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NIKOS KAZANTZAKIS AND EDUCATION.
The Ohio State University, Ph.D., 1971
Education, theory and practice

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NIKOS KAZANTZAKIS AND EDUCATION

DISSERTATION

Presented in Partial Fulfillment of the Requirements for
the Degree Doctor of Philosophy in the Graduate
School of the Ohio State University

By

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* * * * *

The Ohio State University
1971

Approved by

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To Joanna

Argyris and Kalia
PREFACE

A few years ago I was appointed teacher at a small mountain village in Cyprus. Small shepherds, small vinegrowers, and small farmers were living there. No one might suspect that anything beyond the daily bread might concern those villagers. To my amazement those supposedly "ignorant" peasants were reading and discussing one of the great writers of our times, Nikos Kazantzakis. Bewildered at their knowledge and surprised at my ignorance, I asked them for a book. I read Freedom or Death and then I could participate in their discussions.

Some years later I found myself in the United States of America pursuing further studies. When I was asked where I came from and I answered that I was a Greek, a usual further question was: "Did you read Kazantzakis?" "Yes, a little," I answered. And the stranger would add: "Kazantzakis saved my life." Both in America and in Cyprus, then, I found people whose lives had been transformed through reading Kazantzakis.

I started my higher studies with Platonic goals in mind—to see the visions of the Beautiful, the True, and the Good. My professors, my fellow-students, and my students helped me in this attempt. Finally I thought I saw those visions, as if I were looking at them through a magic crystal ball. Next to these three ideas, a fourth one arose. I couldn't say exactly what it was, but it seemed
to me like a tiger. It must be another vision, I said to myself. The tiger must offer me an exciting ride I thought and with caution I mounted the beast. The ride was really exciting, but it was time to dismount in order to continue my studies! I was afraid to dismount, but finally I ventured and stepped off the beast to earth, to solid ground. To my surprise, as soon as I dismounted, the tiger mounted on me. Things became more difficult now, but more exciting. The tiger was leading me to the vision of Freedom.

I write this dissertation in order to express what I see in Freedom; I also hope to tame the tiger or become one with him.

I owe much of what is written in these pages to a great number of people, especially to my colleagues and students at The Ohio State University. I wish, however, to acknowledge my great debt to my adviser, Dr. James K. Duncan, who patiently gave me all the encouragement and assistance necessary for making this dissertation possible. I am also glad to express my thanks to my professors Drs. Paul R. Klohr and Donald P. Sanders whose questions and suggestions helped in illuminating and clarifying many points that would otherwise have remained dark or vague. I would like especially to thank Mr. Michael Manley of the English Department for reading the first draft of this study and suggesting improvements in expression. However, any mistakes still found are wholly my own responsibility.
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CHAPTER 1

INTRODUCTION

In the flow of time from its mysterious sources to its present oceanbeds, man has engaged himself in an unceasing struggle; the struggle to unlock his future. The key seemed to be knowledge itself, so man embarked upon the relentless task of conquering nonsense, superstition, and ignorance. Institutions were born for this purpose. Astrologers, prophets, priests, and poets began the task of opening the dark doors.

These institutions or individuals were constantly consulted about the outcome of any important undertaking. Early in the 5th century B.C., when in great danger of a barbaric invasion, the Athenians consulted the famous oracle of Apollo at Delphi. The prophetess gave them a very ambiguous answer; she said: "The wooden walls will save you." Some leaders urged the people to start immediately building wooden walls around Athens. But Themistocles construed the statement of the oracle to be the "walls of a ship," not a barricade around the city. Thus, he insisted on building ships. The people listened to him; the ships were built, and Athens was saved at the Battle of Salamis. Athens and Greece were saved because a leader made a correct interpretation of the oracle.

To set the stage for this study, we will, in a metaphorical
sense, again consult Delphi. If we were to ask, "How are we going to be saved from the barbarians?" the oracle would probably state the following: "There are no barbarians; if there are, you are the ones. You have built gigantic material walls; now build colossal spiritual walls."

Like the other oracles, this one seems to be a puzzle; so let me decipher it. "There are no barbarians" because the peoples of earth are unifying in a single but richer culture. Messages can be communicated from one part of the world to the other in only seconds. It seems that the earth is becoming a small island. The seas surround it; the "space ocean" surrounds it, too. The continents were our neighbors. Now the stars are our neighbors. The earth in its entirety is "us." The barbarians may also stand for the new vital force that replaces the degenerating one within us. Thus, the possibility for regeneration lies inside a person. This explains the statement of the oracle: "If there are barbarians you are the ones." What we need then is to search for the vital force within us. In addition, the "barbarians" stand for the "enemy." According to this interpretation, the enemy does not lie outside, but inside the country; not outside but inside ourselves. In short, each individual is both his own vital impulse and his own enemy.

We may interpret "You have built gigantic material walls, now build colossal spiritual walls" as follows: We, through our scientific and technological success, produce material goods in great quantities at tremendous speed, and at the desired time and place. Material designs have become our passion to the detriment of our spiritual
needs. We transform matter into butter; very little matter is turned into spirit. We let our minds and hearts grow narrow and poor to the point of adoring our creations and worship our playthings. We started as the masters but now we are being turned into slaves. The trick of science may have proved too big for us. Some of the results of this are expressed in poetic form as follows:

Wicked foes all blind and inhuman marched to us and with merciless patience to their death-giving rocks have richly tightened us with bright, heavy chains:
Weariness, agony, boredom, inanition that erodes the soul and leaves it without spirit, defeatism, disorder, uncertainties, and vice, robot-like men who increased tortures even more, for they were taken as friends but they were not humane.
Senility and lunacy watch with sly wile, like Damoclean swords are hanging straight over us, emptiness and eternal ruin, ah, to give us.

What can we do then? How are we to be saved? The Delphic oracle gave us the answer: "Build colossal spiritual walls." We need to build strong inner-selves, giving us courage and inspiration for life. When great King-monk asked his guru how he could attain Buddhahood and rule his people well, the guru advised: "The Buddha is not in the mountain, but in your very mind." Discover Buddhahood in your mind. Do not go far to seek it (13:9).1 In effect, the answer was, "The spirit of enlightenment is sitting in your mind and heart and cries out. Listen to it." Keep the struggling spirit like an

1The figure before the colon is the citation number in the bibliography at the end of this dissertation. The figures following the colon are page numbers in the work cited.
arrow that always points upwards. Release the powers of light from within so that the powers of darkness may be defeated. Pile up moral force so that a distinction between what is good or bad, what helps life go ahead or what kills it, may be made. Help man to understand his motivations and to act out of love and cooperation rather than hypocrisy and arrogance. Create a superior consciousness so that we can harness not only the machine that our minds have created but also ourselves. Get ourselves into the Cosmic Process and be part of it not only spectators. Thus we can build spiritual walls by transmuting as much matter into spirit as possible.

The "spiritual walls" may also mean the social institutions that deal with our spiritual needs. These too, need to be regenerated. Man's soul has probably grown bigger and can no longer fit into old molds, virtues and hopes, into old theories and actions (20:434).

In summary, the interpretation of the Delphic oracle may be stated as follows: We will be saved if we succeed in making our spiritual successes keep pace with our material ones. This point will be more fully developed in Chapters 11 and 111 of this study. Chapter IV will deal with the question of who will do it and how.

Need for the Study

Contemporary criticism of education has increasingly pointed to the need for a new sense of purpose, that sets the human problem above social, economic, and political problems. The recent Carnegie Report made by Charles Silberman (39:10-11) calls American Education a "mindless" undertaking. Goodman (12:13-16), Friedenberg (11:22-26),
Kozol (25:1-7), Holt (14:174-181) and many other critics have made similar assertions.

On the international level similar criticisms of education have been made. The Organization for Economic Cooperation and Development (31) in its international task group report on curriculum improvement and educational development strongly recommends that new approaches to curriculum construction and educational change should be initiated immediately. Also, the Review of Educational Research, June, 1968, (1:201-301) reviewed literature on International Development Education for a six-year period, 1962-1968, and came to a similar conclusion.

Among the speculative philosophers who have assessed education, Broudy, Smith, and Burnett (3:3-10) call for a new direction that would lead toward humane ends. Philip Phenix (32:3-14), likewise, sees the need for a thorough examination of the value bases upon which education should rest. King and Brownell (24:2-3), taking a neo-idealistic view, make similar proposals.

In effect then, there is a call for a broader, more humane, base for all of education. The critics suggest that new efforts must be made to search for this base that would express the soul of present-day man. This dissertation undertakes this search.

Statement of the Problem

This study will: (1) explicate the thinking of Nikos Kazantzakis with special reference to implications for education; (2) develop a conceptual framework based on a synthesis of certain concepts from Kazantzakis' and the investigator's belief system; and
(3) delineate the implications of this framework for educational theory and practice.

**Mode of Inquiry**

This study will employ what has been called the philosophical-logical mode of inquiry involving a "content analysis" of the writings of Kazantzakis and a synthesis. From the resulting conceptual framework, the investigator will analyze the implications for educational theory and practice.

**Limitations**

The limitations of this undertaking are those associated with the philosophical-logical mode of inquiry; in this case, (1) the product is not being subjected to empirical testing and (2) the conceptual framework developed needs to undergo further critical examination before it is widely generalizable.

**Organization of the Dissertation**

This dissertation will be organized into five chapters as follows:

Chapter I. Introduction and Statement of the Problem

Chapter II. "Content Analysis" of Kazantzakis

A. An Introduction to Nikos Kazantzakis
B. Human Nature
C. Epistemology
D. Ethics

As suggested from these headings, no attempt will be made to consider Kazantzakis as a poet, novelist, tragedian, revolutionary, or ascetic. Nor will an attempt be made at any detailed biographical
investigation. Only a brief introduction to the author will be made, and then a few basic concepts which seem to have both direct and important implications for education will be analyzed.

Chapter III. Synthesis: A Point of View (A Conceptual Framework)

Based on those selected concepts from Kazantzakis' and this writer's belief system, this chapter will try to conceptualize an ideal personality that may be the product of an educational system. This human being will simply be named "The Free Man."

Chapter IV. Implications for Education

This chapter will analyze the implications of Chapters II and III for educational theory and practice. In other words, what would be the goals of education and why, and, secondly, who will do it, how, where, and when.

Chapter V. Summary and Recommendations
CHAPTER II

CONTENT ANALYSIS OF KAZANTZAKIS

A. An Introduction to Nikos Kazantzakis

Nikos Kazantzakis was born in Herakleion Crete, on February 18, 1883, and died in Freiburg, Germany, on October 26, 1957. Judged by the manifest and hidden purpose behind his writings and actions, Kazantzakis can be considered a modern Homer. For Homer, by virtue of his poetry, was not only a creator of the Greek gods, of the model teachers, Chiron and Phoenix, and of the ideal types of heroes like Achilles and Odysseus, but also the Teacher and Patriarch of the Greeks. A study of Kazantzakis' work reveals that he, too, created a new belief (not a new set of Gods), an ideal teacher and man, the future man, and through his poetry and other writings, he intended to be Teacher and Patriarch of mankind.

Using the fruit of the searching spirit of the whole of mankind, he worked for fourteen years and created an ideal man, "Odysseus," in the epic The Odyssey: A Modern Sequel (to Homer). The English writer Wilson says that it is a great epic equaling the epics that inspired it: Homer's Odyssey, Goethe's Faust, and Dante's Divine Comedy (42:46). Kazantzakis considered this poem to be his main work. All the rest, he said, he wrote in order to amuse himself (15:457). Kazantzakis, then, is not just any writer; he does not write for
pasttime and enjoyment. He is a writer of first magnitude. In the words of Wilson, Kazantzakis is an equal of the giants Tolstoy, Dostoyevski, and Nietzsche (15:465) each of whom struggled to create a new vision of life that would help men surpass their limits. As Kazantzakis says:

Writing may have been a game in other ages, in times of equilibrium. Today it is a grave duty. Its purpose is not to entertain the mind with fairy tales and make it forget, but to proclaim a state of mobilization to all the luminous forces still surviving in our age of transition, and to urge men to do their utmost to surpass the beast. (20:435)

In a letter to Börje Knös, a Hellenist scholar from Sweden, Kazantzakis explains his purpose for writing:

(I am) not writing literature or making a psychological analysis either. What interests me are the unsuspected forces existing in the human soul which, either out of cowardice or for lack of an ideal, we allow to sleep and perish. (15:519-520)

Man will surpass his limits by continuously transmuting matter into spirit, so that spirit could conquer matter.

O Sun, my quick coquetting eye, my red-haired hound,
sniff out all quarries that I love,
give them swift chase,
tell me all that you've seen on earth, all that you've heard,
and I shall pass them through my entrails' secret forge,
till slowly, with profound caresses,
play and laughter,
stones, water, fire, and earth shall be transformed to spirit,
and the mud-winged and heavy soul,
freed of its flesh,
shall like a flame serene ascend
and fade in sun.

Kazantzakis himself showed that he was 'worthy of trans­muting all he said into deeds.' In Report to Greco, the reader can follow the stages Kazantzakis went through in his unabating search for self-discovery, inner purification, and the final stepping beyond the human limits. "I had not been born a prince; I was struggling to be­come one" (20:182) he writes; and he labored incessantly and kept his spirit always at the highest pitch. He made five and ten year plans of what he wanted himself to achieve according to his idealized image of himself.

...I said to myself: I shall humiliate and insofar as I am able confine the desires of the flesh. Does the flesh want to sleep? I shall remain awake. Does it want to eat? I shall fast. Does it want to sit down? I shall rise and climb the mountain. Is it cold? I shall make myself naked and walk upon the cobble­stones...When I have conquered the flesh I shall turn to the soul, and I shall distribute it too into two camps, lower and higher, human and divine. I shall fight the petty pleasures of the spirit: reading and recollection, pleasure in victory, justice, friendship, tenderness, joy and grief. Then, once again, when I have won for the second time I shall proclaim a new division within myself. Down with hope, the ultimate enemy, and up, high up, with God's flame, for it shall consume me, without smoke or movement, in deep darkness and silence...

Kazantzakis, then, succeeded in reaching the summit that he promised himself through hard work and by believing in the omnipotence of the
human soul. Wilson speaking of Kazantzakis' WILL as a symbol for modern man has this to say:

Among other modern writers, Kazantzakis stands like a colossus, or like a mountain. Everything about him was big. The main difference between Kazantzakis and the majority of current writers is a matter of will. This word is so important that I should print it in letters two feet high. Most of the writers of the 20th century are so defeated; they look around sadly, and make a gesture of despair. They seem to shrivel like leaves when Kazantzakis roars: 'Ahoy, wretched sorrow, prick up your ears!' This monster, this uncouth giant, is a living symbol of man's greatness, of his capacity to rise above self-pity. He is even more important because he is obviously human. Of Goethe and Tolstoy, one can think: 'Oh, yes, they were lucky—they were born strong.' And of Shaw, most people say: 'He was strong because he was heartless.' But Kazantzakis was not born a giant, he made himself into a giant. (42:46-47)

These lines can also be taken as an answer to those critics (19:xx-xxi, Introduction by Friar) who say that Kazantzakis is a pessimist and a nihilist. Kazantzakis described himself as a "tragic optimist." His view of the world is expressed in the "Cretan Glance" according to which man views the abyss proudly and erect "without hope and fear but also without insolence (20:470)." Odysseus the hero of The Odyssey shares this view.

Trying to classify Kazantzakis into one school of thought would be an impossible task. As it is the case with El Greco, no school can claim him. Wilson says that Kazantzakis is a "kind of Greek Dostoevsky with a strong intermixture of Hemingway." Further, he is an existentialist "yet he is manifestly bigger, more rich and varied, than any of the major figures of existentialism (42:47)."
B. Human Nature

Man, says Kazantzakis, is the highest expression of élan vital. The élan vital, according to Bergson, under whom Kazantzakis studied in Paris, is the life principle which animates all of matter from which it emerged. It is an inconceivable energy (22:37, Introduction by Friar), a vital impulse which continuously recreates and renews itself and leaps upwards in an effort to form a creature free from inertia. The end cannot be determined because this movement toward perfectibility is eternal (33:ks'-kz'). Thus, the essence of man, while obscure, is always changing and ripening. Within man there is a certain Combatant who keeps ascending. This Combatant who started from inorganic matter ascended into life and from life into spirit:

Then suddenly a great light was born within me: the transmutation of matter into spirit. Here was the great secret, the red ribbon followed by the Combatant. Though he had freed himself from inorganic matter and leaped into the living organism of plants, he felt himself smothering, and therefore leaped into the life of animals, continually transmuting more and more matter into spirit. But again he suffocated, then leaped into the contemporary Apeman whom we have named 'man' too soon, and now he struggles to escape from the Apeman and to be transmuted truly into Man. I now clearly saw the progress of the Invisible, and suddenly I knew what my duty was to be: to work in harmony together with that Combatant; to transmute, even I, in my own small capacity, matter into spirit, for only then might I try to reach the highest endeavor of man—a harmony with the universe.(19:xxiii)

Here Kazantzakis suggests that man continuously changes, moving to higher levels. And, if today's man is the son of the ape, then
tomorrow's man will be the son of man. Man will change into some being higher than man.

But how? As the oracle advised, man must look within himself. Man has inside himself not only reason, the ability of the mind to see relationships among things, but also an inner strength, an omnipotent flame (20:478). Kazantzakis explains: "The soul of man is almighty because it is a breath of God's wind, all-powerful and free (16:324)." This inner power of man can move the universe, can reach the farthest star. Man needs to recognize this all-powerful flame so that he may be able to go beyond his traditional frontiers. When Kazantzakis came to this understanding, he advised that we should be proud of this power in us, release it, and use it. This power, he urged, will deliver us from our incompetence, cowardice, falsehood, and villainy.

He writes:

Ever since that day I have realized that man's soul is a terrible and dangerous coil spring. Without knowing it, we all carry a great explosive force wrapped in our flesh and lard. And what is worse, we do not want to know it, for then villainy, cowardice, and falsehood lose their justification; we can no longer hide behind man's supposed impotence and wretched incompetence; we ourselves must bear the blame if we are villains, cowards, or liars, for although we have an all-powerful force inside, we dare not use it for fear it might destroy us. But we take the easy, comfortable way out, and allow it to vent its strength little by little until it too has degenerated to flesh and lard. How terrible not to know that we possess this force! If we did know, we would be proud of our souls. In all heaven and earth, nothing so closely resembles God as the soul of man. (20:342-343)
In trying to explain the rich and varied instincts a human being carries within him, the biological statement "ontogeny tends to recapitulate phylogeny" might be of great help. Man is the highest level in the evolution of the {\textit{élan vital}}. By way of analogy, man tends to recapitulate all the lower forms of life, that is, all the plants from the algae to the almond-tree, and all the animals from the amoeba to the monkey, and from the ape to modern man. Man has all the instincts of these forms of life in him. This may help us understand why man can imitate so many animals and why he can perform so many deeds both good and evil, harsh and meek. Inside man voices cry through layer after layer of darkness, voices of killing and saving, of destroying and constructing, of loving and hating. This is expressed very convincingly by Kazantzakis in {\textit{Report to Greco}} when he found himself shouting at the villagers, "I shall kill you all."

He explains:

Halting, I shook my clenched fist at the village and shouted in a furor, 'I shall kill you all!' A raucous voice not my own! My entire body began to tremble with fright as soon as I heard this voice. My friend ran up to me and anxiously grasped my arm.

'What's the matter with you?' he asked. 'Who are you going to slaughter?'

My knees had given way; suddenly I felt inexpressible fatigue. But seeing my friend in front of me I came around.

'It wasn't me, it wasn't me,' I whispered. 'It was someone else.'

It was someone else. Who? Never had my vitals opened so deeply and revealingly. From that night onward I was at last certain of what I had divined for years: inside us there is layer upon layer of darkness—raucous voices, hairy hungering beasts. Does nothing die, then? Can nothing die in this world? The primordial hunger,
thirst, and tribulation, all the nights and moons before the coming of man, will continue to live, and hunger with us, thirst and be tormented with us— as long as we live. I was terror-stricken to hear the fearful burden I carry in my entrails begin to bellow. Would I never be saved? Would my vitals never be cleansed? (20:20-21)

According to this interpretation, one man is all men, and all the animals, and all the plants. Man has the potential to manifest any characteristic. Each individual, then, may shape his human nature as he decides by using the powers of his will and consciousness.

How is man going to control his dark, blind instincts, his primordial, prehuman passions? By using the flame that burns in him, the flame that can look at all these darknesses with an undimmed eye; by turning darkness into light. By cultivating his will that will help close the trap-door that keeps the dark voices in the unconscious, man makes them obey his conscious part. He has the power when he has the Will (22:66-84, passim). All the powers that man is endowed with have to be mobilized; man must ask questions, shape desires and visions, create, give meaning and purpose to life. Man, then, is free to set his goals in life as well as to create an idealized image of himself, that is, to plan how he would like to be in the future. The important thing is not to be free but to become free, for Freedom is man's creation. In the words of Kazantzakis, "Freedom is two wings that man's hands have shaped (19:219)."

