At present, a philosophical problem is being hotly debated in newspapers and magazines. This is the question of dividing one into two, 'combining two into one.' This debate is in fact a debate between two fundamentally opposed world views and methodologies of dialectical materialism and idealistic metaphysics, a debate involving right and wrong, issues of major importance. It is very serious that the broad masses of the people are very much concerned about this debate. In order to revolutionize themselves, we youth must arm ourselves with the viewpoint of dialectical materialism. The law of the unity of opposites is the core of dialectical materialism. In order to study revolutionary dialectics, it is first necessary to grasp the essence of the unity of opposites. Our most effective method for studying Mao Tse-tung’s thought is to study in struggle and to study with a particular problem in mind. Now, the problem has been put forward, and the debate is under way. We can thus study the spiritual essence of dialectics with greater thoroughness from this debate, learn to discern the various fallacies running counter to dialectics, further grasp the law of the unity of opposites, and implement it in the struggle for the transformation of the objective world and the subjective world, so that our thought may be made more proletarian, and our work can be carried out in a better way.

The principal viewpoints of the theory of "combining two into one" of Yang Huchen and other comrades are:

First, "all things are 'combined from two into one'; therefore, when problems are observed, it is necessary to 'divide one into two.'"

Second, "the idea of the unity of opposites only shows that the two aspects of a contradiction are inexpressibly connected."

Third, "to study the law of the unity of opposites, it is necessary to learn the ability to connect two opposite ideas together, and 'to study dialectics, it is necessary to learn the ability to connect two opposite ideas together.'"

Fourth, "when guidelines and policies for transforming the world and handling work are formulated, it is also necessary to 'combine two into one,' and 'when they are implemented, we must also connect the opposite aspects together and 'combine two into one' according to the dialectical method.'"

Many comrades are firmly opposed to the viewpoints of Yang Huchen and other comrades, and hold that "combining two into one is a side-counter spurious doctrine," and Mao Tse-tung’s thought-abides opposed to division of one into two. Why then is "combination of two into one" fundamentally wrong? Why is it that we can never agree to the use of "combination of two into one" in place of division of one into two? We are going to make some concrete comments in the following.

As is known to all, dialectic linguistics has three basic laws, namely the law of qualitative change and quantitative change, the law of mathematical combination, and the law of the unity of opposites. The three laws are nothing more than the law of the unity of opposites. The law of the unity of opposites is the most basic law.
Once we understand the concept of the duality of opposition, we shall understand fundamentally meaningful dialectics. It represents a scientific and popular generalization of the law of the unity of opposites.

Division of one into two means that anything contains at any time the two aspects of a contradiction. The two contradictory aspects cannot exist in isolation, but are interconnected, and are interdependent. Each contradicts the other. These two elements, absolutely balanced, rigid and separate, but not represent fully the two aspects of the struggle of the two aspects of the contradiction. The struggle within a contradiction lasts from beginning to end. In this struggle, internal struggle and mutual transformation of contradictions are three main forms of existence and development, or a common unity of opposition and union. Here we see what are the concrete interpretations of the advocates of the theory of contradictory evolution that all phenomena exist in content of dividing, combining two and transforming from one aspect to another. They objectively negate the struggle of the aspect of contradiction, and in essence want to negate division of one into two and duality.

First, let us see whether an objective idea is after all divided from one into two or combined from two into one. All things in the world, ranging from the atom and the electron to the universe, from bourgeois society to the working class, wide human society and human thought, are without exception divided from one into two. This is precisely as Chairman Mao has said: "There is nothing that does not contain contradiction; without contradiction there would be no world."

The world is divided from one into two in the international arena. With the people making up more than 90 percent of the world population on the one side and the demons and spirits headed by U.S. imperialism who make up but a few percent of the people of the world population occupying the other side, the contradiction between the enemy and ourselves is formed within the confines of the world. It is in accordance with the objective fact of dividing one into two that our Party teaches us that we must unite with the proletariat, the oppressed people and nations and all peace-loving people throughout the world to overthrow U.S. imperialism.

Our socialist society is divided from one into two. With the people making up more than 90 percent of the population of the whole country on the one side, and the landlords, rich peasants, counter-revolutionaries, undesirable characters, rightists, and all demons and spirits who make up a small percentage of the population occupying the other side, the contradiction between the enemy and ourselves is formed within the country.

