

Exploring the Prevention and Treatment of Epilepsy based on the Theory of Ambrosia

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Abstract: *The theory of "Fu Xie" is one of the important theories in traditional Chinese medicine, which guides the prevention and treatment of many diseases, including epilepsy. Epilepsy is a common neurological disease with complex etiology and diverse clinical manifestations. According to the theory of "Fu Xie", epilepsy is caused by factors such as liver wind, phlegm turbidity, dampness evil, and fire heat. Therefore, the key to treating epilepsy is to clear these pathogenic factors and regulate the body's physiological functions such as Qi, blood, Yin, and Yang. In Chinese medicine treatment, drugs such as Chai Hu and Qing Pi can be used to regulate liver Qi and clear liver heat. Drugs such as Ban Xia and Zhi Shi can be used to clear heat, transform phlegm, and promote diuresis to eliminate phlegm turbidity. Drugs such as Qu Mai and Fu Ling can be used to strengthen the spleen, dispel dampness, and open the orifices to stop seizures. Drugs such as Huang Lian and Huang Qin can be used to clear heat, detoxify, nourish Yin, and reduce fire. The theory of "Fu Xie" has important guiding significance for the prevention and treatment of epilepsy, and can provide effective reference for clinical treatment.*

Keywords: Ambrosia theory, Epilepsy, Chinese medicine mechanism.

Introduction

Epilepsy is a chronic brain dysfunction disease with recurrent seizures caused by abnormal neuronal discharges. Its specific onset is related to abnormal neuronal discharge, neurotransmitter disorders, genetic factors, brain injury, infection and other factors [1]. The treatment of epilepsy is now available. For the treatment of epilepsy, a variety of new treatments and medications have emerged to alleviate seizures through surgical removal of epileptic foci or implantation of neuromodulators and other surgical procedures, and, secondly, the research and development of new medications has made significant progress [2]. The introduction of novel antiepileptic drugs, such as Lofepamine and Bucolome, has expanded the therapeutic arsenal for epilepsy. Furthermore, new technologies, including artificial intelligence-assisted diagnosis and treatment, have been developed for specific types of epileptic seizures, such as pediatric epilepsy syndromes and drug-resistant epilepsy.[3][4]. However, there is still no single cure for epilepsy. Although treatments such as antiepileptic drugs and surgery can be effective in controlling seizures, they cannot address the root causes and underlying problems of epilepsy and can only alleviate symptoms. In addition, the side effects of antiepileptic drugs are a limitation of treating epilepsy. Some antiepileptic drugs may cause side effects such as dizziness, fatigue, mental depression, and may even negatively affect the patient's cognitive ability and behavior. According to Chinese medicine, epileptic seizures are related to the invasion of "evil qi" into the human body, which lurks in the body and often remains hidden, and then suddenly seizes up once it is subjected to certain external stimuli [5][6]. This theory is called "ambush". This theory is known as the "ambient evil theory", and this article will discuss its application to epileptic seizures.

1. Exploration of the Theory of Ambush Evil

The theory of ambush evil is one of the important theories in Chinese medicine theory, which believes that there are

