



EXPLORING THE SECRETS
of
TREATING DEAF-MUTES

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of
Treating Deaf-Mutes**

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Publisher's Note

DEAF-MUTISM, a fairly common disorder among the working masses, was once pronounced in China as "incurable" by "noted" bourgeois doctors and "authorities".

To carry out Chairman Mao's directives on health work, the medical corps of a People's Liberation Army unit in March 1968 sent a medical team to the school for deaf-mutes in Liaoyuan City, Kirin Province. The team was composed of three army doctors and five medical orderlies, one with junior middle school education and the others of only primary school level. Although none had regular professional training, they made repeated experiments and succeeded in breaking through the "forbidden zone" of deaf-mutism by thinking in terms of the needs of the revolution and combining thoroughgoing investigation among the patients with conscientious study of the traditional acupuncture method. This is an important contribution to medical and health work.

The three articles in this booklet tell of the success achieved in this field by Chao Pu-yu, a member of the P.L.A. medical team. This success is due to the young soldier's earnest study of Chairman Mao's philosophic works, his

painstaking efforts to remould both the objective and his own subjective world, his proletarian sympathy with the patients and his spirit of daring to practise. He has used the same needling method with encouraging results in treating other disorders. The booklet also tells how Chao Pu-yu, instead of resting on his laurels, continues using materialist dialectics to guide his practice, and makes new advances.

Contents

<i>True Knowledge Comes from Practice</i>	1
<i>Born of the People, Matured Among the People</i>	14
<i>Towards Knowing the Truth</i>	26

True Knowledge Comes from Practice

“THE iron tree bursts into flower, mutes regain their speaking power” is an old Chinese saying describing an extremely rare phenomenon. In fact, people had never heard of a deaf-mute who could speak or sing. But in the Great Proletarian Cultural Revolution this actually happened — just like many other things which had hitherto been considered out of the question — when People’s Liberation Army medical orderly Chao Pu-yu and his comrades succeeded in enabling deaf-mutes to speak, and thus opened up this “forbidden zone” in medical science.

This success created a big stir far and wide and was hailed by people everywhere. Workers, peasants and soldiers held that it had been possible because Chao Pu-yu and his comrades, guided by Mao Tsetung Thought, were bold in practising for the revolution. Some people, however, thought otherwise, saying that it was because young Chao Pu-yu was a genius, and cleverer than others. Which of these two arguments is right? Facts speak for themselves.

Chao Pu-yu joined the People’s Liberation Army in spring 1966, when he was 18. He had only four years of intermittent schooling. Without professional training he

became a medical orderly at an outpatient department of a P.L.A. hospital soon after his enlistment. His work as pharmacist there seemed simple enough, but he had difficulty at first despite his enthusiasm. He found it hard to memorize the names of the several hundred kinds of medicine and was worried. If he only had a panacea that could cure all ailments! One night he dreamed he found a huge pot and emptied all the drugs on the shelves into it to brew one liquid potion. He gave a spoonful to each patient who came to him and all were cured. The next day, when he told his comrades about his dream, they laughed. "How could a smart fellow like you hit on such a foolish idea?" one said. True, Chao Pu-yu is a bright young man, still he had such a childish dream before he gained experience from practice.

Chao Pu-yu's success is not surprising when viewed against the background of his struggle from dream to reality.

In 1967, when the storm of the Great Proletarian Cultural Revolution destroyed Liu Shao-chi's counter-revolutionary revisionist line in medical and health work, Chairman Mao's significant directive, "**In medical and health work, put the stress on the rural areas**", was publicized, bringing about a vigorous situation on the medical front. To put the directive into practice, Chao Pu-yu and his comrades formed a medical team and, with their kits and Chairman Mao's works, set up a medical station in a workers' district in the city of Liaoyuan. As they visited patients Chao Pu-yu realized to his great indignation the harmful effects of the counter-revolutionary revisionist line, under which many workers and peasants suffered and could not get proper treatment. I am a proletarian medical worker, he thought. My duty is to relieve the suffering of the labouring people.

But what can I do with my little skill? He answered himself, I shall learn technique in practice; nobody is born with it.

He began by learning the techniques of acupuncture from others who knew how. As soon as he learned a new acupuncture point he would locate it on his own body and test the effect with his needle. After a period of serious study he gradually mastered the technique of insertion into several dozen points. His first success with acupuncture was in treating a worker named Wang Kuei who had suffered from arthritis of the legs for more than ten years. Chao Pu-yu was greatly encouraged by the good results of his first attempt. Knowledge comes from practice, he thought. We can learn whatever technique we don't know, and the same is true of treating illness. Before long more and more people came to Chao Pu-yu for acupuncture treatment so that he often worked into the night. Sometimes his fingers got so sore he could hardly hold his chopsticks to eat, but he went on learning and treating his patients at the same time. Soon he could cure many common illnesses and some difficult ones with needle treatment.

Chao Pu-yu and his comrades' practice in this period was a rehearsal paving the way both ideologically and technically for the breakthrough in treating deaf-mutes.

