

FALUN GONG

(English Version)

LI HONGZHI

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ON BUDDHA LAW

Nothing is as profound as BUDDHA LAW. Of all teachings in the world it is the most wondrous and highest science. To open up this field, ordinary people have to fundamentally change their way of thinking. Failing that, the reality of the universe will forever remain something of a myth to humankind, and ordinary people will forever grope around inside the box created by their own ignorance.

So just what exactly is BUDDHA LAW, then? Is it religion? Is it philosophy? That is just how the “cutting-edge” scholars of Buddhism see it. They merely study it on a theoretical level, subjecting it to criticism and so-called research, as if it were philosophy. The truth is, BUDDHA LAW is not limited to the little portion in scriptures, which is only BUDDHA LAW’s initial-level Law. Instead, there is nothing that BUDDHA LAW cannot explain—it penetrates all mysteries, from those of particles and molecules to those of the universe, from small things to great things. It is a different discourse at different levels on the nature of the universe—to be True, Kind, and Tolerant—at different levels, what Daoists call “the Dao,” or what Buddhists call “the Law.”

No matter how advanced the science of today’s human race may be, it can only account for a portion of the universe’s mysteries. Once we mention specific phenomena of BUDDHA LAW, there is always someone who says, “We’re in the electronic age now, and science is so advanced. Spaceships have flown to other planets, and you still talk about those blind beliefs?” To tell it like it is, as advanced as computers may be, they can’t compare to the human brain, which to this day is a mystery that baffles researchers. Regardless of how far spaceships may travel, they still cannot fly beyond this material dimension in which the human race exists. The knowledge that humankind has gained today is extremely shallow and nothing more than a small part of the whole—it is nowhere near a real understanding of the Truth of the universe. Some people don’t even dare to face up to, approach, or acknowledge the facts of phenomena that objectively exist, all because these people are too narrow-minded and are unwilling to change their longstanding way of thinking. Only one thing can completely unlock the mysteries of the universe, space-time, and the human body: BUDDHA LAW. It can truly distinguish virtue from vice, and good from evil, and it can put an end to wrong views while providing the right views.

The ideas that guide humankind’s science today can only confine its development and research to this material world, as a subject won’t be studied until it is known; such is its approach. As for phenomena that are intangible and invisible in our dimension, but that do objectively exist, real manifestations of those things appear here in our material world, yet they are shunned and considered unexplainable. Stubborn people simply insist, without supporting evidence, that those are just “natural” phenomena. People with ulterior motives have acted against their own consciences by dismissing all of it as “blind

belief.” And people who don’t have inquisitive minds have shied away from these matters with the excuse that science is not yet advanced enough to deal with them. If humankind can look anew at itself and the universe, if it can change its rigid way of thinking, a breakthrough is in store for humankind. BUDDHA LAW can allow people to thoroughly understand immeasurable, boundless worlds. Throughout the ages, only one thing has been able to explain perfectly the human race, the many material dimensions that exist, all life, and the entire universe: BUDDHA LAW.

Li Hongzhi

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Chapter I Introduction

In China, the *qigong*¹ arts have a long history that dates back to ancient times. Chinese people thus have a natural advantage in practicing *qigong*. The two upright systems of *qigong* cultivation, the Buddhist system and the Daoist system, have made public many great methods of cultivation that before were taught in private. The Daoist ways of cultivation are unique, while the Buddhist system has *its* cultivation methods. Falun Gong² is an advanced cultivation method of the Buddhist system. During this series of teachings, I will first adjust your body to a state suitable for advanced cultivation and then install a Law Wheel (*fa-lun*) and energy mechanisms in your body, and I will teach you our exercises. What's more, I have Law Bodies (*fa-shen*) who will protect you. But your having only these things isn't enough, as they can't achieve the goal of developing *gong*³—you also need to understand the principles for cultivation at high levels. That is what this book will address.

I am teaching the practice system at high levels, so I won't discuss cultivation of this or that meridian,⁴ acupuncture point, or energy passage. I am teaching a great cultivation way, the Great Way for true cultivation to high levels. At first it might sound somewhat mysterious, but for dedicated *qigong* cultivators, if you can try to be attentive and learn from what you experience, you will discover all the wonders and intricacies it contains.

1. The Origins of Qigong

Qigong as we know it today was not, in fact, originally called *qigong*. It originated from the solitary cultivation ways of the ancient Chinese people and from cultivation in religions. The two-character term, *qi gong*, is nowhere to be found in texts such as *The Book of Elixir*, the *Daoist Canon*, or the *Tripitaka*. During the course of our present human civilization's development, *qigong* went through the period when religions were in their infancy; it existed before religions came into being. After religions formed, *qigong* came to have something of a religious flavor to it. *Qigong*'s original names were Great Cultivation Way of Buddha, and Great Cultivation Way of Dao. It had other names too, such as Nine-Fold Internal Alchemy, Way of Arhat, Vajra Meditation, etc. People now call it *qigong* so that it better suits our modern thinking and can be more easily popularized. It's in fact a means expressly for cultivating the human body that we have in China.

Qigong isn't something invented by this civilization. It has quite a long history that dates back to ages ago. Then when did *qigong* come into being? Some say that *qigong*

¹ (pronounced "chee-gong") Explanation of the term follows in text. *Note: This and all subsequent footnotes are the translator's additions.*

² ("fah-lun gong") "Falun" translates loosely as "Law Wheel," and "Gong" as "practice," "*qigong*," or "energy."

³ ("gong") A special type of energy.

⁴ "Meridians" form a network of energy channels in the body said to be conduits of *qi* energy; they have an important place in Traditional Chinese Medicine and Chinese thought.

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

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

Qigong is not exclusively a product of our country. It exists in foreign countries as well, but they don't call it *qigong*. Western countries, such as the United States, Great Britain, and so on, call it magic. There is a magician in the U.S. who is a master of supernatural abilities, and he once performed the feat of walking through the Great Wall of China. When he was about to pass through the Wall, he used a white cloth as a cover, pressed himself against the Wall, and then proceeded to go through it. Why did he do that? Doing it that way would lead a lot of people to think of it as a magic show. It had to be done like that since he knew there are many people in China with great supernatural abilities. He was afraid they would interfere with him, so he covered himself before he went in. When coming out, he raised the cloth with one hand and walked out. As the saying goes, "Experts watch for tricks while laymen watch for excitement." Doing it as he did the audience thought it was a show of magic. These abilities are called magic because they aren't used for cultivating the human body, but instead for stage performances which showcase unusual things and entertain. From a low-level perspective, *qigong* can change the condition of the body, achieving the goals of healing and health. From a high-level perspective, *qigong* refers to the cultivation of a person's innate body (*ben-ti*).

2. Qi and Gong

The *qi* we talk about nowadays was called *chee*⁵ by ancient people. They are essentially the same, as both refer to the *qi* of the universe—a shapeless, invisible kind of matter that permeates the universe. *Qi* does not refer to air. The energy of this matter is activated in the human body through cultivation. Its activation changes the body's physical condition and can have the effect of producing healing and health. Yet *qi* is merely *qi*—you have *qi*, he has *qi*, and one person's *qi* can't do much to dominate another's *qi*. Some say that *qi* can fix health problems, or that you can emit *qi* towards someone to heal him. Putting it that way isn't very scientific, as *qi* can't heal people in the least. When a practitioner's body still contains *qi*, it means that his or her body is not yet a Milk-White Body. That is, the person is still sick or injured.

A person who has reached a higher level through cultivation does not emit *qi*. Instead, he or she emits a cluster of high energy. It's a form of high-energy matter that manifests in the form of light, and its particles are fine and its density high. That is what *gong* is. Only it has the power to do things to an everyday person, and only with it can a person heal others. There's a saying, "Broadly shines a Buddha's light, setting everything right." It means that people who truly cultivate carry immense energy in their bodies. Wherever those persons go, any abnormal condition within the area covered by their energy can be corrected and restored to normal. For instance, sickness in the body really is an abnormal bodily state, and the sickness will disappear after that state is corrected. More simply put, *gong* is energy. *Gong* has physical characteristics, and practitioners can experience and perceive its objective existence through cultivation.

3. Gong Potency and Supernatural Abilities

(1) Gong Potency is Developed Through Character Cultivation

The *gong* that truly determines the level of a person's *gong* potency (*gong-li*) isn't developed through performing *qigong* exercises. It is developed through the transformation of the form of matter called virtue (*de*), and through cultivation of character (*xin-xing*). The transformation process isn't accomplished by "setting up a crucible and furnace to make an elixir (*dan*) from gathered chemicals,"⁶ as ordinary people think. *Gong* as we mean it is generated outside the body, and it begins in the lower half of the body. As your character improves, it grows upward in a spiral shape, and all of this is formed outside of your body. Upon reaching the crown of the head it then develops into a *gong* pillar. The height of the *gong* pillar determines the level of your *gong*. The *gong* pillar exists in a deeply hidden dimension, making it hard for the average person to see it.

Supernatural abilities are strengthened by *gong* potency. The higher a person's *gong* potency and level, the greater his or her abilities are and the easier to use. People with lower *gong* potency have weaker abilities; they find it harder to use them, and some are completely unusable. Supernatural abilities in and of themselves represent neither the

⁵ This term uses a different Chinese character than *qi*, but is pronounced the same way.

⁶ In the Daoist tradition, external alchemical processes have long served as metaphors to describe internal cultivation of the human body.

level of your *gong* potency nor the level of your cultivation. What determines your level is *gong* potency, rather than abilities. Some people cultivate in a “locked” mode, wherein their *gong* potency is rather high but they might have few abilities. *Gong* potency is the determining factor [when it comes to levels], it is developed through character cultivation, and it is what’s most important.

(2) Supernatural Abilities are Not What Cultivators Pursue

All practitioners are interested in abilities. Supernatural abilities are attractive to the general public and lots of people want to get some. Yet a person whose character is poor won’t manage to.

Some abilities that everyday people might have include an open Third Eye (*tian-mu*), clairaudience, telepathy, precognition, etc. But not all of these abilities will appear during the stages of Gradual Enlightenment, as they vary with each individual. It’s not possible for everyday people to have certain abilities, such as the ability to transmute objects in this physical dimension—that isn’t something everyday people can have. Great abilities are developed only through cultivating after birth. Falun Gong was developed based on the laws of the universe, so all abilities that exist in the universe exist in Falun Gong. [How many of them a practitioner gets] depends on how well he does with his cultivation. The thought of gaining some abilities isn’t wrong, but, overly-intense pursuit is more than a normal thought, and it will have negative results. Someone at a low level would have little use for abilities, save for trying to use them to show them off to everyday people or hoping to become more powerful than others. If that is the case, it indicates precisely that the person’s character is not high and that it’s right not to give him or her abilities. Some abilities can be used to commit wrongdoing if they are given to people with poor character. Since the character of those people is not steady there’s no guarantee they won’t do something bad.

On the other hand, any abilities that can be demonstrated or performed can’t change human society or alter the ways of everyday life. Real high-level abilities are not allowed to be brought out for show, because the impact and danger would be too great; for example, you could never perform the pulling down of a large building. Great abilities aren’t allowed to be used except by people with special missions, and those abilities can’t be revealed; this is within high-level masters’ control.

All the same, some everyday people insist on having *qigong* masters perform, forcing them to display their abilities. People with abilities are reluctant to use them for show, since revealing them is off limits; displaying them would impact the way of society. People who really do have great virtue aren’t allowed to use their abilities in public. Some *qigong* masters feel awful during performances and want to cry afterward. Don’t force them to perform! Revealing those things is upsetting to them. A student brought a magazine to me. I felt disgusted the moment I read it. It said that an international *qigong* conference was to be held, and that people with supernatural abilities could participate in a contest; the conference was open to whoever had great abilities. After I read it I was upset for days. Abilities are not something that can be publicly displayed for competition. It’s a shame when people demonstrate them in public. Everyday people focus on practical things in the mundane world, but *qigong* masters need to maintain their dignity.

What’s the motive behind wanting abilities? Wanting them reflects a practitioner’s realm of mind and pursuits. A person with impure pursuits and an unsteady mind is

unlikely to have great abilities. That's because before you are fully enlightened, what you perceive to be good or bad is only based on the standards of this world. You can see neither the true nature of things nor the karmic connections among them. Fighting, yelling, and mistreatment among people are inherently caused by karmic connections. You can only cause more trouble than help if you can't perceive these things. The laws of this world govern the gratitude and resentment, along with the right and wrong, of everyday people; practitioners shouldn't concern themselves with those things. Before you achieve full Enlightenment, what you see with your eyes might not necessarily be the truth. When one person punches another, it might be that they are settling their karmic debts. Your involvement might hamper the resolution of those debts. Karma is a type of black matter that surrounds the human body. It has physical existence in another dimension and can transform into sickness or misfortune.

Supernatural abilities exist in everyone, and the idea is that they need to be developed and strengthened through continual cultivation. You want to be a practitioner, but if you only pursue abilities, you are shortsighted and your mind isn't pure. No matter what it is you want abilities for, your pursuit of them has selfish things mixed in that will definitely hinder your cultivation. The consequence is that you will never get abilities.

(3) Handling Gong Potency

Some practitioners haven't practiced for very long, yet they want to give people treatments to see how their skills are. When those of you without high *gong* potency extend your hand and try, you absorb into your own body a great deal of black, unhealthy, filthy *qi* that exists in the patient's body. Since you can't repel unhealthy *qi* and your body lacks a protective shield, you form a joint field with the patient; you can't defend against unhealthy *qi* without high *gong* potency. The result is that you experience a great deal of discomfort. If no one looks after you, over the course of time you will accumulate sickness throughout your body. So someone who lacks high *gong* potency shouldn't try to heal others. Only a person who has developed supernatural abilities and who has a certain level of *gong* potency can use *qigong* to treat others. Even though some people have developed abilities and are able to do healing, they are, when at a rather low level, in fact using their accumulated *gong* potency—their own energy—to do the healing. Since *gong* is both energy and an intelligent entity that isn't easily stored up, you are actually depleting yourself of *gong* when you send it out. And with your release of *gong*, the *gong* pillar above your head shortens and depletes. It's just not worth it. So I don't endorse giving others treatments when your *gong* potency is not high. No matter how great the methods you use, you will still consume your own energy.

All kinds of abilities will emerge when a person's *gong* potency reaches a certain level. You need to be very cautious when using these abilities. For instance, a person has to use his Third Eye once it has opened, for it will close if he doesn't ever use it. Yet he shouldn't look through it frequently. Too much energy will be discharged if he looks through it too often. So does that mean you should never use it? Of course not. If we were never to use it, then what would be the use of our cultivating [it]? The question is when to use it. You can use it only when you have cultivated to a certain stage and are able to replenish yourself. When a cultivator of Falun Gong reaches a certain stage, the Law Wheel can automatically transform and replenish however much *gong* he or she releases. The Law Wheel automatically maintains a practitioner's *gong* potency level, and the

gong won't decrease for even a moment. This is a characteristic of Falun Gong. Not until that point is reached may abilities be used.

4. The Third Eye

(1) Opening the Third Eye

The Third Eye's main passage is located between the middle of the forehead and the Shangen⁷ acupuncture point. The way everyday people see things with the naked eye works the same way as a camera does: The size of the lens, or pupil, is adjusted according to the distance of an object and the intensity of the light. Via the optic nerves, images then form on the pineal gland, which is located at the back of the brain. The ability of Penetrative Vision is simply the ability of the pineal gland to look directly out through the Third Eye. An average person's Third Eye is closed, as his or her main passage is narrow and dark. There is no essential *qi* inside, no illumination. Some people cannot see, for their passages are blocked.

To open the Third Eye, in our cultivation we either depend on outside force or on ourselves to unblock the passage. The shape of the passage varies with each individual, ranging from oval to round, rhombic to triangular. The better you cultivate, the rounder the passage will become. Second, your *shifu*⁸ gives you an eye; if you cultivate on your own then you have to cultivate it yourself. Third, you need to have essential *qi* at the location of your Third Eye.

We usually see things with our pair of eyes, and it is exactly this pair of eyes that blocks our channel to view other dimensions. Since they function as a shield, we can only see objects that exist in our physical dimension. Opening the Third Eye allows you to see without using this pair of eyes. You can also cultivate to have a True Eye after you reach a very high level. Then you can see with the True Eye of the Third Eye, or with the True Eye at the Shangen acupoint. According to the Buddhist system, every pore of the body is an eye—there are eyes all over the body. According to the Daoist system, every acupuncture point is an eye. The main passage is nonetheless located at the Third Eye, and it has to be opened first. In my classes, I plant in everyone things that can open the Third Eye. The results vary owing to differences in people's physical qualities. Some people see a dark hole similar to a deep well. That means his or her Third Eye passage is dark. Others see a white tunnel. If objects can be seen in front of you, your Third Eye is about to open. Some see objects revolving, which are placed there by your *shifu* to open the Third Eye. You will be able to see once they drill the Third Eye open. Some people can see a large eye through their Third Eye, and they think it is a Buddha's eye, but it's actually their own eye. Those are usually people with a pretty good underlying base.

According to our statistics, the Third Eye is opened for more than half of the attendees each time we give classes. One problem that might come up after the Third Eye is opened is that a person whose character isn't high can easily use the Third Eye to do bad things. To prevent this problem, I open your Third Eye directly to the level of Wisdom Eyesight. Or in other words, to an advanced level that allows you to directly see

⁷ ("shahn-gun") Located at the root of the nose.

⁸ ("shrr-foo") A common Chinese term for a meditation or martial arts teacher, similar to "sensei" in Japanese. The word is composed of two parts, one meaning "teacher" and the other "father."

scenes from other dimensions and to see things that appear during cultivation, allowing you to believe in them. That strengthens your confidence in cultivation. The character of people who have just started practicing hasn't yet reached the level of extraordinary people. They are inclined to do wrong once they have supernormal things. Let's give a playful example: If you were to walk along the street and come upon a lottery stand, you might be able to walk away with first prize. That won't be allowed to happen—it's just to illustrate the point. Another reason is, we are opening the Third Eye for a large number of people, so suppose every person's Third Eye was opened at a lower level: Just imagine if everyone could see through the human body or see objects behind walls—could we still call this a human society? Human society would be badly disrupted, so it's not allowed and not achievable. Furthermore, it wouldn't do practitioners any good and would only foster attachments. So we won't open the Third Eye for you at a low level. We will instead open it directly at a high level.

(2) The Third Eye's Levels

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

The level of a person's Third Eye is determined by the amount of his or her essential *qi*, as well as the width, brightness, and degree of blockage of the main passage. The internal, essential *qi* is critical in determining how thoroughly the Third Eye will open. It is particularly easy to open the Third Eye for children under the age of six. I needn't even bother using my hand, as it opens once I start talking. That's because children have not been influenced much by our physical world and they haven't done many bad things in their lives. Their essential *qi* is well preserved. The Third Eye of a child over the age of six becomes increasingly difficult to open, owing to the increase of outside influences as they grow up. Specifically, unsound education, being spoiled, and turning immoral can make the essential *qi* dissipate. And all of it will disappear if a person reaches a certain point. A person whose essential *qi* is completely lost can recover it gradually through cultivation, but it takes a long period of time and arduous effort. So essential *qi* is extremely precious.

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

see light. That helps a cultivator progress toward high levels. Those who can't see clearly can remedy it through cultivation.

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

The dimensions the Third Eye sees differ depending on the level of a person's Third Eye. Some scientific research agencies fail to understand this principle, and it prevents some *qigong* experiments from reaching their expected outcomes. And from time to time experiments even yield the opposite results. For example, an institute designed a method to test supernatural abilities. They asked *qigong* masters to view the contents inside a sealed box. Because those masters' Third Eye levels were different, their answers were different. The research staff then considered the Third Eye to be false and a bogus concept. Someone with a lower-level Third Eye usually achieves better results in that kind of experiment, because his Third Eye is opened at the level of Celestial Eyesight—a level suitable only for observing objects in this physical dimension. So people who don't understand the Third Eye think that those people have the greatest abilities. All objects, organic and inorganic, appear in different shapes and forms in different dimensions. For example, as soon as a drinking glass is manufactured, in a different dimension an intelligent entity comes into existence. Moreover, prior to existing as that entity, it may well have been something else. When the Third Eye is at its lowest level, the person will see the glass. At a high level he or she will see the entity that exists in the other dimension. At an even higher level the person will see the material form that it had prior to the existence of that intelligent entity.

(3) Remote Viewing

After their Third Eye is opened, some people's ability of Remote Viewing emerges, and they can see objects thousands of miles away. Each individual occupies dimensions of his own. In those dimensions he is as big as a universe. Within a certain particular dimension, he has a mirror in front of his forehead, though it's invisible in our dimension. Everyone has a mirror, but the mirror of a non-practitioner faces inward. For practitioners the mirror flips slowly. Once it flips, the mirror can capture what the practitioner wants to

see. In his particular dimension he is rather large. Since his body is fairly large, so too is his mirror. Whatever the cultivator wants to see can be reflected onto the mirror. Once the image has been captured, he still can't see it, though, as the image needs to stay on the mirror for a second, and then the mirror turns over and allows him to see the objects it captured. Then it turns back, flipping back over quickly, and it flips back and forth nonstop. Cinematic film moves at twenty-four frames per second to produce fluid movement. The speed at which the mirror flips is much faster than that, and so the images appear continuous and clear. This is Remote Viewing, and the principle of Remote Viewing is that simple. This used to be very secret, but I've revealed it in just a few lines.

(4) Dimensions

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

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

what he would do four years later. Before the event had begun, he had gone there and played his role in advance. Things then returned to the correct order.

5. Qigong Treatments and Hospital Treatments

On a theoretical level, *qigong* treatments are completely different from the treatments given at hospitals. Western treatments utilize methods of ordinary people's society. Despite having means such as laboratory tests and X-ray examinations, they can only observe the source of illness in this dimension, not the fundamental cause that exists in other dimensions. So they fail to understand the cause of illness. Medication can remove or drive away the origin of a patient's ailment (which is considered a pathogen by Western doctors, and karma in *qigong*) if he or she isn't seriously ill. Medicine will be ineffective in the event that the illness is serious, for it's possible the patient could not bear increased dosages. Not all illnesses are confined to the Triple World, for some are quite serious and go beyond the domain of the Triple-World, and that's why hospitals are not able to cure them.

Chinese Medicine is the traditional medical science in our country. It is inseparable from the supernatural abilities developed through cultivation of the human body. Ancient people paid special attention to cultivation of the human body. Confucians, Daoists, Buddhists—and even the students of Confucianism—have all attached importance to meditation. Meditation used to be considered a skill. Over the course of time they developed their *gong* and their abilities without even doing movements. Why was Chinese acupuncture able to detect so accurately the human body's meridians? Why aren't the acupuncture points connected horizontally? Why don't they cross, and why are they connected vertically? How could they be mapped out with such accuracy? Modern people with supernatural abilities can see with their own eyes the same things those Chinese doctors portrayed. That's because the famous doctors of ancient China generally had supernatural abilities. In Chinese history, medical doctors Li Shizhen, Sun Simiao, Bian Que, and Hua Tuo were all in fact great *qigong* masters with supernatural abilities. In being passed down to today, Chinese Medicine has lost its supernatural ability component and has only retained the treatment techniques. In the past, Chinese doctors used their eyes (with supernatural abilities) to diagnose illnesses. Later they also developed the special method of taking pulses. If abilities were added back into the Chinese methods of treatment, one could say that Western Medicine wouldn't be able to catch up with Chinese Medicine for many years to come.

