

The Great Consummation Way of Falun Dafa

(English Version)

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**Movements Are the
Supplementary Means for
Reaching Consummation**

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Chapter I

The Characteristics of Falun Dafa¹

Falun Buddha Fa² is a great, high-level cultivation way of the Buddha School, in which assimilation to the supreme nature of the universe, Zhen-Shan-Ren,³ is the foundation of cultivation practice. Its cultivation is guided by this supreme nature, and based on the principles of the universe's evolution. So what we cultivate is a Great Fa, or a Great Dao.⁴

Falun Buddha Fa aims directly at people's hearts and makes it clear that cultivation of *xinxing*⁵ is the key to increasing *gong*.⁶ A person's *gong* level is as high as his or her *xinxing* level, and this is an absolute truth of the universe. "Xinxing" includes the transformation of virtue (*de*) (a white substance) and *karma* (a black substance), the abandonment of ordinary human desires and attachments, and the ability to endure the toughest hardships of all. It also encompasses many types of things that a person must cultivate to raise his or her level.

Falun Buddha Fa also includes cultivation of the body, which is accomplished by performing the exercise movements of the Great Consummation Way—a great high-level practice of the Buddha School. One purpose of the exercises is to strengthen a practitioner's supernormal abilities and energy mechanisms using his or her powerful *gong* potency (*gongli*), thus achieving "the Fa refines the practitioner." Another purpose is to evolve many living beings in a practitioner's body. In high-level cultivation practice, the Immortal Infant or Buddha-Body will be born, and many abilities will be developed. The exercise movements are necessary for transforming and cultivating these things. The exercises are part of the harmonization and perfection in our Dafa.⁷ So Dafa is a comprehensive mind-body cultivation system. It is also called "The Great Consummation Way." This Dafa thus requires both cultivation and exercises, with cultivation taking priority over the exercises. A person's *gong* will not increase if he merely does the exercises and fails to cultivate his *xinxing*. A person who only cultivates his *xinxing* and does not perform the exercises of the Great Consummation Way will find the growth of his *gong* potency impeded and his original-body (*benti*) unchanged.

There are people with predestined relationships, and people who have been practicing cultivation for many years but have been unable to increase their *gong*. In order for more of them to obtain the Fa, to practice cultivation at a high level from the outset, and to increase their *gong* rapidly so as to reach Consummation directly, I have hereby imparted to the public this Dafa for cultivating Buddhahood that I cultivated and awakened to in

¹ Falun Dafa (fah-luhn dah-fah) – "The Way of the Law Wheel." Both the names Falun Dafa and Falun Gong are used to describe this practice.

² Falun (fah-luhn) – "Law Wheel" ; Fa (fah) – "Way," "Law," or "Principles."

³ Zhen-Shan-Ren (jhun-shahn-ren) –

⁴ Dao (dow) – "the Way" (also spelled "Tao").

⁵ *xinxing* (shin-shing) – "mind nature," or "heart nature" ; "moral character."

⁶ *gong* (gong) – "cultivation energy."

⁷ Dafa (dah-fah) – "The Great Way," or "The Great Law"; short for the practice's full name, Falun Dafa, "The Great Way of the Law Wheel."

the remote past. This cultivation way brings one to harmony and wisdom. The movements are concise, as a great way is extremely simple and easy.

The Falun is central to cultivation practice in Falun Buddha Fa. Falun is an intelligent, rotating entity composed of high-energy matter. The Falun that I plant in a practitioner's lower abdomen rotates constantly, twenty-four hours a day. (Genuine practitioners can obtain a Falun by reading my books, watching my lectures on video, listening to my lectures on audiocassette, or studying with Dafa students.) The Falun helps practitioners cultivate automatically. That is, the Falun cultivates practitioners at all times even though they don't perform the exercises at every moment. Of all the cultivation ways introduced to the world today, this is the only one that has achieved "the Fa refining the practitioner."

The rotating Falun possesses the same nature as the universe and is its miniature. The Dharma Wheel of the Buddha School, the *yin-yang* of the Dao School, and everything in the Ten-Directional World⁸ are reflected in the Falun. The Falun offers salvation to the practitioner when it rotates inward (clockwise), since it absorbs a great amount of energy from the universe and transforms it into *gong*. The Falun offers salvation to others when rotating outward (counter-clockwise), as it releases energy that can save any being and rectify any abnormal condition; people near the practitioner benefit.

Falun Dafa enables practitioners to assimilate to the supreme nature of the universe, Zhen-Shan-Ren. It differs fundamentally from all other practices and has eight major distinguishing characteristics.

1. Cultivation of a Falun; No Cultivation or Formation of Dan.⁹

The Falun possesses the same nature as the universe and is an intelligent, rotating entity made of high-energy matter. The Falun rotates constantly in the practitioner's lower abdomen and continuously collects energy from the universe, transforming and converting it into *gong*. So practicing cultivation in Falun Dafa can increase practitioners' *gong* and allow them to reach the Unlocking of Gong (*kaigong*) state unusually quickly. Even those people who have cultivated for over a thousand years have wanted to obtain this Falun but could not. At present, all the practices popular in our society cultivate *dan* and form *dan*. They are called *dan*-method *qigong*.¹⁰ It is very difficult for practitioners of *dan*-method *qigong* practices to achieve the Unlocking of Gong and Enlightenment in this lifetime.

2. The Falun Refines the Practitioner Even When He or She is Not Doing the Exercises.

As practitioners have to work, study, eat, and sleep every day, they are not able to do the exercises twenty-four hours a day. Nonetheless, the Falun rotates constantly, helping practitioners to achieve the effect of doing the exercises twenty-four hours a day. So although practitioners cannot do the exercises every moment, the Falun still refines

⁸ Ten-Directional World – the Buddha School conceptualizes the world as consisting of ten directions.

