MAOISM AND TRADITION

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"The study of ideology must be based 99% on the works of the Great Helmsman Mao Tse Tung, because they far exceed the views of Marx, Engels, Lenin and Stalin."

Lin Piao

The Taoist origins of the theory of contradictions

Mao Tse Tung says: "By the general nature of contradiction we understand that it exists in all processes and runs through them from the beginning to the end: movement, things, processes and thought, everything is contradiction" [1].

Mao admits, with Marx, that contradiction is the universal engine of all development. But Mao's thought differs from that of Marxism at the moment in which, taking refuge in the Taoist tradition, he describes the complementary nature of opposites: “Without 'up' there would be no 'down'; without 'down' there would be no 'up'” [2].

Taoism teaches that yin and yang are "opposite principles and, at the same time, complementary and inseparable, since they have different values: they are the eternal masculine and the eternal feminine, the active and the passive, Heaven (in broad sense) and the Earth, the light and the dark, the creative and the inert, and so on” [3]. Yin and yang are “two categories that are symbolically linked to light and shadow: in all things, the light side is yang and the dark side is yin ; but, since they are never found without each other, they appear as complementary much more than as opposites” [4].

It is this principle of complementarity, present in all the traditions of the Far East, that we once again find in the Maoist theory of contradiction, where the interdependence of adversaries is upheld: "So it is with all opposites: under certain conditions , along with opposing each other, are interconnected, reciprocally permeate, interpenetrate and depend on each other; this is what is called identity” [5]. Taoism maintains that “existence and non-existence, the difficult and the easy, the long and the short, the high and the low allow each other to know each other” [6], etc. In Taoism, this permanent succession of opposites produces modifications that “sometimes complement each other and sometimes succeed each other” [7].

We believe that such a Maoist interpretation of dialectical contradictions is linked to the traditions of the Far East and implies a vindication of Taoism using Marxist-Leninist terminology.

The solar character of the new Maoist order

In order "to deepen the great proletarian cultural revolution" in China it was said: "The growth of all things depends on the Sun and the revolution depends on Mao's thought."

This sentence expresses the idea that the Head is identified with the Sun. Previously, the Emperor of China would circle the “Temple of Light” following the positions of the Sun –which to the observer seemed to come from the South– while he stopped twelve times, symbolically pointing out the twelve seasons that correspond to the twelve months; “The “twelve suns” were successively identified, which are the twelve âdityas of the Hindu tradition, and also the “twelve fruits of the Tree of Life” in apocalyptic symbolism” [8]. Mao continued to use this symbolism of the emperors that continues to be heard in the songs of the Chinese revolution:

The East is red, the sun is rising.

China has given rise to a Mao Zedong.

The Communist Party is like the sun.

Makes everything shine.

Wherever the Communist Party is.

To make the revolution we need Mao.

Mao Tse Tung's thought is like the Sun shining from the East.

We need the Great Helmsman to sail the high seas.

We respect and love Chairman Mao, our educator, our guide.

 It is the Sun in our heart, the red Sun within the heart of the revolutionary people.

 Hooray Chairman Mao!

Lightning from Beijing's Golden Mountain illuminates the planet.

This golden sun is Chairman Mao.

This solar character constantly attributed to Mao Tse Tung makes us think that Maoism is the contemporary incarnation of the great Chinese imperial tradition.

voluntarism

Maoism reinterprets in its own way the forces that interact in history. Mao reaffirms the importance of ideas in historical processes: "the correct ideas characteristic of the advanced class will become a material force to transform society and the world" [9].

While Marxism considers that material forces are what determine everything, Mao's thought assumes that man is the beginning of everything: “it is only necessary for men to exist in order to achieve anything... The Revolution can change the world” [10]. Hence, four principles are affirmed: man is superior to matter, politics is superior to other activities, doctrine is superior to politics, living ideas are superior to written ideas. It is a voluntarist idealism that excludes any kind of secular or Marxist determinism. Maoism places man in his rightful place: man is the subject of history and not the object of a predetermined ending.

