

WORK FOR THE SPIRITUAL FREEDOM OF HUMANITY

A Call to my Intimate Disciples

The Cry for Freedom

All over the world, the spirit of man is crying for Freedom. Love for Freedom and search for Freedom are the principal characteristics of humanity ; *in all races and under all climes, in all countries and at all times, the watch-word for the groping and struggling humanity has always been Freedom !* But there are very few persons, who really understand the full implications of true and unqualified Freedom ; and there are many, who, in their partial understanding of the real conditions of Freedom, strive only for the attainment of that kind of existence, which gives them a sense of *relative Freedom*. Thus, *different persons long for different kinds of Freedom according to the different things, which they have come to value.*

Kinds of Freedom

Freedom of life is sought in all the different departments of life; and *this imperative demand for Freedom usually expresses itself by fastening upon some external conditions of the kind of existence, which people wish to lead.* Thus, those, who identify their being with their country seek national or political Freedom; those, who are animated by economic purposes, seek economic Freedom; those, who are inspired by religious aspirations of any kind, seek Freedom of religion; and those, who are enthusiastic about any sociological or cultural ideology, seek Freedom of movement and Freedom of expression in respect of the ideals, which they cherish and which they wish to propagate. But there are few who realise that the *basic Freedom*, which alone gives the stamp of true value upon any of these different kinds of relative freedom, is Spiritual Freedom. *Even when all the external conditions of free life are completely*

fulfilled and guaranteed, the soul of man would still remain in woeful bondage if it has failed to realise Spiritual Freedom.

The Limits of Freedom

All the different types of Freedom, which fasten upon some external conditions, must, in their very nature, exist within certain limits ; for, the Freedom, which an individual or community or state seeks, must be consistent with *similar* Freedom for *other* individuals, communities or states. *National, economic, religious or cultural Freedom expresses itself in and by means of the duality of existence: it lives on duality and is sustained by duality: therefore, it has necessarily to be relative and limited and cannot be infinite.* It exists in varying *degrees* ; and even when it is won through persistent effort, it cannot be a permanent attainment, since the external conditions, which have once been secured are not secured for ever but are capable of deterioration in the course of time.

Spiritual Freedom Alone can be Unlimited

Only spiritual Freedom is absolute and unlimited ; and when it is won through persistent effort, it is secured for ever. For, though Spiritual Freedom can and does express itself in and through the duality of existence, it is grounded in the realisation of the inviolable unity of all life and is sustained by it. One important condition of Spiritual Freedom is freedom from all wanting. It is want that fetters life through attachment to the conditions, which would fulfil that want ; if there is no want, there is no dependence or limitation. The soul is enslaved through wanting. *When the soul breaks asunder the shackles of wanting, it emancipates itself from its bondage to the bodies, mind and the ego.* This is the Spiritual Freedom, which brings with it the final realisation of the unity of all life and puts an end to all doubts and worries.

The Importance of Spiritual Freedom

It is only in Spiritual Freedom that one can have *abiding happiness and unimpaired self-knowledge* ; it is only in Spiritual Freedom that there arises the supreme certainty of Truth-realisation:

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and it is only in Spiritual Freedom that there is the final ending of sorrow and limitation; and it is only in Spiritual Freedom that one can live for all, and yet be detached in the midst of all activities. Any other lesser type of Freedom is comparable to a house, which is built on sands; and any other lesser type of attainment is fraught with the fear of decay. Therefore, there is no gift greater than the gift of Spiritual Freedom; and there is no task more important than the task of helping others to have Spiritual Freedom. Those who have understood the supreme importance of Spiritual Freedom, have not only to strive for it for themselves, but also to share the God-given duty of helping others to win it.

True Service

Those who are inspired by the spirit of selfless service, are quick to render unto humanity all possible help through the provision of the necessities of life, like clothes and shelter, food and medicine, education and other amenities of civilisation; and in pursuance of the Path of Duty, they are not only prepared to fight for defending the weak against cruel aggression and oppression, but also to lay down their very lives for the sake of others. All these types of service are great and good: but from the ultimate point of view, the help, which secures Spiritual Freedom for humanity, surpasseth them all; and it is insuperable in importance.

The Way to Help Others in Attaining Spiritual Freedom

The way to help others in attaining Spiritual Freedom is far different from the way of rendering other types of help. To the hungry, you can provide food; and then they have only to eat it. To the naked, you can provide clothes; and they have only to wear them: and to the homeless ones, you can provide houses; and they have only to dwell in them. But to those, who are in the agonies of spiritual bondage, there is no *ready-made provision*, which can give them immediate relief. *Spiritual Freedom has to be won by oneself for oneself, through watchful and unfailing war against the lower self and the lower desires.* Those, who would be the soldiers in the cause of Truth, have to help all not only in launching

upon the thrilling enterprise of attaining victory over oneself, but also in every step, which they take towards that attainment; there is no other way of sharing their burden.

The Call

Ye my intimate disciples ! To-day I am meeting you with full confidence that you will share this burden. Many of you have, for years together, obeyed my orders and carried out my instructions, through faith in me and love for me; you have stuck to me and my Spiritual Cause through storm and stress and thick and thin; and now the time has come for you to offer all your services in my Mission of helping humanity to tread the Spiritual Path for realising God. The eternal Truth that God alone is real, has to be clearly understood and unreservedly accepted; and it has to be unequivocally expressed through words and deeds. *In the full realisation of the Truth, man shall attain Spiritual Freedom. No sacrifice is too big for setting man free from spiritual bondage and in helping him to inherit the Truth, which alone shall bring abiding peace to all and which alone will unfailingly sustain an unassailable sense of universal fellowship, cemented by the ungrudging love of all, for all, as expressions of the same reality.*

The Need for Special Instructions to Each

In this God-willed, divinely-planned and predestined task of bringing Spiritual Freedom to humanity, you, my intimate followers, have to help me, even at the cost of life. In your duty of helping others to find God, you have to welcome every type of suffering and sacrifice; and in the individual groups, each one of you shall receive from me detailed ^{spiritual} instructions with regard to *your own specific duty*. I have full confidence that you will have no hesitation in carrying out my ^{spiritual} instructions at any cost and under any circumstances and, in respect of your willingness to carry out my instructions, I want each one of you to say 'Yes' or 'No' now, before I talk to you in separate individual groups.

Meherabad,
Ahmednagar,
27th December, 1942

MEHER BABA