

FALUN GONG

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Lunyu¹

The BUDDHA FA² is most profound; it is the most intricate and extraordinary science of all theories in the world. In order to explore this domain, people must fundamentally change their conventional human notions. Failing that, the truth of the universe will forever remain a mystery to humankind, and everyday people will forever crawl within the boundaries set by their own ignorance.

So what exactly is this BUDDHA FA, then? A religion? A philosophy? It is understood as such only by “modernized scholars of Buddhism.” They merely study it on a theoretical level, regarding it as something that falls within the domain of philosophy for critical studies and so-called research. In actuality, the BUDDHA FA is not limited to the little portion in the sutras, which is only the BUDDHA FA at an elementary level. From particles and molecules to the universe, from the even smaller to the even greater, the BUDDHA FA offers insight into all mysteries, encompassing everything and omitting nothing. It is the nature of the universe, Zhen-Shan-Ren,³ expressed in different ways at different levels. It is also what the Dao School calls the Dao,⁴ and what the Buddha School calls the Fa.

No matter how advanced the science of today’s humankind may be, it can only account for part of the universe’s mysteries. Once we mention specific phenomena of the BUDDHA FA, there are people who will say: “We’re now in the electronic age, and science is so advanced. Spaceships have flown to other planets, but you’re still talking about those old superstitions.” To be frank, no matter how advanced computers may be, they are no match for the human brain, which remains an enigma to this day. Regardless of how far spaceships may travel, they still cannot fly beyond this physical dimension in which our human race exists. What can be understood with today’s human knowledge is still extremely shallow and limited—it is nowhere near a genuine understanding of the true nature of the universe. Some people do not even dare to face up to, approach, or acknowledge the facts of phenomena that objectively exist, all because these people are too conservative and are unwilling to change their conventional notions when thinking. Only the BUDDHA FA can completely unveil the mysteries of the universe, space-time, and the human body. It can truly distinguish the kind from the wicked, the good from the bad, and it can dispel all misconceptions while providing the correct understanding.

The guiding principles of today’s human science confine its development and research to this physical world, as a subject will not be studied until it is acknowledged—it follows this path. As for phenomena that are intangible and invisible, but objectively existing and reflected into our physical world as real manifestations, they are avoided and treated as inexplicable phenomena. Stubborn people have, on unsubstantiated grounds, entrenched themselves in their argument that these are just “natural” phenomena. People with ulterior motives have acted against their own consciences by labeling all of these phenomena as superstitions.

¹ Lunyu (loon-yew)—“An explanation using language.”

² Fa (fah)—“Law,” “Way,” or “Principles.”

³ Zhen-Shan-Ren (juhn-shahn-ren)—Zhen means “Truth, Truthfulness”; Shan, “Compassion, Benevolence, Kindness, Goodness”; Ren, “Forbearance, Tolerance, Endurance, Self-Control.”

⁴ Dao (dow)—“the Way” (also spelled “Tao”); this term can also refer to one who has “attained the Dao.”

People with unprobing minds have shied away from these matters with the excuse that science is not sufficiently advanced to deal with them. Humankind will make a leap forward if it can take a fresh look at itself and the universe, changing its rigid mindset. The BUDDHA FA can provide people with insight into immeasurable and boundless worlds. Throughout the ages, only the BUDDHA FA has been able to completely explain human beings, the various dimensions of material existence, life, and the entire universe.

Li Hongzhi
June 2, 1992

Chapter I

Introduction

In our country, [China], *qigong*⁵ has a long history, as it dates back to ancient times. Our people thus have a natural advantage in practicing *qigong*. The two upright schools of *qigong* cultivation practice, the Buddha School and the Dao School, have already made public many great cultivation methods previously taught in private. The Dao School's ways of cultivation are quite unique, while the Buddha School has its own cultivation methods. Falun Gong⁶ is an advanced cultivation method of the Buddha School. In this lecture series, I will first adjust your body to a state suitable for advanced cultivation and then install a Falun⁷ and energy mechanisms (*qiji*) in your body. I will also teach you our exercises. In addition to all of these things, I have Law Bodies (*fashen*) who will protect you. But your having only these things is inadequate, as they can't achieve the goal of developing *gong*⁸—it's necessary that you also understand the principles for cultivation at high levels. That is what this book will address.

I am teaching the practice system at high levels, so I won't discuss cultivation of any particular meridian,⁹ acupuncture point, or energy passage. I am teaching a great cultivation way, the great way for true cultivation to high levels. Initially it might sound inconceivable. But as long as those who are dedicated to practicing *qigong* carefully explore and experience the practice, they will find all the wonders and intricacies within it.

1. The Origins of Qigong

The *qigong* that we refer to today was not, in fact, originally called *qigong*. It originated from the solitary cultivation ways of the ancient Chinese people and from cultivation in religions. The two-character term, *qi gong*, is nowhere to be found in the texts *Scripture of Dan Cultivation*, the *Daoist Canon*,¹⁰ or the *Tripitaka*.¹¹ During the course of our present human civilization's development, *qigong* passed through the period when religions were in their embryonic forms. It had already existed before religions came into being. After religions formed, it acquired some degree of religious overtones. *Qigong*'s original names were The Great Cultivation Way of Buddha, and The Great Cultivation Way of Dao. It had other names, such as Nine-fold Internal

⁵ *qigong* (chee-gong)—a general name for certain practices that cultivate the human body. In recent decades, *qigong* exercises have been incredibly popular in China.

⁶ Falun Gong (fah-lun gong)—“Law Wheel Qigong.” The names Falun Gong and Falun Dafa are both used to refer to this practice.

⁷ Falun (fah-lun)—“Law Wheel” (see color page at front).

⁸ *gong* (gong)—“cultivation energy.”

⁹ meridian—the network of energy channels in one's body that are thought to be conduits of *qi*. In Traditional Chinese Medicine and popular Chinese thought, illness is said to arise when *qi* is not flowing properly through these meridians.

¹⁰ *Scripture of Dan Cultivation* (dahn), *Daoist Canon*—ancient, classic Chinese Daoist texts for practicing cultivation.

¹¹ *Tripitaka*—“The Three Baskets,” also known as the Pali Canon. This is a collection of primary Pali-language texts that form the doctrinal foundation of Theravada Buddhism. Its three parts are: teachings of the Buddha, the monastic code, and special philosophical treatises.

Alchemy, The Way of Arhat,¹² The Dhyana of Vajra,¹³ etc. We now call it *qigong* so that it better suits our modern thinking and is more easily popularized in society. *Qigong* is actually something existing in China for the sole purpose of cultivating the human body.

Qigong is not something invented by this civilization. It has a fairly long history that dates back to distant years. So, when did *qigong* come into being? Some say that *qigong* has a history of three thousand years, and became quite popular during the Tang Dynasty.¹⁴ Some say it has a history of five thousand years and is as old as Chinese civilization. Some say that, judging from archaeological findings, it has a history of seven thousand years thus far. I regard *qigong* as something not invented by modern humankind—it is from prehistoric culture. According to investigation by people with supernormal abilities, the universe we live in is an entity that was remade after being exploded nine times. The planet we dwell on has been destroyed many times. Each time the planet was remade, humankind again began to multiply. At present, we have already discovered that there are many things on the earth that surpass our present civilization. According to Darwin's theory of evolution, humans evolved from apes, and civilization is no more than ten thousand years old. Yet archaeological findings have revealed that in the caves of the European Alps there exist 250-thousand-year-old frescoes that exhibit a very high level of artistry—one far beyond the abilities of modern people. In the museum of the National University of Peru, there is a large rock on which is an engraved figure who holds a telescope and is observing the stars. This figure is more than thirty thousand years old. As we know, Galileo invented a 30X astronomical telescope in 1609, just over three hundred years ago. How could there have been a telescope thirty thousand years ago? There is an iron pillar in India whose iron content is over ninety-nine percent. Even modern smelting technology cannot produce iron with such high purity; it had already surpassed the level of modern technology. Who created those civilizations? How could human beings—who would have been microorganisms in those times—have created these things? These discoveries have caught the attention of scientists worldwide. They are considered to be from prehistoric culture since they prove inexplicable.

The level of scientific achievement was different in each time period. In some time periods it was quite high, surpassing that of our modern humankind. But those civilizations were destroyed. Therefore, I say that *qigong* wasn't invented or created by modern people, but discovered and perfected by modern people. It is from prehistoric culture.

Qigong is not exclusively a product of our country. It exists in foreign countries as well, but they don't call it *qigong*. Western countries, such as the United States, Great Britain, etc., call it magic. David Copperfield, a magician in the US, is a master of supernormal abilities who once performed the feat of walking through the Great Wall of China. When he was about to pass through the Wall, he used a white cloth as a cover, pressed himself against the Wall, and then proceeded to go through it. Why did he do that? Doing it that way would lead many people to consider it a magic show. It had to be done like that since he knew there are many people in China with great supernormal abilities. He was afraid of interference from them, so he covered himself

¹² Arhat—enlightened being with Attainment Status in the Buddha School who is beyond the Triple World but lower than Bodhisattva.

¹³ Dhyana of Vajra—Dhyana translates as “Meditation,” while Vajra can be translated as “Thunderbolt,” “Diamond,” or “Indestructible.”

¹⁴ Tang (tang) Dynasty—one of the most prosperous periods in Chinese history (618 - 907 A.D.).

before he went in. When coming out, he raised the cloth with one hand and walked out. As the saying goes, “Experts watch for tricks while laymen watch for excitement.” With it done this way the audience thought it was a magic performance. These supernormal abilities are called magic because they aren’t used for cultivating the human body, but for stage performances in order to display unusual things and to entertain. From a low-level perspective, *qigong* can change the condition of one’s body, achieving the goals of healing and health. From a high-level perspective, *qigong* refers to the cultivation of one’s original-body (*benti*).

2. Qi and Gong

The *qi*¹⁵ we now talk about was called *chee*¹⁶ by ancient people. They are essentially the same, as both refer to the *qi* of the universe—a shapeless, invisible kind of substance existing throughout the universe. *Qi* does not refer to air. The energy of this substance is activated in the human body through practicing cultivation. Its activation changes the body’s physical condition and can have the effect of producing healing and health. Yet *qi* is merely *qi*—you have *qi*, he has *qi*, and one person’s *qi* cannot have a restraining effect on another’s *qi*. Some say that *qi* can cure illnesses, or that you can emit *qi* towards someone to cure his or her illness. These remarks are rather unscientific, as *qi* cannot cure illness in the least. When a practitioner’s body still contains *qi*, it means that his or her body is not yet a Milk-White Body. That is, the practitioner still carries illness.

A person who obtains advanced abilities through cultivation does not emit *qi*. Instead, he or she emits a cluster of high energy. It is a high-energy substance that manifests in the form of light, and its particles are fine and its density is high. This is *gong*. Only this can have a restraining effect on everyday people, and only with this can one treat sicknesses for others. There is a saying, “A Buddha’s light shines everywhere and rectifies all abnormalities.” It means that those who practice true cultivation carry immense energy in their bodies. Wherever these persons go, any abnormal condition within the area covered by their energy can be corrected and restored to normal. For instance, sickness in one’s body is truly an abnormal bodily state, and the sickness will disappear after this state is corrected. More simply put, *gong* is energy. *Gong* has physical characteristics, and practitioners can experience and perceive its objective existence through practicing cultivation.

3. Gong Potency and Supernormal Abilities

(1) Gong Potency is Developed Through Cultivating Xinxing¹⁷

The *gong* that truly determines the level of one’s *gong* potency (*gongli*) isn’t developed through performing *qigong* exercises. It is developed through the transformation of the substance called virtue (*de*), and through the cultivation of *xinxing*. This transformation process isn’t accomplished by “setting up a crucible and furnace to make an elixir from gathered chemicals,”¹⁸ as imagined by everyday

¹⁵ *qi* (*chee*)—in Chinese thought, this substance/energy is said to assume many forms in the body and the environment. Usually translated as “vital energy,” this *qi* is thought to determine a person’s health.

¹⁶ This term uses a different Chinese character than *qi*, but is pronounced the same way.

¹⁷ *xinxing* (*shin-shing*)—“mind nature” or “heart nature”; “moral character.”

¹⁸ In the Daoist tradition, external alchemical processes have long served as metaphors to describe internal cultivation of the human body.

people. The *gong* we refer to is generated outside the body, and it begins at the lower half of the body. Following the improvement of one's *xinxing*, it grows upward in a spiral shape and forms completely outside one's body. Upon reaching the crown of the head it then develops into a *gong* column. The height of this *gong* column determines the level of a person's *gong*. The *gong* column exists in a deeply hidden dimension, making it difficult for an average person to see it.

Supernormal abilities are strengthened by *gong* potency. The higher a person's *gong* potency and level, the greater his or her supernormal abilities are and the easier they are to use. People with lower *gong* potency have weaker supernormal abilities; they find it harder to use them, and some are completely unusable. Supernormal abilities themselves represent neither the level of one's *gong* potency nor the level of one's cultivation. What determines one's level is *gong* potency, rather than supernormal abilities. Some people cultivate in a "locked" mode, whereby their *gong* potency is rather high but they don't necessarily possess many supernormal abilities. *Gong* potency is the determining factor, is developed through *xinxing* cultivation, and is the most crucial thing.

(2) Supernormal Abilities are Not What Cultivators Pursue

All practitioners care about supernormal abilities. Supernatural abilities are attractive to the general public and many people want to acquire some. Yet without good *xinxing* one won't be able to acquire supernormal abilities.

Some supernormal abilities that might be possessed by everyday people include an open Third Eye¹⁹ (*tianmu*), clairaudience, telepathy, precognition, etc. But not all of these supernormal abilities will appear during the stages of Gradual Enlightenment, as they vary with each individual. It is impossible for everyday people to have certain supernormal abilities, such as that of transforming one kind of substance in this physical dimension into another kind of substance—this isn't something everyday people can have. Great supernormal abilities are only developed through cultivating after birth. Falun Gong was developed based on the principles of the universe, so all supernormal abilities that exist in the universe exist in Falun Gong. It all depends on how a practitioner cultivates. The thought of acquiring some supernormal abilities isn't considered wrong. Nevertheless, excessively intense pursuit is more than a normal thought and will produce negative results. It is of little use for someone at a low level to acquire supernormal abilities, save for trying to employ these to show off his or her abilities in front of everyday people and hoping to become the stronger one among them. If this is the case, it indicates precisely that the person's *xinxing* is not high and that it is right not to give him or her supernormal abilities. Some supernormal abilities can be used to commit wrongdoing if they are given to people with poor *xinxing*. Because those people's *xinxing* are not steady there is no guarantee that they won't do something bad.

On the other hand, any supernormal abilities that can be demonstrated or performed cannot change human society or alter normal social life. Real high-level supernormal abilities are not allowed to be brought out for show, because the impact and danger would be too great; for example, one would never perform the pulling down of a large building. Great supernormal abilities are not allowed to be used except by people with special missions, and neither can these abilities be revealed; this is because high-level masters restrain them.

¹⁹ Third Eye—sometimes translated as "Celestial Eye," this term (*tianmu*) is used flexibly and can refer to the Third Eye system or a particular component of that system.

All the same, some everyday people insist on having *qigong* masters perform, forcing them to display their supernormal abilities. People with supernormal abilities are unwilling to use them for performance, since they are forbidden to reveal them; displaying them would impact the entire state of society. People who genuinely possess great virtue are not allowed to use their supernormal abilities in public. Some *qigong* masters feel awful during performances and want to cry afterward. Don't force them to perform! It is upsetting to them to reveal these things. A student brought a magazine to me. I felt disgusted the moment I read it. It mentioned that an international *qigong* conference was to be held. People with supernormal abilities could participate in a contest, and the conference was open to whoever had great supernormal abilities. After I read it I felt upset for days. Supernormal abilities are not something that can be publicly displayed for competition—demonstrating them in public is regrettable. Everyday people focus on practical things in the mundane world, but *qigong* masters need to have dignity.

What's the motive behind wanting supernormal abilities? Wanting them reflects a practitioner's realm of mind and pursuits. A person with impure pursuits and an unstable mind is unlikely to have great supernormal abilities. This is because before you are fully enlightened, what you perceive to be good or bad is only based on the standards of this world. You can see neither the true nature of things nor the karmic relationships among them. Fighting, cursing, and mistreatment among people are inherently caused by karmic relationships. You can only be more trouble than help if you can't perceive them. The gratitude and resentment, right and wrong of everyday people are governed by the laws of this world; practitioners shouldn't be concerned with these things. Before you achieve full Enlightenment, what you see with your eyes might not necessarily be the truth. When one person punches another, it might be that they are settling their karmic debts. Your involvement might hamper the settlement of the debt. Karma is a type of black substance that surrounds the human body. It has physical existence in another dimension and can transform into sickness or misfortune.

Supernormal abilities exist in everyone, and the idea is that they need to be developed and strengthened through continued cultivation. If, as a practitioner, a person only pursues supernormal abilities, he is shortsighted and impure in mind. No matter what he wants supernormal abilities for, his pursuit contains elements of selfishness that will definitely hinder cultivation. Consequently, he will never obtain supernormal abilities.

(3) Handling Gong Potency

Some practitioners haven't practiced for very long, yet they want to treat illnesses for others to see how effective they are. When those of you without high *gong* potency extend your hand and try, you absorb into your own body a great deal of black, unhealthy, filthy *qi* that exists in the patient's body. Since you don't have the ability to resist unhealthy *qi* and your body also lacks a protective shield, you form one shared field with the patient; you can't defend against unhealthy *qi* without high *gong* potency. As a result, you will experience a great deal of discomfort. If no one looks after you, over the course of time you will accumulate illness throughout your body. So someone who lacks high *gong* potency shouldn't treat illnesses for others. Only a person who has already developed supernormal abilities and who possesses a certain level of *gong* potency can use *qigong* to treat illness. Even though some people have developed supernormal abilities and are able to treat illnesses, they are, when at a

rather low level, in fact using their accumulated *gong* potency—their own energy—to treat the illnesses. Since *gong* is both energy and an intelligent entity that isn't easily accumulated, you are actually depleting yourself of *gong* when you emit it. Accompanying your release of *gong*, the *gong* column above your head shortens and depletes. That is not worth it at all. So I don't endorse treating illness for others when your *gong* potency is not high. No matter how great the methods you used, you would still consume your own energy.

All kinds of supernormal abilities will emerge when a person's *gong* potency reaches a certain level. You need to be very cautious when using these supernormal abilities. For instance, a person has to use his Third Eye once it has opened, as it will close if he never uses it. Yet he shouldn't look through it frequently. Too much energy will be discharged if he looks through it too often. So does this mean one should never use it? Of course not. If we were to never use it, then what would be the use of our practicing cultivation? The question is when to use it. You can use it only when you have cultivated to a certain stage and possess the ability to replenish yourself. When a cultivator of Falun Gong reaches a certain stage, the Falun can automatically transform and replenish however much *gong* he or she releases. The Falun automatically maintains a practitioner's *gong* potency level, and his or her *gong* won't decrease for even one moment. This is a characteristic of Falun Gong. Not until that point may supernormal abilities be used.

4. The Third Eye

(1) Opening the Third Eye

The Third Eye's main passage is located between the middle of the forehead and the Shangen²⁰ point. The way everyday people see things with the naked eye works the same way as a camera does: The size of the lens, or pupil, is adjusted according to the distance of an object and the intensity of the light. Via the optic nerves, images then form on the pineal gland, located at the back of the brain. The supernormal ability of Penetrative Vision is simply the ability of the pineal gland to look directly out through the Third Eye. An average person's Third Eye is closed, as his or her main passage is narrow and dark. There is no quintessential *qi* inside, no illumination. Some people cannot see, for their passages are blocked.

To open the Third Eye, we first use either outside force or self-cultivation to unblock the passage. The shape of the passage varies with each individual, ranging from oval to round, rhombic to triangular. The better you cultivate, the rounder the passage will become. Second, the master gives you an eye. If you cultivate on your own then you have to cultivate it yourself. Third, you need to have quintessential *qi*²¹ at the location of your Third Eye.

We usually see things with our two eyes, and it is exactly these two eyes that block our channel to other dimensions. Since they function as a shield, we can only see objects that exist in our physical dimension. Opening the Third Eye allows you to see without using these two eyes. You can also cultivate to have a True Eye after you reach a very high level. Then you can see with the True Eye of The Third Eye, or with the True Eye at the Shangen point. According to the Buddha School, every pore of the body is an eye—there are eyes all over the body. According to the Dao School, every

²⁰ Shangen (shahn-gun) point—acupuncture point located between one's eyebrows and slightly below.

²¹ "*qi*" can also be used in a much broader sense to describe substances that are invisible and amorphous, such as air, smell, anger, etc.

acupuncture point is an eye. The main passage is nonetheless located at the Third Eye, and it has to be opened first. In class, I plant in everyone things that can open the Third Eye. The results vary owing to differences in people's physical qualities. Some people see a dark hole similar to a deep well. This means the passage of the Third Eye is dark. Others see a white tunnel. If objects can be seen in front, the Third Eye is about to open. Some see objects revolving, which are what Master²² has planted to open the Third Eye. You will be able to see once the Third Eye is drilled open. Some people can see a large eye through their Third Eye, and they think it is the Buddha's eye. It is actually their own eye. These are usually people with relatively good inborn quality.

According to our statistics, the Third Eye is opened for more than half of the attendees each time we give a lecture series. A problem might arise after the Third Eye is opened, wherein a person whose *xinxing* isn't high can easily use the Third Eye to do bad things. To prevent this problem, I open your Third Eye directly to the level of Wisdom Eyesight—in other words, to an advanced level that allows you to directly see scenes from other dimensions and to see things that appear during cultivation, allowing you to believe them. This will reinforce your confidence in cultivation. The *xinxing* of people who have just started practicing have not yet reached the level of supernormal people. They are thus inclined to do wrong once they possess supernormal things. Let's give a playful example: If you were to walk along the street and come upon a lottery stand, you might be able to walk away with the first prize. This won't be allowed to happen—it's just to illustrate the point. Another reason is that we are opening the Third Eye for a large number of people. Suppose every person's Third Eye was opened at a lower level: Just imagine if everyone could see through the human body or see objects behind walls—could we still call this a human society? Human society would be severely disrupted, so it is neither permissible nor achievable. Furthermore, it wouldn't do practitioners any good and would only foster their attachments. So we won't open the Third Eye for you at a low level. We will instead open it directly at a high level.

(2) The Third Eye's Levels

The Third Eye has many different levels; at different levels it sees different dimensions. According to Buddhism there are five levels: Flesh Eyesight, Celestial Eyesight, Wisdom Eyesight, Law Eyesight, and Buddha Eyesight. Each level is subdivided into upper, middle, and lower levels. Only our material world can be observed when at or below the level of Celestial Eyesight. Only at or above the level of Wisdom Eyesight will other dimensions be observable. Those who have the supernormal ability of Penetrative Vision can see things accurately, with clarity better than that of a CAT scan. But what they can see is still within this physical world and doesn't exceed the dimension in which we exist; they aren't considered to have reached an advanced level of the Third Eye.

The level of a person's Third Eye is determined by the amount of his or her quintessential *qi*, as well as the width, brightness, and degree of blockage of the main passage. The internal, quintessential *qi* is critical in determining how thoroughly the Third Eye will be able to open. It is particularly easy to open the Third Eye for children under the age of six. I needn't even bother using my hand, as it opens once I start talking. This is because children have received little negative influence from our

²² Master—the Chinese term used here, *shifu*, is composed of two characters: one meaning “teacher,” the other “father.”

physical world and they haven't committed any wrongdoing. Their quintessential *qi* is well preserved. The Third Eye of a child over the age of six becomes increasingly difficult to open, owing to the increase of external influences as they grow up. In particular, unsound education, being spoiled, and turning immoral can all make the quintessential *qi* dissipate. All of it will be gone after a certain point is reached. Those people whose quintessential *qi* is completely lost can gradually recover it through cultivation, but it takes a long period of time and arduous effort. So the quintessential *qi* is extremely precious.

I don't recommend that a person's Third Eye be opened at the level of Celestial Eyesight, because a practitioner with low *gong* potency will lose more energy looking at objects than he accumulates through cultivation. The Third Eye might once again close if too much of the essential energy is lost. Once it closes it won't be easy to open again. So I usually open the Third Eye for people at the level of Wisdom Eyesight. No matter how clear or unclear a cultivator's vision is, he or she will be able to see objects in other dimensions. Since people are affected by their innate qualities, some see clearly, some see things intermittently, and others see unclearly. But at a minimum, you will be able to see light. This will help a cultivator progress toward high levels. Those who can't see clearly will be able to remedy this through cultivation.

People who have less quintessential *qi* only see images in black and white through the Third Eye. The Third Eye of a person who has relatively more quintessential *qi* will be able to see scenes in color and in clearer form. The more the quintessential *qi*, the better the clarity. But every individual is different. Some people are born with the Third Eye open, while for others it might be tightly clogged. When the Third Eye is opening, the image is similar to the blooming of a flower, opening layer after layer. You will initially discover during the seated meditation that there is illumination in the area of the Third Eye. At the beginning the illumination isn't so bright, while later it turns red. The Third Eye of some people is tightly closed, so their initial physical reactions might be quite strong. These people will feel the muscles around the primary passage and the Shangen point tightening, as if they were being pressed and squeezed inward. Their temples and foreheads will start to feel like they are swelling and aching. All of these are symptoms of the Third Eye opening. A person whose Third Eye opens easily can occasionally see certain things. During my classes, some people unwittingly see my Law Bodies. They disappear when they intentionally try to look, as these people are then actually using their physical eyes. When you see some things with your eyes closed, try to remain in that state of seeing and you will gradually see things more clearly. If you want to watch more closely, you will actually switch to your own eyes and use the optic nerves. You will then be unable to see anything.

The dimensions perceived by the Third Eye differ in accordance with the level of a person's Third Eye. Some scientific research departments fail to understand this principle, preventing some *qigong* experiments from reaching their expected outcomes. Occasionally, some experiments even reach opposite conclusions. For example, an institute designed a method to test supernormal abilities. They asked *qigong* masters to see the contents of a sealed box. Because those masters' Third Eye levels are different, their answers are different. The research staff then regarded the Third Eye as false and as a misleading concept. Someone with a lower-level Third Eye will usually achieve better results in this kind of experiment, because his Third Eye is opened at the level of the Celestial Eyesight—a level suitable only for observing objects in this physical dimension. So people who don't understand the Third Eye think that these people have the greatest supernormal abilities. All objects,

organic or inorganic, appear in different shapes and forms in different dimensions. For example, as soon as a glass is manufactured, in a different dimension an intelligent entity comes into existence. Moreover, prior to existing as this entity it might have been something else. When the Third Eye is at its lowest level, one will see the glass. At a high level one will see the entity that exists in the other dimension. At an even higher level one will see the material form prior to the existence of that intelligent entity.

(3) Remote Viewing

After opening the Third Eye, the supernatural ability of Remote Viewing emerges for some people, and they are able to see objects thousands of miles away. Each individual occupies dimensions of his own. In those dimensions he is as big as a universe. Within a certain particular dimension, he has a mirror in front of his forehead, though it is invisible in our dimension. Everyone has this mirror, but the mirror of a nonpractitioner faces inward. For practitioners, this mirror slowly turns over. Once it turns over, the mirror can reflect what the practitioner wants to see. In his particular dimension he is rather large. Since his body is fairly large, so too is his mirror. Whatever the cultivator wants to see can be reflected onto the mirror. Although the image has been captured, he still can't see, as the image needs to stay on the mirror for a second. The mirror turns over and allows him to see the objects it reflects. Then it turns back, flipping back over quickly, and flipping back and forth ceaselessly. Cinematic film moves at twenty-four frames per second to produce continuous movement. The speed at which the mirror flips is much faster than that, and so the images appear continuous and clear. This is Remote Viewing—the principle of Remote Viewing is this simple. This used to be very secret, yet I have revealed it in just a few lines.

