

HORIZON

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HORIZON

Journal of the
Philosophical Research Society

SUMMER
1951



ISSUED
QUARTERLY
VOLUME 11 No. 1

HORIZON LINES

AN EDITORIAL

BY MANLY PALMER HALL



A Commentary upon *The Tract* of the *Quiet Way*

THE human author of *The Quiet Way Tract* is unknown, but the work is attributed to a saintly recluse, who took the religious name, Wen Ch'ang. He flourished during the Tang dynasty, and after his death a temple was erected in his honor. The *Yin Chih Wen*, which is the name of the writings, appears to have been compiled in the 17th century of the Christian Era. It consists of the principal Tract, glosses by distinguished commentators, and legends and fables which exemplify its moral and ethical recommendations. The name of the book has been variously translated. The version prepared by Teitaro Suzuki and Dr. Paul Carus is called *The Tract of the Quiet Way*, but the word *quiet* suggests also *mysterious*, *secret*, *unnoticed*, *unheeded*, and *unostentatious*. The Tract is therefore one of "secret virtue," or "heaven's mysterious way." It implies a wonderful plan which exists forever, unnoticed by those who have not become aware of the workings of heaven in the simple duties and obligations of daily living.

The story of China is long and complex. The scholars of that empire named their country the Middle Kingdom. Its people were taught to cultivate the Middle Way, a course of moderation between all the extremes of conduct. The Middle Way was the simple way.

By practicing moderation as the will of heaven, the Chinese sages detached themselves from excesses of the mind, the emotions, and the body, and practiced a spiritual serenity which revealed the benefits of leisure and contentment. It was the rule of these philosophers that the blessing of inner enlightenment could come only to those who had found the Quiet Way in themselves. It might seem that it would be easier to practice contentment in the classical atmosphere of medieval China. Actually, however, life was uncertain and difficult. It was just as hard to be true to ideals in the Middle Empire as in any other complex cultural system. Only the hero-soul was strong enough to find and to keep the inner serenity. The Chinese mystic was motivated to the conquest of his own personality by the same pressures that afflict the Occidental of today.

The Quiet Way is an experience which results from the contemplation of the mystery of heaven. The universe is not only a magnificent revelation of the divine power, but also an ever-present witness of a strange, gentle, imminent intercession. The greater mystery is revealed through innumerable smaller mysteries, by which the Heavenly Emperor presents himself to his creatures as a wise and loving father, a faithful friend, and a devoted lover. The tenderness of truth, the homely beauty of law, and the gentle benevolence of power dissolve all unnatural fears. Man dares to think, to dream, and to build, with the deep conviction that he will be understood by heaven even though he be misunderstood by his fellow creatures. Absolute faith in the way of heaven releases the mind from doubts and fears. Behind the appearance of majesty is the fact of simplicity. God is discovered through his lesser works, which, strangely enough, reveal his greater powers.

The Chinese were profound psychologists. They knew that the conflict which disturbed the human soul originated in man's misinterpretation of the heaven-way. Once we have outgrown the fear of life, we begin to discover the friendliness that pervades all space. Tao manifests its quiet strength through the warmth of the afternoon sun, the soft breezes which rustle in the bamboo grove, and in the poems which flow from the grateful heart. To live ever in the presence of this kindly light is to practice the Quiet Way. Even the discipline becomes easy as earthly ambitions die. The sage frees himself from the frantic effort to be wise, and the mystic, from his desperate desire to be good. All things grow, and growth is not painful unless we try to force or distort the process. The Way of Tao is the path of the effortless-effort. The attitude is not negative, nor does the sage renounce constructive endeavor. He merely removes the strain imposed by a restless mind. To strive after the impossible is to die with a broken heart. To neglect small things in the quest of those which

appear to be greater is to deprive oneself of numerous opportunities for practical service.

The *Tao Teh King* is one book written in five thousand characters. Each character is indispensable to the clarity of the text. The world is a vast Scripture, written and revealed through millions of living letters and syllables. He who interprets each one correctly possesses the true message. For many, a single verse is sufficient. Some master a complete chapter. It is better to understand a few lines of the instruction and live them than to attempt the whole book and be confused thereby.

The Tract of the Quiet Way opens with the statement that its actual and original author had seventeen times incarnated as a great mandarin. In all these incarnations, he had practiced the "secret virtue." He had kept his heart attuned to the heart of heaven. He had been rewarded by the blessing of inner peace; therefore, he was moved to declare to mankind the simple instructions of the mysterious workings of kindness and charity. He had learned that the reward of the Quiet Way was a strength that surpasses understanding. Some of his advice was peculiarly applicable to his own people, but there are sections of the little Tract which belong to the ages and should never be forgotten.

