

The following illustrations represent half the complete form and are included on this page in order to support the introductory teachings of Jin Jing Gong. They are designed to assist a student to recall the first half of Jin Jing Gong but the internal aspects of the form require additional guidance.

Preparation - the combination of three movements to prepare mind, body and spirit for the practice of Jin Jing Gong.



Preparation: Shaking

Shaking (*Yu Bei Shi*) prepares the body and mind and facilitates movement for the Jin Jing Gong form. It loosens muscles, tendons and joints and prepares for increased flow of blood and Qi (energy) through the entire body, from the outer layers and working inwardly. Starting from above the head and below the feet, shaking progresses to the skin level, dissolving all tension and moves internally to the fat level, fascial structures, muscles and tendons. Shaking down the arms and legs to the fingers and toes, shake into the intestinal organs, including Gall Bladder, Stomach and Bladder. Visualize shaking deeper to the liver, heart, lungs, spleen and kidney. Any feeling of “blocked” energy, including emotions, may be shaken loose here. Revisit any area that needs extra attention. Come to a standstill - still on the outside, moving on the inside.



Transition

Transition (*Guo Du*) (Internal and External) consolidates smooth flow of movement and allows for the collection of Qi between the major movements. It maintains Yin/Yang balance and opens the Heart. The upward, downward, inward and outward movements open to (and invite) heavenly and earthly energies to course through the body's meridians. "Transition" is practiced between every movement in the form. After the quiet time at the end of Shaking, adjust into Horse stance and place attention on the *tantien* (below umbilicus). The body should be relaxed but well positioned. The arms gently raise in front to the level of the heart when breathing in; hands are then reversed (facing up), breathing out as the arms stretch laterally (palms up). Breathing in as the arms raise to the sky, stretch up (slightly up on toes) and make the external transition with palms turned out. Breathing out, the arms slowly lower to the *tantien* (laterally), like an eagle landing.



Universe Stance

1. Universe Stance (*Yu Zhou Zhuang*) is the first movement of the Jin Jing Gong and is repeated after every other movement of the form. It is a Yin posture that represents total relaxation, providing rest from the more dynamic Yang movements. Inwardly, it balances Yin and Yang and encourages a deeper connection to the wide Earth below and the deep blue sky above. It dissolved boundaries between our inner universe and the outer universe, allowing a feeling of connection to all things. Legs are relaxed in horse stance with the feet wide apart, knees relaxed and back straight, as if supported behind by a mountain and connected to heaven by a silk thread at the top of the head (Du20). Feet slightly turned inward and soaking up qi through the Earth from the soles of the feet, like suction cups (via Kd1). Arms are relaxed, as if encircling an imaginary evergreen tree, hands open and facing the Heart. Shoulders relaxed, elbows weighted down slightly and supported through breath and the scapula. Breathe normally and deeply to the Tiantien.

Stage One - the combination of movements two, three and four - three movements to prepare the body to receive the Qi and prepare for rejuvenation.



Wei Tuo's Ritual Stick

2. Wei Tuo's Ritual Stick (*Wei Tuo Xian Chu*) is the second movement after the Universal Stance. The hand position is the mudra of heaven and earth, representing the three "treasures" in life – *Qi* (energy), *Jing* (essence) and *Shen* (spirit). When in unity through good practice, the elixir of immortality is said to manifest, bringing an end to all diseases in life. The movement starts with an internal Transition, above the head the palms meet together and lower to the level of the heart as the knees bend to a horse stance. Left hand is placed above the right for males - the opposite applies for females. The hands assume the *San Qing Liang Kou Shou* mudra, as per the diagram, as if receiving a universal blessing. Reverse breathing starts here, compressing the abdomen and perineum upon inhalation, relaxing abdomen with exhalation. Emotionally based imbalances are treated by the practice of this posture, addressing the channels of the heart, lungs, large intestine and small intestine. This movement is held for a minimum of seven reverse breaths.



Er Lang Upholding the Mountain

3. Er Lang Upholding the Mountain (*Er Lang Dan Shan*) is the third movement and continues preparation by receiving the power to hold up two mountains in the palms of the hands. There is a sensation of great weight resting upon the palms and the feeling of total openness and invitation. The stretch across the arms includes the wrist, elbow and shoulder joints. The tension is experienced as if one was to hold up the entire universe while maintaining absolute relaxation. Legs assume the horse stance while the arms locate their position at the most lateral extension of an external Transition, as per diagram. Reverse breathing starts here. This movement invigorates the channels of the upper torso, the inguinal region, legs, knees, ankles and back. The rotation of the arms and the lateral stretch (pulling of tendons) opens the chest and heart. This movement benefits mental and emotional balance and reduces systemic inflammation in the body.



