The Jewish Pattern of History

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ABSTRACT

Bertrand Russell summarised the ancient Jewish pattern of history with a formula applied by Saint Augustine and Karl Marx. H.T. Odum recently provided some modern energy systems models for history, including ancient Greece, Rome and Egypt, and some possible world future scenarios. In Ecological and General Systems (page 517) H.T. Odum wrote “...simulations of the main transformations of history. This is certainly one of the least developed scientific endeavors, possibly inhibited by the widely prevalent view that history is not deterministic.” Hans J. Eysenck (psychologist) introduced his theory that the spectrum of political attitudes requires two major dimensions, the radical (L) versus conservative (R) and tough (To) versus tender (Te) mindedness. This model was further developed by Eysenck’s student Glenn D. Wilson (psychologist) to incorporate a generalized fear of uncertainty. Eysenck also introduced his paradox of socialism theorem and Eysenck's demon. Subsequently, Gordon Rattray-Tayler (psychoanalyst) expanded that theory to introduce his theory of matrist and patriist societies, not to be confused with matriarchal and patriarchal societies. Eysenck finally applied his theory by speculating on the history of ancient Greece and Rome. This article applies his theory to even more ancient Egypt, in particular to the conflict between the Aton and Amon ideologies and supporters at the time of Pharaoh Akhenaton, and asks if it throws light on the origins of the mysterious Moses. It compares the pessimistic views of Sigmund Freud with the optimistic views of Max I. Dimont, author of “Jews, God and History”. Independently, Howard T. Odum explained Maxwell's demon as natural selection as described by Charles Darwin in relation to self-organization and the maximum empower principle. We combine all these theories by asking if the extraordinary role of the Jewish people in history as the Chosen People is an example of the operation of hierarchy, choices, commonness and rarity as described by H.T. Odum, drawing on the models presented here. To follow up on H.T. Odum’s study of pulsing, Collins has included a clusters model for monotheism and three Charts based on his wavelet model and Dimont’s book.

INTRODUCTION

David Scienceman has provided 6 pages of diagrams in approximate systems language with text to explain his ideas more, which pages are included here.
ABRAHAM AND FAMILY STORY

MESOPOTAMIA
BABYLON/UR
SEMITES

EM

G/JE

SI

TE

LO

SA

HA

X

AB

ISH

Jews

ISH

ARABS

Sarah

LM = EMERGY

TE = TERAH

ISH = ISAAC

G = GOD = JEHOVAH

LO = LOT

ISH = ISHMAEL

SI = SARGON I

AB = ABRAHAM

X = INTERACTION

SA = SARAH

Ha = Hagar
1. The large box symbol refers to the entire region of Mesopotamia, now modern Syria and Iraq, including cities Babylon and Ur.

2. The circular source symbol EM= EMERGY is defined as all the energies combined PREVIOUSLY required, directly and indirectly, after selection for maximum empower, to create any concept, countries, people, goods and services. (Also EMERGY=Solar Exergy MEMORY symbol sem).

3. The circular symbol D/I refers to both the concepts God and Jehovah (Yahweh). Note that the Jews demanded that drawing images or icons or even speaking this concept was forbidden. It implies that drawing icons of energy is taboo because it is only an abstract concept.

4. The large tank symbol refers to the Semitic king SARGON I of Assyria, to whom is attributed the creation of the first empire in 2800 BC.

5. The remaining small tank symbols refer to individual personifications oft the tribes leaving the city of Ur, due either to persecution by Sargon I functionaries, drought, flood or over population leading to resource limitations.

6. The small tank symbol refers to Terah, a personification of the patriarch leader of the escaping tribe. Terah is the father personification of patriarch Abraham, whose his mother is unknown.

