1  
00:00:02,640 --> 00:00:05,640  
好呃，时间不早了  
  
2  
00:00:05,720 --> 00:00:07,800  
我们接着上课  
  
3  
00:00:08,530 --> 00:00:09,810  
这周过得很快啊  
  
4  
00:00:09,970 --> 00:00:12,290  
那么上次上课呢  
  
5  
00:00:12,290 --> 00:00:13,600  
还是呃  
  
6  
00:00:13,600 --> 00:00:16,720  
上周四一转眼到了今天  
  
7  
00:00:17,560 --> 00:00:19,880  
咱们今天主要讲解的内容  
  
8  
00:00:20,400 --> 00:00:23,840  
那么是金匮要略第二篇啊  
  
9  
00:00:24,560 --> 00:00:28,120  
静失业病脉证治啊，脉证第二  
  
10  
00:00:29,540 --> 00:00:30,580  
呃，这一部分呢  
  
11  
00:00:31,100 --> 00:00:36,580  
那么开始涉及到了金匮之中具体的方剂的应用啊  
  
12  
00:00:37,630 --> 00:00:39,950  
那么首先要我们今天啊  
  
13  
00:00:39,990 --> 00:00:41,910  
主要讲的内容是静病  
  
14  
00:00:43,120 --> 00:00:43,320  
呃  
  
15  
00:00:43,320 --> 00:00:45,040  
在这呢，要简单做一个  
  
16  
00:00:45,560 --> 00:00:47,560  
同样啊，是做一个这个市民  
  
17  
00:00:58,220 --> 00:01:00,620  
那么关于这个字，实际上呢  
  
18  
00:01:01,020 --> 00:01:02,300  
历史上有争议  
  
19  
00:01:04,280 --> 00:01:05,200  
咱们之前说过  
  
20  
00:01:06,760 --> 00:01:10,420  
金匮要略是北宋王朱啊  
  
21  
00:01:10,500 --> 00:01:15,020  
在东京汴梁城馆阁之中发现了一部著作  
  
22  
00:01:15,660 --> 00:01:16,460  
叫什么呢  
  
23  
00:01:17,240 --> 00:01:19,320  
金匮御寒药略方啊  
  
24  
00:01:19,320 --> 00:01:21,000  
在这个中间剥离出来的  
  
25  
00:01:21,240 --> 00:01:22,600  
那么中间的杂病部分  
  
26  
00:01:23,110 --> 00:01:25,470  
那么这个原本儿啊，谁也看不见了  
  
27  
00:01:25,470 --> 00:01:26,590  
那现在已经没了  
  
28  
00:01:27,110 --> 00:01:31,950  
至于它剥离出的这个金匮要略的足本，那么早就没有了  
  
29  
00:01:32,470 --> 00:01:33,750  
我们今天啊  
  
30  
00:01:33,750 --> 00:01:40,160  
大家能看见的金匮要略最早的版本现存处于元代  
  
31  
00:01:44,640 --> 00:01:48,530  
邓真本，那么这是最早的啊  
  
32  
00:01:48,690 --> 00:01:49,730  
而相对呢  
  
33  
00:01:49,850 --> 00:01:53,410  
传承最广的是明代的徐荣本  
  
34  
00:01:56,460 --> 00:01:57,740  
但是有一个问题啊  
  
35  
00:01:58,220 --> 00:02:03,210  
徐荣本相对来说呃错误比较多一点  
  
36  
00:02:03,850 --> 00:02:06,370  
但是不管是邓珍本还是徐荣本啊  
  
37  
00:02:06,450 --> 00:02:08,810  
我在这儿要必须要解释一个问题了  
  
38  
00:02:10,009 --> 00:02:10,210  
呃  
  
39  
00:02:10,490 --> 00:02:13,650  
所谓古人讲啊，名不正则言不顺  
  
40  
00:02:14,210 --> 00:02:18,490  
那么就关于静事业之中的这个镜的名就出现了争议  
  
41  
00:02:20,080 --> 00:02:23,160  
邓真本和徐荣本都不是写作静的  
  
42  
00:02:23,800 --> 00:02:24,600  
不是写作静的  
  
43  
00:02:24,600 --> 00:02:25,560  
那写作什么呢  
  
44  
00:02:26,440 --> 00:02:27,160  
病字旁  
  
45  
00:02:28,830 --> 00:02:29,430  
里面呢  
  
46  
00:02:30,230 --> 00:02:33,670  
一个至真要大论的这个质字，大家看见了吧  
  
47  
00:02:34,240 --> 00:02:36,000  
那么我们中国人的汉字  
  
48  
00:02:36,040 --> 00:02:37,840  
一般来说，我们讲啊  
  
49  
00:02:38,560 --> 00:02:39,160  
偏旁  
  
50  
00:02:39,900 --> 00:02:40,100  
呃  
  
51  
00:02:40,220 --> 00:02:41,500  
它是一个行  
  
52  
00:02:41,740 --> 00:02:45,220  
那么他的部这这个这个旁边的这个部首啊  
  
53  
00:02:45,220 --> 00:02:50,780  
那么我们右半部分内容一般的话就影射出的它的读音  
  
54  
00:02:51,380 --> 00:02:52,180  
但是这个呢  
  
55  
00:02:52,700 --> 00:02:55,820  
呃，我们可以看一下康熙字典  
  
56  
00:02:56,300 --> 00:02:58,980  
那么从他的这个音韵来说  
  
57  
00:02:59,100 --> 00:03:03,100  
这个字不能读成智字，这个字读赤啊  
  
58  
00:03:04,170 --> 00:03:08,770  
是卷舌赤，赤是什么意思呢  
  
59  
00:03:09,290 --> 00:03:10,930  
其实就是啊  
  
60  
00:03:11,050 --> 00:03:12,690  
痉挛的意思啊  
  
61  
00:03:12,730 --> 00:03:14,090  
痉挛的意思，呃  
  
62  
00:03:14,090 --> 00:03:15,890  
但是就是我本人啊  
  
63  
00:03:15,890 --> 00:03:19,290  
包括我们很多同行不习惯这么读啊  
  
64  
00:03:19,610 --> 00:03:20,770  
我们习惯读什么呢  
  
65  
00:03:21,330 --> 00:03:22,490  
还是读作静  
  
66  
00:03:23,520 --> 00:03:26,000  
呃，而且这个里面有一个问题啊  
  
67  
00:03:26,000 --> 00:03:28,360  
那么金匮要略我们用的本子里头  
  
68  
00:03:28,700 --> 00:03:28,900  
呃  
  
69  
00:03:28,940 --> 00:03:32,500  
其实他讲到净额赤字的时候，他在旁边有小字  
  
70  
00:03:33,300 --> 00:03:33,820  
怎么说呢  
  
71  
00:03:33,820 --> 00:03:37,300  
小四说一坐静，就是他还有一个解释就是静  
  
72  
00:03:37,670 --> 00:03:38,630  
与此同时呢  
  
73  
00:03:38,910 --> 00:03:40,030  
大家可能会注意  
  
74  
00:03:40,470 --> 00:03:40,670  
呃  
  
75  
00:03:40,670 --> 00:03:42,830  
我们古代的时候印刷啊  
  
76  
00:03:42,870 --> 00:03:44,510  
无论是雕版也好啊  
  
77  
00:03:44,910 --> 00:03:49,800  
是呃石印本还是慕课本，甚至是手抄啊  
  
78  
00:03:49,800 --> 00:03:51,080  
我们讲这个这个抄本  
  
79  
00:03:51,520 --> 00:03:53,360  
它都有一个问题啊  
  
80  
00:03:53,830 --> 00:03:54,910  
也就是什么问题呢  
  
81  
00:03:56,310 --> 00:04:00,790  
它这个字比较相像的，容易写混啊  
  
82  
00:04:00,790 --> 00:04:01,630  
用古人的说法  
  
83  
00:04:01,990 --> 00:04:03,630  
鲁鱼亥河，对吧  
  
84  
00:04:03,990 --> 00:04:04,190  
哎  
  
85  
00:04:04,190 --> 00:04:08,390  
那么就特别像，呃静和赤本身也特别像  
  
86  
00:04:08,670 --> 00:04:11,000  
因此二者之间，我个人啊  
  
87  
00:04:11,400 --> 00:04:13,440  
从我个人的临证角度  
  
88  
00:04:13,600 --> 00:04:19,100  
因为我们文字的作用本身就是流通文化  
  
89  
00:04:19,140 --> 00:04:19,459  
对吧  
  
90  
00:04:19,459 --> 00:04:22,910  
是把不知道的东西让我们大家能共享啊  
  
91  
00:04:22,910 --> 00:04:24,630  
是起这么一个作用啊  
  
92  
00:04:24,630 --> 00:04:25,990  
而不是给我们造成困难  
  
93  
00:04:26,270 --> 00:04:27,710  
所以从这个应用的角度来讲  
  
94  
00:04:27,710 --> 00:04:29,510  
我个人倾向读成静  
  
95  
00:04:29,790 --> 00:04:30,590  
因此在这呢  
  
96  
00:04:30,590 --> 00:04:31,470  
简单声明一下  
  
97  
00:04:31,470 --> 00:04:34,790  
就是以后我给大家讲到的镜，大家就知道了  
  
98  
00:04:35,150 --> 00:04:37,630  
无论你在呃教材也好  
  
99  
00:04:38,030 --> 00:04:40,190  
在金匮要略的原文也罢  
  
100  
00:04:40,630 --> 00:04:42,710  
你包括历代注家的著述也好  
  
101  
00:04:42,990 --> 00:04:46,430  
你看到的那个斥我统一都读成静了  
  
102  
00:04:46,430 --> 00:04:47,830  
我后头就不解释了啊  
  
103  
00:04:48,070 --> 00:04:49,790  
都读成静，那么静呢  
  
104  
00:04:49,790 --> 00:04:51,990  
在说文之中啊  
  
105  
00:04:52,830 --> 00:04:55,030  
很明确什么意思，叫将急也  
  
106  
00:04:55,910 --> 00:04:56,870  
什么叫将急啊  
  
107  
00:04:57,350 --> 00:04:58,550  
就是很紧张是吧  
  
108  
00:04:59,110 --> 00:04:59,310  
哎  
  
109  
00:04:59,350 --> 00:05:00,830  
非常非常紧张  
  
110  
00:05:01,540 --> 00:05:01,740  
呃  
  
111  
00:05:01,780 --> 00:05:03,420  
那么这个紧张呢  
  
112  
00:05:04,390 --> 00:05:06,470  
我们讲东北老百姓的话呢  
  
113  
00:05:06,470 --> 00:05:08,230  
那就非常简单啊  
  
114  
00:05:08,230 --> 00:05:09,830  
就是抽筋是吧  
  
115  
00:05:10,280 --> 00:05:11,880  
哎，一个字就是抽啊  
  
116  
00:05:11,960 --> 00:05:13,440  
整个抽过去了  
  
117  
00:05:13,560 --> 00:05:16,030  
说这个问题，那么静  
  
118  
00:05:16,110 --> 00:05:16,910  
失业啊  
  
119  
00:05:17,070 --> 00:05:17,910  
他的这个静  
  
120  
00:05:18,190 --> 00:05:22,490  
其实就是围绕这个这个姜啊  
  
121  
00:05:22,930 --> 00:05:27,330  
姜吉这个抽来论述这么个病种啊  
  
122  
00:05:27,410 --> 00:05:28,530  
讲了这么一个病种  
  
123  
00:05:29,210 --> 00:05:29,410  
呃  
  
124  
00:05:29,570 --> 00:05:32,850  
那么我们看他的原文啊，原文这块呢  
  
125  
00:05:32,890 --> 00:05:33,970  
有这么两段  
  
126  
00:05:35,720 --> 00:05:39,320  
呃第按照我们现在那个教材啊，教材的体例  
  
127  
00:05:39,320 --> 00:05:41,480  
我们要把它分成条，有序号  
  
128  
00:05:41,480 --> 00:05:41,840  
对吧  
  
129  
00:05:42,310 --> 00:05:43,990  
那么第一条到第六条呢  
  
130  
00:05:44,470 --> 00:05:47,840  
在呃，古代的这个这个徐荣本啊  
  
131  
00:05:48,200 --> 00:05:48,840  
它是一段  
  
132  
00:05:49,440 --> 00:05:50,320  
它自成一段  
  
133  
00:05:50,870 --> 00:05:54,150  
从第七条到第九条，它又是一段  
  
134  
00:05:54,150 --> 00:05:56,510  
我不知道你们拿的版本是不是这样啊  
  
135  
00:05:57,110 --> 00:05:59,060  
那么这么分段呢  
  
136  
00:05:59,660 --> 00:06:03,260  
实际上它也是有它的道理的啊  
  
137  
00:06:03,260 --> 00:06:04,420  
我个人是这么看  
  
138  
00:06:04,910 --> 00:06:05,110  
呃  
  
139  
00:06:05,470 --> 00:06:07,590  
虽然不是百分之百啊  
  
140  
00:06:07,590 --> 00:06:08,710  
我们不是挑刺儿啊  
  
141  
00:06:08,710 --> 00:06:10,270  
就看它的大体  
  
142  
00:06:11,000 --> 00:06:15,840  
头一段主要是从病因病机来讲啊  
  
143  
00:06:15,840 --> 00:06:17,760  
这是我个人理解啊  
  
144  
00:06:18,140 --> 00:06:22,060  
第二段呢，主要描述了他的病状啊  
  
145  
00:06:22,060 --> 00:06:23,860  
就这病长长什么模样，对吧  
  
146  
00:06:24,060 --> 00:06:28,540  
他什么样以及他的预后转归啊，我治对了什么样  
  
147  
00:06:28,540 --> 00:06:29,460  
他好转了什么样  
  
148  
00:06:29,460 --> 00:06:30,900  
治错了什么样  
  
149  
00:06:31,210 --> 00:06:31,930  
呃，因此呢  
  
150  
00:06:32,010 --> 00:06:33,770  
我们这次讲课呢  
  
151  
00:06:34,050 --> 00:06:35,450  
我没有用教学大纲  
  
152  
00:06:35,570 --> 00:06:37,210  
包括教材的这个体力分类  
  
153  
00:06:37,530 --> 00:06:42,160  
而是按照当年股本的原貌啊  
  
154  
00:06:42,160 --> 00:06:44,120  
给大家把这个顺序捋下来啊  
  
155  
00:06:44,120 --> 00:06:48,820  