In March 1968 the medical team took their acupuncture needles to the school for deaf-mutes in Liaoyuan to treat its pupils. The minute the team entered the gate they were surrounded by the children. A girl named Wang Ya-chin tugged Chao Pu-yu's hand and opened her *Quotations from Chairman Mao Tsetung*. She pointed to Chairman Mao's portrait on the wall and then to her own lips, indicating that she would like to shout "Long live Chairman Mao". But the only sound that could come from her lips was a strained

"Ah . . . ah". She pointed to the Chairman Mao badge on Chao Pu-yu's jacket and touched her own ears, trying to express her wish to hear the voice of Chairman Mao. Tears flowed down her cheeks and Chao Pu-yu's own eyes were wet. A proletarian fighter's sympathy burned in his heart. In the nightmarish old days when the working people were weighted down at the bottom of the social ladder, he thought, they couldn't speak their mind nor even find a place to. Now that the labouring people have come into their own in the new society, they can speak and sing to their heart's content — except for deaf-mutes. How sad it was for these pupils to be unable to hear Chairman Mao's voice or cheer "Long live Chairman Mao", though they had ears and a mouth like anybody else. Chao Pu-yu and his comrades pledged to Chairman Mao to do everything to open up the "forbidden zone", bring Chairman Mao's concern to the deaf-mute pupils and enable them to hear Chairman Mao's voice and express their feeling.

The news that the P.L.A. men were treating deaf-mutes spread throughout the city. People were longing for the day when the mutes regained their speech and the iron tree burst into flower. Some "noted" bourgeois doctors and "authorities" made such remarks as, "I've studied medicine for decades but never heard that needle treatment could enable mutes to speak", "If this is so, then the sun can rise from the west" and "There isn't a chapter in foreign books dealing with the treatment of deaf-mutes".

Chao Pu-yu and his comrades, however, were not daunted by these doctors and "authorities" who pronounced deaf-mutism "incurable". First they made a thoroughgoing investigation. They went to the home of Wang Ya-chin, whose father, Wang Yu-hai, told them about the miseries

his family suffered in the old society. Wang Yu-hai was an old miner. Some thirty years before he had been lured by a capitalist agent into leaving his native province of Shantung to work in the Japanese-owned Liaoyuan Coal Mine. His back was bent with hard work and his legs were injured. He might have been thrown into a crematorium oven had it not been for Chairman Mao, who freed him from hell and gave him a happy life. He was over forty before he could afford to marry, and Wang Ya-chin was his only child. She had become a deaf-mute at three, after a serious illness. Wang Yu-hai had taken the girl to a big hospital to consult a "noted doctor" but they were packed off with this answer: Just as nothing can be done with a withered tree, no one can restore a deaf-mute's speech and hearing. Wang Yu-hai took his daughter to many other hospitals, but the answers were almost all the same. Chao Pu-yu visited another pupil named Chuan Teh-hsi and learned that he had had a similar experience. In several days of house-to-house visits, Chao Pu-yu found many such deaf-mute children, and in the local hospital he couldn't find one case history of a deaf-mute who had received treatment. He recalled Chairman Mao's teaching in *On Practice*: **"If you want knowledge, you must take part in the practice of changing reality. If you want to know the taste of a pear, you must change the pear by eating it yourself."** How can you know if a pear is sweet without eating it? But some bourgeois "authorities" had simply pronounced this disorder "incurable" without ever examining specific cases. These "incurable cases" should rightly be called "cases refused treatment", Chao Pu-yu thought. When he told his comrades these views, it strengthened their confidence that they could do something in this field. These

"little men" who set store by practice had thrown down the gauntlet to the idealist "big men"!

To prevent even one wrong insertion of the needle on the patients, Chao Pu-yu and his comrades practised inserting the needles on themselves at the points indicated in the acupuncture books as providing stimuli for hearing and speech. Repeated insertion made their necks swollen and their ears ring; their jaws became sore so that they found it difficult to eat. When a point on the left side became swollen from insertion, they switched to the right side. "To relieve patients of disease, we're ready to endure every pain and run any risk" was their answer to those who tried to persuade them to take it a little easy.

Chao Pu-yu inserted the needle on himself hundreds of times. When he finally mastered the technique he began treating the children. One day after giving Wang Ya-chin an acupuncture treatment, he clapped his hands behind her back. She turned, nodded, smiled and touched her ears. She had heard! He stepped back a few paces and clapped three times. She turned and showed three fingers. Overjoyed at their hard-earned, initial results, Chao Pu-yu and his comrades continued with the same treatment for the other pupils with the result that most of them regained their hearing.

