

Chinese Buddhist Fragrant Enlightenment Chi Gong

INTRODUCTION

Master Ray-Sheng Tien is the grand master of Chinese Buddhist Fragrant Enlightenment Chi Gong (Also known as Hsiang-Gong, “hsiang” means “fragrant”). He began teaching this practice publicly in May of 1988. Hsiang-Gong is deemed a high level practice in Buddhist doctrine. Fragrances of various kinds are emitted during this exercise, hence the name “Hsiang.” The exercise is simple, very easy to learn and easy to practice. It can improve the practitioner’s physical health, increase his life expectancy, and develop his potential. The movements are straightforward, yet their contents profound. One undergoes inner realization while cultivating efficacy through practice; that is why it is called “enlightenment” chi gong.

Chi gong is a mystic, ancient, yet recently rediscovered science, one must reach a certain level of efficacy before comprehending the deep wisdom it contains. Master Tien’s prodigious capability and extraordinary healing power upon untreatable illnesses is the result of his 50-year practice. He has acquired supreme potency at both the spiritual and physical levels. However, this should not be an immediate goal for beginners. The only way to prove the effectiveness of this science is to apply it. When you practice diligently, your efficacy will improve, which in turn will bring about in-depth understanding of this science. In time, you will be able to unveil the mysteries of human energy phenomena and contribute to the study of chi gong.

Characteristics of Hsiang-Gong

1. There are 15 movements in each of the beginning and intermediate levels of Hsiang-Gong, all very easy to learn, and suitable for people of all ages and genders. The beginning level is a foundation builder; mastering this level of exercise will enable you to improve your health and cure your own sicknesses. The exercise can be done either standing or sitting; while you talk, watch TV, listen to music, ride a boat, take a bus, or travel on an airplane. One must practice the beginning level Hsiang-Gong for 3 – 6 months before starting the intermediate level. The intermediate level exercise is done at a standing position. After you’ve mastered the intermediate level exercise, most people can perform healing treatment for others. Neither the beginning nor the intermediate level practice requires the knowledge of acupuncture meridians, or the application of special breathing techniques. There is no conscious effort involved, no restriction on practice hours or spatial orientation. You can’t go haywire with this chi gong. It is advised that you practice it twice daily, but not exceeding 3 times a day. Each practice session should last 15 – 20 minutes.

***Forget your merits, but not your mistakes.
Disregard your grudges, yet remember the favors bestowed upon you.***

2. Although the movements are simple, this practice holds deep wisdom that requires “sensing before knowing”, and “potency through realization”. A Chinese poem reveals such essence: “Coming from the west, Dharma carried with him no scriptures; only a mindful heart with which to seek nirvana. Should the path to enlightenment be sought through written instructions, a grand lake could not make enough ink for writing it.”
3. One should not direct chi with conscious effort when practicing Hsiang-Gong. The chi sensation spreads from a point to an area, and eventually expands infinitely. In the process, a matrix of magnetic energy fields is formed throughout the body, with energy penetrating in a crisscross manner. One eventually reaches the potent state of “chakras all over the body”.
4. This practice uses various arm and body movements to dissolve, cut, and flush out the body’s sick chi from internal organs and extremities. In the same process, it replenishes the body with powerful universal energy, bringing nourishment and vigor to every cell.
5. The goal of this practice is to “heal and save all people.” A practitioner should emphasize on doing kind deeds, cultivating virtues, developing high moral standards, abiding by the law, and contributing to charitable causes. One should also have a positive attitude and an open mind, maintain mind-body harmony and seek solemn wisdom. By following this advice, you’ll benefit remarkably from Hsiang-Gong; otherwise your practice may be futile.

Precautions for Practice

1. Do not practice Hsiang-Gong if you have: terminal stage cancer, severe cardiac disorder, acute appendicitis, rabies from dog bite, snake bite poisoning, mental disorder, and attention deficit disorder (in children).
2. There are many kinds of chi gong around. If you don’t feel Hsiang-Gong is right for you, you can practice another chi gong of your preference. However, do not practice two different chi gong simultaneously. Since each chi gong has its own course of passage in augmenting human energy, to practice two different kinds at once may generate perilous effects.
3. Do not practice when you are angry, drunk, exhausted, within 20 minutes before dinner, during an earthquake, lunar eclipse, solar eclipse, thunder, or loud fireworks. Do not practice at roadsides, riversides, in severely polluted atmospheric condition, or within 30 yards of high voltage power transformers. Do not practice outdoors before dawn, after dark, or on very windy or foggy days. When you practice indoors, make sure the room is well lit. Do not practice in front of a fan or in an area with direct wind exposure. Do not consume cold beverages or take cold showers immediately after practices.

