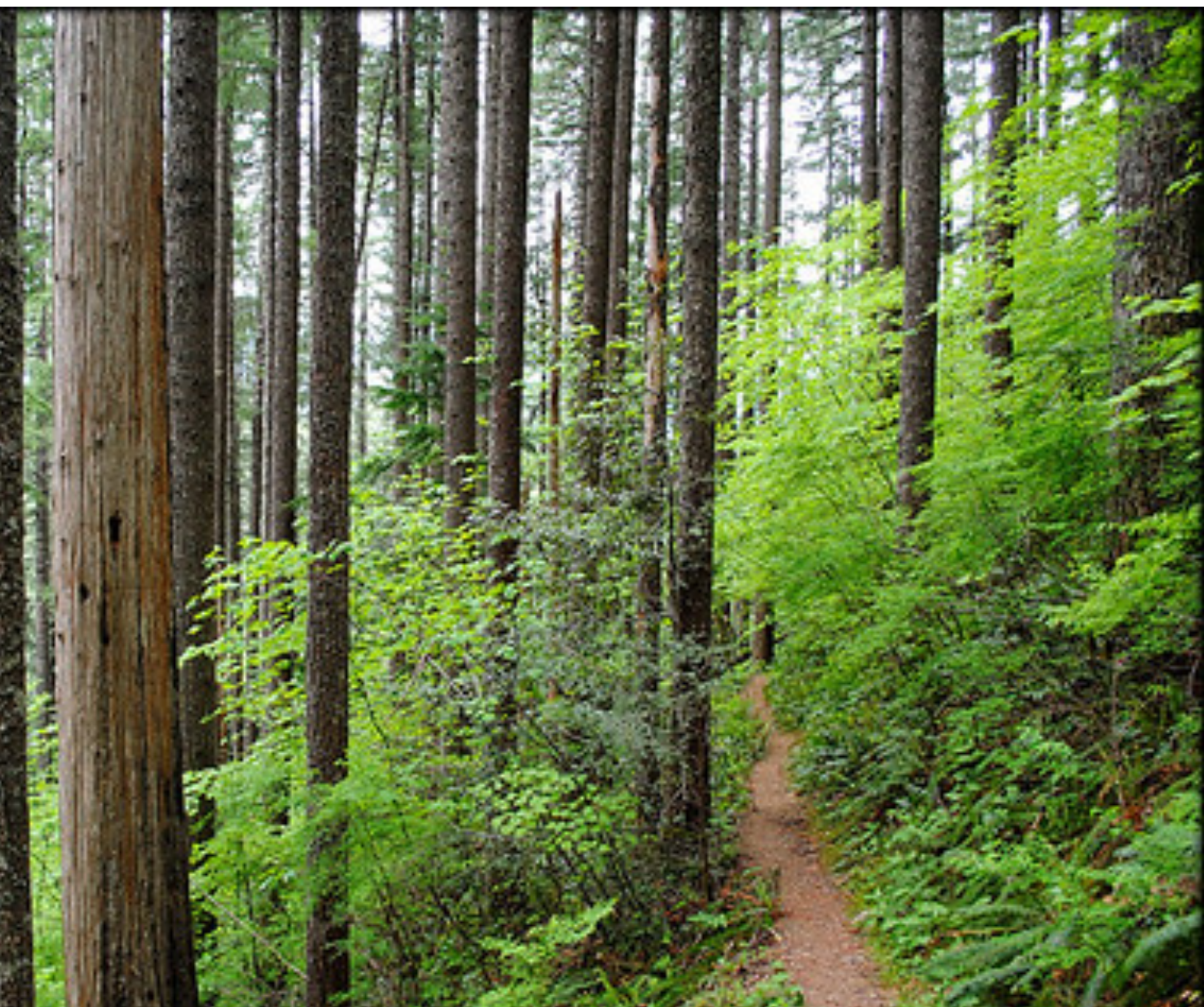


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PEGASUS

A NEWSLETTER FOR THE CAUX ROUND TABLE FOR MORAL CAPITALISM
NETWORK LOOKING AT BUSINESS ABOVE THE CLUTTER AND CONFETTI



Pegasus

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Introduction

In this issue of *Pegasus*, we discuss the concepts of wealth and happiness from philosophical, religious and empirical vantage points. If we understand the proper meaning of wealth and of happiness, we find them to not only be mutually inclusive, but connected with religious and rational traditions from around the world.

The way to wealth and happiness is, indeed, a “way.” This idea is foundational to concepts of equilibrium, harmony, the middle path, the moral way and to the essence of “to” (in Shinto), to the Tao and to the central beliefs of Buddhism, Islam and Christianity (as Jesus said, “I am the way.”).

We will pursue four interrelated questions:

- What do we understand as wealth and happiness?
- Why do we need moral strings that bind us in loving relationships with others?
- Are wealth and happiness innate or conditions that we must build through a common social curriculum?
- What does religion teach us about wealth and happiness?

Michael Hartoonian
Associate Editor
Pegasus

Wealth and Happiness
are
Proportional to the Things a Person Can Afford to
Leave Alone

Michael Hartoonian

Introduction

Greed is dysfunctional to wealth. Random greed is dysfunctional to happiness. Greed can best be understood as a harbinger of crisis. True at both the individual and social levels, greed leads to victimhood and what Friedrich Nietzsche called the “death of God.”

There is, of course, the more contemporary notion of an opportunity cost connected to both wealth and happiness and a strong and positive relationship between sacrifice and future reward. Economists call savings, for example, “future spending.” You give up something now for a “better” tomorrow. Whatever we think we know about both wealth and happiness, they are ironic and counterintuitive concepts and not well appreciated in today’s world. Further, we can comprehend only as far as our language takes us, meaning that if we don’t have the history, vocabulary and logic of the motive concepts we use to guide our thinking and behavior, we are not fully functioning human beings. Thus, we are unable to stand up ethically and intellectually to the noise and nonsense in the world. As such, we become pushovers for ideas devoid of substance and leaders absent of moral courage.

