

Dialectical Materialism and the Atlantean Philosophy

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Dialectical Materialism or D.M. as we shall call it for short, influences the thoughts and deeds of millions of people the world over. To an organisation such as 'The Atlanteans' materialism in any form had little appeal, because the society concerned itself so extensively with spirit. On the other hand, the Atlanteans concerned themselves greatly with human wellbeing in general; and as a group it lost nothing by studying other creeds than its own because dialectical materialism is as much a creed as Christianity, Mohammedanism, Hinduism etc. The Atlanteans studied the fundamentals of all the world's creeds but dialectical materialism from first principles is far less known. This article deals with this belief among beliefs.

The Setting

The Reformation took interest in such matters as the predestination of the immortal soul, learning the catechism by heart without necessarily understanding a word of it, not to mention all those additional things which to us today are mainly obscure theological mumbo-jumbo.

With the rise of capitalism before and during the Industrial Revolution this all changed drastically. Both Heaven and Hell came back to Earth. People began to think in terms of labour, balance of payments, profits (especially profits), percentage increase in production per annum, etc. This new phase in human activity produced extremes of behaviour on all levels of society. Only one thing remained the same – enthusiasm, which man has always shown, once he has become sufficiently excited by something new.

We observe that alongside the profligate activities of the Regency period there existed, the most brutal exploitation of paupers and destitute orphans to feed factory, mill and mine.

Formerly, social classes consisted of aristocrats, merchants and peasants. Skilled craftsman came between the last two. With the Industrial Revolution arose a new one, almost entirely out of the merchants. This was basically 'middle' and it immediately rivalled and partly supplanted aristocrats on one hand and dominated the labouring class on the other. This was the capitalist class. This change was drastic enough when it came, but nothing like so much so as what led out of it – gigantic national 'powers' which emerged during the early part of the nineteenth century. The upheaval was enormous. It still colours our daily routine today, in spite of two world wars. No greater change had taken place since the fall of Atlantis and the incarnation of Christ. Furthermore it is as always the case when major change takes place, light and darkness wage an elbowing match – this time, as in Christ's and at the fall of Atlantis too, the whole of mankind was the prize.

Enter Marx and Engels

To millions these are the arch materialists. Other millions regard them as the greatest saints of our time and the authors of permanent peace. Still others look upon them as the founders of a subtle and diabolical creed which threatened to engulf the Earth. Cynics refer to the gospel according to St Marx...

They were theoreticians on social activity. They regarded all religious beliefs as superstition, which of course they were for large numbers of people at that time. They investigated the chief themes of human activity as practised and described them in detail. The following theory serves as an example.

Out of primitive communism (hunting, collecting and rudimentary agriculture) arose slavery, out of that feudalism, from that to capitalism, now to socialism and finally to communism (and thus the millennium).

So far so good. They observed too that man was a warlike creature, so in order to replace an old (and therefore corrupt) system the people at the boot end in society had to rebel against their masters and form a new social structure. Marx and Engels didn't stop there; from their observations they devised a social theory. History they said moved in a certain direction. Ways of living altered with changes in history. Mankind divided itself into classes, in which one possessed power over the others. No social change had taken place without struggle between the ruling class and those which intended to depose it. As capitalist had won freedom from feudalism argued Marx, labourer would do the same against capitalist and so on. But no – when labourers had managed to win freedom from capitalism they would find themselves in possession of their former masters' factories, trades, mines, farms etc and this would give them the overlordship of all the Earth. What happens to capitalists, all dispossessed under the new system? They are supposed to vanish, but neither Marx or Engels told us how. They simply state that one class will then exist and therefore there cannot be any more social struggle.

Basic Dialectical Materialism

So much for the historical side – now let us examine the purely doctrinal, especially the meaning of struggle, conflict, inner contradiction and exploitation upon which Dialectical Materialism stands.

1. One can explain everything from the material standpoint. There is no God. The old dies out; in comes the new according to the 'law of matter in motion.' So called spiritual force is really material force. Abstracts, far from having 'no separate existence' are functions of materialism.
2. Dialectical Materialism sees evolution (along Darwinian lines and no others, of course) as a process of gradual change, interrupted by breaks in continuity. The driving force behind change lies within material processes themselves. Such a force exists by virtue of contradictions within all things. This in turn arises from conflict between what exists as opposites within all things. Out of such conflict arises new development, which supplants all that older. A long winded explanation perhaps, but millions of schoolchildren in some parts of the world can't get decent jobs unless they have passed examinations in it.
3. The Dialectical Materialist applies the essentials of the above to human affairs. Mankind, he maintains, exists in social classes. As history unfolds, contradictions within one class lead to internal conflict with respect to it. Out of this arises either a new class, or the one underneath the older now assumes top position. The class at the top breaks up, fades away and eventually passes into history. This process repeats itself until the labouring

class swallows up all else; by which time as we have seen no other classes exist.