The reader is invited to practice benevolence, but to do so in the Quiet Way. This means that a good deed should never be heralded or announced. It should not be performed as though it were a good deed, but because it is the way of heaven. It is no more necessary that a benefactor be honored than that men should forever give thanks for sunshine and rain. The providence of Nature is accepted, and the benevolence of man should come to be regarded as natural. Generosity, for example, should not be so rare and exceptional as to cause wonder and comment. The generous one should not feel that he is entitled to praise or gratitude. Instead of waiting to be thanked and appreciated, he should continue on his way satisfied that he has merely expressed his true nature. It is as difficult for a kind man to be unkind as it is for a selfish man to be unselfish. The moment we complicate good deeds by regarding them as exceptional and worthy of praise, we open ourselves to ingratitude and even criticism. We judge those who fail to appreciate; and in this process of criticism, we close our minds completely to the wonderful workings of life. The critic can never find the Quiet Way, because he has interpreted it out of existence by his own attitude.

According to our author, the foundations of happiness are laid in the human heart. Nothing can take happiness from those who have discovered its true substance, nor can it be attained without proper understanding. The seed of happiness, when it finds good ground,

sprouts and grows. The good man cultivates the happiness-plant, supplying it with a suitable environment and protecting it from false growths that might deprive it of proper nutrition. Happiness, like the flowers of the field, grows, not according to the will of man, but by the will of heaven. Some say: "My happiness-plant must have red blossoms," and others say: "My happiness-plant must have white flowers." Each is disappointed if the flowers are not the color which he requires. The Master of the Quiet Way says: "Let my happiness-plant fulfill itself. Let its shape and flowering be according to its own nature. Whatever the colors of the blossoms, I am content, for all colors are equally beautiful. Let me love them as they are." Thus it is with deeds. If we rejoice in the fulfillment of all things according to their own laws, we shall neither criticize nor condemn. There is no remorse for those who rejoice in the revelation of the heaven-way.

The inspired scribe admonishes his reader to "impartially observe the three doctrines." He advances these as manifestations of the natural impulses of the human heart. The doctrines are Confucianism, with its emphasis upon ideal human conduct; Buddhism, with its teaching of universal compassion; and Taoism, with its broad vision of justice. These are not three religions, but one conviction manifesting through sects which emphasize certain virtues without denying the values taught by other groups. By extending the author's attitude to its reasonable conclusion, all faiths become channels for the distribution and expression of the principle of faith. For those who have achieved this realization, there can no longer be creedal differences. Theological misunderstandings are reconciled in the good heart. When man understands love, he can no longer hate; when he knows unity, he cannot be deceived by the appearances of division and discord. The realities must be experienced within the self. When this has been accomplished, unrealities lose their power to stimulate negative emotions.

The great religions of the world can contribute much to the spiritual education of the race, but not until the leaders have found the Quiet Way. Once the devout person accepts the universal dimensions of reality, it is no longer possible to be narrow, creed-bound, orthodox, or intolerant. The Heavenly Emperor rewards all men, not for their doctrines, but for their deeds. A good teaching inspires its followers to good deeds. A good Buddhist practices the same virtues as a good Christian. Precepts are meaningless until they become practices. Honesty is not a creed; it is a realization of the heaven-way. It cannot, therefore, be considered denominational. We may belong to various faiths, but our good works belong to heaven. To be firm in this conviction is to dwell in peace with men of all religions.

The Chinese recognize four obligations. In the Buddhist canon these are respect for parents, respect for all sentient beings, respect for the ruler or governor of the country, and respect for the three treasures of Buddhism. These treasures are the life of the Buddha, the doctrine of the Buddha, and the church or assembly of the Buddha. Naturally, our author does not accept any literal interpretation of these obligations. By parents, he implies the elders, not only those older in years, but those more advanced in wisdom. We should respect experience which is the record of the human struggle; also the arhats and the precious teachers who have guided and inspired the race since the beginning. In China, parents personify all that has gone before and are entitled to certain privileges. Whether the earthly parents merit such regard is not important. It is proper for the wise son to keep the tradition even if the parents be less virtuous than himself.

The term *sentient being* covers every form of life which flourishes upon the earth. The sage destroys nothing, injures no one, and protects the inalienable right of each creature to fulfill its appointed destiny. We may destroy little lives by a thoughtless footstep, and larger lives with a thoughtless word. There can be no thoughtlessness that does not bring pain to something or someone. When we love life, it is easy to be thoughtful; but when we are indifferent or regard ourselves as injured by life, we are less considerate. The pain that we cause returns to us, and in the present incarnation or in a future embodiment we must pay the debt of our own carelessness.

Respect for the ruler was as difficult for the Chinese as for the citizen of any Western country. For more than two thousand years China was misgoverned and exploited, and good rulers were the exception rather than the rule. This obligation is definitely social. Unless the State is preserved, the people will fall into anarchy. Although bad government may burden the population, it cannot interfere with the right of the private citizen to cultivate the Quiet Way. Frequently we use the excuse of a collective insecurity to defend our own ineptitude. It is easy to blame another for our faults, but quiet reflection will prove to the honest man that his personal security is in his own keeping. Governments are karmic; they are collective patterns in which collective abuses are revealed. They burden the individual with the consequences of his own imperialistic instincts. While man himself practices dictatorial attitudes, he will be born into communities in which he will be the victim of collective tyranny. Therefore, he should not resent bad government, but should learn from it to govern himself. When enough have made this correction, national patterns will change, for we cannot and will not sustain that which is incompatible with our own convictions.

