

Let's see the ending of Weber's "The Protestant Ethic and the Spirit of Capitalism"

.....The Puritan wanted to work in a calling; we are forced to do so. For when asceticism was carried out of monastic cells into everyday life, and began to dominate worldly morality, it did its part in building the tremendous cosmos of the modern economic order. This order is now bound to the technical and economic conditions of machine production which to-day determine the lives of all the individuals who are born into this mechanism, not only those directly concerned with economic acquisition, with irresistible force. Perhaps it will so determine them until the last ton of fossilized coal is burnt. In Baxter's view the care for external goods should only lie on the shoulders of the "saint like a light cloak, which can be thrown aside at any moment". But fate decreed that the cloak should become an iron cage.

Since asceticism undertook to remodel the world and to work out its ideals in the world, material goods have gained an increasing and finally an inexorable power over the lives of men as at no previous period in history. To-day the spirit of religious asceticism—whether finally, who knows?—has escaped from the cage. But victorious capitalism, since it rests on mechanical foundations, needs its support no longer. The rosy blush of its laughing heir, the Enlightenment, seems also to be irretrievably fading, and the idea of duty in one's calling prowls about in our lives like the ghost of dead religious beliefs. Where the fulfilment of the calling cannot directly be related to the highest spiritual and cultural values, or when, on the other hand, it need not be felt simply as economic compulsion, the individual generally abandons the attempt to justify it at all. In the field of its highest development, in the United States, the pursuit of wealth, stripped of its religious and ethical meaning, tends to become associated with purely mundane passions, which often actually give it the character of sport.

No one knows who will live in this cage in the future, or whether at the end of this tremendous development entirely new prophets will arise, or there will be a great rebirth of old ideas and ideals, or, if neither, mechanized petrification, embellished with a sort of convulsive self-importance. For of the last stage of this cultural development, it might well be truly said: "Specialists without spirit, sensualists without heart; this nullity imagines that it has attained a level of civilization never before achieved."

But this brings us to the world of judgments of value and of faith, with which this purely historical discussion need not be burdened. The next task would be rather to show the significance of ascetic rationalism, which has only been touched in the foregoing sketch, for the content of practical social ethics, thus for the types of organization and the functions of social groups from the conventicle to the State. Then its relations to humanistic rationalism, its ideals of life and cultural influence; further to the development of philosophical and scientific empiricism, to technical development and to spiritual ideals would have to be analysed. Then its historical development from the medieval beginnings of worldly asceticism to its dissolution into pure utilitarianism would have to be traced out through all the areas of ascetic religion. Only then could the quantitative cultural significance of ascetic Protestantism in its relation to the other plastic elements of modern culture be estimated.

Here we have only attempted to trace the fact and the direction of its influence to their motives in one, though a very important point. But it would also further be necessary to investigate how Protestant Asceticism was in turn influenced in its development and its character by the totality of social conditions, especially economic. The modern man is in general, even with the best will, unable to give religious ideas a significance for culture and national character which they deserve. But it is, of course, not my aim to substitute for a one-sided materialistic an equally one-sided spiritualistic causal interpretation of culture and of history. Each is equally possible, but each, if it does not serve as the preparation, but as the conclusion of an investigation, accomplishes equally little in the interest of historical truth.

“Specialists without spirit, sensualists without heart; this nullity imagines that it has attained a level of civilization never before achieved” is just about the most one will hear of Weber making a value judgment, and he will immediately add: “But this brings us to the world of judgments of value and of faith, with which this purely historical discussion need not be burdened”; so we will not burden what we want to say with this unproved, or even unprovable, opinion of his more than he burdened his book when he did not completely remove what he did not want as a burden*. Actually we will burden it even less, or rather not at all, since we will accompany what we will say with things completely independent from Weber’s book and will only use his book to prove how very deeply relevant in how very numerous contexts these subjects really are. We will say something more, however, regarding his similarly sounding last two sentences of his book “But it is, of course, not my aim to substitute for a one-sided materialistic an equally one-sided spiritualistic causal interpretation of culture and of history. Each is equally possible, but each, if it does not serve as the preparation, but as the conclusion of an investigation, accomplishes equally little in the interest of historical truth”: As we will see, (and as the bibliography we have already presented has shown) the progress of sciences, especially of biology, in the more than one century since the appearance of his book, has already allowed the existence of not just two equally one-sided, and equally implausible, causal interpretations of his object, but already some less implausible syntheses (associated with thinkers like the...Monod...Edelman...Kandel... chain)

Before going to the real point we want to make, let’s finish with some things of his book’s so wise and admirable ending that can be dealt with rather more concisely: He writes: “But it would also further be necessary to investigate how Protestant Asceticism was in turn influenced in its development and its character by the totality of social conditions, especially economic”. Maybe it still is equally not-widely known as in his days “...how Protestant Asceticism was in turn influenced...” all the way up to then, but it has become amply evident to most, not even through library research but through 8 o’clock news of even mainstream media, if received with some detachment from the conclusions they want to have us draw, that the nullities he mentioned (“specialists without spirit, sensualists without heart”) after adapting better and better to some of the inhuman traits favored both by biological and cultural selection in environments sufficiently influenced by Calvinist predestination, lost also the inhibitions they had at least in front of some God, if not towards humans, and now treat everybody, even their “Calvinist older cousins”, in the well known mechanized way we everyday hear “markets” are treating human societies**. Also Weber’s other phrase “The modern man is in general, even with the best will, unable to give religious ideas a significance for culture and national character which they deserve” is much more widely and immediately recognizable in our days when the quick reductio ad absurdum of the fall of borders showed how the hasty globalization we have witnessed was planned like... For better understanding, through examples from days much later than his, of his references to things like e.g. “mechanized petrification” see again **.

*Equally passingly he mentioned, in relation to the doctrine of predestination «“Though I may be sent to Hell for it, such a God will never command my respect”, was Milton’s well-known opinion of the doctrine. But we are here concerned not with the evaluation, but the historical significance of the dogma. We can only briefly sketch the question of how the doctrine originated and how it fitted into the framework of Calvinistic theology. Two paths leading to it were possible...».

**Mechanized in the sense “unevolving and thus lifelessly frozen at the data and knowledge of when a machine was programmed, and was autonomized to the state of ghost in the machine since its handling of numbers of data that humans can’t handle was enough to be taken as sign of superiority of machine or program or model compared to life” (more usually explained through the example of the supercomputer Hal in Clark&Cubrick’s Space Odyssey which, having been programmed to confront threats to the mission that the astronauts might not have seen (like e.g. meteorites) started killing them if some things they said, in a number of moves might endanger the mission) Of course even this is an idealization, of people having good intentions and still failing by not predicting everything, obviously a wishful and euphemistic idealization of many of the usual common assholes running many gears of the whole process...