While wanting to believe in a demigod’s message of greed and self-aggrandizement, there is no direct connection between money and happiness. Research clearly shows that after a modest income, money is unrelated to happiness or to real wealth. We also know that individuals who chase after money or happiness directly seldom, if ever, catch them. These people tend to be driven by the behavior and standards of others, unaware of their internal desires and values. They are “hollow” people without purpose, easily manipulated by others and the media.

We will pursue three interrelated questions in this essay:

- What do we understand as wealth and happiness?
- Why do we need moral strings that bind us in loving relationships with others?
- Are wealth and happiness innate or conditions that we must build through a common social curriculum?

Wealth and Happiness

To start, I offer two truisms: money is not wealth and happiness is not an individual construct. Wealth is not even about class and happiness is not about having X or knowing Y. Wealth is not about the price or cost of your possessions and happiness is not about the number of trips you take to far-off places. What the research is very clear about is that wealth is about purpose, love, integrity and the moral bonds you have with others: family, friends and the larger community. Happiness, we find, is almost entirely about moral connections manifested in honesty, service, respect for others and gratitude. Let's look more deeply into both concepts.

Wealth

How is wealth created? I find that this question is baffling to most businesspeople, particularly MBA graduates.

Like you, I know people with a great deal of money who are miserable in their daily lives. They are anything but wealthy. And I have known people with little money who are extremely wealthy. Why?

Well, wealth has much more to do with excellence and character than with money and things. If we apply these criteria (character and excellence) to business, we find some interesting characteristics.

- Patient Capital

One of the fundamental principles of moral capitalism to use capital as a patient element is thinking about excellence and wealth creation. This conception of growth as taking time and care is, of course, an anathema to the get-rich-quick, Wall Street geniuses of the 21st century (note, 2008 – 09). They could all learn a thing or two from understanding compound interest and, of course, history. One must wonder, what's the hurry? What quality or even quantity are they building? Are they contributing anything to the firm's growth, to the community? Do they have a sense of purpose? Are they building integrity for self and business? What does their NAME (identity) mean to the community?



Dehua Laughing Buddha (left, 18th century Qing dynasty) and Caishen, god of wealth (17th century Ming dynasty).

These are all straight forward questions, take time to address and must be answered with honesty.

- Freedom and Structure

Wealth can only be created by people who are working and learning within a framework where the goal of the firm is to ratchet up freedom and ratchet down structure. Since only people create wealth, they must be as free and as educated as possible to see the possibilities of creating wealth, where most see only poverty. However, this can only happen within

a context of integrity, where people are provided the opportunity to personally grow in knowledge and in responsibility for the firm and support for community health.

- Aligning Practice with Principle

Absent guiding principles, individual and business practices are irrelevant and illiterate. Many believe that we need flexibility in our principles because the world and market are changing so rapidly. Within this mindset, virtue becomes subjective or relative and soon, principles become invisible, leaving practice and process orphans to the winds of vice. Following this destructive path, institutional blow-ups become common. We often talk about one's brand or reputation, but this discussion is meaningless without the Tao, the way or some transcendent virtue. Practice without principle is nonsense. What are your principles? Should they vary from firm to family? What are these principles anyway? Can you identify, explain and implement them?

Principles are modes of conduct that allow practices to create and grow wealth. This conduct is manifested in honesty, respect for others, both inside and beyond the institution, asking what you, the individual, can do for the family, firm or community before asking what these institutions can do for you, the individual. The first principle of commerce is understanding that your self-interest is tied to the interests of those within the family or firm and you can have no private wealth without contributing to the common wealth. Again, wealth means excellence in rational decision-making and aesthetic judgement. Families, firms or communities who are mindful to this way or Tao will harvest generous profits.

Happiness

There is no and never can be a self-help book on happiness. This is all together true because happiness has little, if anything, to do with self. It is transcendent of self and can only dwell in one's mind or soul through harmonious relationships. Manifested, certainly in personal behavior, happiness is a by-product of living a life of integrity and gratitude, of loving and being loved.

Almost all philosophers, at least from the cultures that I have studied, seem to identify happiness as one of their major themes. These are some common philosophical attributes: a