This voluntarist idealism is the foundation of the cultural revolution: "The cultural revolution aims to revolutionize human thought" [11]. Man is the center of everything, not the economy: it is not enough to transform this ultimate reality, we must transform man. Corneliu Codreanu also proposed “reforming man”: “This country is headed straight for ruin for lack of men, not programs. That is what we stand for. We must not create programs, but men, new men” [12]. But the analogy between the doctrines of Codreanu and Mao becomes much more evident when we compare the importance that Maoism grants to the peasantry within the new order that it wants to create.

the peasant

The importance that Maoism grants to the peasant, in addition to the existing antithesis between the countryside and the city, is of a fundamental character for the Maoist conception of the State. These two pillars inspired all the European "ruralist" theories defended by Oswald Spengler, Walther Darré, Karl Dyrssen, Ferenc Szàlasi, etc., where fidelity to the “Bauerntum” [peasant] is seen as the principle on which strength is founded. of the blood and the “Volk”. The conception of the peasant that Mao and Lin Biao have is expressed in the opposition between the bourgeois, the "new nomad", the "infertile man" - the quintessential protagonist of "Zivilization", the terminal and twilight phase of a cycle - in against the anti-democratic figure of the peasant, "the ever-living source of blood that makes universal history in the cities" [13].

In the new Maoist order we find again the heretical Bolshevik prophecies of creating a regime based on the peasant-soldier, or also the ideas of a Germany that, had it returned to its socialist and peasant traditions, could have joined Russia against the "West". mercantilist [14].

Lin Biao wrote: “The War of Resistance against Japan was, in its essence, a peasant revolutionary war led by our Party… Relying on the peasants, creating rural support bases, using the countryside to encircle the cities and finally take them: I have here is the victorious road that the Chinese revolution traveled” [15].

Lin Biao defends this theory of creating revolutionary bases in rural areas to later take cities as a principle that must be universally practiced: "Looking at the world as a whole, North America and Western Europe can be called the ' cities of the world' and Asia, Africa and Latin America, its 'rural areas'. After the Second World War, for various reasons the proletarian revolutionary movement in the capitalist countries of North America and Western Europe has been temporarily retarded, while the popular revolutionary movement in Asia, Africa and Latin America has developed with all vigor. So, then, the world revolution of our days also presents, in a certain sense, a situation in which the cities are surrounded by the countryside” [16].

Ferenc Szàlasi, leader of the Arrow Cross Party, called at the time for an insurrection of the agricultural nations against the industrial economies of the European and North American plutocracies.

It is from this "aristocratic perspective and existential struggle against the urban bourgeoisie" [17] where we can see the opposition between the society founded on fidelity to the land of the ancestors facing the cosmopolitan civilization, the world based on in the blood opposed to democratic miscegenation. Bourgeois intellectuals are shocked by such horrors: "It is possible that this delusional veneration for the shape of the head is a new kind of racism that has not yet taken root in other Asian peoples" [18]. “China is building a new wall much higher and more impregnable than the previous one: it consists in separating the Chinese from all the foreigners around them, in isolating the Chinese. No one can make friends with the Chinese, no matter if they are European, African or Asian” [19].

War

“War tempers the people and advances history” [20]. This phrase by Lin Biao perfectly sums up the Spartan ethic of Maoist China. Such statements scandalize pacifist consciences who perceive in them a certain echo of the exaltation of war that once resonated in Marinetti's manifesto: “war — the only hygiene in the world”.

Bourgeois journalists tremble at the Maoist vision of war: “Among the symbols of the revolutionary Red Guard, along with the hammer and sickle, there is also a new and blasphemous element that is not part of Marxism: the rifle. The rifles say much more about Mao than any exegesis of his writings. Karl Marx wanted peace, Mao Tse Tung wants war; Karl Marx preached peace as the ultimate goal of the class struggle, Mao Tse Tung proclaims that the people's war will be eternal...” [21].