Finally, concerning his paragraphs “No one knows who will live in this cage in the future, or whether at the end of this tremendous development entirely new prophets will arise, or there will be a great rebirth of old ideas and ideals, or, if neither, mechanized petrification, embellished with a sort of convulsive self-importance...” and “The next task would be rather to show the significance of ascetic rationalism, which has only been touched in the foregoing sketch... Then its relations to humanistic rationalism, its ideals of life and cultural influence; further to the development of philosophical and scientific empiricism, to technical development and to spiritual ideals would have to be analysed...” , let’s just say that the century that intervened since they were written, gave, as we explain below, enough examples, both of social activism/thinking and of science/art, for seeing what can take the place of prophets for meaningful changes to be striven for and what shape humanistic rationalism can take in order for modern man not to remain “unable to give religious ideas a significance for culture and national character which they deserve” as Weber was disappointed to diagnose in his last paragraph even for the case of best willing modern man. Of course the detailed outline and justification of the herein not detailedly outlined, let alone justified, optimism of the present writer can only be the goal of a *whole* site, if of anything at all, so we won’t, here, try to add anything in this direction. The reader will reach his conclusions about what is outlined and justified only if he goes through the site itself, not through some correspondence&bibliography about it (otherwise we would not post a site but just the present correspondence&bibliography about it!)

Rather than implying that Weber’s book is any help to our claim just made, let’s make our task more difficult (at least at first sight) by appending as ending here some excerpts from a speech Weber gave some years after he wrote it (in 1919, one year before he died and after one world war had intervened) that sure caused, at least upon first hearing, some pessimism to many in his audience, and to many among its readers when published, and to the writer of the speech himself most probably (but not necessarily without causing some optimism too at second thought*). The speech was titled “Science as a vocation”** Here we excerpt and rearrange parts of its ending (but the last paragraph presented is exactly the one his speech ends with):

“...The fate of our times is characterized by rationalization and intellectualization and, above all, by the “disenchantment of the world.” Precisely the ultimate and most sublime values have retreated from public life either into the transcendental realm of mystic life or into the brotherliness of direct and personal human relations. It is not accidental that our greatest art is intimate and not monumental, nor is it accidental that today only within the smallest and intimate circles, in personal human situations, in pianissimo, that something is pulsating that corresponds to the prophetic pneuma, which in former times swept through the great communities like a firebrand, welding them together. If we attempt to force and to “invent” a monumental style in art, such miserable monstrosities are produced as the many monuments of the last twenty years. If one tries intellectually to construe new religions without a new and genuine prophecy, then, in an inner sense, something similar will result, but with still worse effects. And academic prophecy, finally, will create only fanatical sects but never a genuine community...It is, however, no humbug but rather something very sincere and genuine if some of the youth groups who during recent years have quietly grown together give their human community the interpretation of a religious, cosmic, or mystical relation, although occasionally perhaps such interpretation rests on misunderstanding of self. True as it is that every act of genuine brotherliness may be linked with the awareness that it contributes something imperishable to a super-personal realm, it seems to me dubious whether the dignity of purely human and communal relations is enhanced by these religious interpretations. But that is no longer our

*We will clarify what we mean after we read it, explaining at the same time what we meant above by “enough examples of social activism/thinking...” and by “justified optimism...”

**Also, one year earlier than that, in 1918, he had given another speech titled “Politics as a vocation” which, even if read today is absolutely relevant e.g. in, as if by experience, by thought, by hindsight, by foresight etc, speaking not only about all details of then but also of today, even the content of the *present’s* TV windows arguments (but he just mentions them once, to further, not in infinite repetitions to get stuck like in TV) Of course one very relevant detail (besides the (war) debt of Germany, the humbling, the incompetence, the responsibilities, the economic and cultural crisis etc) is also in the discussion of why ever expect, socialists, even Spartacists, as able to carry out any promise to improvement or change, a pessimism which is *the more* relevant *the more* SYRIZA is far from being like Spartacists.

theme...To the person who cannot bear the fate of the times like a man, one must say: may he rather return silently, without the usual publicity build-up of renegades, but simply and plainly. The arms of the old churches are opened widely and compassionately for him. After all, they do not make it hard for him. One way or another he has to bring his "intellectual sacrifice" –that is inevitable. If he can really do it, we shall not rebuke him...The tension between the value-spheres of "science" and the sphere of "the holy" is unbridgeable. Legitimately, only the disciple offers the "intellectual sacrifice" to the prophet, the believer to the church. Never as yet has a new prophecy emerged (and I repeat here deliberately this image which has offended some) by way of the need of some modern intellectuals to furnish their souls with, so to speak, guaranteed genuine antiques. In doing so, they happen to remember that religion has belonged among such antiques, and of all things religion is what they do not possess. By way of substitute, however, they play at decorating a sort of domestic chapel with small sacred images from all over the world, or they produce surrogates through all sorts of psychic experiences to which they ascribe the dignity of mystic holiness, which they peddle in the book market. This is plain humbug or selfdeception...An intellectual sacrifice in favor of an unconditional religious devotion is ethically quite a different matter than the evasion of the plain duty of intellectual integrity, which sets in if one lacks the courage to clarify one's own ultimate standpoint and rather facilitates this duty by feeble relative judgments. In my eyes, such religious return stands higher than the academic prophecy, which does not clearly realize that in the lecture-rooms of the university no other virtue holds but plain intellectual integrity. Integrity, however, compels us to state that for the many who today tarry for new prophets and saviors, the situation is the same as resounds in the beautiful Edomite watchman's song of the period of exile that has been included among Isaiah's oracles:

He calleth to me out of Seir, Watchman, what of the night? The watchman said, The morning cometh, and also the night: if ye will enquire, enquire ye: return, come.

The people to whom this was said has enquired and tarried for more than two millennia, and we are shaken when we realize its fate. From this we want to draw the lesson that nothing is gained by yearning and tarrying alone, and we shall act differently. We shall set to work and meet the "demands of the day," in human relations as well as in our vocation. This, however, is plain and simple, if each finds and obeys the demon who holds the fibers of his very life.

Clearly Weber's view of pseudoculture, pseudoreligion, pseudoacademicity, ... is more pessimistic and more lucid and literal than Adorno's later image of European culture as Ulysses listening to Sirens' song in the alienated way of someone tied on a ship's mast (while the proletarians at the oars have had their ears plugged with waxballs). And his simulating both of Germany and of all Europe, with Israel in order to find a way to draw lessons, is clearly very fruitful despite being so much ahead of time (if "better late than never", "it's never too late" etc etc are still applicable now for all that is at stake). But what we meant by finding reasons for optimism (and along directions he wanted to do more than yearning and tarrying for) in "enough examples, both of social activism/thinking and of science/art" in "the century that intervened since his days", was not, of course, referring to just the present movements that are still in the birth process (indignados, occupys, squares' Springs, ...) both repeating and correcting the errors of the Spartacists of his days; we meant *them too* but in the company of the lessons drawn from activism like the 1917 revolution and the later resistance of USSR dissidents, the resistance against Nazis, the Civil wars, in Spain before the war and in Greece and other places after the war, the Vietnam war and the movement against it, the juntas of South America and Greece and the resistance against them*...Because, clearly, only an irresponsible through idiocy, laziness, fear, or just identification with his own interest, can possibly consider as arguments things like "the reason I find wrong the efforts of early Christians is that among them, later, will rise Inquisitors and Conquistadores, and already from the beginning will rise revengeful poordevils whose idea of bliss in paradise will be their watching from there the torturing in hell of their ex-torturers in Roman arenas", "the reason I find wrong the struggles of people against juntas is that from their ranks will rise demagogues who will take on corruption, treason etc..."; and only an *Nothing chauvinistic in favor of anybody has intruded here: The lessons drawn from Greece, Spain, Vietnam etc concern the struggle potential in the DNA of all humans (Germans, Americans, included of course!)

