

**The Crushing Fist
of Xing Yi Quan
as taught by:**

Wang Shu Jin

Medical Disclaimer

Kindly be aware that the author, and all associates, of this instructional article are NOT RESPONSIBLE for any injury that may result from practicing the techniques and/or following the instructions, advice, methods in this publication. Martial arts practice can be dangerous to you and / or others, if not trained safely. You should therefore, always consult with a qualified, martial arts instructor, prior to practicing any of these techniques and receive instruction as to proper methods of training. As the physical activities described may be too strenuous for some individuals, it is essential and important that you consult with a qualified medical physician prior to training these methods.

WANG SHU JIN'S AUTOBIOGRAPHY.

Given to the author by grandmaster Wang Shu Jin in 1972.

I am fond of martial arts since I was small. I started to take lessons of Ba Gua Zhang (BGZ), and Xing Yi Quan (XYQ) from a very famous publisher master, the world known Old Man Chang Chan - Kuei, Chao - Tung, Master Chang's BGZ is transmitted from old master Tung Hai - Chuan, his XYQ is learned from two old masters Liu Chi - Lan and Kuo Yun - Shen, and these two masters learned from Li Lo - Neng, Fei Yu, and Tai Lung - Pang. The latter in turn learned from Chi Lung - Feng. Traced to the source, it is transmitted as early as from Yue Wu - Mu in Sung dynasty (960-1279).

In 1938, I met and practiced BGZ with Mr. Hsiao Hai - Po, also learned San Tsai Chuang (3 forces staking: heaven, earth, and man), Hun Yuan Chuang (constitution staking) and different stages of staking techniques from Mr. Wang Hsiang - Chai.

Then I get the instruction from Mr. Chen Tsun Feng, Pan-Ling, the vice - principal of Nanking Central Martial Arts school. For over twenty years, studying and practicing with him, I began to understand the differences and similarities of the three and the profound mystery of their correlation. With my experience of over fifty years, I still feel my knowledge is not perfect.

In 1948, I left Shanghai and came to Taiwan where I opened a number of schools in its middle and southern parts. For several decades, I have taught numerous students, promoted national culture, and morality. I felt self comforted that I had done my duty in awakening those who are fond of martial arts.

In 1953, the head of Overseer department of Chinese government, Mr. Yu Yu - Jen was so impressed with my enthusiasm in promoting martial arts and my performance in different places, he gave me a pair of couplets in his own famous hand writing with the highest eulogy. My students felt honored by this, but I feel I should try even harder to live up to his expectations.

In the autumn of 1959, I came to Tokyo, Japan where I met with Mr. Token Izumi, we had a very earnest talk. When I came the second time, I founded a school in his name (Tosen Dojo), and taught Chinese Tai Ji Quan (TJQ)

WANG SHU JIN'S AUTOBIOGRAPHY (Continued)

for several years.

I went back to China in 1963, after repeated requests and also had a demonstration in Singapore. Last year (1971) being unable to refuse the repeated urgent invitation of Mr. Tadahiko Otsuka, the principal of the Goju Ken Eikokan Dojo in Tokyo, Japan and the Okinawin Goju-ryu Karate-do through Mr. Wang Sheng - Chih a businessman and overseas Chinese student in Japan.

I came to Japan again, gathering a few pugilists who are highly skilled in the empty way, and founded The Chinese Pugilistic Green tree school with myself giving lessons in these three great pugilism's. At the same time, I also teach the TJQ and BGZ in an overseas Chinese business association up to the present date (1972).

The three neijia pugilism's: BGZ, XYQ, and TJQ are all Taoist pugilism, are all the method of meditation and cultivation of heart and body. TJQ was transmitted from Taoist priests. It's present patriarch Chang San - Feng was living in the Tang Dynasty (618 - 906 AD). These three pugilism's, though they are of different branches, in fact the neijia sects often had mutual discourse among them.

It has been said that there was a friendly match among BGZ master Tung Hai - Chuan, XYQ master Kuo Yun - Shen and TJQ master Yang Lu - Shan. For three days, the match ended in a draw. They became fast friends, each imparts his best.

Like my teachers, among the younger generation, the pugilists Han Mu - Hsieh, Sun Lu - Tang, etc, had said that with thirty years effort, they had tried to blend the good points of TJQ, BGZ, and XYQ and unify them into

one. Therefore and after I learned the BGZ and XYQ, I came to learn TJQ.

Of TJQ, XYQ, BGZ, each has it's superior points. TJQ is famous for it's spirit, frivolity, flexibility, and gentleness. XYQ for it's inflexibility, flexibility, blending, and manliness, and BGZ for it's vivacity and versatility. But these three pugilism's are all from the Taoist precept. The common specialty is that they are all searching for neutrality. A senior master once explained that TJQ is hollow - centered, BGZ is versatile, and XYQ is straight - centered.

“Therefore the three nei chia taught in this school, though the appearance is not the same with different sects, the method is to combine the three pugilistic sects into one original principle blending thoroughly, reciprocating negative and positive, flexibility and inflexibility and creating infinite changes”.

On November 1, 1972 in Tokyo, Japan - the world union of Chinese martial arts was founded.

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Contributing Editor's: James Herbert Llewellyn (Canada).

and Mario Borg (Malta).

Both of the above individuals are fervent practitioners of the NeiJia, and are life long friends. They have also both honored me by becoming my disciples. I am humbled by their continuing support.

The Chinese martial arts are ancient and shrouded through the centuries. There are possibly hundreds of thousands of different styles at the present time. Many have been lost to the vestiges of history. Yet many persist. There are several classifications of martial arts. One broad division is external and internal styles. Basically internal styles train you from the inside out, and external is the opposite, from the outside inwards. Concentrating on the internal arts we have: Tai Ji Quan (TJQ), Ba Gua Zhang (BGZ), and Xing Yi Quan (XYQ). There are others, but these are the most commonly known to the public.

The XYQ family has hundreds of styles, with different viewpoints as to how the system is practiced, how it is taught, principles, advantages, power generation, stances, emphasis, and so on. This article focuses on the school of Grandmaster Wang Shu Jin (WSJ). There will be possibly, different opinions on the value, focus, method of presentation, principles that are presented in this brief article. I welcome any suggestions, comments good or bad on this publication. These can be emailed to:

Wang Shu Jin (WSJ) was known throughout Japan in the early seventies, when I met him. Yet he taught very few classes, and these were relatively unknown to the martial arts world as it existed in Japan. WSJ was known to engage in full contact contests. He could generate “zero inch” power and had the ability to absorb devastating strikes. Photographs of him being punched “full blast” have been featured in magazine articles and martial art books that demonstrate this ability. He also was known for the ability to manifest Qi, throughout the year, in the outdoors. Japan doesn't get as cold as the climes of Canada, but nevertheless training outside is not where many martial systems trainees care to practice for a duration of four hours.

WSJ is generally accorded the honor of being the first individual to teach Tai Ji Quan (TJQ) in Japan. That was in the late 1950's.

I had the honor of beginning my practice of the Neijia (NJ) in Tokyo, under his tutelage, in 1971. It would forever change my perception and opinions of martial arts. Studying hard styles of Karate, namely JKA Shotokan, and Renbukai, full contact might convince someone that if a style didn't show power, then it was useless. I witnessed and perceived something different than this conclusion. There was a reserved, containment of power in whatever WSJ would show in his training. He furthermore was in his own space, seemingly out of his environment as he slowly practiced the thirty minute TJQ form. This “mental” component appeared to be a form of meditation, and later in my practice, this is exactly what it became to be. As if a bubble of your own space, separating you from your environment, your emotions, and your thoughts. This was Samadhi.

Once the TJQ drill of 99 steps was completed, we would begin either BGZ (Ba Gua Zhang) or Xing Yi Quan (XYQ). The mutual discourse between my teachers and I concluded XYQ was my next step in the NeiJia practice. However, everyone maintained the Zhan Zhuang (ZZ) and TJQ training before any other practice could continue.

The XYQ basics concentrated on the “Five Elements”, namely the Pi Quan (Splitting), Tsuan Quan (Drilling), Beng Quan (crushing), Pao Quan (Cannon), and Heng Quan (Crossing). Initially, especially to a Karate-ka, these appear easy, or simplistic. Yet on closer examination this is very superficial thinking, based on misunderstanding. These five techniques are trained throughout a practitioners lifetime because your principles

of practice are constantly being both refined and honed to a razor sharp edge. All five elements use principles of Physics, anatomical capabilities, and a narrow slice of time for perfecting your application of gravity.

The benefits of engaging in this form of Chinese pugilism are multiple in nature. These include a rigorous form of physical exercise, a powerful method of Qi Gong, a meditative method, and a solitary method of self defense practice.

Any comments, suggestions, can be emailed to:
Brunoerbendorf@gmail.com.

This article details a broad overview of the Beng Quan (Crushing fist). It is an abridged version from the soon to be published book on the “Fundamentals of Wang Shu Jin’s Xing Yi Quan”.

