

Tendon Nei Kung

Opening and Growing Tendon Power

Mantak Chia

Tendon Nei Kung

Universal Tao Publications



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The meditations, practices and techniques described herein are *not* intended to be used as an alternative or substitute for professional medical treatment and care. If any readers are suffering from illnesses based on mental or emotional disorders, an appropriate professional health care practitioner or therapist should be consulted. Such problems should be corrected before you start training. This booklet does not attempt to give any medical diagnosis, treatment, prescription, or remedial recommendation in relation to any human disease, ailment, suffering or physical condition whatsoever.

Introduction to Tendon Nei Kung

Tendon Nei Kung and Tendons

Although there are a vast number of benefits that may be obtained from a regular practice of Tendon Nei Kung, the exercise is specifically designed to aid in the growing and strengthening of the tendons. The latest research on the human body reveals that cultivating strength can lead to physical well being. The tendons are a most vital ingredient. Generally speaking, people have a very limited knowledge of tendons and are far more interested in how to pump and tone their muscles in order to appear strong externally. In cultivating true strength, the tendons have to be included, and knowledge of how to strengthen them is required. Before we go into explaining the exercise itself though, it is helpful to have some basic knowledge about tendons and their nature.

Tendons and Ligaments

Tendons are the tissue that connect bones to muscle, while ligaments are the tissue that connects two bones together. Ligaments are mainly found between the joints and are generally short in length. Tendons on the other hand are located throughout the body. For example the tendon that connects our heel to our calf muscle (Achilles tendon) is of prominent length. In essence, tendons and ligaments are both connective tissue and made of exactly the same thing. Throughout this book we will be referring mostly to tendons, however the Tendon Nei Kung practices are equally as vital and beneficial to the ligaments as they are to the tendons. Bear in mind that when we say tendons we are basically referring to the body's connective tissue and are hence referring to the ligaments as well.

Tendon Nei Kung Practice

Theory

The three key instruments that are made use of to grow the tendons in Tendon Nei Kung (tendon changing) are mind, heart and eyes. Together the mind, heart and eyes are known in the Chinese language as Yi, which can be translated into the English word “awareness”. The heart is at the very base of this practice. The ancient Taoists followed the theory that the tendons are directly connected to the heart. When the heart contracts, the tendons lightly contract. When the heart expands, the tendons expand. Therefore a vital step in Tendon Nei Kung practice is to be able to strongly sense the beating of the heart so that we can move to its rhythm when doing the forms. This is not such a simple task especially during movement and takes a little perseverance. Meditation (Inner Smile and Microcosmic Orbit) is key. By quieting the mind, we are able to sense the internal organs, and really listen to the rhythm of the heart. If you do not have a deep meditation practice and cannot yet feel the contracting and expanding of your heart, it helps to feel your wrist pulse for a moment to get a feel for the rhythm of your heartbeat. This will be discussed later, in more detail, in chapter five.

Tendon Nei Kung Forms

Building the Structure

Rocking Forward

The basic movement for the Tendon Nei Kung forms proceeds out of the Iron Shirt I posture. Once in this posture, following the same guidelines and principles of relaxation and alignment, you are ready to start with the movement.

Power Moves from the Ground Up



Fig. 1 Earth Force.

Regardless of style, a universal principle of Tai Chi Chi Kung is that power is generated from below. In other words when generating force, it comes from the earth, to the feet, up through the legs, up the spine and back and travels through the arms where it will finally be expressed in the hands and fingers. Tendon Nei Kung is no different in this regard. In fact it is the very practice of learning to bring the earth's energy up through your body. The aim is to use the mind, assisted by the correct movements to bring the earth's energy from the ground, through the various tendons of the body and finally into the tendons of the hands.

Feet

Once you have adopted your Iron Shirt position, you are ready to initiate the movement from below, in other words the feet. First lift and press the toes back whilst gently leaning forward, so that your heels raise off the ground about an inch to an inch and a half. (on return keep the toes on the ground).

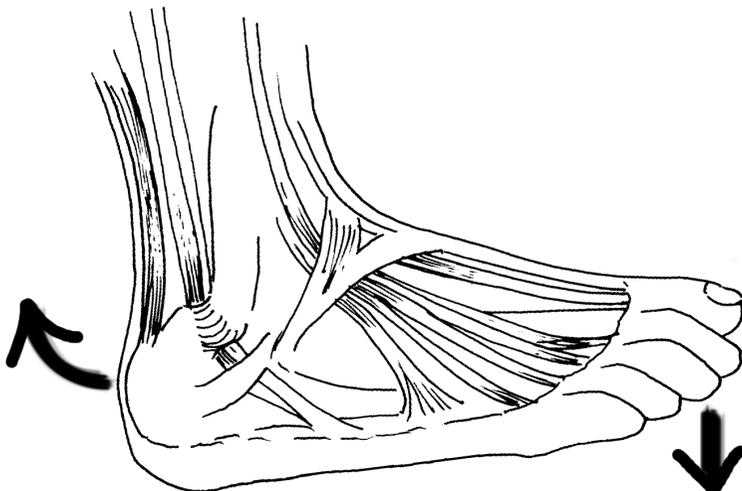


Fig. 2 Lifting the Toes

Legs

As you rock forward onto your toes, squeeze the legs slowly from the bottom up. The combination of these feet and leg movements should have you moving up and down about 4 to 6 inches. This movement is used to initiate the gentle whip motion that is used to assist the energy to flow up to the hand tendons in Tendon Nei Kung.

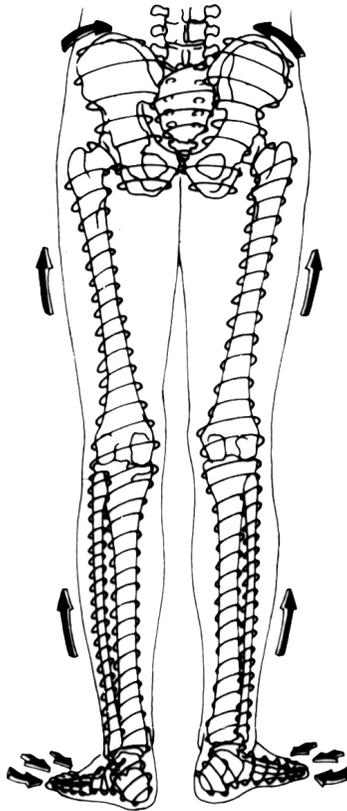


Fig. 3 Squeezing the legs- from the bottom to the top

Hips

Once the force has moved from the legs to the hips, press and squeeze the hip joints and felt that the hips are folding on each other. Doing this should assist in the sending of the earth's force upward towards the tendons in the fingers.

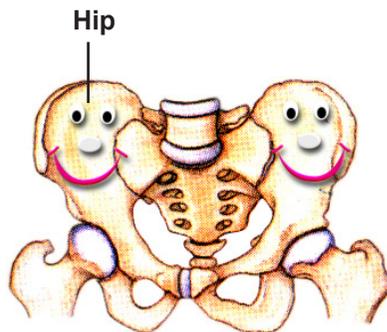


Fig. 4 Squeezing the Hip Joints.

The psoas muscle complex is a broad flat muscle in the lower back area. Like an octopus, it has branches extending out from both sides of the lower spinal vertebrae in many directions. It has two segments at its origin, psoas major and psoas minor, which connect with the twelfth thoracic vertebra (T12) and each of the five lumbar vertebrae (L1 to L5). The psoas major is by far the much larger of the two segments, and it gets most of the attention. The psoas major originates from the transverse processes of T12 and L1 to L5 and passes beneath the inguinal ligament in the groin area as it descends down the front surface of the ilium bones of the pelvis. It inserts into the lesser trochanter process on the inside front of the upper femur bone (the big bone in the upper leg). The smaller psoas minor segment shares the same origins as the psoas major, but inserts into the sacroischiol ligament. This ligament connects to the ischium tuberosity (at the back of the sitting bones).