Mental Development Stages

According to Kazantzakis, man, in his effort to climb the
ladder of freedom may go through the following stages of mental development: (1) Aesthetic: At this first level man satisfies the senses and the sense of beauty with a personal acquaintance of the world. (2) Ethical: At this level man satisfies his needs for virtue—good or evil, justice or injustice. (3) Metaphysical: At this level man is interested in truth and in the reality of things. Man's interests go beyond aesthetics and ethics. (4) Freedom: At this level man transcends the boundaries of virtue, or even of hope, of time or of space. In The Odyssey Kazantzakis speaks of "Beauty, guileless Virtue, and Truth" as the three great shadows of Freedom (19:520). And though it is beyond time and space, freedom is within "the ephemeral deathless throbbing of the human heart (19:521)."

One has to keep in mind that all four, beauty, virtue, truth, and freedom, are man's creations and creeds (19:219, 520, 680).

**Psycho-Social Stages**

Parallel to the mental development steps, there are the stages that man can go through in order to reach freedom. These are the stages in man's relationship with the Cosmos. In the Saviors of God (22:63-84) Kazantzakis calls these "The March":

1) The Ego: Each individual is to define himself, and satisfy himself. At this stage, whatever one does, he does not only for self-satisfaction but also as a preparation for the march outside of himself. During the ego stage one prepares all three steeds, that is, body, brain, and heart:

I put my body through its paces like a war horse;
I keep it lean, sturdy, prepared. I harden it and pity it. I have no other steed. I keep my brain wide awake, lucid, unmerciful, I unleash it to battle relentlessly so that, all light, it may devour the darkness of the flesh. I have no other workshop where I may transform darkness into light. I keep my heart planning, courageous, restless. I feel in my heart all commotions and all contradictions, the joys and sorrows of life. But I struggle to subdue them to a rhythm superior to that of the mind, harsher than that of my heart—to the ascending rhythm of the Universe. (22:67)

In short, at the first stage of the March, one must decide what kind of figure he wants to give to himself and how he is going to carve it. He must learn to obey, to command, and to accept responsibility. Finally, he must hear the cry within himself and set out for action at the station he has chosen. Whatever one does at this stage must be a preparation for the second step.

2) The Race: At this stage one must step out of one's ego and feel within him all his ancestors. An individual must understand that the cry within him belongs not only to his ancestors but also to the generations of descendants. Both the past and the future generations live and desire through him. One has to feel one's self like a leaf on a tree. The leaf works both for the roots and the fruit, and within that leaf the entire tree lives, breathes and renews itself. The relationship of an individual to his ancestors and descendants is expressed by Kazantzakis in this way:

The race of men from which you come is the huge body of the past, the present, and the future. It is the face itself; you are a passing expression. You are the shadow; it is the meat. (22:70)
Everything you do reverberates throughout a thousand destinies. As you walk, you cut open and create that river bed into which the stream of your descendants shall enter and flow. (22:72)

Before an individual is ready to proceed to the third step he must be sure that he has performed three duties to his race:

Your first duty, in completing your service to your race, is to feel within you all your ancestors. Your second duty is to throw light on their onrush and to continue their work. Your third duty is to pass onto your son the great mandate to surpass you. (22:74)

Having completed these duties, man may be sure that he is rid of his ego, is one with his race, and is ready for the next step.

3) Mankind: When one has found his roots and has chosen where to continue his tree's work, then he moves on to feel within himself all the forest, that is, all of mankind. "Free yourself from race also; fight to live through the whole struggle of man for it is all the innumerable races of mankind that shout and rush within you (22:76)." Odysseus expresses this realization with "a cry and a piercing joy," in these verses:

'It's not I or my forebears who set out within me for in my bowels I feel white, yellow, and black hands that sway above the abyss and cry to me for help. ...I've found the steadfast rock on which to build my deathless castle!'

(19:433)

At this stage, then, a human being immerses himself in a vision, feeling within himself all of mankind breathing. But he does not stop
at the vision. He also battles to give meaning to the struggle of all men in action. He adjusts his rhythm to the rhythm of mankind in an effort to assist humanity in the march forward and he moves to the next step.

4) The Earth and the Universe: At this stage man enters into a mystical communion with the whole of earth and the universe. He feels within himself the entire earth 'with her trees and her waters, with her animals, with her men... (22:81)' He feels the entire universe being part of him and he being part of it. All of nature, man, animals, plants, stones, are co-workers in the service of God.

The seven-souled man joyed to feel that nature now was his co-worker and, like an eagle who breaks boughs to build its nest, he spied stout trees and cornerstones: 'Brothers, be still! All of us, beasts and stones and trees, shall be wedged tightly with firm layers in God's body. We're all in the same army, comrades; the human troops march on ahead, and you birds, beasts, and trees, bring up the rear. It's only right that your warm flesh should feed the mind. A dreadful war's begun! To arms my gallant troops! (19:448)

Thus through man the inarticulate outcry of all the elements becomes a clear voice (15:26).

Three Kinds of Human Beings

Kazantzakis says that there are three kinds of human beings in relation to the four steps: (a) those who struggle for themselves
(b) those who struggle for man and (c) those who struggle for the entire universe.

I think...—but I may be wrong— that there are three kinds of men: those who make their aim, as they say, to live their lives, eat, drink, make love, grow rich and famous; then come those who make it their aim not to live their own lives but to concern themselves with the lives of all men— they feel that all men are one and they try to enlighten them, to love them as much as they can and do good to them; finally, there are those who aim at living the life of the entire universe—everything, men, animals, trees, stars, we are all one substance involved in the same terrible struggle. What struggle?...Turning matter into spirit. (23:309-310)

Finally, when one finds himself within the realm of freedom he will realize that the ascent to freedom is endless. One has to mount eternally toward it, until one dies. Therefore, the goal becomes the ascent itself; the struggle becomes the essence, the struggle both in thought and action. In this way, freedom means to fight for freedom; the journey toward freedom becomes freedom itself. So, liberty will not extinguish the yearning for liberty and freedom will continue to be freedom.

C. Epistemology

On the question of how we know the world around us, Kazantzakis speaks of three duties: of the mind, of the heart, and of what goes beyond mind and heart.

First Duty: Of the Mind

The world around man is chaos and the mind attempts to put
order in it. The senses, sight, hearing, taste, smell, and touch are tools that form the raw material to the mind. Whatever the mind creates does not have an existence of its own. The mind discovers patterns, sets order, develops concepts, creates ideas, slings bridges, opens roads, and builds over the abyss. The order that the mind creates from disorder is the meaning that the mind gives to disorder. But the mind can gain only the knowledge of relationships among phenomena, not the essence of things, and thus this knowledge is limited. The mind has boundaries. It cannot attain true knowledge. Therefore, man's first duty is to recognize these limitations. Kazantzakis puts this very succinctly:

Distinguish clearly these bitter yet fertile human truths, flesh of our flesh, and admit them heroically: (a) the mind of man can perceive appearances only, and never the essence of things; (b) and not all appearances but only the appearances of matter; (c) and more narrowly still: not even these appearances of matter, but only relationships between them; (d) and these relationships are not real and independent of man, for even these are his creations; (e) and they are not the only ones humanly possible, but simply the most convenient for his practical and perceptive needs.

(22:49)

The author goes on to explain that within those limitations the mind is the "legal and absolute monarch (22:49)." The man who recognizes these limitations, accepts them, and tries to discipline his mind so that it can be omnipotent among appearances is ready for the next duty.

Second Duty: Of the Heart
The mind turns chaos into cosmos, accepts the boundaries, and is contained in appearances; but the heart does not accept boundaries and is not contained in appearances. The heart chokes and wants to go beyond. "It stifles and rushes to tear apart the nets of necessity (22:51)." To listen to the heart and let oneself bleed with the agony to go beyond the mind is the second duty. This duty consists of the longing "to grasp what is hidden behind appearances," "to ferret out the mystery of life," "to discover if behind the visible and unceasing stream of the world an invisible and immutable presence is hiding (22:51)."

With the power of the heart one can go beyond the power of the mind and merge with the cosmic, invisible essence. With this power one can sense the élan vital that flows in all creatures from animals, plants, to man; and this understanding makes man feel one with nature. With the power of the heart opposites may be united.

When one uses the power of the heart, or according to Bergson, the intuitive power, to capture the essence of things, one then needs the intellect to express that understanding. The expression of the intuitive knowledge is not merely done with analysis, words and definitions, mathematical equations, geometric figures, and models. It is best expressed through myths, images, and metaphors. This is also the way nature expresses itself.

You shall never be able to establish in words that you live in ecstasy. But struggle unceasingly to establish it in words. Battle with myths, with comparisons, with allegories, with rare and common words, with exclamations and rhymes, to embody it in flesh, to transfix it!"
God, the Great Ecstatic, works in the same way. He speaks and struggles to speak in every way. He can, with seas and with fires, with colors, with wings, with horns, with claws, with wings, with constellations and butterflies, that he may establish this ecstasy. (22:94-95)

When the heart views reality through its own eyes, it recreates reality. Kazantzakis says that his recreated reality is:

- brighter, better, more suitable to my purpose.
- The mind cries out, explains, demonstrates, protests; but inside me a voice rises and shouts at it, 'Be quiet mind; let us hear the heart.'
- What heart? Madness, the essence of life. And the heart begins to warble. (20:40)

Furthermore, according to a Byzantine mystic, "Since we cannot change reality, let us change the eyes which see reality (20:40)." Reality is even created first within the individual and then emerges out there. In his tragedy Christopher Columbus, Kazantzakis has Columbus say to a captain regarding the subsequent discovery of America:

- You will never find the new land—I know this from me—
- Because you do not have it within your vitals.
- The new land is born first inside our own heart
- And only then emerges out of the sea...
  
(15:68)

And to Isabella the queen who is skeptical and does not want to believe Columbus, he says:

- 'Nonexistent' we call whatever we have not yet desired...
- If the islands do not exist, then why was I born?
  
They
exist because I exist.
Let him exist, my Queen, who preserves the dreams
of the night by day, and struggles to put
them into action!
This is what youth means, this is the meaning
of faith.
Only in this way can the world grow!
(15:68)

If we desire something with sufficient strength then it will
become a reality. And if it doesn't, we are to blame. This is what
Kazantzakis means when he admonishes: "Desire it, imbrue it with
your blood, your sweat, your tears, and it will take on a body.
Reality is nothing more than the chimera subjected to our desire and
our suffering (20:376)." Elsewhere, he explains: "If we open a
riverbed by writing or acting, reality may flow into that riverbed,
into a course it would not have taken had we not intervened (20:435)."

In brief, this may be interpreted as saying that "reality"
for a human being means: to live and fight for that reality. When
he lives up to this duty man may be ready for the next duty.

Third Duty: That Beyond Mind and Heart

One listens to the mind and then goes beyond it. Then he
listens to the heart. At this point one feels that the heart does not
adjust itself and continues to struggle in order to find the essence
of things. The heart is swollen with hope that it will succeed but
soon finds that it falls wounded and loses all hope. Then it begins
to be overcome by the "Great Fear (22:55)." In this ripe moment,
Kazantzakis says, one may free oneself from the mind that thinks it
will be able "to put all things in order and hopes to subdue phe-
nomina," and from the terror-stricken heart that "seeks and hopes to find the essence of things." That is, the third duty is to conquer Hope (22:56).

But why should one struggle at all if there is no hope of going anywhere? Kazantzakis answers:

We fight because we like fighting, we sing even though there is no ear to hear us. We work even though there is no master to pay us our wages when night falls. We do not work for others, we are the masters. This vineyard of earth is ours, our own flesh and blood. (22:50)

In harmonizing the mind and the heart, one must not let the struggle cool down. The heart's fire should be kept burning below the mind's tranquility.

When one enters the realm of NO HOPE, one can accept that nothing exists, neither life nor death, but the present moment (22:58). One may then start building over the abyss with a tragic joy, for one is free.

Our body is a ship that sails on deep blue waters. What is our goal? To be shipwrecked!

Because the Atlantic is a cataract, the new Earth exists only in the heart of man, and suddenly, in a silent whirlpool, you will sink into the cataract of death, you and the whole world's galleon.

Without hope, but with bravery, it is your duty to set your prow calmly toward the abyss. And to say: 'Nothing exists!' 'Nothing exists!' Neither life nor death. I watch mind and matter hunting each other like two nonexistent erotic phantasms--merging, begetting, disappearing--and I say: 'This is what I want!'

I know now: I do not hope for anything. I do not fear anything, I have freed myself from
both the mind and the heart, I have mounted much higher, I am free. This is what I want. I want nothing more. I have been seeking freedom.

(22:59)

D. Ethics

What is good and what is evil, what is right and what is wrong, and what one ought to do can be expressed in terms of Kazantzakis' view of human nature and epistemology. Stated briefly, man is to listen to his inner cry and follow it to the 'endless end.'

Man's duty, then, is to embark upon the ascent that leads from plants to animals, from the beast to man, from man to God, the ascent toward creation and composition, toward life, toward immortality (22:43), the turning of darkness into light, of matter into spirit; for

...Life is a fierce assault in which the lustrous powers struggle to tear the darkness in a grim ascent in search of deathlessness and freedom on this earth.

(19:449)

Kazantzakis expresses this vision in what he terms the New Decalogue or Ten Commandments. Odysseus chiseled these commands on ten dark slabs of rock:

'God groans, he writhes within my heart and cries for help.'
'God choking within the ground and leaps from every grave.'
'God stifles in all living things, kicks them, and soars.'
'All living things to right or left are his co-fighters.'
'Love wretched man at length, for he is you,
my son.'

'Love plants and beasts at length, for you were
they, and now
they follow you in war like faithful friends and
slaves.'

'Love the entire earth, its waters, soil, and stones;
on these I cling to live, for I've no other steed.'

'Each day deny your joys, your wealth, your
victories, all.'

'The greatest virtue on earth is not to become free
but to seek freedom in a ruthless, sleepless strife.'

He seized the last rock then and carved an upright
arrow
speeding high toward the sun with pointed thirsty
beak;
the last command leapt mutely on the empty stone
to the archer's joy, as though he'd shot his soul
into the sun.

(19:477-478)

In short, according to Kazantzakis, each individual human being must
hear God crying for help within himself. Then that individual must
follow his heart's cry to save God. During this effort, man loves
all human beings for they are he; and he loves all the animals and
plants, for once he was "they," and now they are his fellow workers.
He owes love to all matter including his own body, for there the
spirit can live. Finally one is to do everything he can to go higher
and higher into freedom's endless realm.

Thus, the essence of this ethic is the struggle for freedom
(22:108). Since the ascent to freedom is endless, there is only the
attempt to find freedom not freedom itself as an entity. The voyage
to freedom is freedom. In Report to Greco Kazantzakis writes:
"Liberty extinguishes the yearning for liberty (20:80)"; for this
reason he says that the highest virtue is not to become free but to
fight for freedom in a sleepless, ruthless way; in a way that makes
the spirit of man always point upwards like an arrow speeding to the
sun.

To the question "What is the greatest good on all earth?", Kazantzakis answers:

'To march to battle with brave friends at break of day
And find a sea of foes that billows down the field,
then suddenly, as you turn, to see God at your right,
mounted on his black steed, but pale, trembling with fright,
and then to stretch your arms and give his heart support!'

(19:466)

Good and evil are defined in terms of this ascent. "Whatever rushes upward and helps God to ascend is good. Whatever drags downward and impedes God from ascending is evil (22:108)." For example, laziness, cowardice, hypocrisy, and viciousness prevent the ascent toward freedom. So do satisfaction, satiation, contentment (22:113), and indifference (20:373). If one is satisfied with what one has, he is not going to continue the struggle. But if he longs for more (not motivated by envy or greed but rather by dissatisfaction with his own accomplishments) he would continue trying, for what he has is not enough.

...[A]ccept the greatest good and say 'It's not enough!'
and say to all of earth's disasters: 'I want still more!'
because a true man's heart will never say: 'Enough!'

(19:250-251)
But both good and evil are the children of man (19:680); they are his creation, related to a purpose. In this case, the purpose is the turning of matter into spirit, helping man become son of man, become free. And, as mentioned earlier, man goes through the cycles Ego, Race, Mankind, Earth, Universe, and Freedom before he discovers the realm of freedom. Therefore, whether an act is good or evil depends on what level one is struggling. At the highest level both good and evil do not exist (20:306-307, 480 and 19:823, Notes by Friar). According to Kazantzakis, there are four ethical stages one may pass through:

(1) Good and evil are enemies (20:306): Men of action, the fighters, and those who are mainly concerned with ego needs are placed here. This level is also the conventional viewpoint of what is good and evil.

(2) Good and evil are co-workers: The sages and men of theory (19:823) are placed here. In The Last Temptation of Christ Kazantzakis writes:

Within me are the dark immemorial forces of the Evil One, human and pre-human; within me too are the luminous forces, human and pre-human, of God--and my soul is the arena where these two armies have clashed and met.

The anguish has been intense. I loved my body and did not want it to perish; I loved my soul and did not want it to decay. I have fought to reconcile these two primordial forces which are so contrary to each other, to make them realize that they are not enemies but, rather, fellow-workers, so that they might rejoice in their harmony--so that I might rejoice with them.

(18:1)
Good and evil are identical: In this stage belong the saints and the mystics (19:823); those who can comprehend the oneness of men, animals, plants, and matter. From their viewpoint, something is good but the opposite is also good; these opposites come from the same source, so they are the same. For example, Kazantzakis questions, "What is happiness?" and answers, "To love every unhappiness (22:79)"; another question, "What is meant by light? To gaze with undimmed eyes on all darknesses (22:79)." "Life is good and death is good (22:58)." In the light of their understanding, these mystics do not bother to differentiate between good and evil or between right and wrong.

Good and evil, though they are one, do not exist (20:480). This is the viewpoint of the supersaints or the perfectly delivered. According to Buddhist philosophy, when one has reached the highest stage of self-development, one finds that nothing is truly real (7:87) and, therefore, good and evil do not have real existence either. At this point, Kazantzakis says, only a hungry flame exists (15:477). In short, this is a stage that lies beyond reason, space, time or causality (19:521). Indeed, one has to follow the steps, take the leap, go up there in order to fully comprehend this stage. And even then, one would not be able to communicate it. This is a mystical experience; but as Camus put it, mystical thought is "just as legitimate as any attitude of mind (4:25)."

It might be pointed out that the identification of man with his fellow man and with nature will help him to make his moral decisions. "Love man because you are he" and "Love animals and plants,
for you were they" can be guiding principles.

This chapter has dealt with one phase of the building of the spiritual walls. First, it has shown how Kazantzakis himself through his will, hard work, and courage to release his inner powers built them. Second, it has argued that man is the highest expression of life, the *élan vital*, and carries within himself all the instincts of the lower forms of life, in addition to those of human beings. The essence of man is always changing and ripening. A human being can create for himself the essence he wants to. Third, this chapter pointed out three duties, that man must recognize the limits of the mind that can see only relationships among the appearances of phenomena, the limits of the heart that tries to capture the essence of things, and must act on the basis of *no hope* when the heart cannot get into the essence of life. Fourth, it was stated that whatever helps man make the ascent toward freedom is good and whatever impedes the upward rush is evil. Now, we are ready to turn to the next chapter and try to show how man can continue the voyage to freedom.
CHAPTER III

THE FREE MAN  

Earlier it was stated that freedom is man's child and that this child constantly needs its father, not only to survive, but also to keep growing. Further, it was stated that man as the highest expression of \textit{\'{e}lan vital} tends to have in him all the instincts of the lower forms of life in addition to those of human beings—will, thought, consciousness, and creativity. Freedom, therefore, is one of his creations.

A human being can create his freedom. He has the freedom and the ability to create his freedom. But, though a man can create his freedom, freedom cannot create a man. Man has to strive continuously in order to actualize his freedom and himself through it. Man is commensurate to the freedom he makes. The highest virtue is not to become free but to continuously seek freedom with unabating effort.

When one is not prepared for more freedom he may seek to avoid it. He avoids it as if it were an anathema to him because this freedom may throw him into agony and despair. Even when he is thrown into freedom, he may try to escape from it. Indeed, for the rest of his life, when he hears freedom coming he might plug his ears with

\footnote{Man here means both male and female.}
wax, or put blinders on his eyes so that he might not come in contact with it any more. If he feels it coming he may flee in haste and in panic as if freedom were a pestilence that could kill him (19:515). In short, freedom trembles in the hearts of men and the hearts tremble because men are not adequately prepared.

But man can be helped to strengthen his heart so that it may contain his freedom. Then he would realize that he is his freedom and would not run away from it but rather accept it with a thousand welcomes, as he accepts himself. Thus, he would find that he is not condemned to be free just as he is not condemned to be born. He would assert his freedom, stare straight into this meaningless world (38:49), and say, "this is what I want, for I am free to give it my face, my image, and my meaning." If there is meaninglessness in this world, there is also the spirit of man that gives meaning.

