



# NOTION OF FREEDOM IN J. KRISHNAMURTI PERSPECTIVE

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**INTRODUCTION:** This present article makes an extensive study on the notion of freedom. The condition of human being in which he realizes fragmented himself due to spoon-fed by authority, by book, by saint, by ideology, by culture, by past, by religion and by social conditioning. Thus we filled with mere descriptions and lost our originality. In the aforementioned context this article includes the idea of “The Notion of Freedom” of Jiddu Krishnamurti.

**ABSTRACT:** Beyond the material welfare around us we raise the prominent philosophical quests about freedom or liberation or moksha or truth for centuries. Jiddu Krishnamurti (1895 – 1986), an eminent thinker and renowned philosopher of the age, has also discussed these quests in his own unique manner. Through his dialogue he makes an universal appeal to his listeners. The present condition of man and the world filled with many challenges, at the individual level- stress, anxiety, fear, insecurity, competition are major challenges. On the social level- we are facing fundamentalism, terrorism, violence, ideological conflicts etc. Besides these there are several more issues like environmental issues, energy crisis, depletion of natural resources and issues associated with globalization are majors.

**Keywords:** Freedom, Known, Unknown, Religion, Culture, Social-Conditioning.

**METHODOLOGY:** This article is based on both primary and secondary data. Primary data have been collected from the original work of J. Krishnamurti and

secondary data have been collected from the different books, articles and online sources.

**NOTION OF FREEDOM:** In this scenario the present article makes an extensive focus on the notion of freedom. J. Krishnamurti's purpose as "to set man absolutely and unconditionally free"<sup>1</sup> and wants to establish total freedom of man. In this context, which we call living, J. Krishnamurti says it's only a constant battle. There is lots of code of conduct, standard of behaviour, religion, culture etc. And we are living our life mechanically or automatically due to aforementioned standard of behaviour and code of conduct. According to J. Krishnamurti such type of life is shallow and empty. "We are second hand people we have lived on what we have been told, either guided by our inclinations, or our tendencies... there is nothing new in us, nothing that we have discovered for ourselves; nothing original, pristine, clear."<sup>2</sup>

Krishnamurti states that only free mind to come upon truth, in this regard he says that "to come upon truth the mind must be completely free without a spot of distortion."<sup>3</sup> So first of all we should discuss about the concept of freedom, J. Krishnamurti accepts freedom is a state of mind which is so intense, active, alive and vigorous and it throws away every form of slavery, dependency, conformity and acceptance. But freedom is not freedom from something, if we are discussing about the phrase 'free from something', according to Krishnamurti it's only a reaction which creates another reaction and this reaction brings about another conformity, another form of domination. He says that "freedom is not freedom from something- freedom from something is merely a reaction."<sup>4</sup> For example get rid of freedom from something is merely a reaction."<sup>4</sup> For example get rid of suffering is a reaction to the state of suffering so negating something is not freedom but merely a reaction. Freedom is freedom per se and not freedom from, of or to, freedom from or to, it has a fixed determined reference but according to him the real freedom transcendence of all such reference points.

In order to this we should understand the concept of freedom as two references. Firstly, **freedom as an idea** and secondly, **freedom as an ideal**. Where as a matter of concern about freedom as an idea in this context J Krishnamurti says "freedom is not an idea; a philosophy written about freedom is not freedom."<sup>5</sup> According to him freedom is something actual not a topic of verbal discussion or intellectual understanding alone. It cannot be contained in words because words are static, frozen; freedom is not so. Freedom is something that can be experienced, it

is firmly rooted in experience. It is something that is in the 'living active present in daily life. In this context he always says that a word is not the object that is indicated by the word.

Whereas the matter of concern about freedom as ideal, according to J. Krishnamurti we can't say freedom as a goal, because if we set freedom as a goal then first of all we feel a distance from it and then we find out a path to achieve it and to pursue it, Then we rely on some types of beliefs, standards of behaviour, code of conduct, some ideologies and philosophies but it all do not help, only create obstacles to experience freedom. Freedom has not experienced by a certain path because all paths have a limitation; freedom is not means but end in itself, freedom is not a matter of knowledge but is matter of learning, learning is not an intellectual process. Accumulating knowledge about freedom is one thing but learning about freedom is another. Knowledge is related to past and memory, according to him which is dead, static thing and it creates burden and sorrowful mind. But learning is a constant movement without the past; so freedom have no foothold, "there is no certainty no achievement, there is freedom to look to achieve and when you look with freedom it is always new. A confident man is a dead human being."<sup>6</sup> Freedom is also not confused with choice because choice creates confusion and conflict and this is not freedom at all.

