

论精气神的调控作用

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摘要:张仲景以六经论伤寒,重视脾肾肝作用。李东垣创立脾胃学说,认为内伤病形成,是脾胃受损导致元气不足的结果。朱丹溪提出相火论,阐述肝肾主相火,相火妄动为贼邪,乃疾病产生之因;在杂病方面,他认为诸病多生于郁,重视肝主疏泄和气机调畅思想。中医理论体系的核心之一是精气神的调控。临床上,各种病因造成体内阴火炽盛,脾失健运或元气不足和肝肾相火妄动相互为患,可以通过调节肝脾肾功能,发挥精气神作用,远离致病因素,消除失衡状态,恢复机体健康。

关键词:各家学说;精气神;调控

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On the Regulating Function of Essence, Qi and Spirit

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Abstract Zhang Zhongjing discussed typhoid fever with the six meridians and attached importance to the liver and spleen. Li Dongyuan founded the theory of the spleen and stomach and thought that the formation of internal injuries was the result of impoverished spleen and stomach. Zhu Danxi put forward the theory of ministerial fire, expounding that liver and kidney govern ministerial fire, and hyperactivity of ministerial fire lead to thief pathogen, which is the cause of diseases. In the aspect of miscellaneous diseases, he believed that diseases were mostly caused by depression, and the thought of "liver controlling dispersing" and "regulating qi" were important. One of the core of TCM theory system is the regulation of essence, qi and spirit. Clinically, various causes lead to the blaming of yin fire in the body, dysfunction of spleen in transportation or insufficiency of primordial qi as well as hyperactivity of ministerial fire of liver and spleen. By regulating the liver, spleen and kidney function, it can exert the function of essence, qi and spirit, avoid pathogenic factors, eliminate imbalances, and restore the body's health.

Keywords theories of different schools; essence, qi and spirit; regulation

精气神理论是中医理论体系的重要组成部分,而中医理论体系的形成和发展,离不开各个学术流派及其各个医学家各种学说的支持与完善。故本文从中医各家学说、流派的特点方面切入,去分析探讨精气神在临床上的调控作用,突出人体内肝脾肾功能的重要性。

1 前代医家有关精气神的论述

春秋至汉末,《黄帝内经》《难经》《神农本草经》和《伤寒杂病论》等典籍相继诞生,奠定了医

经、经方、伤寒等学派的中医理论基础。在临床医学方面,张仲景以六经论伤寒。对于六经,《素问·热论》归之为足三阴三阳经;宋朱肱在《南阳活人书》中认为伤寒六经传足不传手,系脾肾肝三脏所主。《伤寒论》重视脾、肾、肝的作用,创立了理中汤、金匱肾气丸、四逆散等方剂。金元以后,出现两大学派,即河间学派与易水学派。刘完素创立河间学派及六气病机学说,认为火热是导致多种病证的原因。同是火热,有虚实表里与外感内伤