Qigong healing eliminates the root cause of illness. I regard illness as one type of karma, and to treat an illness is to help diminish that karma. Some *qigong* masters heal people by using the method of discharging and replenishing *qi* to help patients eliminate black *qi*. The masters who are at a rather low level discharge black *qi*, yet they don't know the root cause of the black *qi*. So the black *qi* will return and the illness will relapse. The truth is that the black *qi* is not the cause of the illness—the existence of black *qi* only makes the patient feel discomfort. The root cause of the patient's illness is an intelligent entity that exists in another dimension. Many *qigong* masters don't know that. Since the intelligent entity is powerful, average people are not able touch it, nor would they dare to. Falun Gong's way of healing focuses on and starts with that

intelligent entity, removing the root cause of the illness. Moreover, a shield is placed in that area so that the illness won't be able to invade again.

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

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

Our high-level *qigong* cultivation should re-examine traditional things, carry them on and develop them through our practice, and use them to benefit society.

6. Buddhist Qigong and the Religion of Buddhism

There's something many people think of as soon as we mention Buddhist *qigong*: Since the goal of the Buddhist system is to cultivate Buddhahood, they start to relate it to the things of Buddhism the religion. I would like to formally clarify that Falun Gong is Buddhist *qigong*. It is an upright, great cultivation way, and it has nothing to do with the religion of Buddhism. Buddhist *qigong* is Buddhist *qigong*, while Buddhism is Buddhism. They take different paths, even though they have the same goal in cultivation. They are different disciplines with different requirements. I mentioned the word "Buddha," and I will mention it again later when I teach the practice at higher levels. There is nothing backward about the term. Some people can't tolerate hearing the word Buddha, and claim that we propagate blind belief. But that's not true. "Buddha" began as a Sanskrit term that originated in India. It was translated into Chinese based on pronunciation as Fo Tuo. People later omitted the word "Tuo" and kept the "Fo." Translated into Chinese it means "Enlightened One"—a person who is enlightened. (To check [the Chinese term], look in the *Ci Hai Dictionary*.)

(1) Buddhist Qigong

At present there are two types of Buddhist *qigong* that have been taught. One of them branched off from Buddhism. Many highly accomplished monks emerged during the thousands of years over which it developed. In the process of their cultivation, when they reached an advanced level, high-level masters taught the monks certain things, so they received true instruction from even higher levels. Those things were passed down in lineage fashion within Buddhism the religion. Only when a highly accomplished monk was near the end of his life would he pass those things down to a disciple, who would cultivate himself according to Buddhism's doctrines and improve himself holistically. That *qigong* very much had the markings of Buddhism. Its monks were driven out of the temples later on, such as during the Cultural Revolution. At that time those exercises spread to the general public and started to proliferate there.

There's one other type of Buddhist *qigong*. This type has never in all its years been part of Buddhism. It has always been practiced quietly, either among the populace or deep in the mountains. These kinds of practices are unique in their own way. They need to choose a good disciple—someone with tremendous virtue who is truly capable of cultivating to an advanced level. That kind of person appears in this world only once in many, many years. These practices cannot be made public, as they require rather high character and their *gong* develops rapidly; there are quite a number of these sorts of practices. The same holds true for the Daoist system. Daoist *qigong*, while all belonging to the Daoist system, are further divided into Kunlun, Emei, Wudang, etc. There are different subdivisions within each group, and the subdivisions are quite different from one another. They cannot be mixed or practiced together.

(2) Buddhism

Buddhism is a system of cultivation that Shakyamuni awakened to more than two thousand years ago when he cultivated in India. It can be summarized in three words: precept, meditation, wisdom. Precepts are for the purpose of meditation. Buddhism does in fact have exercises, though it doesn't explicitly talk about them. Buddhists are actually performing exercises when they sit in meditation and center their minds. That's because energy from the universe will start to gather around a person's body when he calms down and settles his mind, and that achieves the same effect as performing *qigong* exercises. The precepts in Buddhism are for abandoning all human desires and discarding everything to which an everyday person is attached so that the monk can reach a state of peacefulness and stillness, enabling him to enter into meditation. A person constantly improves himself in meditation, until he eventually becomes enlightened, with his wisdom emerging. He will then know the universe and see its truth.

Shakyamuni did only three things daily when he was teaching: He taught Law (*fa*) (primarily Arhat Law) to his disciples, carried a bowl to collect alms (beg for food), and cultivated through sitting in meditation. After Shakyamuni left this world, Brahmanism and Buddhism battled. The two religions later merged into one, called Hinduism. Buddhism no longer exists in India today as a result of that. Mahayana Buddhism emerged through later developments and changes, and spread to inner China, where it has become today's Buddhism. Mahayana Buddhism doesn't worship Shakyamuni as its sole founder—it is a multi-Buddha faith. It believes in many Tathagatas, such as Buddha Amitabha, Medicine Buddha, etc., and there are more precepts now, while the goal of cultivation has become higher. Back in his time, Shakyamuni taught Bodhisattva Law to

a few disciples. Those teachings were later reorganized and developed into today's Mahayana Buddhism, which is for cultivating to the realm of Bodhisattva. The tradition of Theravada Buddhism has been retained to this day in Southeast Asia, and ceremonies are performed using supernatural abilities. In Buddhism's course of evolution, one cultivation way branched off to our Tibet region and is called Tibetan Tantrism. Another cultivation way spread to the Han area via Xinjiang and was called Tang Tantrism (it disappeared after Buddhism was suppressed during the Huichang period). Another branch in India evolved into yoga.

Buddhism doesn't speak explicitly about doing exercises, and they don't practice *qigong*. That is to preserve the traditional method of Buddhist cultivation. It's also an important reason Buddhism has lasted more than two thousand years without waning. It has naturally maintained its own tradition precisely because it hasn't admitted into it anything foreign. In Buddhism there are different ways to cultivate. Theravada Buddhism focuses on self-salvation and self-cultivation; Mahayana Buddhism has evolved to offer salvation to both self and others, salvation of all sentient beings.

7. Upright Cultivation Ways and Crooked Ways

(1) The Side-Door Awkward Ways

The Side-Door Awkward Ways are also called the Unconventional Cultivation Ways. Various *qigong* cultivation ways existed prior to the establishment of religions. There are many practices outside of religions that have spread among the populace. Most of them lack systematic doctrines, and so they haven't developed into complete cultivation systems. But the Unconventional Cultivation Ways, however, do have their own systematic, complete, and unusually intense cultivation methods, and they too have been spread among the populace. Those practice systems are usually called the Side-Door Awkward Ways. Why are they called that? Well, the first part [of the Chinese term] literally means "a door on the side"; and the second part means "a clumsy way." People consider both the Buddhist and Daoist cultivation ways to be straight ways, with all others being side-door awkward ways or crooked cultivation ways. But that isn't so. The Side-Door Awkward Ways have been practiced secretly throughout history, being taught to one disciple at a time. They weren't allowed to be revealed to the public. Once made known, people would not understand them very well. Even their practitioners hold that they are neither Buddhist nor Daoist. The cultivation principles of the Unconventional Ways have strict character criteria. They cultivate according to the nature of the universe, advocating doing good and minding one's character. The highly accomplished masters in those practices have unique skills, and some of their unique techniques are powerful. I came across three highly accomplished masters from the Unconventional Cultivation Ways who taught me some things that can't be found in either the Buddhist or Daoist system. Those things were each fairly hard to practice in the process of cultivation, so the *gong* obtained was unique. In contrast, strict character criteria are lacking among some so-called Buddhist and Daoist cultivation methods, and as a result their practitioners can't cultivate to an advanced level. So we should look at each cultivation method objectively.

(2) Martial Arts Qigong

Martial arts *qigong* comes out of a long history. Having its own complete system of theories and cultivation methods, it has formed an independent system. Yet strictly speaking, it only manifests supernatural abilities that are generated by internal cultivation at the lowest level. All of the abilities that appear in martial arts cultivation also appear in internal cultivation. Martial arts cultivation likewise begins with doing *qi* exercises. For instance, when striking a piece of rock, in the beginning the martial arts practitioner needs to swing his arms to move *qi*. Over time, his *qi* will change in nature and become an energy mass that appears in the form of light. At that point his *gong* will start to function. *Gong* has intelligence because it is an evolved matter. It exists in another dimension and is controlled by the thoughts coming from one's brain. When attacked, the martial arts practitioner doesn't need to move *qi*; *gong* will come merely with a thought. Over the course of cultivation his *gong* will continually be strengthened, with its particles becoming finer and its energy growing greater. The skills of Iron Palm and Cinnabar Palm will appear. As we can see from movies, magazines, and television shows, the skills of Golden Bell Cover and Iron Shirt have emerged in recent years. They stem from the simultaneous practice of internal cultivation and martial arts cultivation; they come from cultivating internally and externally at the same time. To cultivate internally, a person needs to value virtue and cultivate his or her character. Explained from a theoretical angle, when a person reaches a certain level, *gong* will emit from the body's interior to its exterior. It will become a protective shield because of its high density. In terms of principles, the biggest difference between the martial arts and our internal cultivation lies in the fact that the martial arts are performed with vigorous movements and practitioners can't still the mind. Not having a quiet, centered mind makes *qi* flow underneath the skin and pass through the muscles instead of flowing into a person's elixir field (*dan-tian*).⁹ So they don't cultivate longevity—they haven't the ability to do so.

(3) Reverse Cultivation and Gong Borrowing

Some people have never practiced *qigong*. Then suddenly they acquire *gong* overnight and have quite strong energy, and they can even heal other people. People call them *qigong* masters and they go around teaching others. Some of them, even though they have never learned *qigong* or have only learned a few of its movements, are modifying things and teaching them to people. This kind of person isn't qualified to be a *qigong* master. He or she doesn't have anything to pass on to others. What he or she teaches certainly can't be used to cultivate to a high level; the most it can do is help get rid of sickness and improve health. How does this kind of *gong* come about? Let's first talk about the commonly-known "reverse cultivation." Reverse cultivation happens to good people who have extremely high character, and who are usually older, such as over fifty years of age. There isn't enough time for them to cultivate from the beginning, as it's not easy to meet excellent masters who teach *qigong* exercises that cultivate both mind and body. The moment this type of person wants to cultivate, high-level masters will place a great amount of *gong* onto the person according to his or her character foundation. That enables cultivation in reverse, from the top down, and that way it is much faster. From another dimension, high-level masters perform the transformation and continually add

⁹ In Chinese thought, this usually refers to the region of the lower abdomen in which an energy "elixir" is formed through meditative practices.

gong to the person from the outside of his or her body; this is particularly the case when the person is giving treatments and forming an energy field. The *gong* given by the masters flows as if through a pipeline. Some people don't know themselves where the *gong* comes from. That is reverse cultivation.

Another type is called “*gong* borrowing,” and it isn't restricted in terms of age. A human being has an assistant consciousness along with a main consciousness, and it is generally at a higher level than the main consciousness. The assistant consciousnesses of some people have reached such high levels that they can communicate with enlightened beings. When these kinds of people want to cultivate, their assistant consciousnesses have a similar thought of wanting to climb in levels, and they will immediately get in touch with the enlightened beings to borrow *gong* from them. After the *gong* is loaned the person will get it overnight. After obtaining the *gong*, he or she will be able to treat people to ease their pain. The person will usually adopt the method of forming an energy field. He or she will be able to give energy to people individually and to teach some techniques.

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

(4) Cosmic Language

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

That entity teaches the person to speak a cosmic language while passing on to him or her some of its energy. Yet thereafter, the person will be under its control, so this is not an upright cultivation way. Even though that entity is in a slightly higher dimension it is not cultivating an upright way, so it doesn't know how to teach cultivators a way to stay healthy or to heal. For this reason it uses the method of sending out energy through speech. Because it is dispersed, the energy has little power. It is effective in treating minor sicknesses and ailments but it fails with serious diseases. Buddhism speaks of how those above cannot cultivate since they lack suffering and discord; moreover, they can't

temper themselves and are unable to raise their levels. So they look for ways to help people gain better health and in turn elevate themselves. And that is what speaking cosmic language is about. It's neither a supernatural ability nor *qigong*.

(5) Spirit Possession

The most harmful type of spirit possession is that by a low-level entity. Spirit possession is caused by cultivating in a crooked way. It is really harmful to people, and the consequences of being possessed are frightening. Not long after beginning to practice, some people become obsessed with giving treatments and becoming rich; they think about these things all the time. These people might have originally been pretty decent or had a master already looking after them. But things turn sour when they start to contemplate giving treatments and getting rich. They then attract these types of entities. Even though they aren't in our physical dimension they really do exist.

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

(6) Even When a Cultivation Way is Upright, a Person Could be Practicing in a Crooked Manner

Although the practice systems some people learn come from upright cultivation ways, people can actually practice in a crooked manner inadvertently due to their not being strict with themselves, to their failing to cultivate their character, and to their entertaining negative thoughts while performing their exercises. For example, when a person is performing the exercises, be it the standing stance or the meditation, his thoughts might actually be on money, becoming well known and well off, or "He wronged me, and I'll fix him after I get supernatural abilities." Or he's thinking of this or that ability, thereby adding something bad to his practice and actually practicing in a crooked manner. This is dangerous since it might attract some negative things, like low-level entities. And maybe the person doesn't realize what he has brought on. His attachments are so strong—it doesn't work to seek the Way out of a desire to get certain things—and his intentions aren't right, so his *shifu* can't protect him. That's why practitioners have to guard their character, keep right-minded, and desire nothing, lest they bring about problems.

Chapter II Falun Gong

Falun Gong originates from the Falun Xiulian Dafa¹⁰ practice in the Buddhist system. It is one of the Buddhist system's special *qigong* methods, yet it has its own distinct qualities that set it apart from the usual ways of Buddhist cultivation. This cultivation system is a special, intense cultivation method that used to require that cultivators have extremely high character and a great underlying base. In order for more practitioners to improve, while also meeting the needs of a massive number of dedicated cultivators, I have redesigned and made public this set of cultivation methods that are now suitable for popularization. Despite the modifications, this practice still far exceeds other practices, their teachings, and levels.

1. The Law Wheel's Function

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

The Law Wheel is most precious, you can't put a price on it. When my *shifu* passed the Law Wheel on to me, he told me that the Law Wheel shouldn't be passed on to anyone else, and that even those people who had cultivated for a thousand years or more might want to have it, but could not. The discipline could only be passed on to one person after a very, very long time, unlike those that are passed on to one person every few decades. The Law Wheel is thus extremely precious. It's still extremely precious even

¹⁰ ("fah-lun shyo-lyen dah-fah") Translated roughly as, "Law Wheel Cultivation Great Way."

though we now make it public and have adjusted it to become less powerful. Cultivators who have acquired it are halfway through their cultivation. The only thing that remains is for you to improve your character, and then what awaits you are quite high levels. Of course, people who aren't predestined might stop after cultivating for a little while, and then the Law Wheel in them will cease to exist.

Falun Gong is Buddhist *qigong*, but it far exceeds the scope of the Buddhist system: what we cultivate is the entire universe. In the past, Buddhist cultivation only taught Buddhist principles, while Daoist cultivation only taught Daoist principles. Neither one gave a full explanation of the universe from its fundamental level. The universe is similar to human beings in that it has its own nature, along with its material composition. Its nature can be summarized in three words: True, Kind, Tolerant (*zhen, shan, ren*).¹¹ Daoist cultivation focuses its understanding on the True part: telling the truth, doing truthful deeds, returning to one's original, true self, and finally becoming a true being. Buddhist cultivation focuses on the Kind part: developing great compassion, and offering salvation to all beings. Our discipline cultivates Truth, Kindness, and Tolerance simultaneously, and we directly adhere to the fundamental nature of the universe in our cultivation, ultimately assimilating with the universe.

Falun Gong is a cultivation system of both mind and body. When a practitioner's *gong* potency and character have reached a certain level, he or she is bound to attain in this world both Enlightenment (the state of Unlocked Gong) and an indestructible body. In general, Falun Gong is divided into Triple-World-Law and Beyond-Triple-World-Law, which include many levels. I hope that all devoted practitioners will cultivate diligently, improve their character without letup, and manage to reach Spiritual Perfection.

2. The Law Wheel's Configuration

The Law Wheel of Falun Gong is an intelligent, spinning body of high-energy matter. It rotates according to the laws of the vast universe's entire motion. In a sense, the Law Wheel is a miniature of the universe.

In the center of the Law Wheel there is a Buddhist symbol of *srivatsa*, , (in Sanskrit, *srivatsa* means "the gathering of all good fortune" (to check [the Chinese term], look in the *Ci Hai Dictionary*)), which is the core of the Law Wheel. Its color is close to golden yellow, and its base color is bright red. The base color of the outer ring is orange. Four Taiji symbols¹² and four Buddhist *srivatsas* are placed alternately in eight spots. The Taiji that are red and black are of the Daoist system, while the Taiji that are red and blue are of the Great Anterior-Heaven Daoist system. The four small *srivatsas* are also golden yellow. The base color of the Law Wheel changes periodically from red, to orange, to yellow, green, blue, indigo, and violet. They are extraordinarily beautiful colors (refer to the color insert at the front of the book). The colors of the central *srivatsa*, , and the Taiji don't change. The *srivatsas*, , of different sizes rotate on their own, as does the

¹¹ The three Chinese words rendered here as "true, kind, tolerant," could alternatively be translated as follows. *Zhen*, "truth, truthful, real"; *shan*, "good, compassionate, benevolent"; *ren*, "forbearing, enduring, self-control."

¹² ("tie-jee") The symbol of the Daoist system, popularly referred to in the West as the "yin-yang" symbol.

Law Wheel. The Law Wheel is rooted in the universe. The universe is rotating, all galaxies are rotating, and so the Law Wheel is rotating as well. Those whose Third Eyes are at lower levels can see the Law Wheel spinning like a fan; those whose Third Eyes are at higher levels can see the whole image of the Law Wheel, which is incredibly beautiful and brilliant, and this encourages practitioners to more boldly forge ahead cultivating.

3. Characteristics of Falun Gong Cultivation

(1) The Law Refines the Practitioner

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

The principal feature of Falun Gong is its cultivation of a Law Wheel rather than elixir. Until now, all the cultivation methods that have been made public, regardless of which school or cultivation way they came from—be they branches of Buddhism or Daoism, of the Buddhist or Daoist system, or of any of the ways spread among people—all have cultivated elixir. And so do many side-door cultivation ways. They are called elixir-method *qigong*. The cultivation used by monks, nuns, and Daoists has taken the path of cultivating elixir. If these persons are cremated at death, they produce *sariras*, which are composed of a hard and beautiful substance that modern scientific equipment can't make out. Actually, they are high-energy matter, gathered from other dimensions—not our dimension. That is elixir. It's hard for those who practice elixir-method *qigong* to achieve Enlightenment during the person's lifetime. It used to be that many people who practiced elixir-method *qigong* tried to lift their elixir. It couldn't be lifted out once it was raised to the Niwan Palace,¹³ and so it got stuck there and the person died. Some people

¹³ ("nee-wahn") A Daoist term for the pineal gland.

wanted to deliberately burst it but they had no way of doing so. There were some cases like this: A person's grandfather didn't cultivate to success, so at the end of his lifetime he spat the elixir out and passed it on to the person's father; his father didn't cultivate to success, so at the end of his lifetime he spat it out and passed it on to the person. Even then this person still didn't achieve much. It's really difficult! Of course, there are many decent cultivation methods. It's not so bad if you can receive genuine teaching from someone, but chances are he or she won't teach you high-level things.

(2) Cultivating the Main Consciousness

Everyone has a main consciousness. A person usually relies on his or her main consciousness in order to act and think. Along with the main consciousness, a person also has one or more assistant consciousnesses and spirits inherited from ancestors. The assistant consciousness(es) has the same name as the main consciousness, but in general it's more capable and of a higher level. It doesn't become deluded by our human society and it can see its own particular dimension. Many cultivation methods take the route of cultivating the assistant consciousness, whereby one's flesh and main consciousness only function as a vehicle. Those practitioners are generally unaware of these things, and they even feel good about themselves. It's incredibly hard for a person to break away from practical things while living in society, especially the things he or she is attached to. So, many cultivation methods emphasize performing exercises while in a state of trance—complete trance. When in-trance transformation occurs, the assistant consciousness actually gets transformed in a different world, and it is through that transformation that it improves. One day the assistant consciousness will complete its cultivation and leave with your *gong*. Nothing will be left for your main consciousness and your innate body, and your lifelong cultivation will fall short of success. That's a great pity. Some well-known *qigong* masters command great abilities of all kinds, and along with those come prestige and respect. Yet they still don't know that their *gong* has not in fact grown on their own bodies.

Our Falun Gong directly cultivates the main consciousness; we ensure that *gong* actually grows on your body. The assistant consciousness of course gets a share too; it improves as well, though it is in the secondary position. Our cultivation method has strict character criteria that allow you to temper your character and improve while in human society, under the most complicated circumstances—like a lotus flower emerging out of the mud. Because of this you can succeed in your cultivation. This is why Falun Gong is so precious: It's precious because it is you, yourself, who gets *gong*. But it's also very hard to do. The difficulty lies in the fact that you have chosen a path which will temper and test you in the most complicated environment.

The main consciousness must always direct your cultivation, since the goal of our practice is to cultivate the main consciousness. The main consciousness should make the decisions, rather than turning them over to the assistant consciousness. Otherwise there would come a day when the assistant consciousness would finish its cultivation at a higher level and take your *gong* with it, and your innate body and main consciousness would be left with nothing. When you are cultivating to high levels, your main consciousness shouldn't lose awareness of what you are doing, as if it were asleep. You need to be clear that you are the one performing the exercises, ascending through cultivation, and improving your character—only then will you be in control and able to

gain *gong*. Sometimes when you are absentminded you might accomplish something without even knowing how it was done. That is actually your assistant consciousness taking effect; your assistant consciousness is in command. If you open your eyes to look around while you are sitting there in meditation and you see that there's another you across from you, then that is your assistant consciousness. If you are sitting there in meditation facing north, but all of a sudden you find that you're sitting on the north side, wondering, "How did I come out of my body?", then that is your true self that has come out. What sits over there is your flesh and assistant consciousness. You can tell them apart.

You shouldn't lose all awareness of yourself when you do the exercises of Falun Gong. Doing so is not in line with the Great Way of Falun Gong cultivation. You have to keep your mind alert when doing the exercises. There won't be any deviation in the practice if your main consciousness is strong, for nothing will really be able to harm you. Some things might come onto your body if your main consciousness is weak.

