

CAUSA Worldview III
Counterproposal to the Law of Dialectics

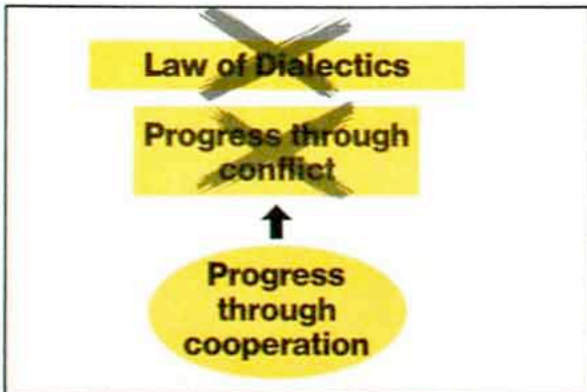
CAUSA WORLDVIEW III
Counterproposal to the Law of Dialectics

- Four Fundamentals of Communism**
1. **Absolute Materialism**
 2. **Law of Dialectics** No
 3. **Historical Materialism**
 4. **Man as Product of His Environment**

2. Law of Dialectics

Universe is Matter in Motion

The Laws of Motion are Dialectical



The CAUSA Worldview III offers a counterproposal to the laws of the dialectic, which were presented in the section on dialectical and historical materialism. According to dialectical materialism, the universe is made up of matter, which is in constant motion. This motion is supposedly maintained through the dialectical process.

A. Counterproposal to the law of dialectics

The laws of the dialectic are a substantial part of dialectical materialism. They comprise one of the four fundamentals of communism. They are supposedly laws which are governing nature and society. Therefore, for Marxists, they are the laws of progress guiding human history.

It is the position of CAUSA that progress and development do not occur through the confrontation of thesis and antithesis, resulting in a synthesis.

According to the law of dialectics, progress occurs through conflict. A standard Marxist philosophy book from the Soviet Union reads, "Conflict alone is the source, the driving force of development."⁵

In contrast to this, the CAUSA Worldview maintains that development and progress occur through cooperation. If we can show this to be true, then clearly the law of dialectics would be exposed as false doctrine.

Here we will elaborate on CAUSA's view, but first, we must ask how Marx derived his view of relationships. When did people start to think that development occurs through

conflict? In general, the belief that conflict is the norm in nature and human society is a result of taking imperfect or sinful man (man separated from God) as the norm for human life.

As a consequence of this separation from God, contradiction and conflict pervade human life. There is a basic split within each person between spirit and body. There is conflict between husband and wife. There is conflict between races. There is conflict between nations. We cannot deny that these conflicts occur.

However, Marx began to maintain that such conflict was the norm. Marxists look at the conflict and contradiction found in sinful society, and then generalize it as a law of nature. They proclaim that conflict is nature's most basic dynamic.

The law of nature and human progress is the law of cooperation

Contradiction and conflict are not the means by which progress and development occur in nature. Certainly we find conflict in some elements of nature, but as a secondary phenomenon.