idiot, who is also completely devoid of both talent and of the pleasure of enjoying it in others, will ever conceive of feeling as an avant-garde creator by espousing deconstructionist views that do away with the art that intervened and is still unsurpassably relevant, and of only extracting pleasure from his ignorance rediscovering the crudest of wheels or from snubbing the works of masters. Of course this is done to at least the arts and humanities, since the same can't be done to sciences, but unfortunately to the former, and damaged, also belongs the transmission of lessons drawn from all the above activism, and thus this self-complacent "immaturity by conviction" does find a way to really matter in the end result...

And now let's go to see what we were postponing, i.e. how *sciences* would join the discourse on Calvinism's effects, starting from what a scientist of even the days before the advent of quantum mechanics (that, dying in 1920, Weber missed) could have available to drop in discussions of free will, predestination etc :

Suppose we ask the familiar question: If physics can, from knowing the present state of the world completely, predict completely the future of the universe in complete detail, then in principle I can be told what actions I will do tomorrow. But I also have a feeling I can avoid doing them. So what is wrong? 1. Determinism itself? 2. Is my free will an illusion? 3. Is the objection just stated an argument which shows that there are no solutions for the trajectories of the molecules in the world which macroscopically would mean that somebody has produced a computer and gathered enough initial data at an instant to feed the computer and run it at a quick time scale so as to learn ahead of time of his future? All three of these answers to the objection above suffer equally from implausibility. Fortunately there is an immediate way out. If it was destined in the universe that somebody would gather sufficient initial data and also put together this computer and that also somebody among the people whose future would be predicted would look at the computer's predictions so as to know what to disobey, then part of the sufficient initial data gathered would concern the content of the screen of the computer itself, since the closed system which would evolve deterministically could not exclude the computer since its disobedient beholder would be interacting with it (by looking at the prediction since if he did not look he would not know what to disobey and he would not cause any paradoxes through not fulfilling the computer's prophesies); but an adequate description of the computer which on its screen has a drawn computer (for easy visualization let's imagine the data drawn on a screen rather than written on computer paper) would entail the little drawn computer to have a drawn drawn computer etc. etc. (like a painting of a landscape which wants to include all landscape including the canvas on which it is being painted). So one would need infinite electron dots or infinite ink and computer paper to even just write down the initial data on computer within computer within computer... So there is no danger of learning our future and disobeying it thus challenging determinism. Either we look at the computer and can't program it to learn of our future or we don't look at it and it learns of our future but we don't learn it and so are not able to disobey it... By the way, we can mention here Carnap's (see his "Philosophical Foundations of Physics") very pertinent remark that shows that the paradox of free will versus determinism, in some other aspects, is based on semantic ambiguity. The word "freedom" is used differently on different occasions. A lover of Bach is really predictable in his decision to attend a concert of Bach visiting his town. He is predictable, thus "unfree". Yet he would feel unfree if anything unpredictable prevented him from going to the concert. Equally ambiguous is the meaning of kismet, predestination through God's omniscience (including knowledge of the future). It leads to fatalistic resignation and to weakness of will in the vulgar interpretation, or to the surrendering to God's wills unknown to man, personal will-lessness and paradoxical strengthening of will for actions that are supposed to be God's will... Let us not forget to mention the similar yielding of the Taoist to the path, to the Tao; his freedom is his obeying the deepest urge within himself, his following the Way....

Of course even a high-school student with enough interest in the sciences to complete the reading of her/his textbooks (with orbitals, with macromolecules like proteins etc) by reading some popularized science (with e.g. Schroedinger's cat etc or with Penrose's views on microtubules versus quantum gravity or Edelman's abridged presentations of "Neural Darwinism") would demand completions from post Weberian days: "OK, free will needs room for indeterminacy and probability, but I'm not naïve, randomness is also unlike a free will feeling; besides, even if quantum mechanical wavepackets in place of molecules moved like Newtonian particles (and in case of course only their positions mattered in consciousness, and also in case where these positions would not refer to the ones in Bohm's version of quantum mechanics) and even if it's one thing to have an observer in front of the screen watching wavefunctions evolve and another thing for him to be part of the wavefunction of the universe containing him in many parallel worlds, can you please tell me at least if the picture of man as a set of biological macromolecules with beads resembling orbitals, as I imagine are what electron-microscopes see, is better or worse than an image of life, and of human brain, than the electron beam dot-beings we saw above? And are the two pictures compatible or incompatible? For a moment I nearly thought that even ink on paper digit-beings were supposed to be living. Are we neo-fetishists or something? We wouldn't fight Calvinism with animis, let alone fetishism, OK, I grant that the Newton-Laplace inspired argument is a blow against Calvinism but can you please update it somewhat?"

OK, updating it along the directions of what Sperry as a neurophysiologist has in mind when he answered Popper's Platonism/Hegelianism (in "The Self and its Brain" by Popper & Eccles) by his "Science and Moral Priority" might be the best from the point of view of his discussion on free will (to even have morality) but besides one's objections to both books the center of gravity of the student's question makes something else* much preferable: Let's answer how closely or how remotely the picture of molecular biology for man is to the body&soul picture Platonists and theologians espouse. And also let's ask ourselves (along with the reader) as we give the student these explanations whether we ask of him to make any "intellectual sacrifice" (like the the one Weber saw with understanding but with no compromise etc) And if we don't find ourselves guilty of any intellectual sacrifice let's also see if our picture will really "disenchant" our world of so very much that we considered enchanting and if it only leaves in its place the enchantment of scientific world-pictures but not of poetry, of oratorios, of love songs etc etc...

