

补益之品“闭门留寇”与“扶正祛邪”矛盾浅析

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摘要: [目的]探讨补益之品出现“闭门留寇”与“扶正祛邪”两种矛盾作用的原因。[方法]以人体“损补自调”为着眼点,分析补益之品在正虚邪盛时有“闭门留寇”与“扶正祛邪”两种作用效果的原因。[结果]正虚邪盛时,补益之品“扶正”“留邪”之争,是“司外揣内”的结果,乃源于医家们以药后效果立论,而忽略了人体“损补自调”之力。机体“损补自调”机制是“泻实补虚”治则得以确立的内在原因,补益之品“留邪”或是“扶正”乃取决于医者是否能谨察人体“损补自调”之机。若能审时度势,契合人体欲“补”之时,且用药得宜,使补药之偏在自“损”自“补”调节范围之内,即表现“扶正”;若未能察得机体欲“补”之机,或用药之偏,超出机体“损补”之力,则显现“留邪”。[结论]人体“损补自调”是补益药在正虚邪盛时表现出“闭门留寇”与“扶正祛邪”两种作用结果的根本原因。

关键词: 补益之品; 闭门留寇; 损补自调; 扶正祛邪; 司外揣内; 泻实补虚

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Brief Analysis of the Contradiction between "Pathogen Lingering" and "Strengthening Healthy Qi and Eliminating Pathogens" of Supplementary Products LU Jun¹, HU Yuxin², JIE Yang¹, et al 1. Basic Medical College of Zhejiang Chinese Medical University, Hangzhou (310053), China; 2. School of Chinese Medicine, Beijing University of Chinese Medicine

Abstract: [Objective] To explore the contradiction between "pathogen lingering" and "strengthening healthy Qi and eliminating pathogens" of supplementary products. [Methods] From the point of view of human body's "self-adjustment of purgation and tonification", the contradiction of "pathogen lingering" and "strengthening healthy Qi and eliminating pathogens" of supplementary products was analyzed. [Results] In the situation of deficiency of healthy Qi and excess of pathogenic Qi, the dispute between "pathogen lingering" and "strengthening healthy Qi" of supplementary products is the result of "governing exterior to infer interior" and being originated from doctors' opinions on the effect of medicine, ignoring the "self-adjustment of purgation and tonification" of human body. The internal reason for the establishment of the principle of "sthenia requiring purgation and asthenia requiring tonification" is the mechanism of "self-adjustment of purgation and tonification". The "pathogen lingering" or "strengthening healthy Qi" of supplementary products depends on whether the doctors know the "self-adjustment of purgation and tonification". If supplementary products are used on the moment when the body needs tonification, and appropriate medication is adopted, the body can adjust the effects of supplementary products within the range of self-purgation and self-tonification, which shows as "strengthening healthy Qi"; if it is failure to detect the opportunity of the body's needing of tonification or the medication is bias, going beyond the range of self-adjustment, which leads to "pathogen lingering". [Conclusion] "Self-adjustment of purgation and tonification" is basic reason of "pathogen lingering" and "strengthening healthy Qi" of supplementary products in the situation of deficiency of healthy Qi and excess of pathogenic Qi.

Key words: supplementary products; pathogen lingering; self-adjustment of purgation and tonification; strengthening healthy Qi and eliminating pathogens; governing exterior to infer interior; sthenia requiring purgation and asthenia requiring tonification

补益之品是一类以补虚扶弱、纠正人体气血阴阳不足为主要功效的药物,然其在邪盛时发挥的作用却是扑朔迷离,时而言其“留邪”,犯“闭门留寇”之戒,时而赞其“扶正”,收正胜人安之功,各家各执一词,莫衷一是。因此,深入探讨其矛盾缘由,梳理中医基本概念,进而提高中医临床诊治水平,具有重大的现实意义。