The triple treasure is not merely the three parts of Buddhism, but the threefold constitution of all great spiritual, moral, and ethical institutions. We are obligated to respect the example of the good life, regardless of who lives it. By honoring virtue, we are inspired to cultivate it in ourselves and manifest it in our attitudes. We are obligated to respect the good teaching, whoever the teacher may be.



Such instruction has inspired those who preceded us. It is a comfort and consolation to ourselves and a priceless heritage to be passed on through word and example to our decedents. To ridicule or to condemn the good teaching is to impoverish our own souls and deprive the future of the good example. We are obligated to respect the congregation of the good. Those who gather to worship or to study or to dedicate their lives to the service of their fellow men are bearing witness to a faith and love within themselves. All devout persons are entitled to our kindly thoughts and moral support. The matter of creed is of slight consideration. No one can live his convictions perfectly. The right effort should always be encouraged, for those who try sincerely will ultimately achieve liberation from bondage to their own ignorance.

The Tract recommends that in matters of judgment be generous with others, but exacting with yourself. No one can fully know the burdens that others must carry nor the pressures which may temporarily afflict their conduct. This being so, judge not. If it be your duty to guide and correct, do so only when your own heart is at peace. Never condemn in anger or criticise when impatient. With yourself, however, you have a larger acquaintance. You, and you only, can know with certainty the ulterior motives of your own mind. You have a code, a standard of life which you publicly affirm and are required to privately maintain. At the same time you must not become irritated with yourself any more than with others. Avoiding all unreasonable self-censure and carefully refraining from the develop-

ment of guilt mechanisms, strengthen the resolution to do good. If you must punish yourself, do so in the Quiet Way. It is as indelicate to publicize your faults as it is to extol your virtues. A man's private life is his private business. Only the consequences are important to others.

Heaven is always honest. Its ways are not circuitous but direct, and it indulges in no conspiracies. Heaven cannot be corrupted by man, and man cannot be perfected by heaven. We approach Divinity by becoming divine. Some, feeling heaven to be a king, believe they approach Divinity by cultivating regality of mien and appearance. These are wrong; for them, heaven is a common man, and their lesson is humility. Others are convinced that heaven is an ascetic, so they renounce their worldly goods and responsibilities, and cultivate poverty and indigence. They are wrong; for them, heaven is a mighty ruler possessing all things, but using them wisely. The lesson for these mendicants is the responsibility of the proper administration of possessions.

The honesty of heaven is never cruel. On earth, few men are persecuted for being honest, but when those who are proud of what they believe to be their integrity are inclined to interpret honesty as the privilege to burden others with the weight of their opinions and convictions, there is trouble. The honorable man performs the work of heaven according to the way of heaven. The Great Father neither preaches nor explains; his works are his instructions, and the results of these works explain themselves. The real sage is so naturally employed in the practice of good that his blessings reveal his honesty and inspire others to live likewise. Only in the Quiet Way does the good man discover honesty within himself. He learns that universal honor requires neither defense nor protection. It is only when honor is compromised by men who strive to force it upon each other that it takes upon itself the appearance of a moral tyranny.

If you see a fish that has leaped out of the water, you quickly rescue it and return it to the stream. Why do you perform this action? Is it from a sense of duty to the fish, or because you wish to gain a reputation as a savior of fishes? Probably not. You perform the action because you are quickly sympathetic to a life in distress. Even while you are being kind to the fish, you may be cruel to human creatures. Is this because you feel that they should take care of themselves, or because they have offended you, and you like to see them appropriately punished? The good man, because he respects life, will return the fish to the stream; and also because he respects life, he will serve all who are in need, regardless of their conduct toward him. If it happens that karma requires that certain persons undergo misfortune, this is the way of heaven; but it is also the way of heaven that a good man,

uncertain of the universal plan, will assist anyone who is in need. Perhaps it is also the will of heaven that the needy one shall have a particular assistance at that moment. Who shall judge the workings of heaven?

The *Yin Chih Wen* makes several references to the virtue of building roads, lighting pathways, keeping ferries upon the rivers, and guarding the passes that lead through the mountains. It is the duty of the good man to protect the traveler, make his journey easy as possible, and encourage him to visit far places. The symbolical implication is obvious. We are all travelers exploring the mysteries of Nature. To keep open the roads means to provide the ways for self-improvement. The heart and mind in their search for reality are pilgrims visiting the great shrines of learning and beauty. The roads also provide us with the means to reach into the lives of other human beings. The neglected path isolates us from others of our own kind. When the passes through the mountains are closed, we are deprived of the cultural benefits of association with other nations and civilizations. Intolerance blocks the highways of thought. We should strive in every way possible to keep minds eager for learning and provide them with guide posts, landmarks, and other aids to intellectual travel. When we lock cultures within themselves by assuming that our own nation is superior or our own way of life is sufficient, we are false to our peoples and betray the edicts of heaven.