To go to issues about soul, usually means to e.g. ask whether an evolved computer can display properties like the ones we consider as our soul's or spirit's or mind's properties (to the extent we at all consider those as different from our body's or matter's or brain's ones) and whether this would render us such robots, or whether groups of macromolecules like ours make us look like an advanced computer or whether groups of macromolecules like ours can display properties like those of souls etc. Also it means to ask whether the old answer of Plato's Socrates — that the way soul dwells or does not dwell in our body is like the way melody dwells or does not dwell in the chords of a guitar, I mean harp—helps or does not help at all in answering the above question *either in the context of computers made of microchips etc or in the context of living matter made of macromolecules*. The following way exists to start this question to an adolescent even before

*Similarly we do not choose the aspect of the issue related to the neuronal base of the spatial sense as "a gauging of our alternative paths to objects making space an arena like a chess board filled (in *our* mind) with potential moves", of course quite related to free will but still too much for a student until he/she hits on the question unaided, nor the dispute between Edelman and Penrose....OK, the long experiences of all these thinkers in their fields gives inspired proposals and conjectures, sometimes meaningful sometimes merely speculative, but they're still monologs whose dialog has begun and is growing but is very short. The issue, in particular, of whether quantum geometry plays a role in functions for spatial sense related directly to our issue** by e.g. making undoable the thought experiment we mentioned because time in the sense used does not exist anyway, we do not consider at all both because we think there are many other scales that clarify the issue before some problems are left for that scale, and because we (personally) have no knowledge of that field.

**besides the speculation by Penrose that quantum gravity may play a role in the functioning of the neuron or of microtubules

he/she starts any course of philosophy whatsoever... Much of what we have not yet mentioned is very nicely treated in, again, John Casti's books "Paradigms Lost" and "Paradigms Regained", but nobody has treated it as nicely as Monod in his "Chance and Necessity" (written more than 40 years ago) in the chapters going from "Maxwell demons" to "Molecular ontogenesis", especially this last one. It's a pity that Casti does not lay out excerpts from Monod's book too, they would greatly help the very similar point he is making, here we'll be saying things the way we would say them to kids in late high school. Two or three years later they can go read them in Monod, or in Casti, or in both. To see our subject in relief, it would help us more if we used an image involving strings of a tennis racket rather than a harp's, because we will treat a more narrowly focused issue that looks neither into what auditory sense is*, nor into what melody is, but only into a more general aspect of the nature of our subject. Well, what is our subject finally if we've just removed the issue of melody that we had mentioned from Plato? Answer: It continues to be the problem of the relation of mind to matter to which harp and melody was just a metaphor and analogy. So let's do start:

If some molecules of chords and wood have been grouped so as to constitute a tennis racket and some other molecules of rubber, or whatever, have been grouped so as to constitute a tennis ball, then is there anyone who, in order to see by what angle the ball will change its path, would analyze the system molecule-by-molecule, instead of just using the law that, for a fixed racket, angle of incidence = angle of reflection? No, all would solve it in this second way. And is there anyone who would doubt that even if one solved it in the detailed way one would get identical results? Presumably no; thus, is there anyone who would say that for systems of few molecules the laws of usual physics are valid but for systems of very many molecules we have to introduce to the usual laws of physics new terms that refer to the mathematical expressions for the shapes these big systems can form? Presumably the answer is again no**. The systems biology studies do contain very many molecules, and these molecules themselves already contain very many atoms. Regarding the additional properties that such big systems display in comparison to their constituents, are they like the, in a sense additional, properties of the racket? Or are they new laws that have not yet been discovered? When molecular biology was still being born many of its founders were physicists aspiring to be led from biology's experimental data to new laws like the Columbus-like founders of quantum mechanics who found that a only a new physics could accommodate the experimental data of chemistry. Little by little they found what we said they did about the shapes of DNA, RNA and of proteins and about their functioning. Were these new laws? A new continent? Or instead of a new America the Columbuses this time found themselves again in India but in parts of it that were very exotic and that had not been visited by anybody who had moved by land and not by sea like all had done until that time? Monod, and most biologists, consider that the latter is the truth. Some, called "holists" in contradistinction to the so-called "reductionists", consider that the former is the truth, and say that in the big systems the whole surpasses the sum of its parts and maybe even does it through new laws that can manifest themselves only in the context of new sizes and new levels of complexity, thus they constitute a kind of creation that depends on what forms the course of complexity has already traversed. The reductionists of the type of Monod consider these differences as inessential wordplays and just prefer to call the new properties by names like "new manifestation" or even "revelation" but not call it "creation" (a good precaution, though mainly by coincidence, against the, unpredictably, extremely absurd meanings that "creationist biology" was bound to take later on).

*If we wanted to look into that too then we would be opening a chapter on Edelman and on Kandel

**Of course, using the expression "presumably no" in rhetorical questions like the ones above is no substitute for proof of opinion but the analysis of the opposite opinion (starting with "presumably yes") needs another context since what we here need the present analysis for, as we'll soon see (*of next page), is criticism against some views on human values that stop making sense well before their adherents think any of this.

Well, here we were only interested in understanding some aspects of the nature of the body-soul dualism. We see that even such a simple and quite everyday example, involving just the properties of a tennis racket and a tennis ball, displays a quite familiar function that sounds like an additional property of matter in relation of dualism to the usual ones, once matter starts creating some wealth of shapes. “Besides” the matter of the racket and the ball we see their “nature” start playing a role, we see “racketness” and “ballness” play a role in the sense of the properties afforded by their shape. Even more like properties additional, new, or even in contradiction to the usual and gross properties of matter in systems of few bodies, will be the properties of groups of proteins and other macromolecules when they do not remind only rackets and balls but also screwdrivers, factories, telephone networks, etc etc. displaying some “matter versus function dualism” like the racket and ball that are a system of shape rather useless in a cell. Irrespective of whether either holists or reductionists can prove 1) that they differ from their opponents not just in semantics and 2) that not only do they differ but also they are right and their opponents are wrong, should we consider that calling “soul” something like the above removes something from the awe, the poetry, the mystery that we attribute to it, and from the inspiration given to us when we say about it expressions like “it animates” us”? The answer to this question depends more on the kind of implications these things have in everyday life and behavior, especially in relation to the morality or immorality of specific decisions of ours*...

Well, let's rather see one of the related paragraphs by Monod: “Order, structural differentiation, acquisition of functions—all these appear out of a random mixture of molecules individually devoid of any activity, any intrinsic functional capacity other than that of recognizing the partners with which they will build the structure. And while in connection with ribosomes and bacteriophages we can no longer speak of crystallization, since these particles are of a degree of complexity, that is to say of an order, much higher than that of a crystal, in the last analysis it is nonetheless true that the chemical interactions involved are basically of the same nature as those that construct a molecular crystal. As in a crystal, the structure of the assembled molecules itself constitutes the source of “information” for the construction of the whole. These epigenetic processes therefore consist essentially in this: the overall scheme of a complex multimolecular edifice is contained *in posse* in the structure of its constituent parts, but only comes into actual existence through their assembly. This analysis plainly reduces the old dispute between preformationists and epigeneticists to a quibbling over words. No preformed and complete structure pre-existed anywhere; but the architectural plan for it was present in its very constituents. It can therefore come into being spontaneously and autonomously without outside help and without the injection of additional information. The necessary information was present, but unexpressed, in the constituents. The epigenetic building of a structure is not a *creation*; it is a *revelation*.” (Note: The italics were used by Monod himself, not by the presenter citing his paragraph!)