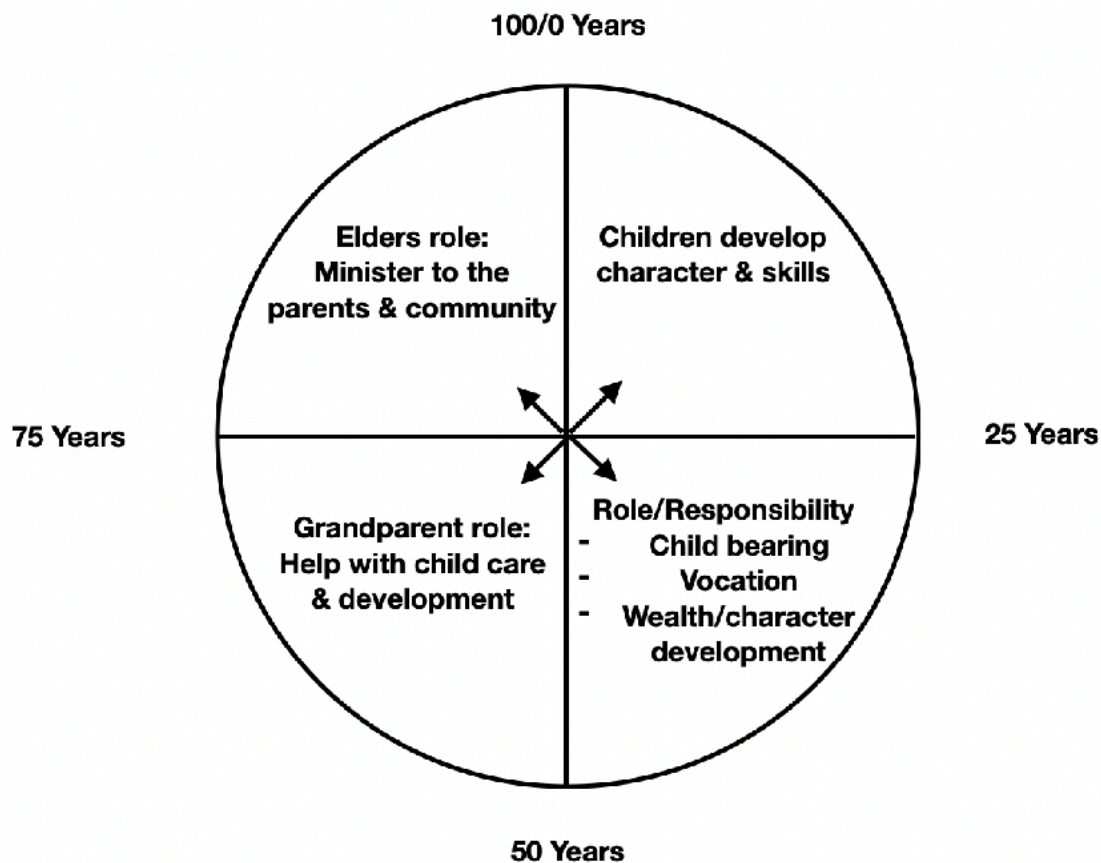
contemplative life; a life of service to others; a life of avoiding pain; a life of creating meaning through love of vocation; a life of being loved because one is lovely; and the ability to put first things first, i.e. wisdom before knowledge and knowledge before information.

There are also survey data from studies about the happiest counties in the world. For the last six years, that honor has gone to Finland. What we learn here is interesting, but not surprising. Consider:

- Understanding that enough is enough regarding your “take” of the world and the corollary, you are good enough.
- Have the ability to embrace uncertainty.
- Develop the attitude to embrace and enjoy nature.
- Look to honor life today, as well as into the future.
- Be able to create aesthetic places in which to live – as Winstin Churchill said – “...first we shape our dwellings, then our dwellings shape us.”
- Attempt to buy quality, not quantity.
- Always create meaning in little adventures, like a walk and in larger encounters, like love.

I would also add a third reference from native people in the Americas, Africa and Asia. This reference is about the life span or generation of the family and the sharing of responsibility and wisdom.

I will call it “happiness and generational wisdom.”



Within these native cultures, happiness is the by-product of familial responsibility. A child is born into a family where parents are busy working to sustain and grow wealth (quality of life). To help in this child-rearing task, grandparents do much of the childcare and teach children about their traditions and skills necessary for survival. At the same time, the new parents are in close relationship with the elders, learning about the ongoing developing of youth into adults and how to care for and improve the community. These relationships provide meaningful life work. The people find purpose in their identity and service to the larger group. Everyone has a role and attending responsibilities.

One more example may be useful. In 1776, when Thomas Jefferson wrote the Declaration of Independence, a political statement about revolution, he borrowed a phrase from John Locke – life, liberty and property. He changed the word property to the pursuit of **public** happiness. The editorial committee, led by Benjamin Franklin, thought that happiness did not need to be modified, as any “enlightened” person would understand happiness as a public construct. It’s about the community, the city and commonweal. As with morality, an individual cannot be moral alone. Morality, like happiness, is about relationships: with God, with family, with friends, with the community, etc. Yet, when asked the meaning of the “pursuit of happiness,” almost all people believe it’s about their personal happiness, which is, of course, a contradiction in terms.

Philosophical and Economic Wisdom Applied to Wealth and Happiness

As we doggedly hold to the conception of happiness and wealth as being personal, we disregard the wisdom of both philosophy and empiricism. A serious look at what we know about happiness and wealth, as stated above, points to a different and more inclusive understanding. In economics and the economy, we see that a healthy material and moral infrastructure is a necessary condition for the creation of wealth. In fact, within civil society, there can be no private wealth without common wealth. Safety, order, transportation and communication must be established as prerequisites to wealth creation. But of equal importance are schools, hospitals, parks, museum, theaters and a high sense of aesthetic/moral judgement. Without this latter set of conditions, wealth goes wanting and so too culture.

We also know that beauty attracts and ugliness repels. All wealth-creating businesses understand this simple fact. Finally, we know that wealth is created by people. Not any people, but those who are educated (not just trained), healthy and find meaning in the good they do for all stakeholders, including family, firm, community, nation and world. In such a mindset, all share – must share – in responsibility and reward, as well as in problem defining and policy solutions. These activities link to happiness, as much as to wealth.

From the literature, we find a similar mindset for happiness. As with wealth, happiness is a by-product of understanding and acting upon the moral bonds that link us to each other. Without this operational understanding, our markets cannot be free, but become sluggish, expensive and corrupt. There really is an inverse relationship between the ethics manifested in the market and the number of laws and lawyers in society. Capitalists, particularly, must understand this

relationship. Again, happiness is achieved in concert, in the wisdom that life is a team effort. A happy, healthy and wealthy individual is one who plays on a “team,” where members love each other and they love their craft. Within this context, you always win, even when the social opinion might suggest something different.