1 “闭门留寇”“扶正祛邪”浅析

“闭门留寇”多指因治疗失宜,进而引邪深陷,导致疾病迁延不愈,在临床上比较多见。治疗实证妄用收涩,正如张介宾^[1]所言:“虚者可固,实者不可固;久者可固,暴者不可固。当固不固,沧海亦将竭;不当固

而固,闭门留寇也。”邪盛妄用补益,如张子和^[2]之诫:“若不去邪而先以补剂……真气未胜,而邪已交驰横鹜矣。”还可见于治疗时未重视透邪之法,以致邪无出路。如外感温病,病邪在表,若病邪未及透散而过早使用清热之法,则易使病邪深入,闭门留寇^[3]。

“扶正祛邪”是中医的重要治则之一,其目的在于改变邪正双方力量的对比,从而使疾病向好转、痊愈的方向转化^[4-5],然笔者此处所指之“扶正祛邪”非是治则,而是补益之品通过补正气以驱邪气的作用。

2 补益“留邪”“扶正”辨

正虚邪盛之时,可否予以补益之品,各家争论不休。诚如张介宾^[6]所言:“凡邪正相搏而为病,则邪实

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正虚皆可言也。故主泻者则曰邪盛则实,当泻也;主补者则曰精夺则虚,当补也。各执一句,茫无确见,籍口文饰,孰得言非? ”有言不可补者,责其有“留邪”之险,如张子和^{[2]48}《儒门事亲》中记载,“盖邪未去而不可言补,补之则适足资寇”,认为病邪未去而施补益乃资寇之为。吴鞠通^[7]《医医病书·补虚先去实论》中云,“虚损有应补者,先查有无实证,碍手与否。如有实证碍手,必当先除其实,不然虚未能补,而实证滋长矣……如浇灌嘉禾,必先薅除粮莠;抚恤灾民,必先摒除盗贼”,以浇灌禾扶灾喻补益滋邪。

然而言补者,亦不在少数。如张介宾^{[6]324}《类经·气味方制治法逆从》言:“盖正气既虚,则邪气虽盛,亦不可攻。盖恐邪未去而正先脱,呼吸变生,则措手不及。故治虚邪者,当先顾正气,正气存则不致于害。”可见张氏强调,正虚邪盛须以补为先。再者,喻嘉言推崇人参败毒散为“逆流挽舟”法治疗痢疾的代表方,并在方后自按道:“活人此方,全不因病痢疾而去;但昌所为逆挽之法,推重此方,盖借人参之大力,而后能逆挽之耳。”^[8]指明用人参大补元气以扶正之重要性。

3 “损补自调”是“留邪”“扶正”的根本原因

补益药“留邪”与“扶正”的两种作用形式,是医家结合自身临床经验,通过“司外揣内”而发现的,其本身都是客观存在。有的医家在医疗实践中发现,邪盛时,施用补益之品,会导致疾病进一步加重,故提出补药有滞邪恋邪之弊;而有的医家发现,邪盛时施以补益,患者往往覆杯而愈,故强调补药乃扶正祛邪之用。细究其因,乃是医家们皆以药后效果来评定补益之品的作用,忽略了人体自有的驱邪补养之力。

人与自然万物共生于天地之间,药有寒热温凉,人存气血阴阳。热者药之寒性可除,人之阴力亦能平;寒者药之温性可解,人之阳气亦可驱^[9]。机体本就有驱邪补养之力,即“损补自调”。张仲景《伤寒论·辨太阳病脉证并治》言:“凡病,若发汗,若吐,若下,若亡血、亡津液,阴阳自和者,必自愈。”自愈之机在于阴阳自和,自和之巧在于“损补自调”。

邪气犯人,机体正气与之相搏,或交争于皮毛,或缠斗于血脉,或滞留于脏腑。而机体自有驱邪之力,自留驱邪之道:或汗,从皮而解;或衄,从血而散;或利,从下而出。以耗损自身正气为代价祛邪外出,此之为“自损”;而机体发生损伤时,亦会自发地调动全身机能生阳补阴,此之为“自补”。如“太阳病,脉浮紧,

