温病邪留三焦证与分消走泄法探析

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摘要:分析了《温热论》的邪留三焦证及其治法。叶天士在河间分消和中满分消的基础上提出了分消走泄法,分消走泄法主要包括分解湿热和分部走泄两个方面的内容,湿热痰浊郁结是邪留三焦的主要病机,分消走泄法乃主要治法。分消走泄法在传染病、消化系统疾病、呼吸系统疾病、皮肤病等疾病的治疗中均可运用。

关键词: 邪留三焦; 分消走泄; 温热论; 急性传染性疾病; 慢性病

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Exploration of the Method of Dispersing, Distributing, Eliminating, and Draining of Pathogens in Warm Diseases that Linger in Triple Energizer

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ABSTRACT: We analyzed the syndrome of pathogens lingering in triple energizer and its treatment in the *Treatise on Warm-Heat Diseases*. Ye Tianshi proposed the method of dispersing, distributing, eliminating, and draining of pathogens according to the thoughts of the dispersing and draining of Hejian and Zhongman. In addition, that method mainly includes the damp-heat decomposition and the drainage by parts. The binding constraint of dampness, heat, phlegm and stagnation is the main pathogenesis of pathogens lingering in triple energizer, and that method is its main treatment. Thus, it can be applied in infectious diseases, digestive system diseases, respiratory system diseases, skin diseases.

KEYWORDS: pathogens lingering in triple energizer; dispersing, distributing, eliminating and draining of pathogens; *Treatise on Warm-Heat Diseases*; acute infectious disease; chronic disease

叶天士在《温热论》中提出"气病有不传血分,而邪留三焦,亦如伤寒中少阳病也。彼则和解表里之半,此则分消上下之势,随证变法,如近时杏、朴、苓等类,或如温胆汤之走泄"[1]23。针对邪留三焦证,叶氏在河间分消和中满分消的基础上提出分消走泄法,分上、中、下三部以分解湿热,使湿热邪气得去,水道得通,气机得畅。

1 三焦的概念

三焦之说最早出自于《内经》。《灵枢·营卫生会》篇曰: "上焦出于胃上口,并咽以上,贯膈而布胸中……中焦亦并胃中,出上焦之后……下焦者,别回肠,注于膀胱而渗入焉" [2] 127,指出了人体三焦的循行部位及范围。吴鞠通将人体脏腑与三焦进行了分类对应 "温病由口鼻而入,鼻气通于肺,口气通于胃。肺病逆传则为心包,上焦病不治,则传中焦,胃与脾也,中焦病不治,即传下焦,肝与肾也。终上焦,

始下焦。"^{[3]74}这种部位划分的方法奠定了温病三焦辨证的理论基础。

三焦功能有二。其一,三焦是人体内水谷运行的通道。《素问·灵兰秘典论》曰: "三焦者,决渎之官,水道出焉" [4],《类经·脏腑有相合三焦曰孤府》则指出 "水谷之入于口,出于便,自上而下,必历三焦" [5]。其二,三焦为人体元气运行的道路,主气之升降出人,司人体气化。《难经·六十六难》言: "三焦者,原气之别使也,主通行三气,经历于五藏六府" [6]。综上,三焦乃人体元气和水液运行的通道,《灵枢·营卫生会》言其: "上焦如雾,中焦如沤,下焦如渎" [2] 129,乃其功能总体概括。

2 湿热阻滞气机是邪留三焦证的主要病机

《温热论》以卫气营血构建病邪传变体系。在 温病发病过程中,外感温邪多按卫分、气分、营分、血 分顺序发展,若病邪来势凶猛或失治、误治时,病邪

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可由肺逆传心包。叶氏所论之温热病包括了温热与湿热类疾病,如"风夹温热而燥生,清窍必干,为水主之气不能上荣,两阳相劫也。湿与温合,蒸郁而蒙蔽于上,清窍为之壅塞,浊邪害清也"[1]11,指出了温热类病邪与湿热类病邪病机之不同。虽病邪有温热与湿热之分,但皆遵循卫气营血的传变规律。

气分是温病演变中向愈或加重的一个关键转折点,若施治得当,则可冀邪退病愈,若失治、误治,则病邪可内陷营血。关于治疗,《温热论》言"大凡看法,卫之后方言气,营之后方言血。在卫,汗之可也;到气,才可清气;入营,犹可透热转气"[1]5。病邪犯及气分,本该清气以治。但温邪久羁气分,阻三焦水气之运行,水液输布失常,积而成痰或蓄留成湿。而湿本就为阴邪,其性黏滞留恋,湿与热结,两相循环,既不外解,亦不内传,缠绵于气分。其本质为湿热内蕴,阻滞气机。章虚谷言"故邪初入三焦,或胸胁满闷,或小便不利"[7]"湿热阻滞,升降之气机失司,阻于上则胸闷,阻于中则腹满,阻于下则溲短,乃水道不通之故"[8],故邪留三焦常见胸闷、腹满、小便不利等症状,若湿遏热伏者,还可见身热不扬,汗出不解,苔白腻等症^[9]。