How is man going to be prepared to live his freedom? One answer is: Create your idealized image of yourself as a Free Man and unceasingly strive to resemble that image (15:22-23). Kazantzakis created Odysseus as his own archetype and strove to resemble him (20:470), and he has Kapodistrias, when about to be killed, say:

For shame, my soul! Are you afraid? Rise up! Never forget that in the hidden recesses of your mind you have created a Kapodistrias far better than yourself and you have vowed never to do any act that might put him to shame. (15:22-23)

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2 A tragedy by Kazantzakis. Kapodistrias was the first governor of Greece, 1828-1831.
Prometheus, too, speaks in the same manner:

The greatest Prometheus I myself have molded—proud as I want him; and he rushes forth, and I follow, struggling insofar as I am able to follow in his tracks. The time will come when both of us will become one. (15:23)

As stated before, the "greatest virtue is not to become free, but to seek freedom in a ruthless, sleepless strife." Since the ascent to freedom is endless, the struggle for freedom becomes the essence. The voyage to freedom becomes freedom. Similarly, the idealized image as a Free Man cannot be attained and so the struggle to become that image becomes the Free Man—the goal and the essence. The ideal image becomes a reality because man lives and fights for that image.

In the following pages an ideal image is described and named the Free Man. The characteristics attributed to him are not meant to be discrete, for some of them stem from the same roots; at the highest levels, they tend to merge and lose their identity. Despite this, an attempt was made to classify them. These characteristics are given under three headings, namely: A. Awareness and Decision, B. Preparation, and C. Action. Again these three headings are not exclusive, for there is Action, or Preparation, or Awareness in all qualities of all groupings. Groupings and qualities are outlined as follows:

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3A verse trilogy by Kazantzakis.
The Free Man

A. Awareness and Decision:

1. The Free Man has freedom for himself and for others as the basis for all values.
2. He accepts that he has the will and the freedom to make choices.
3. He is responsible for his actions.

B. Preparation:

1. He keeps the vitality of his body.
2. He uses both his mind and his heart.
3. He is open to his inner nature.
4. He loves knowledge and wisdom.
5. He sees himself amid all men and nature.
6. He is autonomous.
7. He has the power of self-discipline.
8. He is open to his experience.
9. He sees things always with a "fresh eye."
10. He has self-respect.
11. He is spirited.

C. Action

He chooses his own "Odyssey of Life" for self-fulfillment.

A. Awareness and Decision

1. The Free Man has freedom for himself and for others as the basis for all values.

Great ideas unite people, they make foe unite with foe in friendship (19:727). From the verse of Kazantzakis which states that "Beauty, guileless Virtue, and Truth" are the great shadows of Freedom (19:520), it can be assumed that the idea of freedom is for Kazantzakis the greatest of ideas. Freedom, then, can become the great rhythm of our times that may yoke all the other rhythms under

Any ideal or purpose that transcends the interests of an individual or of a group of individuals.
it. All people may then be united, for they will have a great faith to bind them together. Freedom may become the strong invisible thread that all human beings might want to pass through themselves in the same way a thread goes through a mass of beads and turns them into a fine necklace. Freedom can become this kind of thread with all people hanging on it in brotherhood.

Assuming that in our days there is a constant danger that man will annihilate man, then a great idea like freedom may be indispensible. In the words of Kazantzakis, "Bread is not as indispensible as the Idea...(15:55)" Also, in The Odyssey, Kazantzakis has Odysseus discuss this question with Nile, who represents Lenin. Nile, smiling mockingly, says to Odysseus who was working for an idea instead for bread:

'You're flinging stones in sun! What shame to waste such strength,
Stumbling on ghosts and scarecrows, trying to find God!'

And Odysseus answers:

'Many here think man's soul is slaked by bread alone and gab lifelong of rich and poor, of bread and food; those savage flames which speed like arrows from the brain they turn into a poor housekeeper's humble hearth where old crones place their pots, old men their spindly legs.
I hate all virtues based on food and bloated bellies; though food and drink are good, I'm better slaked and fed by that inhuman flame which burns in our black bowels.
I like to name that flame which burns within me God!' (19:344)
Furthermore, a grand idea like freedom could not only bind people together, but it might also keep them growing and advancing. "Constantly toward a higher form of youth (15:54)." In this sense, the idea of freedom is high enough; people will have to strain their spirits to attain it (15:112).

But the simple recognition of the value of freedom for ourselves and others is not enough. It is not enough to say, as Bukunin did, "I myself am a free man only so far as I recognize the humanity and liberty for all the men who surround me (30:153)," or as Debs did, "While any man is in prison, I am not free (30:153)." Why? Because, to put it in a metaphor, liberty is like a flower and it needs manure to grow; and manure is the struggle (23:28-29). That is, we need to constantly fight for it. We need to constantly take care of its garden and clear it from the wild weeds and thorns that may suffocate its flowers. The Free Man, whether he is a simple man or an intellectual, rich or poor, connects his freedom with that of all men. Therefore, not only does he experience the same anguish as the people whose liberty is in danger, but he is ready to defend freedom; for, to fight for freedom, Kazantzakis says, is already to be free. Also, he says, "The superior virtue is not to be free but to fight for freedom (21:225)." The Free Man follows the words and actions of Odysseus who after realizing that liberty is in constant danger and that this world is "imperfect and foul," said:

(Yes) it's my duty to perfect it, I, alone!
So long as slavery, fear, injustice rack the world,
I've sworn, my friend, never to let my sharp sword rest.
Follow me all ye faithful! Be bold, lads! Don't fear. (19:623)

Each free individual prepares himself for this task. He makes himself strong enough to meet the odds at the station where he has chosen to fulfill his freedom. The more shackles he breaks and the more strength he gains, the longer will be the tether that still ties him somewhere. As a result, his arena of freedom becomes more extensive. But he knows that he cannot be absolutely free. His freedom is only a matter of degree and relative to his powers.

The human being cannot support absolute freedom; such freedom leads him to chaos. If it were possible for a man to be born with absolute freedom, his first duty if he wished to be of some use on earth would be to circumscribe that freedom. (20:452-453)

Finally, the Free Man accepts freedom as flesh of his flesh; he believes that he is not condemned to it (in the same sense that he is not condemned to be born), he does not want to escape from it, but he seeks it with both words and deeds. He accepts it cheerfully and does not feel it as a burden or a condemnation. In addition, he does not seek his own freedom at the expense of other people's freedom, for he finds it rewarding to connect his freedom with that of others. As Sartre says, the Free Man "can no longer want but one thing, and that is freedom, as the basis of all values (38:45)." It, then, seems safe to assert the following: he whose heart is set upon freedom will enslave no one.
2. He accepts that he has the freedom and the will to make choices.

The Free Man accepts that he has the power to make choices, to choose his own actions, and even to create his own choices. Moreover, he knows that when he does not choose he is still choosing (38:41). That is, when he is forced, or even not forced to make a choice and he denies that choice, he is still choosing of his own free will. In effect, he is saying: It is up to me to do this or not to do this. I choose whatever I want; I am free. This is exactly what I feel like doing and I have no regret.

Furthermore, when existing criteria are not adequate to guide him for a choice, the Free Man creates his own choice, using faith, will, and inner strength.

Though it does not exist, it shall exist because I want it to. I desire it, want it at every beat of my heart. I believe in a world which does not exist, but by believing in it, I create it. We call "nonexistent" whatever we have not desired with sufficient strength. (20:372)

On the same point, Kazantzakis in a letter to a friend writes:

There is someone governing our destiny, my friend, and this someone is ourselves. Everything I have desired in this bitter, ferocious life I've attained because I've desired it bitterly and ferociously. Reality--I experience this everyday--is an extremely fluid thing, without a face, without a will; a blind, stupid, supplicating fluid, begging our will to give it a face and character.... (15:128)

Simply by having the freedom of choice, nothing can be accomplished
unless man exercises that choice and acts upon it. By using his will, man can seek greater freedom as well as multiply his choices. Thus, he is devising and creating his choices, his reality, and accordingly himself.

3. He is responsible for his actions.

The Free Man accepts that he is responsible for his actions. He accepts that he is the hero of his deeds and in the words of Sartre, that he is "the incontestable author of an event or of an object (38:52)." This responsibility is logically derived from freedom itself. It is, Sartre says, "simply the logical requirement of the consequences of our freedom (38:53)."

The Free Man says that he is responsible in all situations except for his birth, his natural endowments, and for what comes to him by mere chance. But even then, he is fully responsible for the way he deals with his life, with his natural endowments, and with the situations he confronts and says: I am not responsible for what nature gave me but I am responsible for what I do with these gifts. Thus, he can create his own destiny and if he succeeds or fails he does not look for excuses.

He also accepts that his actions at his own post affect the rest of the world, for "He who strives and suffers over a clod of earth strives and suffers over the whole of earth (17:278)." Accordingly, the Free Man says that he bears responsibility for the whole world's wrongdoings and tries to correct them at his own post. At its own station each soul "may save the entire war (19:483)."
That is, if the Free Man finds that the world is unjust, dishonest, or bad he takes it on himself to correct those evils. He does this by correcting what is around him and by correcting himself. Thus, he corrects the world through correcting himself. He refuses to save others or free others unless he does so to himself first, saying: As long as I am not free I cannot free others. This may also mean that unless each individual becomes a bastion of freedom, freedom cannot succeed.

When a situation is difficult, or when he fails to do something, or when he does not want to do something, the Free Man does not look for justifications and pretexts. Take for instance, the boy who said to his girl: "It is not that I do not love you; but your house is far away (2:145)." This boy did not really love the girl, for if he did the distance couldn't be an obstacle. Even small children understand their parents when the latter try to avoid responsibility for not wanting to do something for their children. These parents may justify themselves saying: Well, we couldn't do that for you. And the children answer: And yet you could.

Similarly, he does not want to deceive himself or others. Thus, he might gladly accept the blame for something wrong. He would not ask to be exempted from the blame but rather he would accept it; and he would accept it not with a whine but with a happy smile. He would "eat the blame" without hesitation like the cook who ate the snake's head. This cook cut vegetables from the garden and prepared a soup. In his haste he included part of the snake in the vegetables. The soup was exceptionally good and all liked it. But when the
master himself found the head of the snake in his bowl, he called for the cook. Holding up the snake's head he demanded, "What is this?"
"'Oh, thank-you, master,' replied the cook, taking the morsel and eating it quickly (34:61)."

Nor, out of cowardice and weakness, does he look for a scape­goat on which to load his sins. He wants to pay for them himself. In The Last Temptation of Christ, the author has Jesus meet the dead, sacred goat on which people had loaded their sins. Jesus said to the goat:

'My brother,...you were innocent and pure, like every animal. But men, the cowards, made you bear their sins, and killed you.... Men, poor weak creatures, have not the courage to pay for their sins themselves: they place them upon one who is sinless...' (18:242)

When group-work is involved, the Free Man shares both the successes and the failures. On the contrary, the irresponsible man wants to share only in the success. Others are to blame for failures. This attitude is expressed in the following question-answer form:
Did you succeed? Yes we did (even if he did not contribute anything).
Did you fail? Yes they did. This is illustrated with the following story: Once a group of hunters caught a lion. One of them excited about the deed, and who really did not do anything in the catch, ran to the nearby village and with enthusiasm he announced, 'We caught a lion.' Then he ran back to meet the other hunters. On their way to the village and to the 'herald's' great disappointment, the lion managed to escape. When the same man was asked by the villagers where
the lion was, he answered: "They failed to keep it."

The Free Man accepts that he is responsible not only for what he does but also for what he does not do. He says: "I see greed, hate, malice around me but I do nothing. I am responsible for not acting." Odysseus blamed his people for not acting when the suitors were squandering his property. So, with anger and scorn he addressed his people saying:

'When I returned, I should have punished you at once!
How could your hearts endure to watch my wealth for years devoured by spongers that like dogs gaped for my bed?
Not one was found among you to rise and to speak out.'

(19:11)

Even when he has commitments to others the Free Man reserves for himself the decision whether he will live up to those commitments. He is even willing not to give away to any institution the responsibility for his actions, as suggested by what the tormented Claude Eatherly, the man who gave the signal for the dropping of the atomic bombs on Hiroshima and Nagasaki, wrote a few years after the war:

I believe that we are rapidly approaching a situation in which we shall be compelled to re-examine our willingness to surrender responsibility for our thoughts and actions to some social institution as the political party, trade union, church or state.

(30:294-295)

The same point was supported by the decisions of the Nuremberg trials of the Nazi war criminals.
In brief, the characteristics discussed in this section dealt with the awareness of man as being free, as having freedom as the highest value, as having freedom of choice and the ability to create new choices, and as bearing responsibility for what he does.

B. Preparation

1. He keeps the vitality of his body.

Kazantzakis says that the human body is "life's holy toy made of earth, water, fire, air and thought (19:731)." It is in the body that life develops and the spirit grows. The author has one of his Ten Commandments as they appear in The Saviors of God read: "Love your body; only with it may you fight on this earth and turn matter into spirit (22:118)." This means that man has to take care of his body as the captain does his ship, the farmer his tractor or his ox, the pilot his aeroplane, or the rider his horse. In a similar manner the spirit works with its steed, the body—keeps it "lean, sturdy, prepared (22:17)."

By looking at an ox one may judge the farmer who takes care of that ox. Similarly, by looking at a body one may judge the spirit in that body. That is why the Greeks believed that a healthy mind lives in a healthy body. For this reason they set up as one of their highest ideals the harmony of mind and body. It was considered barbaric to let the body or the mind grow at the expense of the other. Free men or slaves could be identified from their bodies. Even the statues portray this.
Look at a statue from the classic age and you know at once whether the man portrayed was free or a slave. His body discloses it. A serene bearing, passion that is perfectly disciplined, a beautiful athletic form: these characterize the free man. The slave is always portrayed with abrupt unbridled gestures and a body either fat or sickly.

(20:159-160)

One may even use the physical qualities of one's body for self-fulfillment when the mental qualities cannot do it. This is aptly described by Marrou in his effort to analyse the Greek ideal of ΑΛΛΩΛΩκαια (Beautiful and Good) as a goal of education. He says:

There is nothing absurd in believing that physical beauty, the worship of the body, can be for some people a real reason for living, a way of expressing, indeed of fulfilling their personality. (27:74)

In addition, the health of the body is of prime importance. When the body is healthy (the nervous system is in a fit condition, the fund of energy is adequate, the physical strength is enough for the needed service, pain is absent or minimum, the five senses are well, "unslaked and unslated") then the individual feels well and happy. This vital condition of the body does not only help the individual carry on his work but also it helps him psychologically in general. Specifically, it helps him against envy. According to Russell,

Vitality promotes interest in the outside world; it also promotes the power of hard work. Moreover, it is a safeguard against envy, because it makes one's own existence pleasant. As envy is one of the great sources of human misery, this is a very
important merit in vitality. (9:419)

Lastly, it may be said that the Free Man tries to control his body and make it obey him (15:61-62). Then he reaches a point at which he does not mind when his health is not as good. He even turns his illness into a positive source, turning his illness into spirit. At first hearing, this sounds absurd, but Kazantzakis describes it in a letter to Börje Knös:

As for Saint Francis (novel), we must not be in a hurry. Now in the course of my illness, this work has been growing steadily richer inside me.... I shall rewrite it from the beginning with new impetus.... As much as I could I have tried to take advantage of the illness to rewrite it inside of me, and so I hope that I transformed the illness into spirit. (15:519)

2. He uses both his mind and heart.

In the beginning is chaos. Then comes man's Logos (Reason) and gives order to disorder and turns it into harmony, into cosmos. The Free Man uses his mind to build landmarks on chaos and slings bridges on the abyss so that he may go further. This is how he gives form to the formless and meaning to the meaningless. This is how he turns his inner darkness, instincts, and desires into light. The inner impulses and blind forces within man are in this way turned into reason. Thus, the mind makes a man out of an animal and a free man out of a slave. Further, the mind is the great charioteer that holds the myriad reigns of virtue, of shame, of fear, and of hope in its strong hands (19:738).
The mind has limitations and the Free Man knows it. He knows that his mind sees only the signs that represent the things and the relationships among phenomena (22:47-50). He also knows his mind is both the ruler and king over passions and his heart's cries. But he knows that there are things the mind cannot do and, therefore, he lets someone else do them. He lets the heart. For the heart can capture the essence of things. Even more, the heart can create or recreate things and make them become a reality. They become a reality because they exist in the heart first and then emerge out there. If the mind finds its way the heart creates its way.

The Free Man not only listens to his heart, but also he lets his mind feed on his instincts. That is why observers sometimes find him irrational. But the Free Man says that "Madness is the grain of salt which keeps good sense from rotting (20:43)." This is a way he can keep his mind awake, lucid, working and growing. He does not want to have pure reason, for in time the mind will become shallow, thin and anemic, and eventually will wane.

...That is how it always is at the decline of a civilization. That is how man's anguish ends--in masterly conjuring tricks: pure poetry, pure music, pure thought. The last man--who has freed himself from all belief, from all illusions and has nothing more to expect or to fear--sees the clay of which he is made reduced to spirit, and this spirit has no soil left for its roots, from which to draw its sap.... Everything having turned into words, every set of words into musical jugglery, the last man goes even further: he sits in his utter solitude and decomposes the music into mute, mathematical equations.

(23:154)
In short, the Free Man harmonizes his mind and heart, his rational and his intuitive powers. Stated in a metaphor, he holds a symposium at the Parthenon where Socrates plays music and Dionysus fills the cup of Apollo with wine.

3. He is open to his inner nature.

The Free Man, as explained above, in his effort to be rational does not suppress his inner nature. He freely dips into his unconscious self, hears the dark voices there and tries to turn them into light. That is how he can gain self-knowledge, become integral, authentic, creative, and fearless. He gains self-knowledge by pulling layer after layer of his inner self apart until he discovers in his mud roots his hidden treasures and impurities. Then he acts accordingly. When Odysseus discovered his innermost self and he saw that his "entrails exposed snakes, scorpions, and slimy leeches (19:424)," he uttered:

'I'm not pure. I'm not strong, I cannot love, I'm afraid!
I'm choked with mud and shame, I fight but fight in vain
with cries and gaudy wings, with voyages and wiles
to choke that quivering mouth within me that cries 'Help!'
A thin, thin crust of laughter, mockery, voices, tears,
a lying false facade—all this is called Odysseus!
What shame to build my castle on this fake foundation.'
(19:424)

Thus, the Free Man finds what he is before he can decide what
to do. When he discovers his dark self he decides which of his silent voices to keep silent and which ones to allow to become louder. He may decide to weaken and control the roots of his fears, anxieties, envy, malice, or hates. He may decide to feed the roots of his loves, prides, or courage. He could kill some of his dark ones if he wants; but he does not, for he wants them alive. He lets his dark powers clash with his lustrous ones and he turns the former into light. If he killed his dark voices his flame wouldn't find rich food to feed on and wouldn't turn itself into light, for "Whoever uproots his instincts, uproots his strength—for with time, satiety, and discipline this dark matter may turn to spirit (20:289)." Therefore, he feeds all the silent roots of being that help him express his inner beauty and harmony and unite them with nature's beauty and harmony. Thus, he attunes himself with the cosmic harmony.

Furthermore, man, by looking freely into his dark self and by accepting all his impulses without fear, discovers his inner core. This inner core or nature, in addition to some idiosyncratic character, is the same for all human beings (28:35). It is the inner core that helps an individual to make himself "one instead of many." That is, all the inner voices are grouped and made to revolve around a nucleus. This contributes toward the integration of an individual. In the words of Rogers, the integrated individual "is unified within himself from the surface to the level of depth. He is becoming all of one piece (36:29)." Kazantzakis describes the advantages of this discovery as follows:
Every integral man has inside him, in his heart of hearts, a mystic center around which all else revolves. This mystic whirling lends unity to his thoughts and actions; it helps him find or invent the cosmic harmony. (20:477)

Also, an authentic person can be defined in terms of his ability to know his inner self. Maslow gives the definition as follows:

Authentic selfhood can be defined in part as being able to hear these impulse-voices within oneself, i.e., to know what one really wants, or does not want, what one is fit for and what one is not fit for, etc. (28:38)

Spontaneity and creativity can be explained in terms of the inner nature and an individual’s ability to freely and without fears dip there. Maslow explains:

This ability of healthier people to dip into the unconscious and preconscious, to use and value their primary processes instead of fearing them, to accept their impulses instead of always controlling them, to be able to regress voluntarily without fear, turns out to be one of the main conditions of creativity. (28:45)

Finally, the Free Man is open to his feelings and expresses them when he has the opportunity and the urge to do so. For example, two friends meet and they feel like laughing, or crying, or embracing each other. They do it. In The Odyssey, Kazantzakis gives us a description of two friends, who "for a long time both wept together in close embrace." When they were told to give an end to it, neither did they stop laughing and crying "nor would they deign to place a
halter round their hearts (19:410)."

4. He loves knowledge and wisdom.

In section two the ability of the Free Man to use both his mind and his heart, that is, to be rational and extrarational was discussed. It was stated that through the mind he has the ability to think, to judge, to criticize, to see relationships, and to question. To use the heart is to go beyond rationality with the hope of capturing the essence of things. This ability was also referred to as intuition. Section three can be summarized with the Socratic admonition "Know Thyself." This section deals with the need and the love to learn and to know what the mind discovers or the heart creates. That is, the Free Man learns both rational or scientific knowledge as well as intuitive or extrarational knowledge.

As the initial step for learning, the Socratic acknowledgement "I Know that I don't Know" could be useful. This suggests that one learns only if one recognizes that he has a need for knowledge. He feels that his cup of knowledge has room in it for more and then he tries to fill it. Confucius defines knowledge in terms of one's recognition of ignorance or non-ignorance. He says: "When you know a thing...recognize that you know it, and when you do not know a thing...recognize that you do not know it. That is knowledge (2:91)."

