

To be a Jew: the reality of the motivating contrast and the fighting sentimentalism

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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.

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 it so?" 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 for an explanation to be found.

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 obviously becomes a dictator of the world, and there is no democratic tools to change this situation), 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, because 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.

With the sentimental slant associated with the wish to speak to many, let us believe that 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.

It is appropriate to quote here an article written in 1920 by Sir Winston Churchill, which I met in [2].

"The conflict between good and evil which proceeds unceasingly in the breast of man nowhere reaches such an intensity as in the Jewish race. The dual nature of mankind is nowhere more strongly or more terribly exemplified. We owe to the Jews in the Christian revelation a system of ethics which, even if it were entirely separated from the supernatural,

would be incomparably the most precious possession of mankind, worth in fact the fruits of all other wisdom and learning put together. On that system and by that faith there has been built out of the wreck of the Roman Empire the whole of our existing civilization."

In this article, Churchill applies to the "White" General Dinikin with the request to prevent killing Jew, arguing not by any political (any worth for Great Brittan), but by moral reasons. I did not know anything about this article during writing the main text of the present work, and the coherence of the thoughts was an unexpected support for me.

Churchill starts his article by the following words:

Some people like Jews and some do not; but no thoughtful man can doubt the fact that they are beyond all question the most formidable and the most remarkable race which has ever appeared in the world.

Disraeli, the Jew Prime Minister of England, and Leader of the Conservative Party, who was always true to his race and proud of his origin, said on a well-known occasion: "The Lord deals with the nations as the nations deal with the Jews." Certainly when we look at the miserable state of Russia, where of all countries in the world the Jews were the most cruelly treated [**do not forget that this is written in 1920! E.G.**], and contrast it with the fortunes of our own country, which seems to have been so providentially preserved amid the awful perils of these times, we must admit that nothing that has since happened in the history of the world has falsified the truth of Disraeli's confident assertion.

Similarly to academic approach, and contrary to ours (Section 6 for more details), [2] does not use the thesis of God's will, and even not that, -- the really immediate, I think, -- of national specificity. Still there are some important/interesting parallels to the present text.

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 [3], and we shall not repeat the arguments. Let us just note [3] 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. Regarding the most regrettable event of Holocaust [1], my understanding (that cannot be derived from the position of the known work [4]) of what the Germans did is very unusual. (See [3], especially manuscript 6 there, 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*. (In my opinion, besides the argument of [1], no adequate explanation of Holocaust can be found.) 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!

3. It has to be stressed that the life is difficult for many nations, and the tendency of Jews to complain about their fate only strengthens the problematic distinction with respect to the others, and the anti-Semitism. This complaining is a serious mistake, -- when you say to one that he is bad, -- he starts to develop this idea which is new for him, becoming even worse.

Following the position of my memories in [5], I do *not* want to complain about anything, and the present work has to be mainly seen as thanking God for giving us, Jews, an important role in this world of: the proper for biological life temperature, the sun radiation filtered by the ionosphere, the oxygen in the air, and the possibility to find in human nature the noble wisdom.

4. Jews and the Christian world: a possible dilemma of love and hate

On the psychological regard, the formulation of the vocation of Jews in terms of the "gap", has in its depth a certain question (painful for one, but objectively important) 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. The straightforward

numerical estimation in the Appendix leads to about 1% of such people, which is an optimistic result, but it is not clear whether or not the interaction of the brain centers is only direct, as is assumed in the estimation, and it also has to be investigated whether or not our life, full of stresses, influences the closeness of the two centers in the brain and the intensity of their excitations, or if their closeness and intensity (in the normal state) are never changed. That is, there are at least two more degrees of the "system" research freedom at this point.

Undoubtedly, 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, and one should remember the words met in [6] that though Christianity took a lot from Judaism, Christians treated Jews with unbelievable cruelty. Book [7] is most recommended for a serious acquaintance with the history of Jews, in order to see what these words mean.

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

The terrible 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, and the discussion of "narcissism of small differences" in [4] is relevant to this item. 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.

5. A simplified outlook on anti-Semitism

The position is worth considering that national anti-Semitism is caused by the inability of a nation to solve its main country problems, while individual anti-Semitism is caused by one's inability to satisfactorily order his mind. For both the national and the individual cases, the *intellectual activity* of the Jews that are encountered, can negatively contribute to people's feelings, especially during the periods of national nervousness.

This outlook both stresses the specificity of Jews and includes a call to other nations not to hurry to blame Jews, rather to well consider *whose* guilt the influence (or the necessity of this influence) of Jews in a country is. Undoubtedly, this outlook is relevant to several periods of, for instance, Russian history. It is written in an ancient source: "*All our country is big and rich, but there is no order*" (*Vsya zemlya nasha velika i obil'na, a naryada [poryadka] v ney net. Nestor, Letopis', str.8 1*), but "country" is not only the territory, it is also the mind of the population.

Not a lot has changed since Napoleon said: "*There are no roads in Russia, only directions*"; this perception of Russia's reality is still correct in many senses. Of course, it is difficult to blame Russians in this situation, because it

is objectively not easy to control and run such a big country, but Jews, for whom, contrary to Russians, the unit of the nation is *the family* with its always understood problems (and not the whole nation with its unobservable great problems), always find a practical, not necessarily fascinating or heroic, outlook and target, and start to do something whose reasonability is quite clear for them.