....Let's omit the application of the above (and of the footnote of the previous page) to the infantile dispute of some years ago between Dawkins and a Russian tycoon in which Dawkins had found a sponsor who paid to post a sign in London's buses writing “There is no God, so enjoy life freely” while the Russian was answering with the sign “There is God, so enjoy life freely”. If there arises a serious reason for us to write something or post it here or somewhere else or somebody asks us to do it, we will. Either in English or in Greek. By serious reason we mean, e.g. if somebody tells us that in England there are aunties so miserably terrorized by hell that they can't live happily (on account of that and not on account of so many other reasons today) or if, conversely, there are aunties who so much can impose religious terrorizing on young kids that the kids can't live happily... Instead let's remind ourselves another issue in

*And obviously, according to the above analysis, it's pure bullshit to argue like e.g. “Well, groups of macromolecules are automatons hollow of souls so its an unscientific illusion to have moral hesitations about....etc etc”. Equally bullshit is arguing like e.g. “Since soul does exist in a sense, even according to materialism, therefore people who were saying it all along were better souls or stronger or gifted or chosen or more live or whatever and should have privileges or rights or(or whatever is additional to the right to be proud for having good thinkers in one's country or town or tribe or whatever...)”

a related vein: In the most literal and vivid way the way preSocratic theories viewed “Universal Mind” was not a naïve anthropomorphic projection of a feature of ours onto the cosmic firmament, since, quite inversely, their way viewed the ability of anthropos, of man, to have reasoning powers as a natural result of the presence of that cosmic feature in man too*. Of course philosophy itself, unlike science, never lost track of that. E.g. already Feuerbach (if not earlier thinkers) started the necessary (re)inversion and it was completed by Buber in his chapter “The Eternal Thou” of his well-known book “I and Thou” into explaining in what analogous, non anthropomorphic, sense Jewish thought had considered God “a person”.

Returning to Weber let’s mention something that, OK, I had somewhat inferred it from the “infantile” reaction of as reasonable a man as Dawkins, but if I did not have a paragraph as definite as the following paragraph from Weber’s “Protestant ethic...” I would not only avoid writing about what I had inferred but I would even hesitate to myself believe it (I even read it twice to make sure I had read it correctly)

“The genuine Puritan even rejected all signs of religious ceremony at the grave and buried his nearest and dearest without song or ritual in order that no superstition, no trust in the effects of magical and sacramental forces on salvation, should creep in.” OK, now I can well imagine why Dawkins acted the way he did (and why Russell’s “Why I’m not a Christian” is written as passionately as it is.... And I’m sure that if the Russian tycoon had read something like that he would have understood too: the funerals he has seen, like the funerals I have seen are something completely different; whoever has read the first pdf of the present site already knows it. But instead of giving references to things that might sound not chauvinistic but even predestination-like (e.g. ... “one is either born a Greek or not” etc) let’s mention a Greek kind of stupidity (that just happens to be in the atheist camp**), by mentioning an absurd dialog I have witnessed myself: “I wonder what kind of atheist Kazantzakis was if he baptized so many infants of friends and neighbors” “And what kind of atheist he was if when he saw his brotherly friend Sikelianos deeply moved by the question of a fisherman on a boat just returning from the front “Do you know why they brought us back? Before leaving we had taken communion”, and instead of telling him “Why are you impressed by someone who either is a Jesus freak himself or doesn’t dare to go against his mother or wife who want him to take communion before going to war” Kazantzakis answered him “Didn’t you know that simple people are not to be taught but to teach, in such things?”...

Probable and very justified objection by some reader: But aren’t places where they do say such bullshit exactly where these analyses with Monod, Dawkins etc are needed?”. Answer: “You didn’t understand. *These type of leftist or anti-authority illiterates don’t call you for discussions (let alone lessons!) Whether they are 15 years old, or 25, or 35, they call you to give a lesson to you” The maxim “Simple people are not to be taught but to teach, in such things” they apply it in exactly this sense and none other”.*

OK, some pages ago we considered most of deconstruction a farce by ignorant and complex persons, and in the present page we spoke with genuine respect, even admiration, for illiterate persons of the previous generations, but these kinds of illiterates we are talking about now are a farce upon even what was a farce to begin with, i.e. a farce upon deconstruction (“farce upon” not meaning “farce against” but “feeding upon”, I mean mutual feeding of the two. Most of both would be unable to create, or to enjoy, anything enchanting in the highest belle époque season of any constructionism and any filling of world with enchanting gods and they now have an alibi to say that the reason they feel moronic is that God is dead or that science has disenchanting the world and they are the ones who are clever and sensitive enough to have caught up with the news...)

OK, let’s also see that paragraph about funerals in the context Weber has it: “That great historic process in the development of religions, the elimination of magic from the world which had begun with the old Hebrew prophets and, in conjunction with the Hellenistic scientific thought, had repudiated all magical

*An analog of this philosophy in poetic imagery was Apollo going around the earth on a sun chariot.

I could speak for the opposite camp too for hours*

***Besides, as Zeph, the friend I am writing to right now, knows, when we met (around 40 years ago) I was not at all a “predestined to be outgoing-and-spontaneous-Greek” but one of the Greeks who at some period were really considering entering a monastery through Kierkegaard’s “Fear and trembling” that sent to Heidegger and from there to a great unknown of history who had synthesized neoPlatonism with Christianity (and had been translated by... was it Eriugena? Or Scotus? I don’t remember. But Russell’s “History of Western philosophy” would clarify that if I had it available) OK, is that why I am so passionate? No, on the contrary, I thought Kierkegaard and his admirers like me were just aberrations, I never thought that there was a means to make massive spreading of fear and trembling; that Calvinism had really managed to bring this about was news. OK, we’ll soon find lighter aspects of it to close the issue.

means of salvation as superstition and sin, came here to its logical conclusion. The genuine Puritan even rejected all signs of religious ceremony at the grave and buried his nearest and dearest without song or ritual in order that no superstition, no trust in the effects of magical and sacramental forces on salvation, should creep in.” I think it’s good to also see this wider context itself in the context of what we were saying at the top of the previous page about God in the Presocratic and in the Jewish philosophy...

OK, let’s find lighter aspects of it to close the issue (as we said we would do in the last line of the last footnote of the previous page) :

“Lighter aspects” means Franklin; I mean the particular line of his which, if it was not part of his confession of faith (as Weber calls it) would be a killer joke. Here it is:

“He that can earn ten shillings a day by his labour, and goes abroad, or sits idle, one half of that day, though he spends but sixpence during his diversion or idleness, ought not to reckon *that* the only expense; he has really spent, or rather thrown away, five shillings besides.”*, **.