As the saying goes, "Out of earshot, out of mind." Now the children could hear, but still they could not speak. They were upset when they heard for the first time in their lives the sounds of the world around them. One morning, Chao Pu-yu saw Wang Ya-chin weeping by herself in a corner behind the school gate. She was sad because she had seen the P.L.A. soldiers singing *The East Is Red* and reciting quotations from Chairman Mao while she herself



Chao Pu-yu inserts an acupuncture needle deep into the point for stimulating speech.

couldn't. This reminded him that while results had been achieved in curing the pupils of deafness, efforts should be made to cure their muteness. Why is it that they had good results with deafness but none with muteness? Chao Pu-yu asked himself. He reviewed what had been done so far and noted that the needle had been inserted rather deeply at the acupuncture point near the ear. This set him to think that the reason the pupils failed to regain their speech was perhaps because the needle insertion into the *ya men* point was not deep enough (in Chinese *ya* means mute and *men* means gate, a point near the base of the skull relating to speech). The *ya men* point, he thought, was perhaps the gate to the cure. They had achieved little result with muteness probably because they hadn't opened this gate. He decided to try deep insertion. To seek verification for his idea, he looked through many books but all of them, from the ancient *Compendium of Acupuncture* to works published in 1966, said the same thing: The needle should not be inserted into this point deeper than 5 *fen*.* According to one source, the *ya men* was a "forbidden point" in man's vital organs and the needle at a depth of 1 *cun** would damage a normal person's power of speech; at 1.5 *cun* it would endanger his life. Was the conclusion correct? A thousand years had not altered the 5-*fen* limit! He recalled Chairman Mao's teaching: **"In the fields of the struggle for production and scientific experiment, mankind makes constant progress and nature undergoes con-**

*In acupuncture, the depth to which the needle is inserted varies according to the patient's size. The terms *cun* and *fen* are used to measure this depth. When the patient forms a ring by joining his middle finger to his thumb, the inside distance between the second and third joints of the middle finger is one *cun*, or ten *fen*.

stant change; they never remain at the same level. Therefore, man has constantly to sum up experience and go on discovering, inventing, creating and advancing. Ideas of stagnation, pessimism, inertia and complacency are all wrong." A forceful criticism and refutation of idealism and metaphysics! During those days Chao Pu-yu had been turning this depth limit over and over in his mind. When the medical team discussed the matter, he came out with what he had to say. "Both ancient and modern acupuncture books say that the needle should not be inserted into the *ya men* point deeper than 5 *fen*. This means that this limit must have been exceeded by ancient medical workers, resulting in accident." But he argued that earlier generations had been limited by their own class ideology and by the level of scientific development of their time. They didn't find the real cause for failure by drawing lessons from it in a scientific way and, instead of trying again, stepped backwards to the safe point of 5 *fen*. Anatomically, 5 *fen* is not deep enough to induce effective stimulation. "We proletarian revolutionaries want to relieve our class brothers of their suffering," he said. "We must go forward. We must not be stopped by this depth limit." At the meeting Chao Pu-yu proposed experimenting on himself to team leader Fang Ying-teng. Fang Ying-teng, an experienced doctor, was impressed by Chao Pu-yu's argument, but as leader of the team he had to think twice. Therefore, while supporting Chao Pu-yu's proposal, he at the same time suggested that specific safety measures be discussed.

Late that night Chao Pu-yu walked back to the clinic after the discussion. As he sat in his room, a million thoughts crowded through his brain — workers and peasants suffering from this affliction and being pushed out the gates

of hospitals, and the faces of children longing to shout "Long live Chairman Mao". He felt his responsibility weighing heavier on his shoulders and became keenly aware of the significance of deep insertion at the *ya men* point. He decided to wait no longer, not even a minute or second. He took his needle, and without a qualm inserted it into the point at the base of his skull. When it was 5 *fen* deep, he didn't feel much; at 1 *cm*, the sensation was stronger. When it had penetrated to 1.5 *cm* the stimulus was so powerful that his hands became numb and he found it hard to twist the needle. Should he stop there, or should he go on? He knew that if he inserted the needle further the stimulus might be greater, but it might also endanger his life. Chao Pu-yu thought: If I lose my power of speech or my life, it will be for the worthy cause of carrying out Chairman Mao's line in medical and health work. Then he wrote in his notebook the name of the acupuncture point, its location and his sensation at each depth of insertion. "I am trying the depth of 1.5 *cm* and the stimulus is strong," he wrote to his comrades. "I shall continue to penetrate deeper. If I die, draw lessons from my failure. We must go on practising, conquer this 'forbidden zone' and enable deaf-mutes to hear Chairman Mao's voice and cheer 'Long live Chairman Mao!'"

Reciting to himself "**Be resolute, fear no sacrifice and surmount every difficulty to win victory**", he inserted the needle still deeper. He noticed a feeling of congestion in the neck. His throat burned and his limbs went numb, as if an electric current had passed through his body. The stimulus was satisfactory. He withdrew the needle and found that it had penetrated to a depth of

2.5 *cm*. He was overjoyed. He tried several more times, with the same effect.

The "little men" had defeated the "big men", materialism had defeated idealism and dialectics had defeated metaphysics. Thus, to practise with fearless revolutionary spirit, Chao Pu-yu at last exceeded the limits set by early medical workers and gained practical knowledge of deep insertion at the base of the skull.