(3) Doing the Exercises Regardless of Direction and Time

Many cultivation methods are particular about a time and direction in which it's best to perform their exercises. We aren't concerned with those things in the least. Falun Gong cultivation is done according to the nature of the universe and the laws by which the universe evolves. So direction and time are not important. We are, in effect, situated within the Law Wheel while doing the exercises, and it is omni-directional and in constant rotation. Our Law Wheel is synchronized with the universe. The universe is in motion, the Milky Way is in motion, the nine planets are revolving around the sun, and Earth itself is rotating. Which way is north, south, east, or west? People who live on Earth devised those directions. So you will be facing all directions no matter which direction you face.

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

4. Cultivation of Both Mind and Body

Falun Gong cultivates both the mind and body. Performing the exercises changes a person's innate body first. The innate body won't be discarded. The main consciousness merges into one with the flesh, achieving complete cultivation of one's entire being.

(1) Changing One's Innate Body

A human body is composed of flesh, blood, and bones, with different molecular structures and components. The molecular composition of the human body is transformed into high-energy matter through cultivation. The human body is then no longer composed

of its original matter, as it has undergone a change in its fundamental properties. But cultivators live and cultivate among everyday people and they can't disrupt the way human society is. So this kind of change alters neither the body's original molecular structure nor the sequence in which its molecules are arranged; it just changes the original molecular composition. The body's flesh remains soft, the bones are still hard, and the blood is still fluid. The person will still bleed when cut with a knife. According to the Chinese Theory of Five Elements, everything is composed of metal, wood, water, fire, and earth. The human body is no different. When a cultivator has undergone the changes in his or her innate body whereby high-energy matter replaces the original molecular components, the human body at that point is no longer composed of its original matter. This is the principle behind what is known as "transcending the five elements."

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

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

(2) The Falun Cosmic Orbit

Our human body is a small universe. The energy of the human body circles around the body, and this is called the circulation of the small universe, or the cosmic orbit. Speaking in terms of levels, connecting the two major meridians of Ren and Du is only a superficial cosmic orbit. It doesn't have the effect of cultivating the body. The Small

Cosmic Orbit, in its true sense, circulates inside the body from the Niwan Palace to the elixir field. Through this internal circulation, all of a person's meridians, or energy channels, are opened up and expanded from the inside of the body to its outside. Our Falun Gong calls for all meridians to be opened at the outset.

The Great Cosmic Orbit is the movement of the eight Extra Meridians,¹⁴ and it goes around the entire body to complete one cycle. If the Great Cosmic Orbit is opened, it will bring about a state in which a person can levitate off the ground. That's what is meant by "ascending in broad daylight," as mentioned in *The Book of Elixir*. But that said, an area in your body will usually be locked so that you can't levitate or fly. Yet it will bring you to a certain state: You will walk quickly and effortlessly, and when you walk uphill you will feel as if someone were giving you a push from behind. The opening of the Great Cosmic Orbit can also bring about a type of ability. It can enable the *qi* that exists in different organs of the body to exchange positions. The *qi* of the heart will move to the stomach, the *qi* of the stomach will travel to the intestines, and so on. As the person's *gong* potency strengthens, if that ability is released outside the human body it will become the ability of telekinesis. This kind of cosmic orbit is also called the Meridian Cosmic Orbit, or the Heaven and Earth Cosmic Orbit. But its movement still won't achieve the goal of transforming the body. There has to be another corresponding cosmic orbit, called the Borderline Cosmic Orbit. Here's how the Borderline Cosmic Orbit moves: It emerges from either the Huiyin acupuncture point¹⁵ or the Baihui acupuncture point,¹⁶ and it travels along the sides of the body, where *yin* borders *yang*.¹⁷

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

(3) Opening the Meridians

The objective of opening the meridians is to allow energy to circulate and to change the molecular composition of cells, transforming them into high-energy matter. The meridians of non-practitioners are congested and narrow. The meridians of practitioners gradually brighten and have their congested areas opened. The meridians of veteran

¹⁴ In Chinese thought and medicine, these exist in addition to the twelve Regular Meridians.

¹⁵ ("hway-yin") Located in the center of the perineum.

¹⁶ ("bye-hway") Located at the crown of one's head.

¹⁷ ("yin, yahng") In Chinese thought, two opposite, but complementary primal forces which are present in all life and matter. For example, female (*yin*) vs. male (*yang*), front of the body (*yin*) vs. back of the body (*yang*).

practitioners widen, and they will widen even further during cultivation at higher levels. Some people have meridians as wide as a finger. Yet the opening up of meridians itself reflects neither one's cultivation level nor the height of one's *gong*. The meridians will be brightened and widened by doing the exercises, and eventually connect to become one large whole. At that point, this person will have no meridians or acupuncture points. Put another way, his or her entire body will be meridians and acupuncture points. But even this state doesn't mean that the person has completed cultivation. It's only the manifestation of one level during the process of Falun Gong cultivation. Arrival at this stage signifies that the person has reached the end of Triple-World-Law cultivation. At the same time, this brings about a state quite noticeable from its outer appearance, called Three Flowers Gathered Atop the Head. The *gong* pillar will be rather high at that point and a great deal of supernatural abilities will have been developed, all of which will have a shape and form. The three flowers appear on the crown of the head, with one resembling a chrysanthemum and the others a lotus. The three flowers spin individually while revolving around each other at the same time. Each flower has an extremely tall pillar on top of it that reaches to the sky. These three pillars rotate and spin along with the flowers, and the head will feel heavy. But at that point the person has merely finished the last step of Triple-World-Law cultivation.

5. Thought

Falun Gong cultivation involves no directing with thought. A person's thoughts don't accomplish anything by themselves, though they can send out commands. What is really at work are supernatural abilities, which have an intelligent being's capacity to think and can receive commands from the brain's signals. Yet many people, particularly those in *qigong* circles, have different theories about it. They think that thought can accomplish many things. Some talk about using thought to develop abilities, using it to open the Third Eye, to do healing, to perform telekinesis, etc. Those views are incorrect. At lower levels, among everyday people, thoughts direct the sensory organs and four limbs. At higher levels, a cultivator's thoughts elevate a notch and direct abilities to do things. In other words, abilities are dictated by thought. That's how we look at thought. Sometimes we see a *qigong* master doing treatments on others. Before the master lifts a finger, the patient says that he or she has become well, and thinks that the healing was done by the master's thoughts. In fact, what the master does is release a type of ability and dictate it to give the treatment or to do something. Abilities act in another dimension, so everyday people can't see them with their eyes. Those who don't know think that it's the thoughts that are doing the healing. Some people believe that thoughts can be used to do healings, and that has misled people. That idea had to be straightened up.

Human thinking is a type of message, a type of energy, and a form of material existence. When a person thinks, the brain produces a frequency. Sometimes chanting mantras can be very effective. Why? Because the universe has its own vibrational frequency, and an effect will be produced when the frequency of your mantra coincides with that of the universe. For it to be effective, though, it certainly has to be benign in nature, since wicked things aren't allowed to exist in the universe. Directing with thought is a specific way of thinking. The Law Bodies of a high-level, grand *qigong* master are controlled and dictated by the thoughts of his main body. A Law Body also has his own

thoughts and is able to solve problems and carry out tasks independently. He is an entirely independent self. At the same time, Law Bodies know the thoughts of the *qigong* master's main body and will carry out tasks according to those thoughts. For example, if the *qigong* master wants to treat a particular person's illness the Law Bodies will go there. Without that thought they won't go. But when they see a really good thing to do they will do it on their own. Some masters haven't achieved Enlightenment, and there are things that they still don't know but that their Law Bodies do know.

There is another form of thought called inspiration. Inspiration doesn't come from a person's main consciousness. The knowledge base of the main consciousness is quite limited. It won't work if you depend solely on the main consciousness to come up with something that doesn't yet exist in this society. Inspiration comes from the assistant consciousness. When some people who are engaged in creative work or scientific research get stuck after exhausting all of their brainpower, they put things aside, rest for a while, or take a walk outside. Inspiration then comes suddenly without them thinking. They right away start to quickly write things down, and something is created. That's because when the main consciousness is strong, it controls the brain and nothing will come forth, despite its effort. Once the main consciousness relaxes, the assistant consciousness starts to function and control the brain. The assistant consciousness is able to create new things, for it belongs to another dimension and is not restrained by this one. Yet the assistant consciousness can't surpass or interfere with the way human society is; it's not allowed to affect society's development.

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

6. Levels of Cultivation in Falun Gong

(1) Cultivation at High Levels

Since Falun Gong cultivation takes place at really high levels, *gong* is generated quite fast. A great cultivation way is extremely simple and easy. Falun Gong has few movements. Yet viewed from a larger scope it governs all aspects of the body, including the many things that are to be generated. As long as a person's character keeps rising, his or her *gong* will grow rapidly. There is little need for intention-filled effort, the use of any specific method, setting up a crucible and furnace to make elixir from gathered chemicals or from adding fire and gathered chemicals.¹⁸ Relying on the guidance of directing with thought is rather complicated, and it can easily lead to deviation. What I'm giving you here is the most convenient discipline, the best discipline, but it is also the hardest one. In order for a cultivator to reach the Milk-White Body state using other methods, it would take more than a decade, several decades, or even longer. Yet we bring you to that stage immediately. That level might already pass by before you even feel it. It might last for just several hours. There will be one day when you feel quite sensitive, and only a little

¹⁸ Daoist metaphors for the processes of internal alchemy employed in some practices.

while later you won't feel as sensitive. In fact, you will have just passed a significant level.

(2) Manifestations of Gong

After students of Falun Gong go through adjustment of the flesh, they will reach the state that is suitable for Dafa¹⁹ cultivation: the Milk-White Body state. *Gong* will only develop after that state is reached. People with a high-level Third Eye can see that *gong* develops on the surface of a practitioner's skin and is then absorbed into his or her body. That process of *gong* generation and absorption keeps repeating itself, going level after level, and sometimes very rapidly. This is the first stage of *gong* development. After the first stage, the body of the practitioner is no longer a regular one. A practitioner will never again get sick after reaching the Milk-White Body state. The pain that might emerge here and there or the discomfort in a certain area is not sickness, though it may appear similar: It is caused by karma. After the second stage of *gong* development, a person's intelligent beings will have grown very large and are able to move around and talk. Sometimes they are produced sparsely, sometimes in great density. They can talk to one another. There is a great deal of energy stored in those intelligent beings, and it is used to change his or her innate body.

At a certain advanced level of Falun Gong cultivation, cherubs sometimes appear all throughout a practitioner's body. They are mischievous, enjoy playing, and are good-natured. Another kind of body can be produced as well: the Immortal Infant. He or she sits on a lotus flower throne that's gorgeous. The Immortal Infant that is generated through cultivation is created by the merging of *yin* and *yang* in the human body. Male and female cultivators alike can cultivate an Immortal Infant. At the beginning the Immortal Infant is very small. He gradually grows larger and ultimately grows to be the cultivator's size. He looks exactly like the cultivator and is indeed present inside the cultivator's body. When people with supernatural abilities look at him or her, they will say that this person has two bodies. This person has actually succeeded in cultivating his or her true body. Also, many Law Bodies can be developed through cultivation. In short, any ability that can be developed in this universe can be developed in Falun Gong; the abilities developed in other cultivation methods are all included in Falun Gong.

(3) Beyond-Triple-World-Law Cultivation

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

¹⁹ (“dah-fah”) “Great Way” or “Great Law,” short for the full name Falun Dafa.

When another step forward is taken, there will be nothing left, as all of the person's abilities will be pressed into the body's deepest dimension and he or she will enter the Pure-White Body state, where the body is transparent. With one more step forward, this person will enter into Beyond-Triple-World-Law cultivation, which is also known as "cultivation of a Buddha's body." The abilities developed at that stage belong to the category of supernatural powers. The practitioner will have unlimited powers at that point and will have become incredibly mighty. Upon reaching higher realms, he or she will cultivate to become a great enlightened being. All of this relies on how you cultivate your character. Whichever level you cultivate to is the level of your Attainment Status. Dedicated cultivators find a true cultivation way and achieve Rightful Attainment, which is Perfection.

Chapter III

Cultivation of Character

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

1. The Meaning of Character

The “character” referred to in Falun Gong can't be fully encompassed by the word “virtue” alone. It contains much more than virtue. It contains many different facets of things, including those of virtue. Virtue is only one manifestation of a person's character, so using only virtue to understand the meaning of character isn't enough. Character encompasses how to deal with gain and loss. “Gain” is to gain conformity to the nature of the universe. The nature that constitutes the universe is Truth, Kindness, Tolerance. A cultivator's degree of conformity to the nature of the universe is reflected in the amount of his or her virtue. “Loss” is to abandon negative thoughts and behavior, such as greed, the pursuit of wealth, lust, desire, killing, fighting, theft, robbery, deception, jealousy, etc. If a person is to cultivate to high levels, he or she needs to break free from the pursuit of wants, something inherent in human beings. In other words, you should let go of all attachments and take lightly all matters of fame and gain.

A complete human being is composed of his flesh and his temperament. Similarly, with the universe, along with the existence of its matter, there also exists its nature, to be True, Kind, and Tolerant. Every particle of air contains this nature. This nature is made manifest in human society in the fact that good actions bring rewards and bad ones bring punishment. At a high level this nature manifests as supernatural abilities. People who align themselves with this nature are good people; those who depart from it are bad. People who comply with it and assimilate to it are those who attain the Dao. In order to conform to this nature, practitioners need to have extremely high character. Only that way can a person cultivate to high levels.

It is easy to be a good person, but it's not easy to cultivate character—a cultivator must ready his mind. Sincerity is a prerequisite if you are to rectify your mind. People live in a world where society has become complicated. Though you might want to do good things, there might be some people who don't want you to; you might not want to

harm others, but others might harm you for various reasons. Some of these things happen for unapparent reasons. Will you be able to enlighten to the reasons? Then what should you do? The challenges in this world test your character at every moment. When experiencing indescribable humiliation, when losing out, when tempted by money and lust, when in a power struggle, when rage and jealousy emerge in conflicts, when discord in society and in the family take place, and when experiencing all kinds of hardships, can you always follow closely the character criteria? Of course, if you could handle everything then you would already be an enlightened being. Most practitioners start as everyday people after all, and the cultivation of their character occurs gradually; it moves upward little by little. Determined cultivators will eventually gain Rightful Attainment if they are prepared to endure great hardships and face ordeals with an unwavering mind. I hope that each of you cultivators will maintain your character well and raise your *gong* potency rapidly!

2. Loss and Gain

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

An everyday person wants to enjoy prestige, prosperity, a better standard of living, more comfort, and more money. Those are everyday people’s goals. As practitioners, we are different, for what we gain is *gong*, not those things. We need to care less about personal gain and take it lightly, but we aren’t really asked to lose any material things; we cultivate in society and need to live as everyday people do. The key is for you to break your attachments—you aren’t really required to lose anything. You won’t lose anything that belongs to you, and you won’t gain anything that does not belong to you. If you do get such things, they will have to be returned. To gain, you must lose. Of course, it’s not possible to immediately handle everything well, just as it’s not possible to become an enlightened being overnight. Yet by cultivating little by little and improving step by step, it is achievable. You will gain however much you lose. You should always take matters of personal gain lightly and prefer to have peace of mind over gaining more. When it comes to material things you might suffer some losses, but you will gain in terms of virtue and *gong*. This is a truth. You aren’t to intentionally gain virtue and *gong* by exchanging your prestige, money, or personal gain for it. You should be able to understand this further as your awakening capacity grows.

Someone who cultivated in a high-level Daoist practice once said: “I don’t want the things others want, and I don’t have the things others have; but I have things others don’t, and I want things others don’t.” An everyday person hardly has a moment when he or she feels content. These people want everything except the rocks lying on the ground that nobody wants to pick up. Yet that Daoist cultivator said, “Then I’ll pick up those rocks.”

A proverb goes like this: “Rarity makes something precious, scarcity makes something unique.” Rocks are worthless here but could be very valuable in other dimensions. This is a principle that an everyday person can’t understand. Many enlightened, high-level masters with great virtue have no material possessions. For them there is nothing that can’t be given up.

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

Self-interest leads some people to use improper means to take things that belong to others. These people think that they’ve gotten a good deal. The truth is that they came to benefit by exchanging their virtue with others, only they don’t know it. For a practitioner, that would have to be deducted from his or her *gong*. For a non-practitioner, it would have to be deducted from his or her life expectancy or from something else. In short, the books will be balanced. This is a law in the universe. There are some people who always mistreat others, harm others with abusive words, and so on. When doing those things they throw a corresponding portion of their virtue to the other party, exchanging their virtue for the act of hurting or insulting others.

Some people think it’s disadvantageous to be a good person. From an everyday person’s viewpoint a good person is at a disadvantage. But what they acquire is something that everyday people cannot: virtue, a form of white matter that is extremely precious. Without virtue a person cannot have *gong*—this is an absolute truth. Why is it that many people cultivate but their *gong* fails to develop? Exactly because they don’t cultivate virtue. Many people emphasize virtue and require cultivation of virtue, yet they fail to disclose the real principles of how virtue is evolved into *gong*. It’s left for you to figure out. Those nearly ten-thousand volumes of the *Tripitaka* and the principles that Shakyamuni taught for forty-some years all talked about one thing: virtue. The ancient Chinese books of Daoist cultivation all discuss virtue. The five-thousand-word book by Lao-zi,²⁰ *Dao De Jing*, also contemplates virtue. Some people still fail to grasp this.

Let’s now address “loss.” When you gain, you must lose. You will encounter some trials when you genuinely want to cultivate. When they come up in your life, you might experience a little bodily suffering or feel discomfort here or there. But it’s not sickness. The hardships can also come up in society, in the family, or in the workplace—anything is possible. Discord will suddenly arise over personal gain or emotional tensions. The

²⁰ (“laow-dzz”) An ancient figure popularly regarded as the founder of Daoism.

goal is to enable you to improve your character. These things usually happen suddenly and seem very intense. If you encounter something that is annoying or troublesome, embarrassing for you, that makes you lose face, or puts you in an awkward position, how are you going to handle it at that point? If you stay calm and unruffled—if you’re able to do that—your character will be improved through the trial and your *gong* will develop proportionately. If you can achieve a little, you will gain a little. How much you put in is how much you get out. Typically when we’re in the middle of some ordeal we might not be able to realize that, yet we have to try. We shouldn’t treat ourselves like everyday people. We should hold ourselves to higher standards when discord arises. Our character will be tempered among everyday people since we cultivate amidst them. We are bound to make some mistakes and to learn something from them. Your *gong* can’t develop when you are comfortable and don’t meet with any problems.

3. Cultivating Truth, Kindness, and Tolerance Simultaneously

Our discipline cultivates Truth, Kindness, and Tolerance simultaneously. “Truth” is about telling the truth, doing things truly, returning to one’s original, true self, and ultimately becoming a true person. “Kindness” is about developing great compassion, doing good things, and saving people. We emphasize Tolerance in particular. Only with Tolerance can a person cultivate into somebody with great virtue. Tolerance is a powerful thing, and it surpasses Truth and Kindness. Throughout the entire cultivation process you are asked to tolerate, to mind your character, and to exercise self-control.

It’s not easy to tolerate things when you run into problems. Some people say, “If you don’t hit back when beaten, don’t talk back when slandered, or if you tolerate it even when you lose face in front of your family, relatives, and close friends, haven’t you turned into an Ah-Q?”²¹ I’d say that if you act normal in all regards, if your intelligence is no less than that of others, and if it’s only that you have taken personal gain lightly, nobody is going to say you are foolish. Being able to tolerate is not weakness, nor is it being like Ah-Q. It is a display of strong will and self-restraint. There was a person in Chinese history named Han Xin who once suffered the humiliation of crawling between someone’s legs. That was great tolerance. There’s an ancient saying: “When the common man is disgraced, he draws his sword to fight.” It means that when a typical person is humiliated, he will draw his sword to retaliate, will yell at others, or will throw punches their way. An opportunity to become human and live a life here doesn’t come easily. Some people live for their ego, which really isn’t worth it and is just exhausting. There is a saying in China: “With one step back, you will discover a boundless sea and sky.” Take a step back when you are confronted with troubles, and you will find it a whole different scenario.

A practitioner should not only show tolerance towards the people with whom he has conflicts and those who embarrass him directly, but should also have a generous attitude and even thank them. How could you improve your character if you didn’t go through those trials with them? How could the black matter be transformed into the white matter? How could you develop your *gong*? It’s hard when you are in the midst of an ordeal, but you must exercise self-restraint. Ordeals will constantly get more intense as your *gong*

²¹ (“ah-cue”) A character in a well-known Chinese novel who is known for his weakness and foolishness.

potency increases. Everything relies on whether you can improve your character. That ordeal might be upsetting to you at first and make you unbearably angry—so angry your veins bulge—but you don't erupt and manage to contain your anger. Then that's good. You have started to exercise tolerance, to intentionally exercise tolerance. You will then gradually and continually improve your character, truly taking those things lightly. And that is an even greater improvement. Everyday people take little tensions and minor problems really seriously. They live for their ego and tolerate nothing. They will dare to do anything when they are angered to an unbearable point. Yet as a practitioner you will find the things that people take seriously to be very, very trivial—even too trivial—because your goal is extremely long-term and far-reaching. You will live as long as this universe. Then think about those things again: It doesn't matter if you have them or not. You can put them all aside when you think from a broader perspective.

4. Ridding Yourself of Jealousy

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

Jealous types look down upon others and don't allow others to surpass them. When they see someone more capable than they, their minds lose all perspective, they find it unbearable, and they deny the fact. They want to get pay raises when others do, get equal bonuses, and share the same burden when something goes wrong. They get green-eyed and jealous when they see others making more money. At any rate, they can't take it if others do better than they. Some people are afraid of accepting a bonus when they have achieved certain things in their scientific research; they're afraid of others becoming jealous. Some people who have been awarded certain honors don't dare reveal them for fear of jealousy and sarcasm. Some *qigong* masters can't stand to see other *qigong* masters teach, so they go make trouble for them. That is a character problem. Suppose that in a group that does *qigong* exercises together, some people who started later are nonetheless the first persons to develop supernatural abilities. There are people who would then say: "What's he got to brag about? I've practiced for so many years and have

a huge pile of certificates. How could he develop abilities before me?” His jealousy would then emerge. Cultivation focuses inward, and a cultivator should cultivate him or herself and look within to find the source of problems. You should work hard on yourself and try to improve in the areas you haven’t done enough with. If you look hard at others to find the source of friction, others will succeed in cultivation and ascend, while you will be the only one left here. Won’t you have wasted all of your time? Cultivation is for cultivating yourself!

