1  
00:00:10,760 --> 00:00:11,000  
好  
  
2  
00:00:11,240 --> 00:00:13,000  
咱们啊，时候不早了  
  
3  
00:00:13,720 --> 00:00:15,280  
那就开始上课啊  
  
4  
00:00:16,400 --> 00:00:18,240  
说起咱们这个金匮课呢  
  
5  
00:00:18,280 --> 00:00:18,960  
实际上  
  
6  
00:00:20,010 --> 00:00:22,370  
呃，早就许给大伙了  
  
7  
00:00:22,570 --> 00:00:25,190  
就早就说要有这么一轮，呃  
  
8  
00:00:25,230 --> 00:00:26,070  
但是一直呢  
  
9  
00:00:26,150 --> 00:00:28,390  
诸多原因咱们就没讲上  
  
10  
00:00:29,390 --> 00:00:31,030  
呃，好不容易下一回决心啊  
  
11  
00:00:31,030 --> 00:00:32,990  
我们说今天8号讲啊  
  
12  
00:00:32,990 --> 00:00:36,310  
头两天呢，我这也是挺郁闷啊  
  
13  
00:00:36,350 --> 00:00:38,780  
说这个台风海神，对吧  
  
14  
00:00:39,340 --> 00:00:40,900  
哎，到了咱们长春  
  
15  
00:00:40,980 --> 00:00:41,500  
而且呢  
  
16  
00:00:41,500 --> 00:00:42,900  
我看了一下，不偏不倚  
  
17  
00:00:43,620 --> 00:00:46,420  
正好是据说是8号的  
  
18  
00:00:47,260 --> 00:00:49,580  
上午八九点钟  
  
19  
00:00:49,620 --> 00:00:50,460  
我一看坏了  
  
20  
00:00:50,460 --> 00:00:52,540  
我说我们正好九点上课  
  
21  
00:00:53,160 --> 00:00:53,360  
呃  
  
22  
00:00:53,360 --> 00:00:54,120  
这不完了吗  
  
23  
00:00:54,680 --> 00:00:54,920  
哎  
  
24  
00:00:55,000 --> 00:00:56,320  
结果今天一来呢  
  
25  
00:00:56,320 --> 00:00:57,520  
早晨起来之后一看  
  
26  
00:00:57,520 --> 00:00:59,370  
天气不错啊，呃  
  
27  
00:00:59,370 --> 00:01:01,850  
尤其到了咱们会场门口  
  
28  
00:01:02,850 --> 00:01:03,730  
一推开车门  
  
29  
00:01:04,410 --> 00:01:06,290  
我一看，这个下的也不是雨啊  
  
30  
00:01:07,350 --> 00:01:08,630  
啊，这雨点啊  
  
31  
00:01:08,830 --> 00:01:10,750  
它不往下落，都飘在天上  
  
32  
00:01:11,310 --> 00:01:12,790  
这过去老百姓话呢  
  
33  
00:01:12,790 --> 00:01:14,790  
称之为甘霖啊  
  
34  
00:01:15,450 --> 00:01:17,290  
所以说明呢，呃  
  
35  
00:01:19,680 --> 00:01:21,960  
算是老天爷保佑吧啊  
  
36  
00:01:21,960 --> 00:01:24,200  
咱们这个课呢，能顺利进行  
  
37  
00:01:25,060 --> 00:01:26,540  
呃，好了啊  
  
38  
00:01:26,580 --> 00:01:27,500  
多的不说啊  
  
39  
00:01:27,540 --> 00:01:28,580  
回到我们的主题  
  
40  
00:01:29,300 --> 00:01:33,660  
咱们今天呢开始讲一轮课，称之为金匮要略  
  
41  
00:01:34,550 --> 00:01:34,750  
呃  
  
42  
00:01:35,390 --> 00:01:37,190  
那么按照惯例啊  
  
43  
00:01:37,710 --> 00:01:42,460  
讲这门课的，一开始一定是要讲一篇绪论的啊  
  
44  
00:01:42,900 --> 00:01:44,620  
那么绪论是什么概念呢  
  
45  
00:01:45,130 --> 00:01:46,890  
一不讲原文，二不讲方  
  
46  
00:01:47,370 --> 00:01:51,410  
那么给大伙说一说金匮要略的来龙去脉，他都讲了什么  
  
47  
00:01:51,980 --> 00:01:52,180  
呃  
  
48  
00:01:52,180 --> 00:01:55,380  
按照我们通常学校的讲授方式  
  
49  
00:01:55,460 --> 00:02:00,150  
那无非是作者学术地位、内容特点，对吧  
  
50  
00:02:00,350 --> 00:02:02,310  
按这个思路把它捋下来  
  
51  
00:02:03,150 --> 00:02:03,390  
呃  
  
52  
00:02:03,790 --> 00:02:05,070  
那么我今天呢  
  
53  
00:02:06,160 --> 00:02:08,199  
并不想按传统的模式来说  
  
54  
00:02:08,520 --> 00:02:11,039  
我无非要给大家交代三件事  
  
55  
00:02:11,280 --> 00:02:13,880  
第一，金匮要略是一部什么书  
  
56  
00:02:14,400 --> 00:02:14,880  
第二  
  
57  
00:02:15,440 --> 00:02:18,120  
金匮要略整部书讲了什么  
  
58  
00:02:18,520 --> 00:02:18,920  
第三  
  
59  
00:02:19,320 --> 00:02:21,680  
这部书我们如何学习啊  
  
60  
00:02:21,680 --> 00:02:24,080  
古人讲学和习是两个字，对吧  
  
61  
00:02:24,560 --> 00:02:27,940  
学而时习之学，谓之巨逗  
  
62  
00:02:28,890 --> 00:02:29,330  
体悟  
  
63  
00:02:29,930 --> 00:02:31,970  
那么习呢，就是实践啊  
  
64  
00:02:31,970 --> 00:02:33,450  
所谓的知行合一  
  
65  
00:02:33,450 --> 00:02:34,890  
古人做学问的方式  
  
66  
00:02:35,210 --> 00:02:38,490  
那么怎么去知和行这部著作  
  
67  
00:02:39,850 --> 00:02:43,250  
呃，那么在准备这门课的一开始呢  
  
68  
00:02:43,650 --> 00:02:46,570  
其实最早我为了便于讲授吧  
  
69  
00:02:46,570 --> 00:02:51,340  
那么依旧是按照咱们教学大纲这个思路  
  
70  
00:02:51,380 --> 00:02:53,420  
给大伙儿准备的内容  
  
71  
00:02:53,900 --> 00:02:55,380  
但是后来准备来准备去呢  
  
72  
00:02:55,380 --> 00:02:56,740  
我最后发现一个问题  
  
73  
00:02:57,150 --> 00:02:57,350  
呃  
  
74  
00:02:57,630 --> 00:02:59,830  
既然我们这个也没有考试对吧  
  
75  
00:03:00,270 --> 00:03:02,760  
那么呃，也没有其他的要求  
  
76  
00:03:02,920 --> 00:03:07,250  
那我干脆呢，还是不如按照原文的这个体力啊  
  
77  
00:03:07,250 --> 00:03:08,810  
按照原文条文，呃  
  
78  
00:03:08,850 --> 00:03:09,770  
古人，其实呢  
  
79  
00:03:09,770 --> 00:03:11,410  
已经给我们把好多东西呢  
  
80  
00:03:11,410 --> 00:03:12,650  
已经捋清楚了啊  
  
81  
00:03:12,650 --> 00:03:13,940  
我们在这，呃  
  
82  
00:03:13,940 --> 00:03:16,740  
不再需要自己再重新的发挥  
  
83  
00:03:17,180 --> 00:03:20,220  
那么就遵照原文把这个课给大伙讲下来  
  
84  
00:03:21,060 --> 00:03:21,340  
呃  
  
85  
00:03:22,000 --> 00:03:23,800  
那么首先我就要谈了啊  
  
86  
00:03:23,840 --> 00:03:25,960  
金匮要略，它是一部什么书  
  
87  
00:03:26,320 --> 00:03:28,720  
就是我们的，呃第一个话题  
  
88  
00:03:29,680 --> 00:03:31,240  
那在讲这个话题之前呢  
  
89  
00:03:31,560 --> 00:03:33,840  
首先我就要给大伙解释一下啊  
  
90  
00:03:34,760 --> 00:03:35,920  
这个金匮要略  
  
91  
00:03:55,900 --> 00:03:56,820  
四个字啊  
  
92  
00:03:58,180 --> 00:03:59,620  
金匮要略  
  
93  
00:04:01,110 --> 00:04:03,990  
那么这名儿啊，它是什么意思呢  
  
94  
00:04:04,750 --> 00:04:05,030  
呃  
  
95  
00:04:06,210 --> 00:04:09,650  
实际上金匮两个字它是有用典的  
  
96  
00:04:10,170 --> 00:04:12,330  
也就是它有这个典故  
  
97  
00:04:13,290 --> 00:04:13,490  
呃  
  
98  
00:04:13,610 --> 00:04:15,370  
金贵的用点出自于哪呢  
  
99  
00:04:15,810 --> 00:04:20,700  
实际上源于我们中医的我们讲万经之王啊  
  
100  
00:04:20,700 --> 00:04:22,260  
那么必然是黄帝内经，对吧  
  
101  
00:04:22,700 --> 00:04:24,300  
素问有一篇叫气血论  
  
102  
00:04:24,540 --> 00:04:27,520  
它中间啊，讲这么一个记载了一个事  
  
103  
00:04:27,520 --> 00:04:27,920  
儿啊  
  
104  
00:04:27,960 --> 00:04:28,640  
当年呢  
  
105  
00:04:29,320 --> 00:04:32,440  
我们的黄帝轩辕氏问道于岐伯天师  
  
106  
00:04:33,190 --> 00:04:33,390  
呃  
  
107  
00:04:33,430 --> 00:04:34,430  
那么老天师呢  
  
108  
00:04:34,630 --> 00:04:41,680  
给轩辕氏系统地讲解了人体气血的起始变化、体用关系  
  
109  
00:04:42,160 --> 00:04:44,440  
那么讲完这一系列的特点之后呢  
  
110  
00:04:44,930 --> 00:04:45,130  
呃  
  
111  
00:04:45,370 --> 00:04:46,930  
轩辕皇帝非常的感动  
  
112  
00:04:47,330 --> 00:04:49,210  
据原文记载，怎么说呢  
  
113  
00:04:49,850 --> 00:04:50,050  
啊  
  
114  
00:04:50,610 --> 00:04:53,560  
叫帝乃必左右而起  
  
115  
00:04:53,920 --> 00:04:54,960  
再拜曰，啊  
  
116  
00:04:55,120 --> 00:04:55,640  
什么意思  
  
117  
00:04:55,640 --> 00:04:58,690  
就是皇帝啊，病退了左右啊  
  
118  
00:04:58,690 --> 00:05:00,410  
就是所有人闲杂人等啊  
  
119  
00:05:00,410 --> 00:05:01,650  
都都都别在屋里了  
  
120  
00:05:01,650 --> 00:05:03,690  
都都都请出去啊  
  
121  
00:05:04,210 --> 00:05:07,760  
就是剩下了岐伯天师和皇帝二人啊  
  
122  
00:05:08,000 --> 00:05:09,280  
那么皇帝呢，再拜  
  
123  
00:05:09,360 --> 00:05:12,240  
那么我们古人讲究在就是二次的意思，对吧  
  
124  
00:05:12,480 --> 00:05:14,520  
但是按照古人的老理呢  
  
125  
00:05:14,520 --> 00:05:17,800  
一般说言必称三那么败的话，我分析啊  
  
126  
00:05:17,800 --> 00:05:19,340  
可能是三次啊  
  
127  
00:05:19,340 --> 00:05:20,420  
