



EIGHT EXTRAORDINARY CHANNELS Qi Jing Ba Mai

A HANDBOOK
FOR CLINICAL
PRACTICE
AND
NEI DAN INNER
MEDITATION

Dr David Twicken DOM, LAc.

“In the Daoist tradition, cultivation practices centered around the Eight Extraordinary Meridians provide one of the pathways toward enlightenment or immortality. The ancestral founder master of QuanZhenNanZong 全真南宗 (the Southern Complete Reality School), Zhang Ziyang 張紫陽, stated that those who are able to open the Eight Extraordinary Meridians will obtain the Dao. I recommend David Twicken’s *Eight Extraordinary Channels* to Chinese medicine and qi gong practitioners interested in working with the physical and spiritual layers through these extraordinary meridians.”

—*Master Zhongxian Wu, lifelong Daoist practitioner and author of eleven books on Chinese wisdom traditions*

“*Eight Extraordinary Channels* is an insightful and eminently practical presentation of the core meridians in the human body that hold most of life’s potential. It covers the Eight Channels in theory, clinical application, and Daoist self-cultivation. Clear and systematic, the book is a potent resource for anyone involved in Chinese medicine.”

—*Livia Kohn, Ph.D., Professor Emerita of Religion and East Asian Studies, Boston University*

“Close to turning of the Dao, the Eight Extraordinary Channels correlate to eight directions of space. David Twicken’s clear introduction to these channels and their Nei Dan applications allows the reader a direct alchemical and meditative experience. Such a view is essential to best practices in qi gong, herbs and acupuncture. A great contribution!”

—*William Morris, Ph.D., author of Li Shi Zhen Pulse Studies: An Illustrated Guide*

“Twicken illuminates the missing link between Chinese medicine and Taoist spiritual practice, making it essential reading for both healers and adepts. His book is far superior to existing Eight Extra Vessel literature with its wealth of historical detail and rare clinical protocols that penetrate deep ancestral and constitutional issues. In my 35 years’ experience, any healer who opens their Eight Extra Channels will quickly improve their clinical success rate. More important, they will open wide the ‘Eight Big Rivers’ of prenatal Jing. Also known as ‘Eight Psychic Channels’, in Taoist internal alchemy they are linked together to open the Microcosmic Orbit—the key to whole body enlightenment and long life.”

—*Michael Winn, founder www.HealingTaoUSA.com and co-writer with Mantak Chia of seven books on Nei Dan Gong*

Preview

EIGHT
EXTRAORDINARY
CHANNELS

QI JING BA MAI

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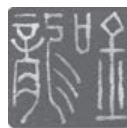
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DR. DAVID TWICKEN DOM, L.AC.



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Preview

DISCLAIMER

The information in this book is based on the author's knowledge and personal experience. It is presented for educational purposes to assist the reader in expanding his or her knowledge of Chinese philosophy and medicine. The techniques and practices are to be used at the reader's own discretion and liability. The author is not responsible in any manner whatsoever for any physical injury that may occur as a result of following instructions in this book.

Preview

Chapter 4

INTRODUCTION TO THE EIGHT EXTRAORDINARY CHANNELS

The Eight Extraordinary Channels encompass a wide range of qualities and functions. Traditional and non-traditional theories and functions are presented in this book, including theory, pathways, traditional functions, and psycho-emotional conditions.

The history of the Eight Extraordinary Channels is very interesting. In the *Su Wen* and *Ling Shu*, there are no pathway descriptions or points for the Wei channels. Their information was introduced at a later time. Most of the psycho-emotional, spiritual, and alchemical influences come from traditions not part of the common literature in the Chinese medical community.

It is believed that the Eight Extraordinary Channels confluent (opening) points were revealed by Dou Hanqing, in 1196 AD. He presented no theory to support their selection, and for this reason some practitioners do not use these points. They would always use the points on the Eight Extraordinary Channels pathways (trajectories), and might include the confluent points. Before Dou Hanqing the confluent points were not part of any known Chinese medical texts or traditions.

The legendary Xu Feng worked with the Eight Extraordinary Channels and made their applications popular in the Ming dynasty. Xu Feng did not always use the confluent points. He emphasized pathway points. Feng presented the common coupled pairs listed in Table 4.1, which have become the standard method of treatment. He did not always use those pairs. He used combinations that fit the diagnosis and treatment plan.