中间可能有个别部分跟我们今天的大纲也好啊  
  
156  
00:06:48,820 --> 00:06:49,660  
还是分类也罢  
  
157  
00:06:49,660 --> 00:06:51,760  
它有细小的出入啊  
  
158  
00:06:51,760 --> 00:06:52,280  
但是呢  
  
159  
00:06:52,520 --> 00:06:54,560  
从尊重原文的这个角度来讲  
  
160  
00:06:54,560 --> 00:06:57,080  
它有它自己独特的一些特点  
  
161  
00:06:57,700 --> 00:07:00,220  
那么首先我们就看它一第一个大段啊  
  
162  
00:07:00,220 --> 00:07:01,860  
从第一条到第六条  
  
163  
00:07:02,180 --> 00:07:02,820  
它本身呢  
  
164  
00:07:02,820 --> 00:07:04,420  
虽然分条，但是一气呵成  
  
165  
00:07:05,340 --> 00:07:06,980  
一开始呢，讲了这么一句话  
  
166  
00:07:07,580 --> 00:07:10,420  
太阳病发热无汗反恶寒者  
  
167  
00:07:11,420 --> 00:07:12,740  
名曰刚静  
  
168  
00:07:14,340 --> 00:07:16,020  
明月刚经，呃  
  
169  
00:07:16,740 --> 00:07:17,500  
我过去呢  
  
170  
00:07:17,500 --> 00:07:19,780  
曾经给大家讲伤寒的时候呢  
  
171  
00:07:19,780 --> 00:07:22,050  
我就说过一个问题啊  
  
172  
00:07:22,050 --> 00:07:24,050  
中国古人，他讲话  
  
173  
00:07:24,780 --> 00:07:26,420  
尤其是在汉代的时候  
  
174  
00:07:26,580 --> 00:07:30,500  
张仲景行文，他会有一个特点啊  
  
175  
00:07:30,980 --> 00:07:31,580  
叫什么呢  
  
176  
00:07:31,660 --> 00:07:33,300  
我跟大家讲过这个问题  
  
177  
00:07:35,580 --> 00:07:40,980  
称之为对举  
  
178  
00:07:42,280 --> 00:07:44,560  
也就是古人说话吧  
  
179  
00:07:45,400 --> 00:07:47,640  
他往往喜欢描述一个事的时候  
  
180  
00:07:48,310 --> 00:07:50,390  
都是我给你讲阴是什么  
  
181  
00:07:50,390 --> 00:07:51,870  
我一定要讲阳是什么  
  
182  
00:07:52,510 --> 00:07:54,070  
他都是对比着这样讲的  
  
183  
00:07:54,270 --> 00:07:56,350  
包括你看伤寒论，也是非常有意思  
  
184  
00:07:56,630 --> 00:07:58,790  
他从第二条的时候告诉你  
  
185  
00:07:59,150 --> 00:07:59,350  
呃  
  
186  
00:07:59,750 --> 00:08:01,630  
什么是中风，对吧  
  
187  
00:08:01,990 --> 00:08:04,570  
那他一定要告诉你什么是伤寒啊  
  
188  
00:08:05,210 --> 00:08:08,690  
都是一阴一阳对比着来讲啊  
  
189  
00:08:08,730 --> 00:08:10,730  
古人包括呃做事情  
  
190  
00:08:10,770 --> 00:08:13,790  
他说话啊，也都是这个特点  
  
191  
00:08:13,790 --> 00:08:16,470  
大家一定要熟悉古人的这种行文方式  
  
192  
00:08:16,950 --> 00:08:18,790  
呃，我最常举的一个例子  
  
193  
00:08:19,300 --> 00:08:20,820  
比如说古代的人  
  
194  
00:08:20,860 --> 00:08:21,620  
比如孟子吧  
  
195  
00:08:22,180 --> 00:08:24,410  
他去游说某个国君  
  
196  
00:08:25,010 --> 00:08:29,040  
他一定不是上来之后登堂入室就给你讲大道理啊  
  
197  
00:08:29,040 --> 00:08:31,040  
说王尚啊，您应该怎么怎么做  
  
198  
00:08:31,440 --> 00:08:31,920  
他不是  
  
199  
00:08:31,920 --> 00:08:34,260  
他给你讲一个故事，对吧  
  
200  
00:08:34,700 --> 00:08:35,860  
包括庄子也是啊  
  
201  
00:08:36,100 --> 00:08:37,340  
说我在哪儿哪儿，哎  
  
202  
00:08:37,340 --> 00:08:39,860  
看见看见一鱼快渴死了啊  
  
203  
00:08:39,860 --> 00:08:41,990  
之后呢，我说鱼跟我说要点水  
  
204  
00:08:41,990 --> 00:08:46,230  
我告诉他我我，我说我这就去引东海之水来啊  
  
205  
00:08:46,230 --> 00:08:48,540  
之后把这故事给你讲完，回头  
  
206  
00:08:49,100 --> 00:08:51,780  
然后再跟你说一个事，王尚你怎么看  
  
207  
00:08:52,520 --> 00:08:52,720  
哎  
  
208  
00:08:52,720 --> 00:08:54,640  
这时候你要是拧着来  
  
209  
00:08:54,800 --> 00:08:56,120  
那就成王八蛋了，对吧  
  
210  
00:08:56,560 --> 00:08:58,530  
所以这古人讲讲故事啊  
  
211  
00:08:58,530 --> 00:08:59,770  
他都喜欢取类比象  
  
212  
00:08:59,930 --> 00:09:00,690  
它都是对比  
  
213  
00:09:00,970 --> 00:09:04,290  
包括古代的时候，我们老百姓渗透到戏曲里头  
  
214  
00:09:04,570 --> 00:09:05,970  
他都是有忠就有奸  
  
215  
00:09:06,590 --> 00:09:07,470  
有善就有恶  
  
216  
00:09:07,630 --> 00:09:10,950  
让老百姓你自己去思考该怎么做人，对吧  
  
217  
00:09:11,070 --> 00:09:13,150  
这是古人的行文的规则  
  
218  
00:09:13,480 --> 00:09:15,080  
因此你了解这个之后呢  
  
219  
00:09:15,080 --> 00:09:18,560  
你再看这段文字，你就发现其实刚劲也好  
  
220  
00:09:18,560 --> 00:09:19,200  
柔静也罢  
  
221  
00:09:19,200 --> 00:09:20,200  
它不能拆开  
  
222  
00:09:21,120 --> 00:09:22,200  
它要放在一起看  
  
223  
00:09:23,650 --> 00:09:25,730  
刚和柔是相对出现的  
  
224  
00:09:26,130 --> 00:09:28,970  
它不可能有一个孤立的静叫刚静  
  
225  
00:09:29,950 --> 00:09:32,510  
有刚劲一定是有一个叫柔静，对吧  
  
226  
00:09:32,790 --> 00:09:35,510  
那么古人用这么两个字来做对举  
  
227  
00:09:36,870 --> 00:09:40,150  
一个是刚，一个是柔  
  
228  
00:09:42,270 --> 00:09:45,030  
而刚柔的眼目在于什么  
  
229  
00:09:45,310 --> 00:09:50,150  
你看条文你就发现非常简单，就是有没有汗  
  
230  
00:09:51,210 --> 00:09:51,770  
看见了吧  
  
231  
00:09:52,330 --> 00:09:52,530  
唉  
  
232  
00:09:52,530 --> 00:09:53,930  
用我们伤寒论的思维  
  
233  
00:09:54,890 --> 00:09:55,730  
那也非常简单  
  
234  
00:09:55,730 --> 00:09:56,490  
一脉相承  
  
235  
00:09:57,720 --> 00:09:59,000  
有汗就是表实  
  
236  
00:09:59,040 --> 00:10:00,960  
无汗就是表虚，对吧  
  
237  
00:10:01,280 --> 00:10:01,840  
或者呢  
  
238  
00:10:02,320 --> 00:10:04,240  
用风寒来做比拟  
  
239  
00:10:04,970 --> 00:10:07,690  
那就是中风的，就是表虚  
  
240  
00:10:08,510 --> 00:10:10,510  
中寒的就是什么表实  
  
241  
00:10:10,630 --> 00:10:13,750  
那就像中风和伤寒啊这种区分  
  
242  
00:10:14,400 --> 00:10:16,680  
那么在这儿分出了刚劲和柔性  
  
243  
00:10:16,680 --> 00:10:19,200  
它用刚和柔来形容它  
  
244  
00:10:19,400 --> 00:10:22,120  
那为什么不用风和寒，又用刚和柔呢  
  
245  
00:10:22,360 --> 00:10:25,760  
它其实形容这种静病特有的状态  
  
246  
00:10:26,420 --> 00:10:31,140  
因为静病本身就是一个江吉之象嘛啊  
  
247  
00:10:31,960 --> 00:10:33,320  
所以用刚柔呃  
  
248  
00:10:33,440 --> 00:10:36,600  
整个伤寒杂病论，只有是这静这个病啊  
  
249  
00:10:36,600 --> 00:10:39,200  
他是用刚柔来来给你描述他的病状  
  
250  
00:10:40,040 --> 00:10:43,720  
那么第一个呢，就是发热无汗啊  
  
251  
00:10:43,800 --> 00:10:45,760  
第二呢，你到柔静呢  
  
252  
00:10:45,760 --> 00:10:48,040  
就是发热汗出啊  
  
253  
00:10:48,120 --> 00:10:48,640  
发热汗出  
  
254  
00:10:49,000 --> 00:10:51,080  
一个不出汗，一个汗出  
  
255  
00:10:51,930 --> 00:10:54,610  
那么就像是伤寒和中风一样  
  
256  
00:10:55,250 --> 00:10:57,690  
那么伤寒的特点是什么样啊  
  
257  
00:10:58,680 --> 00:11:01,640  
无汗恶寒，中风的特点呢  
  
258  
00:11:02,360 --> 00:11:03,560  
汗出恶风啊  
  
259  
00:11:03,560 --> 00:11:04,640  
所以这俩你一看  
  
260  
00:11:04,920 --> 00:11:05,600  
哎，一个表示  
  
261  
00:11:05,600 --> 00:11:07,120  
一个表虚，呃  
  
262  
00:11:07,120 --> 00:11:11,240  
那它究竟跟太阳病的中风伤寒是不是一样呢  
  
263  
00:11:11,920 --> 00:11:12,760  
如果是一样  
  
264  
00:11:12,760 --> 00:11:15,970  
我们为什么要单独把它再拿出来呢  
  
265  
00:11:16,290 --> 00:11:18,090  
这个就是我们在上次课的时候  
  
266  
00:11:18,330 --> 00:11:21,170  
其实就给大家已经埋下了一个伏笔  
  
267  
00:11:21,670 --> 00:11:22,910  
当时我们讲过一个问题  
  
268  
00:11:23,270 --> 00:11:23,950  
净师烟呢  
  
269  
00:11:23,950 --> 00:11:26,590  
这三篇的地位非常独特  
  
270  
00:11:27,190 --> 00:11:29,990  
它不完全从属于太阳病的六经辨证  
  
271  
00:11:29,990 --> 00:11:30,430  
为什么  
  
272  
00:11:30,630 --> 00:11:34,110  
因为它不遵六经辨证的规律而转归而传变  
  
273  
00:11:34,510 --> 00:11:35,150  
但是呢  
  
274  
00:11:35,470 --> 00:11:38,430  
他又是相当于金贵体系之中  
  
275  
00:11:38,920 --> 00:11:42,680  
这种脏腑官窍的体系之中比较有代表性的  
  
276  
00:11:42,880 --> 00:11:45,570  
那么跟外感相关的一类疾病啊  
  
277  
00:11:45,570 --> 00:11:46,970  
所以它的位置非常特殊  
  
278  
00:11:47,290 --> 00:11:49,770  
就像是一个特区啊  
  
279  
00:11:50,530 --> 00:11:51,690  
既就像是一个特区  
  
280  
00:11:52,010 --> 00:11:54,280  
有很多共同点  
  
281  
00:11:54,280 --> 00:11:56,360  
但是也有很多独特的地方啊  
  
282  
00:11:57,020 --> 00:12:01,660  
所以这个就作为我们说伤寒和金匮的衔接  
  
283  
00:12:01,780 --> 00:12:03,500  
作为金匮的第一篇啊  
  
284  
00:12:04,990 --> 00:12:05,750  
刚劲柔劲  
  
285  
00:12:06,430 --> 00:12:09,230  
那么他俩到底跟伤寒那个一不一样呢  
  
286  
00:12:09,230 --> 00:12:10,910  
你还得往下看啊  
  
287  
00:12:10,950 --> 00:12:13,150  
看他底下的描述  
  
288  
00:12:14,650 --> 00:12:15,570  
这说这么一句话  
  
289  
00:12:16,770 --> 00:12:21,540  
太阳病发热脉是什么样呢  
  
290  
00:12:22,420 --> 00:12:27,020  
沉而细者，名曰静为难治  
  
291  
00:12:28,700 --> 00:12:30,660  
这说了一个脉象  
  
292  
00:12:41,320 --> 00:12:42,000  
辰儿戏  
  
293  
00:12:43,680 --> 00:12:48,540  
通常我们从仲景先师的对于脉法的归类啊  
  
294  
00:12:48,580 --> 00:12:49,860  
和这个取向而来看  
  
295  
00:12:50,260 --> 00:12:52,900  
一般臣相对来说，主礼啊  
  
296  
00:12:53,680 --> 00:12:54,720  
细说的是什么呀  
  
297  
00:12:55,560 --> 00:12:59,000  
所谓脉体的这个幅度  
  
298  
00:12:59,360 --> 00:13:01,160  
它是比较窄的啊  
  
299  
00:13:01,160 --> 00:13:01,800  
一摸呢  
  
300  
00:13:01,800 --> 00:13:03,040  
像一根线一样，对吧  
  
301  
00:13:03,650 --> 00:13:03,850  
哎  
  
302  
00:13:04,250 --> 00:13:05,250  
脉微而弱啊  
  
303  
00:13:05,250 --> 00:13:08,210  
那比比较细，行细就说明什么  
  
304  
00:13:08,210 --> 00:13:08,930  
气血不足  
  
305  
00:13:10,590 --> 00:13:13,510  
那么摸着又主里气血又不足  
  
306  
00:13:14,710 --> 00:13:16,830  
那这种情况说明啥了呢  
  
307  
00:13:18,220 --> 00:13:19,140  
