

ern science can conceive. In addition to Taoism and Confucianism, Buddhism, especially Zen Buddhism, has had a subtle yet profound influence on Chinese intellectuals.

Confucianism is the part of the traditional Chinese culture that focused on “entering the mundane world.” It emphasized family-based ethics, in which filial piety played an extremely important role, teaching that “all kindness starts with filial piety.” Confucius advocated “benevolence, righteousness, propriety, wisdom and faithfulness,” but also said, “Aren’t filial piety and brotherly love the roots of benevolence?”

Family-based ethics can be naturally extended to guide social morality. Filial piety can be extended to subordinates’ loyalty to the monarch. It is said that, “It is seldom that a person with filial piety and brotherly love will be inclined to offend those above.” [10] Brotherly love is the relationship among brothers, and can be further extended to righteousness and justice among friends. Confucians teach that in a family, a father should be kind, a son filial, an older brother friendly, and a younger brother respectful. Here, fatherly kindness can be further extended to benevolence of the monarch toward his subordinates. As long as the traditions of a family can be maintained, social morality can naturally be sustained. “Cultivate oneself, regulate one’s family, rightly govern one’s state and make the whole kingdom tranquil and happy.” [11]

Buddhism and Taoism are the parts of Chinese culture that focused on “leaving the mundane world.” The influence of Buddhism and Taoism can be found to penetrate all aspects of ordinary people’s lives. Practices that are deeply rooted in Taoism include Chinese medicine, qigong, geomancy (Feng Shui), and divination. These practices, as well as the Buddhist conceptions of a heavenly kingdom and hell, the karmic reward of good and the retribution of evil, have, together with Confucian ethics, formed the core of traditional Chinese culture.

The beliefs of Confucianism, Buddhism, and Taoism offered the Chinese people a very stable moral system, unchangeable “so long as heaven remains.” [12] This ethical system offered the basis for sustainability, peace, and harmony in society.

Morality belongs to the spiritual realm; thus, it is often conceptual. Culture expresses such an abstract moral system in language that can be commonly understood.

Take the “Four Chinese Classics,” the four most renowned novels in Chinese culture, as examples. The Journey to the West [13] is a mythical tale. A Dream of Red Mansions [14] starts with a dialog between a spirited stone and the Deity of Infinite Space and the Tao of Boundless Time at the Baseless Cliff of the Great Waste Mountain—this dialog provides clues for the human drama that unfolds in the novel.

Outlaws of the Marsh [15] opens with a tale of how premier Hong, in charge of military affairs, accidentally set free 108 demons. This legend explains the origin of the “108 outlaw militants of prowess.” Three Kingdoms [16] begins with a heavenly warning of a disaster, and ends with the inescapable conclusion of God’s will: “The world’s affairs rush on like an endless stream; a heaven-told fate, infinite in reach, dooms all.” Other well-known stories, such as The Romance of the Eastern Zhou [17] and The Complete Story of Yue Fei [18], all begin with similar legends.

These novelists’ use of myths was not a coincidence, but a reflection of a basic philosophy of Chinese intellectuals toward nature and humanity. These novels have had a profound influence on the Chinese mind. When speaking of “righteousness,” people think of Guan Yu (160-219 AD) of the Three Kingdoms rather than the concept itself—how his righteousness to his friends transcended the clouds and reached heaven; how his unmovable loyalty to his superior and sworn-brother Liu Bei gained him respect even from his enemies; how his bravery in battle prevailed in the most dire of situations, his final defeat in a battle near the Town of Mai; and, finally, his conference as a deity with his son. When speaking of “loyalty,” Chinese people naturally think of Yue Fei (1103-1141 AD), a Song Dynasty general who served his country with unreserved integrity and loyalty, and Zhuge Liang (181-234 AD), prime minister of the Shu State during the Three Kingdoms period, who “gave his all until his heart stopped beating.”

Traditional Chinese culture’s eulogy of loyalty and righteousness has been fully elaborated in these authors’ colorful stories. The abstract moral principles they espouse have been made specific and embodied in cultural expressions.

Taoism emphasizes truthfulness. Buddhism emphasizes compassion, and Confucianism values loyalty, tolerance, benevolence and righteousness. “While their forms differ, their purposes are the same...they all inspire people to return to kindness.” [19] These are the most valuable aspects of traditional Chinese culture based upon the beliefs in Confucianism, Buddhism and Taoism.

Traditional Chinese culture is filled with concepts and principles such as heaven, the Tao, God, Buddha, fate, predestination, benevolence, righteousness, propriety, wisdom, faithfulness, honesty, shame, loyalty, filial piety, dignity, and so on. Many Chinese may be illiterate, but they are still familiar with traditional plays and operas. These cultural forms have been important ways for ordinary people to learn traditional morals. Therefore, the CCP’s destruction of traditional Chinese culture is a direct attack against Chinese morality and undermines the basis for peace and harmony in society.

