

To be a Jew

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Abstract: The basic role of Jews is defined as creating a *motivating contrast* between the mass of the people who often get into trouble, and the subsequently arising leader (prophet) who calls for conscience in order to help the people to survive the trouble.

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1. Introduction

As the matter of fact, many have some summarizing impression about the historical role of Jews, as well as about the anti-Semitism. (The latter is very well *described*, e.g., in Britannica). Both this historical role and anti-Semitism have firmly become two basic parts of the image that the concept "Jew(s)" causes to arise in one.

However, the situation as regards answering "**why?**" is very poor. With all due respect to the advances in molecular biology, which are giving us more and more information about the structure of the very complicated human brain, it is unbelievable that the answers will come in physics or biology terms, and some believe in God (that is, a use of not only the physical world, also the world of human psychology) is needed.

Thus, why did God create this unusual nation that with extreme stubbornness was always ready to survive great troubles, having many of its members brutally killed, but not to disappear as a nation, even when it was not connected with its historical land?

My explanation follows. Is it urgent for the Readers to know it? Yes, because humanity quickly moves towards increasing intellectualization (i.e., Intellect becomes a dictator of the world), which is problematic for simple people who want to live with a clear mind and be thus respected. This problem can lead to a stress, and Jews are known as a nation that highly respects intellectualism. We should not wait for new holocausts [1], and let us not rely on prejudices and common proverbs incorrectly defining one who is different from you. We have to openly and really deeply speak about human nature. Sincerity is a huge force that will save this world.

2. The vocation of my nation

Let me explain my point, as I would do before the audience of electrical circuit specialists. "*This* is your level, -- I would say, -- and *here*, above you, there is the star of Gustav Robert Kirchhoff. What is more important, -- the average level of this whole formation, or the *motivating gap* between Kirchhoff and you? Of course both are important, but since we pursue science for ourselves (Nature does not need our formulae, and a scientist from another planet need not use them either), this "gap" is more important.

Creating Jews, God made an interesting experiment. He created a nation that tends to get (fall) into trouble and then learn how to get (climb) out of it. So to say, God had (has) no patience to wait until a gap arises by itself, and decided to have a tool for *forcing* it, from time to time.

Indeed, after getting into trouble, somebody very wise, a spiritual leader, *must* appear in order to help his people get out of the trouble. Thus, Moses, Isaiah, Jeremiah, Paul, and some other well-known Jews-Prophets arose, creating the motivating "gaps" *and becoming important not only for Jews*. The true sense of the words of the Old Testament: "*You will bring light to the other nations*" is found in the fact that any such "motivating gap" is also important for other nations.

Jews gave many prophets because no prophet ever seeks honor. Such people seek *conscience* and thus succeed in raising people who fell into trouble. (As a matter of fact, contrary to many other countries, the psychology of Israeli society is based not on the concept of honor, but on the concept of conscience.)

Since any gap has two sides (levels), in order to observe and understand the gap, one has to always see not only the leader/prophet, but also the massive human background with its troubles and its inherent internal problematicity. Respectively, one will love the prophet and dislike the background, and thus it is dangerous to be a Jew.

This situation of the role of "the chosen" and the attitude to them of the others, seems to us to be final, and we, Jews, just have to "keep well" in this stormy sea, understanding that we both are *needed* to this world, and are (will be) never loved by it. For giving this world the prophets and also some such "half-prophets", evaluated not in purely spiritual values, as Einstein, Freud and Marx, millions of simple Jews paid their lives, and only God knows what will be the future.

3. Additional Comments

1. It is worth noting that the positive influence of the "gap" is not only in its motivating character and the example it gives to many. This positive influence is also due to the *simplicity* of the very concept (image) of spiritual leader. The exceptional (in particular for sociology) role of simplicity of the informational concepts that we have to treat in our mind is discussed in detail in [2], and we shall not repeat the arguments.

2. On the psychological regard, the formulation of the vocation of Jews in terms of the "gap", has in its depth a certain question to which only the psychology of the future can give an answer. As follows, e.g., from many places in Spinoza's "Ethics", and as was deeply considered by Freud, *love and hate are close in our mind*. Thus, the bounds of the "gap" may be not just separated for one, i.e. understood as something opposite; *they may be also united*.

Indeed, that the prophet well understands the people is because he arises from the same medium, that is, is one of these "bad guys". The image of prophet is purposed to teach one how to forgive and love the simple people, but an *unperceived* cause for love of Christ may also be the simple fact that Christ, who *was* a son of God, *is* a dead (for one, "good") Jew. That is, the mentioned question for future psychological studies is whether or not in some people the cause for the love of Christ may be organically connected with anti-Semitism.

How numerous may such people be? This depends on how problematic it is that the centers of love and hate are close in one's brain, and *how* close they are. If electrical excitation (that is the essence of brain operation) of one of these two centers sufficiently strongly influences the other one, -- then there is trouble, and the number of such problematic people is, finally, some *statistical matter* in terms of the brain structure and operation. Does our life, full of stresses, influence the closeness of the two centers in the brain and the intensity of their excitations, or do these closeness and intensity (in the normal state) never change?

If a teacher of Christianity, wishing to convince one that Christianity is better than Judaism, combines the teaching with "attacking", blaming and offending Jews, then this teacher takes on himself great moral responsibility. As it is in the field of business announcements, agitation *against* (here of a religion) must be avoided.

We all are "the image of God", which we form (complete) *together*. If only because of that, we need each other.

The classical "algorithm": "*If you are different from me, then I am better than you, and for letting everyone to see that I am better, you should lie dead before (under) my legs*", -- led to too many troubles in the history of mankind. That we, Jews, are different has no relation to "good" or "bad", or "better" or "worse", -- we are just a part of the "image", and should continue to exist as such.

References

[1] Gluskin, E. "Cruelty as the 'medicine' treating an unbalance in the development of the brain's hemispheres," International Journal of Neuroscience, 119:1150–1154, 2009.

[2] The viXra Manuscripts found at http://vixra.org/author/emanuel_gluskin (especially works 2 and 6, and the final part of work 1).