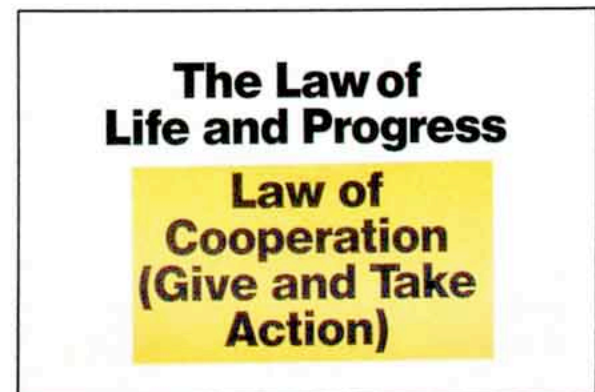
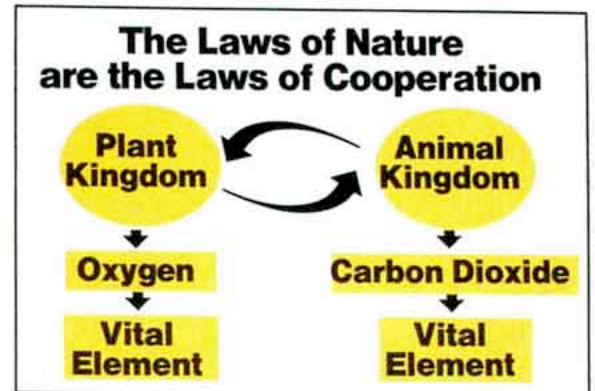
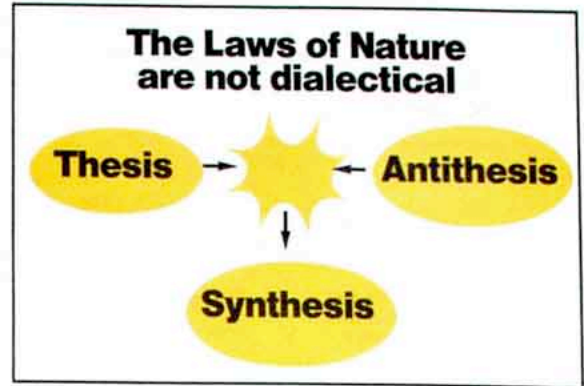
Nature exists and multiplies not on the basis of conflict but through cooperation. For example, between the plant kingdom and the animal kingdom, we have a clear example of cooperation. Plants exhale oxygen, and that oxygen can be used by animals. Animals exhale carbon dioxide, which, in turn, is valuable for plants. Through such cooperation, life is maintained.

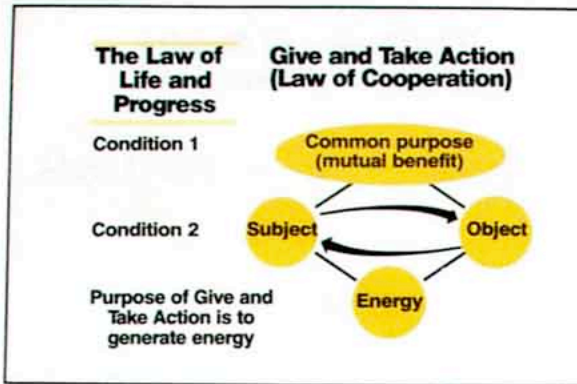
Everywhere around us we find the same kind of cooperative process as nature's basic relationship. We find that even on a sub-microscopic level between protons and electrons or nuclei and electrons, there is a harmonious interaction of forces which allows for matter to exist. We find this same relationship existing on a cosmic level, between the sun and the planets.

In human society, fruitful relationships are also founded upon cooperation and reciprocity. Between parents and children, teachers and students, employers and employees and consumers and businessmen, the essence of a healthy relationship is cooperation. Unfairness or exploitation creates mistrust. For CAUSA, mistreatment of one's fellow man results from man's separation from God.

B. The law of life and progress: give and take action

We can say that such cooperative relationships are relationships based upon a principle of give and take. Let us





consider how give and take occurs.

There are two preconditions which must be satisfied before give and take can take place. These are (1) the possibility of mutual benefit and (2) the positions of subject and object.

Condition 1: Mutual benefit (common purpose)

In order to have real give and take action, there must, first of all, be a common purpose. Different parties come together when such a relationship will serve their mutual benefit.

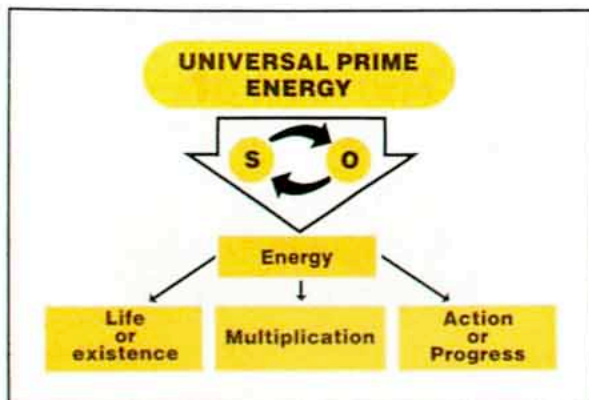
Condition 2: Subject and object

Between complementary elements, there must be a relationship of subject and object. The subject is the element which initiates the action of giving. The object in turn responds to the initiative.