However, the focusing on the making (doing) something must be completed by evaluation of the satisfaction of the main population around, which is (as is very clearly seen from the whole context of [7] and every particular story in it) a weak side of Jews over the whole period when they were spread among other nations.

The reason why Jews all the time got into trouble is that they did not see its approach. God gave to his nation this specific "blindness" by the reasons explained in Section 2. That is, disregarding what are the troubles, we have to do what we must do.

6. 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 and can be developed to some extent 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 [8] 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, the basic academic position that even such deep things as national distinction and relations can be analyzed without belief in God's will, cannot be accepted here.

7. Conclusions and final remarks

Jews will always have troubles and rarely (but not as rarely as other nations) produce prophets who instruct humanity and warn against some serious coming troubles. Thus defined and oriented, Jews will be always different (distinct), and never really loved by others, though their prophets will be most loved and thanked. This inherent contradiction existing inside Jewry is the essence of the role of the "chosen". The words of the Old Testament: "*You will bring light to other nations*" relate directly only to the prophets, while the simple Jews are needed, from the present point of view, for creating the background for the prophets to appear.

Of course, there are other highly respectable by me points of view on the role of Jews and Judaism with its important principles, including the Ten Commandments, and the amazingly effective educating-story style, and which historically is, to a great extend, a "motherboard" for Christianity and Islam. My religious knowledge is miserable compared to that of Rabbis whom I respect very much. I just have expressed my position as a thinker/researcher (see also [9] for my works) who wants to present a certain point of view, sufficiently important to not be missed in a wide discussion of a problem.

My position strongly differs also from the academic one, but there is a touch of both. The main distinction is in use here of the concept of God, which is a part of some "artistic-logic" that greatly helps me also in my works of other kinds, found in [9].

Finally, let me return to the terrible algorithm mentioned in Section 4: "*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*". Of course, this is, in some sense, an algorithm of *defense* of one's psychological individuality, because when living in peace with a person who is different from you, you naturally start to "absorb" his psychology, i.e. start to change.

That our psychological individuality has to be preserved is if only because it is given to us by God. Nevertheless, it seems to be desirable to also have some *algorithm of conciliation*. Let us suggest the following one:

*"If one is different from me, then he sees me from some outside, i.e. sees something regarding me that I cannot see myself, and it could be important for me to know and **respect** what he thinks about me"*.

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Appendix (to Section 4): An estimation of the probability of mutual (direct) excitation of the two centers of the brain, because of closeness of the centers

Love and hate definitely relate to some very strong centers of brain excitation. The exceptional *concentration on the subject*, during the thinking related to love or/and hate, makes love and hate strong tools for an individual studying this world. It can be assumed that the electrical-excitation interaction between these centers is not only direct, but also via the excitation of some other parts of the brain, which are in mutual influence of both of the centers. We shall not model here such a complicated situation, just the one of the direct mutual influence of the centers.

The relative number of the problematic (in the sense of Section 4) people will be optimistically estimated as a small one, but the mentioned possibility of indirect excitation has to be kept in mind for further investigation. We realize that the hypothesis about a possibility to explain complicated human behavior by mutual interaction of some randomly appearing be close in some people centers of excitation in the brain (as here of love and hate) should be well checked. This hypothesis is in the spirit of the study presented in [10], and it is relevant not only to supposition of Section 4, also to the proposition of [11].

To treat the point, we employ the subject of *geometric probabilities* [12,13]. According to [12], the interest of mathematicians to this subject is very non-uniform during the history of mathematics, and it seems that the situation regarding brain studies can contribute to this interest, but our interest in mathematics here is purely utilitarian.

Wishing to know how probable it is that two center of excitation (here of love and hate) can influence each other, we naturally assume that for this influence to occur, the centers have to be sufficiently close. The maximal distance still allowing the mutual excitation, will be denoted as Δ . Obviously, there is some (sub)volume in the brain where the two centers can be found, and this (sub)volume can be approached as a ball of radius $R \gg \Delta$.

In these terms, the interesting us problem is formulated in [13] as: "*What is the probability of the distance between two points, arbitrarily taken inside a sphere of radius R , being smaller than Δ ?*".

This probability is obtained in [13] as the following function of the non-dimensional ratio $x = \frac{\Delta}{R}$:

$$P(x) = x^3 - \frac{9}{16}x^4 + \frac{1}{32}x^6, \quad x = \frac{\Delta}{R}.$$

Since $\Delta \ll R$, i.e. $x \ll 1$, we can leave only the first term, i.e.

$$P \approx \left(\frac{\Delta}{R}\right)^3.$$

For the realistic $\Delta/R \approx 0.2$ this probability is about 1% , meaning, according to the hypothesis of Section 4, about 10 millions of the incorrigibly (necessarily) anti-Semitic Christians.

Objectively, this is a small value, and thus, despite the tendency of the public information means (as a part of their general love and devotion to gossip), i.e. of radio, TV, Internet, to announce the increasing (in particular in Europe) anti-Semitism, one has to always remember about the 99 among 100, who do not *have* to be anti-Semitic, and about such Christians of the noble spirit, as the one mentioned in [14].

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