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

5. Ridding Yourself of Attachments

“Having attachments” refers to the relentless, excessive pursuit of a particular object or goal by those practitioners who aren’t able to liberate themselves or are too stubborn to heed any advice. Some people pursue supernatural abilities in this world, and that will certainly impact their cultivating to high levels. The stronger the feelings, the more difficult to abandon. Their minds will become ever more unsettled and frustrated. Later on these people will think that they’ve gained nothing, and they will even start to doubt the things that they have been learning. Attachments stem from human desires. The characteristics of attachments are that their targets or goals are obviously limited, fairly clear and particular, and often the person might be unaware of the attachments. An everyday person has many attachments. He might use any means necessary in order to pursue something and get it. A cultivator’s attachments manifest differently, such as in his pursuing a particular ability, his indulging a certain vision, his obsessing over a certain phenomenon, and so on. No matter what you, a practitioner, pursue, it is not right—pursuit has to be abandoned. The Daoist system teaches nothingness, while the Buddhist system teaches emptiness and how to enter the gate of emptiness. We ultimately want to achieve the state of nothingness and emptiness, and be rid of every attachment. Anything that you can’t let go must be let go. The pursuit of supernatural abilities is an example: If you pursue them it means you want to use them. In reality, that is going against the nature of our universe. It’s actually still an issue of character. You want to have them, and you want to flaunt them and show them off in front of others. But those abilities aren’t something to showcase for others. Even if the goal of your using them were innocent and you just wanted to use them to do some good deeds, the good deeds

that you did could turn out to be not so good. It's not necessarily a good idea to handle ordinary affairs using supernormal means. After some people hear me remark that seventy percent of the class has had the Third Eye opened, they start to wonder, "Why can't I sense anything?" Their attention focuses on the Third Eye when they return home and do the exercises—even to the point of getting a headache. They still can't see anything in the end. That is an attachment. Individuals differ in physical state of being and underlying base. It's not possible that all of them come to see through the Third Eye at the same time, and neither can each person's Third Eye be at the same level. Some people might be able to see and some might not. Whatever the case, it's normal.

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

6. Karma

(1) The Origin of Karma

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

Some people encourage collecting the *qi* of plants. When they teach their exercises they teach how to collect *qi* from plants; they discuss with intense interest which trees have better *qi* and the colors of different trees' *qi*. There were some people in a park in our northeastern region who practiced a kind of so-called *qigong* in which they would roll all over the ground. After getting up, they would circle around the pine trees to collect their *qi*. Within half a year the grove of pine trees had withered and turned yellow. That kind of action generates karma! That too is killing! Collecting *qi* from plants is not right, whether it's viewed in light of our country's reforestation effort, maintaining the ecological balance, or from a high-level perspective. The universe is vast and boundless, with *qi* available everywhere for you to collect. Knock yourself out and go collect it—why abuse plants? If you're a practitioner, where is your heart of mercy and compassion?

Everything has intelligence. Modern science has recognized that plants have not only life, but also intelligence, thoughts, feelings, and even super-sensory functions. When your Third Eye reaches the level of Law Eyesight, you will discover that the world is a totally different place. When you go outside, rocks, walls, and even trees will talk to you. All objects have life. As soon as an object is formed, a life enters it. It is the people living on Earth who categorize matter as organic and inorganic. People who live in monasteries get upset when they break a bowl, for the moment it is destroyed, its living entity is released. It hasn't finished its life journey, so it will have nowhere to go, and thus harbor extreme hate toward the person who ended its life. The angrier it gets, the more karma the person accrues. Some "*qigong* masters" even go hunting. Where did their kindness and compassion go? A Buddhist or a Daoist doesn't do things that violate the laws of heaven. When a person does these things, it is an act of killing.

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

We should have a compassionate and merciful heart. When we handle things with a compassionate and merciful heart we are less likely to cause problems. Take self-interest lightly and be kindhearted, and your compassionate heart will keep you from doing wrong. Believe it or not, you will discover that if you always have a spiteful attitude and always want to fight and contend, you will even turn good things into bad ones. I often

see some people who, when right, won't let others be; when this type of person is right he has finally found grounds for mistreating others. Similarly, we shouldn't stir up conflict if we disagree with certain things. The things you dislike might at times not necessarily be wrong. As you keep on raising your level as a practitioner, every sentence you say will carry energy. You shouldn't speak as you please, since your words will be able to restrain everyday people. It's especially easy for you to do wrong and create karma when you can't see the truth of problems and their karmic causes.

(2) Eliminating Karma

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

The legs will start to ache after you sit in meditation for a long while, and sometimes the pain is excruciating. People with a high-level Third Eye can see the following: When a person is in great pain, there is a large chunk of the black matter—both inside and outside of the body—coming down and being eliminated. The pain you experience while sitting in meditation is intermittent and excruciating. Some people understand it and are determined not to take their legs down. The black matter will then be eliminated and transformed into the white matter, and it will in turn be evolved into *gong*. Practitioners can't possibly pay for all of their karma through sitting in meditation and doing the exercises. They also need to improve their character and their awakening capacity, and go through some ordeals. What's important is that we be compassionate. Your compassion emerges quickly in our Falun Gong. Many people find that tears start to fall for no reason while they meditate. Whatever they think of, they feel grief. Whoever they look at, they see suffering. That is actually the heart of great compassion emerging. Your nature, your

true self, will start to connect with the nature of the universe: to be True, Kind, and Tolerant. When your compassionate nature emerges, you will do things with much kindness. From your inner heart to your outer appearance, everyone will be able to see that you are really kind. At that point no one will mistreat you anymore. If someone were to treat you unfairly then, your heart of great compassion would take effect and you wouldn't do the same to him in return. That is a type of power, a power that makes you different from everyday people.

When you encounter a tribulation, that great compassion will help you overcome it. At the same time, my Law Bodies will look after you and protect your life, but you will still have to go through the ordeal. For example, when I was giving a class in Taiyuan City there was an older couple that came to attend my class. They were hurrying when they crossed the street, and when they got to the middle of the road a car came speeding along. It knocked the woman right down and dragged her along for more than ten meters before she finally fell in the middle of the street. The car couldn't stop for another twenty meters. The driver got out of the car and said some rude things, and the passengers sitting in the car said some bad things too. At that moment the woman remembered what I had said, and she didn't say a word. After she got up, she said, "It's fine. I'm not hurt." She then went into the auditorium with her husband. Had she said at that moment, "Oh, it hurts here, it hurts there... You'd better take me to the hospital," things would have turned out really badly. But she didn't say that. The woman said to me: "*Shifu*, I know what that was all about. It was helping me pay for my karma!" A huge disaster was averted and a big chunk of karma removed. As you can imagine, she had really high character and her awakening capacity was good. She was of that age, the car was traveling that fast, and she was dragged that far before finally hitting the ground hard—and yet she got up having a right mind.

Sometimes when calamity befalls us it seems just huge—it's so overwhelming there seems to be no way out. And perhaps it stays around for quite a few days. But then a path suddenly appears, and things start to take a big turn. In fact, that is because we improved our character and the problem naturally disappeared.

In order to improve your realm of mind, you have to be tested by hardship in this world. If your character has really improved and stabilized, karma will be eliminated during the process, the hardship will pass, and your *gong* will develop. Don't be discouraged if during tests of character you fail to guard your character and you did something wrong. Take the initiative to find what you learned from that lesson, to discover where you fell short, and to put effort into cultivating Truth, Kindness, and Tolerance. The next problem that will test your character might come shortly thereafter. As your *gong* potency develops, the hardships that test your *xinxing* might come on even stronger. Your *gong* potency will grow a bit higher with every problem you overcome. The development of your *gong* will come to a standstill if you aren't able to overcome a problem. Small tests lead to small improvements, big tests lead to big improvements. I hope that every practitioner is ready to endure great hardship, and will have the determination and willpower to embrace the hardship. You won't acquire real *gong* without expending effort. No principle exists that will let you gain *gong* comfortably without any hardship or effort. You will never cultivate to become an enlightened being if your character doesn't become fundamentally better and you still harbor personal attachments!

7. Meddling by Wicked Entities

“Meddling by wicked entities” refers to the manifestations or visions that appear during the cultivation process and that interfere with a person’s practice. Their goal is to prevent practitioners from cultivating to high levels. In other words, wicked entities come to collect debts.

The problem of meddling by wicked entities is sure to arise when a person is cultivating to high levels. There is no chance a person hasn’t done wrong in his lifetime, just as his ancestors must have done wrong in their lives, and those bad acts are called karma. Whether a person’s underlying base is good or not reflects how much karma the person carries on him or her. Even if he or she is a rather good person it’s still impossible to be free of karma. A person can’t sense it if he or she does not cultivate. Wicked entities won’t care if your practice is only for healing and improving health. But they will bother you once you begin cultivating to high levels. They can disturb you by using many different methods, the goal of which is to prevent you from cultivating to high levels and to make you fail in your practice. Wicked entities manifest themselves in a variety of ways. Some manifest themselves as daily life happenings, while others take the form of phenomena from other dimensions. They command things to interfere with you every time you sit down to meditate, and they make it impossible for you to still your mind or, as a result, cultivate to high levels. Sometimes the moment you sit down to meditate you begin to doze off or have all kinds of thoughts going through your mind, and it makes it so that you can’t enter into a cultivation state. At other times, the moment you start to perform the exercises, your once-quiet surroundings suddenly are filled with the noise of footsteps, doors slamming, cars honking, telephones ringing, and a variety of other forms of disturbance, making it impossible for you to enter into a state of mental calm.

Another kind of wicked entity is sexual attraction. A beautiful woman or handsome man might appear in front of a practitioner during his or her meditation or dreams. That person will entice you and seduce you by making stimulating gestures that evoke your attachment of sexual attraction. If you can’t overcome it the first time, it will gradually escalate and continue to seduce you until you abandon the idea of cultivating to a high level. It’s a hard test to pass, and a fair number of practitioners have failed because of it. I hope you are mentally prepared for it. If someone doesn’t guard his or her character well enough and fails the first time, he or she should truly learn a lesson from it. It will come again and interfere with you many times until you truly guard your character and completely break that attachment. This is a big hurdle that you must overcome, or you won’t be able to attain the Dao and cultivate to success.

There is another kind of wicked entity that also presents itself as you do the exercises or in your dreams. Some people suddenly see some horrifying faces that are ugly and real, or figures that are holding knives and threatening to kill. But all they can do is scare people. If they really were to stab, they couldn’t touch the practitioner since the master has installed a protective shield around the practitioner’s body to prevent harm. They try to scare the person off so that he or she will stop cultivating. These only appear at a certain level or during a certain period of time and will pass quickly, like in a few days, a week, or a few weeks. It all depends on how high your character is and how you treat this matter.

8. A Person's Underlying Base and Awakening Capacity

“Underlying base” refers to the white matter a person brings along at birth. It is, in fact, virtue—a tangible form of matter. The more of this matter you bring with you, the better your underlying base. People with a good underlying base more easily return to their true selves and become enlightened, as their thinking is unimpeded. Once they hear about learning *qigong* or about things related to cultivation, they immediately get interested and want to learn. They can connect with the universe. It's exactly as Lao-zi said: “When the highest type of men hear the Dao, with diligence they will practice it. When average men hear the Dao, it seems some is kept and some is lost. When the lowest type of men hear the Dao, they laugh at it heartily. If they didn't laugh at it, it wouldn't be the Dao.” Those people who can easily return to their true selves and become enlightened are wise people. In contrast, a person with a lot of the black matter and an inferior underlying base has a barrier formed outside of his body that makes it impossible for him to accept good things. The black matter will make him doubt good things when he encounters them. In fact, that is one of the roles karma plays.

Any talk of underlying base has to include the topic of awakening capacity. When we talk about awakening, or enlightening, some people think that being awakened or enlightened is equivalent to being clever. A “clever” or “cunning” person, as everyday people think of it, is actually far away from the cultivation we are talking about. Those types of “clever” people usually have a hard time achieving Enlightenment. They're only concerned with the practical, material world, so as to avoid being taken advantage of and or losing out on something. Most notably, a few individuals out there who regard themselves as knowledgeable, educated, and smart, think that cultivation is the stuff of fairy tales. They can't imagine a person cultivating himself and improving his character. They think practitioners are foolish and backward. The awakening or enlightenment that we speak of doesn't refer to being smart but to the return of human nature to its true nature, to being a good person, and to conforming to the nature of the universe. A person's underlying base determines his or her awakening capacity. If somebody's underlying base is good, his or her awakening capacity tends to be good as well. Underlying base does determine awakening capacity, but, awakening capacity isn't entirely dictated by underlying base. No matter how good your underlying base is, if your understanding is poor and you fail to enlighten to things, it still won't do. The underlying base of some individuals isn't so good, but they are able to enlighten to things, and so they can cultivate to a high level. Since we offer salvation to all sentient beings, we look at people's awakening capacity, not their underlying base. Even though you may have many negative things, as long as you are determined to go up in cultivation, that thought of yours is an upright one. With that thought you only need to forgo a little more than others and you will in the end achieve Enlightenment.

The bodies of practitioners are purified. They won't contract illness after *gong* develops, for the presence of that high-energy matter in the body prevents black matter from being present. Yet some people just refuse to believe it and always think they're sick. They complain, “Why am I feeling so bad?” We say that what you have gained is *gong*. How could you not have discomfort when you have gained such a good thing? In cultivation you have to give things up in exchange. In fact, all of the discomfort is on the

surface and has no impact whatsoever on your body. It appears to be sickness but it's definitely not. It all depends on whether you can awaken to this. Practitioners must not only manage to bear the worst suffering, but also have a great awakening capacity. Some people don't even try to comprehend things when they are confronted with troubles. They still treat themselves as everyday people despite my teaching them at a high level and showing them how to measure themselves with higher criteria. They can't even bring themselves to cultivate as true practitioners. Nor can they believe that they will reach a high level.

The enlightenment discussed at high levels refers to becoming enlightened, and it is categorized into Sudden Enlightenment and Gradual Enlightenment. Sudden Enlightenment refers to having the entire process of cultivation take place in a locked mode. At the last moment after you have completed the entire cultivation process and your character has reached a high level, all of your supernatural abilities will be unlocked at once, your Third Eye will instantly open to its highest level, and your mind will be able to communicate with high-level beings in other dimensions. You will instantly be able to see the reality of the entire universe and its different dimensions and unitary paradises, and you will then be able to communicate with them. And you will be able to use your great supernatural powers. The path of Sudden Enlightenment is the hardest to take. Throughout history only people with a superb underlying base have been selected to become its disciples; it has been passed on privately and individually. Average people would find it unbearable! The path I took was that of Sudden Enlightenment.

The things I'm imparting to you belong to the path of Gradual Enlightenment. Your abilities will develop in due time during your cultivation process. But the abilities that emerge will not necessarily be available for you to use, as it's easy for you to commit wrongdoing when you haven't raised your character to a certain level and still cannot handle yourself properly. You won't be able to use these abilities for the time being, though they will eventually be made available to you. By cultivating you will gradually raise your level and come to understand the truth of this universe. Just as with Sudden Enlightenment, you will eventually reach Perfection. The path of Gradual Enlightenment is a little easier and takes no risks. What's tough about it is that you can see the entire cultivation process, so the demands you place upon yourself should be even stricter.

9. A Clear and Still Mind

Some people can't quiet their minds when they do *qigong* exercises, and so they search for a method. Some have asked me: "*Shifu*, why can't I quiet my mind when I perform *qigong* exercises? Can you teach me a method or technique so that I can quiet my mind down when I meditate?" I'd ask, how could you quiet your mind?? You still couldn't even if a deity were to come teach you a method. Why? The reason is that your own mind isn't clear and still. Because you live amid this society, things such as emotions and desires, self-interest, personal things, and even the affairs of your friends and family come to occupy your mind too much and assume a high priority. How could you have a state of mental calm when meditating? Even if you intentionally suppress them they will still surface on their own.

Buddhism's cultivation teaches "precept, meditation, wisdom." Precepts are for letting go of the things that you are attached to. Some Buddhists adopt the approach of

chanting a Buddha's name, which requires concentrated chanting in order to achieve the state of "one thought replacing thousands of others." Yet it's not simply an approach, but a type of skill. You can try chanting if you don't believe it. I can promise you that other things will arise in your mind when you use your mouth to chant a Buddha's name. It was Tibetan Tantrism that first taught people how to chant a Buddha's name; one had to chant a Buddha's name hundreds of thousands of times each day for a week. They would chant until they got dizzy, and finally at some point nothing would be left in their minds. That one thought had replaced all others. It's a type of skill that you might not be able to perform. There are some other methods that teach you how to focus your mind on your elixir field, how to do counting, how to fixate your eyes on objects, and so on. In actuality, none of those methods can quiet your mind. Practitioners have to attain a clear and still mind, discard their preoccupation with self-interest, and let go of the greed in their hearts.

Whether you can enter into a state of calm mind, into deep stillness (*ding*), is in fact a reflection of your skill and level. Being able to still your mind the moment you sit down indicates a high level. It's all right if for the time being you can't enter into stillness—you can slowly accomplish that through cultivation. Your character rises gradually, as does your *gong*. But your *gong* will never develop unless you attach little importance to self-interest and your own desires.

Practitioners should hold themselves to higher standards at all times. Practitioners are bothered regularly by all kinds of complicated social phenomena, lots of vulgar and unhealthy things, and a range of emotions and desires. The things that are encouraged on television, in the movies, and in literature teach you to become a stronger and more practical person among everyday people. But if you can't transcend these things you will be far from a cultivator's character and state of mind, and you will acquire less *gong*. Practitioners should have little or no involvement with those vulgar and unhealthy things. They should turn a blind eye and a deaf ear to them, and be unaffected by people and things. I often say that the thoughts of everyday people cannot affect me. I won't become happy when someone praises me, nor will I get upset when someone insults me. I remain unfazed no matter how serious the challenges for my character among everyday people may be. Practitioners should take all personal gain lightly and not even care about it. Only then can your intention to become enlightened be considered mature. If you can be without strong pursuit of renown and personal gain, and even regard them as something trivial, then you won't get frustrated or upset and your mind will always stay calm. Once you can let go of everything, your mind will naturally become clear and still.

I have taught you Dafa and all five exercises. I have adjusted your bodies and placed Law Wheels and energy mechanisms in them. My Law Bodies will protect you. All of what should be given to you has been given. During the class it's all up to me. From this point on, it's all up to you. As the saying goes, "A master leads you through the door, but it's up to you to cultivate." As long as you learn Dafa thoroughly, be attentive to and learn from what you experience, mind your character at every moment, cultivate diligently, endure the toughest hardships of all, and tolerate the intolerable, I believe you are sure to cultivate to success.

**The mind is the path to cultivating gong
Hardship is the ferry across the boundless sea of Dafa**

Chapter IV The Falun Gong Practice System

Falun Gong is a special Buddhist cultivation practice. It has unique parts that distinguish it from other regular Buddhist cultivation methods. Falun Gong is an advanced system of cultivation. In the past it was a rigorous cultivation method that demanded that its practitioners have extremely high character or great spiritual inclination. For this reason the system of cultivation was hard to share with the public. But in order for more people to come to know this cultivation system, to raise their levels, and to meet the needs of numerous, devoted cultivators, I compiled a set of cultivation exercises suitable for the public. In spite of the modifications, these exercises still far exceed those of average cultivation systems in terms of their offerings and the levels at which they are practiced.

Falun Gong cultivators can not only quickly develop their *gong* strength and supernatural abilities, but also acquire an incomparably powerful Law Wheel in a very short period of time. Once formed, the Law Wheel perpetually rotates automatically in a practitioner's lower abdomen. It continuously collects energy from the universe and transforms it into *gong* in the cultivator's innate body. The goal called "the Law refines the practitioner" is thus achieved.

Falun Gong has five sets of movements. They are the following exercises: Buddha Stretching a Thousand Arms, Falun Standing Stance, Coursing Between the Two Poles, Falun Cosmic Orbit, and Reinforcing Supernatural Powers.

1. Buddha Stretching a Thousand Arms (*Fo Zhan Qianshou Fa*)²²

Principles: The core of Buddha Stretching a Thousand Arms is stretching to open up all energy channels. Through doing this exercise, beginners can acquire energy in a short period of time, and experienced practitioners will improve quickly. The exercise requires all energy channels to be opened up at the outset, enabling practitioners to immediately practice at a high level. The movements of this exercise are quite simple because a Great Way is, as a rule, simple and easy to learn. Though the movements are simple, they dictate everything involved in the cultivation system. When doing this exercise, one's body will feel warm and will experience a unique sensation of there being a very strong energy field. This is caused by stretching and opening all the energy channels throughout the body. The 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. It simultaneously enables the practitioner to quickly achieve the state of having a *qigong* energy field. This exercise is done as the foundational exercise of Falun Gong, and it is usually done first. It is one of the methods for reinforcing your cultivation.

²² (pronounced "foah jahn chien-sho fah")

Verse:²³

*Shenshen Heyi*²⁴

*Dongjing Suiji*²⁵

*Dingtian Duzun*²⁶

*Qianshou Foli*²⁷

Preparation – Relax the entire body, but don't become too loose. Stand naturally, with feet shoulder-width apart. Bend the knees slightly. Keep the knees and hips relaxed. Tuck your chin in slightly. Touch the tip of the tongue to the hard 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 exercise you will have the feeling that you are very large and tall.



1-1

Conjoining the Hands (*Liangshou Jieyin*)²⁸ – Lift both hands slightly with the palms facing up. Have the thumb tips lightly touch each other. Let the other four fingers of each hand meet and overlap on top of each other. For males the left hand is on top; for females the right hand is on top. Have the hands form an oval shape and hold them at the lower

²³ The verses are recited once only, in Chinese, right before each exercise. Each exercise has its own specific verse that you may recite out loud or just listen to on the exercise tape. The English translations below are provided merely for reference and are not meant to be recited.

²⁴ (“shuhn-shuhn huh-ee”) The Mind and Body Join Together.

²⁵ (“dong-jing sway-jee”) Move or Become Still According to the Energy Mechanisms.

²⁶ (“ding-t'yen doo-zun”) As Tall as Heaven and Incomparably Noble.

²⁷ (“chyen-shoh foah-lee”) The Thousand-Armed Buddha Stands Upright.

²⁸ (“lyang-shoh jyeh-yin”)

abdominal area. Hold both upper arms slightly forward with the elbows suspended so that the underarms are open (see Figure 1-1).



Buddha Maitreya Stretching His Back (*Mile Shenyao*)²⁹ – Begin with hands conjoined (*Jieyin*). While raising the conjoined hands, straighten both legs gradually. When the hands reach the front of the face, separate them and gradually turn both palms upward. Once the hands are above the top of the head, have the palms face up and the fingers of both hands point toward each other, with a distance of 20-25 cm (8-10 inches) between them (Fig. 1-2). At the same time, push the head upward and press the feet downward on the ground. Press up hard with the heels of both palms and stretch the body for about 2 to 3 seconds. Then relax the whole body abruptly; remember to bring the knees and hips back to a relaxed position.

Tathagata³⁰ **Pouring Energy into the Top of the Head** (*Rulai Guanding*)³¹ – Following from the above posture, turn your palms outward 140° to both sides simultaneously, so that the insides of the wrists face each other, forming a funnel shape. Straighten the wrists and move them downward (Fig. 1-3). When the hands reach the front of the chest, have the palms face the chest at a distance of about 10 cm (4 inches). Continue moving both hands down until they reach the lower abdomen (Fig. 1-4).

²⁹ (“mee-luh shuhn-yaow”)

³⁰ (“tah tah-gah-tah”) A category of Buddha.

³¹ (“roo-lye gwahn-ding”)

Pressing the Hands Together in Front of the Chest (*Shuangshou Heshi*)³² – When reaching the lower abdominal area, without pausing, lift the hands up to the chest and press them together (*Heshi*) (Fig. 1-5). When doing *Heshi*, press both the fingers and the heels of the palms against each other, keeping a hollow space between the palms. Hold the elbows up, with the forearms forming a straight line. (Keep hands in the Lotus Palm position,³³ except when putting hands together (*Heshi*) or conjoining them (*Jieyin*); the same applies to the following exercises.)



