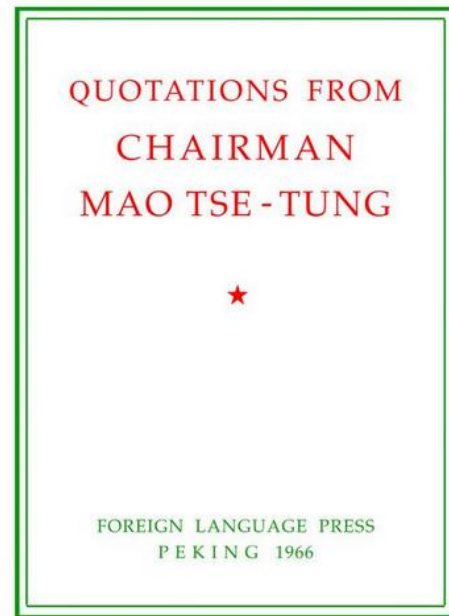


Excerpts taken from Open Source:

<https://archive.org/stream/QuotationsFromChairmanMaoTse-tung/QCM66#page/n0/mode/2up>

**WORKERS OF ALL COUNTRIES UNITE!**



Study Chairman Mao's writings, follow his teachings and act according to his instructions.

*Lin Piao*

*A facsimile of the above statement by Comrade Lin Piao in his own handwriting appears on the previous page.*

**FOREWORD TO  
THE SECOND EDITION OF  
*QUOTATIONS FROM  
CHAIRMAN MAO TSE-TUNG***

(December 16, 1966)

**Lin Piao**

Comrade Mao Tse-tung is the greatest Marxist-Leninist of our era. He has inherited, defended and developed Marxism-Leninism with genius, creatively and comprehensively and has brought it to a higher and completely new stage.

Mao Tse-tung's thought is Marxism-Leninism of the era in which imperialism is heading for total collapse and socialism is advancing to world-wide victory. It is a powerful ideological weapon for opposing imperialism and for opposing revisionism

and dogmatism. Mao Tse-tung's thought is the guiding principle for all the work of the Party, the army and the country.

Therefore, the most fundamental task in our Party's political and ideological work is at all times to hold high the great red banner of Mao Tse-tung's thought, to arm the minds of the people throughout the country with it and to persist in using it to command every field of activity. The broad masses of the workers, peasants and soldiers and the broad ranks of the revolutionary cadres and the intellectuals should really master Mao Tse-tung's thought; they should all study Chairman Mao's writings, follow his teachings, act according to his instructions and be his good fighters.

In studying the works of Chairman Mao, one should have specific problems in mind, study and apply his works in a creative way, combine study with application, first study what must be urgently applied so as to get quick results, and strive hard to apply what one is studying. In order really to master Mao Tse-tung's thought, it is

essential to study many of Chairman Mao's basic concepts over and over again, and it is best to memorize important statements and study and apply them repeatedly. The newspapers should regularly carry quotations from Chairman Mao relevant to current issues for readers to study and apply. The experience of the broad masses in their creative study and application of Chairman Mao's works in the last few years has proved that to study selected quotations from Chairman Mao with specific problems in mind is a good way to learn Mao Tse-tung's thought, a method conducive to quick results.

We have compiled *Quotations from Chairman Mao Tse-tung* in order to help the broad masses learn Mao Tse-tung's thought more effectively. In organizing their study, units should select passages that are relevant to the situation, their tasks, the current thinking of their personnel, and the state of their work.

In our great motherland, a new era is emerging in which the workers, peasants and soldiers are grasping Marxism-

Leninism, Mao Tse-tung's thought. Once Mao Tse-tung's thought is grasped by the broad masses, it becomes an inexhaustible source of strength and a spiritual atom bomb of infinite power. The large-scale publication of *Quotations from Chairman Mao Tse-tung* is a vital measure for enabling the broad masses to grasp Mao Tse-tung's thought and for promoting the revolutionization of our people's thinking. It is our hope that all comrades will learn earnestly and diligently, bring about a new nation-wide high tide in the creative study and application of Chairman Mao's works and, under the great red banner of Mao Tse-tung's thought, strive to build our country into a great socialist state with modern agriculture, modern industry, modern science and culture and modern national defence!

## I. THE COMMUNIST PARTY

The force at the core leading our cause forward is the Chinese Communist Party.

The theoretical basis guiding our thinking is Marxism-Leninism

Opening address at the First Session of the First National People's Congress of the People's Republic of China (September 15, 1954).