It is important to stress that position does not affect value. That is, subject does not have greater value than object nor vice-versa. In addition, these positions are generally interchangeable. For example, when person A is speaking and person B is listening, then person A is subject and person B is object. Later, while person B is speaking, person A becomes object. There is a constant changing of roles according to whether one is giving or receiving.

Whenever these two preconditions are met, give and take action can take place. Through give and take action, energy is generated. Energy is necessary for all existence, action and multiplication.

We experience this constantly in our daily lives. We may have an inspiring conversation with a friend, for example. Afterwards we feel refreshed or uplifted because such give and take produces energy. On every level, energy is what enables life or activity to continue. Energy is responsible for promoting multiplication, action, and progress. What is the dynamic which produces energy in any situation? It is giving and receiving in a subject-object relationship.



Universal prime energy

What is the cause of all subject-object relationships? Who designed the original dynamic? It is God. In CAUSA we speak of a primary or initiating energy which is the cause of all give and take action, and we refer to this energy as Univer-

sal Prime Energy. Give and take action is the method by which every being can tap into Universal Prime Energy and thereby draw energy to exist, act and multiply.

C. Practical examples of give and take action

Mind and body

Within each person there are two dimensions that are meant to function together in harmony. These are the psychic and somatic dimensions. That is, we each have a mind and a body. The relationship between mind and body determines the character of an individual.

Ideally, there must be a harmonious exchange between mind and body. For example, if every single day for ten years, a person sits in front of his television, and says, "I ought to do something for the poor," does that make him a good person? No, because it remains on the level of mind. There has to be a relationship between mind and body and between thoughts and deeds. For development to take place, the body should act on the wishes of the mind. A harmonious exchange between the spirit, or mind, and the body, is what determines the character of a human being.

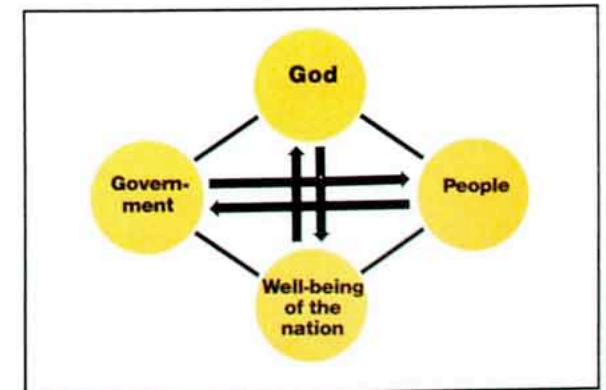
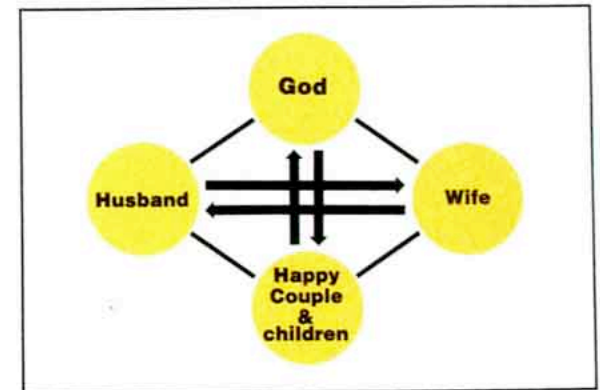
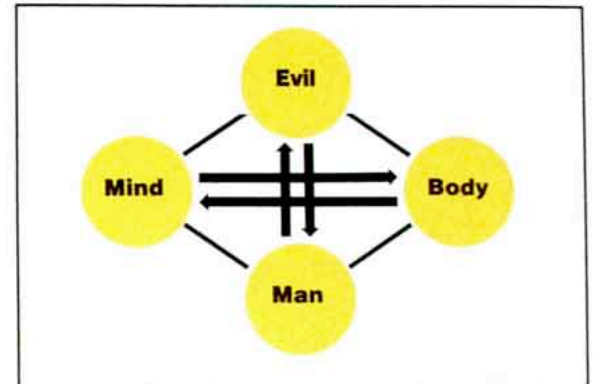
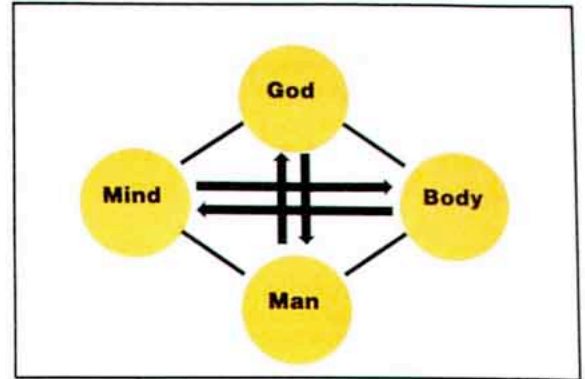
Mind and body may also work together in an evil way. It is possible to have evil thoughts and to put those evil thoughts into action. For good or evil, give and take action operates within all human beings.