There are some other things one would never believe if he didn’t see written with his own eyes, like “wealth is not a sin, *enjoying* it is a sin” , or that “wealth is made not to be enjoyed but for the glory of God, and even if one is predestined for hell God allows him the joy of working for His glory while he lives” but these are by memory, I don’t remember where to look for them , but two of them , OK, I will look them up verbatim:

“...Baxter (*Saints’ Everlasting Rest*, chap. xii) explains God’s invisibility with the remark that just as one can carry on profitable trade with an invisible foreigner through correspondence, so it is possible by means of holy commerce with an invisible God to get possession of the one priceless pearl. These commercial similes rather than the forensic ones customary with the older moralists and the Lutherans are thoroughly characteristic of Puritanism, which in effect makes man buy his own salvation. Compare further the following passage from a sermon: “We reckon the value of a thing by that which a wise man will give for it, who is not ignorant of it nor under necessity. Christ, the Wisdom of God, gave Himself, His own precious blood, to redeem souls, and He knew what they were and had no need of them” (Matthew Henry, *The Worth of the Soul...*”.

The last, with or without the presence of today’s ambience of markets, is just IN-CRE-DI-BLE:

The Reformed Christian, however, felt his own pulse with its aid. It is mentioned by all the moralists and theologians, while Benjamin Franklin’s tabulated statistical book-keeping on his progress in the different virtues is a classic example. On the other hand, the old medieval (even ancient) idea of God’s book-keeping is carried by Bunyan to the characteristically tasteless extreme of **comparing the relation of a sinner to his God with that of customer and shopkeeper. One who has once got into debt may well, by the product of all his virtuous acts, succeed in paying off the accumulated interest but never the principal.**

(E.g. one of the incredible things about it is that the demons of coincidences, of Jungian synchronicities and of conspiracy theories collaborated to make, for the beholder of this, possible the following piece of sarcasm:) Some people think that the inhuman traits of some European trends (like slavetrade, inquisition, conquistadore type of christianizers, piracy,...) are remnants of barbaric nonChristian past, but the existence of paragraphs like the above makes possible, if not plausible too, the conjecture that the the brave new civilization that the brave new civilizers considered worthy enough of their names to advertise/export/impose was to reduce the new civilizees to the state of the predestined-for-hell state that their version of Christianity made thinkable to them for themselves and this renders the new American dream or European dream or Western dream, not tragic but hilariously pathetic and lamentable...

To come back from our sarcastic mood for more relevant remarks let’s take a more common sarcasm of science to predestination and see it in the ambience of Weber: To some Calvinists who say that the reason to do good deeds even if predestination says we can’t alter our fate by that, is that the ones bound for paradise *do* do good deeds naturally anyway, and doing them ourselves may help in hoping that we too do them naturally, scientists answer that this is witchcraft’s way to affect one’s past (and thus not an earnest enough effort to “eliminate magical means and superstition”). But Weber would note that such efforts did end up in selection (both by genes and memes) of the traits advertised by Calvinism (the sequel we saw when we spoke of the thus selected who also evolved to atheists ...)

*Notes: 1) I hope he would at least retract it in times during job scarcity. 2) Imagine what he would say about the present site of mine: a) I sin since to write it I work fewer hours for a paid job, and the only way I can excuse myself in front of God is to find a sponsor paying me for the hours I spend writing what I write (Salvation tips welcome! Hahaha!)

**It’s almost like the joke where a stingy man says to his stingy wife “Today I gained as much money as a bus ticket by running after the bus instead of getting on it”. His wife answers “You could have gained more if you had run after a taxi for the same distance”

Let's get serious again:

Zeph, I will return to the serious part of our subject, e.g. the one represented by e.g. the last thing I quoted from Weber, namely, *"We shall set to work and meet the "demands of the day," in human relations as well as in our vocation. This, however, is plain and simple, if each finds and obeys the demon who holds the fibers of his very life"* , but I think it will be both clearer and more pleasant if we make a break in which I will show you an excerpt from a letter I recently wrote to the author of that book on Anaximander* that you already hav...

**(about almost exactly these same things by a strange coincidence, which I wouldn't consider coincidence if I had already read Weber when I wrote him, but I had not...*

Dearest professor Rovelli, ...

...What I did not know when I started reading ["Anaximandre de Milet"], was that postponing this [as third] I was saving your best for last: Best, of course, not only on account of comparing notes on multiculturalism with someone living in France (as I had done, especially as a teacher, when I had read Natacha Polony's *Nos Enfants gâchés*) nor only for meeting again the views of Marcel Gauchet that you bring into play, and whose views also on secondary school's education in general I had considered very inspired in some contexts overlapping education through theater and had analyzed in a context where Chomsky was speaking about such kind of live education taking place in streets of Mexico and Latin America and in contexts where Papaioannou, who lived in France (like Castoriadis, the outcome of whose collaboration with Gauchet*, we all know) analyzed if this, free of charge education for all, so effective for cultivating and keeping democracy in ancient Greece, had or had not the defects Plato accused it of, and could or could not be repeated now to save the democracy that it so much helped be born in the eras you say and through the factors you so superbly and with such clarity present; nor only because , personally, if I am given by you the license to borrow excerpts from the English version of your book, so as "converse with them" so-to-speak, in a posting, we can clarify many extremely interesting and crucial current issues (I offer my postings free of charge if that plays a role with your editors' license. But right now I'm speaking of something closer to the things you so much help be spelled out about what helped thought become much more widely accessible. I am speaking about the next most important help to democracy after the phonetic alphabet you pinpoint: The availability of free education through universal spirits analyzing political-historical-cultural-psychological-religious aspects of current events by rewriting myths known to all in ways adapted to the events of the day, in tragedies or comedies . Ancient formats so similar to the e.g. recent gathering of scores of poets in soccer fields in Colombia , and watched by thousands of people. Poets affording to criticize governments since this format doesn't take any funding...Processes still happening in South America and processes started in Europe by Theodorakis' "cultural revolution" in Greece many decades ago (its symbol Z still lives in things like "ZNet". It referred to the assassination described in the well known film "Z" but also to Zeus' thunderbolt stolen for the mortals by Prometheus since that movement considered itself the Prometheus of education, "stealing" it from lecture halls to take it to soccer fields and empty lots); nor only because your first concern is not to see what the historical context of Anaximander really was but whether there is anything in any as great step of our days, be it quantum gravity, or one of the previous and already established steps, through which one can meaningfully teach in a live way the paradigm of respectful and creative disagreement so as to contribute something meaningful to the painfully tangible contemporary polarization between defending identity (of persons? of nations? Of Europe or West? Of values like free and open dialog?) and dissolving borders and boundaries of

***PS**:** And with Claude Lefort I should have said if I was not writing in a hurry, but anyway it's not easy for this to be mistaken for sticking with Greek names since Castoriadis is proverbial for not wanting to have much, or anything, to do with modern Greeks (see also pages 120-121 of the pdf "Correspondence. Bibliography...etc")

****Red PSs were added after the e-mail left...**

identity (personal? National? Religious? etc etc) , between becoming “other” and confronting “other” etc etc. None of all of those, by itself or as a whole, is the reason why I consider this book of yours as a whole that is fantastic. All those are fantastic intentions, pinpointings and spellouts OK. The most fantastic thing of all however is that it can function very efficiently in a way that it can also realize already its ultimate intention. It can do it by what it stresses and restresses: DIALOG. Well, in a short letter one can only be schematic when trying to be exemplifying: Allow me, as a small schematic step in that direction, to “assign” you a small “project” that will help us fix ideas. Please consider it as the analogue of the “Eratoshenes versus Chinese astronomers” example through which you helped a discussion not be vague , abstract, and falsely agreeing or falsely disagreeing.

