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More on Freedom
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My previous paper on Freedom was on 2001. I consider the present paper as a "Working Tool" and manual to fight prejudice, discrimination, ego....and others.

Part One. "Know thyself"

Those who fought to stand (and stood) authoritatively, religion and "common opinions" since the time of Sophists and Epicurus (Epicurus) up to Descartes and Spinoza, Rousseau and Voltaire, were not few.

They fought against the privative syndrome of dependence in favour of human freedom, of the ability to think, to choose, to desire, to doubt, to move on own volition.

This paper is about freedom. Not about to exercise freedom, but about to be free. Agnostic, is he who denies the possibility of knowledge. Sceptic, is he who delves, who asks questions. He hopes, but he does not fool himself.

As a follower of the School of Sceptics which is the only school which has no dogmas but questions, when my thoughts do not end in a question mark, there is always an invisible question mark at the end. This question mark, to me, is an indication of Freedom.

Even the most "free human" depends on his biological functions, on the natural laws and on the laws of the mind. I am a link of this long chain of cause and effect and I wonder, if I have a cause, this means that I am dependant of it? **Yes**, if the cause identifies me. And my cause is myself. Therefore, my freedom means to depend only on myself. Consequently, there are no causes outside of myself. Every cause I accept, I assimilate it. I am **one**: one along with my causes, with the natural laws and my biological functions and my thoughts and my instincts and my memories. I am **one** and I know it, although I can not prove it. I cannot be the real cause of myself. But from the moment I begin to know and accept myself and I agree with the way I am, is like I give birth to myself. Therefore, I can be, in idea only, the cause of myself. I have conscience of my cohesion and that is enough for me. And what am I, has to be the cause of my actions. Enough is **to be**. To be myself as an authentic and not a derivative and a mouthpiece, but a person who gets rid of the foreign thoughts and foreign volitions.

Free human is he who is the cause of his own actions. Therefore the definition of freedom is the same with the definition of **to be**. Anyone who is "to be", is free. And anyone who is free, is "to be".

Part Two.
Notion of zero.

When we talk about freedom we can not run away from zero. Whatever leads to to-be, leads as well, to zero. This is a permanent philosophic dispute: Is denial which gave birth to zero? or the notion of zero makes possible the denial? Nevertheless, every one knows that death gave birth to the notion of zero.

For all of us the first zero is the not to-be. Is the not to-be of death.

Freedom is the point in which to-be adjoins with zero. It gives to to-be the possibility to conceive in the mind what is to-be. Therefore, with the freedom of thought, and by raising up the to-be, we can understand zero.

All beings are defined from other beings, but to-be is defined from zero, and although their meanings are opposite, their definitions are identified.

When we talk about zero and to-be, we refer to the human being: Life and death, but what life? Life in freedom. Therefore the dilemma is not "life or death", but "freedom or death", which is what the nine strips of the Hellenic flag depict: E-le-fthe-ri-a-e-tha-na-tos. (Freedom or Death).

The human who lives between the notion of freedom and the assurance of death, feels free. He knows (the only sure thing) that someday he will die.

I suffer from the excited feeling for freedom, and this is making me sceptic in philosophy. Lack of possibility makes me seek. Kant, two hundred years ago, dismissed freedom from the domain of phenomenon. He made it comprehensible- which means void- proving that it can not be proved. Therefore for which freedom we are talking about? The one which does not exist? I do not talk about freedom, but about the "thirst for freedom". I am not interested for freedom, but about the desire for freedom- the human being.

I do not talk about death, but about the fear of death. About me who is destined to die someday.

I seek, I fight, I revolt for freedom and I have to undergo all kinds of revolts in order peace may come when I will cease to seek.

Part Three
Defend and fight

I declare to each of us for a minor personal revolution.

Defend.

Defend opposing the ready-made thought. Defend opposing the accommodated and convenient mind. Liberate the sense, the volition and the action.

Defend by opposing the posited. Not with violence, but with a smile. The smile is a frightful dagger.

Every open conflict with the posited is condemned and unnecessary. The point is to overcome the firmly placed and the hatred against it.

When you are free inside you, no one can harm you. The enlightened human is always free. Even if he is in jail, as freedom is not lack of restrictions but a state of to-be. The authentic to-be is free.

As long as Ego stands versus the world, freedom does not exist.

When I say defend, I refer to your thought as, in the thought the firmly placed menaces. The enlightened human does not fight with weapons, as every act of violence reinforces the posited.

The posited is based on the fact that humans do not know, are not able or they do not want to be free. Most of them serve and are happy. The small everyday happiness is the support of despotism, the biggest enemy of freedom.

He who is not free does not need freedom. He is a silent follower, an obedient servant, he lives in apathy. But he who has completely conquered freedom is peaceful and happy. He fights for it, as freedom is the utmost preoccupation and uncertainty.

Here I will remind you what our late Brother Nikos Kazantzakis wrote in his book 'Sodoma and Gomora' :

«LOT: How can you comprehend me, old Abraham? You are a pure obedient. You say "yes" and your lips are sticky, you haven't got a hard heart to fight with. Your soul and heart are like two domesticated and harnessed camels. They take you straight to God. You watch the stars and say: "So many are my grand sons and so many are my great-grand sons"

I watch the stars and say: "So many are my sins. My virtue is not an orchard in which I stroll in the evening and talk to God. It is a precipice in which I crumble. All day, I gamble my heart and I save it. All night I gamble my heart and I loose it ».

Part Four
Self knowledge

If the first presupposition of freedom is independence, the second is Self Knowledge. Only self knowledge can ensure the confidence which is eliminated by independence. Self knowledge is succeeded through the sincere and successful "journey" of introspection.

Face yourself in the mirror and ask questions. Be a mean and dexterous hunter, otherwise you'll return from your "journey" with an empty bag. Ask yourself if you have anything to do with prejudice, discrimination, ego, hypocrisy and so on. Those are the "metals" you left outside the Lodge before, on your knees receive The Light. Do not ever bring them back.

Oppression is based on the innermost need of humans to depend on and make dependent. Thousand of years of Theocracy have produced a human who is scared to-be. That is the reason that no one can defeat the establishment because of the subconscious of most and the conscientious will of few individuals.

Everyone fears the system, but the biggest enemy is the standardisation and the inhumanization of the human being.

Freedom is to be able to do whatever whoever desires, which has to be controlled by each individual. Thus we can be free if we observe self discipline.

If you have the right to be yourself, although this does not harm the others, it annoys them.

Therefore become free and you will be free. It is the only hope.

Stretch your freedom as far as the limits of the human destiny. Thus freedom will have its natural limits—time and death. This may be, not the absolute freedom, but is the human absolute.

If you would like to stretch your freedom beyond the humane, you have to play the game of tragedy. Is the only game through which absolute freedom is won through the annihilation, the creation of zero, and death waits us, all.

I will end this paper with a quote, again from a book of our late Brother Nikos Kazantzakis, the following:

« I am a fiddlestick in you arms, God: Stretch me, or else I will decay.
Do not stretch me my God, I will break.
Overstretch me my God, and let me break. »