrity, and tradition.

Also have four "core attributes" —

initiative, accountability, integrity, and toughness

### Air Force

Integrity First

Service Before Self

Excellence In All We Do

### Coast Guard

**Honor** - Integrity is our standard. We demonstrate uncompromising ethical conduct and moral behavior in all of our personal and organizational actions. We are loyal and accountable to the public trust.

**Respect** - We value our diverse workforce. We treat each other and those we serve with fairness, dignity, respect, and compassion. We encourage creativity through empowerment. We work as a team.

**Devotion to Duty** - We are professionals, military and civilian, who seek responsibility, accept accountability, and are committed to the successful achievement of our organizational goals. We exist to serve. We serve with pride.

## BSA Scouts Law

A Scout is:

**TRUSTWORTHY.** Tell the truth and keep promises. People can depend on you.

**LOYAL.** Show that you care about your family, friends, Scout leaders, school, and country.

**HELPFUL.** Volunteer to help others without expecting a reward.

**FRIENDLY.** Be a friend to everyone, even people who are very different from you.

**COURTEOUS.** Be polite to everyone and always use good manners.

**KIND.** Treat others as you want to be treated. Never harm or kill any living thing without good reason.

**OBEDIENT.** Follow the rules of your family, school, and pack. Obey the laws of your community and country.

**CHEERFUL.** Look for the bright side of life. Cheerfully do tasks that come your way. Try to help others be happy.

**THRIFTY.** Work to pay your own way. Try not to be wasteful. Use time, food, supplies, and natural resources wisely.

**BRAVE.** Face difficult situations even when you feel afraid. Do what you think is right despite what others might be doing or saying.

**CLEAN.** Keep your body and mind fit. Help keep your home and community clean.

**REVERENT.** Be reverent toward God. Be faithful in your religious duties. Respect the beliefs of others.

## Girl Guides / Girl Scouts Law

A Guide is honest, reliable and can be trusted. A Guide is helpful and uses her time and abilities wisely. A Guide faces challenge and learns from her experiences. A Guide is a good friend and a sister to all Guides.

## Druidry

### OBOD

<https://druidry.org/druid-way/ethics-in-druidry>

Relationships

Responsibility

Self-knowledge

Trust

Integrity

Courage

Environmental Awareness

Generosity

Friendship

Honor

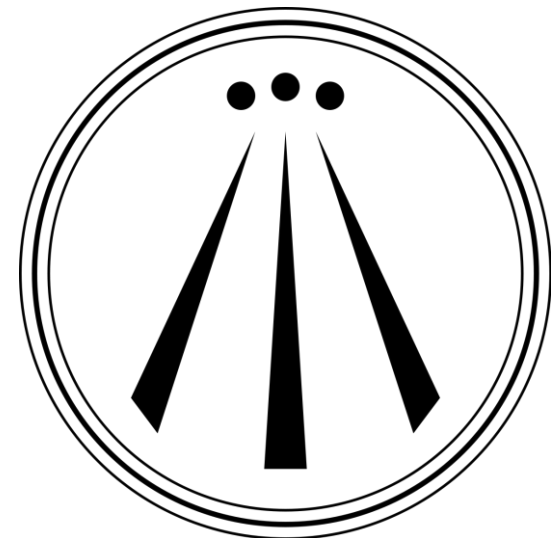
The Worthwhile Life

### Awen's Light Grove

<https://algnc.com/druid-beliefs-and-values/>

#### The Three Goals of the Druid

Druids seek above all the cultivation of wisdom, creativity and love.



## The Wiccan Rede

*Quoted from Doreen Valiente in 1964:*

Eight words the Wiccan Rede fulfill, An it harm none do what ye will.

*Aleister Crowley's The Book of the Law:*

Do what thou wilt shall be the whole of the Law

## The Wiccan Rede (or Witches' Rede)

Bide the Wiccan Laws we must In Perfect Love and Perfect Trust.

Live and let live. Fairly take and fairly give.

Cast the Circle thrice about to keep the evil spirits out.

To bind the spell every time let the spell be spake in rhyme.

Soft of eye and light of touch, Speak little, listen much.

Deosil go by the waxing moon, chanting out the Witches' Rune.