various evils inside the human body, and these evils can be latent inside the human body, often hidden, but once stimulated by the outside world, they will suddenly attack, resulting in the occurrence of a variety of diseases [7]. The core idea of this theory is that "evil qi can be hidden inside the human body, but once stimulated by the outside world, it will suddenly attack, leading to the occurrence of various diseases. The core idea of this theory is "latent evil", i.e., the cause of disease lies in the long-term latent evil in the body, while the onset of disease is due to external causes [8]. This theory is centered on the idea of "latent evil". For the pathogenesis of epilepsy, the theory of latent evils suggests that it is caused by the action of liver wind, phlegm, dampness, fire and heat in the body [9]. There is a saying in the Huangdi Neijing: "When righteousness exists within, evil cannot be dried up; when evil exists outside, righteousness is self-fulfilling." This indicates that there is a normal physiological state within the human body, called "positive qi", which can protect the body from external aggression. However, when the external environment changes, such as climate change, improper diet, overwork, etc., will cause the body's internal Wei Qi, Ying Qi imbalance, resulting in "evil" invasion of the human body. The battle between evil qi and positive qi, if the evil qi wins, will cause diseases, including epilepsy [10]. Epilepsy. In Su Wen - Zhi Zhen Yao Da Lun, it is said, "The birth of ambient evil must first be received from within." In "Su Wen - Yin and Yang Ying Xiang Da Lun", it says: "Evil is not a day of cold or summer, not a moment of food or drink, not a moment of chi, but its origin is in the five viscera, and its end is in the skin." This shows that the reason for the emergence of ambrosia is the body's internal disorders, such as improper diet, emotional disorders, prolonged illness, etc., will lead to the body's Wei Qi, Ying Qi imbalance, so that the evil lurks in the body. Long-term incubation of evil ultimately affects the body's internal organs and skin and other tissues, inducing a variety of diseases, such as epilepsy [11]. Epilepsy. The Spiritual Pivot - Epilepsy: "In epilepsy, the liver is the master, the spleen is the enabler, the heart is the shelter, the kidney is the door, and the gallbladder is the pillar." It is believed that the pathogenesis of epilepsy is related to the five viscera and

six bowels, especially the role of the liver, spleen, heart, kidney, gallbladder and other organs in the pathogenesis of epilepsy [12]. The Suwen-Paralysis" says, "Evil qi, more from the sweat, or more from the stool, or more from the urine, or more from the vomit." It explains the appearance of evil qi in different excretory channels, and if the evil qi is not discharged from the body in time, it will cause damage to the body, which may lead to epilepsy and other diseases [13]. It is mentioned in the Huangdi Neijing: "Where evil comes together, there must be a tie; if the tie is too long, it will remain for a long time and not go away, so it is said that the evil is ambushed." This indicates that ambush evil lurks inside the human body for a long time and is difficult to remove. Therefore, in order to remove the ambient evil, it is necessary to take the correct treatment method to regulate the body's qi, blood, yin and yang and other physiological functions from the inside out, in order to achieve the purpose of removing the ambient evil [14]. The purpose is to remove the ambient evil.

2. Relationship between the Theory of Ambrosia and Epilepsy

The onset of epilepsy is inextricably linked to the theory of ambrosia, in which liver wind, phlegm, dampness, and fire-heat dominate the entire pathogenesis.

2.1 Liver Wind and Epilepsy

The Liver governs the tendons and is responsible for the body's motor and coordinating functions. When liver qi is stagnant and blood stasis is not smooth, liver wind will occur, leading to abnormal excitation of the nervous system. This is one of the main mechanisms of epilepsy. Liver wind refers to the symptoms of headache, dizziness, blurred vision and tinnitus caused by liver qi stagnation [15]. The Huangdi Neijing states, "The liver governs the tendons, and its splendor is in the head." (Su Wen - Yin Yang Ying Xiang Da Lun) "Liver is the main tendon, wind is sick tendon" (Ling Shu - Jing Wei). The pathogenesis of liver wind lies in the stagnation of liver qi, which does not flow freely and forms wind evil. Su Wen - six sections of the Tibetan elephant theory pointed out that: "the liver main tendons, tendons, hidden in the bone, for dozens of articles, contact the upper and lower, moving and access, and the gods correspond, so that the liver is the main tendons, tendons by the wind is sick." Therefore, the treatment of liver wind should be based on detoxifying the liver, calming the liver and submerging the sun [16]. Therefore, the treatment of liver wind should be based on dredging the liver, relieving depression, calming the liver and submerging Yang.