 Things are also divided from one into two within the Party. "Within the Party, opposition and struggle between different ideologies occur constantly; they are the reflections in the Party of the class contradiction and the contradictions between the old and the new things in society. In the Party there were neither contradictions nor ideological struggles; no contradiction, the Party’s life would come to an end."

The world outlook is also divided from one into two. There are the capitalist world outlook and the bourgeois world outlook, and the two world outlooks struggle against each other. Chairman Mao taught us the advantages and shortcoming of diverse schools of thought and their impact on the Party and the various academies. Dialectics is not the giving up of a school, but only two schools in the contemporary era, one being the capitalist school, the other the bourgeois school; in other words, the proletariat school and the capitalist school world outlook. We must integrate the scientific world outlook, we must critically criticize and transform the bourgeois world outlook.\n
As far as words are concerned, there are no distinct from each other, the aspect of achievements, and the aspect of failure which are contradictions, or opposites, or a contradiction, or a negation of something. If we go back to the concept of achievement, we can see that the aspect of failure and the aspect of achievement are two opposite aspects, and that they are interconnected. They are mutually connected and mutually exclusive. This is the basis of the theory of the unity of opposites. In the context of this discussion, we can see that the unity of opposites is a concept that is used to explain the relationship between achievement and failure.

There are too many examples to mention. In one case where in the world, a group of people are divided into two groups. However, if we look at this from a different perspective, we can see that the two groups are interconnected. They are not mutually exclusive, but are connected in a certain way. The two groups are interconnected in a way that they are not mutually exclusive. They are connected in a way that they are not mutually exclusive.

In the context of this discussion, we can see that the unity of opposites is a concept that is used to explain the relationship between achievement and failure. In this case, the two groups are interconnected, and they are not mutually exclusive. They are connected in a way that they are not mutually exclusive. This is the basis of the theory of the unity of opposites.

Next, in the unity of opposites as understood by us and Yang Hui-chen, and other comrades, there is a controversy of a fundamental nature, namely whether or not struggle within the contradiction is acknowledged.

Marxism-Leninism holds that "conditional, relative identity, combined with unconditional, absolute struggle, constitutes the movement of opposites in all things." This is to say: First, there is unity as well as struggle in any contradiction; struggle within the contradiction is omnipresent, unconditional and absolute; without struggle there would be no identity. Second, in any contradiction, identity is conditional and relative. The two aspects of a contradiction exclude and struggle against each other, and under given conditions, they also are interconnected and tend to transform themselves into each other. In short, what we describe as unity is unity embracing struggle, not stagnant unity without struggle. Since the advocates of the theory of "combining two into one" say that the unity of opposites is "combination of two into one," and hold that the unity of opposites "means only to say that the two profiles are inseparably connected together," they have obviously emphasized struggle against contradiction.

All things in the world are divided from one into two and contain contradictions. Where there is contradiction, there is struggle. All contradictions are irresoluble, and can only be solved through struggle. To be sure, the form of struggle within the contradiction varies with the nature of the contradiction. The struggle mentioned here refers not to the mutually exclusive and exclusive nature of the two aspects of a contradiction, but to a certain form of struggle, for "antagonism is a form of struggle within the contradiction, but not the universal form of struggle within the contradiction."

There is contradiction between the people of the world and imperialism, and the reactionaries, because their class interests are fundamentally opposed to each other, and consequently there is a lifelong-death struggle between them. Without struggle, the reactionaries will not make their exit from the historical stage of their own accord. Chairman Mao told us: "Everything reactionary is the same: it won't "be defeated, won't fall. This is also "like sweeping the floor: as a rule, when the broom does not reach, the dust will not vanish of itself." (C) The words "hit-and-run" and "swEEP" used here mean that we must take action.