⁹ *dan* (dahn) – an energy cluster which forms in the bodies of some cultivators in internal alchemy; in external alchemy, it is referred to as the "Elixir of Immortality."

¹⁰ *qigong* (chee-gong) – a general name for certain practices that cultivate the human body. In recent decades, *qigong* exercises have been very popular in China.

practitioners without interruption. In short, even though the practitioner might not be doing the exercises, the Fa is refining the practitioner.

Nowhere in the world today has another publicly introduced practice solved the problem of finding time for both work and exercises. Only Falun Dafa has solved this problem. Falun Dafa is the only cultivation way that has achieved “the Fa refining the practitioner.”

3. Cultivating the Main Consciousness so that You Obtain Gong.

Falun Dafa cultivates one’s Main Consciousness (*zhu yishi*). Practitioners have to consciously cultivate their hearts, abandon all of their attachments, and improve their *xinxing*. You cannot be in a trance or lose yourself when practicing the Great Consummation Way. Your Main Consciousness should govern you at all times as you do the exercises. The *gong* cultivated in this way will grow on your own body and you will obtain *gong* that you yourself can take forth with you. This is why Falun Dafa is so precious—you yourself obtain *gong*.

For thousands of years, all other practices introduced among everyday people have cultivated the practitioner’s Assistant Consciousness (*fu yishi*) ; the practitioner’s flesh body and Main Consciousness have served only as mediums. Upon the practitioner’s reaching Consummation, his Assistant Consciousness would ascend and take the *gong* away with it. There is then nothing left for the practitioner’s Main Consciousness and his original-body—a lifetime of cultivation effort is in vain. Of course, when a practitioner cultivates his Main Consciousness, his Assistant Consciousness also obtains some *gong* and, naturally, improves along with the Main Consciousness.

4. Cultivation of Both Mind and Body.

“Cultivation of mind” in Falun Dafa refers to the cultivation of one’s *xinxing*. Cultivating *xinxing* takes precedence, as it is considered the key to increasing *gong*. In other words, the *gong* that determines one’s level is not obtained through doing exercises, but through cultivating one’s *xinxing*. One’s *gong* level is as high as one’s *xinxing* level. The *xinxing* element in Falun Dafa covers a much wider range of things than just virtue; it encompasses many types of things, including virtue.

“Cultivation of body” in Falun Dafa refers to achieving longevity. Through performing the exercises one’s original-body undergoes transformation and is preserved. One’s Main Consciousness and flesh body merge into one, accomplishing Consummation of the whole. Cultivation of the body fundamentally changes the human body’s molecular components. By replacing cells’ elements with high-energy matter, the human body is converted into a body made of matter from other dimensions. As a result one will stay young forever. The matter is dealt with at its root. Falun Dafa is thus a genuine cultivation practice of both mind and body.

5. Five Exercises that are Simple and Easy to Learn.

A great way is extremely simple and easy. Viewed broadly, Falun Dafa has a small number of exercise movements, yet the things to be developed are numerous and comprehensive. The movements govern every aspect of the body and the many things that will be developed. All five exercises are completely taught to practitioners. Right from the outset, the areas in the practitioner’s body where energy is blocked will be opened, and a great amount of energy will be absorbed from the universe. In a very short period of time the exercises will expel useless substances from the practitioner’s body

and purify it. The exercises also help practitioners to raise their level, strengthen their divine powers, and arrive at the Pure-White Body state. These five exercises are far beyond the usual exercises that open the meridians¹¹ or the Great and Small Heavenly Circuits. Falun Dafa provides practitioners with the most convenient and efficient cultivation way, and is also the best and the most precious way.

6. No Use of Mental Activities, No Going Awry, and a Rapid Increase of Gong.

Falun Dafa cultivation practice is free of mind-intent, with no concentration, and is not guided by mind activities. So practicing Falun Dafa is absolutely safe, and it is guaranteed that practitioners will not go awry. The Falun protects practitioners from going awry in the practice as well as from interference by people with poor *xinxing*. Moreover, the Falun can automatically rectify any abnormal condition.

Practitioners begin their cultivation at a very high level. As long as they can bear the toughest hardships of all, endure what is difficult to endure, maintain their *xinxing*, and genuinely practice only one cultivation way, they will be able to reach the state of Three Flowers Gathered Atop the Head within a few years. This is the highest level one can achieve during In-Triple-World-Law cultivation.

7. No Concern for Location, Time, or Direction When Doing the Exercises, and No Concern About Ending the Practice.

The Falun is a miniature of the universe. The universe is rotating, all of its galaxies are rotating, and the Earth is rotating as well. Thus, north, south, east, and west cannot be distinguished. Falun Dafa practitioners practice cultivation according to the fundamental nature of the universe and the law of its evolution. So no matter which direction a practitioner faces, he or she is doing the exercises towards every direction. Since the Falun rotates constantly there is no concept of time; practitioners can do them at any time. The Falun rotates forever and practitioners are unable to stop its rotation, so there is no concept of ending the practice. One finishes one's movements but the practice is not finished.

8. Having the Protection of My Law Bodies, There is No Need to Fear Interference from External Evils.

It is very dangerous for an everyday person to suddenly receive high-level things, as his or her life will instantly be in danger. Practitioners will gain protection from my Law Bodies (*fashen*) when they accept my Falun Dafa teachings and genuinely practice cultivation. As long as you persevere in practicing cultivation, my Law Bodies will protect you until you reach Consummation. Should you decide to stop cultivating at some point, my Law Bodies will leave you.