Press the psoas muscles from the hip up into the solar plexus and T11. This will help torque the psoas muscles, strongly connecting the hip girth to the leg bone. This connection between the upper and lower body makes the transferal of energy from the ground up, far more affective while also activating the sacral pump. When done correctly you will experience the feeling of being very well grounded.

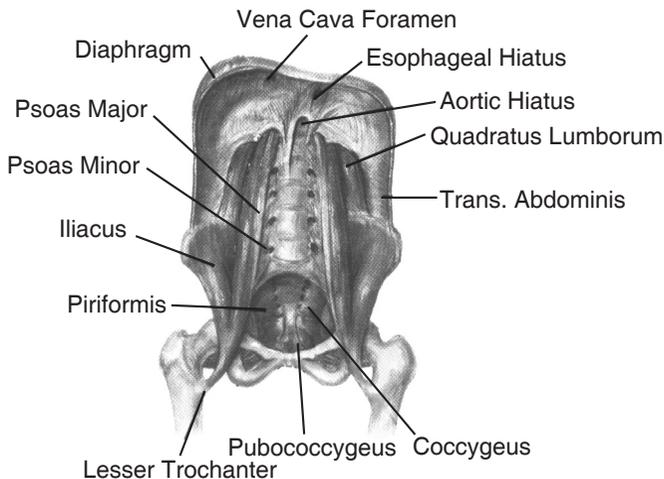


Fig. 5 Psoas Muscles

Spine

Feel the momentum of these movements carry into the spine pushing the energy further up. Stretch the spine upwards with a wave like motion moving from the bottom up, expanding from the 5 lumbar, the 12 thoracics and to the 7 cervicals. Lengthen the spine as much as possible without being too forceful, as though someone was slowly pulling the imaginary string that is suspended from your crown up and slightly forward. Really stretch your spine and feel vital space between the vertebrae opening up and increasing in length allowing more Chi to flow and be stored.

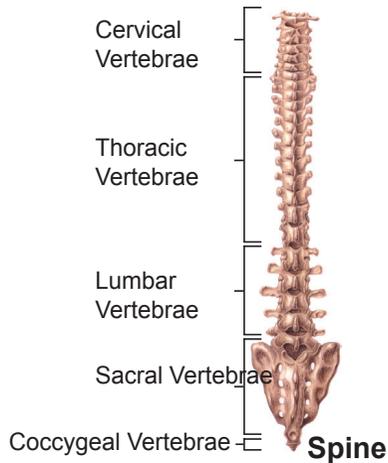
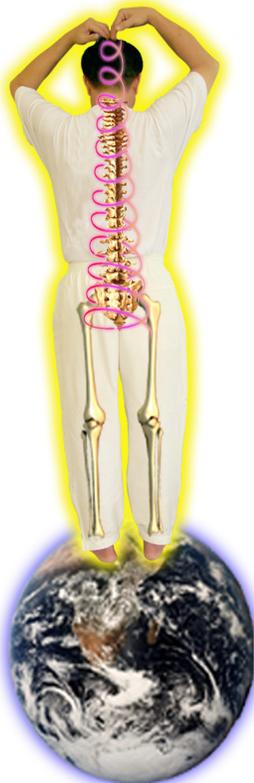


Fig. 6 Lengthening the Spine

Scapula

Open the scapulas and push the T11 vertebrae simultaneously tilting the sacrum in by rolling the hips under the body. You should feel your feet press to the ground as more weight is given to the legs. The movement of the scapulas will give the illusion that the arms are moving forward and back. Take note however, that the arms are not moving of them selves but only as a consequence of being connected to the scapulas. This is what is referred to as movement without movement in the Taoist texts.

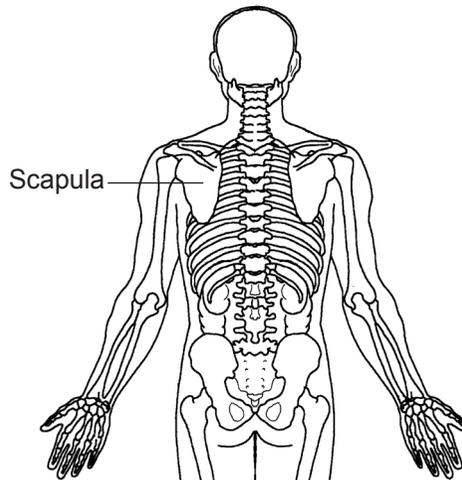


Fig. 7 Pushing out the Scapulas

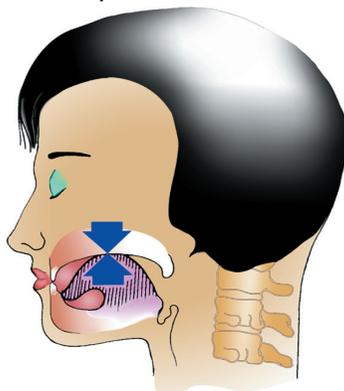
Hands

There is a direct connection between the middle of the hands and the heart. Because of this it is important to gently contract the hands as the heart contracts. By doing this you assist in further synchronizing the beating of the heart with the movement of the tendons. This in turn greatly assists in pulsing more blood and chi through the tendons to the tips of the fingers. As you exhale and torque the various areas of the body and tendons, gently expand

your fingers slightly stretching the finger tendons. Take note that this is a very subtle movement and is not an obvious stretching out of the fingers. Instead try and sense the blood pulsing into your fingers and try and move them as a natural reaction to the momentum of the blood repeatedly pouring into them. You can slightly animate this movement but do not make the movement unnatural and unrelated to the heartbeat. Try and sense the blood pulsing in your hands enough to feel as though you actually have a heart in your hand and then make your hand movements to be a natural reaction to this pulsing.

Tongue

Press the Tongue to the palate connecting the governing vessel to the conception vessel to close the Microcosmic Orbit and activate the Cranial Pump. Now round the shoulders, sink the chest and push the chin in to further open the scapulas and expand the back. This movement will also bring the C7 into alignment which will send the earth force through the tendons of the arms, the elbows and finally the fingers. As the earth's force reaches the fingers, gently open your hands to very gently stretch the tendons in the fingers. It is vital that this opening of the hands be in accordance to the peristaltic pulse felt in the palm .



Press Tongue to Palate

Fig. 8 *Activating the Cranial Pump*

Breath (Chi Pressure)

As the heart contracts and you open the hands as explained above, exhale with force by squeezing the Lower Tan Tien (abdomen) like clenching a fist; this will pull tendons inward towards the Lower Tan Tien stretching them. Simultaneously pull up the genitals closing the anus and pinch the elbow joints tightly to help create more Chi pressure. Exhaling in this manner creates pressure and a slight tension which will torque all the tendons of the body.

On inhaling relax, and gently breath in releasing all the different pressure that has been created.



Fig. 9 Tan Tien pulling the tendons inwards.

Coordinating the Heartbeat, Breath and Movements

Once these movements have been mastered and are familiar to you, you are ready to coordinate the all important rhythm of the heartbeat and the exhalation of the breath to your physical movements. As mentioned, the Taoists believe that the heart controls the movement of the tendons. When the heart contracts, the tendons gently contract and when it expands they release this very subtle tension allowing the tendons to expand. Based on this knowledge of the relationship between heart and tendons the Taoists recognize the importance of coordinating the contracting of the heart with the torquing of the tendons and pulling up of the sexual organs. Timing the movement with the heartbeat greatly assists in bringing the earth force through the tendons and is a vital aspect of Tendon Nei Kung.



Fig. 10 Position when the Heart Contracts.