Every action in XYQ begins with the legs. You push / thrust against the ground. Whether you are performing the long step (1 and 1/3 of your stance length), the mid step (1/3 stance length), or the non - step. This must be emphasized in your training as you can’t simply decide to do this when it is needed. Yet, there are many instructors who demonstrate on the Internet that have little leg involvement in their technique. Walking isn’t enough.

Fig #1 shows the Triangle stance which in both XYQ and BGZ has a 70% rear leg weighting. The TJQ in WSJ’s schools has a 60% of weight on the rear leg. In both instances, the rear leg is well bent as shown. If you don’t have a large degree of your weight on the rear leg, and if it isn’t bent, then how can you thrust the ground? This also allows you to propel your mass forward.

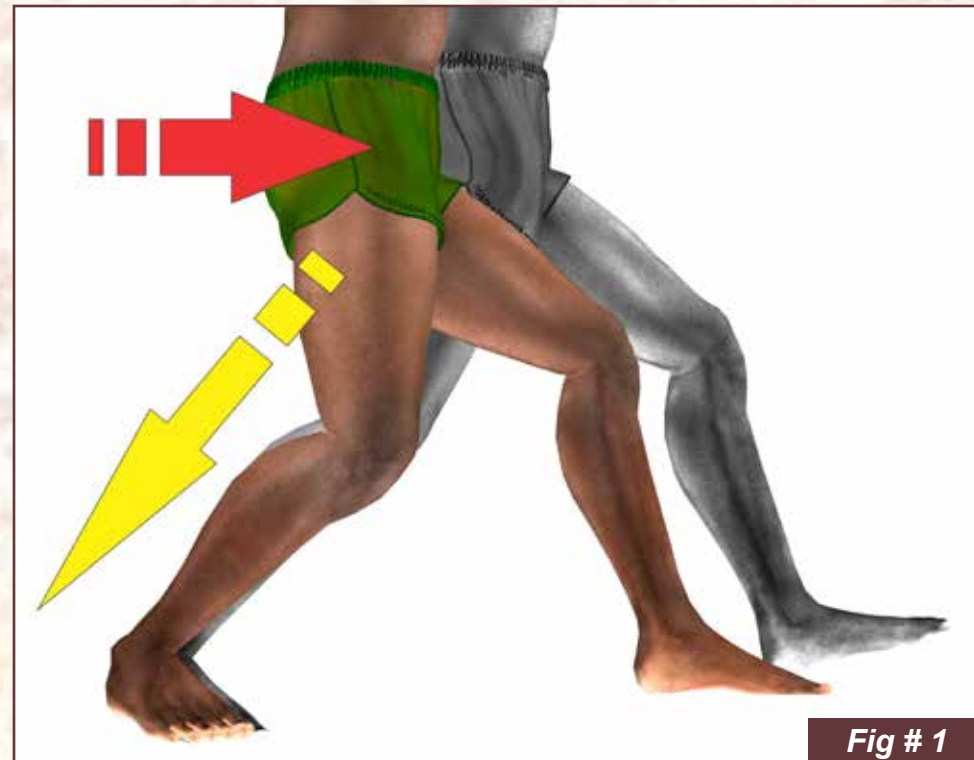
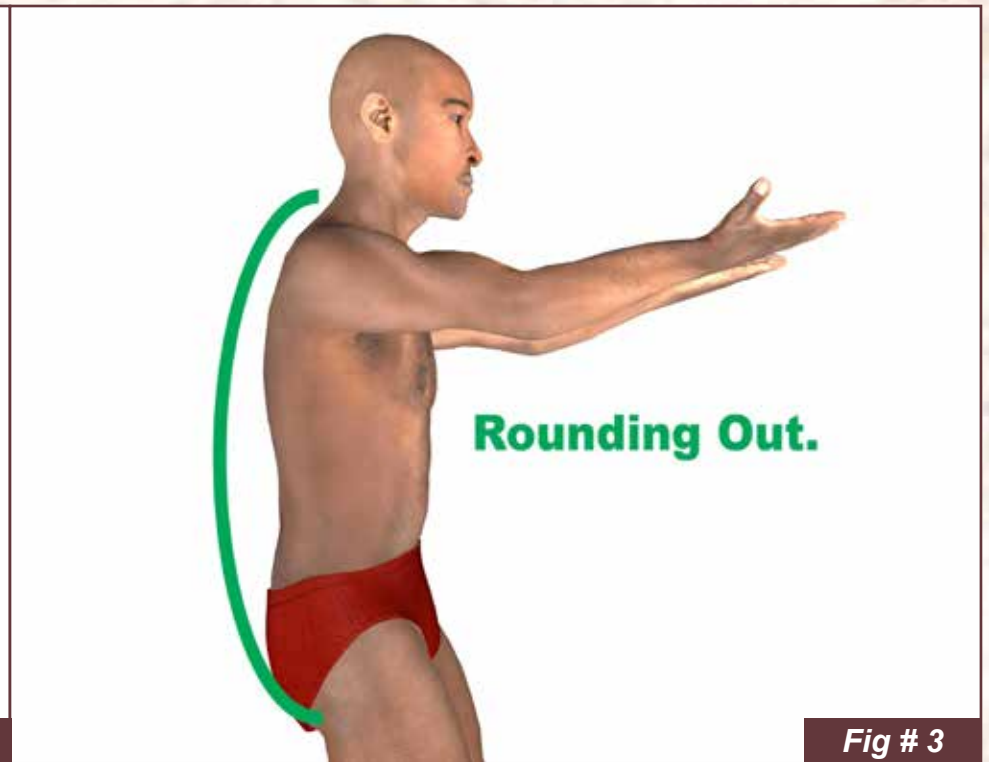
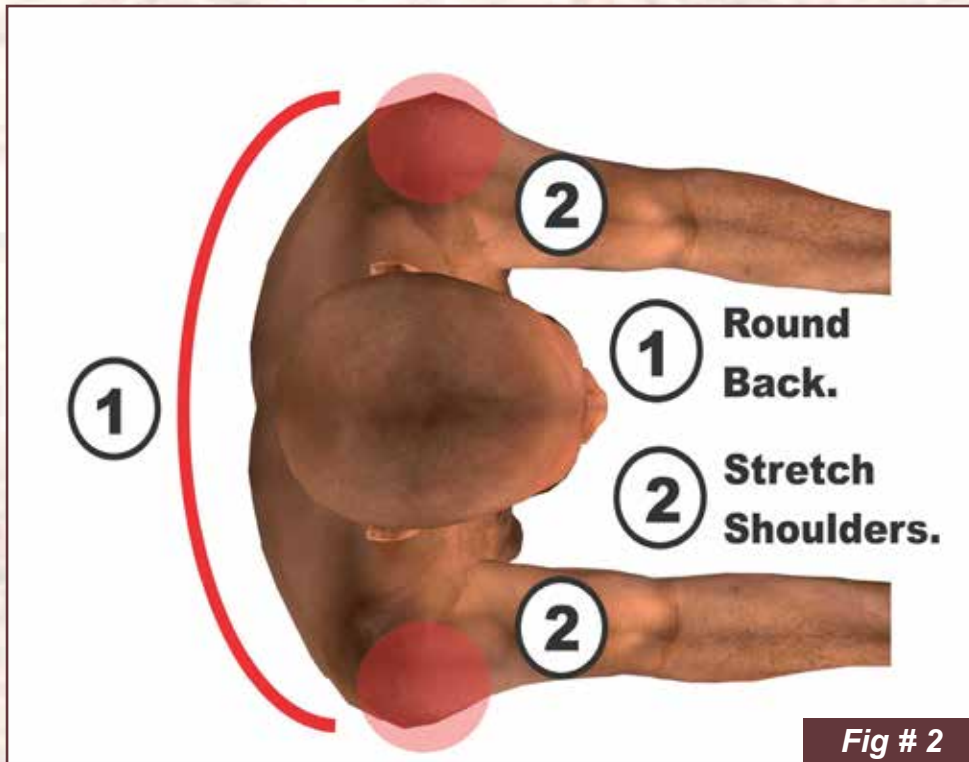


Fig # 1

Mass transfer is the quality that gives the XYQ trainee, the ability to strike with devastating power. There are several other interactions of limbs, rounding, alignment, and coiling involved, but the leg thrusting is critically important.

Start with a light (for now) push downward, so that you feel the reactive force in the hip region. This is instantly applied with a step forward of the front leg. Land as soft as you can with the front foot, This foot movement is approximately 10 inches.. You continue with the rear foot sliding as it is dragged forward. Your stance will now be the same as it was before you started moving. So, then we have the following transition. Push the ground, Body mass is propelled. Rear foot “follow steps”. That is all, yet doing the action correctly is not that simple. Practice this movement with only the legs. For the present time.



“Relax, breathe, and don’t go to extremes”.

- Be gentle, don’t go to extremes. This is important.
- Breath slowly, in and out through the nose.
- Progress from the natural pose to the rounded posture.
- The older you are, the greater the risk when stretching out.
- Flex your Pelvis up slowly.
- Turn your bent arms with palms up. Hold for 30 seconds.
- Breath in, expanding the relaxed stomach, slowly.
- Breath out, letting the stomach collapse inward.
- Don’t use force.

