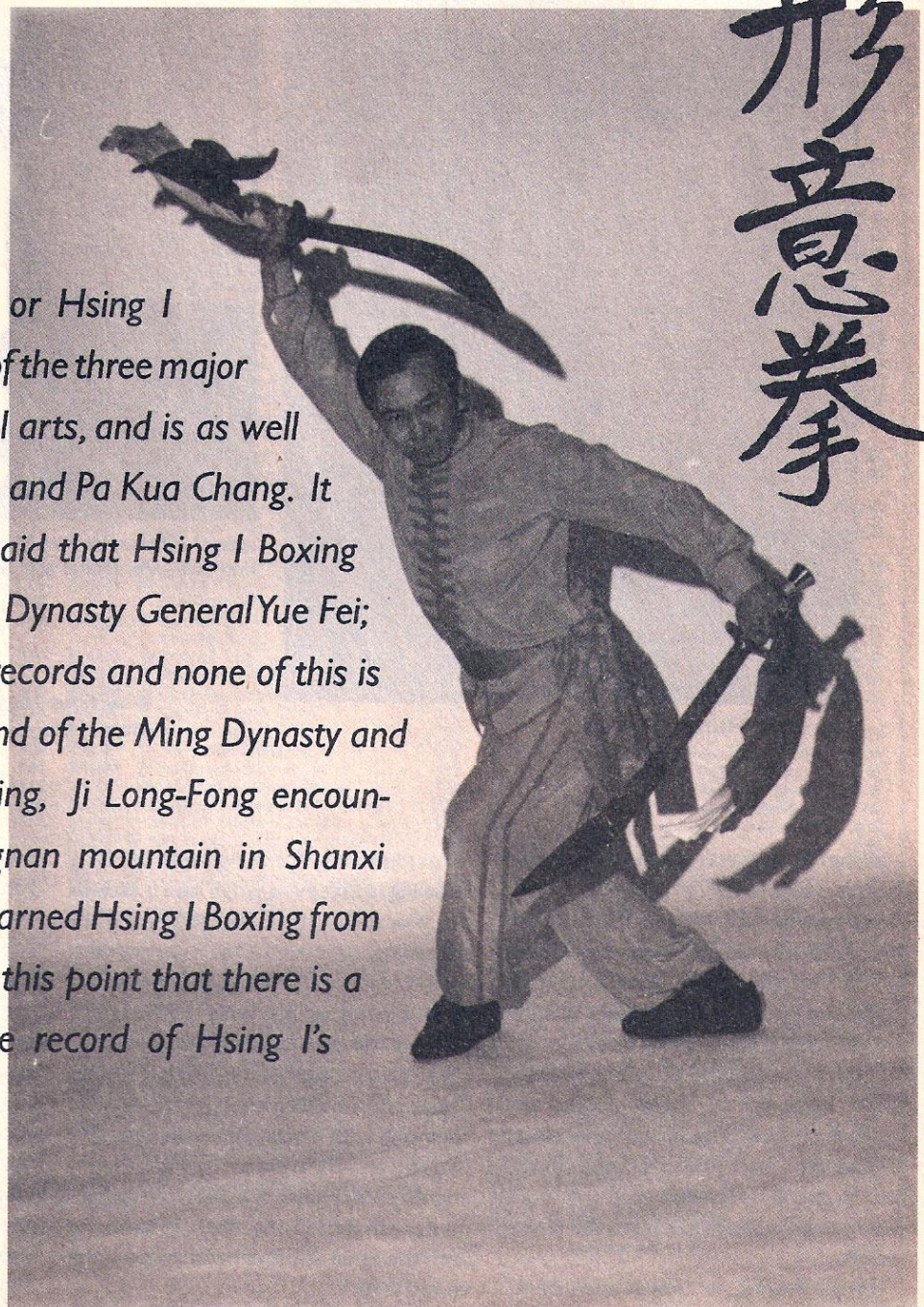


SIX HARMONIES, ONE MIND

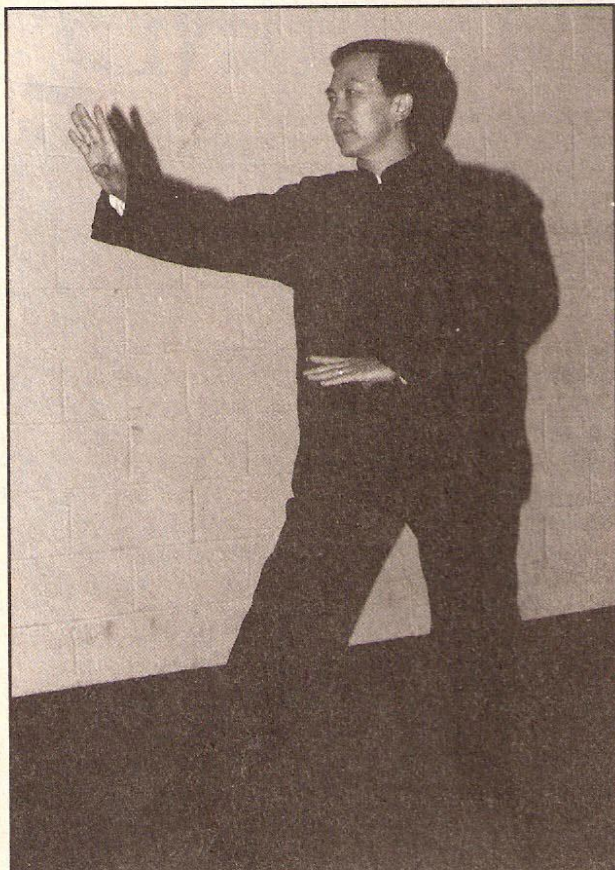
By Sifu Huang Chien-Liang
with Melinda Chiu

AN OVERVIEW OF HSING I CHUAN

Hsing I Boxing, or Hsing I Chuan, is one of the three major internal Chinese martial arts, and is as well known as Tai Chi Chuan and Pa Kua Chang. It has traditionally been said that Hsing I Boxing was taught by the Song Dynasty General Yue Fei; however, there are few records and none of this is verifiable. Around the end of the Ming Dynasty and the beginning of the Qing, Ji Long-Fong encountered a Taoist at Dongnan mountain in Shanxi Province. Ji Long-Fong learned Hsing I Boxing from the Taoist, and it is from this point that there is a more detailed, verifiable record of Hsing I's lineage.



**Watch for a biography of Sun Lutang
in MASTER Magazine onsale
next month (March 18).**



The basic Hsing I posture



Hsing I utilizes the Five Element theory of construction and destruction in attack and defense.

**Watch for Hsing I Five Element Form in
Master Magazine next month! See PG64!**

Hsing I Boxing was formerly limited to the Five Elements (Wu Xing), Linked Five Elements (Wu Xing Lian Huan), and half of the 12 Animals. Later, Lee Chun-Yi and his fellow practitioners traveled to Tai Gu in Shanxi Province and summoned outstanding fellow practitioners there to complete the 12 Animals, Mixed Form, Eight Form, Shi Er Hong, and Stable Body Pounding. Practitioners later divided into two branches, the Shanxi Branch and the Henan branch. A more recent development has been the Hebei branch.

Hsing I Boxing, or "Form and Intent" Boxing, derives its name from the fact that it takes the essential idea of each

form it mimics. A strong point of Hsing I Boxing is that even when one is attacking, one still protects oneself, and while defending, attacks. One's strength is held in reserve and not used unnecessarily, but inexhaustible when called upon.

The execution of Hsing I should demonstrate attention to the Six Harmonies. These include three internal: the mind in harmony with intent, intent in harmony with chi and chi in harmony with power; and three external: the shoulder in harmony with the hip, the elbow in harmony with the knee and the hand in harmony with the foot.

The Hsing I Palm is known as Wah Long Chang, named after the Chinese

roof tile it resembles. The inner palm is gently curved inward like the Wah Long. The other hand position in Hsing I is Fong Yen Chueh, or Phoenix Eye Fist. Here the knuckle of the index finger is used to strike. This fist is for advanced practitioners. The standing meditation stance is called San Ti Si, or Hsing I Chuang, and is used to cultivate chi. The importance of this stance cannot be overemphasized. It is so vital to Hsing I that it is said that if your Hsing I stance is good, then you have mastered half of Hsing I. A beginner should start with 15 minutes in San Ti Si and work up to at least 30 minutes or more every day. ☯