Krishnamurti states that we all are trapped by ideology, culture, religion, nationalism, past, authority social-conditioning etc. due to our expectation we all are follow some spiritual teachers or preachers, philosophers with the expectation of our spiritual well-being, beyond material well-being, which is known as Truth or God that is timeless state which cannot be disturbed by circumstances or human corruption. And the confusion of the life man creates an endless division of religion, ideology and then he creates everlasting wars to his religion and ideology. In this way man is getting trapped rather than bringing freedom and peace; according to J. Krishnamurti freedom is not something to be achieved by following a certain method or certain person because when you follow a particular method or ideal then you are busy doing just that; following become more important than actually being free. "Imitation as a means to freedom is the very denial of freedom, for the means is the end; copy makes more copy, not for freedom."<sup>7</sup> And this leads to confusion and disorder. Unless this disorder and confusion is cleared freedom cannot be.

Krishnamurti completely denies the authority there may be many kinds of authorities for instance authority of religious leaders, political leaders, certain rituals, certain ideals, certain books etc. all of these authorities can be divided as spiritual level, social level, political level and individual level etc. spiritual authorities think that they are helping ignorant people but then they assume authorities and that in fact, is denial of freedom because freedom cannot be given to one from someone else, social authorities make custom, culture, rituals, some ethos, morals, dogmas to regulate our conduct and evaluate it as wrong and right patterns. But in order to follow it we limit to ourselves. Political authorities although create hurdle and trap us by rules and regulations. We also treated as an individual authority when we give up myself to a spiritual Guru or ideal and think that I know what is right or wrong, and I know what I am saying, in this process I become an authority then its avoid freedom. "All authority of any kind especially in the field of thought and understanding, is the most destructive evil...you have to be your own teacher and your own disciple."<sup>8</sup>

Thus, when we are conditioned by all the above authorities then we are fragmented in caste, race, religion, nation etc. We cannot live in totality as a human being but an individual being. Here Krishnamurti makes a distinction between 'Individual self' and 'whole human being.' "The Individual is a local entity living in a particular country, belonging to a particular culture, particular society, particular religion. While the human being is not a local entity but he is everywhere."<sup>9</sup> He says if one's action with the motivation of particular field of life then he unrelated with the whole, and feels himself fragmented and lonely. So Krishnamurti makes an attention that we are talking of the whole not of the part. He says "...in the greater the lesser is, but in the lesser the greater is not. The individual is the little conditioned, miserable, frustrated entity, satisfied with his little gods and his little tradition, whereas a human being is concerned with the total welfare, the total misery and total confusion of the world."<sup>10</sup> So he says we have created the world according to us and this result is a battle between part and the whole. Hence, all the things which is told by authority make us shallow and empty, conditioning makes as 'second hand people', 'storehouse of the past'. Therefore, we have not a fresh, innocent, free mind and heart, so we are frustrated and violent.

All of these fragmentation, frustration and violence occur with '**traditional approach**' of well-being, in short we can say that we accept inward authority who assures us to find something beyond this little life then we respect certain rituals, repeat certain prayers and mantras, suppress our desires, control our thoughts, sublimate our passions, limit our appetites and refrain from sexual indulgence etc. So we mechanically follow all of these. And when we foolishly follow it, then there is a conflict between us and that authority because we have some our particular inclinations, tendencies and pressures which conflict with the authority. In this context he says, "So you will lead a double life between the ideology of the system and the actuality of your daily existence."<sup>11</sup>

J. Krishnamurti says we are not only afraid of the known but also afraid of the unknown, we are also afraid of the death, future, loneliness, a frightened mind stays in confusion and conflict, therefore it must be aggressive, violent mind, but run away from it only enhance it, so he says "face the fact, look at it, do not run away from it."<sup>12</sup> Fear is a movement from certainty to uncertainty.

**CONCLUSION:** Come to the end but mistakenly it should not understand the end of freedom, it's only end of this article, freedom is limitless, dynamic and alive "when there is freedom, there is energy; and when there is freedom it can never do anything wrong."<sup>13</sup> Freedom cannot be given to one from someone else, freedom is not construct of the thoughts, not an image of memory, not a presence of choices, not the patterns of authority, not verbal expressions but it is transcendence of all of the above.

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\* KFI stands for Krishnamurti foundation India.

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