The ancient sage also says: "Do not throw away paper upon which there is writing." The Chinese consider calligraphy to be a fine art, and the writing style of great authors was cherished for the beauty of the brush stroke. Art should never be profaned, but if its use is finished, it should be honorably destroyed. The written word is also venerable, because it expresses the hopes, the dreams, the convictions, and the experiences of other human beings. There is something to be learned even from the words of the foolish. Noble sentiments reveal to us the potential beauty of the human soul and encourage us in the service of others. Ignorant statements or writings which lack judgment and meaning bear witness to the human need. From them, we may learn the errors which afflict the minds of others, and in this way become more skillful and practical in the sharing of instruction.

Paper on which there is writing is called "talking paper," and because it has the power of speech, in our minds it is alive; it is a kind of being, and to destroy it carelessly is to kill. In his commentary to this section of the instruction, Dr. Suzuki says that in China there is a special order of monks who make it their duty to collect written scraps of paper and burn them, to save them the disgrace of any disrespectful treatment. Those who destroy the books of their adversaries



or profane the Scriptures of other faiths will do well to meditate upon this instruction.

The Chinese are a people of proverbs and adages. The poets and scholars have a storehouse of ancient sayings applicable to innumerable occasions. The sage is recommended to have at his disposal brief and useful axioms derived from the venerated authorities. When a man gives advice, people may say: "He is seeking his own advantage," or: "Why does he think that his opinions are better than ours?" We should remember that the great words of our honored scholars are as applicable to ourselves as to another. He is more likely to accept our advice if he realizes that we are instructing ourselves at the same time. Few question the wisdom of the immortals. Few doubt the way of heaven. When giving advice, therefore, speak not your own words, but the words of heaven as revealed by the messengers of the Great King. Thus you instruct without offense and are not subject to the fallacies of prejudice or hasty judgment.

It is good to live in concord, for this is the example of heaven. The Eternal One serves all regardless of their belief or unbelief. The blessings of heaven descend upon both the just and the unjust. If, therefore, heaven bears no malice toward any creature, it is appropriate for the sage to deport himself in the same manner. The neglect of the formalities results in the deterioration of human relationships. As thoughtlessness leads to conflict, so thoughtfulness tends toward concord.

It is easier to adjust to the eccentricities of strangers than to be considerate of the peculiarities of relatives and neighbors. Is a man less worthy of respect because he is a kinsman or a clansman? Shall we treat all but our own with courtesy? Does familiarity bestow the right for contempt? The members of our families are related to us only by the circumstances of incarnation. Actually, they are immortal souls belonging only to themselves. The soul of our brother is not different from the soul of a stranger. If we can become a friend to the stranger, we have a larger opportunity to be a friend to our brother. Those who dwell with us subject us more or less constantly to the consequences of their dispositions. We are likely to grow weary with their faults. At the same time, we live in a world of imperfect creatures, and our political and social burdens are the results of the faults of many. Yet, with a most sincere affection, the sage loves the world

which afflicts him. Let him with the same devotion seek to reconcile himself with those particular individuals who particularly afflict him.

Those who live the Quiet Way should benefit all peoples, and the word *all* implies both the many and the one. To serve all peoples is a glorious career, but to serve one person may have the appearance of drudgery. Heaven in its wisdom has provided to each the privilege of service. To some is given the opportunity to serve many, and to others the opportunity to serve a few. Yet the quality of service is the same. Those who serve a few wisely and lovingly earn for themselves a larger opportunity and a greater responsibility. This does not mean, however, that we advance from one to many; rather we enlarge the one into many. If we obey heaven, we shall never be impelled to serve so many that it is necessary for us to neglect the few. Public service does not relieve us from private duty. Heaven is not so concerned with all its creatures that it neglects the least of them. In the Quiet Way we extend our consciousness so that it becomes more and more inclusive. No matter how many it includes, it never excludes.

Benevolence is regulated by opportunity. We are not required to accept obligations which do not present themselves to our personal attention. The imperfect mortal cannot do everything well, nor can he serve beyond his experience. As his wisdom grows and his love of humanity unfolds, his proper work will be revealed to him. That which needs him will seek him, even as he himself seeks for that which he needs. Each teacher is the Master of those who seek him. He does not answer questions that are not asked, nor does he instruct those who do not require instruction from him. Only those who ask are ready to receive. Heaven bestows upon each man his proper burden. Many are not content to carry this burden, but, neglecting it, desire to carry the burdens of others. If heaven did this, we would no longer respect the gods. For this reason we cannot fully respect any man who does not prove that he has learned to carry his own load graciously and lovingly.