4. Nothing exists in a state of isolation; all relates itself to everything else. Again we notice that in this inter-relation of things conflict is there just the same, and out of this (and as a result of contradiction within things) the new arises – to repeat the cycle.

Where are the Flaws?

Although one hears that 'all teachings come from the same source', it is equally true that man adapts them to his needs. Since man isn't perfect his adaptations of teachings will become, to a greater or lesser extent, subject to his own imperfections. Dialectical Materialism is no exception and can be illustrated as such.

1. It lumps everybody in to social class, paying little attention to the individual and their aspirations, and disregarding the inherent brotherhood of mankind (except from the class standpoint). In order to raise the quality of a class one must first improve that of the people who comprise it. Once people improve themselves as people their social class will do the same: it is mankind as a whole which gains the benefit.
2. Dialectical Materialism minimises the human nature factor. This is a serious mistake. It describes selfishness as the consequence of human material inequalities, not the cause of them. It assumes that everything in the garden will be lovely when the labouring class, held down throughout history, finally comes in to its own and reigns supreme.

Greed it claims, was (and is) the motivating factor of capitalism. This is the only concession that Dialectical Materialism makes to the existence of human frailty, because capitalists possess power over those who work for them. But suppose labourers do manage to overcome capitalism – who will then possess the power? Those who have set themselves up as leaders of the labouring class, or who claim to do so?

It follows naturally that whoever leads the labour force (quantitatively the most populous) will hold down power over the whole world: that is if history unfolds along Dialectical Materialism lines and labour's bosses lead their charges in such a way. No wonder the more ambitious adherents of Dialectical Materialism minimise the human factor!

3. Because Dialectical Materialism teaches that all progress arises out of inherent basic conflict, its followers believe that they are doing their duty by employing what means they can to destroy the old by using the new for this purpose. In other words, capitalism isn't necessarily bad because those who run it are wicked, but that such a system is the 'natural' loser in the struggle between itself and emergent labour. It follows from this argument therefore that the emergence of labour is in itself the 'right' thing but that it won't take place unless the Dialectical Materialist puts himself on the side of labour to permit it to rise to prominence. He is to bring this about, because if he

doesn't, capitalism will continue in its position unchallenged and this will mean the continued subjection of the labour force – all of which is against his theory of historical process. It doesn't matter how he does this, or what discord could result in the process, so long as the world's labour force comes out on top in the end, with himself in control of it. Individual conscience counts for nothing, except by paradox, that anybody who supports the capitalists has a guilty one!

4. Then there is the very title of the creed. By definition dialectics is the study of the appearance, interaction, variation and disappearance of things of every kind. As such Atlanteanism could call itself a dialectical type of belief – to an extent. It does indeed interest itself in the workings of the Universe in which all such things do take place, but of course it differs from Dialectical Materialism in as much as it embraces far more than the material in its approach.

Dialectical Materialism denies an ultimate source of things (its pet name for those who believe in anything non material is bourgeois) because it believes that everything has a material origin and explanation. To anyone psychic this is obviously nonsense.

How do Dialectical Materialism and Atlanteanism compare? Not very happily, the two creeds differ in most respects and in others profoundly.

Infinity is a good subject with which to start. The Atlanteans accept God as the ultimate and infinite: Dialectical Materialism cannot comprehend infinity other than through its application in mathematics. No wonder Marx, Engels and their followers found that, since they were materialists by conviction, they couldn't accept God because they were unable to reduce him to their own materialist level! It is so much easier to say that there is no God than attempt doctrinally to reduce the deity to a material existence only.

We have seen what Dialectical Materialism says about conflict. The Atlanteans says that, since this is an imperfect world, conflict is inevitable at present. There is hope; through our efforts we can reduce the quantity of conflict in the world – in fact it is man's duty to his fellows to do so. At the same time only within the Godhead is conflict totally absent.

