

NOT "CULTIVATION," BUT STRUGGLE!

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Liu Shao-ch'i solemnly preached in his "On the Cultivation" (tr. note: On the Training of a Communist Party Member): "in ancient China Tseng Tzu said regarding self-discipline: 'I reflect upon myself three times a day.' Regarding mutual assistance and criticism between friends, there is this famous line in the Book Of Poetry: 'correcting as carefully as carving.' All these illustrate that if one wishes to make progress, he must work hard and conscientiously pursue self-cultivation."

So much for "conscientiousness!" So much for "self cultivation!" This book is filled with lies such as "harsh self discipline," "self development" and "self promotion." It makes no mention whatsoever of self training and self reforming in the stormy reality of class struggle. There is no mention of revolution nor struggle- not even of the War of National Resistance which was then so vital to the existence of our race.

What "On the Cultivation" sells is purely the decadent "way of self cultivation in the feudal age. Its degree of idealism and deception was not matched by the idealists before Marx. Could progress be made merely by "examining oneself three times a day," "correcting as carefully as carving" and "self cultivation," without the test of practice? That kind of progress could only be rebel Liu's deceptive and self deceiving scheme for political advancement. It could never raise the level of Marxist-Leninism nor could it better transform the external world, not to mention the gradual reduction and final elimination of the sense of selfishness.

With his own career as a lifelong opportunist in the revolution, Liu has proven that following the teachings of "On the Cultivation," one could only become politically an opportunist, and an ambitious Khrushchev type revisionist in opposition to Marxist-Leninism and Mao Tse-tung's idea;

organizationally, a yes man in the style of slavery or sectarianism under the feudalistic rule of the family head; and intellectually a narrow minded and shortsighted bourgeoisie individualist, and characteristically an unstable, smooth and double talking hypocrite. There could be no other "achievement" in following Liu's teachings.

A good proof of the above is that the majority of those who have been deeply poisoned by "On the Cultivation," and those who have once taken it as daily spiritual food, have become conservatives in the present great cultural revolution. They are afraid of revolution and dare not to rebel. They thus become the basic supporters and executors of the capitalist reactionary line of Liu and Teng (Hsiao-p'ing). They choose to stand on the wrong side between the great right of Chairman Mao's line and the great wrong of Liu and Teng's line.

Anything disassociated with reality belongs to the realm of idealism and revisionism. The solid proletariat stance, the strong proletariat party character, and the high class consciousness could never come from "cultivation." They can be brought about only through the struggle and tests in the great storm. Thus, between "cultivation" and struggle is the watershed dividing the true revolutionary from the false one. Those opportunists who view the study of Marxist-Leninism and Mao Tse-tung's idea as the capital investment for advancement in politics and in wealth, may "cultivate" in their diaries and boast elaborately. They may display their worldly wisdom, their compassion, diligence, humility, and other hypocritical actions. But politically they are revisionists, opportunists or cowards in the revolutionary storm, like small birds taking refuge underneath the eaves. These kind of people have no affinity with Marxist-Leninism, for a true revolutionary would want struggle without hesitation. "Unlimited is the happiness in struggle against the heaven, the earth, or men!" Only by acting like an eagle that patrols the sky, only by serving the people wholeheartedly and sharing the ups and downs in the life of the masses, and fighting the black wind and the vicious wave in the sharp, complicated and fateful class struggle, could one obtain a solid proletariat stance and become a genuine Marxist-Leninist.

The unprecedented and soul searching great proletariat cultural revolution has bred and trained millions of successors to the enterprise of the proletariat revolution. It has popularized Mao Tse-tung's idea throughout the nation. We have already been initiated into the cultural revolution for more than ten months. But we have only accomplished the first step in the thousands of miles of revolution. Imperialism, revisionism, and the reactionaries are not yet overthrown. More than two thirds of the world's population is not yet liberated. The heavy burden of revolution waits for us. Comrades in arms of the Tung-fang Hung, to hell with rebel Liu's "self cultivation of body and mind!" We shall never be the delicate flower in the hothouse; we swear to be the evergreen on the top of the mountain. We will march forward in the storm and along the path which Chairman Mao has opened for us!

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CSO: 3577-D