说明啥了呢  
  
308  
00:13:19,780 --> 00:13:23,140  
那么一定是什么血虚  
  
309  
00:13:23,220 --> 00:13:27,570  
我们这么两个字给他定一下啊  
  
310  
00:13:29,010 --> 00:13:29,530  
血虚  
  
311  
00:13:32,660 --> 00:13:33,700  
啊，血不足了  
  
312  
00:13:35,060 --> 00:13:37,180  
那么血怎么容易虚呢  
  
313  
00:13:39,010 --> 00:13:40,170  
血怎么容易虚呢  
  
314  
00:13:41,260 --> 00:13:44,020  
比如说咱们学过伤寒的同学就知道了  
  
315  
00:13:44,940 --> 00:13:47,140  
伤寒论中造成血虚最主要原因  
  
316  
00:13:47,140 --> 00:13:49,290  
比如说发汗啊  
  
317  
00:13:49,450 --> 00:13:52,130  
发汗太多，为什么汗和血同源嘛  
  
318  
00:13:52,450 --> 00:13:54,730  
咱们都知道血和汗，他俩是呃  
  
319  
00:13:55,250 --> 00:13:58,620  
都是奉心化赤那么产生的啊，呃  
  
320  
00:13:59,060 --> 00:14:01,180  
都是体内的津液的变化  
  
321  
00:14:03,500 --> 00:14:04,260  
那么这个呢  
  
322  
00:14:04,340 --> 00:14:05,740  
为啥叫为难治呢  
  
323  
00:14:05,860 --> 00:14:08,820  
其实到这还是不是特别明朗  
  
324  
00:14:08,820 --> 00:14:10,300  
我们就知道他很虚啊  
  
325  
00:14:10,580 --> 00:14:13,830  
这种静，如果是脉沉细的茎就很难治  
  
326  
00:14:14,190 --> 00:14:18,120  
但是金匮要略可以说他的讲述呢是环环紧扣  
  
327  
00:14:18,120 --> 00:14:19,120  
你看特别有意思啊  
  
328  
00:14:19,400 --> 00:14:20,440  
一个问题没解决  
  
329  
00:14:20,790 --> 00:14:21,990  
他就用下一个问题  
  
330  
00:14:21,990 --> 00:14:23,990  
然后来诱导这个问题的解决啊  
  
331  
00:14:24,070 --> 00:14:24,790  
就非常有意思  
  
332  
00:14:24,790 --> 00:14:25,950  
一个问题接一个问题  
  
333  
00:14:27,140 --> 00:14:28,460  
紧接着他又说了一句话  
  
334  
00:14:29,990 --> 00:14:33,910  
也就是这句话就是呃原文的第五条  
  
335  
00:14:35,150 --> 00:14:35,710  
第五条  
  
336  
00:14:39,400 --> 00:14:42,960  
太阳病发汗太多  
  
337  
00:14:44,060 --> 00:14:45,500  
音至静，哎  
  
338  
00:14:45,500 --> 00:14:47,580  
那么讲到这明朗了  
  
339  
00:14:48,500 --> 00:14:49,340  
非常明朗了  
  
340  
00:14:49,740 --> 00:14:54,770  
那么他其实就把静病的成因给大家说的很清楚了  
  
341  
00:14:55,130 --> 00:14:57,850  
太阳病是啥病呢  
  
342  
00:14:58,530 --> 00:15:00,940  
那么我们知道它一定是伤寒是吧  
  
343  
00:15:01,340 --> 00:15:02,780  
那不在伤寒范畴之内  
  
344  
00:15:02,780 --> 00:15:04,020  
我们不能称之为太阳  
  
345  
00:15:04,140 --> 00:15:06,020  
那就是有表证，有表证  
  
346  
00:15:06,460 --> 00:15:09,140  
发汗是是对的还是不对的呀  
  
347  
00:15:09,890 --> 00:15:10,650  
是对的  
  
348  
00:15:10,650 --> 00:15:12,450  
那对的为啥又得病了呢  
  
349  
00:15:13,410 --> 00:15:14,730  
我们中国人讲一句话啊  
  
350  
00:15:15,530 --> 00:15:16,210  
啥东西啊  
  
351  
00:15:16,330 --> 00:15:17,890  
过犹不及啊  
  
352  
00:15:17,890 --> 00:15:18,650  
不能太过  
  
353  
00:15:20,350 --> 00:15:23,270  
伤寒论第12条，大家应该印象都很深  
  
354  
00:15:23,910 --> 00:15:25,190  
太阳病阳浮而阴弱  
  
355  
00:15:25,980 --> 00:15:27,460  
阳伏热自发，阴弱汗自出  
  
356  
00:15:27,580 --> 00:15:31,500  
桂枝汤那一条底下有一段江西法啊  
  
357  
00:15:31,620 --> 00:15:33,500  
说发汗应该怎么发  
  
358  
00:15:35,820 --> 00:15:36,860  
哎，很好  
  
359  
00:15:37,260 --> 00:15:40,580  
变身者者微似有汗者，一家不可令  
  
360  
00:15:40,820 --> 00:15:41,540  
如水流漓  
  
361  
00:15:41,620 --> 00:15:42,340  
病必不除  
  
362  
00:15:42,840 --> 00:15:44,000  
那就有不信邪的呀  
  
363  
00:15:44,360 --> 00:15:45,640  
比如第二第20条  
  
364  
00:15:46,480 --> 00:15:49,750  
那就说了，太阳病咋样啊  
  
365  
00:15:50,350 --> 00:15:52,510  
发汗导致衰落不止了吧  
  
366  
00:15:53,150 --> 00:15:54,750  
那么就有这种问题  
  
367  
00:15:55,550 --> 00:15:55,830  
呃  
  
368  
00:15:56,850 --> 00:16:00,490  
中国人的中医，他就是有一个很有意思的地方  
  
369  
00:16:00,490 --> 00:16:02,460  
它的变化是多端的  
  
370  
00:16:02,740 --> 00:16:06,100  
那不是说一个物质就导致必然要出现一个问题啊  
  
371  
00:16:06,340 --> 00:16:08,500  
一个物质，那么根据人的不同的情况  
  
372  
00:16:08,880 --> 00:16:11,360  
他可能问题不一样啊  
  
373  
00:16:11,760 --> 00:16:13,960  
就像是你说丢了1万块钱  
  
374  
00:16:14,040 --> 00:16:17,230  
那对每个人来说，可能有的人可能要他的命  
  
375  
00:16:17,270 --> 00:16:17,590  
对吧  
  
376  
00:16:17,830 --> 00:16:19,110  
有的人可能不是事儿  
  
377  
00:16:19,230 --> 00:16:20,190  
咱说这个道理啊  
  
378  
00:16:20,190 --> 00:16:21,510  
有的人可能是个小麻烦  
  
379  
00:16:21,810 --> 00:16:22,810  
这个就得看个体  
  
380  
00:16:23,090 --> 00:16:24,530  
那么我们说这种个体啊  
  
381  
00:16:24,530 --> 00:16:27,210  
他一定是素体本身血特别虚弱的人  
  
382  
00:16:27,740 --> 00:16:28,740  
素体很虚弱  
  
383  
00:16:28,780 --> 00:16:33,740  
血本来就很虚弱，人之后你再给他一发汗之后造成一个问题啊  
  
384  
00:16:33,820 --> 00:16:36,060  
造成一个问题，啥问题呢  
  
385  
00:16:38,010 --> 00:16:40,890  
我们说这个就得还原到内经上了啊  
  
386  
00:16:41,210 --> 00:16:44,010  
本身伤寒金匮二叔啊  
  
387  
00:16:44,370 --> 00:16:45,930  
南阳之书，活人书也  
  
388  
00:16:46,290 --> 00:16:47,770  
他是从何而来  
  
389  
00:16:47,850 --> 00:16:48,970  
从内经吗  
  
390  
00:16:49,170 --> 00:16:50,370  
发明内经，奥之者也  
  
391  
00:16:50,370 --> 00:16:51,910  
咱们之前说过，呃  
  
392  
00:16:52,070 --> 00:16:52,870  
仲景先师呢  
  
393  
00:16:52,870 --> 00:16:53,510  
勤求古训  
  
394  
00:16:53,510 --> 00:16:54,270  
博采众方  
  
395  
00:16:54,570 --> 00:16:57,810  
撰用素问九卷阴阳阴阳大论81难啊  
  
396  
00:16:58,090 --> 00:16:59,570  
那么本身是从内经而来  
  
397  
00:16:59,810 --> 00:17:01,690  
因此内经里头告诉我们一件事  
  
398  
00:17:02,490 --> 00:17:03,330  
人体之中  
  
399  
00:17:04,130 --> 00:17:07,970  
储藏血液的最重要的脏器是哪一脏  
  
400  
00:17:09,440 --> 00:17:10,800  
肝脏非常好  
  
401  
00:17:14,640 --> 00:17:15,160  
肝脏  
  
402  
00:17:16,900 --> 00:17:17,099  
呃  
  
403  
00:17:17,300 --> 00:17:20,619  
肝脏在人体之中，那么主什么呀  
  
404  
00:17:22,670 --> 00:17:23,589  
肝能主什么  
  
405  
00:17:25,290 --> 00:17:26,650  
主藏血啊，是没错  
  
406  
00:17:26,849 --> 00:17:28,569  
那么在比如皮脉肉筋骨  
  
407  
00:17:29,010 --> 00:17:30,650  
它是合于哪一层面呢  
  
408  
00:17:31,370 --> 00:17:31,570  
哎  
  
409  
00:17:31,610 --> 00:17:32,490  
张口就来嘛  
  
410  
00:17:33,210 --> 00:17:33,970  
合于筋  
  
411  
00:17:36,480 --> 00:17:36,680  
嗯  
  
412  
00:17:37,600 --> 00:17:39,200  
如果血虚  
  
413  
00:17:40,590 --> 00:17:42,750  
当然他是有有有，真相你看见了吧  
  
414  
00:17:43,390 --> 00:17:44,070  
就卖沉细  
  
415  
00:17:44,310 --> 00:17:46,110  
所以有很多人懵了说，老师  
  
416  
00:17:46,110 --> 00:17:47,350  
我看金匮要略  
  
417  
00:17:47,550 --> 00:17:49,380  
一会卖辰系啊  
  
418  
00:17:49,460 --> 00:17:51,420  
一会儿呢，卖又咸又直的  
  
419  
00:17:51,420 --> 00:17:53,660  
说这脉弦而直上下行的  
  
420  
00:17:53,660 --> 00:17:54,860  
那到底是哪个呀  
  
421  
00:17:55,060 --> 00:17:56,020  
我告诉你到底是哪个  
  
422  
00:17:56,020 --> 00:17:57,300  
我把这些道理给你讲清楚了  
  
423  
00:17:57,300 --> 00:17:58,580  
你自己就知道是哪个了  
  
424  
00:17:58,940 --> 00:18:00,700  
都是又都不是，明白吗  
  
425  
00:18:01,050 --> 00:18:01,250  
唉  
  
426  
00:18:01,250 --> 00:18:02,610  
他是告诉你这些道理  
  
427  
00:18:03,130 --> 00:18:07,920  
那么血虚了之后，今一定是一个什么状态啊  
  
428  
00:18:07,960 --> 00:18:10,160  
充盈的状态，还是一个失氧的状态啊  
  
429  
00:18:10,940 --> 00:18:12,140  
他一定是失氧的状态  
  
430  
00:18:12,140 --> 00:18:12,820  
是这个道理吧  
  
431  
00:18:12,820 --> 00:18:14,500  
我们就用一个字形容它  
  
432  
00:18:15,340 --> 00:18:16,420  
金就很干燥  
  
433  
00:18:18,660 --> 00:18:19,580  
咱们东北啊  
  
434  
00:18:19,580 --> 00:18:21,820  
北方天气就很干，呃  
  
435  
00:18:21,820 --> 00:18:23,500  
我不知道你们见过牛津没有啊  
  
436  
00:18:23,940 --> 00:18:25,300  
那么天气湿润的时候呢  
  
437  
00:18:25,300 --> 00:18:27,090  
那个筋也很润是吧  
  
438  
00:18:27,570 --> 00:18:28,770  
秋天特别燥的时候  
  
439  
00:18:28,770 --> 00:18:30,170  
那个筋都快裂开了啊  
  
440  
00:18:30,440 --> 00:18:31,280  
就就能蹦开  
  
441  
00:18:31,480 --> 00:18:34,840  
那么人体这个是我用一个比较极端的例子讲这个事  
  
442  
00:18:35,080 --> 00:18:36,720  
那么人体之中是不是也有筋啊  
  
443  
00:18:37,220 --> 00:18:37,460  
哎  
  
444  
00:18:37,460 --> 00:18:41,260  
整个尤其这个后背上一条大筋贯穿上下  
  
445  
00:18:41,700 --> 00:18:46,310  
从这个玉枕到甲级，一直到尾旅啊  
  
446  
00:18:46,350 --> 00:18:50,480  
那么这一条线，那么整个就是一根大筋啊  
  
447  
00:18:50,680 --> 00:18:51,600  
从我们中医来说  
  
448  
00:18:51,920 --> 00:18:55,280  
那么当血虚到了一定程度，这根大筋  
  
449  
00:18:55,600 --> 00:18:56,240  
那你想想  
  
450  
00:18:56,480 --> 00:18:57,560  
他是一个松弛状态  
  
451  
00:18:57,560 --> 00:18:58,880  
还是一个紧张状态啊  
  
452  
00:18:59,760 --> 00:19:01,680  
紧紧张，他为啥紧张啊  
  
453  
00:19:02,740 --> 00:19:04,100  
那他为啥紧张啊  
  
454  
00:19:04,710 --> 00:19:05,470  
因为造嘛  
  
455  
00:19:05,510 --> 00:19:06,830  
造了之后他就拉紧了吧  
  
456  
00:19:07,190 --> 00:19:09,310  
所以拉紧到极端的时候  
  
457  
00:19:09,310 --> 00:19:12,330  
我们临床上有一种征象，叫做角弓反张  
  
458  
00:19:12,370 --> 00:19:13,530  
咱们听说过这个道理吧  
  
459  
00:19:13,690 --> 00:19:15,810  
人整个背过去了啊  
  
460  
00:19:15,810 --> 00:19:17,450  
因为古代的时候这个弓啊  
  
461  