Conclusion

People are rich in body, spirit and in proportion to the things they can afford to leave alone. History would suggest that happiness, as well as wealth, are learned attitudes and behaviors. While we are born with the potential for goodness, this virtue is dependent upon our cultural and environmental conditions and those conditions must include a society where freedom can be practiced and good judgement learned. Love, as hate, is an acquired taste depending on the educated and judgements of citizens. This, of course, can only occur in a democratic/moral capitalist society. So, we must be taught and free enough to be held responsible for the quality of life writ large.

The beginning of wisdom is the ability to learn to say “no.” Happiness and wealth are all about understanding the limits and the expanse of our power to cultivate prudence, integrity, aesthetic judgement and a transcendent sense of self in moral communication and service with and to others, including the land. There is tension here, of course. But true wealth and happiness are always contested, not only by the rational and reasonable, but also by those innocent of any moral standing.

Michael Hartoonian is Associate Editor of Pegasus.



Just Show Me the Way

Stephen B. Young

When I was in Tokyo in mid-October to meet with professors at the Faculty of Shinto Studies at Kokugakuin University, I ruefully noticed something which I had overlooked for decades. In looking at a publication from the Faculty, I saw on its cover the kanji characters for “Shinto.” Kanji uses Chinese characters for Japanese words. In this case, the kanji character for “to” in “Shinto” is the character for “dao” or way in Chinese. The kanji character for “shin” in Chinese is “shen” or spirit, usually translated as god or gods.

Rather than look upon Shinto as paying respect to the kami or deities which seem to be everywhere and have mythological connections to the origin of Japan and the Japanese, I shift my attention to the concept of “way.” Shinto is the finding of a “way” to be, to think, to act, in life.

I had just come from Thailand, where I had been immersed in Theravada Buddhist thinking around moderation, equilibrium and the middle way, as taught by the Buddha in his first sermons. The late Thai King, Rama IX, had used this Buddhist approach to formulate a version of “moral capitalism” which he named “sufficiency economy,” where the word sufficiency was used to isolate for our attention a consciousness of being in the middle of walking the middle way.

In Sanskrit, the concept of a middle way is *madhyamāpratipada*. The word “pada” refers to step or foot, so the proposed action is that of walking in the middle between extremes. In Buddhism, that walking experience is to occur in one’s mindfulness, one’s view of things, one’s intentions, one’s concentration of mental effort, one’s speech, one’s efforts, one’s actions, one’s livelihood. Such a recommended journey for each person is called the “Noble Eightfold Path.”

Suddenly, in my mind, Shinto, as a “way” to walk through life, was aligned with fundamental Buddhist teachings, also recommending a “way” to walk through life.

The “way,” as taught by Buddhism, with close alignment in Shinto philosophy, is for individuals to use in their living. The “way” denotes action, not theory. It is a code of conduct for heart, mind and body and not ethical theory for the intellect to contemplate. A “way” is a mindset, a recommended orientation of thought and action. A “way” structures your personal character. It gives direction and purpose to the steps you take in your life. It links what you think and do to purpose. It is not random or chaotic in its course, but is productive, seeking to achieve worthiness, fulfillment and the harmony that flows from correct proportionality. It is a kind of work or better, a kind of vocation, as it seeks to bring about a good outcome. A “way” unfolds in reality. It honors the truth of things. A “way” is a process unfolding and developing, taking us into the future. When one has a “way,” there is a feeling of rightness in the heart and mind – right place, right direction, right outcomes, no regrets.



A “way” is self-governance. A “way” can achieve results. It is a practice. It is not rote learning or ritualized performance or strict rule compliance. It is integrative, combining left brain functions with right brain inspirations. A “way” applies vision, ideals, principles, imagination and conscience in the world. At the center of the practice is a balanced ego in dynamic equilibrium with external reality and internal psychic needs. A way, properly so called, does not exclude, but incorporates. It is mind and body, reason and spirit. Its place is experience in the world, but not of the world only. It is communal.

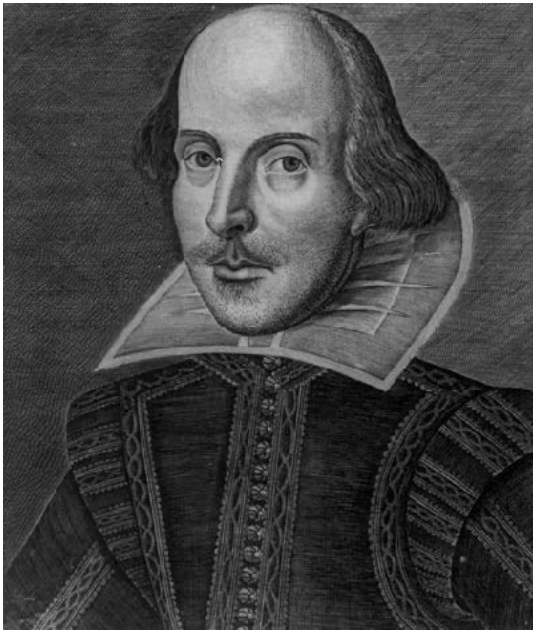
A way is not a duty to perform, but more an opportunity to thrive. It presumes personal agency; competence to assume personal responsibility without fear or compulsion.

A way provides for critical reflection beyond the self in larger reality. Find where life has been, is and where it is going. Get a sense for living, while on the way. Experience flow.

A way guides you to walk your talk, without second thoughts. One who has a way in life is trustworthy. A way is a refuge from despair and loneliness.

There are great ways and small ways. A great way bends towards inclusion, tolerance and integration.