It is written in *The Quiet Way* that some worship the Truthful One, revering the Northern Constellation, while others bow before the Buddha and recite the Sutras. Let it be so. The Truthful One is Lao-tse, and the Northern Constellation is the celestial plow, the jewel of seven stars which we call the Great Dipper. This is the symbol of the Eternal Rishis, the celestial sages—the timeless guardians of the race. The Sutras are the Buddhist Scriptures. Our saintly author implies that we should not disturb the faith of the faithful. When we attempt to change the beliefs of those who are sincere and devout, we confuse them rather than enlighten them. A man's faith is that which supplies him with the sufficient reason for his own

existence and the sufficient inducement for the improvement of his own conduct. Each seeks what he needs, uses what he finds, enlarges that which he outgrows, and comes in the end to the experience of that which is good for him. Only heaven can regulate this procedure, and with infinite tenderness moves and stirs within the human heart. Heaven shows the way, and men find peace by obeying heaven. Missionaries to China have discovered the tragedy of converting people to foreign faiths. The good man is moved from within and obeys that motion. The wise teacher will instruct all, but convert none.

Be especially mindful of the young. The good man will assist in every way possible to provide schools and institutions for the education and protection of children. Each child is a tiny growing plant, and we cannot know to what dimension it will attain when it reaches maturity. Teach children four kinds of respect: respect for heaven, respect for the great teachers (including their parents), respect for all living things, and respect for themselves. Those who have not learned to honor where honor is right and due will never themselves be honorable. Those who have not learned to obey will never be fit for leadership, and those who have not disciplined themselves by obedience to tradition will never be fit to reform or enlarge the institutions of their world. A child who has known the love and wisdom of his parents will grow up to respect heaven. If he is neglected by his own family, he will believe that heaven is negligent. He finds heaven in his own home; let heaven abide there.

It says in *The Quiet Way*: "Give medicine to the sick and tea or water to the thirsty." When the body is unhealthy and the mind is disturbed with pain or privation, most men are not suited to spiritual consolation. We should relieve suffering of the body first, and then the soul is suitable for instruction. If it should happen that the sick man desires only medicine, then we should not bestow upon him the doctrine. It may be that by a kindly action we may touch his soul and he will go his way. He will take with him a larger faith in his brother man and a realization that some are thoughtful and kind. This may be all that he is ready to learn. Many have a tendency to mix scholarship with tea or to put doctrines in the water, but this is not the way of heaven. The well supplies the thirsty without imparting wisdom. The tea is flavorful when the foolish make it or the foolish drink it.

It occurs that some men have more worldly goods than they need or can use; for such, instruction in charity is necessary. By the circumstance of rebirth or by the natural inclinations of temperament, each man has relatives and family. He should provide for these according to the code of good taste. If he gives them too little, they are deprived of their birthright; if he gives them too much, he deprives

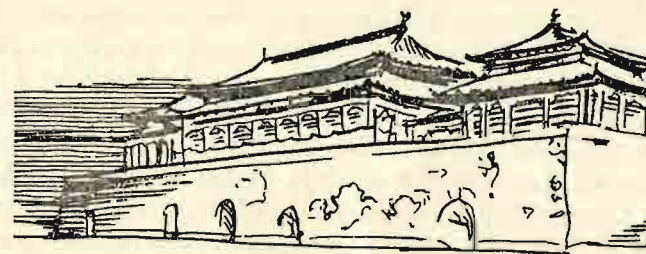
them of their character. Those who cultivate the Quiet Way should live modestly and without ostentation. They should use their goods wisely, always mindful that heaven teaches man by supplying him with the means for the expression of his own convictions. If his estate is larger than his responsibilities, then it is better for him to contribute to the collective improvement of humanity than to hoard his means or to expend them for luxurious living.

Only those who live in the Quiet Way are capable of practicing charity according to the will of heaven. If we are too intellectual, our charity is wasted advancing a heartless mind. If we are too emotional, our goods are expended in the satisfactions of a mindless heart. All intensities of thought or feeling afflict the charitable instinct. We then bestow according to our own satisfaction and not according to the need. To give unwisely is to destroy. Only the sage can give safely to a person, but even a man of moderate attainments can support a principle. Help that and those which are already helping. Never give to the selfish or the foolish, for to do so is to defile heaven. Help each according to his needs and not according to his desires. Refuse no one who is honorable, but assist only through emergency, otherwise you will weaken character. Help men to make their own way. Make things possible, but not easy. Withdraw your assistance from those who do not accept a certain responsibility with the gift.

It may well be that you cannot judge, and you should not judge, the requirements of others. Do not bestow your favors like a judge passing judgment, for only heaven can judge the human heart. But having assisted another, observe his conduct. If he is honorable and fulfills his obligation, making good use of your help according to his own needs, then you may continue a moderate generosity. If, however, the man you have assisted is extravagant, proud, selfish, or indolent, it is your duty to require that he correct his ways. You have no right to reprimand him or to insist that he accept your standard. Let it be enough that he has violated the Simple Way. He will not improve or learn his lesson if you make it unnecessary for him to correct his faults.