Step 1: Take the verses of the Babylonian “Enuma Elish” of your page 24 and compare them to a very recent, atheist, poet, Neruda, who obviously has them in mind as he is striving for his goal of re-memembering the face and body of his people and country dis-membered by the conquistadores

Before the wig and the dress coat
there were rivers, arterial rivers:
there were cordilleras, jagged waves where the condor and the snow seemed

immutable:

there was dampness and dense growth

as yet unnamed,
the planetary pampas.

Man
was dust, earthen

vase, an eyelid, of tremulous loam the shape of clay

he was Carib jug

Chibcha stone,
imperial cup or Araucaniann silica Tender and bloody was he,
but on the grip

of his weapon of moist flint,
the initials of the earth were written .

No one could remember them afterwards: the wind forgot them ,

the language of water was buried, the keys were lost

or flooded with silence or blood

Life was not lost , pastoral brothers.

But like a wild rose
a red drop fell into the dense growth and a lamp of earth was extinguished.

I am here to tell the story. From the peace of the buffalo

to the pummeled sands of the land's end,
in the accumulated spray of the antarctic light,

and through....

Anyway, we got the idea. I don't continue, the poem's title is "Amor America" and is one of the poems of "Canto General"

Step 2: Listen to one performance (in Germany) of the the "Mass-like" music it was put to by another atheist (Theodorakis) <http://www.youtube.com/watch?v=kJH86InnND4>

Step 3: Compare the title of the book "Le desenchantement du monde" by Gauchet to the title of the book with the lyrics of the poems written by the above composer himself going like "to be enchanted and to be drunk"

Step 4: Compare the version about early Christians this atheist composer, among scores of thousands of others, had when they simulated themselves to them because after fighting Nazis in company with communist guerrillas refused to fight against communists in a civil war and, as such objectors (PS: Christians and atheists together) they were transported to torture islands along with the communists. The other version of early Christians is equally well known of course (lynchers and skinners of Ypatias, people who aspired to a paradise where the highest bliss would be to watch from, its seats above, the gentile torturers of Christians being tortured in hell, just like in de Sade's visions of sexual bliss conceived in the environment of professional torturers practicing their craft on him or others).

Step 5: Leaf a little the attachment that I add on a performance of Canto General in a Roman theater of Athens last week (on July 17, today it's 26) (=Two letters about Canto General at Herodeion.pdf) as narrated to a Nicaraguan friend in US while he helps a Greek, me, connect to a Spanish song writer who some time ago wrote a song for a Greek indignant who committed suicide (Note: I do not include that as a show of cosmopolitan internationalism to remind Miletus of the times of Anaximander and Thales (on the contrary, the mixture of civilizations through meeting of free thinkers and free merchants differs rather crucially from the mixture of civilizations of people made refugees and nomadic helots by globalization and free market) I include it to show uses of the words "gods" and "demigods" quite non contradicting the enchanted atheism of the artists/activists mentioned).

Step 6: Answer me with as much agreement/disagreement as you feel/think like. As the only limitation to your questions consider your interest or your criteria of what you consider relevant (e.g. don't hesitate to ask things like "what does Neruda think was better before the Conquistadores? Not only Indiana Jones movies but also courses in anthropology know what fascists the Incas etc were...", "why don't you yourself do something related to the money invested in you by the scholarships you received to study physics? Don't Greeks think they should help amortize such things?")

Step 7, 8,...n: You suggest as many projects, assignments etc to me as you think are relevant or necessary

Step n+1:...Of that let's think together (if it exists at all, and if it helps anyone else too)

Saying goodbye for a second time, let me express to you my deep esteem for your admirable book whose wonderful potential, I am sure, will take long to be exhausted.../Yiannis Alevizos

OK, Zeph where were we?...Oh: As you realized one reason Gauchet fits so much here was his famous conclusion which was so often called surprising, namely: “The Christian religion has been the religion of exit from religion, since it remains the only possible religion of society without religion” (in a while we’ll see again plenty of examples of it; I mean of the meanings of it additional to what merely refers to its somewhat increased tolerance compared to some other religions). OK, where were we?...In Weber’s ending phrases to scientists:

“We shall set to work and meet the “demands of the day,” in human relations as well as in our vocation. This, however, is plain and simple, if each finds and obeys the demon who holds the fibers of his very life”

As far as *obeying the demon “who holds the fibers of the very life” of exceptional natures*, is concerned, I don’t think he would find the one obeyed by people like Theodorakis as more naïve or less sophisticated than the one holding his own or Nietzsche’s : same goes with demons like Neruda’s, Elytis’,...Allende’s, Che Guevara’s,

As far as less sophisticated, “demon-free”, people are concerned who would massively participate in all those historical moments, he just stated that he would not rebuke them and that he esteems them more than he steems some academics who do not, at least, afford the complete academic integrity expected from them; but let’s prefer the way of esteem, for his companions, of Theodorakis condensed in his phrase “More than I am proud for being an artist whose art could speak of the people who are the raw matter of art, I am proud of having been, myself too, one of them”.

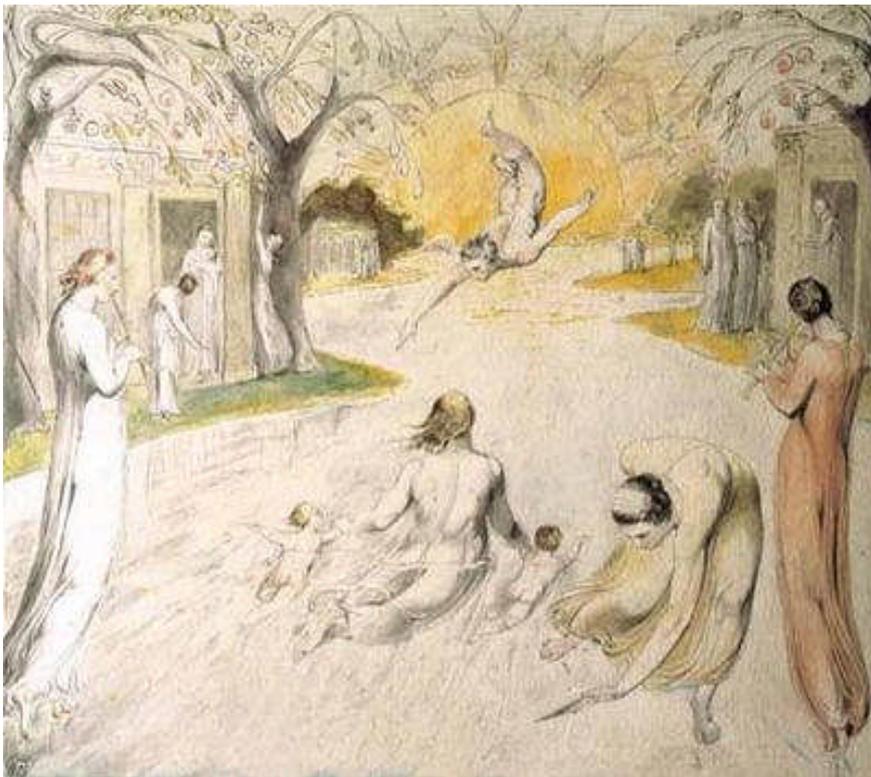
How much more enchantment would Weber—let alone the, later than his phrase, dwellers of a world disenchanted by science—expect in an earlier, still enchanted era, than witnessing a Chilean atheist poet write after the Babylonian Genesis a song aiming at re-memorizing the body and face of his country and people after its dismemberment by the religious conquistadores, and its being made into an oratorio after “Catholic Mass” by a Greek atheist composer who, along with atheists and Christians took on martyrdom in the early Christians’ style for not killing communists along with whom a while ago were risking their lives trying to kill Nazis, and then his oratorio played in the open in front of a German church? The mind or heart, or both, of someone can only be completely stuck if he manages to delete all the above from his attention and then say to himself and to others “...but now the world is disenchanted, except for non-scientist aborigines....”

