

FALUN GONG

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LUNYU (A Statement)

"The Buddha Fa (*law and principles*)" is most profound, and it is the most mystic and supernatural science of all. In order to explore this field, mankind needs to make a fundamental change in its conventional mentality. Otherwise, the truth of the universe will forever remain a myth to mankind, and ordinary people will always crawl within the boundary delimited by their own ignorance.

What is "the Buddha Fa" after all? Is it a religion? Is it a philosophy? That is only the understanding of the "modernized Buddhist scholars". They only study the theories and treat it as something in the category of philosophy for critical studies as well as so-called research. Actually, "the Buddha Fa" is not just the tiny bit documented in the canon, and that is only "the Buddha Fa" at the beginning level. "The Buddha Fa" is an insight into all the myths. It encompasses everything and leaves out nothing -- from particles and molecules to the universe, from even the smaller to even the greater. It is the qualities of the universe, "Zhen-Shan-Ren" (*truthfulness, benevolence, forbearance*), at different levels with different elucidation. It is also what the Tao School call the "Tao "(Way), or what the Buddha School call the "Fa "(Law).

As advanced as present human science is, it is still only a part of the myths of the universe. Whenever we mention specific phenomena of "the Buddha Fa", someone would claim, "This is already the electronic age, science is quite progressive, spaceships have already flown to other planets, and you still bring up these outdated superstitions?" To put it frankly, no matter how advanced a computer is, it is still no match for the human brain; the human brain to this day still remains a puzzle that cannot be thoroughly researched. However far-reaching a spaceship may be, it cannot travel beyond this physical space in which our human race exists. What can be understood with modern human knowledge is only a very superficial bit and too far away from truly recognizing the truth of the universe. Some people even dare not to face, touch upon, or admit the facts of those phenomena that are objectively existing, because they are too conservative and unwilling to change their conventional concepts to think. Only through "the Buddha Fa" can the myths of the universe, time-space, and the human body be completely unveiled. It is able to distinguish what is truly righteous and evil, good and bad, and do away with all misconceptions as well as bestow what is correct.

The guiding ideology for today's human science is confined only within this physical world in its research and development. A physical object will not be analyzed until it is recognized. It takes such a route. As for the intangible and invisible, but objectively existing phenomena that are reflected into our physical dimension in concrete forms, people do not dare to approach them, and just dismiss them as unknown phenomena. Opinionated people try to reason groundlessly that they are of natural phenomena while those with ulterior motives simply label them all as superstitions against their conscience. Those indifferent people just stay away from the issue with the excuse that science is not as advanced yet. If people were able to take another look at themselves as well as at the universe and change their rigid concepts, mankind would make a leap forward. "The Buddha Fa" can enable mankind to understand the immeasurable and boundless world. Throughout ancient ages, only "the Buddha Fa" can perfectly provide a clear exposition of man, every dimension of material existence, life, and the entire universe.

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Chapter I Introduction

In our country, Qigong goes back to ancient times and has a long history. Therefore, our people have a natural advantage in practicing Qigong. As the sanctioned methods of cultivation, the two Qigong schools of Buddha and Tao have made public many great cultivation ways secretly taught in the past. The cultivation way in Tao School is very unique; and the Buddha School also has its own cultivation method. Falun Gong is an advanced cultivation method of the Buddha School. In class, I will first adjust your body to a state suitable for advanced cultivation, then install Falun (*law wheel*) and Qiji (*energy mechanism*) in your body. I will also teach you the exercises. Besides all these, I also have Fashen (*law bodies*) who will protect you. But, having only these things is not enough. The goal of developing Gong (*cultivation energy*) would not be achieved. It is required that you understand the principles behind cultivation at a higher level, as well. This is what the book is all about.

I am talking about Gong at a higher level, so I will not discuss cultivation of any particular channel, acupuncture point or energy passage. I am talking about the laws of cultivation, a Dafa (*Great Law*) which aims for true cultivation toward a higher level. Initially it may sound mystical, but as long as those dedicated Qigong practitioners carefully experience and comprehend, the secrets are all there.

1. The Origin of Qigong

The Qigong we refer to today was not, in fact, originally called Qigong. It originates from ancient Chinese private cultivation, or religious cultivation. Throughout the texts of *Internal Alchemy*, *Tao Tsang* and the *Tripitaka*, nowhere to be found are the two characters of “Qi Gong”. During the present stage of our current human civilization, Qigong went through the infancy of religion. It had already been in existence before religion was formed. After religion was formed, it was somewhat tainted by religion. Its original name was “The Great Cultivation Way of Buddha”, or “The Great Cultivation Way of Tao”. In addition, it had names such as “Nine-fold Internal Alchemy”, “The Way of Arhat”, and “The Dhyana of Vajra”, etc. We now call it “Qigong” so it conforms better to our modern ideology and is easier to be popularized in society. Qigong is in fact something that exists in China purely for the purpose of cultivating human bodies.

Qigong is not something that was invented by this civilization. It has fairly long and distant years of history. Then, when was Qigong brought about? Some say Qigong, popularized during the Tang Dynasty, has a history of three thousand years. Some say it has a history of five thousand years, as extended as the Chinese civilization. Some say, judging from archeological artifacts, there has been seven thousand years of history. I see Qigong as something that was not invented by modern humankind. It is prehistoric culture. According to the investigation of people with supernormal capabilities, the universe we are living in is the entity compounded after nine times of explosion. The planet we are living on has been destroyed many times, and every time after the planet has regrouped, humankind starts to multiply again. At present, we have

already discovered that there are many things in the world that go beyond modern civilization. Based on Darwin's theory of evolution, humans evolved from apes, and civilization is no more than 10,000 years old. But the discovery of archeological artifacts shows that in the caves of the European Alps exist frescoes 250,000 years old, exhibiting a very high artistic value, unsurpassed by what modern people can do. In the museum of the National University of Peru, there is a large rock on which a figure was engraved, holding a telescope observing celestial bodies. This figure is more than 30,000 years old. As you know, Galileo invented a 30X astronomical telescope in 1609, which until now has only been more than 300 years. How could there be a telescope 30,000 years ago? There is an iron rod in India whose iron content reaches over 99%. The use of modern smelting technology cannot even produce iron with such high purity as it already surpassed the level of modern technology. Who created that civilization? Human beings should have been microorganisms at that time, so how was it possible to create these things? The discovery of these items has caught the attention of scientists worldwide. Inexplicable as it is, people call it "prehistoric culture".

The scientific level was different in each time period. In some time periods, it was quite high, surpassing the level of our modern humankind. However, those civilizations were destroyed. Therefore, I say Qigong was not invented nor created by modern people, but discovered and perfected by modern people. It is prehistoric culture.

Qigong is actually not a unique product of our country. It exists in foreign countries, too. However, they do not call it Qigong. Western countries, such as the United States, Great Britain, etc. call it magic. There is a magician named David Copperfield in the US. As a matter of fact he is a master of supernormal capabilities, which has enabled him to perform walking through the Great Wall. When he was about to go through the wall, he used a white cloth to cover both himself and the wall, and then went through it. Why did he do that? That way, a great deal of people will look at it as magic performance. It must be done in this way, because he knew there were many people with great capabilities in China. He was afraid of interference from them, so he covered himself before he went in. When coming out, he stuck one hand out, raised the cloth and walked out. "Experts watch for tricks while laymen watch for excitement" (*a Chinese saying*). This way audiences think it is magic performance. The reason they call these supernormal capabilities magic is because they do not use them to cultivate their bodies, but to show miracles and entertain by performing on stage. Therefore, speaking from a low level, Qigong can change the physical state of people to achieve the goal of getting rid of diseases and improving health. Speaking from a higher level, Qigong refers to the cultivation of the human body.

2. Qi and Gong

The "Qi" we talk about now was called "Chi" by ancient people. They are, in essence, the same, both referring to the Qi of the universe, both referring to a type of shapeless matter in the universe. It does not refer to air. Through cultivation, the movements of the energy substance in human body shall be activated, changing the physical state of the body, achieving the effect of healing and fitness. But, Qi is simply Qi. You have Qi, and he also has Qi. Qi is not mutually restrictive. Some say that Qi can cure diseases; or that you may emit Qi to someone to cure his diseases. These remarks are very unscientific because Qi cannot cure diseases at all. When a

practitioner still possesses Qi in his body, it means his body is not yet a Milky White Body, meaning he still has diseases.

A person who, through practice, possesses advanced capability, does not emit Qi. Instead he emits a high-energy cluster, the high-energy substance that is manifested in the form of light with fine particles and high density. This is Gong. Only then can it have a restraining effect on ordinary people, and be able to cure their diseases. There is a saying: “The Buddha’s light illuminates everywhere and rectifies all abnormalities.” It means that cultivators of righteous laws carry immense energy in their bodies. Wherever he passes by, he can correct any abnormal condition within the area that is covered by his energy and restore it to normal. For instance, having diseases in one’s body is simply an abnormal condition existing in the body. The diseases will be gone after this condition is corrected. More plainly put, Gong is energy. Gong has physical characteristics. And through cultivation, practitioners can perceive its existence.

3. Energy Potency and Supernormal Capabilities

(1) Energy Potency Comes from the Cultivation of Xinxing (*mind-nature*)

The Gong that really determines the level of one’s energy potency does not come from practicing. It comes from the transformation of the substance “De” (*virtues*), and from the cultivation of Xinxing. This conversion process is not accomplished by “Anding Shelu Caiyao Liandan” (*setting up a crucible and furnace to cultivate Dan from the gathered medical drugs — Taoist metaphor for internal alchemy*), the way that ordinary people imagine. The Gong we talk about is generated outside the body, beginning from the lower half of the body. Following the improvement of Xinxing, it grows upward in a spiral form, and is completely formed outside one’s body. Then, it develops into an energy pole above the crown of the head. The height of the energy pole determines the level of a person’s Gong. The energy pole exists in a deeply hidden dimension, which makes it difficult for average people to see.

Supernormal capabilities are strengthened by energy potency. The higher the energy potency and the higher the level of a person, the greater his supernormal capabilities are, and the easier it is to use them. People with lower energy potency have smaller supernormal capabilities with less ease of applying them even to the point of not being able to use any of them. Supernormal capability itself does not represent the level of one’s energy potency, or one’s cultivation level. Energy potency is the factor that determines one’s level, not supernormal capabilities. Some people cultivate in a “locked” mode. His energy potency is very high, but he may not have many supernormal capabilities. Energy potency comes from the cultivation of one’s Xinxing and is the determining factor. This is most critical.

(2) Supernormal Capabilities Are Not What Cultivators Pursue

All practitioners care about supernormal capabilities. Supernormal capabilities are also alluring in the society, and many people want to acquire some. But, without good Xinxing, one will not be able to acquire these supernormal capabilities.

Some supernormal capabilities may be possessed by ordinary people, including the opening of Tianmu (*third eye*), clairaudience, telepathy and precognition, etc. But these supernormal capabilities vary with each individual. They will not all exist during the stage of gradual enlightenment. Some supernormal capabilities are impossible for ordinary people to have, such as transforming one kind of substance in this physical dimension to another kind of substance. This is not something ordinary people can have. Great supernormal capabilities come from postnatal cultivation. Falun Gong develops and evolves according to the principles of the universe, so supernormal capabilities that exist in the universe also exist in Falun Gong. It all depends on how practitioners cultivate. The thought to acquire some supernormal capabilities is not considered wrong. Nevertheless, excessively intense pursuit is not the same as a normal thought, and will produce negative results. There is not too much use for supernormal capabilities acquired at a lower level, except for trying to apply these to show off one's ability in front of other ordinary people and become the stronger one among them. If this is the case, it indicates exactly that his Xinxing is not high, and it is right not to give him supernormal capabilities. Some supernormal capabilities, if given to people with bad Xinxing, can be used to commit wrongdoing. Because his Xinxing is not steady, there is no guarantee that he will not do something bad.

From another aspect, any supernormal capability that can be revealed and performed cannot be used to change the human society or alter normal social life. Real supernormal capabilities are not allowed to be revealed and performed because the impact and danger would be too extensive. This is exactly like that one cannot perform pulling down a large building. Except for people who carry out special missions, great supernormal capabilities are otherwise not allowed to be used; nor can these capabilities be revealed, because high-level beings will restrict it.

However, some ordinary people insist that Qigong masters perform, forcing them to reveal their supernormal capabilities so they can have a look. People with supernormal capabilities are unwilling to use them to perform because they are not allowed to reveal them. Using them will impact the entire condition of society. People who genuinely possess great virtue are not allowed to use their supernormal capabilities in public. Some Qigong masters feel awful during a performance. After they return home, they want to cry. Do not force them to perform! It is upsetting to them to reveal these things. I felt disgusted when reading a magazine a student was holding. It mentioned that an international Qigong conference was being held. People with supernormal capabilities could participate in a contest, and whoever had the strongest supernormal capabilities could go to that conference. After I finished reading, I felt upset for days. This is not something that can be revealed in public in order to compete. Showing them in public would be regrettable. Ordinary people focus on practical things in the mundane world, but Qigong masters must respect themselves.

What is the goal of wanting supernormal capabilities? It reflects a practitioner's realm of mind and pursuits. With an impure and unsteady mind, one is not likely have great supernormal capabilities. This is because before you are fully enlightened, the good or bad you see is only based on the standards of this world. You cannot see the true nature of things, cannot see karmic relationships among things. Fighting, scolding and bullying among people must be caused by karmic relationships. If you cannot see through that, you could only help in a wrong way. The gratitude and resentment, and the right and wrong among ordinary people are governed by the laws of this world. Cultivators should not get involved. Before you have reached the stage of full enlightenment, what you have seen with your eyes may not necessarily be the truth. When

someone punches someone else, it might be that they were settling their karmic debts. Your involvement may hamper their settlement. Karma is a type of black substance that surrounds the human body. It is a physical existence in another dimension, which can be transformed into illness and misfortune.