Ultimately you need to be moving to the exact beat of your heart. Exhaling, rock forward onto your toes, stretching your finger tendons. Pulling up the sexual organs should be coordinated with the expanding of the heart (peristaltic beat), whilst rocking back onto your heels. Inhaling releasing all the various tension should coordinate with the contracting of your heart. In order to do this though, one needs to be able to have a strong sense of the heart's pulsing.

Sensing the heart's pulse is more challenging than expected for most people, especially when attempted during physical movement. Even with the necessary meditation experience, when the heart is relatively relaxed as should be when practicing Tendon Nei Kung, it's beat may at first be too subtle to register consciously.

However with a little practice this can easily be remedied to such an extent that you will be able to sense your heart in just about any situation.

Sensing the Heart Exercise

Sitting down, place yourself in a relaxed meditative position and go into your heart with your mind. Smile down to your heart and see to what extent you can sense its contracting and expanding. If you find that you cannot pick up its rhythm whatsoever, place your middle and index fingers across your palm to sense your pulse. Keep your mind in your heart and try as best you can to feel the rhythm in your palm, in your heart. Once you think you have a good sense of the rhythm try again to sense the heart's pulse without the aid of your palm. If you find that you are still unable to do this, make use of your palm to sense the pulse until you think you are ready to do it without using the palm's pulse. By continuing in this way you will soon be able to sense your heart's pulse with your mind.

Once you feel that you have more or less mastered sensing the heart you may try to do the forms in accordance to your heartbeat. It may be easy to try this first from a sitting position, starting the movement from the base of the spine and ending in the fingers as there will be less movement to distract you.

Once you can do this it should be easy to advance to standing. By practicing in coordination with your heartbeat in this way, you will be able to grow your tendons a lot more effectively.

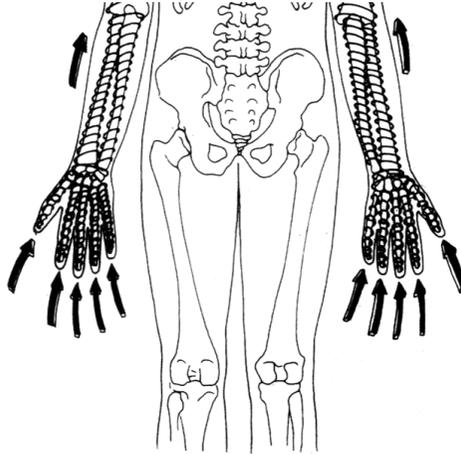


Fig. 11 Feeling your pulse on your palm.

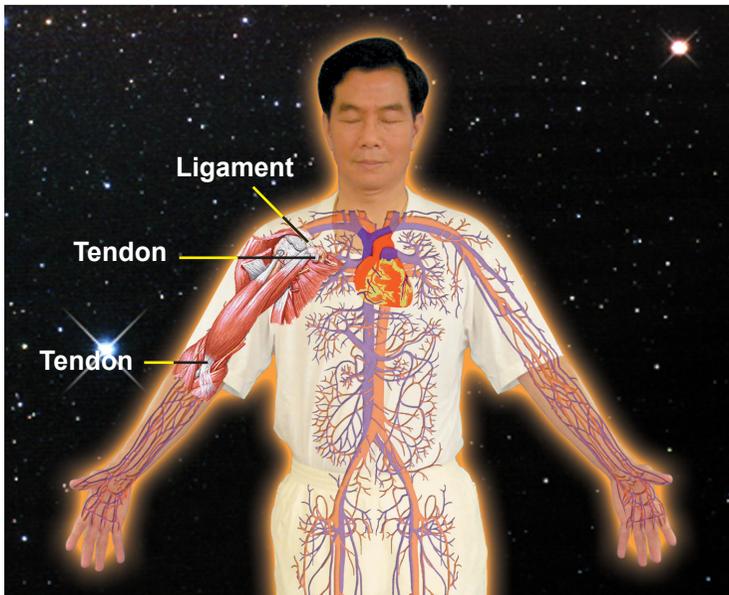


Fig. 12 Relationship between Heart and Tendons

Internalizing

Start with reasonably large, and animated external movements. Familiarize yourself with the internal force that is generated when executed correctly (what does the earth's force feel like). Then once you have a deep practice and can execute all the internal and external movements as if by second nature and generate the force, you can then attempt to internalize the movement. There should always be some visible external movement, but once you feel you are ready you should limit the movement as much as possible while still being able to feel the internal force. If you attempt limiting the movement but don't feel the same internal force generated by your previous larger movements, this is a clear indication to you that you are not yet ready to internalize the movement. In this case it will be necessary for you to spend another couple of months, or however much time you feel necessary, before attempting the internalization of the movements.

Importance of the Eyes

Being visually oriented, human beings rely heavily on their eyesight. Because of this fact we direct huge amounts of our Chi with our eyes, especially when we do it consciously. The Taoists were well aware of this and thought of the eyes as the windows of the soul. They knew that unless we greatly lack concentrated mental focus, our mind generally goes where our senses go, primarily our vision. Based on this knowledge they soon realized that the eyes could be of great aid in Chi Kung exercise as an aid to direct the Chi to the relevant areas. Specifically in Tendon Nei Kung the eyes are used to a large extent to direct the Chi. As the heart expands, we exhale from the Lower Tan Tien and we can greatly help direct the Chi to our fingers by expanding our eyes as much as possible and focusing in on our hands and fingers with a strong intent.



Fig. 13 Directing Chi with the eyes by expanding.

Concentrating on Individual Fingers

All the tendons connect up in the fingers and by emphasizing individual fingers in this manner one is able to greatly strengthen a specific line of tendons.

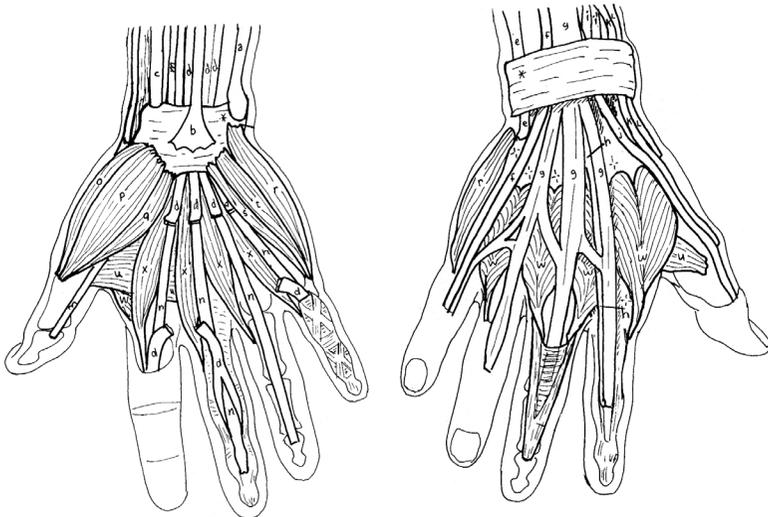


Fig. 14 Tendon lines ending in the fingers.

Eight Hand and Arm Positions

Once the basic structure of the Tendon Nei Kung forms has been successfully developed in the Iron Shirt I posture and you are confident with the movements and various details, you are ready to advance your practice by making use of the eight hand and arm positions.

By practicing the eight positions you strengthen and grow all of the various tendons in the body. Consistently practicing in this way will greatly strengthen your tendons as a unit, instead of having one line of tendons being more developed than another, leaving the others to become weak.