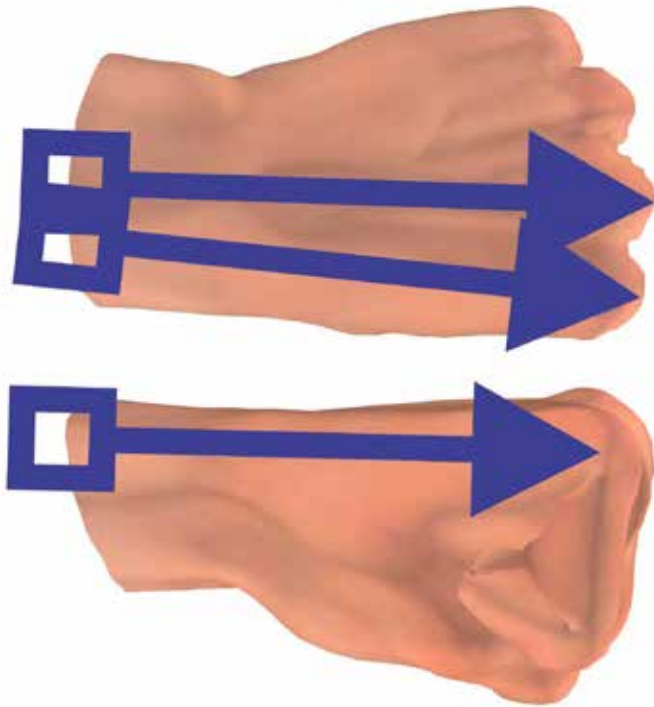


Fig # 4

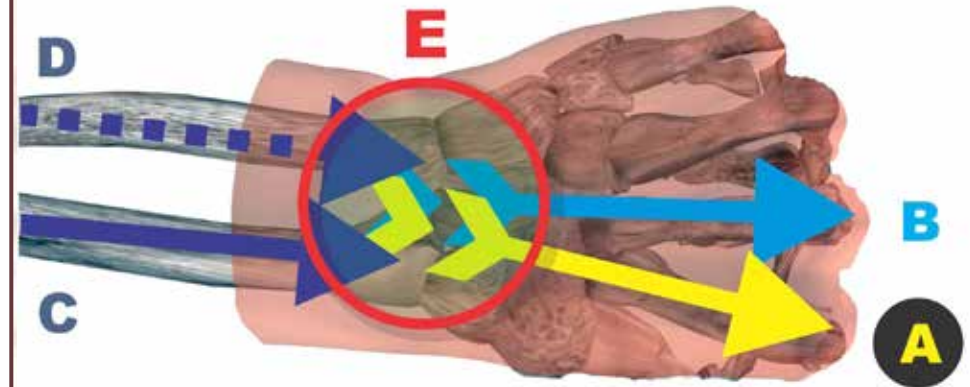


Fig # 5

There are several articulations of the fist in the XYQ systems. Unfortunately some of these structures are mechanically weak. This can result in broken fingers, sprained wrists or worse. The fist as shown in figures # 4 are supported by the wrist, and the bones of the hand, and forearm. Force is therefore applied to a anatomically sound structure that has no weak points. This also means the maximum force available is delivered to the opponent.

Very few internal practitioners condition their hands or practice on any striking bags, or other soft / hard structure. I say “few” trainees practice in this manner based on what I have witnessed. This could vary from school to school.

There are “fists” that have practical applications which are not formed as per the diagrams above. These require care and advanced training. These specialized

fists are used to inflict greater damage than the ones shown. Some are used for very close work, like one inch or less.

As shown in figure # 5, the two bones of the forearm are aligned with the bones of the first two knuckles. There are no weaknesses provided the wrist is as shown in figure # 4.

The fist can be held with the shape as is shown, but with almost no tension. The structure to anyone viewing the fist will not be able to see that there is no tension in the structure. What is important to the person using this fist is that the muscles of the forearm can instantly contract to create a mechanically stable and strong single unit, from knuckles to the elbow. Since there is no indication when using the fist for self defense that the fist might be impacted by a shin or elbow, then it is readily apparent that a relatively strong structure is the safest condition. For most folks, that is.

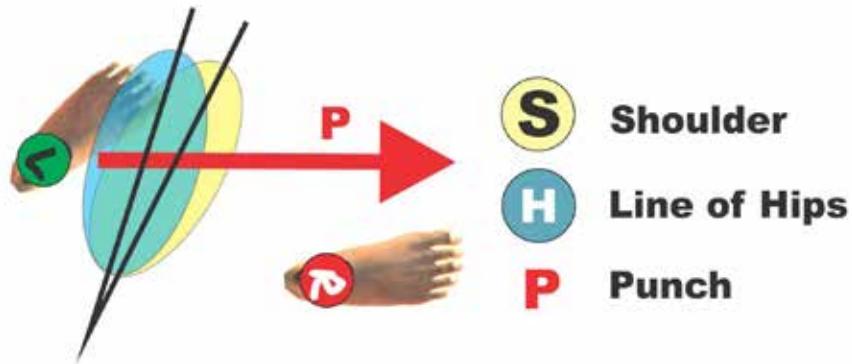


Fig # 6



Fig # 7

“Put the ground at the end of your fist”.

- *Don't let the twist of your hips pull your forward knee out of position.*
- *The body mass moves forward as hips rotate.*
- *The hips rotate as with your punch extends.*
- *Shoulders are a few degrees further than hips.*
- *Keep your stance.*