Knowledge is accumulated only with hard work. It is not an endowment of nature to man. Man is born only with the potential to learn; therefore, he needs to "burn midnight oil." Mainly, he needs to learn a body of knowledge that will pertain to his own Odyssey of
Life. Further, he needs to free himself from the bonds of nonsense, superstition, and ignorance so that he may live more effectively with his fellow men.

The Free Man tries to acquire not only knowledge about his environment and of his culture, but also knowledge about lands and cultures beyond his own. In his search for knowledge he gives his whole being, for he knows that the value of knowledge for him depends on the breadth and depth of his involvement. Therefore, he does not stop at the rational knowledge. He goes beyond, into the intuitive realm, and even beyond that to what Eastern philosophers term no-knowledge, the state of "ultimate enlightenment and universal sensibilities (40:75)," the state at which a person feels one with nature, plants, animals, people, and self. Siu says that "It is no-knowledge that stimulates the Taoist artist to paint a forest 'as it would appear to the trees themselves' and capture the 'tigerishness of the tiger'...(40:76)" It must be said that this is subjective knowledge and it is difficult to communicate. But it is the knowledge that is important for each individual. As Siu explains, this is the knowledge that helps one become not only a spectator but also a participant in nature (40:76-77).

This is also the state at which one realizes what Kazantzakis terms as "minor virtues and minor joys" are, for one has seen higher ones (15:61-62). And as Siu explains:

Integrity and humility pervade the realm of no-knowledge. There is no question of fame, by-lines, awards, titles, honors. There is only participation. Man does not know self-
lessness until he has shared no-knowledge with nature. (40:77-78)

Finally, when a person is in search for wisdom he is trying to integrate all kinds of knowledge he possesses. Segmented knowledge is not wisdom. To quote again from Siu: "Wisdom is the artful way in which rational knowledge, intuitive knowledge, and no-knowledge are mastered, handled, integrated, and applied (40:84)."

5. He sees himself amid all men and nature.  

The Free Man has freed himself from his ego and identifies with his race and his nation; then, he identifies with all of mankind. He looks at himself amid all men. He then goes beyond and identifies with nature, too. These ideas were explained in Chapter II, so here only, by way of summary a quotation from The Odyssey will be given. When Odysseus realized that he reached the highest stage of development, he said:

Much-suffering man, you heard God's anguished cry and climbed man's steep ascent from crag to crag to its high peak. First, in the small tent of your puny flesh, you warred with longings, stubbornness and cares, passions and profits, but your soul longed for further peaks, and you set forth to wield your weapons in a greater, higher ring. You pitched your tent in your own race till hearts, hands, brains, filled your great body, and you marched like a

^This section is complementary to the section on Psycho-Social Stages in Chapter II.
with three high tiers of dead, unborn, and living troops. At once all races moved until the sacred hosts of poor hand-battling mankind marched within your heart and war spread through the twisted mazes of your mind. Then all at once the flocks of water, earth, and air dashed as supply troops at the tail end of your army, comrades-in-arms, to aid you in the bloody battle. All those who once had fought alone, without a mate, you paired off in your lambent breast till all foes merged in your embrace into an only armored love. (19:443)

Thus, when man reaches the high level of uniting the self with not only other people but also with nature, he can say that he is free. He is free, for he has surpassed the inferno of his ego; he has put a center beyond himself. This center transcends the boundaries of race, religion, nationality, and color; it contains the whole of mankind. These boundaries and walls that separated him from others were crumbled and demolished in his heart and so they disappeared out there, too. They disappeared because this individual came to the realization that "we're all twined in one root, we blossom in one soul (19:676)." So, when he sees a baby starve, he starves, too; when he hears that at the other end of the world a murder occurs, he feels guilty too; when others are happy, "he feels his heart throbbing with joy" too (22:73).

Further, Kazantzakis in The Odyssey has Christ illustrate the importance of the feeling of oneness among people and the difficulty
that is involved in attaining that stage, through the following parable:

They say that once when a great king gave up his ghost and his soul rose, he knocked on the Immortal's door. 'Who pounds my door?' God shouted. 'I,' the King replied. 'There is no room in Paradise for two,' God growled. The King returned to earth once more where year on year he lived like an ascetic, strove to save his soul, then rose to heaven once more and beat upon God's door. 'Who pounds my door?' God cried. 'It's I,' the old king yelled. 'Descend to earth,' the voice roared, 'there is no room for two!' He plunged to earth once more, strove for ten thousand years, moaned 'Ah!' and 'Ah!' for the hard stone to blossom too, then once again the old king took the skies blue slope, stood quivering by the sacred door, and softly knocked. 'Who knocks?' 'Father, it's You who knock on your own door.' At once God's door gaped wide and the two merged in One!

(19:676)

The identification and feeling of oneness with others does not mean that the Free Man is going to do exactly what others do, imitate them, or lose his identity and personality, or that he could not do anything to go beyond them. On the contrary, the Free Man remains himself and he also tries to surpass others. He pushes their work a step further. This seems paradoxical, but Kazantzakis explains that a person follows his master by surpassing his master, follows his ancestors by surpassing what his ancestors did; he follows his kings when he leaves them behind. Odysseus explains to his son
how he did his duty and asks his son to do his own. Odysseus says to his son who is impatient about getting on the throne:

Ah, lad, I feel your pain, and I love your sharp impatience, but hold your wrath: all things shall come, all in their turn. I've done my duty as a son, surpassed my father, now in your turn surpass me both in brain and spear, a difficult task, but if you can't, our race must perish, and then our turn shall come to fall prey to the mob. (19:7)

When the Free Man deals with people he treats them as equals, not as superiors or inferiors, not as elders or youngsters, not as occupiers of a high or low position, not as wearing expensive or inexpensive, new or old clothes. He respects them all alike, for they are human. His behavior to his superiors in rank is one of equality, dignity, co-operation, and independence, not one of a slave to a master.

As mentioned earlier, the Free Man loves animals, too. But he does not do it at the expense of his love due to human beings. It is a matter of priority. This is illustrated by the following short anecdote: One day a little child, only four years old, went to its mother and with bitter complaint said to her--Mom, people here love dogs more than they love children. This suggests that one gives to animals what is for the animals and to human beings what is for the human beings.

Man may be interested in nature, but nature is not interested
in man. Life is "checkered, incoherent, indifferent, perverse...pitiless (23:291)," and meaningless. The understanding of this indifference of nature to man fills his heart with anguish, and so he urges people to unite for helping themselves. Thus, he understands that only man can help man, that only man may sympathize with man and help him. Kazantzakis admonishes on this point as follows:

Let us unite, let us hold each other tightly, let us merge our hearts, let us create--so long as the warmth of this earth endures, so long as no earthquakes, cataclysms, icebergs or comets come to destroy us--let us create for Earth a brain and a heart, let us give a human meaning to the superhuman struggle. (22:55)

6. He is autonomous.

The Free Man in his own reliance and his own autonomy, for he believes in and also trusts himself. He trusts himself because he has discovered his inner funds and sources to draw upon. Where he feels right he stands upright even if most others antagonize him. Buddha expresses this conviction of the self-reliant person with the admonition:

Be ye lamps unto yourselves.
Be your own reliance.
Hold to the truth within yourselves as to the only lamp. (30:148)

The poet Drassinis expressed this idea in his poem "What I Want." 6

6 This is my translation.
I don't want the ivy's false height, 
on other's crutches tight. 
Let me be a cane, a bush 
but rise to heights of mine. 
I don't want the ocean's bright reflection, 
that shines like a star in the sun's rays. 
I want to give light from my own source 
and let me be a humble lamp.

Similarly, Emerson in his essay on self-reliance equates the believer in one's self with genius. He says: "To believe your own thought, to believe that what is true for you in your private heart is true for all men—that is genius (26:53)." Thus, the Free Man does not let others manipulate him. He does not sell himself to anyone, to any idea, to any dogma. He is his own idea. He questions the "patent truths." When he feels his soul growing bigger in him, he listens to this impetus of his soul and so he smashes "even the most sacrosanct of the old molds (20:425)." They are unable to contain him any longer.

On the other hand, the conformist is the person who lacks confidence in himself, probably because he does not know his inner strengths, or because he does not have any insights into his own motives. His conformity may even be the result of desperately hoping for something, of fears, of incompetence, or out of laziness. Consequently, he follows someone else. He may even reach the point where he follows for the sake of following. In the words of Cavafy these people, "follow (the leader), not to judge or to discuss, not even to choose any more, only to follow (6:38)." Thus, the conformist finds it easier and safer to follow orders—when he is told to go he goes, when he is told to stop he stops. This blind obedience makes him feel
certain, too. Kazantzakis has one of his heroes speak to God for commands, thus:

...What joy it would be and what relief if You commanded, if You simply ordered: do this, don't do that! If I only knew what You want! Oh, to be able to live, to act, to desire, with certainty!... (16:177)

Crutchfield made a study trying to explain why some people are autonomous and others are conformists. Rogers interpreting those results said:

It seems to imply that the person who is free within himself, who is open to his experience, who has a sense of his own freedom and responsible choice, is not nearly so likely to be controlled by his environment as is the person who lacks these qualities. (35:270)

This independence does not mean that the Free Man does not have any commitments. He does. This commitment stems out of his feeling of oneness with others. It helps him both to find himself and to become free. In the words of Niebuhr, man finds himself by "finding a center beyond himself... (T)he emancipation of the self requires commitment (30:297)." This is also what a hero does. As Kazantzakis put it, "to be a hero means to subordinate yourself to a rhythm transcending the individual (20:262)."

Thus, the Free Man recognizes a superior soul and with joy chooses to follow that great soul. But he does this with another aim in mind: to surpass that superior soul and raise his own flag. Odysseus and his comrade Granite discuss this point. Odysseus says
to Granite:

'Forgive me if I still direct this holy task; it's right that only one head rules in times of crisis!'

Granite's hot blood rose like a siphon in his heart:

'When at your side I toil, I think that I'm still free, and each command of yours seems but my own deep will; yet what relief to tear the writ that binds me to you!'

The great soul-leader laughed and then caressed his friend:

'It's good for your own sake to stay with me awhile; it does no good for a great soul to live and work where still far greater souls than he don't live in constant strife.'

(19:332)

That is, the follower's aim is to surpass the leader. But this is also the leader's aim. The leader does not need followers, only co-workers that one day might go beyond him. He believes that his comrades one day should surpass him and fly on their own naked wings through their own powers and not by the leader's grace. The leader serves like a springboard. Elsewhere, Kazantzakis says that one obeys his superiors only by surpassing them. This idea is put in the mouth of Rocky, one of Odysseus' comrades. Kentaur, another comrade, is mad when Rocky becomes independent of the leader and "sharply probed his friend":

'By God, I'm struck dumb that our chief's trusted spear, you, who rejoiced to fight once mutely in his shade, have grown so bold and rear your head with your
But Rocky laughed and fondled his friend's shaggy back:

'You've found it, friend! I raise the flag of freedom high exactly because I am our chief's most trusted hound!

Hasn't he often cried, "Comrades, break free of me!!" Archer, I've studied your words well. Good health! Goodbye!' (19:413)

The leader himself makes a conscious effort to persuade those who don't want to break away from him to do so. Odysseus says to Orpheus, one of his co-adventurers who does not want to be on his own:

Orpheus, get out from under my yoke, unglue yourself; now, for the general good, march off with your own weapons. (19:399)

The Free Man does not wish to be imitated by his friends, followers, or descendants. Thus, he does not want his words to be put into laws, or dogmas and be solidified into an unchanged "something." On the contrary, he is happy to see others stepping on him, using him, and leaving him behind. Not only is he happy for this but also he demands it. Further, he leaves this idea as his wish and blessing. The following are the words of Odysseus to Rocky who, as mentioned above, raised his own flag:

'Blessed be the bold, audacious daring of your youth, steady your knees, my friend, don't let my blessing throw you:

Now may that winnower God, who scatters age like chaff, grant you the power to cast the disc of earth much
Dear God, how may foaming seas, how much green earth, how many multicolored birds and sweet desires I'll never have time enough to taste before I croak like a poor beggar with outstretched and greedy palms! May you reach that far land I've aimed at since my birth and, if you can, load my large flowering tree with fruit.

(19:414)

7. He has the power of self-discipline.

The hierarchy according to self-discipline from God to free man, woman, slaves, down to the beasts--these words are used metaphorically--is expressed on a pediment found in Olympia. This was created in the fifth century B.C.

God stands in the middle, erect and calm, lord of his strength. Though he sees the horror around him, he is not disturbed. He controls his wrath and passion without on the other hand remaining indifferent, for he calmly extends his arm and grants the victory to the party he likes. The free men--the Lapithae--also maintain the human stamp on their faces, maintain it as immobile as they can. They do not howl, do not fall prey to panic. They are men, however, not gods, and a slight pulsation on their lips in addition to a wrinkle on the brow discloses that they are suffering. The women are suffering even more, but their pain merges unspeakably with a dark desire....The slaves, on the other hand, are lounging about with presumptuous familiarity....They lack restraint. Finally we have the centaurs, the debauched drunken beasts. Howling and biting, they pounce upon the women and boys. The mind is absent and thus there is no force to impose order upon their strength or nobility upon their passion.

(20:162)

From this description one gets an idea where the limits for
self-discipline are—beast to God. If a man wants to pass the beast and reach the free man's stage, and so "put order to his powers and nobility to his passions," he can do it. This is also how man can accomplish anything. It is only through self-discipline that "may strength and desire be counterbalanced and the endeavors of man bear fruit (22:50)." It is in this way that he can protect his own freedom as well as that of others. That is why Kazantzakis has discipline as the highest of human qualities needed to fight for freedom (22:50). The importance of self-discipline is expressed by the Chinese philosopher Lao Tze in the following:

He who knows others is wise;
He who knows himself is enlightened.
He who conquers others is strong;
He who conquers himself is mighty.

(30:120)

The ability for one to exercise self-mastery does not come by removing outside obstacles and by acquiring outside strengths. It comes by removing the inside obstacles and by acquiring inner strengths. To do this, the Free Man does not uproot or kill the instincts he does not want, because by doing this he uproots his strength (20:289). He uses them as a source of power. What he wants is to make his sweet voices within him cover the growls (20:21). Therefore, he spiritualizes the dangerous flames in him, and makes his dark inner forces obey him. He conquers his passions one by one. Every time one passion is conquered, the tether that ties a person becomes longer and accordingly, the threshing floor of freedom becomes more extensive (23:30). Then he reaches a point where he is at the threshold
of great joys and temptations and says: "If I wish I enter; if I do not wish, I will not enter. I am free (21:216)." This, Kazantzakis says, is one of the greatest delights of the Free Man.

8. He is open to his experience.

Heraclitus said that change is the only reality. If this was a valid statement 2,500 years ago, today it must be "more valid." Even the most radical man when he does not change with time, soon finds himself becoming in turn a progressive, a conservative, and finally, a reactionary. These concepts are used not in their political or social meaning but as an attitude of mind. Therefore, it is not an exaggeration to assert that, today, it is possible for one to grow old in his thinking in, say, ten years. That is why Odysseus found his son who was only eighteen years old behaving like an "eighty-year-old drudge (19:45)."

Confucius said that "It is only the very wisest and the very stupidest who cannot change (2:208)." All others do. So does the Free Man. Without being biased, he lends an ear to others, thinks of their ideas and chooses which ones to assimilate and integrate into his own thinking. He does this not dogmatically but because he feels "enough" to accept the new in him. Snygg and Combs say that the adequate personality may be defined "as one capable of accepting into its organization any and all experience of reality (5:243)." Rogers makes the same point, too, when he says that research tends to support the claim that openness to experience is a characteristic of those who are coping effectively with life (36:25). On the contrary, the
threatened person does not accept new experience and if he does, he
distorts it, or intends to distort it.

The Free Man does not avoid coming in touch with what is
considered dangerous. He is strong enough to challenge the danger.
To use a verse from Kazantzakis, "Filthy old gold erodes and stinking
silver melts, but the strong soul of a good man can never rot (19:
748)." A contrast between Odysseus of Homer and Odysseus of
Kazantzakis both passing by the Sirens, stresses this point. Homer
tells us that his Odysseus plugged up the ears of his comrades that
they might not listen to the Sirens and bound himself on a mast of
his ship to save himself from the Sirens. On the contrary,
Kazantzakis' Odysseus says:

We do not plug up our ears with wax that
we may not listen to the Sirens. We do not
bind ourselves, out of fear, to the mast of a
great idea; nor by hearing and by embracing the
Sirens do we abandon our ship, and perish.

On the contrary, we seize the Sirens and
pitch them into our boat so that even they may
voyage with us; and we continue on our way.
(22:117-118)

The Free Man is flexible, unbiased, and glad when he opens
his ideas to others for scrutiny and criticism. The freer he is the
more he pursues this criticism. He accepts the opposites and tries
to unite them in a vital harmony as positive and negative charges
unite into strong electric current. Odysseus has a strong wish to
do this and says:

'If only I could fight with both my friends and foes,
join in my heart God, anti-God, both yes and no,
like that round fruit which two lips make when they are kissing!" (19:311)

Thus, he wants to make out of a thesis and an antithesis a rich synthesis. Also he knows the dangers involved in making this synthesis. "The more violent the conflict, the greater the chances of a rich synthesis. But also the more numerous the dangers. Nothing is sure (21:239)."

Finally, when the Free Man manages to break down all the walls that narrow his mind and heart, he finds that this world is narrow for him and that all the opposites are united in him. In beautiful verse the poet explains:

The walls of his head opened and the world seemed narrow, his mind grew claws to a span's length, his wings grew huge, he changed to man, maid, god, together and apart, joy merged with sorrow, good and evil made their peace till all within his mid-brows took their ordered place. (19:519)

9. He sees things always with a "fresh-eye."

The Free Man has the capacity of having a continuously renewed interest in things, in observing them always with a "fresh eye." In a way, he is more sensitive in perceiving original relationships and in giving new meaning to things and happenings. For example he can look at the east at daybreak and either see the sun rising or the horizon sinking. He observes things with a childish
curiosity and wonder. Maslow, quoted in Snygg and Combs, has described this continued freshness of looking at things as follows:

Self-actualized people have the wonderful capacity to appreciate again and again, freshly and naively the basic goods of life with awe, pleasure, wonder, and even ecstasy, however stale these experiences may have become to others. Thus, for such people, every sunset is as beautiful as the first one, any flower may be of breath-taking loneliness even after he has seen a million flowers.... For such people, even the casual workaday, moment-to-moment business of living can be thrilling, exciting, and ecstatic. (5:254)

In this way, the Free Man never experiences monotony or boredom. He does not know what one "monotonous moment follows another identical in monotony" means. For, in the words of Whitman, to him "every hour of the light or dark is a miracle. Every cubic inch of space is a miracle."

See all things as if it were for the first time,
See all things as if it were for the last time.
(21:170)

is what Buddha recommends to his disciples. That is, he asks them to see, taste, smell, observe, things as if they had never seen them before and so welcome them, or as if they will never have the chance again and so bid them goodbye. In the same way, the Free Man enjoys his bread or his wine as if he had descended from another planet where these things do not exist. He keeps the curiosity for his job as if he had never been there before. He is involved in everything he does with his whole being. His love for something is always at its beginning. In short, he keeps his mind's five tentacles always
alert, unsatiated, unslaked ready to fondle all of earth. In this way he preserves a continued vigor and youthfulness; he even sees himself reborn everyday in a world that is also ceaselessly reborn. This is also what visionaries and poets do. "Each morning they see a new world before their eyes; they don't really see it, they create it (23:156)."

10. He has self-respect.

The Free Man draws his sense of self-respect from the fact that he is a human being and not just a thing. As a human being, the Free Man is subject to his own laws and decisions. One of his decisions that assures him of his dignity is to work on earth not out of fear or because of hope, for "he who still has hope puts his great soul to shame (19:675)." That is, he works without hope for success, for rewards, for wages, or for salvation. He is "proud to deny his wealth, his joys, his gains each hour (19:606)" saying "I fight and ache for freedom, but I scorn rewards (19:761)." For him, freedom is the reward of freedom. This point is illustrated very convincingly with the following story:

I remember a certain Cretan captain, a shepherd who reeked of dung and billy goats. He had just returned from the wars, where he had fought like a lion. I happened to be in his sheepfold one afternoon when he received a citation, inscribed on parchment in large red and black letters, from the "Cretan Brotherhood" of Athens. It congratulated him on his acts of bravery and declared him a hero. "What is this paper?" he asked the messenger with irritation. "Did my sheep get into somebody's wheatfield again? Do I have to pay damages?"

The messenger unrolled the citation joyfully
and read it aloud.
'Put it in ordinary language so I can understand. What does it mean?'
'It means you're a hero. Your nation sends you this citation so you can frame it for your children.'
The captain extended his huge paw.
'Give it here!' Seizing the parchment, he ripped it in shreds and threw it into the fire beneath a caldron of boiling milk.
'Go tell them I didn't fight to receive a piece of paper. I fought to make history!'
To make history! The uncultivated shepherd sensed very well what he wanted to say, but did not know how to say it. Or did he perhaps say it in the finest way possible?
The messenger was saddened to see the shredded parchment in the fire. The captain... (said to him):
Tell them--do you hear?--tell them I don't want payment. I fight because I like it. Tell them that....

