

# The Free Press Journal

## MORAL RE-ARMAMENT

### S U P P L E M E N T

PURITY HONESTY LOVE CHARITY

## MORAL REARMAMENT AS WORLD FORCE

M. R. A. ASKS PEOPLE TO THINK, TO TAKE TIME OFF TO LISTEN TO OUR THOUGHTS SO THAT WE CAN ACT UPON THEM.

### AN OLD JEWEL IN A NEW BOX

IDEAS grip, control and torment the world in which we live. They often tear it apart. More men die than live for and by them. Each idea commands its own battalion of slaves, each battalion seeks the destruction of the other for the dominant, the guiding principle of the twentieth century is, "my idea is better than your idea." Therefore, the present global unrest and unhappiness is due not so much to hunger, poverty and maldistribution of wealth as to the overwhelming urge in the heart of one battalion commander to propagate his own particular idea and force it down the other fellow's throat.

MORAL Rearmament is also an idea. It is an ideology bidding, on a world front, for the transformation of society but it is an idea with a difference for it seeks to heal and not to wound, it seeks unity not disruption, it seeks to help each individual find salvation for himself rather than for the next door neighbour. Its aim is to restore God to leadership. Its aim is to make men listen to themselves through their thoughts and not through their words.

the politicians and statesmen, the preachers, reformers and social workers who have become crusaders on behalf of a new idea, who suffer and die for these ideas and who have worked and are working to change other human beings, other societies and other nations? Is it surprising that everyone fails?

In the last half century, a hundred million men, women and children have been slaughtered to make the world safe for peace and democracy. Their sacrifice has been in vain. For centuries, men have been killing and maiming each other

## Rationale Underlying This New Movement

In a sense there is nothing new about M.R.A. It is not a new religion nor is it a sect of any particular religion. Men of all religions welcome it and are welcome in it. M.R.A. is for everywhere; it is universal. It is not just a point of view. It is a way of life.

He is essentially non-denominational, though conventionally, He may be conveniently referred to denominationally by particular individuals.

He is not regarded as a passive Creator of the Universe who sits back and watches developments as if creation were a completed act which he cannot recall, control or interfere with in any way, or as if, once created, it were subject to its own independent laws of structure, energy and evolution.

### A PROCESS

God's creation, as well as its development and evolution, are believed to be a continual process.

MORAL Re-Armament (M.R.A. for short) is based on a simple, direct conviction of the existence of God. God is conceived, not as a mere philosophical concept or even as a metaphysical "necessity," but as an all-pervading, omnipotent and benign Spirit with whom direct communication can be established.

plane, social and economic plane, political plane or national plane, and international plane; in this way, too, human plans, aims and objectives, etc. will not also cut across or deviate from God's Plan and Purpose. There will, therefore, be no unhappiness but truly the greatest good of the greatest number.

To achieve this harmony between human beings INTER SE and between human beings and God, it becomes necessary to KNOW what God's Plan is be-

action; so that intellectual dishonesty is as much to be avoided as financial dishonesty. Between them, Honesty, Unselfishness, Love and Purity necessarily imply all other virtues such as Truth and Non-Violence, for example: so, too, all the "don'ts" of the Ten Commandments.

Now, the observance of these four Moral Absolutes itself imposes a certain discipline in life. In addition to this, MRA requires the observance of one further dis-

them must be dealt with on the basis of a search after God's intentions, i.e., a search for what is right.

Few persons, save those who have actually experienced with and acted upon these principles, will realise how important they are as "solvents" in every field of human conflict.

### KING-PIN

At the apex of this edifice is the king-pin of the whole MRA structure, namely, the practice of seeking direct guidance from God in periods of "Quiet Time" with Him during which all problems are reviewed and put before Him for solutions so that such solutions may conform to His Plan. This part of MRA teaching is difficult to understand even more difficult to practise honestly; and these difficulties increase in direct proportion to the degree to which one happens to be a sophisticated iconoclast!

Finally, for those who do not believe in God, or who are "neither for nor against God," MRA teaches that the only way to

HOW DID THE M. R. A. MOVEMENT GET STARTED? WHAT ARE THE BEGINNINGS OF THIS MOVEMENT THAT IS NOW WITH US?

## SHEET ANCHOR OF FAITH

"THE spearhead and sheet anchor of all human aspiration"—so the Mayor of Bombay described Moral Re-Armament at the official reception given to Frank Buchman in the Hanging Gardens which are a glory of India.