At the same time there is also struggle within the contradictions among the people. Comrade Mao Tse-tung has stipulated a scientific method of solving contradictions among the people. This is to proceed from the desire for unified political contradictions through criticism and struggle, and bring about new solidarity on a new foundation. We usually solve contradiction and self-criticism, chart with each other, and under the leadership of the party. All this is struggle.
The ideological domain is also full of struggle, the struggle between the social classes and the classes, and the struggle between the proletariat and the bourgeoisie. This struggle is the struggle between two fundamentally opposed ideological systems which represent the interests of two classes and two opposite world outlooks, and cannot fundamentally be reconciled; it is either the West wind prevailing over the East wind, or the East wind prevailing over the West wind. The role of a revolutionary youth must also be played through all forms of struggle. The remark of ‘growing up in struggle’ which we commonly use conforms with dialectics. The illustrious life of Comrade Lei Feng is a life of struggle. He carried himself in studying Chairman Mao’s words and using Mao Zedong’s thoughts to fight against all kinds of bad ideas in himself and difficulties in work. As he emerged victorious in every struggle, he made some progress. Continuous struggle brought him continuous progress, and finally, there was a leap in world outlook.

There is an irreconcilable struggle within the contradictions between redness and vocational profitability and between the advanced and the backward, although this kind of struggle is non-antagonistic in form.

In short, where there is contradiction, there is struggle. Whether a quantitative or qualitative change is involved in a thing, both forms of movement are caused by the mutual struggle of the two contradictory factors contained in a thing itself. Struggle brings about development, progress and the replacement of old things by new things. Therefore the contradiction and the struggle carried out to solve the contradiction are forces propelling the development of things. This is the law of development of things, and it is also where the revolutionary spirit of dividing one into two lies.

The understanding of this point is of extremely great significance to us. First, we commit not only are not afraid of struggle but also find glory and pleasure in struggle. Our Marxist philosophy can be described as the philosophy of struggle. We certainly must establish the viewpoint of struggle and revolution, dare to struggle and dare to win. Second, we must also be good in struggle, concretely analyse the characteristics of different contradictions, and adopt appropriate forms of struggle to solve contradictions and bring about the development of things and progress.

Whether or not struggle in the contradiction is acknowledged is a watershed to distinguish whether or not it is the reconciliation of contradictions and whether it is the philosophy of revolution or the philosophy of compromise.

So matter whether Yang Hais-chen and other comrades advocating the theory of ‘combining two into one’ talk about the law of the unity of opposites, or the study of the law of the unity of opposites and dialectics, what they stress again and again is only the inseparable connection of the two aspects of a contradiction, and the word ‘struggle’ can never be found. What they describe as connection and unity is a toad of backwater, show and stagnation. With the passage of time, of course, whether transformation or development, and the old entity will also never dissolve to make way for a new entity. The revolutionary spirit of materialistic dialectics is thus completely removed. Working according to this viewpoint, class struggle and brute-force revolutions are liquidated, and only class cooperation is called for; the struggle against imperialism is liquidated to give place to ‘peaceful coexistence’ and ideological struggle is also liquidated so that “harmony” may be preserved between the proletarian ideology and the bourgeois ideology. Such a philosophy is the philosophy of capitalism. The reactionaries will not oppose it but welcome it with open arms.

The Two Aspects of a Contradiction Must Transform Themselves

First, the law of the unity of opposites and dialectics is true to the law of the development of things. Whether is the law which demonstrates the law of development of things? The law of the unity of opposites and dialectics is the law of development of things. Zeeman in a discussion in the philosophical journal ‘Nature’ put forward a question of whether and how the revolution is initiated:

But again, does the unity of opposites really mean that the two aspects of a contradiction are inseparably connected? Our answer is no.
The transformation of a contradiction is a fundamental change in the quality of a thing, and is commonly called qualitative change on the leap. This is because in dividing one into two, the two contradictory aspects are not equal, and one of the aspects always occupies the leading and dominating position, and determines the quality of the thing. However, these two aspects struggle continuously against each other. In the struggle, the force of the two aspects wax and wane and change continuously. The aspect occupying the leading position wanes and the aspect occupying the secondary position waxes. When the aspect occupying the secondary position changes into the principal leading aspect, a leap is born, the quality of things changes fundamentally, and the old thing becomes a new thing. Practical life shows that as a result of mutual struggle, the two aspects of any contradiction may transform themselves into each other under certain conditions.

Semi-feudal and semi-colonial old China was divided from one into two. Under the leadership of the Communist Party and Chairman Mao and as a result of the struggle of the people of the whole country against the three major enemies, the three great mountains were overthrown, and the dictatorship of the proletariat was established. The people who were ruled won their emancipation and became masters. The former reactionary ruling classes were turned into ruled classes. Is this not a mutual transformation of the two aspects of a contradiction?