***Less talk is better than more talk; benevolent talk is better than less talk.
Talk breeds gossip; talk dissipates vigor.***

4. This practice gradually brings the body's physiological and psychological functions to their optimum states by adjusting and re-balancing them. You may experience sensations of numbness, fullness, coldness, heat, ants-crawling, sinking, floating, lightness, heaviness, aches; as well as the symptoms of yawning, burping, weeping, sweating, shaking, farting, diarrhea ... etc. These are normal reactions of the peripheral nerve system from the impact of the energy influx during practice, the energy influx flushes out sick chi (bing-chi). Occasionally, some people may find their existing sicknesses worsened by this practice. Do not fret, the conditions will be relieved and cured through continued practice. It is also advisable to receive eastern or western medical treatment to reduce such discomfort.
5. This practice offers flexibility to the elderly, the weak, and the physically challenged. You need not strive for exactness in movements. As long as the essence is followed, you will receive the health benefits. Each movement must be repeated no less than 36 times, but no more than 54 times. Do not focus your mind on your diseased area when practicing.
6. The closing movement (shou-gong) in this practice is very important. If you are interrupted by phone calls or visitors in the middle of the exercise, make sure to wrap it up by the closing movement before tending to other businesses. Failing to do so will result in sudden energy blockage, which may lead to discomfort or even haywire reactions.
7. During the practice, chi is circulating inside one's body spontaneously, performing re-balancing adjustments within the system. If, for any reason, you are startled in the middle of the practice, do not stop abruptly. Instead, continue to practice while calming yourself down, until your usual centered state is reached. This will prevent negative effects brought by the sudden blockage of energy.
8. Women can do this exercise during menstruation. Menstrual disorders can be corrected through diligent daily practice. Pregnant women should discontinue this practice after the second trimester.
9. This practice does not contradict with other physical exercises, such as playing ball, swimming, jogging, Tai-Chi Chuan, Tai-Chi Sword, Kung-Fu ... etc. However, it is not advisable to exercise vigorously immediately before or after Hsiang-Gong practice. Refrain from doing "hand thrustng" movements when there are signs of energy stagnation.
10. When practicing, one should relax the entire body and maintain a mellow mood. During group practices, a lively and joyous atmosphere is preferred, as too much tension or dullness in the air reduces the effectiveness of the practice. If music is played during the practice, it should not become the center of focus, neither for appreciation, nor for setting the tempo.

***The greatness of words lies in their fulfillment,
The greatness of wealth lies in its unselfish giving.
In giving, we receive.***

Instead, let it be the background sound that flows through your mind freely. The attempt to consciously control chi direction during practice will reduce the health benefits and hinder one's overall progress.

11. Chi gong is a mysterious science whose knowledge has yet to be unfolded. Some of its "phenomena" cannot be understood or explained until the practitioner reaches certain levels of proficiency. Before then, these phenomena should be regarded as "illusions." All visual realities are delusive. One should always remain centered; not excited by good experiences, nor afraid of bad ones. Do not look back or seek phantom adventures. Furthermore, refrain from spreading word about unexplained phenomena, for it may lead you and others astray.
11. The appropriate attitude for fruitful practicing consists of "hearty commitment to practice without eagerness for instant success." One should allow the process to progress spontaneously. Simply have faith in it and practice persistently; success will arrive naturally.

Five Principles in Human Energy Practice:

Faith, Practice, Virtue, Realization, Propagation (follow, preach, teach)

FAITH is the basis
PRACTICE is the requirement
VIRTUE is the foundation
REALIZATION is the key
PROPAGATION is the duty

Don't overlook minor issues – a small crack can sink a boat.
Don't disregard small things – a tiny bug can poison the whole body.
Don't ignore wicked people – they can corrupt a nation.
Only when one possesses competence in dealing with trivialities
Is one capable of major accomplishments.