Thoroughly Reckons with Hou Wei-lu for His Crime of Advocating the Theory of "Combining Two into One"

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(Peking Huaxu-org Ju-ren, March 31, 1967)

The following is a renewed attack on Hou Wei-lu, a noted Chinese historian, for his advocacy of "combining two into one," which is "revisionist in nature and the very antithesis of the principle of "one dividing into two" advocated by Mao Tse-tung."

Chairman Mao teaches us: "Whoever wants to overthrow political power always has to shape public opinion and undertake work in the ideological field. Revolutionary classes do so and so do counter-revolutionary classes."

Under the conditions of the dictatorship of the proletariat, reactionary bourgeois "academics" are precisely engaged in shaping public opinion in preparation for a capitalist restoration. Therefore, it is necessary to expose these people and thoroughly criticize and repudiate them.

Hou Wei-lu (侯永禄), a reactionary bourgeois "authority," is a past master in oppressing communists and opposing the people. Under the guise of conducting "academic" research, he has for a long time carried out rabid attacks against the Party, against socialism and against the thought of Mao Tse-tung. One of his heinous crimes is his advocacy of the reactionary concept of "combining two into one" by quoting extensively from Pang I-chih's book, The Equilibrium of Things.

Since 1963 Hou Wei-lu has done his utmost to applaud Pang I-chih, the character who presented revolutionary peasant wars in the last years of the Ming Dynasty, and his philosophical ideas in such big poisonous weeds as The Philosophical Ideas Embodied in Pang I-chih's book, "The Equilibrium of Things and Strive for The Equilibrium of Things."

Using ancient things to satisfy the contemporary, Hou Wei-lu on the one hand regarded himself as Pang I-chih, invoking Pang's spirit to serve his own political ends. He said, for instance: "In social struggles in the later part of the Ming Dynasty and in resist-Ch'ing struggles in the early part of the Ch'ing Dynasty, Pang I-chih was a powerful leader of a political faction. Similarly, when academic ideas flourished in the transition period from Ming to Ch'ing, Pang I-chih was also a stalwart of the school of thought which was characterized by an alliance between natural sciences and philosophy. His philosophical thought and that of Wang Ch'uan-shan were big banners of the same epoch, an important aspect of the spirit of the times in China during the 17th century." Here, Hou Wei-lu cited Pang I-chih's struggle in the 17th century for the Restoration of the Ming court as a model to himself who would strive to restore capitalism in the 20th century. Hou was thus bent on being the "leader of a political faction" against the Party, against socialism and against Mao Tse-tung's thought, the "mainstay of academic factions," and the "big banner of the times." Moreover, Hou had the ambition of emulating Pang I-chih and became one who "claimed that he would carry a sword and rally followers to transform the dark world."
On the other hand, Hou Wei-li with ulterior motives misinterpreted Yang I-chih's metaphysical concept of "combining two into one" as "quite brilliant" "materialistic and purely dialectical viewpoint." He did so to attack Chairman Mao's scientific and revolutionary dialectics of "one divides into two." Hou's advocacy of Yang I-chih's theory of "combining two into one" provided a historical "thesis" for Yang Hsien-chun's fallacy of "combining two into one" and furnished a reactionary theory for capitalist restoration.

What follows shows how Hou Wei-li has used the concept of "combining two into one" to hurl Precincts into the great Tian-T'ai-tung.

Chairman Mao teaches us: "The principle of contradictions between things, that is, the law of unity of opposites, is the fundamental rule of materialistic dialectics. The law of unity of opposites is the fundamental law of the universe."

Chairman Mao's teachings show that all things follow the law of "one divides into two," that is the law of unity of opposites.

Contrary to Chairman Mao's scientific thesis, Hou Wei-li pointed asserted that things tended to "combine two into one" and that the "combination of two into one" constituted "dialectics." Using this principle to "explain the laws of all things in the universe," Hou Wei-li claimed that what Yang I-chih brought up in his book, such as existence and non-existence, the abstract and the concrete, motion and stillness, the negative and positive principles in nature, life and death and so on, were "all the two sides of contradictions, splitting one into two and the combination of two into one." He then quoted Yang I-chih's words to confirm the "combination of two into one." He also advocated Yang I-chih's attempt to use this principle to explain the laws of all things in the universe.

Here, Hou Wei-li asserted that the contradictory aspects of things tended to "split one into two" but would eventually resolve into "combination of two into one." Claiming that the contradictory aspects of all things in the world, past or present, would "transform" one another, Hou held that all things tended to "combine two into one" and that they would be "either one of the two," that is the combination of two into one. Thus Hou negated the basic law of the universe that all things conform to the "division of one into two."