In short, the Free Man works for something not because of hope for a reward, and certainly not out of fear but because he wants it. His philosophy is not based on 'give and take.' Nor does he beg for something. These views are expressed by Kazantzakis when he tells us:

My prayer is not the whimpering of a beggar nor a confession of love. Nor is it the trivial reckoning of a small tradesman: Give me and I shall give you.
My prayer is the report of a soldier to his general: This is what I did today, this is how I fought to save the entire battle in my own sector, these are the obstacles I found, this is how I plan to fight tomorrow. (22:107)

This is the prayer of the Free Man. This also is what he wants others to do. He demands this especially when he is in the position of 'god.' So when someone, say, an archon, might come to him in surrender, begging, and crying for help or mercy the Free Man
will answer, in Odysseus' words: "Eh, ancient archon, stop your crying, don't lick my feet!...You make me sick (19:244)." Further, when others flatter him he would "suffer their slavish strokes with scorn (19:11)." He hates to see others degrading themselves; he is disgusted by anything that lowers the dignity and worth of an individual as a human being. For this reason he does not want to put them in that position either. So, he treats them not as his slaves but as his comrades and co-workers. Moreover, he would not accept bribes or hypocrisies. For him, virtue in words is vice when deeds speak otherwise.

Further, this lover of human dignity is ready to sacrifice his life rather than give in against his will or under threat of violence when any choice might be based on force. Thus, he prefers death to changing his loyalty against his own free will, saying: I do not join you "not because I don't love life, but because I'm ashamed. I'm ashamed to be subjected by force. So kill me (16:247)."

As mentioned earlier, the Free Man is not working for success. The good effort is his success. So, if he cannot accomplish what he begins, he is not led into despair. Similarly, his acts are not guided by expediency and in his dealings he sets human beings above his profits and selfish ends. He does not give iron and ask for gold in return. Because his heart is not set upon success, he does not mind if he is not recognized or if he does not become famous. Are his struggles then in vain? The Free Man answers: "(I) work with futile thoughts as though they were solid bronze (19:767)." Why this? Because, he says, "I've passed beyond the bounds of virtue
or of hope (19:511). That is why the Free Man struggles on earth without desire for rewards, certainties, and successes. The very act of struggling is his reward and happiness. And acting on the impossible gives him the greatest reward. This is where his dignity lies. "Whatever it might be, we fight on without certainty, and our virtue, uncertain of any rewards, acquires a profound nobility (22:116)." Man's worth and nobility are also expressed in relation to his becoming free from rewards, certainties, and victories both in this and the other worlds:

I know perfectly well that death is invincible. Man's worth, however, lies not in victory but in the struggle for victory. I also know this, which is more difficult: it does not even lie in the struggle for victory. Man's worth lies in one thing only, in this: that he live and die bravely, without condescending to accept any recompense. And I also know this third requirement, which is more difficult yet: the certainty that no recompense exists must not make our blood run cold, but must fill us with joy, pride, and manly courage. (20:465)

11. He is spirited.

When the Free Man is asked: In what place of the world would you like to be the king? He would answer: My heart. By this he means that he wants to conquer all his fears and become master of every situation. He does not let his heart create any obstacles or fears for him. Kazantzakis has Odysseus say to his friends on the eve of attacking a city:

'Whatever you see, gods, walls, and flesh, will shake and fall because the heart, too, shakes in man's dark hidden
The poet Cavafy supports the same view of fear in his poem *Ithaca*.

When you start on your journey to Ithaca,
then pray that the road is long,
full of adventure, full of knowledge.
Do not fear the Lestrygonians,
and the Cyclopes and the angry Poseidon. You will never meet such as these on your path,
if your thoughts remain lofty, if a fine
emotion touches your body and your spirit.
You will never meet the Lestrygonians,
the Cyclopes and the fierce Poseidon,
if you do not carry them within your soul,
if your soul does not raise them up before you.

Thus, the Free Man knows how to keep his mind from shaking
and his heart from trembling. He is optimistic and courageous so
whenever fear stares at him, the Free Man stares back; "looks at the
fear straight in the eye and the fear feels afraid and runs away
(20:437)." He does not perform anything out of fear because he is
intellectually and emotionally sufficient. He does only the things
he wants to. He takes the road to the unfamiliar and accepts failure
when it comes, calmly and without shame or resentment. He knows how
to "transform misfortune, bitterness, and uncertainty into pride
(20:430)."

He is optimistic even if there is no hope for success, so he

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7 Flesh-eating giants
8 Man-eating giants with only one eye on the forehead
9 God of the seas hostile to Odysseus.
does not give up the struggle but continues it courageously as illustrated in the following fable: Two frogs were travelling on a land where water was very scarce. They were dying of thirst when they came upon a shepherd's cottage. They smelled milk, saw a big bowl, and without hesitation both jumped in. They drank as much as they could but tried in vain to jump out again. After many unsuccessful trials the one of them said:

--I give up. Goodbye friend. The other answered.

--I won't give up as long as a limb of mine is moving. The first sunk to the bottom and drowned. The other, after a few more trials, found himself sitting on a piece of butter!

Thus, the Free Man continues to struggle at difficult moments without losing heart; he keeps his spirit upright. Further, he cries with joy when he meets obstacles and in the words of Kazantzakis, he says: "Blessed be the obstacle!...Blessed be the adversity, for it allows us to judge our own souls and find them worthy (15:261)."

As explained earlier, the Free Man acts on the view of "no hope and, therefore, of no fear." This is what Kazantzakis named the Cretan Glance (20:464-475). According to the Cretan Glance man stands "proudly erect at the brink of the very precipice" and views the abyss "without hope and fear but also without insolence (20:470)." Kazantzakis says that he was inspired by the pictures of the bullfights at Knossos. In his interpretation of the bullfights, he says
that the Cretans used the wild bull to exercise, to whet their strength, and to cultivate their agility, grace, precision, and will in order to measure their strength "against the beast's fearful power without being overcome by panic (20:469)." The author explains further:

Thus the Cretans transubstantiated horror, turning it into an exalted game in which man's virtue, in direct contact with mindless omnipotence, received stimulation and conquered--conquered without annihilating the bull, because it considered him not an enemy but a fellow worker. Without him the body would not have become so flexible and strong, the soul so valiant. (20:469)

In addition, the author explains what effect this view had on his life. He writes:

My life changed from that day onward, the Day of the Cretan Glance, as I named it. My soul discovered where to stand and how to cast its gaze. The terrible problems tormenting me grew calm; they smiled as though springtime had come and the wild perplexities, like vernal thorns, had been covered with flowers. It was a tardy, unforeseen juvenescence. Like the ancient Chinese sage, I seemed to have been born a hoary, decrepit old man with snow-white beard. As the years went by, the beard turned grey, then gradually blackened, then fell off, and in my old age a tender adolescent fuzz spread across my cheeks. (20:470)

Anyone who has the Cretan Glance, Kazantzakis writes to a friend, needs no help (15:418-419). He "sings the song of life" and rejoices in everything, and he is not afraid of death, for he says that "Death is the salt that gives to life its tasty sting (19:571)!

Death does not make him lose heart or his eyes sink in pits; on the
contrary it elevates life for him. It makes his life more exciting, more meaningful. The poet has Odysseus speak to a prince representing Buddha:

'I've heard it said that in old times two bosom friends were cast in a dark slave-ship to be killed at dusk; the first lost heart at once and his eyes sank in pits, but his friend's sturdy spirit stood erect and gazed on the blue sea and mountains, smelled the briny air, tasted a cup of wine, possessed a lovely lass, and moments past like sated years as he caressed the earth and life with his deep palm and said farewell. Aye, king's son, both were souls, but who is worth your love? Who can we say is a free soul, and who a slave? Come, cast your judgment, prince! We're both in a slave-ship!' (19:580-581)

Finally, not only does the Free Man accept life as interpreted above, that is, without losing heart but also he does it playfully and with a wordless smile (19:764). Moreover, he finds that "erect on freedom's highest summit laughter leaps (19:562)!!"

C. Action

He chooses his own "Odyssey of Life" for self-fulfillment.

The Free Man, as explained in the foregoing pages, starts with the awareness of his freedom and his decision to remain free and then prepares himself for freedom. Finally, he chooses his journey of freedom, his own "Odyssey of Life" for this fulfillment. He
determines his own ascent toward attaining a higher being for himself. He knows that for him there are many roads open or that need to be opened to take him to his summit. But he chooses the one that is in harmony with his own central passion. This center of his passion, as explained earlier, is the point around which all else in his personality revolves and gives unity to his thoughts and actions. This is also how he finds or invents the cosmic harmony. This road is the one that will give context for the individual struggle for freedom. This center is somewhat different for each individual.

For some this center is love, for others kindness or beauty, others the thirst for knowledge or the longing for gold and power. They examine the relative value of all else and subordinate it to this central passion. (20:477)

Even when he discovers what he wants, he finds that there are many good ways leading to his goal. "Country, religion, science, art, glory..., equality, brotherhood (16:125)," farming, manual work.... And since he has only one life to live and because his powers and resources are limited, he chooses to fight in a certain arena. He chooses, he does not sell himself. Kazantzakis has Odysseus exclaim these words toward the end of his life:

I know this now at last: all roads on earth are good, but ah, we're given time to take but one with haste, then yearn for others vainly, and no cure exists! (19:759)

He sets a goal, but he is not defeated if he does not accomplish it. The goal for him is only a guide, it is not a victory.
In a way, the voyage becomes the goal. That is why he is not struggling for success, for if he did it would limit himself very much. According to an Eastern sage, when a man fights for success only, he fights for it in the horn of a snail. A very limited space indeed. Moreover, success and perfection include in them the seeds of decay. Therefore, when one wants to keep his spirit always upward one values the struggle, not perfection. The rich experience gained on the way is what matters. This is also his reward and perfection. This point is well developed by the poet of Ithaca. Ithaca for the poet is not the little island or destination but the voyage to Ithaca or the little island or destination that in reality may not exist. He says:

When you start on your journey to Ithaca then pray that the road is long, full of adventure, full of knowledge.... That the summer mornings are many, that you will enter ports seen for the first time with such pleasure, with such joy! Stop at Phoenician markets, and purchase fine merchandise,..; visit hosts of Egyptian cities, to learn and learn from those who have knowledge.

Always keep Ithaca fixed in your mind. To arrive there is your ultimate goal. But do not hurry the voyage at all. It is better to let it last for long years; and even to anchor at the isle when you are old, rich with all that you have gained on the way, not expecting that Ithaca will offer you riches.

Ithaca has given you the beautiful voyage. Without her you would never have taken the road. But she has nothing more to give you.

And if you find her poor Ithaca has not defrauded you. With the great wisdom you have gained, with so much experience you must surely have understood by then what Ithacas mean. (6:36-37)
In choosing one's way, one's ithaca, the first thing one has to do is to accept himself as he is. There is no shame in one's fate, in what nature has endowed him with. Kazantzakis instructs us on this point: "Accept your fate with no false shame and you'll surpass her!" The poet gets also a parallel from nature to support his point. Our sister, the pear-tree, he says, takes what fate has given her "water, soil, and stone/and stubbornly in sun turned all to subtle flower." In addition, he has the pear-tree speak to us thus:

See how I milk the rock, suck up manure, and turn all into flowers with patience, with despair, with love, and now I stand firm in your path, a blossomed pear; behold me, take me for your model, start your work.

(19:460)

Similarly, man can bear his own blossom and fruit by working on what nature gave him. But the pear-tree works only on "instinct." Man goes beyond that. He can first create in his mind what he wants to be and then go about and strive to make his vision a reality. In short, the Free Man visualizes in advance the image he wants to carve for himself, finds the ideal that is to give meaning to his life, and then chooses his station through which he is going to make that ideal self a reality. He is ready now for the ultimate task, the Act. This suggests that the Free Man is a practical idealist. He knows that theory is only preparation for action.

THE ULTIMATE most holy form of theory is action. Not to look on passively while the spark leaps from generation to generation, but to leap and burn
with it!
Action is the widest gate of deliverance....
(22:99)

Therefore, it is through action that one's desires, visions, and anxieties may bear fruit. It is through the child-bearing Act that the Idea may be filled with seed and flower (19:450). When Odysseus made plans in his head of building an ideal city, an outcry within himself told him that unless the plans were put to action, he would only "wound the winds with his air-pregnant mind (19:447)."

Further, the voice said:

Master, you're building mansions in the air, you've made your fantasy a hound to fetch what game you please, but I want wood, stones, trowels, men and clay, for dreams won't knit or souls be born in any other way.
(19:447)

Thus, the Free Man weds theory and action in his effort to give flesh and bones to his visions. He knows that though the idea in his mind is pure and perfect, it is barren unless it is put to action. Action may show that there were mistakes and flaws in the plan, but the Free Man knows that. So he is not afraid of mistakes. He may stumble and fumble but he is certain that this is the way to struggle, i.e., without certainty. In addition, it is through action that he makes himself and shows what he is. This is how he carves himself. Every act is a stroke toward reaching his ideal model.

Life for him is like a play. But he himself is both the playwright and the actor. He writes his role and then acts it out.
Sometimes he writes and acts at the same time, or he may just act extemporaneously. He does not accept that someone else should write the role for him, or someone else direct it. Only in his early stages had he got directors and help. Now he creates his role as he lives his life. He is not even in a hurry to let the curtain fall and "go home." He is patient enough and prays that the play be long. Further, he knows that his role has an audience, too. The audience are the other actors of life. His actions affects theirs but he is also inspired and affected by their acts.

Consequently, the Free Man finds his realization in action among other people, not in isolation or in the wilderness. Therefore, solitude and asceticism would not be suggested as ways of action for him. "Today prayer means deeds. To be an ascetic today is to live among the people, to fight,...and to be crucified everyday (16:21)."

Finally, the Free Man is interested in and concerned for life. He is not indifferent to it, nor does he want to reap its joys and fruits only. He enjoys life but he also helps life go ahead. He is a co-struggler of life, for life (élan vital) struggles, too. According to Kazantzakis,

...(L)ife is a fierce assault in which the lustrous powers struggle to tear the darkness in a grim ascent in search of deathlessness and freedom on this earth. (19:44)

This struggle for freedom and deathlessness is also the goal of the Free Man. In this effort, man may have as his symbol the
flying fish, "the fish which leaps in order to transcend necessity 
and breathe freedom (20:439)." So man can struggle to smash his 
frontiers and surpass himself and become the son of man—a higher 
being than he is now. The flying fish, the silkworm or even the 
simple worm may become man's symbols in this effort upwards.

...I was always bewitched by three of God's creatures-- 
the worm that becomes a butterfly, the flying fish 
that leaps out of the water in an effort to transcend 
nature, and the silkworm that turns its entrails into 
silk....For me, the grub's yearning to become a 
butterfly always stood as its—and man's—most legit­ 
imate duty. God makes us grubs, and we by our own 
efforts, must become butterflies. (20:465-466)

Thus can man surpass himself and fulfill himself. By letting 
and helping the superior essence within himself drive him continuous­ 
ly upwards. In this he not only creates his own essence but also he 
performs his duty: the duty for a "struggle so that a small flower 
may blossom from the dunghill of (his) flesh and mind (21:220).

In brief summary, this chapter has dealt with another phase 
of the building of the spiritual walls by trying to describe and 
explain by way of characteristics what a free man would be like. 
Fifteen characteristics were attributed to the Free Man under three 
categories. A. Awareness and Decision, B. Preparation, and C. Action. 
It may be stated here that not everything that a Free Man can do or 
be has been exhausted. Nor has it been possible for all his qualities 
to be put into words. So, there is much room for each individual 
to add or modify when he decides for his own freedom. It is up to
each individual to choose. The choice goes as far as one may be able to decide and become "free from freedom!," that is, he does not weigh all his actions, any moment, saying: "Am I free by doing or saying this or not!"

In conclusion, it may be stated that this Man is needed today, for he is the one that may give face and shape to our amorphous age. The greater the number of Free People to be found in the world, the greater the chances are for a better and more beautiful face for our times. This person, then, may be the ideal sort of human being education may aim at producing. This is what the next chapter will deal with: Educate men to become free.
CHAPTER IV

IMPLICATIONS FOR EDUCATION

The following are the implications for educational theory and practice that, on the basis of what has been said in the foregoing pages, seem most appropriate to this writer. What is presented here is not meant to be a prescribed method for education, for there is no clear-cut method for teaching one to become free. To give a "prescribed method" seems to be in contradiction with the spirit of the Free Man. Therefore, what follows will be guidelines only, to be discussed under the headlines: A. Goals of Education, B. The Teacher, C. The Student, D. Student-Teacher Relationship, E. Methods and Practices, and F. Curriculum.

A. Goals of Education

The major goal of education may be stated as follows: to help students create their idealized images of themselves as free men and to lead them in their unceasing strife to resemble those images. All other goals may be formulated under this major one. Thus, the problem of freeing a human being as a goal of education is placed above social, political, economic, or technological problems. The primary aim is to make men, not to teach men to make things. The latter can be an aim but only a secondary one. Promise of jobs and material things can come as secondary aims of education.

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Reality, as explained earlier, means to live and fight for that reality. Similarly, the strife to become a Free Man is the way to the reality of a Free Man. The preparation to become free becomes the end. The ultimate value of this goal of education lies in the struggle to resemble the idealized image; for to fight to become the model is already to be the model. Every step toward the goal is a stroke toward defining the student's essence, too.

Stated otherwise, education should help students become aware of themselves; fill their souls and minds with desires, visions, and anxieties; release their inner powers, help them hear their inner cries and set forth for fulfilling those cries as soon as possible; offer them the inspiration and the strength necessary for giving flesh and bones to their visions; help them realize that the noblest achievement of man is not his creation of science, technology, machines, or art, but his creation of freedom and his struggle for freedom.

Thus, with these goals in mind, the place where education is carried on becomes both a garden and a bastion of freedom; the school becomes the place where the seeding, feeding, growing, blossoming, and fructifying of human spirit in freedom occurs; it becomes the place where strength is acquired and stored by the human spirit to defend freedom. In short, the school or any other educational institution (or individual) become the workshops of the spirit, the workshops where the dark forces are turned into the forces of light. The "most awesome enemies of the forces of evil are courage and light (15:443)." Therefore, education by turning darkness into light and slavery into freedom may solve the problem as stated in the in-
troductory chapter of this study, i.e., save humanity from the
"barbarians."

In the last chapter an ideal model of a human being was
described. When that image is set as the student's "Ithaca," educa-
tion should help each student have a magnificent journey toward it,
toward becoming a Free Man. The act of trying to resemble the ideal
model becomes the way of realizing that model.

Education will assist students in their unceasing effort to
resemble their idealized images of themselves by helping each student
become aware of and decide how to take the voyage of his freedom.¹
This may be done when the student has freedom for himself and for
others as the basis for all values. The student will have the idea
of freedom for himself and for others higher than any other idea.
Ideas of beauty, goodness, and truth will follow. Also, those virtues
based on "food and bloated bellies" will be secondary. The struggle
to attain freedom will help the student keep growing and advancing
"constantly toward a higher form of youth." The student also be-
comes aware of the connection between his freedom and that of others.
The others want to live as free men, too.

When the student becomes aware of himself as a free man and
decides to live his freedom, he needs the opportunity and the means
to do it. So, the educators are to prepare themselves to provide
this assistance. Even if the student realizes that he is free, he is

¹This voyage to freedom will be done according to the
characteristics of the Free Man described in Chapter III.
still in the position of the weak, so there is very little he can
do. Those in the position of power have to bear a heavier responsi-
bility at the initial stages of the student's becoming free. For,
by way of analogy, if the parrot decides to free the birds he cannot
do it because some mouth may eat him. But if the eagle decides to
free the birds, he can, for there is no sharper beak and stronger
talon than his to tear him apart.

Further, the student learns to accept that he has the freedom
and the will to make choices. He is helped to realize that he is free
not only to make choices but also to create choices. Even when he
avoids making choices he is still choosing. That is, he understands
that it is up to him to make any decision on which to operate. He is
helped to realize that he is not powerless when he knows how to draw
upon his inner self, how to have faith in himself, and how to make
himself capable of governing his own destiny. For him anything may
exist because he wants it, desires it with sufficient strength, and
makes the necessary effort for it.

By exercising the freedom of choice the student also learns
that he is responsible for his choices and for his actions. He is
the uncontestable hero of his deeds. To learn this, the student
has to have the chance of making decisions of his own. Also, he
learns to assume greater and greater responsibility with the increase
of his maturity and of his mental powers. At the earlier stages
educators bear more responsibility in doing this, but gradually the
student takes more share in decision-making and responsibility. Grad-
ually, the student learns to accept responsibility for what he does
and for what goes on around him. Later, as he begins to identify with people outside his group, with his race, nation, and the world, he is led to understand that his responsibility increases accordingly.

He can live up to this greater responsibility by doing the utmost with himself as well as at his own station. He frees the world by freeing himself. He learns to admit his mistakes—not to look for pretexts and excuses, not to blame others for his failures but to "eat the blame" himself, and not to look for scapegoats for his wrongdoings. He even learns that he is responsible when he does not act if he sees evil around him. The student learns to make choices, accept responsibility, and admit his mistakes through encouragement and practice and through having good examples from his educators and leaders.