3 分消走泄是邪留三焦证的主要治法

湿热一邪"徒清热则湿不退,徒祛湿则热愈炽"^{[3]105-108},若药用寒凉,则湿愈盛;若用温燥,却易助热。柳宝诒云"治湿热两感之病,必先通利气机,俾气水两畅,则湿从水化,庶几湿热无所凝结"^[10]。此与叶氏前文"或透风于热外,或渗湿于热下,不与热相搏,热必孤也"^{[1]9}皆为一义。治湿热者,宜宣畅气机,使气行湿去,湿热两分,热邪得清,湿邪易化。邪犯三焦,气机不利,湿痰内停,故治宜通利气机,分三焦而治水。分消走泄法即立足于三焦进行辨治。

叶天士在论治淋浊、泄泻、肿胀、喘、湿、疟等病时,均有用分消走泄法。华岫云曾对《临证指南医案》中叶氏治疗湿留三焦做了精辟的论述 "今观先生治法,若湿阻上焦者,用开肺气,佐淡渗,通膀胱,是即启上闸、开支河,导水势下行之理也;若脾阳不运,湿滞中焦者,用术、朴、姜、半之属,以温运之,以苓、泽、腹皮、滑石等渗泄之。亦犹低窊湿处,必得烈日晒之,或以刚燥之土培之,或开沟渠以泄之耳,其用药总以苦辛寒治湿热,以苦辛温治寒湿,概以淡渗佐之,或再加风药……"[11]266,此段精简概括了叶氏治疗湿留三焦的法则。

3.1 分消的含义及其代表方剂

3.1.1 分解湿热,邪气两离 分消之义一是指分解 湿热,使湿热邪气两相离。此法源于李东垣的中满 分消之法,李东垣于六君补益脾胃的基础上,加黄 芩、黄连清热,茯苓、泽泻利水,更借以枳实、厚朴行 气为中满分消丸,以治疗脾虚土衰而湿热盛者。所 谓中满分消即指以清热利水之法治疗脾虚湿热邪气 蕴滞中焦,脘腹胀满。湿热相合,热处湿中,湿蕴热 外,胶着难解,则困阻气机,气滞反又加重湿热。故 官透发蕴热,宣利湿郁,从而使气行湿去,湿热两分。 所谓理气,不限于宣畅气机,凡能减轻邪气郁滞之法 皆能起到调畅气机之用,如发汗、通淋等,均可导湿 外出,减轻困阻气机的邪气。《温热论筏正》言:"热 处湿中,湿蕴热外,湿热交混,遂成蒙蔽……惟有 ……通利小便,使三焦弥漫之湿,得达膀胱以去。而 阴霾湿浊之气既消,则热邪自透,阳气得通"[12]344, 即是此意。故临床常用杏仁、蔻仁、橘皮、桔梗等轻 苦微辛之品以宣通气滞,栀子、黄芩、青蒿等清透苦 寒之品以清热透邪,茯苓、泽泻、滑石、甘草等利水渗 湿之品以导湿外出。

3.1.2 因势利导,邪离三焦 分消的另一层含义是指从人体上下不同部位祛除病邪。王孟英在解释《温热论》中杏仁、厚朴、茯苓等药的使用时言道: "所云分消上下之势者,以杏仁开上,厚朴宣中,茯苓导下"[1]25,可见分消乃因势利导,运用开上、畅中、渗下法驱除湿邪,使气机畅达的一种治疗方法。

叶天士曰 "湿壅三焦,则用河间分消"[11]211-212, "有湿在下者,用分利;有湿在上中下者,用分消"[11]167, 《温热经纬·薛生白湿热病篇》曰 "湿热之邪,不自表而人,故无表里可分,而未尝无三焦可辨,犹之河间治消渴以分三焦者是也"[13]。河间分消源于刘完素治疗消渴病 "消渴之疾,三焦受病也,有上消、中消、肾消。上消者,上焦受病,又谓之膈消病也……中消者,胃也……肾消者,病在下焦"[14],其治疗消渴,常以上消、中消、肾消三部论治[15],为后世开创分部论治之先河。叶天士和薛雪皆借鉴此法,于治疗湿热留滞三焦之际,因势利导,分部走消,则邪离三焦,气畅水达。

3.1.3 代表方剂 吴鞠通在叶天士治疗湿邪的用药基础上创立了三仁汤,以治疗湿温上焦受邪。虽以治上焦立名,实则"以三仁汤轻解上焦,宣通中焦,清热利湿"^[16],方中杏仁轻宣上焦气;白豆蔻、厚朴理中焦之气;薏苡仁、竹叶利下焦之水。除三仁汤

外《温病条辨》中亦列举了其它以分消法治疗邪留 三焦的方剂,如黄芩滑石汤,宣通散发湿郁与透发消 解郁热并举;杏仁石膏汤,从上中下三焦分而论治, 上焦以宣通肺气,中焦以运化脾湿,下焦以淡渗分 利,从而使湿邪得去,阳气得通。