那这个不重要啊  
  
128  
00:05:20,700 --> 00:05:24,540  
总之是证明皇帝是非常的虔诚恭敬的一种心态  
  
129  
00:05:24,860 --> 00:05:26,900  
那么礼拜岐伯之后  
  
130  
00:05:27,280 --> 00:05:30,870  
皇帝说了一件事，尽发蒙解惑  
  
131  
00:05:31,150 --> 00:05:33,350  
藏之金贵，不敢复出啊  
  
132  
00:05:33,350 --> 00:05:35,030  
那么这句话就很厉害了啊  
  
133  
00:05:35,030 --> 00:05:35,590  
叫什么  
  
134  
00:05:35,710 --> 00:05:38,310  
就是说，先生您发蒙  
  
135  
00:05:38,350 --> 00:05:40,190  
那么启发了这个盟约，对吧  
  
136  
00:05:40,590 --> 00:05:42,550  
那么解决了我心中的困惑  
  
137  
00:05:42,970 --> 00:05:47,890  
那么我将把今天所传授的内容叫藏之金匮  
  
138  
00:05:56,780 --> 00:05:58,380  
藏之金贵  
  
139  
00:05:59,260 --> 00:06:03,620  
那么这个语初素问气穴论  
  
140  
00:06:07,620 --> 00:06:10,900  
从这片出来的，那么有这个用点  
  
141  
00:06:11,930 --> 00:06:12,690  
那么在这呢  
  
142  
00:06:12,690 --> 00:06:15,530  
我们就大家就要考虑一个问题了  
  
143  
00:06:16,370 --> 00:06:16,570  
呃  
  
144  
00:06:16,650 --> 00:06:17,490  
那么这个呢  
  
145  
00:06:18,460 --> 00:06:21,220  
既然是语出于素问  
  
146  
00:06:21,950 --> 00:06:23,630  
那么我们是否可以理解  
  
147  
00:06:24,350 --> 00:06:29,190  
金匮要略整个的这一篇的内容啊  
  
148  
00:06:29,230 --> 00:06:30,270  
那么这一部书  
  
149  
00:06:31,850 --> 00:06:35,170  
他就是跟这个素问奇学论有关的  
  
150  
00:06:35,890 --> 00:06:39,170  
其实恰恰还不是啊  
  
151  
00:06:40,280 --> 00:06:42,440  
那么只是借用了这个词  
  
152  
00:06:42,720 --> 00:06:46,200  
但是为啥他要用金贵不用别的词呢  
  
153  
00:06:47,590 --> 00:06:50,030  
那么这个其实还是有原因的啊  
  
154  
00:06:50,110 --> 00:06:51,030  
还是有原因的  
  
155  
00:06:51,350 --> 00:06:51,550  
呃  
  
156  
00:06:51,750 --> 00:06:54,880  
它的原因呢，是源于一部书  
  
157  
00:06:55,640 --> 00:06:57,840  
一部书，这部书叫什么名字呢  
  
158  
00:07:08,560 --> 00:07:12,760  
金匮玉函要略方  
  
159  
00:07:14,320 --> 00:07:15,440  
怎么就这么几个字吧  
  
160  
00:07:15,560 --> 00:07:19,090  
金匮御寒药这方，那么金匮啊  
  
161  
00:07:19,570 --> 00:07:22,930  
他在这引用了金匮这个词  
  
162  
00:07:23,740 --> 00:07:24,860  
金匮什么意思  
  
163  
00:07:24,860 --> 00:07:26,260  
那么我们在这当然啊  
  
164  
00:07:26,580 --> 00:07:28,300  
要解读一下啊  
  
165  
00:07:29,560 --> 00:07:33,760  
呃，这个其实正确的读音应该读成贵啊  
  
166  
00:07:37,640 --> 00:07:38,400  
你如果呢  
  
167  
00:07:39,400 --> 00:07:40,800  
单独我们说  
  
168  
00:07:43,440 --> 00:07:43,640  
呃  
  
169  
00:07:44,040 --> 00:07:46,880  
就是单独从新华字典上  
  
170  
00:07:47,080 --> 00:07:49,960  
你看这个字它应该读愧，对吧  
  
171  
00:07:50,590 --> 00:07:54,500  
但是请大家记住，放到我们这部书里啊  
  
172  
00:07:55,180 --> 00:07:57,660  
他就读成贵啊  
  
173  
00:07:57,780 --> 00:07:58,260  
就是贵  
  
174  
00:07:58,380 --> 00:07:59,100  
什么意思呢  
  
175  
00:07:59,220 --> 00:08:01,220  
你看木字旁旁边加一跪  
  
176  
00:08:03,270 --> 00:08:04,390  
古人说话很直白  
  
177  
00:08:04,870 --> 00:08:06,510  
黄金打造的柜子对吧  
  
178  
00:08:06,790 --> 00:08:08,150  
那么这个用点出于哪  
  
179  
00:08:08,150 --> 00:08:11,560  
我们刚才说了出于素问的奇穴论，对吧  
  
180  
00:08:12,000 --> 00:08:14,710  
黄帝岐伯天师他们问道，啊  
  
181  
00:08:14,750 --> 00:08:16,350  
讲这个藏之于金贵  
  
182  
00:08:16,550 --> 00:08:18,150  
那么什么东西放在金贵呢  
  
183  
00:08:18,150 --> 00:08:20,830  
那肯定是非常致密至保的东西，对吧  
  
184  
00:08:21,170 --> 00:08:21,370  
哎  
  
185  
00:08:21,370 --> 00:08:22,330  
肯定是这样的啊  
  
186  
00:08:22,330 --> 00:08:23,410  
说明他的学术地位  
  
187  
00:08:23,650 --> 00:08:25,250  
那么再后来又出现了一部书  
  
188  
00:08:25,250 --> 00:08:28,330  
里头再次引用了金贵这个词  
  
189  
00:08:29,020 --> 00:08:33,980  
这部书的名字叫金桂御寒药略方啊  
  
190  
00:08:34,059 --> 00:08:39,010  
那么这部书它是一本什么书啊  
  
191  
00:08:39,409 --> 00:08:41,890  
在这儿我们给大家解释一下啊  
  
192  
00:08:43,390 --> 00:08:44,030  
这部书呢  
  
193  
00:08:44,670 --> 00:08:49,150  
它是伤寒杂病论的一个劫掠本啊  
  
194  
00:08:49,390 --> 00:08:51,830  
其实它就是伤寒杂病论  
  
195  
00:09:03,320 --> 00:09:05,080  
你可以说它就是伤寒杂病论  
  
196  
00:09:05,080 --> 00:09:07,000  
但是你们千万要注意一个问题  
  
197  
00:09:07,360 --> 00:09:10,620  
它不是伤寒杂病论原书，它是什么呢  
  
198  
00:09:11,460 --> 00:09:12,580  
劫掠本啊  
  
199  
00:09:15,760 --> 00:09:16,360  
在这啊  
  
200  
00:09:16,360 --> 00:09:18,640  
我就不得不给大家倒着讲啊  
  
201  
00:09:18,680 --> 00:09:20,580  
为了把这事说明白啊  
  
202  
00:09:20,580 --> 00:09:21,820  
给大家倒着说啊  
  
203  
00:09:21,820 --> 00:09:24,540  
我们并不是从张仲景和伤寒杂病论开始说的  
  
204  
00:09:24,540 --> 00:09:28,140  
我们反过来讲金匮御寒药理方论  
  
205  
00:09:29,180 --> 00:09:30,460  
记住一个名字啊  
  
206  
00:09:32,620 --> 00:09:33,140  
王猪  
  
207  
00:09:34,630 --> 00:09:36,350  
北宋的一位大学士啊  
  
208  
00:09:36,430 --> 00:09:38,350  
北宋的一位大学士，呃  
  
209  
00:09:38,430 --> 00:09:38,990  
在北宋啊  
  
210  
00:09:38,990 --> 00:09:42,140  
我们知道北宋的都城啊  
  
211  
00:09:42,500 --> 00:09:43,420  
开封府，对吧  
  
212  
00:09:43,540 --> 00:09:46,260  
东京汴梁城那么在汴梁城呢  
  
213  
00:09:47,000 --> 00:09:49,960  
据古人记载，他在馆阁之中啊  
  
214  
00:09:49,960 --> 00:09:55,620  
那么就是整理前朝的这些遗留下来的经典啊  
  
215  
00:09:55,660 --> 00:09:57,860  
这些这些卷轴，对吧  
  
216  
00:09:58,460 --> 00:10:01,260  
无意之中发现了这么一部书  
  
217  
00:10:02,030 --> 00:10:03,350  
看见之后吓了一跳啊  
  
218  
00:10:03,550 --> 00:10:09,750  
这部书的原名就叫金匮玉函要略方论啊  
  
219  
00:10:10,110 --> 00:10:12,950  
这位王朱王朱子叫大呃大学士啊  
  
220  
00:10:12,950 --> 00:10:14,990  
叫王朱子大学士，我们都应该感谢他  
  
221  
00:10:15,230 --> 00:10:16,110  
如果没有他  
  
222  
00:10:16,710 --> 00:10:18,870  
金匮要略到今天谁也看不见了  
  
223  
00:10:19,230 --> 00:10:19,830  
就没了啊  
  
224  
00:10:19,830 --> 00:10:23,810  
这部书就就就从世上就没有了啊  
  
225  
00:10:23,810 --> 00:10:24,730  
我们这门课呢  
  
226  
00:10:24,730 --> 00:10:27,130  
也就也就肯定注定了  
  
227  
00:10:27,130 --> 00:10:28,970  
就从此来说就断了啊  
  
228  
00:10:29,460 --> 00:10:30,420  
这部书就没了  
  
229  
00:10:31,260 --> 00:10:32,620  
那么金匮御寒药类方  
  
230  
00:10:32,780 --> 00:10:35,220  
它里头包含三部分啊  
  
231  
00:10:35,970 --> 00:10:37,210  
分上中下三卷  
  
232  
00:10:37,890 --> 00:10:38,570  
上卷呢  
  
233  
00:10:38,890 --> 00:10:42,250  
是伤寒论的全文啊  
  
234  
00:10:42,860 --> 00:10:43,900  
我们知道伤寒论  
  
235  
00:10:44,340 --> 00:10:47,540  
那么他的这个全文啊  
  
236  
00:10:47,620 --> 00:10:49,220  
解本398条，对吧  
  
237  
00:10:49,220 --> 00:10:51,240  
丢了一条啊，余粮丸  
  
238  
00:10:51,840 --> 00:10:55,760  
那么加上前头的这个这个伤寒立平脉变脉，对吧  
  
239  
00:10:55,880 --> 00:10:57,360  
那么这是啊  
  
240  
00:10:57,360 --> 00:11:00,400  
加上后续的这个可汗不可汗啊  
  
241  
00:11:00,400 --> 00:11:03,510  
那么这一部分内容往下走  
  
242  
00:11:04,110 --> 00:11:06,910  
金匮要略那么我们今天遗留下来的  
  
243  
00:11:06,910 --> 00:11:10,730  
其实就是从这部书里头怎么样抽出来的啊  
  
244  
00:11:11,010 --> 00:11:13,890  
抽出来的那么这么一个内容  
  
245  
00:11:14,730 --> 00:11:17,490  
呃，所以金匮要略之所以叫金匮要略呢  
  
246  
00:11:17,530 --> 00:11:18,410  
我认为啊  
  
247  
00:11:18,980 --> 00:11:22,020  
跟这个王珠发现了金匮玉函要略方  
  
248  
00:11:22,260 --> 00:11:23,420  
那这个就很清晰了吧  
  
249  
00:11:23,780 --> 00:11:24,900  
它是有关系的啊  
  