Further, in his effort to become a Free Man the student is helped in harmonizing his mind, heart, and body. It is in the body that the spirit grows, so the body has to keep its vitality. The spirit keeps the body strong, prepared, vital, and obedient. Even illness could be taken as giving food for learning, by turning suffering into spirit.

In the pursuit of knowledge and wisdom the student is helped to realize that the act of acquiring and the love for knowledge may be as important as the possession of knowledge or wisdom. The student is asked to actively participate with his whole being in learning. Patent answers and truths are not primary to him; they are secondary. In this participation the student is using his mind as he discovers patterns and connections, develops concepts, creates ideas,
builds landmarks, and slings bridges over the abyss. With his mind the student turns chaos into harmony; he also gives voice and light to his inner chaos.

Moreover, the student is helped to realize the limits of getting knowledge only with his mind. That is, this knowledge is of relationships among the appearances of phenomena and not the essence of things. The student learns to use his heart, too. With the use of his heart the student is trying to capture what is hidden beyond phenomena and get into the essence of things. This is how he can gain personal knowledge, how he can unite opposites, and how he can merge himself with the cosmic harmony. This is how he can let people and nature seep through his outer coverings and penetrate into his deeper self and give him more meaning and understanding of his existence. This is how he can become not merely an observer but a participant in nature. This is the knowledge that may be of more importance to him as an individual. This is what counts for the student. The sharing of knowledge with nature helps him to become integral and selfless, thus ridding himself of his ego.

Furthermore, by letting his mind feed on his instincts the student prevents his mind from becoming anemic. The mind keeps the roots from where it gets its sap, so the student continues to be authentic, spontaneous, and creative. Also, it is with the powers of his heart that he can create and recreate reality in the way he wants, brighter, better, more suitable for his needs.---Let the heart create and let the mind come afterwards and put the creations in order and in words. This is how he can free the powers that are hidden
in his flesh and soul. The student is also encouraged and shown ways of putting this knowledge in words, myths, allegories, metaphors, pictures, sounds, or dances, so that he can communicate it. Further, he learns how to integrate all knowledge, rational and extrarational, in an artful way and put it into practice.

In addition to the outside knowledge gained, the student is guided in acquiring self-knowledge. He does this by being open to his inner nature. He pulls apart layer after layer of his inner self and discovers the hidden sources stored in him by nature. He will discover his hidden treasures in the same way the three sons of the fable discovered theirs.--The father at his deathbed told his three sons that he hid a treasure in their garden. They had to dig carefully, without hurting the trees, all over the garden to find it. The sons dug a few times but were disappointed. But when spring came the trees were laden with fruit. The sons looked at the trees and were enlightened.

Similarly, the student will discover his hidden treasures. Besides, in the innermost part of him he is going to discover his "mystic center" around which he is going to make all else revolve. This discovery will help him become integrated, authentic, open-hearted, and fearless, for he knows how to proceed. He chooses which of his instincts he is going to feed and turns them into inner power.

The discovery of the inner core, besides helping one to give unity to one's thoughts and actions, helps in finding a context for the individual struggle for freedom. The student then tries to get
rid of his ego and identify with his people and eventually with all of mankind as well as with nature. He makes this identification by first satisfying personal longings, cares, and passions. He identifies with his race by feeling within him all his ancestors, by throwing light on their work, and by trying to continue their work where he can with the aim of passing that work to his descendants. Then the student continues on to see that he is a brother (sister) of all the people of the world, no matter what the race, religion, color, nationality, or a social class to which a person happened to belong. "All native lands are his, because all people are twined in one root and blossom in one soul."

Thus, the student is helped to demolish all the walls that exist in his mind and heart and that separate him from other people. He will, in this way, be able to co-operate with people and love them, too. Provincialism and particularism will not have a place in schools and in the student's life. By identifying with others the student does not simply become one of the group. He retains his individuality and his autonomy although he tries to go beyond those who are high above him in developing his potentialities. It is the arrogance and insolence he tries to be rid of not excellence.

The student is, therefore, helped to retain his autonomy and self-reliance, to be his own lamp and his own source of light and thought. He learns to follow those who are better than he, not to conform to them. When he follows, he does not simply do it for following's sake but with the aim of surpassing those leaders. "The most loyal follower is the one who surpasses the leader." According
to this line of thought the educator finds that he performs his duty best when he sees that his students surpass him. The teacher may say: "Blessed be the bold, audacious, daring of your youth,...may God...grant you the power to cast the disc of earth much further."

In his struggle for freedom the student is helped to acquire one of the highest human qualities in this respect, self-discipline. With this quality the student puts "order to his powers and nobility to his passions" so that his efforts may bear fruit. This inner discipline will make the external discipline, rules, order, and authoritarianism in school that may cause threats unnecessary.

The quality of open-mindedness should be produced by education. The student is helped to accept any new experience or idea in him without distorting it. This openness to experience will help the student cope with life more effectively. The aim is not to avoid every danger but to make the student strong enough to challenge the danger. "He is not to plug up his ears so that he may not listen to the Sirens. He is to become able to seize the Sirens and pitch them in his boat so that they may even voyage with him."

Further, the student is helped to see the significance of thesis-antithesis-synthesis as a process for personal development. The student will reinforce and enrich his own thesis when he is faced with similar ideas as his; he examines his own ideas (thesis) when he encounters antithetical views; he lets the two clash and then he comes out with a new, richer synthesis. Finally, he is helped to unite the opposites. When this latter occurs, the student avoids narrow-mindedness, "tunnel vision," and rigidity, and finds as a
result that the world seems narrow to him.

Children have a natural curiosity and wonder; they look at things with a "fresh eye." This capacity in children needs to be preserved, enriched, and intensified. This is a quality that keeps students self-motivated. In this way one monotonous moment will not follow another moment identical in monotony. Rather, an ecstatic moment will follow one that has been thrilling and exciting. This will help both teachers and students keep their interest and efforts in their work always at a high pitch. Their love for what they will be doing will always be at the beginning. They may even feel themselves reborn every day.

In our days there are often complaints that people are losing their sense of dignity. There is no nobility any more, they say. Everyone becomes "one thing in a mass." There is the need to assure people of their self-respect, of their regaining this feeling as well as of promoting it. The educator will instill in the student the idea that he shouldn't work only for pay and rewards, or because he fears and hopes, but because he likes and wants something. The student is not turned into a beggar or slave asking for "alms and charity." He is helped to find reward in the "doing itself." The very act of working and struggling could be the main reward and happiness. The student's report to his teacher would be: This is what I did, this is what I plan to do. The student is looked upon by his instructors as a co-worker, a fellow man, and an equal. Respect is due to everyone alike, young or old.

Further, the student is shown how to face life with courage.
He needs to have the courage to be. This quality in men can be considered as the most important in fighting for freedom. Once it was considered important only for the hero and the soldier. Today courage is necessary for everyone. Thus, the schools should not only remove all the causes of fears and frustration. They should also prepare students to be courageous. They should help the students become both intellectually and emotionally sufficient to face life and all its difficulties. They should show them how to transform fear into courage, misfortune into pride, and horror into an exalted game. The instructors should show the students how to look at obstacles that stand in their way—not as causes of frustration but as criteria for judging the worth of the students' and teachers' souls. If the obstacles and fears exist, it is because their souls raise them there before them.

The "Cretan Gance" philosophy of viewing the abyss "without hope and fear but also without insolence" might be of great assistance in overcoming fears, particularly the fear of death. Since death is unavoidable, its existence has to be turned into a positive factor for life. Using the "no hope and thus no fear" philosophy, death can be viewed as "the salt that gives to life its tasty sting." The student is guided to come to grips with his existence, give it meaning, and view death as making life more meaningful, more tasty; stare straight into death and have a "burning love for life," the path leading to death (15:256). The student himself is to look around him and enjoy life with continued freshness, touching and smelling, and sensing everything saying: never again. He learns to sing the song of life with a richer and sweeter melody.
as he smiles and says "farewell" to life.

Finally, the student needs help in order to select his station according to his inner cry. This station will give him the context in which to fight for freedom, for fulfilling his freedom. This post should be in harmony with the central passion or mystic center of each individual student--kindness, beauty, thirst for knowledge, gold, power, country, religion, brotherhood, a hobby, any profession. It does not matter what the goal is, what the name of the "little island" is, or where it is situated, as long as the individual recognizing an affinity between the "little island" and his inner nature, chooses it himself, lives in harmony with it, and pursues it continuously.

Once the goal is set, it will give unity to the student's thoughts and actions. Further, the most important thing is not to reach the goal but the struggle to attain the goal. Therefore, the voyage to the goal becomes the goal. A splendid journey full of adventure, and instruction, and knowledge is worth more than reaching the destination. The destination is there to guide the journey. Without that goal the student might not have set out. Thus, freed from the anguish and narrowness of success and from the dangers of decay inherent in striving for success and for perfection, the student is led to value the struggle. By valuing the struggle, the student always keeps rising and advancing higher for he keeps unwrapping and freeing the powers of his soul. The drive upwards continues without the "traditional" growth-peak-decline cycle.

Concluding, the drive upwards becomes the end. The struggle to resemble the created image of self finally becomes the image and
In the student's effort toward freedom, whatever helps him is good and whatever diverts him or prevents him is evil. Expressed otherwise, good is whatever leaps forward and helps the student in his ascent to freedom. Evil is whatever drags downward and impedes the student from ascending to freedom. That is good which gives wings, helps wings to grow bigger and stronger for the flight upwards. That is evil which clips off wings, sterilizes wings, prevents them from growing, makes them become atrophied and so impede the flight upwards.

Whatever helps the student open his mind, his heart, and his eyes is good. Whatever makes the student close his mind, narrow his heart, and shut his eyes is evil. Whatever helps the child seek freedom in an unabating, sleepless strife, whatever gives his heart support when the child is pale and trembling with fear, is good. Whatever "helps" the child avoid freedom "like a plague," whatever turns him into a coward, shy, timid, and controlled by fear, is evil. That is good which: helps the student turn his inner darkness into light, keeps his flame burning, helps him express his inarticulate cries in words, transforms anxieties, sufferings, joys into desires and visions, and gives the means and power to turn them into "fruit." In short, that is good which helps students turn matter into spirit, into life, into deathlessness.

That is evil which: impedes the student from giving light
to his inner darkness, extinguishes his striving flame, leaves his inner cries inarticulate, increases his anxieties and sufferings but forms no dreams or visions in life. In short, that is evil which forces the student to turn spirit into matter, into decomposition, into death.

It was stated earlier that the highest virtue on this earth is "not to become free, but to seek freedom in a ruthless, sleepless strife." Similarly, the highest good for the striving child is whatever will make his spirit so strong and lively that he may meet the challenge of the assault on freedom. On the contrary, the greatest sin is whatever will kill the spirit and make the child a worthless corpse, thus rendering the child unable to seek freedom but only death.

B. The Teacher

The teacher leads and inspires the youngsters to become free men and to continue their struggle to retain and broaden freedom. What he does is expressed poetically in the following few pages. The teacher is viewed as a hero, liberator, and defender of freedom. He is a mystical hero, all spirit and struggle, aiming at inner purification for himself and battling to turn those little human creatures into free men. He is the parallel of the mythical hero Heracles. Heracles freed Prometheus who was bound with chains on a rock, an eagle swallowing every day his self-renewing liver. Prometheus was punished by the Gods for his invention of fire, or better, for stealing the fire from the Gods. By analogy, modern
man is getting "punished" because of his own inventions—-for releasing fire from "stones, water, and all of matter." Modern man is also being chained with a new kind of chains and a new eagle eats, this time, his self-renewing heart. Therefore, a new hero, a chain-cutter and eagle-killer is needed to rescue man again. This time the hero is the teacher.

The teacher is going to cut both outside chains—-external domination and slavery, and inside chains—-ignorance, malice, envy, fears, laziness, false ideas, idols. A soft soul, undecided, dependent, honest but cowardly will not do. There needs to be a daring soul, determined, courageous ready to take a stand against any evil or anything that is against humanity. He would be a man (woman) who knows what is good, has the force to do it, and does it. He would be himself a Free Man.

Teacher, Kill the Eagle, Cut the Chains

In the flow of time that dances in endless rime
you have toiled an unceasing pitiless struggle,
and through rivers of blood and pools of tears, O Man,
but full of indomitable will, and with no fear,
stifling limits disappear with your mind's sharp wink.
Free from nonsense, superstition, and ignorance,
you strive to become, and live, and be, O Worker.
Your precipitous mind has freed hidden power
strongly guarded in stones, water, in all matter.
Dreams of the past took shape, flesh, and bones in your deeds;
fables and stories woven in mists are now real;  
to ashes have you turned useless beliefs and thoughts.
Goddess Artemis, guard of the silver round moon,  
her virgin arms has opened to your searching mind.
Mother Earth gives you her blond honey and white milk  
and like a faithful slave she never tells you no.

But alas! you let, out of neglect, your dear heart  
drop her warmth, and she cannot help life go ahead  
because she can no longer hatch the eggs of love.
Wicked foes all blind and inhuman marched to you  
and with merciless patience to their death-giving  
rocks have richly tightened you with bright heavy chains.  
Poison have they turned life-giving honey and milk.
Wild birds of prey with steel talons and hooked sharp beaks  
flew to you to devour your self-renewing heart:
Weariness, agonies, boredom, inanition  
that erodes the soul and leaves it without spirit,  
defeatism, disorder, uncertainties, and vice,  
robot-like men who increased tortures even more,  
for they were taken as friends but were not humane.  
Senility and lunacy watch with sly wile,  
like Damoclean swords \(^2\) are hanging straight over you,

\(^2\)Damocles was a courtier of the elder Dionysius (c430-367BC)  
tyrant of the city of Syracusae in Sicily. A Greek anecdote says that  
Damocles was praising in extravacant terms the happiness and great-  
ness of his master. The tyrant, to show the nature of his happiness,
emptiness and eternal ruin, ah, to give you.  
Yours are like the tortures of old Prometheus Bound—  
The eagle swallowing his self-renewing heart  
until Heracles seized his famous heavy bow,  
stretched it in his mighty arms forcing an arrow  
fly swift and hit the eagle who rolled heavy down  
on earth by the great inventor's tortured body.  
The proud hero drew his acute, long sword and cut  
with a dreadful blow Prometheus's god-made chains  
and set the fearless fire-maker forever free.  

You may be waiting for your own savior, O Man,  
to rescue you from your tight chains' increasing grip  
but he won't come and you know it, for it is you  
the savior of yourself, archer of your eagle.  
You gave nutritious food to your Pan-hungry mind  
and it grew much faster than your soul made progress;  
the troops of the intellect lying in your head  
have turned the spirit's allies to a complete rout.  
'Tis time to feed your proud heart, make her leap with joy.  
Always keep what belongs to the mind for the mind  
and what is for the proud heart give it all to her,  
if you want the two beasts to wed in harmony.  

invited him to a rich banquet at which Damocles found himself  
sitting right under a heavy naked sword suspended by a single thread.  
This made Damocles realize the uncertainty and the precariousness  
of the ruler's fortune.
the mind living lovingly with the heart again.

Call the Teacher, work on it and he will, I'm sure, succeed to lead the mind and the heart together as they strive ahead on life's endless upward road.

Give him the tools of work for his noble mission; give him education that will liberate him; make his soul of steel and he, too, will carve steel souls.

Welcome, O wise Teacher, great archer of the mind, stoop down to work--mold souls and be the mold of souls.

Pull the dark layers apart and the hidden love that rests deep in the hearts of men liberate it.

Blow in their hearts God's magic flame and make them blaze; touch all the seeds of thorns that may grow in their breasts and into fragrant flowers turn them with your strength; breathe your magic on all the worms that in their hearts creep and feed so that butterflies they may become.

Fly like a nightingale, sit in their hearts and sing.

Lick them with your flame, set in their hearts fire that eats and becomes hungrier, cast seeds of light in their minds. Turn all the barren minds and hearts to fertile land.

Hold seeds of love in your hands and plant them in hearts, seeds of all kinds: joys, dreams, visions, virtues, freedoms, and lavishly feed these seeds with both words and deeds. Love men to love you and love will be evergreen, she will be A g a p e in battle unbeaten,
while giving needed courage and fruitful support

to the forces that endlessly fight to subdue

spiritual and moral chaos on this planet.

Fill the weak bodies with their soul's almighty strength;
lead the life-giving strugglers of powerful light,
tear away man's darkness; raise him to higher planes.

Make of him a higher being that can easily

harness the machine and the Power in matter
to serve humane ends and freedom on death-scorched earth.

Make matter obey the spirit so that the gifts
of your mind to you, giftless gifts may not become.

Work patiently and with zest, blessed master--artist,
dig in minds and deep in hearts, be sure that your toil
transforms into light that will shine on man's struggle,
into lofty thoughts, courage, and will for Freedom;
into shapes, forms and molds of fleshless boneless dreams;
into the might that makes man know his inner self;
into an endless source of rare, noble emotion
and will that makes man put order to his powers.

Work as if you were an immortal ancient god,
O Teacher, burn in men the desire to be free,
to cut away all the strings and all the shackles
that tie them on the masts of bright false ideas,
of dogmas that firmly fasten chains on their wings.
Demolish the walls that enslave their mighty souls.
Be a lyre to daring souls that dance to rare tunes,
a drum to marchers of superior rhythms.

Fulfill man's highest duty, Chain-cutter, help men create their idealized images of themselves as free men and lead them in their unceasing strife to resemble them; But lofty Guide, forget this not: Never make yourself an amateur sufferer.

Be with men and, more, be what you want them to be; your strong arms and glorious action should perform what your lion-heart and your wide-eyed mind order.

Thus, will your lethal arrows dart through the eagle and force the prey-bird to roll dead down to Man's feet; thus, will your sword cut His chains and set Him free.

O Bound Man, new Prometheus, here's your Heracles--archer of your eagle and cutter of your chains.

C. The Student

In the section on Human Nature it was stated that man is the highest level in the evolution of elan vital. This elan vital evolves eternally toward perfection. Its end cannot be determined. Similarly, the essence of man cannot be determined because it keeps changing, ripening, and moving toward higher levels. Further, it was stated that man, as the highest expression of this life principle tends to recapitulate all forms of lower life. Each human being is himself, all men, all the animals, and all the plants. Moreover, according to this line of thought, man evolved from some lower sort of being to his present state of being. If today's man is termed
the son of the ape, then tomorrow's man may be the son of man. It is, among other things, this metamorphosis that education is called upon to perform.

Each individual has the potentiality of exhibiting any kind of behavior that is characteristic of animals or plants--rose, nightingale, eagle, deer, tiger, sheep, wolf, fox, leopard, snake, fly, scorpion, frog, fish.... Further, he may exhibit any kind of behavior that he can conceive of and create for himself as a human being--creator, slave, shopper, fighter, learner, artist, administrator, actor, discoverer, miner, carver, gardener.... That is why all sorts of metaphors and analogies, myths, and parables have been conceived in order to explain human behavior. Each one of them interprets but a small aspect of human nature. Indeed, all of them together do not explain human nature adequately, for more of them can be conceived, and as said earlier, human nature itself keeps changing.

Faced with this kind of human being, it is impossible to formulate beforehand a special way of adequately educating him. Therefore, only general guidelines can be given. A way to start is to decide what instincts to feed. Nourishment is to be given to the desirable instincts and famine to the undesirable ones. For example, goodness, love, affection, sympathy, courage, tolerance are to be cultivated. Evil, hate, malice, envy, fear, timidity, shyness are to be left uncultivated. To put it figuratively, all the devils are going to be starved and weakened and all the angels fed and strengthened.
When a child meets with hatred, hostility, revenge, malice, envy, scorn, ridicule, jealously, its devils are fed. When the child meets with love, affection, encouragement, approval, goodness, acceptance, its angels are nourished. To put it metaphorically, when its snakes, scorpions, and spiders are fed, the child might become a man full of venom who could offer to others only poison. When its deers, frogs, rabbits, and chickens are fed the child might become a coward. When its lions, tigers, and eagles are fed, the child might become courageous. When its ivies and fungi are nourished the child might become dependent on others. When its plants in him, that otherwise might have produced acids, vinegars, or poisons are cultivated and grafted the child could turn acidity and sourness into drops of honey and poison into medicine. These metaphors could go on indefinitely....

As this feeding of the instincts goes on the child begins becoming aware of itself. It hears its own impulses and inner cries itself and starts to wonder about them. At this point the child needs help to put those inner voices into order and harmony by putting them into words or other forms of expression--music, dance, art. The child requires assistance to pull apart the layers of darkness and to en-lighten its inner desires and wishes. It needs to give its dark desires eyes. It needs help in order to sift, filter, and refine the raucous brutal voices--"hairy hungering beasts"--and turn them into human ones. In short, the child needs help to release the beautiful ideas, inner yearnings, and spirit hidden in the dark corners of its flesh and soul. That is how the beast can be trans-
formed into man and man into a higher sort of human being.