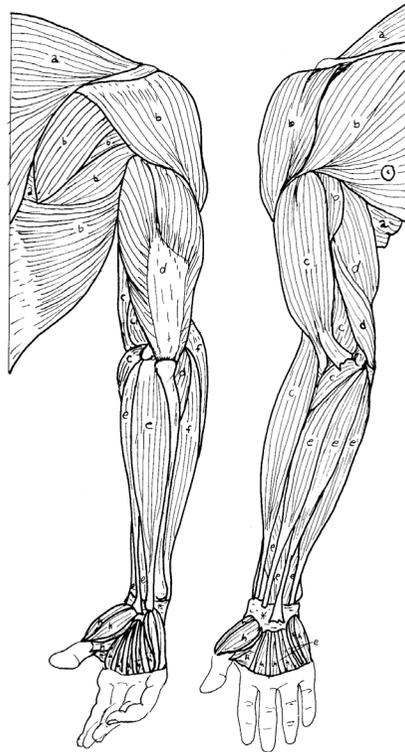


Fig. 15 Developing the Tendons as a unit with tendons and muscles in good proportion.

First Position

The hands are relaxed, held at nose level with the palms facing inwards in similar fashion to Iron Shirt I position. Following the movements described in basic structure, bring the earth's force up through your body. As your heart expands, you exhale to your Tan Tien, and torque the tendons from the ankles up, open the scapulas and sink the chest, in this way moving your arm structure forward about a foot to a foot and a half. (Remember that the apparent movement of the arms in doing Tendon Nei Kung and Tai Chi forms, in reality, is only a result of the sinking of chest and the opening of the scapulas. Do not use the muscles in your arms!) As your heart expands, move your arms forward and torque the tendons in your hands. Very gently open and stretch the hand emphasizing the tensing of the tendons in your middle fingers. Expand your eyes and use your visual focus and mental awareness to direct and sense the earth's force pulse into your finger tendons.



Fig. 16 First Position

Second Position

Hold the hands at eye level, with the palms and hands facing each other, creating an upside down 'V' or roof shape. Following the movements described in basic structure, bring the earth's force up through your body. As your heart expands, you exhale to your Lower Tan Tien and you torque the tendons from the ankles up. Move your arm structure about a foot away from your body maintaining them at the same height as their original position. As you do this, direct your visual focus and mental awareness primarily towards your pinky fingers. Gently stretch and tense all the finger tendons, charging them with the earth's force, whilst emphasizing the pinky finger tendons.



Fig. 17 Second Position

Third Position

Hold your hands at abdomen level, palms and hands facing each other as though you were holding a soccer ball. Following the movements described in basic structure, bring the earth's force up through your body. As your heart expands, you exhale to your Lower Tan Tien and you torque the tendons from your ankles up. Simultaneously move the arm structure directly forwards about a foot to a foot and a half at the same height as their original position (abdomen) and gently open and stretch your four fingers forwards, away from your body. At the same time, direct your visual focus and mental awareness towards the thumbs and gently stretching them up towards the heavens. Feel the earth's force spread into your fingers especially the thumbs.



Fig. 18 *Third Position*

Fourth Position

Hands are held at abdomen level with hands and palms facing the ground. Following the movements described in basic structure, bring the earth's force up through your body. As your heart expands and you torque the tendons from the ankles up, move the arms up and out as the Chi travels through them. At the same time direct your visual focus and mental awareness to the top of your hands and feel the Chi rising up and moving out, through the top of your hands. Cultivate a feeling of resisting the downward force of someone leaning their weight on the tops of your hands. Your hands need move only about half a foot both up and out.



Fig. 19 Fourth Position

Fifth Position

Hands are held in front of the solar plexus in a 'roof' shape, similar to position two. Hold the hands about a foot and a half to two feet in front of the solar plexus, keeping the elbows down and relaxed. The 'roof' angle is less acute than in the second position. An easy way to find the correct position is to take up the basic Iron shirt I position with the hands at solar plexus level about two feet in front. From this position simply turn your inward facing palms and hands to face at an angle to the ground. Then following the movements described in basic structure, bring the earth's force up through your body. As your heart expands and you torque the tendons from the ankles up, move the arms away from your body about a foot keeping the arm structure at the original height (solar plexus). At the same time direct your visual focus and mental awareness to the pinky fingers while also tensing them slightly to charge them with Chi. Feel the earth's force pulse into your finger tendons with emphasis on the pinky fingers.



Fig. 20 Fifth Position

Sixth Position

Hands are held at shoulder level with the palms and hands facing the chest. Hold your hands about a foot away from your shoulders, keeping the elbows down and relaxed. Following the movements as described in basic structure, bring the earth's forces up and through your body. As your heart expands and you torque the tendons from the ankles up, move the arms forward, up and out about half a foot. Make your arm and hand movements larger and more animated than in the previous forms. As the arms move in this way, slightly raise the elbows but make sure you do not lift them over the height of the hands. Focus and expand your eyes to your hands and fingers and put your awareness on the movement of the spine emphasizing its whip like motion and feel it being charged with the earth's force.



Fig. 21 Sixth Position

Seventh Position

Hands are at waist level with palms and hands facing up and your fingers pointing towards each other expanding and creating the shape of a basket. Following the movements as described in basic structure, bring the earth's force up and through your body. As your heart expands and you torque the tendons from the ankles up, move the arms structure forward and slightly up about a foot to a foot and a half. Again focus on your spine and emphasize moving it like a whip. Focus and expand your eyes, looking at your hands and fingers and use your mental awareness to feel the spine being charged with the earth's force.



Fig. 22 Seventh Position

Eighth Position

For the final position hold your hands at knee level only a couple inches away with palms and hands facing upwards. To reach knee level with your hands you will need to bend your knees more than in any of the previous positions (bend over the toes!). Do not cheat yourself by bending and arching the spinal cord to reach your knees, as this will simply neutralize any of the desired affects of this form. By squatting, bending the knees whilst keeping the back straight, follow the movements as described in basic structure, bring the earth's force up and through your body. As your heart expands, you exhale to your Lower Tan Tien and torque your tendons from the ankles up; straighten the knees until they are only bent a little. As you do this, move the arm structure forward and slightly up, swinging like a pendulum, expanding out creating a basket shape. Move the arms from the scapulas and shoulders as a unit without adjusting at any of the arm joints. As you do this, turn your hands outwards to torque the arm, hand and finger tendons. Focus and expand your eyes, looking at your hands and fingers directing the earth's force to them. Emphasize the spine moving like a whip and use your mental awareness to feel the spine being charged with the earth's force.



Fig. 23 Eighth Position

Tai Chi Chi Kung Stance Application

Once you are familiar with the various movements and principles of the Tendon Nei Kung forms, you can start adapting the movement to your Tai Chi Chi Kung form. To start doing this you can use the push position. Stand with your hands out in front of your body about shoulder height, elbows down, with one leg forward and about 70 percent of your weight on your front foot, as in a bow and arrow stance. The first step is to initiate the movement from below out of this push position. To do this, you firstly shift your weight from your front leg to your back leg, then as soon as your weight has shifted to the back you project your weight back to the front. If done correctly this movement should encourage your spine to move like a whip as in the Tendon Nei Kung forms. You should practice this basic movement for a while, doing the movement at least a few thousand times concentrating only the on the leg movement. After practicing this for a while you will slowly begin to feel the power that can be generated by this movement move from your legs to your tailbone and up your spine. Do not expect however, to practice this just for one or two days and think that you will be able to feel the power being generated. In ancient times people would spend 20 years doing only this movement, but when they pushed someone people would fly. This of course does not have to be equalled but is a good indicator that this movement is worth some time and attention.