00:19:17,810 --> 00:19:22,590  
我们用的都是那个牛角铺牛筋中间是那个浙木为胎，对吧  
  
462  
00:19:22,590 --> 00:19:26,180  
桑木为胎，那平时弦是要下来的  
  
463  
00:19:26,180 --> 00:19:29,420  
下来之后它是一个背月形的一个弧  
  
464  
00:19:29,910 --> 00:19:32,350  
只有要打仗的时候拿火烤一烤  
  
465  
00:19:32,430 --> 00:19:34,790  
然后把弦挂上弓才变成这样  
  
466  
00:19:35,250 --> 00:19:38,850  
所以我们我上学那时候我听角弓反张，我不明白啊  
  
467  
00:19:38,850 --> 00:19:39,690  
后来就明白了  
  
468  
00:19:39,690 --> 00:19:43,600  
说的就是角角弓将军，角弓不得控啊  
  
469  
00:19:43,720 --> 00:19:46,120  
都护铁衣，冷难着说就是这个东西啊  
  
470  
00:19:46,400 --> 00:19:48,640  
他就是背过去了，叫角弓反张  
  
471  
00:19:48,900 --> 00:19:51,460  
就像平时那个弓下了弦似的，对吧  
  
472  
00:19:51,740 --> 00:19:53,340  
整个人背过去了，多吓人啊  
  
473  
00:19:53,340 --> 00:19:54,820  
你想想这种状态  
  
474  
00:19:54,980 --> 00:19:57,220  
那么这种状态也是静的状态  
  
475  
00:19:58,160 --> 00:19:59,360  
那么因此说  
  
476  
00:19:59,480 --> 00:20:03,800  
大家可以在这一步初步的确立一个问题  
  
477  
00:20:04,250 --> 00:20:08,650  
那么静病的核心的病因、病机，它的表现是什么  
  
478  
00:20:08,650 --> 00:20:13,250  
我们可以用四个字来给它定论，血虚津燥  
  
479  
00:20:14,440 --> 00:20:16,000  
啊到这大家明白了吧  
  
480  
00:20:16,240 --> 00:20:16,440  
哎  
  
481  
00:20:16,640 --> 00:20:19,760  
血虚津燥，这是他的一个大体的状态  
  
482  
00:20:20,040 --> 00:20:22,840  
那么是什么造成了他的血虚津燥  
  
483  
00:20:23,140 --> 00:20:25,260  
那么有可能有很多原因  
  
484  
00:20:25,500 --> 00:20:29,630  
但是其中一个重要的原因就是发汗发生太过  
  
485  
00:20:29,930 --> 00:20:32,490  
以及发汗之后，他的一个印证是什么  
  
486  
00:20:32,650 --> 00:20:33,490  
脉沉而细  
  
487  
00:20:33,810 --> 00:20:35,650  
他的整个血是不足的啊  
  
488  
00:20:35,650 --> 00:20:38,010  
这是他的一个非常重要的一个点  
  
489  
00:20:38,610 --> 00:20:39,410  
那么后头呢  
  
490  
00:20:39,490 --> 00:20:42,170  
有对它的一个补充啊  
  
491  
00:20:42,690 --> 00:20:46,070  
服务封家啊，风病下之则静  
  
492  
00:20:46,390 --> 00:20:47,470  
那么风是什么样  
  
493  
00:20:47,470 --> 00:20:49,510  
我们讲这个珠爆僵直  
  
494  
00:20:49,800 --> 00:20:51,440  
都是肝风发动之病吧  
  
495  
00:20:51,480 --> 00:20:51,800  
对吧  
  
496  
00:20:52,160 --> 00:20:54,680  
那么这种风加本身就是血就不足  
  
497  
00:20:55,000 --> 00:20:56,760  
这个时候你下肢是什么意思  
  
498  
00:20:56,760 --> 00:20:59,570  
攻下宫下是不是是不是伤津液呀  
  
499  
00:20:59,970 --> 00:21:00,170  
哎  
  
500  
00:21:00,170 --> 00:21:01,610  
伤津液之后，血就更虚啊  
  
501  
00:21:01,610 --> 00:21:04,550  
它一定要发静，复发汗必聚集  
  
502  
00:21:04,630 --> 00:21:07,070  
那么你一看宫下了之后，他怎么抽了呢  
  
503  
00:21:07,270 --> 00:21:09,200  
再发发汗吧，啊  
  
504  
00:21:09,280 --> 00:21:12,160  
这就叫一逆尚引日，再逆促命期啊  
  
505  
00:21:12,200 --> 00:21:14,440  
就这就麻烦了啊  
  
506  
00:21:14,440 --> 00:21:15,760  
这就是告诉你谨记啊  
  
507  
00:21:15,760 --> 00:21:16,440  
就什么样  
  
508  
00:21:16,760 --> 00:21:20,370  
这个方法不能用，窗佳虽身疼痛  
  
509  
00:21:20,810 --> 00:21:21,850  
不可发汗  
  
510  
00:21:22,090 --> 00:21:22,730  
汗出则净  
  
511  
00:21:22,970 --> 00:21:24,490  
这个窗佳指的是什么  
  
512  
00:21:25,430 --> 00:21:26,830  
素患疮疡之人  
  
513  
00:21:26,870 --> 00:21:29,870  
我们今天医学条件跟古代呃不一样啊  
  
514  
00:21:30,150 --> 00:21:31,110  
你们一般见不到  
  
515  
00:21:31,270 --> 00:21:32,190  
我在小的时候  
  
516  
00:21:32,190 --> 00:21:34,070  
学医的时候，我还见过呃  
  
517  
00:21:34,690 --> 00:21:37,450  
常年的这个大面积的褥疮啊  
  
518  
00:21:37,450 --> 00:21:41,890  
我到农村那个时候去这个这个去游学啊  
  
519  
00:21:42,330 --> 00:21:44,290  
看到这个老太太躺在床上啊  
  
520  
00:21:44,650 --> 00:21:46,860  
就整个这个大面积的褥疮  
  
521  
00:21:46,860 --> 00:21:49,580  
因为他长期护理不得当，对吧  
  
522  
00:21:50,030 --> 00:21:51,310  
条件不好之后  
  
523  
00:21:51,310 --> 00:21:54,470  
这种长期的有窗，它必然是阴亏的  
  
524  
00:21:55,040 --> 00:21:58,040  
不是说我们今天的说某个人哪儿长一结子  
  
525  
00:21:58,280 --> 00:21:59,680  
他不，不是那概念啊  
  
526  
00:22:00,000 --> 00:22:01,880  
长期的框架，在古代的时候  
  
527  
00:22:01,880 --> 00:22:03,080  
这种创伤性的疾病  
  
528  
00:22:03,080 --> 00:22:05,080  
如果没有好的杨科医生  
  
529  
00:22:05,080 --> 00:22:06,280  
他是很难痊愈的  
  
530  
00:22:06,520 --> 00:22:08,360  
这种时候他常年流脓糖水  
  
531  
00:22:08,640 --> 00:22:11,360  
它一定是金亏血也不足啊  
  
532  
00:22:11,600 --> 00:22:13,720  
这时候你误用了汉夏之法  
  
533  
00:22:13,720 --> 00:22:14,600  
一定要出问题  
  
534  
00:22:15,360 --> 00:22:19,220  
那么仲景先师说到这，没有点到为止啊  
  
535  
00:22:19,420 --> 00:22:20,660  
只是一个小小的节点  
  
536  
00:22:20,780 --> 00:22:24,020  
那么后面就给你讲述了这样的问题啊  
  
537  
00:22:24,330 --> 00:22:26,130  
他有人真的无知了啊  
  
538  
00:22:26,130 --> 00:22:27,610  
而且会出现什么样的问题  
  
539  
00:22:27,930 --> 00:22:28,650  
因此金贵呢  
  
540  
00:22:28,650 --> 00:22:31,090  
在这我们可以讲，他是丝丝入扣啊  
  
541  
00:22:31,090 --> 00:22:31,530  
你看啊  
  
542  
00:22:31,770 --> 00:22:34,890  
他整个文气一气呵成，丝丝入扣  
  
543  
00:22:35,810 --> 00:22:36,450  
下头呢  
  
544  
00:22:36,490 --> 00:22:38,650  
第七条开始进入了第二段啊  
  
545  
00:22:40,060 --> 00:22:42,100  
但这一段吧，不太好讲啊  
  
546  
00:22:42,100 --> 00:22:42,780  
不太好讲  
  
547  
00:22:43,300 --> 00:22:45,940  
那么说了这么一事  
  
548  
00:22:47,110 --> 00:22:48,950  
第七条非常经典  
  
549  
00:22:49,430 --> 00:22:52,830  
整个形容了静病的一个病状啊  
  
550  
00:22:52,830 --> 00:22:54,670  
就是静病长什么模样啊  
  
551  
00:22:55,290 --> 00:22:57,170  
在第七条一览无余  
  
552  
00:22:58,710 --> 00:23:01,590  
病者身热足寒  
  
553  
00:23:02,550 --> 00:23:04,270  
我们先看看他长什么样啊  
  
554  
00:23:05,070 --> 00:23:06,350  
身热是什么状态啊  
  
555  
00:23:07,310 --> 00:23:09,940  
浑身发烧对吧  
  
556  
00:23:09,940 --> 00:23:11,660  
如火炭似的啊，发烧  
  
557  
00:23:12,060 --> 00:23:13,820  
但是唯独是脚冰冷  
  
558  
00:23:14,260 --> 00:23:17,060  
这种患者在临床中很常见吧，啊  
  
559  
00:23:17,140 --> 00:23:21,260  
上热下寒最经典的一种状态就是上身燥热脚凉  
  
560  
00:23:21,500 --> 00:23:23,700  
那为啥是上身热下身凉  
  
561  
00:23:23,740 --> 00:23:25,540  
不是下身热上身凉啊  
  
562  
00:23:29,080 --> 00:23:30,000  
我说中医啊  
  
563  
00:23:30,000 --> 00:23:31,840  
这里头你离开五行就说不了事  
  
564  
00:23:31,840 --> 00:23:36,780  
儿木曰曲直，火曰炎上啊  
  
565  
00:23:37,060 --> 00:23:37,860  
火曰炎上  
  
566  
00:23:38,340 --> 00:23:39,020  
火性啊  
  
567  
00:23:39,020 --> 00:23:39,980  
本身就是往上走  
  
568  
00:23:40,300 --> 00:23:41,940  
这个咱们生活常识都知道  
  
569  
00:23:42,180 --> 00:23:44,540  
那个你家里做饭，那火苗都是往上去的吧  
  
570  
00:23:45,060 --> 00:23:46,060  
你要不是这样的话  
  
571  
00:23:46,220 --> 00:23:47,580  
那锅就不可能放上面  
  
572  
00:23:47,580 --> 00:23:49,300  
是不是你得倒过来啊  
  
573  
00:23:49,540 --> 00:23:52,260  
要不烧不熟，那么火一定是往上去的  
  
574  
00:23:52,260 --> 00:23:53,660  
说明这个人这时候有热  
  
575  
00:23:54,930 --> 00:23:55,650  
但这个热呢  
  
576  
00:23:56,010 --> 00:23:59,410  
脚上肯定是到不了之后怎么样了呢  
  
577  
00:24:00,320 --> 00:24:02,680  
镜像江集，诶  
  
578  
00:24:02,720 --> 00:24:04,480  
已经出现了江吉之争  
  
579  
00:24:04,800 --> 00:24:05,000  
呃  
  
580  
00:24:05,240 --> 00:24:07,720  
象背的部位本身属太阳啊  
  
581  
00:24:07,800 --> 00:24:08,560  
本身属太阳  
  
582  
00:24:08,640 --> 00:24:09,640  
当然了，脖子呢  
  
583  
00:24:09,640 --> 00:24:11,840  
它有这个阳明经从这走啊  
  
584  
00:24:12,360 --> 00:24:13,640  
而项背主要属太阳  
  
585  
00:24:14,200 --> 00:24:16,080  
恶寒，食头热  
  
586  
00:24:16,400 --> 00:24:17,280  
面赤目赤  
  
587  
00:24:17,650 --> 00:24:18,890  
那么这个面赤目赤呢  
  
588  
00:24:18,890 --> 00:24:20,970  
本身它就是一个面目  
  
589  
00:24:20,970 --> 00:24:23,130  
本身是阳明经的一个部位啊  
  
590  
00:24:23,130 --> 00:24:25,530  
因此你看这里头有两条鲸，在这里头参与  
  
591  
00:24:25,740 --> 00:24:28,620  
一个是太阳，一个是阳明独头  
  
592  
00:24:28,900 --> 00:24:31,260  
动爻，那么唯独是头呢  
  
593  
00:24:32,140 --> 00:24:33,500  
动摇之状态啊  
  
594  
00:24:34,770 --> 00:24:35,770  
动爻是什么状态啊  
  
595  
00:24:35,770 --> 00:24:37,250  
风向啊  
  
596  
00:24:37,410 --> 00:24:38,970  
风向啊  
  
597  
00:24:40,010 --> 00:24:41,650  
促口进啊  
  
598  
00:24:42,470 --> 00:24:44,230  
错误就是突然的意思对吧  
  
599  
00:24:44,350 --> 00:24:47,750  
突然嘛，突然口径是什么意牙关紧闭啊  
  
600  
00:24:47,750 --> 00:24:49,270  
咱们可能你你可能见过这种  
  
601  
00:24:49,510 --> 00:24:53,710  
比如说我们是日常中见得非常多的羊角峰，知道吧  
  
602  
00:24:54,030 --> 00:24:57,330  
诶，癫痫躺在地上之后就就牙关紧闭啊  
  
603  
00:24:57,770 --> 00:25:00,910  
促口进背反张者，静病也  
  
604  
00:25:01,030 --> 00:25:04,630  
这一段就非常非常恰当的  
  
605  
00:25:04,830 --> 00:25:07,510  
把静病的病状给你描述了一遍啊  
  
606  
00:25:08,860 --> 00:25:11,260  
跟我们日常中那么有很多病啊  
  
607  
00:25:11,260 --> 00:25:13,260  
你比如说脑炎啊  
  
608  
00:25:13,780 --> 00:25:15,220  
呃，但脑炎我们接触不多  
  
609  
00:25:15,780 --> 00:25:16,340  
但是呃  
  
610  
00:25:16,500 --> 00:25:17,820  
电显经常接受，对吧  
  
611  
00:25:18,260 --> 00:25:19,580  