Early the next morning Chao Pu-yu reported his experience to the army leaders and obtained their approval and support. The other members of the medical team also practised the new technique on themselves before they treated the deaf-mute pupils. Chao Pu-yu tried it first on Wang Ya-chin who, three days later, was able for the first time in her life of 17 years to shout "Long live Chairman Mao". Thanks to the concerted efforts of the medical team, 157 of the school's 168 pupils were able to hear and 149 to speak. Their once "silent world" began to ring with voices and song. They sang:

*Withered for a thousand years, the wisteria has
new sprouts,
After ten thousand years the iron tree bursts into
flower.
Thanks to our great leader Chairman Mao,
Today deaf-mutes regain their speaking power.*

This song composed by the former deaf-mutes, and a review of the arduous process in effecting the cure, show that this success has nothing to do with the "talent" of a certain "hero". It is due to practice undertaken by proletarian fighters under the guidance of Mao Tsetung Thought, to their revolutionary spirit of fearing neither hardship nor



Chao Pu-yu sings The East Is Red with former deaf-mutes.

death. It was in the practice of opening up this "forbidden zone" that their wisdom and ability arose and developed.

When Chao Pu-yu and his comrades' success was published in the press, a bourgeois "authority" who had conducted research in this field for more than a decade without any result said contemptuously, "I studied these acupuncture points long ago."

"That may be so," someone replied, "but did you try even one insertion of the needle on yourself?" The "authority" had no answer. Truth always belongs to those who dare to practise and are good at practising in the interest of the people, while those who are unwilling to practise for fear of paying too dearly for it will never find the door to truth.

*Born of the People,
Matured Among the People*

IN the spring of 1969 Chao Pu-yu went to Kwangchow with former deaf-mute children. They went as a propaganda team from the deaf-mute school of Liaoyuan City to give performances. Foreign friends who were attending the Kwangchow Export Fair and were in the audience described their recovery as a miracle.

"Which of them did you cure?" queried a Western news reporter on seeing Chao Pu-yu at the performance.

Smiling but serious, Chao replied, "None of them were cured by any one person. The deaf-mute 'forbidden zone' was broken through by relying on Mao Tsetung Thought and the wisdom of the masses."

Here Chao was not speaking out of modesty alone but from the viewpoint of historical materialism. He answered correctly the question of who had penetrated the deaf-mute "forbidden zone".

Such were the facts. The discovery of any scientific technique has never been the credit of an individual but the result of long practice by many people. Acupuncture has

been an important method by which the Chinese labouring people have for thousands of years fought disease, and it embodies their rich practical experience. The new acupuncture has been developed on the basis of the traditional method by Chinese medical workers, in the course of treating worker, peasant and soldier patients during the Great Proletarian Cultural Revolution. Without this basis of long traditional practice, Chao Pu-yu and his co-workers would never have thought of treating deaf-mutism by needling, much less of deep insertion into the *ya men* point. In breaking open the deaf-mute "forbidden zone" they worked as a body. Chao said, "This collective gave me wisdom and courage. If I had worked alone I might have retreated in face of the many difficulties." And behind the collective stand thousands upon thousands of people and our great Party! The people of Liaoyuan City, members of the city's revolutionary committee, teachers of the deaf-mute school, and the students' parents all did much work. The deaf-mute children, who were the patients, made their contributions to their own treatment. They may be included among the creators of the wonder.

Chao Pu-yu could never forget that when the medical team arrived at the school, class enemies there utilized the pupils' deaf-muteness to hoodwink some of them to oppose the team. At this critical moment the pupils Wang Ya-chin and Cheng Chi-yun stood up and exposed the enemies' plot. There were other difficulties. At first some deaf-mute children hid under the desks, refusing treatment because they thought it would hurt. A pupil named Wang Pao-tsai stepped up and expressed in sign-language Chairman Mao's teaching: "**Be resolute, fear no sacrifice and surmount every difficulty to win victory.**" He asked Chao Pu-yu

to treat him to show his schoolmates there was nothing to be afraid of. The other children then vied with each other to be the first to receive the needling. These instances show that without the children's co-operation it would have been impossible to open the deaf-mute "forbidden zone".

Events convinced Chao that actions of any individual cannot be separated from those of his class. The principal role in practice is played by the masses. The masses are the sea while the individual is but a drop of water. Millions upon millions of drops make up the vast sea, which swells into rolling waves. Only when an individual integrates himself with the masses is he able to play a certain role. Having grasped the meaning of Chairman Mao's teaching: "**The masses are the real heroes**", Chao Pu-yu paid ever more attention in his work to benefiting from the wisdom of the masses and learning from all those with practical experience. Consequently his understanding deepened and his ability to serve the people increased.

It often happens that a doctor succeeds in curing a disease after many others have failed. The one who succeeds is, of course, admired. How should the successful doctor view this matter, himself and those doctors who failed to effect a cure? Here is Chao Pu-yu's answer.

A woman had suffered for nearly ten years from functional uterine hemorrhage, in addition to a heart disease. Several experienced doctors of traditional Chinese medicine had treated her but failed to effect a cure. She consulted Chao. This was Chao's first complicated case, and he was not sure whether he could handle it. What was the main source of trouble? Where should he start? Then he thought: Since experienced traditional Chinese doctors have treated her for some time they could give him useful advice.