Widdershins go by the waning moon, chanting out the baneful rune.

When the Lady's moon is new, kiss the hand to her, times two.

When the moon rides at her peak, then your hearts desire seek.

Heed the North wind's mighty gale, lock the door and drop the sail.

When the wind comes from the South, love will kiss thee on the mouth.

When the wind blows from the West, departed souls will have no rest.

When the wind blows from the East, expect the new and set the feast.

Nine woods in the cauldron go, burn them fast and burn them slow.

Elder be the Lady's tree, burn it not or cursed you'll be.

When the Wheel begins to turn, let the Beltane fires burn.

When the Wheel has turned to Yule, light the log and the Horned One rules.

Heed ye flower, Bush and Tree, by the Lady, blessed be.

Where the rippling waters go, cast a stone and truth you'll know.

When ye have a true need, hearken not to others' greed.

With a fool no season spend, lest ye be counted as his friend.

Merry meet and merry part, bright the cheeks and warm the heart.

Mind the Threefold Law you should, three times bad and three times good.

When misfortune is enow, wear the blue star on thy brow.

True in love ever be, lest thy lover's false to thee.

Eight words the Wiccan Rede fulfill: An ye harm none, do what ye will.

## The Threefold Law / The Rule of Three.

Whatsoever you put into the world, for good or ill, shall be returned to you threefold.

*The threefold law is widely debated and not universally accepted in Wicca.*

*Some Wiccans view it as an adoption of Christian morality.*

*A variation is the **Rule of Return**; which limits this to "Whatsoever you put into the world, for good or ill, shall be returned to you in kind."*

## The Satanic Temple (*non-theistic*)

### Mission

"The mission of the Satanic Temple is to encourage benevolence and empathy, reject tyrannical authority, advocate practical common sense, and undertake noble pursuits."

### The Seven Tenants

**I** - One should strive to act with compassion and empathy toward all creatures in accordance with reason.

**II** - The struggle for justice is an ongoing and necessary pursuit that should prevail over laws and institutions.

**III** - One's body is inviolable, subject to one's own will alone.

**IV** - The freedoms of others should be respected, including the freedom to offend. To willfully and unjustly encroach upon the freedoms of another is to forgo one's own.

**V** - Beliefs should conform to one's best scientific understanding of the world. One should take care never to distort scientific facts to fit one's beliefs.

**VI** - People are fallible. If one makes a mistake, one should do one's best to rectify it and resolve any harm that might have been caused.

**VII** - Every tenet is a guiding principle designed to inspire nobility in action and thought. The spirit of compassion, wisdom, and justice should always prevail over the written or spoken word.

### **A Note on Satanism:**

**Theistic Satanism** is a term for those who consider Satan, the Devil, or Lucifer to objectively exist as a deity, supernatural entity, or spiritual being worthy of worship and supplication. Theistic Satanism may include occult and esoteric activities that are shared with Pagan practices. However, their theology and philosophy is largely built from Abrahamic principles and assumptions.

**Non-theistic or atheistic Satanists** view Satan as an archetype, metaphor, or symbol modeling various positive attributes. This figure is also embraced as a symbol of defiance against authoritarianism, including oppressive religion, and irrationality. Because non-theistic Satanism centers on a naturalistic and rationalist worldview, its expressions often embrace many of the pillars of improvement of self, respect for nature, and value of community in ways that may be compatible with Pagan practices.



**LaVeyan Satanism (non-theistic)**  
*also known as The Church of Satan*

**The Nine Satanic Statements**

- Satan represents indulgence instead of abstinence.
- Satan represents vital existence instead of spiritual pipe dreams.
- Satan represents undefiled wisdom instead of hypocritical self-deceit.
- Satan represents kindness to those who deserve it, instead of love wasted on ingrates.
- Satan represents vengeance instead of turning the other cheek.
- Satan represents responsibility to the responsible instead of concern for psychic vampires.
- Satan represents man as just another animal who, because of his "divine spiritual and intellectual development", has become the most vicious animal of all.
- Satan represents all of the so-called sins, as they all lead to physical, mental, or emotional gratification.
- Satan has been the best friend the Church has ever had, as he has kept it in business all these years.