这个就跟它很像了  
  
612  
00:25:20,020 --> 00:25:24,370  
那么为啥是出现了这种状态呢  
  
613  
00:25:25,290 --> 00:25:25,570  
呃  
  
614  
00:25:26,820 --> 00:25:27,900  
我们可以这样讲啊  
  
615  
00:25:28,700 --> 00:25:32,340  
本身血虚津燥，一个燥字当令啊  
  
616  
00:25:32,340 --> 00:25:33,180  
大家看见啊  
  
617  
00:25:33,700 --> 00:25:34,860  
为什么咱们这么说  
  
618  
00:25:37,040 --> 00:25:38,200  
那么造字啊  
  
619  
00:25:40,320 --> 00:25:45,150  
造本身也是一种阳邪吧啊，我可以这样讲啊  
  
620  
00:25:45,470 --> 00:25:47,630  
那么呃，燥也能生热  
  
621  
00:25:48,200 --> 00:25:49,280  
热必然炎上  
  
622  
00:25:49,600 --> 00:25:50,080  
所以呢  
  
623  
00:25:50,520 --> 00:25:53,810  
呃，在伤寒论中也经常有这样的论述  
  
624  
00:25:54,050 --> 00:25:56,810  
比如说成气方承气类方啊  
  
625  
00:25:56,810 --> 00:25:59,170  
调胃承气，他告诉你叫蒸蒸发热者  
  
626  
00:25:59,720 --> 00:26:03,160  
蜀魏也是吧，阳明燥金之令  
  
627  
00:26:06,020 --> 00:26:07,140  
那么我们可以这样讲  
  
628  
00:26:08,220 --> 00:26:09,580  
这个病机啊  
  
629  
00:26:10,820 --> 00:26:12,500  
燥气内蒸  
  
630  
00:26:16,480 --> 00:26:19,080  
你把这四个字看懂了  
  
631  
00:26:19,200 --> 00:26:20,960  
那么这一条你就都会了  
  
632  
00:26:22,540 --> 00:26:25,620  
燥气内蒸蒸一定是向上的还是向下的  
  
633  
00:26:26,860 --> 00:26:27,820  
一定是向上的  
  
634  
00:26:28,100 --> 00:26:29,940  
所以他面赤目赤  
  
635  
00:26:31,080 --> 00:26:32,280  
所以它独头动摇  
  
636  
00:26:33,120 --> 00:26:37,270  
所以他镜镜像出问题，僵急啊  
  
637  
00:26:37,630 --> 00:26:39,070  
一切症状都是向上的  
  
638  
00:26:39,270 --> 00:26:43,110  
但是向上之后是他阳气很充盛，它才发热吗  
  
639  
00:26:43,510 --> 00:26:43,950  
不是吧  
  
640  
00:26:43,950 --> 00:26:44,790  
是因为不均匀  
  
641  
00:26:45,290 --> 00:26:46,810  
那么下头的阳气一定不足  
  
642  
00:26:47,210 --> 00:26:47,890  
所以怎么办  
  
643  
00:26:49,160 --> 00:26:51,120  
身热足寒是这道理吧  
  
644  
00:26:51,520 --> 00:26:53,840  
与此同时，由于他燥气蒸于内  
  
645  
00:26:54,200 --> 00:26:56,780  
津液必亏于喜身形  
  
646  
00:26:57,140 --> 00:26:58,660  
因此造成一个问题  
  
647  
00:26:59,100 --> 00:27:01,020  
背反背，反正是不是这个道理啊  
  
648  
00:27:01,300 --> 00:27:03,620  
哎，这个这个项背僵及之状态  
  
649  
00:27:03,900 --> 00:27:07,220  
因此燥器内争，就把它解释的清楚了  
  
650  
00:27:07,220 --> 00:27:07,820  
滴水不漏  
  
651  
00:27:08,500 --> 00:27:09,580  
呃，但在这呢  
  
652  
00:27:09,780 --> 00:27:12,220  
其实有一个难点啊  
  
653  
00:27:12,340 --> 00:27:13,100  
有一个难点  
  
654  
00:27:13,540 --> 00:27:14,750  
呃，讲  
  
655  
00:27:14,870 --> 00:27:16,750  
想把这事讲明白，在这不难  
  
656  
00:27:17,510 --> 00:27:20,510  
但是如果想把静病的全文啊  
  
657  
00:27:20,870 --> 00:27:23,660  
从上到下，势如破竹啊  
  
658  
00:27:24,500 --> 00:27:24,780  
嗯  
  
659  
00:27:25,330 --> 00:27:27,490  
就必须还要引入一个问题  
  
660  
00:27:27,490 --> 00:27:28,170  
引入一个概念  
  
661  
00:27:28,170 --> 00:27:29,330  
这个我不愿意讲啊  
  
662  
00:27:29,330 --> 00:27:30,170  
因为特别麻烦  
  
663  
00:27:30,490 --> 00:27:32,090  
但是到这不讲不行啊  
  
664  
00:27:32,370 --> 00:27:33,290  
就什么概念呢  
  
665  
00:27:33,330 --> 00:27:34,690  
标本中弃啊  
  
666  
00:27:34,940 --> 00:27:36,300  
这是一定要说的  
  
667  
00:27:38,020 --> 00:27:41,580  
所以在这给大家加餐啊，标本中期  
  
668  
00:27:47,660 --> 00:27:50,220  
不说的话这块有很多概念会很乱啊  
  
669  
00:27:50,260 --> 00:27:51,790  
非常混淆，呃  
  
670  
00:27:51,870 --> 00:27:54,510  
讲伤寒的时候，同学们就总整天跟我要东西啊  
  
671  
00:27:54,510 --> 00:27:56,110  
就说老师你啥时候给我们讲讲标本  
  
672  
00:27:56,590 --> 00:27:57,590  
那时候因为用不上  
  
673  
00:27:57,830 --> 00:27:59,430  
不用讲标本就能说清  
  
674  
00:28:07,440 --> 00:28:09,560  
标本中弃其实是四个字  
  
675  
00:28:09,560 --> 00:28:10,800  
但是他说的是三件事  
  
676  
00:28:11,320 --> 00:28:12,320  
哪三件事呢  
  
677  
00:28:13,000 --> 00:28:14,440  
嗯，标是一件  
  
678  
00:28:14,600 --> 00:28:15,280  
本是一变  
  
679  
00:28:15,560 --> 00:28:17,000  
中剑之气是一件  
  
680  
00:28:17,500 --> 00:28:20,380  
啥叫标本中期我们实践性教学啊  
  
681  
00:28:20,620 --> 00:28:21,420  
不讲大理论  
  
682  
00:28:21,580 --> 00:28:23,900  
我讲这东西只是为了把这件事说清  
  
683  
00:28:24,500 --> 00:28:28,220  
而且我以后蒋金贵不会以他为贯穿啊  
  
684  
00:28:28,220 --> 00:28:29,100  
不会以他为贯穿  
  
685  
00:28:29,100 --> 00:28:29,540  
为什么  
  
686  
00:28:29,740 --> 00:28:32,570  
我就是有把问题说清，说清就够了  
  
687  
00:28:32,570 --> 00:28:34,610  
他是我们认知的一个工具啊  
  
688  
00:28:34,610 --> 00:28:36,410  
他是不要不要倒置不要  
  
689  
00:28:36,410 --> 00:28:39,360  
我们为了这个工具最后把整个解一遍  
  
690  
00:28:39,360 --> 00:28:40,200  
大伙都晕了啊  
  
691  
00:28:40,200 --> 00:28:41,200  
那没有没有意义  
  
692  
00:28:41,910 --> 00:28:43,390  
那么就像说我们这个静  
  
693  
00:28:43,950 --> 00:28:45,910  
其实大家一边在想啊  
  
694  
00:28:45,950 --> 00:28:47,270  
气血不足，血虚津燥  
  
695  
00:28:47,550 --> 00:28:49,150  
一边看这燥热内征的时候  
  
696  
00:28:49,740 --> 00:28:53,140  
你看的越真，往往丢东西越多  
  
697  
00:28:53,140 --> 00:28:53,900  
知道为啥吗  
  
698  
00:28:54,140 --> 00:28:56,300  
有的时候人啊，就看眼前  
  
699  
00:28:56,770 --> 00:28:58,410  
只见树木不见森林  
  
700  
00:28:58,660 --> 00:28:59,780  
你盯着这棵树的时候  
  
701  
00:28:59,780 --> 00:29:01,140  
有可能你把森林丢了  
  
702  
00:29:01,140 --> 00:29:02,700  
这是很常见的一个问题  
  
703  
00:29:02,940 --> 00:29:05,860  
你千万不要忘了静病的根本是什么  
  
704  
00:29:05,860 --> 00:29:06,660  
是太阳  
  
705  
00:29:11,840 --> 00:29:13,680  
无论是太阳病，对吧  
  
706  
00:29:14,120 --> 00:29:15,600  
发汗太过阴至静  
  
707  
00:29:15,980 --> 00:29:18,940  
还是后头说的啊，这个这个太阳病怎么怎么着啊  
  
708  
00:29:18,940 --> 00:29:20,140  
名曰刚静，名曰柔静  
  
709  
00:29:20,220 --> 00:29:20,940  
是这个道理吧  
  
710  
00:29:21,340 --> 00:29:22,620  
它是跟太阳有关的  
  
711  
00:29:23,310 --> 00:29:28,810  
因此你就不得不考虑整个太阳含水的气化过程  
  
712  
00:29:29,010 --> 00:29:30,770  
那么在这里就就就讲了  
  
713  
00:29:30,770 --> 00:29:31,850  
标本中期是咋来的  
  
714  
00:29:32,450 --> 00:29:33,410  
那么太阳  
  
715  
00:29:37,260 --> 00:29:39,940  
含水，什么叫标本容器啊  
  
716  
00:29:41,210 --> 00:29:44,450  
呃，大家不要想复杂非常简单啊  
  
717  
00:29:44,990 --> 00:29:45,750  
标是什么  
  
718  
00:29:45,750 --> 00:29:48,510  
因为我们六气太阳寒，水阳明燥  
  
719  
00:29:48,510 --> 00:29:51,930  
金少阳相火，少阴君火厥阴风木啊  
  
720  
00:29:52,250 --> 00:29:52,810  
太阴湿土  
  
721  
00:29:53,890 --> 00:29:59,910  
每一个都是前头的阴阳和后头的六气打对是吧  
  
722  
00:30:00,430 --> 00:30:01,870  
那么谁是标  
  
723  
00:30:04,360 --> 00:30:07,120  
标就这个，谁是本  
  
724  
00:30:09,600 --> 00:30:10,400  
本就是这个  
  
725  
00:30:11,480 --> 00:30:13,680  
这么一看大家就似乎很明白了吧  
  
726  
00:30:14,000 --> 00:30:15,120  
怎么还落个中气呢  
  
727  
00:30:15,120 --> 00:30:16,360  
中气更简单啊  
  
728  
00:30:18,090 --> 00:30:19,290  
太阳和谁相表里啊  
  
729  
00:30:20,050 --> 00:30:22,880  
和受阴那么少阴主军火吧  
  
730  
00:30:23,520 --> 00:30:25,200  
所以他的本就是军火啊  
  
731  
00:30:25,200 --> 00:30:26,200  
不是那个中介啊  
  
732  
00:30:26,440 --> 00:30:27,360  
中介就是军火  
  
733  
00:30:27,930 --> 00:30:29,250  
呃，为啥要有中介  
  
734  
00:30:29,290 --> 00:30:32,040  
就像你恰玩那个跷跷板似的  
  
735  
00:30:32,480 --> 00:30:35,520  
那你的起和落对对面得有一个东西跟你称着  
  
736  
00:30:36,120 --> 00:30:38,940  
这个东西就是大自然，自然之道啊  
  
737  
00:30:38,940 --> 00:30:40,180  
自然之理非常简单  
  
738  
00:30:40,540 --> 00:30:41,180  
这是中介  
  
739  
00:30:43,340 --> 00:30:47,420  
那么标本它是为了说明一个问题  
  
740  
00:30:48,100 --> 00:30:50,780  
什么问题就是谁更重要啊  
  
741  
00:30:53,000 --> 00:30:54,600  
本更重要，明白了吧  
  
742  
00:30:55,000 --> 00:30:56,280  
老人说过一句话啊  
  
743  
00:30:56,280 --> 00:30:58,080  
这句话我给你简单解读一下啊  
  
744  
00:30:59,200 --> 00:31:02,660  
任经络时钟标就什么意思呢  
  
745  
00:31:02,660 --> 00:31:05,020  
你把经络这个东西搞明白了  
  
746  
00:31:05,020 --> 00:31:07,420  
什么是经络太阳膀胱对吧  
  
747  
00:31:07,980 --> 00:31:08,300  
啊  
  
748  
00:31:08,830 --> 00:31:10,070  
少阳少阳少阳三焦  
  
749  
00:31:10,070 --> 00:31:14,430  
就是把把那个前头那个阴阳六经的东西搞明白了  
  
750  
00:31:14,630 --> 00:31:16,190  
你就知道中标是啥了  
  
751  
00:31:17,030 --> 00:31:18,950  
也就是标标嘛  
  
752  
00:31:20,130 --> 00:31:22,730  
那么知运气使得本什么叫运气  
  
753  
00:31:22,730 --> 00:31:23,810  
别想那么大啊  
  
754  
00:31:23,810 --> 00:31:26,050  
没那么复杂，六气看了没有  
  
755  
00:31:26,130 --> 00:31:29,070  
海水是不是六气啊，就师德本  
  
756  
00:31:30,640 --> 00:31:32,040  
任中标直取本  
  
757  
00:31:32,200 --> 00:31:36,620  
掷千人无一损啊这古人古人说了句很豪迈的话  
  
758  
00:31:36,620 --> 00:31:37,460  
就是你治病了  
  
759  
00:31:37,460 --> 00:31:39,500  
你只要把钟标你能看见  
  
760  
00:31:39,500 --> 00:31:41,500  
但是你治的时候从谁下手  
  
761  
00:31:42,200 --> 00:31:44,320  
不要从标下手，从本下手  
  
762  
00:31:44,480 --> 00:31:45,040  
明白了吧  
  
763  
00:31:45,320 --> 00:31:47,720  
那你治1000个人什么叫无益损  
  
764  