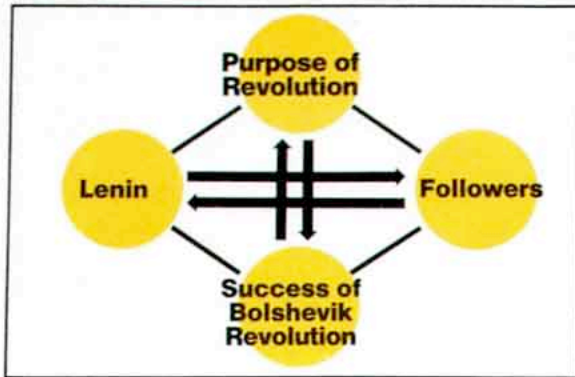
Husband and wife

The principle of give and take operates within the family. A God-centered family is a family in which there is a harmonious relationship between husband and wife. In such a relationship, there is a perfect circuit of give and take of love. Out of the harmonious relationship between husband and wife comes unity, and new creative energy comes from God. The result is happiness and the blessing of children. This happy couple is able to provide an excellent environment in which children can grow and develop.

Government and people

The same principle is true in politics. There is a government and there is a people. Who is the subject and who is the object? In a democracy, the people are subject. The role of the government is that of servant of the people. In a dictatorship, however, the government takes the role of subject. Frequently in this case, human rights are suppressed and people become the slaves of the rulers.





A real, God-centered concern on the part of the government and the people can serve as the basis upon which the well-being of a nation can be assured.

Lenin applied God's law of give and take

It is amazing that even Lenin, in order to bring about the Bolshevik Revolution, had to apply the law of cooperation. He did not gather his followers and say, "Let's fight among ourselves." Lenin, as subject, constantly pleaded with his followers (in the position of object) to unite with his direction, until finally he could build a core group of supporters. This was a cooperative relationship. There was a common purpose: to make the revolution. Lenin was the subject, while his followers were the object. Their cooperation resulted in the success of the Bolshevik Revolution.

Of course, as a devoted Marxist, we find that Lenin did make use of the dialectic. Whenever possible, he divided opposition groups one against another, to leave him free to advance. He used God's law, the law of cooperation, to advance himself, and he used the law of dialectics to destroy his opponents.

Other examples

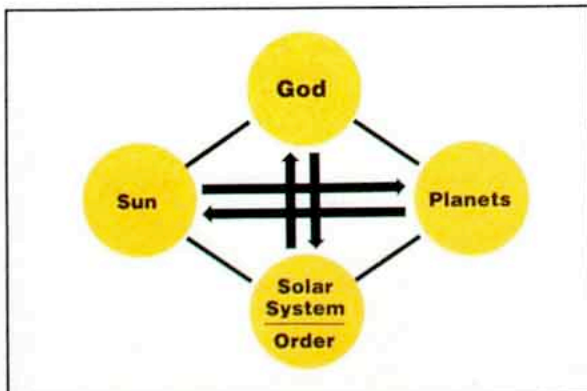
The sciences of physics and chemistry attest to the validity of subject and object relationships. The atom, for example, contains a positively charged nucleus of relatively large mass, and a field of negatively charged electrons of very small mass. The nucleus, then, is in the subject position and the electrons in object position. The interactions of these particles produce energy, known to the physicist as "binding energy."