250  
00:11:25,500 --> 00:11:25,700  
嗯  
  
251  
00:11:25,820 --> 00:11:29,560  
那么为啥伤寒论在这里头也发现了  
  
252  
00:11:29,560 --> 00:11:31,800  
但是他就没有叫那个名呢  
  
253  
00:11:32,230 --> 00:11:35,270  
啊，没有用金匮来命名的其实也有过  
  
254  
00:11:35,550 --> 00:11:39,130  
你看古代有一本书叫金匮玉函经，记得吧  
  
255  
00:11:39,370 --> 00:11:41,610  
哎，很多人一看说这个金龟有点错了啊  
  
256  
00:11:41,890 --> 00:11:42,810  
那个是伤寒论  
  
257  
00:11:43,130 --> 00:11:44,690  
而且是伤寒论的解本啊  
  
258  
00:11:45,050 --> 00:11:47,010  
他是伤寒论的一个一个一个老本子  
  
259  
00:11:47,680 --> 00:11:47,880  
呃  
  
260  
00:11:48,880 --> 00:11:50,120  
那么出于唐代啊  
  
261  
00:11:50,120 --> 00:11:51,240  
那个很久远了  
  
262  
00:11:51,500 --> 00:11:54,100  
那么为什么以金匮频频以金贵命名  
  
263  
00:11:54,340 --> 00:11:56,580  
就是说明这部书的重要性啊  
  
264  
00:11:56,580 --> 00:11:57,700  
说明它的重要性  
  
265  
00:11:58,360 --> 00:11:58,560  
呃  
  
266  
00:11:58,600 --> 00:12:00,960  
那么王初发现这部书之后呢  
  
267  
00:12:01,320 --> 00:12:05,080  
那么紧接着后续我们知道北宋啊，仁宗时期  
  
268  
00:12:06,000 --> 00:12:10,510  
有有这么一个机构称之为校正医书局啊  
  
269  
00:12:10,510 --> 00:12:11,950  
负责人林毅，对吧  
  
270  
00:12:12,390 --> 00:12:13,990  
孙琦、高宝恒他们几位  
  
271  
00:12:14,340 --> 00:12:17,340  
那么把这些医书都给它重新的编订  
  
272  
00:12:17,380 --> 00:12:20,540  
那么从此以后也就有了金匮要略这部书  
  
273  
00:12:20,990 --> 00:12:21,710  
呃，当然了  
  
274  
00:12:21,710 --> 00:12:22,710  
经销略这本书呢  
  
275  
00:12:22,710 --> 00:12:23,470  
命途多舛  
  
276  
00:12:23,590 --> 00:12:26,430  
到后来的时候几经也是几经辗转啊  
  
277  
00:12:26,670 --> 00:12:30,000  
我们今天看到的最好的本子是谁呢  
  
278  
00:12:30,520 --> 00:12:31,960  
元代的邓真本啊  
  
279  
00:12:31,960 --> 00:12:32,920  
这个我不多讲  
  
280  
00:12:32,960 --> 00:12:37,170  
就是作为一个呃，拓展你就知道就行了啊  
  
281  
00:12:37,170 --> 00:12:38,970  
那么实际上还有一个徐荣本啊  
  
282  
00:12:38,970 --> 00:12:41,130  
但是徐荣本它里头错误有很多啊  
  
283  
00:12:41,130 --> 00:12:41,570  
在这呢  
  
284  
00:12:41,570 --> 00:12:44,870  
我们，我们呃不多说  
  
285  
00:12:45,190 --> 00:12:47,230  
我手里用的这本，呃  
  
286  
00:12:47,670 --> 00:12:51,030  
你看见这个金匮要略方论对吧  
  
287  
00:12:51,030 --> 00:12:52,150  
它上头有个梅花  
  
288  
00:12:52,620 --> 00:12:54,860  
呃，这本书现在不太好找了  
  
289  
00:12:54,860 --> 00:12:56,580  
这个我们圈里称之为梅花本  
  
290  
00:12:56,820 --> 00:13:02,370  
是建国以后1955年重新这个国家再次编订啊  
  
291  
00:13:02,490 --> 00:13:03,730  
教刊的这么一个本子  
  
292  
00:13:04,190 --> 00:13:05,590  
呃，但是这个底本啊  
  
293  
00:13:05,590 --> 00:13:07,070  
实际上它并不好啊  
  
294  
00:13:07,110 --> 00:13:07,910  
并不是特别好  
  
295  
00:13:07,910 --> 00:13:10,710  
它不是邓珍本的这个这个底本，呃  
  
296  
00:13:10,830 --> 00:13:11,390  
但是呢  
  
297  
00:13:11,510 --> 00:13:13,300  
我们等于我们这些人吧  
  
298  
00:13:13,300 --> 00:13:14,540  
对这个还是有感情啊  
  
299  
00:13:14,540 --> 00:13:16,700  
所以我就用这个梅花本给大家讲  
  
300  
00:13:16,980 --> 00:13:17,820  
大家看见了啊  
  
301  
00:13:17,820 --> 00:13:21,700  
实际上我们72个学时就这么一个小宝测啊  
  
302  
00:13:21,740 --> 00:13:22,740  
就这么一个小薄本  
  
303  
00:13:22,740 --> 00:13:26,540  
我们要讲究72个学士古人的智慧啊，那么一张纸  
  
304  
00:13:26,660 --> 00:13:28,740  
有的时候我们即使著作等身  
  
305  
00:13:29,030 --> 00:13:30,630  
你跟人家东西一比起来啊  
  
306  
00:13:30,630 --> 00:13:32,590  
我们的很多东西你流传不了啊  
  
307  
00:13:32,590 --> 00:13:35,270  
你看古人的这经要略，它丢了那么多年  
  
308  
00:13:35,550 --> 00:13:36,230  
丢了那么多年  
  
309  
00:13:36,230 --> 00:13:38,870  
回头我们还要把它再找到啊  
  
310  
00:13:38,870 --> 00:13:41,950  
又重新的让它让它到这这么一个高度啊  
  
311  
00:13:42,350 --> 00:13:45,350  
那么是为什么这个我们就要娓娓道来啊  
  
312  
00:13:45,350 --> 00:13:48,790  
从伤寒杂病论，我们不是说从后往前倒着讲嘛  
  
313  
00:13:48,790 --> 00:13:49,150  
对吧  
  
314  
00:13:49,320 --> 00:13:51,920  
从伤寒杂病论把这个东西娓娓道来  
  
315  
00:13:51,920 --> 00:13:54,720  
那么就是金匮要略这部书的学术源头  
  
316  
00:13:55,240 --> 00:13:58,390  
它的起源是从何而来啊  
  
317  
00:14:07,960 --> 00:14:13,780  
作者成书刚才讲到这个北宋大学士王朱啊  
  
318  
00:14:13,860 --> 00:14:16,940  
那么他发现了金匮玉寒腰立方  
  
319  
00:14:17,920 --> 00:14:21,760  
那么由此才能从中间整理出来今天的金匮要略  
  
320  
00:14:22,040 --> 00:14:26,360  
但是它并不是金匮要略的作者啊  
  
321  
00:14:26,520 --> 00:14:27,960  
这个我们大家都很知道  
  
322  
00:14:28,600 --> 00:14:31,610  
呃，那么金匮要略的作者是谁呢  
  
323  
00:14:32,210 --> 00:14:32,410  
啊  
  
324  
00:14:32,970 --> 00:14:34,250  
那这个说不清啊  
  
325  
00:14:34,250 --> 00:14:34,930  
为啥说不清  
  
326  
00:14:35,130 --> 00:14:39,090  
因为当年张仲景老先生他本人啊  
  
327  
00:14:39,490 --> 00:14:40,290  
都不知道  
  
328  
00:14:41,240 --> 00:14:46,160  
未来1000年之后，他自己写了一部书叫金匮要略  
  
329  
00:14:47,000 --> 00:14:49,480  
当年仲景先生在世的时候，他不知道这个事  
  
330  
00:14:49,520 --> 00:14:50,560  
大家明白这意思吧  
  
331  
00:14:51,080 --> 00:14:51,280  
唉  
  
332  
00:14:51,280 --> 00:14:52,840  
他留下这么一笔财产  
  
333  
00:14:53,200 --> 00:14:54,280  
但是他自己不知道  
  
334  
00:14:54,680 --> 00:14:58,910  
1000年以后，这个东西最最最后成了这样啊  
  
335  
00:14:58,910 --> 00:15:01,550  
1800年以后，那么有这么多人  
  
336  
00:15:02,150 --> 00:15:04,620  
他的传人，对吧  
  
337  
00:15:04,900 --> 00:15:07,020  
在讲他的著作啊  
  
338  
00:15:07,140 --> 00:15:11,220  
他当年不知道仲景先师姓张  
  
339  
00:15:12,620 --> 00:15:16,810  
惠积素  
  
340  
00:15:20,380 --> 00:15:20,740  
仲景  
  
341  
00:15:22,460 --> 00:15:22,660  
呃  
  
342  
00:15:23,580 --> 00:15:27,410  
那咱们这个这为未尊者讳啊  
  
343  
00:15:27,450 --> 00:15:29,370  
就是说为什么叫仲景  
  
344  
00:15:29,370 --> 00:15:31,610  
我猜测他在家里应该行二对吧  
  
345  
00:15:32,090 --> 00:15:36,160  
我们知道长曰孟，二曰仲啊  
  
346  
00:15:36,400 --> 00:15:37,840  
三则曰忌，对不对啊  
  
347  
00:15:38,160 --> 00:15:38,360  
哎  
  
348  
00:15:38,400 --> 00:15:41,240  
那么额，应该是在家里行二  
  
349  
00:15:42,310 --> 00:15:44,110  
而且老天师呢，呃  
  
350  
00:15:44,740 --> 00:15:45,740  
很多人不知道啊  
  
351  
00:15:45,740 --> 00:15:46,980  
觉得就是医学家  
  
352  
00:15:47,140 --> 00:15:49,860  
其实我在读史书之后呢，我  
  
353  
00:15:49,860 --> 00:15:51,060  
我，我看着有点事啊  
  
354  
00:15:51,060 --> 00:15:52,580  
因为我在打小的时候  
  
355  
00:15:52,580 --> 00:15:55,880  
其实呃，我一开始没想学中医啊  
  
356  
00:15:55,880 --> 00:15:57,640  
我对历史啊特别感兴趣  
  
357  
00:15:58,160 --> 00:16:01,150  
呃，文史之类的东西的比较感兴趣啊  
  
358  
00:16:01,150 --> 00:16:04,550  
后来一一看，这段看出东西来了啊  
  
359  
00:16:05,390 --> 00:16:05,590  
呃  
  
360  
00:16:06,350 --> 00:16:07,070  
古人讲呢  
  
361  
00:16:07,790 --> 00:16:10,340  
在名医传里头说，仲景呢  
  
362  
00:16:10,340 --> 00:16:11,420  
在总角之年  
  
363  
00:16:12,180 --> 00:16:14,620  
他的父母带他造访何勇，对吧  
  
364  
00:16:15,660 --> 00:16:17,500  
何雍，当时大名是善于向人  
  
365  
00:16:18,380 --> 00:16:18,580  
呃  
  
366  
00:16:18,700 --> 00:16:19,580  
我看到这段的时候  
  
367  
00:16:19,580 --> 00:16:21,140  
我就品出来一个事儿  
  
368  
00:16:22,010 --> 00:16:22,210  
呃  
  
369  
00:16:22,410 --> 00:16:23,450  
咱打个比方吧  
  
370  
00:16:24,840 --> 00:16:26,320  
这个有点低调炫耀了  
  
371  