Once you feel the force coming up, you can start concentrating on tucking the sacrum in and pushing out the lumbar. Again isolate this movement and practice it for a while concentrating on the sacrum and lumbar movement until you can do it in your sleep. Once you can feel the power being generated by this movement, you can advance the movement to pushing out the T11. Again, do a large amount of repetitions concerning only the leg movement, the tucking of the sacrum and the pushing out of the lumbar and the pushing out of the T11. Once you feel that you have a level of mastery over this movement you can again advance, this time adding the pushing out of the area of the heart chakra, between the scapulas. As the power comes up through the sacrum, lumbar T11

and reaches the area between the scapulas, push out this area of the spine and widen the scapulas, simultaneously hollowing your chest. The next area is the C 7 or the base of the neck. As the power comes up to this area you push out this area of the neck. The result of this movement is that your whole neck and head moves forward with the whip like motion that is being generated by the spine. The pushing out of the C 7 and the neck and the tucking in of the chin (as in the Tendon Nei King forms) should be timed together with the with the climax of the movement i.e. when the actual push manifests in your hands. Keep in mind also that the apparent hand and arm movement that is used to push is in reality, only really the result of the movement of pushing the scapulas out. If you literally push with your arms, you will lose the structure and the internal force will be almost completely useless. Once you have a grasp this entire whip like movement of the spine in the Tai Chi Chi Gung stance, you can add the other facets of the Tendon Nei Kung movements, pulling up the sexual organs and flattening the stomach, pressing the tongue to the palate and exhaling to your Lower Tan Tien to generate maximum internal force. The eight hand movements of the Tendon Nei Kung forms can also be practiced out of the Bow and Arrow Tai Chi Chi Kung stance.



Fig. 24 Tendon Nei Kung Movement in a Tai Chi Stance

General Information

When doing these movements, both the basic Tendon Nei Kung movements and the movements out of Tai Chi Chi Kung stance, it is necessary for you to really make use of your awareness to 'feel' your tendons. Torque each tendon and follow the gentle tension with highest awareness. If your mind is distracted and busy with other things the practice will not deliver high quality benefits. Feel the tendon torque against the bone structure, stretching and strengthening it at each level up the body. Use your awareness to sense the powerful healing energy of the earth move through your body from the bottom up, toes, heels, ankles, legs, hips, spinal cord, jade pillow, arms and finally the fingers. Once you are completely familiar with this motion and can execute the entire movement without having to consciously think about it, the movement should take no longer than half a second from the toes to the fingers when done at normal speed with a sense of confidence. Naturally, when familiarizing yourself with the external and internal movements you should start as slowly as necessary for you to do all the steps whilst still adhering to all the vital principles. Do not be in a rush to do the entire form in full speed. One may apparently be doing the form correctly from an external perspective. If, however, all the internal and mental faculties of the form are not carefully adhered to, one risks losing a lot of the potential gain that awaits the dedicated student. In studying the Tendon Nei Kung, proceed carefully and patiently making sure you include every one of the above mentioned details. Study, practice and feel. You will know that you are doing it correctly when it feels correct.

Mung Bean Hitting

Taoist History of Mung Bean Hitting

As result of their intensive and intelligent studies of nature the ancient Taoists discovered many of the powerful natural medicines and their specific properties. Amongst their many discoveries made was the fantastic detoxifying properties of mung beans when applied externally to the body. The Taoists found that the mung beans could absorb the excess Yang energy which potentially causes overheating or manifestation of poisonous toxins in the body. They used the mung beans for a wide variety of ailments and injuries reaping many a health benefit from the simple techniques. When poisoned, any of the internal organs could be assisted in detoxifying by applying the simple mung bean techniques. The mung bean techniques were also used to bring relief for constipation and stomach cramps and were even made use of to heal headaches. However the ancient Taoists soon discovered that the mung beans were especially affective in the repairing of damaged tendons and joints and the further strengthening of healthy ones. Tendon strengthening soon became the mung bean technique's most recognized function and was most often combined with the practice of Tendon Nei Kung for martial arts training and maintaining general health.

Apparatus

The most convenient and effective way for applying the mung beans' healing and strengthening techniques are by placing them in a cotton sock. The mung bean sock is then used in a club fashion to firmly hit along the lines of the tendons or any other relevant part of the body meridians. Nylon socks are not suitable for containing the beans as nylon soon stretches from the continual slinging and the beans inevitably spill out making a fantastic mess.



Fig. 25 Mung Bean Sock

Correct Weight

More or less a pound has been found to be the optimal amount of mung beans to place in the sock. Less or more than a pound of mung beans will prevent you from realizing the optimal intensity of the blow, limiting the sought after results.

Correct Use of the Mung Bean Sock

A sure way to help realize the optimal intensity for mung bean hitting (one pound, remember) is to let the bean filled sock simply fall onto your arm from a vertical height without any other added power. This should give a good indication of the optimal strength with which to hit yourself and it is advisable to spend a few moments before each session to familiarize your self with the appropriate (stronger) hitting power.

The mung bean hitting should be firm without becoming too extreme. When first making use of the mung beans it is appropriate to be a little cautious so as not to injure yourself. Once your skin toughens up from consistent practice you can gradually increase the power of the hitting according to your own discretion.

Hitting with Mung Beans

Upper Limbs Middle Finger Line

Extend your left arm above the level of your shoulders slightly twisting the arm so that the palm faces up. As you twist your arm into place swallow saliva down into your belly. Start off by hitting the inside of the left elbow three times. Continue hitting along the center of the arm to the inside wrist, through the palm, to the tip of your extended middle finger. Return using the same line, traversing the inner elbow and your shoulder to the top of your neck. Follow the same route back to your elbow giving the joint some final attention. Remember to always use your eyes to direct energy to the relevant areas. Shake the arm lightly and feel the beaten tendon line open and loose. Rest and smile to the tendon using your awareness to help absorb Chi into the tendon line.



Fig. 26 Middle Finger Line

Pinky Finger Line

Raise the arm above the shoulder and twist it so that the palm faces up and swallow saliva. Hit three times the point inside of the inner left elbow, slightly to the right of its center, where the ulna bone begins. Hit towards the hand, over the lower part of the inner left wrist, to the inside tip of the pinky finger. Return via the same route up to top of the neck before coming back down to the elbow to give the important joint some final attention. Shake the arm lightly and feel the beaten tendon line more open and loose than before. Rest and smile to the tendon line using your awareness to help absorb Chi into the tendon line.



Fig. 27 Pinky Finger Line

Thumb Line

With the arm extended above the shoulder, twisting so that the palm faces up, swallow saliva down into your belly. Hit three times the point located near the outside part of the inner elbow, slightly to the left of its center, where the radius bone begins. Hit towards the hand from this point, over the upper part of the inner wrist, to the inside tip of the thumb. Return via the same route up to the top of the neck before going back down for the elbow to give the joint some final attention. Shake the arm lightly and feel the beaten tendon line more open and loose than before. Rest and smile to the tendon line using your awareness to help absorb Chi into the tendon line.



Fig. 28 Thumb Line

Back of the Hand

Raise the arm, extending it more or less shoulder height. Twist your arm so that the palm faces down with the pinky finger pointing towards the sky and thumb pointing towards the ground and swallow saliva. Hit the point at the top of your elbow as it is held. Follow this top line over the wrist and up to the end of you middle finger. Follow the same route back over the elbow, along the bicep tendon up to the top of the neck before returning to the elbow joint to give it some final attention. Shake the arm lightly and feel the beaten tendon line more open and loose than before. Rest and smile to the tendon line using your awareness to help absorb Chi into the tendon line, replenishing and strengthening it.



Fig. 29 Back of the Hand Line

Organs and Lower Limbs Big Toe Line

Stand with the left leg a good distance forward, well bent and slightly to the side without straining yourself, hold the hitting device in the right hand. Men should use the right hand to cover the genitals, pulling them away from the left side. Swallow saliva and start the hitting from the left shoulder. Continue down the middle line of the body, hitting softly over the solar plexus, down the line in between your abdominal muscles until you reach your Lower Tan Tien. Then continue down the leg, hitting the inside line of the thigh, down the inside of the knee, all along the inside of the shinbone, the ankle until finally reaching the big toe. Hit the ankle area three additional times since the spleen, liver, and kidney meridians meet near the ankle on this line. Follow the same route back all the way to the neck. Finally, rest and smile to the tendon line using your awareness to help absorb Chi into the tendon line, replenishing and strengthening it.