Everyone possesses supernormal capabilities. The issue is to explore and strengthen them via ongoing cultivation. As a practitioner, if he only pursues having supernormal capabilities, he is short sighted and his mind is impure. No matter what he wants supernormal capabilities for, it contains elements of selfishness, which will definitely hinder his cultivation; as a result, it will prevent one from acquiring any supernormal capabilities.

(3) Handling of Energy Potency

Some practitioners have not practiced for very long. But they want to treat illnesses for others, and try to see if it works. To those whose energy potency is not high, when you extend your hand and try, you absorb into your own body a great deal of black, unhealthy and filthy Qi that existed in the patient's body. Since you do not have the ability to resist unhealthy Qi, and in addition, your body does not have a protective shield, you have formed the same field with the patient. Without high energy potency, you cannot defend against it. You yourself would have a great deal of discomfort as a result. If no one looks after you, over the course of time, you will have diseases all over your body. Therefore, people who do not have high energy potency should not treat diseases for others, unless you have already developed supernormal capabilities and possess a certain level of energy potency. Only then can you treat diseases using Qigong. Even though some people have developed supernormal capabilities and are able to provide treatments, when at a very low level, they are in fact using accumulated energy potency, their own energy, to treat the diseases. Since Gong is energy and an intelligent being that is not easily accumulated, emitting Gong is actually depleting yourself of it. Accompanying your release of Gong, the energy pole that is above your head shortens and is depleted. This is not worth it at all. So, I do not endorse treating diseases for others when your energy potency is not well developed. No matter what methods you use, you still consume your own energy.

When energy potency has reached a certain level, all kinds of supernormal capabilities will emerge. In using these supernormal capabilities, you need to be very cautious. For instance, one has to use his Tianmu (*third eye*) when it has opened, because it will close if you never use it. Yet, you should not look through it frequently. If you look through it too often, too much energy will be discharged. Then, does this mean that you should never use it? Of course it does not. If we can never use it, what do we cultivate for? The issue is when to use it. Only when you cultivate to a certain stage and possess the ability to replenish yourself may it be used. When a cultivator of Falun Gong has reached a certain stage, Falun can automatically transform and replenish however much Gong he uses. Falun automatically maintains the level of energy potency for practitioners. Gong does not decrease at any time. This is a characteristic of Falun Gong. Not until this point may supernormal capabilities be used.

4. Tianmu (The Third Eye)

(1) The Opening of Tianmu

The main passage of Tianmu is located between the middle of the forehead and Shanggen (*where the bridge of the nose is*). The way ordinary people see things with their naked eyes holds the same principle as taking pictures with a camera. Depending on the distance of the object and the intensity of light, through adjusting the lens or the size of the pupil, images are formed on the pineal body that is located at the back of the brain via the optic nerves. The supernormal capability of penetrative sight is actually to have the pineal body look directly outside through Tianmu. An average person's Tianmu is not open, as the gap of the main passage is very tight and dark. There is no quintessential Qi inside, no glowing. Some people's passages are blocked, therefore they cannot see.

To open Tianmu, first, we use either outside force or self-cultivation to open the passage. The shape of the passage varies with each individual, and there are oval, round, rhombic and triangular shapes. The better you practice, the rounder the passage can become. Second, the master gives you an eye. If you cultivate on your own, then you have to cultivate it yourself. Third, you must have the quintessential Qi where your Tianmu is located.

Usually we see things using these two eyes. It is exactly these two eyes that have blocked our channel to other dimensions. They function as a shield, so we can only see objects that exist in our physical dimension. The opening of Tianmu allows one to see without using these two eyes. After reaching a very high level, you can also cultivate to have a True Eye. Then you can use the True Eye of Tianmu or the True Eye of the Shanggen to see. According to the Buddha School: every pore is an eye. There are eyes all over the body. According to the Tao School: every acupuncture point is an eye. However, the main passage is located at Tianmu. It must be opened first. In class, I planted within everyone things that can open Tianmu. Due to the difference in people's physical quality, the results varied. Some people saw a black hole similar to a deep well, which means the passage of Tianmu is black. Others saw a white tunnel. Tianmu is about to be opened if objects can be seen in the front of it. Some saw objects revolving; these are what the master has planted to open Tianmu. You will be able to see once Tianmu is drilled open. Some people can see a big eye through their Tianmu, thinking it is the Buddha's eye. In fact, it is their own eye. These usually are people with relatively good inborn quality.

According to our statistics, in every class more than half of the people had their Tianmu opened. A problem may arise after Tianmu is opened, which is that people whose Xinxing (*mind-nature*) is not high may easily use it to do bad things. In order to prevent this problem, I open your Tianmu directly onto the level of the Wisdom Eyesight, in other words, onto an advanced level, which will allow you to see scenes from other dimensions directly and to see the things that may appear during cultivation, making you believe them. It will reinforce your confidence in cultivation. People who have just started practicing have Xinxing that has not yet reached the level that surpasses that of ordinary people. Therefore, once they possess the supernormal things, it is easy for them to do wrong deeds. Using an example as a joke, if you walk on the streets and come upon a lottery place, you may be able to walk away with the first prize. This explains what I mean. That is not allowed to happen. Another reason is that our opening of Tianmu here is also considered to be large-scale. Suppose that everyone's Tianmu was opened at the lower level, just imagine that if everyone could see through the human body, or could see objects behind walls; can we still call this a human society? It would severely impact the condition of the ordinary people's society, therefore, it is neither permissible, nor

achievable. Furthermore, it does not do the practitioners any good, and would only foster their attachments. Therefore, we cannot open Tianmu for you at a lower level, instead we open it at a higher level directly.

(2) Levels of Tianmu

Tianmu has different levels. Depending on the level, it sees different dimensions. According to Buddhism, there are five levels: the Flesh Eyesight, the Celestial Eyesight, the Wisdom Eyesight, the Law Eyesight, and the Buddha's Eyesight. Each level is subdivided into upper, middle and lower levels. At the levels below the Celestial Eyesight, it can only observe our material world. Only at levels above the Wisdom Eyesight will it be able to observe other dimensions. Some people have the supernormal capability of penetrative sight, with accuracy better than that of CT scanning. However, what they can see is still within this physical world, and has not exceeded the dimension in which we exist. It is not considered to have reached the advanced level of Tianmu.

The level of Tianmu depends on the amount of a person's quintessential Qi as well as the width, brightness, and degree of blockage of the main passage. The internal quintessential Qi is critical to how completely the Tianmu can be opened. It is particularly easy to open Tianmu for those children under the age of 6. I do not even need to bother using my hand; it opens once I start talking because children have received minimal negative influence from our physical world and have not committed any wrongdoing. Their quintessential Qi has been preserved very well. For children over the age of 6, their Tianmu will become increasingly difficult to open due to the increasing negative influence from the outside as they grow up. Particularly, unsound education, being spoiled and turning immoral can all make the quintessential Qi dissipate. After reaching a certain degree, it will be gone. Those people whose quintessential Qi is completely lost can gradually recover it through cultivation. Nevertheless, it takes a long period of time and a great deal of effort. Thus, the quintessential Qi is very precious.

I do not recommend that people's Tianmu be opened at the level of the Celestial Eyesight because when the cultivator's energy potency is low, he loses more energy looking through objects than he collects through cultivation. If too much of the essential energy is lost, Tianmu may close once more. Once it closes, it will not be easy to open it up again. Therefore, when I open Tianmu for people, I ordinarily open it at the level of the Wisdom Eyesight. No matter how clear or unclear their vision is, cultivators will be able to see objects in other dimensions. Affected by inborn conditions, some people can see clearly, while some see things intermittently, and others see unclearly. However, at minimum you will be able to see light. Thus, it is beneficial to cultivators progressing toward a higher level. Those who cannot see clearly will be able to compensate for it through cultivation.

People who lack the quintessential Qi only see images in black and white through their Tianmu. For people who have relatively more quintessential Qi, their Tianmu will be able to see scenes in color and in a more clear form. The more quintessential Qi, the better the clarity. However, each individual is different. Some people are born with Tianmu opened, while others' may be clogged tightly. When Tianmu is being opened, it is similar to the blooming of a flower, which opens layer after layer. During meditation, initially you will discover illumination in the area of Tianmu. At the beginning, the illumination is not so bright, and later it turns red. Some

people's Tianmu are closed very tightly, so their initial reaction may be quite strong. They will feel the muscles around the primary passage and Shangen are tightening as if they were being compressed and squeezed inwardly. Their temples and forehead start to feel like they are swelling and aching, which are all reactions to the opening of Tianmu. People whose Tianmu are easily opened can occasionally see certain things. During class, there were people who accidentally saw my Fashen (*law body*). When they tried to look intentionally, it disappeared. In fact, they used their flesh eyes. You should remain in the state when you see things with your eyes closed, and gradually you will see them better. When you want to watch more closely, you would have actually switched to your own eyes and used the optic nerves. Then, you would not be able to see anything.

Tianmu of different levels can perceive different dimensions. Some scientific research departments do not understand this principle, which results in some Qigong experiments failing to reach the projected outcome. At times, some experiments even reached the opposite conclusion. For example, an institute designed a method to test supernormal capabilities. They asked Qigong masters to see what a sealed box contained. Because the levels of their Tianmu were different from one another, their answers were not all the same. Hence, the research staff regarded Tianmu as false and deceptive. Usually, people with Tianmu at a lower level achieve better results with this kind of experiment because their Tianmu are opened at the level of the Celestial Eyesight, which is suitable only for observation of objects in this physical dimension. So people who do not understand Tianmu think that these people have the greatest supernormal capabilities. Any object, whether organic or inorganic, appears in different shapes and forms in different dimensions. For example, as soon as a glass is manufactured, an intelligent being comes into existence in a different dimension. Moreover, even before the existence of this being, it may have been something different. When Tianmu is at the lowest level, one will see a glass. At a higher level, one will get to see the being that exists in the other dimension. At an even higher level, one will see the form of substance prior to the existence of that intelligent being.

(3) Remote Sight

After Tianmu is opened, for some, the supernormal capability of clairvoyance will emerge. They will be able to see objects thousands of miles away. Each individual occupies his own space which is the size of the universe. Within his particular space, he has a mirror in front of his forehead, invisible in our dimension. Everyone has this mirror, it is just that for non-practitioners, it faces inside. With cultivators, this mirror gradually turns over. Once it is turned over, this mirror can reflect what the cultivator wants to see. In his particular space, he is rather large, his body is fairly large; so is this mirror. Whatever the cultivator wants to see can be reflected onto the mirror. However, once the mirror has captured the image, he is still not able to see it. The image will remain on the mirror for a split second, then the mirror will turn over, allowing you to see the image of the objects it captured. It will then flip back very quickly. It flips back and forth ceaselessly. Films move 24 frames per second for continuous movement. The speed at which the mirror flips is much faster than that, therefore, the images seem continuous and clear. This is clairvoyance. The principle of clairvoyance is this simple. This used to be very secretive, yet I reveal it with just a few lines.

(4) Dimensions

Dimensions, based on what we have seen, are very complicated. Mankind only knows about the dimension in which human beings currently exist, and other dimensions have not yet been explored or detected. When it comes to other dimensions, our Qigong masters have already seen dozens of levels of dimensions, which can also be explained in theory, but cannot be proved by science. Certain things, even if you do not admit their existence, have been truly reflected in our dimension. For example, there is a place called the Bermuda Triangle, a.k.a. “the devils triangle”. Some ships have disappeared in that area; some planes have also disappeared, and reemerged years later. No one can explain why. No one has gone beyond the confines of human thought processes and theories. In fact, it is a passage to another dimension. Unlike our regular door with a definite position, it remains in an unpredictable state. If the ship happens to enter when the door is accidentally opened, it can easily go into the other dimension. Human beings cannot sense the difference between dimensions, and they enter into another dimension in a flash. The distance between dimensions cannot be expressed in miles, such as thousands of miles apart. Everything has converged into one point here. The different dimensions actually exist in the same place at the same time. The ship swings in for a moment and comes back out again by accident. However, many years have passed in this world because time is different in these two dimensions. There are unitary worlds existing in each dimension, similar to our models of atomic structures, one ball being connected to another by a string with many balls and strings involved. It is very complex.

Four years prior to WWII, a British pilot was carrying out a mission. In the middle of his flight, he ran into a heavy thunderstorm. Drawing on his experience, he found an abandoned airport. The moment the airport appeared in front of his eyes, a completely different picture came into view: it was suddenly sunny and cloudless as if he had just emerged from another world. The airplanes in the airport were already colored in yellow, and people were busy doing things on the ground. He felt very strange. After he touched down, no one acknowledged him; even the radar tower did not contact him. The pilot decided to leave since it had cleared up. He flew again, and at the same distance where he saw the airport moments ago, he plunged into a thunderstorm again. Finally, he managed to get back. When he reported the situation, which he even wrote down in the flight record, his superior did not believe him. Four years later, WWII broke out. He was transferred to that abandoned airport. He immediately recalled that it was exactly the same scene he saw four years ago. Our Qigong masters all know what that was all about. He did the same thing four years in advance as he would do later. Before the first act began, he went there and played his role in advance, and then returned to the right order.

5. Qigong Treatment vs. Hospital Treatment

Theoretically, Qigong treatments are completely different from treatments received at hospitals. Western treatments utilize methods of the ordinary human society. In spite of means of diagnosis and X-ray examination, they can only observe the areas of illness in this dimension and cannot see the information that exists in other dimensions. Therefore they do not understand the cause of the illness. If the patient is not seriously ill, medication can curtail or even get rid of the roots of the sickness (which is a virus to Western doctors, and karmic debt in Qigong).

Under the circumstances where the illness is serious, medication will become ineffective. If the medication is increased, a person may not be able to tolerate it. Because not all diseases are constrained by the laws of this world, some diseases are very serious, exceeding the confines of this world. Therefore hospitals are not capable of treating them.