00:16:26,320 --> 00:16:26,800  
为什么  
  
372  
00:16:27,280 --> 00:16:30,040  
就好像你跟你同学说，哎  
  
373  
00:16:30,040 --> 00:16:33,790  
我五岁那年我爸爸带我见了巴菲特啊  
  
374  
00:16:34,270 --> 00:16:35,590  
这个其实呃  
  
375  
00:16:36,510 --> 00:16:37,510  
说明问题啊  
  
376  
00:16:37,870 --> 00:16:41,230  
为什么何勇不是寻常老百姓在说建就建的  
  
377  
00:16:41,460 --> 00:16:45,260  
因为我们大家知道在汉末的时候包括南北朝啊  
  
378  
00:16:45,340 --> 00:16:47,020  
其实主要是两汉吧  
  
379  
00:16:47,380 --> 00:16:49,100  
那个时候我们讲叫世家对吧  
  
380  
00:16:49,450 --> 00:16:50,370  
哎，那个世家呢  
  
381  
00:16:50,370 --> 00:16:52,490  
就是古代诸侯国的一个仪器  
  
382  
00:16:53,010 --> 00:16:53,210  
呃  
  
383  
00:16:53,450 --> 00:16:55,770  
士大夫大夫啊，阶层  
  
384  
00:16:56,510 --> 00:16:58,110  
那么后来从隋以后  
  
385  
00:16:58,930 --> 00:17:02,370  
这个士的阶层由于科举的产生被瓦解了  
  
386  
00:17:02,370 --> 00:17:04,490  
因为这些士大夫吧，他有个特点  
  
387  
00:17:05,089 --> 00:17:07,130  
你哪个皇帝来我们家  
  
388  
00:17:07,130 --> 00:17:09,230  
比如说干兵部，对吧  
  
389  
00:17:09,230 --> 00:17:10,030  
都得是我们家  
  
390  
00:17:10,030 --> 00:17:11,670  
因为别人这活也他干不了  
  
391  
00:17:11,910 --> 00:17:13,950  
所以古代就改朝不换代啊  
  
392  
00:17:14,109 --> 00:17:17,790  
皇帝可以换我们这几个大的门阀，你换不了  
  
393  
00:17:18,270 --> 00:17:18,550  
呃  
  
394  
00:17:19,589 --> 00:17:21,030  
到了隋代的时候呢  
  
395  
00:17:21,369 --> 00:17:23,290  
呃，隋文帝很智慧啊  
  
396  
00:17:23,290 --> 00:17:24,890  
斗智斗勇也是血的教训  
  
397  
00:17:25,130 --> 00:17:25,730  
最后怎么办  
  
398  
00:17:25,890 --> 00:17:27,050  
哎，咱以后考试吧  
  
399  
00:17:27,050 --> 00:17:27,369  
对吧  
  
400  
00:17:27,770 --> 00:17:30,580  
从此以后，中国有了千年的科举啊  
  
401  
00:17:30,740 --> 00:17:31,740  
有了千年的科举  
  
402  
00:17:32,220 --> 00:17:36,140  
那么在这之前就就有这个士的阶层  
  
403  
00:17:36,420 --> 00:17:38,780  
那么老百姓从后来随以后  
  
404  
00:17:39,350 --> 00:17:40,870  
我们说，朝为田舍郎  
  
405  
00:17:40,990 --> 00:17:42,310  
暮登天子堂，对吧  
  
406  
00:17:42,590 --> 00:17:43,950  
那么你怎么做到的  
  
407  
00:17:43,950 --> 00:17:44,910  
这个叫进士  
  
408  
00:17:45,300 --> 00:17:46,900  
老百姓进到士的阶层  
  
409  
00:17:47,220 --> 00:17:48,180  
这个叫近视  
  
410  
00:17:48,740 --> 00:17:50,670  
那么在这一点上  
  
411  
00:17:50,670 --> 00:17:52,520  
我们说，仲景先师  
  
412  
00:17:52,520 --> 00:17:54,840  
他本身就是士大夫的阶层啊  
  
413  
00:17:54,880 --> 00:17:55,640  
那么因此呢  
  
414  
00:17:55,920 --> 00:17:59,440  
他才有机缘接触到了我们那个时代  
  
415  
00:17:59,820 --> 00:18:02,460  
战汉时期的文化的核心啊  
  
416  
00:18:02,460 --> 00:18:04,620  
那么你一定要明白这个道理啊  
  
417  
00:18:04,620 --> 00:18:06,540  
首先你要学医，你得先认识字吧  
  
418  
00:18:07,100 --> 00:18:07,300  
呃  
  
419  
00:18:07,300 --> 00:18:09,550  
这是一个非常重要的问题啊  
  
420  
00:18:09,870 --> 00:18:12,270  
那么尤其是在隋以前，科举以前的时候  
  
421  
00:18:12,270 --> 00:18:15,030  
其实我们中国的文化和艺术  
  
422  
00:18:15,350 --> 00:18:18,140  
它并不是以四书五经为最高  
  
423  
00:18:18,620 --> 00:18:20,740  
所以后因为它限定考试范围了吗  
  
424  
00:18:20,940 --> 00:18:22,460  
那你不考的就不重要了  
  
425  
00:18:22,460 --> 00:18:23,340  
我们今天也是  
  
426  
00:18:23,620 --> 00:18:25,570  
那么如果说打个比方啊  
  
427  
00:18:25,810 --> 00:18:26,610  
我们就说喝茶  
  
428  
00:18:27,210 --> 00:18:29,360  
我们最后你能喝好  
  
429  
00:18:29,360 --> 00:18:30,480  
那就直接保送北大  
  
430  
00:18:30,480 --> 00:18:31,240  
我相信啊  
  
431  
00:18:31,560 --> 00:18:33,840  
那这一下大伙都都都都研究这个  
  
432  
00:18:33,840 --> 00:18:35,920  
但非常现实的一个问题，对不对  
  
433  
00:18:36,320 --> 00:18:36,520  
哎  
  
434  
00:18:36,560 --> 00:18:37,840  
非常现实的一个问题  
  
435  
00:18:38,510 --> 00:18:39,950  
那么所以说仲景老先生呢  
  
436  
00:18:39,950 --> 00:18:43,310  
他在小的时候，他就在这么一个阶层之中  
  
437  
00:18:43,470 --> 00:18:45,510  
那么他有有这个资源啊  
  
438  
00:18:45,510 --> 00:18:46,310  
有这资源呢  
  
439  
00:18:46,680 --> 00:18:46,880  
呃  
  
440  
00:18:46,960 --> 00:18:47,640  
造访何勇  
  
441  
00:18:47,800 --> 00:18:48,960  
何勇跟他爸爸说了  
  
442  
00:18:48,960 --> 00:18:50,840  
说你家这个孩子啊  
  
443  
00:18:51,210 --> 00:18:53,890  
当时他说这么一句话叫子用思精而韵不高  
  
444  
00:18:53,930 --> 00:18:55,450  
日后当为良医啊  
  
445  
00:18:55,970 --> 00:18:56,810  
这孩子呢  
  
446  
00:18:58,190 --> 00:19:00,390  
他情商吧，不是特别高  
  
447  
00:19:00,830 --> 00:19:01,870  
但是他很有智慧  
  
448  
00:19:02,470 --> 00:19:03,910  
我建议你别让他当官  
  
449  
00:19:04,670 --> 00:19:07,430  
他当官，当官的他活不到第二集你知道吗  
  
450  
00:19:07,910 --> 00:19:08,710  
你这么办啊  
  
451  
00:19:09,230 --> 00:19:12,250  
你让他这个学医吧  
  
452  
00:19:12,610 --> 00:19:13,410  
他是这块料  
  
453  
00:19:13,650 --> 00:19:14,570  
他肯定能学好  
  
454  
00:19:14,570 --> 00:19:15,610  
事实证明对吧  
  
455  
00:19:16,010 --> 00:19:16,890  
也是这样啊  
  
456  
00:19:17,130 --> 00:19:17,730  
也是证明  
  
457  
00:19:17,930 --> 00:19:21,000  
而且到后来咱们这个每次讲到这  
  
458  
00:19:21,000 --> 00:19:22,120  
我都联想到这一块  
  
459  
00:19:22,400 --> 00:19:25,120  
我们都知道坐堂医是从谁开始的呢  
  
460  
00:19:25,570 --> 00:19:26,530  
从仲景线是吧  
  
461  
00:19:26,770 --> 00:19:30,330  
那么每到初15，把这个衙门口打开  
  
462  
00:19:30,570 --> 00:19:31,570  
给老百姓看病  
  
463  
00:19:32,430 --> 00:19:34,670  
我们搁在今天这个很不可思议啊  
  
464  
00:19:35,200 --> 00:19:38,640  
就好像省委书记一到炊事，我说这么办啊  
  
465  
00:19:38,640 --> 00:19:39,680  
今天我们啥也不干了  
  
466  
00:19:40,040 --> 00:19:43,030  
把门打开进来排上号啊  
  
467  
00:19:43,070 --> 00:19:44,630  
排上号谁也别插队  
  
468  
00:19:44,750 --> 00:19:45,950  
哈哈，来看病  
  
469  
00:19:46,190 --> 00:19:47,150  
那为什么这样啊  
  
470  
00:19:47,150 --> 00:19:48,910  
那相传说到这儿有点远了  
  
471  
00:19:49,670 --> 00:19:53,030  
相传每次聊到这我就好闲扯啊  
  
472  
00:19:53,030 --> 00:19:54,550  
就讲到这块，呃  
  
473  
00:19:55,290 --> 00:19:59,090  
仲景先师的那个咱们都知道他有一个名号  
  
474  
00:19:59,610 --> 00:20:01,090  
汉长沙手，对吧  
  
475  
00:20:06,480 --> 00:20:08,360  
那么长沙市委书记  
  
476  
00:20:09,940 --> 00:20:12,740  
但这几个字你们去过医圣祠  
  
477  
00:20:12,740 --> 00:20:15,980  
你就知道是后来拿小刀刻上去的  
  
478  
00:20:16,590 --> 00:20:19,190  
因此呢，在学术界就有一个争议  
  
479  
00:20:19,190 --> 00:20:21,150  
就是仲景先师到底当没当过  
  
480  
00:20:21,150 --> 00:20:21,750  
长沙太守  
  
481  
00:20:22,300 --> 00:20:23,740  
就这事儿分成两拨  
  
482  
00:20:23,740 --> 00:20:26,340  
有一帮人从考据来说他不可能  
  
483  
00:20:26,340 --> 00:20:27,380  
他肯定没当过对吧  
  
484  
00:20:27,700 --> 00:20:29,650  
还有一帮人说说大国  
  
485  
00:20:29,770 --> 00:20:32,730  
那这其实说的也很也很苍白  
  
486  
00:20:33,480 --> 00:20:35,560  
呃，我专门考证过当年呢  
  
487  
00:20:36,680 --> 00:20:38,910  
在这个其实不用考证啊  
  
488  
00:20:38,910 --> 00:20:41,150  
因为那个时代仲景先师生不逢时对吧  
  
489  
00:20:41,190 --> 00:20:42,510  
生在了东汉末年  
  
490  
00:20:42,830 --> 00:20:45,390  
那时代有一本神书就是讲那个时候的事  
  
491  
00:20:45,550 --> 00:20:49,170  
就三国演义，荆州到底是谁的不用我解释了吧  
  
492  
00:20:49,670 --> 00:20:51,070  
其实跟仲景没啥关系  
  
493  
00:20:51,310 --> 00:20:54,230  
但是仲景先师的脑残粉们啊  
  
494  