Fig. 30 Big Toe Line

Small Toe Line

Stand with the left leg a good distance forward, well bent and slightly to the side without straining yourself and hold the hitting device in the right hand. Raise your left arm in front of your body in a ward off position and clench your left hand into a fist and swallow saliva. Start the hitting under your raised arm in the armpit following a straight line down the left flank of your body. Continue down the leg, hitting the outside of the thigh muscle, past the outside of the knee and all the way down the outside of the calf muscle, over the ankle and finally ending in the small toe. Follow the same route back all the way to the armpit. Rest and smile to the tendon line using your awareness to help absorb Chi into the tendon line, replenishing and strengthening it.



Fig. 31 Small Toe Line

Middle Toe Line

Stand with the left leg a good distance forward, well bent and slightly to the side without straining yourself and hold the hitting device in the right hand. Swallow saliva down to your belly and start hitting from the left shoulder. Hit down in a straight line over the left nipple, down over the internal organs on the left side of the body and over the psoas muscle. Continue down the leg hitting over the top of the thigh muscle, straight over the knee cap (hit beneath the kneecap, not directly on it), down all along the outside of the shinbone over the ankle and the middle line of the foot ending in the middle toe. Gently hit the area at the top of the foot, in the middle, an additional three times. Follow the same route back all the way to the shoulder. Finally, rest and smile to the tendon line using your awareness to help absorb Chi into the tendon line, replenishing and strengthening it.



Fig. 32 Middle Toe Line

Back of the Leg Line

Stand with the left leg a good distance forward, well bent and slightly to the side without straining yourself and hold the hitting device in the left hand. Start the hitting from the back of the neck and follow the spine all the way down to your tailbone, hitting directly to the left of the spinal cord. Continue down the leg hitting the back of the thigh muscle, the back of the knee and the all the way down the back of you calf until you reach your heel. Follow the same route back all the way to the back of the neck. Finally, rest and smile to the tendon line using your awareness to help absorb Chi into the tendon line, replenishing and strengthening it.



Fig. 33 Back of the Leg Line

If consistently practiced, these simple techniques are guaranteed to strengthen the tendons greatly especially when combined with Tendon Nei Kung practice. Most people end up suffering tremendously from joint problems when they move into old age. This unnecessary suffering can so easily be prevented. Prevention is the best medicine and even though the same exercises can be used to heal tendons it is far more affective to start doing the practices before one starts experiencing problems.

Advised Practice for Today's Life Style

The Tendon Nei Kung forms themselves should constitute the bulk of your tendon changing (growing) practice and be given most attention. Initially it is especially important to set some time aside to make sure that you are doing the forms correctly without neglecting any of the details as people are some times inclined to do. Make sure you study the information on doing the forms thoroughly. Do not be in a hurry to be able to do the complete movement of the forms as soon as possible. These special exercises have many a subtle detail. You could probably perfect the outer movements within three days if you have a level of physical talent and a strong intent to learn and practice. However Chi Kung is not called an internal practice for nothing, and mastering all the internal and external aspects of the movements together takes a little perseverance and patience. Once you have the external movements down and can execute them with out thinking about it, start paying attention to internal movement and try and sense the internal force coming up from the ground all the way into your finger tips. If you practice in this way it will not take you long to be able to execute the movements correctly and as the Taoist love to say, "Once you got it, you got it". Mastering the Tendon Nei Kung forms are well worth spending some time and energy on as you will receive priceless benefits from practicing them correctly, cultivating great strength as a youth as well as saving yourself much of the suffering and indignity that people have come to accept as the normal deterioration of old age.

The best is to build up your Tendon Nei Kung form practice step by step, not advancing on to a next stage until the specific movement has become second nature to you and you can produce the movement without even having to think about it.

Once you have cultivated a level of mastery over the basic structure of the forms in this way, learning the eight different hand positions should not be too much of a challenge.



Fig. 34 *Tendon Nei Kung Practice*

Ten repetitions of each hand position is already a substantial tendon strengthening workout and is sufficient daily practice and should take you no longer than 10 minutes a day (once you are doing the movements properly). Especially if you are new to these tendon growing techniques it is important not to exceed the advised amount of repetitions as straining a tendon is both an unpleasant and long term hazard. In Taoist practices moderation is always the motto as the Taoists understood both the importance of practice itself as well as the resting period in which the body has a chance to nourish the area that has been giving attention. Even western sport scientists are now seeing that for optimal results in weight lifting it is essential for the practitioner to give a worked out muscle at least a 48 hour rest before exercising it again. If the practitioner does not allow the muscle group this recuperation period the muscles run a high risk of actually becoming weaker.

If you have a partner and have the time for another ten repetitions on all the hands positions great. Of course partner practice should only be integrated into your practice once your solo practice is of a high level. The partner forms are also a very helpful in checking if you are doing the movements of the forms correctly.

A session of Mung Bean Hitting should also be done every day, preferably just before you do you Tendon Nei Kung forms, as this practice will aid the tendon growing process greatly. If you are highly motivated to improve the quality and strength of your tendons and have ample time, you can do a very thorough hitting session of 20 to 25 minutes. A general workout with the Mung Bean Sock only has to take about 8 to 10 minutes and is already sufficient. This practice is of great importance especially in the repairing of damaged tendons and joints and assists the Tendon Nei Kung forms in working its magic, greatly.



Fig. 35 Bean Bag Practice

The supplementary tendon exercises should be practiced a minimal of twice a week. If, however, you have available time, please indulge yourself in doing these every day. The precaution should be taken in doing too much in one day though. Combining these three practices will yield optimal results. Tendon strength is extremely long lasting as discussed. Because of this they also take a longer time than muscles to strengthen. Patience is an essential ingredient in the makeup of someone wishing to pursue tendon growing practices. As a wise man once said to me, Tai Chi Chi Kung practices are not microwave pizzas. The rewards of your practices are inevitable, but it is important not to become fixated upon results. Concentrating on results is a cause of grief for many people in many areas of their lives. When you are concentrated on a result it is very difficult to fall into a state of calm and meditation, which is the ultimate state do be in for Chi Kung practice or whatever you are doing for that matter. A big part of being in a meditative state is to be present from moment to moment. Concentrating on results obviously prevents you from doing this. If you practice consistently though, after a six month period you will already start experiencing the fantastic benefits of this practice and will begin to feel a new kind of strength in your body, a genuine strength.



Fig. 36 Meditative State

For all of the above mentioned practices, remember to take time to shake out, rest and smile to the relevant tendons that have been given attention. This only takes 20 seconds or so each time and is a vital practice for Tendon Changing and most Chi Kung practices and increases results greatly.

Once again we remind you to stay mentally present during the practice of these exercises. Remember Chi follows Yi or energy follows mind. The more Chi your tendons receive, the more they will be able to effortlessly strengthen. If your mind is on other things the affect of the Tendon Nei Kung exercises will be greatly subdued.

Finally we would like to encourage you to adopt a superior Tendon changing attitude. It is important that you do not adopt the stereotypical 'body builder' mentality towards tendons changing as this will not provide superior results. When encountering pain in any of these exercises do not 'push yourself'. Build up all of the practices slowly and gently leaving any macho 'no pain no gain' attitude at the door and start to trust in the effortless path of the Tao.

Good luck and may the Chi be with you!

For More Information on this Booklet and the Original Book, "Tendon Nei Kung" from Inner Traditions' website: www.innertraditions.com or it can be ordered at a local bookstore.