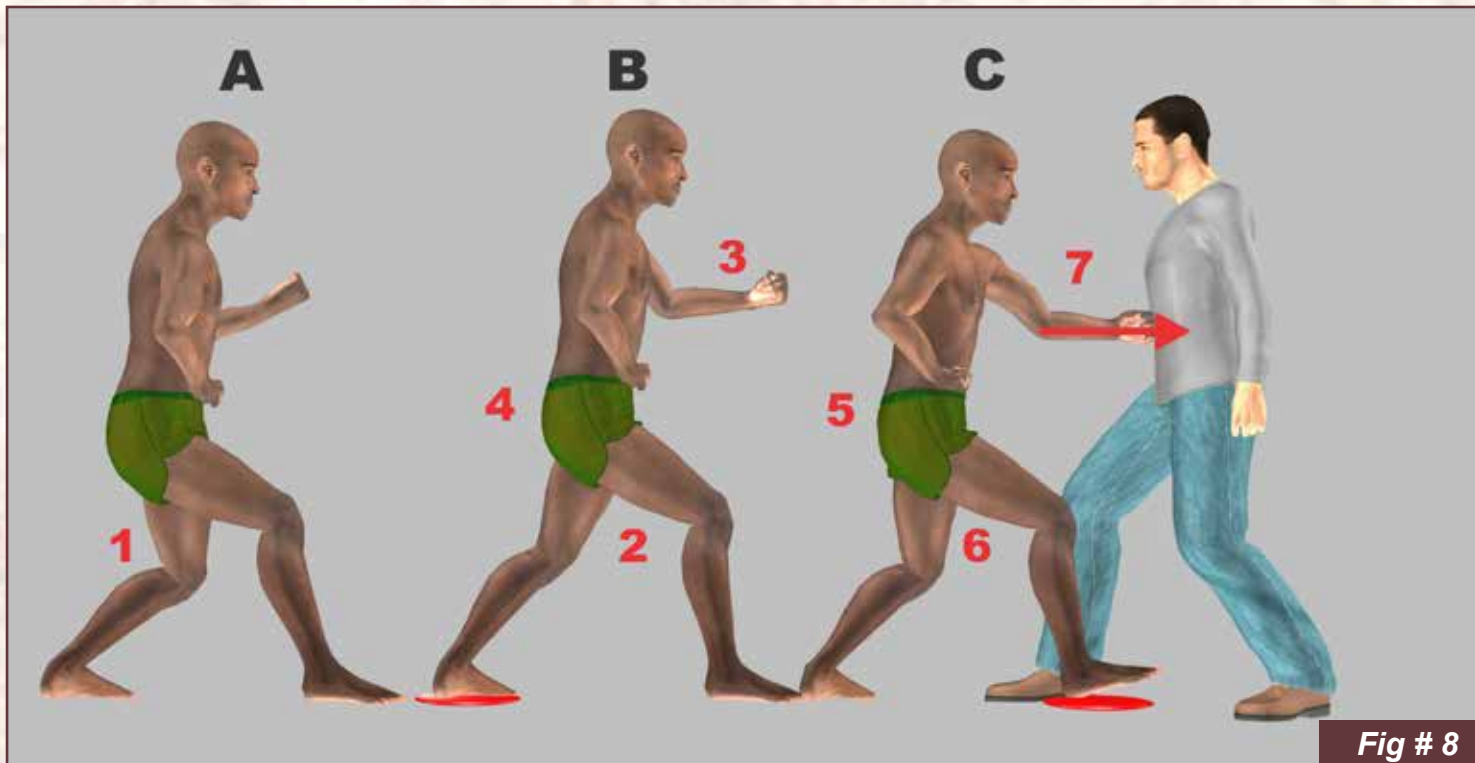


Fig # 8

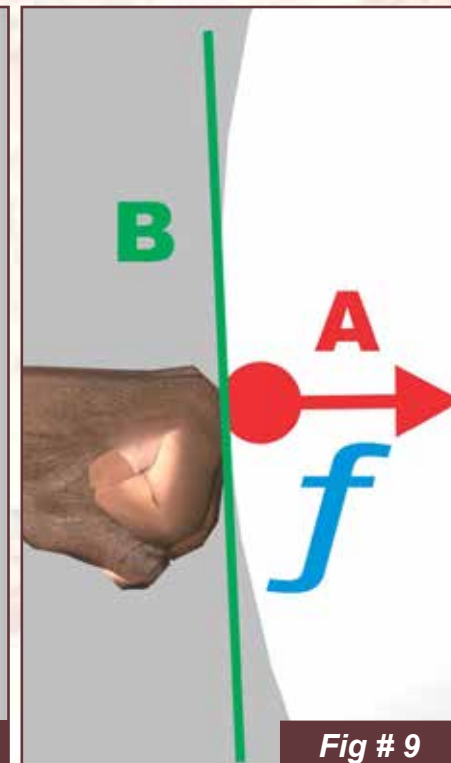


Fig # 9

Subject A is loading up his rear leg by sitting down on it, until there is a burning sensation. This is shown by the number 1. The body inclination, facial expression, arm movement is held in stasis, with only the rear leg being stressed. Figure B is lifted upwards by the rear leg thrust. This is shown in 4 as the center of gravity (COG) is both projected upwards and forward. 2 shows the straightening of the leg, and 3 indicates the Left striking hand beginning its path towards the opponent. The fist travels in an arc, which is almost the same as the arc traveled by the COG. This is misleading to many observers and even some practitioners. In showing the curve of the Beng Quan in a natural stance with little change in the height of the hips, the punch will follow an upward and then downward path. The downward arcing fist touches the opponent exactly when the weight of the front foot is solidly planted on the

ground. This foot in landing down causes a transfer of weight, and is in free-fall for a split second. The bodies mass is also dropping as shown in by 5. The punching hand at 7 is also following a downward trajectory. The forces accumulate and transfer a lot of energy, only if everything is timed to occur at precisely the right instant. The training of the individual should have been constantly enforced :that his attack must penetrate 6 inches (see Fig # 10) into the opponent's surface. This is largely accomplished with the thrust of the rear leg. Even when the rear leg appears incapable of any further aid to the torso movement, there are still three, or so inches of propulsion held in reserve. It is possible that instead of pushing the opponent back, or sideways, he is struck hard, again with absolutely no moving back of the first hand. This last component is important and difficult.



Fig # 10



Fig # 11

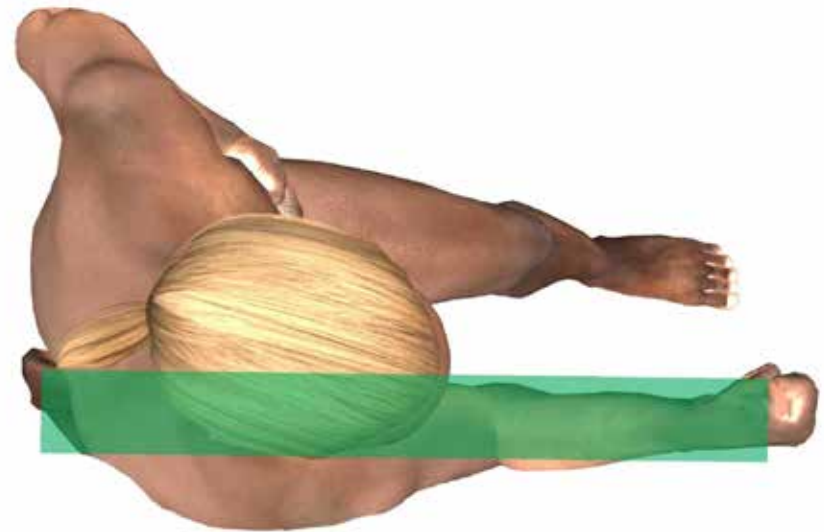


Fig # 12

“The deeper your stance, the more you work, and stretch out”.

Fig # 9 on page 9, shows the fist and a circular body as viewed from above. The drawing indicates the correct alignment of the fist with regards to striking that curved body, such as the human torso. Maximum force is generated and transmitted into the circular cavity when the shearing effect of the fist is zero degree. Furthermore, this correctly formed and rigid considerations conforms to the natural anatomical structure of the fist, bones and tendons. This is relatively immune to the surfaces and different compositions of what is beng struck. Hitting hardened bone, a foot, or elbow can result in wrist damage, popped knuckles and even broken fingers. Two components that are to be considered are: the force vector must be directly in line with the striking arm, the knuckles are correctly aligned with the fist / wrist.

Fig # 11, at left demonstrates three heights of the COG due to the Triangle stance length and height. Anyone doing Zhan Zhuang (post standing) can certainly tell you that standing tall is nothing like sitting low. In stepping through the Line training of for instance, the Beng Quan 1/3 step, they will emphatically tell you just how excruciating the low COG is on the legs, and loins. However, if you can safely engage in the greater stress environment , and your health practitioner clears you for greater workloads, then go lower. Fig # 8, clearly demonstrates the power begins from the foot, thrusting the ground. The force moves dynamically up over the tilted pelvis, the waist directs it, the back distributes, via the left or right shoulder, the alignment of the bones of the Elbow, through to the forearm, at finally, the fist.

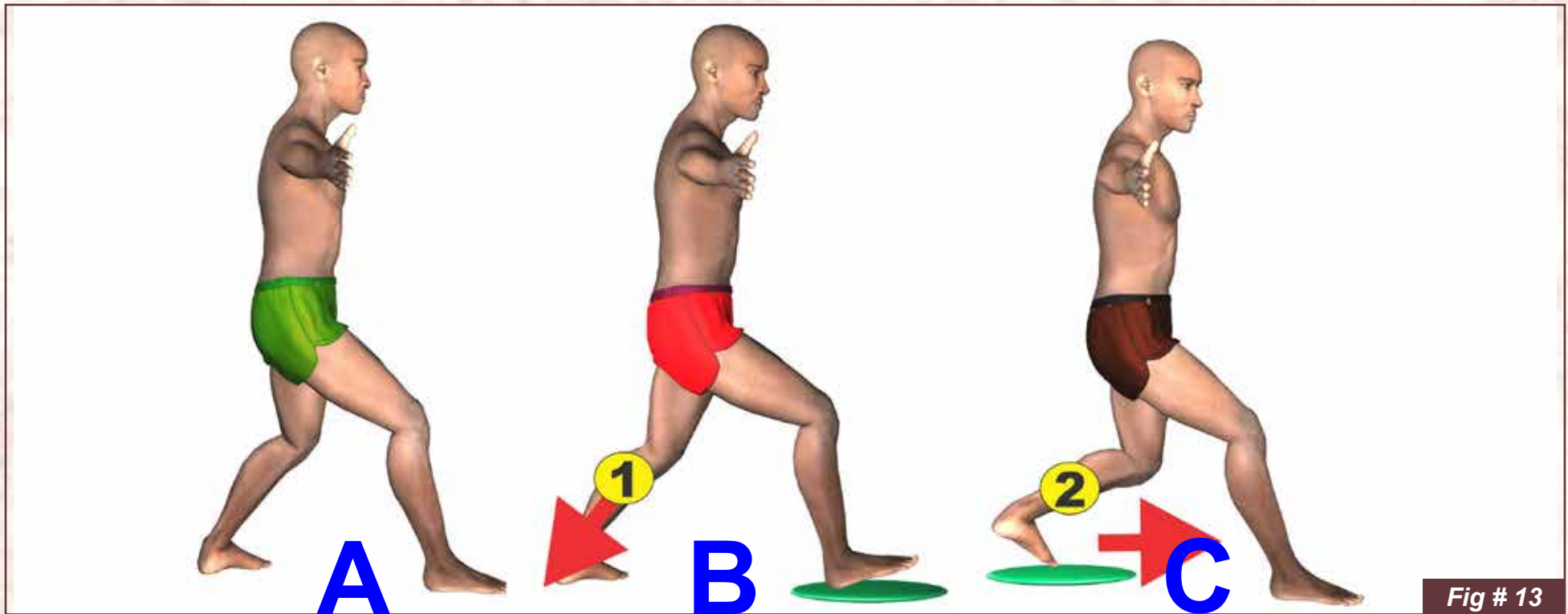


Fig # 13

“Gravity and free-fall create a large portion of the striking force.”