How was that spearhead and sheet anchor forged? Many years ago Frank Buchman was in charge of a number of poor and underprivileged boys in a big city. He took his orders from six directors. When money grew short, the directors decided to cut down the food that the boys ate. Frank Buchman resigned in protest.

sion to bring an answer to men and nations. That is the third step."

Frank Buchman sent six letters to the six men asking their forgiveness for the resentment he had nursed against them. Instantly he became a free man.

That same afternoon a friend noticed that something had happened to Frank Buchman. He asked what it was. The talk they had together changed the course of that man's life.

### THE CHANGE

So the first great revolutionary principle of Moral Re-Armament was established. Buchman knew that human nature could be changed, because he had experienced a change in his own heart. He realised that nobody is more futile and reactionary than the man that wants to change the world without being willing to





salvation for himself rather than for the next door neighbour. Its aim is to restore God to leadership. Its aim is to make men listen to themselves through their thoughts and not through their words. Its object is to obliterate sin which is described as something that comes between the individual and the other fellow. MRA is a revolution through personal change.

In one of the plays recently seen in Bombay, an actor sings a song called "There is hope for a dope like me." The dope, in this particular case is one of the little men of the world, one of that much-praised and yet much-abused entity known as the common man. And God knows we, the little men, have been dopes. We have allowed ourselves to be used all too often as cannon-fodder for those who make war for profit. We have allowed ourselves to drag the chariots of ideological warfare over the bodies of others like ourselves. We have been used for every unworthy purpose since the beginning of time. And now M. R. A. brings hope to us dopes.

## Old Jewel

The other day someone described the movement to me as an old jewel in a new box. There is some truth in this description. Before Buchman there were Christ, Buddha and Gandhi all telling us the same thing over and over again. The four absolutes—Honesty, Purity, Unselfishness and Love—are not new to us yet how many Christians, Buddhists and Gandhites live these absolutes today? How many of us dopes are there who are ready and willing to admit that the world is in a mess because we, as individuals, are a mess? And how many more are there,

## WHAT CAN I DO ABOUT IT?

MRA means absolute moral standards—absolute honesty, absolute purity, absolute unselfishness and absolute love—at home with the family, at work and in the nation.

It's not an institution. It's not a point of view. It starts with a revolution, by starting one in you.

You cannot join the MRA. You cannot resign. It is the way you live. If I feel disunity with any other person in the world, it is always partly my fault. There is always something I can do about. When I point my finger at my neighbour, there are three more pointing back at me.

MRA means the power to change people, our enemies as well as our friends, the other fellow, the other nation.

The person to start with is yourself.

And the time is now.

and children have been slaughtered to make the world safe for peace and democracy. Their sacrifice has been in vain. For centuries, men have been killing and maiming each other because a man rose in Palestine and told them to love each other. Sit down and think a little about these things and you will realise what monumental dopes we all are.

The trouble is we never sit down to think. Life is a race against time, a race for possessions, power and influence. In the competitive, cut-throat society in which we live it has become absolutely necessary for each one of us to be on the go the whole time. It is as absolutely necessary as it is absolutely futile for at the end of the race we find we have been running round in circles getting absolutely nowhere. This is where M. R. A. comes in with its inspired common-sense.