Shakespeare's thought on the tides which carry our affairs forward applies, I think, to the difference between great and small ways of living:



*There is a tide in the affairs of men
Which, taken at the flood, leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows and in miseries.*

We have choices when we seek a way to follow. Deciding on a way forward may be the most consequential decision we ever make. A way provides for critical reflection beyond the self, as we flow forward in a larger reality; the unfolding discovery of where life has been, where it is and where it is going. Our way shapes our behaviors and our values, thereby governing our priorities, choices, decisions and so determining many of our life outcomes.

While possessing a way, we obtain a sense for living. We experience what psychologists call “flow.”

Wikipedia describes flow as:

The mental state in which a person performing some activity is fully immersed in a feeling of energized focus, full involvement and enjoyment in the process of the activity. In essence, flow is characterized by the complete absorption in what one does and a resulting transformation in one's sense of time. Flow is the melting together of action and consciousness; the state of finding a balance between a skill and how challenging that task is. It requires a high level of concentration. Flow is used as a coping skill for stress and anxiety when productively pursuing a form of leisure that matches one's skill set.

I was always reflexively attracted to poet Robert Frost's recommendation on which way to take:

*Two roads diverged in a yellow wood,
And sorry I could not travel both
And be one traveler, long I stood
And looked down one as far as I could
To where it bent in the undergrowth;*

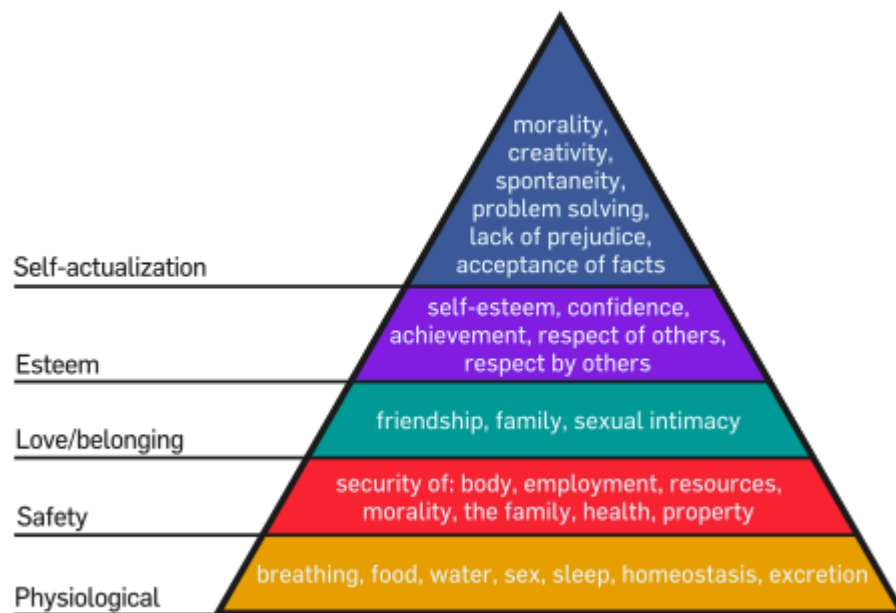
*Then took the other, as just as fair,
And having perhaps the better claim,
Because it was grassy and wanted wear;*

*Though as for that the passing there
Had worn them really about the same,*

*And both that morning equally lay
In leaves no step had trodden black.
Oh, I kept the first for another day!
Yet knowing how way leads on to way,
I doubted if I should ever come back.*

*I shall be telling this with a sigh
Somewhere ages and ages hence:
Two roads diverged in a wood, and I—
I took the one less traveled by,
And that has made all the difference.*

The most sublime way may bring us to what Abraham Maslow proposed as living with transcendence, where the self presides over destiny and feels remarkably competent. Each level in Maslow's hierarchy of needs has a corresponding way. There are ways to satisfy our basic, physiological needs, for our need for belonging and love, for learning and beauty and for self-actualization.



The Myers-Briggs schema of 16 personality types uses a “Way” approach to understanding who people are and why they act as they do. Each of the 8 basic personality dispositions in the Myers-Briggs analysis is a way of living in the world.

E	Extroverts are energized by people, enjoy a variety of tasks, a quick pace, and are good at multitasking.	S	Sensors are realistic people who like to focus on the facts and details, and apply common sense and past experience to come up with practical solutions to problems.
I	Introverts often like working alone or in small groups, prefer a more deliberate pace, and like to focus on one task at a time.	N	Intuitives prefer to focus on possibilities and the big picture, easily see patterns, value innovation, and seek creative solutions to problems.
T	Thinkers tend to make decisions using logical analysis, objectively weigh pros and cons, and value honesty, consistency, and fairness.	J	Judgers tend to be organized and prepared, like to make and stick to plans, and are comfortable following most rules.
F	Feelers tend to be sensitive and cooperative, and decide based on their own personal values and how others will be affected by their actions.	P	Perceivers prefer to keep their options open, like to be able to act spontaneously, and like to be flexible with making plans.

The Way in the Teachings of Confucius

In the teachings of Confucius, we find similar advice on how to find the best way to live a good life, step by step. For example, Confucius advised that “to go beyond is as wrong as to fall short.” (Analects, bk 11, chpt 15, 3). Thus, “perfect is the virtue which comes from following the mean.” (bk 6, chpt 27). He insisted that “My teaching is of a way that pervades everywhere.” (bk 4, chpt 15). He announced that you can find the way by going to the root of purpose, which is to be humane (Analects, bk 1, chpt 2), noting that “If a good man abandons humaneness, how can he fulfill the duties of his position in life?” (bk 4, chpt 5, 2). “The way of a good man is being virtuous to free him from anxieties; being wise so that he is free from perplexities and being bold so that he is free from fear.” (bk 14, chpt 30).



“To find the way requires cultivation of the self with reverential carefulness.” (bk 14, chpt 45). “What the good man seeks is in himself; what the petty man seeks is in others.” (bk 15, chpt 20). “See what a man does; mark his motives, examine in what things he rests, how can a man conceal his character?” (bk 2, chpt 10).