Many XYQ practitioners are familiar with the “three legged stepping” of the XYQ and have trained this way thousands of times. Fig # 13 is not an example of the (1 & 1/3 step) practice. Shown here, is the 1/3 step where the trainee “shuffle steps” only **AFTER** his rear leg “drives” and “pushes” his mass as the rear leg is nearly straightened. The Pelvis is tilted upwards to facilitate this movement. This thrust lifts his torso and simultaneously moves it on the horizontal plane. A split second later the front foot is driven forward an equal distance 1/3 of the stance length. The upper torso is bent 1 or 2 inches to the front,

that assists moving the COG forward. What is paramount in what comes next is **TIMING**. The front foot landing, the striking hand, the dropping of the COG all occur at **“precisely”** the same time. So a practitioner can go doing lines for hours, or perform linked forms all day, and these practitioners will achieve healthful benefits from these activities. There is nothing wrong in these training methods for physical and mental culture. However to achieve precision and the power necessary to stop someone **“cold”** who intends to hurt you: requires repeated, training to achieve an unrehearsed, reflexive explosion of Jing.

Only one foot is in the air at any given time, no hopping, no sliding.



Fig # 14

Fig # 14 details the rear upper torso and various groups of muscle, bone, and tendons involved in the Beng Quan activation. The hips and pelvis being rotated forward are shown by the **red triangle**. In almost any position, even sitting, you will feel the abdominal muscles contracting significantly whenever the pelvis is tilted upwards. This particular movement is used in almost every strike in WSJ's systems. Furthermore the APT is assimilated in all facets of Zhan Zhuang. **Breathing** while assuming the posture takes a little time to adjust but is easily maintained with practice.

The reverse breathing is the only method used for the basic and intermediate levels. This inhalation and enlargement of the lower abdomen is also seen at the sides and even at the back of the practitioner. Muscular involvement with the abdomen can be felt by anyone placing their hands at these locations. There are breathing methods taught that are beyond the scope of this abbreviated article.



Fig # 15

These advanced methods compress and relax several groups of muscles including but not excluded to: the intercostal groups, rectus abdominals, and the transversus abdominis muscles. Simply standing still does not mean a practitioner isn't active. Many of the aforementioned abdominal groups are incorporated in holding the torso as stable and solid as possible during the accelerated 1/3 step Beng Quan execution.

ZZ gives the person ample opportunity to perfect the alignment, involvement and interaction of these various bones, muscles, tendons and fascia.

The **Trapezius muscle** is one of the most important in the extension of the **shoulders** forward. This action adds a positive snap to any strike. Indeed, all postures of ZZ from the TJQ, XYQ, or BGZ are held with a "flexed" or "active" attitude of issuing power. The fusing of the power from the back cannot be accomplished without the Trapezoids.

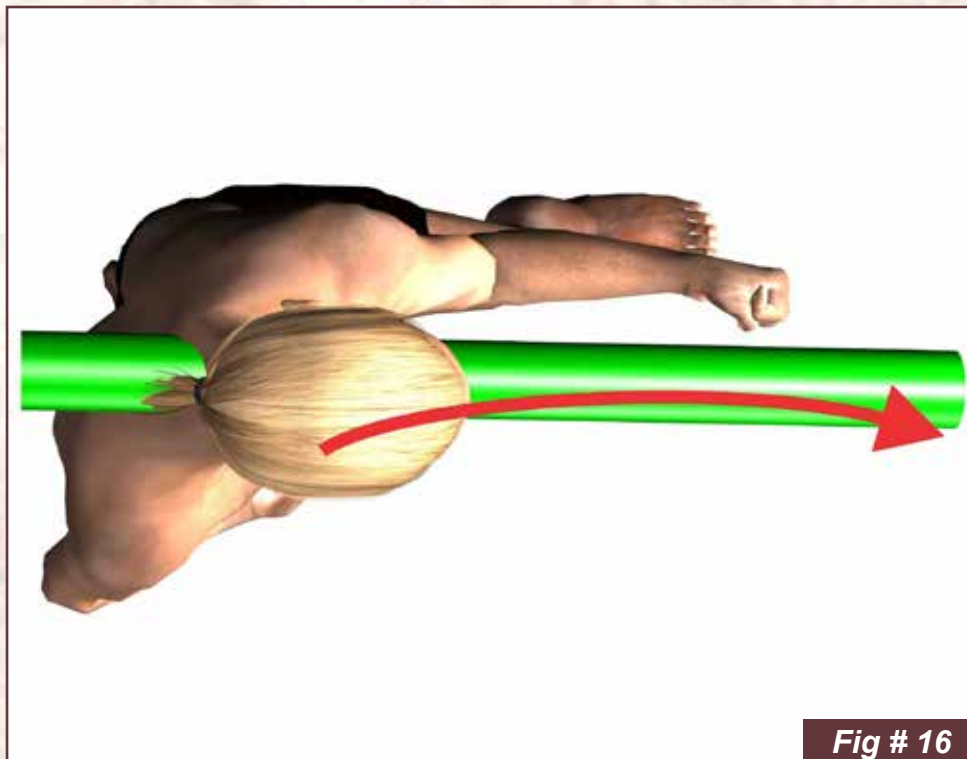


Fig # 16

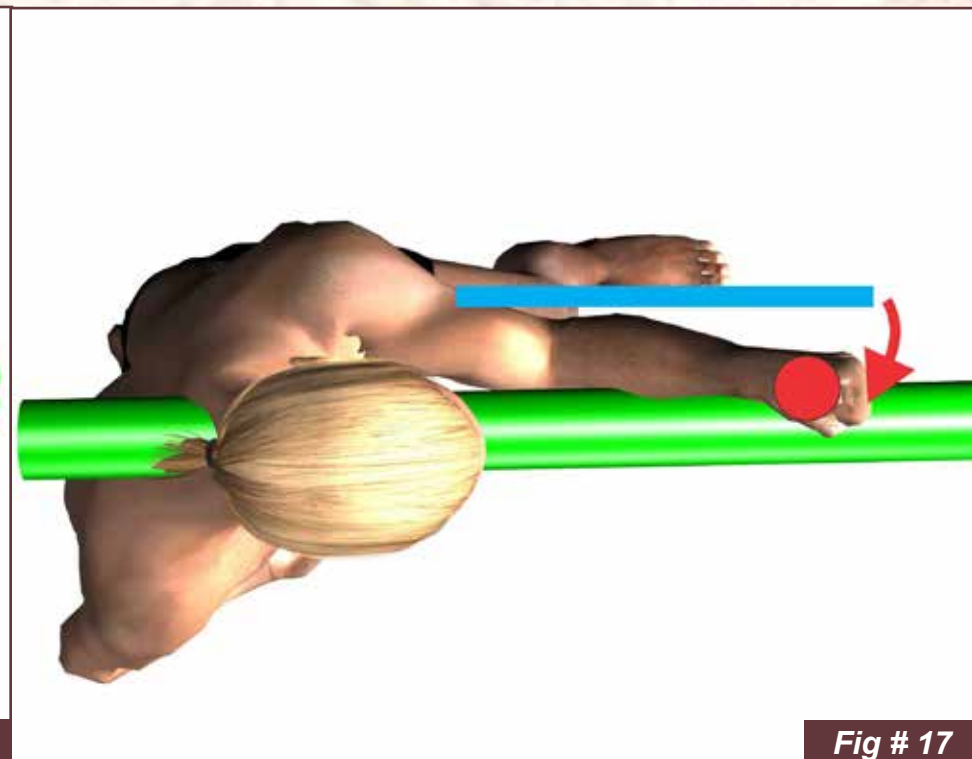


Fig # 17

It should be noted that in Figures # 13 for instance, where the poser's foot is raised off the ground, that this is used to ensure the reader can easily see there was a movement of the foot. Furthermore, green discs are placed below the raised foot to emphasize this.

The Center line is passed through in each of the five elements of XYQ. This has several purposes. The first being to guard the center as most vital nerve points are in the center of the human torso. Second, by being in the center, an opponent has to go around your arms to attack you. You also can protect your head or lower region by adjusting your guard. Any attack by you can use the forward arm to shield the attack from his blocks. You also hide your attack from his vision (behind your forward hand), until it is too late to evade, or block.

The attacking arm crosses over or under the forward arm, in all of the Five elements. However, the attacking arm

which is Beng or Crushing fist does not remain in the center line. There is a slight arc, which in my opinion accelerates the striking fist. Furthermore it allows the puncher to perfectly align the shoulder, elbow and fist to deliver a solid, piston like thump of power. This is then driven from the ground, solid mechanical energy. The arms cross, in changing their position.

Therefore an opponent either goes through them to get to you, or goes outside the arms. This results in an increase in the distance needed to attack you. This however is no guarantee of your safety. There are weapons in other styles, circular in nature that are fast and deliver lethal power. If the practitioner is training for self defense, he / she is advised to study and in two person training should become familiar with the attack and counter methods in other styles. Know your enemies weaknesses, and more importantly, the strong points.



Fig # 18



Fig # 19

“After the initial strike, use the legs, torso to keep him off balance.”