**The Nine Satanic Sins**

- Stupidity
- Pretentiousness
- Solipsism
- Self-deceit
- Herd Conformity
- Lack of Perspective
- Forgetfulness of Past Orthodoxies
- Counterproductive Pride
- Lack of Aesthetics



**The Eleven Satanic Rules of the Earth**

- Do not give opinions or advice unless you are asked.
- Do not tell your troubles to others unless you are sure they want to hear them.
- When in another's home, show them respect or else do not go there.
- If a guest in your home annoys you, treat them cruelly and without mercy.
- Do not make sexual advances unless you are given the mating signal.
- Do not take that which does not belong to you unless it is a burden to the other person and they cry out to be relieved.
- Acknowledge the power of magic if you have employed it successfully to obtain your desires. If you deny the power of magic after having called upon it with success, you will lose all you have obtained.
- Do not complain about anything to which you need not subject yourself.
- Do not harm little children.
- Do not kill non-human animals unless you are attacked or for your food.
- When walking in open territory, bother no one. If someone bothers you, ask him to stop. If he does not stop, destroy him.

**Blue Star Wicca Tenants of Faith**

<http://bluestarfoundation.org/what-is-blue-star-wicca/>

- Balance
- Trust
- Tolerance
- Reincarnation
- Harmony
- Humility
- Learning



**Covenant of the Goddess Code of Ethics**

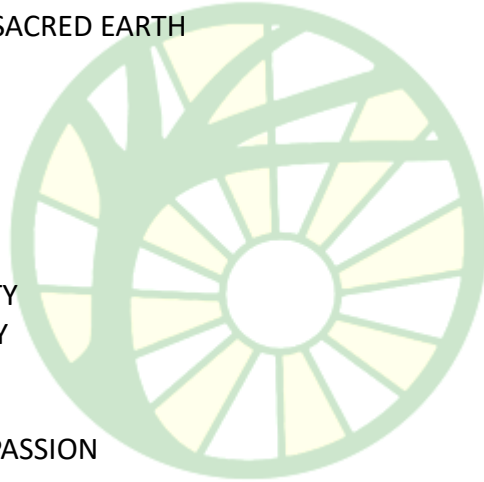
<https://cog.org/about-cog>

- An ye harm none, do as ye will.
- Since our religion and the arts and practices peculiar to it are the gift of the Goddess, membership and training in a local coven or tradition are bestowed free, as gifts, and only on those persons who are deemed worthy to receive them. However, a coven may expect each of its members to bear a fair share of its ordinary operating expenses.
- All persons have the right to charge reasonable fees for the services by which they earn a living, so long as our religion is not thereby exploited.
- Every person associated with this Covenant shall respect the autonomy and sovereignty of each coven, as well as the right of each coven to oversee the spiritual, mental, emotional and physical development of its members and students in its own way, and shall exercise reasonable caution against infringing upon that right in any way.
- All persons associated with this Covenant shall respect the traditional secrecy of our religion.
- Members of this Covenant should ever keep in mind the underlying unity of our religion as well as the diversity of its manifestations.
- These ethics shall be understood and interpreted in light of one another, and especially in light of the traditional laws of our religion.

## The 13 Atheopagan Principles

<https://atheopaganism.org/2014/11/17/the-13-atheopagan-principles/>

- 1: CRITICAL THINKING
- 2: REVERENCE FOR THE SACRED EARTH
- 3: GRATITUDE
- 4: HUMILITY
- 5: PERSPECTIVE/HUMOR
- 6: PRAXIS
- 7: INCLUSIVENESS
- 8: LEGACY
- 9: SOCIAL RESPONSIBILITY
- 10: PLEASURE POSITIVITY
- 11: CURIOSITY
- 12: INTEGRITY
- 13: KINDNESS and COMPASSION



## Atheistic Witch Values

*from Reddit*

1. My practice is grounded in the world as it exists in front of me. This to me means the physical world as science can describe it.
2. I avoid purchasing stuff.
3. I avoid cultural appropriation and the appropriation of a marginalized identity in my practice.
4. I am respectful of the views of others, and learn what I can from them - even if that means the lesson is that I don't believe the same things they do.
5. I continuously interrogate the underpinnings of my practice. For me this meant questioning claims of ancientness, working to understand where common ideas come from, etc.