The reason many people do not dare to teach high-level principles is that they are unable to assume the responsibility, and heaven also prohibits their doing so. Falun Dafa is a righteous Fa. One upright mind can subdue all evils, provided that in the practitioner's cultivation practice he maintains his *xinxing*, abandons his attachments, and forgoes any incorrect pursuits, as prescribed by Dafa. Any evil demon will be afraid, and

¹¹ Meridians – the network of energy channels in one's body that are thought to be conduits of *qi* ("vital energy"). In Traditional Chinese Medicine and popular Chinese thought, illness is said to arise when *qi* is not flowing properly through these meridians.

anyone not related to your improvement will not dare to interfere with you or disturb you. The teachings of Falun Dafa are thus completely unlike those of conventional cultivation methods or the *dan*-cultivation theories of other practices and branches of cultivation.

Practicing cultivation in Falun Dafa consists of many levels in both In-Triple-World-Law and Beyond-Triple-World-Law cultivation. This cultivation practice right, at the outset, begins at a very high level. Falun Dafa provides the most convenient cultivation way for its practitioners, as well as for those who have been practicing cultivation for a long time yet have failed to increase their *gong*. When a practitioner's *gong* potency and *xinxing* reach a certain level, he or she can attain an indestructible, never-degenerating body while in the secular world. A practitioner can also achieve the Unlocking of Gong, Enlightenment, and ascension of the whole person to high levels. Those with great determination should study this righteous Fa, strive to achieve the Righteous Attainment, improve their *xinxing*, and abandon their attachments—only then will they be able to reach Consummation.

Chapter II

Illustrations and Explanations of the Exercise Movements

1. Buddha Showing a Thousand Hands (*Fo Zhan Qianshou Fa*)¹²

Principles: At the core of Buddha Showing a Thousand Hands is stretching of the body. This stretching unblocks areas where energy is congested, stimulates the energy within the body and under the skin so that it circulates vigorously, and automatically absorbs a great amount of energy from the universe. This enables all of the meridians in a practitioner's body to open at the beginning. When one performs this exercise, the body will have a special feeling of warmth and of the existence of a strong energy field. This is caused by the stretching and opening of all meridians throughout the body. Buddha Showing a Thousand Hands is composed of eight movements. The movements are quite simple, yet they control many things that are evolved by the cultivation method as a whole. At the same time, they enable practitioners to quickly enter the state of being surrounded by an energy field. Practitioners should perform these movements as a foundational exercise. They are usually done first, and are one of the strengthening methods for one's cultivation practice.

Verse:¹³

*Shenshen Heyi*¹⁴

*Dongjing Suiji*¹⁵

*Dingtian Duzun*¹⁶

*Qianshou Foli*¹⁷

Preparation – Stand naturally with the feet shoulder-width apart. Bend both knees slightly. Keep the knees and hips relaxed. Relax the whole body, but don't become too loose. Tuck the lower jaw in slightly. Touch the tip of the tongue to the hard palate, leave a space between the upper and lower teeth, and close the lips. Gently close the eyes. Maintain a serene expression on the face.

¹² *Fo Zhan Qianshou Fa* (foah jahn chien-sho fah)

¹³ 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.

¹⁴ *Shenshen Heyi* (shuhn-shuhn huh-ee) – Join the Mind and Body Together.

¹⁵ *Dongjing Suiji* (dong-jing sway-jee) – Move or Become Still According to the Energy Mechanisms.

¹⁶ *Dingtian Duzun* (ding-t'yen doo-zun) – As Tall as Heaven and Incomparably Noble.

¹⁷ *Qianshou Foli* (chien-sho foah-lee) – The Thousand-Handed Buddha Stands Upright.

Conjoining the Hands (*Liangshou Jieyin*)¹⁸ – 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 goes on top; for females, the right hand goes on top. Have the hands form an oval shape and hold them at the lower abdominal area. Hold both upper arms slightly forward with the elbows rounded so that the underarms are open (Figure 1-1).

Maitreya¹⁹ Stretching His Back (*Mile Shenyao*)²⁰ – Starting from *Jieyin*,²¹ raise both hands upward. When the hands reach the front of the face, separate them and gradually turn the palms upward. When the hands are above the top of the head, have the palms face up. Point the fingers of both hands toward each other (Figure 1-2), with a distance of 20 to 25 cm (8 to 10 inches) between them. At the same time, press upward with the heels of both palms, push the head upward, press the feet downward, and stretch the whole body. Stretch for about 2 to 3 seconds, and then relax the whole body abruptly. Return the knees and hips to a relaxed position.



¹⁸ *Liangshou Jieyin* (liahng-sho jieh-yin) – Conjoin the hands.

¹⁹ *Maitreya* – In Buddhism, Maitreya is the name of the Buddha of the Future, who will come to Earth after Buddha Sakyamuni to offer salvation.

²⁰ *Mile Shenyao* (mee-luh shuhn-yow)

²¹ *Jieyin* (jieh-yin) – short for “*Liangshou Jieyin*.”

Tathagata²² **Pouring Energy into the Top of the Head (*Rulai Guanding*)**²³ – Following from the previous movement (Figure 1-3), turn both palms outward at 140° to form a funnel shape. Straighten the wrists and move them downward. As the hands move down, keep the palms facing the chest at a distance of no more than 10 cm (4 inches). Continue moving both hands towards the lower abdomen (Figure 1-4).

Pressing the Hands Together in Front of the Chest (*Shuangshou Heshi*)²⁴ – At the lower abdomen, turn the backs of the hands to face each other, and without pausing, lift the hands up to the chest to form *Heshi* (Figure 1-5). When doing *Heshi*, press both the fingers and the heels of the palms against each other, leaving a hollow space in the center of the palms. Hold the elbows up, with the forearms forming a straight line. (For all of the exercises, keep the hands in the Lotus Palm position²⁵ except when doing *Heshi* and *Jieyin*).