If heaven has bestowed upon you a large establishment, consider the responsibilities that come with it. The universe, likewise, is a large establishment, and the Heaven-Father has many servants. The servants of heaven are like the children of the Great Father. They fulfill his works and find their growth and perfection in service. Your own servants you should treat with generosity and consideration. Never forget that the master of servants is also the teacher of servants. By your example and by the organization of your household, you bestow instruction upon all the members thereof. It is the way of heaven that some must be leaders and others must be followers. This

you cannot change, but the way of heaven is your path of opportunity. A good servant is not a menial or a soulless creature; he is an immortal being like yourself. It is likely that he finds fulfillment in serving you. You find fulfillment in the gracious acceptance of service.



Never expect perfection from those who work for you, for you cannot give it to heaven for whom you work. Remember also that many servants do not free you from the need of labor. Even as they work for you, work for them and with them. Ask of no man a duty that you are too proud to perform yourself.

In all emergencies, such as famines, pestilences, floods, or wars, share your goods with all who need. These emergencies cause some to doubt heaven, but your kindness will restore their faith. It is well to remember that you are the hands and feet of heaven, and the Great Father works through you. If you live in the Quiet Way without ostentation and pride, you give in the name of heaven and you receive in the name of heaven. Thus the good man is forever proving the universal good. The hand that is open to give is also the hand which is open to receive. Who closes his hand to his brother, closes his hand to heaven.

When you merchandize, let your scales and measures be accurate. Never sell too high or buy too cheaply. In either case, someone suffers. The suffering is not less because you do not see it. Heaven sees all, and its eyes are never closed. It is pleasurable to bargain and to barter, but let no one be injured. Fine goods and merchandise of quality are significant in themselves; they bear witness to skill and industry. They should be respected for their quality, and those who deal in them should be honorable. When you sell, give a little more than the price requires; and when you buy, pay a little more than the goods are worth. If your means are small, purchase only that which you need. If your means are great, buy to encourage skill and artistry and to reward the workman. By purchasing works of art, fine books, and the products of unusual skill, you help others to express themselves and to enrich the culture of your country.

If you know not what else to do with your money, publish a new edition of the Sutras or the poems and literary works. It is better to put books within the reach of the people than to have a large headstone in the cemetery. Let even your death be profitable. Let your memorial contribute to the growth and instruction of others. Waste no money on the dead. Bury them with simple propriety. Observe the traditional forms, but tradition does not require extravagance. If you have been a heaven-man, you will be remembered by a grateful world; if you have been an earth-man, it is well that you be forgotten. To perpetuate the memory of earth-men is to lead the living into false paths. When a man dies, he survives in his works. If, then, you desire to be remembered, and heaven forbid that you should indulge in such a desire, serve the good, protect the beautiful, and give happiness to others. If you desire to be forgotten, think only of yourself. If, however, you wish heaven to be remembered through you, live in the Quiet Way, and time will discover you as it did the sage Wen Ch'ang, for after centuries you are reading his book.

It may happen that you will become a high official in the government or that you are already a great mandarin. If you are a ruler over people, bear in mind that heaven is the Great King. You must be obedient to heaven and keep its laws, even as you require your citizens to be obedient to the State and keep its statutes. Govern not in the name of heaven as the source of your authority, but in order that the way of heaven shall be established among men. It is proper that the government and the governors shall be first compassionate, concerned principally with the salvation of the people. As the Emperor of China accepts before heaven the responsibility for the happiness of all his subjects, so each leader must account to imperial heaven for the condition of those he leads.

It is difficult to govern one's own affairs wisely, and it is much more difficult to be a just and benevolent administrator over many lives. It is especially important that the prince shall practice the Quiet Way. Let his court be simple, and his courtiers selected for their virtues. Let him command first by respect, and this is possible only when the prince leads by personal example. It is usual that a government have many departments and a vast number of officials. Many of these are selfish and envious, and others are incompetent. The Heaven-King is likewise afflicted and must endure officials of varying capacities. When a leader finds that his instructions are misinterpreted, he may be offended or dismayed; but if his heart is open to the Great Law, he will be patient and considerate. If through ignorance he loses control of himself, then his nation becomes mentally sick, because the mind thereof is afflicted.

There are laws which have been established by men for the conduct of their affairs. There are also laws which have been given from heaven. These are for the good of the soul. The laws of men should be founded in the laws of heaven, and the two codes should not conflict. If there seems to be an inconsistency, cling to the way of heaven. At the same time interpret the universal code in the terms of the human need. Heaven is not upon the earth, but within the heart. Man-made laws serve the earthly part of the human being, but this is not enough. The body may flourish and the soul perish. The wise governor makes certain that his people inwardly obey heaven, even as outwardly they are obedient to the State. If the sage becomes a prince, heaven comes nearer to the earth; if the prince becomes a sage, earth comes nearer to heaven. But if man remains man and heaven remains heaven, there is no exchange of good things. The prince is also the priest, for by his earthly edicts he influences the spiritual status of his subjects. As a great mystic or literator founds a school and instructs his disciples, so a mandarin founds or perpetuates a school of manners, customs, policies, and styles. His conduct is emulated and his character establishes the code of his people. They desire to be like him, and this is good only when he desires to be like heaven.