Chinese Medicine is the traditional medical science in our country. It is inseparable from the supernormal capabilities developed from human cultivation. Ancient people paid special attention to the cultivation of the human body. The Confucian School, Tao School and Buddha School including students of Confucius all talked about meditation. Meditation was considered a skill. Even though they did not practice cultivation, over the course of time, they still developed energy potency and supernormal capabilities. Why did Chinese acupuncture detect so clearly the channels in human bodies? Why are not the acupuncture points connected horizontally? Nor are they crossed? Or why are they connected vertically? Why were they mapped out with such accuracy? Modern people with supernormal capabilities can see with their own eyes the same thing that was portrayed by Chinese doctors. This is because ancient Chinese doctors in general had supernormal capabilities. In Chinese history, Li Shizhen, Sun Simiao, Bian Que, and Hua Tuo were all in fact Qigong masters with supernormal capabilities. Chinese Medicine, being passed down to this day, has lost the part that was connected to supernormal capabilities and only kept the techniques. In the past, Chinese doctors used eyes (in addition to supernormal capabilities) to diagnose diseases. Later, they also developed the method of feeling the pulse. If supernormal capabilities were to be added back into the Chinese method of treatment, it can be said that Western Medicine would not be able to catch up with Chinese doctors for many years to come.

Qigong treatment gets rid of the root cause of an illness. I regard illness as one type of karma. Treating an illness is to help diminish the karma. Some Qigong masters treat diseases by helping the patient discharge black Qi, using the method of discharging and supplementing Qi. At the very low level, they have discharged black Qi. However they do not know the root cause of the black Qi. When this black Qi returns, the illness comes back. The truth is that the black Qi is not the cause of the illness. When this black Qi returns, the illness returns. The existence of black Qi only brings the patient discomfort. The root cause of his illness is that there is an intelligent being that exists in another dimension. Many Qigong masters do not know about this. Since that intelligent being is very mighty, average people cannot touch it, nor do they dare. Treatment by Falun Gong focuses on and starts with that intelligent being, taking out the root cause of the illness. Moreover, a shield is installed in that area so the illness will not be able to invade again in the future.

Qigong can cure diseases but cannot interfere with the conditions of ordinary society. If applied on a large scale, it would interfere with the conditions of ordinary human society, which is not allowed. The effect would not be good either. As you all know, there are people who have opened Qigong diagnostic clinics, Qigong hospitals and Qigong recovery centers. Before they opened these businesses, the outcome of the treatments may have been acceptable. Once they opened a business to treat illnesses, the effectiveness plummeted. This is to prohibit people from using supernatural law to fulfill the functions of ordinary human society. Doing so would definitely reduce it to the low-level law of ordinary human society.

Using supernormal capabilities to see through a human body is similar to observing sections, layer after layer. Soft tissues as well as any other part of the body can be seen. Though the current CT scan is able to see very clearly, it is only a machine after all, very time consuming,

using a great deal of film, and very slow and costly. It is not as accurate and convenient as human supernormal capabilities. By closing their eyes to do a quick browse, Qigong masters are able to directly and clearly see any spot on the patient. Isn't this high tech? This high tech is even more advanced than modern high tech. However, this kind of skill already existed in ancient China. It was the high tech of ancient times. Hua Tuo discovered the tumor growing in the brain of Cao Cao and wanted to perform a surgery on him. Cao Cao could not accept that and took it as a way to harm him. He had Hua Tuo arrested. In the end, Cao Cao died of the brain tumor as a result. There were many well-known Chinese doctors in history who in fact possessed supernormal capabilities. It is just that people in this modern society over-pursue practical things and have forgotten the ancient traditions.

Our high-level Qigong cultivation is to reexamine traditional things, and inherit and develop them through practice, and reuse them to benefit human society.

6. Qigong of the Buddha School vs. Buddhism

The moment that we mention Qigong of the Buddha School, many people think of an issue: Since the goal of the Buddha School is to become a Buddha through cultivation, they start to relate things to 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. Qigong of the Buddha School is Qigong of the Buddha School, while Buddhism is Buddhism. Although they have the same goal of cultivation, they take different paths. They are different subdivisions with different requirements. I mentioned the word "Buddha". I will mention it again later when I talk about Gong (*cultivation energy*) at a higher level. The word itself does not carry any mystic coloration. Some people turn crazy when they hear the word "Fo" (*Buddha*). They will say that we are propagating superstition. It is not so. "Fo" (*Buddha*) was actually an ancient Indian word from India. Translated according to its pronunciation, it was called "Fo Tuo". People omitted "Tuo" keeping the word "Fo". Translated into Chinese, it means "the enlightened", a person who is enlightened. (Refer to *Ci Hai – a dictionary*)

(1) Qigong of the Buddha School

At present, two types of Qigong of the Buddha School have been made public. One was separated from Buddhism. It produced many distinguished monks throughout its thousands of years of development. During their cultivation, when they have cultivated to a very advanced level, there is a master teaching them so they can receive personal teachings of a higher level. In the past, all of these things used to be passed down to one individual at a time. Only when he is near the end of his life will the distinguished monk pass these down to one disciple who will cultivate according to the theory of Buddhism and improve on the whole. This type of Qigong seems to be closely connected to Buddhism. Later, monks were kicked out of temples, i.e. in the period of "the Great Cultural Revolution". These exercises drifted into public communities where they developed in mass.

Another type of Qigong is also of the Buddha School. Throughout the history, this type has never been a part of Buddhism. It has always been practiced privately either among the people or

deep within the mountains. These practices all have their uniqueness. They require choosing a good disciple, someone with tremendous virtues who is truly capable of cultivating toward an advanced level. This kind of person appears in this world only once in many, many years. These practices cannot be publicized, and require very high Xinxing (*mind-nature*). Gong also develops very rapidly. These kinds of practices are not few. It is the same with the Tao School. Though all belong to the Tao School, they are differentiated by divisions of Kunlung, Emei, Wudang, etc. There are different subdivisions within each division. Subdivisions are very different from one another. They cannot be mixed and practiced together.

(2) Buddhism

Buddhism is a set of cultivation systems built on what was enlightened to by Sakyamuni, based on his original cultivation foundation more than two thousand years ago in India. In short, it talks about three words: “Precept, Samadhi (*meditation in trance*), Wisdom”. “Precept” is for the purpose of Samadhi. Though Buddhism is not concerned with exercises, they in fact do practice. When they sit down and enter the state of tranquillity, they are practicing because when one calms down and become still, energy from the cosmos starts to gather on his body thus achieving the function of exercises. The “Precept” in Buddhism is to give up all desires that an ordinary person has, relinquishing everything that an ordinary person has attachments to. As a result he can reach the state of peacefulness and stillness, enabling him to enter Samadhi. One improves himself continuously in Samadhi, then turns into an enlightened person and obtains wisdom. He will then know about the universe and see the truth of the universe.

During his teaching of the Dharma, Sakyamuni only did three things everyday: teaching Dharma (primarily Dharma of Arhat) which his disciples listened to; then, carrying a bowl to collect alms (*begging for food*); then cultivating through sitting in meditation. After Sakyamuni left this world, Brahmanism and Buddhism battled. Afterwards, these two religions merged into one, which explains why today Buddhism no longer exists in India. In later developments and evolution, there appeared Mahayana (*the Great Vehicle*) Buddhism which was spread to inland China and became today’s Buddhism. Mahayana Buddhism does not worship Sakyamuni as the sole progenitor. It is a multi-Buddha faith. It believes in many Tathagatas such as Buddha Amitabha, Bhaishajaguru, etc. There are more precepts, and the goal of cultivation has become higher, too. Back then, Sakyamuni taught Dharma of Bodhisattva to a few disciples. Later, these teachings were reorganized and developed into today’s Mahayana Buddhism for cultivating to the realm of Bodhisattva. To this day, in Southeast Asia, the tradition of Hinayana (*the Small Vehicle*) Buddhism has been retained. Ceremonies are carried out using supernormal powers. In the evolutionary process of Buddhism, one division was spread into Tibet in our country and was called Tibetan Tantrism; another division was spread to the Han area via Xinjiang and was called Tang Tantrism (which disappeared after Buddhism was suppressed during the years of Huichang). There was one additional division that gave birth to Yoga in India.

Buddhism is not concerned with exercises or practice of Qigong. This is to preserve the traditional way of Buddhist cultivation. This is also an important reason why Buddhism has lasted more than two thousand years and did not fail. It is exactly because it did not accept anything from the outside so that it was easy to maintain its own tradition. There are different ways to cultivate in Buddhism. Hinayana Buddhism focuses on self-salvation and self-

cultivation; Mahayana Buddhism has already developed into salvation of others and self, general salvation of all lives.

7. Righteous Cultivation Ways and Evil Ways

(1) Pangmen Zuodao (The Sidedoor and Clumsy Way)

The Pangmen Zuodao is also called the Unconventional Cultivation Practice. Prior to the establishment of religion, there existed different cultivation ways of Qigong. There were many practices outside of religion that were being spread among people. The majority of them did not grow into a complete system of cultivation, neither did they have a complete theory. However, the Unconventional Cultivation Practice has its own systematic, complete, and uniquely intensifying cultivation method, and is also being spread among people. These exercises are frequently called Pangmen Zuodao. Why are they called as such? Literally, “Pangmen” means “side door”; “Zuodao” means clumsy way. People consider both the Buddha School and Tao School ways of cultivation as righteous, and all others as Pangmen Zuodao, or as evil cultivation ways. Actually, it is not so. Pangmen Zuodao has been historically practiced secretly, and taught to one disciple at a time. It is not allowed to be revealed to the public. Once it is out, people do not understand it very well. In addition, they pronounce this type of cultivation as neither of the Buddha School nor the Tao School. Its cultivation principles have strict requirements of Xinxing (*mind-nature*). It cultivates according to the characteristics of the universe, advocating doing kind deeds and guarding Xinxing. Of the people practicing it, the highly accomplished masters all have unique skills, and some of their unique techniques are also powerful. I have met three highly accomplished masters from the Unconventional Cultivation Practice who taught me some things that cannot be found in either the Buddha or Tao Schools. These things were all pretty difficult during the process of cultivation. The Gong as a result was very unique. On the contrary, among some of the so-called Buddha and Tao School of cultivation, some lack strict Xinxing requirements, and therefore cannot cultivate to an advanced level. Hence, we should look at each cultivation school objectively.

(2) Qigong of Martial Arts

Qigong of Martial Arts has come into being after a long history. With its own complete system of theory and cultivation methods, it has formed an independent system. But strictly speaking, it only reflects the supernormal capabilities that can be brought out by the internal cultivation of the lowest level. The supernormal capabilities that appear in martial arts cultivation will all appear in internal cultivation. Martial arts cultivation also begins with exercising Qi. For instance, when striking a piece of rock, in the beginning, they need to swing their arms to transport Qi. As time progresses, Qi will have a change in nature and become an energy mass that appears to exist in the form of light. When reaching this stage, Gong will start to function. Because Gong is an evolved matter, it is intelligent. It exists in another dimension and is controlled by the thoughts coming from the brain. When they are on attack, they do not need to transport Qi; Gong will come at a mere thought. Over the course of cultivation, Gong

will continually be strengthened with its particles turning finer and energy growing greater. The skills of “Iron Sand Palm” and “Cinnabar Palm” will appear. In movies, television and magazines of recent years, the skills of “Golden Bell Shield” and “Iron Cloth Shirt” have emerged. This stems from the simultaneous practice of internal cultivation and martial arts cultivation. It comes from cultivating the internal and external at the same time. To cultivate internally, one needs to value De (*virtues*) and cultivate his Xinxing. Theoretically speaking, when his skill has reached a certain level, it makes Gong emit from the interior to the exterior of the body. Because of its high density, it becomes a protective shield. Theoretically speaking, the biggest difference between martial arts and our internal cultivation lies in the fact that martial arts is practiced with vigorous movements and does not enter into tranquillity. Not being tranquil makes Qi flow underneath the skin and go through the muscles instead of flowing into Dantian (*elixir field; lower abdomen region*). Therefore, it does not cultivate life, and actually it cannot.

(3) Reverse Cultivation and Energy Borrowing

Some people have never practiced Qigong. Suddenly, they have acquired Gong overnight, with quite strong energy. In addition they are able to teach and cure diseases for others. People also call them Qigong masters. Some of them, despite the fact that they have never learned Qigong or only learned a few movements, are also teaching people things that they have modified slightly. This kind of person is not qualified to be a Qigong master. He does not have anything to pass on to others. What he teaches certainly cannot be used to cultivate toward a high level. At most, it can help get rid of diseases and improve health. How does this kind of Gong come about? First let's talk about Reverse Cultivation. The so-called Reverse Cultivation makes reference to those good people who have extremely high Xinxing. There are usually older and more than 50 years of age. There is not enough time left for them to cultivate from the beginning as it is not easy to meet excellent masters who teach exercises that will cultivate both mind and body. The moment that he wants to cultivate, high-level masters load a great amount of energy on him based on the foundation of his Xinxing (*mind-nature*) so he can cultivate in reverse, from the top down. This way it is much faster. High-level masters carry out the transformation in the air, continuously adding energy onto the person from the outside of his body, particularly when he is giving treatments and forming an energy field. The energy given by the masters flows like through a pipeline. Some people do not even know where the energy comes from. This is Reverse Cultivation.

Another case is called “Energy Borrowing” which is not limited in age. Besides the main consciousness, a human being also has paraconsciousness, which in general is at a higher level than the main consciousness. Some people's paraconsciousness has reached such a high level that it can connect with enlightened people. When these kinds of people want to cultivate, their paraconsciousness also wants to improve its level. Immediately, it gets in touch with the enlightened people from whom it can borrow energy. After being loaned energy, the person also gets Gong overnight. After attaining Gong, the person can also treat people to ease their pain. He generally uses the method of forming an energy field. In addition, he can give out energy individually as well as teach some techniques.

Generally, people like that start out pretty well in the beginning. Possessing Gong and becoming well-known, they gain both fame and personal benefit. Fame and personal gain

occupy a substantial portion of their mind, more than that of cultivation. From that point on, Gong starts to drop, becoming smaller and smaller, until it is all gone in the end.