Dialectical materialism claims that by feeding social conflict it is accelerating the final emergence of the labouring classes and thereby bringing in what we call the millennium. Atlanteanism says that by increasing conflict deliberately one makes the world a worse place to eke a living because each person will develop a greater fear of his fellows than before, whether we are labourers, capitalists or what have you; the result is just continued strife to a more extreme extent and the end product of such is the opposite of world peace. Being an occult society, it will further state that the sower of conflict will eventually face rebound of the same!

Capitalism arose out of feudalism because man was ready for that sort of change at that time (it is the planets devic team that arranges for such changes to occur, but this is a subject in itself). Both systems, like all mans' have their weak points, and it is a mistake to claim that the new will automatically be better than the old – merely because it is new.

Some capitalists did (and do) exploit some labourers. Dialectical Materialism says that these two classes of society are basis opposites. They aren't opposites in the Atlantean sense: they simply comprise swings in the historical pendulum.

Talking about opposites, Dialectical Materialism and Atlanteanism are almost diametrically opposed on the meaning of this word. Both accept polarity, but have a totally different conception of it. Dialectical Materialism says that two things in polarity are in a state of mutual contradiction, conflict and struggle; Atlanteanism regards it as a complementary state, one being unable to function without the other any more than can our planet exist with only a South Pole.

Through Pavlovian type experiments Dialectical Materialism believes that a man's pattern of heredity can undergo change. Atlanteanism regards such experiments as diabolical and believes that only harm can come from them. Dialectical Materialism over stresses the environmental factor in human life; Atlanteanism takes in to account environment and heredity but lays a greater emphasis than both those on the spirit's quality of control over mind and body, because in order of importance this comes first.

Finally it is a recognised fact that the man who started earning his living in a manual job, but who eventually rose to a high position, doesn't want his son to start as a road sweeper. He wants his children to have a 'good start in life'. So taking a society in which its members were formerly labourers, we see that once it has achieved control over a country its leaders will have such a full time task running it that they won't have time or energy to sweep roads. At such a point arises a new elite to replace the old one. Children born into this elite don't start at the bottom: they receive the type of training suitable for inheriting the country's top positions. This purely human factor puts paid to any idea of 100 percent classlessness in society – at least for this age and probably for a long time to come.

One can argue that the early Dialectical Materialists kept referring to the workers and that whoever was holding them down the top jobs was doing his best for them regardless. But the modern Dialectical Materialist enthusiast says (instead of workers) 'the people'. In practice it makes no difference either way.

The Future of Dialectical Materialism

Dialectical Materialism holds authority in what is strategically called the East. The two biggest countries claim to be its chief interpreter, but they are at one another's throats. Why is this?

The answer lies in the wide openness of Dialectical Materialism, belief to intelligent but ungodly people. It denies the non material. It minimises human nature. It preaches not love, but struggle and conflict as the binding force for betterment. In its practices, the end justifies the means. Such creeds attract those who use the misfortunes of millions of people to hoodwink and eventually dominate them.

A dictator who relies on a creed for his prop has to ram it down his follower's throats or risk finding himself out of business. He therefore has to be careful how he interprets and practices it, especially if history starts proving himself wrong here and there. If therefore another dictator professes the same creed but interprets and applies it differently, there will

soon be serious trouble. No dictator has the reputation of being tolerant over matters of belief and policy!

So rather than come to terms with one another's differences the leaders of the two countries mentioned regard each other as traitors to the common cause. Correlations are bitter now, and are becoming continually worse. Serious trouble impends.

What is the future of Dialectical Materialism as a philosophy? Beliefs such as those of the Atlantean's, that is one that accepts spirit a domination from the ultimate over all things, growing gradually all the time. In places where Dialectical Materialism is official younger generations are becoming dissatisfied with it. Subscribers of Dialectical Materialism are finding it harder to provide satisfactory answers to questions asked of them. At last man is seeing himself as primarily spirit and finding comfort from this fact. He can appreciate the interdimensional world in a way which would have been beyond the scope of either Marx or Engels. We have no need to outlaw Dialectical Materialism, we are even now leaving it behind and will soon relegate it to our history books.

Ungodly men have indeed taken control over Dialectical Materialism but what could we have expected with (a) a creed which denies the existence of that Ultimate and (b) the fact that there did exist a multitude of labourers whose conditions were so wretched that they were willing to follow anybody who promised them a better life? Nowadays there is more light coming through to this planet, all ungodly people whether they be Dialectical Materialists or not will find life less and less comfortable. With such a trend Dialectical Materialism will undergo a complete transformation that it will no longer be recognised as such any more.

To the dialectics of matters spiritual perhaps?