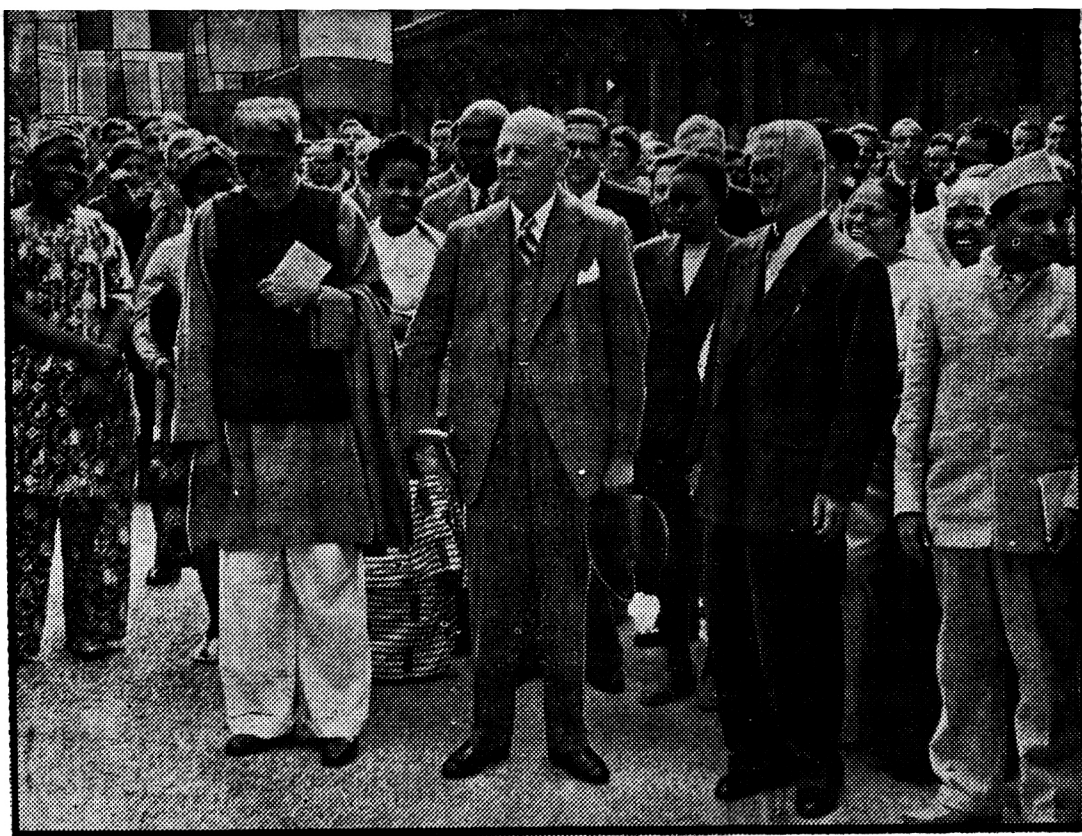
## Our Thoughts

It asks us as individuals to sit down and think, to take time off to listen to our thoughts so that we can act upon them. They call this listening to God. They call this process of listening, guidance. In Bombay many people scoff at this process. They want a hundred per cent assurance that when they do listen, God WILL speak. And they also ask, "How do we know it is God speaking to us?" For that matter how do they know there is God? How do they know, as most men seem to know, that there is a power to whom they turn when they want guidance? And what is God? Emil Ludwig finds him in the iridescent wings of a butterfly and in the early morning frost that means its death. Gandhiji found him in Ahimsa. I got my definition through an M. R. A. play, a lovely, shining quality about the actors and their acting which made me proud to be a man, which made me feel that perhaps I am really made in the image of my creator.

## Not Embarrassed

The members of the M. R. A. team now with us are not embarrassed at all. They will seek guidance amidst a roomful of doubtful, doubting people and think nothing of it. I wish all those who may read this supplement could meet some of these people. They radiate happiness and the joy of life. They don't have to worry as we do because they know that when they listen God speaks, when they believe God acts. I wish millions of Indians could share with me my privilege of knowing some of them. Here they are a family springing from over thirty nations. Here they are, the old and the young, the rich and the poor, the mechanic and the millionaire. They are the fishers of men. Their bait is common-sense and a transcendental belief in humanity. May their net never have holes.

—S. A. S.



Kakasaheb Kalelkar was one of those who visited the headquarters of the movement at Caux. Here he is seen with Dr. Buchman to his left. Next to him is Dr. Sudthipongse Saeng, former Minister of Health, Thailand.

cess emerging in conformity with a Plan having a Purpose; and living creatures, particularly those endowed with Free Will, are happy or unhappy according as they conform to and assist in, or go counter to and thwart, the furtherance of this Plan and this Purpose.

Man is regarded as an embodiment of God on a diminutive scale; and Evil and Unhappiness are, therefore, conceived as deviations from God's plans and purposes by Man in the exercise of his Free Will.

The possibility of interference with God's Plan and in the attainment of His purposes by Creatures endowed with Free Will is thus accepted, though, on the wider canvas of the universal scale, such interference is of little or no consequence except to mankind in the present and to the human race generally in future.

## GOD'S PLAN

The objective of all thinking men must, therefore, be to get their own plans to conform to God's Plan. In other words, man's plans should not run counter to or be competitive with God's Plan, but should be complementary to and part of it. And the purpose of human activity should be the same as the ultimate purpose—the "Central Purpose", whatever it may be—of God's Plan. In this way alone will there be no criss-crossing of human plans, aims, objectives, purposes, ends and means as between different human beings, inter se, whether on the individual plane, family plane, industrial or commercial

fore one can act in conformity with it.