(4) Cosmic Language

Some people will suddenly speak a certain type of language. When spoken, it sounds fairly fluent, yet it is not a language of the human society. What is it called? It is called the Cosmic Language. The so-called Cosmic Language is actually just a language of those beings that are not highly evolved. Currently in the country this phenomenon has occurred to quite a few people who practice Qigong, some of whom can even speak several different languages. Of course, the languages of our humankind are also very sophisticated with more than a thousand varieties. Is the Cosmic Language considered a supernormal capability? I say that it does not count as one. It is not a supernormal capability coming from yourself, neither is it a kind of capability that is given to you from the outside. Rather, it is manipulated by foreign beings. The origin of these beings is at a somewhat higher level, at least higher than that of humankind. It is one of them who does the talking; the person who speaks a Cosmic Language only serves as a conduit speaker. Most people do not even know what they are saying themselves. Only those who have the mind reading capability can sense in general what the words mean. It is not a supernormal capability, but many people who have spoken the language feel superior and complacent because they think it is a supernormal capability. In fact, people with Tianmu (*third eye*) at a high level can observe that, for sure, a living being is speaking from diagonally above, through the person's mouth.

It teaches the person the Cosmic Language while passing on to him some of its Gong. But here after, this person will be controlled by it. Thus, this is not a righteous law. Even though it is in a higher dimension, the being did not go through cultivation of righteous law. Therefore it does not know how to teach cultivators to keep fit and cure diseases. Consequently it utilizes this method of sending out energy via talking. Since this energy is dispersed, it has very little power. It is effective at curing minor illnesses, but fails on serious ones. Buddhism talks about how people in heaven lack sufferings and conflicts, and therefore they cannot cultivate. In addition, they cannot temper themselves and are unable to improve their levels. That is why they look for ways to help people improve their health so that they can gain some improvements. This is what the Cosmic Language is all about. The Cosmic Language is not a supernormal capability, neither is it Qigong.

(5) Message Possession (*Futi*)

The most injurious type of message possession is that possessed by a low-level being, which is also caused by cultivating evil ways. It is very harmful to people, and the consequence of people being possessed is very frightening. Some people, despite cultivating for a very short period of time, long for giving treatments to people and becoming rich. They think of these things all the time. Originally, these people might be pretty decent or might already have a master looking after them. However, things turn sour when they start to contemplate giving

treatments and getting rich. They have attracted these beings that truly exist, even though not in our material dimension.

This cultivator suddenly feels that his Tianmu (*third eye*) is opened and that he has Gong now. But it is actually the Futi that has control of his brain. It reflects the image that it has seen onto the person's brain, making this person feel that his Tianmu has been opened. Actually, it is not opened at all. Why does the Futi want to give him Gong? Why does it want to help him? It is because in our universe, animals are not allowed to cultivate. Since animals do not recognize Xinxing and cannot improve themselves, they are not allowed to receive the righteous laws. As a result, they want to attach themselves to human bodies and acquire the human essence. There is also another rule in this universe, which is: "no loss, no gain". Therefore, they want to satisfy your desire for fame and personal gain. They make you rich and famous, but they do not help you for nothing. They also want to gain something, the essence that you have. When they leave you, you will have nothing left, turning very weak or becoming a vegetable. This is caused by crooked Xinxing. One right mind will subdue a hundred evils. When you are righteous, you will not attract evils. In other words, be a noble cultivator, turn away all nonsense and only cultivate righteous laws.

(6) Evil Way Can Be Produced in Righteous Practice

Although the Gong some people have learned comes from righteous cultivation ways, they can actually inadvertently practice evil ways because they cannot impose strict self-requirements, do not cultivate Xinxing and think of negative things during practice. Here is an example during the practice of the standing stance or the sitting exercise. Even though the body is there practicing, the thoughts are actually on money and personal gain, "he has wronged me, and I shall fix him after I have acquired supernormal capabilities", or about these supernormal capabilities or those supernormal capabilities, etc. Some very bad things are being added into the Gong this way. In fact, he is practicing evil ways. This is very dangerous as it may attract some very negative things, such as low-level beings. Perhaps the person does not even know he has invited them. Because of his strong attachment, it does not work if one practices cultivation with a purpose to fulfill his desires. He is not righteous, and even his master will not be able to protect him. Therefore, cultivators must maintain their Xinxing strictly, keeping the righteous mind and crave for nothing. Otherwise, problems may arise.

Chapter II Falun Gong

Falun Gong originates from Falun Xiulian Dafa (*The Great Cultivation Way of Law Wheel*) in the Buddha School. It is one unique cultivation way of Qigong of the Buddha School. But it has its own distinctive qualities that distinguish it from average ways of cultivation within the Buddha School. This cultivation system is a special and intensified cultivation method that used to require cultivators of extremely high Xinxing (*mind-nature*) and great inborn quality. In order to enable more cultivators to improve while satisfying the needs of a massive number of dedicated cultivators, I have redesigned and made public this set of cultivation methods suitable for popularization. In spite of the modifications, this practice still far exceeds what others offer and the levels at which they are practiced.

1. Role of The Falun

The Falun (*law wheel*) of Falun Gong retains the same characteristic as the universe. It is the miniature of the universe. Cultivators of Falun Gong will not only be able to rapidly grow supernormal capabilities and energy potency, they will also develop an incomparably powerful Falun in a very short period of time. After the Falun has been developed, it exists in the form of an intelligent being. It automatically spins without stop in the cultivator's lower abdomen area at all times, continuously absorbing and transforming energy from the universe, and in the end converting it to Gong (*cultivation energy*) in the cultivator's Benti (*true being*). Therefore, it results in "the Fa refining the practitioner". In other words, although the person does not practice every minute, the Falun is refining him ceaselessly. Internally Falun offers self-salvation: it makes the person stronger and healthier, more intelligent and wise, and protects the cultivator from deviation. Also, it can protect the cultivator from interference from people with inferior Xinxing. Externally, Falun can cure diseases and get rid of evils for others, rectifying all abnormal conditions. Falun rotates nonstop in the lower abdomen area, clockwise for nine times and then counterclockwise for nine times. When rotating clockwise, it vigorously absorbs energy from the universe. The energy is very strong. As the energy potency progresses, the power of rotation becomes stronger, a phenomenon that cannot be attained by a deliberate attempt to fill Qi from the top of the head. When rotating counterclockwise, it releases energy and provides salvation to all beings, rectifying abnormal states. Anyone who is near the practitioner will benefit. Of all the Qigong practices that are being taught in our country, Falun Gong is the first and only cultivation method that has achieved "the Fa refining the practitioner".

Falun is most precious and cannot be exchanged for any amount of money. When passing on the Falun to me, my master told me that the Falun could not be passed on to anyone. All of those people who have cultivated for thousands of years want to have it, and yet they cannot. This can only be passed on to one person in our cultivation way after a very, very long time, unlike those that are passed on to one person every few decades. So Falun is extremely precious. Now, although we made it public and transformed it to become less powerful, it is still extremely precious. For cultivators who have acquired it, they are halfway through their cultivation. What remains is only for you to upgrade your Xinxing, and there will be a fairly advanced level waiting for you. Of course, people who are not predestined may stop later after cultivating for a little while, and then Falun will cease to exist in them.

Falun Gong is of the Buddha School, but it completely exceeds the domain of the Buddha School. It cultivates the entire universe. In the past, cultivation in the Buddha School only talked about principles of the Buddha School, while Tao School cultivation only addressed principles of the Tao School. Neither thoroughly explained the universe at its roots. Similar to people, the universe, besides its material composition, also has its own characteristic. In short, it can be summarized in three words, “Zhen-Shan-Ren” (*truthfulness-benevolence-forgiveness*). Tao School cultivation focuses its understanding on “Zhen” (*truthfulness*), telling the truth, doing honest deeds, returning to the original true self and finally becoming a “true person”. Buddha School cultivation focuses on “Shan” (*benevolence*), growing great compassion and offering salvation to all beings. Our cultivation way cultivates “Zhen-Shan-Ren” simultaneously, which directly cultivates in accordance with the fundamental characteristic of the universe, and eventually assimilates to the universe.

Falun Gong cultivates both mind and body. When energy potency and Xinxing have reached a certain level, it calls for the attainment, in this world, of the state of “enlightenment” and of a body that will never degenerate. Falun Gong, in general, is divided into Shi-Jian-Fa (*In-Triple-World-Fa*), Chu-Shi-Jian-Fa (*Beyond-Triple-World-Fa*), and many other levels. I hope that all devoted practitioners will cultivate diligently, and continuously improve Xinxing so that they can reach enlightenment and complete their cultivation successfully.

2. The Configuration of Falun

The Falun of Falun Gong is an intelligent and spinning body of high-energy substance. It rotates according to the order of movement of the entire celestial cosmos. To a certain extent, Falun is a miniature of the universe.

In the middle of the Falun is a Buddha School symbol of Swastika “卐”, [In Sanskrit, Swastika means “the gathering of all good fortune”, (refer to *Ci Hai - a dictionary*)]. It is the center of Falun. Its color is close to golden yellow with the background in very bright red. The background of the outer ring is orange. Four symbols of Taichi and four Buddha School Swastikas are arranged alternately in eight directions. The Taichi that consist of red and black colors belong to the Tao School, while the Taichi consisting of red and blue are of the Great Pre-Taoism. The four small Swastikas are also golden yellow. The background color of the Falun changes periodically among red, orange, yellow, green, blue, indigo, and violet. These are very pretty colors (refer to color insert). The colors of the central Swastika “卐” and the Taichi do not change. These Falun of different sizes self-rotate, as does the Swastika “卐”. The root of Falun is planted in the universe. The universe is rotating; all galaxies are rotating, therefore, Falun is also rotating. For those whose Tianmu (*third eye*) is at a lower level, they can see Falun spinning like a fan; for those whose Tianmu is at a higher level, they can see the whole image of Falun, which is very beautiful and brilliant, encouraging practitioners to strive forward vigorously.

3. Characteristics of Falun Gong Cultivation

(1) The Fa refines the Practitioner

People who study Falun Gong will not only be able to rapidly grow energy potency and supernormal capabilities, but will also be able to cultivate Falun. Falun can be formed in a very short period of time, and once formed, it is very powerful. It can protect practitioners against deviation. In addition, it can protect the person against interference from people with inferior Xinxing (*mind-nature*). It is also a cultivation method that is totally different in theory from traditional ones. Since the Falun ceaselessly rotates itself after it is formed, it exists in the form of an intelligent being, regularly and continuously collecting energy at the lower abdomen area of the cultivator. Falun automatically absorbs energy from the universe via rotation. Just because it rotates nonstop, it reaches the goal of “the Fa refining the practitioner”, which refers to the fact that the Falun cultivates people ceaselessly even though people do not practice all the time. As people all know, ordinary people have to work during the day and rest at night, leaving very limited time for practice. In order to achieve continuous practice 24 hours a day, the way of so-called thinking about practice all the time is not going to work, and using other methods still hardly achieves the goal of 24 hours of cultivation in the true sense. However, Falun rotates ceaselessly, collecting and transforming the Qi (initial form of energy existence) that has been absorbed from the universe by rotating inwards. This is carried out in all locations of the Falun, day and night, without stopping. It converts Qi to a substance of a higher level, turning it into Gong (*cultivation energy*) in the cultivator’s body in the end. This is “the Fa refining the practitioner”. The cultivation of Falun Gong is entirely different from any other school or Qigong cultivation method that cultivates Dan (*energy cluster*).

The biggest feature of Falun Gong is the cultivation of Falun rather than Dan. Until now, among the cultivation methods that have been made public, regardless of which school or cultivation way they came from, may it be branches of Buddhism or Taoism, of the Buddha or Tao Schools, or of the branches spread among the people, all cultivate Dan. So do many sidedoor cultivation ways. They are called Dandao Qigong (*ones which cultivate Dan*). Cultivation of monks, nuns and Taoists has all gone down this path of cultivating Dan. If cremated upon death, they will produce sarira (*relics*), the composition of which has not been detected by modern scientific equipment. It is very solid, firm and beautiful. Actually, it is the high-energy substance that was gathered from other dimensions, not from our dimension. That is the Dan. It is very difficult for Dandao Qigong to reach the state of enlightenment during one’s lifetime. Before, a lot of people practicing Dandao Qigong tried to lift Dan. Once it had been lifted to the Niwan Palace (*the pineal body in the brain*), it could not be lifted out, so these people got stuck here. Some people wanted to deliberately burst it, but had no way of doing it. Some worked like this: his grandfather was not successful. Upon death, the grandfather spit it out and passed it on to his father. His father did not succeed. Upon his death, the father also spit it out and passed it on to him. Until now, he is still nobody. It is very difficult! Of course, there are many decent cultivation methods. It is pretty good if you can obtain genuine teaching. However, he may not teach you the real high level stuff.

(2) Cultivation of Main Consciousness

Everyone has a main consciousness. One usually depends on the main consciousness when carrying out tasks and thinking through problems. Besides the main consciousness, there also exists in one's body one or more paraconsciousness as well as messages inherited from familial ancestors. The para-consciousness has the same name as the main consciousness, but in general is more capable and of a higher level. He does not get lost in the maze of our ordinary society and can see his specific dimensions. Many cultivation methods take the route of cultivating the paraconsciousness, in which one's physical body and main consciousness only function as a carrier. These things are generally unknown to the cultivators. And they may still feel very good about themselves. While living in society, it is too difficult for one to give up practical matters, particularly those he has attachments to. Therefore, many cultivation methods emphasize practicing while in the state of trance, an absolute state of trance. When transformation occurs during the state of trance, it is the paraconsciousness that is going through transformation in that society and being improved during transformation. One day, the paraconsciousness completes his cultivation and takes away your Gong (*cultivation energy*). Nothing is left for your main consciousness and Benti (*true being*), and your lifelong cultivation will be for nothing. That would be a great pity. Some well-known Qigong masters command all kinds of great supernatural capabilities and, along with it, reputation and respect; however, they still do not realize that their Gong actually does not grow out of their own body.

