

12726

*P14#

The life his *Chairman*
of the *Revolution*

The Morning Deluge: Mao Tsetung and the Chinese Revolution
1893-1954 Boston: Little, Brown and Company, 1972
by Han Suyin

"I thought then of Chairman Mao as both the child and the leader of the Revolution, (the nation-man and also the man-ocean..." (p. ix)

Handwritten notes:
"I thought then of Chairman Mao as both the child and 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 swimming 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 symbolic: for the Cultural Revolution would be a flood..." (p. 14)

Handwritten notes:
"There is a connection in Mao between this addiction to swimming 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 symbolic: for the Cultural Revolution would be a flood..." (p. 14)

"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 passion and its irresistible forward movement. He has reshaped the Chinese language in terms of tides, waves, as crests, seas, water, the flood. Unrelenting as flood, water the Revolution is Mao's whole being, thought and action. He merges with the moving tide within the ocean body of the Chinese Revolution. It is impossible to separate them. The one is the other." (p. 15)

Handwritten notes:
"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 passion and its irresistible forward movement. He has reshaped the Chinese language in terms of tides, waves, as crests, seas, water, the flood. Unrelenting as flood, water the Revolution is Mao's whole being, thought and action. He merges with the moving tide within the ocean body of the Chinese Revolution. It is impossible to separate them. The one is the other." (p. 15)

"Already in creating the New People's Study Society, Mao Tsetung held the germ of the idea which would come to full blossoming at the Cultural Revolution: the conscious remodeling of man and his outlook, which in turn transforms the world. Because the society was not for dilettantes, Mao made his own selections. Fifty years later in a letter to the Red Guards during the Cultural Revolution, Mao Tsetung wrote..." (p. 53)

Handwritten notes:
"Already in creating the New People's Study Society, Mao Tsetung held the germ of the idea which would come to full blossoming at the Cultural Revolution: the conscious remodeling of man and his outlook, which in turn transforms the world. Because the society was not for dilettantes, Mao made his own selections. Fifty years later in a letter to the Red Guards during the Cultural Revolution, Mao Tsetung wrote..." (p. 53)

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

"The Tsunyi resolutions were published in a 1948 Chinese edition of Mao's Selected Works; they have not been reprinted publicly since. The Tsunyi conference eschewed questions of ideology, which might have brought an undesirably prolonged session, a complicated ordeal lasting weeks, perhaps months. Thorough appraisal was postponed till ~~one~~ years later, during the great Rectification campaign of 1941-1942." (p. 281)

Handwritten notes:
"The Tsunyi resolutions were published in a 1948 Chinese edition of Mao's Selected Works; they have not been reprinted publicly since. The Tsunyi conference eschewed questions of ideology, which might have brought an undesirably prolonged session, a complicated ordeal lasting weeks, perhaps months. Thorough appraisal was postponed till ~~one~~ years later, during the great Rectification campaign of 1941-1942." (p. 281)

"In language cogent and ~~at~~, Mao taught at Kansta his philosophical essays On Practice and On Contradiction, beginning in July and August of 1936. Certain scholars, put off by Mao's total accessibility, insist that On Practice and On Contradiction are "simplistic" and "mediocre." They are actually masterpieces of compression..." (p. 387)

Handwritten notes:
"In language cogent and ~~at~~, Mao taught at Kansta his philosophical essays On Practice and On Contradiction, beginning in July and August of 1936. Certain scholars, put off by Mao's total accessibility, insist that On Practice and On Contradiction are "simplistic" and "mediocre." They are actually masterpieces of compression..." (p. 387)

"The unity of opposites was translated by Mao as 'one divides into two,' a term borrowed from Taoism, fundamental to Chinese thinking, and easily grasped by the ordinary man. As a method of analysis, 'one divides into two' becomes immediately applicable by the Chinese millions." (p. 390)

Handwritten notes:
"The unity of opposites was translated by Mao as 'one divides into two,' a term borrowed from Taoism, fundamental to Chinese thinking, and easily grasped by the ordinary man. As a method of analysis, 'one divides into two' becomes immediately applicable by the Chinese millions." (p. 390)

The Morning Deluge

by Han Suyin

"...we also...and indeed must...recognize the reaction of mental on material things, of social consciousness on social being, and of the superstructure on the economic base." *

*This paragraph is pregnant with meaning; for it is the key to the whole process of cultural revolution (which is an idea transformation) as motive force for a material transformation (pushing the basic structures of revolution forward).

Emphasis not in original (p. 397)

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

Political power grows from the barrel of a gun. The triumph of the Chinese Communist Party in 1949, the protracted thirty-year conflict, had confirmed this saying. (p. 502)

999
"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 phenomena 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)

The Morning Deluge

Han Suyin

"He had already enunciated the principles upon which today's foreign policies are based. The application may vary, but the fundamental precepts have remained the same throughout the years." (1945, 1949, 1973) (502)

"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 places." (551-2)

12728