Revolutionary heroism is treated in a chapter of the “Little Red Book”: in that chapter the warrior virtues, courage, sacrifice and fighting spirit are extolled: “An army always advances determined to win and never wants to submit to the enemy. Even when facing adverse conditions he will continue to fight to the last man” [22]. “We must continually develop our fighting style: have courage in battle, not be afraid of the enemy and not afraid of fatigue; the fight continues, we must persevere in the fight to return to it after short intervals of time” [23].

“Thousands and thousands of martyrs heroically sacrificed their lives for the people. Let's get up and move forward on this red road full of blood!" [24]. Maoism exalts heroic values ​​and opposes to pacifism a warrior conception of life based on a spirituality, values ​​and ethics that are characteristic of it. This conception does not give space to the existence of individualism, but instead preaches an impersonal activity that, free from any subjectivity, gives importance to heroic sacrifice, which is by definition a de-individualized form of anonymity.

In the face of commercial companies that only promote "civic virtues" and that "identify material values ​​with values ​​in themselves and where the ideal of life is a safe and comfortable life of work, production, sports, cinema and sensuality” [25], Maoism proposes as an alternative a type of society in which the warrior and the hero are the protagonists.

But we must not believe that because Maoism proposes a military morality superior to bourgeois morality, it does not warn against militarism: "The Party commands the gun, and we will never allow the gun to command the Party" [26]. The military component is above all warlike and exists within the sphere of means, not ends: in the new Maoist order the warrior principle is subordinated to the political principle, just as within the Platonic state the volitional element and caste warrior are subordinated to the intellectual element and the elite composed of the wise and initiated.

The art

“Our art and our literature, whether of a higher or elementary level, serve the great masses of the people and, first of all, the workers, peasants and soldiers; they are created for them and used by them” [27].

Four years later, Stalinism formulated its theory of art in similar terms: “It depends on literature to help the state adequately educate youth, respond to their problems, teach new generations to be brave, to believe in their cause, show everyone the way to overcome obstacles and barriers...” [28].

This truth given by art is similar to the political conception defended by Plato: “Platonic totalitarianism (...) arises from the awareness that the old ruling class is dead and that a new one has not yet been born. Seeing things from this perspective, Platonic totalitarianism coincides historically on many points with modern totalitarianism, since the latter seeks to replace the old political elites that were born from liberal revolutions” [29].

Against the disconcerting bourgeois theories about art, Mao affirms that "there is, in reality, no art for art's sake, no art that is above class, no art that develops outside of politics or is independent of it" [30]; art in China must be folk art. Like Plato, Mao defines "liberated" art as that which refers to the imperishable models of traditional Chinese poetry. Mao Tse Tung was also a poet as were the ancient emperors Han, Leang, Tang and Wei, whom he met and copied when performing poetry exercises according to traditional formulas, which endowed his poetics with elegance, strength and aristocratic spirit [31].

Medicine

Maoism also represents a traditional alternative in the field of medicine to the Western pseudo-science that is now predominant in the modern world. Acupuncture has been practiced in China since ancient times, and the capitalist West is forced to admit that such a thing contradicts the idea of ​​"progress": "After the opium war, in 1840, where the general decline of the country and the increasing enslavement of the Ching emperors to the imperialist aggressors was a fact, acupuncture ended up being relegated to the margins. The situation was further aggravated under the reactionary Kuomintang government, which completely discriminated against this form of traditional therapy” [32].