If there is to be revolution, there must be a revolutionary party. Without a revolutionary party, without a party built on the Marxist-Leninist revolutionary theory and in the Marxist-Leninist revolutionary style, it is impossible to lead the working class and the broad masses of the people

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## II. CLASSES AND CLASS STRUGGLE

Classes struggle, some classes triumph, others are eliminated. Such is history, such is the history of civilization for thousands of years. To interpret history from this viewpoint is historical materialism; standing in opposition to this viewpoint is historical idealism.

"Cast Away Illusions, Prepare for Struggle" (August 14, 1949), *Selected Works*, Vol. IV, p. 428.

In class society everyone lives as a member of a particular class, and every kind of thinking, without exception, is stamped with the brand of a class.

"On Practice" (July 1937), *Selected Works*, Vol. I, p. 296.

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in defeating imperialism and its running dogs.

"Revolutionary Forces of the World Unite, Fight Against Imperialist Aggression!" (November 1948), *Selected Works*, Vol. IV, p. 284.\*

Without the efforts of the Chinese Communist Party, without the Chinese Communists as the mainstay of the Chinese people, China can never achieve independence and liberation, or industrialization and the modernization of her agriculture.

"On Coalition Government" (April 24, 1945), *Selected Works*, Vol. III, p. 318.\*

The Chinese Communist Party is the core of leadership of the whole Chinese people. Without this core, the cause of socialism cannot be victorious.

Talk at the general reception for the delegates to the Third National Congress of the New-Democratic Youth League of China (May 25, 1957).

Changes in society are due chiefly to the development of the internal contradictions in society, that is, the contradiction between the productive forces and the relations of production, the contradiction between classes and the contradiction between the old and the new; it is the development of these contradictions that pushes society forward and gives the impetus for the supersession of the old society by the new.

"On Contradiction" (August 1937), *Selected Works*, Vol. I, p. 314.

The ruthless economic exploitation and political oppression of the peasants by the landlord class forced them into numerous uprisings against its rule. . . . It was the class struggles of the peasants, the peasant uprisings and peasant wars that constituted the real motive force of historical development in Chinese feudal society.

"The Chinese Revolution and the Chinese Communist Party" (December 1939), *Selected Works*, Vol. II, p. 308.\*

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In the final analysis, national struggle is a matter of class struggle. Among the whites in the United States it is only the reactionary ruling circles who oppress the black people. They can in no way represent the workers, farmers, revolutionary intellectuals and other enlightened persons who comprise the overwhelming majority of the white people.

“Statement Supporting the American Negroes in Their Just Struggle Against Racial Discrimination by U.S. Imperialism” (August 8, 1963), *People of the World, Unite and Defeat the U.S. Aggressors and All Their Lackeys*, 2nd ed., pp. 3-4.\*

#### IV. THE CORRECT HANDLING OF CONTRADICTIONS AMONG THE PEOPLE

We are confronted by two types of social contradictions — those between ourselves and the enemy and those among the people themselves. The two are totally different in their nature.

*On the Correct Handling of Contradictions Among the People* (February 27, 1957), 1st pocket ed., p. 2.  
[*Selected Works*, Vol. V, p. 384.]

#### V. WAR AND PEACE

Every Communist must grasp the truth, “Political power grows out of the barrel of a gun.”

“Problems of War and Strategy” (November 6, 1936), *Selected Works*, Vol. II, p. 224.

Chiang Kai-shek always tries to wrest every ounce of power and every ounce of gain from the people. And we? Our policy is to give him tit for tat and to fight for every inch of land. We act after his fashion. He always tries to impose war on the people, one sword in his left hand and another in his right. We take up swords, too, following his example. . . . As Chiang Kai-shek is now sharpening his swords, we must sharpen ours too.

“The Situation and Our Policy After the Victory in the War of Resistance Against Japan” (August 13, 1945), *Selected Works*, Vol. IV, pp. 14-15.

In the political life of our people, how should right be distinguished from wrong in one’s words and actions? On the basis of the principles of our Constitution, the will of the overwhelming majority of our people and the common political positions which have been proclaimed on various occasions by our political parties and groups, we consider that, broadly speaking, the criteria should be as follows:

(1) Words and actions should help to unite, and not divide, the people of our various nationalities.

(2) They should be beneficial, and not harmful, to socialist transformation and socialist construction.

(3) They should help to consolidate, and not undermine or weaken, the people’s democratic dictatorship.

(4) They should help to consolidate, and not undermine or weaken, democratic centralism.

(5) They should help to strengthen, and not discard or weaken, the leadership of the Communist Party.

(6) They should be beneficial, and not harmful, to international socialist unity and the unity of the peace-loving people of the world.

Of these six criteria, the most important are the socialist path and the leadership of the Party.

