

## TEXT 8

# THE PHILOSOPHY OF THE COMMUNIST PARTY IS THE PHILOSOPHY OF STRUGGLE

—Refuting Lin Piao for peddling  
Confucius' doctrine of the mean

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The doctrine of the mean is a reactionary philosophy used by Confucius more than 2,000 years ago in stubborn defence of the slave system. Lin Piao and his gang completely betrayed dialectical materialism by describing this doctrine as “rational” and “a dialectic idea” and even listing it as “one of the great virtues of our nation.”

Our great leader Chairman Mao teaches us: “**The philosophy of the Communist Party is the philosophy of struggle.**” Marxist dialectics hold that “**the law of contradiction in things, that is, the law of the unity of opposites, is the fundamental law of nature and of society.**” The unity of contradictions is relative whereas the struggle of contradictions is absolute. When the struggle develops to a certain stage and goes beyond a certain limit, it inevitably will destroy the old unity, resulting in the extinction of the old things and the birth of the new. Genuine dialectical materialists should not only recognize this law but also support and foster with full enthusiasm the new emerging things and strive to help them defeat the decadent things. They should persist in reforms, revolution and progress and oppose conservatism, restoration and retrogression, so that human society will constantly progress and develop in the storms of class struggle and the struggle for production and eventually realize communism.

Always persisting in applying the Marxist philosophy of struggle in the new-democratic revolution and in the socialist revolution and socialist construction, our great leader Chairman Mao has led the entire Party, the whole army and the people throughout the country in surmounting numerous obstacles, marching forward courageously and winning one great victory after another. “**Marxism consists of thousands of truths, but they all boil down to the one sentence, ‘It is right to rebel.’ . . . And from this truth there follows resistance, struggle, the fight for socialism.**” Restudying this great teaching of Chair-

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man Mao and reviewing every advance in the Chinese revolution, we deeply realize that to struggle is to progress and triumph while not to struggle is to retrogress, collapse and go revisionist.

But Confucius and the Confucian school after his time advocated “*chung yung*” (the doctrine of the mean), regarding unity as absolute and describing decadent old things as sacred and inviolable. According to them, “not leaning to either side is called *chung*; being unchangeable is called *yung*.” Everything should be done in accordance with the slave system’s moral standard of “letting the king be a king, the minister a minister, the father a father and the son a son,” and there should not be the slightest deviation. To act otherwise was to go against the doctrine of the mean. Obviously, this doctrine was a reactionary philosophy used by Confucius and Mencius to oppose reforms and social progress and to protect the old slave system. How can it be “rational” and “a dialectic idea”? In peddling Confucius’ doctrine of the mean, Lin Piao and company fully proved that they were not only a gang of political swindlers in the true sense but also out-and-out devout disciples of Confucius.

Falsehood is dressed up as truth, just as fish eyes are palmed off as pearls. In picking the doctrine of the mean out of the garbage heap of the doctrines of Confucius and Mencius and passing it off as, and tampering with, Marxism, Lin Piao tried to use this reactionary philosophy to oppose the Marxist philosophy of struggle and the surging revolutionary movement of the proletariat and drag society backwards. In 1958 when the people of the whole country, guided by the Party’s general line for socialist construction, were launching the vigorous movement for the Big Leap Forward and the people’s communes with soaring enthusiasm and boundless creativeness, Liu Shao-chi and Lin Piao dished up the reactionary philosophy of the doctrine of the mean to attack the general line, the Big Leap Forward and the people’s communes. One babbled that “things have gone wrong because they have been carried too far” while the other said that “things have gone beyond the limit” and “have destroyed individual initiative.” When Chairman Mao led the entire Party and the people of the whole country in adhering to the principles of Marxism-Leninism and opposing Soviet revisionism, Lin Piao again employed the doctrine of the mean to viciously curse our anti-revisionist struggle, alleging that it “went to extremes.” This has fully exposed the ugly features of this renegade and traitor who attempted to throw himself into the lap of the Soviet revisionists.

Guided by Chairman Mao’s revolutionary line and holding high the great banner that “**it is right to rebel against reactionaries,**” the revolutionary masses in the Great Proletarian Cultural Revolution demolished the bourgeois headquarters with Liu Shao-chi as its

ringleader, dealt shattering blows at the old ideas, old culture, old habits and customs of the exploiting classes and smashed the dream of the landlord and capitalist classes of staging a come-back. Socialist new things mushroomed. Harboring inveterate hatred for all this, Lin Piao and his like once again picked up the doctrine of the mean as a weapon with which to frenziedly attack the Great Proletarian Cultural Revolution, socialist new things and the proletarian dictatorship. Their vilification was most vicious and their techniques most despicable. They even conspired to stage a counter-revolutionary armed coup to put the landlord and capitalist classes' desire for restoration into action.

One criminal purpose of Lin Piao's advocating the doctrine of the mean is he hoped in vain to use it to erode the militant will of the people and undermine the revolutionary forces. This is another point meriting our high vigilance. If you wanted to display the spirit of thoroughgoing revolution in the three great revolutionary movements—class struggle, the struggle for production and scientific experiment—Lin Piao would preach to you that you should “never go to extremes in anything” and that “going to extremes is wrong.” If you stood for reforms, advocated revolution and upheld social development and progress, he would assume the air of a philosopher and admonish you to “guard against exceeding proper limits in antagonism, or unity will be destroyed” and that only the doctrine of the mean was most “rational.” If you upheld the proletarian principles and waged a ruthless struggle against the class enemies, he would come out at once and spread the absurd fallacy of class reconciliation that “when two sides fight, they become enemies; when two sides live in harmony, they become friends,” echoing the doctrines of Confucius and Mencius that “in the application of the rites, harmony is to be prized.” In a word, revolutionary principles can be discarded, revolutionary struggles must be stopped; only the restoration by the class enemies is permissible while the broad masses are not allowed to make revolution—this is what Lin Piao and his kind really meant when they peddled the doctrine of the mean to the people.

All the revolutionary fighters of the proletariat shoulder the great task of emancipating all mankind and realizing communism. For Lin Piao to peddle the doctrine of the mean in an attempt to restore capitalism is something we will never tolerate! Not only in the present movement of criticizing Lin Piao and Confucius but in the entire historical period of socialism, we must always adhere to the Communist Party's philosophy of struggle, thoroughly repudiate the doctrine of the mean and display the proletarian spirit of thoroughgoing revolution. What joy it is to struggle with heaven! What joy it is to struggle with earth! What joy it is to struggle with man! Certainly communism will be realized amid struggle!