It was a windy day when Chao arrived to see one of the old doctors. His face was grey with dust and he was perspiring. "I've come to learn from you," said he. Then he explained the purpose of his visit. Impressed by his sincerity the old doctor told Chao in detail how he had treated this woman patient. He said, "The patient was burdened with many disorders. Uterine hemorrhage seemed to be the source of her other illnesses. As she's physically very weak, she should be given tonic to build up her strength and this should be combined with gentle needling to give light stimulus."

While recognizing the old doctor's diagnosis as correct, Chao thought his proposed treatment would have little effect. Building up her strength alone would not stop the hemorrhage and therefore could not effect marked improvement in her physical condition. Chao decided to use deep needling to give strong stimulus to stop the hemorrhage first of all.

But then he heard that the patient had once fainted when the needle was inserted by another doctor of traditional Chinese medicine, who was treating her. He went to see that doctor and asked him whether deep needling could be used to give strong stimulus. "No, no," the old doctor said, "she's very weak. If she faints there'll be trouble." The old doctor's observation pointed up for Chao the contradictions in methods of treatment. A weak stimulus wouldn't effect a cure; a strong stimulus might produce complications. How to apply strong stimulus without causing unfavourable side-effects? He recalled a minor incident when he first became a medical orderly. He had taken a medicine bottle out of cold water and immediately poured boiling water over it. It cracked. After that he put the bottle in luke-



Chao Pu-yu tells his colleagues what he has learned in treating deaf-mutism.

warm water for a few minutes before pouring boiling water over it. This experience involved the principle of gradual and orderly progress. Like the bottle's adaptability to heat, the human body is adaptable to needling, also through stages. Therefore, he revised his treatment plan: gradually increasing the depth of insertion from day to day so as to effect stimulus by degrees, after a period of time he cured the patient.

Recovered from a disorder that had troubled her for ten years, she was grateful to Chao Pu-yu. Chao, however, thought that the two old doctors of traditional Chinese medicine should first of all be thanked. And when someone differed, saying that other doctors couldn't cure her but that Chao did, and that thanks were naturally due him, Chao said, "You can't say that. When we accomplish something and gain a correct understanding of it, it's the result of many people working together. In a relay race the one who runs last can't claim that he has covered the whole course. I merely took over the case from the old doctors who alerted me to the principal contradiction of the sickness and reminded me of its problems. I arrived at a correct method of treatment only after I had learned from their experience, both positive and negative."

A proletarian fighter armed with Mao Tsetung Thought who has made contributions to the people gives first credit to the role played by the masses and rightly regards his own effort a component part of the whole. Chao Pu-yu's understanding of the relationship between the individual and the masses did not end here.

Chao found that when he cured people of their diseases they became very warm and enthusiastic towards him, as if he were their own kin. From the first he was deeply moved and understood how people felt. However, when this occurred again and again, he couldn't help thinking seriously: When I cure people of a sickness they are grateful to me. This shows the deep class feeling of the masses and gives me encouragement. The question is, what is the correct attitude towards this? He recalled the situation in his home village several years ago. On account of the harm done by Liu Shao-chi's counter-revolutionary revisionist line in health

work, the village lacked doctors and drugs. It was difficult to get a doctor when a peasant fell sick. The situation was described in a verse:

*You plead with the doctor when you're sick;
You respect the doctor when you're not;
If a doctor passes by your house,
You invite him in as a guest.*

And, some of the doctors did consider themselves as deserving respect. They regarded treating people's ills as doing them a favour. This attitude was obviously wrong. An incident taught Chao Pu-yu a serious lesson and gave him a new understanding.

In early 1970, when Chao Pu-yu was camping in the mountains with his army unit, they were stationed with the Wulung Production Brigade at the foot of Wulung Mountain. During the day he took part in intensive training, while early morning and evening he went with his medicine kit to the homes of the poor and lower-middle peasants to treat the sick, despite heavy wind and snow. One day he heard that Li Hsiang-yu, an old poor peasant who fed the cattle, had trouble with his arm. Chao went twice to his home to see what he could do, but each time was told that the old man had gone to work. Chao thought that since Li Hsiang-yu could work he couldn't be very sick, so he didn't go again. A few days later Chao found Li and was surprised to see his right arm red, swollen and shining, in serious condition. Concerned, Chao asked him, "When did you get this? Why didn't you get treated earlier?" Laughing, the old man said, "It's been some time now. I couldn't be bothered with it. I was busy attending to the pig litters. The other day it was throbbing and I started out to the

clinic. But when I passed the pigsty the piglets were all waiting to be fed. How could I leave them? I got busy and forgot the pain." Chao was deeply moved, and while giving him needle treatment, silently reproached himself: This old man went on working in spite of his pain, but I thought it was nothing serious. I was entirely wrong.

Chao learned more about old man Li Hsiang-yu from the owner of the house where he was staying. Li had injured his arm while protecting collective property. The 60-year-old cattle-feeder was taking care of dozens of pigs for the production team. Once, when he had the pigs out in the mountains to feed, a rainstorm scattered them. Old Li had trouble driving the pigs back into the sty, and found one piglet missing. Without supper or a change of clothes, he went out in the storm to find it, searching the hills and falling several times. He twisted his right arm and, after exposure to cold, it was quite stiff by the time he retrieved the piglet.