In Chianghsien, Shensi Province, there was a well-known impoverished village called Hsaiitu. After liberation, especially after 1956, the people of Hsaiitu, under the leadership of the Party, strenuously endeavored to bring about prosperity. Their struggle with nature, land and man brought profound changes to Hsaiitu, and turned the impoverished village into a wealthy village and the backward village into an advanced village. Is this not a mutual transformation of the two aspects of a contradiction?

Why is it that Comrade Mao Tse-tung stresses that the mutual transformation of the two aspects of a contradiction is more important? This is because only qualitative change and the transformation of contradictions can lead to the development of things. The process of transformation is a process of replacing the old thing with a new thing. Therefore, transformation is revolution. To be sure, there is also such a phenomenon as the transformation of a new thing into the old thing, but this is temporary. Judging by the general trend in the development of things, new things are inevitable, and will always replace the old things sooner or later.

This viewpoint is of extremely great significance to our revolutionary practice. First, we do not look upon things as dead and unchangeable, we look upon them as living, conditional and changeable. It is precisely because of this belief that the ruled and oppressed people could come into power that we took up arms, charged the reactionary ruling classes, shed our blood and sacrificed our lives without fear. It is precisely because of our conviction in the possibility of transforming an impoverished country into a wealthy country that we strenuously endeavor to bring about prosperity, depend on our own efforts, go all-out, aim high, challenge the difficulties, and remain...
unblemished. It is precisely because of our conviction in the possibility of transforming the backward into the advanced that we compete with the advanced, look for differences, and use them as the basis for the development.

Second, we must scientifically carry out transforming work. All work done by us revolutionaries seeks to advance the unbroken transformation of old things into new things. The greater the forward development of things, the greater is the advantage to the proletariat. Transformation calls for certain conditions without which transformation cannot be realized. Therefore, we must actively create conditions for transformation, and once the conditions are ripe, we must bravely realize this transformation without missing the opportunity. To be sure, under certain conditions, the advanced may also be transformed into the backward, and a victory may also be transformed into a defeat. We must also strive to create conditions to guard against the transformation of the advanced aspect into the backward aspect and the new aspect into the old aspect, the restoration of capitalism, degeneration and retrogression.

The reactionary rulers and all people who loathe and are afraid of revolution are afraid of "change." They do everything to cover up contradictions and disapprove division of one into two. Sometimes, they also acknowledge contradictions, but they disapprove transformation and qualitative change. They only acknowledge that there is quantitative change in things, and disapprove change of a fundamental nature and the leap. In the political field, they only acknowledge piecemeal improvement that does not touch the fundamental interests of the old ruling classes, and disapprove revolution. This is vulgar evolution. According to this viewpoint, the old entity will last forever, will not disapprove, and will not give place to a new entity. Thus the ruling classes can perpetuate their rule, and the proletariat and the broad masses of the people can never via emancipation.

Chairman Mao said: "Only the present-day reactionary ruling classes as well as those in history, and metaphysics which is in their service, do not regard opposites as living, conditional, changeable things that transform themselves into each other, but as dead, rigid things, and propagate this erroneous view everywhere to delude the masses of the people, and thereby attain the aim of perpetuating their rule." It can be seen that the disapproval of transformation is the disapproval of the possibility of victory in revolution and the liquidation of revolution. Consequently, Chairman Mao taught us: "The task of the communist is precisely to expose such erroneous reactionary and metaphysical thought, to propagate the dialectic inherent in things, and to hasten the transformation of things, to attain the aim of the revolution."
Helen-chen and other comrades claim. This question is not merely a question of theory, a question of cognition, but also a question bearing directly on strategy and a question of practice.

The world outlook and methodology of Marxism-Leninism are identical in every way. The objective world moves according to the dialectical law of division one into two. Consequently, in the process of knowing and transforming the world, we must also divide one into two before we can triumph in work. Yang Helen-chen and other comrades use subjectivity and objectivity apart from end to end. They hold that "everything is combined from two into one," and consequently, when problems are observed, it is necessary to "divide one into two." In the course of transforming the world, it is again necessary to "combine two into one." The reason that Yang Helen-chen and other comrades deliberately express themselves in this abrupt and subtle way is that they want to oppose division of one into two but find it inconvenient to make a direct statement in this connection. Superficially, they seem to endorse the method of dividing one into two, but in actuality they have removed the objective foundation of this method, thus disallowing its scientific character and regarding the method of dividing one into two as a subjective thing. We must never be excluded in their double dealing.