圖 1-5

圖 1-6

圖 1-7

圖 1-8

Hands Pointing to Heaven and Earth (*Zhangzhi Qiankun*)²⁶ – Starting from *Heshi*, separate the hands about 2 to 3 cm (1 inch) (Figure 1-6) and turn them in opposite directions. Males, turn the left hand (females, turn the right hand) towards the chest and turn the right hand forward, so that the left hand is on top and the right hand is on the

²² Tathagata (tah tah-gah-tah) – Enlightened Being with Attainment Status in the Buddha School who is above the levels of Bodhisattva and Arhat.

²³ *Rulai Guanding* (roo-lye gwahn-ding)

²⁴ *Shuangshou Heshi* (shwahng-show huh-shr)

²⁵ *Lotus Palm position* – The hand position to be maintained throughout the exercises. 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.

²⁶ *Zhang Zhi Qian Kun* (jahng jrr chien kun) – Note: The description here mainly describes the movements for males. For females, the hand movements are opposite those of males.

bottom. Both hands should make a straight line with the forearms. Then, extend the left forearm diagonally upward (Figure 1-7). Have its palm facing down and as high as the head. Keep the right hand in front of the chest with the palm facing up. After the left arm reaches the proper position, push the head upward, press the feet downward, and stretch the entire body to its limits. Stretch for about 2 to 3 seconds, then immediately relax the entire body. Return the left hand to the front of the chest and form *Heshi* (Figure 1-5). Next, turn the hands in the opposite directions, so that the right hand is on top and the left hand is underneath (Figure 1-8). Extend the right hand and repeat the previous movements of the left hand (Figure 1-9). After stretching, relax the whole body. Move the hands in front of the chest to *Heshi*.



圖 1-9



圖 1-10

Golden Monkey Splitting its Body (*Jinhou Fenshen*)²⁷ – Starting from *Heshi*, extend the arms outward on the sides of the body, forming a straight line from the shoulders. Push the head upward, press the feet downward, and straighten the arms on each side. Stretch outward in four directions, using force throughout the whole body (Figure 1-10). Stretch for about 2 to 3 seconds. Immediately relax the entire body and form *Heshi*.

Two Dragons Diving into the Sea (*Shuanglong Xiahai*)²⁸ – Starting from *Heshi*, separate the hands and extend them downward towards the lower front of the body. When the arms are parallel and straight, the angle between the arms and the body should be about 30° (Figure 1-11). Push the head upward, press the feet downward, and stretch the

²⁷ *Jinhou Fenshen* (jin-ho fun-shun)

²⁸ *Shuanglong Xiahai* (shwahng-long shiah-high)

whole body, using force. Stretch for about 2 to 3 seconds, then immediately relax the entire body. Move the hands to *Heshi* in front of the chest.

Bodhisattva²⁹ Placing Hands on the Lotus Flower (*Pusa Fulian*)³⁰ – Starting from *Heshi*, separate both hands while extending them diagonally downward to the sides of the body (Figure 1-12). Straighten the arms so that the angle between the arms and the body is about 30°. At the same time, push the head upward, press the feet downward, and stretch the entire body using force. Stretch for about 2 to 3 seconds, then immediately relax the whole body. Move the hands to *Heshi* in front of the chest.



圖 1-11



圖 1-12



圖 1-13

Arhat³¹ Carrying a Mountain on His Back (*Luohan Beishan*)³² – (Figure 1-13) Starting from *Heshi*, separate the hands while extending them behind the body. At the same time, turn both palms to face backward. As the hands pass the sides of the body, slowly bend the wrists upward. When the hands arrive behind the body, the angle between the wrists and the body should be 45°. At this point, push the head upward, press the feet downward and stretch the entire body using force. (Keep the body upright—don't lean forward, but stretch from the chest.) Stretch for about 2 to 3 seconds, then immediately relax the whole body. Move the hands to *Heshi* in front of the chest.

²⁹ Bodhisattva – Enlightened Being with Attainment Status in the Buddha School who is higher than Arhat but lower than Tathagata.

³⁰ *Pusa Fulian* (poo-sah foo-lien)

³¹ Arhat – Enlightened Being with Attainment Status in the Buddha School who is beyond the Triple World but lower than a Bodhisattva.

³² *Luohan Beishan* (loah-hahn bay-shahn)

Vajra³³ Toppling a Mountain (*Jingang Paishan*)³⁴ –From *Heshi*, separate both hands while pushing forward with the palms. Have the fingers pointing upwards. Keep the hands and shoulders at the same level. Once the arms are extended, push the head upward, press the feet downward, and stretch the whole body using force (Figure 1-14). Stretch for about 2 to 3 seconds, then immediately relax the entire body. Move the hands to *Heshi*.

Overlap the Hands in Front of the Lower Abdomen (*Diekou Xiaofu*)³⁵ – Starting from *Heshi*, slowly move the hands downward, turning the palms towards the abdominal area. When the hands reach the lower abdomen, place one hand in front of the other (Figure 1-15). Males should have the left hand inside; females should have the right hand inside. Have the palm of the outer hand face the back of the inner hand. The distance between the hands, as well as between the inner hand and the lower abdomen, should each be about 3 cm (*1 inch*). Usually one overlaps the hands for 40 to 100 seconds.



圖 1-14

圖 1-15

圖 1-16

Closing Position – Conjoin the hands (*Shuangshou Jieyin*) (Figure 1-16).

³³ Vajra – Here, this term refers to a Buddha’s warrior attendants.