00:20:54,670 --> 00:20:56,190  
最后考证出来一个事  
  
495  
00:20:56,190 --> 00:21:00,330  
儿，就是当年长沙有张献父子作乱  
  
496  
00:21:00,700 --> 00:21:01,580  
被谁呢  
  
497  
00:21:01,660 --> 00:21:04,780  
被刘保刘表平了，平了之后有几年  
  
498  
00:21:05,180 --> 00:21:07,300  
这个时候太守他就查不着  
  
499  
00:21:10,840 --> 00:21:12,080  
查不着空档对吧  
  
500  
00:21:12,080 --> 00:21:12,680  
那时候乱  
  
501  
00:21:13,230 --> 00:21:14,190  
但是我个人呢  
  
502  
00:21:14,470 --> 00:21:16,030  
在这儿想了一下啊  
  
503  
00:21:16,430 --> 00:21:19,310  
也不排除这个可能是仲景先生  
  
504  
00:21:19,310 --> 00:21:19,990  
为什么啊  
  
505  
00:21:20,440 --> 00:21:22,760  
首先他把张献父子拿下去之后  
  
506  
00:21:23,080 --> 00:21:27,040  
刘表他按照惯例还要启用张氏的后人，对吧  
  
507  
00:21:27,480 --> 00:21:29,750  
那在这他才能服众啊  
  
508  
00:21:29,830 --> 00:21:34,790  
但是我要找这么一个人来在这做这个地方的，这个百里侯  
  
509  
00:21:36,130 --> 00:21:42,790  
我又不能找这种特别有有有这个政治手腕的人  
  
510  
00:21:43,470 --> 00:21:45,790  
最后选中仲景先师是有可能的  
  
511  
00:21:46,710 --> 00:21:47,670  
为啥知道吧  
  
512  
00:21:48,250 --> 00:21:50,450  
初15开大门给老百姓看病  
  
513  
00:21:50,920 --> 00:21:55,000  
那说明他的政治觉悟也不是特别的高啊哈  
  
514  
00:21:55,240 --> 00:21:55,880  
但这个呢  
  
515  
00:21:55,880 --> 00:21:59,520  
就作为一段佳话，我们就说说就到头了  
  
516  
00:22:00,120 --> 00:22:01,200  
其实本来啊  
  
517  
00:22:01,400 --> 00:22:02,680  
那为啥要讲这个事呢  
  
518  
00:22:02,680 --> 00:22:04,040  
我是要解释一件事啊  
  
519  
00:22:04,520 --> 00:22:06,920  
仲景先师著伤寒杂病论  
  
520  
00:22:07,340 --> 00:22:10,460  
并不是一个非常美丽的故事了  
  
521  
00:22:13,960 --> 00:22:16,720  
它并不是一个非常美丽的故事，呃  
  
522  
00:22:16,720 --> 00:22:18,600  
很多人想起来这些呢  
  
523  
00:22:18,600 --> 00:22:20,800  
想到古人这些成就啊  
  
524  
00:22:20,800 --> 00:22:23,350  
觉得他都是像拍电影似的  
  
525  
00:22:23,350 --> 00:22:25,230  
其实真不是，我们想啊  
  
526  
00:22:25,270 --> 00:22:27,190  
自古以来凡有大成就者  
  
527  
00:22:27,230 --> 00:22:29,780  
多数都有苦难相伴随  
  
528  
00:22:30,060 --> 00:22:33,220  
比如说当年司马迁如果没有受腐刑  
  
529  
00:22:33,430 --> 00:22:36,710  
就没有今天的史家之绝唱，无韵之离骚对吧  
  
530  
00:22:37,030 --> 00:22:40,540  
那么历史上大的这个变故多是如此  
  
531  
00:22:40,540 --> 00:22:41,940  
我们伤寒论其实一模一样  
  
532  
00:22:42,260 --> 00:22:46,470  
当年仲景先师虽然从学于童俊张伯祖对吧  
  
533  
00:22:46,830 --> 00:22:47,510  
尽得其数  
  
534  
00:22:47,510 --> 00:22:49,350  
古人讲究实用精微过其实  
  
535  
00:22:49,670 --> 00:22:50,270  
但是  
  
536  
00:22:51,580 --> 00:22:51,780  
呃  
  
537  
00:22:52,340 --> 00:22:56,870  
他其实按照正常常理来说就是做公务员啊  
  
538  
00:22:56,990 --> 00:22:58,070  
举孝廉嘛，对吧  
  
539  
00:22:58,070 --> 00:22:59,470  
后来官至长沙守  
  
540  
00:22:59,670 --> 00:23:02,630  
那么这个过程其实就很平淡的一生嘛  
  
541  
00:23:02,870 --> 00:23:05,190  
做公务员最后退休之后回家  
  
542  
00:23:05,660 --> 00:23:07,380  
可能一辈子就就就过去了  
  
543  
00:23:07,620 --> 00:23:10,700  
但是他呢，偏偏赶上了一个大变故  
  
544  
00:23:10,860 --> 00:23:13,820  
也就是建安年间的时候出现了一场大瘟疫  
  
545  
00:23:14,960 --> 00:23:15,160  
啊  
  
546  
00:23:15,280 --> 00:23:17,560  
新冠病毒现在还没有完全过去，对吧  
  
547  
00:23:17,560 --> 00:23:19,400  
那么在国外还是依然在肆虐  
  
548  
00:23:20,400 --> 00:23:22,640  
我们讲当年的这个  
  
549  
00:23:22,640 --> 00:23:23,560  
这个这个，当时啊  
  
550  
00:23:23,920 --> 00:23:25,680  
新冠肆虐的时候，大家也都看见了  
  
551  
00:23:25,680 --> 00:23:27,000  
他是多么触目惊心  
  
552  
00:23:27,480 --> 00:23:29,480  
当年的这个长沙的  
  
553  
00:23:30,260 --> 00:23:31,100  
呃，他老啊  
  
554  
00:23:31,100 --> 00:23:33,220  
不是长沙就是他，他老家河南南阳对吧  
  
555  
00:23:33,460 --> 00:23:36,460  
那个那个老家的这个大瘟疫到什么程度呢  
  
556  
00:23:37,610 --> 00:23:41,650  
据仲景先师的这个他的序啊，序言里头这么讲  
  
557  
00:23:42,570 --> 00:23:45,130  
余宗族素多向余200啊  
  
558  
00:23:45,130 --> 00:23:47,050  
那么我们这家族是一个很大的家族  
  
559  
00:23:47,530 --> 00:23:49,170  
再不济也有200多号人  
  
560  
00:23:49,950 --> 00:23:51,630  
建安纪年以来，未及十人  
  
561  
00:23:51,710 --> 00:23:53,190  
其死亡者三分有二  
  
562  
00:23:53,230 --> 00:23:54,270  
伤寒十居其七  
  
563  
00:23:54,590 --> 00:23:59,010  
从建安帝、汉献帝登基之后，那不到10年  
  
564  
00:24:00,130 --> 00:24:01,650  
死了2/3的人啊  
  
565  
00:24:02,560 --> 00:24:06,400  
那么其中十居其七的人死于伤寒  
  
566  
00:24:07,040 --> 00:24:11,200  
所以说，仲景是被这事给刺激了才怎么样呢  
  
567  
00:24:11,320 --> 00:24:12,640  
用他的原文来说  
  
568  
00:24:13,080 --> 00:24:14,480  
感往昔之沦丧  
  
569  
00:24:14,880 --> 00:24:16,320  
伤横夭之莫救  
  
570  
00:24:17,000 --> 00:24:18,280  
乃勤求古训  
  
571  
00:24:18,400 --> 00:24:19,120  
博采众方  
  
572  
00:24:19,480 --> 00:24:20,760  
撰用素问九卷  
  
573  
00:24:20,760 --> 00:24:23,240  
阴阳大论81难，泰罗药录  
  
574  
00:24:23,240 --> 00:24:26,520  
并平脉辨证而为伤寒杂病论16卷啊  
  
575  
00:24:26,720 --> 00:24:29,320  
这才是仲景先生成熟的动机  
  
576  
00:24:29,600 --> 00:24:31,470  
但在字缝里头啊  
  
577  
00:24:31,470 --> 00:24:32,910  
我好思考一点儿东西啊  
  
578  
00:24:33,350 --> 00:24:35,070  
又读出点儿点儿事儿  
  
579  
00:24:35,710 --> 00:24:37,070  
我个人认为啊  
  
580  
00:24:37,410 --> 00:24:39,530  
仲景先师当年在世的时候  
  
581  
00:24:39,530 --> 00:24:43,930  
他的医术很可能并没有得到宗族的认可  
  
582  
00:24:43,970 --> 00:24:44,970  
为什么这么说呢  
  
583  
00:24:45,950 --> 00:24:47,390  
因为我我这么多年  
  
584  
00:24:48,750 --> 00:24:49,710  
操南阳之术  
  
585  
00:24:50,430 --> 00:24:52,960  
习仲景之方，在门诊上呢  
  
586  
00:24:53,440 --> 00:24:53,640  
呃  
  
587  
00:24:53,760 --> 00:24:55,600  
那么也治疗了一些疾病  
  
588  
00:24:56,080 --> 00:24:59,080  
在这一过程中，我对仲景先生的这种  
  
589  
00:25:00,820 --> 00:25:02,980  
了解和和信任吧  
  
590  
00:25:03,660 --> 00:25:05,660  
咱们实话实说，呃  
  
591  
00:25:05,780 --> 00:25:08,140  
我觉得如果是用了这个  
  
592  
00:25:09,090 --> 00:25:10,210  
用了仲景之法  
  
593  
00:25:10,410 --> 00:25:12,770  
那么不至于，其死亡者三分192  
  
594  
00:25:13,170 --> 00:25:16,500  
伤寒十居其七是绝对不会的啊  
  
595  
00:25:17,060 --> 00:25:17,820  
那么说到这呢  
  
596  
00:25:17,820 --> 00:25:21,380  
正好刚才啊跟一位长辈就我们聊起来这个事啊  
  
597  
00:25:21,930 --> 00:25:22,130  
呃  
  
598  
00:25:22,170 --> 00:25:25,850  
这不是今年这个瘟疫之始的时候，有幸啊  
  
599  
00:25:25,970 --> 00:25:29,050  
配合咱们农安县政府的这个呃工作  
  
600  
00:25:29,490 --> 00:25:32,850  
那么我到农安做了这个防疫工作  
  
601  
00:25:33,330 --> 00:25:36,590  
当时呢也治疗了一些呃确诊病人  
  
602  
00:25:36,590 --> 00:25:37,590  
新冠的确诊病人  
  
603  
00:25:37,710 --> 00:25:40,650  
但是我做的最主要的事是农安的防疫  
  
604  
00:25:41,090 --> 00:25:42,850  
当时呢确切的统计数字  
  
605  
00:25:43,050 --> 00:25:45,450  
在春节期间也就疫情爆发之后  
  
606  
00:25:45,610 --> 00:25:49,740  
从湖啊湖北回到农安县700多人  
  
607  
00:25:50,020 --> 00:25:51,900  
其中武汉的有518人  
  
608  
00:25:52,180 --> 00:25:53,660  
但是用了我们的方之后  
  
609  
00:25:54,060 --> 00:25:56,300  
预防方没有一例感染  
  
610  
00:25:57,520 --> 00:25:58,760  
这个数字就在这了  
  
611  
00:25:59,120 --> 00:26:02,160  
这个后来呢，当时我并没觉得怎么样啊  
  
612  
00:26:02,160 --> 00:26:03,560  
我觉得可能是幸运吧，对吧  
  
613  
00:26:03,720 --> 00:26:07,470  
可能700多人里头没有密接患者，那么也有可能啊  
  
614  