Mao Tse Tung's new order has meant, in the scientific field, a rediscovery of traditional medicine. “Since the new China was founded, the Party and the State have tried by various means to recover traditional therapies, for which several research centers have been opened in Beijing and other large cities in order to institutionalize acupuncture in almost all hospitals” [33]. Acupuncture, like all forms of traditional Chinese medicine, is based on the doctrine that disease is caused by the fact that the balance that maintains the ideal tension between yang (the masculine, active) and yin has been lost. (the feminine, the passive). Chinese medicine aims to get to the cause,

“But there is another point of view that must be taken into account: Chinese medicine, like all traditional sciences, has many symbolic elements that allow it to be applied in the context of Taoist philosophy as a truly cognitive form that serves as a foundation for personal fulfillment. The Chinese doctor tries to restore the relative balance of health versus disease, for which he gives the patient the symbolic key to realize the Tchenn-jen, the real Man, which is the starting point of any process of knowledge that leads to the higher states of being and that culminates in identity with the Tao, that is, in the condition of Cheun-jen or transcendent Man” [34].

It is precisely by defending this alternative against the pseudo-science of the modern world that Maoism turns to traditional science and creates favorable conditions for a return to an initiatory principle that is inscribed in the arts and professions. In the case of medicine, acupuncture claimed by the Maoist revolution lays the foundation for the traditional saying: "Heal yourself."

Grades:

[1] Mao Tse Tung, “On Contradiction”.

[2] Idem.

[3] Julius Evola, “Introduction to the Tao Te Ching”.

[4] René Guénon, “The Great Triad”.

[5] The Tung Feet, op. cit.

[6] Lao Tze, “Dao Dé Jīng”.

[7] Julius Evola, op. cit.

[8] René Guénon, op. cit.

[9] Mao Tse Tung, "Where Do Right Ideas Come From?"

[10] Mao Tse Tung, "Speech of September 16, 1949".

[11] Decisions of the Central Committee of the Communist Party of China, August 1966.

[12] Corneliu Z. Codreanu, "The Iron Guard".

[13] Oswald Spengler, "The Decline of the West."

[14] This is the thesis that Karl Dyrssen held in his book Die Botschaft des Ostens , written in 1933 and which supported the peasant revolts in favor of the creation of a "Prussian socialism" that would liberate Germany from bourgeois capitalism. In general, this is the thesis defended by all national-Bolsheviks, not only Germans, but from all European countries.

[15] Lin Biao, "Long live the triumph of the people's war!"

[16] Op. cit.

[17] Giorgio Freda, “Two letters against the tide”. On the role of the peasantry in the new Chinese order, the author writes: “Is it possible to deny that Lin Biao's formula – or rather, the slogan – articulated in the struggle of the 'country against the city', suggests the same thesis defended by Spengler, and that certain studies of the current Chinese 'landscape' indicate (adapted to the conditions of its historical regime, in addition to other reasons) attitudes similar to those expressed in Europe, for example, by Prussianism?”

[18] Salvatore Pellegrino, “Epoca”, N ° 834.

[19] Lamberti Sorrentino, “Illustrated Time”, N ° 45.

[20] Lin Piao, op. cit.

[21] Lamberti Sorrentino, op. city

[22] Mao Tse Tung, “On the coalition government”.

[23] Mao Tse Tung, “The Present Situation and Our Enemies”.

[24] Mao Tse Tung, “On the coalition government”.

[25] Julius Evola, “Men and Ruins”.

[26] Mao Tse Tung, “The problems of war and strategy”.

[27] Mao Tse Tung, “Interventions at the Yenan Forum on Art and Literature”.

[28] Pravda, 2 agosto 1946.

[29] Adriano Romualdi, “Plato”.

[30] The Tung Feet, op. cit.

[31] Many of the poems written by Mao were born out of his combat experience, revealing in them a worldview that is not profane but, if we may say so, traditional; like the poem “The Immortals”, where speaking of two revolutionaries it is said that they are not dead, but that they have conquered immortality and are in Heaven, together with the gods.

[32] Peking University Acupuncture Book Commentary, 1972.

[33] Idem.

[34] Tullio Masera.

Fuente: <http://xoomer.virgilio.it/controvoce/maoismoetradizione.htm>