The XYQ practitioner is well versed in getting within the normal range of the opponent. Usually much closer than expected. Furthermore because of the use of leg power, a XYQ trainee can deliver unexpected force from a short distance. This can be enough to both physically shock, and psychologically jolt an enemy momentarily. This lapse of his ability to repel your attack should be used. Your fist which attacked his torso still has the ability to either control him, or to strike again. The XYQ principles teach that an attacking arm is rarely straightened, or that all energy is used in one strike. Therefore with one or two inches of leg extension, shoulder and back rounding, arm and fist flexing: another Beng strike is definitely possible. Folding of the attacking limb to an elbow slash is also a

devastating head attack. However the rear leg is the prime source of springy energy. Even if you only manage to push the opponent with your extended limb, keep him on his heels, off balance. This usually prevents him mounting an attack prior to you using the opposite limb after your first Beng attack. These actions are shown in Fig # 18 and Fig # 19 above. However, bear in mind that being close enough to strike deep into the enemies territory exposes you to a similar attack. Elbows, and knees are certainly powerful techniques when used correctly. Know what you can be exposed to is as important, if not more so than what you deliver. Know your enemy, know yourself. The motto of the “Direct Action school of WSJ’s XYQ” is that on the smallest perception of movement, you attack and attack hard”.

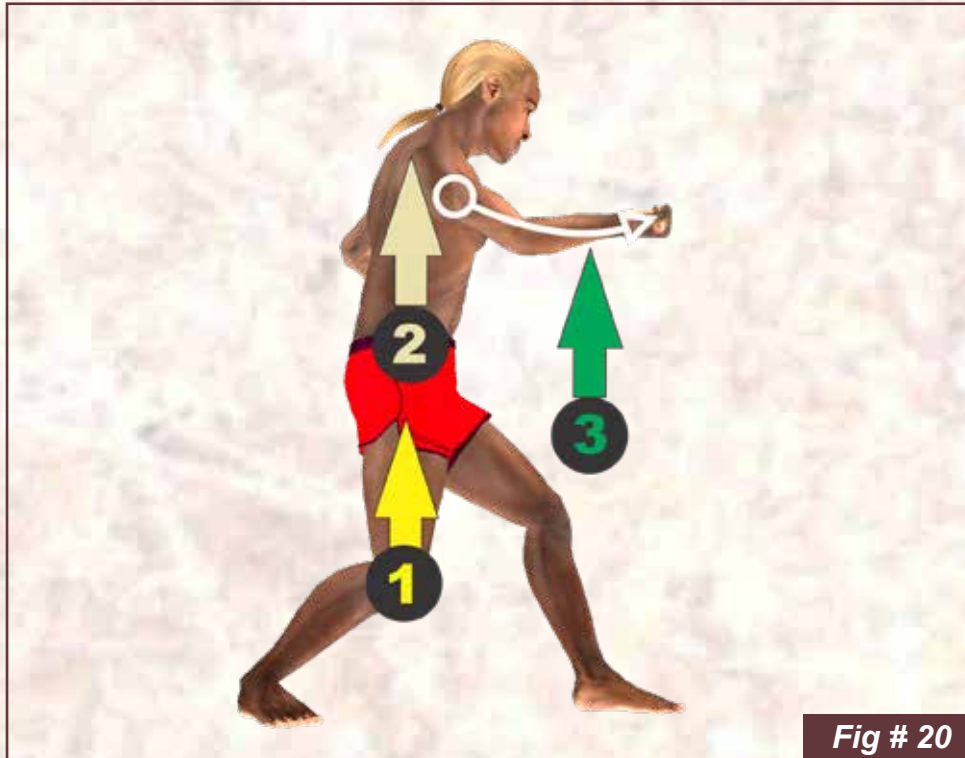


Fig # 20



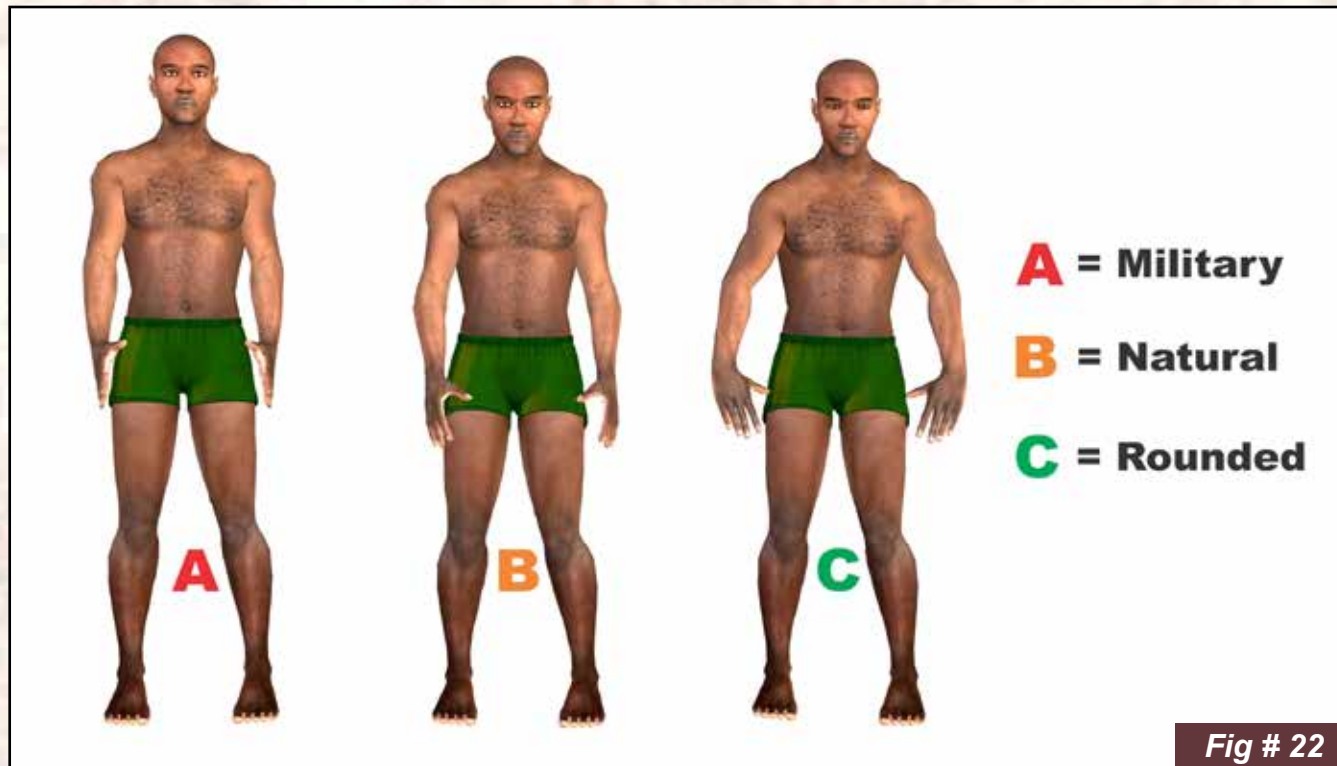
Fig # 21

“If your technique isn’t completely correct, do it again, and again.”

Figure # 12 on page 11, hasn’t been forgotten. If you refer back to that diagram, this shows the flow of Jing from the rear foot, through the hip, over the back muscles, extended by the R. shoulder, elbow, and finally extended to the fist. Figure # 15 on page 13 is meant to show the upward, and curved inward path of the R. hand. The R hand then has the R elbow firmly aligned through the forearm. This solid structure is catapulted forward by the hips, and R shoulder. The Abdomen is braced in a slight curve to both extend or absorb shock, as needed. Figures # 16 and # 17, on page 14 demonstrate the center line, and the slight inward movement of the extended L fist to the centerline. This L fist and forearm are then crossed over by the outward R punching hand. The L hand provides a crossover point.

The figures # 20 and # 21 are quite advanced, and should only be taught and watched by an authorized and skilled teacher that knows exactly what is being trained. There are internal actions that can damage the trainee. Thus these figures are for information only. Basically, then in figure # 20. The legs, hips, upper torso, and first 3/4 of the punch follow an upward movement, and in the case of the arm, a curved slight arc upwards.

