

currency or commercial trade. In the end, families were torn apart and replaced with male labor teams and female labor teams. They were all forced to work and eat together, and wear the same black revolutionary or military uniform. Husbands and wives could only meet each other once a week with approval.

The Communist Party claims to fear no heaven or earth, but has attempted with arrogance to reform heaven and earth. This is a complete disregard for all the righteous elements and forces in the universe. Mao Zedong wrote while a student in Hunan,

In all centuries, nations have conducted great revolutions. The old is washed away and things are imbued with the new; great changes have occurred, involving life and death, success and ruin. It is the same with the destruction of the universe. The destruction is definitely not the final destruction, and there is no doubt that destruction here will be birth over there. We all anticipate such destruction, because in destroying the old universe we bring about the new universe. Isn't that better than the old universe?!

Affection is a natural human emotion. Affection among husbands and wives, children, parents, friends and in society generally is normal. Through incessant political campaigns, the CCP has changed humans to wolves, or even an animal that is more fierce and cruel than the wolf. Even the most fierce tigers would not eat their young. But under the rule of the CCP, it has been common for parents and children to report on each other or husbands and wives to expose each other; familial relations were frequently renounced.

In the mid-1960s, a female teacher in an elementary school in Beijing accidentally put "socialism" and "fall down" together when she drilled her students in Chinese characters. Students reported her. After that, she was criticized every day, and slapped by male students. Her daughter severed her relationship with her. Whenever the struggle became more intense, her daughter would criticize her mother's "new movement in class struggles" during political sessions. For several years following the mishap, the teacher's only work was the daily cleaning of the school, including its toilets.

People who went through the Cultural Revolution would never forget Zhang Zhixin, who was sent to jail because she criticized Mao for his failure in the Great Leap Forward. Many times, prison guards stripped off her clothes, handcuffed her hands behind her back and threw her into male prison cells, letting male prisoners gang rape her. She became insane in the end. When she was being executed, prison guards feared she would shout slogans as her protest. They pressed her head on a brick and sliced open her throat without any anesthesia.

In the persecution of Falun Gong in recent years, the CCP continues to use the same old methods of inciting hate and instigating violence.

The Communist Party suppresses hu-

man beings' virtuous nature, and promotes, encourages, and uses the evil side of humanity to strengthen its rule. In one campaign after another, people with conscience are forced into silence for fear of violence. The Communist Party systematically has destroyed universal moral standards in an attempt to completely demolish the concepts of good and evil and of honor and shame that have been maintained by humankind for thousands of years.

The Evil that Transcends the Law of Mutual Generation and Mutual Inhibition

Lao Zi said,

Under heaven all can see beauty as beauty only because there is ugliness.

All can know good as good only because there is evil.

Therefore having and not having arise together.

Difficult and easy complement each other.

Long and short contrast each other;

High and low rest upon each other;

Voice and sound harmonize each other;

Front and back follow one another."

[12]

Simply put, the law of mutual generation and mutual inhibition exists in the human world. Not only are humans divided into good and bad individuals, but good and evil also co-exist within a single person.

Dao Zhi, an icon of bandits in ancient China, told his followers, "Bandits should follow the Way as well." He went on and elaborated that being a bandit should also be "honorable, courageous, righteous, wise, and benevolent." That is to say, even a bandit cannot do whatever pleases him, but has to follow certain rules.

The history of the CCP can be said to be full of trickery and betrayal without constraint. For example, what bandits honor the most is "righteousness." Even their place to share the booty is called "the Hall of Righteousness for Dividing the Spoils." But whenever a crisis arises among comrades within the CCP, they expose and accuse one another, and even fabricate false charges to frame one another, adding insult to injury.

Take General Peng Dehuai for example. Mao Zedong, coming from a peasant background, of course knew that it was impossible to produce 130,000 jin of grain per mu [13] and that what Peng said was all true. He also knew that Peng had no intention of taking his power, let alone the fact that Peng has saved his life several times when Peng fought Hu Zongnan's 200,000 troops with only 20,000 troops of his own during the CCP-KMT war. Nevertheless, as soon as Peng expressed his disagreement with Mao, Mao immediately burst into rage and threw into a garbage can the poem he wrote in praise of Peng—"Who dares to ride ahead on horseback with sword

drawn—only our General Peng!" Mao was determined to put Peng to death, despite the nobility of Peng's life-saving comradeship.