2.2 Phlegm and Epilepsy

Phlegm refers to the sticky substance formed by the accumulation of dampness in the body, the long-term accumulation of which will have an adverse effect on the body, and even lead to the occurrence of diseases [17]. The disease of epilepsy, on the other hand, is a disease of the central nervous system. Epilepsy, on the other hand, is a disease of the central nervous system, the mechanism of which is related to abnormal discharges in the brain. In classical Chinese medicine, phlegm turbidity is considered one of the main factors triggering epilepsy. Among the pathomechanisms of

phlegm-induced epilepsy, the Nei Jing believes that phlegm can block qi and cause qi to become dysfunctional, thus triggering epilepsy [18]. The Su Wen - Six Sections of the Tibetan Elephant Theory points out, "When the disease is prolonged, phlegm becomes phlegm; when phlegm is abundant, it becomes fire; when fire is prevalent, it becomes sores; and when sores are deep, it becomes epilepsy." This indicates that phlegm accumulating for a long time can trigger fire evil, which further leads to epilepsy. Combining modern medical techniques and methods, traditional Chinese medicine primarily employs strategies such as clearing heat and resolving phlegm, as well as transforming dampness and promoting diuresis, for patients with phlegm-dampness syndrome [19].

2.3 Dampness and Epilepsy

Dampness evil refers to the accumulation of dampness inside the body, leading to symptoms such as poor circulation of qi and blood, and dysfunction of the spleen and stomach. In terms of pathomechanism, traditional Chinese medicine believes that dampness can impede the smooth flow of qi, leading to qi imbalance, which can lead to epilepsy [20]. The relationship between dampness and epilepsy is also mentioned in Su Wen - Jin Gui Zhen Yan Lun: "For epilepsy, the disease is caused by dampness, which is internally embedded in the organs and stomach and externally attached to the skin, and which, because it is not allowed to be vented, is lewd on the liver and spleen.". For patients with dampness, traditional Chinese medicine practitioners mainly use methods such as strengthening the spleen, dispelling dampness and stopping epilepsy by opening the orifices and stopping epilepsy [21].

2.4 Pyromania and Epilepsy

Fire-heat is a buildup of heat toxins in the body as a result of excessive yang or insufficient yin energy in the body. These heat toxins can cause damage to the nervous system and cause seizures. Fire-heat is considered to be one of the main triggers of epilepsy [22]. The relationship between fire-heat and epilepsy is also mentioned in Jin Gui Yao Lue- Re Bing Men: "In heat illness, the person is more fuzzy in his/her mind." In terms of pathomechanism, traditional Chinese medicine (TCM) believes that fire-heat can deplete yin and fluid, leading to the internal movement of liver wind, which in turn triggers epilepsy. For patients with fire-heat, TCM practitioners use methods such as clearing heat and removing toxins, nourishing yin and lowering fire.

3. The Theory of Ambrosia Guides the Prevention and Treatment of Epilepsy

3.1 Targeting the Cause of the Disease

In the treatment of epilepsy, appropriate treatment measures should be taken according to the specific causes of the patient. First, liver wind is one of the main causes of epilepsy. It is mentioned in the Huangdi Neijing: "Liver generates wind, wind generates phlegm, and phlegm turbidity leads to epilepsy." This indicates that liver wind and phlegm are the intrinsic causes of epilepsy. Therefore, the key to treating epilepsy is to regulate liver qi and clear liver wind [16]. In

traditional Chinese medicine treatment, drugs such as Chai Hu and Qing Pi can be used to dredge the liver and dissolve depression, calm the liver and submerge yang, so as to achieve the purpose of clearing liver wind. Secondly, phlegm is also an important cause of epilepsy. The Huangdi Neijing says, "Phlegm is the root of epilepsy." Phlegm tends to block the body's meridians and channels, leading to a lack of qi and blood flow, thus causing epilepsy. Therefore, the key to treating epilepsy is to remove phlegm [19]. In traditional Chinese medicine treatment, drugs such as half-summer and Citrus aurantium can be used to clear heat, dispel phlegm, dissolve dampness and promote diuresis to achieve the purpose of removing phlegm and turbidity. Third, dampness is also one of the causes of epilepsy. Su Wen - Yin and Yang Ying Xiang Da Lun says: "Dampness is an evil gas, visiting the human body, and when dampness is prevalent, epilepsy occurs." Dampness tends to block the meridians and channels of the human body, leading to poor qi and blood circulation, thus causing epilepsy. Therefore, the key to treating epilepsy is to get rid of the dampness evil [20]. In traditional Chinese medicine treatment, drugs such as Qu Mai and Poria can be used to strengthen the spleen, dispel dampness, open the orifices and stop epilepsy, so as to achieve the purpose of dispelling dampness. Finally, fire-heat is also one of the causes of epilepsy. The Huangdi Neijing says, "For diseases of the upper jiao, food produces phlegm, and drink produces fire." Fire-heat tends to disturb the body's meridians and channels, leading to a lack of qi and blood flow, which can cause epilepsy. Therefore, the key to treating epilepsy is to remove fire-heat [22]. In Chinese medicine treatment, drugs such as Huanglian and Scutellaria baicalensis can be used to clear heat and remove toxins, nourish yin and reduce fire, so as to achieve the purpose of clearing fire-heat.