Chao felt all the more uncomfortable when he heard this story, and he couldn't sleep that night for thinking how many heroes like this we have in our socialist motherland. They suffer from poor health because they work tirelessly for the revolution and the people. They are wholeheartedly dedicated to the public interest and motivated by the spirit of revolutionary heroism in fighting sickness. If one doesn't appreciate these distinguished qualities of the revolutionary people or bear in mind the thoughts and feelings of the masses, one won't be able to serve the people well. The broad masses of workers, peasants and soldiers work day and night for the country and the revolution. They make history; they create the world. Without their labour the world has nothing. It is only right that medical workers

should serve them. If thanks are due anyone, it's first of all the masses whom the doctors should thank, because it's the masses who have brought them up and educated them.

From this incident Chao Pu-yu realized his shortcomings in ideological revolutionization; he must learn from the poor and lower-middle peasants more consciously. While treating their ills he learned their family histories of long suffering, and of their advanced deeds. He took them as living subjects for his own education in better service to the people.

In a little more than a month Chao had been to every poor and lower-middle peasant home in Wulong Brigade. Everywhere he found a classroom and everyone was his teacher. A flesh-and-blood relationship was built up between him and the masses. When he first arrived, people called him "doctor". Later old people called him "son", while children fondly called him "little plump uncle". Chao highly valued this change, which showed the masses' confidence in him. As a people's doctor he was doing no more than his duty when he treated people's sickness, but the people showed him very warm class feeling, and molded him with lofty ideology and political integrity. What a treasure trove! He wrote the following words for himself: People are like the soil, I'm like a young plant. A young plant withers once it leaves the soil. I can't mature if I leave the masses. I will always be rooted among the masses and always take nourishment from them.

In August 1970 Chao Pu-yu was asked to train government cadres in acupuncture. The trainees called him "Teacher Chao", and learned from him diligently. This young medical worker who used to be a pupil had now become a teacher. It was a great change. How should he

act? At first he did not consider the situation carefully and was excited and proud. A medical orderly with only four years' schooling now mounted the socialist platform. This was indeed a change, and Chao gained a deeper understanding of how to become a good teacher only after a period of teaching practice. After the study class began the trainees delved into studying and diagnosing cases. They tried



*Learning modestly from the masses,
persisting in useful work for the people.*

inserting needles for each other to test the sensation, anxious to master acupuncture technique as quickly as possible. Seeing that the trainees had some difficulty in locating points on the head, an older comrade, anxious for the young people to learn as quickly as possible, asked Chao Pu-yu to mark the points on his head, which he had shaved clean, for the trainees to apply the needles. All this tremendously inspired Chao. He summed up and spread the trainees' good ideas and experience with the result that the study class progressed much more quickly than planned.

As he watched the trainees making good progress, Chao thought: History has given us workers, peasants and soldiers the task of re-educating the intellectuals. However, to perform this task workers, peasants and soldiers themselves must persist in studying and learning, including learning from the people whom they are re-educating. If they regard themselves as educators only and refuse to learn from the masses, they will backslide and not qualify as teachers.

From then on Chao made still stricter demands on himself. Once while lecturing he pronounced a word wrongly. There was a whisper. Chao thought that the trainees hadn't heard him clearly so he pronounced the word again, this time more loudly. Someone laughed. After class he found out about his mistake in pronunciation, which of course, was not strange as he had only four years of schooling. The trainees soon forgot about it, but Chao took it seriously. In class the next day he corrected his mistake and criticized himself, which impressed this group of intellectual trainees very much. They wrote on the blackboard their decision to learn from Chao. It was the outstanding character and advanced thinking of a proletarian fighter which stirred them, taught them and impressed them.

Some people said Chao was making a mountain out of a molehill to take the incident so seriously. But Chao replied, "True, mispronouncing a word isn't a big thing, but if the mistake isn't openly corrected it becomes a question of slighting the masses. We proletarian fighters act according to Mao Tsetung Thought, to science. We can't tolerate any dishonesty!"

Towards Knowing the Truth

SINCE the breakthrough into the "forbidden zone" of deaf-mutes three years ago, this achievement, new in medical history, has been developed and has brought results all over China. It is also attracting the attention of many people in the world.

What other achievements have these medical workers contributed in the three years since opening up this "forbidden zone"? How about Chao Pu-yu, who risked his life by a deep insertion at his *ya men* point and made a great contribution?