For this purpose MRA offers a technique which is easy to understand though difficult to follow without continuous and persistent effort. This technique consists of rigid observance of certain fundamental "moral precepts" (i.e., Rules for God-like conduct) by individuals, the observance of certain disciplines, the acceptance

discipline, namely, that of "Restitution."

It is a specific form of penance for transgression of Moral Absolutes, a sort of self-inflicted purging of one's Self which every one, even at the lowest stage of mental and moral development, can well understand and, if he so chooses, practise.

What precise form such Resti-

By

## SHRI N. DANDEKAR,

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of certain principles of social behaviour, and finally (but most importantly) the seeking of direct guidance from God in moments of quiet communion with him.

## MORAL PRECEPTS

The fundamental moral precepts for individual conduct during every moment of conscious existence and activity are stated to be:

Absolute Honesty; Absolute Unselfishness; Absolute Purity; and Absolute Love.

The emphasis is on "absolute" standards in respect of each of the above. Honesty, for instance, must not be qualified by time, circumstance or consequence but must be absolute and independent of them.

Moreover, one must be honest in thought as well as in

one happens to be a sophisticated iconoclast!

Finally, for those who do not believe in God, or who are "neither for nor against God," MRA throws out a challenge. It invites them, as rational beings, to experiment honestly with MRA technique, including the search for direct guidance from God in the solution of all their problems, proceeding on the basis of a "working hypothesis" that God may be as much a reality after all as many of the other things they accept as "real." This, surely, is a fair offer, being a strictly "scientific" approach to the whole question.

In a sense, there is nothing new about MRA. It is not a new religion nor is it a sect of any particular religion. Men of all religions welcome it and are welcome in it. MRA is for everyone, everywhere; it is universal.

The distinctive thing about MRA is that it begins with change in oneself—change in you and in me. It says, "If you want to make anyone different, the person to start with is yourself."

It's easy to see where other people need to change, but not so easy to see where I need to be different. Do you believe in moral standards? Most people do, more or less. But do you believe in ABSOLUTE moral standards? Suppose from now on you were to apply the standards of Absolute Honesty, Absolute Purity, Absolute Unselfishness, Absolute Love to every bit of your life, would there be any change? MRA people accept these absolute standards as the test for their own lives.

Mostly they find there are things in their past that don't measure up to these absolute and they make a start by putting these things right as far as the can. Sometimes that means owing up to someone and apologising; sometimes it means paying back. But it's good to start with a clean slate.

## REVOLUTION

The other thing about this MRA revolution is that it isn't a man-made revolution. MRA has discovered not only that human nature can change, but that God can speak to us—of we listen. MRA believes in the guidance of God. MRA believes that God has a plan for the world, and a plan for my life and yours, and that if we listen He will show us what our part in the plan is. "When man listens, God speaks. When man obeys, God acts. When men change, nations change."

This is the philosophy—to be applied in action.

You're not quite sure that you believe in all that sort of thing? Well, thousands of others have felt just the way you do. But they've been willing to make the experiment and they find it really works. Today they're part of the revolutionary army of MRA out to remake the world.

Why not make the experiment?

ist. The specialist advised him to travel—and to take a cold and hot bath each day. Frank Buchman obeyed these instructions. For six months he travelled. For six months he took his baths, hot and cold. But somehow he felt no better.

## FRUSTRATION

All the time there was turmoil in his heart, the turmoil which has thrown up many great revolutionary movements throughout history. Frank Buchman burned with the frustration which comes to those who have a genuine longing to put things right and who feel their ideals and schemes are checking the selfishness and folly of other men.

It was a point at which many have turned to class warfare as the only answer for their bitterness. But one day in an hour of illumination, Frank Buchman saw that his resentment against his six directors was as wrong as their decision to cut down the boys food. "I was the seventh wrong man", he says, "I was divided. Just as nations today are divided, I was divided. Materialism was winning its battle in my heart. Then God showed me the cost of my pride and materialism. I admitted it. That is the first step—get honest. I said sorry—first to God and then to those I had wronged. That is the second step. I learned to listen to God. I accepted His commis-