Mantak Chia

Universal Healing Tao System

The Universal Healing Tao is a practical system of self-development that enables individuals to complete the harmonious evolution of their physical, mental, emotional and spiritual bodies. Through a series of ancient Chinese meditative and internal energy exercises, the practitioners learn to increase physical energy, release tension, improve health, practice self-defense and gain the ability to heal themselves and others. In the process of creating a solid foundation of health and well-being in the physical body, they also create the basis for developing their spiritual potential. By learning to tap the natural energies of the Sun, Moon, Earth, Stars and environmental forces around us, the practitioner attains the ability to develop and nurture a solid spiritual body. The ultimate goal of Taoist practice is to transcend physical boundaries through the development of the soul and the spirit within the human form.

The Universal Healing Tao practices are derived from ancient techniques rooted in the processes of nature. They have been gathered and integrated into a coherent, accessible system for well-being. Universal Healing Tao System is not a religion and does not require the belief in any set of deities or gods. The techniques work directly with the life force, 'Chi', flowing through the meridian system of the body. The aim of the Universal Healing Tao System is to restore the individual to a condition of harmony with the flow of the forces of nature. Master Chia's method of teaching is direct and practical. Years have been spent developing and perfecting techniques for passing these traditional practices to students around the world. The emphasis is always on mastering the actual practice. The system includes a complete set of practices divided into the Four Branch Healing Arts of the Universal Healing Tao System derived from the Master Chia's original Nine Inner Alchemy Levels from his Taoist Master White Cloud.

Instructor & Practitioner Status/Certification Keys

Universal Healing Tao System (UHTS) - Inner Alchemy Levels

Inner Alchemy Level I		Chi Nei Tsang	
AI	Associate Instructor (Simple Basics)	Energetic Medical Chi Kung	
BA	Inner Smile, 6 Sounds, Orbit	Level I	C1 Practitioner
I1	Iron Shirt Chi Kung I	Level II	C2 Intermediate Practitioner
AT	Associate Instructor (Simple Tai Chi)		C3 Assistant Teacher
C	Certified Instructor		CT Teacher
HL	Healing Love		KT Karsai Teacher
TY	Tao Yin	Level III	ST Senior Teacher
TT	Tan Tien Chi Kung		
T1	Tai Chi Chi Kung I		
Inner Alchemy Level II		Cosmic Healing	
S	Senior Instructor	Energetic Medical Chi Kung	
HL	Healing Love, Multi-Organic Man	Level I	H1 Practitioner
		Level II	H2 Advanced Practitioner
			H3 Assistant Teacher
			HT Teacher
		Level III	SH Senior Teacher
Inner Alchemy Level II		Immortal Tao	
F1	Fusion of Five Elements I	Inner Alchemy Levels IV-XI	
F2	Fusion of Five Elements II	IA	Inner Alchemy Instruction
F3	Fusion of Five Elements III	K1	Inner Alchemy Level IV: Lesser Kan & Li
		K2	Inner Alchemy Level V: Greater Kan & Li
		K3	Inner Alchemy Level VI: Greatest Kan & Li
		IS	Senior Inner Alchemy Instructor
		SF	Inner Alchemy Level VII: Sealing of the Five Senses
		IT	Immortal UHT Instructor
		HE	Inner Alchemy Level VIII: Congress Heaven & Earth
		HM	Inner Alchemy Level IX: Reunion Heaven & Man
Advanced Chi Kung			
I2	Iron Shirt CK II (Tendon Nei Kung)		
I3	Iron Shirt CK III (Bone Marrow Nei Kung)		
T2	Tai Chi Chi Kung II (Discharge Form)		
T3	Tai Chi Chi Kung III (Wu Style Form)		
T4	Tai Chi Chi Kung IV (Chen Style Form)		
T5	Tai Chi Chi Kung V (Sun Style Form)		
T6	Tai Chi Chi Kung VI (Sword Form)		
T7	Tai Chi Chi Kung VII (Stick Form)		
T8	Tai Chi Chi Kung VIII (36 Movements)		
T9	Tai Chi Chi Kung IX (108 Movements)		
P	Pakua Palm (Bagua Form)		
G1	Hsing I (Five Element Form)		

Next to many of the courses in the System Course Chart and in the Course Description section, you will notice a code letter in parentheses. The code letter indicates that the course is required as part of an Universal Healing Tao instructor and practitioner training. One or more courses may be required for instructor and practitioner certification for the level represented by the letter. A prospective instructor and practitioner must be experienced and competent in the practices taught in the course. An instructor and practitioner candidate must also demonstrate the ability to teach the related contents of the course to the public. For example: Cosmic Inner Smile, Wisdom Chi Kung, Cosmic Six Healing Sounds, Awaken Cosmic Healing Energy (Microcosmic Orbit), World Link Meditation and Chi Self-Massage each have the "(BA)" code letter beside them. This means that these courses are part of the Microcosmic Orbit instructor certification. New instructor candidates must be proficient in each of these courses. Previously certified instructors must update their training to include the more recent modifications in the courses offered.

Universal Healing Tao System (UHTS)

Four Branches of the Healing Arts Course Chart

Living Tao (Emotional)	Chi Nei Tsang (Physical)	Cosmic Healing (Energy)
<p>Inner Alchemy Level I Cosmic Inner Smile Wisdom Chi Kung Six Healing Sounds Microcosmic Orbit Meditation World Link Meditation Six Directions Opening 3 Tan Tiens Chi Self-Massage Simple Warm Up Chi Kung Iron Shirt Chi Kung I Tao Yin Tan Tien Chi Kung Tai Chi Chi Kung I (Yang)</p> <p>Inner Alchemy Level II Healing Love Sexual Reflexology Multi-Orgasmic Series Comic Nutrition Five Element Nutrition Taoist Healing Foods Cosmic Detox Pi Gu Chi Kung</p> <p>Inner Alchemy Level III Fusion of 5 Elements (FI) Cosmic Fusion (FII) Fusion 8 Physic Channels (FIII)</p> <p>Advanced Chi Kung: Iron Shirt Chi Kung II (Tendon Nei Kung) Iron Shirt Chi Kung III (Bone Marrow Nei Kung) Tai Chi Chi Kung II (Fa Jin) Tai Chi Chi Kung III (Wu) Tai Chi Chi Kung IV (Chen) Tai Chi Chi Kung V (Sun) Tai Chi Chi Kung VI (Sword) Tai Chi Chi Kung VII (Stick) Tai Chi VIII (36 Movements) Tai Chi IX (108 Movements) Pakua Palm (8 Directions) Hsing I (Five Elements)</p>	<p>Energetic Medical Chi Kung Level I Chi Nei Tsang I Golden Elixir Chi Kung</p> <p>Level II Chi Nei Tsang II Karsai Nei Tsang (IV)</p> <p>Advanced Chi Kung: Sword Finger Kung Fu</p> <p>Level III Chi Nei Ching (III) Life Force Massage Cranio-Sacral Chi Kung Origins of Chi Nei Tsang Chi Nei Tsang Microcurrent</p> <p>Advanced Wisdom: Secrets of Tao Te Ching Living in the Tao The Tao of Immortality Cosmic Astrology Inner Alchemy Astrology Taoist Shaman Taoist Emotional Recycling</p>	<p>Energetic Medical Chi Kung Level I Activating Empty Force Cosmic Chi Kung Six Directions Opening 3 Tan Tiens Fire Ring Chi Kung (10 Branches)</p> <p>Level II Connecting the Universe Color Healing</p> <p>Advanced Chi Kung: Chi Field Chi Kung Universal Linking (12 Heavenly Stems)</p> <p>Level III Taoist Cosmology Taoist Astral Healing Senior Teacher</p>
Immortal Tao (Spirit Body)		
	<p>Inner Alchemy Level IV Lesser Kan & Li</p> <p>Inner Alchemy Level V Greater Kan & Li</p> <p>Inner Alchemy Level VI Greatest Kan & Li</p>	<p>Inner Alchemy Level VII Sealing of Five Senses</p> <p>Inner Alchemy Level VIII Congress Heaven and Earth</p> <p>Inner Alchemy Level IX Reunion Heaven and Man</p>
<p>Courses are generally taught as part of a retreat, workshop, seminar, or ongoing class. Depending on time constraints, several courses, or fewer, may be offered within the given format. Following each course description is a list of Universal Healing Tao supporting reference materials that are available. One may order from the Universal Healing Tao Eproducts Website: www.universal-tao-eproducts.com. Beside the name of each item, there are identifying letters and numbers. The letters indicate the kind of item as follows: Book (B_), Digital Video Disk (DVD_), Poster (P_), Booklet (BL_).</p>		