The feeding and enlightening of the silent roots of being continues all through life. However, it may be emphasized that the earlier years are significant, for they may determine the direction and quality of one’s life. These earlier years start from birth and continue until the child becomes aware of itself; to use the existentialist's language, they last until the existential moment. This is the moment one becomes aware of one's own existence. It is the time he kicks back and asks questions--What am I? What is this life about? What does this life mean? With the coming of the existential moment each individual understands that he has to justify his own existence.

This existential moment may occur any time during late elementary school years or at junior high school years (29:116). The pre-existential years are very important, for they affect the rest of the child's life. The food given to the silent roots of being at this time will bear fruit later in life (20:46; 15:506). The early food has lasting effects, for it becomes part of one's consciousness, part of the self. Whatever one senses as a child is transformed in one's own world and becomes him. It will be there for the rest of his life. Even a great part of the adult life may be spent reliving the child-life (20:38-39). Indeed, when the child grows up and becomes aware of some of those characteristics that he does not want he may try in vain to change them. It becomes so difficult to change them when they are part of the self. That is why we cannot afford to waste or mis-direct child-life.
Moreover, child-life is very important, for adult life may be spent giving shape, flesh, and bones to child visions and dreams. These dreams will always be there yearning for bodies and if the child or adult cannot provide the needed bodies he may turn to day-dreaming. Also, what has been planted in school will grow, blossom, and bear fruit in life. School-life may not be considered a separate life. It is part of life. It is the earlier, tender part of the child's life-tree. Unlike the tree that feeds from the earth and air and gives a predetermined fruit or product, a human being can go beyond this. He can also create his own fruit or product. For, a human being feeds not only on earth and air but also on empty air, i.e., on ideas. These are the ideas the school may give him.

When the student becomes aware of himself he should be ready with help to become aware of his freedom. With the awareness of his freedom, the sense of responsibility is also awakened in him. He now has the consciousness of what he is and of what he can be in the future. He knows that he can be the captain of his own ship of his voyage to freedom. So he gets from his educators all the necessary assistance for this voyage. He is helped to discover his hidden powers. These are the powers hidden in his soul; and the soul is omnipotent (16:324). They need to be unwrapped, released, and used. These are the powers that will make each student his own ruler. These will deliver him from incompetence, cowardice, falsehood, and villainy (20:342-343). The releasing of the soul's powers will help the student free himself from pre-established rules, conditions, and images and thus shape his own. He has reached the source of the
necessary WILL POWER. "Create Thyself as a Free Man" may be his dictum.

Even the most insignificant of students may be turned into a "hero" if he is helped to discover his inner strengths, put them in some order, yoke them under a superior rhythm, and then let himself be carried by that rhythm. Each student will learn that he may become that superior rhythm if he desires it with sufficient strength and gives it sufficient effort.

Finally, each individual student should get all possible assistance and inspiration in hearing his own inner cry, formulating according to that cry his own idealized image of himself as a Free Man striving to resemble that image. Also help is given for the selection of one's own "Odyssey of Life," to give a framework for one's own struggle for freedom and the strife to resemble his image. This is how a human being can fulfill his native bent, create himself and keep on his struggle with a self-renewing heart and unsuppressible spirit.

D. Teacher-Student Relationship

The relation of a teacher and his students is the relation of free men. It is not the relation of master and slaves, superior and inferiors, independent and dependents, or philanthropist and beggars. Teacher and students are not of higher and lower ranks in ability or human worth, only in accomplishment and experience. They are equals, co-masters, co-workers, co-searchers, co-adventurers, and co-strugglers for freedom. This relationship is the most important factor
in leading students to become free men.

The aim of this teacher is not just to teach them some knowledge and skills. In our day some of this can be done very effectively by the machines. And if the giving of knowledge and skills is the sole role of the teacher, then he is obsolete or even harmful. The machine may even have an advantage here: it does not hurt students. The role of the teacher is to help the students build themselves from within. The teacher is a worker on human souls. This responsibility should penetrate deep in him, and so he should do his utmost to show himself worthy of it.

The teacher as a co-equal gains the confidence and respect of the students, sets himself as an example, removes obstacles, prepares the ground, encourages, and inspires. With his knowledge, experience, and freedom he establishes himself worthy of the students' expectations and demands. Because he is imbued with a mystic sense of mission and responsibility, he is involved in his job with his whole being. He is his job, he is his students. This attitude becomes contagious and so the students get involved in their job with their whole being. They continue to have every day a renewed interest in their learning and exploring. They look at the world around them with continued virginity and freshness not ever letting their hearts grow old.

The students follow the teacher not just to follow. Their aim is to surpass him. At this stage they feel that freedom is to follow one high above them in accomplishment. They feel that what the teacher suggests to them is also their own secret wish. They
expect to be imbued by his spirit and example, and they are. So they rejoice and look at their teacher as an ideal image. But the teacher does not mold them. He does not see himself as the potter with the students as his clay. Rather, he sees himself as an archetype and the students as the molders and artists. What do they do? They are free to mold themselves according to their native bent. They are inspired by their teacher to create their own prototypes and struggle to resemble them. In the end this struggle becomes the model itself.

Each student learns to accept himself as he is and proceeds from there in order to surpass what he is. Like the pear tree (19:460) that works stubbornly and turns water, rock, earth, and sunshine into subtle flower, the student is working to force a flower from his own flesh and mind. He does this because he also learns to believe passionately in something and by believing in it, he forces it to exist. He exerts the necessary toil, too. With patience, perseverance, and work in time each student gives the mold he wants to the garden of his own heart. The teacher is there for every student giving to each the needed courage, support, and help. He becomes for each the clear voice of the inarticulate inner voices, feelings, dreams, and expectations. Each student is helped to remove or fight the obstacles on the way, to crack the shells that surround meaning and feed on it. Where there is no meaning, the student is not offered blinders; he is helped to create meaning for himself, a meaning that is relevant to his needs.

Assistance is given to each student according to his needs and powers. The teacher does not want to make a tiger out of a
pussy-cat or an eagle out of a skylark. Nor does he do the reverse, that is, turn a tiger into a weak cat or an eagle into a weak bird. Neither will he, in his attempt to open the secret inner springs of the students, insist on his getting milk where there is only water, or honey where there is only lemon juice. He helps each student to bring out what is good in him, what can bear fruit for him. He is able to work like this, for when the teacher looks at a student he finds what is worthwhile in that student, strives to kindle it, make it burn and give light. Thus he unleashes the unconscious and turns it into light.

The teacher offers assistance according to each student's powers, endurance, and will to go a step further in surpassing his own limits. To the student who cannot equal the teacher's accomplishment no harm, harassment, or inferiority complexes are created. But to the student who can surpass the teacher, the teacher gives his help, not his malice; he gives his blessing without a tear or false pretexts.

The teacher's words and actions fall secretly in the students' inner selves like nourishment or like a seed. The nourishment feeds what is there and the seed starts the new. Like the gardener who guides the water, gives fertilizer, prunes and gives shapes, plants new seeds in all kinds of land, arid or fertile, the teacher works with the students' minds and hearts. The teacher is also a gardener but of a higher level. His "plants and fields" are of a higher level; and he affects them not only by what nourishment he gives or what seeds he plants but also by both the way he does the
job and with what he is. Thus he can even force a flower from a barren mind.

The teacher, as mentioned earlier, aims at setting each student independent of him; he wants to make each student acquire consciousness of his own responsibility and freedom. But he knows that the student however willing finds it very difficult to make it alone. So he tries to help all those students who act like a pilot fish, or like ivies and fungi, all those who cannot survive on their own. These animals and plants rely on others for life, for they cannot control their own lives and so they cannot accept responsibility. Likewise, some students constantly rely on their teachers or other persons for ideas, solutions to problems, and wait for commands to act. They cannot walk upright unless they hang from the teacher's hand or someone else's coattails. The teacher aims at giving these students the needed courage and support so that they might stand up and walk alone. He would tell them: "get out from under my yoke, unglue yourself;/now, for the general good march off with your own weapons (19:399)." Don't stay in my shade, for you will wither. Better, feed from my sunshine and grow. Don't make me your quiet seaport but the starting point. Make of me the port where you set sail from. Like the eagle who senses that the fledglings are ready to fly and pushes them out of his nest saying "Don't cling to me, let go--be free (16:177)," the teacher pushes the students to fly on their own naked wings.

The teacher rejoices to see a student gaining self-reliance or even coming to a point of saying to the teacher: "Now if you love
me, leave me that I may swerve/but follow my own footsteps and my native bent (19:331)." The teacher's "mind would grow wings" to watch a bold student "wrench free from him at last and cut un­trodden roads,/his seed had borne fruit in his (student), and he re­joices/like God, who shaped the beasts and loosed them on the world (19:248-249)." He might, further, say: 'The sweetest fruit of all that ripened on this day/is that one soul has found its freedom and cast me off (19:248-249)."

In short, this teacher does not need imitators or followers. He does not want the students to swallow everything he says. He wants them to think and hit back. He wants co-leaders and fellow free men. That is why he blesses the "bold and the audacious" and strives to give them the power to "cast the disc of earth much further."

The atmosphere in which teacher and students work is free from fear. The teacher refuses to have students do anything out of fear. He wants them to work on something because that is what they believe helps them. He would not threaten them with grades, re­ports, or with future success and failure in society. The students make their own reports. Those reports do not represent the 'whim­pering of beggars' for grades or a degrading evidence. They are not success-failure reports. The students say in their reports: this is what we did today, this is what we learned, this is what we did not understand, this is what we will do next.

In this climate the students come out of their shells and reveal themselves to the teacher and to each other. The teacher does the same. They know what is in his heart. When he says, "I am
happy for what you do," the students hear happiness in the teacher's voice if he is sincere or unhappiness if he is hypocritical. Similarly, when the teacher says, "I am sorry for what happened," the students feel the sorrow in the teacher's tone of voice if he is sincere. That is, where openness and sincerity exist, the students do not hear happiness where sorrow is expressed or sorrow where happiness is meant. Children may not be rationally mature but their hearts have an understanding their minds do not even suspect. They will not be fooled by teachers who have evil in their intent and try to pass it to students under a coat of honey.

The teacher opens up the students' hearts not by his words but by his feelings. When a student is bitter-hearted a smile of the teacher might make the child's heart "sway like a rose." The students display to him their flowers when he shows them sunshine and they drop their petals when he becomes a storm, a thing he should not do.

Teacher and students respect each other, do not flatter, do not intimidate. The teacher respects each child as if he were a king. Thus, they throw the masks, they get into each other's shoes, they feel each other's presence. They even go to the extent of confessing to each other, unburdening themselves of psychological problems. The shy student who peeps out of his shell finds the warmth, the love, and the dew that makes him want to stay open and gain confidence. Where it used to be: "If I go ahead I tremble, for there lies a deep dark well of fear, threat, and frustration; and if I retreat I am in despair, for behind me lies the precipice of failure,
disgrace, and indifference," now it becomes: "If I go ahead I am happy, for I meet with the high mountain of light and if I retreat I rejoice, for I meet with understanding."

This atmosphere and this climate are not always those of spring and summer. Fall and winter weather come, too. This weather is welcome, for the students learn to sail their boats in all seas, peaceful or stormy. They learn how to turn the obstacle into a game for increasing their powers. "Blessed be the obstacle" they say. They don't turn out of fear into daydreaming, but out of courage they turn despair into pride, passivity into action and faults into advantages.

Thus, the students find out that learning to become free is not an easy task. Their problems are not automatically solved; they may even increase. It needs not a faint heart but a valiant one to make the best through the journey of freedom. In any way, whether freedom's fruit is sweet or bitter, and despite the difficulties it involves, freedom is worth every trouble. The following anecdote expresses this idea. Two students took a course from a teacher who was "teaching freedom." One month after the course was over the students entered the professor's office and, among other things said: "Damn you, teacher of ours, you taught us freedom, but it's a good thing, curse it!"

E. Methods and Practices

How to educate one to become free and continue to strive for freedom? The answer to this question is not easy. An answer given
will be based on the statement "form and essence are identical (20: 451-452)." The purpose and means become one. So, a teacher can teach a student how to become free by being free himself. The student will become free only if he is exposed to freedom. This teaching method would have freedom as its context. Context and method cannot be separated in the same way the snail cannot be separated from its shell and still be a snail, or a riverbed from its water and still be a river. When the water dries up the riverbed is empty, when the snail dies the shell is empty. The idea that essence and form are one and that this one is not fixed is expressed in the following lines:

The birds are born from their eggs, grow, and fly away;
Only the empty shells and empty nests remain.
Friend, don't gape at the empty shells and empty nests.
Follow the birds; these are the new body and soul.

Thus, the method for teaching a man to become free was included in the concept of the Free Man. An educational method can be derived from that concept. Some examples of that method are given in all sections of this chapter. Here, mainly the spirit of an educational method as well as complementary comments will be given.

In the section on Human Nature it was said that a human being is the highest expression of life and as such he contains in him the potentiality of developing the characteristics of the lower forms of life, in addition to those he has as a human being. During the earlier years the child is more like the lower form of life and
after the existential moment he moves to higher levels.

Thus, during the earlier years more of the method of nature is recommended. How does the lion teach the cubs? By showing them. In this way the lion instinct is developed and strengthened, but if a lion is caught as an infant, its lion instinct may be enfeebled and it can be tamed. The sheep, the wolf, the fox, the swallow, and the other animals, like the lion, teach by showing their young. Man can also imitate the method of these animals. In addition, man can choose which of the instincts to feed. He can feed the instincts of love, courage, hate, cowardice, laziness, hard work.... It is by doing and acting that those instincts are strengthened. So, killing is the food of killing, violence is the food of violence, hate is the food of hate, courage is the food of courage, love is the food of love....Therefore:

Whatever the teacher appreciates,
    the students do not avoid.
When the teacher loves,
    the students do not hate;
When the teacher respects,
    the students are not insolent;
When the teacher dominates,
    the students learn to flatter;
When the teacher "gives alms",
    the students learn to beg;
When the teacher is not a threat,
    the students do not fear;
When the teacher shines like a sun,
    the students are "flowers";
When the teacher is like a storm,
    the students drop their petals;
When the teacher looks for no excuses,
    the students learn to be responsible;
When the teacher knows,
    the students are not ignorant;
When the teacher is sincere,
    the students are not hypocrites;
When the teacher does not play "holy grace",
the students become self-reliant;
When the teacher smashes his ideas and burns his thoughts,
the students become open-minded;
When the teacher is playfully free,
the students do not become tearful slaves;
When the teacher struggles for freedom,
the students learn how to escape from slavery.

The above do not bring results in a predetermined way, for
many factors may affect a resulting behavior. Further, when the child
becomes conscious of himself he may refuse to respond to hate with
hate and to love with love. The student begins to take the responsi-
bility of his actions in his own hands. He becomes master of his
destiny. There is understanding between teacher and students how
and what might be learned. The teacher aims at helping the students
move with greater strides where they are heading.

At the point of awareness and responsibility the student is
helped to create his own idealized self as a Free Man, is led, and
given all possible assistance for resembling that ideal self. Each
student is helped to acquire more and more of that responsibility as
soon as possible. In time he becomes the sole creator and author of
himself, he acquires whatever form and essence he wants according
to his own natural endowments and will. Further, when the student
starts out for reaching his idealized image of himself he prays that
the way be long and so take him a long time to reach it. He knows
that the journey to the image is the image. The image is set there
in order to incite the beautiful journey toward it. Success, ac-
complishments, and attainments become secondary to the journey.

All along the way the teacher is a living example for the
students. He stands out in the eyes of the students, he reveals himself, he shines, and so in the students the desire grows of showing themselves worthy of their teacher. The teacher's words are not bigger than his deeds, and consequently the students' deeds get bigger than their own words. Where only theory is needed he provides rhetoric, but where action is necessary he performs deeds.

The teacher stands high enough so that he can see that the "little things" and the "little virtues" do not dominate over the essential. To be quiet, to sit in order, to dress properly, to chew properly and adhere to the "properly virtues" do not concern him much. They do not occupy his time. If he did this all the time he would be clipping and clipping the students' wings until they could fly no more. Through the "little virtues" he could only cultivate narrowness in the students' minds and hearts. The students might learn to spend their time concerned with the petty, the "lice," and the sterile things in life.

A teacher with a narrow heart and a narrow mind can be considered bad. For with his narrow heart he could be occupied and disturbed with the little things, with things of no consequence. He would choke with disgust and fall in despair with whatever obstacles he finds on his way. In the same way, the students might not be able to proceed and do what they set out for. With his narrow mind the teacher could not see beyond his nose, he could not penetrate into the students' minds and hearts to help them. He would be indifferent to what is important and so the students would experience mediocrity and boredom. Pettiness and indifference are obstacles
that hinder the way to freedom. They are killers of the students' spirits and time.

The free teacher does not want to condition the students to learn. Rather he asks them what to teach them and if the method is good for them. He takes advantage of their natural curiosity and eagerness to learn. It was a five-year old child who with flaming desire in his eyes said to his ten-year old brother after the first day of school in September: "Does your school, my brother, have a small school for little children?" It was the same five-year old child who did not want to go to school after the first experiences with the kindergarten. Once the students used to receive corporal thrashings and floggings, and their bodies might be deformed. This little child received psychological floggings and thrashings, and so its spirit might be deformed, mutilated, and even killed.

Little children do feel it when their choices are fenced in. It was a three-year old boy who, after a lady pretentiously displayed a toy and the child was not allowed to play with it, said: "Shouldn't the foolish lady know that I would want the toy when she showed it to me?"

Thus, the teacher does not kill the initial desire for learning nor does he try to condition the students. He only puts oil to keep their flame burning. If they don't have any flame he gives them his. Like the fire that gets hungrier the more wood it consumes or the more oil it burns, children's flame of learning grows the more it is fed. To discover that flame, the teacher gets down in a playful and involved way to reality as it is seen by the children.
The teacher involves the students in Socratic dialogues. He does not control or manipulate but rather he releases forces that are conducive to discussion and to freedom. He is not authoritarian but he is an authority in his subject. He gives them open-ended, thought provoking questions for discussion; he asks students to apply knowledge critically. Where interest lags, learning lags too. He gives them problems of personal interest and concern, and so they are kept involved and working. He increases their curiosity by encouraging them to question everything. He deals with each student on a person-to-person level. The teacher watches each student and decides how to give his help. He makes his diagnostic work and finds out what the needs of each student are and goes on from there.

The teacher plans carefully and helps the student who timidly peeps out of his shell. He does not frustrate the student. When a student can perform, say, only simple additions in mathematics, he is not forced to perform advanced operations. But the teacher does not treat this student differently from the one who solves difficult problems for his age. The teacher treats them as equals and gives them the same worth. It was a sixth grader who chose during intermission to work in the schoolgarden instead of using his time for playing. When he was asked by his teacher why he did so, the child answered: "I am not a good student at learning, but you treat me as if I were the first and most intelligent student in the class. This is how you treat the gifted students in the class. So I like you, and because I know that you love this garden I came to work in it."
Individual attention is due to every student. The teacher follows the student's progress and helps him as needed, through discussion or suggestion, not through domination or conditioning. The student understands that the teacher cares for him. If the student, say, of the ninth grade cannot understand Shakespeare, the teacher gives him an author he can understand. He involves the student in a dialogue on the book read and finds out what the student understood, helps him to comprehend more, and decides what the next step will be. A teacher observes that a student is a good storyteller, but when it comes down to writing, the student expresses himself poorly. The good points of the student's composition have never been appreciated because the writing is full of misspellings and incomplete sentences. The teacher is not troubled by the misspellings, he completes the sentences, and the composition is as good as the oral expression of the student. The student becomes aware of his ability in the written form of the language and tries his best to be good at the written language, too. If the student cannot express himself through literature, he is encouraged to use other forms of expression--painting, music, dance, collections. Thus, the teacher feeds whatever light he finds in the student. The student gets the feeling that he is doing something, and so he continues his effort and makes the light into flame.

A student may be stuttering. The cause might probably be fear. The teacher pays personal attention to the student; they may become friends. He may even play with the student, have "fun" together, share something, or take a walk together. The teacher may
even visit the student at home. So, the student "loosens up," un­
ties, and cuts the knot, that tie his tongue. On the contrary, when
the student speaks eloquently and reads fluently he could start
stuttering if the teacher flogged him psychologically, a thing he
should never do.

The teacher accepts all the students and he sees that the
students are accepted by their peers, too. He gives no differential
treatment to the students because of biases based on race, color,
religion, social class, or nationality. Even when the class is
homogeneous, i.e., all students belong to the same group, the teacher
should aim at "world citizenship" and not at provincialism. Once a
teacher who seemed very ethnocentric told his students that their
country was the greatest and the best in the world. Two of the stu­
dents in the class happened to be "foreigners" each coming from a
different country. Though they were only ten years old they under­
stood the teacher well. When the two students found themselves alone
they said to each other: "Our teacher is wrong. This country is not
the best. Our countries, yours and mine, are the best. We should
say this to our teacher and class-mates tomorrow."

