luge: Mao Tsetung and the Chinese Revolution Boston: Little, Brown and Company, 1972 "I thought then of Chairman Mao as both the child and the Konty in the leader of the Revolution, (the nation-man and also the man-ocean..." (p. ix) There is a connection in Mao between this addiction to swim 1 million by 25 5 ming and the decisive movements of his mind. Sixty years later, on July 16, 1966, Mao Tsetung would swim the Yangtze river at Wunan the day before returning to Peking to lead the Great Proletarian Cultural Revolution. The act was de file MA 47/20 symbolic: for the Cultural Revolution would be a flood ... "From the childhood lotus pond to the tidal bore of the Revolution there is, in Mao's language, the vivid imagery of water in its sweetness and its strength, in its life-giving thase in and its ireesistable forward movement. He has reshaped the Chinese language in terms of tides, waves, as the Revolution is Mao's whole being, thought and action. He chinese Revolution. It is impossible to separate them. The chinese Revolution. It is impossible to separate them. The chinese Revolution. It is impossible to separate them. The chinese Revolution the New People's Study Society Mao "Already in creating the New People's Study Society Mao "Isetung held the germ of the idea which would come to full complete the world. Decause the society was not for dilettantes, molding of man and his outlook, which in turn transforms the world. Decause the society was not for dilettantes, to the Red Guards during the Cultural Revolution Mao Tsetung wrote..." (p.53)

"The revolution made Mao Tsetung as much as Mac Tsetung made the revolution. But the choice was his." (p.58)

"The Tsunvi resolutions were published in 1948 hinese ed-"The Tsunyi resolutions were published in 1948 himese edition of Mac's rejected Works; they have solveen reprinted
publicly since. The Wanyi conference eschewed questions of
ideclogy, which hight have brought an undesirably prolonged scssion, a complicated ordeal lasting weeks, perhaps months. Thorough appraisal was postponed till are years later, during the great Rectification campaign of 1941-1944. (p. 2 "In language cogent and tot, too taught at Kangta his philosophical essays On Fractice and On Contradiction, teginning in July and August of 1936. Cyrtain scholars, put off by Mao's total accessibility, insist that On Practice and On Contradiction are "simplistic" and "mediagra." They are actually masterpieces of compression " (" 287) 11/1brest tually masterpieces of gompress on ..." (p. 387) executing in "The unity of opposited was renslated by Mao as "one divides into two," a term berrowed from Taoism, findamental Mar hely 12 to Chinese thinking, and easily grasped by the ordinary man. As a method of analysis, "one di ides into two" becomes immediately applicable by the chinese millions." (p. 390)

The Party of Hale Selesie The left his Which

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by Han Suyin

mental on material things, of social consciousness on social being, and of the superstructure on the economic base?

This paragraph is plangent with meaning; for it is the key to the whole process of cultural revolution (which is formation (pushing the basic structures of revolution forward).

Emphasis not produced (p. 397)

"Intellectuals, teachers, workers relived his every gesture, his habits, what he ate, what he said. In the airplane Machad written a poem. He now received poems from scholars, from admirers, and replied in kind. He was photographed toasting Chiang Kai-shek and the "syccess" of the negotiations." (455)

umph of the Uninese Communist Farty in 1949, the protracted theirty-year conflict, had confirmed this saying " (p. 502)

"And this embedding of dialectical materialism into the Chinese ethos is changing the Chinese mentality. From irrational, unscientific, feudal consciousness to the use of a scientific approach to penomena is a thousand years' leap in the history of man's maturation of spirit. Scientific thought also means a new balance, new ethics, a new equilibrium of being." (383)

."Mao made it possible, by employing the sentence "One-divides into two," to have this concept assimilated, both intellectually and emotionally, by millions of people who would have been unable to conceptualize "the unity of opposites." The phrase has now become so familiar that it is heard every day, even from children." (390-1)

"Mao's essays on war, on strategy and tactics, cannot be treated as purely military works; they are philosophical as well as military, grounded in the same dialectical process; in the same methodology of practice. The philosophic and military writings form a wholeness; we cannot study the one without the other." (393)

"As the Seventh Congress (April 1945) proceeded to its triumphal conclusion, Mao's warning in the Appendix resolution and certain turns of phrase in his speech indicate that he was aware of the eternal antithetic twin present in the Party, the two-line struggle. It was something that would always be: "one always divides into two." (445)

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"He had already enunciated the principles upon which today's foreign policies are based. The application may vary, but the fundamental precepts have remained may vary, but the years." (1945, 1949, 1973)

"During those two decades the people of China, under the leadership of Mao Tsetung, had carried on the construction of New China. They had rebuilt their country, had learned new ways of thought and behavior, and made "heaven and earth change playes." (551-2)