Biological systems are also systems of subject-object interaction. A cell contains a nucleus (subject) and surrounding cytoplasm (object). An animal has a nervous system (subject) and other organ systems (object). The interaction of these allows the animal to live. As long as this give and take action continues, the animal is able to metabolize and sustain itself. If this relationship is destroyed, the animal dies.

The solar system

If we examine our solar system, we find that God has established the same principle there. Between the sun and the planets we find a harmonious subject-object relationship. This serves to establish a certain order within the solar system.

Centering upon God, we find subject-object, harmonious relationships throughout the universe. The relationship



between man and woman produces a child. The relationship between stamen and pistil produces seeds. The relationship between proton and electron produces an atom. In each case, it is the action of giving and receiving which allows for existence, action and multiplication. Through the union of two complementary elements, rather than through the dialectic, a new creation is formed.

D. The principle of origin-division-union (O-D-U)

From these examples we can understand the principle of origin-division-union operating in our universe. In the process of creation, God, the invisible subject being, contains within him the essence of all subjects and objects, constantly engaged in give and take action. This is the point of origin. He then creates substantial subject and object beings. This represents division. When the substantiated subject and object perform give and take action, they are united into one entity, the union. That union is in perfect resemblance to the origin which is God, and that union becomes the object to God. Then the give and take action of the origin and union takes place. The union receives the necessary energy from God to live, multiply and develop.

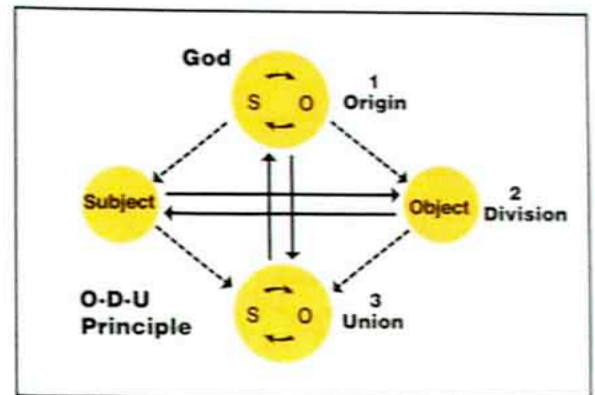
The important thing to note is that subject and object are compatible. That is, they can form a circuit of reciprocal relationship that allows for give and take action. This is because they originate from the harmonized being of God.

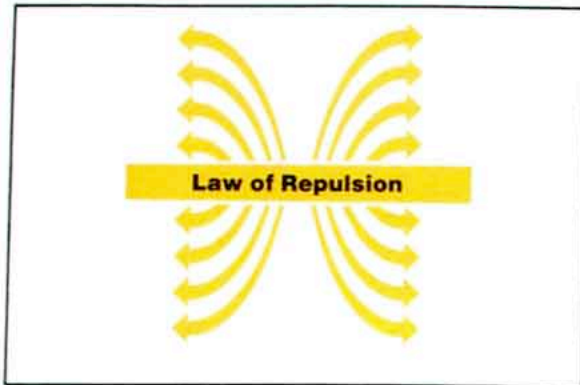
This ODU principle operates on every level of nature and society. Therefore, God is clearly omnipresent.

In the give and take relationship, the subject must give one hundred percent of itself for the sake of the object. The object must give one hundred percent of itself for the sake of the subject. A relationship of total giving is the way in which creation occurs.

Selfishness violates the principle of total giving. Naturally, there does not exist a selfish proton, electron, stamen, or pistil. Selfishness only exists in human beings. Selfishness makes it difficult for us to be able to give of ourselves completely. And yet human beings are created to give. What is the real source of joy? It is when we can be able to give of ourselves 100 percent for the sake of a spouse or other loved ones.