³⁴ *Jingang Paishan* (jin-gahng pie-shahn)

³⁵ *Diekou Xiaofu* (dieh-ko sheeow-foo)

2. Falun Standing Stance (*Falun Zhuang Fa*)³⁶

Principle: Falun Standing Stance is a tranquil standing meditation composed of four wheel-holding positions. Frequent performance of Falun Standing Stance will facilitate the complete opening of the entire body. It is a comprehensive means of cultivation practice that enhances wisdom, increases strength, raises one's level, and strengthens divine powers. The movements are simple, but much can be achieved through the exercise. Beginners' arms may feel heavy and painful. After doing the exercises, the whole body will immediately feel relaxed, without feeling the kind of fatigue that comes from working. When practitioners increase the time and frequency of the exercise, they can feel a Falun rotating between the arms. The movements of Falun Standing Stance should be done naturally. Don't intentionally pursue swaying. It is normal to move slightly, but obvious swaying should be controlled. The longer the exercise time, the better, but it differs from person to person. Upon entering into tranquility, do not lose awareness that you're exercising, but instead maintain it.

Verse:

*Shenghui Zengli*³⁷

*Rongxin Qingti*³⁸

*Simiao Siwu*³⁹

*Falun Chuqi*⁴⁰

Preparation – Stand naturally with feet shoulder-width apart. Bend both knees slightly. Keep the knees and hips relaxed. Relax the whole body, but don't become too loose. Tuck the lower jaw in slightly. Touch the tip of the tongue to the hard palate, leave a space between the upper and lower teeth, and close the lips. Gently close the eyes. Maintain a serene expression on the face.

Conjoin the hands (*Liangshou Jieyin*) (Figure 2-1)

Holding the Wheel in Front of the Head (*Touqian Baolun*)⁴¹ – Start from *Jieyin* (the conjoined hand position). Slowly raise both hands from the abdomen, separating them in the process. When the hands are in front of the head, the palms should face the face at eyebrow level (Figure 2-2). Have the fingers of the hands pointing toward one another,

³⁶ *Falun Zhuang Fa* (fah-lun jwahng fah)

³⁷ *Shenghui Zengli* (shung-hway zung-lee) – Enhance Wisdom and Strengthen Powers.

³⁸ *Rongxin Qingti* (rong-shin ching-tee) – Harmonize the Heart and Lighten the Body.

³⁹ *Simiao Siwu* (szz-meow szz-woo) – As if in a Wondrous and Enlightened State.

⁴⁰ *Falun Chuqi* (fah-lun choo-chee) – Falun Begins to Rise.

⁴¹ *Touqian Baolun* (toe-chien bao-lun)

with a distance of 15 cm (6 inches) between them. Form a circle with the arms. Relax the whole body.



圖 2-1

圖 2-2

圖 2-3

Holding the Wheel in Front of the Lower Abdomen (*Fuqian Baolun*)⁴² – Slowly move both hands downward. Keep the arms in the wheel-holding position as they reach the lower abdominal area (Figure 2-3). Hold both elbows forward, keeping the underarms open. Keep the palms facing upward, the fingers pointing toward one another, and the arms in the shape of a circle.

Holding the Wheel Above the Head (*Touding Baolun*)⁴³ – While maintaining the wheel-holding position, slowly raise the hands until they are over the head (Figure 2-4). Have the fingers of both hands pointing toward one another, and the palms facing downward. Keep a distance of 20 to 30 cm (8 to 12 inches) between the fingertips of both hands. Have the arms form a circle. Keep the shoulders, arms, elbows, and wrists relaxed.

Holding the Wheel on Both Sides of the Head (*Liangce Baolun*)⁴⁴ – Starting from the previous position, move both hands downward next to the sides of the head (Figure 2-5). Keep the palms facing the ears, with both shoulders relaxed and the forearms upright. Don't keep the hands too close to the ears.

⁴² *Fuqian Baolun* (foo-chien bao-lun)

⁴³ *Touding Baolun* (toe-ding bao-lun)

⁴⁴ *Liangce Baolun* (liang-tshuh bao-lun)

Overlap the Hands in Front of the Lower Abdomen (*Diekou Xiaofu*) (Figure 2-6) – Move the hands downward to the lower abdomen. Overlap the hands.

Closing Position – *Liangshou Jieyin* (Conjoin the hands) (Figure 2-7).



圖 2-4

圖 2-5



圖 2-6

圖 2-7

3. Penetrating the Two Cosmic Extremes

*(Guantong Liangji Fa)*⁴⁵

Principle: Penetrating the Two Cosmic Extremes channels the cosmos' energy and mixes it with the energy inside one's body. A great amount of energy is expelled and taken in during this exercise, enabling a practitioner to purify his or her body in a very short time. At the same time, the exercise opens the meridians on top of the head and unblocks the passages underneath the feet. The hands move up and down according to the energy inside the body and the mechanisms outside the body. The upward-moving energy dashes out of the top of the head and travels directly to the upper cosmic extreme; the downward-moving energy is ejected out from the bottom of the feet and rushes directly to the lower cosmic extreme. After the energy returns from both extremes it is then emitted in the opposite direction. The hand movements are done nine times.

After the one-handed gliding up and down movements are done nine times, both hands are to glide up and down nine times. Then, the Falun is turned clockwise four times in front of the lower abdomen in order to spin the outside energy into the body. The movements end by conjoining the hands.

Before doing the exercise, imagine you are two empty barrels, standing upright between heaven and earth, gigantic and incomparably tall. This helps channel the energy.

Verse:

*Jinghua Benti*⁴⁶

*Fakai Dingdi*⁴⁷

*Xinci Yimeng*⁴⁸

*Tongtian Chedi*⁴⁹

Preparation – Stand naturally with feet shoulder-width apart. Bend both knees slightly. Keep the knees and hips relaxed. Relax the whole body, but don't become too loose. Tuck the lower jaw in slightly. Touch the tip of the tongue to the hard palate, leave a space between the upper and lower teeth, and close the lips. Gently close the eyes. Maintain a serene expression on the face.

Conjoin the Hands (*Liangshou Jieyin*) – (Figure 3-1)

Press the Hands Together in Front of the Chest (*Shuangshou Heshi*) – (Figure 3-2)

⁴⁵ *Guantong Liangji Fa* (gwahn-tong liang-jee fah)

⁴⁶ *Jinghua Benti* (jing-hwa bun-tee) – Purify the Body.