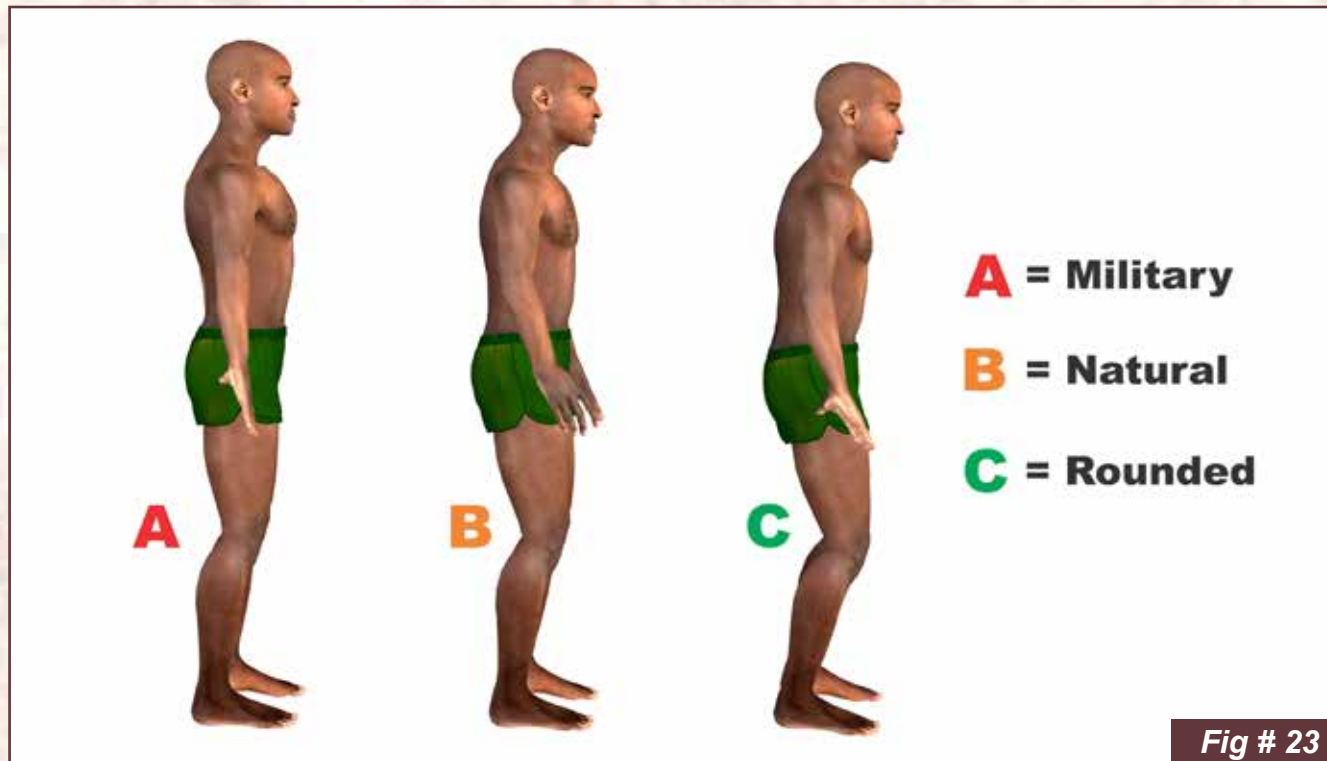
Then in figure 21, the torso drops, the hips drop, and the punching arm in the last 1/4 of movement arcs slightly downward. The curvature of the body is enhanced by the AFT. In this type of training, some people use dense foam on the floor to absorb the shock created by possible, disruptive forces.



At right is shown the frontal aspect of the military posture, the neutral structure, and the “rounded - out posture of the model. The neutral structure would be how an individual mover throughout the day, in most activities. The military and “round-out” structures are not normal and are posed for various activities. However the rounding is a relaxed mode, and furthermore muscles, tendons, and other sinew are lightly influenced, never forced. As we age, this slight stretching serves to decrease the toughening and deterioration (an individuals abilities to bend, rotate, flex in a relaxed manner). Therefore, residual pain is decreased. You seem to age slower.

“Relax, then relax more - let gravity do the work”.

- Tilt Pelvis upward as in C (Wuji posture).
- Allow shoulders to relax as in C.
- Hold posture for 1 minute, then 2, then....
- Breath from Diaphragm. Relax belly.
- Expand belly on inhalation, let deflate on exhalation.
- Breathe in and out through nose.



The three postures viewed from the side exemplify, from the left: the military "at attention" posture, the second is the natural structure which is assumed without thought. The third is the "rounded" posture which enhances Qi flow, and a very light overall torso stretching. Of particular note (in C.) Are the rounding of shoulders, the stretching of the back, and the upward flexing of the Pelvis. This is sometimes referred to as the anterior Pelvic tilt. The neck should be pulled upwards but without any force. The back and shoulders are flexed forward, The Pelvis in being directed upwards has an effect on the Lumbar region in that tension is greatly reduced. Pain is less, after....Training.

Fig # 23

“Go from holding “A”, to “C” 5 times back & forth, and relax: in C”.

- C is known as the “WuJi” or “nothingness” posture.
- Try to maintain for 1 minute, then 2, but above all relax.
- Tilt Pelvis, relax shoulders, let gravity pull your hands.
- Try to empty your mind, following breathing.
- The outside is not your concern. Don't think.



Fig # 24



Fig # 25

“If others watch you, they learn very little. Unless you teach them.”

On a general note, you should try if possible not to train on concrete. This is a very unforgiving surface. Your knees can be damaged because of using Jing which is directed to the hard surface. If possible, train on wooden floors. Or even carpet.

When training outdoors, many practitioners find a flat, even, surface. This is because maintaining balance, stepping, and other pivoting movements are relatively easy. However, that isn't usually a situation that can be controlled in an unexpected change of circumstance.

Vary your practice so that you undergo unpredictable conditions. This will certainly surprise you when you start practicing on gravel, concrete curbs, areas with tree roots, or

perhaps disturbed grassy terrain. However, most trainees search out the flattest, even areas on parks to assure that they can function and practice at their best.

Well, how about making this more difficult? It certainly prepares students for the unknown. If you live in areas where the climate in Winter means snow and ice, this might be a test and enhance development of your physical capabilities?

Training and creating stressful, difficult scenarios, especially in your own home are covered with sets of training exercises in the book **“Wang Shu Jin's Xing Yi Quan Fundamentals”**. These training methods enhance and increase your balance, and ability to react in unpredictable conditions. Reflexes are sharpened dramatically.



Fig # 26



Fig # 27



Fig # 28



Fig # 29



Fig # 30

Figures # 24 and # 25 (page 19) show the building up of potential energy in the rear leg, the tilting of the Pelvis and the use of the Abdomen. In the beginning the use of your rear leg may be difficult. It is not familiar to most people, including some practitioners of XYQ. So, proceed slowly, don't think of power, and leave your fists alone. Try to enable the use of your legs. That is the purpose of this exercise, not generating power. That will come naturally, later.

There are specific exercises that isolate the use of the rear leg in the book "**Wang Shu Jin's Xing Yi Quan Fundamentals**". Figures # 26 and # 27 demonstrate the side and front view of an important state, the "pre-launch" where the upper torso, and arms are prepared to reach a point that energy can no longer be contained. The potential



Fig # 31

energy in the rear leg is ready to fire. You purposely hold this point an instant longer than required. This ensures your muscle memory is firmly implanted. The feeling, is what we are talking about. In Figure 30, you let go. Figures # 28 and Figure # 29 are included to show the reader that in diagrams, the foot is purposely shown higher than is actually required. This is done on purpose to ensure the lifting is not overlooked. Figure # 29 shows that in practice, you would only lift the foot slightly above the ground.

Figures # 30, and 31 demonstrate the smooth continuation of your stride, and transfer of your COG in preparation of using gravity to enhance the power of your Beng punch. Ensure you don't concentrate on obtaining power or applying muscular tension in your movements. Jing (force) will come naturally, with practice.

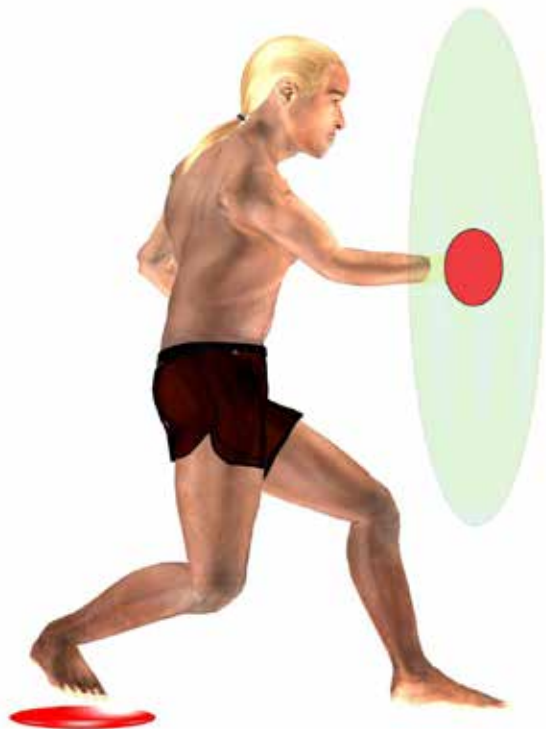


Fig # 32



Fig # 33

- Don't land hard or with noise on the L. front foot.
- Let the rear R leg "follow step".
- Don't fully extend the L punching hand.
- Don't use power. Use gravity.
- Final release of Jing.
- Settle in Stance. Ensure your momentum is stopped cold.
- Use only 70 % of your power.
- Ensure you are rounded out.