War, this monster of mutual slaughter among men, will be finally eliminated by the progress of human society, and in the not too distant future too. But there is only one way to eliminate it and that is to oppose war with war, to oppose counter-revolutionary war with revolutionary war, to oppose national counter-revolutionary war with national revolutionary war, and to oppose counter-revolutionary class war with revolutionary class war. . . . When human society advances to the point where classes and states are eliminated, there will be no more wars, counter-revolutionary or revolutionary, unjust or just; that will be the era of perpetual peace for mankind. Our study of the laws of revolutionary war springs from the desire to eliminate all wars; herein lies the distinction between us Communists and all the exploiting classes.

"Problems of Strategy in China's Revolutionary War" (December 1936), *Selected Works*, Vol. I, pp. 182-83.

## VIII. PEOPLE'S WAR

The revolutionary war is a war of the masses; it can be waged only by mobilizing the masses and relying on them.

"Be Concerned with the Well-Being of the Masses, Pay Attention to Methods of Work" (January 27, 1934), *Selected Works*, Vol. I, p. 147.\*

What is a true bastion of iron? It is the masses, the millions upon millions of people who genuinely and sincerely support the revolution. That is the real iron bastion which it is impossible, and absolutely impossible, for any force on earth to smash. The counter-revolution cannot smash us; on the contrary, we shall smash it. Rallying millions upon millions of people round the

To achieve a lasting world peace, we must further develop our friendship and co-operation with the fraternal countries in the socialist camp and strengthen our solidarity with all peace-loving countries. We must endeavour to establish normal diplomatic relations, on the basis of mutual respect for territorial integrity and sovereignty and of equality and mutual benefit, with all countries willing to live together with us in peace. We must give active support to the national independence and liberation movement in countries in Asia, Africa and Latin America as well as to the peace movement and to just struggles in all the countries of the world.

*Ibid.*

As for the imperialist countries, we should unite with their peoples and strive to co-exist peacefully with those countries, do business with them and prevent any possible war, but under no circumstances should we harbour any unrealistic notions about them.

*On the Correct Handling of Contradictions Among the People* (February 27, 1957), 1st pocket ed., p. 75.  
[*Selected Works*, Vol. V, p. 421.]

revolutionary government and expanding our revolutionary war, we shall wipe out all counter-revolution and take over the whole of China.

*Ibid.*, p. 150.\*

The richest source of power to wage war lies in the masses of the people. It is mainly because of the unorganized state of the Chinese masses that Japan dares to bully us. When this defect is remedied, then the Japanese aggressor, like a mad bull crashing into a ring of flames, will be surrounded by hundreds of millions of our people standing upright, the mere sound of their voices will strike terror into him, and he will be burned to death.

"On Protracted War" (May 1938), *Selected Works*, Vol. II, p. 186.

The imperialists are bullying us in such a way that we will have to deal with them seriously. Not only must we have a powerful regular army, we must also organize contingents of the people's militia



## XIX. REVOLUTIONARY HEROISM

This army has an indomitable spirit and is determined to vanquish all enemies and never to yield. No matter what the difficulties and hardships, so long as a single man remains, he will fight on.

“On Coalition Government”  
(April 24, 1945), *Selected Works*,  
Vol. III, p. 264.\*

Give full play to our style of fighting — courage in battle, no fear of sacrifice, no fear of fatigue, and continuous fighting (that is, fighting successive battles in a short time without rest).

“The Present Situation and Our Tasks” (December 25, 1947), *Selected Works*, Vol. IV, p. 161.

Thousands upon thousands of martyrs have heroically laid down their lives for the people; let us hold their banner high and march ahead along the path crimson with their blood!

“On Coalition Government”  
(April 24, 1945), *Selected Works*,  
Vol. III, p. 318.

## XXV. UNITY

The unification of our country, the unity of our people and the unity of our various nationalities — these are the basic guarantees of the sure triumph of our cause.

*On the Correct Handling of Contradictions Among the People* (February 27, 1957), 1st pocket ed., pp. 1-2.  
[*Selected Works*, Vol. V, p. 384.]

It is only through the unity of the Communist Party that the unity of the whole class and the whole nation can be achieved, and it is only through the unity of the whole class and the whole nation that the enemy can be defeated and the national and democratic revolution accomplished.

“Win the Masses in Their Millions for the Anti-Japanese National United Front” (May 7, 1937), *Selected Works*, Vol. I, p. 292.\*

## XXVII. CRITICISM AND SELF-CRITICISM

The Communist Party does not fear criticism because we are Marxists, the truth is on our side, and the basic masses, the workers and peasants, are on our side.