1-5

1-6

1-7

Hands Pointing to Heaven and Earth (*Zhangzhi Qiankun*)³⁴ – Starting from the posture of *Heshi*, separate the hands 2-3 cm (1 inch) and start to turn them. Males turn the left hand (females, the right hand) towards the chest and turn the other hand outwards, so that the left hand is on top and the right hand is on the bottom (for females, the opposite). Both hands should make a straight line with the forearms (Fig. 1-6). Next, extend the top forearm diagonally upward with the palm facing down, until the hand reaches the level of the head. Keep the other hand at the chest with the palm facing up. As the top arm extends, stretch the entire body gradually, push the head upward, and press the feet downward. Stretch the top arm upward in the upper left direction (females, the right direction), while the arm that is in front of the chest stretches outward along with the raised arm (Fig. 1-7). Stretch for about 2 to 3 seconds, then relax the entire body abruptly.

³² (“shwahng-show huh-shr”)

³³ The hand position to maintain throughout the exercises whenever the hands are apart. In this position, the palms are open and the fingers are relaxed, but straight. The middle finger of each hand is relaxed so that it bends slightly towards the center of the palm.

³⁴ (“jahng jrr chyen kun”)

Bring the raised arm down to the front of the chest and to *Heshi*. Next, turn the palms again. The right hand (females, the left hand) is on top and the left hand is at the bottom (Fig. 1-8). The top arm repeats the previous movements just done; that is, extend the forearm diagonally upward with the palm facing down, until the hand has reached as high as the head. Keep the other arm at the chest with the palm facing upward. After stretching (Fig. 1-9), relax the entire body abruptly. Bring the hands to the front of the chest and put them together in *Heshi* (Fig. 1-5).



Golden Monkey Splitting Its Body (*Jinhou Fenshen*)³⁵ – Begin with the posture of *Heshi*. Separate the hands at the chest and extend them outward to 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, and stretch the arms hard out to the sides. Stretch in these four directions (Fig. 1-10) for 2-3 seconds. Relax the entire body abruptly and put the hands together in *Heshi*.

³⁵ (“jin-ho fun-shun”)



1-10

1-11

Two Dragons Diving into the Sea (*Shuanglong Xiahai*)³⁶ – From *Heshi*, separate the hands and extend them downward towards the lower front of the body. When the arms are parallel and straight, they should form an angle of about 30° with the legs (Fig. 1-11). Stretch the whole body. Push the head upward and press the feet downward. Stretch for about 2-3 seconds, then relax the entire body abruptly. Draw back the hands and put them together in *Heshi*.

Bodhisattva Touching the Lotus (*Pusa Fulian*)³⁷ – From *Heshi*, separate the hands and extend them diagonally downward to the sides of the body, with the angle between the arms and the legs at about 30° (Fig. 1-12). Stretch the whole body gradually, while the fingertips stretch out downward with a little force. Then, relax the entire body abruptly. Bring the hands toward the chest and put them together in *Heshi*.

³⁶ (“shwahng-long shiah-high”)

³⁷ (“poo-sah foo-lyen”)



1-12

1-13

Arhat Carrying a Mountain on His Back (*Luohan Beishan*)³⁸ – Begin with the hands in *Heshi*. Separate the hands and extend them behind the body. At the same time, turn both palms to face backward. When the hands are passing the sides of the body, slowly flex the wrists. When the hands reach behind the body, the angle between the wrists and the body should be 45° (Fig. 1-13). Stretch the entire body gradually. After the 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. Relax the entire body abruptly. Draw back the hands and return them to *Heshi*.

Vajra³⁹ **Toppling a Mountain** (*Jingang Paishan*)⁴⁰ – Begin with the hands in *Heshi*, then separate them and push forward with the palms. Have the fingers pointing upward and keep the arms at shoulder level. Once the arms are straight, push the head upward and press the feet downward. Keep the body upright (Fig. 1-14). Stretch for 2-3 seconds, then relax the entire body abruptly. Put the hands together in front of the chest to form *Heshi*.

³⁸ (“loah-hahn bay-shahn”)

³⁹ (“vudge-rah”) Here, this term refers to a Buddha’s warrior attendants.

⁴⁰ (“jin-gahng pie-shahn”)



1-14



1-15

Overlapping the Hands in Front of the Lower Abdomen (*Diekou Xiaofu*)⁴¹ – Begin with the hands in *Heshi*. Slowly move the hands downward, turning the palms to face the abdominal area. When the hands reach the lower abdominal area, overlap them. For males, the left hand goes on the inside; for females, the right hand goes on the inside. Have the palm of the outer hand facing the back of the inner hand. Keep a distance of 3 cm (1 inch) between the hands and another 3 cm (1 inch) between the inner hand and the lower abdomen. Usually the hands are kept this way for 40 to 100 seconds (Fig. 1-15). Finish the exercise by conjoining the hands in the *Jieyin* position.

2. Falun Standing Stance (*Falun Zhuang Fa*)⁴²

Principles: This is the second Falun Gong exercise. It is a still, standing exercise composed of four wheel-holding positions. There are few movements and each position needs to be held for quite a while. Beginners' arms might initially feel heavy and achy. After doing the exercise, though, the whole body will feel relaxed, without feeling any of the fatigue that comes from physical work. When practitioners increase the frequency and duration of the exercise, they can feel a Law Wheel rotating between their arms. Doing the Falun Standing Stance exercise frequently will help open the entire body completely, and it will enhance *gong* strength. Falun Standing Stance is a comprehensive means of cultivation that increases wisdom, raises a person's level, and strengthens supernatural powers. The movements are simple, yet much can be achieved from this exercise and nothing is left out. During the exercise, do the movements naturally—you must be aware

⁴¹ (“dieh-koe sheeow-foo”)

⁴² (“fah-lun jwahng fah”)

that you are doing them, and don't sway, though it is normal to move slightly. As with the other exercises of Falun Gong, the end of this exercise does not mean the end of the practice since the Law Wheel never stops rotating. The duration of each movement can differ from person to person, but the longer, the better.

Verse:

*Shenghui Zengli*⁴³

*Rongxin Qingti*⁴⁴

*Simiao Siwu*⁴⁵

*Falun Chuqi*⁴⁶

Preparation – Relax the whole body, but don't become too loose. Stand naturally, with feet shoulder-width apart. Bend the knees slightly. Keep the knees and hips relaxed. Tuck your chin in slightly. Touch the tip of the tongue to the hard palate. Leave a little space between the teeth. Close the lips and gently close the eyes. Maintain a serene expression on the face. Conjoin the hands in *Jieyin*.



2-1

2-2

⁴³ (“shung-hway zung-lee”) Wisdom is Enhanced and Powers Strengthened.

⁴⁴ (“rong-shin ching-tee”) The Heart is Harmonized and Body Lightened.

⁴⁵ (“szz-meow szz-woo”) As if in a Wondrous and Enlightened State.

⁴⁶ (“fah-lun choo-chee”) The Falun Begins to Rise.

Holding the Wheel in Front of the Head (*Touqian Baolun*)⁴⁷ – Start with the hands in *Jieyin*. Slowly raise both hands from the lower abdomen, separating them in the process. When the hands have reached the front of the head, have the palms point toward the face at eyebrow level. Have the fingertips of the hands point toward each other, with 15 cm (5 inches) between them. Form a circle with the arms and relax the whole body (Fig. 2-1).

Holding the Wheel in Front of the Lower Abdomen (*Fuqian Baolun*)⁴⁸ – Slowly bring both hands downward from the previous position. Keep the wheel-holding position unchanged as they reach the lower abdominal area. Keep a distance of about 10 cm (4 inches) between the hands and the abdomen. Hold the elbows forward, keeping the underarms open. Have the palms face up and the fingers of the hands point toward each other, with a distance of 10 cm (4 inches) between them. The arms should form a circle (Fig. 2-2).



2-3

2-4

Holding the Wheel Above the Head (*Touding Baolun*)⁴⁹ – From the previous position, raise the arms slowly, keeping the circular shape unchanged. Hold the wheel above the head with the fingers pointing toward each other. Keep the palms facing downward, with a distance of 20-30 cm (8-12 inches) between the fingertips of the hands. The arms should form a circle. Keep the shoulders, arms, elbows and wrists relaxed (Fig. 2-3).

⁴⁷ (“toe-chien baow-lun”)

⁴⁸ (“foo-chien baow-lun”)

⁴⁹ (“toe-ding baow-lun”)

Holding Wheels on Both Sides of the Head (*Liangce Baolun*)⁵⁰ – Starting from the previous position, slowly move the hands downward to the sides of the head. Keep the palms facing the ears, the forearms upright, and the shoulders relaxed. Don't hold the hands too close to the ears (Fig. 2-4).

Overlapping the Hands in Front of the Lower Abdomen (*Diekou Xiaofu*) – Slowly move both hands down from the previous position to the lower abdomen. Overlap the hands (Fig. 1-15). Finish the exercise by doing *Jieyin*.

3. Coursing Between the Two Poles (*Guantong Liangji Fa*)⁵¹

Principles: The purpose of this exercise is to mix and merge the universe's energy with the energy inside the 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 or her body and take in a great deal of energy from the universe, enabling the body to be purified and to quickly reach the state of "a Pure-White Body." Also, while the arms are moving up and down, the exercise facilitates the "opening of the top of the head" and unblocks the passages under the feet.

Before doing the exercise, picture yourself as two large empty barrels standing upright between heaven and earth, gigantic and incomparably tall. With the upward movement of the arms, the *qi* in the body rushes directly out of the top of the head to the upper pole of the universe; with the downward movement of the arms, it goes out through the bottoms of the feet to the lower pole of the universe. After these movements of the arms, the energy returns to the inside of the body from both poles, and is then sent out in the opposite direction. The arms are moved up and down in opposite directions nine times each. On the ninth movement, the left arm is held up (females, the right arm) and kept there, then the other arm is brought up. Next, both arms move downward together, bringing the energy to the lower pole, and then back to the upper pole as they move along the body. After the arms move up and down nine times, the energy is brought back into the body. The Law Wheel is turned clockwise (as viewed from the front) at the lower abdomen four times to spin the energy that is outside the body back in. The hands are conjoined in *Jieyin* to end the exercise, but not the functioning of *gong*.

Verse:

*Jinghua Benti*⁵²
*Fakai Dingdi*⁵³

⁵⁰ ("liang-tsoh baow-lun")

⁵¹ ("gwahn-tong liang-jee fah")

⁵² ("jing-hwa bun-tee") The Body is Purified

⁵³ ("fah-kye ding-dee") The Law Unlocks the Top and Bottom Energy Passages.

*Xinci Yimeng*⁵⁴
*Tongtian Chedi*⁵⁵

Preparation – Relax the entire body, but don't become too loose. Stand naturally, with feet shoulder-width apart. Bend the knees slightly. Keep the knees and hips relaxed. Tuck your chin in slightly. Touch the tip of the tongue to the hard palate. Leave a little space between the teeth. Close the lips and gently close the eyes. Assume a serene expression on the face. Conjoin the hands in *Jieyin*, then put them together in *Heshi* in front of the chest.



3-1

3-2

Singular Up-and-Down Arm Movement (*Danshou Chong'guan*)⁵⁶ – From the *Heshi* posture, the exercise starts with singular arm movement in which the arms glide slowly along with the energy mechanisms outside the body. Following along with the movements of the arms, the energy inside the body flows up and down continuously. For males, bring the left arm up first (Fig. 3-1); for females, bring the right arm up first. Slowly bring up the arm, passing along the front side of the face and extending it above the top of the head. Simultaneously, slowly lower the other arm. Keep alternating the arms in this way (Fig. 3-2). Keep both palms facing toward the body at a distance of 10 cm (4 inches). When doing the exercise keep the entire body relaxed. One up-and-down movement of the arms is counted as one time. Repeat a total of nine times.

⁵⁴ (“shin-tszz ee-mung”) The Heart is Kind and the Will is Strong.

⁵⁵ (“tong-t'yen chuh-dee”) Reaching the Zenith of Heaven and the Nadir of Earth.

⁵⁶ (“dahn-show chong-gwan”)



3-3

3-4

Double Up-and-Down Arm Movement (*Shuangshou Chong'guan*)⁵⁷ – At the ninth singular-arm movement, the left arm (females, the right arm) stays up and waits while the other arm is brought up. Both hands are pointing upward (Fig. 3-3). Next, move both arms downward at the same time (Fig. 3-4). Keep the palms facing the body at a distance of 10 cm (4 inches). One up-and-down movement of the arms is counted as one time. Repeat nine times.



3-5

3-6
54

3-7

⁵⁷ (“shwahng-

Turning the Law Wheel With Both Hands (*Shuangshou Tuidong Falun*)⁵⁸ – After completing the double-arm movements, move both arms downward past the face and over the chest until reaching the location of the lower abdomen. Now turn the Law Wheel at the lower abdomen (Fig. 3-5, 3-6, and 3-7), with the left hand inside for males and the right hand inside for females. Keep a distance of 3 cm (1 inch) between the hands and between the inner hand and the lower abdomen. Turn the Law Wheel clockwise (as viewed from the front) four times to spin the energy from outside back to the inside of the body. When turning the Law Wheel, keep the movements of the hands within the area of the lower abdomen.

Conjoin the Hands (*Liang Shou Jieyin*) (Fig. 1-1)

4. Falun Cosmic Orbit (*Falun Zhoutian Fa*)⁵⁹

Principles: This exercise enables the human body’s energy to circulate over large areas. Rather than going through only one or several meridians, the energy circulates from the entire *yin* side of the body to the *yang* side, over and over again. This exercise goes far beyond the usual methods of opening up the meridians and the great and small cosmic orbits. It is one of Falun Gong’s intermediate-level exercises. With the previous three exercises as a base, this one is intended to open up all meridians throughout the body (including the great cosmic orbit) so that the meridians will gradually be connected throughout the entire body, from top to bottom. The most outstanding feature of this exercise is its use of the Law Wheel’s rotation to rectify all abnormal conditions in the human body. This enables the human body—a small cosmos or universe—to return to its original state, and to have the whole body’s energy circulate freely and smoothly. When that is achieved, the practitioner has reached a very high level in Triple-World-Law cultivation and, if he or she has great spiritual potential, can now move on to cultivate the Great Way (*Dafa*). At that time their *gong* strength and supernatural powers will grow dramatically. When doing this exercise, the hands should follow the energy mechanisms. Each movement should be unhurried, slow, and smooth.

Verse:

*Xuanfa Zhixu*⁶⁰

*Xinqing Siyu*⁶¹

⁵⁸ (“shwahng-show tway-dong fah-lun”)

⁵⁹ (“fah-lun jo-tyen fah”)

⁶⁰ (“shwen-fah jhr-sheeu”) The Revolving Law Reaches the Void.

⁶¹ (“shin-ching szz-yoo”) The Heart is Clear Like Pure Jade.

*Fanben Guizhen*⁶²
*Youyou Siqu*⁶³

Preparation – Relax the entire body, but don't become too loose. Stand naturally, with feet shoulder-width apart. Bend the knees slightly. Keep the knees and hips relaxed. Tuck your chin in slightly. Touch the tip of the tongue to the hard palate. Leave a little space between the teeth. Close the lips and gently close the eyes. Maintain a serene expression on the face.

Conjoin the hands in *Jieyin*, then put the hands together in *Heshi* in front of the chest.

Separate the hands from *Heshi*. Move them down to 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, extend them further downward along the inner sides of the legs and, at the same time, bend at the waist and squat down (Fig. 4-1). When the fingertips get close to the ground, move the hands in a circle from the front of the feet, along the outsides of the feet to the heels (Fig. 4-2).



Then, bend both wrists slightly and bring the hands up along the backs of the legs (Fig. 4-3). Straighten the waist while lifting the hands up along the back (Fig. 4-4). During the exercise, don't let either hand touch any part of the body, or the energy on them will be taken back into the body. When the hands cannot be lifted any higher [along the back], make hollow fists (Fig. 4-5), then pull them forward passing through the underarms. Cross the arms in front of the chest (There is no special requirement for which arm is to be above and which below—it depends on what's natural for the individual. This is the

⁶² (“fahn-bun gway-juhn”) Returning to Your Original, True Self.

⁶³ (“yo-yo szz-chee”) You Feel Light, as if Floating.

case for both males and females.) (Fig. 4-6). Open the hollow fists and place the hands over the shoulders (leaving a space). Move both palms along the outer (*yang*) sides of the arms. When reaching the wrists, turn the hands so the palms face each other at a distance of 3-4 cm (1.25 to 1.5 inches). That is, the outer thumb is now turned to be on top and the inner thumb is below. At that time, the hands and the arms should form a straight line (Fig. 4-7). Turn both palms as if holding a ball; that is, the outside hand is turned so that it ends up inside and the inside hand is turned so that it ends up outside. As both hands push along the inner (*yin*) sides of the lower and upper arms, raise them up and over the back of the head (Fig. 4-8). The hands should form an “x” at the back of the head. Next, continue to move the hands further down toward the backbone (Fig. 4-9). Separate the hands, with the 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 (Fig. 4-10). This then completes a cosmic orbit. Repeat the movements nine times. After completing the exercise, move the hands down along the chest to the lower abdomen.



4-5

4-6

4-7



Overlap the hands in front of the lower abdomen (*die kou xiao fu*) (Fig. 1-15), and then conjoin the hands in *Jieyin* (Fig. 1-1).

5. Reinforcing Supernatural Powers (*Shentong Jiachi Fa*)⁶⁴

Principles: Reinforcing Supernatural Powers is one of the serene cultivation exercises in Falun Gong. It is a multi-purpose exercise intended to strengthen supernatural powers (including supernatural abilities) and *gong* strength by turning the Law Wheel using Buddha *mudras*, or “hand signs.” This exercise is above the intermediate level and was originally kept as a secret exercise. To fulfill the wishes of those who have reached a basic level, I have specially made public this cultivation method to save predestined practitioners. The exercise requires meditating in the full-lotus position. The full-lotus position is preferable, though the half-lotus position is also acceptable. During the exercise, the flow of *qi* is strong and the energy field around the body is large. The hands move with the energy mechanisms planted by your *shifu*. When the hand movements start, the heart follows the movement of the thoughts. When strengthening the supernatural powers, keep the mind empty, with a slight focus on both palms. The centers of the palms will feel warm, heavy, electric, numb, as if holding a weight, etc. But don’t pursue any of these sensations—just let them happen naturally. The longer the legs are crossed, the better; it depends on one’s endurance. The longer you meditate, the more

⁶⁴ (“shun-tong jya-chr fah”)

intense the exercise is and the faster the energy grows. Don't think about anything when doing this exercise—no thought is involved—and ease into stillness. Gradually enter into stillness from the dynamic state that seems calm, but is not actually stillness. But your main consciousness must be aware that you are doing the exercise.

Verse:

*Youyi Wuyi*⁶⁵

*Yinsui Jiqi*⁶⁶

*Sikong Feikong*⁶⁷

*Dongjing Ruyi*⁶⁸

Conjoin the Hands (*Liangshou Jieyin*) – Sit with legs crossed in the lotus position. Relax the entire body, but don't become too loose. Keep the waist and neck upright. Tuck in the chin slightly. Touch the tip of the tongue to the hard palate, leave a space between the teeth, and close the lips. Gently close the eyes. Fill the heart with compassion. Assume a peaceful and serene expression on the face. Conjoin the hands in *Jieyin* at the lower abdomen, and gradually enter into stillness (Fig. 5-1).

First Mudra – When the hand movements start, the heart follows the movement of the thoughts. The movements should follow the energy mechanisms planted by your *shifu*. They should be carried out in an unhurried, slow, and smooth way. Slowly raise both hands in the *Jieyin* position until reaching the front of the head. Then, gradually turn the palms to face upward. When the palms are facing up, the hands will have reached their highest point (Fig. 5-2). Next, separating the hands, draw an arc over the head, turning them out to the sides until they reach the front side of the head (Fig. 5-3). Immediately after, slowly lower the arms. Try to hold the elbows inward, with palms facing up and fingers pointing toward the front (Fig. 5-4). Next, straighten both wrists and cross them in front of the chest. For males, the left hand goes outside; for females, the right hand goes outside (Fig. 5-5). When a straight line is formed by the arms and hands, rotate outward the wrist of the hand on the outside, with the palm turned to face upward. Draw a semicircle, and turn the palm to face upward with fingers pointing toward the back. The arm should use some force. Turn downward the palm of the hand that was inside after crossing in front of the chest. Straighten the arm. Rotate the arm and hand so the palm faces outward. The arm in the lower front of the body should form an angle of 30° with the body (Fig. 5-6).

⁶⁵ (“yo-ee woo-ee”) As if With Intent, Yet Without Intent.

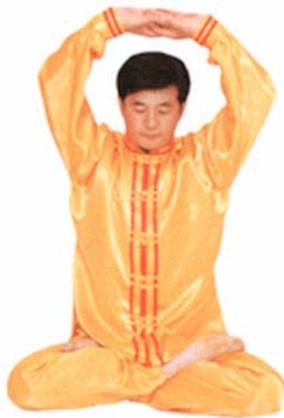
⁶⁶ (“yin-sway jee-chee”) Hand Movements Follow the Energy Mechanisms.

⁶⁷ (“szz-kong fae-kong”) As if Empty, Yet Not Empty.

⁶⁸ (“dong-jing ru-yee”) Move or Become Still With Ease.



5-1



5-2



5-3



5-4



5-5



5-6

Second Mudra – Following from the previous position (Fig. 5-6), the upper hand moves to the inside. Turn the palm of the upper hand toward the body and simultaneously move the lower hand up. The movement is the same as in the first *mudra*, with the left and right hands switched. The positions of the hands should be exactly the opposite of before (Fig. 5-7).

Third Mudra – Straighten the right wrist for males (left for females) with the palm facing the body. After the right (or left) hand moves across in front of the chest, turn the palm to face down and move it down to the lower front where the shin is located. Keep the arm straight. Males, turn the left wrist (females, the right) while moving it up and passing the right hand with the palm facing the body. At the same time, move the palm toward the left (females, the right) shoulder. When the hand has reached its position, the palm faces up and the fingers point forward (Fig. 5-8).



5-7

5-8

5-9

Fourth Mudra – This is the same *mudra* as shown above, but with the hands in opposite positions. 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 just switch the left with the right hand. The hands are in opposite positions (Fig. 5-9). When doing all four *mudras* the movements are continuous, without interruption.

Reinforcing Sphere-Shaped Supernatural Powers – Continuing from the fourth *mudra*, the upper hand moves on the inside with the lower hand moving on the outside. For males, the right palm (females, the left palm) gradually turns and moves down toward the chest area. The left hand for males (right for females) moves up. When both forearms reach the chest and form a horizontal line (Fig. 5-10), pull the hands apart toward the sides (Fig. 5-11) while turning the palms to face downward. When the hands extend beyond the outsides of the knees, bring the hands to waist level, with the forearms and the wrists at the same level. Relax the arms (Fig. 5-12). This position draws internal supernatural powers out to the hands for reinforcing, sphere-shaped supernatural powers. When supernatural powers are being reinforced, the palms will feel warm, heavy, numb, as if holding a weight, etc. But don't pursue these sensations—let them happen naturally. The longer the position is held, the better. Hold it until you are too tired to endure it.