The teacher can step down, go among the students, develop
an empathic understanding for them, see them from the inside, and see
the world through their eyes. He can even play children's games with
them. When he involves them in competitive games or sports, he
shows them through example how to accept victory and defeat in the
same way, keeping spirits high at all occasions, being happy in both
defeat and victory, finding fulfillment in the good game. A year
ago, a team won all the basketball contests but the last. When the team was playing their final game, they found, contrary to their expectations, that the opponent, though not as famous as other teams, was tough to beat. The coach was not prepared for a loss, and so he started screaming at his players. Of course, his team lost that game. If the teacher had been playfully free, that is happy and spirited as if he were winning, he would have given courage and support and so strengthened the spirits of his team. In that case, they might have won. When he displayed the fear and agony of a defeat, the disposition of the feelings of the players was attuned to defeat. He made them see a snake where there was only a vine-stick. But even if they were "really" going to lose, he shouldn't make them feel so bad and frustrated. Players and spectators alike should hold the playful attitude in all result. If a student cries because of a loss, the teacher should help him preserve his spirit saying: "Stop your crying; if the game is lost, we are not lost." The sad expressions of the losing spectators might be avoided.

What is a good method, then? That method is good which gives wings to the students. That method is bad which clips off the wings of the students. Who is the most appropriate person to consult about the method? The student.

In brief, the good teacher is the one who prepares the ground, enriches the environment and by his instructions keeps the students eager to learn. Where the students have no goals or ideals he gives them his, and if he does not have his own he takes theirs. When they do not have the power, the desire, the flame to go ahead, he
gives them his powers, his desires, his flame until they get theirs. When they cannot hear their impulses, when they cannot articulate their desires, visions, and cries, he casts light on those impulses, thus himself becoming the clear voice of those inarticulate desires, visions, and cries of the pupils. He becomes the eyes, ears, nose, hands, mouth, mind, and heart of his students and he gets his from them, for he feels one with them; they are the "beloved forms, the small branches of his soul (19:773)." He removes the obstacles as needed, but he leaves enough of them so that the students learn to swim in all waters and fly in all winds. He becomes the bridge, the boat, the road for them to go ahead and cross to the other end. He becomes the lyre to their dance and the drum to their march. If they are afraid he gives them his fearlessness (41:15-16); if they grow timid he gives them his boldness. He transforms their cowardice into courage, their powerlessness into power, and their despair into pride and unyielding will. If they start with broken wings, clipped feathers, killed spirit, wounded heart, and a choked, blank, and dimmed mind, he gives them his. If they are bored, he gives them the virginity of his eyes; and if they are in a shadow, he casts upon them his light. He urges them, he becomes the invisible sting that wakes in them the desire to be free, to unglue themselves from him, to stay out of shadows, to cut the strings that tie them on masts and cut chains that firmly fasten their wings. If they are like the pilot fish that follows and depends on others, he transforms them into the flying fish that leaps and struggles to escape necessity and breathe freedom. Finally, he frees the light that is hidden in their flesh and souls so
that it might shine for them and he lets them alone.

F. Curriculum

What will be taught, or rather, through what materials will the goals of education, as described earlier, be attained? Before answering this question it may be appropriate to point out that curriculum and teaching are interrelated (8:2). So what has been said so far about teaching can help us select the curriculum materials.

When teaching material is selected the goal of education is in mind. In this case, freedom for each individual and the struggle for freedom have been set as the basic goals. Thus, curriculum could be viewed as the vehicle for the realization of these goals. Through what materials are the students going to attain their goals? What curricular activities are to satisfy each student's intellectual curiosity and heart's needs? What materials and activities will help each student explore his own soul and become acquainted with it? What activities will keep the student's struggling spirit always upright?

In selecting curriculum materials the following may be given as guidelines: Idealized Image of a Free Man, Readiness, How We Learn, Mental Development Stages, and Psychosocial Stages.

Idealized Image of a Free Man: This is the image each student has created for himself according to his own native bent and needs. So, the curriculum materials would satisfy individual unique and general needs. They should be selected in a way that would keep each individual student fully involved. Since the student is helped
to create his own idealized image of himself, he is also helped to create curriculum. This curriculum will become part of the student's instincts, so he should have a say in it.

The subject matter that counts is that which makes sense to the individual. There is no learning of subject matter as such. There is learning as a means to personal meaning and fulfillment of personal freedom. Curriculum materials may be selected from the student's own life, his environment, his realm of interest, his central passion that would lead him to his own Odyssey of Life and that would give context to his freedom. It may be science, the arts, a vocation, a skill. The teacher should have in mind the sequence of curricular activities, the structure of knowledge, and what leaps from one activity to another. Thus he could be of more help to the student.

Readiness: Each student matures at his own pace. So the worth of what content is to be given is relative to each student's needs, understanding, and insight. Something is to be given to him when he is ready so that it might keep him growing. If it is given earlier he would not appreciate or appropriate it and by the time he is ready he may be tired of it and not want it. He might have suffered from it, brought into agonies, fears, and frustrations. If it is forced on him, his interest might be killed as the chrysalis is killed when prematurely forced out of its cocoon. So, let each student ripen like a fruit, getting everything when needed and in quantity demanded. Let each hear his cry within himself and then start his march.

How We Learn; Mind, Heart, and Beyond: The teacher should
have in mind what one can learn with the mind and what with the heart. When he knows where the limits might be, when needed, he might go beyond the mind and use the heart, and even go beyond the heart into the realm of no-knowledge. For example, generally speaking, science and mathematics would be good food for the mind. Anything that can be expressed in symbols, concepts, patterns, relationships, order, analysis, and definitions express the mind. Myths, parables, images, and metaphors may be used for expressing intuitive knowledge. What goes under the general name of the Arts, Humanities, or Religion may be appropriate—art, music, dance, literature, poetry, drama, prose of all kinds.

With the Arts the student discovers, creates, and expresses his inner self or unites himself with the world around him. What he can communicate with a song he cannot say with words, and what he can dance he cannot express in analytical language. With the song one can "force a flower from a barren tree" and one can "fling off Necessity's firm yoke (19:2)." Also, "the only deathless flame is man's own gallant song (19:610)."

Through art the student expresses his intuitive world and establishes a contact of himself and a greater reality (15:110). Through art a student may seek his deliverance. What is important is not the shape or form given to a piece of art, but what it represents (15:104). What forces are hiding in the student that helped create that piece of art are of significance. Therefore, the primary thing in art is to let the students freely express their feelings and impulses without any fear whatsoever. For, fear would kill those
impulses. In art only some basic techniques and use of tools need to be taught. The rest is the job of the student. Religion is to help find personal meaning in the world in the search for God. It has to be free from dogmatism, feelings of superiority, and fanatisism. It could be a mystical experience that might help the individual establish contact with a reality beyond himself.

Beyond the realm of intuitive knowledge comes the realm of no-knowledge, though art and religion could also fall in this category. Here the student simply communicates silently with other people or with nature. He may be sitting by the river, listening to the birds or to the murmur of the trees and water, and feel nature secretly seeping in him thus letting himself become one with nature. He can hear the silent music around him. In this way, he is not only an observer but a participant in nature. He becomes part of the cosmic harmony.

Mental Development Stages: Curriculum materials may be selected with the aim of helping the student develop his mental capacities: (a) Aesthetic: to cater for the senses, the sense of beauty, and personal acquaintance with the world. (b) Ethical: to satisfy the needs for virtue--good, evil, justice, injustice. The stages of good and evil under Ethics may be kept in mind, namely, good and evil are (i) enemies, (ii) co-workers, (iii) identical, and (iv) non-existent. The knowledge of these stages may be important mainly for two reasons: First, the teacher's knowledge might help him see the unimportance or importance of the actions of his students, of the administrators, and of himself. Secondly, the teacher may
help the students in the understanding of those stages. (c) Meta-
physical: The interest is centered around the reality and the truth
of things, and (d) Freedom: The interest here is beyond beauty,
virtue, truth, or even of hope, of time, space, or causality.

Psycho-Social Stages: These may go parallel to the mental
development stages. The phases that the soul may go through to reach
freedom are: (a) The Ego: Here, the curriculum materials may center
around the individual's own needs, to help him get knowledge of him-
self, of his mental and physical abilities, and accordingly, lay
plans for the future. A story or a myth may be said to the child
with that child as the hero. A story may be made to help the child
see itself as the center of the world—to go beyond the ego is to
satisfy the ego. An analogy of the child and the river might be
helpful. The child is like a little source of water and is helped
to see itself as part of the ocean. It flows to a little stream
leading into a bigger stream and into a small river. This tributary
is seen as leading into a river and the river into the lake, and the
lake into the sea. Finally the sea is connected with the oceans. An
analogous thing may be done with the child in helping him see him-
self as part of the universe. So, the child is led to see himself
as part of family, friends, neighborhood, town, city, state, nation,
world, and nature. These could be sources for curriculum materials.

(b) The Race: The identification of the student with his
race helps him get rid of his ego. It helps him see himself as a
leaf on a great tree rooted firmly on earth. So, the curriculum
could be designed to help students see themselves as part of their
race. They are helped to feel their ancestors, understand their work in order to continue it having in mind that in turn the descendants will come and be affected by their work.

(c) Mankind: Sources of learning materials are used to help the student see himself as a brother (sister) of all of mankind. He is helped to hear in himself the voices of all people--white, yellow, black. He sees his own tree as part of an extensive forest covering the whole of earth. The curriculum materials are selected with the aim of helping each student broaden his vision and open his mind to contain all of humanity; to understand the toil and suffering of every man; to feel all mankind through him. Psychological, historic, and social subjects may be used as the vehicle for this understanding. The aim is to break the individual frontiers, the provincial boundaries, the national boundaries, and so see the world as one. The historic subjects may help in understanding the past in relation to the now and the future. The aim of historic subjects is not to teach wars and the bloody sufferings of mankind and thus poison the student's soul and make him have an aversion toward the past. The historic subjects, though they may include wars, should help the student understand the past and decide the path he is going to take according to the movement of the past to the present and toward the future. Thus the past is preserved by him according to his decision to act, and the future is going to decide whether the past is living or dead (37:640-641). It is the ability to make the old live through the present and the future that gives importance to the past.
(d) Earth and the Universe: At this stage the materials given to the students are designed to help him see that the plants and animals are his co-workers. Further he is led to enter into mystical communion with nature, with the earth, with the whole of the universe. He is going to hear the song of the air, the talk of the sun, the murmuring of the waves, associate them with his own secret voices and rejoice.
CHAPTER V
SUMMARY AND RECOMMENDATIONS

Summary:

This dissertation started out with a hypothetical question posed to Delphi "how we might be saved from the barbarians." The equally hypothetical answer stated that we might be saved through the building of spiritual walls equal in size, strength, and "speed" to our material walls. These spiritual walls, it was suggested, might be built through the releasing of the omnipotent inner powers that are hidden in every human heart. This might be done by turning darkness into light, flesh into love, valor, and freedom; in short, by transforming as much matter into spirit as we can. This turning of matter into spirit will help the internal construction of man and make him develop a superior consciousness. But this action has to be done before the mind turns earth into a burning candle!

Achieving a superior consciousness is not an impossible task to perform provided we have the will to unwrap the omnipotent powers hidden in our souls. Thus, Chapter II invited Kazantzakis to tell us how to do it. We asked him for help, for he himself had spent his whole life successfully refining and transmuting matter and turning it into spirit. He showed us how to declare war against necessity, how to attack decline, decadence, degradation, backward-
ness, death. He showed us how to stand free on earth and walk upright without fear and hope. He told us even to dare, "if we should ever shape our gods, (to) take for measure/our own proud spirit at its passion's highest peak (19:271)"

According to Kazantzakis, a human being is the most advanced level of the unceasing evolution of the elan vital, the vital force inherent in the original nature of matter. "Elan vital is the life principle that animates all of matter. It is an "inconceivable, invincible breath which draws us upwards." This also becomes our Cry and moves us upwards. This Cry helped man evolve after thousands of eons, from the motionless plant to the walking man. Now it is time for man to evolve to something else, to the son of man. It is time for a new metamorphosis (20:279).

Man, it was explained, has inside him all the impulses of the plants and animals as well as those he has as a human being. A human being could become "all powerful" if he could and had the will to unwrap the omnipotent forces hidden in his soul. The soul, when freed, can take any shape it wills (19:661). Therefore, this power will help him to the utmost in his struggle for freedom.

In order to reach freedom, it was stated, man may go through certain stages of mental development, namely: Aesthetic, Ethical, Metaphysical, and Freedom. Thus, Beauty, Virtue, and Truth become the shadows of Freedom (19:520). Based on the foregoing statement, it may be asserted that a free man is also good but a good man may not be a free man. Parallel to the mental stages man may go through certain psycho-social phases on his way to freedom: The Ego,
the Race, Mankind, and the Earth and Universe. In going through these stages each individual follows his own idiosyncratic passions and inclinations.

In going through all the above stages of development man is asked to observe three duties: of the Mind, of the Heart, and of Beyond Mind and Heart. In observing the duty of the mind, man recognizes the advantages, limitations of his mind, what he can know with it, and what he cannot. The mind within the realm of relationships is the "legal and the absolute monarch." The mind can see relationships among phenomena and can form harmony and order out of chaos; "it can kindle fires in fog, it can plant bell buoys on waves, it can cut roads through the air and build all things from chaos (19: 514)." But it cannot find the essence of things. This realization brings man to the next duty, of the heart.

With the power of the heart one can go behind appearances and merge with the cosmic harmony. The heart wants to go beyond necessity. It does not find its way like the mind; the heart creates its way--cities, gardens, new lands exist in the heart and then emerge out there. It also recreates reality, brighter, better, and more suitable to one's needs.

The heart strives continuously hoping to find the essence of things, it penetrates deep into them, but it soon finds out that it cannot. Then it is overcome by fear. At this point starts the third duty: that of beyond mind and heart. Here one fights without hope and thus without fear. He simply fights because he likes fighting. He is free and so he strives on earth without a single hope. In the
end this struggle of his becomes his essence. Because the struggle is the essence, on the section of Ethics it was stated that the highest virtue on Earth is not to be free but to continuously seek freedom in an unabating effort. Good and Evil were also defined in terms of the ascent to freedom. What helps the ascent is good and what prevents it is bad.

In Chapter III an ideal personality was described in order to set a goal which would direct and intensify the struggle. It was also stated that the important thing was not to reach the ideal image and become one with it but to struggle to reach that image. The effort to pattern oneself after the image becomes the image. This makes success and rewards as such of secondary importance. Freedom becomes the reward of freedom. A primary aim is to keep the soul always "upright, pure, and invincible." If one thinks of success and perfection, when one reaches those goals he starts declining and falling. This happens because he stops releasing the powers residing in his soul. To avoid this fall, the unceasing struggle to become that image has been set as the essence of the ideal human being described. This ideal model has been named The Free Man and the following characteristics were attributed to him.

A. Awareness and Decision:

1. The Free Man has freedom for himself and for others as the basis for all values.
2. He accepts that he has the will and the freedom to make choices.
3. He is responsible for his actions.

B. Preparation:

1. He keeps the vitality of his body.
2. He uses both his mind and his heart.
3. He is open to his inner nature.
4. He loves knowledge and wisdom.
5. He sees himself amid all men and nature.
6. He is autonomous.
7. He has the power of self-discipline.
8. He is open to his experience.
9. He sees things always with a "fresh eye."
10. He has self-respect.
11. He is spirited.

C. Action:
He chooses his own "Odyssey of Life" for self-fulfillment.

In Chapter IV the implications of what has been developed in the previous chapters for educational theory and practice were delineated. The goals of education might be set up in a way that might help the students become aware of what they are and what they could be. School might help the students accept their responsibilities as free human beings. Thus, school might become the workshop of the spirit. It could help remove the "Damoclean sword" hanging over the heads of humanity. It might become the bastion of protecting freedom.

Further, a goal of education would be to help students create their idealized images of themselves as free men and to lead them in their unceasing struggle to become one with those ideal archetypes. The worth of this goal is not to reach the model and become one with it, but the struggle to become the model. The voyage to the ideal becomes the ideal. This way of reaching the ideal aims at keeping the struggling spirit of the students always rushing upwards, always upright. This might help the students build their inner selves, create themselves, and keep them growing and flowering by continuous-
ly releasing their inner powers. This process might help them to overcome their limitations, raise themselves above the animals, overcome cultural conditioning, and continue their upward growth. This way might also contribute to the metamorphosis of man to the son of man.

On the student's voyage to freedom, whatever helps the forward advancement is good and whatever impedes the journey is evil. Whatever gives wings to the student is good and whatever clips off his wings is bad. Whatever keeps the struggling spirit awake, vital, and upright is good and whatever starves, strangles, suffocates, poisons, and kills the student's spirit is evil.

The role of the teacher in this effort of the student to become free and continue to seek freedom might be the one of a leader, an assistant, a hero—a mystic, affirmative, existentialist hero. To put it figuratively, this teacher is going to kill prey-birds that have the students as their victims, cut chains that firmly fasten the student's wings, and lead the student do this thing himself. This teacher is going to help the students drown their devils and feed their angels. He is going to give some leonine nourishment to feed the students' minds and hearts, lead their minds to find their way and help their hearts create their way. Like the bird that broods its eggs the teacher is going to brood the flame of freedom in the students' minds and hearts. Like the atomic scientist who releases the power hidden in matter, he is going to release the omnipotent power hidden in each student's soul. He looks at the student as an equal, a comrade, a co-worker, and a co-adventurer. The student is seen as
an individual, a full human being that needs help to create his own way and meaning of life.

No particular method was described or suggested outside that inherent in the idea of the Free Man, namely, that the teacher should be himself a Free Man. If the students are to become free they should be exposed to freedom. It was stated that since essence and form are identical, a teacher who is a Free Man can teach students to become free simply by being free himself. Since the teacher is to possess all those characteristics described he would be able to help the students attain them for themselves. The teacher might prepare the ground, remove the unnecessary obstacles, suggest, inspire, feed until the students are saturated enough to grasp the idea for themselves. What needs to be lived is lived and what needs to be spoken of is put in words, descriptions, and explanations. Curriculum is whatever source might give food to the students—culture, nature, students' individual life. This curriculum is going to be individualistic, problematic, existential, playful, and meaningful to every student. So, it cannot be prescribed. A great part of it will be created on the way. So it will become instincts, blood, and thought of the students; it has to be healthy for each individual child. This is their curriculum; it will fill them with desires, visions, and dreams that they may want to make a reality when they grow up.

Recommendations:

1. A study of philosophical-logical type such as this needs
to undergo additional critical examination before it can be more widely generalizable.

2. An experimental school to test in action these ideas before they are widely accepted is suggested.

3. The school as a social institution needs to broaden its scope and purpose to match the soul of the children to be educated according to the suggested goals of education. Further, the school needs to take the initiative and not just be content with its role of mirroring existing cultural conditions.

4. The teacher needs to be seen as a protagonist on the stage of creating civilization, of freeing human beings, of creating a new world by creating "new" men. Looking back in history, the priest, the prophet, the soldier, the king, the businessman, the politician, and the economist have taken the lead in affecting man's destiny. Now it might well be the turn of the educator. Further, if the teacher, according to our initial assumption is going to build the spiritual walls, he may become the savior of mankind.

5. To do the above, that is to elevate the function of the educator, the prestige and the power of the educator should be elevated accordingly in order that he might be able to perform his high duty.

6. The educator should not be just the help of the administration. On the contrary, the administration should be the help of the teachers.

7. The resources allotted for education should be sufficient to meet all the necessary expenses for improving the quality of
education in all respects. If slave labor is paid for then slaves might be the result of education as Plutarch's (c46-120AD) story illustrates. A rich man asked the famous sophist teacher Aristippus to tutor his son. The teacher asked for two talents as fees, a sum that seemed excessive to the father. The father in amazement said:

--With this sum of money I can buy a slave and do the job.

--Well, said Aristippus, buy him and in that case you will have two slaves. The one you will buy and your son (10:9).

8. Teachers should be selected not only for their intellectual and emotional qualities but also because they have teaching as their own Odyssey of Life for self-fulfillment. Too often today people turn to teaching as the last choice or the forced choice. Students get into teaching because they cannot get into anything else. In Athens, Pericles witnessed a man falling from a tree. The man broke his leg and so he would be lame for the rest of his life. In that case he was not fit for a "man's work." Pericles then exclaimed: Woe, he is going to become a teacher, now!

9. The education and training of teachers should be such that when the teachers go to teach they are Free Men (pedagogical knowledge and skills included); they are lions and not apes.

10. It should be assured that the teacher continues to be a lion (through in-service education, sabbaticals, or any other way), otherwise an ape might make fool of him.

11. Since the education of an individual does not take place only in school, the co-operation of the school with other social
institutions is necessary, particularly the co-operation of the family, the community, and the school.

12. Recently, the mass media, especially television, have become more and more important in influencing, and shaping, and educating the youngsters. These means need to be tapped by education.

As a final remark, it may be stated that education is a grave matter that concerns all of us and we should not fail to start as soon as possible giving it the necessary consideration in both words and deeds. Then, according to the Delphic oracle stated in the introduction of this study, we might be saved.

Can the school meet this challenge? Can it become the workshop of the spirit, the place where darkness is turned into light, the place where men become free men? According to the statement of Kazantzakis that the soul of man is all-powerful and that man becomes omnipotent when he is imbued with an omnipotent idea, the school can meet the challenge; for it will have as its goal a grand idea, Freedom. Also,

by believing passionately in something which still does not exist, we create it. The nonexistent is whatever we have not sufficiently desired, whatever we have not irrigated with our blood to such a degree that it becomes strong enough to stride across the somber threshold of nonexistence.

(20:419)