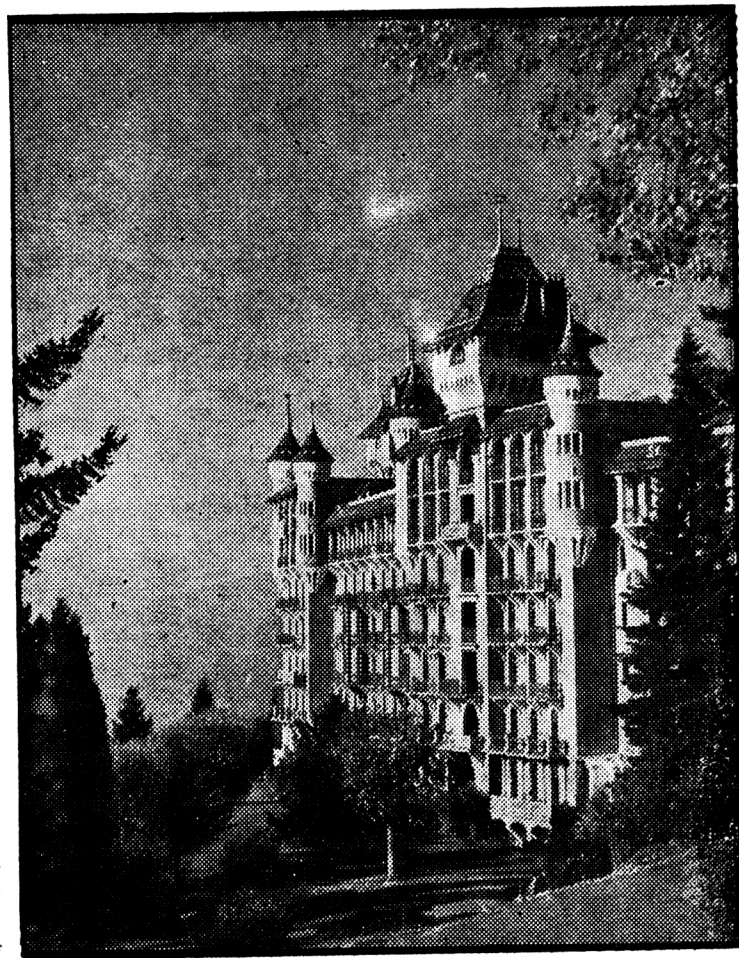
rienced a change in his own heart. He realised that nobody is more futile and reactionary than the man that wants to change the world without being willing to

By  
PETER HOWARD

change himself. "Everybody wants to see the other fellow change", he says, "Every nation wants to see the other nation change. But everybody's waiting for the other to begin. In Moral Re-Armament, the most practical place to start with is yourself and your own nation—then take it to the world."

The school where Frank Buchman grounded his experience was State College, Pennsylvania. There the student body had lost their spirit and were losing their games. The Chairman of a National Democratic Committee invited Frank Buchman to go there and see what he could do. The first night he arrived he heard of nineteen liquor parties going on and it was boasted that you could float a battleship on what the students drank. The man who smuggled the liquor in

(Continued on page IV)



Mountain House, Caux, headquarters of the movement, which has been visited by 47,000 people. It was bought and is being maintained by the sacrifice of many people.



## THE MAYOR'S MESSAGE

From: His Worship, the Mayor of Bombay, Shri Ganpatishanker Desai.

I have great pleasure in sending to the "Free Press Journal" this message of good wishes on the happy occasion of their issuing a special Supplement for the Moral Re-Armament Movement.

We Indians cannot but be in complete agreement with the ideal of this movement because it is something inborn in us and it teaches us the various ways of appreciation towards the self-same end.

As a devotee of Gandhiji for many years, I have had occasion to watch his untiring efforts and

the heartbreak which he used to feel in the heart of things and yet he never gave up, as a result of which almost the impossible was achieved.

The Moral Re-Armament Movement and its makers have set themselves a difficult task indeed, but there can be no doubt of its outcome in course of time.

## IS IT A PRACTICAL PROPOSITION TO WORK ACCORDING TO M. R. A. PRINCIPLES ? WHY NOT TRY IT OUT ?

I DOUBT very much my competence to write on the subject of M.R.A. It would be presumptuous on my part to claim that I know all about it, or that I have changed my slant on men, on things, and on the world generally, in the way indicated by the protagonists of M.R.A. It would be equally untrue to say that I have been left absolutely un-influenced by its impact on me..

It does not require a philosopher to appreciate that the way the world has been progressing, has not brought us anywhere near the realisation of the grand dreams that modern civilisation held out for us. We are going deeper and deeper into a mess and this is not confined to any one field.