The Evil Communist Theory Opposes Traditional Culture

The “philosophy” of the Communist Party completely contradicts the authentic traditional Chinese culture. Traditional culture respects the mandate of heaven, as Confucius once said, “Life and death are predestined, and wealth and rank are determined by heaven.” [20] Both Buddhism and Taoism are forms of theism, and believe in the reincarnation cycle of life and death, and the karmic causality of good and evil. The Communist Party, on the contrary, not only believes in atheism, but also runs wild in defying the Tao and assaulting heavenly principles. Confucianism values family, but the Communist Manifesto clearly promulgates abolition of the family. Traditional culture differentiates the Chinese from the foreign, but the Communist Manifesto advocates the end of nationality. Confucian culture promotes kindness to others, but the Communist Party encourages class struggle. Confucians encourage loyalty to the monarch and love for the nation. The Communist Manifesto promotes the elimination of nations.

To gain and maintain power in China, the Communist Party first had to plant its immoral thoughts on Chinese soil. Mao Zedong claimed, “If we want to overthrow an authority, we must first make propaganda, and do work in the area of ideology.” [21] The CCP realized that the violent communist theory, which is sustained with arms, is the refuse of Western thoughts and could not stand up to China’s profound 5,000-year cultural history. “In for a penny, in for a pound.” The CCP then completely destroyed traditional Chinese culture, so that Marxism and Leninism could take China’s political stage.

Traditional Culture Is an Obstacle to the CCP’s Dictatorship

Mao Zedong once said, fittingly, that he follows neither the Tao nor heaven. [22] Traditional Chinese culture undoubtedly served as a huge obstacle for the CCP’s defying the Tao and contending with heaven.

Loyalty in traditional Chinese culture does not mean blind devotion. In the eyes of the people, the emperor is a “son of heaven”—with heaven above him. The emperor cannot be correct at all times. Therefore there was a need for observers to point out the emperor’s mistakes all the time. The Chinese chronicle system had historians record all the words and deeds of the emperor. Scholastic officials could become teachers for their sage kings, and the behavior of the emperor was judged by the Confucian classics. If the emperor was immoral—unenlightened to the Tao, people might rise up to overthrow him, as was the case when Chengtang attacked Jie, or in King Wu’s removal

of Zhou. [23] These uprisings, judged from traditional culture, were not considered violations of loyalty or the Tao. Instead, they were seen as enforcing the Tao on behalf of heaven. When Wen Tianxiang (1236-1283 AD) [24], a well-known military commander in the Song Dynasty, was taken prisoner, he refused to surrender to the Mongolian invaders even when the Emperor tried to persuade him to surrender. This was because, as a Confucian, he believed that “The people are of supreme importance; the nation comes next; last comes the ruler.” [25]

The dictatorial CCP could by no means accept traditional beliefs such as these. The CCP wanted to canonize its own leaders and promote a cult of personality, and so would not allow such long-held concepts such as heaven, Tao, and God to govern from above. The CCP was aware that what it did was considered the most heinous and enormous crime against heaven and the Tao if measured by the standards of traditional culture. They were aware that as long as the traditional culture existed, people would not praise the CCP as “great, glorious, and correct.” Scholars would continue the tradition of “risking their lives to admonish the monarch,” “maintaining justice at the expense of their lives,” [26] and place the people above the rulers. Thus, the people would not become CCP puppets, and the CCP could not force conformity on the thoughts of the masses.

The traditional culture’s respect for heaven, the earth and nature became an obstacle for the CCP’s “battle with nature” in an effort to “alter heaven and the earth.” Traditional culture treasures human life, teaching that “any situation involving human life has to be treated with the utmost care.” Such a perception was a hindrance to the CCP’s mass genocide and rule by terror. The traditional culture’s ultimate moral standard of the “heavenly Tao” interfered with the CCP’s manipulation of moral principles. For these reasons, the CCP made traditional culture an enemy in an effort to bolster its own control.

Traditional Culture Challenges the Legitimacy of the CCP Rule

Traditional Chinese culture believes in God and the heavenly mandate. Accepting the mandate of heaven means that rulers have to be wise, follow the Tao and be attuned to destiny. Accepting belief in God means accepting that authority over humanity rests in heaven.

The CCP ruling principle is summarized as, “Never more tradition’s chains shall bind us, arise ye toilers no more in thrall. The earth shall rise on new foundations; we are but naught; we shall be all.” [27]

The CCP promotes historical materialism, claiming that Communism is an earthly paradise, the path to which is led by the pioneer proletarians, or the Communist Party. The belief in God