Speech at the Chinese Communist Party's National Conference on Propaganda Work (March 12, 1957), 1st pocket ed., p. 14.  
[*Selected Works*, Vol. V, p. 428.]

## XXVIII. COMMUNISTS

A Communist should have largeness of mind and he should be staunch and active, looking upon the interests of the revolution as his very life and subordinating his personal interests to those of the revolution; always and everywhere he should adhere to principle and wage a tireless struggle against all incorrect ideas and actions, so as to consolidate the collective life of the Party and strengthen the ties between the Party and the masses; he should be more concerned about the Party and the masses than about any individual, and more concerned about others than about himself. Only thus can he be considered a Communist.

"Combat Liberalism" (September 7, 1937), *Selected Works*, Vol. II, p. 33.\*

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## XXX. YOUTH

How should we judge whether a youth is a revolutionary? How can we tell? There can only be one criterion, namely, whether or not he is willing to integrate himself with the broad masses of workers and peasants and does so in practice. If he is willing to do so and actually does so, he is a revolutionary; otherwise he is a non-revolutionary or a counter-revolutionary. If today he integrates himself with the masses of workers and peasants, then today he is a revolutionary; if tomorrow he ceases to do so or turns round to oppress the common people, then he becomes a non-revolutionary or a counter-revolutionary.

"The Orientation of the Youth Movement" (May 4, 1939), *Selected Works*, Vol. II, p. 246.

Every comrade must be brought to understand that the supreme test of the words and deeds of a Communist is whether they conform with the highest interests and enjoy the support of the overwhelming majority of the people.

"On Coalition Government" (April 24, 1945), *Selected Works*, Vol. III, p. 316.\*

At no time and in no circumstances should a Communist place his personal interests first; he should subordinate them to the interests of the nation and of the masses. Hence, selfishness, slacking, corruption, seeking the limelight, and so on, are most contemptible, while selflessness, working with all one's energy, whole-hearted devotion to public duty, and quiet hard work will command respect.

"The Role of the Chinese Communist Party in the National War" (October 1938), *Selected Works*, Vol. II, p. 198.

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Apart from continuing to act in co-ordination with the Party in its central task, the Youth League should do its own work to suit the special characteristics of youth. New China must care for her youth and show concern for the growth of the younger generation. Young people have to study and work, but they are at the age of physical growth. Therefore, full attention must be paid both to their work and study and to their recreation, sport and rest.

Talk at the reception for the Presidium of the Second National Congress of the Youth League (June 30, 1953).

## XXXI. WOMEN

A man in China is usually subjected to the domination of three systems of authority [political authority, clan authority and religious authority]. . . . As for women, in addition to being dominated by these three systems of authority, they are also dominated by the men (the authority of the husband). These four authorities — political, clan, religious and masculine — are the embodiment of the whole feudal-patriarchal ideology and system, and are the four thick ropes binding the Chinese people, particularly the peasants. How the peasants have overthrown the political authority of the landlords in the countryside has been described above. The political authority of the landlords is the backbone of all the other systems of authority. With that overturned, the clan

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authority, the religious authority and the authority of the husband all begin to totter. . . . As to the authority of the husband, this has always been weaker among the poor peasants because, out of economic necessity, their womenfolk have to do more manual labour than the women of the richer classes and therefore have more say and greater power of decision in family matters. With the increasing bankruptcy of the rural economy in recent years, the basis for men's domination over women has already been undermined. With the rise of the peasant movement, the women in many places have now begun to organize rural women's associations; the opportunity has come for them to lift up their heads, and the authority of the husband is getting shakier every day. In a word, the whole feudal-patriarchal ideology and system is tottering with the growth of the peasants' power.

"Report on an Investigation of the Peasant Movement in Hunan" (March 1927), *Selected Works*, Vol. I, pp. 44-46.\*

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## XXXII. CULTURE AND ART

In the world today all culture, all literature and art belong to definite classes and are geared to definite political lines. There is in fact no such thing as art for art's sake, art that stands above classes, art that is detached from or independent of politics. Proletarian literature and art are part of the whole proletarian revolutionary cause; they are, as Lenin said, cogs and wheels in the whole revolutionary machine.

"Talks at the Yen-an Forum on Literature and Art" (May 1942), *Selected Works*, Vol. III, p. 86.\*

[Our purpose is] to ensure that literature and art fit well into the whole revolutionary machine as a component part, that they operate as powerful weapons for uniting and educating the people and for attacking and destroying the enemy, and that they help the people fight the enemy with one heart and one mind.

*Ibid.*, p. 70.

*On the Correct Handling of Contradictions Among the People* (February 27, 1957), 1st pocket ed., pp. 49-50.

[*Selected Works*, Vol. V, p. 408.]