00:31:47,720 --> 00:31:48,840  
没说1000个人都好  
  
765  
00:31:49,130 --> 00:31:51,290  
就这一枪人好了或者没好了  
  
766  
00:31:51,290 --> 00:31:52,770  
不会造成医源性损伤  
  
767  
00:31:53,240 --> 00:31:55,200  
我这么理解很简单吧啊  
  
768  
00:31:55,200 --> 00:31:55,800  
非常简单  
  
769  
00:31:55,920 --> 00:31:57,120  
就是你即使没治好  
  
770  
00:31:57,120 --> 00:31:59,240  
你也不会给他造成伤害啊  
  
771  
00:31:59,240 --> 00:32:00,480  
其实说的是这个意思啊  
  
772  
00:32:00,880 --> 00:32:01,520  
没有夸张  
  
773  
00:32:02,080 --> 00:32:04,160  
那么从这个角度可能大家现在有点懵  
  
774  
00:32:04,360 --> 00:32:06,040  
我我简单说一说你就懂了  
  
775  
00:32:06,660 --> 00:32:08,980  
伤寒论伤寒论其实讲的主要是寒吧  
  
776  
00:32:09,980 --> 00:32:11,580  
那么寒就是整个伤寒的本  
  
777  
00:32:11,980 --> 00:32:17,190  
那么伤寒它的整个的一部书  
  
778  
00:32:17,190 --> 00:32:18,150  
我们是伤寒论啊  
  
779  
00:32:18,630 --> 00:32:20,990  
这个整个一部书是不是就论述伤寒啊  
  
780  
00:32:21,310 --> 00:32:23,510  
虽然分六经有寒热有虚实  
  
781  
00:32:23,710 --> 00:32:25,190  
但是你从头到尾的想  
  
782  
00:32:25,550 --> 00:32:29,940  
他是不是描述的就是整个阳气被寒伤害的过程  
  
783  
00:32:30,790 --> 00:32:33,390  
这个过程无非是由表入里，由阳入阴  
  
784  
00:32:33,910 --> 00:32:34,190  
那么  
  
785  
00:32:34,190 --> 00:32:38,470  
你的治疗是不是整个治疗就是跟寒气的对抗  
  
786  
00:32:39,110 --> 00:32:42,150  
无非是由里出表，由阴转阳  
  
787  
00:32:43,940 --> 00:32:46,900  
所以是不是治中标只取本  
  
788  
00:32:48,000 --> 00:32:50,280  
因此我为什么要讲这个问题啊  
  
789  
00:32:50,480 --> 00:32:51,800  
大家千万不要忘了  
  
790  
00:32:51,800 --> 00:32:56,040  
静病有一个非常非常重要的病理的核心  
  
791  
00:32:56,700 --> 00:32:58,020  
就是它是太阳病  
  
792  
00:32:58,260 --> 00:32:59,260  
太阳病是啥病  
  
793  
00:32:59,660 --> 00:33:00,620  
是寒水病  
  
794  
00:33:01,460 --> 00:33:02,100  
看见了吧  
  
795  
00:33:06,600 --> 00:33:07,320  
含水为病  
  
796  
00:33:08,160 --> 00:33:11,760  
那么含水为病怎么又会形成燥呢  
  
797  
00:33:13,250 --> 00:33:14,610  
灶不是没有水吗  
  
798  
00:33:15,410 --> 00:33:17,800  
那么含水不是水太多吗  
  
799  
00:33:18,400 --> 00:33:20,480  
我说一个非常简单的例子你就懂了  
  
800  
00:33:20,600 --> 00:33:22,000  
听说过水土流失吧  
  
801  
00:33:22,900 --> 00:33:26,070  
水土流失了之后是燥啊  
  
802  
00:33:26,590 --> 00:33:27,550  
这个大家能懂吧  
  
803  
00:33:27,950 --> 00:33:31,110  
那么含水同样会引起燥化  
  
804  
00:33:31,900 --> 00:33:33,980  
这种造化当然它是有分型的  
  
805  
00:33:34,100 --> 00:33:37,120  
在我们金匮之中论述的造呃论论  
  
806  
00:33:37,200 --> 00:33:39,680  
论述的那个造化引起的静只有三种  
  
807  
00:33:39,840 --> 00:33:42,040  
一种是瓜蒌桂枝汤表实表虚的  
  
808  
00:33:42,120 --> 00:33:43,400  
一种是葛根汤表实的  
  
809  
00:33:43,400 --> 00:33:45,130  
还有一种阳气过坎的  
  
810  
00:33:45,890 --> 00:33:47,530  
承其量就这三种  
  
811  
00:33:47,850 --> 00:33:54,400  
但是这个含水之瘀滞就会造成津液循环和固化的问题  
  
812  
00:33:54,440 --> 00:33:57,330  
造成血虚，劲造二者之间矛盾吗  
  
813  
00:33:57,370 --> 00:33:58,610  
其实不矛盾啊  
  
814  
00:33:58,890 --> 00:34:00,450  
一点都不矛盾啊  
  
815  
00:34:00,870 --> 00:34:02,230  
其实我不想讲这个啊  
  
816  
00:34:02,230 --> 00:34:03,110  
但是之所以讲这个  
  
817  
00:34:03,110 --> 00:34:05,910  
是因为下一条有一个特别头疼的事  
  
818  
00:34:06,110 --> 00:34:09,840  
也可以说是整个金匮要略之中，也是千古疑案啊  
  
819  
00:34:09,840 --> 00:34:13,000  
就是呃，历代书家看到都都很脑袋疼啊  
  
820  
00:34:13,239 --> 00:34:15,239  
你不住又不行啊  
  
821  
00:34:15,440 --> 00:34:16,400  
住也不行啊  
  
822  
00:34:16,440 --> 00:34:17,600  
就是很难办  
  
823  
00:34:17,800 --> 00:34:20,239  
但是你把标本中气想明白，它就很简单了  
  
824  
00:34:20,239 --> 00:34:21,000  
非常简单  
  
825  
00:34:21,040 --> 00:34:23,199  
其实一层窗户纸一捅就破  
  
826  
00:34:23,639 --> 00:34:24,800  
那么大家就知道了啊  
  
827  
00:34:25,040 --> 00:34:28,760  
一个病的演化，他一定是两个表现的  
  
828  
00:34:29,080 --> 00:34:31,120  
就像我们每个人，每个人  
  
829  
00:34:31,639 --> 00:34:34,000  
他不都是一个表现  
  
830  
00:34:34,820 --> 00:34:36,500  
人都有它的两面性，是这样吗  
  
831  
00:34:36,659 --> 00:34:42,780  
每个病也都是它既有它的苯的含水的特性特征啊  
  
832  
00:34:43,300 --> 00:34:46,739  
同时它又又又有它标的阳的特征  
  
833  
00:34:46,900 --> 00:34:48,900  
那么太阳和海水从阴阳的角度  
  
834  
00:34:48,900 --> 00:34:49,980  
他俩是不是相反的  
  
835  
00:34:50,800 --> 00:34:51,760  
太阳是阳  
  
836  
00:34:52,320 --> 00:34:53,040  
寒水是什么  
  
837  
00:34:53,239 --> 00:34:53,840  
海水是阴  
  
838  
00:34:54,159 --> 00:34:57,000  
因此我我这个其实可以贯穿到它的各个细节  
  
839  
00:34:57,240 --> 00:34:59,160  
你们记不记得刚劲和柔劲啊  
  
840  
00:34:59,910 --> 00:35:01,750  
那我考考你们刚镜  
  
841  
00:35:01,830 --> 00:35:05,270  
你认为是偏于太阳还是偏于寒水呢  
  
842  
00:35:10,200 --> 00:35:11,120  
它显得像  
  
843  
00:35:12,240 --> 00:35:14,600  
它的特征是偏向了太阳  
  
844  
00:35:15,900 --> 00:35:16,980  
还是偏向了海水  
  
845  
00:35:18,660 --> 00:35:23,150  
无汗无寒的这个一天换一个，他一定是海水嘛  
  
846  
00:35:23,150 --> 00:35:23,710  
他怕冷啊  
  
847  
00:35:24,270 --> 00:35:25,270  
这是什么样的人  
  
848  
00:35:25,270 --> 00:35:28,950  
你看了之后他盖被盖三床被明白我的意思吧  
  
849  
00:35:29,230 --> 00:35:30,990  
那你还能说他是太阳之象吗  
  
850  
00:35:32,180 --> 00:35:32,380  
嗯  
  
851  
00:35:33,100 --> 00:35:34,260  
他一定是寒水之下嘛  
  
852  
00:35:34,660 --> 00:35:35,740  
那相反，柔静呢  
  
853  
00:35:36,100 --> 00:35:38,740  
发而汗出，这种燥热出汗  
  
854  
00:35:39,490 --> 00:35:42,690  
它偏于太阳之向，还是偏于海水之向啊  
  
855  
00:35:43,340 --> 00:35:44,820  
就非常简单了吗  
  
856  
00:35:45,100 --> 00:35:47,540  
那我再不明白，我再举个例子  
  
857  
00:35:48,100 --> 00:35:50,020  
任何一个孩子都是他父母生的吧  
  
858  
00:35:51,180 --> 00:35:53,180  
你别看他像他父亲或者像他母亲  
  
859  
00:35:53,380 --> 00:35:58,090  
他一定是有他父亲和母亲两个人的特征在一个人身上，是不是这个道理  
  
860  
00:35:58,330 --> 00:36:00,810  
只是有的人可能比较平均看不出来  
  
861  
00:36:01,230 --> 00:36:03,550  
但是有的人一打眼儿就是他爸生的  
  
862  
00:36:03,950 --> 00:36:06,360  
有的人一打眼像他妈，是这理吧  
  
863  
00:36:06,880 --> 00:36:09,240  
那么这个我们讲阴阳者呀  
  
864  
00:36:09,720 --> 00:36:11,120  
万物之纲纪  
  
865  
00:36:12,510 --> 00:36:13,830  
你别忘了这个问题啊  
  
866  
00:36:15,060 --> 00:36:17,820  
生杀之本始神明之府啊  
  
867  
00:36:18,340 --> 00:36:20,900  
他是作为疾病啊  
  
868  
00:36:20,900 --> 00:36:22,620  
那是父母这个级别的啊  
  
869  
00:36:23,030 --> 00:36:24,990  
那么给他铸就了这个阴阳的属性  
  
870  
00:36:25,340 --> 00:36:27,300  
所以它就是出现这个问题啊  
  
871  
00:36:27,540 --> 00:36:29,580  
既有偏于太阳的一个状态  
  
872  
00:36:29,700 --> 00:36:31,300  
也有偏于寒水的一个状态啊  
  
873  
00:36:31,460 --> 00:36:33,940  
但是它的核心作用核心是谁  
  
874  
00:36:36,030 --> 00:36:37,030  
这是原始股啊  
  
875  
00:36:37,390 --> 00:36:37,990  
这是原始股  
  
876  
00:36:37,990 --> 00:36:39,350  
没有它不行啊  
  
877  
00:36:39,350 --> 00:36:42,110  
有了这个海水，它才出现了阳气  
  
878  
00:36:42,110 --> 00:36:46,110  
发动太过的时候有那种从阳之化或者从阴之化出现  
  
879  
00:36:46,110 --> 00:36:50,660  
这两者之后造成了今夜的不足  
  
880  
00:36:50,780 --> 00:36:51,900  
津液代谢的障碍  
  
881  
00:36:52,020 --> 00:36:55,340  
造成了血虚津燥出现了啥静的表现  
  
882  
00:36:55,580 --> 00:36:57,460  
这是一层一层紧扣的啊  
  
883  
00:36:58,040 --> 00:37:00,680  
它是从病的原因到它的病机  
  
884  
00:37:01,000 --> 00:37:03,960  
再到它的表现是一层一层递进的  
  
885  
00:37:05,380 --> 00:37:08,860  
那么底下这块就就有意思了啊  
  
886  
00:37:08,860 --> 00:37:09,460  
你看啊  
  
887  
00:37:10,740 --> 00:37:13,100  
说这么一事，就我说的难点  
  
888  
00:37:14,140 --> 00:37:17,670  
若发其汉者啊  
  
889  
00:37:18,390 --> 00:37:19,910  
那么发齐汉者在这呢  
  
890  
00:37:21,150 --> 00:37:22,870  
就就就说一个好玩的事  
  
891  
00:37:24,650 --> 00:37:25,090  
发汗  
  
892  
00:37:27,440 --> 00:37:29,760  
我本人是教伤寒论的  
  
893  
00:37:30,160 --> 00:37:31,480  
所以从我这个角度啊  
  
894  
00:37:31,880 --> 00:37:32,560  
从我来看  
  
895  
00:37:33,560 --> 00:37:34,680  
呃，在古代  
  
896  
00:37:35,820 --> 00:37:37,740  
那么如果提到发气焊  
  
897  
00:37:38,500 --> 00:37:41,300  
一般情况下就是两种可能  
  
898  
00:37:41,860 --> 00:37:44,380  
第一种一以火破解肢，明白了吧  
  
899  
00:37:44,700 --> 00:37:44,900  
哎  
  
900  
00:37:44,900 --> 00:37:47,450  
就是医生给他用了这个这个火热之法  
  
901  
00:37:47,450 --> 00:37:48,970  
这个在汉代是非常流行的  
  
902  
00:37:49,250 --> 00:37:50,890  
还有一种如果是汤剂医生  
  
903  
00:37:51,170 --> 00:37:52,530  
他一定用的是麻黄汤  
  
904  
00:37:56,740 --> 00:37:58,940  
这个汤在当时是很普及的啊  
  
905  
00:37:59,340 --> 00:38:03,940  
就是呃，老百姓这个你也别别别觉得很匪夷所思  
  
906  
00:38:03,940 --> 00:38:05,420  
其实很正常，老百姓  
  
907  
00:38:05,860 --> 00:38:06,060  
呃  
  
908  
00:38:06,060 --> 00:38:07,260  
在我小的时候  
  
909  
00:38:07,260 --> 00:38:08,780  
尤其东北的那个小孩  
  
910  
00:38:09,490 --> 00:38:11,930  
家长还觉得感冒就得吃桃罐头呢  
  
911  
00:38:12,170 --> 00:38:12,610  
知道吗  
  
912  
00:38:12,810 --> 00:38:16,790  
就老百姓有一些方法就是你觉得很匪夷所思啊  
  
913  
00:38:16,790 --> 00:38:18,470  