In June 1969, after introducing his acupuncture treatment experience to foreign friends who attended the Kwangchow Export Fair, Chao Pu-yu went to Peking. One night, while he was giving acupuncture treatment to guests at the hostel where he stayed, a worker there asked him to see an emergency case. Chao Pu-yu hurried to the room, where people crowded round the patient who lay breathing hard, in such pain that his head was covered with sweat and his hand clutched at his chest. Chao Pu-yu treated the patient for chest pain and difficult respiration, promptly inserting the needles as he had done for patients with similar

symptoms, but this time without success. He was worried when the crowd turned anxious eyes to him. Then Chao discovered that the patient had vomited, and learned that he had thrown up the medicine he had taken. Chao Pu-yu thought to himself: I've made a wrong diagnosis. The patient's trouble is in the stomach, not the chest. It must be acute gastric spasm. He then applied a needle to the abdominal point for stimulating strong movement of the stomach, changing the spasm into its opposite. The pain soon stopped.

Acute gastric spasm is a common disorder which Chao Pu-yu had relieved many times. Why had he not diagnosed correctly this time? Late that night Chao thought about this and could not sleep. He compared this failure with the successes, and finally arrived at a conclusion. He had not made a thorough investigation, but had given immediate acupuncture treatment on the basis of superficial phenomena. Hence the unexpected result. But why his lack of complete investigation? Chao Pu-yu got an answer only later, when he attended a national health conference.

Chao Pu-yu attended this conference as a special representative from the ranks of the workers, peasants and soldiers. There, he listened to the reports made by the central leading cadres and many advanced representatives, and was very much impressed. Compared with the advanced representatives, he saw his own shortcomings. He learned many things at the meeting and broadened his views. He thought: In medical work there are no bounds to knowledge, and problems are many. The Party and the people place high demands on medical workers, and many have made great contributions in their sphere. Just as Chairman Mao teaches: **"The movement of change in**

the world of objective reality is never-ending and so is man's cognition of truth through practice." Formerly I thought within a narrow circle, into which I put my successes, and failed to see many unknown things in broad perspective. That was my main problem, the reason why I could not handle the acute gastrospasm that night.

Once Chao Pu-yu treated with acupuncture a woman over sixty who had been deaf for three years. Chao had cured many people of deafness and had gained some experience, but this time all his acupuncture treatments failed.

Someone consoled him: "Deafness and poor eyesight are natural to the aged and cannot be helped."

The patient also encouraged him: "Comrade Chao, just try your best, and don't worry whether I'm cured or not." But Chao Pu-yu thought to himself: As a revolutionary medical worker I have the duty to try by all means to cure the patient. I'm determined to face all difficulties. A problem I leave unsolved may cause hundreds of thousands of patients to suffer. I must do more investigating and research. Is all deafness in the aged a natural thing; is it incurable?

One day while the patient was out walking accompanied by Chao, the shrill horn of a motorcar suddenly sounded behind them. The old aunty seemed to hear it, and this encouraged Chao Pu-yu, as it indicated that her auditory nerve was not completely dead. There was hope. Chao Pu-yu thought over the acupuncture treatment he had given — he had failed to go deeply into the problem and study the particularity of the contradiction in this case.

Chao Pu-yu had made mild insertion because of the weak physique of the aunty, but he forgot that the elderly are less sensitive to needling. What would be a strong stimula-

tion for young people would be a weak one for the aged, while less stimulation might be imperceptible in the elderly.

Chao Pu-yu decided to make strong insertions for the patient, sometimes even stronger than he would use for the young. The result was very good, each treatment proving effective, and in little more than a week the aunty's hearing was quite normal.

Later, when Chao Pu-yu was discussing the cure, he said: "The development of medical knowledge cannot be separated from practice. When I had little medical knowledge I paid great attention to practice, but after I learned a little about medicine, either wittingly or unwittingly I neglected day-to-day practice and depended on precedent. That's wrong. Experience summed up from practice is certainly valuable, but only after it has been tested, revised and amplified by new practice can the old experience be useful. The substitution of today's practice by yesterday's experience, the same as the substitution of today's knowledge by yesterday's, is most harmful in medical work." Chao Pu-yu's statement forcefully refuted Liu Shao-chi and other swindlers' absurd theory of "complete knowledge in one step".

It's a common phenomenon that either success or failure in curing disease may become an obstacle to further progress. But Chao Pu-yu not only dared to break through precedent, but also to overcome failure and setbacks in his advance towards knowing the truth.

In 1970 a veteran revolutionary comrade asked Chao Pu-yu to treat him for a lumbar-vertebral process. It was the first time Chao had seen this disease, but he agreed to try.

For several days Chao's acupuncture treatments were ineffective, and someone urged him to give up, to avoid any mishap.

Chao Pu-yu did not yield. On the contrary, he looked to Chairman Mao's works to overcome the difficulty. Chairman Mao teaches us: **"Failure is the mother of success, . . . the lessons learned from failures are the basis for future triumphs."** Chao Pu-yu thought: Medical treatment, like other revolutionary work, will meet with difficulty before the experience is summed up. Only by overcoming many hardships can it succeed. A revolutionary soldier must not fear failure, but ought to be good at finding the possibility of success from failure and thus turning failure into success.

Then Chao Pu-yu earnestly discussed the medical case with his comrades, trying to draw lessons from the failure. The comrades observed that the effectiveness of acupuncture treatment depends mainly upon exciting the nervous system. But since the lumbar-vertebral process had inhibited the sciatic nerve, would acupuncture treatment alone be effective?