We can conduct a very simple experiment to prove that we were created to give to others. Everyone has a face, but who is that face for? When you are with people, there is only one person who cannot see your face. That is you. Obviously, your face exists for others to see. The same is true of your





voice. The reality is that we have never heard and will never hear our own voice as others hear it. This is clear to us when we listen to ourselves through a tape recorder.

We are created for others. We do not find joy by just centering on ourselves. We find joy when we give of ourselves to others. If we think of the most precious moments in our lives, they were times we spent with family and friends.

Giving and receiving is a principle which exists throughout our universe, and ultimately it is especially a principle for mankind.

E. The law of repulsion — secondary and auxiliary to the law of give and take action

In conjunction with the law of give and take action, another secondary, auxiliary law is in operation which we call the law of repulsion. We observe the phenomenon in our universe in the behavior of electricity and magnets. Plus and plus repel as do minus and minus. Engels interpreted this as an example of the operation of the laws of the dialectic in nature.

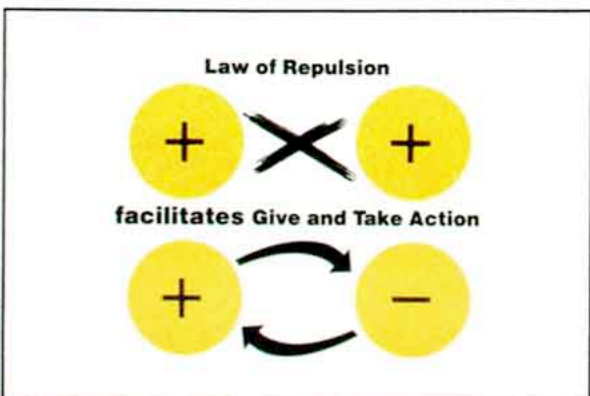
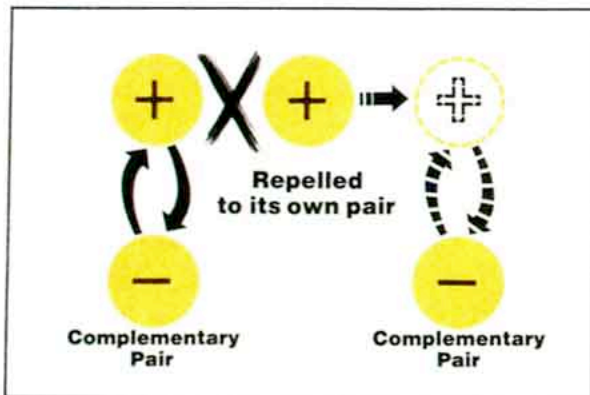
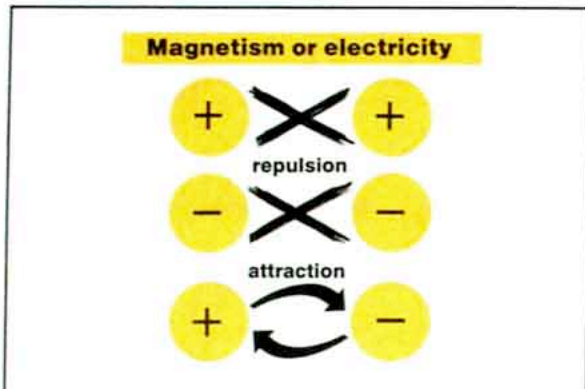
As we already noted, to have harmonious give and take action take place there must first be common purpose or mutual benefit. Furthermore, the subject must have give and take with an object, not another subject. There is no mutual benefit between two minuses or two pluses, and therefore, they repel each other. The law of repulsion is necessary, and it is not designed to be destructive. It is designed to augment and facilitate give and take action.

When two plus charges repel, each is able to find its own minus. Only in this way can each one form a reciprocal relationship and support the perfection of the universe. In other words, give and take action is primary. When a relationship cannot bring about give and take action, there is repulsion and the two parts are pushed apart. Then each one can seek a partner to form its own productive relationship.

The repulsion between two protons allows each proton to attract an electron and form an atom. In a herd of deer, two stags will battle over an available female and a section of territory. They do not destroy each other however. One will dominate and chase the other away. Then they can both find a female and breed.