“Following the way requires seeing clearly, hear distinctly, have a benign countenance, respectful demeanor, sincere speech, reverently careful in executing tasks, questioning others when in doubt, when angry, thinking of how that can bring forth trouble and thinking of righteousness when the opportunity for getting comes along.” (bk 16, chpt 10).

“One who has found the way will not do unto others what should not be done to oneself and so will practice reciprocity.” (bk 15, chpt 23). “One who follows the way will also take faithfulness and sincerity as first principles.” (bk 1, chpt 82).

The Way in Hebrew Scriptures

The Hebrew Scriptures tell the story of a way proposed by Yahweh, the Lord God of the Israelites, to those who accepted the terms of his covenant. Yahweh promised Abraham that he would be blessed on this Earth. (Gen:12). Yahweh later appeared to Abraham in a vision, saying: “I am your shield and shall give you a very great reward.” (Gen:15). Thirdly, Yahweh proposed a covenant to Abraham that he would make nations and kings out of Abraham’s descendants, but that, in return, Abraham and his descendants must keep the covenant, generation after generation. Yahweh thought to himself: “... I have singled him out to command his sons and his family after him to keep the way of Yahweh by doing what is upright and just, so that Yahweh can carry out for Abraham what he has promised him.” (Gen: 18).

After Yahweh freed the Israelites from slavery in Egypt and with Moses as their leader, he gave to them commandments by which they were to live their lives. Moses admonished the



Israelites to keep the commandments given by Yahweh and “put them into practice,” saying “Stray neither to the right, nor to the left. Walk in all the ways that Yahweh has marked for you and you will survive to prosper and live long in the country which you are going to possess.” (Deuteronomy 5:33). Later, Moses admonished: “What does Yahweh require of thee but to fear the Lord thy God, to walk in all his ways and to love him and to serve him with all thy heart and soul.” (Deuteronomy 10:12; 19:9).

Psalm 81 has Yahweh saying: “If only my people would listen to me, if only Israel would walk in my ways, at one stroke I would subdue their enemies, turn my hand against their opponents.” Psalm 128 says, “How blessed are all who fear Yahweh, who walk in his ways.”

The book of Micah (4:2) states that “Many nations will come and say, “Come, let us go up to the mountain of the LORD ... He will teach us his ways, so that we may walk in his paths.”

The Way in the New Testament

Jesus taught a way to eternal life with God, moving the center of faithful practice from the Torah and the law to the spirit within the person. The way of Jesus was what we today might call “a mindset,” a frame of believing and acting based on sincere repentance for one’s shortcomings. As Jesus said, we do not live by bread alone, but by every word of God. Those words show us the way towards receiving God’s grace.

This way of Jesus was described by the Apostle Paul in these terms: “Who has made us sufficient to be ministers of a new covenant, not of the letter, but of the Spirit. For the letter kills, but the Spirit gives life.” (2 Corinthians 3:6).

In the Gospel of John, it is written that Jesus said to his disciples: “You know the way to the place where I am going.”

Thomas said to him, “Lord, we don’t know where you are going, so how can we know the way?”

Jesus answered, “I am the way and the truth and the life. No one comes to the Father except through me. If you really know me, you will know my Father, as well.” (John 14: 4-6).



Jesus specified the spiritual demands of his way to deserve God’s grace: to mourn; to be meek; to be poor in spirit; to hunger and thirst for righteousness; to be merciful; to be pure in heart; to let your light shine before men; to love your neighbor; to love even your enemies, for they too have a place in God’s creation; to turn the other cheek when struck; to lay up your treasure in Heaven, as where your treasure is, so too will be your heart; to serve not mammon, but seek the kingdom of God.

Jesus taught that he that doeth the will of God shall enter into the kingdom of heaven. (Matthew 7:21). The prayer which he taught asked that God’s will – not ours – be done on Earth.

To me, the famous prayer of St. Francis of Assisi evokes so clearly the way taught by Jesus:

*Lord, make me an instrument of your peace:
where there is hatred, let me sow love;
where there is injury, pardon;
where there is doubt, faith;
where there is despair, hope;
where there is darkness, light;
where there is sadness, joy.
O divine Master, grant that I may not so much seek*

to be consoled as to console,
to be understood as to understand,
to be loved as to love.
For it is in giving that we receive,
it is in pardoning that we are pardoned,

The Stoic Way

Among the Roman Stoics, perhaps the best known is Marcus Aurelius for his *Meditations*, a short compendium of advice on how personally to interface with circumstances as they arise and then pass us by. His insight centers on this thought: “Dig within. There lies the wellspring of good; ever dig and it will ever flow.” (bk7, 59). Finding happiness means “having within a good master – reason.” (bk7, 17).

“Nowhere can man find a quieter or more untroubled retreat than in his own soul; ... avail yourself often then of this retirement and so continually renew yourself.” (bk 4, 3). “Your part is to be serene, to be simple.” (bk 4, 26). “Outward things can tough the soul not a whit; they know no way into it, they have no power to sway or move it. By itself, it sways and moves itself; it has its own self-approved standards of judgement and to them it refers every experience.” (bk 5, 19).



Life is short, and this earthly existence has but a single fruit to yield – holiness within and selfless action without.” (bk 6, 30).

“At the core is reason or a spirit which animates us. On this, he says we must concentrate.” (bk 2, 2). “No ambitions of a different nature can contest the title to goodness which belongs to reason and civic duty; not the world’s applause, nor power, nor wealth, not the enjoyment of pleasure.” (bk 4, 6). “We have to stand upright ourselves, not be set up [by others].” (bk 3, 5).