Our Falun Gong directly cultivates the main consciousness, requiring the Gong to truly grow on your body. Of course, the paraconsciousness will also get a share, because being in a secondary position, it is also improving. Our cultivation method has a strict Xinxing (*mind-nature*) requirement, letting you temper your Xinxing and gain improvement thereof in the ordinary society under the most complicated circumstances, like a lotus emerging out of dirty mud. Therefore, you are allowed to succeed in your cultivation. This is why Falun Gong is so precious. It is precious because it is you yourself who attains the Gong. But, it is also very difficult. The difficulty lies in the fact that you have chosen a path that would let you cultivate under the most complicated circumstances.

Since the goal of practice is to cultivate the main consciousness, the main consciousness must be used to command one's cultivation. Whatever the main consciousness decides is final; it should not be passed on to the paraconsciousness. Otherwise, there will be a day when the paraconsciousness would complete its cultivation to a higher level and take the Gong with him. Yet, as the main body and consciousness, you would have nothing left. When you cultivate toward a higher level, it is not permissible that your main consciousness does not even know that you are practicing, as if it were asleep. You must be clear that you are practicing, cultivating toward a higher level and improving your Xinxing. Only then will you control the initiative and be able to acquire Gong. At times when you were absentminded, you may have accomplished something without even knowing how it was done. In fact, it was the paraconsciousness that played a role. The paraconsciousness was in control. If you are sitting there in meditation, and you open your eyes to look in front of you, you see that there is another you across the way. That is your paraconsciousness. If you are sitting there in meditation facing North, but all of sudden, you discover that you are sitting at the North, and you start to think: "How did I get out?", then this is your true self coming out. What's sitting there is your physical body and paraconsciousness. These can be differentiated.

You should not completely forget about yourself when practicing Falun Gong. Forgetting oneself does not follow the great Fa (*law*) of Falun Gong cultivation. You must keep your mind

clear when practicing. You will not deviate if your main consciousness is strong during practice, and ordinary things cannot even harm you. If the main consciousness is weak, some things may come up to the body.

(3) Cultivate Regardless of Direction and Time

Many cultivation methods are particular about the direction toward which and the time when the practice should be best carried out. We are not concerned about these at all. Falun Gong cultivation is practiced according to the characteristic of the universe and the principles of the evolution of the universe. Therefore, we do not care about directions or time. Our exercise is equivalent to practicing while sitting on the Falun, which is all-directional 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 the earth itself is rotating. Which way is East, South, West or North? These directions were devised by people living on the earth. Therefore, whichever direction you face, you will be facing all directions.

Some people say it is best to practice at midnight, some say at noon, or some other time. We are not concerned about this either because Falun cultivates you when you are not practicing. Falun is helping you cultivate every moment, which is “the Fa refining the practitioner”. In Dandao Qigong (*Qigong that takes the path of Dan*), people cultivate the Dan; in Falun Gong, it is the Fa (*law*) that cultivates people. Practice as much as you can when you do have time. Practice less when you do not. It is very informal.

4. Cultivation of Both Mind and Body

Falun Gong cultivates both mind and body. Through practice, Benti (*true being*) is changed first. Without losing Benti, the main consciousness merges with the physical body into one, completing the cultivation in its entirety.

(1) Change of Benti

A human body is composed of flesh, blood and bones, with different molecular structures and components. Through cultivation, the molecular components of the human body are transformed into a substance of high energy. Thus, the components of the human body are not the original substances anymore, but instead they have gone through a fundamental change in intrinsic quality. However, cultivators cultivate and live among ordinary people, and cannot violate the conditions of the human society. So, this kind of change does not alter its original molecular structure, nor does it change the sequence in which the molecules are arranged. It just changes the original molecular components. The flesh of the body remains soft, the bones hard and blood fluid. When cut, one still bleeds. According to the “Chinese Theory of Five Elements”, “metal, wood, water, fire and earth” make up everything. It is the same with the human body. When a cultivator has gone through the changes in his Benti, having high-energy substances replace the

original molecular components, the human body at that point is no longer composed of the original substance. This is exactly what the so-called “Transcending the Five Elements” is.

The most noticeable feature of the cultivation methods that cultivate both mind and body is that they prolong life and deter aging. Our Falun Gong does have this noticeable feature. Falun Gong works this way: it changes the molecular components in the human body from the fundamental, stores in every cell high-energy substance that has been collected, and in the end, lets the high-energy substance replace the components of the cell. That way, metabolism will not occur. One thus transcends the five elements, turning his body into one composed of substances from other dimensions. No longer restrained by our space and time, this person will be forever young.

Historically, there have been many outstanding monks who had a very long life. Now, there are people who are hundreds of years old walking in the streets, and you cannot tell who they are. Looking very young, they wear the same ordinary clothing so you cannot tell. The human life should not be as short as it is now. Speaking from the angle of modern science, people should be able to live over 200 years. According to the records, there was a person called Femcath in Britain who lived for 207 years. A person named Mitsu Taira in Japan lived to be 242 years old. In 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, Chen Jun was born in the first year of Zhong He time (881 AD) under the reign of Empire XiZong 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 are not fairy tales. Through cultivation, our Falun Gong practitioners have remarkably reduced wrinkles on their faces, which now have a rosy, healthy glow. Their bodies feel very light and relaxed, and not a bit tired when they are walking or working. This is a common phenomenon. This is the reason why my appearance, according to others, has not changed in 20 years. I myself have cultivated for decades. Our Falun Gong contains a very strong life cultivating element. When it comes to age, Falun Gong cultivators look considerably different from ordinary people. They do not look like their actual age. Therefore, the biggest features of the cultivation methods that cultivate both mind and body are the prolonging of life, the deterring of aging and the lengthening of people’s life expectancy.

(2) Falun Heavenly Circuit

Our human body is a small universe. The energy of the human body circles around the body, which is called the motion of the small universe, and also called the motion of the heavenly circuit. Connecting the two energy channels of Ren and Du, speaking in terms of levels, is only a skin-deep heavenly circuit. It does not have the effect of cultivating life. The Small Heavenly Circuit in the true sense goes from the Niwan Palace (*pineal body*) to Dantian (*elixir field; lower abdomen region*), circulating inside. Through the internal circulation, it enables the opening up of all channels starting from inside of the body toward the outside. Our Falun Gong requires all channels be opened at the outset.

The Great Heavenly Circuit is the movement of all channels and channels, which goes through the entire body. If the Great Heavenly Circuit is opened up, it will bring about a state in which the person can levitate off the ground. This is what is meant by “Bairi Feisheng” (*flying*

and ascending under the broad daylight), as written in *Dan Jing*. Nevertheless, usually a spot in your body will be locked so that you will not be able to fly. However, it will bring you this state: you will walk fast 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 capability: it can make possible the exchange of Qi that exists in different organs in the body. The Qi of the heart moves to the stomach; the Qi of the stomach travels to the intestines... As the energy potency strengthens, this capability turns into a supernormal capability of teleportation if released outside of the body. This kind of heavenly circuit is also called “Meridian Heavenly Circuit” or “Qiankun Heavenly Circuit”. Yet its movements still have not achieved the goal of transforming the body. There has to be another corresponding heavenly circuit, called “Maoyou Heavenly Circuit”. Here is how Maoyou Heavenly Circuit moves: it comes out from either the Huiyin Point (*the perineum*) or the Baihui Point (*the center of the crown of the head*), moving along the sides of the body, where Yin borders Yang.

The heavenly circuit in Falun Gong is much greater than the movements of the Rare Meridians and Eight Channels discussed in average cultivation methods. It is the movement of all the criss-crossing channels located throughout the entire body. It requires that on the whole all those be opened thoroughly at once, and all be moving together. These things are already embedded in our Falun Gong, so you do not need to deliberately practice them, nor should you guide these with your thoughts. If you do it that way, you will go deviant. I installed Qiji (*energy mechanism*) outside your body during the class. It circulates automatically. Qiji is something unique to cultivation of a higher level, and is part of what makes our practice automatic. Just like Falun, it revolves ceaselessly, leading all internal energy channels into rotating motion. Though you have not practiced the heavenly circuit, in fact, those energy channels have already been driven into motion, and the inside and the outside move together in-depth. We use our exercises to strengthen the Qiji that exists outside the body.

(3) Opening Channels

The objective of opening channels is to allow energy to circulate, to change the molecular components of cells and to transform them toward the high-energy substance. The channels of non-practitioners are clogged and also very narrow. The channels of practitioners will gradually brighten, clearing out the clogged areas. The channels of veteran practitioners will widen. They will widen even further when cultivating at a higher level. Some people have channels as wide as a finger. Nevertheless, the opening of channels itself does not reflect the levels of cultivation, or the height of the Gong. Through practice, the channels will be brightened and widened, and eventually will connect to become one continuous whole. At that point, this person does not have channels or acupuncture points. On the other hand, his entire body is all channels and acupuncture points. Even at this point, it does not mean that this person has achieved cultivation. It is only a reflection of one level during the process of Falun Gong cultivation. When reaching this stage, the person has reached the end of the Shi-Jian-Fa (*In-Triple-World-Fa*) cultivation. At the same time, it brings a very apparent state to the outer appearance: San Hua Ju Ding (*a gathering of three flowers on the crown of the head*). A great deal of Gong has been developed, all with shape, and the energy pole is also very high. In addition, the three flowers have appeared on the crown of the head, with one resembling a chrysanthemum and another a lotus. The three flowers spin, and at the same time, rotate in turns. Every flower has a very high pillar on top,

reaching up to the sky. These three pillars also rotate and spin along with the flowers. One will feel that his head has grown heavy. At this point, he has only taken the last step in the Shi-Jian-Fa cultivation.

5. Mindwill

Cultivation of Falun Gong carries no mindwill. Mindwill does not accomplish anything by itself, but it can send out commands. What is really at work is the supernormal capabilities which have the thinking capacity of an intelligent being and can accept the command of the message coming from the brain. But many people, particularly those in the field of Qigong, have many different opinions about it. They think mindwill can accomplish many things. Some talk about using mindwill to develop supernormal capabilities, using it to open Tianmu (*third eye*), to cure diseases and perform teleportation, etc. This is a wrong understanding. At lower levels, ordinary people use mindwill to direct the senses and four limbs. At higher levels, the mindwill of cultivators goes up a notch, commanding capabilities to carry out tasks. In other words, supernormal capabilities are dictated by mindwill. This is how we look at mindwill. Sometimes we see a Qigong master give treatments to others. The patients say they have become well without the master moving a finger, and they think it is cured by mindwill. In fact, he uses a type of supernormal capability and dictates it to give the treatment, or to do something else. Because supernormal capabilities travel in a different dimension, ordinary people cannot see them with their eyes. Those who do not know think it was the mindwill that did it. Some people believe mindwill can be used to cure diseases, which has misled people. This view must be clarified.

Human thoughts are a type of message, a type of energy and a form of material existence. When people think about issues, the brain produces a frequency. Sometimes it is very effective to chant a mantra. Why? Because the universe has its own vibration frequency. When the frequency of your mantra coincides with that of the universe, it can be effective. Certainly, for it to be effective, it must be a benign message because evil things are not allowed to exist in the universe. Mindwill is also a specific way of thinking. The Fashen (*law body*) of a high-level Qigong grand master is controlled and dictated by the thoughts of the main body. Fashen also has his own thoughts, his own independent ability to solve problems and carry out tasks. He is an entirely independent self. At the same time, Fashen knows the thoughts of the Qigong master's main body, and carries out tasks according to those thoughts. For example, if the Qigong master wants to treat a particular person, the Fashen will go there. Without that thought, he would not go. When he sees an extremely good thing to do, he will do it on his own. Some masters have not reached the state of enlightenment. There are a few things he does not know yet, but his Fashen already knows.

Mindwill also includes the meaning of "flash of inspiration". The flash of inspiration does not come from one's main consciousness. The knowledge basis of the main consciousness is very limited. It will not work to solely depend on the main consciousness to try to come up with something that does not yet exist in this society. The flash of inspiration comes from the paraconsciousness. Some people are engaged in creative work or scientific research. When they get stuck after exhausting all of their brainpower, they put it down, rest for a while, or take a walk outside. All of sudden, the flash of inspiration comes without thinking. Immediately, they start writing everything down quickly. Hence they have created something. This is because

when the main consciousness is very strong, it is in control of the brain. It gets stuck. Once the main consciousness relaxes, the paraconsciousness starts to function. It then controls the brain. Belonging to a different dimension, the paraconsciousness is unrestrained by this dimension, and it is able to create new things. But the paraconsciousness cannot go beyond or interfere with the conditions of ordinary society, nor can it affect the progress of the society's development.

The flash of inspiration comes from two sources. One is provided by the paraconsciousness. The paraconsciousness is not lost in the maze of this world and can produce inspiration. The other source comes from the command and guidance of an intelligent being of a higher level. When guided by a higher level intelligent being, people's minds are broadened and able to create ground-breaking things. The entire development of the society and the universe has its own unique laws. Nothing happens by chance.

6. Levels of Cultivation in Falun Gong

(1) Cultivation at a Higher Level

Falun Gong cultivates at a very high level, so Gong (*cultivation energy*) is generated quite rapidly. The Great Way is simple and easy. On a macroscopic basis, Falun Gong has very few movements. However, it controls all aspects of the body, including many things that will be generated. As long as the Xinxing (*mind-nature*) can keep up, Gong grows very rapidly, requiring very little intentional effort, or use of any particular method, or "Anding Shelu Caiyao Liandan" (*setting up a crucible and furnace to cultivate Dan from the gathered medical drugs — Taoist metaphor for internal alchemy*), or adding this much fire and gathering that amount of drugs. Relying on the guidance of mindwill can be very complicated and can make it easy for one to go deviant. We here provide the most convenient cultivation way and the best, yet also the most difficult. In order for a cultivator to reach the state of "Milky White Body", it would take more than a decade, decades, or even longer in other methods. However, we will bring you to this stage at once. This level may have already passed by before you even felt it. It may only last several hours. There will be one day when you will feel very sensitive, and only a while later, you will not feel as sensitive. In fact, you have just passed a big level.