00:26:07,970 --> 00:26:09,610  
那这个其实是不可能的  
  
615  
00:26:09,850 --> 00:26:14,610  
因为我们知道，最起码就是最少最少的是1/10嘛  
  
616  
00:26:14,610 --> 00:26:14,930  
对吧  
  
617  
00:26:15,480 --> 00:26:17,360  
那么七八个人是不奇怪的  
  
618  
00:26:17,840 --> 00:26:19,800  
但是后来有一个事给我吓着了啊  
  
619  
00:26:19,800 --> 00:26:21,200  
就是我后来去过好几次  
  
620  
00:26:21,680 --> 00:26:21,960  
呃  
  
621  
00:26:22,540 --> 00:26:24,740  
有，一旦出现了群体的密接患者  
  
622  
00:26:24,740 --> 00:26:26,140  
隔离，我的方子就得去  
  
623  
00:26:26,140 --> 00:26:27,260  
我们得看脉，对吧  
  
624  
00:26:27,610 --> 00:26:29,570  
中间有这么一个事，来了六个人  
  
625  
00:26:29,770 --> 00:26:30,690  
这六个人是哪呢  
  
626  
00:26:30,690 --> 00:26:32,930  
我们长春有一次有个有个事件  
  
627  
00:26:33,010 --> 00:26:34,570  
居然之家咱们都知道吧  
  
628  
00:26:34,930 --> 00:26:35,130  
哎  
  
629  
00:26:35,130 --> 00:26:36,830  
有一个呃，感染者  
  
630  
00:26:37,390 --> 00:26:39,590  
他有若干个可能是什么  
  
631  
00:26:39,630 --> 00:26:41,350  
20来个密接患者  
  
632  
00:26:41,770 --> 00:26:41,970  
呃  
  
633  
00:26:42,210 --> 00:26:43,810  
其中有六个人分到了  
  
634  
00:26:43,890 --> 00:26:45,810  
不是分到就是回到了农安啊  
  
635  
00:26:45,890 --> 00:26:46,850  
就地就得隔离  
  
636  
00:26:47,520 --> 00:26:47,720  
呃  
  
637  
00:26:47,880 --> 00:26:49,640  
直到上个月我才知道  
  
638  
00:26:49,720 --> 00:26:51,160  
他们那个县领导跟我说  
  
639  
00:26:51,600 --> 00:26:53,120  
哎，说咱们这方法真好用  
  
640  
00:26:53,440 --> 00:26:56,100  
说给我们都都都搞奇怪了啊  
  
641  
00:26:56,100 --> 00:26:56,780  
我说为什么  
  
642  
00:26:57,260 --> 00:26:57,700  
他说  
  
643  
00:26:58,820 --> 00:26:59,740  
你这六个人啊  
  
644  
00:26:59,860 --> 00:27:00,660  
都没事  
  
645  
00:27:02,080 --> 00:27:04,200  
其余所有人全都阳性  
  
646  
00:27:05,800 --> 00:27:07,160  
就跟他密接的那个  
  
647  
00:27:07,720 --> 00:27:09,400  
就咱们农安这六个人没事  
  
648  
00:27:09,680 --> 00:27:11,280  
到现在都都已经解散了  
  
649  
00:27:12,360 --> 00:27:13,120  
什么事没有  
  
650  
00:27:14,320 --> 00:27:15,640  
其余人全部阳性  
  
651  
00:27:15,920 --> 00:27:17,040  
那为什么不奇怪  
  
652  
00:27:17,040 --> 00:27:21,030  
这六个人是跟这个感染者在一起过生日  
  
653  
00:27:21,550 --> 00:27:22,470  
一个桌上吃饭  
  
654  
00:27:22,470 --> 00:27:25,980  
一个筷子夹菜，一个菜盘里搅和  
  
655  
00:27:26,660 --> 00:27:29,500  
就这六个人没事没事  
  
656  
00:27:30,500 --> 00:27:31,780  
那么依靠谁啊  
  
657  
00:27:31,780 --> 00:27:35,420  
我们老祖宗给我们留下留下这个财产，对吧  
  
658  
00:27:36,060 --> 00:27:36,300  
哎  
  
659  
00:27:36,620 --> 00:27:38,380  
那么所以我相信仲景先生  
  
660  
00:27:38,380 --> 00:27:43,790  
如果张氏宗族当时听话吃药不至于  
  
661  
00:27:44,110 --> 00:27:48,440  
所以仲景先师一定是怀着一种很复杂的心情  
  
662  
00:27:48,760 --> 00:27:52,860  
把自己毕生绝学那么专注成书啊  
  
663  
00:27:52,860 --> 00:27:53,780  
他一定是这样  
  
664  
00:27:53,940 --> 00:27:54,740  
但这本书呢  
  
665  
00:27:54,740 --> 00:27:58,690  
那么到后来咱们大家都知道，经过了这个琉璃  
  
666  
00:27:58,690 --> 00:27:59,050  
对吧  
  
667  
00:27:59,410 --> 00:28:00,730  
他先是，呃  
  
668  
00:28:00,970 --> 00:28:03,170  
我们过去上学的时候是这么说的  
  
669  
00:28:03,490 --> 00:28:04,330  
说这部书呢  
  
670  
00:28:04,930 --> 00:28:07,420  
呃，被王叔和  
  
671  
00:28:07,820 --> 00:28:10,060  
那么就是西晋的这个太医令  
  
672  
00:28:10,660 --> 00:28:10,860  
呃  
  
673  
00:28:11,020 --> 00:28:14,500  
再次的集结，把伞翼的这个这个竹简对吧  
  
674  
00:28:14,780 --> 00:28:15,420  
再次集结  
  
675  
00:28:15,420 --> 00:28:19,440  
集结之后，那么再把它重新编成了伤寒论  
  
676  
00:28:19,440 --> 00:28:19,880  
金匮要略  
  
677  
00:28:19,880 --> 00:28:23,890  
但这个说法我个人认为不对啊  
  
678  
00:28:23,890 --> 00:28:24,850  
我个人认为不对  
  
679  
00:28:25,250 --> 00:28:28,810  
呃，我不相信王叔和会把这个书劈成两半  
  
680  
00:28:29,090 --> 00:28:31,210  
但这事有很多事说不清了啊  
  
681  
00:28:31,490 --> 00:28:32,130  
说不清了  
  
682  
00:28:32,520 --> 00:28:33,720  
呃，为什么说不清呢  
  
683  
00:28:33,880 --> 00:28:37,760  
因为我们在这方面缺乏文献的支撑和考据  
  
684  
00:28:38,160 --> 00:28:38,760  
但在这儿呢  
  
685  
00:28:38,760 --> 00:28:41,550  
我给大家讲讲，我个人那么了解到的  
  
686  
00:28:41,550 --> 00:28:44,230  
一些跟文献学和版本学有关的事啊  
  
687  
00:28:44,790 --> 00:28:47,150  
那么对我们未来的学习和思路  
  
688  
00:28:47,430 --> 00:28:50,930  
能奠定一个比较明确的方向  
  
689  
00:28:51,540 --> 00:28:55,820  
那么这部书在后来的流传和传承  
  
690  
00:28:57,500 --> 00:29:00,180  
当然我们现在说的还是伤寒杂病论啊  
  
691  
00:29:00,860 --> 00:29:02,620  
既不是伤寒也不是杂病论  
  
692  
00:29:04,150 --> 00:29:06,150  
一分两半这个是没错的  
  
693  
00:29:07,390 --> 00:29:08,950  
呃，什么时候分的呢  
  
694  
00:29:08,950 --> 00:29:12,710  
我个人认为这是我个人理解啊啊  
  
695  
00:29:13,680 --> 00:29:14,280  
咋理解的  
  
696  
00:29:14,280 --> 00:29:16,520  
一会我给你讲讲，是我自己分析出来的  
  
697  
00:29:17,020 --> 00:29:17,740  
我个人认为  
  
698  
00:29:18,060 --> 00:29:23,580  
其实这本书的再次的分开应该是在西晋末年啊  
  
699  
00:29:23,780 --> 00:29:24,860  
也就是什么时候呢  
  
700  
00:29:25,960 --> 00:29:27,000  
永嘉之乱  
  
701  
00:29:32,120 --> 00:29:35,120  
永嘉之乱咱们都知道，从西晋之后对吧  
  
702  
00:29:35,640 --> 00:29:38,770  
哎，那么五胡乱华开始  
  
703  
00:29:39,690 --> 00:29:42,490  
南方变成了宋齐梁陈，北方呢  
  
704  
00:29:42,490 --> 00:29:44,570  
那就是你方唱罢我登场啊  
  
705  
00:29:45,130 --> 00:29:47,970  
那么走马灯一样换皇帝  
  
706  
00:29:49,410 --> 00:29:53,570  
历时400多年，一直到隋文帝在此一统啊  
  
707  
00:29:54,140 --> 00:29:55,540  
夺了这个北周的天下  
  
708  
00:29:55,900 --> 00:29:56,900  
奠定了面  
  
709  
00:29:57,340 --> 00:30:01,220  
这这这个奠定了整个那个中国的版图  
  
710  
00:30:02,010 --> 00:30:02,890  
那么到那时候呢  
  
711  
00:30:02,890 --> 00:30:04,410  
整个400多年的动荡  
  
712  
00:30:04,690 --> 00:30:05,730  
从永嘉开始  
  
713  
00:30:06,170 --> 00:30:07,010  
永嘉之后呢  
  
714  
00:30:07,050 --> 00:30:10,390  
汉人整个的这个向南南迁，对吧  
  
715  
00:30:10,390 --> 00:30:11,710  
我们称之为衣冠南渡  
  
716  
00:30:12,110 --> 00:30:13,070  
从那个时候呢  
  
717  
00:30:13,460 --> 00:30:16,210  
之后历史我们要关注  
  
718  
00:30:16,250 --> 00:30:18,210  
但是我关心的是医学传承  
  
719  
00:30:18,530 --> 00:30:20,570  
那么在这之后发生了一个很有意思的事  
  
720  
00:30:21,010 --> 00:30:24,540  
也就是北方的汉汉人啊  
  
721  
00:30:25,380 --> 00:30:27,860  
看不到伤寒论，诶  
  
722  
00:30:29,420 --> 00:30:30,300  
看不到伤寒论  
  
723  
00:30:31,620 --> 00:30:35,220  
那北方汉人看不到伤寒论，这话是谁说的呢  
  
724  
00:30:35,380 --> 00:30:36,820  
不是我说的啊  
  
725  
00:30:37,840 --> 00:30:39,800  
我们称之为，呃  
  
726  
00:30:40,720 --> 00:30:43,320  
当年啊，有这么一位圣人啊  
  
727  
00:30:43,400 --> 00:30:44,440  
李世民，先生呢  
  
728  
00:30:44,720 --> 00:30:45,160  
呃呃  
  
729  
00:30:45,160 --> 00:30:47,200  
不能叫先生，就是李世民啊  
  
730  
00:30:47,240 --> 00:30:48,080  
先帝啊  
  
731  
00:30:49,240 --> 00:30:51,200  
那么有这么一句评价  
  
732  
00:30:51,960 --> 00:30:52,840  
凿开净路  
  
733  
00:30:52,880 --> 00:30:54,040  
明奎大义于翼  
  
734  
00:30:54,080 --> 00:30:55,000  
三皇调和  
  
735  
00:30:55,000 --> 00:30:56,760  
四时降龙伏虎  
  
736  
00:30:56,840 --> 00:30:57,640  
整衰旧危  
  
737  
00:30:57,960 --> 00:31:01,160  