但他是他是生活啊  
  
914  
00:38:18,800 --> 00:38:20,200  
就是有很多老百姓  
  
915  
00:38:20,200 --> 00:38:23,640  
他看见别人家孩子感冒了之后冻着了  
  
916  
00:38:23,680 --> 00:38:25,080  
吃麻花糖好了对吧  
  
917  
00:38:25,480 --> 00:38:28,000  
他觉得他家小孩感冒了，吃麻辣烫也能好  
  
918  
00:38:28,920 --> 00:38:32,150  
其实他不知道他家小孩血虚，明白我的意思吗  
  
919  
00:38:32,430 --> 00:38:35,070  
你喝了麻黄汤之后他本身血就不足  
  
920  
00:38:35,390 --> 00:38:37,230  
你再用麻黄汤它会导致什么问题啊  
  
921  
00:38:37,870 --> 00:38:40,990  
会导致静，他一定会出现这个问题啊  
  
922  
00:38:41,510 --> 00:38:43,910  
之后说这么一个事啊  
  
923  
00:38:45,200 --> 00:38:46,960  
寒湿相得，哎  
  
924  
00:38:47,080 --> 00:38:48,360  
这句话难点来了  
  
925  
00:38:58,480 --> 00:39:01,000  
很多医家呀，看到这表示懵了  
  
926  
00:39:01,200 --> 00:39:04,600  
是仲景先师，这跟我们玩什么龙门阵呢  
  
927  
00:39:04,600 --> 00:39:07,480  
你刚才气血不足，又是燥又是热  
  
928  
00:39:07,520 --> 00:39:07,800  
对吧  
  
929  
00:39:07,800 --> 00:39:10,960  
那么热闹这咋变成寒湿了呢，啊  
  
930  
00:39:11,650 --> 00:39:13,810  
但是我刚才用标本中器这个模型啊  
  
931  
00:39:14,090 --> 00:39:16,450  
提前给大家构建起来的这个结构了啊  
  
932  
00:39:16,690 --> 00:39:17,890  
也就是我们进这屋啊  
  
933  
00:39:17,890 --> 00:39:19,250  
我把灯都给你开开了  
  
934  
00:39:19,770 --> 00:39:21,610  
所以你能看见哪个屋是哪个屋  
  
935  
00:39:21,610 --> 00:39:22,810  
这时候你就不蒙了  
  
936  
00:39:22,970 --> 00:39:25,010  
你就明白了，这个寒湿相得  
  
937  
00:39:25,410 --> 00:39:27,810  
他直指是从标还是从本  
  
938  
00:39:31,380 --> 00:39:32,340  
一定是从本话  
  
939  
00:39:32,780 --> 00:39:34,700  
那么为啥又多出了一个诗  
  
940  
00:39:38,320 --> 00:39:39,280  
因为第一讲啊  
  
941  
00:39:39,280 --> 00:39:41,640  
第一讲就是有很多概念就都得说不  
  
942  
00:39:41,640 --> 00:39:43,000  
我们后头就省劲了  
  
943  
00:39:43,080 --> 00:39:45,800  
后头我就不会这么跟你掰扯这些基础概念  
  
944  
00:39:46,550 --> 00:39:50,270  
呃，素问有有有一篇叫六微旨大论  
  
945  
00:39:50,910 --> 00:39:54,750  
中间说过一句话，我建议同学们把它要牢牢的背下来  
  
946  
00:39:55,690 --> 00:39:56,970  
寒湿相构  
  
947  
00:39:57,770 --> 00:39:58,810  
烽火相执  
  
948  
00:39:59,490 --> 00:40:00,410  
燥热相邻  
  
949  
00:40:01,050 --> 00:40:06,220  
这个是六气在自然界中一个本来应该有的  
  
950  
00:40:06,260 --> 00:40:07,540  
数理和自然结构  
  
951  
00:40:08,260 --> 00:40:08,900  
什么意思  
  
952  
00:40:09,690 --> 00:40:11,450  
大自然中寒和湿  
  
953  
00:40:11,450 --> 00:40:14,770  
这两种邪气是天然容易组成一个一对的  
  
954  
00:40:14,770 --> 00:40:15,250  
明白了吧  
  
955  
00:40:15,410 --> 00:40:17,370  
就有寒的地方湿自己就来了  
  
956  
00:40:18,630 --> 00:40:19,670  
你不用感召它  
  
957  
00:40:19,830 --> 00:40:21,790  
就像你弄一冰箱往那一插上电  
  
958  
00:40:22,310 --> 00:40:23,710  
你过一个月回去一打开  
  
959  
00:40:23,710 --> 00:40:24,870  
可能里头都结霜了  
  
960  
00:40:25,070 --> 00:40:26,550  
你说我这里头没这么多水啊  
  
961  
00:40:27,390 --> 00:40:28,190  
水哪来的呀  
  
962  
00:40:28,790 --> 00:40:31,750  
寒和湿它俩是容易凑到一块的啊  
  
963  
00:40:31,790 --> 00:40:33,110  
本身就是容易凑到一块的  
  
964  
00:40:33,310 --> 00:40:34,830  
那么风和火  
  
965  
00:40:35,890 --> 00:40:37,490  
他俩是最怕到一起的  
  
966  
00:40:37,850 --> 00:40:39,410  
不信你去问消防员  
  
967  
00:40:40,290 --> 00:40:42,850  
灭火的时候最怕啥啊  
  
968  
00:40:44,390 --> 00:40:46,150  
燥和热也是天生的一对啊  
  
969  
00:40:46,470 --> 00:40:47,550  
火和热是两回事啊  
  
970  
00:40:47,550 --> 00:40:49,550  
一个少阴君火一个少阳相火对吧  
  
971  
00:40:49,950 --> 00:40:50,510  
两回事  
  
972  
00:40:51,350 --> 00:40:54,370  
那么阳明燥金和少阴君火  
  
973  
00:40:54,850 --> 00:40:57,450  
他俩之间是最容易凑到一块去  
  
974  
00:40:57,650 --> 00:40:59,250  
你到沙漠特别干燥的地方  
  
975  
00:40:59,250 --> 00:41:01,430  
一到正午，它一定是热得要死  
  
976  
00:41:02,150 --> 00:41:04,470  
那沙子里头能煮鸡蛋是吧  
  
977  
00:41:04,800 --> 00:41:06,000  
哎到这种程度啊  
  
978  
00:41:06,040 --> 00:41:08,120  
能煎鸡蛋，那么燥热相连  
  
979  
00:41:08,400 --> 00:41:10,120  
因此寒湿相得  
  
980  
00:41:10,520 --> 00:41:14,920  
他说的是从六气的宏观的角度来看这个事  
  
981  
00:41:15,240 --> 00:41:16,760  
它是一个宏观的六期概念  
  
982  
00:41:16,960 --> 00:41:18,120  
那么为啥还是相得  
  
983  
00:41:18,120 --> 00:41:19,040  
其实他没告诉你  
  
984  
00:41:19,280 --> 00:41:22,510  
那么由于这种人体太阳含水  
  
985  
00:41:22,590 --> 00:41:26,230  
苯含作用下造成的津液代谢障碍  
  
986  
00:41:26,670 --> 00:41:27,830  
你误用了方案执法  
  
987  
00:41:27,830 --> 00:41:29,230  
尤其这个人阳气还不太足  
  
988  
00:41:29,790 --> 00:41:30,830  
造成一个问题  
  
989  
00:41:32,040 --> 00:41:35,240  
历史上有很多这类似的事  
  
990  
00:41:35,320 --> 00:41:37,240  
就是偷鸡不成反丢米  
  
991  
00:41:38,890 --> 00:41:40,250  
想造反没造了  
  
992  
00:41:41,800 --> 00:41:43,240  
直接把自己反死了  
  
993  
00:41:43,240 --> 00:41:44,800  
比如说呃  
  
994  
00:41:44,800 --> 00:41:46,760  
我们说在这个，呃  
  
995  
00:41:46,800 --> 00:41:47,720  
魏晋的时候  
  
996  
00:41:49,140 --> 00:41:50,180  
曹操的孙子啊  
  
997  
00:41:50,260 --> 00:41:51,860  
曹某，咱们听说过那个吧  
  
998  
00:41:52,420 --> 00:41:52,660  
哎  
  
999  
00:41:53,220 --> 00:41:54,980  
司马昭之心路人皆知  
  
1000  
00:41:55,830 --> 00:42:00,230  
趁这个这个这个，司马昭没在家带着兵造反了吧  
  
1001  
00:42:00,870 --> 00:42:02,150  
结果造反之后怎么办啊  
  
1002  
00:42:02,150 --> 00:42:05,110  
自己身死，我们就说这个道理跟这个一模一样  
  
1003  
00:42:05,580 --> 00:42:07,420  
你你认为发汗抗邪对吧  
  
1004  
00:42:07,820 --> 00:42:10,340  
想用这个调动点这点阳气去抗寒邪  
  
1005  
00:42:10,660 --> 00:42:14,600  
但是你的自己的这个军队啊，力量太薄弱了  
  
1006  
00:42:15,080 --> 00:42:17,080  
你发这个函发不出去不说  
  
1007  
00:42:18,260 --> 00:42:19,980  
造成对方提前登机了  
  
1008  
00:42:20,580 --> 00:42:21,580  
明白我这意思了吧  
  
1009  
00:42:22,260 --> 00:42:25,420  
韩这个韩是他背后的大boss  
  
1010  
00:42:25,620 --> 00:42:29,210  
也就是后面真正的这个元凶和主谋啊  
  
1011  
00:42:29,450 --> 00:42:32,810  
所以我为什么告诉你静病其实太阳病，太阳是什么病  
  
1012  
00:42:32,810 --> 00:42:34,210  
是寒水病明白了吧  
  
1013  
00:42:34,450 --> 00:42:37,200  
但含水能造成造的像  
  
1014  
00:42:38,080 --> 00:42:41,940  
能造成燥热内蒸的像啊  
  
1015  
00:42:42,380 --> 00:42:45,140  
这个就是我们要明白它的标和本啊，标和本  
  
1016  
00:42:45,470 --> 00:42:46,630  
那么从这个本来说  
  
1017  
00:42:47,030 --> 00:42:49,950  
他发汗是想把汗发出去，结果没发成  
  
1018  
00:42:50,270 --> 00:42:52,770  
没发成之后，相反消耗了氧气  
  
1019  
00:42:52,770 --> 00:42:54,090  
造成表怎么样了  
  
1020  
00:42:54,930 --> 00:42:58,290  
为表表虚了，表虚之后怎么办  
  
1021  
00:42:58,570 --> 00:43:00,050  
自然界中的湿邪  
  
1022  
00:43:01,160 --> 00:43:03,920  
由于没有了尾表的这个尾气的守护  
  
1023  
00:43:04,360 --> 00:43:05,440  
于是乎怎么样啊  
  
1024  
00:43:05,880 --> 00:43:10,120  
与身体之内的寒邪他俩相构，寒湿相构  
  
1025  
00:43:10,280 --> 00:43:12,160  
因此叫寒湿相得  
  
1026  
00:43:12,400 --> 00:43:13,560  
明白这劲儿意思了吧  
  
1027  
00:43:13,920 --> 00:43:16,590  
就像我打一个非常不恰当的比方啊  
  
1028  
00:43:17,870 --> 00:43:18,990  
呃，就像是  
  
1029  
00:43:20,350 --> 00:43:21,750  
呃，这个比方不太好啊  
  
1030  
00:43:21,990 --> 00:43:23,910  
就是有一家两口子  
  
1031  
00:43:23,910 --> 00:43:25,950  
本身他俩就就有点过不下去了  
  
1032  
00:43:26,310 --> 00:43:27,190  
明白这意思了吧  
  
1033  
00:43:27,630 --> 00:43:31,140  
呃，这这个就就就差一个离婚证啊  
  
1034  
00:43:31,420 --> 00:43:35,660  
结果老公呢，突然之间借调出国了啊  
  
1035  
00:43:35,740 --> 00:43:36,700  
出国了之后呢  
  
1036  
00:43:37,200 --> 00:43:41,680  
这个这个可能他媳妇儿就一直离婚书啊  
  
1037  
00:43:42,120 --> 00:43:43,840  
之后就又组建了新的家庭  
  
1038  
00:43:43,840 --> 00:43:44,800  
这叫寒食相得  
  
1039  
00:43:44,840 --> 00:43:48,460  
可能那个人俩早就就呃关系很好啊  
  
1040  
00:43:48,500 --> 00:43:52,500  
但是呃，有的时候因为没办法只能拿这个比方  
  
1041  
00:43:52,540 --> 00:43:55,930  
虽然可能这个比方呢，比较粗俗啊  
  
1042  
00:43:56,410 --> 00:43:58,530  
呃，但但但是他说的很简单  
  
1043  
00:43:58,610 --> 00:43:59,650  
大家能听懂啊  
  
1044  
00:43:59,810 --> 00:44:00,530  
是这道理吧  
  
1045  
00:44:00,770 --> 00:44:02,050  
那么这个阳气走了之后  
  
1046  
00:44:02,050 --> 00:44:03,330  
委外委外不能为固  
  
1047  
00:44:03,610 --> 00:44:07,220  
那么里头的寒跟诗他俩之间在一起了啊  
  
1048  
00:44:07,850 --> 00:44:09,690  
这个不给你解释通绝对不行  
  
1049  
00:44:09,690 --> 00:44:11,650  
因为后头还有一个更难解释的事啊  
  
1050  
00:44:12,250 --> 00:44:16,900  
绕迷糊了好多金贵术家啊到这儿都都迷糊到这了  
  
1051  
00:44:17,380 --> 00:44:18,580  
就是后面说了一个事，儿  
  
1052  
00:44:20,700 --> 00:44:21,060  
嗯  
  
1053  
00:44:22,620 --> 00:44:24,620  
寒湿相得之后怎么样了呢  
  
1054  
00:44:25,580 --> 00:44:34,220  
其表易虚忌恶寒甚之后告诉你发其汗已发旱之后  
  
1055  
00:44:36,210 --> 00:44:37,090  
发其汗已啊  
  
1056  
00:44:37,570 --> 00:44:38,970  
那么刚才我们不讲发汗了吗  
  
1057  
00:44:39,090 --> 00:44:39,930  
韩式相得了吗  
  
1058  
00:44:40,450 --> 00:44:41,330  
然后怎么样了呢  
  
1059  
00:44:41,330 --> 00:44:42,930  
出现一个特别好玩的事  
  
1060  
00:44:47,820 --> 00:44:48,940  
奇脉怎么样  
  
1061  
00:44:50,290 --> 00:44:53,530  
如蛇好了，这一句话呀  
  