The more generous the fruits of material civilisation, the larger the number of problems we are faced with and the more complex their character. Even a good many years before the war, some European philosophers had started thinking in terms of an actual decay of Western civilisation and although World War II did not actually bring this about, it certainly hastened that process.

### WAR DANGER

There is little doubt that a World War III will seal its fate. Not all the sacrifices of World War II seem to have brought the solution a bit nearer and whether it is in the sphere of politics, industrial relations, race questions or social institutions, strife

and disharmony seem everywhere to rule the roost.

How do this strife and disharmony arise? The social philosophers of old, some of whom we call prophets, laid down rules of conduct to govern relations between individuals, between groups, between communities, between nations, between countries and between masses of people. Call them tenets of religion if you will.

However, the longer the time that elapses between their age and today, the more these tenets are forgotten. The more they are violated in the conduct of our day-to-day affairs, the further we seem to go from the millennium we seek. In a strife-torn world like this comes the M.R.A. message.

### NO HARMONY

In very simple terms, it says that the harshness and strife which prevail are due primarily to the fact that relations between individuals, groups, communities, races and nations are not being conducted on the basis which can

bring about cordiality and harmony. That basis is grounded in absolute love, absolute purity, absolute unselfishness and absolute honesty. The M.R.A. enjoins on everybody everywhere to conduct their relationships on this footing and ensures in the result harmony, understanding and peace. It says further—do not go on the basis of who is right, but find what is right.

The question arises—is it a practicable proposition to work on these principles, and if it is, what are the results?

I think there may be easily about 1500 full-time M.R.A. workers in Europe and U.S.A. today—including those temporarily in India at present. Their backgrounds are rooted in varied races, nationalities, religions, ideologies and walks of life. Most of them have given up their all—careers, fortunes, homes—in the

By  
Dr. F. Antia

cause of M.R.A., and live only for their work and their ideology. In their relationship inter se this large band of people who had nothing in common before, lead a life governed by these rules of conduct which results in a degree of cordiality and sweetness of relations it is difficult to find comparison for.

### THE TASK

The task they have set to themselves is to propagate around them the same basis of human relationships. The proof of the pudding is in the eating and the success they have achieved is phenomenal. In several trouble spots in Europe, where industrial strife has been of the bitterest as in the north of Italy, in the coal and steel areas of Germany, in the textile regions of France and in the dock areas of Germany and England, they have brought about a measure of understanding and cordiality which had been undreamt of before. Nobody can claim that France and Germany are bosom friends today.

However M.R.A. can claim credit for the fact that these two countries have forgotten the intense bitterness in their hearts to such an extent as to be able to sit round a table and work together on projects of common good like the Schuman plan.

Says Adenauer in a cable to Frank Buchman:

"In recent months we have seen the conclusion after difficult negotiations of im-

portant international agreements. M.R.A. has played an invisible but effective part in bridging differences of opinion between the negotia-

ing parties." And Schuman said in a cable to Buchman:

"Governments are at grips with grave and difficult material problems of feeding, of production, of wages and prices. They see peace between nations endangered by the prejudice of race and by the rivalry of conflicting interests. Inside nations people are seeking the reconciliation of liberty with authority and an understanding between the classes. I salute in M.R.A. one of the animating forces at work for inspired democracy which must re-establish the supremacy of all the spiritual values at the heart of our tormented humanity."

### OUR HERITAGE

We, in India have flaunted our alleged "spiritual heritage" day and in and day out from the house tops. We take pride in trying to impress the world that we have in our make up something very high and lofty which the other western countries either never had, or if they had, have lost on the way in their march towards the life which gives them a plenitude of material comfort. The fact that our religious life—or call it spiritual if you will,—has degenerated into mere observation of a few forms, rituals and superstitions, we conveniently shut our eyes at. It is not even four years since the death of the great world acclaimed leader Mahatma Gandhi, and yet to the majority of his countrymen, he is already in the limbo of the forgotten past.

At a time, and in circumstances like this, the M.R.A. team have come to India—at the invitation of some of our most respected leaders—with their simple faith and straightforward message. I do not see why several people in public life are so cynical in their attitude towards them.

In any case until these latter have something better to suggest, their sneer and contempt would hardly seem to be justified. I can understand if they feel diffident about the possibility of the M.R.A. method producing results in every case. However, as to the purity of their objective and the sincerity of their purpose there cannot be any doubt. The M.R.A. challenge always is, if you do not believe it will work, why not try it out?