5-10

5-11



5-12

Reinforcing Pillar-Shaped Supernatural Powers – Following from the previous position, rotate the right hand (females, the left) so the palm faces upward and, at the same time, move it toward the lower abdominal area. When the hand has reached its position, keep the hand at the lower abdomen with the palm facing up. At the same time, while that hand is moving, lift the other hand and simultaneously move it toward the chin. Keep the hand as high as the chin and have the palm face downward. The forearm and the hand should be at the same level. At that time, both palms should face each other and stay in that position (Fig. 5-13). That reinforces pillar-shaped supernatural powers, such as “palm thunder,” etc. Hold the position until you feel that it is impossible to hold any longer. Next, with the upper hand, draw a semicircle in front of you while bringing the hand down to the lower abdominal area. Simultaneously lift the lower hand until it is right below the chin while turning the palm to face down (Fig. 5-14). That arm should be at the same level as the shoulder, with the two palms facing each other. This strengthens

the supernatural powers, too, only with the opposite hand positions. Hold the position until the arms become too tired to endure it.



5-13

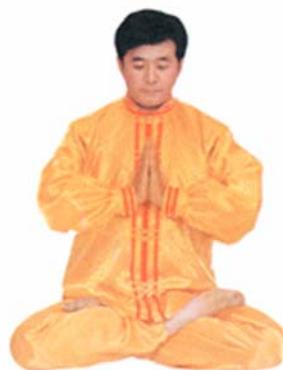


5-14

Serene Cultivation – From the last position, draw a semicircle downward with the upper hand (Fig. 5-15), bringing the hand down to the lower abdominal area. Conjoin the hands in *Jieyin* and start the serene cultivation. Stay in stillness. The longer the better.



5-15



5-16

Ending Position – Press the hands together in front of the chest in *Heshi* (Fig. 5-16). Come out of stillness and the lotus position.

Basic Requirements and Points to Note for Falun Gong Practice

1. The five exercises of Falun Gong can be done consecutively or selectively. But it is usually required that you begin with the first exercise. Also, it is best to do the first exercise three times. Of course, the other exercises may still be done without doing the first one. Each one can be done on its own.
2. Each movement should be done accurately and with rhythm. The hands and arms should move smoothly up and down, back and forth, left and right. Following along with the energy mechanisms, move unhurriedly, slowly, and smoothly. Do not move too quickly or too slowly.
3. You must keep yourself under the control of your main consciousness during the exercises, as Falun Gong cultivates the main consciousness. Do not deliberately seek swaying. Restrain the swaying of the body when it does occur. You may open your eyes if you have to.
4. Relax the whole body, particularly the knee and hip areas. If you stand too rigidly, the meridians will remain obstructed.
5. During the exercises, the movements should be relaxed and natural, free and unconstrained, easy and unencumbered. The movements should be firm yet gentle, with some force yet no rigidity or stiffness. If this is done the results will be more noticeable.
6. Every time you finish doing the exercises, you end the movements but not the cultivation mechanisms. To end the exercises, you need only to do Jieyin. Ending with the conjoined hands means the end of the movements. Do not put an end to the cultivation mechanism using intention, however, because the Law Wheel's rotation cannot be stopped.
7. Those who are weak or chronically ill may practice according to their conditions. They may do the exercises less or choose to do any of the five. As to those who cannot perform movements, they may sit in the lotus position instead. Whatever the situation, you should continue to practice.
8. There are no special requirements in terms of location, time or direction for the exercises. But a clean site and quiet surroundings are recommended.
9. These exercises are done without using any directing with thought, and that way you will never go awry. Do not mix Falun Gong with any other system of cultivation. Otherwise, the Law Wheel will become deformed.
10. When you find it really impossible to enter into stillness during the exercises, you may chant your shifu's name. As time passes, you will gradually be able to enter into the state of stillness.

11. Some challenges may arise when doing the exercises. This is one way of paying for karma. Everyone has karma. When you sense discomfort in your body, do not consider it an illness. So that your karma may be eliminated and the way for your cultivation paved, some hardships might come soon or early.

12. If you cannot cross your legs for the meditation, you may do it at first by sitting on the edge of a chair, and you can achieve the same result. But a practitioner must be able to do the lotus position. Over time you will surely manage to do it.

13. If you see any images or scenes when doing the serene exercises, 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 Falun Gong’s teacher. I’m not afraid of anything.” Alternatively, you may call out the name of Teacher Li and continue on with your practice.

Chapter V Questions and Answers

1. The Law Wheel and Falun Gong

Q: What does the Law Wheel consist of?

A: The Law Wheel is an intelligent being consisting of high-energy matter, one that automatically transforms *gong*. It doesn't exist in our dimension.

Q: What does the Law Wheel look like?

A: As for the Law Wheel's color, you can only say that it's golden yellow. But this color does not exist in our dimension. The base color of the inner circle is a bright red, while the base color of the outer circle is orange. There are two red-and-black Taiji symbols that belong to the Daoist system, and there are two red-and-blue Taiji symbols that belong to the Original Great Dao system. They are two different systems. The *srivatsa* symbol “卍” is golden yellow. People with a lower level Third Eye see the Law Wheel rotating, and it's similar to an electric fan. If you can see it clearly it's beautiful and can inspire the practitioner to cultivate more boldly and diligently.

Q: Where is the Law Wheel initially located? Where is it located later on?

A: I really only give you one Law Wheel. It is located at the lower abdomen, the same location where the elixir we spoke of is cultivated and kept. Its position doesn't change. Some people can see many Law Wheels spinning. Those are used outside by my Law Bodies to adjust your body.

Q: Can Law Wheels be developed through exercises and cultivation? How many of them can be developed? Is there any difference between these and the one given by Teacher?

A: Law Wheels can be developed through exercises and cultivation. As the strength of your *gong* increases, more and more Law Wheels will develop. All Law Wheels are the same. The only difference among them is that the Law Wheel located at the lower abdominal area doesn't move around since it is the root one.

Q: How can a person feel and observe the presence and rotation of the Law Wheel?

A: There is no need to feel or observe it. Some people are sensitive and will feel the Law Wheel's rotation. During the initial period after the Law Wheel is planted, you might not be used to it in your body, and have abdominal pain, feel like something is moving, have a sense of warmth, and so on. After you get accustomed to it you won't have any sensation of it; people with abilities can see it, though. It's just like your stomach: you don't feel the movement of your stomach.

Q: The direction in which the Law Wheel rotates on the Law Wheel emblem is not the same as the one on the students' tickets (referring to the first and second seminars in

Beijing). *The Law Wheel printed on the students' tickets for the seminar rotates counterclockwise. Why?*

A: The goal is to give you something good. Its outward emission of energy adjusts everyone's bodies, and for that reason it doesn't rotate clockwise. You can see it rotating.

Q: At what point does Teacher plant the Law Wheel in students?

A: Let's discuss this here. We have some students who have done a lot of practices, and what's challenging is that we have to get rid of all the disorderly things in the body, keeping the good and discarding the bad. So it adds a step. After that a Law Wheel can be planted. The size of the Law Wheel that's planted depends on the level of the person's cultivation. Some people have never done *qigong* before, and by being readjusted and having a good underlying base, their sicknesses can be eliminated during my class; they leave the level of *qi* and enter into the state of "Milk-White Body." And under such conditions a Law Wheel can be planted. But many people have poor health and they are constantly undergoing adjustment, so how could a Law Wheel be planted before the adjustments are completed? They are the minority, though. Let's not worry. I have already planted the energy mechanism that can form a Law Wheel.

Q: How is the Law Wheel carried?

A: It's not carried. I send forth a Law Wheel and plant it in your lower abdomen. It's not in our physical dimension, but a different one. With the intestines that are inside of your lower abdomen, what would happen if it started to spin and it were in this dimension? It exists in another dimension and isn't at odds with this one.

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

A: You will get only one. Some people sense the rotation of many Law Wheels, but those serve an outer function and are only for adjusting your body. The biggest feature of our exercises is that when energy is emitted, a string of Law Wheels is released. So before you even start to practice, you already have many Law Wheels spinning in your body and adjusting it. The Law Wheel that I really give to you is the one located in the lower abdomen.

Q: If we stop practicing does it mean our Law Wheel will vanish? How long will the Law Wheel stay in my body?

A: As long as you regard yourself as a cultivator and follow the character requirements that I have set forth, when you are not doing the exercises, not only does it not disappear, but it strengthens. Your *gong* strength will even keep growing, in fact. But that said, if you do the exercises more than anybody but fail to act in line with the character standard I set, then I'm afraid your effort was a waste. You do the exercises but the effect is nil. No matter what system you practice, if you don't follow its requirements, in all likelihood you are cultivating in a crooked way. If you have only bad things on your mind and are thinking [something like], "So-and-so is just so awful. I'll fix him once I get some abilities," then even if you are learning Falun Gong, when you add that stuff in and fail to follow my character guidelines, aren't you doing a crooked practice?

Q: Teacher often says, “Spending even \$100 million won’t buy you a Law Wheel.” What’s meant by that?

A: It means that it’s incredibly precious. And what I give you isn’t just a Law Wheel:

I give other things which guarantee your cultivation, and they are precious. All of them are priceless.

Q: Can people who came in late get a Law Wheel?

A: As long as you come before the last three days [of class], you can have your body adjusted and, a Law Wheel, along with many other things, can be planted. If you come during the last three days it’s hard to say, but you will still be adjusted. It’s not easy to plant things. If your conditions are favorable it is possible things will be planted.

Q: Is the Law Wheel the only thing used to correct the wrong states of the human body?

A: We don’t rely solely on Law Wheels. Your teacher uses many methods to correct things.

Q: What was the background of Falun Gong’s creation in prehistory?

A: That is a huge question you are asking, and it’s a bit too high. It goes beyond the scope of what we are supposed to know at this level, so I can’t discuss it here. But there is one thing you should know: This is not *qigong* of Buddhism the religion, but Buddhist system *qigong*. It’s not part of Buddhism. We do share the same goal as Buddhism though, it’s only that our cultivation disciplines are different; we have taken two different paths. Our goal is the same.

Q: How long is Falun Gong’s history?

A: The system of practice I trained in is a little different than the system I made public. The Law Wheel I cultivated is more powerful than the one I’m imparting, and *gong* developed faster than under this system. But despite that, the system of practice I’ve introduced to the public still allows for rapid growth of *gong*, so the demands on the cultivator’s character are stricter and higher [than is common]. The things I have introduced to the public were reorganized and have less strict requirements [than what I practiced], but they are still stricter than the average cultivation way. Since it is different from what it originally was, I am called its founder. As to the length of Falun Gong’s history, not counting the years before it was public, you could say that it started last May (in 1992) when I began teaching it in the Northeast [of China].

Q: As we listen to your talks, what does Teacher give us?

A: I give Law Wheels to everyone. There is a Law Wheel for cultivation and there are Law Wheels for adjusting the body, and along with this my Law Bodies look after you—every one of you—as long as you cultivate Falun Gong. If you don’t, the Law Bodies naturally won’t look after you. They wouldn’t do that even if they were told to. My Law Bodies know well what you’re thinking.

Q: Can Falun Gong allow me to cultivate to a Rightful Attainment?

A: Dafa is boundless. Even if you cultivate to the Tathagata level that's still not the top. Ours is an upright cultivation way, so get cultivating! What you achieve will be a Rightful Attainment.

2. Exercise Principles and Methods

Q: After they finish the Great Cosmic Orbit exercise and return home, some people have dreams where they vividly see themselves floating in the sky. What's that all about?

A: I can tell you all, when that kind of thing happens during your meditation or dreams, those are not in fact dreams. It is the result of your soul leaving your physical body—something nothing like dreaming. When you dream you don't see things so clearly or in much detail, but when your soul leaves the body what you see and how you float up can be realistically seen and remembered well.

Q: If the Law Wheel becomes deformed, what bad consequences will it have?

A: That signifies that the person has deviated, and so the Law Wheel has lost its effectiveness. Also, it will bring many problems to your cultivation. It's like choosing not to walk on the main street but on a side road, where you get lost and can't find your way. You will encounter problems, and such things will manifest in daily life.

Q: When doing the exercises by ourselves, what should we do about the environment at home? Can we have a Law Wheel in our house?

A: Many of you who are sitting here have seen the presence of Law Wheels in your homes, and family members have started to benefit from it. As we've said, there exist many dimensions in the same time and at the same location. Your home is no exception, and it needs to be taken care of. The way it is generally handled is to eliminate the bad things and then install a shield so that nothing bad can find its way in.

Q: While doing the exercises, when qi hits a sick spot it hurts and feels swollen. Why is that?

A: Sickness is a type of black energy cluster. That spot will feel swollen after we break it into pieces during the early phase of the class. It has lost its root then and started to discharge outward. It will be expelled quickly, and the illness will no longer exist.

Q: My old health problems disappeared after a few days of the class, but suddenly reemerged a few days later. Why?

A: Because improvements take place rapidly with our cultivation system and your levels change in a very short period of time; your health problem is cured before you even know it. The later symptoms are what I've described as the coming of "ordeals." Sense and observe things carefully. They aren't the same symptoms your old health problem had before. And if you look for other *qigong* masters to adjust your body, they won't be able to, for it is karma manifesting as your *gong* grows.

Q: While cultivating, do we still need to take medicine?

A: You should think and decide for yourself about this. Taking medicine while cultivating implies that you don't believe in cultivation's ability to heal; why would you take medicine if you believed in it. If you don't hold yourself to our character standard, problems might come up and you might say that Li Hongzhi doesn't let you take medicine, but Li Hongzhi asked you to make strict demands on your character, and have you done that? The things that exist in the bodies of true cultivators are not those of everyday people, and none of the diseases and ailments that everyday people have are allowed to occur in your body. If you can handle your thoughts well and you believe in the healing power of cultivation, and you decide then to discontinue your medicine, you aren't concerned about it, and you don't go to get it treated, then naturally there will be somebody who heals it for you. All of you here are getting better day by day, and every day you feel better and better. So what's going on? My Law Bodies have been busy going in and out working on the bodies of many of you, and they are helping you by doing those things. If your mind isn't steady as you cultivate and you adopt an attitude of doubt or of "let's try and see," then you will get nothing. Whether you believe in Buddhas or not is determined by your awakening capacity and underlying base. If a Buddha who could be seen clearly with human eyes were to appear here, then everyone would go to learn Buddhism and there wouldn't be any issue of changing your thinking. You first have to believe if you are to see.

Q: Some people want to invite Teacher and his disciples to do healings. Is that okay?

A: I didn't come to the public to do healing. Where there are human beings there is sickness. Some people can't seem understand what I say, but I am not going to elaborate further. Buddhist practices aim to broadly save sentient beings, and healing people is allowed. But when we do healing it is organized and promotional in nature. I've just come to the public and am not well known, so others don't recognize me and perhaps nobody would come to hear my talks. By giving health consultations and healing people we let everybody witness Falun Gong, and the results have been excellent. So we didn't do it entirely for healing people. Using powerful *gong* to do healing full-time or as a job is prohibited. Replacing the laws of this world with higher laws wouldn't work; it would change the state of things, and the effectiveness wouldn't be good. To be responsible to students of cultivation, we have to adjust your bodies such that there is no longer illness, and only then can you cultivate toward higher levels. If you always worry about your health problem and have no interest in cultivating, then even though you might not say that, my Law Bodies are very clear about what you're thinking, and you will get nothing in the end. We have already adjusted your bodies in this class. Of course, you first need to be someone who cultivates. I won't start to treat illness for you and ask for more money halfway through the class series—we don't do that kind of thing. If your health problem hasn't been cured, it has to do with your awakening capacity. We of course don't exclude those individuals who are quite ill. The reactions might not be apparent in your body, but they are in fact huge and strong. Perhaps a one-time adjustment isn't adequate, but we have done our best. It's not that we aren't being responsible to you, but that the illness is just too severe. When you go home and cultivate, we will keep healing you until you are fully cured. The cases like this are few.

Q: How do we enter into stillness when doing the exercises? Is it considered an attachment when we think about problems at work while doing them?

A: You should take things that are related to self-interest lightly, and keep a clear and clean mind at all times. If you could prepare and know in advance when an ordeal was coming and what it would be, then it wouldn't be an ordeal. Ordeals mostly come suddenly and out of nowhere. If you can be firm and resolute you will definitely make it through, and that is how your character is evaluated. Once your attachments are gone, your character is improved, you no longer fight and contend with others, your animosity and grudges are forgotten, and your thinking is cleaned up, then you can talk about a still mind. If even then you can't become still, then think of yourself as a second person, and look upon those thoughts as belonging to somebody else. Overwhelming as those thoughts may be, you should step out of them and let them go their own way. Some people suggest chanting the Buddha's name or counting numbers. But those are tricks, though. When we do the exercises, we don't need to focus our thoughts on something, but we do have to be aware that we are practicing. As for your challenges at work, when it's not about self-interest or about something you are attached to, then it's a good thing. I know a Buddhist monk who understands this facet of cultivation. He is the abbot of a temple and has many tasks, but once he sits down [to meditate] he separates himself from those things. He's sure not to think of them, and that is an ability. When you are really, truly doing your exercises there is no trace of self or distracting thoughts. You can still do well with your work when you don't mix in your personal things.

Q: What should we do when bad thoughts surface as we do the exercises?

A: It's possible from time to time many bad things will surface when you are doing the exercises. You have just started cultivating, and it's not possible to reach a really high realm overnight; nor would we impose too high of requirements on you at this point. It's not realistic to ask you to prevent even a single bad thought from entering your mind. That's something you gradually accomplish. At the beginning it's all right [if there are bad thoughts], but don't let your thoughts run wild. Over time your mind will elevate, and you should hold yourself to higher standards since you are cultivating Dafa. After this class you are no ordinary person. The things you now carry are so unique that you have to make strict demands on your character.

Q: When I do the exercises it feels like my head and abdomen are spinning, and there is discomfort in the chest area.

A: That's something at the initial stage caused by the Law Wheel turning. That symptom might go away later on.

Q: What should we do if we attract small animals as we exercise?

A: Any kind of *qigong* exercises can attract small animals, so just ignore them, that's all. It has to do with there being a positive energy field, and that's especially so with Buddhist *qigong*, for this *gong* contains factors that help to broadly save living beings. When our Law Wheel turns clockwise it saves oneself, and when it turns counterclockwise it saves others. It then turns back and starts over again, so everything around us benefits.

Q: In the exercise Coursing Between the Two Poles, is it counted as one time when the hand moves up and down once? When doing Buddha Stretching A Thousand Arms, should I imagine myself to be large and tall before I stretch my arms?

A: It counts as one time when each hand has moved up and down once. When you do Buddha Stretching A Thousand Arms don't think about yourself. You will naturally feel large and tall. You only need to have a sense that you are the largest being between heaven and earth, and just standing there is enough. If you always pursue that feeling, it is an attachment.

Q: When doing the meditation, what if I can't fold my legs into the lotus position?

A: If you can't fold your legs you can do the meditation by sitting on the edge of a chair, and it will be effective just the same. But since you are a practitioner, you have to exercise your legs and manage to cross them. You can sit on the edge of a chair and slowly train your legs to cross, and you should eventually be able to cross them.

Q: If family members do bad things and are not True, Kind, and Tolerant, what should we do?

A: If your family members don't practice Falun Gong, then it doesn't matter. The main issue is cultivating yourself. Just cultivate yourself and don't complicate things. You should be more easygoing [with others] and spend more effort working on yourself.

Q: In daily life I sometimes do the wrong thing and regret it, but then it happens again. Is that because my character is lacking?

A: Since you can write about it [in your question], it proves that you have improved your character and can recognize your faults. Everyday people are oblivious when they do something wrong. So it means that you have already surpassed everyday people. You did something wrong the first time and didn't guard your character, but it is a process. Try again to improve next time you run into a problem.

Q: Can people in their forties or fifties reach the state of "Three Flowers Gathered Atop the Head"?

A: We cultivate both mind and body, so age doesn't matter. As long as you stay focused as you practice and follow the character guidelines I've set forth, your life will keep being extended as you keep practicing. Doesn't this give you enough time to cultivate? But there's one thing about exercises that cultivate both mind and body: If when your life has been extended a character problem comes along, your life will immediately be in danger, for your life was extended for the purpose of cultivation. So once your character has problems your life will right away be in danger.

Q: How much strength does "firm yet gentle" mean we should use?

A: You have to explore this for yourself. For example, when we do large *mudras* the hands look soft, but the *mudras* are actually done with strength. The force is quite strong between the forearm, wrist, and among the fingers. But they appear soft. That is "firm yet gentle." When I performed the *mudras* for you I gave you this, so you will gradually come to experience it as you practice.

Q: Is it true that sexual relations between men and women are unnecessary? Should young people divorce?

A: We discussed sex earlier. We haven't told you, at your current level, to become a monk or nun—it's *you* who wants to become one. What's key is that you get rid of that attachment [to sex]! You have to let go of every attachment you can't give up. For everyday people it is a kind of desire, but for us, as cultivators, we have to be able to let it go, to take it lightly. Some people are just intent on seeking after it, that stuff fills their heads, and it would be considered going overboard even if they were everyday people. Now they are cultivators, though, so there is all the more reason they shouldn't be like that. But, since you cultivate and maybe your family members don't, it's okay at the present stage to lead a normal life. When you reach a higher level you will know what to do.

Q: Is it okay to sleep when doing the meditation? How should I handle it? I sometimes lose awareness for as long as three minutes and don't know what is going on.

A: Sleeping is a problem. Can a person sleep while meditating? When you fall asleep during meditation it is a form of meddling by wicked entities. You said "lose awareness"? That won't happen. Maybe it's that you didn't write your question clearly? If you lose awareness for three minutes it doesn't mean something has gone wrong. People who can enter into deep stillness often lose awareness of things. But, if the time is long then it *is* a problem.

Q: Is it true that anyone who is determined to achieve a Rightful Attainment by cultivating can do so? What if his underlying base is lacking?

A: It all depends on what kind of determination you have—the critical factor is how determined you are. As for people whose underlying base is lacking, it still depends on their determination and capacity to awaken.

Q: Can I do the exercises when I have a cold or fever?

A: I can tell you that after you finish this class you won't have sickness, hard as that is to believe. Then why do my students sometimes have symptoms like those of a cold or fever? That is going through an ordeal, through hardship, and it means it is time to elevate to another level. They all understand this, and they don't let it concern them, and that way it passes.

Q: Can pregnant women practice Falun Gong?

A: It's no problem, because the Law Wheel is planted in another dimension. There are no vigorous movements in our practice that could negatively impact a pregnant woman. It actually benefits them.

Q: When Teacher is away from us, is there any spatial distance?

A: A lot of people think something like: "Teacher isn't in Beijing. What should we do?" And when a person does other types of exercises that's how it is—the teacher can't watch over you every day. But now I have taught the Law to you, you have been given its truths, I've taught you the exercises, and a complete set of things has been given to you.