So far as our broad masses of the youth are concerned, whether or not they can establish the world outlook of dialectical materialism and learn to apply the viewpoint and method of dividing one into two is an important question bearing on whether or not they can become good heirs to the revolution. How should the viewpoint and method of dividing one into two be used to guide one's own thought, work and study?

First, to study division of one into two, it is necessary to establish viewpoints on contradiction, class and class struggle.

The heirs to the revolutionary cause of the proletariat must possess five conditions. The condition of prime importance is that they must be genuine Marxist-Leninists. The constituent members of the core of the leadership at different levels of the revolutionary ranks must have a deeper understanding of Marxism-Leninism and must especially have a genuine comprehension of the essence of Marxism-Leninism. The essence of Marxism-Leninism in the field of philosophical thought is dialectical materialism, especially the law of the unity of opposites. In the field of political thought, it is the theory of class struggle, especially the theory of proletarian revolution and proletarian dictatorship. A genuine Marxist-Leninist must use the law of the unity of opposites to deal with problems, and must persist in proletarian revolution and proletarian dictatorship from beginning to end. (3)

Some people think in a facile way, holding that socialism is no longer divided from one into two and has no more contradictions. Comrade Mao Zedong has creatively developed Marxism-Leninism and pointed out that the socialist society is still divided from one into two, that there are still contradictions, classes and class struggle, and that there is still the struggle between the socialist road and the capitalist road. Thus, Comrade Mao Zedong has organically integrated the essence of Marxism-Leninism in the field of philosophical thought -- the law of the unity of opposites with the essence of Marxism-Leninism in the field of political thought -- the theory of proletarian revolution and proletarian dictatorship, closely integrated dialectical materialism with historical materialism, scientifically explained the essence of the socialist society, and laid down the theoretical foundation for formulating the lines, guidelines and policies of the Party.

To study division of one into two, the most important thing is also to establish these viewpoints on contradiction, class and class struggle, to distinguish the enemy from ourselves, and to see the direction clearly. We must never forget class and class struggle, never forget the dictatorship of the proletariat, and never forget to depend on the workers, poor peasants and lower middle peasants. Everything must be analyzed and tested with the weapon of class analysis to tell which is good and which is bad, and then to determine which should be safeguarded and which should be boycotted.
Second, to study division of one into two. "It is necessary for the revolutionary movement to achieve the revolutionary object and to create genuine class consciousness. This is also a condition which leads to the cause of proletarian revolution."

The whole world is divided into one into two. In order to study the handling all problems, a proletarian revolutionary must stand on the side of the working people who make up the overwhelming majority of the population and all oppressed and oppressed people in the world, but not on the side of the bourgeoisie and every ruling class who make up the minority of the population in every country.

At home, one is also divided into two. It is necessary to draw a line of distinction between the enemy and ourselves. We should rely on the workers, poor peasants and lower middle peasants, unite with the middle peasants, all laboring people and other classes, strata and social groups who embrace, support and participate in the cause of building socialism, and oppose all social forces and groups who resist the socialist revolution, and are hostile to and sabotage socialist construction. This is the strategic guideline of the Party throughout the socialist period. (4) In this connection, whether or not one can be divided into two and whether or not right and wrong can be distinguished as issues of major importance is a question bearing on whether or not one can work well in promoting progress in the revolution at home.

In order to promote progress in the Chinese revolution and the world revolution and serve wholeheartedly the overwhelming majority of the people in China and the world, it is necessary to divide one into two in the ideological field, actively carry out the ideological struggle, fight the bourgeoisie world outlook with the proletarian world outlook, fight individualism with collectivism, and fight national egotism with proletarian internationalism.

If we are unable to divide one into two, but "combine two into one," the inevitable outcome will be that no line of distinction is drawn between the enemy and ourselves and between right and wrong, and the cause of proletarian revolution, the cause of national liberation, and the cause of socialism will be jeopardized.