(4) Dimensions

From our perspective, dimensions are quite complicated. Humankind knows only the dimension in which humans currently exist, while other dimensions haven't yet been explored or detected. When it comes to other dimensions, we *qigong* masters have already seen dozens of levels of dimensions. These, too, can be explained theoretically, though they remain unproven by science. Even though some people don't admit the existence of certain things, they have actually reflected into our dimension. For example, there is a place called the Bermuda Triangle (the Devil's Triangle). Some ships and planes have disappeared in that area, only to reemerge years later. No one can explain why, as no one has gone beyond the confines of human thoughts and theories. In fact, the Triangle is a gateway to another dimension. Unlike our regular doors that have definite positions, it remains in an unpredictable state. The ship can easily enter the other dimension if it passes through when the door happens to be open. Humans cannot sense the differences between the dimensions, and they enter into the other dimension instantly. The space-time difference between that dimension and our dimension cannot be expressed in miles—a distance of thousands of miles might be contained in one point here, that is, they might exist in the same place and at the same time. The ship swings in for a moment and comes back out again by accident. Yet decades have passed in this world, since time is different in these two dimensions. There are also unitary worlds existing in each dimension. There is a similarity here to our models of atomic structures wherein one

ball is connected to another by a string, involving many balls and strings; it is very complex.

A British pilot was carrying out a mission four years prior to World War II. In the middle of his flight he ran into a heavy thunderstorm. By drawing on past experience, he was able to find an abandoned airport. The moment the airport appeared before his eyes, a completely different picture came into view: All of a sudden it was sunny and cloudless, as if he had just emerged from another world. The airplanes at the airport were colored in yellow, and people were busy doing things on the ground. He thought this was so weird! No one acknowledged him after he touched down; even the control tower didn't contact him. The pilot then decided to leave since the sky had cleared up. He flew again, and when he was at the same distance at which he had seen the airport moments ago, he again plunged into a thunderstorm. He eventually managed to get back. He reported the situation and even wrote it down in the flight record. But his superiors didn't believe him. Four years later World War II broke out, and he was transferred to that abandoned airport. He immediately recalled that it was exactly the same scene he had seen four years before. All of us *qigong* masters know how to explain it. He did in advance what he would do four years later. Before the first action had begun, he had gone there and played his role in advance. Things then returned to being in the right order.

5. Qigong Treatments and Hospital Treatments

Theoretically speaking, *qigong* treatments are completely different from the treatments given at hospitals. Western treatments utilize methods of everyday people's society. Despite having means such as laboratory tests and X-ray examinations, they can only observe the sources of illness in this dimension and they cannot see fundamental causes that exist in other dimensions. So they fail to understand the cause of illness. Medication can remove or drive away the origin of a patient's illness (which is considered a pathogen by Western doctors, and karma in *qigong*) if he or she isn't seriously ill. Medicine will be ineffective in the event that the illness is serious, as the patient might be unable to bear increased dosages. Not all illnesses are constrained by the laws of this world. Some illnesses are quite serious and exceed the confines of this world, rendering hospitals incapable of curing them.

Chinese Medicine is the traditional medical science in our country. It is inseparable from the supernormal abilities developed through cultivation of the human body. Ancient people paid special attention to cultivation of the human body. The Confucian School, the Dao School, the Buddha School—and even the students of Confucianism—have all attached importance to meditation. Sitting in meditation used to be considered a skill. Even though they didn't perform exercises, over the course of time they still developed their *gong* and supernormal abilities. Why was Chinese acupuncture able to detect the human body's meridians so clearly? Why aren't the acupuncture points connected horizontally? Why aren't they crossed, and why are they connected vertically? Why were they able to be mapped out with such accuracy? Modern people with supernormal abilities can see with their own eyes the same things that those Chinese doctors portrayed. This is because the famous ancient Chinese doctors generally had supernormal abilities. In Chinese history, Li Shizhen, Sun Simiao, Bian Que, and Hua Tuo²³ were all in fact *qigong* masters with supernormal

²³ Li Shizhen (lee shr-juhn), Sun Simiao (sun szz-meow), Bian Que (byen chueh), and Huatuo (hwa-toah)—famous doctors of Chinese medicine in ancient times.

abilities. In being passed down to this day, Chinese Medicine has lost its supernormal ability component and has only retained the treatment techniques. In the past, Chinese doctors used their eyes (with supernormal abilities) to diagnose illness. Later, they also developed the method of taking pulses.²⁴ If supernormal abilities were added back into the Chinese methods of treatment, one could say that Western Medicine wouldn't be able to catch up with Chinese Medicine for many years to come.

Qigong treatments eliminate the root cause of illness. I regard illness as one type of karma, and to treat an illness is to help diminish this karma. Some *qigong* masters treat illness by using the method of discharging and supplementing *qi* to help patients eliminate black *qi*. At a rather low level these masters discharge black *qi*, yet they don't know the root cause of the black *qi*. This black *qi* will return and the illness will relapse. The truth is that the black *qi* is not the cause of the illness—the existence of black *qi* only makes the patient feel uncomfortable. The root cause of the patient's illness is an intelligent entity that exists in another dimension. Many *qigong* masters don't know this. Since that intelligent entity is mighty, average people are not able to touch it, nor would they dare to. Falun Gong's way of treatment focuses on and starts with that intelligent entity, removing the root cause of the illness. Moreover, a shield is installed in that area so that the illness will be unable to invade again.

Qigong can heal illness but it can't interfere with the conditions of human society. It would interfere with the conditions of everyday people's society if it were applied on a large scale, and that is not allowed; its healing effects wouldn't be good either. As you may know, some people have opened *qigong* diagnostic clinics, *qigong* hospitals, and *qigong* rehabilitation centers. Their treatments might have been quite effective before they opened these businesses. Once they open a business to treat illnesses, the effectiveness plummets. This means that people are prohibited from using supernatural methods to fulfill the functions of everyday people's society. Doing so certainly reduces their effectiveness to a level as low as the methods of everyday people's society.

A person can use supernormal abilities to observe the inside of a human body layer by layer, similar to how medical cross sectioning is done. Soft tissues and any other part of the body can be seen. Though the current CAT scan is able to see clearly, the use of a machine is still required; it is really time consuming, uses a great deal of film, and is quite slow and costly. It is not as convenient or accurate as human supernormal abilities. By closing their eyes to do a quick scan, *qigong* masters are able to see any part of the patient directly and clearly. Isn't this high tech? This is even more advanced than what is considered high tech today. Yet this kind of skill already existed in ancient China—it was the "high tech" of ancient times. Hua Tuo discovered a tumor on Cao Cao's²⁵ brain and wanted to perform surgery on him. Cao Cao had Hua Tuo arrested, because he couldn't believe it and mistook it as a way to harm him. Cao Cao eventually died as a result of the brain tumor. Many great Chinese doctors in history really possessed supernormal abilities. It is just that people in this modern society zealously pursue practical things and have forgotten the ancient traditions.

Our high-level *qigong* cultivation should reexamine traditional things, inherit and develop them through our practice, and reuse them to benefit human society.

²⁴ In Chinese Medicine, pulse diagnosis is a complicated art used to evaluate the vitality of each individual internal organ of the body.

²⁵ Cao Cao (tsaow-tsaow)—an emperor during the Three Kingdoms period (220 - 265 A.D.).

6. Buddha School Qigong and Buddhism

Many people think of a matter as soon as we mention Buddha School *qigong*: Since the goal of the Buddha School is to cultivate Buddhahood, they start to relate it to the things of Buddhism. I hereby solemnly clarify that Falun Gong is *qigong* of the Buddha School. It is a righteous, great cultivation way and has nothing to do with Buddhism. Buddha School *qigong* is Buddha School *qigong*, while Buddhism is Buddhism. They take different paths, even though they have the same goal in cultivation. They are different schools of practice with different requirements. I mentioned the word “Buddha,” and I will mention it again later when I teach the practice at higher levels. The word itself doesn’t have any superstitious overtones. Some people can’t tolerate hearing the word Buddha, and claim that we propagate superstition. It is not so. “Buddha” began as a Sanskrit term that originated in India. It was translated into Chinese according to its pronunciation and called Fo Tuo.²⁶ People omitted the word “Tuo” and kept the “Fo.” Translated into Chinese it means “Enlightened One”—a person who is enlightened. (Refer to the *Ci Hai*²⁷ dictionary.)

(1) Buddha School Qigong

At present, two types of Buddha School *qigong* have been made public. One separated from Buddhism and has produced many distinguished monks throughout its thousands of years of development. When its practitioners have cultivated to quite an advanced level, high-level masters will come to teach them something so that they will receive genuine instruction from even higher levels. All of the things in Buddhism used to be passed down to one individual at a time. Only when he was near the end of his life would a distinguished monk pass these down to one disciple, who would cultivate according to Buddhist doctrines, improving holistically. This type of *qigong* seemed closely connected to Buddhism. Monks were driven out of the temples later, namely, during the time of the Great Cultural Revolution.²⁸ These exercises then spread to the general public where they developed in number.

Another type of *qigong* is also of the Buddha School. Over the ages, this type has never been a part of Buddhism. It has always been practiced quietly, either among the populace or deep in the mountains. These kinds of practices have their uniqueness. They need to choose a good disciple—someone with tremendous virtue who is truly capable of cultivating to an advanced level. This kind of person appears in this world only once in many, many years. These practices cannot be made public, as they require rather high *xinxing* and their *gong* develops rapidly. These sorts of practices are not few. The same applies to the Dao School. Daoist *qigong*, while all belonging to the Dao School, are further divided into Kunlung, Emei, Wudang, etc. There are different subdivisions within each group, and the subdivisions are quite different from one another. They cannot be mixed and practiced together.

(2) Buddhism

²⁶ Fo Tuo (foah-toah)—“Buddha.”

²⁷ *Ci Hai* (tsz high)—the name of an authoritative Chinese dictionary.

²⁸ “Great Cultural Revolution”—a communist political movement in China that denounced traditional values and culture (1966-1976).

Buddhism is a system of cultivation practice that Sakyamuni²⁹ enlightened to on his own in India more than two thousand years ago, and it is based on his original cultivation practice. It can be summarized in three words: precept, *samadhi*,³⁰ wisdom. Precepts are for the purpose of *samadhi*. Buddhism does in fact have exercises though it doesn't discuss the matter. Buddhists are indeed performing exercises when they sit in meditation and enter a state of tranquility. This is because energy from the universe will start to gather around a person's body when he calms down and settles his mind, and this achieves the effect of performing *qigong* exercises. The precepts in Buddhism are for abandoning all human desires and discarding everything to which an everyday person is attached so that the monk can reach a state of peacefulness and stillness, enabling him to enter *samadhi*. A person continuously improves himself in *samadhi*, until he eventually becomes enlightened, with his wisdom emerging. He will then know the universe and see its truth.

Sakyamuni did only three things daily when he was teaching: he taught Dharma³¹ (primarily the Dharma of Arhat) to his disciples, carried a bowl to collect alms (beg for food), and cultivated through sitting in meditation. After Sakyamuni left this world, Brahmanism and Buddhism battled. These two religions later merged into one, called Hinduism. Buddhism no longer exists in India today as a result of this. Mahayana³² Buddhism appeared through later developments and changes and was spread to inner China, where it has become today's Buddhism. Mahayana Buddhism doesn't worship Sakyamuni as its sole founder—it is a multi-Buddha faith. It believes in many Tathagatas,³³ such as Buddha Amitabha, Medicine Buddha, etc., and there are more precepts now, while the goal of cultivation has become higher. Back in his time, Sakyamuni taught the Dharma of Bodhisattva³⁴ to a few disciples. These teachings were later reorganized and have developed into today's Mahayana Buddhism, which is for cultivating to the realm of Bodhisattva. The tradition of Theravada Buddhism has been retained to this day in Southeast Asia, and ceremonies are performed using supernormal abilities. In Buddhism's course of evolution, one cultivation way branched off to the Tibet region of our country and is called Tibetan Tantrism. Another cultivation way spread to the Han area³⁵ via Xinjiang³⁶ and was called Tang Tantrism (this disappeared after Buddhism was suppressed during the years of Huichang³⁷). Another branch in India evolved into yoga.

No exercises are taught in Buddhism and *qigong* is not practiced. This is to preserve the traditional method of Buddhist cultivation. It is also an important reason why Buddhism has lasted more than two thousand years without waning. It has naturally maintained its own tradition precisely because it hasn't accepted into it

²⁹ Sakyamuni—Buddha Sakyamuni, or “the Buddha,” Siddhartha Gautama. Popularly known as the founder of Buddhism, he lived in ancient India around the 5th century B.C.

³⁰ *samadhi*—Buddhist meditation.

³¹ Dharma—this is a conventional translation for the Chinese word “Fa,” as used in the context of Buddhism.

³² Mahayana—“The Great Vehicle Buddhism.”

³³ Tathagata—enlightened being with Attainment Status in the Buddha School who is above the levels of Bodhisattva and Arhat.

³⁴ Bodhisattva—enlightened being with Attainment Status in the Buddha School who is higher than Arhat but lower than Tathagata.

³⁵ Han (hahn) area—Han people comprise the largest ethnic group in China, and the “Han area” is used to refer to the area that they occupy; that is, most central provinces and regions of China (i.e., Tibet, etc.).

³⁶ Xinjiang (shin-jyang)—a province in northwestern China.

³⁷ Huichang (hway-chahng)—Emperor Wu Zong's time of rule during the Tang Dynasty (841 - 846 A.D.).

anything foreign. In Buddhism there are different ways to cultivate. Theravada Buddhism focuses on self-salvation and self-cultivation; Mahayana Buddhism has evolved to offer salvation to both self and others—salvation of all sentient beings.

7. Righteous Cultivation Ways and Evil Ways

(1) The Side-Door Awkward Ways (*Pangmen Zuodao*)

The Side-Door Awkward Ways are also called the Unconventional (*Qimen*) Cultivation Ways. Various *qigong* cultivation ways existed prior to the establishment of religions. There are many practices outside of religions that have spread among the populace. Most of them lack systematic doctrines and so have not become complete cultivation systems. Nonetheless, the Unconventional Cultivation Ways have their own systematic, complete, and unusually intense cultivation methods, and they, too, have been spread among the populace. These practice systems are usually called the Side-Door Awkward Ways. Why are they called this? *Pangmen* literally means “side door”; and *Zuodao* means “awkward ways.” People consider both the Buddha and Dao School cultivation ways to be straight ways, with all others being side-door awkward ways or wicked cultivation ways. Actually, it isn’t so. The Side-Door Awkward Ways have been practiced secretly throughout history, being taught to one disciple at a time. They weren’t allowed to be revealed to the public. Once made known, people would not understand them very well. Even their practitioners hold that they are of neither the Buddha nor the Dao School. The cultivation principles of the unconventional ways have strict *xinxing* criteria. They cultivate according to the nature of the universe, advocating doing kind deeds and watching one’s *xinxing*. The highly accomplished masters in these practices all have unique skills, and some of their unique techniques are powerful. I have met three highly accomplished masters from the Unconventional Cultivation Ways who taught me some things that cannot be found in either the Buddha or Dao School. These things were each fairly difficult to practice during the process of cultivation, so the *gong* obtained was unique. In contrast, strict *xinxing* criteria are lacking among some so-called Buddha and Dao School cultivation methods, and as a result their practitioners cannot cultivate to an advanced level. So we should look at each cultivation method objectively.

(2) Martial Arts Qigong

Martial arts *qigong* is born of a long history. Having its own complete system of theories and cultivation methods, it has formed an independent system. Yet strictly speaking, it only manifests supernormal abilities that are generated by internal cultivation at the lowest level. All of the supernormal abilities that appear in martial arts cultivation also appear in internal cultivation. Martial arts cultivation also begins with doing *qi* exercises. For instance, when striking a piece of rock, in the beginning the martial arts practitioner needs to swing his arms to move *qi*. Over time, his *qi* will change in nature and become an energy mass that appears to exist in the form of light. At this point his *gong* will start to function. *Gong* has intelligence because it is an evolved matter. It exists in another dimension and is controlled by the thoughts coming from one’s brain. When attacked, the martial arts practitioner doesn’t need to move *qi*; *gong* will come merely with a thought. Over the course of cultivation his *gong* will continually be strengthened, with its particles becoming finer and its energy growing greater. The skills of Iron Sand Palm and Cinnabar Palm will appear. As we

can see from movies, magazines, and television shows, the skills of Golden Bell Shield and Iron Cloth Shirt have emerged in recent years. These stem from the simultaneous practice of internal cultivation and martial arts cultivation. They come from cultivating internally and externally at the same time. To cultivate internally, a person needs to value virtue and cultivate his or her *xinxing*. Explained from a theoretical angle, when a person's ability reaches a certain level, *gong* will emit from the body's interior to its exterior. It will become a protective shield because of its high density. In terms of principles, the biggest difference between the martial arts and our internal cultivation lies in the fact that the martial arts are performed with vigorous movements and practitioners do not enter into tranquility. Not being tranquil makes *qi* flow underneath the skin and pass through the muscles instead of flowing into a person's *dantian*.³⁸ So they don't cultivate life, and neither are they able to.

(3) Reverse Cultivation and Gong Borrowing

Some people have never practiced *qigong*. Then suddenly they acquire *gong* overnight and have quite strong energy, and they can even heal illnesses for others. People call them *qigong* masters and they, too, go about teaching others. Some of them, despite the fact that they have never learned *qigong* or have only learned a few of its movements, are teaching people things that they have modified slightly. This kind of person is not qualified to be a *qigong* master. He or she doesn't have anything to pass on to others. What he or she teaches certainly can't be used to cultivate to a high level; the most it can do is help get rid of sickness and improve health. How does this kind of *gong* come about? Let's first talk about reverse cultivation. The commonly known phrase "reverse cultivation" pertains to those good people who have extremely high *xinxing*. They are usually older, such as over fifty years of age. There isn't enough time for them to cultivate from the beginning, as it is not easy to meet excellent masters who teach *qigong* exercises that cultivate both mind and body. The moment this type of person wants to cultivate, high-level masters will place a great amount of *gong* onto this person according to his or her *xinxing* foundation. This enables cultivation in reverse, from the top down, and this way it is much faster. From another dimension, high-level masters perform the transformation and continuously add *gong* to the person from the outside of his or her body; this is particularly the case when the person is giving treatments and forming an energy field. The *gong* given by the masters flows as if through a pipeline. Some people don't even know where the *gong* comes from. This is reverse cultivation.

Another type is called "gong borrowing," and this isn't restricted in terms of age. A human being has an Assistant Consciousness (*fu yishi*) along with a Main Consciousness (*zhu yishi*), and it is generally at a higher level than the Main Consciousness. The Assistant Consciousnesses of some people have reached such high levels that they can communicate with enlightened beings. When these kinds of people want to cultivate, their Assistant Consciousnesses also want to improve their levels and will immediately get in touch with those enlightened beings to borrow *gong* from them. After the *gong* is loaned this person will get it overnight. After obtaining the *gong*, he or she will be able to treat people to ease their pains. The person will usually employ the method of forming an energy field. He or she will also be able to give energy to people individually and to teach some techniques.

³⁸ *dantian* (dahn-t'yen)—"field of *dan*," located at the lower abdominal area.

People like this usually start out being pretty good. Because they possess *gong*, they become well known and acquire both fame and personal gain. Attachments to renown and to personal gain come to occupy a substantial portion of their thinking—more than cultivation does. From that point on their *gong* starts to diminish, becoming smaller and smaller until finally it is all gone.

(4) Cosmic Language

Some people are suddenly able to speak a certain type of language. It sounds fairly fluent when it is uttered, yet it's not the language of any human society. What's it called? It is referred to as celestial language. This thing called "cosmic language" is in fact merely the language of those entities that are not so high. This phenomenon is occurring right now for quite a few *qigong* practitioners around the country; some of them can even speak several different languages. Of course, the languages of our humankind are also sophisticated and there are more than a thousand varieties. Is cosmic language considered a supernormal ability? I would say that it doesn't count as one. It isn't a supernormal ability that comes from you, and neither is it a kind of ability that's given to you from the outside. Rather, it is manipulation by foreign entities. These entities originate at a somewhat higher level—at least higher than that of humankind. It is one of them who does the talking, as the person who speaks cosmic language only serves as a medium. Most people do not even know themselves what they are saying. Only those who have mind-reading abilities can get a general sense of what the words mean. It is not a supernormal ability, but many people who have spoken these languages feel superior and elated since they think it is a supernormal ability. In fact, someone with a high-level Third Eye can definitely observe that a living entity is speaking from diagonally above, through the person's mouth.

That entity teaches the person to speak a cosmic language while passing on to him or her some of its energy. Yet thereafter this person will be under its control, so this is not a righteous cultivation way. Even though that entity is in a slightly higher dimension, it is not cultivating a righteous way. It therefore doesn't know how to teach cultivators to stay healthy or heal illnesses. Consequently, it utilizes this method of sending out energy through speech. Because it is dispersed, this energy has little power. It is effective in treating minor sicknesses but fails with serious diseases. Buddhism speaks of how those above cannot cultivate since they lack suffering and discord; moreover, they cannot temper themselves and are unable to improve their levels. So they look for ways to help people gain better health and thereby elevate themselves. This is what speaking cosmic language is all about. It is neither a supernormal ability nor *qigong*.

(5) Spirit Possession

The most injurious type of spirit possession (*futi*) is that by a low-level entity. This is caused by cultivating an evil way. It is really harmful to people, and the consequences of people being possessed are frightening. Not long after beginning to practice, some people become obsessed with treating patients and becoming rich; they think of these things all the time. These people might have originally been pretty decent or already had a master looking after them. Nevertheless, things turn sour when they start to contemplate giving treatments and getting rich. They then attract this type of entity. Even though it's not in our physical dimension it really exists.

This kind of practitioner suddenly feels that the Third Eye has opened and that he or she now has *gong*, but it is actually that the possessing spirit has control of his or her brain. It reflects onto this person's brain the images that it sees, making him or her feel that the Third Eye has opened. The person's Third Eye has not in fact opened whatsoever. Why does the possessing spirit or animal want to give this person *gong*? Why does it want to help him or her? It's because in our universe animals are forbidden to cultivate. Animals are not allowed to obtain a righteous cultivation way since they know nothing about *xinxing* and can't improve themselves. As a result, they want to attach themselves to human bodies and acquire the human essence. There is also another rule in this universe, namely: no loss, no gain. So they want to satisfy your desire for fame and personal gain. They will make you rich and famous, but they will not help you for nothing. They also want to gain something: your essence. You will have nothing left by the time they leave you and you will have turned very weak or become a vegetable. This is caused by your degenerate *xinxing*. One right mind will subdue a hundred evils. When you are righteous you will not attract evil. In other words, be a noble practitioner, turn away from all nonsense, and practice only a righteous cultivation way.

(6) A Righteous Practice Can Become a Wicked Cultivation Way

Although the practice systems some people learn come from righteous cultivation ways, people can actually practice wicked ways inadvertently due to their inability to impose strict self-requirements, to their failure to cultivate *xinxing*, and to their entertaining negative thoughts while performing their exercises. For example, when a person is performing the exercises there in either the standing stance or the seated meditation, his thoughts are actually on money, becoming well known, personal gain, or "he's wronged me, and I'll fix him after I acquire supernormal abilities." Or he is thinking of this or that supernormal ability, adding something very bad to his practice and actually practicing a wicked way. This is quite dangerous since it might attract some rather negative things, like low-level entities. Perhaps the person doesn't even know he has invited them. His attachment is strong; it is unacceptable to purposefully practice cultivation to fulfill one's desires. He isn't righteous, and even his master will be unable to protect him. So practitioners must maintain their *xinxing* strictly, keeping a righteous mind and craving nothing. Doing otherwise might incur problems.

Chapter II

Falun Gong

Falun Gong originates from Falun Xiulian Dafa³⁹ in the Buddha School. It is one of the Buddha School's special *qigong* methods, yet it has its own distinctive qualities that set it apart from the average ways of cultivation in the Buddha School. This cultivation system is a special, intense cultivation method that used to require that cultivators have extremely high *xinxing* and great inborn quality. In order for more practitioners to improve while also meeting the needs of a massive number of dedicated cultivators, I have redesigned and made public this set of cultivation methods that are now suitable for popularization. Despite the modifications, this practice still far exceeds other practices, their teachings, and levels.

1. The Falun's Function

The Falun of Falun Gong has the same nature as the universe, for it is a miniature of the universe. Cultivators of Falun Gong not only rapidly develop their supernormal abilities and *gong* potency, they also develop an incomparably powerful Falun in a brief period of time. Once developed, one's Falun exists as an intelligent entity. It automatically spins ceaselessly in the practitioner's lower abdominal area, constantly absorbing and transforming energy from the universe and ultimately converting the energy in the practitioner's original-body into *gong*. Consequently, the effect of "the Fa refines the practitioner" is achieved. This means that the Falun constantly refines this person even though he or she doesn't perform the exercises every minute. Internally, the Falun offers salvation to oneself. It makes a person stronger and healthier, more intelligent and wise, and it protects the practitioner from deviation. It can also protect the cultivator from interference by people with inferior *xinxing*. Externally, the Falun can both heal sicknesses and eliminate evils for others, rectifying all abnormal conditions. The Falun rotates continuously in the lower abdominal area, turning clockwise nine times and then counterclockwise nine times. When rotating clockwise, it vigorously absorbs energy from the universe and that energy is very strong. Its rotational power becomes stronger as a person's *gong* potency improves. This is a state that can't be attained by deliberate attempts to pour *qi* into the top of the head. When rotating counterclockwise, it releases energy and provides salvation to all beings, rectifying abnormal states. People around the practitioner benefit. Of all the *qigong* practices taught in our country, Falun Gong is the first and only cultivation method that has achieved "the Fa refines the practitioner."

The Falun is most precious and could not be exchanged for any amount of money. When my master passed the Falun on to me, he told me that the Falun shouldn't be passed on to anyone else; even those people who have cultivated for a thousand years or more want to have it, but cannot. This cultivation system can only be passed on to one person after a very, very long time, unlike those that are passed on to one person every few decades. The Falun is therefore extremely precious. It is still extremely

³⁹ Falun Xiulian Dafa (fah-lun shyo-lien dah-fah)—"The Law Wheel Great Way of Cultivation Practice."

precious even though we have now made it public and altered it to become less powerful. Cultivators who have acquired it are halfway through their cultivation. The only thing that remains is for you to improve your *xinxing*, and quite an advanced level awaits you. Of course, people who are not predestined might stop after cultivating for a little while, and then the Falun in them will cease to exist.

Falun Gong is of the Buddha School, but it far exceeds the scope of the Buddha School: Falun Gong cultivates according to the entire universe. In the past, cultivation in the Buddha School only mentioned principles of the Buddha School, while cultivation in the Dao School only addressed principles of the Dao School. Neither thoroughly explained the universe at its fundamental level. The universe is similar to human beings in that it has its own nature, along with its material composition. This nature can be summarized in three words: Zhen-Shan-Ren. Dao School cultivation focuses its understanding on Zhen: telling the truth, doing honest deeds, returning to the origin and one's true self, and finally becoming a true person. Buddha School cultivation focuses on Shan: developing great compassion, and offering salvation to all beings. Our cultivation way cultivates Zhen, Shan, and Ren simultaneously, directly cultivating according to the fundamental nature of the universe and eventually assimilating practitioners to the universe.