(2) Forms of Manifestations of Gong

After going through the adjustment of the physical body, students of Falun Gong have reached the state that is suitable for cultivation of the Dafa (*Great Law*). This is the state of "Milky White Body". Gong can only be generated after they have been adjusted to this state. People with Tianmu (*third eye*) at a high level can see that Gong (*cultivation energy*) develops on the surface of a person's skin, then is absorbed into the body of the cultivator. Next it is generated again and absorbed again, so on and so forth, going through layer by layer, sometimes very fast. This is Gong of the first round. After Gong has developed for the first round, the body of the cultivator is no longer a regular body. After reaching "Milky White Body", one will never get sick again. The pain that may emerge here and there or the discomfort in a certain area, similar to sickness, is not sickness. It is caused by karma. After the second round of

development of Gong, the intelligent beings have grown very big. They can move and talk. Sometimes they are produced sparsely, sometimes with great density. They can also talk to each other. There is a great deal of energy stored in those intelligent beings, which is used to change Benti.

When cultivating in Falun Gong to a very advanced level, sometimes Yinghai (*cultivated infants*) appear all over the body. They are very mischievous, like to play and are very benevolent. Also, there may be another body produced. That is the Yuanying (*primal infant*). He sits on the lotus, looking very beautiful. The Yuanying generated by cultivation is created by the merging of Yin and Yang within the human body. Both male and female cultivators are able to cultivate a Yuanying. Yuanying is very small at the beginning, gradually grows bigger, and in the end, grows to the same size as, and looks exactly like the cultivator. It stays inside his body. When people with supernormal capabilities look at him, they will say that he has two bodies. Actually, he has cultivated his true body. In addition, many Fashen (*law body*) may also be developed through cultivation. In general, the supernormal capabilities that can be developed in the universe can all be developed in Falun Gong; supernormal capabilities that are developed in other cultivation methods are also all included in Falun Gong.

(3) Chu-Shi-Jian-Fa (*Beyond-Triple-World-Fa*) Cultivation

Through practice, cultivators make their channels wider and wider, connecting them into one whole. That is to cultivate to a state where there are no channels or acupuncture points. But in other words, channels and acupuncture points exist everywhere. This still does not mean that you have attained the Tao. It is only one type of reflection during the process of Falun Gong cultivation, the reflection of one level. When this stage has been reached, the person is at the end of the Shi-Jian-Fa (*In-Triple-World-Fa*) cultivation. The Gong developed is already very powerful, and it all has shape. The energy pole is also very high. In addition, three flowers appear on the top of the head. At this moment, this person has only taken the last step of the Shi-Jian-Fa.

Taking one step forward, there is nothing left. All Gong is suppressed into the deepest dimension of the body. One enters the state of “Pure White Body”, where the body is transparent. With one more step forward, he enters into cultivation of Chu-Shi-Jian-Fa, also known as the cultivation of a Buddha’s body. Gong developed at this stage belongs to the category of divine power. At that time, he has unlimited power, becoming very powerful. When reaching a higher realm, he will cultivate to become a great enlightened one. This depends on how you cultivate your Xinxing (*mind-nature*). Whichever level you cultivate to is the level of your “Fruit Status”. Dedicated cultivators acquire the Righteous Law, and obtain the Righteous Attainment; and that is the successful completion of cultivation.

Chapter III Cultivation Of Xinxing

All cultivators of Falun Gong must place cultivation of Xinxing (*mind-nature*) as their top priority, and firmly believe that Xinxing is the key to Gong (*cultivation energy*) development. This is the principle of higher-level cultivation. Strictly speaking, the energy potency that determines one's level is not developed through practice, but through Xinxing cultivation. The improvement of Xinxing is easier said than done. Cultivators must be able to give up a great deal, improve their enlightenment quality, bear sufferings upon sufferings and endure almost unendurable things, etc. Why have some people practiced for many years, yet their Gong still has not grown? The fundamental causes are: first, they do not pay attention to Xinxing; and second, they do not know the righteous law of a higher level. This issue must be disclosed. Many masters who teach Gong talk about Xinxing; they are genuinely teaching. Those who only teach movements and techniques but never discuss Xinxing are actually teaching evil cultivation. Therefore, practitioners must spend a great deal of effort on improving their Xinxing. Only then can they enter into high-level cultivation.

1. Connotation of Xinxing

The Xinxing discussed in Falun Gong can not be mixed with or covered by “De” (*virtues*) alone. It encompasses a lot more than “De” does. It encompasses many different aspects including those of “De”. “De” is only one manifestation of one's Xinxing, so using “De” alone to understand the meaning of Xinxing is not enough. Xinxing also encompasses how to deal with the two issues of “gain” and “loss”. “Gain” is to gain conformity to the characteristic of the universe. The characteristic that makes up the universe is Zhen-Shan-Ren (*truthfulness-benevolence-forbearance*). The degree of conformity between a cultivator and the cosmic characteristic is reflected upon the individual's De. “Loss” is to give up those ill thoughts and conducts of greed, personal gain, lust, desire, killing, battering, stealing, robbing, deceiving, jealousy, etc. If one cultivates toward a higher level, he also needs to give up the pursuit of desires and lust that is natural and deeply-rooted in human beings. In other words, one should give up all attachments, and should take lightly all personal fame and gain.

A complete person is composed of a physical body and a character. The same is true with the universe. In addition to the existence of substance, there also simultaneously exists the characteristic of “Zhen-Shan-Ren”. Every particle in the air contains this characteristic. In the ordinary society, this characteristic is reflected in the fact that doing good deeds earns praise and doing bad things earns punishment. At a higher level, the characteristic also displays the state of supernormal capabilities. People who adapt themselves to this kind of characteristic are good people; those who stray away from it are bad. People who comply with and have assimilated to it are those who have achieved the way. Thus, cultivators are required to have extremely high Xinxing to conform to this characteristic. Only in this way can one cultivate toward a higher level.

It is easy to be a good person, but it is not that easy to cultivate Xinxing. Cultivators must be mentally prepared. One should be truly willing before he tries to rectify his mind. People live in this world where the society gets very complicated. You want to do good deeds, but there are

some people who do not want you to; you do not want to harm others, but others may harm you for various reasons. Some of these things happen for unnatural reasons. Will you understand the reasons? What should you do? Being confronted with all the conflicts in this world, your Xinxing is under test at every moment. When confronted with indescribable humiliation, when your direct personal interest has been harmed, when faced with money and lust, when in a power struggle, when rage and jealousy come out of conflicts, when various conflicts in the society and within the family take place and when all kinds of sufferings occur, can you always handle yourself in accordance with the strict Xinxing requirement? Of course, if you can do all of this, you are already an enlightened one. After all, most cultivators start as ordinary people. The cultivation of Xinxing is also gradual and moves upward little by little. Determined cultivators should be prepared to endure great sufferings and face difficulties with a firm mind, and eventually they will attain the Righteous Attainment. My hope to all cultivators is that you guard your Xinxing well and improve your energy potency soon!

2. Loss and Gain

Both the communities of Qigong and religion talk about loss and gain. Some people regard “loss” as “being charitable”, doing some good deeds or giving a hand to people in trouble; “gain” as “gaining Gong (*cultivation energy*)”. Even monks in the temples also say that one should be charitable. This understanding narrows the meaning of “loss”. The “loss” we talk about, however, is much broader, and is something of a large scale. The things we require you to lose are the attachments of ordinary people and the mind that does not let go of those attachments. If you can let go of things you consider important and let go of things you do not think you can give up, that is “loss” in the real sense. Offering help and expressing charity is only a part of “loss”.

As an ordinary person, one wants to have a little fame, personal gain, a better living standard, more comfort and more money. These are goals of ordinary people. As cultivators, we are different as what we acquire is Gong, not these. We need to care less about our personal gain, taking it lightly, but we are not asked to really lose any material things. We cultivate in the ordinary society and need to live the same as the ordinary people. The key is to let go of your attachments; you are not required to really lose anything. Whatever belongs to you will not be lost, but the things that do not belong to you cannot be acquired either. If acquired, they will have to be returned to others. If you gain something, you must lose something else. Of course, it is impossible to do everything very well all at once, nor is it possible to become enlightened overnight. But, by cultivating little by little and improving step by step, it is attainable. You will gain however much you lose. With a light attitude toward personal gains, you’d rather gain less for a peace of mind. You may suffer some losses when it comes to material things, but you will gain in terms of De (*virtues*) and Gong. This is where the truth lies. It is not for you to intentionally gain De and Gong through the exchange of fame, money and personal gain. This should be further understood through experience using your enlightenment quality.

A cultivator of the great Tao once said: “I do not want the things that are desirable to others. I do not possess the things possessed by others; however I have things others do not. I want things others do not.” As an ordinary person, one hardly has a moment when he feels satisfied. He wants everything, except for that rock lying on the ground that no one wants to pick up. But this Taoist cultivator said, “Then I will pick up this rock.” A proverb goes like: “Rarity produces

the precious and scarcity bears the uniqueness”. Rocks are worthless here, but are the most valuable in the other dimension. Here he tells a principle that cannot be told by an ordinary person. Many enlightened high-level masters with great virtue have no material things. To them, there is nothing that they cannot give up.

The path of cultivation is the most correct. Cultivators are actually the most intelligent. The things that ordinary people struggle for and the minute benefits they will gain only last a short while. Even if you obtained through struggling, found for free, or gained a little benefit, so what? There is a saying among ordinary people: When you are born, you cannot bring anything with you; when you die, you cannot take anything away with you. You enter the world with nothing, and take nothing when you leave it. Even your bones will be burned to ashes. It does not matter if you have tons of money or are a dignitary; nothing can be taken with you when you leave. But Gong can be because it grows on the body of your main consciousness. I am telling you, it is not easy to possess Gong. It is so precious and so hard to acquire that it can not be exchanged for any amount of money. When your Gong has reached a very advanced level, and if one day should you decide not to cultivate anymore, as long as you do not do anything bad, you Gong will be converted into any material thing that you want. You can have them all. But, besides the things you can get in this world, you will no longer have things that are possessed by cultivators.

Some people, for the purpose of personal gain, have acquired things that do not belong to them via improper means. He thinks that he got a good deal. The truth is that he gained this benefit by exchanging his De with others, without knowing it. For cultivators, it has to be deducted from their Gong; for non-cultivators, it has to be deducted from their life expectancy or other aspects. In short, the books will be balanced. This is the cosmic principle. There are also some people who always bully others or harm others with ill words, etc. As these activities take place, they are throwing a corresponding portion of their De to the other party, exchanging De for the act of bullying others.

Some think it is a disadvantage to be a good person. From the viewpoint of ordinary people, they are at a disadvantage. However, they get things that ordinary people cannot. That is “De” - a white substance that is extremely precious. Without De, there will be no Gong; that is an absolute truth. Why is it that many people cultivate but their Gong fails to grow? It is exactly because they do not cultivate De. Many people talk about De and the requirement of De, but have failed to disclose the real principle of how De is transformed into Gong. It is left for individuals to comprehend. The close to ten thousand volumes of the *Tripitaka* as well as the principles taught by Sakyamuni during the forty-odd years he was alive, all talked about one thing - De; the books of ancient Chinese Taoist cultivation all discussed De; the 5,000 word book *Dao De Jing (Tao Te Ching)* by Lao Zi also reflected upon De. However, some people simply do not comprehend.

We talk about “loss”. When you gain, you must lose. When you truly want to cultivate, you will encounter some tribulations. Reflected in real life, one may experience a little suffering in the physical body, or feel uncomfortable here and there. But, it is not an illness. Also, it may show up in society, the family or the workplace, which are all possible. Conflicts suddenly arise because of personal gain or emotional friction, the goal of which is to let you improve Xinxing. These things usually happen very suddenly and appear to be extremely intense. If you have encountered something very tricky, something that embarrasses you, 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 are able to do that, your Xinxing will be improved through this tribulation. Correspondingly, your Gong will have developed by the same amount. If you can achieve a little, you will gain a little. How much you gain depends on how much effort you make. Most of the time, when people are in the middle of a tribulation, they may not be able to realize this. However, we must realize it, and should not mix ourselves with ordinary people. When conflicts arise, we should adopt a better attitude. Since we cultivate among ordinary people, our Xinxing will also be tempered among ordinary people. We are bound to make some mistakes, and also learn from them. It is impossible not to encounter any problems and to just have your Gong develop comfortably.

3. Simultaneous Cultivation of “Zhen-Shan-Ren”

Our cultivation way cultivates “Zhen-Shan-Ren” (*truthfulness-benevolence-forgiveness*) all at the same time. “Zhen” is to tell the truth, do truthful things, return to the original true self and become a true person in the end. “Shan” is to grow benevolent compassion, do compassionate things and save people. The ability of Ren is particularly emphasized. Only with Ren can people with great virtues be cultivated successfully. Ren is a very powerful thing, transcending Zhen and Shan. The entire process of cultivation is to make you forbear, guard Xinxing (*mind-nature*) and not do as you please.

Being able to forbear when confronted with issues is not easy. Some say: if you do not hit back when beaten or do not 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” (*a 'foolish' character in a Chinese novel*)?! I say if you are acting normal in all aspects and your intelligence is no less than that of others, but you have only taken lightly the aspect of personal gain, no one is going to say you are stupid. Being able to forbear is not weak, or being “Ah Q”. It is a display of strong will and self-restraint. There was a person called Han Xin in the history of China, who once suffered the humiliation of crawling between someone's legs. That was forbearance in a big way. There is an ancient saying: “When an ordinary person is humiliated, he will draw his sword to fight.” He will slander and swear at others, and throw punches at others. It is not easy for one to come into this world. Some people live for their ego. It is not worth it at all, and is also too tiring. There is a saying in China: by taking one step back, you will discover a boundless sea and sky. Take a step back when you are confronted with problematic things. When you do, you will find a whole different situation.