“Hour by hour, resolve firmly ... to do what comes to hand with correct and natural dignity and with humanity, independence and justice. Allow your mind freedom from all other considerations ... dismiss the wayward thought, the emotional recoil from the commands of reason, the desire to create an impression, the admiration of self, the discontent with your lot.” (bk 2, 5). “We must assess correctly the demands of duty.” (bk 3, 1).

Though not a Stoic, but quite in the way of Stoic thinking, Cicero wrote a handbook on how to live a duteous life – *De Officiis*.

The Way Taught by Qur'an

The Qur'an speaks of a "path" for believers to follow: do not stray from God's path. (3:101; 6:116). Those that commit sin shall be punished for their sins. (6:120) One injunction on the proper practice on the part of faithful persons is to keep the *mizan* or balance. (55:7-9). A second injunction is to never ascribe the dignity and divinity of God to any person or thing other than God. God alone is creator and so determines the fate of all and everything. (3:63), 4:48; 4:116).

Qur'an instructs that human persons were created to be God's successor or steward in creation – *khalifa* (2:30; 7:74). Thus, each person has duties and obligations to take care and to do good. "Whatever misfortune befalls you, it is the fruit of your own labours." (42:30). Qur'an instructs us in several passages to "have faith and do good works." (2:82). Our souls are hostage to our own deeds. (74:44).

We are to believe in God, do what is right, say the required daily prayers, give alms, make the pilgrimage. We are not to walk in Satan's footsteps (2:208), but to be rightly guided (3:21) and follow the straight path. (3:101). We are to obey God, be charitable, kind and promote peace among people. (4:114); tell the truth (4:135), neither transgress (5:88), nor oppress (7:32); be not seduced by the life of this world (6:70), nor succumb to our desires (19:58), give just weight and full measure (6:151); not betray our trusts (8:28); be humble (11:22), keep our oaths (16:94), not walk proudly on the Earth (17:37), endure with fortitude and forgive (42:43); requite evil with good (41:34).

God says of his way that "We charge no soul with more than it can bear. Our book records the truth: none shall be wronged." (23:62). "God makes clear to you His revelation so that you may grow in wisdom." (14:61).

The Way in the American Civil Religion

The American civil religion of dedicated citizenship and service to community has its distant roots in the Roman Republic and the writings of Cicero. More recently, its roots were nourished by the writings of John Calvin, John Locke and Adam Smith in his *Theory of Moral Sentiments*.

In his second inaugural address, reflecting on why a great civil war had come to the American people, Abraham Lincoln advised how his people could live with grace and peace:

"With malice toward none, with charity for all, with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in to bind up the nation's wounds, to care for him who shall have borne the battle and for his widow and his orphan ~ to do all which may achieve and cherish a just and lasting peace among ourselves and with all nations."

In his inaugural address of January 1961, President John F. Kennedy spoke in terms of a way for the American people to follow:

In your hands, my fellow citizens, more than mine, will rest the final success or failure of our course. Since this country was founded, each generation of Americans has been summoned to give testimony to its national loyalty. The graves of young Americans who answered the call to service surround the globe.

Now, the trumpet summons us again – not as a call to bear arms, though arms we need – not as a call to battle, though embattled we are – but a call to bear the burden of a long twilight struggle, year in and year out, “rejoicing in hope, patient in tribulation” – a struggle against the common enemies of man: tyranny, poverty, disease and war itself.

Can we forge against these enemies a grand and global alliance, North and South, East and West, that can assure a more fruitful life for all mankind? Will you join in that historic effort?



In the long history of the world, only a few generations have been granted the role of defending freedom in its hour of maximum danger. I do not shrink from this responsibility – I welcome it. I do not believe that any of us would exchange places with any other people or any other generation. The energy, the faith, the devotion which we bring to this endeavor will light our country and all who serve it – and the glow from that fire can truly light the world.

And so, my fellow Americans: ask not what your country can do for you – ask what you can do for your country.

My fellow citizens of the world: ask not what America will do for you, but what, together, we can do for the freedom of man.

Finally, whether you are citizens of America or citizens of the world, ask of us here the same high standards of strength and sacrifice which we ask of you. With a good conscience our only sure reward, with history the final judge of our deeds, let us go forth to lead the land we love, asking His blessing and His help, but knowing that here on Earth, God's work must truly be our own.

The Way in Edwardian English Thought

If –

By Rudyard Kipling:

*If you can keep your head when all about you
Are losing theirs and blaming it on you,
If you can trust yourself when all men doubt you,
But make allowance for their doubting too;
If you can wait and not be tired by waiting,
Or being lied about, don't deal in lies,
Or being hated, don't give way to hating,*

...

*If you can dream—and not make dreams your master;
If you can think—and not make thoughts your aim;
If you can meet with Triumph and Disaster
And treat those two impostors just the same;*

*If you can talk with crowds and keep your virtue,
Or walk with Kings—nor lose the common touch,
If neither foes nor loving friends can hurt you,
If all men count with you, but none too much;
If you can fill the unforgiving minute
With sixty seconds' worth of distance run,
Yours is the Earth and everything that's in it,*

...

Invictus

By William Ernest Henley:

*Out of the night that covers me,
Black as the pit from pole to pole,
I thank whatever gods may be
For my unconquerable soul.*

...

*I am the master of my fate,
I am the captain of my soul.*

The Way Proposed by the Boy Scouts of America

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.

The Rotarian Way

Rotary international, with 46,000 clubs worldwide and 46 million members, has a brief affirmation which serves as a way for its members to follow in their lives.

Of the things we think, say or do:

1. Is it the truth?
2. Is it fair to all concerned?
3. Will it build goodwill and better friendships?
4. Will it be beneficial to all concerned?