Falun Gong is a cultivation system of both mind and body; when a practitioner's *gong* potency and *xinxing* have reached a certain level, he or she is bound to attain in this world both Enlightenment (the state of Unlocking Gong (*kaigong*)) and an indestructible body. In general, Falun Gong is divided into In-Triple-World-Law and Beyond-Triple-World-Law, which include many levels. I hope that all devoted practitioners will cultivate diligently and continually improve their *xinxing* so that they can reach Consummation.

2. The Falun's Configuration

The Falun of Falun Gong is an intelligent, spinning body of high-energy substances. It rotates according to the order of the entire grand movements of the cosmos. In a sense, the Falun is a miniature of the universe.

In the center of the Falun there is a Buddha School symbol of *srivatsa*, 卐, (in Sanskrit, *srivatsa* means "the gathering of all good fortune" (refer to the *Ci Hai* dictionary)), which is the core of the Falun. Its color is close to golden yellow, and its base color is bright red. The base color of the outer ring is orange. Four Taiji⁴⁰ symbols and four Buddha School *srivatsa* are arranged alternately in eight directions. The Taiji that consist of red and black colors belong to the Dao School, while the Taiji consisting of red and blue are of the Great Primordial Dao School. The four small *srivatsa* are also golden yellow. The base color of the Falun changes periodically from red, to orange, to yellow, green, blue, indigo, and violet. These are extraordinarily beautiful colors (refer to the color insert). The colors of the central *srivatsa*, 卐, and the Taiji do not change. These *srivatsa*, 卐, of different sizes rotate on their own, as does the Falun. The Falun is rooted in the universe. The universe is rotating, all galaxies are rotating, and so the Falun is also rotating. Those whose Third Eye are at lower levels can see the Falun spinning like a fan; those whose Third Eye are at higher levels can see the whole image of the Falun, which is extraordinarily

⁴⁰ Taiji (tye-jee)—the symbol of the Dao School, popularly referred to in the West as the "yin-yang" symbol.

beautiful and brilliant, and this encourages practitioners to cultivate more diligently and make faster progress.

3. Characteristics of Falun Gong Cultivation

(1) The Fa Refines the Practitioner

People who practice Falun Gong are able to not only rapidly develop their *gong* potency and supernormal abilities, but also to procure a Falun through cultivation. The Falun can form in a short period of time, and once formed it is quite powerful. It can protect practitioners from going awry as well as from interference by people with inferior *xinxing*. The principles of Falun Gong are completely different from those of conventional cultivation methods. This is because after a Falun forms, it rotates ceaselessly on its own; it exists in the form of an intelligent entity, continuously collecting energy in the practitioner's lower abdominal area. The Falun automatically absorbs energy from the universe by rotating. The Falun achieves the goal of "the Fa refines the practitioner" precisely because it rotates incessantly, which means that the Falun cultivates people ceaselessly even though they don't perform the exercises every moment. As you all know, everyday people have to work during the day and rest at night. This leaves limited time for exercises. Thinking about performing exercises all the time certainly won't serve the purpose of continuous performance twenty-four hours a day. The goal of around-the-clock performance cannot be fulfilled by any other method. Yet the Falun rotates ceaselessly, and when rotating inward it absorbs a great amount of *qi* (energy's initial form of existence). Day and night, the Falun keeps storing and transforming the absorbed *qi* in each and every location of the Falun. It converts *qi* into high-level substances, ultimately changing it in the cultivator's body into *gong*. This is "the Fa refines the practitioner." Falun Gong's cultivation is entirely different from all other practice systems or *qigong* cultivation methods, which cultivate *dan*.⁴¹

The principal feature of Falun Gong is its cultivation of a Falun rather than *dan*. Until now, all the cultivation methods that have been made public, regardless of which school or cultivation way they have come from—be they branches of Buddhism or Daoism, of the Buddha or Dao School, or of the ways spread among people—cultivate *dan*. So do many side-door cultivation ways. They are called *dan*-method *qigong*.⁴² The cultivation used by monks, nuns, and Daoists has taken this path of cultivating *dan*. If these persons are cremated at death, they produce *sarira*,⁴³ which are composed of a hard and beautiful substance that modern scientific equipment cannot discern. Actually, they are a high-energy substance, gathered from other dimensions—not our dimension. That is *dan*. It is very difficult for those who practice *dan*-method *qigong* to achieve Enlightenment during the person's lifetime. It used to be that many people who practiced *dan*-method *qigong* tried to lift their *dan*. It couldn't be lifted out once it was raised to the Niwan Palace,⁴⁴ and so these people got stuck here. Some people wanted to deliberately burst it but they had no way of doing so. There were some cases like this: A person's grandfather didn't succeed in cultivation, so at the end of his lifetime he spat the *dan* out and passed it on to this

⁴¹ *dan* (dahn)—an energy cluster which forms in the bodies of some cultivators in internal alchemy; in external alchemy, it is referred to as the "Elixir of Immortality."

⁴² *qigong* systems that cultivate *dan*.

⁴³ *sarira*—the special remains that are left behind after certain cultivators are cremated.

⁴⁴ Niwan (nee-wahn) Palace—a Daoist term for the pineal gland.

person's father; his father didn't succeed in cultivation, so at the end of his lifetime he spat it out and passed it on to this person. To this day the person still hasn't achieved much. It's really difficult! Of course, there are many decent cultivation methods. It's not so bad if you can receive genuine teaching from someone, but chances are he or she won't teach you high-level things.

(2) Cultivating the Main Consciousness

Everyone has a Main Consciousness. One usually relies on one's Main Consciousness in order to act and think. In addition to the Main Consciousness, one also has one or more Assistant Consciousnesses and inherited spirits from one's ancestors. The Assistant Consciousness(es) has the same name as the Main Consciousness, but in general it is more capable and of a higher level. It doesn't become deluded by our human society and it can see its own particular dimension. Many cultivation methods take the route of cultivating the Assistant Consciousness, whereby one's flesh body and Main Consciousness only function as a vehicle. These practitioners generally don't know about these things, and they even feel good about themselves. It is incredibly difficult for one to break with practical things while living in society, particularly the things that a person is attached to. Therefore, many cultivation methods emphasize performing exercises while in a state of trance—an absolute state of trance. When transformation occurs during a state of trance, the Assistant Consciousness in fact gets transformed in a different society and improved through this process. One day the Assistant Consciousness will complete its cultivation and take away your *gong*. Nothing is left for your Main Consciousness and your original-body, and your lifelong cultivation falls short of success. That's a great pity. Some well-known *qigong* masters command great supernormal abilities of all kinds, and along with these come prestige and respect. Yet they still don't know that their *gong* has not actually grown on their own bodies.

Our Falun Gong directly cultivates the Main Consciousness; we ensure that *gong* actually grows on your body. The Assistant Consciousness will of course also get a share; it also improves, while in the secondary position. Our cultivation method has strict *xinxing* criteria that allow you to temper your *xinxing* and improve while in human society, under the most complicated circumstances—like the lotus flower emerging out of mud. Because of this you can succeed in your cultivation. This is why Falun Gong is so precious: It is precious because it is you, yourself, who obtains *gong*. But it is also quite difficult. The difficulty lies in the fact that you have chosen a path which will temper and test you in the most complicated environment.

The Main Consciousness must always be used to direct one's cultivation, since the goal of our practice is to cultivate the Main Consciousness. The Main Consciousness should make decisions, rather than turning them over to the Assistant Consciousness. Otherwise, there would come a day when the Assistant Consciousness would complete its cultivation at a higher level and take your *gong* with it, while your original-body and Main Consciousness would have nothing left. When you are cultivating to high levels, your Main Consciousness shouldn't become unaware of what you are doing, as if it were asleep. You need to be clear that you are the one performing the exercises, ascending through cultivation, and improving your *xinxing*—only then will you be in control and able to acquire *gong*. Sometimes when you are absentminded you might accomplish something without even knowing how it was done. It is actually your Assistant Consciousness that is taking effect; your Assistant Consciousness is in command. If you open your eyes to look about while

you are sitting there in meditation and you see that there is another you across from you, then that is your Assistant Consciousness. If you are sitting there in meditation facing north, but all of a sudden you find that you are sitting on the north side, wondering, “How did I get out?”, then this is your true self that has come out. What sits there is your flesh body and Assistant Consciousness. These can be distinguished.

You shouldn’t become completely unaware of yourself when you perform the exercises of Falun Gong. Doing so is not in line with the great way of Falun Gong cultivation. You have to keep your mind clear when doing the exercises. Deviation won’t occur during the practice if your Main Consciousness is strong, as nothing will really be able to harm you. Some things might come onto the body if the Main Consciousness is weak.

(3) Doing the Exercises Regardless of Direction and Time

Many cultivation methods are particular about at what time and toward which direction it’s best to perform their exercises. We are not concerned with these things in the least. Falun Gong cultivation is done according to the nature of the universe and the principles of the universe’s evolution. So direction and time are not important. We are, in effect, situated in the Falun while doing the exercises, which is omnidirectional and always rotating. Our Falun is synchronized with the universe. The universe is in motion, the Milky Way is in motion, the nine planets are revolving around the sun, and Earth itself is rotating. Which way is north, east, south or west? People living on the earth devised these directions. So you will be facing all directions no matter which direction you face.

Some people say that it’s best to do the exercises at midnight, while some say that noon or another time is best. We aren’t concerned with this, either, because the Falun cultivates you when you are not performing the exercises. The Falun is helping you cultivate at every moment—the Fa refines the practitioner. In *dan*-method *qigong*, people cultivate *dan*; in Falun Gong, it is the Fa that cultivates people. Do the exercises more when you have time, and do them less when you have less time. It is quite flexible.

4. Cultivation of Both Mind and Body

Falun Gong cultivates both the mind and the body. Performing the exercises changes a person’s original-body first. The original-body will not be discarded. The Main Consciousness merges into one with the flesh body, achieving complete cultivation of one’s entire being.

(1) Changing One’s Original-Body

A human body is composed of flesh, blood, and bones, with different molecular structures and components. The molecular composition of the human body is transformed into high-energy matter through cultivation. The human body is then no longer composed of its original substances, as it has undergone a change in its fundamental properties. But cultivators live and cultivate among everyday people and they can’t disrupt the way human society is. So this kind of change alters neither the body’s original molecular structure nor the sequence in which its molecules are arranged; it just changes the original molecular composition. The body’s flesh remains soft, the bones are still hard, and the blood is still fluid. One will still bleed

when cut with a knife. According to the Chinese Theory of the Five Elements, everything is composed of metal, wood, water, fire, and earth. The human body is no different. When a cultivator has undergone the changes in his or her original-body whereby high-energy substances replace the original molecular components, the human body at that point is no longer composed of its original substances. This is the principle behind what is known as “transcending the five elements.”

The most noticeable feature of cultivation methods that cultivate both mind and body is that they prolong a person’s life and deter aging. Our Falun Gong also has this noticeable feature. Falun Gong works this way: It fundamentally changes the molecular composition of the human body, storing the gathered high-energy matter in each cell and ultimately allowing this high-energy matter to replace the cellular components. Metabolism will no longer occur. A person thus transcends the five elements, having turned his or her body into one composed of substances from other dimensions. This person will be young forever, as he or she is no longer restrained by our space-time.

There have been many accomplished monks in history who have had very long life spans. Now there are people who are hundreds of years old walking on the streets, only you can’t tell who they are. You cannot distinguish them, as they look very young and wear the same clothes as everyday people. The human life span shouldn’t be as short as it is now. Speaking from the perspective of modern science, people should be able to live for over two hundred years. According to records, there was a person in Britain named Femcath who lived for 207 years. A person in Japan named Mitsu Taira lived to be 242 years old. During the Tang Dynasty in our country, there was a monk called Hui Zhao who lived to be 290 years old. According to the county annals of Yong Tai in Fujian Province,⁴⁵ Chen Jun was born in the first year of Zhong He time (881 AD) under the reign of Emperor Xi Zong during the Tang Dynasty. He died in the Tai Ding time of the Yuan Dynasty (1324 AD), after living for 443 years. These are all backed up by records and can be investigated—they aren’t fairy tales. Our Falun Gong practitioners have come to have noticeably fewer wrinkles on their faces, which now have a rosy, healthy glow, thanks to cultivation. Their bodies feel really light, and they are not a bit tired when walking or working. This is a common phenomenon. I myself have cultivated for decades and others say that my face hasn’t changed much in twenty years. This is the reason. Our Falun Gong contains very powerful things for cultivating the body. Falun Gong cultivators look quite different in age from everyday people—they do not look their actual age. So the primary features of cultivation methods that cultivate both mind and body are: prolonging life, deterring aging, and lengthening people’s life expectancy.

(2) The Falun Heavenly Circuit

Our human body is a small universe. The energy of the human body circles around the body, and this is called the circulation of the small universe, or the heavenly circulation. Speaking in terms of levels, connecting the two meridians of Ren and Du⁴⁶ is only a superficial heavenly circuit. It doesn’t have the effect of cultivating the body. The Small Heavenly Circuit, in its true sense, circulates inside the body from the Niwan Palace to the *dantian*. Through this internal circulation, all of a person’s

⁴⁵ Fujian Province—located in southeastern China.

⁴⁶ Ren and Du—the Du channel, or “Governing Vessel,” begins in the pelvic cavity and travels upward along the middle of the back. The Ren channel, or “Conception Vessel,” travels upward from the pelvic cavity along the middle of the body’s front side.

meridians are opened up and expanded from the inside of the body to its outside. Our Falun Gong calls for all meridians to be open at the outset.

The Great Heavenly Circuit is the movement of the eight Extra Meridians,⁴⁷ and it goes around the entire body to complete one cycle. If the Great Heavenly Circuit is opened, it will bring about a state in which a person can levitate off the ground. This is what is meant by “ascending in broad daylight,” as mentioned in *Scripture of Dan Cultivation*. Nevertheless, an area in your body will usually be locked so that you will be unable to fly. Yet it will bring you to this state: You will walk quickly and effortlessly, and when you walk uphill you will feel as if someone were pushing you from behind. The opening of the Great Heavenly Circuit can also bring about a type of supernormal ability. It can enable the *qi* that exists in different organs of the body to exchange positions. The *qi* of the heart will move to the stomach, the *qi* of the stomach will travel to the intestines, and so on. As one’s *gong* potency strengthens, if this ability is released outside the human body it will become the supernormal ability of telekinesis. This kind of heavenly circuit is also called the Meridian Heavenly Circuit, or the Heaven and Earth Heavenly Circuit. But its movement still won’t achieve the goal of transforming the body. There has to be another corresponding heavenly circuit, called the Borderline Heavenly Circuit. Here is how the Borderline Heavenly Circuit moves: It emerges from either the Huiyin point⁴⁸ or the Baihui point⁴⁹ and travels along the sides of the body, where *yin* borders *yang*.⁵⁰

The heavenly circuit in Falun Gong is much greater than the movement of the eight Extra Meridians that are discussed in regular cultivation methods. It is the movement of all the crisscrossing meridians located throughout the entire body. All meridians of the entire body need to be thoroughly opened at once, and they all have to move together. These things are already embedded in our Falun Gong, so you don’t need to deliberately do them or guide them with your thoughts. You will go awry if you do it that way. During the lecture series, I install energy mechanisms outside your body that circulate automatically. The energy mechanisms are something unique to high-level cultivation, and they are part of what makes our exercises automatic. Just like the Falun, they revolve ceaselessly, leading all internal meridians into rotating motion. Even if you haven’t worked on the heavenly circuit, those meridians have in fact already been driven into motion, and deep inside and outside they are all moving together. We use our exercises to strengthen the energy mechanisms that exist outside the body.

(3) Opening the Meridians

The objective of opening the meridians is to allow energy to circulate and to change the molecular composition of cells, transforming them into high-energy matter. The meridians of nonpractitioners are congested and narrow. The meridians of practitioners gradually brighten and have their congested areas cleared. The meridians of veteran practitioners widen, and they will widen even further during cultivation at higher levels. Some people have meridians as wide as a finger. Yet the opening up of

⁴⁷ eight Extra Meridians—in Chinese Medicine, these are meridians that exist in addition to the twelve Regular Meridians. Most of the eight Extra intersect with the acupuncture points of the twelve Regular, and so they are not considered independent or major meridians.

⁴⁸ Huiyin (hway-yin) point—the acupuncture point in the center of the perineum.

⁴⁹ Baihui (bye-hway) point—the acupuncture point located at the crown of one’s head.

⁵⁰ *yin* (yin) and *yang* (yahng)—the Dao School believes that everything contains opposite forces of *yin* and *yang* which are mutually exclusive, yet interdependent, e.g. female (*yin*) vs. male (*yang*), front of the body (*yin*) vs. back of the body (*yang*).

meridians itself reflects neither one's cultivation level nor the height of one's *gong*. The meridians will be brightened and widened through performing the exercises, and eventually connect to become one large piece. At that point, this person will have no meridians or acupuncture points. Put another way, his or her entire body will be meridians and acupuncture points. Even this condition doesn't mean that this person has attained the Dao. It is only the manifestation of one level during the process of Falun Gong cultivation. Arrival at this stage signifies that this person has reached the end of In-Triple-World-Law cultivation. At the same time, this brings about a state quite noticeable from its outer appearance: Three Flowers Gathered Atop the Head (*sanhua juding*). The *gong* column will be rather high then and a great deal of supernormal abilities will have been developed, all of which possesses a shape and form. The three flowers appear on the crown of the head, with one resembling a chrysanthemum and another a lotus. The three flowers spin individually while revolving around each other at the same time. Each flower has an extremely tall pole on top of it that reaches to the sky. These three poles also rotate and spin along with the flowers. The person will feel that his or her head has grown heavy. At this point the person will only have taken the last step of In-Triple-World-Law cultivation.

5. Mind-Intent

Falun Gong cultivation involves no use of mind-intent. A person's mind-intent doesn't accomplish anything by itself, though it can send out commands. What is really at work are supernormal abilities, which have the capacity of an intelligent being to think and can receive commands from the brain's signals. Yet many people, particularly those in *qigong* circles, have many different theories about it. They think that mind-intent can accomplish many things. Some talk about using mind-intent to develop supernormal abilities, using it to open the Third Eye, to heal illnesses, to perform telekinesis, etc. This is an incorrect understanding. At lower levels, everyday people use mind-intent to direct their sensory organs and four limbs. At higher levels, a cultivator's mind-intent elevates a notch and directs abilities around. In other words, supernormal abilities are dictated by mind-intent. This is how we look at mind-intent. Sometimes we see a *qigong* master giving treatments to others. Before the master moves a finger, the patients already acknowledge that they have become well, and they think that the healing is done through the master's mind-intent. In fact, that master releases a type of supernormal ability and dictates it to give the treatment or to do something else. Since supernormal abilities travel in another dimension, everyday people can't see them with their eyes. Those who don't know think that it is mind-intent that does the healing. Some people believe that mind-intent can be used to heal illnesses, and this has misled people. This view has to be clarified.

Human thoughts are a type of message, a type of energy, and a form of material existence. When a person thinks, the brain produces a frequency. Sometimes it is quite effective to chant a mantra. Why? It's because the universe has its own vibrational frequency, and an effect will be produced when the frequency of your mantra coincides with that of the universe. For it to be effective, it certainly has to be of a benign nature since evil things are not allowed to exist in the universe. Mind-intent is also a specific kind of thought. The Law Bodies of a high-level *qigong* grand master are controlled and dictated by the thoughts of his main body. A Law Body also has his own thoughts and his own independent ability to solve problems and carry out tasks. He is an entirely independent self. At the same time, Law Bodies know the thoughts of the *qigong* master's main body and will carry out tasks according to those

thoughts. For example, if the *qigong* master wants to treat a particular person's illness, Law Bodies will go there. Without that thought they will not go. When they see an extremely good thing to do they will do it on their own. Some masters haven't achieved Enlightenment, and there are things that they still don't know but that their Law Bodies already know.

"Mind-intent" also has another meaning, namely, inspiration. Inspiration doesn't come from one's Main Consciousness. The knowledge base of the Main Consciousness is quite limited. It won't work if you depend solely on the Main Consciousness to come up with something that doesn't yet exist in this society. Inspiration comes from the Assistant Consciousness. When some people engaged in creative work or scientific research get stuck after exhausting all of their brainpower, they put things aside, rest for a while, or take a walk outside. Inspiration then comes suddenly without their thinking. They immediately start to write everything down quickly, thereby creating something. This is because when the Main Consciousness is strong, it controls the brain and nothing will come forth, despite its effort. Once the Main Consciousness relaxes, the Assistant Consciousness starts to function and control the brain. The Assistant Consciousness is able to create new things, as it belongs to another dimension and is unrestrained by this one. Yet the Assistant Consciousness can't surpass or interfere with the state of human society; it isn't allowed to affect the process of society's development.

Inspiration comes from two sources. One is the Assistant Consciousness. The Assistant Consciousness isn't deluded by this world and can produce inspiration. The other source is the command and guidance from high-level beings. When guided by high-level beings, people's minds are expanded and able to create groundbreaking things. The entire development of society and the universe follow their own specific laws. Nothing happens by chance.

6. Levels of Cultivation in Falun Gong

(1) Cultivation at High Levels

Since Falun Gong cultivation takes place at really high levels, *gong* is generated quite rapidly. A great cultivation way is extremely simple and easy. Falun Gong has few movements. Yet viewed from a larger scope it governs all aspects of the body, including the many things that are to be generated. As long as a person's *xinxing* keeps rising, his or her *gong* will grow rapidly; there is little need for intention-filled effort, the use of any specific method, setting up a crucible and furnace to make elixir from gathered chemicals or from adding fire and gathered chemicals. Relying on the guidance of mind-intent can be rather complicated and can make it easy for one to go awry. Here we provide the most convenient and best cultivation way, yet also the most difficult one. In order for a cultivator to reach the Milk-White Body state using other methods, it would take more than a decade, several decades, or even longer. Yet we bring you to this stage immediately. This level might already pass by before you even feel it. It might only last several hours. There will be one day when you feel quite sensitive, and only a little while later you won't feel as sensitive. In fact, you will have just passed a significant level.

(2) Manifestations of Gong

After students of Falun Gong go through adjustment of the flesh body, they will reach the state that is suitable for Dafa⁵¹ cultivation: the Milk-White Body state. *Gong* will only develop after this state is reached. People with a high-level Third Eye can see that *gong* develops on the surface of a practitioner's skin and is then absorbed into his or her body. This process of *gong* generation and absorption keeps repeating itself, going level after level, sometimes really rapidly. This is first-round *gong*. After the first round, the body of the practitioner is no longer a regular one. A practitioner will never again get sick after reaching the Milk-White Body state. The pain that might emerge here and there or the discomfort in a certain area is not sickness, though it might appear to be similar: It is caused by karma. After the second round of *gong* development, one's intelligent beings will have grown very large and are able to move around and talk. Sometimes they are produced sparsely, sometimes in great density. They can talk to one another. There is a great deal of energy stored in those intelligent beings, and this is used to change one's original-body.

At a certain advanced level in Falun Gong cultivation, Cultivated Infants (*yinghai*) sometimes appear all throughout a practitioner's body. They are mischievous, enjoy playing, and are kindhearted. Another kind of body can also be produced: the Immortal Infant (*yuanying*). He or she sits on a lotus flower throne that is very beautiful. The Immortal Infant generated through cultivation is created by the merging of *yin* and *yang* within the human body. Both male and female cultivators are able to cultivate an Immortal Infant. At the beginning the Immortal Infant is very small. He gradually grows larger and ultimately grows to be the cultivator's size. He looks exactly like the cultivator and is indeed present there in the cultivator's body. When people with supernormal abilities look at him or her, they will say that this person has two bodies. Actually, this person has succeeded in cultivating his or her true body. Many Law Bodies can also be developed through cultivation. In short, all supernormal abilities that can be developed in the universe can be developed in Falun Gong; supernormal abilities developed in other cultivation methods are also all included in Falun Gong.

(3) Beyond-Triple-World-Law Cultivation

By performing Falun Gong exercises, practitioners can make their meridians wider and wider, connecting them to become one piece. That is, a person cultivates to a state in which there are no meridians or acupuncture points, or conversely, meridians and acupuncture points exist everywhere. This still doesn't mean that he or she has attained the Dao—it is only one type of manifestation in the process of Falun Gong cultivation and the reflection of one level. When this stage is reached, the person is at the end of In-Triple-World-Law cultivation. The *gong* he or she has developed will already be quite powerful and will have finished taking shape. Also, this person's *gong* column will be really high and the three flowers will appear atop his or her head. By that time this person will have merely taken the last step of In-Triple-World-Law cultivation.

When another step forward is taken, there will be nothing left. All of the person's supernormal abilities will be pressed into the body's deepest dimension. He or she will enter the Pure-White Body state, wherein the body is transparent. With one more step forward, this person will enter into Beyond-Triple-World-Law cultivation, also known as "cultivation of a Buddha's body." The supernormal abilities developed at

⁵¹ Dafa (dah-fah)—"The Great Way," or "The Great Law"; short for the name Falun Dafa, "The Great (Cultivation) Way of the Law Wheel."

this stage belong to the category of divine powers. The practitioner will have unlimited powers at this point and will have become incredibly mighty. Upon reaching higher realms, he or she will cultivate to become a great enlightened being. All of this depends on how you cultivate your *xinxing*. Whichever level you cultivate to is the level of your Attainment Status. Dedicated cultivators find a righteous cultivation way and achieve Righteous Attainment—this is Consummation.

Chapter III

Cultivation of Xinxing

All cultivators of Falun Gong must make cultivation of *xinxing* their top priority and regard *xinxing* as the key to developing *gong*. This is the principle for cultivating at high levels. Strictly speaking, the *gong* potency that determines one's level isn't developed through performing exercises but through *xinxing* cultivation. Improving *xinxing* is easier said than done. Cultivators must be able to put forth great effort, improve their enlightenment quality, bear hardships upon hardships, endure almost unendurable things, and so on. Why haven't some people's *gong* grown even though they have practiced for years? The fundamental causes are: first, they disregard *xinxing*; second, they do not know a high-level righteous cultivation way. This point must be brought to light. Many masters who teach a practice system talk about *xinxing*—they are teaching genuine things. Those who only teach movements and techniques without ever discussing *xinxing* are actually teaching wicked cultivation. So practitioners have to exert great effort in improving their *xinxing* before they can start cultivation at higher levels.

1. Xinxing's Inner Meaning

The “*xinxing*” referred to in Falun Gong cannot be fully encompassed by “virtue” alone. It encompasses much more than virtue. It encompasses many different facets of things, including those of virtue. Virtue is only one manifestation of one's *xinxing*, so using only virtue to understand the meaning of *xinxing* is inadequate. *Xinxing* encompasses how to deal with the two matters of gain and loss. “Gain” is to gain conformity to the nature of the universe. The nature that comprises the universe is Zhen-Shan-Ren. A cultivator's degree of conformity to the nature of the universe is reflected in the amount of his or her virtue. “Loss” is to abandon negative thoughts and behaviors, such as greed, the pursuit of personal gain, lust, desire, killing, fighting, theft, robbery, deception, jealousy, etc. If one is to cultivate to high levels, one also needs to break with the pursuit of desires, something inherent in humans. In other words, one should let go of all attachments and take lightly all matters of personal gain and reputation.

A complete person is composed of a flesh body and character. The same is true with the universe: In addition to the existence of substances, there also simultaneously exists the nature Zhen-Shan-Ren. Every particle of air contains this nature. This nature is made manifest in human society in the fact that good actions are met with rewards and bad ones with punishment. At a high level this nature also manifests as supernormal abilities. People who align themselves with this nature are good people; those who depart from it are bad. People who comply with it and assimilate to it are those who attain the Dao. In order to conform to this nature, practitioners need to have extremely high *xinxing*. Only this way can one cultivate to high levels.