Third, to study division of one into two, we must make our way of thinking and method of work more scientific, understand problems better, unite the comrades, and do work well.

"We must learn to look at problems with the whole situation taken into consideration; we must see not only the positive aspect of a thing, but also its negative aspect." (5) Only by dividing a thing from one into two, and analyzing its positive and negative aspects, its principal and secondary aspects, and the aspects of mutual unity and mutual struggle, can we establish the viewpoint of the whole, see problems accurately, and do work well.

The fundamental characteristic of one-sidedness is that one cannot be divided into two, that the characteristics of the different aspects of a contradiction are not understood, that one is Forever one, and that only one aspect is seen, not the other aspect. When the good aspect is seen, the inferior aspect is ignored. When the inferior aspect is seen, the good aspect is ignored. Things are either affirmed or negated. "Thus the method for solving contradictions cannot be found, the revolutionary task cannot be accomplished, a success cannot be made of work, and the ideological struggle within the Party cannot be correctly developed."

A modest and prudent proletarian revolutionary should not only think out his own merits, but should be good at dividing one into two when dealing with himself and his own work, and possess the viewpoint of the whole when dealing with matters and achievements. We can thus act against arrogance, conceit and our servility, courageously practice self-criticism, and be good at overcoming shortcomings. We can keep in close contact with the masses, unite the comrades, and forever march forward continuously.
Division of one into two, unity of opposites, and struggle within the con-
tradiction have an objective content, not only differing in the develop-
ment of dialectics, and are also being grasped from a standpoint of study.
...and a fundamental difference for opposing opinions and contentions to develop within the Party, the Young Communist
League and among the comrades. This is a good thing, not a bad thing. As a result of contention we, there differ, truth can be found out. We must be good at making
use of the opinions of others and giving expression to people who disagree with us, and
must not feel dishonored whenever we hear a different opinion. While dealing with
opinions different from ours, we must be good at distinguishing between right and wrong
by means of discussion and reasoning. We cannot stop other people from expressing
their views, and become people whose thinking is rigid and whose eyes and ears are
closed. Even when we deal with things which are obviously paleness weeds, we must
refrain from discussion and scientific analysis to clarify their essence and origin, thus
turning them into teachers by negative example for the education of the masses, improving
the immensity of the masses, and developing Marxism in the struggle.
Running up above, we can see that the difference between dividing one into
two and "combining two into one" is definitely not a question of difference of under-
standing in a concept. It is also not a difference of understanding in a certain aspect
of the law of the unity of opposites, but is a difference in a series of fundamental
problems.

Chairman Mao told us: "Things must be compared before an appraisal can be made.
There must be appraisal and struggle before they can be developed." (7) "Marxism
can only develop through struggle -- this is true not only in the past and present, it
is necessarily true in the future also." (6) Chairman Mao also said: "Fighting against
wrong ideas is like being vaccinated -- a man develops greater immunity from disease
after the vaccine takes effect." (5) As far as we broad masses of the youth are con-
cerned, this struggle is also a good chance for study. By way of contention, we can
improve our power of discrimination, distinguish between right and wrong and strengthen
our immunity. We can more profoundly and concretely understand the content and substance
of dividing one into two, so that we can make better use of it to heighten ourselves
ideologically and improve work. We can more clearly understand the substance and danger
of the theory of "combining two into one," so that we may draw a line of demarcation from it.
We can understand further the theoretical basis of the lines, guidelines and
policies implemented by our Party, and heighten our self-consciousness in implementing
the lines, guidelines and policies of the Party.
In short, Marxism will inevitably develop through this struggle, and our own
way of thinking will also be heightened in this struggle. We certainly must hold high
the great red banner of Mao Tse-tung's thought and fight resolutely against all mistaken
ideas running counter to Marxism-Leninism.

* * *
Notes:
All of Chairman Mao's words quoted in this article without specifying their
origin are quoted from "On Contradiction."

(1), (7) "Speech Delivered at the National Propaganda Work Conference of the Chinese

(2) "The Situation and Our Policy after the Victory in the War of Resistance Against

(3), (4) "Ocultaste and Bring Up Millions of Strata to the Protestant Revolution,"
Jen-min jih-pao editorial, August 3, 1956.