The comrades' question enlightened Chao. Things in this world are complicated, he realized, and our thinking must also be a little complicated. After a serious study and investigation of the case he changed his treatment measures by combining the acupuncture with massage, and this proved successful. The veteran revolutionary cadre felt well. But when he went to work in a cold mountain region his trouble recurred, and was even worse, his right leg paralysed. Some doctors suggested an operation but the patient preferred acupuncture and again sought Chao Pu-yu for treatment.



Comparing notes on the study of Chairman Mao's works.

In the changed conditions the results of Chao Pu-yu's treatment were nullified, but this new failure did not discourage him. A careful analysis made him see that the needles he inserted did not transmit the sensation into the paralysed leg. Chao tried "relay" acupuncture treatment, first inserting a needle into a lumbar point, another in the back and lastly one on the thigh. The sensation was quickly transmitted to the toes. The old comrade recovered rapidly, his leg paralysis disappearing, so that he walks normally now.

Later, people asked Chao Pu-yu: "You're always curing 'incurable' ills. What's your secret?"

Chao Pu-yu answered: "There's no secret. I just do what Chairman Mao teaches us as conscious revolutionary fighters to do — to think much in tackling problems."

To think much has been Chao Pu-yu's good habit. In medical practice he always analyses problems in the light of Chairman Mao's philosophic thinking. When he forms an idea he tests it in practice. If he succeeds, he sums up the experience, and if he fails he draws a lesson. He always keeps up the revolutionary spirit of continually exploring medical secrets. He says: "When a doctor learns to think in terms of Chairman Mao's philosophy he can turn incurable sickness into curable, and relieve our class brothers from their suffering. If he doesn't think deeply he'll be like a blind man and make incorrect diagnoses. Then he won't be able to cure even curable diseases and thus aggravate the suffering of our class brothers. Such doctors can innovate or create nothing. So, thinking more or thinking less is a question of class feeling."

Once a woman comrade came for acupuncture treatment for extremely severe neuralgia of more than twenty

years duration. When seized by an attack, she would feel faint with pain, which occurred in twenty places, and her vision would be blurred. She had been to many hospitals but was no better. Since the points of pain were all over her body and in left and right symmetrical position, Chao Pu-yu diagnosed the illness as nerve centre ataxy. A hospital had made a correct diagnosis, but had not given correct treatment. The doctors, directing attention only on the painful spots, gave analgesics, acupuncture at points where pain was, prolonged stimulation by tying off the points with sheep-gut, injections made from embryo tissue, etc., but they neglected the nerve centre which was the source of the pain.

During a very serious attack, the doctor had asked her where the greatest pain was, and when she answered that it was in two teeth, he ordered the teeth extracted. But her pain remained the same.

Chao Pu-yu realized that palliation at the sore spots was of no use. As all things are internally related, it was only by grasping the fundamental cause that the illness could be cured. He decided to insert needles at nerve centre points. The patient was surprised and asked: "Why don't you insert needles where the pain is instead of where there's none?"

Chao Pu-yu explained: "Comparing the human nervous system to a tree, the nerve centre is the root. The leaves of the tree will wither and fall if the root is in bad condition. If we see the leaves turning yellow and water them instead of the tree root, it won't make the leaves green again, but even more leaves will fall. Pulling your two teeth was like watering yellow leaves. Your trouble is a malfunctioning nerve centre, and that's where the needles should be inserted."

The patient was convinced and received the acupuncture gladly. Two treatments gave a certain degree of relief.

In his years of practice, Chao Pu-yu has advanced not only steadily, but also quickly, on the road of knowing the truth. But how does he view his progress?

On March 5, 1971, Chao Pu-yu joined a P.L.A. corps memorial meeting to Comrade Lei Feng. After re-studying Chairman Mao's glorious inscription: "**Learn from Comrade Lei Feng**" and Comrade Lei Feng's diary and deeds of serving the people, and other advanced comrades' reports, Chao Pu-yu was even more enthusiastic. Comparing himself with Comrade Lei Feng, he found himself lagging behind both in ideological remoulding and in contributions to the people.

After the meeting a leading cadre brought a young man to see Chao Pu-yu, introducing him thus: "Comrade Chao, this young comrade suffers from a disease." Chao Pu-yu looked at the young man. He was sturdy, but had an abnormal hand. It was three times larger than the other. Chao had never seen anything like it before. He took up the abnormally large hand and stroked it gently as he stared at it in silence. He was so eager to do as Comrade Lei Feng always did — to relieve his class brothers from suffering. But he did not know what this sickness was. The leading cadre looked at Chao Pu-yu as if he had a great deal to tell him, but he said only this: "Comrade Chao, I'm not asking you to cure this young man, I'm just asking you to see him." And the two left.

Chao Pu-yu watched them till they were out of sight, thinking much and deeply. He knew the leading cadre had great concern for him and wanted him to know that since

innumerable unknown things exist in the world, and the flow of truth is never-ending, there is no reason whatsoever for complacency.

在打开聋哑“禁区”的道路上

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