It is easy to be a good person, but it is not easy to cultivate *xinxing*—cultivators must prepare mentally. Sincerity is a prerequisite if you are to rectify your heart. People live in this world in which society has become rather complicated. Though you want to do good deeds, there are some people who don't want you to; you do not want to harm others, but others might harm you for various reasons. Some of these things happen for unnatural reasons. Will you understand the reasons? What should you do?

The struggles in this world test your *xinxing* at every moment. When confronted with indescribable humiliation, when your vested interests are infringed upon, when faced with money and lust, when in a power struggle, when rage and jealousy emerge in conflicts, when various types of discord in society and in the family take place, and when all kinds of suffering occur, can you always handle yourself in accordance with the strict *xinxing* criteria? Of course, if you can handle everything you are already an enlightened being. Most practitioners start as everyday people after all, and cultivation of *xinxing* is gradual; it moves upward little by little. Determined cultivators will eventually gain Righteous Attainment if they are prepared to endure great hardships and to face difficulties with a firm mind. I hope that each of you cultivators maintains your *xinxing* well and improves your *gong* potency rapidly!

2. Loss and Gain

Both *qigong* and religious circles talk about loss and gain. Some people take “loss” to mean being charitable, doing some good deeds, or giving a hand to people in need, and “gain” to mean gaining *gong*. Even monks in temples also say that one should be charitable. This understanding narrows the meaning of loss. The loss we talk about is much broader—it’s something of a larger scale. The things we require you to lose are the attachments of everyday people and the mindset that doesn’t let go of those attachments. If you can break with the things you consider important and part with the things you think you can’t part with, that is loss in the truest sense. Offering help and displays of charity are only a part of loss.

An everyday person wants to enjoy renown, personal gain, a better standard of living, more comfort, and more money. These are everyday people’s goals. As practitioners, we are different, for what we acquire is *gong*, not those things. We need to care less about personal gain and take it lightly, but we are not really asked to lose any material things; we cultivate in human society and need to live as everyday people do. The key is for you to break your attachments—you aren’t really required to lose anything. Whatever belongs to you won’t be lost, while the things that don’t belong to you cannot be acquired. If they are acquired they will have to be returned to others. To gain, you must lose. Of course, it’s impossible to immediately handle everything very well, just as it’s impossible to become an enlightened being overnight. Yet by cultivating little by little and improving step by step, it is attainable. You will gain however much you lose. You should always take matters of personal gain lightly and prefer to gain less in order to have peace of mind. When it comes to material things you might suffer some losses, but you will gain in terms of virtue and *gong*. Herein lies the truth. You are not to intentionally gain virtue and *gong* by exchanging your renown, money, and personal gain. This should be understood further using your enlightenment quality.

Someone who cultivated in a high-level Daoist practice once said: “I don’t want the things others want, and I don’t possess the things others possess; but I have things others don’t, and I want things others don’t.” An everyday person hardly has a moment when he or she feels satisfied. This kind of person wants everything except the rocks lying on the ground that no one wants to pick up. Yet this Daoist cultivator said, “Then I’ll pick up those rocks.” A proverb goes like this: “Rarity makes something precious, scarcity makes something unique.” Rocks are worthless here but could be most valuable in other dimensions. This is a principle that an everyday person can’t understand. Many enlightened, high-level masters with great virtue have no material possessions. For them, there is nothing that cannot be given up.

The path of cultivation is the most correct one, and practitioners are actually the most intelligent people. The things that everyday people struggle for and the minute benefits they gain only last a short while. Even if you obtain through struggling, find something for free, or profit a little, so what? There is a saying among everyday people: “You can’t bring anything with you when you are born, and you can’t take anything away with you when you die.” You enter the world having nothing, and you take away nothing when you leave it—even your bones will be burned to ashes. It doesn’t matter if you have tons of money or are a dignitary—nothing can be taken with you when you leave. Yet since *gong* grows on the body of your Main Consciousness, it can be taken forth. I am telling you that *gong* is hard to earn. It is so precious and so hard to acquire that it can’t be exchanged for any amount of money. Once your *gong* has reached an advanced level, should you one day decide not to cultivate anymore, as long as you don’t do anything bad, your *gong* will be converted into any material thing you want—you will be able to have them all. But you will no longer have the things that cultivators possess. You will instead have only the things that one can acquire in this world.

Self-interest leads some people to use improper means to take things that belong to others. These people think that they get a good deal. The truth is that they gain that profit by exchanging their virtue with others—only they don’t know it. For a practitioner, this would have to be deducted from his or her *gong*. For a nonpractitioner, it would have to be deducted from his or her life expectancy or from something else. In short, the books will be balanced. This is the principle of the universe. There are also some people who always mistreat others, harm others with abusive words, and so on. With these actions they throw a corresponding portion of their virtue to the other party, exchanging their virtue for the act of insulting others.

Some people think it’s disadvantageous to be a good person. From an everyday person’s viewpoint, a good person is at a disadvantage. But what they acquire is something that everyday people cannot: virtue, a white substance that is extremely precious. Without virtue one cannot have *gong*—this is an absolute truth. Why is it that many people cultivate but their *gong* fails to develop? It is precisely because they don’t cultivate virtue. Many people emphasize virtue and require cultivation of virtue, yet they fail to disclose the real principles of how virtue is evolved into *gong*. It is left for the individual to comprehend. The close to ten thousand volumes of the *Tripitaka* and the principles that Sakyamuni taught for over forty-some years all talked about one thing: virtue. The ancient Chinese books of Daoist cultivation all discuss virtue. The five-thousand-word book by Lao Zi,⁵² *Dao De Jing*, also contemplates virtue (*de*). Some people still fail to understand this.

We talk about “loss.” When you gain, you must lose. You will encounter some tribulations when you genuinely want to cultivate. When they manifest in your life, you might experience a little bodily suffering or feel uncomfortable here or there—but it’s not sickness. The hardships can also manifest in society, in the family, or in the workplace—anything is possible. Discord will suddenly arise over personal gain or emotional tensions. The goal is to enable you to improve your *xinxing*. These things usually happen suddenly and seem extremely intense. If you encounter something that is very tricky, embarrassing for you, that makes you lose face, or puts you in an awkward position, how are you going to handle it at that point? If you stay calm and unruffled—if you’re able to do that—your *xinxing* will be improved through the

⁵² Lao Zi (laow dzz)—author of the *Dao De Jing* and popularly regarded as the founder of Daoism, Lao Zi is thought to have lived sometime around the 4th century BC. Note: *Dao De Jing* is sometimes romanized as *Tao Te Ching*.

tribulation and your *gong* will develop proportionately. If you can achieve a little, you will gain a little. However much you expend is however much you gain. Typically, when we are in the middle of a tribulation we might not be able to realize this, yet we have to try. We shouldn't regard ourselves as everyday people. We should hold ourselves to higher standards when discord arises. Our *xinxing* will be tempered among everyday people since we cultivate amidst them. We are bound to make some mistakes and to learn something from these. It's impossible for your *gong* to develop while you are comfortable and not encountering any problems.

3. Simultaneous Cultivation of Zhen, Shan, and Ren

Our cultivation way cultivates Zhen, Shan, and Ren simultaneously. "Zhen" is about telling the truth, doing truthful things, returning to one's origin and true self, and ultimately becoming a true person. "Shan" is about developing great compassion, doing good things, and saving people. We particularly emphasize the ability of Ren. Only with Ren can one cultivate to become a person with great virtue. Ren is a very powerful thing and transcends Zhen and Shan. Throughout the entire cultivation process you are asked to forbear, to watch your *xinxing*, and to exercise self-control.

It's not easy to forbear when confronted with problems. Some say, "If you don't hit back when beaten, don't talk back when slandered, or if you forbear even when you lose face in front of your family, relatives, and good friends, haven't you turned into Ah Q?"⁵³ I say that if you act normal in all regards, if your intelligence is no less than that of others, and if it's only that you have taken lightly the matter of personal gain, no one is going to say you are foolish. Being able to forbear is not weakness, and neither is it being like Ah Q. It is a display of strong will and self-restraint. There was a person in Chinese history named Han Xin⁵⁴ who once suffered the humiliation of crawling between someone's legs. That was great forbearance. There is an ancient saying: "When an everyday person is humiliated, he will draw his sword to fight." It means that when a common person is humiliated, he will draw his sword to retaliate, will swear at others, or will throw punches at them. It's not an easy thing for a person to come and live a lifetime. Some people live for their ego—it's not worth it whatsoever, and it is also extremely tiring. There is a saying in China: "With one step back, you will discover a boundless sea and sky." Take a step back when you are confronted with troubles, and you will find a whole different scenario.

A practitioner should not only show forbearance towards the people with whom he has conflicts and those who embarrass him directly, but should also adopt a generous attitude and even thank them. How could you improve your *xinxing* if it weren't for your difficulties with them? How could the black substance be transformed into the white substance during suffering? How could you develop your *gong*? It is very difficult when you are in the midst of a tribulation, yet you must exercise self-restraint at that point. The tribulations will get continually stronger as your *gong* potency increases. Everything depends on whether you can improve your *xinxing*. That tribulation might be upsetting to you at the beginning and make you unbearably angry—so angry that your veins bulge. Yet you don't erupt and you are able to contain your anger—that's good. You have started to forbear, to intentionally forbear. You will then gradually and continuously improve your *xinxing*, truly taking

⁵³ Ah Q (ah cue)—a foolish character in a well-known Chinese novel.

⁵⁴ Han Xin (hahn shin)—a leading general for Liu Bang, the first emperor of the Han Dynasty (206 B.C. - 23 A.D.).

these things lightly; that is an even greater improvement. Everyday people take insignificant friction and minor problems really seriously. They live for their ego and tolerate nothing. They will dare to do anything when they are angered to an unbearable point. Yet as a practitioner you will find the things that people take seriously to be very, very trivial—even too trivial—because your goal is extremely long-term and far-reaching. You will live as long as this universe. Then think about those things again: It doesn't matter if you have them or not. You can put them all behind you when you think from a broader perspective.

4. Eliminating Jealousy

Jealousy is a huge obstacle in cultivation and one that has a large impact on practitioners. It directly impacts a practitioner's *gong* potency, harms fellow cultivators, and seriously interferes with our ascension in cultivation. As a practitioner, you have to eliminate it one hundred percent. Some people have yet to forgo jealousy even though they have cultivated to a certain level. Moreover, the harder it is to abandon, the easier it is for jealousy to grow stronger. The negative effects of this attachment make the improved parts of one's *xinxing* vulnerable. Why is jealousy being singled out for discussion? It's because jealousy is the strongest, most prominent thing that manifests among Chinese people; it weighs most heavily in people's thinking. Many people are nonetheless unaware of it. Called Oriental jealousy, or Asian jealousy, it is characteristic of the East. The Chinese people are quite introverted, reserved, and don't express themselves openly. All of this easily leads to jealousy. Everything has two sides. Accordingly, an introverted personality has its pros and cons. Westerners are relatively extroverted. For example, a child who scored a one hundred in school might happily call out on his way home, "I got a hundred!" Neighbors would open their doors and windows to congratulate him, "Congratulations, Tom!" All of them would be happy for him. If this happened in China—think about it—people would feel disgusted once they heard it: "He scored a hundred. So what? What's there to show off about?" The reaction is completely different when one has a jealous mentality.

Jealous types look down upon others and don't allow others to surpass them. When they see someone more capable than they, their minds lose all perspective, they find it unbearable, and they deny the fact. They want to get pay raises when others do, get equal bonuses, and share the same burden when something goes wrong. They get green-eyed and jealous when they see others making more money. At any rate, they find it unacceptable if others do better than they. Some people are afraid of accepting a bonus when they have made certain achievements in their scientific research; they are afraid of others becoming jealous. Some people who have been awarded certain honors don't dare reveal them for fear of jealousy and sarcasm. Some *qigong* masters can't stand to see other *qigong* masters teach, so they go make trouble for them. This is a *xinxing* problem. Suppose that in a group that does *qigong* exercises together, some people who started later are nonetheless the first persons to develop supernormal abilities. There are people who would then say: "What's he got to brag about? I've practiced for so many years and have a huge pile of certificates. How could he develop supernormal abilities before me?" His jealousy would then emerge. Cultivation focuses inward, and a cultivator should cultivate him or herself and look within to find the source of problems. You should work hard on yourself and try to improve in the areas you haven't done enough with. If you look hard at others to find the source of friction, others will succeed in cultivation and ascend, while you will be

the only one left here. Won't you have wasted all of your time? Cultivation is for cultivating oneself!

Jealousy also harms fellow cultivators, such as when one's badmouthing makes it hard for others to enter tranquility. When this type of person has supernormal abilities, he or she might use them out of jealousy to harm fellow cultivators. For example, a person sits there meditating, and he has been cultivating fairly well. He sits there like a mountain since he has *gong*. Then two beings float by, one of who used to be a monk but who, due to jealousy, didn't achieve Enlightenment; even though he possesses a certain *gong* potency, he has not reached Consummation. When they arrive at where the person is meditating, one says, "So-and-so is meditating here. Let's go around him." Yet the other says, "In the past, I chopped off a corner of Mount Tai." He then tries to strike the practitioner. But when he raises his hand he can't bring it down. That being is unable to strike the practitioner because he is cultivating in a righteous practice and has a protective shield. He wants to harm someone who cultivates a righteous way, so it becomes a serious matter and he will be punished. People who are jealous harm themselves as well as others.

5. Eliminating Attachments

"Having attachments" refers to the relentless, zealous pursuit of a particular object or goal by those practitioners who are unable to liberate themselves or too stubborn to heed any advice. Some people pursue supernormal abilities in this world, and this will certainly impact their cultivating to high levels. The stronger the feelings, the more difficult they are to abandon. Their minds will become ever more unbalanced and unstable. Later on these people will feel that they have gained nothing, and they will even start to doubt the things that they have been learning. Attachments stem from human desires. The characteristics of attachments are that their targets or goals are obviously limited, fairly clear and particular, and frequently the person might be unaware of the attachments. An everyday person has many attachments. He might use any means necessary in order to pursue something and obtain it. A cultivator's attachments manifest differently, such as in his pursuing a particular supernormal ability, his indulging in a certain vision, his obsessing over a certain phenomenon, and so on. No matter what you, a practitioner, pursue, it is incorrect—pursuit has to be abandoned. The Dao School teaches nothingness. The Buddha School teaches emptiness and how to enter the gate of emptiness. We ultimately want to achieve the state of nothingness and emptiness, letting go of every attachment. Anything that you cannot let go of has to be discarded. The pursuit of supernormal abilities is an example: If you pursue them it means you want to use them. In reality, that is going against the nature of our universe. It is actually still an issue of *xinxing*. You want to have them; you just want to flaunt them and show them off in front of others. Those abilities aren't something to showcase for others' viewing. Even if the purposes of your using them were innocent and you just wanted to use them to do some good deeds, the good deeds that you did could turn out to be not so good. It's not necessarily a good idea to handle matters of everyday people using supernormal means. After some people hear me remark that seventy percent of the class has had the Third Eye opened, they start to wonder, "Why can't I sense anything?" Their attention focuses on the Third Eye when they return home and do the exercises—even to the point of getting a headache. They still can't see anything in the end. This is an attachment. Individuals differ in physical state of being and inborn quality. It isn't possible that all of them come to see through the Third Eye at the same time, and

neither can each person's Third Eye be at the same level. Some people might be able to see and some might not. It is all normal.

Attachments can bring the development of a cultivator's *gong* potency to a grinding halt. In more serious cases they might even result in practitioners taking a wicked path. In particular, certain supernormal abilities might be used by people with inferior *xinxing* to do bad things. There have been cases in which a person's unreliable *xinxing* has resulted in supernormal abilities being used to commit bad deeds. Somewhere there was a male college student who developed the supernormal ability of mind control. With this he could use his own thoughts to manipulate the thoughts and conduct of others, and he used his ability to do bad things. Some people might witness visions appearing when they do the exercises. They always want to have a clear look and full understanding. This is also a form of attachment. A certain hobby might become an addiction for some, and they are unable to shake it. That, too, is a form of attachment. Because of differences in inborn quality and intentions, some people cultivate in order to reach the highest level while some cultivate just to gain certain things. The latter mentality surely limits the goal of one's cultivation. If a person doesn't eliminate this kind of attachment, his or her *gong* won't develop even through practicing. So practitioners should take all material gains lightly, pursue nothing, and let everything unfold naturally, thus avoiding the emergence of new attachments. Whether this can be done depends upon a practitioner's *xinxing*. One cannot succeed in cultivation if one's *xinxing* isn't fundamentally changed or if any attachments remain.

6. Karma

(1) The Origin of Karma

Karma is a type of black substance that is the opposite of virtue. In Buddhism it is called sinful karma, while here we call it karma. So doing bad things is called producing karma. Karma is produced by a person's doing wrong in this life or in past lives. For instance, killing, taking advantage of others, infringing upon others' interests, gossiping about someone behind his or her back, being unfriendly to someone, and so on can all create karma. In addition, some karma is passed on from ancestors, family and relatives, or close friends. When one throws punches at someone else, one also throws one's white substance over to the other person, and the vacated area in one's body is then filled with the black substance. Killing is the worst evil-doing—it is a wrongdoing and will generate heavy karma. Karma is the primary factor causing sickness in people. Of course, it doesn't always manifest itself in the form of sickness—it can also manifest as encountering some difficulties and the like. All of these things are karma at work. So practitioners must not do anything bad. Any misconduct will produce negative influences that will seriously impact your cultivation.

Some people encourage collecting the *qi* of plants. When they teach their exercises they also teach how to collect *qi* from plants; they discuss with intense interest which trees have better *qi* and the colors of different trees' *qi*. There were some people in a park in our northeastern region who practiced a kind of so-called *qigong* in which they would roll all over the ground. After getting up, they would circle around the pine trees to collect their *qi*. Within half a year the grove of pine trees had withered and turned yellow. This was a karma-generating act! It too was killing! Collecting *qi* from plants is not right, whether it's viewed in light of our

country's greening, the maintenance of ecological balance, or from a high-level perspective. The universe is vast and boundless, with *qi* available everywhere for you to collect. Knock yourself out and go collect it—why abuse these plants? If you are a practitioner, where is your heart of mercy and compassion?

Everything has intelligence. Modern science already recognizes that plants have not only life, but also intelligence, thoughts, feelings, and even super-sensory functions. When your Third Eye reaches the level of Law Eyesight, you will discover that the world is a totally different place. When you go outside, rocks, walls, and even trees will talk to you. All objects have life. No sooner does an object form than a life enters it. It is people living on Earth who categorize substances as organic and inorganic. People living in temples get upset when they break a bowl, for the moment it is destroyed, its living entity is released. It hasn't finished its life journey, so it will have nowhere to go. It will therefore have extreme hatred towards the person who ended its life. The angrier it gets, the more karma the person will accrue. Some "*qigong* masters" even go hunting. Where did their benevolence and compassion go? The Buddha and Dao Schools don't do things that violate heaven's principles. When one does these things, it is an act of killing.

Some people say that in the past they produced a lot of karma, for example, by killing fish or chickens, by fishing, etc. Does this mean that they can no longer cultivate? No, it does not. Back then, you did it without knowing the consequences, so it wouldn't have created extra karma. Just don't do it anymore in the future, and that should be fine. If you do it again you will be knowingly violating the principles, and that is not permitted. Some of our practitioners have this kind of karma. Your attendance at our seminar means that you have a predestined relationship, and that you can cultivate upward. Shall we swat flies or mosquitoes when they come inside? As to your handling of this at your present level, it isn't considered wrong if you swat and kill them. If you cannot drive them out, then killing them is no big deal. When the time has come for something to die, naturally it will die. Once, when Sakyamuni was still alive, he wanted to take a bath and asked his disciple to clean the bathtub. The disciple discovered many bugs in the bathtub, so he returned and asked what he should do. Sakyamuni said it again, "It is the bathtub that I want you to clean." The disciple understood, and he went back and cleaned the bathtub. You shouldn't take certain things too seriously. We don't intend to make you an overly cautious person. In a complicated environment it is not right, I think, if you are nervous at every moment and afraid of doing something wrong. It would be a form of attachment—fear itself is an attachment.

We should have a compassionate and merciful heart. When we handle things with a compassionate and merciful heart we are less likely to cause problems. Take self-interest lightly and be kindhearted, and your compassionate heart will keep you from doing wrong. Believe it or not, you will discover that if you always hold a spiteful attitude and always want to fight and contend, you will even turn good things into bad ones. I often see some people who, when right, won't let others be; when this type of person is right he has finally found some grounds for mistreating others. Similarly, we shouldn't stir up conflict if we disagree with certain things. The things you dislike might at times not necessarily be wrong. When you continuously raise your level as a practitioner, every sentence you say will carry energy. You shouldn't speak as you please, since you will be able to restrain everyday people. It is particularly easy for you to commit wrongdoing and create karma when you aren't able to see the truth of problems and their karmic causes.

(2) Eliminating Karma

The principles in this world are the same as those in heaven: Eventually you have to pay what you owe others. Even everyday people have to pay what they owe others. All the hardships and problems you encounter throughout your life result from karma. You have to pay. The path of life for us genuine cultivators will be altered. A new path that suits your cultivation will be arranged. Your master will reduce some of your karma, and what remains will be used to improve your *xinxing*. You exchange and pay for your karma through performing the exercises and through cultivating your *xinxing*. From now on, the problems you confront won't happen by chance. So please be mentally prepared. By enduring some tribulations, you will come to let go of all the things an everyday person can't release. You will run into many troubles. Problems will arise within the family, socially, and from other sources, or you might suddenly encounter disaster; it could even be that you will get blamed for what is actually someone else's fault, and so on and so forth. Practitioners aren't supposed to get sick, yet you might suddenly come down with a serious sickness. The sickness could come on with intense force, causing you to suffer to the point where you are no longer able to bear it. Even hospital exams might yield no diagnosis. Yet for an unknown reason the sickness might later disappear without any treatment. In fact, your debts are paid in this manner. Perhaps one day your spouse will lose his or her temper and start a fight with you for no reason at all; even insignificant incidents might trigger big arguments. Afterwards, your spouse too will feel confused over his or her loss of temper. As you are a practitioner, you should be clear as to why this kind of incident takes place: It's because that "thing" came, and it was asking you to pay for your karma. To resolve these sorts of incidents, you have to keep yourself under control during those moments and watch your *xinxing*. Be appreciative and thankful that your spouse has helped you pay for your karma.

The legs will start to ache after one sits in meditation for a long while, and sometimes the pain is excruciating. People with a high-level Third Eye can see the following: When one is in great pain, there is a large chunk of the black substance—both inside and outside of the body—coming down and being eliminated. The pain one experiences while sitting in meditation is intermittent and excruciating. Some understand it and are determined not to unfold their legs. The black substance will then be eliminated and transformed into the white substance, and it will in turn be evolved into *gong*. Practitioners can't possibly pay for all of their karma through sitting in meditation and performing the exercises. They also need to improve their *xinxing* and enlightenment quality, and to undergo some tribulations. What is important is that we be compassionate. One's compassion emerges quickly in our Falun Gong. Many people find that tears start to fall for no reason while they sit in meditation. Whatever they think of, they feel grief. Whoever they look at, they see suffering. This is actually the heart of great compassion that emerges. Your nature, your genuine self, will start to connect with the nature of the universe: Zhen-Shan-Ren. When your compassionate nature emerges, you will do things with much kindness. From your inner heart to your outer appearance, everyone will be able to see that you are really kind. At that point no one will mistreat you anymore. If someone were to treat you unfairly then, your heart of great compassion would be at play and you wouldn't do the same to him in return. This is a type of power, a power that makes you different from everyday people.

When you encounter a tribulation, that great compassion will help you overcome it. At the same time, my Law Bodies will look after you and protect your life, but you will have to undergo the tribulation. For example, when I was lecturing in Taiyuan

there was an older couple that came to attend my class. They were hurrying when they crossed the street, and upon reaching the middle of the road a car came speeding along. It instantly knocked the elderly woman down and dragged her along for more than ten meters before she finally fell in the middle of the street. The car couldn't stop for another twenty meters. The driver got out of the car and said some rude words, and the passengers sitting inside the car also uttered some negative things. At that moment the elderly woman remembered what I had said and didn't say anything. After she got up, she said, "Everything is all right, nothing is broken." She then went into the lecture hall with her husband. Had she said at that very moment, "Oh, it hurts here and it hurts there, too. You need to take me to the hospital," things would have turned out really badly. But she didn't say that. The elderly woman said to me: "Master, I know what that was all about. It was helping me pay for my karma!" A great tribulation was eliminated and a big chunk of karma was removed. As you can imagine, she had really high *xinxing* and good enlightenment quality. She was that elderly, the car was travelling that fast, and she was dragged that far before finally hitting the ground hard—yet she got up having a right mind.

Sometimes a tribulation seems tremendous when it comes—so overwhelming that there looks to be no way out. Perhaps it stays around for quite a few days. Then a path suddenly appears and things start to take a huge turn. In fact, it's because we have improved our *xinxing* and the problem has disappeared naturally.

In order to improve your realm of mind, you have to be tested by various tribulations in this world. If your *xinxing* has really improved and stabilized, karma will be eliminated during the process, the tribulation will pass, and your *gong* will develop. Don't be discouraged if during *xinxing* tests you fail to watch your *xinxing* and you conduct yourself improperly. Take the initiative to find what you learned from this lesson, to discover where you fell short, and to put effort into cultivating Zhen-Shan-Ren. The next problem that will test your *xinxing* might come shortly thereafter. As your *gong* potency develops, the next tribulation's test might come on even stronger and more suddenly. Your *gong* potency will grow a little bit higher with every problem you overcome. The development of your *gong* will come to a standstill if you are unable to overcome a problem. Small tests lead to small improvements; big tests lead to big improvements. I hope that every practitioner is prepared to endure great suffering and will have the determination and willpower to embrace hardships. You won't acquire real *gong* without expending effort. There is no principle in existence that will let you gain *gong* comfortably without any suffering or effort. You will never cultivate to become an enlightened being if your *xinxing* doesn't become fundamentally better and you still harbor personal attachments!

7. Demonic Interference

"Demonic interference" refers to the manifestations or visions that appear during the cultivation process and that interfere with a person's practice. Their goal is to prevent practitioners from cultivating to high levels. In other words, demons come to collect debts.

The problem of demonic interference will surely arise when a person is cultivating to high levels. It's impossible that one has not committed wrongdoing in one's lifetime, just as one's ancestors must have in their lives; this is called karma. Whether a person's inborn quality is good or not reflects how much karma this person carries with him or her. Even if he or she is a rather good person it is still impossible to be free of karma. You can't sense it because you don't practice cultivation. Demons

won't care if your practice is only for healing and improving health. But they will bother you once you begin cultivating to high levels. They can disturb you using many different methods, the goal of which is to prevent you from cultivating to high levels and to make you fail in your practice. Demons manifest themselves in a variety of ways. Some manifest themselves as daily life happenings, while others take the form of phenomena from other dimensions. They command things to interfere with you every time you sit down to meditate, making it impossible for you to enter tranquility and, therefore, to cultivate to high levels. Sometimes the moment you sit down to meditate you will begin to doze off or will have all kinds of thoughts going through your mind, and you become unable to enter into a cultivation state. At other times, the moment you start to perform the exercises, your once-quiet surroundings will suddenly be filled with the noise of footsteps, doors slamming, cars honking, telephones ringing, and a variety of other forms of interference, making it impossible for you to become tranquil.