UHT Practices - Chi Cards

The Chi Cards are designed to give short, concise reminders of what to do. Books are reduced to formulas on a few cards. The Universal Healing Tao practices are arranged in Chi Card Levels 1-6. Instead of fumbling through the books when you practice, you can now simply have a Chi Card available to help you complete the formula and proceed smoothly in your practices. You can use the Chi Cards to help clarify, purify, transform, regenerate and transcend your energy. There are twenty cards in a packet (playing card size), which are easy to read and you can carry them anywhere you go. The front side of the card is the actual formula written down step by step and on the reverse side there are visual colored illustrations of the formulas, so you can follow them visually.

Cosmic Inner Smile
Transform Stress into Vitality

Front Line - Functional Channel (Pg 43)

1. Be aware of smiling Cosmic Energy in front of you: **Breathe it into your Eyes. Smile down to Nose, Cheeks, & lift up corners of Mouth (Tongue to Palate).**
2. Smile in **Neck, Throat, Thyroid, Parathyroid & Thymus.**
3. Smile in **Heart** feeling joy & love spread out to the **Lung, Liver, Spleen, Pancreas, Kidneys & Genitals.**

Middle Line - Digestive System (Pg 49)

1. Bring smiling Energy into Eyes; then **Down to Mouth - Swallow Saliva** smiling down **Stomach, Small Intestine (Duodenum, Jejunum & Ileum), Large Intestine (Ascending - Transverse - Descending), Rectum & Anus.**

Back Line - Governor Channel (Pg 51)

1. Smile - Look up into mideyebrow to **Pituitary Gland (3") Breathe in Bright Golden Light** shining through Brain.
2. Smile (Spiral) into **Thalamus, Pineal Gland (Crystal Room), left & Right Brain to Crown & Base of Skull.**
3. Smile **down to each Vertebrae:** 7 Cervicals (Neck), 12 Thoracics (Chest), 5 Lumbar (Lower Back), & Sacrum.

All 3 Lines - Entire Body (Pg 55)

1. Smile down **Front, Middle & Back Lines;** then do all **simultaneously** feeling like a **Cooling Waterfall or Glowing Sunshine** of Cosmic Energy, **Smiles, Joy & Love.**

Collect Energy in Navel (Pg 56)

1. Smile in Navel (1") - Spiral with Mind or Hands outwardly **36x** (Diaphragm to Pubic Bone) reverse **24x** back to Navel (**Male** spiral Clockwise to Counter/Clockwise, **Female** reverse) storing the Energy safely in Navel.

CC 1 (1)

CC1 (1) © Mantak Chia

Chi Card Sets

Level 1 - Inner Smile, Healing Sounds, Chi Self Massage, Six Direction, Cosmic Orbit, Healing Love, Wisdom Chi Kung, Iron Shirt I.

Level 2 - Bone Marrow Nei Kung, Fusion I, Tai Chi Chi Kung I.

Level 3 - Fusion II, Cosmic Healing Chi Kung & Chi Nei Tsang, Universal World Link & Tree, Sun & Moon Chi Kung.

Level 4 - Tao Yin, Iron Shirt II, Fusion III, Tan Tien & Simple Chi Kung, Empty Force & Cosmic Cleansing.

Level 5 - Cosmic Healing II - Eight Body Manifestation Meditation, Chi Nei Tsang II (Twelve Winds), Elixir Chi Kung, Tai Chi Chi Kung II (Yang Discharge Fast Form).

Level 6 - Enlightenment of Lesser Kan and Li, Karsai Nei Tsang (Genital Massage), Tai Chi Chi Kung III (Wu Style Short Form).



Universal Healing Tao Center at Tao Garden Health Spa & Resort



**The first & best East-West holistic resort & health spa
in a beautiful and healthy environment**

Universal Healing Tao Center in northern Thailand is the home of Master Chia and serves as the worldwide headquarters for Universal Healing Tao activities. This integrated wellness, holistic health, and training center is situated on eighty acres surrounded by the beautiful Himalayan foothills near the historic walled city of Chiang Mai. The serene setting includes flower and herb gardens ideal for meditation, open-air pavilions for practicing Chi Kung and a health and fitness spa.

The Center offers classes year-round, as well as summer and winter retreats. It can accommodate two hundred students, and group leasing can be other resources.

Tao Garden Health Spa & Resort is the perfect place to get away from the city and other modern annoyances. It is a place where guests can pick and choose from a wide selection of disciplines ranging from detoxification and parasite cleansing program such as skin detox (Thai herbal oxygen and ozone steam), foot detox, Chi Nei Tsang (abdominal detox massage) and Karsai Nei Tsang (genital detox massage). Loosing weight program such as slimming massage and herbal steam bath. Ancient holistic treatments such as ayurvedic body care, traditional Chinese medicine, Chi Kung, meditation and yoga.

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**Universal Healing Tao Center
of the Healing Tao, Tao Yoga,
Universal Healing Tao System
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Tao Garden Health Spa and Resort is Mantak Chia's home, school and training center. The Resort is a perfect place to heal, relax and get away from the pressures of every day life for groups and individuals. Please look into our Web Site: www.tao-garden.com

**Tao Garden Health Spa & Resort
(Health Spa in a Healthy Environment)**

**Good Air * Good Water * Good Food
Good Chi * Good Heart * Good Mind**

The Universal Healing Tao is not and cannot be responsible for the consequences of any practice or misuse of the information in this book. If the reader undertakes any exercise without strictly following the instructions, notes, and warnings, the responsibility must lie solely with the reader.



Master Mantak Chia is the creator of the Universal Healing Tao System, Healing Tao, Tao Yoga and is the director of the Universal Healing Tao Master School at Tao Garden Health Spa and Resort in the beautiful northern countryside of Chiangmai, Thailand. Since childhood he has been studying the Taoist approach to life. His mastery of this ancient knowledge, enhanced by his study of other disciplines, has resulted in the development of the Universal Healing Tao System which is now being taught throughout the world.

Changing the Tendons

Tendon Nei Kung Exercises are specifically designed to aid in the growing and strengthening of the tendons cultivating the true strength of the body. The practices of Tendon Nei Kung in this booklet will yield a substantial strength in the body which will be there to serve into the last years of our lives and greatly aids in preventing and curing arthritis as the poisonous acid is forced out of the body to make space for the healing energy, Chi.

Tendon Nei Kung practice makes the tendons supple and strong while also opening the joints up. The raw energy can then be stored in these open spaces in the joints and between the tendons allowing us to take in more energy. Once this is done we can start to transform this raw energy into higher creative and spiritual energy.

Eight Postures and Mung Bean Hitting

Practicing the Tendon Nei Kung Eight Forms opens up the spinal cord and benefits our organs. Chi pressure is also developed in these practices. By practicing the Eight Positions you strengthen and grow all of the various tendons in the body. Consistently practicing in this way will greatly strengthen your tendons as a unit. The Mung Beans Bag Hitting Practice revealed in this booklet brings relief for constipation, detoxification, stomach cramps and is used for healing headaches.

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