## PLANTING PADDY



Dr. Buchman takes part in a mass paddy transplanting demonstration in Ceylon at the invitation of the Minister of Food. Speaking later to 1,000 paddy workers he praised Asian efforts to increase food production and said, "There is enough in the world for everyone's need but not for everyone's greed. If everybody cared enough and everybody shared enough, wouldn't everybody have enough?"

## M.R.A. AS I HAVE SEEN IT

In Calcutta several years ago I first saw the evidence of the impact of MRA in the lives of a few Britishers. When a senior Government official shared with his servants and staff his irritability and asked their forgiveness for his hasty action, or when a planter shared his experience of a new life and his home with the coolies on his garden (these were actual cases), it was easy to see how the unexpected could happen. Not just doing a series of correct things and feeling virtuous, but finding the power of a new direction in life, which I began to see as God. After many unsuccessful evasions, I had to see that the only adequate approach to this new movement was not the question "Do I agree with it?" but asking myself "What new and higher life has it got for me?"

I have since seen M.R.A. at work on a large scale in Burma during the 3 years I was on deputation with the Government of Burma, and again in the lives of many young Britishers who came out to India during the war years.

I have seen for myself in the different spheres of

## THE CHIEF MINISTER

The Hon'ble Shri Morarji Desai, Chief Minister of Bombay.

I am very glad to learn that the 'Free Press Journal' is bringing out a Supplement on Moral Re-Armament.

What the Moral Rearmament Movement is endeavouring to achieve today is scarcely different from what Mahatma Gandhi practised and preached for years and so we naturally feel drawn towards a movement which strives for the peaceful solution of all human problems.

We are living in a difficult world where materialism is in the ascendancy; and where greed of material gain exists though for the welfare of others finds no room in the minds of men. No having the spiritual stature of Mahatma Gandhi, we have found



ourselves after his death unable to live up entirely to the great principles he enunciated.

This failure has not arisen from a lack of appreciation of the results he achieved by the pursuit of his methods. We find that however much the spirit is willing, the flesh is indeed weak.

Yet it is not a losing battle neither in this country and Continent of Asia, nor in the West, for, as long as there are people who believe in such noble ideals of life and appreciate their significance, their efforts, even though balked for the moment, will eventually help a new world to be born, based on the love of truth, righteousness, tolerance, and above all, implicit faith in God.

## SHRI MODY SAYS...

Shri H. P. Mody, in a message says: During the last few days, thousands of people in Bombay have heard the message of M.R.A. though the conferences and meetings they have been holding from morning till night and through the instrumentality of the fine Plays which they have been staging to the delight and instruction of all who have had an opportunity of witnessing them.

For all that, it is idle to deny there is a deal of misconception about the movement in certain quarters. That may be because the four Absolutes it inculcates are not readily understood nor easy of attainment, but it is not realised that these do no more than represent the great truths which are the fundamentals of every religion. The trouble really lies with ourselves; many of us practise the observances of our religion in a somewhat mechanical sort of way. M. R. A. seeks to make them a living article of faith.

To me, the basic concept of the movement lies in its effort to change society by effecting a change in the individual. This it does by exhorting everyone to do a searching of his own heart, and through such knowledge of himself, to try and appreciate the other man's point of view.

M. R. A. says, if you want to see the world change, the best place to start is with yourself. Gandhiji had the same conception when he bade everyone turn the searchlight inwards. Wherever this sort of introspection has been carried out earnestly and sincerely, remarkable results have been achieved, both amongst individuals and groups, particularly in the field of management-labour relations. That is why, year after year, the World Assemblies at Caux have been attracting delegates from over a hundred nations.

I am sure the visit has been well worthwhile from our point of view, and I hope Dr. Buchman and his friends will carry away abiding impressions of the sincerity and warmth with which the people of Bombay have received them.

Burma during the 3 years I was on deputation with the Government of Burma, and again in the lives of many young Britishers who came out to India during the war years.

I have seen for myself in the different spheres of work in which I have been placed—whether in war-time Assam or partitioned Punjab—that MRA is the only answer. I know when I slip out of it, and am never happy until I am again willing to change. It is not that M.R.A. is yet another way. M.R.A. stands for change, and change is the only answer.

C. T. VENUGOPAL.  
Deputy General Manager (Senior),  
Western Railway.