Another kind of demon is sexual lust. A beautiful woman or handsome man might appear in front of a practitioner during his or her meditation or dreams. That person will entice you and seduce you by making stimulating gestures that evoke your attachment to sexual lust. If you can't overcome this the first time, it will gradually escalate and continue to seduce you until you abandon the idea of cultivating to a high level. This is a difficult test to pass, and quite a few practitioners have failed because of this. I hope you are mentally prepared for it. If someone doesn't guard his or her *xinxing* well enough and fails the first time, he or she should truly learn a lesson from it. It will come again and interfere many times until you truly maintain your *xinxing* and completely break that attachment. This is a big hurdle that you must overcome, or you will be unable to attain the Dao and succeed in cultivation.

There is another kind of demon that also presents itself during one's performance of the exercises or in one's dreams. Some people suddenly see some horrifying faces that are ugly and real, or figures that are holding knives and threatening to kill. But they can only scare people. If they were to really stab, they wouldn't be able to touch the practitioner since Master has installed a protective shield around the practitioner's body to keep him or her unharmed. They try to scare the person off so that he or she will stop cultivating. These only appear at a certain level or during a certain period of time and will pass quickly—in a few days, a week, or a few weeks. It all depends on how high your *xinxing* is and how you treat this matter.

8. Inborn Quality and Enlightenment Quality

"Inborn quality" refers to the white substance one brings with oneself at birth. In fact, it is virtue—a tangible substance. The more of this substance you bring with you, the better your inborn quality. People with good inborn quality more easily return to their true self and become enlightened, as their thinking is unimpeded. Once they hear about learning *qigong* or about things concerning cultivation, they immediately become interested and are willing to learn. They can connect with the universe. It is exactly as Lao Zi said: "When a wise man hears the Dao, he will practice it diligently. When an average man hears it, he will practice it on and off. When a foolish man hears it, he will laugh at it loudly. If he doesn't laugh loudly, it is not the Dao." Those people who can easily return to their true self and become enlightened are wise people. In contrast, a person with a lot of the black substance and an inferior inborn quality has a barrier formed outside of his body that makes it impossible for him to

accept good things. The black substance will make him disbelieve good things when he encounters them. In fact, this is one of the roles karma plays.

A discussion of inborn quality has to include the matter of enlightenment quality. When we talk about enlightenment, some people think that being enlightened is the equivalent of being clever. The “clever” or “cunning” person that everyday people refer to is actually far away from the cultivation practice we are discussing. These types of “clever” people usually can’t achieve Enlightenment easily. They are only concerned with the practical, material world so that they can avoid being taken advantage of and avoid giving up any benefit. Most notably, a few individuals out there who regard themselves as knowledgeable, educated, and smart, think that practicing cultivation is the stuff of fairy tales. Practicing cultivation and improving *xinxing* are inconceivable to them. They consider practitioners foolish and superstitious. The enlightenment we speak of doesn’t refer to being smart but to the return of human nature to its true nature, to being a good person, and to conforming to the nature of the universe. One’s inborn quality determines one’s enlightenment quality. If one’s inborn quality is good, one’s enlightenment quality tends to be good as well. Inborn quality determines enlightenment quality; however, enlightenment quality isn’t entirely dictated by inborn quality. No matter how good your inborn quality is, your understanding or comprehension cannot be lacking. The inborn quality of some individuals isn’t so good, yet they possess superb enlightenment quality and so can cultivate to a high level. Since we offer salvation to all sentient beings, we look at enlightenment quality, not inborn quality. Even though you have many negative things, as long as you are determined to ascend in cultivation, this thought of yours is a righteous one. With this thought you only need to forgo a little more than others and you will eventually achieve Enlightenment.

The bodies of practitioners are purified. They won’t contract illness after *gong* develops, because the presence of this high-energy substance in the body no longer permits the presence of the black substance. Yet some people just refuse to believe this and always think that they are sick. They complain, “Why am I so uncomfortable?” We say that what you have gained is *gong*. How can you not have discomfort when you’ve gained such a good thing? In cultivation one has to give things up in an exchange. In fact, all of the discomfort is on the surface and has no impact whatsoever on your body. It appears to be sickness but it’s certainly not—it all depends on whether you can awaken to this. Practitioners not only need to be able to bear the worst suffering, but they also need to have good enlightenment quality. Some people don’t even try to comprehend things when they are confronted with troubles. They still treat themselves as everyday people despite my teaching them at a high level and showing them how to measure themselves with higher criteria. They can’t even bring themselves to practice cultivation as genuine practitioners. Neither can they believe that they will be at a high level.

The enlightenment discussed at high levels refers to becoming enlightened, and it is categorized into Sudden Enlightenment and Gradual Enlightenment. Sudden Enlightenment refers to having the entire process of cultivation take place in a locked mode. At the last moment after you have completed the entire cultivation process and your *xinxing* has reached a high level, all of your supernormal abilities will be unlocked at once, your Third Eye will instantly open to its highest level, and your mind will be able to communicate with high-level beings in other dimensions. You will instantly be able to see the reality of the entire cosmos and its different dimensions and unitary paradises, and you will then be able to communicate with them. You will also be able to use your great divine powers. The path of sudden

Enlightenment is the most difficult one to take. Throughout history, only people with superb inborn quality have been selected to become disciples; it has been passed on privately and individually. Average people would find it unbearable! The path I took was that of Sudden Enlightenment.

The things I am imparting to you belong to the path of Gradual Enlightenment. Supernormal abilities will develop in due time during your cultivation process. But the supernormal abilities that emerge will not necessarily be available for you to use, as it is easy for you to commit wrongdoing when you have not raised your *xinxing* to a certain level and are still unable to handle yourself properly. You won't be able to use these supernormal abilities for the time being, though they will eventually be made available to you. Through practicing cultivation you will gradually improve your level and come to understand the truth of this universe. Just as with Sudden Enlightenment, you will eventually reach Consummation. The path of Gradual Enlightenment is a little easier and takes no risks. What's difficult about it is that you can see the entire cultivation process. So the demands you place upon yourself should be even stricter.

9. A Clear and Pure Mind

Some people can't achieve tranquility when they do *qigong* exercises, and so they search for a method. Some have asked me: "Master, why can't I become tranquil when I perform *qigong* exercises? Can you teach me a method or technique so that I can become tranquil when I sit in meditation?" I ask, how can you become tranquil?! You still couldn't become tranquil even if a deity were to come teach you a method. Why? The reason is that your own mind isn't clear and pure. Because you live amid this society, things such as various emotions and desires, self-interest, personal matters, and even the affairs of your friends and family come to occupy your mind too much and assume a high priority. How could you become tranquil when seated in meditation? Even if you intentionally suppress them, they will still surface by themselves.

Buddhism's cultivation teaches "precept, *samadhi*, and wisdom." Precepts are for letting go of the things that you are attached to. Some Buddhists adopt the approach of chanting a Buddha's name, which requires concentrated chanting in order to achieve the state of "one thought replacing thousands of others." Yet it's not simply an approach, but a type of ability. You can try chanting if you don't believe it. I can promise you that other things will arise in your mind when you use your mouth to chant a Buddha's name. It was Tibetan Tantrism that first taught people how to chant a Buddha's name; one had to chant a Buddha's name hundreds of thousands of times each day for a week. They would chant until they got dizzy and then there would finally be nothing left in their minds. That one thought had replaced all others. That is a type of skill that you might not be able to perform. There are also some other methods that teach you how to focus your mind on your *dantian*, how to count, how to fixate your eyes on objects, and so on. In actuality, none of these methods can make you enter into complete tranquility. Practitioners have to attain a clear and pure mind, discard their preoccupation with self-interest, and let go of the greed in their hearts.

Whether you can enter stillness and tranquility is in fact a reflection of your ability and level. Being able to enter tranquility the moment you sit down indicates a high level. It's all right if for the time being you can't become tranquil—you can slowly accomplish this through cultivation. Your *xinxing* improves gradually, as does your

gong. Your *gong* will never develop unless you attach little importance to self-interest and your own desires.

Practitioners should hold themselves to higher standards at all times. Practitioners are continuously interfered with by all kinds of complicated social phenomena, many vulgar and unhealthy things, and various emotions and desires. The things that are encouraged on television, in the movies, and in literature teach you to become a stronger and more practical person among everyday people. If you can't go beyond these things you will be even further away from a cultivator's *xinxing* and state of mind, and you will acquire less *gong*. Practitioners should have little to no dealings with those vulgar and unhealthy things. They should turn a blind eye and a deaf ear to them, being unmoved by people and things. I often say that the minds of everyday people cannot move me. I won't become happy when someone praises me, nor will I get upset when someone insults me. I remain unaffected no matter how serious the disruptions to *xinxing* among everyday people may be. Practitioners should take all personal gain lightly and not even care about it. Only then can your intention to become enlightened be considered mature. If you can be without strong pursuit of renown and personal gain, and even regard them as something inconsequential, you won't become frustrated or upset and your heart will always remain calm. Once you are able to let go of everything, you will naturally become clear and pure-minded.

I have taught you Dafa and all five sets of exercises. I have adjusted your bodies and installed Falun and energy mechanisms in them. My Law Bodies will protect you. All of what should be given to you has been given. During the class it's all up to me. From this point on, it's all up to you. "The master leads you through the door of cultivation, but it's up to you to continue cultivating." As long as you learn Dafa thoroughly, attentively experience and comprehend it, watch your *xinxing* at every moment, cultivate diligently, endure the worst sufferings of all, and forbear the hardships of all hardships, I believe you will surely succeed in your cultivation.

**The path for cultivating *gong* lies in one's heart
The boat to sail the boundless Dafa rides on hardships**

Chapter IV

Falun Gong Practice System

Falun Gong is a special cultivation practice in the Buddha School. Its uniqueness distinguishes itself from other regular cultivation methods of the Buddha School. Falun Gong is an advanced cultivation practice system. In the past, it served as an intensive cultivation method that required practitioners with extremely high Xinxing (*mind-nature*) or great inborn quality. For this reason, this cultivation practice system is hard to popularize. However, in order for more practitioners to improve their levels, to know about this cultivation system, and also to meet the demands of numerous devoted practitioners, I have compiled a set of cultivation exercises suitable for the public. In spite of the modifications, these exercises still far exceed average cultivation systems in terms of what they offer and the levels at which they are practiced.

Falun Gong practitioners not only can quickly develop their energy potency and supernormal capabilities, but also can acquire a Falun (*law wheel*) that is incomparable in power in a very short period of time. Once formed, the Falun rotates automatically in a practitioner's lower abdomen at all times. It incessantly collects energy from the universe and transforms it into Gong (*cultivation energy*) in a practitioner's Benti (*true being*). Thus, the goal of "the Fa (*law*) refines the practitioner" will be achieved.

Falun Gong consists of five sets of movements, which are Buddha Showing A Thousand Hands Exercise, Falun Standing Stance Exercise, Penetrating the Two Cosmic Extremes Exercise, Falun Heavenly Circulation Exercise and Way of Strengthening Divine Powers Exercise.

1. Fozhan Qianshou Fa (Buddha Showing A Thousand Hands Exercise)

Principle:

The Buddha Showing A Thousand Hands Exercise is centered around stretching to open up all energy channels. After practicing this exercise, beginners will be able to acquire energy in a short period of time and experienced practitioners can quickly improve. This exercise requires all energy channels to be opened up at the outset, enabling practitioners to immediately practice at a very high level. The movements of this exercise are quite simple because Great Tao, as a rule, is simple and easy to learn. Though the movements are simple, on the macro-level they control many things evolved by the entire cultivation system. When practicing this exercise, one's body will feel warm, and experience a unique sensation of there being a very strong energy field. This is caused by stretching and opening all the energy channels in the entire body. Its purpose is to break through areas where the energy is blocked, to enable energy to circulate freely and smoothly, to mobilize the energy within the body and under the skin, circulating it vigorously, and to absorb a great amount of energy from the universe. At the same time, it enables the practitioner to quickly enter the state of having a Qigong energy field. This exercise is practiced as the basic exercise of Falun Gong and is usually done first. It is one of the methods to strengthen cultivation.

Kou Jue (*Verse recited once right before the exercise*)

**Shen Shen He Yi, Dong Jing Sui Ji
Ding Tian Du Zun Qian Shou Fo Li**

Preparation:

Relax the entire body but not too loose. Stand naturally with feet shoulder-width apart. Bend the knees slightly. Keep the knees and hips relaxed. Pull your chin in slightly. The tip of the tongue touches the upper palate. Leave a little space between the teeth. Close the lips and gently shut the eyes. Maintain a serene expression on the face. During the practice you will have the feeling that you are very big and tall.

Liang Shou Jieyin (*Conjoin the Hands*)

Raise both hands with palms facing up. The thumb tips slightly touch each other. Join the other four fingers and overlap them on top of each other. For males, the left hand is on top; for females the right hand is on top. The hands form an oval shape and are held at the lower abdomen area. Keep both upper arms slightly forward, with the elbows suspended, so the underarms are open (as shown in Fig. 1-1).



Mi Le Shen Yao (*Maitreya Stretching His Back*)

Begin with Jieyin (*conjoining hands posture*). While raising the conjoined hands, straighten both legs gradually. When the hands reach the front of the face, separate them and turn both palms upward gradually. Once the hands are above the top of the head, the palms face up and the fingers of both hands point to each other at a distance of 20-25 cm (8-10 inches) (as shown in Fig. 1-2). At the same time, push the head upward and press the feet downward on the ground. Press up hard with the base of both palms and stretch the body for about 2 to 3 seconds. Then immediately release the whole body, particularly the knees and hips should return to the relaxed state.

Ru Lai Guan Ding (*Tathagata Filling Energy into the Top of the Head*)

Follow the above posture. Turn both palms outward 140 degrees to both sides simultaneously, so that the inside of the wrists face each other, forming the shape of a "funnel". Flex the wrists and move them downward (as shown in Fig. 1-3).

When the hands reach the front of the chest, the palms face the chest at a distance of about 10 cm (4 inches). Continue moving both hands down to the lower abdomen (as shown in Fig. 1-4).

Shuang Shou He Shi (*Press the Hands Together in front of the chest*)

When reaching the lower abdomen area, immediately lift the hands up to the chest and He Shi (Figure 1-5). When doing Heshi, fingers and the base of the palms are pressed against each other, with a hollow space between the palms. Hold the elbows up, with the forearms forming a straight line. (Keep hands in the lotus posture, except doing Heshi and Jieyin, this is the same for the following exercises).



圖 1-5

圖 1-6

圖 1-7

Zhang Zhi Qian Kun (*Hands Pointing to Heaven and Earth*)

Begin with the posture of Heshi. Separate the two hands 2-3 cm (1 inch) apart and at the same time, start to turn them. Males turn the left hand (female the right hand) towards the chest and turn the right hand outwards, so that the left hand is on top and the right hand is at the bottom. Both hands are in a straight line with the forearms (as shown in Fig. 1-6).

Then, stretch the left forearm diagonally to the upper left, with the palm facing down until the hand reaches the head level. The right hand is still at the chest with the palm facing up. As the left hand is extended, stretch the entire body gradually, push the head upward and press the feet downward. Stretch the left hand upward in the upper left direction, while the right hand that is in front of the chest stretches outward together with the upper arm (as shown in Fig. 1-7). Stretch for about 2 to 3 seconds,

and then immediately release the entire body. Move the left hand to the front of the chest and Heshi (as shown in Fig. 1-5).

Then turn the palms again. The right hand (female the left hand) is on top and the left hand is at the bottom (as shown in Fig. 1-8).

The right hand repeats the previous movements of the left hand, that is, extend the right forearm diagonally upward with the palm facing down until the hand has reached as high as the head. The left hand is still at chest with the palm facing upward. After stretching (as shown in Fig. 1-9), immediately release the entire body. Move the hand to Heshi in front of the chest (as shown in Fig. 1-5).

Jin Hou Fen Shen (*Golden Monkey Splitting Its Body*)

Begin with the posture of Heshi. Separate the hands at the chest and extend them toward the sides of the body forming a straight line with the shoulders. Gradually stretch the entire body. Push the head upward, press the feet downward, straighten the two hands forcefully at the sides and stretch out in four directions (as Fig. 1-10) for 2-3 seconds. Immediately release the entire body and Heshi (as shown in Fig. 1-5).



圖 1-8

圖 1-9



圖 1-10

圖 1-11

Shuang Long Xia Hai (*Two Dragons Diving into the Sea*)

From Heshi, separate hands and extend them down towards the lower front. When the two arms are parallel and straight, they should form an angle of about 30 degrees with the legs (as Fig. 1-11). Stretch the entire body. Push the head upward and press the feet downward. Stretch for about 2-3 seconds. Release the entire body instantly. Draw back the two hands and Heshi.

Pu Sa Fu Lian (*Bodhisattva Placing Hands on Lotus*)

From Heshi, separate both hands and extend them diagonally to the sides of the body, with the angle between the arms and the legs at about 30 degrees (as shown in Fig. 1-12). Stretch the whole body gradually and the fingertips stretch out downward with a

little force. Then, release the entire body immediately. Move the hands to the chest and Heshi.

Luo Han Bei Shan (*Arhat Carrying a Mountain on His Back*)

Begin with Heshi. Separate the hands and extend them to the back of the body. At the same time, turn both palms facing back. When the hands are passing the sides of the body, flex the wrists slowly. When the hands reach behind the body, the angle between the wrists and the body is 45 degrees (as shown in Fig. 1-13). Stretch the entire body gradually. After the two hands reach the proper position, push the head upward and press the feet downward. Keep the body upright, and stretch for about 2-3 seconds. Release the entire body immediately. Draw back the hands and return to Heshi.



圖 1-12



圖 1-13



圖 1-14

Jin Gang Pai Shan (*Vajra Toppling a Mountain*)

Begin with Heshi. Separate both hands and push forward with the palms. The fingers point up. Keep the arms at the shoulder level. After the arms are straightened, push the head upward and press the feet downward. Keep the body upright (as shown in Fig. 1-14). Stretch out for 2-3 seconds. Immediately release the entire body. Put the two hands together in front of the chest and return to Heshi.



圖 1-15

圖 1-16

Die Kou Xiao Fu (*Overlap the Hands in front of the Lower Abdomen*)

Begin with Heshi. Slowly move the hands downward, turning the palms to face the abdomen area. When the hands reach the lower abdomen area, overlap the hands. For males, the left hand is inside, for female, the right hand is inside. The palm of one hand faces the back of the other. Keep a distance of 3 cm (1 inch) between the two hands and between the inner hand and the lower abdomen. It is usual to overlap the hands for 40 to 100 seconds (as Fig. 1-15). Finish the exercise with Liang Shou Jieyin (as shown in Fig. 1-16).

2. Falun Zhuang Fa (The Falun Standing Stance Exercise)

Principle:

This is the second set of Falun Gong exercises. It is a tranquil standing exercise composed of four wheel-embracing movements. The movements are monotonous, and each posture is required to be held for quite a long time. Beginners may feel their arms heavy and sore initially. After the practice, however, their entire body will feel relaxed without feeling any tiredness that comes from working. As the frequency and length of practice increases, practitioners can feel a Falun rotating between the two arms. Frequent practice of the Falun Standing Stance will enable the entire body to completely open up and enhance the energy potency. Falun Standing Stance is a comprehensive cultivation method to increase wisdom, upgrade levels, and strengthen divine powers. The movements are simple, yet much can be achieved from this exercise and what it practices is all inclusive. During practice, do the movements naturally. You must be aware that you are practicing. Do not sway though it is normal to move slightly. As with other exercises of Falun Gong, the end of this exercise does not mean the end of the practice, because Falun never stops rotating. The duration of each movement may differ from person to person; the longer, the better.

Kou Jue (*Verse recited once right before the exercise*)

Sheng Hui Zeng Li Rong Xin Qing Ti
Si Miao Si Wu Fa Lun Chu Qi

Preparation:

Relax the entire body but not too loose. Stand naturally with feet shoulder-width apart. Bend the knees slightly. Keep the knees and hips relaxed. Pull your chin in slightly. The tip of the tongue touches the upper palate. Leave a little space between the teeth. Close the lips and gently shut the eyes. Maintain a serene expression on the face. *Shuang Shou Jieyin* (*conjoin the two hands*) (as shown in Fig. 2-1).



Tou Qian Bao Lun (*Holding the Wheel in front of the Head*)

Start from Jieyin (conjoined hand posture). Slowly raise both hands from the lower abdomen while separating them. When the hands have reached the front of the head, the palms are facing the face at the eyebrow level. The fingertips of both hands point to each other at a distance of 15 cm (5 inches). The two arms form a circle and the entire body is relaxed (as shown in Fig. 2-2).



圖 2-4



圖 2-5

Fu Qian Bao Lun (*Holding the Wheel in front of the Abdomen*)

Move both hands gradually downward from the previous position. Keep the posture unchanged until they reach the lower abdomen area. Keep a distance of about 10 cm (4 inches) between the hands and the abdomen. Hold the two elbows forward, keeping the underarms open. The palms face up. The fingers of both hands point to each others at a distance of 10 cm (4 inches). The arms form a circle (as Fig. 2-3).

Tou Ding Bao Lun (*Holding the Wheel above the Head*)

From the previous position, raise the hands slowly, keeping the circular shape of the arms unchanged. Hold the wheel above the head with the fingers pointing to each other. The palms face downward and keep a distance of 20-30 cm (8 – 12 inches) between the fingertips of the two hands. The arms form a circle. Keep the shoulders, arms, elbows and wrists relaxed (as shown in Fig. 2-4).

Liang Ce Bao Lun (*Holding the Wheel on Both Sides of the Head*)

Slowly move the hands downward from the previous position to the sides of the head. Keep the palms facing both ears, the forearms upright and the shoulders relaxed. Do not keep the hands too close to the ears. (as shown in Fig. 2-5).



圖 2-6

圖 2-7

Die Kou Xiao Fu (*Overlap the Hands in front of the Lower Abdomen*)

Slowly move both hands down from the previous position to the lower abdomen. Overlap the hands (as shown in Fig. 2-6).

Finish the exercise with Liang Shou Jieyin (conjoined the hands) (as shown in Fig. 2-7).

3. Guantong Liang Ji Fa (*Penetrating the Two Cosmic Extremes Exercises*)

Principle:

This exercise is intended to penetrate the cosmic energy and mix it with the energy inside of one's body. A great amount of energy is expelled and taken in. In a very short time, the practitioner can expel the pathogenic and black Qi from his body and take in a great deal of energy from the cosmos so that his body can be purified, reaching the state of "a Pure-White Body" quickly. In addition, while doing the hand movements, this exercise facilitates the "opening of the top of the head" and unblocks the passages under the feet.

Before doing the exercise, imagine yourself as two large empty barrels, standing up between heaven and earth, gigantic and incomparably tall. With the upward movement of the hands, the Qi inside the body rushes directly out of the top of the head to the upper cosmic extremes; with the downward movement of the hands, it goes out through the bottom of the feet to the lower cosmic extremes. Following the movements of the hands, the energy returns to the inside of the body from both extremes and then it is emitted in the opposite direction. Repeat the movements alternately nine times. At the ninth movement, hold the left hand (right hand for females) up and wait for the arrival of the other hand. Then, both hands move downward together, bringing the energy to the lower extremes and then back to the upper extremes along the body. After the hands move up and down nine times, the

energy is brought back into the body. Turn Falun clockwise (viewed from the front) at the lower abdomen four times to spin the energy that is outside back into the body. Conjoin both hands to end the exercise, but not the practice.

Kou Jue (*Verse recited once right before the exercise*)

**Jing Hua Ben Ti Fa Kai Ding Di;
Xin Ci Yi Meng Tong Tian Che Di**

Preparation:

Relax the entire body but not too loose. Stand naturally with feet shoulder-width apart. Bend the knees slightly. Keep the knees and hips relaxed. Pull your chin in slightly. The tip of the tongue touches the upper palate. Leave a little space between the teeth. Close the lips and gently shut the eyes. Assume a serene expression on the face. Shuang Shou Jieyin (*conjoin the hands*) (Fig. 3-1) and Heshi (*put them together*) (as shown in Fig. 3-2) in front of the chest.

Dan Shou Chong Guan (*Single-Hand movement*)

From Heshi, start the single-hand movement. The hands move slowly along with the Qiji (*energy mechanism*) outside of the body. Following the movements of hands, the energy inside of the body flows up and down continuously. For males, lift the left hand upward first; for females, lift the right hand upward first (as shown in Fig. 3-3).

Slowly lift the hand passing along the front-side of the face and extend beyond the top of the head. At the same time, slowly lower the right hand (the left hand for female). Keep the two hands moving alternately in this way (as Fig. 3-4). Keep both palms facing the body at a distance of 10 cm (4 inches). In doing the exercise, keep the entire body relaxed. One up-and-down movement of the hand is counted as one time. Repeat for a total of nine times.



Shuang Shou Chong Guan (*Double-Hand movement*)

At the ninth single-hand movement, the left hand (right hand for females) stays up and waits while lifting the other hand. Both hands are pointing upward (as shown in Fig. 3-5).

Then move both hands downward at the same time. (as shown in Fig. 3-6). Keep the palms facing the body at a distance of 10 cm (4 inches). One up-and-down movement of the hands is counted as one time. Repeat for nine times.



圖 3-5



圖 3-6



圖 3-7



圖 3-8

Shuang Shou Tui Dong Falun (*Turning Falun with Two Hands*)

After completing the double-hand movements, move both hands downward past the face and over the chest until they reach the location of the lower abdomen. Now turn Falun at the lower abdomen (as shown in Fig. 3-7, 3-8 and 3-9) with the left hand inside for males and the right hand inside for females. Keep a distance of 3 cm (1 inch) between the two hands and between the inner hand and the lower abdomen. Turn Falun clockwise (viewed from the front) four times to spin the energy from the outside back into the inside of the body. While turning the Falun, keep the movements of the two hands within the area of the lower abdomen.

Liang Shou Jieyin (as shown in Fig. 3-10)



圖 3-9

圖 3-10

4. Falun Zhou Tian Fa (Falun Heavenly Circulation Exercise)

Principle:

This exercise enables energy of the human body to circulate over large areas. Rather than going through only one or several channels, the energy circulates from the whole Yin side of the body to the Yang side over and over again. This exercise is much superior to the average methods of opening up the energy channels, or, the great and small heavenly circulation. It is an intermediate-level exercise of Falun Gong. On the basis of the previous three sets of exercises, this one is intended to open up all the energy passages throughout the body (including the great heavenly circuit), so that energy channels will be gradually connected throughout the whole body from the top to the bottom. The most outstanding feature of this exercise is to use the rotation of Falun to rectify all the abnormal conditions of the human body, so that the human body, the small cosmos, returns to its original state and the energy of the whole body can circulate freely and smoothly. When reaching this state, the practitioner will have achieved a very high level of cultivation of Shi-Jian-Fa (*In-Triple-World-Fa*). Those with great inborn quality can begin their cultivation of the Dafa (*Great Law*). At this time, their energy potency and divine powers will grow dramatically. In doing this exercise, move the hands along with the Qiji (*energy mechanism*). Each movement is unhurried, slow and smooth.

Kou Jue (*Verse recited once right before the exercise*)

Xuan Fa Zhi Xu Xin Qing Si Yu
Fan Ben Gui Zhen You You Si Qi

Preparation:

Relax the entire body but not too loose. Stand naturally with feet shoulder-width apart. Bend the knees slightly. Keep the knees and hips relaxed. Pull your chin in

slightly. The tip of the tongue touches the upper palate. Leave a little space between the teeth. Close the lips and gently shut the eyes. Maintain a serene expression on the face.



圖 4-1

圖 4-2

圖 4-3

圖 4-4

Shuang Shou Jieyin (*conjoin the hands*) (as shown in Fig. 4-1) and then Heshi (*put them together*) in front of the chest(as shown in Fig. 4-2).

Separate the two hands from the Heshi position. Move them down toward the lower abdomen while turning both palms to face the body. Keep a distance of about 10 cm (4 inches) between the hands and the body. After the hands have passed along the lower abdomen, stretch them further downward along the inner sides of the two legs. At the same time, bend at the waist and squat down (as shown in Fig. 4-3).