⁴⁷ *Fakai Dingdi* (fah-kye ding-dee) – The Fa Unlocks the Top and Bottom Energy Passages.

⁴⁸ *Xinci Yimeng* (shin-tszz ee-mung) – The Heart is Benevolent and the Will is Strong.

⁴⁹ *Tongtian Chedi* (tong-t'yen chuh-dee) – Reach the Zenith of Heaven and the Nadir of Earth.



One-Handed Gliding Up-and-Down Movement (*Danshou Chong'guan*)⁵⁰ – From *Heshi*, simultaneously glide one hand upward and the other hand downward. The hands should glide slowly along with the energy mechanisms outside the body. The energy inside the body moves up and down simultaneously with the hand movements (Figure 3-3). Males start by gliding the left hand upward; females start by gliding the right hand upward. Pass that hand in front of the face and extend it above the head. Meanwhile, slowly lower the right hand (females, the left hand). Then switch the positions of the hands (Figure 3-4). Keep the palms facing the body at a distance of no more than 10 cm (4 inches). Keep the entire body relaxed. One up-and-down movement of each hand is one count. Repeatedly glide the hands up and down for nine counts.

Two-Handed Gliding Up-and-Down Movement (*Shuangshou Chong'guan*)⁵¹ – After the one-handed gliding up and down movement, keep the left hand (right hand for females) up and waiting, and slowly bring the other hand up so that both hands are pointing upward (Figure 3-5). Then slowly glide both hands downward at the same time (Figure 3-6).

When gliding both hands up and down, keep the palms facing the body at a distance of no more than 10 cm (4 inches). A complete up-and-down movement is one count. Repeatedly glide the hands up and down for nine counts.

⁵⁰ *Danshou Chong'guan* (dahn-show chong-gwan)

⁵¹ *Shuangshou Chong'guan* (shwahng-show chong-gwan)



圖 3-5



圖 3-6



圖 3-7



圖 3-8

Turning the Falun With Two Hands (*Shuangshou Tuidong Falun*)⁵² – After the ninth two-handed gliding up and down movement, move both hands downward past the head and over the chest until they reach the lower abdominal area (Figure 3-7). Turn the Falun with both hands (Figure 3-8, Figure 3-9). The left hand goes inside for males, and the right hand goes inside for females. Keep a distance of about 2-3 cm (*1 inch*) between the hands and also between the inner hand and the lower abdomen. Turn the Falun clockwise 4 times to spin the energy from the outside to the inside of the body. While turning the Falun, keep the hands within the area of the lower abdomen.

Closing Position – *Liangshou Jieyin* (Conjoin the hands) (Figure 3-10).

⁵² *Shuangshou Tuidong Falun* (shwahng-show tway-dong fah-lun)



圖 3-9



圖 3-10

4. Falun Heavenly Circuit (*Falun Zhoutian Fa*)⁵³

Principle: Falun Heavenly Circuit enables the energy of the human body to circulate over large areas—that is, not just in one or several meridians, but from the entire *yin* side to the entire *yang* side of the body, back and forth continuously. This exercise is far beyond the usual methods of opening the meridians or the Great and Small Heavenly Circuits. Falun Heavenly Circuit is an intermediate-level cultivation method. With the previous three exercises as a base, the meridians of the entire body (including the Great Heavenly Circuit) can be quickly opened through performing this exercise. From top to bottom, the meridians will be gradually connected throughout the entire body. The most outstanding feature of this exercise is its use of the Falun rotation to rectify all abnormal conditions in the human body. This enables the human body—a small universe—to return to its original state and enables all meridians inside the body to be unblocked. When this state is reached, one has achieved a very high level within In-Triple-World-Law cultivation. When doing this exercise, both hands follow the energy mechanisms. The movements are gradual, slow, and smooth.

Verse:

*Xuanfa Zhixu*⁵⁴

*Xinqing Siyu*⁵⁵

*Fanben Guizhen*⁵⁶

*Youyou Siqi*⁵⁷

Preparation – Stand naturally with feet shoulder-width apart. Bend both knees slightly. Keep the knees and hips relaxed. Relax the whole body, but don't become too loose. Tuck the lower jaw in slightly. Touch the tip of the tongue to the hard palate, leave a space between the upper and lower teeth, and close the lips. Gently close the eyes. Maintain a serene expression on the face.

Conjoin the Hands (*Liangshou Jieyin*) – (Figure 4-1)

Press the Hands Together in Front of the Chest (*Shuangshou Heshi*) – (Figure 4-2)

Separate the hands from *Heshi*. Move them downward to the lower abdomen while turning both palms to face the body. Keep a distance of no more than 10 cm (4 inches) between the hands and the body. After passing the lower abdomen, extend the hands downward between the legs. Move the hands downward with palms facing the inner sides

⁵³ *Falun Zhoutian Fa* (fah-lun jo-tien fah)

⁵⁴ *Xuanfa Zhixu* (shwen-fah jhr-sheeu) – The Revolving Fa Reaches the Void.

⁵⁵ *Xinqing Siyu* (shin-ching szz-yoo) – The Heart is Clear Like Pure Jade.

⁵⁶ *Fanben Guizhen* (fahn-bun gway-juhn) – Returning to Your Origin and True Self.

⁵⁷ *Youyou Siqi* (yo-yo szz-chee) – You Feel Light, as if Floating.

of the legs and, at the same time, bend at the waist and squat down (Figure 4-3). When the fingertips get close to the ground, move the hands in a circle from the front of the feet, along the outside of the feet to the heels (Figure 4-4). Bend both wrists slightly and raise the hands along the back of the legs (Figure 4-5). Straighten the waist while lifting the hands up along the back (Figure 4-6).