## Confucianism

### Wǔcháng (五常), The Five Constant Virtues:

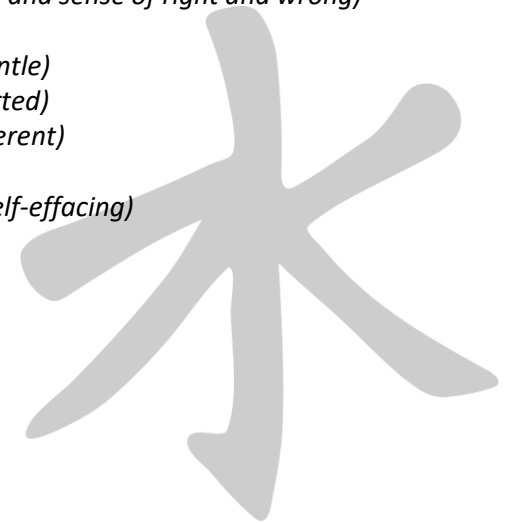
- Rén (仁, benevolence, humaneness)  
Yì (义; 義, righteousness, justice)  
Lǐ (礼; 禮, propriety, rites, protocol)  
Zhì (智, wisdom, knowledge)  
Xìn (信, sincerity, faithfulness, trustworthiness)

### Sìzì (四字), Classical Four Virtues:

- Zhōng (忠, loyalty)  
Xiào (孝, filial piety)  
Jié (节; 節, continence)  
Yì (义; 義, righteousness)

### Other Elements:

- chéng (诚; 誠, honesty)  
shù (恕, kindness and forgiveness)  
lián (廉, honesty and cleanness)  
chǐ (耻; 恥, shame, judge and sense of right and wrong)  
yǒng (勇, bravery)  
wēn (温; 溫, kind and gentle)  
liáng (良, good, kindhearted)  
gōng (恭, respectful, reverent)  
jiǎn (俭; 儉, frugal)  
ràng (让; 讓, modesty, self-effacing)



# Seven Principles of Kwanzaa

- Umoja (Unity)
- Kujichagulia (Self-determination)
- Ujima (Collective responsibility)
- Ujamaa (Cooperative economics)
- Nia (Purpose)
- Kuumba (Creativity)
- Imani (Faith)

# Principles of Yoruba

- <https://refinedng.com/the-yoruba-value-system-and-money-what-you-havent-heard/>
- làákà'yè: Wisdom
- Iyege: Integrity
- Akíkanjú: Valour
- Anísélápá tí kìise òle: Hardworking Person
- Iyi: Honour
- Owó tàbí orò: Money or wealth

# Traditional Akan ethical values

- Sacredness of human life
- Hard work
- Communalism
- Hospitality
- Respect for the elderly and authority

# Traditional Akan ethics abhor

- Laziness
- Individualism
- Abortion
- Suicide
- Mischief against fellow humans



# A Naturalistic Creed

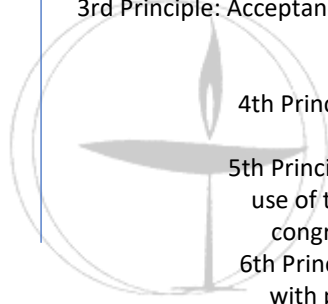
<https://naturalisticpaganism.org/>  
 Life is our religion.  
 The Universe is our deity.  
 Science is our theology.  
 The Earth is our temple.  
 Nature is our scripture.  
 Evolution is our creation story.  
 All truth is our creed.  
 A life of compassion and service is our offering.

# Humanist ethical excellences

- <https://secularhumanism.org/2003/10/the-ethics-of-humanism-without-religion/>
- Autonomy
- Intelligence and reason
- Self-discipline
- Self-respect
- Creativity
- High motivation
- Affirmative attitude
- Joie de vivre
- Good health
- Exuberance

# Unitarian Universalists

- 1st Principle: The inherent worth and dignity of every person;
- 2nd Principle: Justice, equity and compassion in human relations;
- 3rd Principle: Acceptance of one another and encouragement to spiritual growth in our congregations;
- 4th Principle: A free and responsible search for truth and meaning;
- 5th Principle: The right of conscience and the use of the democratic process within our congregations and in society at large;
- 6th Principle: The goal of world community with peace, liberty, and justice for all;
- 7th Principle: Respect for the interdependent web of all existence of which we are a part.