The sage is often invited to arbitrate the problems of family living. His advice is sought in conjugal affairs, and he may be required to hear the secrets of his neighbors. Heaven observes and listens to the innermost affairs of men, but it never breaks confidence. The wise man is equally discreet. That which is told to him in private is regarded as a sacred trust and may not be discussed with others. No friend is so near, no relative so close that we may share with them that which is spoken to us in confidence. Never meddle uninvited, and in arguments do not take sides. Where there is discord, misunderstanding, or hatred in families, advise only the heaven-way. Let each of the dissenters be mindful of his own faults, and practice charity in judging the conduct of others. Who breaks the peace, breaks the faith. The virtue is not in winning the argument, but in the re-establishment of harmony. Heaven departs from discord, and those who live in conflict with each other deprive themselves of the blessings of the Sky-Father. If each man will be content to do the works of heaven, there will be peace in the family. It is pride, and not virtue, that leads to conflict. It is selfishness, and not justice, that perpetuates conflict. When each is true to the heaven in his own heart, the conflict will end.

Dwell not upon the evils of the world, nor be depressed because men do wrong. Pass over this and devote your time and effort to the promulgation of the heaven-way. When you see several persons,

do not criticize the faults of some, but point out and recognize the virtues in the others. By this policy you supply no fuel to the fires of evil, but you strengthen the resolution of the virtuous. When virtues are few and weak, we wish them to be recognized. If they are ignored and the wicked receive all the attention, heaven is forgotten in the memory of hell. Say the good word; acknowledge the good deed; for in so doing you pay tribute to heaven. It is a greater virtue to encourage the good than it is to discourage the bad.

Some men are so endowed that they have great strength of person, and from this cause their sphere of influence is enlarged. Those physically strong are admired for their strength, and those intellectually advanced are esteemed for their minds. Do not trade upon your own personality. Do not force your end because you are able to do so or because others lack the courage or the skill to defeat you in logic. Remember always that it is not important that you shall have your way; it is only important that heaven shall have its way through you. Demand no more than heaven requires; accept no less than heaven demands. Be not deceived when men applaud you. If your works be good, the credit belongs to heaven; if your works be not good, there is no credit at all. If you are wise or virtuous, if you paint or draw or write with a fine brush, if you compose beautiful poetry or bestow a rich legacy of learning, you will be admired. But if you live in the Quiet Way, you will accept this admiration, not as your own, but as an offering to the good which comes through you; then you will take the gift or the adulation and lay it reverently upon the altar of heaven. You have only accepted the applause like a servant who is to carry it to his master.

Depend not upon yourself for your strength, but upon heaven within you, for only heaven is strong. When a man says: "My strength is my own," he is likely to forget his weakness. Heaven is the refuge of the virtuous man; it is his counselor, his friend, and his confidant. Yet he does not cast himself before heaven as one seeking escape from his own weakness. He goes to heaven as a young son goes to his father. He seeks guidance and courage, but only that he may grow and mature and be a credit to his parents. There is no escape from heaven, and there is no escape to heaven.

The Imperial Father, like the great mandarin, rewards those who are faithful to their duties. We should not bring to heaven that which is our own personal responsibility. We should not pray for those things that we can earn by our own industry. We ask not that we may receive good things for ourselves, but rather that we may be enlightened so that we may share heaven with our neighbors. Man is not an animal depending utterly upon heaven for survival, nor is he a god already possessed of the heavenly virtues. Humility does

not require that a man pauperize himself before his god, grovelling as to some heathen image. The way of heaven is a path of gentle dignity untouched by false pride or servility. We are the children of heaven and share in a royal birthright.

But because we are the sons and daughters of the Great King, he is teaching us and preparing us for our eternal places. When we experience him, he comes to our hearts along the path of the Quiet Way. He does not burst upon us in glory, nor does he come with a retinue of mandarins. He visits us as one like ourselves, of infinite understanding and compassion. His voice is so small that many cannot hear it, and because he is all-powerful, it is not necessary for him to carry the scepter. Earthly monarchs must forever remind their people that they are kings, but the Lord of the Yellow Road requires no such testimony. He is supreme because he is the Lord of our hearts. Therefore, he is instructing us and preparing us for our inheritance. He is all-understanding, all-patience, and all-goodness. His way is the Royal Way, and his eternal and inevitable strength need not be revealed. As we approach heaven, therefore, we increase in mildness and modesty, for by these qualities and characteristics we are known to be the sons of heaven. Dream not, therefore, of future powers bestowed by wisdom. Contemplate rather that the wise enlarge in modesty.

In the Chinese commentary, the earnest truth seeker is addressed as a "gentleman." The term is also given to scholars, sages, poets, and other members of the intelligentsia. To be considered a gentleman, it is required that one practices the Gentle Way. This is the Quiet Way, and to be included among the gentles, the lover of wisdom must have attained internal peace and tranquillity. A gentleman is, therefore, properly one who walks the heaven-path. For no other attainment can this title be proper or significant. All good originates in heaven, and the human heart is the womb in which the heaven-child builds its body so that it may be born upon earth. To supply a proper incarnation for the heaven-child is the wonderful privilege which is reserved for those who practice the Quiet Way.