圖 4-1

圖 4-2

圖 4-3

圖 4-4

During the exercise, do not allow either hand to 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 (the hands do not carry energy right now) (Figure 4-7), 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 above or which arm is below—it depends on what’s natural for you. This is the case for both males and females.) (Figure 4-8). Place the hands over the shoulders (leaving a space). Move both opened palms along the *yang* (*outer*) sides of the arms. When reaching the wrists, have the centers of both palms face each other at a distance of 3 – 4 cm (*1 inch*). At this time, the hands and the arms should form a straight line (Figure 4-9). Without pausing, turn both palms as if rotating a ball; that is, the outside hand should end up inside, and the inside hand should end up outside. As both hands push along the *yin* (*inner*) sides of the lower and upper arms, raise them up and over the back of the head (Figure 4-10). The hands should form an “x” at the back of the head (Figure 4-11). Separate the hands, with the fingertips pointing downward, and connect with the energy of the back. Then move both hands over the top of the head to the front of the chest (Figure 4-12). This is one complete heavenly circuit. Repeat the movements for a total of nine times. After nine times, move the hands down along the chest to the lower abdomen. Form *Diekou Xiaofu* (Overlap the hands in front of the lower abdomen) (Figure 4-13).



圖 4-5



圖 4-6



圖 4-7



圖 4-8



圖 4-9



圖 4-10



圖 4-11



圖 4-12

Closing Position – *Liangshou Jieyin* (Conjoin the hands) (Figure 4-14).



圖 4-13



圖 4-14

5. Strengthening Divine Powers (*Shentong Jiachi Fa*)⁵⁸

Principle: Strengthening Divine Powers is a tranquil cultivation exercise. It's a multi-purpose exercise that strengthens divine powers (including supernormal abilities) and *gong* potency by turning the Falun using Buddha hand signs. This exercise is above the intermediate level and was originally a secret exercise. Performing this exercise requires sitting with both legs crossed. Single-leg crossing is acceptable at the initial stage if double-leg crossing cannot be done.⁵⁹ One is eventually required to sit with both legs crossed. During the exercise, the flow of energy is strong and the energy field around the body is quite large. The longer the legs are crossed, the better. It depends on one's endurance. The longer one sits, the more intense the exercise and the faster one's *gong* grows. Don't think about anything when performing this exercise—no mind-intent is involved. From tranquility enter into *ding*.⁶⁰ But your Main Consciousness must be aware that you're the one who is doing the exercise.

Verse:

*Youyi Wuyi*⁶¹

*Yinsui Jiqi*⁶²

*Sikong Feikong*⁶³

*Dongjing Ruyi*⁶⁴

Preparation – Sit with legs crossed. Keep the waist and neck upright. Tuck the lower jaw in slightly. Touch the tip of the tongue to the hard palate, leave a space between the upper and lower teeth, and close the lips. Keep the whole body relaxed, but not too loose. Gently close the eyes. Compassion should arise in the heart, and the facial expression should be peaceful.

Have both hands in *Jieyin* at the lower abdomen (Figure 5-1). Gradually enter into tranquility.

Performing the Hand Signs (*Da Shouyin*)⁶⁵ – From *Jieyin*, move the conjoined hands slowly upward. When the hands are in front of the head, release *Jieyin* and gradually turn the palms upward. When the palms are facing up the hands will have reached their

⁵⁸ *Shentong Jiachi Fa* (shun-tong jya-chr fah)

⁵⁹ Single-leg crossing is also referred to as the half-lotus position, while double-leg crossing is also known as the full-lotus position.

⁶⁰ *ding* (ding) – a meditative state in which the mind is completely empty, yet conscious.

⁶¹ *Youyi Wuyi* (yo-ee woo-ee) – As if With Intent, Yet Without Intent.

⁶² *Yinsui Jiqi* (yin-sway jee-chee) – Hand Movements Follow the Energy Mechanisms.

⁶³ *Sikong Feikong* (szz-kong fae-kong) – As if Empty, Yet Not Empty.

⁶⁴ *Dongjing Ruyi* (dong-jing ru-yee) – Move or Become Still With Ease.

⁶⁵ *Da Shouyin* (dah sho-yin)

highest point (Figure 5-2). (When doing the hand signs, the forearms lead the upper arms with a certain amount of force.) Then separate the hands, turning them backwards to draw an arc above the top of the head while bringing the hands down until they're in front of the head (Figure 5-3). Have both palms face upward with the fingertips pointing forward (Figure 5-4), and hold the elbows inward as much as possible. Straighten the wrists while crossing them in front of the chest. For males, the left hand moves outside; for females, the right hand moves outside. When both arms have formed a horizontal line (Figure 5-5), turn the wrist of the outside hand outward with the palm upward, drawing a semicircle. Have the palm facing up and the fingertips pointing back. The hand should move with considerable force. Meanwhile, turn the palm of the inside hand slowly downward. When the hand is extended, turn the palm to face forward. The lower hand should be positioned at a 30° angle from the body (Figure 5-6). Next, turning both palms towards the body, move the left hand⁶⁶ (the upper hand) down on the inside and the right hand⁶⁷ upward. Then repeat the previous movements using the opposite hands, switching the hand positions (Figure 5-7). Next, males should straighten the right wrist (females, the left wrist) and turn the palm to face the body. After crossing the hands in front of the chest, extend the palm downward until the arm is straight and the hand is over the lower leg. Males turn the left palm (females, the right palm) inward and move it up. After crossing in front of the chest, move it towards the front of the left shoulder (females, to the right shoulder). When the hand reaches the position, have the palm facing up with the fingertips pointing forward (Figure 5-8). Then, switch the hands' positions using the previous movements. That is, males should move the left hand (females, the right hand) on the inside; the right hand for males (left hand for females) should move on the outside. Switch the hand positions (Figure 5-9). When doing hand signs, the movements are continuous, without interruption.