巍巍堂堂百代之势，他就是  
  
738  
00:31:02,760 --> 00:31:06,440  
我们讲药王孙真人孙正仁  
  
739  
00:31:06,440 --> 00:31:07,720  
当年100多岁的时候  
  
740  
00:31:07,720 --> 00:31:10,240  
他感叹了一句话啊  
  
741  
00:31:10,800 --> 00:31:11,440  
叫什么啊  
  
742  
00:31:12,760 --> 00:31:15,680  
江南诸师秘仲景方术而不传，对吧  
  
743  
00:31:16,080 --> 00:31:17,560  
他说这么一句话啊  
  
744  
00:31:17,760 --> 00:31:20,080  
江南的这些这些先生们呢  
  
745  
00:31:20,880 --> 00:31:23,520  
这些医生各寻家计，对吧  
  
746  
00:31:23,520 --> 00:31:26,360  
自己家里头这东西捂着不让你看  
  
747  
00:31:26,930 --> 00:31:30,090  
把仲景的方和术藏起来啊  
  
748  
00:31:30,490 --> 00:31:31,090  
不让你看  
  
749  
00:31:31,650 --> 00:31:32,650  
那么证明一个问题  
  
750  
00:31:33,090 --> 00:31:37,690  
当年这部伤寒杂病论的书跑到哪去了  
  
751  
00:31:38,010 --> 00:31:39,610  
跑到江南啊  
  
752  
00:31:41,140 --> 00:31:42,260  
而且他说的是谁呢  
  
753  
00:31:42,620 --> 00:31:43,180  
伤寒论  
  
754  
00:31:45,120 --> 00:31:47,160  
江南看见了吧  
  
755  
00:31:48,960 --> 00:31:54,680  
但我们说后来从伤寒杂病论中剥离出来的这部书  
  
756  
00:31:55,310 --> 00:31:56,550  
当然它是一个劫掠本  
  
757  
00:31:56,550 --> 00:31:57,550  
它并不是原文啊  
  
758  
00:31:57,830 --> 00:31:59,830  
所以在这我非常遗憾的告诉大家  
  
759  
00:32:00,390 --> 00:32:02,750  
金匮要略这部书的原文  
  
760  
00:32:03,440 --> 00:32:05,480  
最早的就是就是就是杂病吧  
  
761  
00:32:05,480 --> 00:32:06,560  
别别叫金匮要略啊  
  
762  
00:32:06,560 --> 00:32:08,760  
就是杂病部分的原本我们谁也看不见了  
  
763  
00:32:08,760 --> 00:32:10,840  
我们看见的只是劫掠本，对吧  
  
764  
00:32:12,120 --> 00:32:14,040  
那么这个那么杂病部门  
  
765  
00:32:16,480 --> 00:32:17,560  
最后陷于哪儿呢  
  
766  
00:32:18,400 --> 00:32:19,040  
河南  
  
767  
00:32:20,520 --> 00:32:22,680  
江南河南都有一个难字  
  
768  
00:32:22,680 --> 00:32:26,000  
但是他俩绝对不是一回事吧  
  
769  
00:32:26,720 --> 00:32:26,920  
哎  
  
770  
00:32:27,520 --> 00:32:29,760  
一到长江划为南北  
  
771  
00:32:30,340 --> 00:32:33,740  
那么我们说秦岭淮河分出了中国的南方和北方  
  
772  
00:32:34,220 --> 00:32:37,980  
那么就是杂病部分是在哪发现的  
  
773  
00:32:38,580 --> 00:32:40,980  
在北方证明了一个问题  
  
774  
00:32:41,300 --> 00:32:43,940  
当年永嘉之乱，衣冠南渡之时  
  
775  
00:32:45,540 --> 00:32:46,660  
谁过去南方了  
  
776  
00:32:48,300 --> 00:32:50,100  
这两部书谁跑南方去了  
  
777  
00:32:50,970 --> 00:32:55,170  
伤寒，那么谁留在北方了呢  
  
778  
00:32:56,510 --> 00:32:58,150  
就是杂病部分，对吧  
  
779  
00:32:58,430 --> 00:33:01,430  
那么杂病部分留在了北方  
  
780  
00:33:02,640 --> 00:33:04,960  
那么为什么是这样呢  
  
781  
00:33:04,960 --> 00:33:06,200  
我个人的体会啊  
  
782  
00:33:06,640 --> 00:33:07,600  
我个人体会  
  
783  
00:33:08,990 --> 00:33:10,310  
那时候我们是逃跑啊  
  
784  
00:33:11,310 --> 00:33:14,830  
那么逃跑的时候你想想，可什么东西拿  
  
785  
00:33:16,570 --> 00:33:18,250  
他一定是有两个特点  
  
786  
00:33:18,410 --> 00:33:21,780  
第一，这个东西非常重要啊  
  
787  
00:33:21,940 --> 00:33:22,980  
这东西非常重要  
  
788  
00:33:24,020 --> 00:33:25,940  
但并不是说非常重要就得拿  
  
789  
00:33:25,940 --> 00:33:27,460  
第二，它得好拿是吧  
  
790  
00:33:27,700 --> 00:33:29,120  
他得轻啊  
  
791  
00:33:29,160 --> 00:33:30,160  
他得很轻便  
  
792  
00:33:30,650 --> 00:33:32,450  
就像咱打一个不恰当的比方  
  
793  
00:33:32,450 --> 00:33:33,930  
家里头比如着火，对吧  
  
794  
00:33:34,330 --> 00:33:36,930  
你往出拿手机得带身上对吧  
  
795  
00:33:37,050 --> 00:33:41,170  
要不然失联了银行卡存折是吧  
  
796  
00:33:41,170 --> 00:33:44,210  
就这些东西拿着没有看着抗彩电下去的吧  
  
797  
00:33:44,970 --> 00:33:45,170  
哎  
  
798  
00:33:45,370 --> 00:33:47,970  
为什么你你你你就是很简单  
  
799  
00:33:48,490 --> 00:33:49,690  
那么说明一个问题  
  
800  
00:33:49,970 --> 00:33:51,890  
当时往南逃的时候  
  
801  
00:33:52,010 --> 00:33:55,780  
伤寒拿金贵不拿是因为金贵不重要吗  
  
802  
00:33:56,180 --> 00:33:56,860  
其实不是  
  
803  
00:33:57,260 --> 00:33:58,900  
我在这说一个非常简单的事  
  
804  
00:33:59,390 --> 00:34:00,070  
你信不信  
  
805  
00:34:00,390 --> 00:34:02,070  
如果能一本书都不拿  
  
806  
00:34:03,030 --> 00:34:04,590  
他肯定不会拿一本书  
  
807  
00:34:05,310 --> 00:34:07,870  
如果可以拿一本，他肯定不拿两本  
  
808  
00:34:08,420 --> 00:34:09,219  
知道为什么吗  
  
809  
00:34:09,580 --> 00:34:11,780  
那个时候你认为伤寒杂病论很重要  
  
810  
00:34:11,780 --> 00:34:12,980  
你认为医术很重要对吧  
  
811  
00:34:14,020 --> 00:34:14,820  
那么那个时候  
  
812  
00:34:16,409 --> 00:34:20,170  
人家兵部兵部的这个这个咱们讲主事啊  
  
813  
00:34:20,170 --> 00:34:23,210  
人家还告诉你说我还认为孙子兵法很重要  
  
814  
00:34:24,030 --> 00:34:28,360  
你这么一说，人家搞搞农业的人又说了  
  
815  
00:34:28,480 --> 00:34:30,920  
那我们这个农为国本对吧  
  
816  
00:34:31,239 --> 00:34:32,840  
我们这个重要好了  
  
817  
00:34:32,840 --> 00:34:33,880  
那到底谁重要  
  
818  
00:34:34,780 --> 00:34:37,570  
回头人家儒家又说了，罢黜百家  
  
819  
00:34:37,610 --> 00:34:38,730  
独尊儒术哈  
  
820  
00:34:39,010 --> 00:34:40,889  
我们礼乐之不讲对吧  
  
821  
00:34:41,250 --> 00:34:44,650  
那我们华夏衣冠，那咱们这个礼乐这东西最重要  
  
822  
00:34:44,690 --> 00:34:46,679  
四书五经，一本不能差  
  
823  
00:34:47,730 --> 00:34:48,130  
算了吧  
  
824  
00:34:48,130 --> 00:34:50,130  
那就可哪个重要拿哪个对吧  
  
825  
00:34:50,290 --> 00:34:51,929  
就不得不拿的才拿  
  
826  
00:34:52,210 --> 00:34:55,170  
那么那个时候金匮我们主要治的是什么  
  
827  
00:34:55,510 --> 00:34:56,350  
治的是杂病  
  
828  
00:34:57,190 --> 00:34:58,070  
伤寒治什么  
  
829  
00:34:58,590 --> 00:35:01,200  
我们讲叫益力，就是瘟疫啊  
  
830  
00:35:01,920 --> 00:35:04,440  
打一比方长一肿瘤你慢慢调呗  
  
831  
00:35:05,440 --> 00:35:07,160  
新冠来了脱不了了  
  
832  
00:35:07,860 --> 00:35:09,260  
该隔离的马上都隔离  
  
833  
00:35:09,540 --> 00:35:12,950  
所以传染病在自古以来是毅力之中  
  
834  
00:35:13,350 --> 00:35:15,510  
我们讲沙利最重者啊  
  
835  
00:35:15,910 --> 00:35:17,590  
那这个东西是是不得不  
  
836  
00:35:17,630 --> 00:35:19,790  
所以把伤寒论带走了  
  
837  
00:35:20,470 --> 00:35:21,110  
金匮呢  
  
838  
00:35:21,630 --> 00:35:22,030  
那么  
  
839  
00:35:23,560 --> 00:35:24,400  
不是不想戴  
  
840  
00:35:25,000 --> 00:35:28,000  
那么实在是那个特殊的时期，所以留在了北方  
  
841  
00:35:28,440 --> 00:35:30,560  
到了北宋的时候才由  
  
842  
00:35:32,240 --> 00:35:32,600  
谁呢  
  
843  
00:35:32,600 --> 00:35:35,480  
王朱在管歌之中发现，呃  
  
844  
00:35:35,680 --> 00:35:36,480  
那么这个呢  
  
845  
00:35:36,840 --> 00:35:37,480  
很有意思啊  
  
846  
00:35:37,480 --> 00:35:38,800  
在这给大家拓展一下  
  
847  
00:35:39,280 --> 00:35:40,320  
呃，南朝啊  
  
848  
00:35:40,880 --> 00:35:41,920  
这个有一个人  
  
849  
00:35:43,510 --> 00:35:45,510  
南朝有一个人叫阮孝绪  
  
850  
00:35:46,400 --> 00:35:46,600  
呃  
  
851  
00:35:46,600 --> 00:35:49,080  
魏晋南北朝，咱们知道之后就是到隋代了  
  
852  
00:35:49,080 --> 00:35:49,360  
对吧  
  
853  
00:35:49,840 --> 00:35:52,470  
他写了一部书叫七路七录呢  
  
854  
00:35:52,470 --> 00:35:54,510  
就是一个古代文献的一个目录学  
  
855  
00:35:54,950 --> 00:35:55,870  
那么这个目录学  
  
856  
00:35:57,720 --> 00:35:59,400  
被记载被收录在哪呢  
  
857  
00:36:00,320 --> 00:36:02,680  
隋书经籍制啊  
  
858  
00:36:03,200 --> 00:36:04,920  
这个是是有史可考的  
  
859  
00:36:08,480 --> 00:36:11,640  
隋书经籍制  
  
860  
00:36:19,260 --> 00:36:23,460  