As a cultivator, you should not only show forbearance towards the people who have conflicts with you and those who embarrass you in person, but also adopt a better attitude and even thank them. Without their engaging in conflicts with you, how can you improve your Xinxing? How can the black substance be transformed into the white substance during the suffering? How can you develop your Gong? It is very hard when you are in the middle of a tribulation. But one must exercise self-restraint at that point because as energy potency increases, the tribulations get continually stronger. It all depends on whether you can improve your Xinxing. At the beginning, it may be upsetting to you, making you unbearably angry, so angry that your stomach or liver aches. But if you do not lose your temper and are able to tolerate it, that is good. You have started to forbear, intentionally to forbear. You will then gradually and continuously improve Xinxing, and will really view these things lightly. At that point, it will be an even

bigger improvement. Ordinary people take some frictions and problems very seriously, live for the ego and cannot tolerate anything. When forced to irritation, they dare to do anything. But as a cultivator, the things that people take seriously seem to be very, very trivial to you, too trivial, because your goal is exceedingly long term, and very far-reaching. You will live as long as this universe. When you think about these things again, it would be all right if you have them; and it would be all right if you do not. When you think in a broad sense, you can overcome all these things.

4. Getting Rid of Jealousy

Jealousy is a very big obstacle in cultivation, having a large impact on cultivators. It will directly impact the energy potency of the cultivator, harm your fellow cultivators and seriously interfere in our cultivation towards higher levels. As a cultivator, it must be gotten rid of one hundred percent. Some people have cultivated to a certain level, however, they have yet to let go of their jealousy. Moreover, the harder it is to get rid of, the easier it is for it to get stronger. This kind of opposing force makes the other already improved part of Xinxing (*mind-nature*) vulnerable. Why is jealousy being singled out for discussion? Because jealousy has the strongest and most prominent display among the Chinese, weighing the most in people's minds. However, many people do not recognize that. Called the Oriental Jealousy or Asian Jealousy, jealousy is characteristic of people in the East. The Chinese people are very introverted, very reserved and do not express themselves easily, which easily leads to jealousy. Everything has two sides. So accordingly, an introverted personality has its pros and cons. Westerners are relatively extroverted. For instance, if a child scores 100 percent in school, he will happily call out on his way home, "I scored 100!..." Neighbors will open doors and windows to congratulate him: "Tom, congratulations!" They are all happy for him. If this happens in China, think about it, people would feel disgusted once they heard it: "He scored 100, so what? What is there to show off about?" The reaction is completely different with a jealous mentality.

People who are jealous look down upon others and do not allow others to surpass them. When they see someone more capable than they are, they begin to feel upset, cannot take it, and do not accept the fact. They want to get pay raises at the same time as others do, have a bonus of the same amount, and have everyone take the blame when something goes wrong. He gets green-eyed and jealous when he sees others making more money. Anyway, as long as others do better than he does, it will not be acceptable to him. Some people are afraid of accepting a bonus when they have achieved scientific research results. They are afraid of others becoming jealous; people who have been awarded certain honors do not dare to reveal these, as they are afraid of the jealousy and sarcasm. Some Qigong masters do not like it when other Qigong masters are teaching, so they will go to make trouble for them. This is an issue of Xinxing. A group is practicing together. Some people within this group have developed supernormal capabilities after practicing only a short period of time. Therefore, there are people who will say: "What does he have to brag about? I have practiced for so many years and have a big pile of certificates. How could he have developed supernormal capabilities before I have?" There goes the jealousy. Cultivation focuses within. A cultivator should cultivate himself and find causes of problems from within himself. You should try to improve whatever area you have not done enough in, working hard on yourself. If you try to find the causes in others, after others have completed

cultivation and ascended upward, you will be the only one left here. Haven't you wasted all your time? Cultivation is to cultivate yourself!

Jealousy also harms other fellow cultivators, such as the badmouthing which makes it hard for others to enter tranquillity; when he has supernormal capabilities, out of jealousy, he may use them to harm his fellow cultivators. For example, there is a person sitting there practicing who has been cultivating fairly well. Because he has Gong (*cultivation energy*), he sits there like a mountain. Then two beings float by, one of which used to be a monk, who because of jealousy, did not make it to enlightenment. Even though he possesses certain energy potency, he has not reached completion. When they arrive at where the person is meditating, one says, "So-and-so is practicing here. Let us go around." But the other says: "I am so powerful that in the past, I cut off a corner of Mount Tai." Immediately afterward, he tries to hit the practitioner. However, when he raises his hand, he cannot bring it down. Because the practitioner is cultivating the righteous way and has a protective shield, he is not able to hit him. When he wants to harm a cultivator of the righteous way, it becomes a serious issue. He gets punished. People who are jealous harm themselves as well as others.

5. Getting Rid of Attachments

Having attachments refers to when practitioners are over-pursuing a particular object or goal relentlessly, and are unable to step away or are even too stubborn to listen to any advice. Some people pursue having supernormal capabilities in this world, which will definitely impact their cultivation toward higher levels. The stronger the sentiment, the more difficult it is to give up and the more unbalanced and unstable the feeling will be. Later on, they will feel that they did not get anything and even start to doubt the things that they have been learning. Attachments stem from one's desires. The attribute of these attachments is that their target or goal is plainly limited, fairly clear and explicit, and that frequently the person himself may not even recognize them. An ordinary person has many attachments. In order to pursue something and attain it, he can use any means necessary. The attachments of a cultivator are exhibited differently, such as the pursuit of a particular supernormal capability, indulging on a certain vision, obsession with a certain display, etc. As a cultivator, no matter what you pursue, it is incorrect. This must be eliminated. The Tao School talks about nothingness. The Buddha School discusses emptiness and enters the door of emptiness. Ultimately, we want to achieve the state of nothingness and emptiness, letting go of every attachment. Anything that you cannot let go of must be let go of, such as the pursuit of supernormal capabilities. If you pursue it, that means you want to use it. In reality, it is the opposite of the characteristic of our universe. It is actually still an issue of Xinxing (*mind-nature*). If you want to have it, then you actually want to flaunt it and show off in front of others. That is not something to show off so others can see. Even if the purpose of your using it is very innocent, just wanting to use it to do some good deeds, the good deeds that you have done may turn out to be not so good. It is not necessarily a good idea to handle matters of ordinary people using supernormal means. After some people hear my remarks that 70% of the class have had their Tianmu (*third eye*) opened, they start to wonder: "Why can't I sense anything?" When they return home and practice, their attention is focused on their Tianmu, to the point of getting a headache. In the end, they still cannot see anything. This is called an attachment. Individuals differ in their physical condition and inborn quality. It is impossible for

all of them to see through their Tianmu at the same time, nor is it possible to have their Tianmu at the same level. Some people may have been able to see and some may not have. That is all normal.

Attachments can hinder, slow down and destabilize the development of the energy potency of cultivators. In more serious cases, they may even result in cultivators taking an evil path. Particularly, certain supernormal capabilities may be used by people with inferior Xinxing to do bad things. There have been cases where bad deeds were committed using supernormal capabilities because of one's unreliable Xinxing. Somewhere there was a male college student who developed a supernormal capability of mind control. With this, he could use his own thoughts to control the thoughts and conduct of others. Then he used it to do bad things. When some people practice, they may see some images appear. They always want to have a clear look and total understanding. This is also a form of attachment. A certain hobby has become an addiction for some; they are unable to shake it. That is also a form of attachment. Due to differences in inborn quality and purpose, some people cultivate in order to reach the highest level; some just to gain some things. The latter thought will for sure limit the goal of cultivation. Without getting rid of this kind of attachment, Gong will not be developed even with practice. Therefore, cultivators should take all material interests lightly, have no pursuit, and let everything happen naturally. Thus, the emergence of attachments will be avoided. This will depend on the Xinxing of the cultivator. If Xinxing is not improved fundamentally, enlightenment will not be reached with any form of attachment.

6. Karma

(1) Origin of Karma

Karma is a type of black substance that is the opposite of De (*virtues*). In Buddhism, it is called bad karma; here, we call it simply "karma". So doing bad things is called "creating karma". Karma is created because of the wrong things that the person has done in this life or past lives. For instance, killing, bullying, fighting with others to gain personal interest, gossiping about someone behind his back, or being unfriendly to someone, etc. can all create karma. In addition, some karma is passed on from ancestors, family relatives or close friends. When one throws punches at someone else, he also throws out his white substance to the other person, and the vacated area in his body will be filled with the black substance. Killing is the greatest evil-doing. It is a wrongdoing and will produce very heavy karma. Karma is the primary factor that causes sickness in people. Of course, it does not always manifest itself in the form of diseases; it may be in the form of encountering some troublesome matters, etc. It is all karma that is at work. Therefore, cultivators must not do anything bad. Any misconduct will result in bad messages, seriously impacting the issue of your cultivation.

Some people advocate collecting the Qi (*energy*) of plants. When they teach exercises, they also teach how to collect Qi from plants; which tree has better Qi and the colors of Qi of different trees are being discussed with intense interest. In a park in our northeastern region, some people practiced a kind of Qigong that was unknown to me. They were rolling all over the ground. After they got up, they circled around the pine trees and collected the Qi of the pine trees. Within half a year, the grove of pine trees withered and turned yellow. This is conduct that creates

karma! It is also killing! Whether from the aspect of maintaining the ecological balance and making the country green, or from the aspect of a higher level, collecting Qi from plants is not correct. 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? As a cultivator, where is your heart of mercy and compassion?

Everything has intelligence. Modern science already recognizes that besides having life, plants also have intelligence, thoughts, feelings and even supersensory capabilities. When your Tianmu (*third eye*) has reached the level of the “Fa Eyesight”, you will discover that the world is a totally different picture. When you go out, rocks, walls and even trees will talk to you. With every object there exists a living being, a life that has already been injected into it when the object was formed. Organic and inorganic substances are categorized by people living on earth. People living in temples get upset when they break a bowl because the moment it is destroyed, the living being is released. It did not finish its journey of life, and so would have nowhere to go. Therefore it will have extreme hatred for the person who killed it. The angrier it gets, the more karma the person has created. Some “Qigong masters” also hunt. Where did their benevolence and compassion go? The Buddha and Tao Schools do not do things against the principles of the universe. When he does these things, it is an act of killing.

Some people say that in the past they had created a lot of karma, i.e. killing chickens or fish, as well as fishing, etc. Does this mean that they can no longer cultivate? No, it does not. Back then, you did it not knowing the consequences, so it would not create too much karma. Just do not do it anymore in the future, and that should be fine. If you do it again, you are violating the principles knowingly, and that will be a problem. Some practitioners have this kind of karma. Your attendance in our seminar means that you have a predestined relationship; you can cultivate upward. Shall we swat flies or mosquitoes when they come inside? Now, you are all doing this at your level. If you swat them to death, it is not considered wrong. If you cannot drive them out, then kill them. What’s done is done. When the time has come for something to die, it is natural for it to die. When Sakyamuni was still alive, he once 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 repeatedly said: “It is the bathtub that I want you to clean.” The disciple understood. He went back and cleaned the bathtub. You should not take certain issues too seriously. We do not intend to let you be an overly cautious person. In a complicated environment, I do not think it is right if you are nervous at every moment and afraid of doing something wrong. This would be a form of attachment; fear itself is an attachment.

We should have a benevolently compassionate as well as merciful heart when it comes to everything. That way, it is not easy to have problems. Lighten up on personal interests and be kind-hearted, and your compassionate heart will keep you away from wrongdoing. Believe it or not, you will discover that if you always hold a spiteful attitude and always want to fight and struggle, you will even turn good things into bad ones. I often see some people who, even when they are right, do not relent toward others. When he is right, he holds on to the things that can punish others. Similarly, we should not stir up trouble if certain things do not agree with us. At times, the things you do not like may not necessarily be wrong. As a cultivator, when you upgrade your level continuously, every sentence you say carries energy. You can control ordinary people, so you must not just speak however you please. Particularly, when you are not able to see the truth of the problems and the karmic relations, it is easy for you to commit wrongdoing and create karma.

(2) Eliminating Karma

The principles in this world are the same as those in heaven. You must eventually pay off what you owe others. Even for ordinary people, they too have to pay back what they owe others. Throughout one's life, all the hardships and problems he has encountered resulted from karma. He has to pay back. For true cultivators, the paths of our lives will change. A new way that is suitable for your cultivation will be arranged. Some of your karma will be reduced by your master, and what remains will be used to improve your Xinxing (*mind-nature*). Through practice, and the cultivation of Xinxing, you exchange it and pay everything off. From now on, the problems you will confront will not happen by chance, so please be mentally prepared. By enduring some tribulations, you will let go of all the things that an ordinary person cannot let go of. You will run into many troublesome matters. Problems will arise from all aspects of family and society; or you may all of sudden encounter a disaster; furthermore, you may get blamed for what is actually others' fault, so on and so forth. Cultivators are not supposed to get sick, but frequently, they may come down with a serious sickness out of the blue. It could come on with intense force, and they would suffer until they could not bear it. Even hospital examinations would not be able to give a diagnosis. But later, for some unknown reasons, it is cured without any treatment. In fact, the debt you owed has been paid off in this way. Perhaps one day, for no reason at all, your spouse starts a fight with you, losing his or her temper. Even very insignificant incidents may trigger big arguments. Afterwards, he or she would also feel confused about the loss of temper. As a cultivator, you should be clear as to why that kind of incident takes place. It is because "that thing" came. And it was asking you to pay off the karma. At that moment, you must keep yourself under control, guard your Xinxing and resolve things. Be appreciative and thankful that they were helping you to pay back the karma.

After sitting in meditation for a long while, the legs will start to ache, sometimes with excruciating pain. People with Tianmu (*third eye*) of a higher level can see: when they are in great pain, there is a large block of black substance both inside and outside of the body coming down and being eliminated. The pain experienced when sitting in meditation is periodic and heart-piercing. Some people are able to understand and are determined not to uncross their legs. Therefore, the black substance will be eliminated and transformed into the white substance, which is in turn transformed into Gong. It is impossible for practitioners to pay off all their karma through sitting in meditation and practicing exercises. What is also required is to improve Xinxing and enlightenment quality, and to experience some tribulations. What's important is that we should be compassionate. Compassion comes out very quickly in our Falun Gong. When many people sit in meditation, tears start to fall for no reason. Whatever they think of, they feel grief. Whomever they look at, they see suffering. It is actually the heart of benevolent compassion that has come out. Your nature, your true self starts to connect with the characteristic of the universe: Zhen-Shan-Ren. When your compassionate nature has been brought out, you will do things with kindness. From both inside and out, you look very kind. At that point, no one will bully you anymore. If someone did bully you at that point, your heart of benevolent compassion would function, and you would not do the same to him in return. It is this strength that makes you different from ordinary people.