7. The small tank symbol Ab refers to Abraham, the name bestowed by G/I, formerly known as Abram.

8. The small tank symbol Lo refers to Lot, a personification of the nephew of Abraham, NOT his son.

9. The small tank symbol Sa refers to Sarah, the married wife of Abraham. Sarah, initially known as Sarai), was, the name bestowed by God, i

10. The small tank symbol Ha refers to Hagar, the handmaiden of Sarah.

11. The small tank symbol Isa refers to Isaac, the son of Abraham and God, the founding son of the Jewish people.

12. The small tank symbol Ish refers to Ishmael, the son of Abraham and Hagar, the founding son of the Arab people.

13. The Interaction symbols X refers to the creation of c
**CHRISTIANITY**

**MOSES STORY**

**EGYPT**

JE = JEWS
AA = AARON
MI = MIRIAM
BI = BITHIAH

MO = MOSES
JO = JOSEPH
AM = AARON
YO = YOCHIEVED

**EXODUS**

**CANANAN**
THE EXODUS DIAGRAM TEXT DRAFT ONLY ARV Sunday 29 November 2015.

The diagram is divided into two boxes of interest, using the Odum models system.

1. The small top box refers to the entire population of Jews living in Canaan before 2000 BC.

2. The big bottom box refers to all of Egypt including the Nile river.

3. Some of the Jews probably were the Sea People named the Hyskos, who invaded Egypt about 1500 BC.

4. Some prospered and produced many children which included YOCHHEVED (female) and AMRAM (male) who produced many children such as MIRIAM, AARAN, and MOSES.

5. They included Joseph who was sold into slavery by his brothers.

6. Joseph became a viceroy under Pharaoh Ramses II.

7. After the expulsion of the Sea People, many surviving Jews remained in Egypt.

8. Pharaoh Ramses II produced many children including a daughter named BITHIAH.

9. BITHIAH found MOSES in a river, and was instructed by God to escape with him and his brother AARON and sister MIRIAM into the desert where they reunited with the Canaan Jews in a 40 years journey across the Sinai desert and many miracles. A journey known as the EXODUS. about 1250 BC, but there is no archaeological evidence of this story.

10. MOSES died just before reaching Canaan, the Promised Land.
The Akhenaton → Moses → Jesus Story

01 January 2013  David M. Scancman
This poster presents some approaches to Jewish history. One approach is through the references of the ABSTRACT by David Scienceman. One pattern is a takeover method by an elite. Russell (1946) applies a “formula” or “dictionary” appropriate for Marxism, p.383:

“Yahweh” “Dialectical Materialism”
The Messiah Marx
The Elect The Proletariat
The Church The Communist Party
The Second Coming The Revolution
Hell Punishment of the Capitalists
The Millenium The Communist Commonwealth

The terms on the left give the emotional content of the terms on the right, and it is this emotional content, familiar to those who have had a Christian or Chart 1 Jewish upbringing, that makes Marx’s eschatology credible. A similar dictionary could be made for the Nazis . . . .”

This pattern provides a powerful template for takeover based on internal feedback loops.

A second approach to patterns is based on the clusters of high transformity individuals leading to monotheism, as an example of the Clusters poster presented at the 9th Emergy Conference, Gainesville FL by Collins and Scienceman. The first five peaks represent conversion to monotheism by Abraham, Moses, Christ, Constantine, and Mohammed. At present the conversion is only about 70 per cent. Please see Program and Graph 1.
ClearAll

kf = .1; kc = .5; kr = .001; k1 = 10; k2 = 6; k3 = 2; k4 = 8

s = NDSolve[
S'[t] == -kf*en[t] + S[t] + kf*Es[t],
Es'[t] == kf*en[t]*S[t] - (kr + kc)*Es[t] + k3*en[t] + Es[t] - k4*Es[t],
P'[t] == kc*Es[t]*6 - P[t]}, en[0] == 4, S[0] == 10,
Es[0] == 0, P[0] == 0}, {en, S, Es, P}, {t, 0, 12}]

Plot[Evaluate[{en[t], S[t], Es[t], P[t}] /. s], {t, 0, 12}]

T = Table[{{.1*k, en[.1*k], P[.1+k]}}/.s, {k, 0, 50}];

MatrixForm[T]

All Clear

8

{{en -> InterpolatingFunction
  Domain: {{0, 12}},
  Output: scalar}}

{S -> InterpolatingFunction
  Domain: {{0, 12}},
  Output: scalar}}

{Es -> InterpolatingFunction
  Domain: {{0, 12}},
  Output: scalar}}

{P -> InterpolatingFunction
  Domain: {{0, 12}},
  Output: scalar}}

Graph 1. © 2016 Dennis G. Collins
A third approach to patterns is based on Toynbee's theory of challenge and response as discussed in Dimont's book.