Hsieh Wen 'Ching explains that "a man has thousands of troubles because he clings to the idea of self." For each of us there must be a decision and a final choice of allegiance. We must cling to heaven or we must cling to self. It should not be interpreted that self is essentially evil, but it bears witness to worldly wisdom, which is wisdom in part. Self dictates from its own limitations and imperfections, and those dominated by this expedient thinking are termed selfish. But selfishness is very subtle. Some seek to advance their own causes and are called selfish. Others seek to press their beliefs

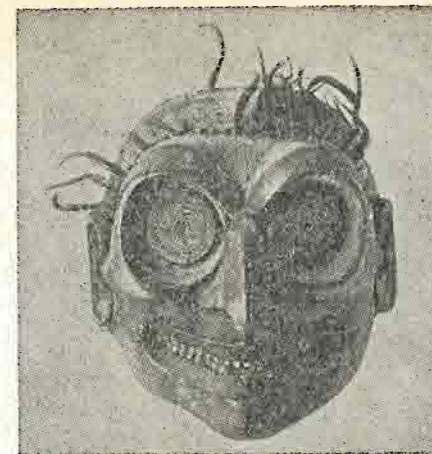
and doctrines upon their fellow men; this may also be selfishness, even though it be done in the name of God.

Those who are truly unselfish serve only heaven according to the Gentle Way, which is called the Quiet Path. Having renounced not only their ambitions for themselves, but also their ambitions for their fellow creatures, they serve heaven according to the will of heaven. To be selfless is to be free from the pain of self-purposes. Serve first heaven, then those who serve heaven; after this, serve those who reveal heaven through their own natures, like the birds, the flowers, and the creatures of the field. No one cares whether he be a leader or a follower if in his heart he has found heaven. Take courage and comfort, therefore, in these instructions, for they are the way of eternal life. By seeking first the heaven-path, Wen Ch'ang became the Sage of Tzu T'ung, and those who loved him built a temple in his honor. Thus it came about that Chang-O (the secular name of the scholar) became an incarnation of a bright star that shines in the heavens.

Therefore, be not afraid to be considered humble or to cultivate the Simple Way. Men may not understand and may revile you because you refuse to share their follies. The good man desires only to be understood by heaven and to understand heaven. Even if a man's heart be troubled and his deeds be violent, heaven will understand him; but only when his heart is at peace and he can hear the gentle voice that speaks in the silence of internal tranquillity can he understand heaven. Prepare yourselves, therefore, to receive the instructions from the heart. This is the way of the sages. Walk in the Quiet Path and you will abide forever with the Yellow Emperor of the Middle Way. This is the little gate, and few find it, because they are seeking a more elegant and impressive entrance.



As Plato was about to leave Sicily, Dionysius the Tyrant, who had treated him unkindly, gave several public entertainments to pacify his departing guest. As they separated, Dionysius remarked: "I suppose, Plato, that when you return to your companions in the Academy my faults will often be the subject of your conversation." The philosopher replied gently: "I hope, Dionysius, that we shall never be so much at a loss for subjects in the Academy that we must talk of you."



ANCIENT CHILCAT INDIAN MASK WITH CHINESE COINS SET IN AS EYES

—From *Handbook of Aboriginal American Antiquities*

The Religious Use of Masks

ONE of the most widely diversified of all religious practices is the use of symbolic masks. So general is the distribution of the mask cult that it is unnecessary to list the geographical areas in which it is prevalent. It is usual to associate the mask with the theater and the dramatic productions which in early times formed an integral part of religious ritualism. The theater itself originated in the sanctuaries of the State Mysteries of the ancient world. It was only after the general motion toward secularization was far advanced that theatrical performances were given for entertainment rather than instruction. Even the Greek theater remained to the end closely associated with the religious life of the people. The great dramatists among the Hellenes seldom failed to introduce episodes from the Mysteries or references to the philosophical systems into even their most boisterous and robust comedies.

In the Mystery rituals, it was customary for actors to impersonate divine

beings. To increase the illusion, these priestly Thespians wore the costumes and emblems peculiar to the deities they impersonated. The mask was the most important part of the paraphernalia. It not only permitted the actor to conceal his human personality, but was also traditionally associated with the magical beliefs and customs of the temples. Religious masks, because they were portrait representations of gods and goddesses, were regarded as images and statues of these superhuman beings. Images of various gods were not worshiped, but were venerated as symbols. By a philosophy of sympathy it was believed that divine powers were in some way magnetically connected to the statues which resembled them. The face was always the most significant part of the image, and an actor wearing the mask of a god or hero was no longer regarded as a man but as a likeness or similitude of the being he impersonated.

Accounts of the appearances of gods during rituals of initiation may then be