In addition, the prevention and treatment of epilepsy is also mentioned in Su Wen - Wu Chang Zheng Da Lun: "The disease of epilepsy is also caused by internal injuries. Internal injuries, more behavioral disorders, more thoughts, more worries, more thoughts and worries is the heart system, the heart system is the spleen does not transport, the spleen does not transport is the qi can not, the qi can not is the yin and yang do not communicate, yin and yang do not communicate is the divine mess, the divine mess is epilepsy." This suggests that epilepsy is related to internal causes, such as emotional and emotional disorders [23] and improper diet, work and rest, etc. Therefore, the key to preventing epilepsy is to regulate the internal environment [24]. Therefore, the key to preventing epilepsy is to regulate the internal environment.

3.2 Focus on Adjusting the Balance of Yin and Yang

According to Chinese medicine, epilepsy is caused by an imbalance of yin and yang, and an imbalance of qi and blood. The Huangdi Neijing has the following words: "When a person is born, there must be gas first, and the gas stands and is born, and the one who is born has surplus, and the one who dies has insufficient. If there is a surplus, the use of surplus; insufficient, the use of virtual also. Between the surplus and the deficiency, shall not be sick." This means that the health of the human body is closely related to the surplus and deficiency of Yang Qi. Therefore, it is necessary to focus on adjusting the balance of yin and yang, regulating qi and blood, and strengthening the body in treatment [17].

3.3 Individualized Treatment

The causes and manifestations of epilepsy vary from person to person and therefore require individualized treatment [13]. Chinese medicine treatment of epilepsy requires appropriate treatment measures based on the patient's specific condition.

3.4 Relapse Prevention

In Chinese medicine, the treatment of epilepsy is not only to treat what has already occurred, but also to prevent recurrence. The prevention of epilepsy is also mentioned in "The Essentials of the Golden Chamber - Epilepsy Pulse Evidence and Treatment VII": "Epilepsy as a disease is mostly caused by external wind, cold, dampness and heat fire, internal injury to vital essence, labor and tiredness, eating and drinking disorders, or due to inappropriate living place, qi and blood imbalance [25]. The disease of epilepsy is mostly caused by external influences of wind, cold, dampness and heat. Therefore, we should be careful to prevent external infection, do not be tired, quit dietary disorders, it is advisable to regulate qi and blood, and live in a spacious place with good air circulation." This suggests that the key to preventing epilepsy lies in strengthening the body, paying attention to diet, work and rest, and the living environment in order to avoid the attack of external evils. In addition, the prevention and treatment of epilepsy guided by the theory of ambrosia emphasizes prevention from both internal and external aspects. By regulating various factors such as emotions, diet, work and rest, and living environment, we can prevent the attack of external evils and strengthen the body in order to prevent epilepsy [23].