Fig 34



Fig # 35

Shown above is the reversed punching method, where the R hand and L foot are forward. This is the traditional posture described by the Beng punch. However the forward posture is also trained as it often is the position that you find is your next attacking technique. To reiterate the “forward Beng technique” requires that the same sides of your body (fist and foot) are being utilized.

- Stay stabilized for a moment.
- Check your posture, thoroughly.
- Ensure you are sitting on the rear leg.

- Ensure your L, resting hand is perched on the hip.
- Ensure there is no tension, anywhere.
- Don't shift your weight if thigh is sore or aches.
- If you have knee pain, stop training, now.
- Weight distribution is 70% rear, 30% front leg.



- Build up your energy before moving.
- Ensure the fists are formed correctly, but with no tension.
- The L hand brushes against your waist.
- Keep the R hand and R arm suspended in space.
- Bring the L fist to the R elbow.

- Push the ground with the R leg.
- Release the L fist and arm like an arrow is “let go”.
- Move your COG forward an inch, or three inches.
- Don’t use force, use the dynamics of Physics.
- Keep the Pelvis tilted upwards.



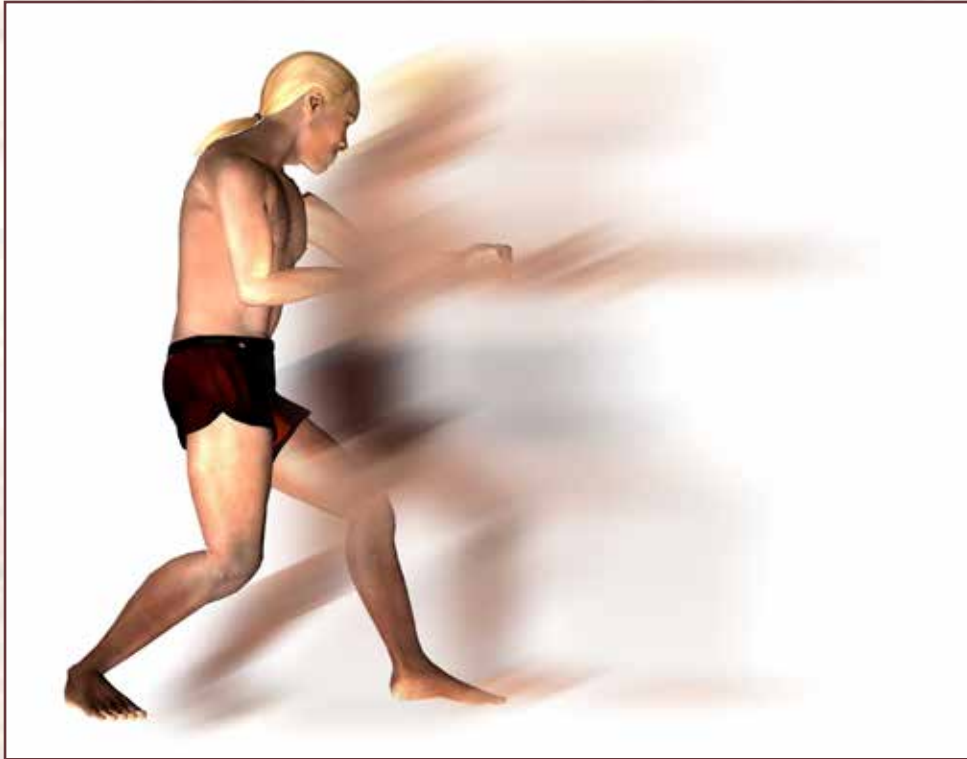
Fig 38



Fig # 39

- Don't land hard or with noise on the L. front foot.
- Let the rear R leg "follow step".
- Don't fully extend the L punching hand.
- Don't use power. Use gravity.
- Final release of Jing.
- Settle in Stance. Ensure your momentum is stopped cold.
- Use only 70 % of your power.
- Ensure you are rounded out.

Unfortunately, this is where I run out of space. I hope you enjoyed reading and analyzing the abridged version of my book **"Wang Shu Jin's Xing Yi Quan Fundamentals"**. It should be released in September of 2022. Hope to see you all later next year.



Above is shown the concept of **“stepping as if your clothes are on fire”**. This was aptly penned by my late brother, Heinz Rottmann and remains one of most descriptive ways of “getting a student to step as if he really, had to”.

This concept is used constantly in training. Using jing in every step is important. Lifting the foot while using the muscles of the thigh gives you “springy” lifting of the legs. Then this energy is used in the moving of the COG. Total body integration starts in the legs. Not in the arms as many beginners will demonstrate in their training.

ABBREVIATIONS

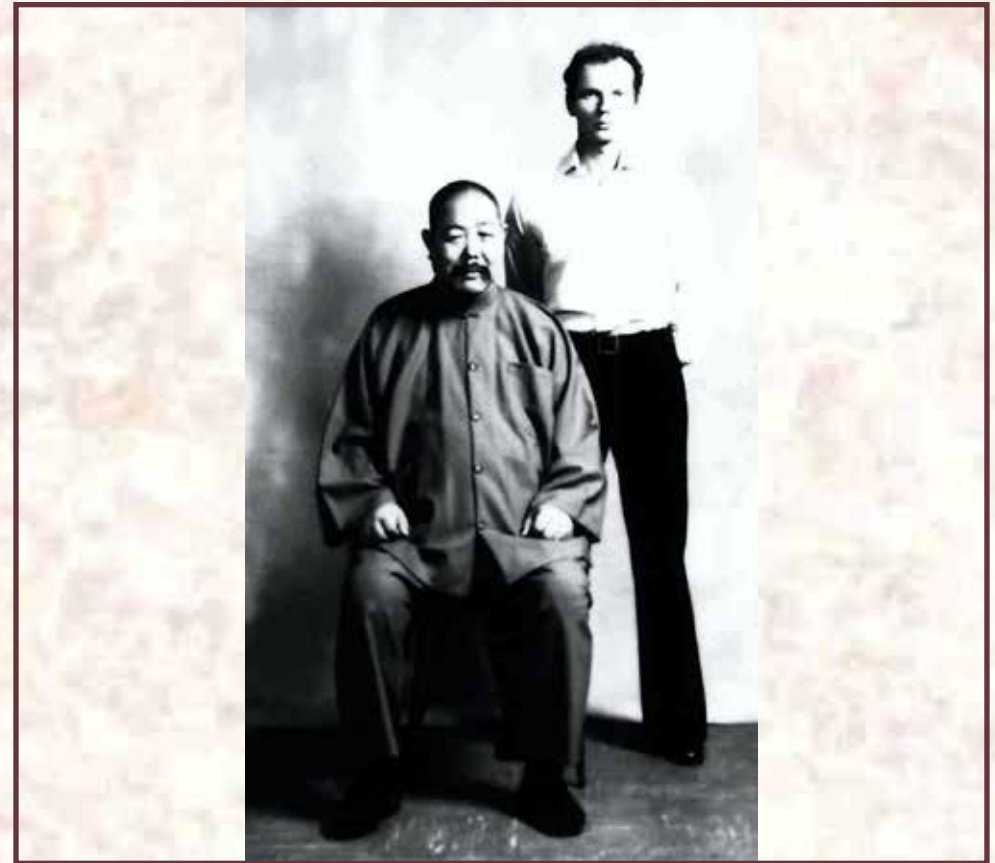
- APT - Anterior Pelvic Tilt.*
- BGZ - Ba Gua Zhang.*
- CPL - Chen Pan Ling.*
- BHZ - Third form. Changing palm method.*
- CCT - Chang Chao Tung.*
- COG - Center of gravity.*
- CD - Carpe Diem. Move it.*
- HHP - Hsiao Hai Po .*
- IBES - Internally bound, externally stretched.*
- LHZ - First form. Linking palm method.*
- KYS - Kuo Yun Shen.*
- NKWC - Nei Kuo Wai Ching (see IBES).*
- PNS - Parallel natural stance.*
- FD - Four dimensions, X,Y,Z, Time.*
- FF - Free Fall (32ft/sec²).*
- TJQ - Tai Ji Quan.*
- TS - Triangle stance.*
- WHC - Wang Hsiao Chai.*
- WSJ - Wang Shu Jin.*
- XYQ - Xing Yi Quan.*
- YSZ - Second form. Swimming palm method.*



There are five elements in the basic training of XYQ. This is the case in almost all styles of XYQ. There are further advanced methods of training in the XYQ animals, and the linked forms or drills. It is however, not enough to simply train these without any concern to “how” and “why”. This is why the one student can analyze and use the simple principles and others only train by “rote”.

This is complicated further by students who are encouraged to demonstrate and please the onlookers, the audience. There are obvious benefits in demonstrating in front of crowds. Pose, confidence, and cardio / vascular, respiratory control are some of the positive aspects of demonstration training. This method does not mean you can use the system against a determined opponent.

You the trainee should examine your training, the application of these principles and techniques. Otherwise you may be unpleasantly surprised.



Grandmaster Wang Shu Jin and Manfred Erich Rottmann at the acceptance of Disciple ceremony in Taizhong, Taiwan in August of 1978.