When you encounter a tribulation, that benevolent compassion will help you overcome it. At the same time, my Fashen (*law body*) will look after you and protect your life, but you must

overcome the tribulation. For example, when I was lecturing in Taiyuan, there was an old couple coming to attend my class. They were in a hurry when crossing the street. When they were in the middle of the road, a car came. It was speeding and instantly knocked the old lady down and dragged her along for more than 10 meters. In the end, she fell in the middle of the street. The car did not stop for another 20 meters. The driver got out of the car and said some nasty words, and the passengers sitting inside the car also uttered something negative. The old lady did not say anything. At that moment, she remembered what I had said. After she got up, she said, “Everything is all right, nothing is broken.” She then went into the hall together with her husband. Had she said at that very moment, “Oh, it hurts here; it also hurts there. You need to take me to the hospital,” it would have turned out to be really bad. But, she did not. The old lady said to me, “Master, I know what that was all about. It was helping me to pay off my karma!” A big chunk of karma and tribulation has been paid off. You can imagine that she has very high Xinxing and enlightenment quality. At such an advanced age and with the car going that fast, she was knocked down and dragged out that far, and finally fell heavily on the ground. Yet she got up with a righteous mind.

Sometimes, when a tribulation comes, it seems tremendous, so overwhelming that there does not seem to be any way out. Perhaps it stays around for quite a few days. All of a sudden, a path appears, and things start to take a huge turn. In fact, it is because we have improved our Xinxing and the issue has disappeared naturally.

In order to improve the realm of mind, one must go through all kinds of tests put forth by the tribulations of this world. During the process, if your Xinxing has really improved and stabilized, the karma will also have been eliminated; the tribulation will have been passed and your Gong will have developed. If during the Xinxing test, you fail to guard your Xinxing and conduct yourself improperly, do not be discouraged. Be proactive in gathering what you have learned from this lesson, find where you fall short, and put effort into “Zhen-Shan-Ren.” The next problem that is going to test your Xinxing may come shortly thereafter. As energy potency develops, the test of the next tribulation may come on even stronger and more suddenly. As you overcome every problem, your energy potency grows a little bit higher. If you are unable to overcome a problem, your Gong will stagnate. Small tests lead to small improvement; big tests lead to big improvement. I hope every cultivator is prepared to bear great suffering and has the courage and strong will to embrace hardships. You will not acquire real Gong without giving. There exists no principle that lets you gain Gong comfortably without any suffering or giving. If Xinxing does not change for the better and you still carry your personal attachments, you will never cultivate to be an enlightened being!

7. Demonic Interference

Demonic interference refers to the phenomena or images that appear during the cultivation process, which try to prevent cultivators from cultivating toward a higher level. In other words, demons come to collect debts.

When cultivation has reached a higher level, the issue of demonic interference will definitely arise. It is inevitable that a person throughout his life, and his ancestors in their lives may have committed some wrongdoings, which are called karma. Whether one’s inborn quality is good or not determines how much karma this person carries with him. Even if he is a very good person,

it is impossible for him not to have karma. Because you do not cultivate, you cannot experience it. If it is only for disease curing and health improvement, the demons will not care. However, once you have started cultivating toward a higher level, they will keep an eye on you. They can disturb you using many different methods, the goal of which is to prevent you from cultivating to a higher level and to make you fail in your cultivation. Demons present themselves in a variety of ways. Some do so in the form of the phenomena of daily life, while others interfere using messages from other dimensions. They dictate things to interfere with you every time you sit down, making it impossible to enter tranquillity, and thus also impossible to cultivate toward a higher level. Sometimes, the moment you sit down to meditate, you start to feel sleepy or have all kinds of thoughts going through your mind, and become unable to enter into the state of cultivation. Sometimes the moment you start practicing, your once-quiet surroundings all of a sudden are 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 the lust for sex. During the cultivator's meditation or in his or her dreams, a beautiful woman or handsome man may appear in front of him or her. They will entice you, seduce you, making stimulating gestures and attracting your attachment to sexual lust. If you cannot pass it the first time, it will gradually escalate and continue to seduce you until you give up the idea of cultivating to a higher level. This is a difficult test to pass, and quite a few cultivators have failed because of this. I hope you are mentally prepared for it. If someone did not guard his Xinxing (*mind-nature*) well enough and failed once, he should truly learn a lesson from it. It will come and interfere again many times until you have truly maintained your Xinxing and completely let go of that attachment. This is a big hurdle that must be overcome. Otherwise, you cannot achieve the way, and cannot complete cultivation successfully.

Another kind of demon presents itself during practice or in dreams. Some people suddenly see some horrifying faces, which are ugly and vivid, or figures who are holding knives to kill people. However, they can only scare people. If it really stabbed, it would not be able to touch cultivators because the master has already installed a protective shield outside of the cultivator's body to keep him unharmed. They try to scare people off so that they will stop cultivating. These only appear at one level or during one period of time, and very quickly, they will pass, 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 him when he is born. In fact it is De (*virtues*) – a tangible substance. The more this substance you bring with you, the better your inborn quality is. People with good inborn quality return to the truth and become enlightened more easily, because they do not have any obstacles in their thoughts. Once they hear about the study of Qigong, or about things concerning cultivation, they immediately become interested and are willing to learn. They can connect with the universe. Exactly as Lao Zi said, “When a wise man hears the Tao, he will practice it diligently. When an average man hears it, he will practice on and off. When a foolish man hears it, he will laugh at it loudly. If he does not laugh loudly, it is not the Tao.” The people who can easily return to the truth and become enlightened are wise people. On the contrary, for a person with a lot of black substance and inferior inborn quality,

there is a barrier formed outside of his body, making it impossible for him to accept good things. If in contact with good things, it will make him not believe in them. In fact, this is the role played by karma.

The discussion of inborn quality must involve the issue of enlightenment quality. When we talk about “enlightenment”, some think being enlightened is the equivalent of being smart. The smart or shrewd people talked about by ordinary people are indeed far different from the cultivation we are discussing. These types of smart people usually can not easily attain enlightenment. They only focus on the practical material world, so as not to be taken advantage of, and so as not to give up anything good. In particular, a few individuals out there, who regard themselves as knowledgeable, educated and smart, think that cultivation is a fairytale. To them, practicing exercises and cultivating Xinxing (*mind-nature*) is inconceivable. They consider cultivators to be idiotic and superstitious. The enlightenment we talk about does not refer to being smart, but to returning to the human nature, to its true nature, being a good person, and conforming to the characteristic of the universe. Inborn quality determines one’s enlightenment quality. If one’s inborn quality is good, his enlightenment quality tends to be good, too. Inborn quality determines enlightenment quality; but enlightenment quality is not entirely dictated by inborn quality, either. No matter how good your inborn quality is, if your understanding or comprehension is lacking, it will not do. For some individuals, their inborn quality is not so good, but they possess superb enlightenment quality, so they can cultivate to a higher level. We offer salvation to all sentient beings. Therefore, we look at enlightenment quality, not inborn quality. Though you bring with you many bad things, as long as you are determined to cultivate to a higher level, this thought of yours is a righteous one. With this thought, you only need to give up a little more than others, and you will eventually reach enlightenment.

A cultivator’s body has already been purified. It will not contract illnesses after Gong (*cultivation energy*) has been developed, because the high-energy substance existing in the body no longer permits the presence of the black substance. But, some people just do not believe it, always thinking that they are sick and complaining, “Why am I so uncomfortable?” We say that what you have gained is Gong. You have gained such a good thing, so how can you not have discomfort? In cultivation, one has to give up corresponding things. In fact, those are all on the surface and have no impact on your body at all. They are not sicknesses although they appear to be. It all depends on how you understand it. Cultivators not only need to be able to bear the worst sufferings, but also need to have good enlightenment quality. Some people do not even try to comprehend when confronted with troublesome matters. I am talking about higher levels and how they can measure themselves against higher criteria, but they still treat themselves as ordinary people. They cannot even make themselves enter into the state of being true cultivators in order to cultivate, nor can they believe that they will be at a higher level, either.

Enlightenment at a higher level refers to becoming enlightened, which is categorized into sudden enlightenment and gradual enlightenment. Sudden enlightenment refers to the process in which the entire cultivation is carried out in a locked mode. After you have completed the entire cultivation process and your Xinxing has been improved, at the last moment, all supernormal capabilities are unleashed all at once, Tianmu (*third eye*) instantly opens to the highest level, and your mind can communicate with the higher-level beings in other dimensions. One can instantly see the truth of the entire universe and its different dimensions and unitary paradises, and connect with them. One can also use his great supernormal powers. Sudden enlightenment is the most difficult path to take. Historically, only people with superb inborn quality have been selected to

become disciples, and it has been passed on privately and individually. It is unbearable for average people! I took the path of sudden enlightenment.

The things I am imparting to you all belong to gradual enlightenment. During the process of cultivation, when the time comes for a certain supernormal capability to develop, it will develop. But, it is not certain that the supernormal capability that has been developed will be available for your use. When you have not improved your Xinxing to a certain level and are unable to handle yourself properly, it is easy for you to commit wrongdoing. For the time being, these supernormal capabilities will not be available for your use. However, eventually these will be available for you. Through cultivation, you will gradually improve your level and understand the truth about this universe. Just like sudden enlightenment, perfection will eventually be achieved. The path of gradual enlightenment is a little easier, and is not dangerous. The difficult part is that you see the entire cultivation process, so you should hold yourself to even higher standards.

9. A Clear and Clean Mind

Some people cannot enter into tranquillity during practice, and are searching for a way to do so. Some have asked me, “Master, why can’t I be tranquil during practice? Can you teach me a method or technique so that I can become tranquil when I sit in meditation?” I say, how can you become tranquil?! Even if a deity came to teach you a way, you would not be able to become tranquil. Why? The reason is that your own mind is not clear and clean. Living in this society with many emotions and desires, various personal interests, matters of your own or even your family’s and friends’ have occupied too large a portion of your mind, commanding a high priority. How can you become tranquil when sitting in meditation? If you intentionally suppress something, it will come right back automatically.

The cultivation in Buddhism talks about “Precept, Samadhi (*meditation in trance*), and Wisdom”. Precept is to give up those things to which you have attachments. Some adopt the approach of chanting the name of Buddha, which requires concentrated chanting to achieve the state of one thought replacing thousands of others. However, it is not simply an approach, but a type of ability. If you do not believe it, you should try chanting. I can promise you that when you chant the name of Buddha in your mouth, other things will start to surface in your mind. It was Tibetan Tantrism that first taught how to chant the name of Buddha. They had to chant the name of the Buddha hundreds of thousands of times per day for a week. They chanted until they got dizzy, then finally, there was nothing left in their minds. This one thought had replaced all others. That is a type of ability, which you may not be able to do. There are also some other methods of practice that teach you how to focus your thoughts on your Dantian (*elixir field; lower abdomen area*), or teach other methods such as counting or fixating your eyes on objects, etc. As a matter of fact, all of these methods will not make you enter into the absolute tranquillity. Cultivators have to acquire a clear and clean mind, give up their own personal interest and let go of the mind that is filled with desires.

Actually, whether or not one can enter stillness and tranquillity is a reflection of the height of one’s ability and levels. Being able to enter tranquillity the moment you sit down is an indication of a high level. If you cannot become tranquil for the time being, it is all right. You can slowly accomplish that during cultivation. Xinxing (*mind-nature*) improves gradually, as does Gong.

Without making light of your own personal interests and desires, there is no way for Gong to develop.

Cultivators should hold themselves to higher standards at all times. Cultivators are being interfered with continuously by all kinds of complicated social phenomena, many vulgar and unhealthy things, as well as various emotions and desires. The things that are promoted in television, movies and literature induce you to become a stronger and more practical person among the mundane. If you cannot go beyond these, you will distance yourself even further away from a cultivator's Xinxing and mental state and will acquire less Gong. Cultivators should have little or no dealings with those vulgar and unhealthy things. They should turn a blind eye and a deaf ear to these, and should be unmoved by people or things. I often say, the minds of ordinary people cannot move me. I will not get happy when someone praises me; I will not get upset when someone yells at me. No matter how serious the Xinxing interference among the ordinary people may get, it has no effect on me. Cultivators should take very lightly all the personal interests gained, and not care about them. At that point, your intention to get enlightened becomes solid. Without the strong attachment to the pursuit of fame and personal gain, and by regarding them as something that does not matter, you will not become frustrated or upset and will always stay in a psychological equilibrium. Putting down everything, you will naturally become clear and clean.

I have taught you the great Fa (*law*) and all five sets of exercises. I have adjusted your bodies and installed "Falun" and "Qiji" (*energy mechanism*), and my Fashen (*law body*) also protects you. What should be given to you has all been given to you. During the class, it is all up to me. From this point on, it is all up to you. The master leads the way, cultivation depends on the individual. As long as you thoroughly study the great Fa, carefully experience and comprehend, guard your Xinxing every moment, diligently cultivate, bear the worst of all sufferings, and forbear the worst of all things, I think you will for sure succeed in your cultivation.

Improvement of Xinxing is the path of cultivation;

Suffering is the boat across the boundless Great Fa.

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

圖 1-8

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 1-9



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).



圖 2-1

圖 2-2

圖 2-3

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

圖 2-6

圖 2-7

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).

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.



圖 3-1

圖 3-2

圖 3-3

圖 3-4

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.



圖 3-9



圖 3-10

Liang Shou Jieyin (as shown in Fig. 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 supernatural 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 supernatural 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-forbearance). 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” (forbearance) 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 supernatural 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-forbearance)?

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.