A Pair of Hands Holding up the Sun and Moon

4. A Pair of Hands Holding up the Sun and Moon (*Shuang Shou Tua Ri Yue*)

completes the first quarter of Jin Jing Gong and the elements of protection and preparation. In this movement it is important to feel the connection from the toes all the way to the finger tips, representing the continuum between heaven and earth. It is the only movement which allow for the legs to be straightened. The meditation during this movement is the image of holding the sun and moon; the higher the sun and moon are held, the lower the feet sink into the earth. Following the path of an external Transition, flex the wrists so that the fingers point to each other. With elbows straight but relaxed, raise the arms upwards above the head with eyes following the palms. At the summit, flip the palms up to face the heaven and push upwards, stretching the arms. The fingers are close but not touching. Shoulders should be relaxed and not elevated; the pelvis is tucked slightly under to insure the lumbar region is not excessively extended. Gaze up through the hands, visualizing the sun in the left hand and the moon in the right. Reverse Breathing starts here. This movement realigns the entire spine and influences the correct flow of energy from the occiput down to the sacrum. Channels that benefit from this movement are the heart, pericardium, lungs, three heater, gallbladder, small intestine, bladder, large intestine and stomach.

Stage Two - the combination of movements five, six and seven – three movements to promote circulation of qi and blood more deeply in the body



Plucking Stars to Change
the Big Dipper

5. Plucking the Stars to Change the Big Dipper (*Zhai Xing Huan*

Dou) is a stretch for vitality. The stars of the Big Dipper represent our essence in the body. Gazing at the point *Laogong* in the center of the dominant* hand (*left for males or right for females), we are now directed to gaze up to the stars, while grasping the heavenly qi of the stars with the lead hand, with the other hand we compress qi to the point *Mingmen* between the two kidneys. This will strengthen the qi of kidneys and increase longevity. After grasping the stars, the lead hand is directed down the midline (palm down), further compressing qi into the *tantien* (lower belly). The hands stretch at every opportunity, mobilizing joints and tendonous insertions to improve circulation. Alternating hands, repeat for minimum seven cycles with reverse breathing. Breathing in when in extension (stretching up) and breathing out when compressing in (dropping down). **Plucking the Stars to Change the Big Dipper** encourages the circulation of *Ren mai* and *Du mai* (Conception and Governor Vessels) and Zhen (Upright) Qi. The results of regular practice will make more energy available from a deeper source in life and secure longevity.



Pulling in Reverse Nine Oxen
by Their Tails

6. Pulling in Reverse Nine Oxen by Their Tails (*Dao Qian Jiu Niu Wei*).

The ox is a Chinese symbol for strength, dependability and diligence. It achieves success through patience, persistence and routine hard work. Strength in this case especially refers to the strength that tendons provide. Following an external Transition, the dominant hand (left/male or right/female) leads with the non-dominant hand behind. Both hands form open fists, creating a circle with fingers and thumb. As the lead hand reaches eye level, shift the weight to the back foot and continue reverse breathing inhalation. Focus in the distance, gazing through the opening of the lead hand. Wrists straight, imagine pulling a rope backward, between the two hands. Shift the weight forward to front leg, maintaining a hold on the rope and pulling in the forward direction this time. Tension should be felt running along the arms, shoulders and back, connecting one thumb to the other. This movement benefits the lungs and kidneys; and musculoskeletal conditions such as tendonitis, arthritis and fibromyalgia are reported to improve.



Power Master Topples the Mountain

7. Power Master Topples the Mountain (*Li Shi Tui Shan*). Another name for this movement is “Pushing Out the Claws and Spreading the Wings”. This refers to the movement of the arms, chest and shoulder blades. The Yang (active) nature of this powerful movement creates circulation and delivery of power from the shoulder blades (Bladder channel). The qi can be experienced flowing down the arms and into the hands, transferring to the *tantien*, the Kidney channel and back to the Bladder channel. With an internal Transition, lower the hands to the *tantien*; reverse breathing in, circle to the back while scooping the qi around the kidneys. Bring the hands forward to under the arms, rotate the hands to a pushing-out position and extend. Breathe out at the full extension of the arms and release the hands while dropping arms and hands to the *tantien*. Repeat the kidney circle seven times. Legs are relaxed in horse stance but there is a feeling of dynamic tension in the upper torso involving heart, lungs, shoulder blades, arms, hands, lower torso, reproductive system and kidneys. The qi becomes more internal at this stage of the Jin Jing form.

Conclusion and Storage – Finishing the First Half of the Jin Jing Form



Embrace the Qi and Return It
to Its Source

8. Embrace the Qi and Return It to Its Source (*Bao Qi Gui Yuan*)

signifies the completion of the half-form (stage 1) as experienced in The Legacy Retreats. It is also the final movement of the complete fourteen movements of the Jin Jing Gong. **Embrace the Qi and Return It to Its Source** is a lateral stretch that “vacuums” Universal Qi into the *tantien* as the hands close onto the umbilicus, thus sealing the container that has now been filled with qi. At the end of this movement, the thumb nails are also pressed at the lateral root of the index finger nails, sealing off the Large Intestine channel (LI.1), preventing energy leaks such as indecision, lack of judgment and the inability to hold onto things or let go of things appropriately in life. **Embrace the Qi and Return It to Its Source** prepares the practitioner to return to outer consciousness. It is a bridge consolidated from accumulated internal qi that leads one again to meet the opportunities of life.