Labor-management relations

Marxists are frequently concerned with labor-management relations, and they claim that the dialectic is naturally



operating in these relations. However, we can show that applying the dialectic in labor-management relations is destructive and brings no benefit to either party. The law of cooperation must be applied for labor-management relations to be successful.

In labor-management relations, both the primary phenomenon of cooperative relationship as well as the secondary phenomenon of repulsion are occurring. Labor and management recognize fundamentally that they have a mutual dependence and they seek after mutual benefit. Extermination and total destruction of one party by the other is not the goal.

The recognition of self benefit is fundamental to the recognition of mutual dependence. In other words, it is not in the interest of labor to destroy management or vice versa. However if labor feels that it is being treated unfairly, then there is a repulsion against management in the form of demands for an adjustment of labor relations, such as wages, benefits, working conditions, etc. Mistreatment of labor will never bring harmonious give and take action. If, however, labor is making such excessive demands that business is collapsing, it may choose to sacrifice its own benefit for the survival of the business. Again, this is to insure smooth and harmonious give and take action which produces constructive results.

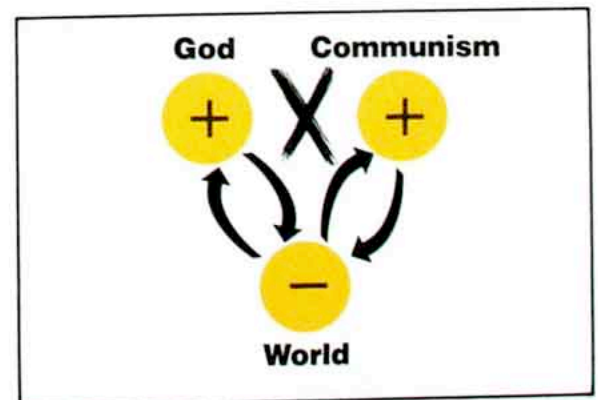
It would be nonsense to say that labor-management relations should follow the dialectic, and therefore one party should struggle to destroy the other. The goal here is not destruction, but fairness. Fairness alone will insure harmony and result in productive give and take action.

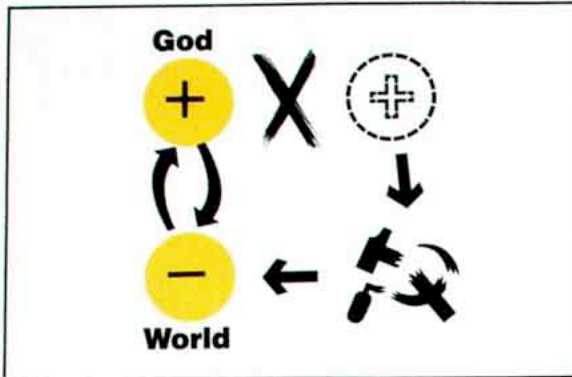
This has occurred recently in the United States in such corporations as the ailing Pan American Airlines or the Chrysler Corporation. The laborers reduced benefits and wages voluntarily so that the business could survive and prosper.

God vs. Communism

In our world, God is the subject and mankind is the object. Man is supposed to experience the love of God as his parent and subject. Yet, today there is a great confusion. This confusion has occurred because another subject has challenged the position of God. This subject is communism.

Clearly, communism is a God-denying ideology which today is being used by the adversaries of God and religion in an attempt to dominate the world. God and communism are not compatible. God must repel communism. There can be no other subject in the sight of God. The false ideology must





be destroyed and the communists must be restored to the position of objects of God, along with the other people of the world. There should be one subject in the universe, God, and one object, mankind.

F. Conclusion

Our conclusion is simple. There is the law of cooperation, and there is the Marxist law of dialectics. The dialectic was used as a means to negate the need for a Creator, but today we see that Marx's dialectic is false. The law of cooperation is true and this law originates in the cause of cooperation, which we know as God.

The law of give and take is simple, yet very profound. If the Marxists can grasp it, then they can understand clearly that revolution and conflict are not the way to bring about constructive change. Constructive change can only occur through a cooperative process, the action of giving and receiving.