What's left is for you to cultivate now. You can't say that being by my side guarantees things and being apart doesn't. We can illustrate it by talking about Buddha's disciples. It has been over two thousand years since Shakyamuni passed away, and those disciples still carry on cultivating without second thoughts. So cultivating is in your hands.

Q: Will practicing Falun Gong result in bigu fasting?

A: No, it won't, because *bigu*⁶⁹ is a cultivation method of the Original Great Dao cultivation way which existed even before Buddhism or Daoism; it dates back to before religion came about. This method is often a part of solitary cultivation. The reason being, in the time of the Original Great Dao system there was no monastic system, and they had to cultivate halfway up a mountain and nobody could supply them with food there. So it was during that period of time when they had to cultivate in seclusion, which required that they remain still for six months to a year, that they adopted the approach [of *bigu*]. Today, our cultivation doesn't need *bigu*. It's a method used under special circumstances, and it is definitely not some supernatural ability. Some people teach it. But I would say if everybody the world over didn't need to eat it would disrupt the way of ordinary society, and that would be a problem. If nobody ate anything would it be a human society? That's not allowed, and things shouldn't be like that.

Q: To what level can these five exercises take us?

A: These five exercises make it possible for you to cultivate to an extremely high level. Of course, you will know which level you should cultivate to when the time arrives. That's because there is no limit to our practice, and when you truly have arrived at that point there will be another predestined arrangement for you, and you will gain the Great Way of an even higher level.

Q: "The Law refines the practitioner." Does this mean that since the Law Wheel always rotates we don't need to do exercises?

A: Doing the exercises is different from monastic cultivation. When a person cultivates at a monastery or temple, he does in fact have to sit in meditation, like you. It is a skill that needs to be practiced—you can't just say you want to increase your *gong* and have it grow atop your head without doing a single exercise. Is that a cultivator? Every school has its own set of inherited things that needs to be developed via exercises.

Q: People who do other practices claim, "Practices that don't use direction with thought are not cultivation ways." Is that right?

A: People say all kinds of things, but nobody has taught the Great Way to you like I have. The Buddhist system believes that a cultivation method which uses intention cannot be of a very high level; when I say "a cultivation method that uses intention" I'm not referring to the movements that practices have. Meditation and *Jieyin* are movements, so the size or number of movements isn't the issue. "Intention" and "non-intention" refer to your thoughts. In terms of pursuit, if you pursue something and have intention, then those are attachments. That's what it means.

⁶⁹ ("bee-goo") A state in which the body needs neither food nor drink.

Q: Character is not the same as virtue. You said that virtue determines a person's level, but then you said that the level of character determines the level of gong. Are these statements contradictory?

A: Maybe you didn't hear it clearly. Character (*xinxing*) covers a broad range of things, with virtue being a part of it. It also includes tolerance, the ability to bear hardship, awakening capacity, how you deal with conflicts, and more. All of these have to do with character and involve the transformation of *gong* and virtue. It's a broad thing. How much virtue you have doesn't indicate how much *gong* you have. Instead, it suggests how much *gong* you can develop later on. Only by way of tests that improve your character can virtue be transformed into *gong*.

Q: Each one of my family members practices a different type of qigong. Will they interfere with one another?

A: They won't, [or at least with Falun Gong]. I can't say whether they will impact each other. But as for our Falun Gong, no one can interfere with it. And you will benefit your family since we do upright cultivation and you won't go awry.

Q: There are all sorts of ideas circulating in society, like those in chain letters. How should we deal with them?

A: I'll tell you, that stuff is pure deceit. Don't return their letters. It's so silly. You can ignore it. You can tell whether it's upright with just one look. Our Law has strict requirements for character cultivation. I call some *qigong* masters "*qigong* dealers," as they treat *qigong* like some kind of commodity and turn it into an asset to swap for money. Those people don't have anything real to teach, and even if they did have a little something or other it wouldn't be of a high realm. Some of it is even evil.

Q: If a Falun Gong student has formally converted to Buddhism at a temple, what should he do? Should he rescind it?

A: That has little to do with us. Although you converted it was only in form.

Q: A few of us have felt like our heads are swollen and dizzy after learning [Falun Gong].

A: It might be because you are new students whose bodies haven't been fully adjusted. The energy I emit is powerful. Your head will feel swollen when your ill *qi* is driven out. It happens when we are treating the illness in your head, and it's a good thing. But the quicker the illness is eliminated, the stronger the reaction. When we held seven-day classes some people couldn't take it, and problems would have come up if we shortened it further, for the energy sent out is powerful and the reactions are really strong; the head felt so swollen some people could hardly take it. It seems a ten-day class is safer. Reactions will be a little stronger for people who came late.

Q: Can we smoke and drink after we take up the practice? What if we have to drink due to the nature of our jobs?

A: Here's how I look at it. The Buddhist *qigong* we do prohibits drinking. It's possible after you go a while without a drink you will want to drink again. Then quit gradually, but don't take too long or you will be punished. As for smoking, I think it's an

issue of willpower. As long as you want to quit, you can. Everyday people often think, “Today I’m going to quit.” But a few days later they can’t stick with it. Then after a couple days they have that thought again and try to quit once more. They’ll never be able to quit going about things that way. Everyday people live here in this world, and there is no way for them to avoid social intercourse when interacting with others. But, since you have taken up cultivation, you shouldn’t consider yourself an everyday person anymore. As long as you have the willpower you will achieve your goal. Of course, some of my students still smoke. When they’re on their own they can quit, but when someone else hands them a cigarette they are too polite to refuse. They want to smoke, and it doesn’t feel good to go a couple of days without smoking, but when they smoke again they don’t feel well. You have to exercise self-control! Some people are in the public relations business, and this dictates that they frequently wine and dine clients. This is a hard problem to solve. Do your best to drink as little as possible, or think of a way to solve it.

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

A: The Law Wheel spins automatically. It doesn’t need the guidance of your thought. I’ll stress this again: Do not use intention. Actually, intention can’t control it in the first place. Don’t think that you can use your intention to force it to rotate in the opposite direction; the Law Wheel located in the lower abdomen isn’t controlled by intention. The Law Wheels that are used externally to adjust your body might accept your intention if you wish to have them rotate in a particular way; it’s possible you can sense that. But I will tell you: Don’t do that. You can’t do our practice if you use intention. Wouldn’t practicing with intention turn into “the practitioner refines *gong*”? It should be the Law Wheel or the Law refining the practitioner. Why can’t you ever let go of that intention stuff? Any cultivation—even Daoist cultivation—that has reached a high level is not guided by intention.

Q: What is the best time, location, and direction to practice Falun Gong? How many times a day is appropriate? Does it matter if we do the exercises before or after meals?

A: The Law Wheel is round and a miniature of this universe, so it cultivates by the laws of the universe, and the universe is in motion, so it is the Law that refines the practitioner. When you aren’t cultivating it cultivates you, and this is different from any cultivation principle or theory that has been made public. Mine is the only system where “the Law refines the practitioner.” All other cultivation methods take the path of elixir, they’re unlike ours, and they artificially cultivate *gong* and store up elixir. Our system can be done anytime, for when you don’t practice the *gong* cultivates you. There is no need to choose a time. Do the exercises as much as you can, do them in keeping with how much time you have. Our exercises are pretty relaxed in this sense, but we do have strict character requirements. Our practice isn’t concerned with direction either. Whichever direction you choose to face is fine, because the universe is rotating and in motion. If you face west, it’s not really west per se. If you face east, it’s not really east per se. I have asked my students to face west when they exercise just as a show of respect. But it doesn’t have any impact in fact. You can exercise at any location, inside or outside of your home. But I still think that we should find a place with relatively good ground, surroundings, and air. And it should be far away from dirty things like trash cans or

bathrooms. Nothing else matters much though. Dafa's cultivation is not concerned with time, location, or direction. And you can exercise before or after meals, but if you are too full, practicing right away won't feel good. It's better to rest a little while. Also, when you are so hungry that your stomach is rumbling it will be hard to calm your mind. You should handle things based on your own circumstances.

Q: Is there anything we are required to do after finishing the exercises, such as rubbing the face?

A: After doing the exercises we don't worry about cold water and those kinds of things, nor do we need to rub the face or hands. Those things are meant to open the human body's meridians and acupuncture points and are done at an initial stage. We cultivate the Great Way, which has none of those things. Now your body is no longer in the post-adjustment state. It seems terribly hard for an everyday person to become a cultivator, and some practice ways aren't able to directly change the human body. Some of their requirements are complicated. We don't have those here, and we don't have such concepts. Don't concern yourself with what I haven't talked about—just keep focused on cultivating. Since we cultivate the Great Way, within a matter of days your body will pass through the initial state in which it fears various things, or the process in which it has various requirements. I wouldn't say outright that it is equivalent to several years of practice with other cultivation methods, but it's about the same. I don't talk about things at lower levels, such as such-and-such direction, meridian, and whatnot. We just teach higher things. Dafa cultivation, or *true* cultivation, is about forging yourself via cultivation, not doing exercises.

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

A: That's not a problem. Since we cultivate at higher levels our urine or excrement does indeed contain energy, but it's just a small amount and has no impact. Cultivating the Great Way means providing salvation to sentient beings. That little leakage is no big deal; what we gain back is much greater. The energy I give out while teaching this class is immensely powerful, and it remains all over the walls afterwards.

Q: Can we spread and promote Falun Gong? Can we teach it to people who didn't attend the class? Can people who haven't attended the class practice at the assistance centers? Is it all right to mail audiotapes and books to relatives or friends who live out of town?

A: You won't go awry spreading our practice and helping more people to benefit from it. I have told you many Laws, that is, I've let you know the Law, and let you understand and see something of higher planes. I've told you things in advance since I was afraid that if I waited you wouldn't understand them when you saw them or ran into them. You can teach other people to do the exercises, but you haven't the ability to plant a Law Wheel. What's done then? I have said that my Law Bodies will leave you if you cultivate on and off and don't really practice. Whereas if you do truly cultivate, the Law Bodies will look after you. So when you teach somebody the exercises, you carry the information I taught to you, and it carries the Law-Wheel-forming energy mechanism. If the person you teach puts effort into practicing, a Law Wheel will form. If the person is

predestined and has a good underlying base, he or she can get a Law Wheel right on the spot. Our book is very detailed. A person can still cultivate well without having been taught in person.

Q: Is breathing taught as a part of Falun Gong? How do we regulate breaths?

A: There's no need to regulate your breath when you cultivate Falun Gong. We don't concern ourselves with breathing. That's what a person learns at the entry level. We don't need it here, because regulating and controlling your breath has to do with cultivating elixir, and involves adding air, feeding the fire, etc. Breathing in an upstream style, downstream style, swallowing saliva, and so on, that's all about cultivating elixir, and we don't cultivate that. Everything you need is provided for by the Law Wheel. And some higher and more difficult things are accomplished by your *shifu's* Law Body. No school of cultivation's things—and this includes even those in the Daoist system, which discusses things in greater detail—are cultivated forth by intentional, artificial ways. In reality it is the school's advanced *shifu* who helps the person to forge and transform those things, and this is done without the person's knowledge. You couldn't possibly accomplish those things with your own man-made effort, unless you have enlightened, or unlocked *gong*.

Q: Do we need to use mind focusing when we do the exercises? Where should one's attention go in these exercises?

A: We don't use mind focusing here. I've been telling you all not to use mind focusing and to give up your attachments. Don't seek out some kind of thought. In the third exercise, where the two palms carry *qi* so that it courses between the two poles, all that is needed is one quick thought. Don't think about anything further.

Q: Is collecting energy the same as collecting qi?

A: What would we want to collect *qi* for? What we cultivate is a Great Way, and later on you won't be able to even emit *qi*. What we cultivate is not *qi*, which is on a lower level. Instead we emit light, and energy is collected by the Law Wheel, not ourselves. To use Coursing Between the Two Poles as an example, the exercise isn't about collecting *qi*, but is in fact to drive it through the body; it can also have the effect of collecting energy, but that's not the main purpose. How does a person collect *qi*? If you want to talk about collecting *qi*, well, how would one go about doing that? Since you cultivate Dafa, with but a wave of your hand you can feel heaviness above your head, since a great deal of *qi* will come. But what use is that *qi*? Also, you don't have to deliberately gather the energy we collect.

Q: Does Falun Gong cover "building a foundation in one hundred days" and "embryonic breathing"?

A: That's all on a lower level, and we don't practice it. We have long since passed those unstable, beginner stages.

Q: Is Falun Gong concerned with the balance of yin and yang?

A: That's still about working *qi*, and it's a lower thing. When you break out of that level, there will no longer be a question of *yin-yang* balance in your body. It doesn't

matter which system you cultivate: As long as you receive real teaching from a *shifu*, it's guaranteed you will, when you leave the lower level behind, have everything you cultivated before be fully discarded—nothing is kept! Then a new set of things is cultivated at the new level. After that new level is passed, another new set of things is again cultivated, and so on. It goes like that.

Q: Can we do the exercises when it thunders? Should someone who does Falun Gong fear sounds?

A: This should illustrate it for you. I once taught students in the courtyard of a large building in Beijing. It was going to rain and the thunder was intense. At that time they were doing exercises that were taught only to [those] disciples, ones done by walking in a moving-stance on a Law Wheel. I saw the rain coming, but they weren't finished with the exercise. The heavy rain, however, couldn't fall. The clouds were sitting very low, rolling atop the building, and it was so dark, with lightning crashing and booming. A thunderbolt struck the edge of the Law Wheel at that point, but we weren't harmed in the slightest. We could make out clearly where the thunderbolt had struck the ground, and yet we went unscathed. This tells us that our practice gives us protection. When I practice I usually don't care what the weather is, and whenever I think of practicing I just practice. As long as there's time I practice. And I'm not afraid of sounds, either. Other methods fear sounds, since when a person is in a deeply calm, serene state and suddenly hears a loud sound it feels like the *qi* all over his body is about to explode, and it flickers and runs outside of the body. But don't worry, our cultivation doesn't deviate like that. Of course, though, do your best to find a quiet place to practice.

Q: Should we visualize Shifu's image?

A: There is no need to visualize. When your Third Eye is open you will see my Law Body next to you.

Q: Is there any requirement when practicing the five exercises? Must they all be done together? Can we count silently when doing those that require nine repetitions? Will it be counterproductive if we do more than nine repetitions or don't remember certain movements accurately?

A: You can practice whichever of the five exercises you'd like, but I think it's best to do the first one before the others since it opens up the entire body. You should do it once first. Then, after your whole body has been amply opened up, you can go on to the other exercises, and that's more effective. Practice as much as you can, according to how much time you have. You can also opt to do one particular exercise. The movements in the third and fourth exercises should be repeated nine times each, and as is written in the book you can count silently to yourself. After you go home you can try asking your child to stand nearby and count while you practice. After doing the nine repetitions you won't be able to sense the energy mechanism even if you try, since that's how my things work. At the beginning you need to think about it, but once you have gotten into the habit you will stop naturally. If you don't remember some movements correctly or do too many or too few repetitions, just correct them and it should be fine.

Q: Why is it that ending the movements does not end the practice?

A: The Law Wheel turns automatically, and it knows instantly that you have stopped doing the exercises. It has a tremendous amount of energy and can instantly take back what it has emitted much better than you ever could with intentionality. It doesn't end the practice, however, as it is just taking back energy. Other practice forms actually do end the minute their exercises are over. But our system is being practiced at all times—even after the movements are stopped—so the practice can't be concluded. Even if you wanted to stop the Law Wheel's revolution you couldn't. If I discussed it on a deeper level you would not understand. If you could stop its rotation, I would have to stop, too, and could you stop me?

Q: Can we do Jieyin and Heshi as a standing-stance exercise?

A: The first exercise, Buddha Stretching a Thousand Arms, can't be done as a standing-stance exercise. If you use too much strength to stretch you will have problems.

Q: Must the underarms be kept hollow as we do the exercises? When doing the first one my underarms feel tense. What is happening?

A: Do you have sickness? During the initial stage, when your body is being adjusted, you might experience a variety of phenomena. You will have some symptoms, but they aren't brought about by doing the exercises.

Q: Can people who haven't attended Teacher Li's classes practice together with other students in the parks?

A: Yes. And any student can teach others how to do the exercises. When students teach the exercises to others, it's not in the manner I have been teaching you here, where I directly adjust your body. But there are people who gain a Law Wheel as soon as they take up the practice, for behind every student are my Law Bodies, and they can handle these things directly. It all depends on the person's karmic connection. When his karmic connection is strong, he can get a Law Wheel right on the spot; if his karmic connection is not as strong, then he can, by practicing over time, develop the revolving mechanism himself. And with further practice he will manage to evolve the revolving mechanism into a Law Wheel.

Q: What's the meaning of the mudras in the serene exercise, Reinforcing Supernatural Powers?

A: Our language can't explain it. Each *mudra* contains a wealth of meaning. For the most part, they say: "I will start doing the movements and cultivating Buddha Law. I will adjust my body and enter into a cultivation state."

Q: When a person cultivates to the state of Milk-White Body, is it true that all pores have been opened and body-breathing is formed?

A: See if you can sense it everybody: you have already passed that level. In order to adjust your bodies to the state of Milk-White Body, I had to teach the Law for over ten hours, and no less. We immediately bring you to a state that would take decades or longer to reach were you practicing other cultivation ways. Since this stage doesn't have a character requirement, and it's all done based on the *shifu's* ability, before you have even sensed it, that level has been passed; maybe it was only a few hours long. Maybe one day

you are very sensitive, but a short while later you aren't as sensitive. In fact, a major level was just passed. With other cultivation methods, however, you would stay in that state for a year or more. Such things are actually at a lower level.

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

A: Our exercises require neither directing with thought nor some specific length of time for daily practice. For sure, the longer you do them the better. But when you don't do the exercises, the practice refines you. That said, though, at the initial stage it's better to practice more, strengthening [the mechanisms]. Some students find that when they go on business trips for a couple of months they have no time to practice, and yet it doesn't have any impact. When they return the Law Wheel is still turning since it never stops. As long as in your heart you consider yourself a cultivator and you guard your character well, it will continue to function. But there's one thing: If you don't practice and you confuse yourself with an everyday person, then it will dissolve.

Q: Can Falun Gong and Tantrism be practiced together?

A: Tantrism uses a Law Wheel too, but it can't be practiced together with our cultivation method. If you have cultivated Tantrism and its Law Wheel has already been formed, you can continue to cultivate Tantrism because Tantrism is an upright cultivation way as well. They can't be practiced simultaneously. The Tantric Law Wheel cultivates the central meridian and rotates horizontally. Its Law Wheel differs from our Law Wheel, and it has *mantra* on the wheel. Our Law Wheel is placed vertically in the lower abdomen with the flat side facing outward. With space on the abdomen being limited, my Law Wheel alone covers the whole area. If another were placed there things would get messed up.

Q: Can we practice other Buddhist cultivation systems while practicing Falun Gong? Can we listen to audio tapes that chant Bodhisattva Guanyin's name? Can lay Buddhists chant scriptures after they have learned Falun Gong? Can we practice other exercises in conjunction?

A: I think not. Each method is a way of cultivation. If you truly want to cultivate and not just get healed or improve your health, then you must commit to a single discipline. This is a serious matter. Cultivating to higher levels dictates that you stick to one cultivation way. This is an absolute truth. Even different Buddhist cultivation ways can't be mixed together. The cultivation we do here is high-level, and it has been handed down for ages and ages. Practicing by way of what you can sense is haphazard. When seen from a different dimension, the transformation process is extremely profound and complex. It's just like with a precision instrument, where if you remove one of its components and replace it with something else it will break down immediately. The same goes for cultivation: Nothing should be mixed in. It's bound to go wrong if you mix things in. The same holds for all cultivation ways: If you want to cultivate, you must commit to one discipline. You will have absolutely no hope of cultivating if you do otherwise. The saying, "Taking the best of every school," is only applicable to the level of healing diseases and improving health. It won't take you to higher levels.

Q: Will we interfere with each other if we do the exercises together with people from other cultivation ways?

A: It doesn't matter what cultivation way another person practices—be it a Daoist one, a supernatural practice, a Buddhist one—as long as it is upright, it has no impact on us at all. And you won't interfere with him. It's beneficial for him to practice near you. The Law Wheel is an intelligent being and it doesn't cultivate elixir, so it can help others spontaneously.

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

A: I believe that after this class you will sense what state your body has reached. After a while sickness is not permitted in you. When problems do come again, they may feel like a cold or stomachache but they are in fact different now. They are instead trials and tribulations. If you seek out other *qigong* masters, it means that you don't comprehend or believe what I said. If you have thoughts of getting something, you will attract wicked messages that interfere with your cultivation. If the *gong* of that *qigong* master comes from his being possessed, then you too might end up attracting those beings. The same goes for listening to speeches: Doesn't "the desire to listen" mean you are seeking something? You have to awaken to this for yourself. It is a matter of character, and I'm not going to step in. If he talks about high-level principles or matters of character then it might be all right. But you attended my class, and through great effort your body has been adjusted. Originally the messages from other practices in your body were all scrambled up, messing up your body. Everything has been adjusted now to the best state, with the bad removed and the good retained. Of course, I don't object to you learning other practices; if you feel that Falun Gong isn't good, you can learn other practices. But I think that if you learn too many different things it's not good for you. You have cultivated the Great Way, and Law Bodies are right by your side. You have gained higher things and now you want to go back to seeking??

Q: If we practice Falun Gong, can we study other methods, such as massage, self-defense, One-Finger Zen, taiji, etc.? If we don't practice them but just read related books will that have any impact?

A: It's all right to study massage and self-defense, but when you start getting that feeling of aggression, you will feel uncomfortable. One-Finger Zen and *taiji* are classified as *qigong*. If you practice those you will be adding things, and you will make impure the substances of mine that exist in your body. It's all right for you to read books that talk about character. But, some authors draw conclusions before even they have figured it all out, and that will confuse your thinking.

Q: When doing Holding the Wheel in Front of the Head, my hands touch at times. Is that okay?

A: Don't let the hands touch. You need to keep a small gap. If the hands touch, the energy on the hands will go back into the body.

Q: When doing the second exercise, if we can't hold the arms anymore, can we put them down [for a short rest] and then resume the exercise?

A: Cultivation is a tough thing. It's not effective if the minute you feel tired you bring them down. The guideline is this: The longer the better. But you should go according to your own capability.

Q: In the full-lotus position, why is the left leg underneath the right one for females?

A: Because our cultivation takes into consideration an essential factor: The female body is different from the male body. So cultivation should match the female physique if a woman wants to use her innate body to transform herself. For women it's usually the left leg that supports the right, which conforms to her condition. Men do the opposite, as their essential nature is different.

Q: Is it okay to listen to tapes or music or recite the verses while we do the exercises?

A: If it's decent Buddhist music then you can listen. But in real cultivation you don't want any music, since the ability of stillness is important. When we listen to music it is to replace countless thoughts with just one.

Q: When doing Coursing Between the Two Poles, should our bodies be relaxed or use strength?

A: In Coursing Between the Two Poles you need to stand naturally and relaxed, unlike with the first exercise. The other exercises dictate that your body be relaxed, which is different from the first one.