The CCP kills brutally rather than governs with benevolence; it persecutes its own members in contempt of comradeship and personal loyalty; it barter away China's territory, acting cowardly; it makes itself an enemy of righteous belief, lacking wisdom; it launches mass movements, violating the sage's way to govern the nation. All in all, the CCP has gone so far as to abandon the minimal moral standard that "even bandits should follow the Way as well." Its evilness has reached well beyond the law of mutual generation and mutual inhibition in the universe. The CCP completely opposes nature and humanity for the purpose of confounding the criteria for good and evil and overturning the law of the universe. Its unrestrained arrogance has reached its zenith, and it is doomed to come to a complete collapse.

II. Fight with the Earth in Violation of the Law of Nature, Bringing Endless Disaster

Extend Class Struggle to Nature

Jin Xunhua was a 1968 high school graduate from the Wusong No.2 Middle School of Shanghai and a member of the Standing Committee of the Middle School Red Guards in Shanghai. He was sent down to the countryside of Heilongjiang Province in March, 1969. On August 15, 1969, fierce floods rushed down from a mountain range and soon inundated the areas surrounding the Shuang River. Jin jumped into the swift currents in order to retrieve two drifting electric wire poles for his production team and was drowned.

The following are two diary entries [14] of Jin before he died.

July 4

I am beginning to feel the severity and intensity of the class struggle in the countryside. As a red guard of Chairman Mao, I stand fully prepared to fight head on against the reactionary forces with the invincible Mao Zedong Thought as my weapon. I'm willing to do that even if it means I have to sacrifice my life. I will fight, fight, and fight to the best of my ability to consolidate the dictatorship of the proletariat.

July 19

The class enemies in that production brigade are still arrogant. Educated youth came to the countryside precisely to participate in the three major revolutionary movements in the countryside. First and foremost, the class struggle. We should rely on the class of poor and the lower-middle peasants, mobilize the masses and suppress the arrogance of the enemies. We educated youth should always uphold the great banners of Mao Zedong Thought, nev-

er forget the class struggle, and never forget the dictatorship of the proletariat.

Jin went to the countryside with the thought of fighting heaven and earth and reforming humanity. His diaries reveal that his mind was full of "fights." He extended the idea of "struggling with humans" to fighting with heaven and earth, and eventually lost his life for it. Jin is a typical case of the philosophy of struggle and, at the same time, undoubtedly became its victim.

Engels once said that freedom is the recognition of inevitability. Mao Zedong went on and added "and the reformation of the world." This final touch fully brought to light the CCP's view of nature, namely, to change nature. The "inevitability" as understood by the communists is the matter out of their eyesight and the "pattern" whose origin is beyond their exposition. They believe that nature and humanity can be "conquered" by mobilizing subjective human consciousness to understand objective laws. The communists have made a mess of both Russia and China, their two pilot fields, in their efforts to change nature.

The folk songs during the Great Leap Forward show the arrogance and stupidity of the CCP: "Let the mountains bow and let the rivers step aside"; "There's no Jade Emperor in the heaven and there's no Dragon King on the earth. I am the Jade Emperor and I am the Dragon King. I order the three mountains and five gorges to step aside, here I come!" [15]

The Communist Party has come! So with it comes the destruction of balance in nature and the originally harmonious world.

Disrupting Nature Causes the CCP to Reap What It Has Sown

Under its agricultural policy of keeping the grain as a key link, the CCP at will converted to farmland large areas of mountain slopes and grasslands that were unsuitable for farming, and filled rivers and lakes in China to make cropland. What was the result? The CCP claimed that the grain production in 1952 exceeded that of the Nationalist period, but what the CCP did not reveal was that not until 1972 did the total grain production in China exceed that of the peaceful Qianlong Reign of the Qing Dynasty. Even up to this day, China's per capita grain production is still far below that of the Qing Dynasty, and is a mere one third of that of the Song Dynasty, when agriculture was at its peak in Chinese history.

Indiscriminate cutting of trees, leveling of rivers and filling of lakes have resulted in drastic ecological deterioration in China. Today, China's ecosystem is on the brink of collapse. The drying-up of the Hai River and the Yellow River and the pollution of the Huai River and the Yangtze River sever the life line on which the Chinese nation has depended for its survival. With the disappearance of grasslands in Gansu, Qinghai, Inner Mongolia, and Xinjiang, sandstorms have made their way into the central plains.