发热,身无汗,自衄者愈”,即为损血自愈。叶天士^[10]《温热论》所言“解后胃气空虚,当肤冷一昼夜,待气还,自温暖如常矣”,即是自生其气。亦有先“补”后“损”者,如“脉浮数者,法当汗出而愈。若下之,身重,心悸者,不可发汗,当自汗出乃解。所以然者,尺中脉微,此里虚,须表里实,津液自和,便自汗出愈”,则是本欲损汗以自解,奈何下法已施,津液失和,机体须先自补其津而后损自愈。

疾病发生后,机体为了恢复自身阴阳的常态,会自发地进行“损补”以达邪去正安之效。若病情较轻,则无需外力(泛指一切治疗手段)相助,可凭一己之力,或“损”或“补”,而达全功。如张仲景言,“大下之后,复发汗,小便不利者,亡津液故也。勿治之,得小便利,必自愈”。下汗两伤其津,小便不利,仲景警以“勿治之”,即是提示若机体之损在其自“补”范围之内,则不必用药。若病情较重,“损”“补”不及,则求外力援手,而外力之助,亦当顺应人体“损补”自调之机。

机体“损补自调”机制是“泻实补虚”治则得以确立的内在原因^[11]。机体自“损”不及→证候表现为“邪盛之实”→宜用泻法;机体自“补”不及→证候表现为“正虚之虚”→宜用补法;机体先“补”后“损”不及→证候表现为“正虚邪盛”→采用攻补兼施。因此,正虚邪盛时补益之品“留邪”或是“扶正”,乃取决于医者是否能谨察人体“损补”自调之机。机体欲“损”而言“补”,则“自损”之机,或可戕于医手。机体欲“补”而不明其所缺为何,谬施其他(如阴虚者予以补阳),以致“自补”之势毁于他药。最难捉摸者,乃当下机体“自损自补”之调节范围。若补药用量偏大,配伍有缺,以致补药之偏超出自我调节之范畴,虽逢机体“自补”之时,亦能变邪为害,此皆为“留邪”。而顺应机体欲“补”之机,观其气血津液之变,了然脏腑阴阳于胸,分量配伍恰到好处,如此补药之偏则在自“损”自“补”能解的范围之内,即是“扶正”。

然而值得注意的是,治疗之后的效果是人体“损补自调”之能与治疗手段(如药物)综合作用的结果。因此,即使医者不当用补而用之,机体亦能表现为两种情况,一者,不当药物之药力所造成的机体状况在自“损”自“补”可解的范围内,则表现为疾病向愈;一者,不当药物所造成的机体状况仅依靠自“损”自“补”已不可解,则表现为因药酿祸。如本是白虎汤证,医者未察其因,未明其证,处以白虎加人参汤,以致邪热

虽消,但参患自留。若当时机体自“损”自“补”尚能平之,则安然无恙,留“扶正”之义;若超出当时机体自“损”自“补”的范围,则变生他证,得“留邪”之名。因而,若以药后效果立论,忽略人体“损补自调”之力,补益之品“留邪”“扶正”之端亦可由此而生。

4 结语

正虚邪盛时,补益之品“扶正”“留邪”之争,乃是“司外揣内”的结果。“司外揣内”是中医学的特色所在,有所长,亦有所短。正如李如辉教授^[12]所言,内与外、现象与本质之间的统一存在着一定程度的复杂性,以“有诸内,必形诸外”为前提的中医学“以表知里”方法有其自身利弊短长。正虚邪盛用补,补益时而“留邪”、时而“扶正”乃受人体“损补自调”之影响。若能审时度势,契合人体欲“补”之时,且用药得宜,使补药之偏在自“损”自“补”调节范围之内,即表现“扶正”;若未能察得机体欲“补”之机,或用药之偏,超出机体“损补”之力,则显现“留邪”。由此可见,人体“损补自调”是补益药在正虚邪盛时出现“闭门留寇”与“扶正祛邪”矛盾的根本原因。

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