3. Cultivating Your Character

Q: I want to be up to the standard of being True, Kind, and Tolerant. But yesterday I dreamed that I was arguing bitterly with someone, and when I wanted to be tolerant I failed. Was that supposed to help me improve my character?

A: It sure was. I've told you what dreams are, so think about it and come to your own understanding. The things that will help you improve your character come suddenly and unexpectedly. They don't wait until you are mentally prepared to welcome them. To find out whether somebody is good or bad you have to test him when he's not mentally prepared.

Q: Does the "Tolerant" of True, Kind, and Tolerant in Falun Gong mean that we should tolerate everything, regardless of whether it's right or not?

A: The "Tolerant" that I talk about refers to improving your character in light of self-interest and all those attachments you haven't been willing to let go. Actually, "Tolerance" isn't a bad thing, even to everyday people. Let me tell you a story. Han Xin was a great senior general who had loved martial arts since his youth. During his times people who were learning martial arts liked to carry around swords. When Han Xin was walking down the street, a ruffian came toward him and challenged him, saying, "What are you carrying that sword for? Do you dare to kill people? If so, then kill me first." And as he was saying that he stuck out his neck. He said, "If you don't dare kill me, then crawl between my legs!" Han Xin then crawled between his legs. He was really able to practice "Tolerance." Some people consider tolerance to be weakness, as if it means you

get pushed around easily. The truth is, people who can practice tolerance have a strong will. As to the right or wrong of things, you have to look and see if they really conform to the laws of the universe. You might think that you're not at fault in some incident and that it is the other person who has upset you, but in fact, you can't know for sure. So you say, "I know, I know, it's just over some little thing." But what I'm talking about is a different principle, one that can't be seen in this material dimension. To put it in jest, maybe you owed others in your previous life, in which case can you tell whether it's right or wrong? So we have to be tolerant. Can you go and upset and offend others first and then tolerate it? Not only should you be tolerant toward people who really upset you, but also grateful. Suppose somebody swears at you and then tells the teacher on you. Well, you should still say "thank you" to him in your mind. Maybe you're wondering, "Wouldn't I turn into an Ah-Q?" That's what *you* think. If you handle the whole affair differently from how he does, then you have improved your character. He gains in this material dimension, but he gives things away to you in another dimension, doesn't he? Your character has improved and black matter gets transformed. You've gained in three ways. Why not be thankful toward him? It's hard to understand this the way everyday people look at it, but I'm not talking to everyday people. I am addressing cultivators.

Q: People who aren't possessed can improve their character to avoid possession. What if somebody is already possessed? How can he get rid of it?

A: One upright thought will subdue a hundred evils. You received the Great Way today. From now on, even if possessing spirits bring you benefits, you shouldn't accept them. When they bring you money, fame, and gain, you feel happy and think, "See how capable I am," and you show off in front of others. Then when you don't feel well you don't want to live with those things and look for Teacher to treat you. How come you don't behave yourself when they keep giving you good things? Then we can't take care of that problem for you, because you accepted all the benefits they brought you. It doesn't work if you only want to gain things. You should want nothing from it, even the good things it brings, and just cultivate by the method your teacher taught you. Once you manage to be upright, and once your mind is firm, that is when they start quaking in their boots; when you don't take the good things they bring you it's time for them to leave. If they stay on you they are doing evil, and at that point I'll step in and handle it. With one wave of the hand they will be gone without a trace. But it won't work if you want to have the benefits they bring you.

Q: Will people get possessed if they practice out in the park?

A: I've said it many times: We cultivate an upright way, and one upright mind will subdue a hundred evil things! In upright cultivation the mind is pure, so nothing can get on you. The Law Wheel is something incredible. Not only do evil things have no way to attach to you, they have fear when near you. If you don't believe it you can practice elsewhere. They all fear you. If I told you how many possessing spirits there are out there you'd all be scared—many people are possessed. Those people keep practicing after they've reached their goal of healing diseases and improving health, so what do they hope to gain? So they bring on these problems when their thoughts aren't right. But that said, we shouldn't blame them, as they don't know the principles. One of the goals I had in going public was to help correct these wrong things.

Q: What supernatural abilities will one develop in the future?

A: I don't want to talk about this. Each individual has his own set of conditions, so it's hard to say. Different abilities will be developed at different levels. The critical factor is how your character is at each level. If you have let go of one facet of your attachments, then an ability of that sort may form. But that ability has to be in its early stage, and so it won't be that powerful. When your character hasn't reached a very high level abilities can't be given to you. In our classes, though, some individuals do have a pretty good underlying base. Some have developed a walking ability that shields them from rain, and some have developed the ability of telekinesis.

Q: Does "cultivating character" or "getting rid of all attachments" refer to achieving Buddhist "emptiness" and Daoist "nothingness"?

A: The "character" or "virtue" we talk about isn't contained in the Buddhist "emptiness" or the Daoist "nothingness." Rather, Buddhist emptiness and Daoist nothingness are included in our "character."

Q: Will a Buddha always remain a Buddha?

A: After you've attained the Dao cultivating, after you have enlightened, you count as an enlightened being—that is, a being of higher levels. But there's no guarantee that you will never misbehave. Of course, normally you won't do wrong at that level since you have seen the truth. But, if you do handle yourself poorly you will drop down just the same. If you always do good things you will stay up there forever.

Q: What is a person with "great spiritual inclination"?

A: The determining factors are as follows: (1) the person has a good underlying base; (2) his awakening capacity is outstanding; (3) his ability to tolerate things is excellent; (4) his attachments are few, and he takes worldly things lightly. That's having great spiritual inclination. A person like this is hard to find.

Q: Can people without a good underlying base develop gong if they practice Falun Gong?

A: People without a good underlying base *can* develop gong, because everyone carries some amount of virtue. It's not possible to have no virtue at all—there's no one like that. Even if you don't have the white matter on you, you still have the black matter, and through cultivation it can be transformed into white matter. It's just one extra step. When you have endured hardships while cultivating, improved your character, and made sacrifices, you will have gained gong. Cultivation is the prerequisite. It's the *shifu's* Law Bodies who transform it into gong.

Q: When a person is born his entire life has already been set. Does hard work make any difference?

A: Of course it does. Your hard work was something arranged too, so you can't help but work hard. You are an everyday person, significant things cannot be changed.

Q: When the Third Eye hasn't been opened, how do we tell whether the messages we receive are good or bad?

A: It's hard to on your own. Many problems are placed in your cultivation process so as to test your character. The protection extended to you by my Law Body is to prevent life-threatening danger. The Law Body might not take care of certain problems that need to be overcome, resolved, and figured out by you. Sometimes when wicked messages come, perhaps they will tell you what the lotto numbers are, but those numbers might not be the right ones, or they might tell you other things, all of which is to see how you handle it. When your mind is right evil things can't intrude. There won't be any problems as long as you guard your character well.

Q: Can we do the exercises when we feel emotionally upset?

A: When your mood is bad it's hard for you to sit down and quiet your mind. Thoughts of bad things will be running wild in your mind. Messages exist when we do the exercises, and when bad thoughts are on your mind, those things will enter as you do the exercises, and you will have made for yourself a crooked practice. The exercises you do may have been taught to you by a famous teacher, by some great *shifu*, or by a living Tantric Buddha, but if you don't strictly follow their character requirements, then what you do is not their practice, despite that they taught it to you. Let's all think about it: If you're practicing the standing stance and feeling wiped out, but your mind is still active, and thinking, "Why is so-and-so in my company so nasty? Why did he report me?" "What can I do to get a raise?" or "Prices are rising, I should do more shopping," then aren't you, of your own doing, subconsciously, and unknowingly, practicing in a crooked way? So if your mood is bad it's best not to do the exercises.

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

A: Character comes from cultivation and doesn't have some set standard. It's all left to you to figure out. Now if you insist on character having a standard, then it's this: When you encounter something, you should try to think, "If it was an enlightened being who faced this, what would he do?" Role models are outstanding, of course, but they are still just examples for everyday people.

Q: We shouldn't be suspicious toward each and every talk or speech given by a qigong master, but what if we run into con artists who cheat people out of money?

A: Maybe you won't run into any. You should first take a look at what they say, and judge for yourself if you do run into a con artist. To tell whether a *qigong* master is decent you can look at his character. However high a person's character is, that's how high his *gong* is.

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

A: Cultivation is itself a form of eliminating karma. The best way is to improve your character, for doing so can turn the black matter into white matter, virtue, and then virtue will be transformed into *gong*.

Q: If we practice Falun Gong, are there any precepts to follow?

A: The majority of what Buddhism prohibits are things we can't do either, but we have a different perspective. We aren't monks or nuns and we live among everyday people, so it's different. For some things it's enough to just take them lightly. Of course, as your *gong* strength keeps growing and you reach extremely high levels, what will be required of your character will be, likewise, extremely high.

4. The Third Eye

Q: When Teacher was giving his talk, I saw a three-foot golden halo above his head, and there were many golden halos behind him the size of the head.

A: The Third Eye of this person [who asked the question] has reached a high level.

Q: I saw golden light mixed in with the wine spit out by Teacher's disciples when they were doing healings for people.

A: I'd say this person has cultivated pretty well—he could see the abilities that were emitted.

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

A: It's easy for children who are six or younger to have their Third Eye opened. If a child's Third Eye opens and he doesn't practice it will result in energy leakage; but someone in the family has to practice. It's best to have him look through his Third Eye once a day, which prevents it from closing while at the same time preventing it from leaking too much. It's best for young kids to themselves cultivate. The more they use the Third Eye, the more energy will leak out, and what it impacts isn't their physical body but their most fundamental things. But, if the child's things are preserved well, there won't be any impact. What I just talked about refers to young children, not adults. Some people have a Third Eye that's wide open and they aren't afraid of leaking energy, but they can't see things at a very high level. Some others, meanwhile, can see very high levels, and when they see things a Law Body or higher *shifu* provides the energy, and that's not a problem.

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

A: That was my Law Body. While I am here speaking I have a *gong* pillar on the top of my head, and that's the state for the level I am at. It disappeared after one blink because you didn't know how to use your Third Eye. You used your flesh eyes.

Q: How do we apply our supernatural abilities?

A: I think it would be a problem were you to apply these abilities to military science, other high technology, or espionage. Our universe has a nature. If the usage conforms to its nature then the abilities work, and if it doesn't, the abilities will not work. Even if a person [with them] is asked to do good things, he won't be able to effect any change at high levels. All he could do would be to sense or feel them. And it doesn't do much harm to society's normal course of development if the person only uses minor abilities. If he

wants to change certain things, when it comes to really enormous things, he has no say in whether or not he's needed to do that, since the development of the society does not go according to his will. He might want to achieve certain things, but the final decision isn't up to him.

Q: How does a person's consciousness go in and out of his body?

A: The consciousness we talk about usually goes out through the crown of the head. Of course, it's not limited to going that way, and it can go out through any spot. It's not like what some other practices say, such as that it has to go out through the crown of the head. It can leave the body at any location. The same goes for entering the body.

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

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

Q: I saw red and green colored halos on Teacher'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. It's just that you didn't know how to see with your eyes closed, so you could only manage with your eyes open. Often people don't know how to use their already-opened Third Eye. They will sometimes see things accidentally when their eyes are open, but when they want to take a good look at things they actually start to use their eyes, and so things disappear again. When you aren't 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 Law Wheel emblem, and she says that's what it is. Is her Third Eye really open?

A: Children who are six or younger can have their Third Eye opened just by one glance at our Law Wheel emblem. But you [the adult] shouldn't do that. Children can see it.

Q: I don't know how to use my opened Third Eye. Would Teacher please explain?

A: When the Third Eye is completely opened you will know how to use it, even if you didn't before. When it is bright and easy to use, even those who didn't know how to use it will know how. Vision through the Third Eye happens unintentionally. When you want to take a more careful look, you have inadvertently switched to your eyes and used the optic nerve. And that is why you can't see with it anymore.

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

A: There are levels when it comes to opening the Third Eye. In other words, how much of the true state of things you can see depends on your level. The opening of your Third Eye doesn't mean that you can see everything in the universe. But you will gradually raise your level through further cultivation, right up until you reach enlightenment. At that point you will be able to see more levels. Yet even then there is no

guarantee that what you see is the Truth of the whole universe. Shakyamuni was constantly improving his level as he went about preaching back in his day, so every time he reached a new level he would discover that what he taught previously was not definite. His talks would change again at the next level. That's why he finally said, "There is no Law that's definitive." Each level has its own laws. It was impossible for even him to perceive the Truth of the whole universe. As the average person sees it, the idea that someone in this world could cultivate to Tathagata level is unfathomable. They only know of the Tathagata level and they don't know that there are levels still higher, so they cannot know or accept things of a higher nature. Tathagata is but a very minor level of the Buddha Law. That's suggested by the saying, "The Great Law is boundless."

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

A: Of course they really exist—all dimensions are formed of matter. It's only that their structures are different from ours.

Q: My premonitions about the future frequently come true.

A: That's the ability of "prediction" that we've talked about. It's actually the lower level of the power of knowing fates. The *gong* we cultivate is in a different dimension where there is no concept of time or space; it is the same no matter how far the distance or how long the time.

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

A: Your Third Eye has been opened. What you saw belongs to another dimension. That dimension is layered, so you might have seen one of its levels. It's that beautiful.

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

A: It's easier for some to experience this, and it's a process whereby part of the body is exploded and opened. You reached enlightenment in some regards. It is classified as gradual enlightenment. When you are finished with one level of cultivation, a portion of it is exploded and opened. It's all perfectly normal.

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

A: During the initial stage of cultivation you might suddenly feel as if you can't move your hand or some part of your body. Why is that? It's because you have gained an ability called "freeze *gong*." It is one of your innate abilities, and it is powerful. When someone has done wrong and is fleeing the scene, you can say "freeze," and he will instantly be frozen still.

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

A: I think that for those of you in this class—regardless of what kinds of exercises you've practiced, how long you have practiced them for, or whether you've reached the level of being able to heal people—at this lower level, I don't want you to treat people since you don't even know yourself what state you have reached. If you were able to heal

some people before, it may have been because your upright thoughts at the time came into play, or it could have been a passing-by *shifu* giving you a hand since you were doing a good deed. But, even though the energy you've developed by cultivating helps you to do something, it can't protect you. When you do a treatment for someone you are in the same field as the patient. Over time the patient's black *qi* will make you sicker than he is. 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 that. We'll do a few sessions of treatments." And he does it in "cycles." Isn't that deceitful? Won't it be wonderful if you can hold off on giving treatments until you reach a higher level? Whoever you treat will recover. And how good that will feel! If you have developed *gong* at a not-so-low level, and if it's absolutely necessary that you give a treatment, then I will unlock your hands and bring out your ability to heal. But if you are to cultivate to higher levels, I think it's best you stay away from such things. Some of my disciples are giving treatments, and that's to promote Dafa and participate in some of society's activities; they are by my side and being trained by me, so they are protected, and there won't be problems.

Q: If we've developed supernatural abilities can we tell others?

A: It's not a problem if you tell others who practice Falun Gong, provided that you are modest. The reason for having you all practice together is so that you can share experiences and discuss things. Of course, if you run into outside people who have abilities you can tell them. It doesn't really matter as long as you don't brag. Problems will come up if you want to brag about how capable you are. If you brag for a long time your abilities will disappear. But, if instead you merely want to talk about *qigong* phenomena and discuss things, and if you don't have any inappropriate thoughts of your own mixed in, then I would say it's no problem.

Q: Buddhists talk about "emptiness" and Daoists "nothingness." How should we put it?

A: The Buddhist "emptiness" and the Daoist "nothingness" are unique to their cultivation methods. Of course, we too must reach that level. We talk about cultivating intentionally and gaining *gong* unintentionally. We cultivate character and get rid of attachments, so the end results are emptiness and nothingness all the same. But we don't particularly emphasize them. Because you live in the material world, you need to make a living and have a career. You have to do things. Doing things inevitably involves a question of whether what you do is a good thing or a bad one. What should we do? What we cultivate is character (*xinxing*)—the most prominent feature of our method. As long as your thoughts are upright and the things you do meet our requirements there won't be problems with character.

Q: How do we sense the growth of our supernatural abilities?

A: If during the initial stage of cultivation you develop abilities you will be able to feel it. If you haven't yet developed abilities but your body is sensitive, then there's a chance you will be able to feel it. If neither is the case then there is no way for you to tell. The only thing you can do is to keep cultivating without awareness of them. Sixty to seventy percent of our students have their Third Eye open. I know they can see. Though

they don't say anything, they observe things with their eyes wide open. Why do I ask you to practice together? I want you to share experiences and discuss among the group. But, to be responsible to our practice you shouldn't speak loosely outside of the group. Sharing among ourselves and improving together is fine.

Q: What does a Law Body look like? Do I have Law Bodies?

A: A person's Law Body looks the same as that person. You don't have Law Bodies right now. When your cultivation reaches a certain level you will be finished with Triple-World-Law cultivation and enter an extremely high level. Only then will you develop Law Bodies.

Q: After the class is finished, how much longer will Teacher's Law Bodies stay with us?

A: When a student suddenly begins to cultivate higher things it represents a big turning point for him. I'm not referring to changes in his thinking, but to his entire person. So when an everyday person gets what he's not supposed to get as an everyday person, it becomes dangerous, and his life will be threatened. My Law Bodies must provide him with protection. If I couldn't do that and yet I still spread the Law, then it would be the same as harming people. Many *qigong* masters are afraid of teaching cultivation and doing this since they can't handle the responsibility it entails. My Law Bodies will protect you right up through your enlightenment. If you stop halfway, though, the Law Bodies will leave you of their own accord.

Q: Teacher says, "People with an average underlying base cultivate not through exercises, but through character." Is it correct to say that as long as a person's character is high he can achieve a Rightful Attainment without doing exercises?

A: Theoretically that's correct. As long as you cultivate your character, virtue can be transformed into gong. But you have to regard yourself as a cultivator. If you don't, the only thing you can achieve is continued accumulation of virtue. You might be able to amass a great deal of virtue—accumulating virtue by persisting in being an upright person. In that case, even if you regarded yourself as a cultivator you couldn't go further, as you would not have learned the Law of higher levels. As you know, I've disclosed many things. Without Teacher's protection it's hard to cultivate to higher levels. You couldn't cultivate at higher levels for even one day. So, reaching enlightenment is not that easy. After your character has improved, though, you can assimilate to the nature of the universe.

Q: What is the principle behind remote treatment?

A: It's simple. The universe can expand or shrink, and so can supernatural abilities. I remain in the original location and don't move, but the abilities that have been emitted can reach ill persons as far away as the United States. [To treat a person,] I can either release abilities to his place or directly summon his soul to come here. That's how remote treatment works.

Q: Can we know how many kinds of supernatural abilities will be developed?

A: There are more than ten thousand types of abilities. It's not important to know just how many there are exactly. Knowing the idea, knowing this Law, is sufficient. The remainder is left for you to cultivate. Knowing too much is neither necessary nor good for you. A *shifu* [traditionally] looks for a disciple, and he takes him in, but the disciple doesn't know anything. And he wouldn't be told either. It would be all up to him to figure things out.

Q: When I close my eyes in the class I can see you teaching 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's going on?

A: It's a matter of the level you are at. When the Third Eye has just opened you will perceive white as black and black as white. Then after your level has improved a bit everything you see will be white. After yet further improvement you will be able to differentiate all colors.

5. Hardship

Q: Are the hardships we meet with tests arranged by Shifu for his students?

A: You could say that. They are planned so as to improve your character. Suppose your character hasn't reached the level that is required: then could you enlighten and meet with success? Does it work to send an elementary school student to college? I don't think so! If we were to let you cultivate to a higher level when your character hadn't truly improved, when you still couldn't take anything lightly, and when you couldn't forgo anything, then maybe you would raise a ruckus with the enlightened ones over some trivial little thing. That's unacceptable! That is why we put so much emphasis on character.

Q: What's the difference between a cultivator's hardships and those that everyday people go through?

A: There's not much difference. Your hardships are arranged according to your path as a cultivator. Everyday people are paying for the karma of everyday people, so they all have hardship. But, your being a cultivator doesn't mean you will be free of hardship and that person, since he's an everyday person, won't. It's the same in both scenarios. It's just that your hardships are orchestrated for the purpose of improving your character, whereas his are orchestrated to pay off karmic debt. The truth of the matter is, hardships are one's own karma that I utilize to improve a disciple's character.

Q: Are hardships similar to those eighty-one hardships that occurred on the journey to the West to get scriptures?

A: There is some similarity. The lives of cultivators have been prearranged. You won't have too many or too few hardships, and there won't necessarily be eighty-one of them. It depends on how high you can cultivate to with your underlying base; it's been planned according to the level you might achieve. Cultivators will experience the process of abandoning everything that everyday people have but that cultivators should not have.

It is indeed tough. We will think of ways to make you give up all the things you find hard to let go, and that way you improve your character with the hardships.

Q: What if when we practice there are people who try to do harm?

A: Falun Gong doesn't fear harm by other people. At the initial stage you have my Law Bodies protecting you, but, that's not to say you won't encounter anything at all. It's not like you can develop *gong* just by sitting on the couch all day sipping tea. Sometimes when you meet with hardship you call out my name and see me right before you, but, it's possible I won't help you, since that hardship is something you need to overcome. But when you are truly in danger I will help you. Real danger normally won't exist, though, since your path has been altered and nothing is allowed to happen by chance.

Q: How should we deal with hardships?

A: I have emphasized it again and again: Guard your character! If you can ensure that you don't handle things wrong, that's good. And that's especially true when it's a case of somebody infringing upon your interests for some reason, for if you fight back like an everyday person, then you *are* an everyday person. You're a cultivator, so you shouldn't handle things that way. The things you run into that challenge your character are meant to improve your character. It's to see how you deal with them and whether you can maintain and improve your character through that thing.

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 other dimensions, what exists in those dimensions, and who lives there, it's really hard to know using current scientific means; modern science has yet to produce material proof of them. Yet some *qigong* masters and people who have abilities can see other dimensions. That's because other dimensions can be seen only by the Third Eye, not the human flesh eye.

Q: Does every dimension embrace the nature True, Kind, Tolerant?

A: Yes, every dimension embraces the nature True, Kind, Tolerant. People who conform to this nature are good people, while those who violate it are bad. Those who assimilate to it attain the Dao.

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 generated. 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 meant 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 with the terms at our low level, social groups were formed in which mutual interactions developed. During this evolutionary process, some people changed,

deviating further away from the nature of the universe. They became not as good, and so their supernatural powers weakened. Cultivators thus stress “returning to what is true,” which means returning to the original state. The higher the level, the more assimilated it is to the universe and the more powerful its endowment. At that time, some lives became bad as the universe evolved, and yet they couldn’t be destroyed. Plans were therefore made so that they could improve themselves and assimilate again to the universe. They were sent to a lower level to bear some hardship and improve themselves. Later on people kept coming to that level. Then a division happened at that level. Then people whose character had deteriorated could no longer remain at that level, and so another, even lower, level was created. It went on like this with lower and lower levels gradually getting differentiated, up until the level that today’s human race occupies was generated. That is the origin of today’s human race.