When the fingertips are close to the ground, slide the hands along the outside of both feet to draw a circle from the front of each foot to the outside of the heel (as shown in Fig. 4-4).

Then bend both wrists slightly and lift the hands up along the back of the legs (as shown in Fig. 4-5).

Straighten the spine while lifting the hands up along the back (as shown in Fig. 4-6). During the exercise, do not let the two hands touch any part of the body; otherwise, the energy on both hands will be taken back into the body.

When the hands can not be lifted any higher, make hollow fists (as shown in Fig. 4-7), then pull the hands forward passing through the underarms.

Cross the two arms in front of the chest; (There is no special requirement for which arm is above or which arm is below. It depends on one's habit. This is the same for both males and females) (as shown in Fig. 4-8).



圖 4-5

圖 4-6

圖 4-7

圖 4-8

Open the hollow fists and place the two hands over the shoulders (leaving a gap). Move both hands along the Yang side (*the outside*) of the arms. When reaching the wrists, turn the hands so palms face each other at a distance of 3-4 cm (1 inch). That is, the outer thumb is now turned to be on top and the inner thumb is below. At this time, the hands and the arms form a "straight line" (as shown in Fig. 4-9).

Turn both palms as if holding a ball, that is, the outside hand turns inside and the inside hand turns outside. As both hands push along the Yin sides (*the inside*) of the lower and upper arms, raise them up and over the back of the head. The hands remain in a crossed position at the back of the head (as shown in Fig. 4-10).



圖 4-9

圖 4-10

圖 4-11

圖 4-12

Then, continue to move the hands further down toward the backbone (as shown in Fig. 4-11).

Separate the two hands, with fingertips pointing downward, and connect with the energy of the back. Then move both hands in parallel over the top of the head to the front of the chest (as Fig. 4-12). Thus, a heavenly circuit is completed. Repeat the movements nine times. After completing the exercise, move the two hands down along the chest to the lower abdomen.



圖 4-13

圖 4-14

Die Kou Xiao Fu (*overlap the two hands in front of the lower abdomen*) (as shown in Fig. 4-13), and Shuang Shou Jieyin (*conjoin the two hands*) (as shown in Fig. 4-14).

5. Shen Tong Jia Chi Fa (Strengthening Divine Powers Exercise)

Principle:

The Strengthening Divine Powers Exercise is a tranquil cultivation exercise in Falun Gong. It is a multi-purpose practice intended to strengthen one's divine powers (including supernormal capabilities) and energy potency by turning Falun with the Buddha's hand gestures. This is an above intermediate-level exercise and was originally kept as a secretive practice. In order to meet the requests of practitioners with a substantial foundation, I especially make public this cultivation method to save those predestined practitioners. This exercise requires sitting with both legs crossed. The full-lotus position is preferred though the half-lotus position is also acceptable. During the practice, the flow of Qi is strong and the energy field around the body is quite large. The hands move to follow Qiji (*the energy mechanism*) installed by the master. When the hand movements start, the heart follows the movement of the thoughts. When strengthening the divine powers, keep the mind empty, with a slight focus on both palms. The center of the palms will feel warm, heavy, electric, numb, as if holding a weight, etc. Nevertheless, do not pursue any of these sensations

intentionally, just let it happen naturally. The longer the legs are crossed, the better, and it depends on one's endurance. The longer one sits, the more intensive the exercise is and the faster the energy grows. When doing this exercise, (Do not think of anything. There is no mind intent) ease into tranquillity. Gradually enter into the state of Ding (*deep tranquillity*) from the dynamic state which is seemingly tranquil but not Ding. However, your main consciousness must be aware that you are practicing.

Kou Jue (*Verse recited once right before the exercise*)

You Yi Wu Yi Yin Sui Ji Qi
Si Kong Fei Kong Dong Jing Ru Yi

Liang Shou Jieyin (*Conjoin the Hands*)

Sit with legs crossed in lotus position. Relax the entire body, but not too loose. Keep the waist and neck upright. Draw the lower jaw in slightly. The tip of tongue touches the upper palate. Leave a space between teeth. Close the lips. Gently shut the eyes. The heart fills with compassion. Assume a peaceful and serene expression on the face. Jieyin at the lower abdomen, and gradually ease into tranquillity (as shown in Fig. 5-1).

First Hand-Gesture

When the hand movements start, the heart follows the movement of the thoughts. Movements should follow the Qiji (*energy mechanism*) installed by the master. They should be carried out unhurriedly, slowly and smooth. Slowly raise both hands in the state of "Jieyin" until reaching the front of the head. Then, gradually turn the palms to face upward. When the palms are face-up, the hands have also reached the highest point (as shown in Fig. 5-2).

Then, separating the two hands, draw an arc over the head, rotating toward the sides until reaching the front side of the head (as shown in Fig. 5-3).

Immediately after, slowly drop both hands. Try to hold the elbows inward, with palms facing up and fingers pointing toward the front (as shown in Fig. 5-4).

Next, flex both wrists and cross them in front of the chest. For males, the left hand travels outside, for females, the right hand travels outside (as shown in Fig. 5-5).



圖 5-1



圖 5-2



圖 5-3

When a "straight line" is formed by the arms and hands, the wrist of the hand on the outside rotates outwardly, with the palm turned to face upward. Draw a semicircle, and turn the palm to face up with fingers pointing toward the back. The hand uses a little force. The palm of the hand that is inside, after crossing over in front of the chest, turns to face downward. Straighten the arm. Rotate the arm and hand so the palm faces outward. The hands and arms in the lower front of the body should form an angle of 30 degrees with the body (as shown in Fig. 5-6).



圖 5-4



圖 5-5



圖 5-6

Second Hand-Gesture

Following the previous position (as shown in Fig. 5-6), the left hand (the upper hand) moves to the inside. The palm of the right hand turns toward the body as the right hand moves up. The movement is the same as in the first gesture with the left and right hands switched. Hand positions are exactly opposite (as shown in Fig. 5-7).

Third Hand-Gesture

Straighten the right wrist for males (left for females) with the palm facing the body. After the right hand moves across in front of the chest, turn the palm to face down

and move down till the lower front where the shin is located. Keep the arm straight. The left wrist for males (right for females) turns while moving up and crossing the right hand so the palm faces the body. At the same time, move the palm toward the left (right for females) shoulder. When the hand has reached its position, the palm faces up and the fingers point to the front (as shown in Fig. 5-8).



圖 5-7



圖 5-8



圖 5-9

Fourth Hand-Gesture

It is the same gesture as shown above with hand positions switched. The left hand for males (right for females) moves on the inside, and the right hand (left for females) moves on the outside. The movements are just alternating the left with the right hand. The hand positions are opposite (as shown in Fig. 5-9). All four hand-gestures are done continuously and without stopping.



圖 5-10



圖 5-11

Strengthening Sphere-Shaped Divine Powers

Continuing after the fourth hand-gesture, the upper hand moves on the inside with the lower hand moving on the outside. For males, the right palm gradually turns and moves down toward the chest area. The left hand for males (right for females) moves up. When both forearms have reached the chest area forming a straight line (as shown

in Fig. 5-10), pull the hands apart toward the sides (as shown in Fig. 5-11) while turning the palms to face downward.

When both hands reach above the outside of the knees, keep the hands at the level of the waist. The forearms and the wrists are at the same level. Relax both arms (as shown in Fig. 5-12). This position is to draw the internal supernormal powers out into the hands to be strengthened. They are the sphere-shaped supernormal powers. When strengthening the supernormal powers, the palms will feel warm, heavy and numb, as if holding a weight. But do not pursue these sensations intentionally. Let it happen naturally. The longer the position is held, the better, until one feels too tired to endure it.



圖 5-12



圖 5-13

Strengthening Pillar-Shaped Divine Powers

Following the previous position, the right hand (left for females) rotates so the palm faces upward, and at the same time, moves toward the lower abdomen area. When the hand has reached its position, the palm stays at the lower abdomen with the palm facing up. At the same time, when the right hand is moving, lift the left hand (right for females) and simultaneously move it toward the chin. With the palm still facing downward, keep the hand as high as the chin. The forearm and the hand are at the same level. At this time, both palms face each other and stay still (as shown in Fig. 5-13). This is strengthening pillar-shaped supernormal powers, such as "palm thunder", etc. Hold the position until you feel that it is impossible to hold it anymore.

Then, the upper hand draws a semicircle in front and drops to the lower abdomen area. At the same time, lift the lower hand while turning the palm to face down, until it is right below the chin (as shown in Fig. 5-14). The arm is at the same level as the shoulder, with the two palms facing each other. This also strengthens the supernormal powers, only with the opposite hand positions. Hold the position until the arms become too tired to endure it.

Tranquil Cultivation

From the previous position, the upper hand draws a semicircle down to the lower abdomen area. Liangshou Jieyin (as shown in Fig. 5-15), and start the tranquil cultivation. Stay in Ding (*tranquil yet conscious state of mind*); the longer the better.



圖 5-14



圖 5-15



圖 5-16

Ending Position

Heshi (as shown in Fig. 5-16). Come out of Ding and end the cross-legged sitting.

Some Basic Requirements and Words of Caution for Practicing Falun Gong

1. The five sets of exercises of Falun Gong can be practiced consecutively or selectively. However, usually it is required that you begin practice with the first set of exercises. Moreover, it would be best to do the first set of exercises three times. Certainly, the other sets may still be practiced without doing the first one. Each set can be practiced individually.
2. Each movement should be carried out with accuracy and clear rhythm. The hands and arms should move smoothly, up and down, back and forth, left and right. Following the Qiji (*energy mechanism*), move unhurriedly, slowly and smoothly. Do not move too fast or too slow.
3. You must keep yourself under the control of your main consciousness during practice. Falun Gong cultivates the main consciousness. Do not deliberately seek swaying. Contain the swaying of the body when it does happen. You may open your eyes if you have to.
4. Relax the entire body, particularly in the areas of the knees and hips. The energy channel will become obstructed if you stand too rigidly.
5. During the exercises, the movements should be relaxed and natural, free and extended, easy and unencumbered. The movements should be firm yet gentle, with some power yet no rigidity or stiffness. Doing so will result in noticeable effectiveness.
6. Everytime when you are finished practicing, you end the movements but not the Gong. You only need to Jieyin (*conjoin the hands*). The end of Jieyin means the end of the movements. Do not put an end to the Gong using intention because Falun can never stop rotating.

7. Those who are weak or chronically ill may practice according to their conditions. They may practice less or choose to do any of the five sets. For those who cannot perform movements, they may practice the sitting in the lotus position instead. However, you should continue to practice.
8. There are no special requirements in terms of the location, time or direction during practice. However, a clean site and quiet surroundings are recommended.
9. These exercises are practiced without using any mindwill. You will never go deviant. But, do not mix Falun Gong with any other system of cultivation. Otherwise, the Falun will become deformed.
10. When you find it really impossible to enter into tranquillity during practice, you may chant the name of the master. As time passes, you will be able to gradually enter into the state of tranquillity.
11. Some tribulations may come up during practice. That is one way of paying off the karma. Everybody has karma. When you sense discomfort in your body, do not think of it as an illness. In order to eliminate karma and to pave the way for cultivation, some tribulations may come sooner and earlier.
12. If you cannot cross your legs for the sitting exercise, you may first practice this set by sitting on the edge of a chair. The same effectiveness can also be achieved this way. But as a practitioner, you must be able to do the lotus position. As time progresses, you shall certainly be able to do it.
13. In doing the tranquil exercise, should you see any pictures or scenes, pay no attention to them, and go on with your practice. If you are interfered with by some terrifying scenes or feel threatened, you should immediately remember, "I am protected by the master of Falun Gong. I am not afraid of anything." Alternatively, you may also call out the name of Master Li, and continue on with your practice.

Chapter V

Questions and Answers

1. Falun (*Law Wheel*) and Falun Gong

Q: What does the Falun consist of?

A: The Falun is an intelligent being consisting of high-energy substances. It transforms Gong (*cultivation energy*) automatically and it does not exist in our dimension.

Q: What does the Falun look like?

A: It can only be said that the color of a Falun is golden yellow. This color does not exist in our dimension. The background color of the inner circle is a very bright red. The background of the outer circle is orange. There are two red-and-black Taichi (*Yin-Yang*) symbols, which belong to the Tao School. There are also two other red-and-blue Taichi symbols, which belong to the Great Pre-Taoism School. These are two different schools. The swastika symbol "卐" is golden yellow. People with Tianmu (*third eye*) of a lower level see the Falun rotate similar to an electric fan. If one can see it clearly, it is very beautiful and can inspire the practitioner to cultivate even harder and strive forward vigorously.

Q: Where is Falun located initially? Where is it located later?

A: I really only gave you one Falun. It is located at the lower abdomen, the same location where the Dan (*energy cluster*) we talked about is cultivated and kept. Its position does not change. Some people can see many Falun spinning. Those are used externally by my Fashen (*law body*) to adjust your body.

Q: Can Falun be developed through practice and cultivation? How many of them can be developed? Is there any difference between these and the one given by master?

A: Falun can be developed through practice and cultivation. As your energy potency continues to strengthen, more and more Falun will be developed. All Falun are the same. The only thing is that the Falun located at the lower abdomen area does not move around, because it is the root.

Q: How can one feel and observe the presence and rotation of the Falun?

A: There is no need to feel or observe it. Some people are very sensitive, and will feel the rotation of Falun. During the initial period after Falun is installed, you may feel a little unused to it being in your body, you may have abdominal pain, or feel like something is moving and have the sense of warmth, etc. After you have adapted to it, you will not have any sensation. But, people with supernormal capabilities can see it. It is just the same with the stomach; you do not feel the movement of your stomach.

Q: The direction in which the Falun rotates on the Falun emblem is not the same as the one on the student pass (referring to the first and second seminars). The Falun printed on the student pass for the seminar rotates counterclockwise. Why?

A: The goal is to give you something good. Its outward emission of energy adjusts everyone's body, so it does not rotate clockwise. You can see it rotating.

Q: At what time does master install the Falun in the students?

A: We want to discuss this with all of you here. We have some students who have practiced many different practices. The difficulty lies in the fact that we have to get rid of all the messy and disorderly things that exist in the body, keeping the good and throwing away the bad. Therefore, this is an additional step. After that, Falun may be installed. According to the level of his cultivation, the size of Falun installed varies. Some have never practiced Qigong before. Through readjustment and with good inborn quality, some people may have their sicknesses eliminated in my class, leaving the level of Qi and entering into the state of "Milky White Body". Under those circumstances, Falun can also be installed. Many people have poor health. They are undergoing adjustments continuously. How can Falun be installed before the adjustments are completed? This is only a minority. Do not worry. I have already installed the Qiji (*energy mechanism*) that can form the Falun.

Q: How is the Falun carried?

A: It is not carried. I send out the Falun and install it in your lower abdomen. It is not in our physical dimension, but in a different one. If it were in this dimension, with the intestines that are inside of your lower abdomen, what would happen if it started to spin? It exists in another dimension and is in no conflict with this one.

Q: Will you continue to give out Falun in your next class?

A: You will get only one. Some people sense the rotation of many Falun. These are for external use, only for the purpose of adjusting your body. The biggest feature of our exercise is when energy is emitted, a string of Falun are being released. Therefore before you start to practice, you already have many Falun spinning in your body, adjusting your body. The Falun that I truly give to you is the one located in the lower abdomen.

Q: Does ceasing practice mean the disappearance of Falun? How long can Falun stay in my body?

A: As long as you regard yourself as a cultivator and follow the Xinxing (*mind-nature*) requirements that I have discussed, when you do not practice, not only does it not disappear, but it strengthens. Your energy potency will even continue to grow. But on the contrary, if you practice more often than anyone else, but fail to conduct yourself in a manner consistent with the Xinxing I require, I am afraid these practices would be a waste. Although you practice, it will not work. No matter what kind of practice system you do, if you do not do it according to the requirements, it is very probable that you are cultivating an evil practice. If you have only those bad things on your mind, thinking, "How bad so-and-so is, I will fix him once I have developed capabilities," etc., even if you are learning Falun Gong, when you add these things into it and do not follow my Xinxing guidelines, aren't you practicing an evil practice, too?

Q: Master frequently says, "You cannot get Falun even if you spend \$100 million." What does it mean?

A: It means that it is too precious. What I give you is not only a Falun. Other things that guarantee your cultivation are also precious, and cannot be exchanged for any amount of money.

Q: Can people who came in late get Falun?

A: If you came in before the last three days, you can get your body adjusted and Falun installed, along with many other things. If you came during the last three days, that is hard to say. But, you will still get adjustments. It is difficult to install things. If perhaps you have good conditions, they may be installed in you.

Q: Is Falun the only thing used to rectify any incorrect condition of the human body?

A: Rectification does not entirely rely on the Falun. The master also uses many other methods for rectification.

Q: What is the prehistoric background of the creation of Falun Gong?

A: I think this is too broad of a question and too high of a level too. It surpasses what we are entitled to know given the level we are in. I cannot discuss it here. But, there is one thing you must understand. This is not Qigong of Buddhism; it is Qigong of the Buddha School. It is not Buddhism. However, we have the same goal as Buddhism. It is just that we are two different cultivation methods, taking two different paths. Our goal is the same.

Q: How long is the history of Falun Gong?

A: The practice system I practiced is a little different than the system I made public. The Falun I cultivated is more powerful than what is being taught and passed on. In addition, Gong (*cultivation energy*) developed faster than what is permitted under this system. In spite of that, the practice system I introduced to the public still permits rapid growth of Gong, so the requirement on the cultivator's Xinxing is stricter and higher. The things I introduced to the public have been rearranged with a less strict requirement, but are still stricter than an average cultivation way. Since it is different from what it originally was, I am called the founder. Relative to the length of the history of Falun Gong, not counting the years when it was not public, you can say it started from last May (1992) when I began teaching it in the Northeast.

Q: As we listen to your lectures, what does master give us?

A: I give everyone Falun. There is a Falun for cultivation and there are Falun for adjusting the body. At the same time, my Fashen (*law body*) is taking care of you, every one of you, as long as you cultivate Falun Gong. If you do not cultivate, the Fashen naturally will not look after you. He would not go even if he were told to. My Fashen knows clearly and exactly what you are thinking about.

Q: Can Falun Gong allow me to cultivate the Righteous Attainment?

A: Dafa (*Great Law*) has no limits. Even if you have cultivated to the level of "Tathagata", it is still not the end. We are a righteous Fa. Go ahead and cultivate. What you will get is the Righteous Attainment.

2. Practice Principles and Methods

Q: Some people dream where they see themselves very clearly floating in the sky after they finish "the Heavenly Circulation" and return home. What is that all about?

A: I am telling you all that when this kind of thing happens during your meditation or dreams, they are not dreams. It is caused by your spirit leaving your physical body, which is completely different from dreaming. When you dream, you do not see that clearly or in such detail. When your spirit leaves the body, what you see and how you float up can be seen like it was real and could be remembered clearly.

Q: If Falun becomes deformed, what ill consequences will it have?

A: This signifies that one has deviated. Falun will then lose its effectiveness. Moreover, it will bring you a lot of problems in your cultivation. It is like you choose not to walk on the main street but on a side road, where you get lost and are unable to find where to go. You will encounter problems. These things will be reflected in daily life.

Q: When practicing by oneself, how do we handle the home environment? Can Falun be in the house?

A: Many of you who are sitting here have already seen the presence of Falun in your homes. Family members have also started to benefit from it. As we have mentioned, there exist many dimensions simultaneously and at the same location, and your home is no exception. It needs to be cleaned up. The way to clean it up is generally through getting rid of the bad things and then installing a shield so that nothing bad can find its way in.

Q: During practice, Qi hits the sick spot, making it feel painful and swollen. Why is that?

A: An illness is a type of black energy cluster. After we break it into pieces during the early stage of the class, you will feel that spot is swollen. However, it has already lost its roots, and has started discharging outward. It will be expelled very quickly. The disease will no longer exist.

Q: My old diseases disappeared after a few days in the seminar, but reemerged suddenly a few days later. Why?

A: Because the improvements take place rapidly with our cultivation system and the levels change in a very short period of time, your illness is cured before you even know it. The later symptoms are what I have discussed as the coming of "tribulations". Feel and observe carefully. It is not the same as the symptoms of your

old illness. If you look for other Qigong masters to adjust your body, they will not be able to. This is a display of karma during the growth of Gong (*cultivation energy*).

Q: Do we still need to take medication while cultivating?

A: On this issue, you should think and decide for yourself. Taking medication during cultivation implies that you do not believe in the disease-curing effects of cultivation. If you believed in it, why would you take medication? However, if you do not hold yourself up to the standards of Xinxing, once problems arise, you will say that you have been told by Li Hongzhi not to take medication. However, Li Hongzhi has also asked you to strictly hold yourself to high standards of Xinxing. Have you done it? The things that exist in the body of true cultivators are not those of ordinary people. All of the illnesses that ordinary people get are not allowed to occur in your body. If your mind is in the right place and believes that cultivation can cure illnesses, if you stop your medication, do not worry about it and do not get treatments, someone will naturally cure it for you. All of you are getting better and feeling better everyday. Why is that? My Fashen (*law body*) have been busy coming in and out of many of your bodies, helping you by doing these things in this regard. If your mind is not stable, adopting an attitude of disbelief or "let's give it a try" while cultivating, then you will get nothing. Whether or not you believe in Buddhas is determined by your enlightenment quality and inborn quality. If a Buddha appeared here, who could be seen clearly with human eyes, then everyone would go to study Buddha. Therefore, the issue of turning around your thinking would not exist. You have to believe first, and then you will be able to see.

Q: Some people want to invite master and master's disciples to treat illnesses. Is it acceptable?

A: I did not come to public to treat illnesses. Where there are people, there should be illnesses. Some people simply do not understand the words I have said, but I will not give more explanation. Practice systems of the Buddha School are to save all sentient beings. It is acceptable to treat illnesses. Our treating others is organized and is promotional in nature. Because I have just come to public and am not well known, others do not recognize me, and perhaps no one would attend my lectures. Through curing illnesses during consultations, we let everyone see Falun Gong. The results of this promotion were very good. Therefore, we did not do it entirely for the purpose of treating illnesses. It is not permissible to use powerful Gong to treat illnesses professionally, nor is it allowed to replace the laws of this world with laws that surpass this world. Otherwise, the results of curing illnesses would not be good. In order to be responsible to cultivation students, we must adjust your bodies to the state where there is no more illness. Only then can you cultivate toward a higher level. If you always worry about your illness and actually do not want to cultivate at all, even though you do not say anything, my Fashen (*law body*) knows your thoughts clearly, and you will eventually get nothing. During our class, we have already made adjustments to your bodies. Of course, you must first be a person who cultivates. I will not start to treat illnesses for you and ask for more money in the middle of a class session. We will not do that kind of thing. If your illness has not been cured, that is still an issue of your enlightenment quality. Certainly we do not exclude the cases in which some individuals are very sick. The reaction may not be apparent in your body, but actually it is very strong. Perhaps a one-time adjustment is not enough, but we have already done our best. It is not that we are not responsible; it is because the

illness is indeed too big. When you go home and cultivate, we will continue to treat you until you are fully cured. These cases are very few.

Q: How do we enter tranquillity during practice? Is it considered an attachment when we think about the problems in our work while practicing the exercises?

A: Take matters related to personal interests lightly, and keep a clear and clean mind at all times. If you are prepared, and know when tribulations will come and what they will be, then they would no longer be tribulations. Mostly, tribulations suddenly come out of nowhere. You will for sure pass if you are absolutely committed. Thus can the level of your Xinxing (*mind-nature*) be shown. Once your attachment is gone, your Xinxing improved, your contention and fights with others, as well as your animosity and grudges let go of, and your thoughts cleared up, then you can talk about the ability to become tranquil. If you still cannot become tranquil, then imagine yourself to be a different person and regard these thoughts as not yours. However diverse your thoughts are, you should step out of them, letting them wander freely. There are also some people who suggest chanting the Buddha's name or counting numbers. These are all kinds of methods used in practices. When we practice, we are not required to focus our thoughts on something. However, you have to know that you are practicing. The problems that come up in your work do not belong to personal interests. Those are not attachments, and are of good nature. I know a monk who understands this aspect. He is the abbot of a temple and has many tasks. But when he sits down there, he separates himself from these things. It is guaranteed that he does not think about these. This is also Gong. In fact, when you truly cultivate, there is nothing on your mind, not the slightest trace of personal thoughts or ideas. If you do not mix personal things with those of work, you will still do well.

Q: What should we do when bad thoughts appear during the practice?

A: Many bad things may appear at times during practice. You have just started cultivating, and it is impossible to reach a very high level at the outset. For now we will not impose very high requirements on you, either. It is impractical to ask you not to let any bad thoughts appear in your mind. This has to be accomplished gradually. At the beginning it is all right, but do not let your thoughts run freely. As time goes by, your thoughts will start to ascend rapidly, and you should hold yourself to higher standards because you are cultivating the Dafa (*Great Law*). After you finish this class, you are no longer an ordinary person. The things you now bring with you are so unique that you have to impose strict requirements on your Xinxing (*mind-nature*).

Q: When I practice, I feel my head and abdomen spinning, and discomfort in the chest area.

A: This is an initial stage caused by the rotation of Falun. You may not have this symptom in the future.

Q: What should we do when attracting small animals during practice?

A: Any kind of cultivation you do will attract small animals. Ignore them. That's all. Because it is a positive energy field, particularly with the Buddha School, Gong contains things that are helpful to all living beings. When our Falun revolves

clockwise, it helps us; when it revolves counterclockwise, it helps others. Then, it rotates back and starts over again. Therefore everything around us benefits.

Q: In the exercise of "Penetrating the Two Cosmic Extremes", is it counted as one time when the hand moves up and down once? When doing "Buddha Showing A Thousand Hands", should I imagine myself to be very big and tall before I extend my hands?

A: It is counted as one time after each hand moves up and down once. When doing "Buddha Showing A Thousand Hands", do not think about yourself. You will naturally feel big and tall. You only need to have a feeling that you are the largest between the heaven and the earth. Just standing there will be enough. Do not always intentionally pursue that feeling. That would be an attachment.

Q: When practicing the sitting meditation, what if I cannot cross my legs into the lotus position?

A: If you cannot cross your legs, you can practice by sitting on the edge of a chair. The effectiveness is the same. But since you are a cultivator, you must exercise your two legs, and must be able to cross them. Sit on the edge of a chair while exercising to cross your legs. You should eventually be able to cross your legs.

Q: If family members conduct themselves improperly and do not follow "Zhen-Shan-Ren" (truthfulness, benevolence, forbearance), what should we do?

A: If your family members do not practice Falun Gong, this is not a problem. The main issue is to cultivate yourself. Cultivate yourself and do not think too much. You also have to be a little easygoing. Spend more effort on yourself.

Q: In daily life, sometimes I do wrong things and regret it afterwards, but then it happens again. Is it because my Xinxing (mind-nature) is too low?

A: Since you can write about it, it proves that you have already improved your Xinxing and are able to acknowledge it. Ordinary people do not know when they have done something wrong. This means you have already surpassed ordinary people. You did wrong the first time and did not guard your Xinxing. It is a process. Next time when you encounter a problem, try to improve again.

Q: Can people in their forties or fifties reach the state of "three flowers gathering above one's head"?

A: Because we cultivate both mind and body, age does not matter. As long as you focus on cultivation and can follow the guidelines of Xinxing as I illustrated, the phenomena of prolonging one's life will appear as you cultivate. Does not that give you enough time to cultivate? However, there is one thing pertaining to exercises that cultivate both mind and body. When your life is extended, if there is a problem with your Xinxing, your life will be immediately in danger. Because your life is prolonged for the purpose of cultivation, once your Xinxing deviates, your life will be in danger immediately.