Since Hou Wei-li worked in collusion with Yang Hsien-chun, a counter-revolutionary element, the counter-revolutionary theories espoused by both are identical. Didn't Yang Hsien-chun make similar remarks? For instance, Yang said, "All things tend to "combine two into one."" What is called unity of opposites? An old Chinese saying goes, "Combining two into one. One thing may turn into two things which combine two into one, in the same sense as one divides into two." Clearly, Yang Hsien-chun found from Hou Wei-li the historical "thesis" of "combining two into one" before further developing this counter-revolutionary theory.

What is the main, then, is enshrined in what Hou Wei-li described as "brilliant" "dialectical" viewpoint of "combining two into one"?

Chairman Mao teaches us: "The unity of opposites is conditional, temporary and relative while the struggle of mutually exclusive opposites is absolute. "Yet struggle is inherent in identity and without struggle there can be no identity." Hou Wei-li's "combination or two into one" is diametrically opposed to the brilliant thought of Mao Tse-tung. Since Hou recognises the "identity" of opposites, but not the struggle of opposites, therefore, his "identity" becomes one without struggle. This "identity" of two things is really nothing in common with revolutionary dialectics. What Yang I-chih called "identity of two into one," "joining of two ends," "transformation of two ends," "union of two ends," "unity of contradictions" and so forth refer to the everlasting co-combination of opposites resulting in the "combination of two into one" without
mutually exclusive struggle. This is identical to Yang Haim-chen's view that the "unity of contradictions merely refers to the inseparable joining together of the two aspects of a contradiction."

Non Wei-lu’s fallacy became more pronounced in his interpretation of the formula of ‘submission, extinction and unity’ of the unity of contradictions in the book, The Equilibrium of Things. Non said, for instance: "In the sense 'submission' is implied in Fung I-chih's book, it is sometimes analogous to 'existence' which means affirmed or correspondence to the right subject. In the original sense, 'extinction' means the end which is placed in opposition to 'existence' in Fung I-chih's book. For instance, the saying that 'having is not having and existence means extinction' implies negation or antithesis. 'Unity' synthesises 'submission' and 'extinction' into 'submission' of 'a further stage', which Fung I-chih sometimes called 'transcendence', this being analogous to negation of opposition or synthesis."

As a matter of fact, 'submission, extinction and unity' conforms to the idealistic principles of Buddhism. However, Non Wei-lu has arbitrarily interpreted 'submission' and 'extinction' as the two opposites synthesised and embodied in either 'unity' or 'transcendence'. Wasn't Non trying to propagate by instigation the fallacy that between opposites in things there was only 'unity' and no struggle? Non even misinterpreted as 'dualism' this basic metaphysical principle with 'synthesis' of opposites but without struggle. For instance, he said that the concepts of 'autonomy', 'extinction' and 'unity' related to his methodology of dialectics. He added: 'Fang I-chih's simple dialectics has observed in form the law governing the negation of negation, a great discovery transcending what others before him have discovered.' This is indeed an outrageous attack against revolutionary dialectics.

Chairman Mao teaches us: "The fundamental cause of the development of things lies in the inside and not outside things, in the internal contradictions of things." "The combination of conditional, relative identity and unconditional, absolute struggle constitutes the movement of opposites in all things."

Non Wei-lu's interpretation of the movement, transformation and development of things is also opposed to the brilliant thought of Mao Zedong. He held that the word 'equality' as cited in Fung I-chih's book 'implies unity and movement of things' which is given in his book as general inclusion of answers to questions, indicating that the purpose of this book was to discuss the internal contradictions of matter and the movement arising from the unity of contradictions. He also held that the 'interlocking of two ends' constitutes natural motion. What nonsense! In other words, Non Wei-lu negated Chairman Mao’s teaching that 'the struggle of contradictions inside things propels the movement and transformation of things', claiming that the 'unity of two ends' 'unity of contradictions' and 'interlocking of two ends' that is the combination of opposites, constituted the movement of things.

Non Wei-lu's reactionary fallacy finds concentrated expression in his interpretation of Fung I-chih's formula of 'interlocking' 'rotation' and 'fulfillment'. Non, for instance said: 'Interlocking refers to the union of opposites in what Fung I-chih called the 'combination of two into one', or the relationship between 'contrary causes' or 'interlocking of what is superficial and what is concrete.' 'Rotation' means motion and transformation in what Fung I-chih called the 'linking of the head with the tail', 'stopping motion' and 'continuation of what goes before and what comes after.' "ch'i (风)" means the attainment of a higher stage in incessant motion. What Fung I-chih said referred to what he called 'Unceasing endeavor instead of stopping motion' and 'The reason why diligence can prevent stopping of motion is that ceaseless labor occurs to the extreme.'
As a matter of fact, what Pang I-chhih meant by "intermixing," "rotation" and "fulfillment," may be likened to idealistic deductive in mathematics. However, How Wei-liu went out of his way to say that the movement of things as studied in Pang I-chhih's book was motivated by the "intermixing" of opposites—that is the "contradiction of two into one"—rather than by the struggle of opposites or the contradictions inherent in things. How asserted that this "movement" merely constituted a recurring cycle such as the "linking of the head with the tail" but without the quality of revolutionary flying leap.