And how much more insistent was that demon than Blake’s, and how much more mechanized was the Einsteinian physics of Weber’s time—let alone of the the later than his time quantum mechanics that the present disenchanted have heard of — than the Newtonian, if Blake, who about the change brought about by Newton had witten the famous verses “The Visions of Eternity, by reason of narrowed perceptions, are become weak Visions of Space and Time fixed into furrows of death, till Deep dissimulation is the only defense left to an honest man” while he also made the painting “The river of life”, an archetype of enchantment? (we’ll see it in a while, next to the photo of a grandpa serenely smiling now, hardly remembering the deeply engraved tribulations he had faced both in the war against Nazis and during the wounds and crippling received in civil war)

How much more alertness and non-compromising integrity against naivete and against oversimplification would have either the deconstructionist morons, or even a really brilliant mind and sensitivity as Weber’s, than the poet and composer of the famous oratorio Axion Esti, if they would call it too “mere fallback to religion”? Lets hear its ending: “...Now the moving cloud of Lepidoptera/Forever the circumgyrating light of mysteries/Now the crust of the Earth and the Dominion/Forever the food of the Soul and the quintessence/Now the Moon’s incurable swarthisness/Forever the Galaxy’s golden blue scintillation/Now the amalgam of peoples and the black Number/Forever the statue of Justice and the great Eye/Now the humiliation of the Gods Now the ashes of Man/Now Now the zero/Now Now the zero/Now Now the zero/and Forever this small world, and Forever this small world, and Forever this small world/the Great!” (*sung at the end of <http://www.youtube.com/watch?v=-HZIK-Uidbk&feature=related>*)



...and Forever this small world the Great!



Zeph, when I had sent you the diary of kyr Vangelis, whom I feel I see every time I see the smile of his fellow grandpa from some other island in the previous page, you sent me, right after you had read it, Sikelianos' "Proteus", reminded to you by kyr Vangelis' continuous back and forth in the Aegean during German occupation. Something in that, in turn, reminded me the famous smile of statues of Greek adolescents after struggle with sea monsters epitomizing the effect on common feeling after the removal of the Asian threat with the victorious result of the Persian wars. There are many famous serene and almost imperceptible smiles of people who feel they did their duty to life, and with success. E.g. the smile of Che Guevara dead and half naked in a coffin on a table. Also the momentary smile of Theodorakis at the end of the last link before the photos. Needless to say that I prefer the smile of the grandpa and needless to say that I consider that Che and Mikis would say the same too. But serene and modest smiles should be saved for really great deeds. Maybe the deed that today would be analogous to the removal of the Asian threat in antiquity is not possible. Maybe it is, and anyway we'll all work as if it is...But whether or not it will ever become possible again to smile in the way we just said, the other kind of laughter, the one sarcastic to clowns is possible. The underlined one, 5 or 6 pages ago on the page before the one starting with "Let's get serious again..."

While our friends are translating their already existing material(p.15)or possibly,as we gladly hope adding new, let's try to, hopefully only provisionally, create ourselves some context to say some things, that would be said more naturally if three or four objections we might have heard from them led to quite helpful clarifications if discussed publicly: 1) The first (and main with respect to functioning helpfully) pdf of this site, "Rehearsal...etc" is too nationalistic with respect to Greece. Answer: Even if this impression can momentarily arise even in someone who is not only looking at the title containing the word "Greek", to insist on second sight that the content is nationalistic is like reading a book on Euclidean geometry and saying one found claims or insinuations that Greeks can understand it more easily than French, Germans or Chinese if they read it or that its help to Greeks is more substantial than its help to other nationalities or that Greeks can be more easily convinced of its relevance than other people. An author's or geometer's love for Greece may be obvious and even conspicuous and spilling, but if this doesn't not lead to any such weirdo-like notions then calling it nationalistic would be not understanding what one reads. 2) If Greeks are not more attuned than others to be influenced by it, especially during crises that underline other priorities, then if they are helped by things like it will be through reimporting its content from foreigners who were more attuned, just like was the case with heritage of Greek antiquity. Then will it not be redundant or even disorienting, if foreigners in better shape and more cool than us can formulate its content in better terms and on their own accord? Answer: Of course not. Have we seen anybody, Greek or foreign, absorb Neruda like Theodorakis and anybody Greek or foreign absorbing Theodorakis and transmitting him to foreigners like that here? So why would it be redundant to help foreigners and through them Greeks too, eventually? 3) The goal and the viewpoint of that pdf are so out of direct touch with the type of things that reach public discussion and have real effects that one wonders: isn't it an irresponsible waste of time to read it, and, even more so, to write it? Answer: Is it an irresponsible waste of time to learn geometry because it studies ideal figures and not shapes of actual bodies? Isn't it an excellent training of mind especially at 15, the age of the protagonists of that pdf? Should kids not do their geometry homework because crisis induces other priorities? Also, if an argument helps understanding what's going on, shouldn't one write it, or even think of it, if it isn't sellable widely enough?*(PS: The present pdf continues (p. 33) into the one after next)
 *(And if we want to become not just surreal but also hillbillybaroque into such directions we might ask objections (far from implying any friends asked them though!!!) like "Isn't it racist or colonialist or...etc etc to only study Greek-French-German-English geometry and not Babylonian, Indian, Chinese etc too?)
 OK, let's show how much we wish this whole page were redundant by adding one more page that takes us back to the real ending this excerption/DJing of Weber deserved:
 The ending before the present page:



...and Forever this small world the Great!

(plus hear/see it sung at the very end of <http://www.youtube.com/watch?v=-HZIK-Uidbk&feature=related>)