Q: How should we handle the issue of strength to achieve the effect of "strong yet gentle"?

A: This has to be explored by yourself. For example, when we do big hand gestures, the hands look very soft, but actually the gestures are done with strength. The force is quite strong between the forearm and wrist and among the fingers. But, they all appear very soft at the same time. This is "strength within gentleness". When I did hand gestures for you all, I already gave it to you. Gradually observe and feel during your practice.

Q: Is it true that sexual relations between men and women are not necessary? Should young people divorce?

A: The issue of sexual lust was discussed previously. At your current level, you are not asked to become a monk or a nun. You are asking yourself to be one. The key is to ask you to let go of that attachment. You have to put down all the attachments that you do not want to put down. To an ordinary person, this is one kind of desire. To us cultivators, we have to be able to let it go and take it lightly. Some people actually pursue this, and their minds are filled with these things. It would be too much desire even for ordinary people. It would be even more inappropriate for cultivators. Because you cultivate and family members do not, it is permissible to lead a normal life at the current stage. When reaching a higher level, you will know for yourself what to do.

Q: Is it all right to fall asleep when sitting in meditation? How should I handle it? At times I pass out as long as 3 minutes, and I do not know what is going on.

A: No, it is not all right to fall asleep. How can you sleep when you practice? Sleeping in meditation is also a form of demonic interference. The occurrence of passing out should not happen. Could it be that you did not express your question clearly in writing? Losing awareness for three minutes does not mean anything has gone wrong. The state of losing awareness frequently happens to people with a superior ability to attain Ding (motionless state). However, it will be problematic if it goes on for a long time.

Q: Is it true that anyone who is determined to attain the Righteous Attainment via cultivation can attain it? What if their inborn quality is inferior?

A: It all depends on what kind of determination you have. The critical factor is how determined you are. Also for people with inferior inborn quality, it still depends on your determination and enlightenment quality.

Q: Can I practice when I have a cold or fever?

A: I will say that after you are finished with this class, you will never get sick. You may not believe it. Why do my students sometimes have symptoms similar to having a cold or a fever? That is the passing of a tribulation and hardship, and implies that an improvement onto another level is due. They all understand that they do not need to pay attention to it, and it will pass.

Q: Can pregnant women practice Falun Gong?

A: It is not a problem because Falun is installed in another dimension. There are no vigorous movements in our practice system that could have a bad impact on pregnant women. It is actually beneficial to them.

Q: When master is away from us, will there be any spatial distance?

A: Many people have this kind of thought, "Master is not in Beijing. What should we do?" It is the same when you practice other types of exercises. Masters cannot watch over you everyday, either. Fa (*law*) has been taught to you; principles have been taught to you. This set of exercises has been taught to you; a complete set of things has been given to you. It is all up to you how to cultivate. You cannot say that you will have a guarantee if you are by my side, and do not if you are not. Let's use an example. Those Buddhists, more than two thousand years since Sakyamuni passed away, are still continuing with their cultivation without a second thought. So, whether or not you cultivate is a personal issue.

Q: Will practicing Falun Gong result in Bigu (live on no food and drink)?

A: No, it will not because Bigu is a Great Pre-Taoism way of cultivation, which existed before Buddhism or Taoism. It existed prior to the establishment of religions. Frequently, this method belongs to solitary cultivation. Since at that time there was no monk or temple system, they had to cultivate halfway up the mountains, where no one could supply them with food. When they had to cultivate in seclusion, which required remaining still for six months to one year, they adopted this approach. Today, our cultivation does not need it because it is a method that is used under special circumstances. It is certainly not a supernatural capability. Some teach this method. I say that if all the people in the whole world did not need to eat, it would disrupt the social conditions of ordinary people. Therefore, it would be a problem. If no one ate, would that be a human society? That is not right, and is not the case.

Q: To which level can these five sets of exercises lead us?

A: These five sets will allow you to cultivate to an extremely high level. Certainly, you will know which level you want to cultivate to when the time comes. Since there is no limit to Gong (*cultivation energy*), you will have another predestined relationship when you have reached that point, and obtain the Dafa (*Great Law*) at an even higher level.

Q: The Fa (law) refines the practitioner. Does it mean that since Falun rotates at all times, we do not need to practice?

A: Practicing is different from cultivation in temples. In fact, when you cultivate in a temple, you actually have to sit in meditation too. That is an ability that needs to be practiced. You cannot say you only want to develop your Gong and have it grow on the top of your head without doing any practice. I say these are not cultivators, are they? Every school has its own set of inherited things that need to be developed via practice.

Q: Practitioners of other cultivation systems claim, "Practices without intention are not cultivation." Is this correct?

A: There are so many different remarks, but no one has disclosed the Dafa (*Great Law*) to you the way I have. The Buddha School believes that the level of Fa with intentional actions cannot be too high. Fa with intentional actions does not refer to movements. Their meditation and Jieyin (*conjoin hands*) are also movements. Therefore, the size and number of movements are not of concern. The intention or

non-intention refers to your mindwill. In the aspect of pursuit, if you pursue and have intentions, those are attachments. That is what it means.

Q: Xinxing (mind-nature) is not equivalent to De (virtues). You say De determines levels; but you then say that the level of Xinxing determines the level of Gong (cultivation energy). Are these statements contradictory?

A: You may not have heard it clearly. Xinxing covers a broad area, with De being a part of it. It also includes Ren (*forbearance*), the ability to bear sufferings, enlightenment quality, how you deal with conflicts, etc. All of these are issues of Xinxing that also include the transformation of Gong and De. This is a broad matter. How much De you have does not indicate how much Gong you possess. Instead, it refers to how much your Gong can develop in the future. Only through the improvement of Xinxing can De be transformed into Gong.

Q: Each family member practices a different type of Qigong. Will they interfere with each other?

A: No, not with Falun Gong. But, I do not know whether other practice systems will interfere with each other. As for our Falun Gong, no one is able to interfere with it. Furthermore, you will be beneficial to them because we cultivate righteous Fa (*law*) and will not go deviant.

Q: There many different sayings prevailing in the society, such as chain letters. How are we supposed to deal with them?

A: I tell you that these things are pure deceit. Do not return his letter. How pathetic it is. You do not have to deal with it. You can discover whether or not this is righteous by just taking a look at it. Our Fa has strict requirements for Xinxing cultivation. I call some of the Qigong masters "Qigong dealers", who use Qigong as a form of merchandise, turning it into an asset in exchange for money. These kinds of people do not have anything real to teach. If they possess a little bit of something, it will not be of a high level. Some of it may even be evil.

Q: If Falun Gong students have been formally converted to Buddhism in temples, what should they do? Should they withdraw?

A: This has little to do with us. Although you have already been formally converted to Buddhism, that is only a formality.

Q: There are several of us whose heads have been feeling swollen and dizzy since we began our study.

A: This may be because you are new students whose bodies have not been fully adjusted. The energy I emit is very powerful. When the ill Qi comes out, it will make your head feel bloated. That happens when we are treating the illness in your head, and is a good thing. However, the quicker the illness goes away, the stronger your reaction will be. When we held seven-day seminars, some people could not take it. Problems may arise if the time is shortened even more. The energy emitted is very powerful, and the reaction is very strong with the head feeling intolerably bloated. It seems that a ten-day seminar is safer. People who came in late may react a little stronger.

Q: Can we smoke cigarettes or drink during cultivation? What if we have to drink due to the nature of our work?

A: This is how I view this subject. Our Qigong of the Buddha School prohibits drinking. After a while without drinking, you may want to drink again. Quit gradually, but do not take too long; otherwise you will be punished. As to smoking, I think it is an issue of willpower. As long as you want to quit, you can. Ordinary people often think, "I will quit smoking today." Several days later, they cannot adhere to it. Then, after a couple of days, they pick up this thought again and try to quit one more time. This way, they have never been able to quit smoking. Ordinary people live in this world, and having social dealings when in contact with others is unavoidable. But, having already started cultivating, you should no longer consider yourself an ordinary person. As long as you have the will, you will achieve your goal. Of course, some of my students still smoke cigarettes. He can quit on his own, but when someone else hands him one, he is too polite to refuse. He wants to smoke and feels uncomfortable when not smoking for a couple of days. But if he smokes again, he will also feel uncomfortable. You must exercise control over yourself. Some people are in the business of public relations, which demands them to frequently wine and dine guests. This is a difficult problem to solve. Do your best to drink as little as possible. Or, you think of another way to solve this problem.

Q: When we still cannot see Falun spinning, if we think of it spinning clockwise, will we affect the Falun that happens to be spinning counterclockwise?

A: Falun spins automatically. It does not need the guidance of your mindwill. I want to emphasize it one more time: Do not use your intention. Intentions actually cannot control it anyway. Do not think that you can use your intention to control it to rotate in the opposite direction. The Falun located in the lower abdomen is not controlled by intention. The Falun that are used externally to adjust your body may accept your intention if you wish to let them rotate in a particular way. You may sense that. I tell you: Do not do this. You cannot practice with any intention. Won't practice with intention turn into "the practitioner refining the Gong"? It should be the Falun or Fa (*law*) that refines the practitioner. Why is it that you can never loosen your grip on your intention? Any cultivation that has reached a higher level, even Taoist cultivation, is not guided by intention.

Q: What is the best time, location or direction to practice Falun Gong so the best results can be achieved? How many times a day is considered appropriate? Does it matter if it is practiced before or after meals?

A: Because Falun is round and a miniature of this universe, it cultivates the principles of the universe. Moreover, the universe is in motion. Therefore, it is the Fa (*law*) that refines the practitioner. When you are not cultivating, it cultivates you, which is different from any other cultivation principle or theory that has been made public. Mine is the only system where "the Fa refines the practitioner". All other cultivation methods take the path of "Dan" (*energy cluster*) which intentionally cultivates Gong and maintains a "Dan", unlike ours. Our system can be practiced anytime, for when you do not practice, the Gong cultivates you. There is no need to pick a time. Practice as much as you can, depending on how much time you have. Our exercises do not have a very strict requirement on this, but we do have strict requirements on Xinxing (*mind-nature*). Our exercises are not concerned with

direction either. Whichever direction you choose to face is all right because the universe is revolving and in motion. If you face the west, it is not necessarily the real west. If you face the east, it is not necessarily the real east. I have asked my students to face west when practicing just to show respect. It, in fact, does not have any impact. You can exercise at any location, inside or outside of the home. But, I still feel that we should find a place with relatively good ground, surroundings and air. Particularly, it should be far away from dirty things such as garbage cans or toilets. Nothing else really matters. Cultivation of the Dafa is not concerned with time, location or direction. You can exercise before or after meals, but if you are too full, it will be uncomfortable to practice right away. It is better to rest a little while. When you are so hungry that your stomach is rumbling, it will also be hard for you to become tranquil. You should manage this based on your own situation.

Q: Is there any requirement after the exercises are finished, such as rubbing the face?

A: We do not worry about cold water or other things after the exercises, nor do we need to rub the face or hands. These are all intended to open the channels and acupuncture points within human bodies at the initial stage. We cultivate the Dafa, which does not involve these things. Right now you are not in the state where your body has just been adjusted. It seems very, very difficult for an ordinary person to start becoming a cultivator. In addition, some exercises cannot directly change human bodies. To them, some requirements are very complicated. We do not have those here, nor do we have those kinds of concepts. Do not bother with what I have not talked about; just keep on cultivating. Since we cultivate Dafa, the initial state in which your body is afraid of this and that, or is in the process of needing this or that requirement, passes within a matter of days. I would not make the statement that it is equivalent to a few years of practice with other cultivation methods, but it is almost the same. I do not talk about things at lower levels, such as this direction, that channel, etc. We only discuss things of a higher level. The cultivation of Dafa is true cultivation. It is cultivation, not exercises.

Q: Can we use the bathroom right after we are finished with our exercises? There are lots of bubbles in my urine. Is Qi leaking out?

A: That is not a problem. Since we cultivate at a higher level, our urine or excrement does indeed contain energy. Nevertheless, it has only a very small amount, and does not impact anything. Cultivating Dafa also means the salvation of all sentient beings. This little leakage is no big deal. What we gain back is much more. In teaching this class, the energy I discharged was immensely powerful, and was left all over the walls.

Q: Can we spread and promote Falun Gong? Can we teach it to people who did not attend the class? Can people who have not attended the class practice at the assistance center? Is it all right to mail audio tapes and books to relatives or friends living out of town?

A: One will not go deviant when promoting our cultivation system and letting more people benefit from it. I have lectured to you on many Fa (laws), letting you know the Fa of a higher level, letting you understand and see things of a higher level. I have told you all these in advance because I am afraid that if I wait, you would not understand when you see or encounter these. You can teach other people to practice,

but you are not able to install Falun. What should you do? I have said that my Fashen (*law body*) will leave you if you cultivate on and off and do not really practice. If you truly cultivate, the Fashen will look after you. So when you teach someone, you bring the information I taught to you, which carries the Falun-forming Qiji (*energy mechanism*). If the person you teach puts an effort into practicing, Falun will be formed. If he is predestined and has good inborn quality, he can get Falun right on the spot. Our book is very detailed. Good cultivation can still take place without being taught by someone directly.

Q: Is Falun Gong concerned with breathing? How do we regulate the breaths?

A: You do not need to regulate your breath when cultivating Falun Gong. We are not concerned with breathing. That is what one would learn at an entry level. We do not need it here because regulating and controlling breathing is to cultivate the Dan (*energy cluster*), to add air and feed the fire. Breathing in an upstream or downstream style or swallowing saliva are all for the purpose of cultivating Dan. We do not cultivate that way. Everything you need is accomplished by the Falun. The more difficult and higher level things are done by master's Fashen (*law body*). Actually any cultivation method, even including the Taoist school in which cultivation of Dan is discussed in more detail, is not accomplished by means of intention. As a matter of fact, it is the grand master of that particular school who helps one cultivate and transform those things without his knowledge. You cannot possibly accomplish it on your own deliberately, unless you have reached enlightenment. Only the enlightened can do it.

Q: Do we need to use intention when practicing? Where does the intention of these exercises lie?

A: We do not use intention here. I have been telling everyone not to use intention and to give up attachments. Do not pursue any intention. In the third set where the two palms carry Qi to penetrate the two cosmic extremes, all that is needed is one quick thought. Do not think about anything else.

Q: Is collecting energy the same as collecting Qi?

A: What do we collect Qi for? What we cultivate is Dafa. In the future, you will not even be able to emit Qi. What we cultivate is not Qi, which is at a lower level. We emit light instead. The collection of energy is done by the Falun, not by ourselves. But, for instance, the exercise of Penetrating the Two Cosmic Extremes is actually used to open up your body. It can also function to collect energy, but that is not the main purpose. How to collect Qi? Since you cultivate Dafa, with a simple wave of your hand, you will feel a heaviness above your head, a great deal of Qi has come. But what do you need it for? Energy does not need to be collected deliberately.

Q: Does Falun Gong cover "building a foundation within 100 days" and "fetal breathing"?

A: Those are all practices of lower levels, which we do not cultivate. We have long passed that unstable entry-level stage.

Q: Is Falun Gong concerned with the balance of Yin and Yang?

A: These are all at the level of cultivating Qi, things of a lower level. When you go beyond that level, the issue of balance between Yin and Yang does not exist in your body anymore. It does not matter which system you cultivate, as long as you receive genuine teaching from the master, you are guaranteed to depart from the lower level. You will have to completely discard everything you have learned in the past, keeping nothing. A new set of things will be cultivated at the new level. After passing this new level, another new set of things will be cultivated again. It is like this.

Q: Can we practice when it thunders? Do practitioners of Falun Gong fear sound?

A: Let me give you an example. I once taught students in a courtyard of a big building in Beijing. It was going to rain, and the thunder was extremely intense. At that time, they were practicing exercises that were taught only to disciples, which required doing a walking moving-stance on Falun. I saw the rain coming, yet they were not finished with the exercise. But, the heavy rain could not manage to fall. The clouds were sitting very low, rolling over the top of the building. With the thunder crashing and booming, it was very dark. During that time, a thunderbolt struck the edge of the Falun, but we were not harmed, not even a hair. We could see clearly how the thunderbolt struck the ground and still left us unharmed. This means that our Gong gives us protection. Usually, when I practice, I do not care what the weather is. Whenever I think of practicing, I will practice. As long as there is time, I will practice. I am not afraid of sound, either. Other methods fear sound, because when you are very, very tranquil and suddenly hear a very loud sound, you will have a feeling as if the Qi all over your body was going to explode, flickering and running outside the body. But do not worry, our cultivation does not go deviant. Of course, do your best to find a quiet place to practice.

Q: Should we visualize master's image?

A: There is no need to visualize. When your Tianmu (*third eye*) is opened, you will see my Fashen (*law body*) next to you.

Q: Is there any requirement when practicing these five sets of exercises? Must they be practiced all together? Can we count silently when practicing those that require nine repetitions? Will it be counterproductive if we do more than nine repetitions or remember certain movements incorrectly?

A: You can practice any set among the five sets of exercises. I think it is best to practice the first set prior to doing the others because the first set opens up the entire body. You should practice that once. After your body is fully opened up, then go on to other sets. That would be more effective. Practice as much as you can, depending on the time you have available. Or, you can select a particular set to practice. The movements in the third and fourth sets should be repeated nine times respectively, and it is written in the book that you can count silently. You can go home and try asking your child to stand nearby and count while you practice. When you are finished doing the nine repetitions, you will no longer find the Qiji (*energy mechanism*) to continue the repetition because that is how my things work. At the beginning, you need to think about it, but once you have gotten into the habit, you will naturally stop. If you remember some movements incorrectly or do too many or too few repetitions, correct them and it should be fine.

Q: Why is the end of the movements not the end of the practice?

A: Falun revolves automatically. It instantly knows you have stopped practicing. It contains a tremendous amount of energy and can instantly take back what it emitted, much better than what you can intentionally do to take it back. This is not the end of Gong; rather it is taking back the energy. Other cultivation methods actually do end the minute the exercises are over. Our system is being practiced at all times, even when the movements are stopped. Therefore, the Gong cannot be terminated. Even if you want to stop Falun from revolving, you will not be able to. If I discuss it at a deeper level, you will not understand. If you could stop it from rotating, I would have to stop, too. Will you be able to stop me?

Q: Can we practice Jieyin (conjoin hands) and Shuang Shou Heshi (press the hands together) as a standing stance exercise?

A: The first set – "Buddha Showing A Thousand Hands" can not be practiced as a standing stance exercise. When you use too much strength to stretch, you will encounter problems.

Q: Is it required that the underarms should be kept hollow during practice? When practicing the first set, my underarms feel very tense. What happened?

A: Do you have an illness? During the initial stage, when adjustments are being made to your body, you may discover various phenomena. You will have some symptoms, but they are not brought out by the exercises.

Q: Can people who did not attend Master Li's class practice together with other students in parks?

A: Yes. Any student can teach others how to practice. When students teach the exercises to others, it is not like how I have been teaching you here. I directly make adjustments to your bodies. But there are still people who acquire Falun as soon as they start practicing, because behind every student exists my Fashen who can directly handle these matters. This all depends on their predestined relationship. When their predestined relationship is strong, they can get Falun right on the spot; if their predestined relationship is not as strong, through long term practice, you can develop the revolving mechanism yourself. Through more practice, you will be able to develop the revolving mechanism into a Falun.

Q: What is the meaning of the hand gestures in the tranquil exercise "Strengthening Divine Powers"?

A: Our language cannot explain it. Each gesture embodies a wealth of meaning. In general, it says, "I will start practicing the movements and practicing the Buddha's Fa. I will adjust my body and enter into the state of cultivation."

Q: When we reach the state of "Milky White Body" through cultivation, is it true that all sweat pores have been opened up to form body-breathing?

A: Try to feel it everyone, you have already passed this level. Because in order to adjust your bodies to the state of "Milky White Body", I had to lecture on Fa for more than 10 hours, and no less. We instantly bring you to the stage that you would reach after decades or longer of practicing other cultivation methods. Because

this step does not require Xinxing (*mind-nature*) standards, it is done according to the ability of the master. Before you have even felt it, the level has already gone by. Perhaps it had only been a few hours. One day, you feel very sensitive, but in a short while, you are not as sensitive. In fact, a major level had just been passed. However, you would remain in this state for a year or more with other cultivation methods. Those actually are at a lower level.

Q: Is it all right if we think about all the movements of Falun Gong while riding the bus or waiting in line?

A: Our exercises do not require intentions, nor the length of time for which they must be practiced everyday. Without a doubt, the longer you practice the better. When you do not practice, it refines you instead. But during the initial stage, it is better to practice more to strengthen it. It happens to some students that when they go on business trips for a couple of months, they have no time to practice, but there is no impact at all. Falun still revolves after they get back because it never stops. As long as you consider yourself a cultivator in your mind and guard your Xinxing well, it will continue to function. But there is one thing, if you do not practice and you mix yourself with ordinary people, it will dissolve.

Q: Can Falun Gong and Tantrism be practiced together?

A: Tantrism also uses a Falun, but it cannot be practiced together with our cultivation method. If you have cultivated Tantrism and its Falun has already been formed, you can continue to cultivate Tantrism because Tantrism is also a righteous law. However, they cannot be practiced at the same time. The Falun of Tantrism cultivates the middle channel and revolves horizontally. Its Falun differs from ours, and has mantras on the wheel. Our Falun is placed vertically on the lower abdomen with the flat side facing out. With the limited space on the lower abdomen, my Falun alone completely covers the area. If one more is placed there, things will be messed up.

Q: Can we practice other Buddha School cultivation systems while practicing Falun Gong? Can we listen to audio tapes that chant Bodhisattva Avalokitesvara's name? Can lay Buddhists who live at home chant scriptures after they have learned Falun Gong? Can we practice other exercises at the same time?

A: I think not. Every method is a way of cultivation. You must cultivate only one way if you truly want to cultivate and not just cure diseases or improve health. This is a serious matter. Cultivating toward higher levels requires one to keep cultivating in one cultivation way. This is an absolute truth. Even the cultivation ways within the Buddha School cannot be mixed. The cultivation we talk about is of a higher level and descended from many, many ages ago. Depending on your feelings will not work. Looking from a different dimension, the transformation process is extremely profound and complex. Just like a precision instrument, if you take off one of its components and replace it with something else, it will immediately break down. The same goes for cultivation; nothing should be mixed into it. It is bound to go wrong if you mix it up. It is the same with all cultivation ways. If you want to cultivate, you must focus on only one way. You will not be able to cultivate at all if you do not. The saying of "gathering the best of every cultivation way" is only applicable to the level of curing diseases and improving health. It will not bring you to a higher level.

Q: Will we interfere with each other when practicing with people who practice other cultivation ways?

A: Regardless of what kind of cultivation way he practices, from the Tao School, supernormal practice or Buddha School, as long as it is righteous, it has no impact on us at all. You will not interfere with him either. It is beneficial to him if he practices near you. Because Falun is an intelligent being and does not cultivate Dan (*energy cluster*), it will automatically help.

Q: Can we ask other Qigong masters to adjust our bodies? Will it have any impact if we listen to lectures by other Qigong masters?

A: I believe that after this class, you will feel what state your body has reached. After a while, it is not permissible for you to have diseases. When problems do come again, they may feel like having a cold or a stomachache, but actually they are not the same anymore. They are instead tribulations and tests. If you look for other Qigong masters, it means you do not comprehend or believe what I said. With the mentality for pursuit, you will attract evil messages, which will interfere with your cultivation. If the Gong of that Qigong master comes from Futi (*message possession*), you may also end up attracting those beings. The same thing goes for listening to the lectures, doesn't "the desire to listen" mean you pursue something? You will have to comprehend this problem on your own. This is an issue of Xinxing (*mind-nature*). I am not going to deal with it. If he talks about very high-level principles, or issues of Xinxing, it may be all right. You attended my class, and your body has been adjusted through great effort. Originally, the messages from other practices in your body were very mixed up, messing up the body. Now everything has been adjusted to the best state with the bad removed and the good retained. Of course, I do not object to you learning other cultivation methods. If you feel Falun Gong is not good, you can learn other cultivation methods. But I believe if you learn too many different things, it is not good for you either. You have already cultivated the Dafa and the Fashen (*law body*) is right by your side. You have acquired things of a higher level and now you want to go back and search again!

Q: Can we study other practices if we practice Falun Gong, such as massage, self-defense, Single-Finger Zen, Taichi, etc.? If we do not practice these but just read related books, will it have any impact?

A: It is all right to study massage and self-defense, but when cruelty comes to you, you will feel uncomfortable. Single-Finger Zen and Taichi are classified as Qigong. If you practice those, you will be adding things, making my substance that exists in your body impure. If you read the books that talk about Xinxing, it is all right. But some authors draw conclusions even before they have figured it all out themselves. It will confuse your thoughts.

Q: When doing "Holding the Wheel in Front of the Head", my hands will touch at times. Is it all right?

A: Do not let the hands touch. We require you to keep a small gap. If the hands touch, the energy on the hands will return back to the body.

Q: When practicing the second set, if we cannot hold the arms anymore, can we put them down and then continue with the practice?

A: Cultivation is very bitter. It is not effective if the minute you feel sore you bring it down. The guideline is: The longer the better. However, you should go according to your own ability.

Q: Why is the left leg underneath the right one for females in the full lotus position?

A: Because our cultivation takes into consideration one essential factor. The female body is different from the male body, therefore it should match the female physique if she wants to use her Benti (*true being*) to transform herself. For women, it is usually the left leg that supports the right, conforming to her own situation. Men are the opposite. The essential character is different.

Q: Is listening to tapes or music or reciting verbal formulas acceptable when practicing?

A: If it is decent Buddha School music, you can listen. But cultivation in the true sense needs no music because it requires the ability to enter tranquillity. Listening to music is an attempt to replace various thoughts with just one.

Q: When practicing "Penetrating the Two Cosmic Extremes", should we relax or use strength?

A: Penetrating the Two Cosmic Extremes requires standing naturally and relaxed, unlike the first set. All of the rest require that you relax, which is different from the first set.

3. Cultivating Xinxing (*mind-nature*)

Q: I want to be up to the standards of "Zhen-Shan-Ren" (truthfulness-benevolence-forgiveness). But yesterday I dreamed that I was arguing very bitterly with someone, I wanted to forbear, but failed. Was that supposed to help me improve my Xinxing?

A: It certainly was. I have already told you what dreams are. You should try to think about and understand it yourselves. The things that will help you improve your Xinxing come suddenly and unexpectedly. They do not wait until you are mentally prepared to welcome them. To judge whether one is good or bad, you can only test him when he is not mentally prepared.

Q: Does the "Ren" (forgiveness) of "Zhen-Shan-Ren" in Falun Gong mean that we should tolerate everything, regardless of whether it is correct or not?

