
Jīng Bié | 經 別 | Divergent Channels

The 經 別, jīng bié channel system, is described in chapter 11 of the *Nèi Jīng Líng Shū*. The divergent channel system, or jīng bié, is connected to the metal phase, one of the yīn phases. The origin of the metal phase is rooted in one of the four emanations, or the four original types of qì. The metal phase is rooted in the emanation lì. On one hand, the divergent system is part of the protective system, to prevent invasion into the yīn organs. On the other hand, the divergent system performs a connection between the exterior and the interior. The interior are in this case the internal organs.

The Chinese character 別, bié, consist of two radicals, the first one is 刀, dāo, the pictogram of a knife. The second radical is a pictogram of flesh on bone or of a skull and vertebrae. The complete character shows a knife that separates the flesh from the bone.¹

刀【dāo】	knife; sword.
經【jīng】	channels.
別【bié】	divergent; distinction; differentiate; distinguish.

The translation of bié, used within acupuncture, is *separating, diverting, or distinctive* channel system. The channel system *diverts* from the main channels and has from there its own pathway, to the internal part of the body. The divergent channels depart from the jǐng (well) point; the jīng bié divert from their main channel at points or areas close to the shoulders and pelvis; the yīn divergent channel connects to the yáng divergent channel, at specific areas of the body or acupuncture points. These areas are located at main joints, like the knee, hip, and shoulder. The joined divergent channels penetrate deep into the body, connect to their related organs, pass through the heart organ, and reunite with the main channels in the area of the neck. The reuniting points are part of the so-called *window of heaven* points. Some of the divergent channels continue to terminate in the area of the head.

As part of the protection of the body, excess of polluted or stagnated qì of the jīng jīn - tendo-muscular system will be transferred to the divergent channel system. This process of transferring qì into another system takes place in chronic conditions of stagnation of qì. The person will suffer from pain, like in the jīng jīn system, but in this case more chronic, dull, and intermittent pain. The most important western diagnoses are arthrosis, dystrophy, chondrosis, and arthritis.

The divergent channel system connects with the internal organs. One of the main tasks is to expel physical and emotional waste out of the body, besides bringing in fresh qì. The physical waste leaves the body through the liver and gallbladder organs and through the kidney and bladder organs. The emotional waste is brought to the surface to leave through the yīn jǐng (well) points, during sleep. Stagnation in this last process will cause the so-called psychosomatic pains and syndromes like Fibro-Myalgia, Chronic Fatigue Syndrome (CFS), and Myalgic-Encephalomyelitis (ME). In these last mentioned syndromes, organ dysfunctions and invasions of hán - coldness (viruses) are mingled with emotional stress, causing superficial pains, fatigue, and tiredness.

¹ Dr. L. Wieger, Chinese Characters lesson 118.

Qián Chuāng Xué | 乾窗穴 | Window of Heaven Points

The window of heaven points, or *qián chuāng xué*, are a group of points discussed in the *Nèi Jīng Líng Shū* chapter 2. Although in this chapter, there is no explanation about the way to use these points. The window of heaven points are part of the *jīng bié* (divergent channel system).

The character 窗, *chuāng*, is built of two radicals. The first one is 囟, *cōng*, the pictogram of a window with lattices. The second one on top of *cōng* is 穴, *xué*, the pictogram of a hole or acupuncture point. It is the hole to look through the window.²

囟【cōng】	window; chimney.
穴【xué】	acupuncture point; hole.
窗【chuāng】	window.
乾【qián】	the oneness; central force; heavenly force, the creative.

The title of chapter 2 of the *Nèi Jīng Líng Shū*, is *běn shū*, not literally translated as *an inquiry into essential points*. There are many points mentioned in chapter 2 of the *Líng Shū*, but merely a group of eight points actually belong to the window of heaven points. The other mentioned points are also important but not part of the divergent channel system. The first group of window of heaven points is a group of six points, connected to the *yáng* channels of the divergent system. In their bilateral use, they can be combined with two other windows of heaven points, either *Cv-22* or *Gv-16*. *Cv-22* is a point of *rèn mài* and collects all the *yīn qì* derived from internal organs or *rèn mài*. It is also a point of the *yīn wéi mài* and can be used to bring in fresh *yīn qì* into the main and divergent channel system. *Cv-22* should be used with one of the (bilateral) other window of heaven points, to bring especially fresh *qì* into those systems. *Gv-16*, a point of *dū mài* and also a point of the *yáng qiāo mài*, can be used in combination with a bilateral window of heaven point, to expel pathogens from the system. In these cases, *Gv-16* will be dispersed.

The connection between the *yáng* divergent channels and the window of heaven points is as follows:

Jīng Bié	Window of Heaven point
Zú Yáng Míng	St-9
Shǒu Yáng Míng	Co-18
Shǒu Tàì Yáng	SI-16
Zú Shào Yáng	SI-17 (Gb-20.5)
Shǒu Shào Yáng	TH-16
Zú Tàì Yáng	Bl-10

Nourish Channel Qì	Expel Xié Qì
<i>Cv-22</i>	<i>Gv-16</i>