

To be a Jew

Emanuel Gluskin

Kinneret College in the Jordan Valley (on the Sea of Galilee),
15132 Israel.

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.

Keywords: National specificity/specialty; History; Jews; God's will; Humanity; Sociology, Simple people; Prophet; Leader; Conceptual simplicity.

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. 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. Let us just note [2] that simplicity contributes

to survivability of living structures, including the logical structures of the mind, and thus simple people who want to live with a clear mind must be respected in this world of intensive intellectualization, much more than it is at present.

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 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.

3. Regarding the most regrettable event of Holocaust [1], my understanding of what the Germans did is very unusual (see [2], especially manuscript 6, for more details). I can say this in two equivalent forms, *a* and *b*:

a. This was not a moral fall, -- this was a mental illness.

b. This was, of course, a terrible moral fall (how could it not be, when so many people were murdered?), -- but committed by one having (figuratively speaking) high fever.

I simply can not accept that there were reasons of common sense to perform the killing. Such (actually official) interpretation is just cynical regarding the whole of humanity, any religion, and, in particular, regarding Germans who made huge contribution to human morale and thus to its *stability*. One should be sure that, on the whole, this world has a stable moral basis, even if it seems sometimes that propaganda can destroy a lot. It is definitely not in vain that we educate our children!

4. The logical-spiritual position regarding the fate of Jews and the position of academic research

The relation of the present work to academic psychology research (or, rather, its independence from this research) has to be explained. Although there is a lot of academic work on prejudice, stereotypes, and so on, there is very little about how this applies to Jews. For most groups, prejudice is negative and stereotypes are negative and their going together gives the illusion that one causes the other. In the case of Jews, the prejudice is negative but a lot of the stereotypes are positive, which suggests a very different sort of research paradigm than that which is usual. Thus, there is a lot to gain for social psychology by considering prejudice and stereotypes in relation to Jews. *That is, the topic is interesting also in the usual academic terms.*

However, though when using the official psychology-journals formats, the absolutely necessary, in our opinion, recourse to God is not seen as "good science", these formats *per se* have no any adequate terminology for explaining the fate of Jews, as well as the very concept of "fate". Obviously, the spiritual aspect of the explanation should not and cannot be avoided, and while respecting the position of the academic journals, let us quote Marie von Ebner Eschenbach [3] who said: "*Die verstehen sehr wenig, die nur das verstehen, was sich erklären lässt.*" ("If one can understand only what can be explained, - one understands not a lot.")

Maybe, we could explain human psychology in terms of some "good science" in some thousand years, but humanity cannot survive so many years without the necessary understanding.

It seems to be natural that the introduced concept or "gap", revealing a strong *internal* distinction in Jewry, appearing without any relation to the academic social studies, explains, to a degree, the academically-seen contradiction as regards the prejudice and the stereotypes, and thus there is a contribution to also the academic side. However, we cannot accept the basic academic position that even such deep things as national distinction and relations can be analyzed without belief in God's will.

Acknowledgements:

I am grateful to David Trafimow for a discussion that led me to Section 4. I am also grateful to Ruedi Stoop for the original German version of the citation from [3].

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).

[3] "Aforizmy: ostryj z'enskij vzglyad" ("*Aphorisms: The sharp woman look*", in Russian, collected by K. Dushenko and G. Manchkha), Exmo-Press, Moscow, 2000.

(See also <http://zitate.net/marie%20von%20ebner-eschenbach.html> and Ebner-Eschenbach, Marie von & G.H. Needler (translator), *Aphorisms of Marie von Ebner-Eschenbach*, Canada, Burns & MacEachern, 1959.)