A: The "Ren" I talk about refers to improving Xinxing on the issues relative to your own personal interest and all those attachments that you have been unwilling to let go of. In fact, "Ren" is not an awful thing, even to ordinary people. Let me tell you a story. Han Xin was a great senior general who loved martial arts since he was young. At that time, people who were learning martial arts liked to carry swords around. When Han Xin was walking in the street, a ruffian came toward him and challenged him: "What are you carrying this sword for? Do you dare to kill people? If you do, kill me first." As he was talking, he stuck out his neck. He said, "If you don't

dare to kill me, crawl between my legs!" Han Xin then crawled between his legs. He had an excellent ability of "Ren". Some people consider forbearance as being weak and as though one is easily bullied. The truth of the matter is that people who can practice forbearance have a very strong will. As to the right or wrong of matters, you must look to see if they really conform to the principle of the universe. You may think you are not at fault for a particular incident and that it is the other person who has upset you. In fact, you don't really know why. You will say, "I know. It is just about something trivial." What I say is a different principle, which cannot be seen in this material dimension. Just to say a joke, perhaps you owed others in your previous life. How could you judge its right or wrong? We have to forbear. How could you upset and offend others first and then forbear? To those people who have really upset you, you should not only forbear, but also be grateful to them. If he yells at you and then blames you for it in front of the teacher, accusing you of yelling at him, you should say thank you in your heart. You say, "Wouldn't I turn into Ah Q (*a foolish character in a Chinese novel*)?" That is your opinion. In this incident, if you do not deal with it the same way he does, you have improved your Xinxing. He gains in this material dimension, but he gives things away to you in the other dimension, doesn't he? Your Xinxing has been improved and the black substance transformed. You have gained in three ways. Why not be thankful to him? It is not easy to understand from the standpoint of ordinary people, but I am not lecturing to ordinary people. I am lecturing to cultivators.

Q: People without Futi (message possession) can improve Xinxing to avoid having Futi. What if one already has Futi? How can he get rid of it?

A: One righteous mind will suppress a hundred evils. You received the Dafa today. From now on, even if the Futi brings you benefits, you should not accept it. When it brings you money, fame and personal gain, you feel very happy inside your heart, thinking "See how capable I am," and you show off in front of people. When you do feel uncomfortable, you don't want to live with it and look for master to treat you. Then, how did you behave when it kept giving you good things? We cannot take care of it for you because you have accepted all the benefits it has brought you. It is not acceptable if all you want to have is the benefit. Only when you don't want it, even the good things it brings, and continue to cultivate according to the method taught by master, and when you have become righteous and your mind is firm, will it then become fearful. If you further reject it when it tries to give you some benefits, then it is time for it to leave. If it stays on, it will be committing a wrong deed. At that point, I can deal with it. It will disappear with a simple wave of my hands. But it won't work if you want to have the benefit it brings you.

Q: Will people acquire Futi by practicing in the park?

A: I have explained it to you many times. We cultivate righteous Fa (*law*). If your mind is righteous, all kinds of evil things will be suppressed. In cultivation of a righteous Fa, the mind is very pure and upright, so nothing can approach him. Falun is something incredible. Not only are evil things unable to attach themselves to you, they fear it when they are near you. If you don't believe it, you can practice at other places. They all fear you. If I tell you the number of Futi, you will all be scared. Many people have Futi. After they have reached the goal of curing diseases and improving health, they continue to practice. What do you want? When your mind is not righteous, these problems will occur. Nevertheless, blame should not be placed on

these people as they don't understand the principles. One of the goals of my going public is to help correct these wrong things for you.

Q: What supernormal capabilities will be developed in the future?

A: I don't want to talk about it. Because each individual has his own set of conditions, it is very difficult to say. Different supernormal capabilities will be developed at different levels. The critical factor is your Xinxing at each level. If attachments have been removed in a certain aspect, a supernormal capability may be developed in that aspect. However, the supernormal capability has to be at its early stage and will not be very powerful. When your Xinxing has not reached a very high level, it is impossible to have supernormal capabilities. However, in our class some individuals have pretty good inborn quality. They have developed a supernormal walking ability that shields them from rain. Some have also developed the supernormal capability of teleportation.

Q: Does cultivating Xinxing (mind-nature) or getting rid of all attachments refer to the Buddha School's "emptiness" and the Tao School's "nothingness"?

A: The Xinxing or De (virtues) we talk about is not contained in the emptiness from the Buddha School or the nothingness from the Tao School. On the contrary, the emptiness from the Buddha School or the nothingness from the Tao School are included in our Xinxing.

Q: Will a Buddha always remain as a Buddha?

A: After you have reached enlightenment through cultivation, you are an enlightened being, in other words, a being of higher levels. But there is no guarantee that you will never misbehave. Of course, normally you won't commit wrongdoing at that level because you have seen the truth. But if you have handled yourself poorly, you will drop down without exception. If you always do good things, you will stay up there forever.

Q: What is a person with great inborn quality?

A: This is determined by a few factors: 1. Good inborn quality. 2. Outstanding enlightenment quality. 3. Excellent ability of forbearance. 4. Few attachments while taking the matters of this world lightly. These are people with great inborn quality, who are very hard to find.

Q: Can people without good inborn quality develop Gong if they practice Falun Gong?

A: People without good inborn quality can also develop Gong because everyone carries some amount of De. It is impossible not to have any De. There is no one like that. If you don't have the white substance on you, you still have the black substance. Through cultivation, the black substance can be transformed into the white substance, which is just one extra step. When you have suffered during cultivation, improved your Xinxing and made sacrifices, you have developed Gong. Cultivation is the prerequisite. It is the master's Fashen (law body) who transforms it into Gong.

Q: When one is born, his entire life has already been arranged. Does hard work make any difference?

A: Of course it does. Your hard work is also something that has been arranged, so you can't help but work hard. You are an ordinary person. However, things of a large scale can not be changed.

Q: When the Tianmu (third eye) has not been opened, how do we tell whether the messages we receive are good or bad?

A: It is difficult to do so on your own. Throughout your cultivation process exist many problems that put your Xinxing to the test. The protection extended to you by the Fashen (*law body*) is to prevent endangerment to your life. He, however, may not take care of certain problems that need to be overcome, resolved and comprehended by you. Sometimes when evil messages come, they may tell you what the lotto numbers are, but the numbers may be right or may be wrong. Or, it could also tell you other things. It is all up to you. When your mind is upright, evil things can not invade. As long as you guard your Xinxing well, there should not be any problem.

Q: Can we practice when we feel emotionally upset?

A: When you are in a bad mood, it is difficult for you to sit down and become tranquil. You will have thoughts of bad things running wild in your mind. Messages exist in cultivation. When bad thoughts are on your mind, these things will go into your cultivation, turning it into the purposeful cultivation of an evil way. The exercises you practice may have been taught to you by Yan Xing, or by some other master, or by a living Buddha of Tantrism. But if you didn't strictly follow their Xinxing requirement, what you practiced was not their cultivation way even though they were the ones who taught you. Let's all think about it, if you are practicing the standing stance and feeling very tired, but your mind is still very active, thinking, "Why is so-and-so in my company so nasty? Why did he report me? What can I do to get a raise? Prices have gone up. I should do more shopping." Then, aren't you purposefully, subconsciously and unknowingly cultivating evil law? Therefore, if you are experiencing emotional downturn, it is best not to practice.

Q: What is the standard for "extremely high Xinxing"?

A: Xinxing comes through cultivation and doesn't have any set standards. It is all left for you to comprehend. If you insist that Xinxing has standards, then it is that when you encounter incidents, you should try to think, "If it was an enlightened person who was faced with this, what would he do?" Exemplary people are, of course, outstanding but they are still models for ordinary people.

Q: We shouldn't hold a suspicious attitude toward talks or speeches delivered by other Qigong masters. But when we run into con-artists who deceive people for money, what should we do?

A: That doesn't have to be the case. First you should take a look at what they discuss, then judge on your own whether it is deceitful. To judge whether a Qigong master is decent or not, you can look at his Xinxing. Gong is always as high as Xinxing.

Q: How do we eliminate karma or, as Buddhism calls it, karmic debt?

A: Cultivation itself is a form of eliminating karma. The best way is to improve your Xinxing, which enables the transformation of the black substance into the white substance, the substance of De. De is then transformed into Gong.

Q: Are there any precepts that forbid us to do certain things if we practice Falun Gong?

A: The majority of what is prohibited in Buddhism cannot be carried out by us, but we have a different perspective. We are not monks or nuns. We live among ordinary people, so therefore, it is different. If you take some things lightly, it will suffice. Certainly, as your energy potency continues to grow, and when it has reached a very high level, what is required of your Xinxing will be very high, too.

4. Tianmu (Third Eye)

Q: When master was lecturing, I saw a 3-foot golden halo above master's head, and many golden halos the size of the head behind your back.

A: The Tianmu of this person has already reached a pretty high level.

Q: I saw golden light mixed in the wine spit out by master's disciples when they were giving treatments to other people.

A: I say this person has cultivated pretty well. He could see the supernormal capabilities that were emitted.

Q: Will it have any impact on a child if his Tianmu is opened? Does an open Tianmu release energy?

A: It is very easy for children under the age of 6 to have their Tianmu opened. If small children don't practice, the opening of their Tianmu will result in the leakage of energy. But, someone in the family must practice. It is best to have him look through his Tianmu once a day, preventing it from being closed as well as preventing too much leakage. It is best for small children to practice on their own. The more they use it, the more energy will leak out. What it impacts is not their physical body but their most fundamental things. But if well preserved, it won't have any impact. What I just talked about refers to small children, not adults. Some people have Tianmu that are wide open and they are not afraid of the leakage of energy, but they cannot see things that are at a very high level. There are also some who can see very high levels. When they see, a Fashen (*law body*) or other masters provide the energy. It is not a problem.

Q: I saw a golden glow on master's body as well as on master's shadow, but they disappeared in the blink of an eye. What happened?

A: That is my Fashen. I am lecturing, and I have an energy pole on the top of my head, which is the situation for the level I am at. It disappeared after one blink because you didn't know how to use your Tianmu. You used your flesh eyes.

Q: How do we apply supernormal capabilities?

A: I think it will be a problem to apply supernormal capabilities to military science or other high technology or espionage. Our universe has characteristics. If they conform to the characteristics, they work; if they don't, they won't work as well. In spite of being asked to do good deeds, one may not be able to acquire advanced things. He may only be able to sense or feel it. It doesn't do much harm to the normal social development if the person only uses minor supernormal capabilities. If he wants to change certain things, he has to make things happen on a very large scale. In terms of whether or not he is needed for that, what he says doesn't count because the development of the society doesn't go according to people's will. He may want to achieve certain things, but the final decision is up to him.

Q: How does one's consciousness go in and out of the body?

A: The consciousness we talk about usually goes out through the crown of the head. Of course, it is not limited to that way. He can go out through any spot, unlike what is emphasized in other cultivation schools that he has to go out through the crown of the head. He can leave the body at any location. It is the same when he enters the body.

Q: There is red light in the area of Tianmu with a black hole in the middle. It blooms rapidly. Is Tianmu being opened? Sometimes it is also accompanied by starlight and lightning.

A: When you see starlight, the Tianmu is close to being opened. When you see lightning, it is almost entirely opened.

Q: I saw red and green colored halos on master's head and body. But when I closed my eyes, I couldn't see anything. Did I see with peripheral vision?

A: You didn't use peripheral vision. You just didn't know how to see with your eyes closed, so you could only do it with your eyes opened. Frequently people don't know how to use their already-opened Tianmu. Sometimes they see things with their eyes open by accident. But when you want to take a really good look at them, you actually start to use your eyes; therefore, things disappear again. When you are not paying attention, you will see them again.

Q: My daughter sees some circles in the sky, but she can't explain it clearly. We asked her to take a look at the Falun emblem, and she says that's what it is. Is her Tianmu really open?

A: Children under the age of six can have their Tianmu opened with just one glance at our Falun emblem. However, you shouldn't do it. Children can see it.

Q: I don't know how to use the already-opened Tianmu. Would master please explain?

A: When the Tianmu is completely opened up, people will know how to use it even if they didn't before. When it is very bright and easy to use, people will know how to use it even if they previously didn't. Vision through the Tianmu takes place unintentionally. When you want to take a more careful look, you've inadvertently switched to your eyes and used the optic nerve. Therefore, you cannot see it anymore.

Q: When the Tianmu is open, do we get to see the entire universe?

A: There are levels when it comes to opening Tianmu. In other words, how much truth you will see depends on your level. The opening of your Tianmu doesn't mean you will be able to see everything in the universe. You, however, will gradually improve your level through further cultivation until you reach enlightenment. Then, you will be able to see more levels. But even then, it is not guaranteed that what you see is the truth of the entire universe. Because when Sakyamuni was preaching during his lifetime, he was also improving himself continuously; every time that he reached a new level, he discovered that what he lectured on previously was not definite, and it changed again at an even higher level. That was why he finally said, "There is no Dharma that is definitive." There is one principle for each level. It was even impossible for him to envision the truth of the entire universe. From the standpoint of our average people, it becomes inconceivable that someone in this world can cultivate to the level of Tathagata because they only know of the level of Tathagata. They don't know that there are levels higher than that, so they can no longer know or accept things of a higher nature. Tathagata is a very minor level of Buddha Fa (*law*). This is what it refers to by saying, "The great Fa is boundless".

Q: Do the things that we see on your body really exist?

A: Of course they really exist. All dimensions are composed of matter. Only its structure is different from ours.

Q: My premonitions about the future frequently come true.

A: This is the supernormal capability of prediction that we talked about. In fact, it is the lower level of Suming Tong (*precognition and retrocognition*). The Gong we cultivate takes place in a different dimension where there is no concept of time. It remains the same regardless how far away it is; there is no concept of distance at all.

Q: Why do colorful people, sky and images appear during practice?

A: Your Tianmu has been opened, and what you saw belongs to another dimension. That dimension is layered, so you might have seen one of the levels. It is this beautiful.

Q: I heard a loud sound during practice, and felt as if my body had been cracked open. All of a sudden, I understood many things. Why?

A: It is easier for some to experience this, which is the process of a part of the body being exploded and opened up. You reached enlightenment in some aspects. This is classified as gradual enlightenment. When you are finished with one of your cultivation levels, a portion of it will be exploded and opened up. This is all very normal.

Q: At times, I feel that I can't move. Why is that?

A: During the initial stage of cultivation, you may feel that all of a sudden you can't move your hand or a particular part of your body. Why is that? Because you have acquired this supernormal capability of Ding (*freeze*) Gong. This is one of your intrinsic capabilities, and is very powerful. When someone has committed wrongdoing and is running away, you can say "Ding" and he will instantly be frozen still.

Q: When can we start giving treatments to others? I used to treat others' illnesses with some effectiveness. After I have learned Falun Gong, if people come to me for treatments, can I treat them?

A: I think for people in this class, regardless of what kind of exercises you have practiced, how long you have practiced them or whether or not you have reached the level of being able to cure diseases, at this lower level I don't want you to treat people because you don't know what kind of conditions you have. You may have cured diseases for other people. It could have been because you had a righteous mind that helped. Also it could have been a passing-by master who gave you a hand because you were doing a good deed. Despite the fact that the energy you've developed through cultivation helps you to do something, it cannot protect you. When you give treatments, you are in the same field as the patient. Over the course of time, the black Qi will make you sicker than the patient. If you asked the patient, "Are you recovered?" He would say, "A little better." What kind of treatment is that? Some Qigong masters say, "Come back tomorrow and again the day after tomorrow. I will treat you for some sessions." He also does it in "cycles". Isn't it deceitful? Wouldn't it be wonderful if you could hold off curing diseases until you have reached a higher level? Whoever you treat will recover. How good that will feel! If you have already developed Gong at a not-so-low level, and if it is absolutely necessary that you give treatments, I will open your hands and bring out your supernormal capability of curing diseases. But if you are to cultivate toward a higher level, I think it is best that you stay away from these things. In order to promote the Dafa (*Great Law*) and participate in social activities, some of my disciples are giving treatments. Because he is by my side and being trained by me, he is protected, and it is not going to cause problems.

Q: Can we tell others if we have developed supernormal capabilities?

A: If you tell others who also practice Falun Gong, provided that you are modest, it is not a problem. The reason for having all of you practice together is so that you can exchange and discuss. Of course, if you run into people outside who possess supernormal capabilities, you can also tell them. It doesn't really matter as long as you don't brag. If you want to brag about how capable you are, that will create problems. If you have bragged for a long while, the capability will disappear. If you only want to talk about the phenomena of Qigong and discuss without any inappropriate personal thoughts, I say it will not be a problem.

Q: The Buddha School talks about "emptiness" while the Tao School "nothingness". What do we talk about?

A: The Buddha School's "emptiness" and the Tao School's "nothingness" are unique to their own cultivation methods. Of course we are required to reach that level too. We talk about cultivating intentionally and acquiring Gong unintentionally. Cultivating Xinxing (*mind-nature*) and getting rid of attachments also result in emptiness and nothingness, but we don't emphasize heavily on that. Because you live in the material world, you need to make a living and work. You have to do things. Doing things inevitably brings the issue of goodness or badness. What do we do? What we cultivate is Xinxing, which is the most prominent feature of our method. As long as your mind is righteous and the things you do meet our requirements, there will be no problem with your Xinxing.

Q: How do we experience the development of our supernormal capabilities?

A: During the initial stage of cultivation, if you have developed supernormal capabilities, you will be able to feel it. If you have not yet, but your body is sensitive, you may be able to feel it. If neither is happening, there is no way for you to tell. The only thing you can do is to continue to cultivate in the dark. There are 60 to 70 percent of our students who have their Tianmu opened. I know they can see. Though you don't say anything, you observe with your eyes wide open. Why do I ask you to practice together? I want you to exchange and discuss internally within your groups. But to be responsible to this cultivation method, you should not talk without restraint outside of the groups. Internal exchange and improving each other is acceptable.

Q: What does the Fashen (law body) look like? Do I have Fashen?

A: Fashen looks the same as the person does. You don't have Fashen now. When your cultivation has reached a certain level, you will be finished with Shi-Jian-Fa (*In-Triple-World-Fa*) and enter into an extremely high level. Only then will you develop Fashen.

Q: After the class is finished, how long will master's Fashen follow us?

A: When a student suddenly starts to cultivate things of a higher level, to him, this represents a big turning point. It doesn't refer to the change of your thinking, but of your entire person. Because when an ordinary person gets what he is not supposed to get as an ordinary person, it becomes dangerous. His life will be threatened. My Fashen must provide him with protection. If I couldn't do this, yet still spread the Fa (*law*), it would be the same as harming people. Many Qigong masters are afraid of doing it and teaching cultivation because they could not take the responsibility. My Fashen will protect you all the time until you have reached enlightenment. If you stop halfway, the Fashen will simply leave you on his own.

Q: Master says, "Average people cultivate not through exercises, but through Xinxing." Is it correct to say that one can reach enlightenment as long as he has very high Xinxing and that exercises are really not necessary?

A: Theoretically it is correct. As long as you cultivate your Xinxing, De (*virtues*) can be transformed into Gong. But, you must regard yourself as a cultivator. If you don't, the only thing you can achieve is to keep accumulating De. You may be able to accumulate a great deal of it, and be persistent in being a righteous person and accumulating De. You wouldn't be able to go further even if you regarded yourself as a cultivator, as you haven't learned Fa of higher levels. As you all know, I have disclosed many things. Without master's protection, it is very hard to cultivate to a higher level. It would be impossible for you to cultivate at a higher level even for one day. Therefore, it is not that easy to reach enlightenment. But after Xinxing has been improved, you can assimilate to the universal characteristic.

Q: What is the principle behind remote treatment?

A: It is very simple. The universe can expand or shrink; and so can the supernormal capabilities. I remain in the original location and don't move, but the supernormal capabilities that have been emitted can reach patients as far as in the United States. I can shoot the supernormal capabilities over or directly summon his Yuanshen (*true spirit*) to come here. This is the principle of remote treatment.

Q: Can we know how many kinds of supernormal capabilities will be developed?

A: There are more than ten thousand types of supernormal capabilities. It is not important to know exactly how many in detail. Knowing this principle and this Fa is sufficient. The remaining is left for you to cultivate. It is not necessary to know that much either; nor is it good for you. Masters look for disciples and accept disciples. Those disciples don't know anything at all, nor will the masters tell you. It is all up to you to realize.

Q: In class, when I close my eyes, I can see you lecturing on the stage. Your upper body is black. The desk is black, too. The cloth behind you is pink. Sometimes you are surrounded by green light. What is going on?

A: This is an issue of the level you are at, because when the Tianmu is just opened, you will perceive white as black and black as white. After your level has improved a bit, everything you see will be white; after further improvement, you can differentiate all colors.

5. Tribulations

Q: Are tribulations tests arranged by master for the students?

A: You can say that. These are planned to improve your Xinxing (*mind-nature*). Suppose your Xinxing has not reached that level, will you be allowed to reach enlightenment and complete your cultivation? Does it work if we send an elementary school student to college? I don't think so! If we let you cultivate to a higher level when your Xinxing has not been improved in the true sense and you still cannot lighten your view on anything or let go of anything, you might argue with the enlightened ones over trivial things. That would not be right! This is why we put so much emphasis on Xinxing.

Q: What is the difference between tribulations of cultivators and those of ordinary people?

A: We cultivators are not much different from ordinary people. Your tribulations are arranged based on your path as a cultivator. Since ordinary people are paying off karma of ordinary people, they all have tribulations. It doesn't mean that since you are a cultivator, you will have tribulations, and that since you are an ordinary person, you don't. It is the same in both regards. It is just that your tribulations are orchestrated for the purpose of improving your Xinxing; whereas his tribulations have been orchestrated to pay off his karmic debt. The truth of the matter is that tribulations are your own karma that I utilized to improve the disciples' Xinxing.

Q: Are tribulations similar to those 81 hardships that occurred on the Journey to the West to get the scriptures (a cultivation story from the Chinese classical book Journey to the West) ?

A: There is a little similarity. The lives of cultivators have been prearranged. You won't have too many or too little hardships, but it is not necessarily 81 of them.

This depends on how high you can cultivate to with your inborn quality. It has been planned according to the level you may achieve. Cultivators will experience the process of letting go of everything that ordinary people have but cultivators shouldn't have. It is indeed tough. We will think of ways that will make you give up all the things that you find hard to give up, and therefore improve your Xinxing through tribulations.

Q: What if when we practice, there are people who try to sabotage it?

A: Falun Gong is not afraid of sabotage by other people. At the initial stage, you have my Fashen protecting you, but it is not absolute that you won't encounter anything. It is impossible to develop Gong by sitting on a couch drinking tea all day. Sometimes when you encounter tribulations, you call out my name and will see me right in front of you. I may not assist you, because that is what you need to overcome. But when you are truly in danger, I will help you. However, normally, real danger doesn't exist because your path has been changed and nothing accidental is allowed to intervene.

Q: How should we deal with tribulations?

A: I have emphasized it repeatedly: Guard your Xinxing! If you don't think that the things you have done are bad, then it is good. Particularly when others have invaded your interest for certain reasons, if you fight back like an ordinary person, you will have become an ordinary person, too. Because you are a cultivator, you should not handle things that way. The Xinxing-interfering things that you run into are to improve your Xinxing. It all depends on how you deal with them and whether you maintain and improve your Xinxing from this matter.

6. Dimensions and Humankind

Q: How many levels of dimensions are there in the universe?

A: According to what I know, the number of layers of dimensions in the universe is innumerable. When it comes to the existence of various other dimensions, what exists in those dimensions and who lives there, it is very hard to know using current scientific means. Modern science has yet to produce material proof. However, some of our Qigong masters and people who possess supernormal capabilities can see other dimensions because other dimensions can only be seen by Tianmu (*third eye*), not the human eyes.

Q: Does every dimension embrace the characteristic of "Zhen-Shan-Ren" (truthfulness-benevolence-forgiveness)?

A: Yes, every dimension embraces the characteristic of "Zhen-Shan-Ren". People conforming to this characteristic are good people; people going against it are bad. Those who assimilate to it are enlightened.

Q: Where did the original mankind come from?

A: The original universe didn't have as many vertical or horizontal levels. It was quite pure. Over the course of its development and movement, life was

developed. That was what we called the most original life. It was in conformity with the universe, and nothing bad existed. Being in conformity with the universe means that it was the same as the universe, having whatever capabilities the universe had. As the universe was developing and evolving, some heavenly paradises appeared. Later, more and more lives appeared. Speaking at a lower level, it became such that social groups were developed in which mutual relations were formed. During this evolutionary process, some people changed, deviating further away from the universal characteristic. They became not as good, so their supernormal powers weakened. So cultivators talk about "returning to truthfulness", which means to return to the original state. The higher the level, the more assimilated it is to the universe and the more powerful the capabilities are. At that time, some lives became bad during the evolution of the universe and yet, they couldn't be destroyed. Therefore, plans were made so that they could improve themselves and assimilate again to the universe. They were sent to a lower level to bear some sufferings and to improve themselves. Later, people continuously came to this level. Then a division happened at this level. People whose Xinxing deteriorated could no longer remain at this level. Hence another even lower level was created. It goes on like this, some lives descend further and gradually get separated until the level that our mankind is at today. This is the origin of today's mankind.

Glossary of Terms and Pronunciation

Arhat – enlightened being with Attainment Status in the Buddha School who is beyond the Triple World but lower than Bodhisattva.

Baihui (buy-hway) **point** – acupuncture point located at the crown of one's head.

Bodhisattva – enlightened being with Attainment Status in the Buddha School who is higher than Arhat but lower than Tathagata.

Dafa (dah-fah) – “The Great Way,” or “The Great Law”; short for the practice's full name, Falun Dafa, “The Great (Cultivation) Way of the Law Wheel.”

dan (dahn) – an energy cluster which forms in the bodies of some cultivators in internal alchemy; in external alchemy, it is referred to as the “Elixir of Immortality.”

dantian (dahn-tyen) – “field of *dan*,” a field located at the lower abdominal area.

Dao (dow) – “the Way” (also spelled “Tao”).

eight Extra Meridians – in Chinese Medicine, these are meridians that exist in addition to the twelve Regular Meridians. Most of the eight Extra intersect with the acupuncture points of the twelve Regular, so they are not considered independent or major meridians.

Fa (fah) – “Way,” “Law,” or “Principles.”

Falun (fah-luhn) – “Law Wheel” (see color insert).

Falun Dafa (fah-luhn dah-fah) – “The (Cultivation) Way of the Law Wheel.”

Falun Gong (fah-luhn gong) – “Law Wheel Qigong.” Both the names Falun Gong and Falun Dafa are used to describe this practice.

gong (gong) – “cultivation energy.”

karma – a black substance that results from wrongdoing.

Master – the Chinese term used here, *shifu*, is composed of two characters: one meaning “teacher,” the other “father.”

meridians – the network of energy channels in one's body that are thought to be conduits of *qi*. In Traditional Chinese Medicine and popular Chinese thought, illness is said to arise when *qi* is not flowing properly through these meridians, such as when *qi* is congested, blocked, travelling too fast or slow, moving in the wrong direction, etc.

qi (chee) – in Chinese thought, this substance/energy is said to assume many forms in the body and the environment. Usually translated as “vital energy,” *qi* is thought to determine a person’s health. “*Qi*” can also be used in a much broader sense to describe substances that are invisible and amorphous, such as air, odor, anger, etc.

qigong (chee-gong) – a general name for certain practices that cultivate the human body. In recent decades, *qigong* exercises have been very popular in China.

samadhi – Buddhist meditation.

Sakyamuni – Buddha Sakyamuni, or “the Buddha,” Siddhartha Gautama. Popularly known as the founder of Buddhism, he lived in ancient India around the 5th century B.C.

Tathagata (tah tah-gah-tah) – enlightened being with Attainment Status in the Buddha School who is above the levels of Bodhisattva and Arhat.

Third Eye – sometimes translated as “the Celestial Eye,” this term (*tianmu*) is used flexibly and can refer to the Third Eye system or a particular component of that system, such as the pineal gland.

xinxing (shin-shing) – “mind nature,” or “heart nature”; “moral character.”

yin (yin) and **yang** (yahng) – The Dao School believes that everything contains opposite forces of yin and yang which are mutually exclusive, yet interdependent, e.g. female (*yin*) vs. male (*yang*), front of the body (*yin*) vs. back of the body (*yang*).

Zhen-Shan-Ren (jhun-shahn-ren) – “Truthfulness-Benevolence-Forbearance.”