4. Case studies for illustration

Patient is a male, 35 years old, complaining of: epileptic seizures for 4 years. Present medical history: the patient suddenly had seizures four years ago without obvious triggers, which manifested as loss of consciousness, foaming at the mouth, convulsions of the limbs, with each seizure having an indeterminate duration and frequent seizures, affecting his normal life and work. She has been to several hospitals for treatment and has taken many western and Chinese medicines, but her condition has not improved. Recently, she had another seizure and her condition has worsened. She hopes to seek a better treatment method. Physical examination: conscious, red face, dark red tongue, yellowish moss, floating pulse. Diagnostic analysis: This case belongs to epilepsy, and the theory of amblyopia suggests that epilepsy mostly occurs due to the imbalance of qi and blood in the organism, and the imbalance of yin and yang caused by liver-wind, phlegm, dampness, and fire-heat. The patient's tongue was dark red, the moss was yellow and greasy, and the pulse was floating, indicating that the patient's seizures were mainly caused by the intertwined effects of the two evils of liver-wind and dampness, resulting in the disharmony of qi and blood. Therapeutic ideas: This case was treated with the theory of volatile evil, with the main therapeutic ideas of clearing the liver and diarrhea, harmonizing the spleen, benefiting the qi, and harmonizing yin and yang [26]. The main therapeutic idea was to clear the liver and diarrhea the fire, harmonize the spleen and qi and regulate yin and yang. The Chinese herbal soup "Shiwei Lizhong Wan" was given with additional

subtractions, which mainly included Chai Hu, Qing Pi, Huang Qin, Huang Lian, Bai Shao, Fu Ling, Ze Xie, Ban Xia and Zhi Gan Cao. Among them, Chai Hu, Qing Pi, Huang Qin and Huang Lian have the functions of clearing heat and removing toxins, calming the liver and lowering fire, which can regulate liver qi and balance yin and yang. Bai Shao has the effect of regulating the liver and benefiting the spleen, which can harmonize qi and blood. Fu Ling and Ban Xia can strengthen the spleen, dispel dampness, clear the orifices and stop epilepsy, so as to get rid of dampness. Treatment process: The patient takes the above herbal formula for 3 courses, each time after decoction, divided into 3 doses, 3 times a day. At the same time, the patient is required to quit smoking and drinking, maintain a regular work and rest schedule and diet, and avoid mental stimulation. Therapeutic effect: After 1 course of treatment, the number of seizures of the patient was significantly reduced, only 1-2 seizures per week, the duration of seizures was shortened, the degree of convulsions was reduced, and the symptoms were significantly improved. Symptoms such as dark red tongue, yellowish greasy moss and floating pulse also improved. After 2 courses of treatment, the patient's symptoms completely disappeared and epilepsy was cured. The third course of consolidation treatment was carried out, and the patient did not have any recurrence of epilepsy on follow-up. Press: In this case, the theory of ambrosia was adopted to treat epilepsy, with the main treatment ideas of clearing the liver and cathartic fire, harmonizing the spleen and benefiting the qi, and regulating yin and yang, and good results were achieved. Chinese medicine treatment of epilepsy should be based on the patient's diagnosis and treatment, and fundamentally adjust the balance of yin and yang in the body, which is the key to the treatment of epilepsy.

Wrap-up

Overall, the theory of volatile evil has an important guiding role in the prevention and treatment of epilepsy. Epilepsy is a disease with complex etiology and diverse clinical manifestations, for whose treatment a systematic program is needed. By applying the theory of ambient evil, we can start from the four aspects of liver wind, phlegm, dampness, and fire-heat to find the root cause of the disease, so as to formulate a targeted treatment plan. In Chinese medicine treatment, different herbal formulas can be used to adjust the body's qi, blood, yin and yang, and other physiological functions to achieve the purpose of removing the evil. This not only treats epilepsy, but also prevents epilepsy, which has high clinical application value. In the process of preventing and treating epilepsy, the theory of ambrosia not only has a theoretical basis, but also has rich experience in practical application. The purpose of epilepsy treatment can be achieved through the selection and compounding of traditional Chinese medicine. At the same time, this treatment method is also safe and reliable and will not cause too many side effects to patients. Therefore, the theory of ambrosia against epilepsy is not only in line with the logic of science, but also highly practical, making it a treatment method worthy of popularization.

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