Highly evaluating Pang I-chhih's formula of "interlocking," "rotation" and "fulfillment," How Wei-liu regarded it as analogous in form to the law governing the transformation of contradictions. Since Pang I-chhih brought up a host of "resorbing" subjects, he basically negated the scientific revolutionary thesis that the law of unity of opposites provides the fundamental active force for the struggle of opposites in the development of things.

Chairman Mao teaches us: "When we say that two opposite things can coexist in a single entity and can transform themselves into each other because there is identity between them, we were speaking of conditionality, that is to say, in given conditions two contradictory things can be united and can transform themselves into each other, but in the absence of these conditions, they cannot constitute a contradiction, cannot coexist in the same entity and cannot transform themselves into one another. It is because the identity of opposites obtains only in given conditions that we have said identity is conditional and relative. We may add that the struggle between oppositespermits a process from beginning to end and makes one process transform itself into another, that is it is ubiquitous, and that struggle is therefore unconditional and absolute."

Chairman Mao has creatively and comprehensively expanded the theory concerning the law of unity of opposites, thereby elevating to the peak materialistic dialectics of Marxism-Leninism. This is Chairman Mao's greatest contribution to Marxism-Leninist philosophical thought.

However, in doing his utmost to advocate the reactionary philosophy of "combining two into one" which rejects and negates the struggle of opposites, How Wei-liu has precisely run counter to the great thought of Mao Tse-tung on the fundamental thesis of materialistic dialectics in respect to the law of unity of opposites. How has thus betrayed his counter-revolutionary nature of obtaining cheap and easy fame and hatred for the great thought of Mao Tse-tung.

By cleverly disguising Pang I-chhih's fallacy of "combining two into one" with the gotten of materialistic dialectics, How Wei-liu had the purpose of purposely obliterating the essential difference between the great thought of Mao Tse-tung and Pang I-chhih's fallacy of "combining two into one". He did so to continue living his reactionary theory that "Mao Tse-tung's thought at a union of Marxism and fine Chinese traditions, vainly hoping to repudiate and overthrow the philosophical basis of Marxism-Leninism and Mao Tse-tung's thought by way of tarring with the fundamental law of nature and society, that is the law of unity of opposites."

Materialistic dialectics is the militant philosophy of the revolution; the proletarian world outlook and the combat weapon of the revolutionary people. Of all principles of Marxism, they may be summed up in the last analysis in one sentence: "To rebel is justified." This constitutes proletarian philosophy.

On the other hand, the concept of "combining two into one" is one which rejects the following elements of the struggle of opposites. When this idea is applied to society, it negates class contradictions and class struggle, negates the revolution and the dictatorship of the proletariat. It embodies the theory of class conciliation and that of eradiation of class struggle. The concept of "combining two
into one" constitutes the philosophical basis of the theory of class consolidation and that of extinction of class struggle. It is precisely a theoretical weapon with which the bourgeois and revisionist attack the proletarian, Marxist-Leninism and Mao Tse-tung's thought. From Pravda's, Pravda, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Pravda's, Prava
The great thought of Mao Tse-tung is the main and the most creative development of Marxism-Leninism in the contemporary epoch. Like a mad dog barking at the moon, the enemy's opposition is no way can impair the brilliance of Mao Tse-tung's thought. Instead, it all the more proves the incomparable greatness of Mao Tse-tung's thought. The revolutionary people who are armed with the great thought of Mao Tse-tung can go up to the skies to touch the moon or dive into the depths of the ocean to catch fishes. Whoever opposes the great thought of Mao Tse-tung will have his head against the wall until it bleeds. This is what is in store for Hsu Wei-lu and all reactionaries and demona.

All quotations pertaining to the concept of "combining two into one" as advocated by Hsu Wei-lu are attributed to Hsu's article entitled "The Philosophical Ideas Embodied in Yang-i-chih's Book "The Equilibrium of Things" (carried in Hsin-wen Weekly, August 6, 1961 and Preface to The Equilibrium of Things" (published in 1962 by Chung Hua Book Store). Their sources are therefore entitlled.--EMIP ed.