A Way Proposed by Social Science

A way also resonates with what Martha Nussbaum and Amarth Sen proposed as conditions of fundamental social justice, have capabilities to live with meaning. Nussbaum proposed 10 such capabilities:

1. *Life*. Being able to live to the end of a human life of normal length; not dying prematurely or before one's life is so reduced as to be not worth living.
2. *Bodily health*. Being able to have good health, including reproductive health; to be adequately nourished; to have adequate shelter.
3. *Bodily integrity*. Being able to move freely from place to place; to be secure against violent assault, including sexual assault and domestic violence; having opportunities for sexual satisfaction and for choice in matters of reproduction.

4. *Senses, imagination and thought.* Being able to use the senses, to imagine, think, and reason – and to do these things in a “truly human” way, a way informed and cultivated by an adequate education, including, but by no means limited to, literacy and basic mathematical and scientific training. Being able to use imagination and thought in connection with experiencing and producing works and events of one’s own choice, religious, literary, musical and so forth. Being able to use one’s mind in ways protected by guarantees of freedom of expression with respect to both political and artistic speech and freedom of religious exercise. Being able to have pleasurable experiences and to avoid non-beneficial pain.

5. *Emotions.* Being able to have attachments to things and people outside ourselves; to love those who love and care for us, to grieve at their absence; in general, to love, to grieve, to experience longing, gratitude and justified anger. Not having one’s emotional development blighted by fear and anxiety. (Supporting this capability means supporting forms of human association that can be shown to be crucial in their development.)

6. *Practical reason.* Being able to form a conception of the good and to engage in critical reflection about the planning of one’s life. (This entails protection for the liberty of conscience and religious observance.)

7. *Affiliation.* Being able to live with and toward others, to recognize and show concern for other humans, to engage in various forms of social interaction; to be able to imagine the situation of another. (Protecting this capability means protecting institutions that constitute and nourish such forms of affiliation and also protecting the freedom of assembly and political speech.). Having the social bases of self-respect and non-humiliation; being able to be treated as a dignified being whose worth is equal to that of others. This entails provisions of non-discrimination on the basis of race, sex, sexual orientation, ethnicity, caste, religion, national origin and species.

8. *Other species.* Being able to live with concern for and in relation to animals, plants and the world of nature.

9. *Play.* Being able to laugh, to play, to enjoy recreational activities.

10. *Control over one’s environment:*

A. *Political.* Being able to participate effectively in political choices that govern one’s life; having the right of political participation, protections of free speech and association.

B. *Material.* Being able to hold property (both land and movable goods) and having property rights on an equal basis with others; having the right to seek employment on an equal basis with others; having the freedom from unwarranted search and seizure. In work, being able to work as a human, exercising practical reason and entering into meaningful relationships of mutual recognition with other workers.

Caux Round Table Principles for Business

The Caux Round Table in 1994 proposed a set of ethical principles for business – really a way to do business.

Principle 1 – Respect stakeholders beyond shareholders.

- A responsible business acknowledges its duty to contribute value to society through the wealth and employment it creates and the products and services it provides to consumers.
- A responsible business maintains its economic health and viability not just for shareholders, but also for other stakeholders.
- A responsible business respects the interests of and acts with honesty and fairness towards its customers, employees, suppliers, competitors and the broader community.

Principle 2 – Contribute to economic, social and environmental development.

- A responsible business recognizes that business cannot sustainably prosper in societies that are failing or lacking in economic development.
- A responsible business, therefore, contributes to the economic, social and environmental development of the communities in which it operates in order to sustain its essential ‘operating’ capital – financial, social, environmental and all forms of goodwill.
- A responsible business enhances society through effective and prudent use of resources, free and fair competition and innovation in technology and business practices.

Principle 3 – Build trust by going beyond the letter of the law.

- A responsible business recognizes that some business behaviors, although legal, can nevertheless have adverse consequences for stakeholders.
- A responsible business, therefore, adheres to the spirit and intent behind the law, as well as the letter of the law, which requires conduct that goes beyond minimum legal obligations.
- A responsible business always operates with candor, truthfulness and transparency and keeps its promises.

Principle 4 – Respect rules and conventions.

- A responsible business respects the local cultures and traditions in the communities in which it operates, consistent with fundamental principles of fairness and equality.
- A responsible business, everywhere it operates, respects all applicable national and international laws, regulations and conventions, while trading fairly and competitively.

Principle 5 – Support responsible globalization.

- A responsible business, as a participant in the global marketplace, supports open and fair multilateral trade.

-A responsible business supports reform of domestic rules and regulations where they unreasonably hinder global commerce.

Principle 6 – Respect the environment.

-A responsible business protects and where possible, improves the environment and avoids wasteful use of resources.

-A responsible business ensures that its operations comply with best environmental management practices, consistent with meeting the needs of today without compromising the needs of future generations.

Principle 7 – Avoid illicit activities.

-A responsible business does not participate in or condone corrupt practices, bribery, money laundering or other illicit activities.

-A responsible business does not participate in or facilitate transactions linked to or supporting terrorist activities, drug trafficking or any other illicit activity.

-A responsible business actively supports the reduction and prevention of all such illegal and illicit activities.

Conclusion: What Happens When You Have No “Way” to Follow?

Shakespeare’s tragic character Macbeth frames losing your way – or perhaps, choosing a lesser way – in these depressing words:

*Tomorrow, and tomorrow, and tomorrow,
Creeps in this petty pace from day to day,
To the last syllable of recorded time;
And all our yesterdays have lighted fools
The way to dusty death. Out, out, brief candle!
Life’s but a walking shadow, a poor player,
That struts and frets his hour upon the stage,
And then is heard no more. It is a tale
Told by an idiot, full of sound and fury,
Signifying nothing.*

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