1062  
00:44:53,650 --> 00:44:57,210  
可给好多搞金贵的人给给坑苦了  
  
1063  
00:44:57,700 --> 00:44:59,780  
那啥叫其脉如蛇呀  
  
1064  
00:45:00,300 --> 00:45:02,380  
你看历代注释，五花八门啊  
  
1065  
00:45:02,380 --> 00:45:03,420  
就各种样的都有  
  
1066  
00:45:03,740 --> 00:45:07,360  
有说这个比如说寸脉或者尺脉啊  
  
1067  
00:45:07,360 --> 00:45:09,680  
往里偏的，往外偏的啊  
  
1068  
00:45:10,100 --> 00:45:10,980  
那不叫其脉  
  
1069  
00:45:10,980 --> 00:45:12,100  
如蛇，那叫其脉  
  
1070  
00:45:12,140 --> 00:45:12,940  
就是偏了  
  
1071  
00:45:12,940 --> 00:45:13,820  
你懂我的意思吗  
  
1072  
00:45:14,020 --> 00:45:14,700  
那不叫如蛇  
  
1073  
00:45:15,100 --> 00:45:17,860  
蛇，你见过直不楞登的往旁边一扭头的蛇吗  
  
1074  
00:45:18,180 --> 00:45:19,070  
没有啊  
  
1075  
00:45:19,070 --> 00:45:21,030  
更有甚者注解说是脉象啊  
  
1076  
00:45:21,070 --> 00:45:23,310  
凹凸有致，如驼峰之状  
  
1077  
00:45:23,680 --> 00:45:25,040  
这当然这是我我形容的  
  
1078  
00:45:25,040 --> 00:45:26,680  
就是他说这意思你能明白吧  
  
1079  
00:45:26,920 --> 00:45:28,400  
就是就这样这样啊  
  
1080  
00:45:29,240 --> 00:45:31,360  
蛇一般情况下不会这样的  
  
1081  
00:45:32,510 --> 00:45:35,630  
它不会像骆驼一样就这样，蛇特别直观  
  
1082  
00:45:35,670 --> 00:45:38,030  
蛇什么样，蜿蜒的吧  
  
1083  
00:45:38,830 --> 00:45:40,270  
那麦怎么能蜿延呢  
  
1084  
00:45:42,350 --> 00:45:43,790  
那么各种解释都有啊  
  
1085  
00:45:44,310 --> 00:45:47,360  
呃，其实不用他们解释啊  
  
1086  
00:45:47,360 --> 00:45:49,520  
你也不用看任何注解，你就看原文  
  
1087  
00:45:49,520 --> 00:45:51,560  
刚才我给你讲的就已经说明白了  
  
1088  
00:45:52,160 --> 00:45:56,160  
寒和湿相得之后现在不是燥的问题了是什么  
  
1089  
00:45:56,760 --> 00:45:58,160  
由于这点阳气没了  
  
1090  
00:45:58,720 --> 00:46:00,000  
寒和湿合到一起了  
  
1091  
00:46:00,480 --> 00:46:03,720  
那个弯弯曲曲的我在临床上我我我见过几次  
  
1092  
00:46:04,120 --> 00:46:04,920  
你一摸呀  
  
1093  
00:46:05,510 --> 00:46:08,750  
麦狠用我们东北话叫馕  
  
1094  
00:46:09,150 --> 00:46:11,630  
你你南方同学可能不明白馕是什么意思啊  
  
1095  
00:46:11,910 --> 00:46:12,950  
就就特别软  
  
1096  
00:46:13,860 --> 00:46:16,700  
软了之后它不直，那个麦是尤其一些老年人啊  
  
1097  
00:46:16,700 --> 00:46:17,500  
你一摸诶  
  
1098  
00:46:17,500 --> 00:46:18,180  
那个麦急了  
  
1099  
00:46:18,180 --> 00:46:19,140  
拐弯的，明白了吧  
  
1100  
00:46:19,620 --> 00:46:21,520  
一摸就是软软的  
  
1101  
00:46:21,520 --> 00:46:23,280  
甚至跳动，感觉很无力  
  
1102  
00:46:24,560 --> 00:46:25,040  
呃  
  
1103  
00:46:26,900 --> 00:46:28,860  
我说个简单的比方啊  
  
1104  
00:46:30,100 --> 00:46:31,460  
其实静脉是什么脉  
  
1105  
00:46:31,500 --> 00:46:32,380  
静者风也罢  
  
1106  
00:46:32,740 --> 00:46:35,900  
风者闲指也，静脉本脉是贤之之象  
  
1107  
00:46:36,160 --> 00:46:38,000  
在这种闲置之下，你再发汗  
  
1108  
00:46:38,000 --> 00:46:42,870  
你是不是让它更加要要要就更加过呀  
  
1109  
00:46:44,110 --> 00:46:45,990  
刚直太过的结果是啥  
  
1110  
00:46:46,560 --> 00:46:47,800  
你在生活中就能明白  
  
1111  
00:46:47,800 --> 00:46:50,120  
你去找根绳给他拽到弦直  
  
1112  
00:46:50,480 --> 00:46:52,280  
你再一使劲，它不是更闲  
  
1113  
00:46:52,440 --> 00:46:53,240  
他是什么样  
  
1114  
00:46:53,560 --> 00:46:54,120  
如蛇  
  
1115  
00:46:55,650 --> 00:46:56,450  
懂我的意思了吗  
  
1116  
00:46:56,610 --> 00:46:57,330  
你找一根绳  
  
1117  
00:46:57,330 --> 00:46:59,530  
你拉到极紧的时候，你再一拉  
  
1118  
00:46:59,570 --> 00:47:00,290  
啪一崩开  
  
1119  
00:47:00,290 --> 00:47:02,850  
它就像一个蛇一样软塌塌的那样  
  
1120  
00:47:03,010 --> 00:47:05,980  
使阳气过伤之象是失像  
  
1121  
00:47:06,220 --> 00:47:08,220  
这种问题你按湿去治啊  
  
1122  
00:47:08,300 --> 00:47:10,260  
这个呢，是我在临床中的心得  
  
1123  
00:47:10,380 --> 00:47:13,440  
不是来源于哪家的书注或者注释啊  
  
1124  
00:47:13,440 --> 00:47:14,520  
你自己去体验一下  
  
1125  
00:47:14,640 --> 00:47:18,280  
包括一些老年人的一些比较难治的，跟血液相关的呀  
  
1126  
00:47:18,640 --> 00:47:22,560  
跟这个循环相关的一些顽固性的很疑难的疾病  
  
1127  
00:47:23,050 --> 00:47:24,650  
其实就是阳气过度的  
  
1128  
00:47:24,650 --> 00:47:26,130  
它不一定是静病发汗啊  
  
1129  
00:47:26,490 --> 00:47:28,530  
但是可能不好好睡觉，血虚吧  
  
1130  
00:47:29,090 --> 00:47:32,000  
玩命喝酒是不是肝气亏损啊，啊  
  
1131  
00:47:32,000 --> 00:47:33,480  
之后没事就汗蒸  
  
1132  
00:47:33,960 --> 00:47:36,200  
血虚津燥又思虑过甚  
  
1133  
00:47:36,440 --> 00:47:39,800  
再加上一场大病，又用了激素打一打一比方  
  
1134  
00:47:39,880 --> 00:47:44,280  
那那身体消耗，最后剩了这么一堆寒食阴气在身上  
  
1135  
00:47:44,480 --> 00:47:45,360  
阳气特别虚弱  
  
1136  
00:47:45,360 --> 00:47:46,680  
你一摸就是这样的脉  
  
1137  
00:47:46,880 --> 00:47:47,680  
其脉如蛇  
  
1138  
00:47:48,100 --> 00:47:48,660  
明白了吧  
  
1139  
00:47:48,940 --> 00:47:50,900  
所以我们必须得从这儿解释下来  
  
1140  
00:47:50,900 --> 00:47:51,580  
一气呵成  
  
1141  
00:47:51,780 --> 00:47:54,460  
才能还原仲景先师的原意啊  
  
1142  
00:47:54,460 --> 00:47:55,980  
当然，这是我个人理解的啊  
  
1143  
00:47:57,360 --> 00:47:59,400  
呃，那么后头又说了一句话  
  
1144  
00:48:00,890 --> 00:48:02,450  
暴富仗大者为御姐  
  
1145  
00:48:02,490 --> 00:48:03,570  
这个其实特别简单  
  
1146  
00:48:04,090 --> 00:48:05,530  
呃，金贵有一个原则  
  
1147  
00:48:06,760 --> 00:48:09,640  
那么入葬者死入腑即欲哈  
  
1148  
00:48:09,880 --> 00:48:12,080  
那么得颈病的时候，突然说  
  
1149  
00:48:12,080 --> 00:48:12,240  
哎  
  
1150  
00:48:12,240 --> 00:48:12,960  
大夫坏了  
  
1151  
00:48:13,240 --> 00:48:14,040  
这人胀肚  
  
1152  
00:48:14,320 --> 00:48:15,520  
恭喜你要好了啊  
  
1153  
00:48:15,800 --> 00:48:17,120  
为什么寅卯六腑去了  
  
1154  
00:48:17,320 --> 00:48:18,000  
是这回事吧  
  
1155  
00:48:18,000 --> 00:48:21,400  
你不能看到那个那个出现症状，你就认为加重了  
  
1156  
00:48:21,650 --> 00:48:22,970  
我经常跟我学生这么说啊  
  
1157  
00:48:22,970 --> 00:48:24,090  
我说你们得有主心骨  
  
1158  
00:48:24,450 --> 00:48:27,150  
不能一看见点病症就慌服  
  
1159  
00:48:27,230 --> 00:48:30,870  
小服青龙汤，已渴者此寒去郁结也是这个道理吧  
  
1160  
00:48:31,110 --> 00:48:33,990  
我学生那天还有一学生特逗呃，看见患者说  
  
1161  
00:48:34,270 --> 00:48:34,550  
老师  
  
1162  
00:48:34,550 --> 00:48:36,190  
我给一摸脉厥阴脉，对吧  
  
1163  
00:48:36,630 --> 00:48:39,070  
呃，绝绝病我定出来了之后  
  
1164  
00:48:39,310 --> 00:48:41,230  
我给他吃完药之后，他的嗓子疼呢  
  
1165  
00:48:42,350 --> 00:48:42,550  
哎呦  
  
1166  
00:48:42,550 --> 00:48:45,950  
我说，你回去好好读读厥阴  
  
1167  
00:48:46,150 --> 00:48:47,590  
再往出走是哪  
  
1168  
00:48:48,800 --> 00:48:50,280  
是不是少阴少阴  
  
1169  
00:48:50,280 --> 00:48:50,960  
是不是走嗓子  
  
1170  
00:48:51,440 --> 00:48:52,680  
哎呀妈呀，愁死我了  
  
1171  
00:48:52,970 --> 00:48:54,130  
说这事啊  
  
1172  
00:48:54,370 --> 00:48:55,050  
一定要明白  
  
1173  
00:48:55,050 --> 00:48:56,090  
不能说出现一个症状  
  
1174  
00:48:56,090 --> 00:48:57,290  
你就觉得它加重了  
  
1175  
00:48:57,330 --> 00:48:59,410  
你得能明白，这道你得熟  
  
1176  
00:48:59,650 --> 00:49:00,650  
患者可以不熟  
  
1177  
00:49:01,380 --> 00:49:02,060  
你必须熟  
  
1178  
00:49:02,060 --> 00:49:03,180  
因为你是大夫啊  
  
1179  
00:49:03,780 --> 00:49:04,620  
是这回事吧  
  
1180  
00:49:05,730 --> 00:49:07,530  
那么这个后头还说一件事  
  
1181  
00:49:07,530 --> 00:49:10,930  
复静脉按之紧如弦直上下行，这个说的是什么  
  
1182  
00:49:11,170 --> 00:49:14,970  
就是他的一个风木之状的一个本脉啊  
  
1183  
00:49:15,130 --> 00:49:16,250  
风木直撞的一个本脉  
  
1184  
00:49:16,290 --> 00:49:17,850  
是一个造化的问题啊  
  
1185  
00:49:18,170 --> 00:49:21,510  
那么这个没什么特殊要说的  
  
1186  
00:49:21,590 --> 00:49:23,790  
因为这个人本身僵直的状态  
  
1187  
00:49:24,110 --> 00:49:25,350  
所谓猪爆僵直  
  
1188  
00:49:26,050 --> 00:49:29,410  
那么都是干风发用造成的问题，对不对  
  
1189  
00:49:29,730 --> 00:49:29,930  
哎  
  
1190  
00:49:30,010 --> 00:49:30,970  
所以这堂课呢  
  
1191  
00:49:31,570 --> 00:49:33,210  
呃啊  
  
1192  
00:49:33,210 --> 00:49:34,450  
底下底下还有一句话啊  
  
1193  
00:49:35,410 --> 00:49:37,670  
静病有九疮难治  
  
1194  
00:49:37,670 --> 00:49:40,630  
这也是古古人的一个看病的一个巧啊  
  
1195  
00:49:41,030 --> 00:49:44,500  
进屋里之后一看是静病，再一大眼啊  
  
1196  
00:49:44,540 --> 00:49:45,740  
患者身上有这个酒疮  
  
1197  
00:49:45,940 --> 00:49:46,740  
酒疮是什么意思  
  
1198  
00:49:46,740 --> 00:49:48,620  
总艾灸总艾灸灸出疮来了吧  
  
1199  
00:49:48,940 --> 00:49:52,240  
古人讲说，要想身长安三里常不干老酒的人  
  
1200  
00:49:52,240 --> 00:49:53,240  
他会有一个特点  
  
1201  
00:49:53,480 --> 00:49:54,880  
一定养火比较旺  
  
1202  
00:49:55,880 --> 00:49:57,960  
津液可能相对比较虚，好喝水  
  
1203  
00:49:58,480 --> 00:50:00,440  
那么这种时候，作为大夫  
  
1204  
00:50:00,520 --> 00:50:02,640  
他这个就是说的比较技巧了  
  
1205  
00:50:02,840 --> 00:50:04,400  
你就会要告诉患者说  
  
1206  
00:50:04,400 --> 00:50:06,370  
哎呀，你家人这个病不好整  
  
1207  
00:50:06,370 --> 00:50:07,530  
我给你整整试试吧  
  
1208  
00:50:07,730 --> 00:50:09,170  
这是一个经验啊  
  
1209  
00:50:09,410 --> 00:50:10,730  
行，这堂课我们先到这啊  
  
1210  
00:50:10,890 --> 00:50:12,170  
休息15分钟