隋说经济制里头写这个阮孝绪的这个七录，中间有一句话  
  
861  
00:36:24,530 --> 00:36:27,730  
仲景方它是怎么个组成这个太重要了  
  
862  
00:36:27,730 --> 00:36:30,050  
这个因为我们一般搞医的人都不关注  
  
863  
00:36:30,370 --> 00:36:31,570  
但这个太重要了  
  
864  
00:36:32,680 --> 00:36:34,960  
这个是正史里头写的啊  
  
865  
00:36:35,120 --> 00:36:37,680  
在这就把所有的我们对于伤寒杂病论的猜测  
  
866  
00:36:37,680 --> 00:36:39,920  
咱们都辟谣了啊说  
  
867  
00:36:46,380 --> 00:36:49,860  
辨伤寒十卷  
  
868  
00:36:52,380 --> 00:36:57,260  
杂病方六卷  
  
869  
00:36:59,600 --> 00:37:01,280  
同学们，10+6等于多少  
  
870  
00:37:02,620 --> 00:37:04,460  
10+6是多少  
  
871  
00:37:04,540 --> 00:37:07,340  
16伤寒杂病论多少卷  
  
872  
00:37:10,400 --> 00:37:15,240  
想想刚才我们说的为伤寒杂病论医16卷  
  
873  
00:37:15,800 --> 00:37:16,400  
是这样吗  
  
874  
00:37:17,080 --> 00:37:17,280  
哎  
  
875  
00:37:17,720 --> 00:37:18,480  
那么在这呢  
  
876  
00:37:19,120 --> 00:37:22,650  
当然我在这有一有一个说法  
  
877  
00:37:22,810 --> 00:37:24,770  
按照古代的这个文献学惯例  
  
878  
00:37:25,530 --> 00:37:27,650  
辨伤寒实践之中有一卷是序言  
  
879  
00:37:28,400 --> 00:37:31,640  
所以有很多人，今天的那个很多人  
  
880  
00:37:32,240 --> 00:37:32,520  
呃  
  
881  
00:37:33,010 --> 00:37:35,930  
提出一个观点，我个人认为是非常不认同的  
  
882  
00:37:36,050 --> 00:37:40,090  
就认为伤寒杂病论的序不是仲景写的，你听说过吧  
  
883  
00:37:41,650 --> 00:37:41,850  
啊  
  
884  
00:37:42,010 --> 00:37:44,570  
你看不懂你就说不是他写的  
  
885  
00:37:45,210 --> 00:37:48,330  
那明天伤寒杂病论原文  
  
886  
00:37:48,330 --> 00:37:50,920  
你在看不懂的时候你还说不是啊  
  
887  
00:37:51,200 --> 00:37:53,480  
这个我个人认为是非常不合理的  
  
888  
00:37:53,480 --> 00:37:55,720  
我们对古人很多东西我们不懂就是不懂  
  
889  
00:37:56,330 --> 00:37:58,330  
不丢人，不懂我们去学  
  
890  
00:37:58,890 --> 00:38:00,130  
你不能说我不懂的时候  
  
891  
00:38:00,130 --> 00:38:02,310  
我就认为这些东西不对啊  
  
892  
00:38:02,710 --> 00:38:04,590  
那这个我个人不敢苟同啊  
  
893  
00:38:04,990 --> 00:38:06,950  
所以说说的有点多辩  
  
894  
00:38:06,950 --> 00:38:10,110  
伤寒十卷中间含了一篇序言经文  
  
895  
00:38:11,310 --> 00:38:12,510  
这个方九卷  
  
896  
00:38:13,280 --> 00:38:14,680  
杂病方六卷  
  
897  
00:38:15,040 --> 00:38:20,120  
那么这个杂病方同学们注意才是金匮要略的  
  
898  
00:38:20,570 --> 00:38:22,370  
原本的名字，明白了吧  
  
899  
00:38:23,310 --> 00:38:23,510  
哎  
  
900  
00:38:23,510 --> 00:38:25,270  
就是在伤寒杂病论之后  
  
901  
00:38:25,750 --> 00:38:27,950  
他的原文的名字其实叫杂病方  
  
902  
00:38:28,230 --> 00:38:30,350  
但是非常遗憾的是  
  
903  
00:38:31,110 --> 00:38:35,000  
杂病方这个原貌我们今天怎么样啊  
  
904  
00:38:35,470 --> 00:38:37,910  
看不见这个人，貌没有了  
  
905  
00:38:38,550 --> 00:38:39,550  
取而代之的  
  
906  
00:38:39,950 --> 00:38:45,860  
就是我们今天要给大家开始讲授的这部著作  
  
907  
00:38:47,340 --> 00:38:49,060  
金匮要略啊  
  
908  
00:38:49,620 --> 00:38:51,220  
这部著作金匮要略  
  
909  
00:38:54,130 --> 00:38:58,370  
金匮要略，当然我们大家我再次领大家捋一下这个思路啊  
  
910  
00:38:58,930 --> 00:39:01,010  
我们我们刚才倒着给大家讲的  
  
911  
00:39:01,010 --> 00:39:02,010  
我回头正着捋  
  
912  
00:39:03,150 --> 00:39:07,670  
东汉医家张仲景那么著伤寒杂病论  
  
913  
00:39:08,190 --> 00:39:12,350  
随后散易分为辨伤寒和杂病方，对吧  
  
914  
00:39:13,060 --> 00:39:15,380  
之后在北宋的时候，管歌之中  
  
915  
00:39:15,540 --> 00:39:20,950  
在河南东京汴梁开封府又发现了金匮玉函要略  
  
916  
00:39:20,950 --> 00:39:22,960  
方中间有三三卷  
  
917  
00:39:23,280 --> 00:39:24,600  
第一卷辨伤寒  
  
918  
00:39:25,000 --> 00:39:25,880  
第二卷杂病  
  
919  
00:39:25,880 --> 00:39:27,320  
第三卷是方啊  
  
920  
00:39:27,320 --> 00:39:29,330  
这是古人的古代体力  
  
921  
00:39:29,530 --> 00:39:32,080  
这个体力从孙真人之后就变了  
  
922  
00:39:32,080 --> 00:39:35,600  
我们今天你看在座的任何一个人的伤寒杂病论的书  
  
923  
00:39:35,880 --> 00:39:40,250  
你翻开之后你都发现他是条纹和方儿是在一起的吧  
  
924  
00:39:40,650 --> 00:39:42,130  
但是在呃  
  
925  
00:39:43,520 --> 00:39:44,280  
唐以前的事  
  
926  
00:39:44,280 --> 00:39:46,880  
也就是孙真人以前，前头是条文  
  
927  
00:39:46,880 --> 00:39:48,360  
后头是方，是分开的啊  
  
928  
00:39:48,560 --> 00:39:49,760  
这个大家都知道的  
  
929  
00:39:50,690 --> 00:39:51,330  
那么这个呢  
  
930  
00:39:51,410 --> 00:39:58,690  
就是伤寒杂病论中金匮要略的这个这部书的演变过程  
  
931  
00:39:59,380 --> 00:39:59,580  
呃  
  
932  
00:39:59,740 --> 00:40:01,020  
但是非常遗憾啊  
  
933  
00:40:01,020 --> 00:40:03,500  
由于金匮要略出世比较晚  
  
934  
00:40:03,820 --> 00:40:05,420  
也就是说从北宋以后  
  
935  
00:40:05,730 --> 00:40:10,570  
大家才真正的看到了这部书的全貌啊  
  
936  
00:40:11,390 --> 00:40:12,750  
其后呢，又几经辗转  
  
937  
00:40:13,470 --> 00:40:15,230  
那么因此有一个非常遗憾的事情  
  
938  
00:40:15,550 --> 00:40:16,750  
大家可能发现了  
  
939  
00:40:16,870 --> 00:40:21,680  
历代医家著伤寒论者汗牛充栋  
  
940  
00:40:23,080 --> 00:40:23,280  
呃  
  
941  
00:40:23,560 --> 00:40:26,560  
据统计吧，我我我看过这个文献资料  
  
942  
00:40:27,810 --> 00:40:29,530  
民，截止到民国以前  
  
943  
00:40:31,170 --> 00:40:32,650  
中外为什么叫中外呢  
  
944  
00:40:32,650 --> 00:40:35,930  
因为日本，韩国他们也受中华文化的影响  
  
945  
00:40:36,890 --> 00:40:40,050  
注释伤寒论者有1600多家  
  
946  
00:40:41,940 --> 00:40:43,540  
仅次于红楼梦了，对吧  
  
947  
00:40:44,090 --> 00:40:44,290  
哎  
  
948  
00:40:44,370 --> 00:40:46,730  
红楼梦是那那那那比不了啊  
  
949  
00:40:47,090 --> 00:40:49,970  
那么注释红楼梦的比比比这个多，有红学对吧  
  
950  
00:40:50,530 --> 00:40:52,250  
但是注释案论的有1600家  
  
951  
00:40:53,500 --> 00:40:55,020  
但是铸金匮要略者呢  
  
952  
00:40:56,230 --> 00:40:56,430  
啊  
  
953  
00:40:56,870 --> 00:40:59,910  
那么我们讲叫门可罗雀，非常的少  
  
954  
00:41:00,900 --> 00:41:02,380  
呃，但我们回头说  
  
955  
00:41:02,740 --> 00:41:02,940  
呃  
  
956  
00:41:02,940 --> 00:41:05,420  
因为咱们在座的有我诊室的同学，对吧  
  
957  
00:41:05,740 --> 00:41:06,860  
那么可能你看我开房  
  
958  
00:41:06,860 --> 00:41:07,820  
你会发现一个问题  
  
959  
00:41:08,060 --> 00:41:09,740  
虽然呢，我是啊  
  
960  
00:41:09,820 --> 00:41:11,020  
伤寒论看家啊  
  
961  
00:41:11,380 --> 00:41:12,660  
但是在临床的时候  
  
962  
00:41:13,060 --> 00:41:17,790  
你可能发现，有的时候我金匮的方用的比伤寒的方还多啊  
  
963  
00:41:18,070 --> 00:41:18,630  
为什么  
  
964  
00:41:18,870 --> 00:41:22,230  
因为这也就是我们为什么要讲金匮要略的用意  
  
965  
00:41:22,550 --> 00:41:24,150  
这个东西非常好玩啊  
  
966  
00:41:24,190 --> 00:41:24,990  
非常好玩  
  
967  
00:41:25,150 --> 00:41:27,370  
它里头啊，呃经要略跟伤寒  
  
968  
00:41:27,970 --> 00:41:31,860  
它有非常鲜明的学术的区别和特点啊  
  
969  
00:41:31,860 --> 00:41:33,460  
它非常鲜明的学术的区别  
  
970  
00:41:33,740 --> 00:41:36,980  
它里头有很多专方专病的论述  
  
971  
00:41:37,300 --> 00:41:42,060  
有很多我们意想不到的脑洞大开的用法啊  
  
972  
00:41:42,350 --> 00:41:44,430  
关于这部分内容呢，呃  
  
973  
00:41:45,870 --> 00:41:49,810  
我们啊，先稍事休息15分钟啊  
  
974  
00:41:49,810 --> 00:41:50,690  
15分钟之后  
  
975  
00:41:51,170 --> 00:41:54,850  
我再继续给大家讲授金匮要略  
  
976  
00:41:54,850 --> 00:41:57,130  
这部书主要是什么内容啊  
  
977  
00:41:57,370 --> 00:41:59,650  
这部书学，我们应该怎么去学  
  
978  
00:41:59,690 --> 00:42:00,970  
怎么去认知这部著作  
  
979  
00:42:01,210 --> 00:42:01,490  
好  
  
980  
00:42:01,610 --> 00:42:03,330  
那么我们先下课啊