3.2 走泄的含义及其代表方剂

走泄乃疏通水道,舒畅气机,驱除病邪,使邪有出路。叶氏以《备急千金要方》温胆汤为走泄法的代表方剂 "再论气病有不传血分,而邪留三焦……如近时杏、朴、苓等类,或如温胆汤之走泄"[1]23。温胆汤有和解少阳,清化痰热之功,主要针对痰热或湿热中热势比较明显或湿热并盛者。目前临床上温胆汤主症表现为两方面:一是湿热羁留三焦少阳,而出现胸脘痞闷、不欲食、口苦等症;一是胆热胃湿,木火偏盛,痰热内盛而出现呕吐、眩晕、失眠、烦躁等症^[17]。陈光凇谈温胆汤 "半夏能化痰行水,发表开郁;陈皮能理气燥湿,导滞消痰,为宣通气分之药;茯苓渗湿,甘草入凉剂能泻邪热;竹茹除上焦烦热;枳实破气行痰,止喘消痞,均属宣导之品,所以谓之走泄也"^{[12]341},后世芩连二陈汤、蒿芩清胆汤亦是此类。

邪留三焦病机复杂,包括了邪热、痰湿、气滞等不同病机,叶氏所提及的分消走泄法仅仅是针对湿热胶结三焦的一种总体治法。临床治疗时还需考虑其病机湿热偏重的不同,是湿重于热还是热重于湿,是气滞为主还是湿阻为主;病位是偏于上焦、中焦还是偏于下焦。若治之不得法,则"不得从外解,必致成里结"[1]26,出现大便溏而不爽,色黄如酱,其气臭秽较甚等症状。除此之外,邪留三焦因失治、误治还可能出现气滞湿阻加重、热势加剧,而发生悬饮内结、痰热蒙心、内闭心窍、水道不通等证,甚至化燥化火,内传营血等。故叶氏所言"随证治之",乃警醒后世不可拘于定法、定方、定药,应辨证论治,随证治之。

4 分消走泄法的临床应用

叶氏创分消走泄法之初,意在治疗外感湿热流连气分半表半里之证,但经过历代医家对此理论的应用及发展和现代疾病谱的变化,凡湿热邪气留滞三焦者,无论外感热病或内伤杂病,皆可借鉴此法遣方用药。湿热证是中医临床最常见的一大证型,可见于心肺、肝胆、脾胃、肾膀胱及全身气血津液的多种病变中,无论是急性肝炎、新型冠状病毒肺炎等急性传染性疾病,抑或是糖尿病、慢性胃炎等慢性病,

均可能涉及到湿热邪留三焦证。

4.1 用于传染病治疗

在传染病方面,急性传染性疾病在温病中常归属于疫气范畴。疫气以起病急骤、传变迅速、病情凶险、传染性强为特征。疫毒侵犯人体可因致病邪气种类的不同而病位各异。如湿热疫经口鼻而入后,可直达膜原呈现半表半里、寒热往来的症状,亦可出现表病、里病、表里同病三种类型。浏览我国近年来包括新型冠状病毒肺炎、非典型性肺炎、肺结核、禽流感等急性流行性传染病的相关文献,湿热在病因病机中常占有比较重要的地位[18]。

4.2 用于消化系统疾病治疗

在消化系统疾病中,中焦土喜燥恶湿,主运化,若运化失调则可为湿、为痰、为浊、为脂,变证百生。如慢性萎缩性胃炎常由外感湿热和饮食不洁而致,湿热证乃主要证型之一,常见胃脘痞闷、胀满疼痛、痛不欲饮、纳呆便溏、舌苔黄腻等症状。湿性弥漫,布散全身,阻气水运行,因而对于慢性萎缩性胃炎湿热证者,大多医家皆注重疏通三焦通路,临床上常用三仁汤、温胆汤、连朴饮等方加减治疗。

4.3 用于呼吸系统疾病治疗

在呼吸系统疾病方面,肺主通调水道,下输膀胱,若肺宣发肃降功能失常,则可致水液输布失常,湿聚化痰,壅滞三焦。如大叶性肺炎以咳、痰、喘、热为主要症状,多由邪气入里从阳化热,阻滞气机,蒸郁痰湿而成,故临床上可采取分消走泄以祛除肺中痰热伏火,清热化痰祛浊,以使三焦水道通利,气机盲畅,病邪得去。

4.4 用于皮肤病治疗

在皮肤病方面,如湿疹主要表现为红疹等皮肤 损伤伴不同程度瘙痒。湿邪为本,风邪为标,患者久 居湿地或跋涉雨水后,脾胃受损,运化失常,湿邪留 聚体内,久郁化热,蒸灼三焦营阴,血燥生风瘙痒,又 外感风邪侵袭肌表,善行数变,内外合邪,故湿疹缠 绵难愈,发无定处,游移不定。临床上常治以清热祛 湿、祛风止痒。在祛风的基础上加用分消走泄之法, 祛除三焦湿热。

综上所述,分消走泄法在现代临床上的应用已 不仅限于外感热病范畴,人体各系统疾病凡涉及湿 热邪气留滞三焦者,均可考虑用分消走泄法治疗。

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