TABLE 4.1 XU FENG'S EIGHT EXTRAORDINARY CHANNEL PAIRS

Paired channels	Opening point	Regions affected when paired (traditional viewpoint)
Ren Yin Qiao	Lung 7 Kidney 6	Abdomen, chest, lungs, throat, face
Du Yang Qiao	Small Intestine 3 Bladder 62	Back of legs, back, spine, neck, head, eyes, brain
Chong Yin Wei	Spleen 4 Pericardium 6	Inner leg, abdomen, chest, heart, stomach
Dai Yang Wei	Gallbladder 41 San Jiao 5	Outer leg, sides of body, shoulders, sides of neck

Alternate names for confluent points are the command, opening, and master points.

- Four of the opening points are luo points: Lung 7, Spleen 4, Pericardium 6, and San Jiao 5.
- Two of the opening points are stream points: Small Intestine 3 and Gallbladder 41.
- Two of the opening points are at the beginning of their channel: Kidney 6 and Bladder 62.
- One pair is Tai Yang: Small Intestine 3 and Bladder 62.
- One pair is Shao Yang: Gallbladder 41 and San Jiao 5.
- One pair is Tai Yin: Lung 7 and Spleen 4.
- One pair can be considered Shao Yin: Kidney 6 and Pericardium 6.

Fundamental qualities of the Eight Extraordinary Channels

1. The Eight Extraordinary Channels regulate and influence cycles of seven and eight years from the *Su Wen*, or ten-year cycles from the *Ling Shu*, Chapter 54, “The Allotted Year of a Man’s Life.”
2. They store, distribute, and regulate vital substances (especially Jing and source qi) throughout the entire body.
3. They control the functions of the 12 primary channels.
4. They are closely related to the Kidneys, Gallbladder, and the Extraordinary Fu organs (Curious organs).
5. The Ren and Du channels have their own points. The other six channels borrow points from the 12 primary channels. The Kidneys and Gallbladder have the most Eight Extraordinary Channels points on their pathways.
6. The Eight Extraordinary Channels have no organs of their own. There is a strong link between the Curious organs and the Eight Extraordinary Channels. The Gallbladder is a link between the Curious organs, primary channels, and the Eight Extraordinary Channels.
7. Only the Ren and Du channels have connecting points.
8. Jiu Wei, Dove Tail, Ren 15, is the source point of the five Yin organs.
9. Each channel has a “confluent” point, which is also called the master, command, or opening point. They were revealed around 1196 AD, and popularized in the Ming dynasty. Classic acupuncture does not have these points.
10. Confluent points can be viewed as points that stimulate the Eight Extraordinary Channels pathways. Select points on the pathway to complete the stimulation of the channel. The pathway points send a clear message to the body that it is an Eight Extraordinary Channels treatment. Otherwise, how does the body know it is an Eight

- Extraordinary Channels treatment, not a primary or a luo channel treatment (four confluent points are luo points)? Selecting points on the Eight Extraordinary Channels pathway directly probes and stimulates the channel's energetic properties. It is a key to an Eight Extraordinary Channels treatment.
11. Each channel has a common coupled paired channel, which is a creation in the Ming dynasty. Many practitioners combine paired points and channels based on diagnosis, not a fixed pairing. The channels can be paired in any way that fits the diagnosis.
 12. The Wei and Qiao channels have cleft points. The Chong, Ren, Du, and Dai channels do not have cleft points. That implies that the Wei and Qiao channels are ways to clear stagnations or excesses. View these cleft points as ways to probe and stimulate flows throughout the channel. They are not just for pain. The Yang Wei has two cleft points: Bladder 63 is the Bladder cleft, and Gallbladder 35 is the cleft of the Yang Qiao.
 13. The *Nei Jing* language primarily uses physical terminology when describing pathology. A unique insight of Chinese culture is that the body–emotions–spirit is an inseparable whole. It is for the practitioner to convert physical pathology and conditions to their corresponding emotional, psychological, and spiritual qualities. This book begins the process of revealing some of these relationships.