Digression on Gods and cycles. Apparently life on earth is most dependent on the sun's energy via the day-night cycle and photosynthesis. However human life is most dependent on female fertility, which is dependent on the approximate 27-day moon cycle. Thus as illustrated in Scienteman Diagram 6, “matrist” cultures and religions have come to dominate human history, even though the moon's light is simply reflected from the sun.

The names of the Gods reflect this fact, as “Yahweh” apparently comes from the Egyptian name “Yah” for the moon and in fact the tetragram symbol for Jahweh seems to be derived from the Egyptian hieroglyph for moon. “Allah” apparently comes from the Arabic name “Lah” for moon and the symbol for the Moslem religion is a crescent moon. Thus from the point of evolution, moon-based religions have outproduced other religions by focusing on reproduction, including a moon-based calendar.

Closely behind the moon cycle in importance for cultural survival are the 1-year seasonal cycle, the 25-year generational cycle of father to son, and the 480-year cycle or Shekinah cycle of agricultural planting at the correct seasons over longer time scales, which can also be approximated as a five-hundred-year cycle. The 480-year Shekinah cycle is apparently based on the Venus/Mercury combination cycle of the solar system, discovered as early as Stonehenge. The downside of stressing the 27-day cycle of fertility is that it can lead to a pattern of serial ecological destruction, as overpopulation destroys the carrying capacity of the non-human life system. The attempt to counteract this process by animal, human, and even child sacrifice is always at the edge of moon-based religions. The local Canaan name for moon, apparently Sin, came to represent this threat.

There is also the possibility of “artificial” periods, such as the 7-day week, four of which including full moon, decreasing crescent, new moon, and increasing crescent approximate the 27-day moon cycle. Similarly four 120-year periods can equal the Shekinah cycle, going from full effect, to decreasing effect, to anti-effect, to increasing effect. This 120-year period is standardized as the span of the life of Moses. Since the Shekinah is signaled as a super-bright morning star, the star symbolizes the Jewish religion. The six points apparently have to do with the north-south location of Jerusalem. The Egyptian religion also considered the stars of Orion's belt in the Milky Way as important in a 27,000 year processional cycle of the Zodiac, leading to location of the pyramids.

Chart 1 shows the overall pattern.

Chart 2 shows Collins' speculations on a multiple theory of Moses. Moses represented a general symbol of a leader in the back direction of movement of peoples flowing back and forth between Mesopotamia and Egypt. There appear to have existed many such leaders, including circa 1747, 1627, 1447, and 1147 bce. One of the more important was Yah-mose or Ahmose I (1539-1514 bce), meaning born of Yah, who liberated the Nile delta from the Hyksos and ended human sacrifice according to Newton. Another was the Biblical Moses, centered at 1447 bce, who apparently soured the Egyptians on Yahweh-based worship as they changed the names of Pharaohs from Ah-mose to Thoth or Tutmose, based on the Egyptian-name moon god Thoth. Somehow the 1447 Moses may have outlawed worship of idols and supposedly celestial bodies. Another Moses figure was Akhenaton (1353-1336 bce), who tried to feminize the sun-god Amun-Ra as the Aton and continued the prohibition against other gods.

Chart 3 shows application to the recent Brexit case, based on Dimont's statement “The Jews arrived in England in 1066 at the invitation of William the Conqueror . . .” (Dimont, p. 230). The ebb and flow of peoples to and from England and the Continent can parallel the flow of peoples to and from Egypt and Mesopotamia through Canaan or Palestine.
Chart 2: Moses (multiple) Study

We have identified and dated the following four events...

I believe there were no less than six historical Mosees...
CONCLUSION

This poster covers three possible meanings of a Jewish pattern of history.

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REFERENCES

References are divided into Scienteman and Collins.

Scienteman


Collins

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