## The 42 negative confessions of Maat

### *the Egyptian Book of the Dead*

*translation by E. A. Wallis Budge*

1. Hail, Usekh-nemmt, who comest forth from Anu, I have not committed sin.
2. Hail, Hept-khet, who comest forth from Kher-aha, I have not committed robbery with violence.
3. Hail, Fenti, who comest forth from Khemenu, I have not stolen.
4. Hail, Am-khaibit, who comest forth from Qernet, I have not slain men and women.
5. Hail, Neha-her, who comest forth from Rasta, I have not stolen grain.
6. Hail, Ruruti, who comest forth from Heaven, I have not purloined offerings.
7. Hail, Arfi-em-khet, who comest forth from Suat, I have not stolen the property of God.
8. Hail, Neba, who comest and goest, I have not uttered lies.
9. Hail, Set-qesu, who comest forth from Hensu, I have not carried away food.
10. Hail, Utu-nesert, who comest forth from Het-ka-Ptah, I have not uttered curses.
11. Hail, Qerrti, who comest forth from Amentet, I have not committed adultery.
12. Hail, Hraf-haf, who comest forth from thy cavern, I have made none to weep.
13. Hail, Basti, who comest forth from Bast, I have not eaten the heart.
14. Hail, Ta-retiu, who comest forth from the night, I have not attacked any man.
15. Hail, Unem-snef, who comest forth from the execution chamber, I am not a man of deceit.
16. Hail, Unem-besek, who comest forth from Mabit, I have not stolen cultivated land.
17. Hail, Neb-Maat, who comest forth from Maati, I have not been an eavesdropper.
18. Hail, Tenemiu, who comest forth from Bast, I have not slandered anyone.
19. Hail, Sertiu, who comest forth from Anu, I have not been angry without just cause.
20. Hail, Tutu, who comest forth from Ati, I have not debauched the wife of any man.

21. Hail, Uamenti, who comest forth from the Khebt chamber, I have not debauched the wives of other men.
22. Hail, Maa-antuf, who comest forth from Per-Menu, I have not polluted myself.
23. Hail, Her-uru, who comest forth from Nehatu, I have terrorized none.
24. Hail, Khemiu, who comest forth from Kau, I have not transgressed the law.
25. Hail, Shet-kheru, who comest forth from Urit, I have not been angry.
26. Hail, Nekhenu, who comest forth from Heqat, I have not shut my ears to the words of truth.
27. Hail, Kenemti, who comest forth from Kenmet, I have not blasphemed.
28. Hail, An-hetep-f, who comest forth from Sau, I am not a man of violence.
29. Hail, Sera-kheru, who comest forth from Unaset, I have not been a stirrer up of strife.
30. Hail, Neb-heru, who comest forth from Netchfet, I have not acted with undue haste.
31. Hail, Sekhriu, who comest forth from Uten, I have not pried into other's matters.
32. Hail, Neb-abui, who comest forth from Sauti, I have not multiplied my words in speaking.
33. Hail, Nefer-Tem, who comest forth from Het-ka-Ptah, I have wronged none, I have done no evil.
34. Hail, Tem-Sepu, who comest forth from Tetu, I have not worked witchcraft against the king.
35. Hail, Ari-em-ab-f, who comest forth from Tebu, I have never stopped the flow of water of a neighbor.
36. Hail, Ahi, who comest forth from Nu, I have never raised my voice.
37. Hail, Uatch-rekhit, who comest forth from Sau, I have not cursed God.
38. Hail, Neheb-ka, who comest forth from thy cavern, I have not acted with arrogance.
39. Hail, Neheb-nefert, who comest forth from thy cavern, I have not stolen the bread of the gods.
40. Hail, Tcheser-tep, who comest forth from the shrine, I have not carried away the khenfu cakes from the spirits of the dead.
41. Hail, An-af, who comest forth from Maati, I have not snatched away the bread of the child, nor treated with contempt the god of my city.
42. Hail, Hetch-abhu, who comest forth from Ta-she, I have not slain the cattle belonging to the god.