圖 5-1

圖 5-2

圖 5-3

⁶⁶ Right hand for females.

⁶⁷ Left hand for females.



圖 5-4



圖 5-5



圖 5-6



圖 5-7



圖 5-8



圖 5-9

Strengthening (*Jiachi*)⁶⁸ – Following the previous hand movements, move the upper hand along the inside, and the lower hand along the outside. Males, turn the right hand,⁶⁹ moving it downward with the palm facing the chest. Males, lift the left hand (females, the right hand) upward. When both forearms reach the chest and form a horizontal line (Figure 5-10), extend the hands out to the sides while turning the palms downward (Figure 5-11).

⁶⁸ *Jiachi* (jiah-chr)

⁶⁹ Left hand for females.



圖 5-10



圖 5-11

When the hands are above knee level and extended out, keep the hands at waist level, with the forearms and the backs of the hands at the same level and with both arms relaxed (Figure 5-12). This position delivers divine powers from inside the body to the hands for strengthening. When strengthening, the palms will feel warm, heavy, electric, numb, as if holding a weight, etc. But don't pursue these sensations—just let them happen naturally. The longer this position is held, the better.



圖 5-12



圖 5-13

Males, hook the wrist of the right hand (females, the left hand) to turn the palm to face inwards while moving the hand towards the lower abdomen. After reaching the lower abdomen, the palm should face up. At the same time, males should turn the left hand (females, the right hand) forward while lifting it towards the chin. When the arm reaches the same level as the shoulders, the palm should face down. After reaching the proper position, the forearm and the hand ought to be horizontal. With the centers of both palms facing each other, settle into this position (Figure 5-13). The strengthening

positions need to be held for a long time, but you may hold them as long as you can. Next, have the upper hand draw a half circle forward and down to the lower abdominal area. At the same time, lift the lower hand upward while turning the palm downward. When it reaches the chin, the arm should be at the same level as the shoulders. With the centers of both palms facing each other, settle into this position (Figure 5-14). The longer this is held, the better.



圖 5-14



圖 5-15



圖 5-16

Tranquil Cultivation (*Jinggong Xiulian*)⁷⁰ – Starting from the previous position, have the upper hand draw a half circle forward and down to the lower abdomen, and form *Jieyin* with the hands (Figure 5-15). Enter into tranquil cultivation. Go into *ding*, but make sure your main consciousness knows you are doing the exercise. The longer you sit, the better—sit for as long as you can.

Closing Position – Move the hands to *Heshi*, and come out of *ding* (Figure 5-16). Take your legs out of the cross-legged position.

⁷⁰ *Jinggong Xiulian* (jing-gong sheeo-lien)

Chapter III

Mechanics and Principles of the Exercise Movements

1. The First Exercise

The first exercise is called Buddha Showing a Thousand Hands. Just as the name suggests, it's as if a thousand-handed Buddha or a thousand-handed Bodhisattva is displaying his or her hands. Of course, it is impossible for us to do a thousand movements—you wouldn't be able to remember all of them, and performing them would wear you out. We use eight simple, basic movements in this exercise to represent that idea. Though simple, these eight movements enable the hundreds of meridians in our bodies to open. Let me tell you why we say that from the outset our practice begins at a very high level. It's because we don't open just one or two meridians, the Ren and Du⁷¹ meridians, or the eight Extra Meridians.⁷² Instead, we open all of the meridians, and each of them is in simultaneous motion from the very beginning. We thus start practicing at a very high level right from the outset.

One has to stretch and relax the body when doing this exercise. The hands and legs need to be well coordinated. Through stretching and relaxing, the areas of congested energy in the body are unblocked. Of course, the movements would have no effect whatsoever if I didn't plant a set of mechanisms in your body. When stretching, the whole body is stretched gradually to its limit—even to the extent that you feel as though you are splitting into two people. The body stretches as if it becomes very tall and large. No mind-intent is used. After stretching out to the limit, the body is to relax abruptly—you should relax right away once you stretch to the limit. The effect of such movement is like that with a leather bag filled with air: when squeezed, its air gushes out; when one lifts one's hand off the bag, the air is drawn back in and new energy is taken in. With this mechanism at work, the blocked areas of the body are opened.

When the body is stretching, the heels are pressed down firmly and strength is used to push the head up. It's as if all the meridians in your body are being stretched until open and then relaxed abruptly—you should relax abruptly after stretching. Your whole body is immediately opened through this type of motion. Of course, we also have to plant various mechanisms in your body. When the arms are stretching, they're stretched gradually and forcefully until the limit is reached. The Dao School teaches how to move energy along the three *yin* and three *yang* meridians. In fact, there are not only the three

⁷¹ Ren and Du – the Du channel, or “Governing Vessel,” begins in the pelvic cavity and travels upward along the middle of the back. The Ren channel, or “Conception Vessel,” travels upward from the pelvic cavity along the middle of the body's front side.

⁷² eight Extra Meridians—in Chinese Medicine, these are meridians that exist in addition to the twelve Regular Meridians. Most of the eight Extra intersect with the acupuncture points of the twelve Regular, and so they are not considered independent or major meridians.

yin and three *yang* meridians, but also hundreds of crisscrossing meridians in the arms. They all have to be stretched open and unblocked. We open all the meridians right at the outset of our practice. Of the ordinary cultivation practices, the genuine ones—this then excludes those that harness *qi*⁷³—use the method of bringing hundreds of meridians into motion via one energy channel. It takes these practices a long time—countless years—to open all of the meridians. Our practice aims directly at opening all meridians at the outset, and, therefore, we begin by practicing at a very high level. Everyone should grasp this key point.

Next, I will talk about the standing posture. You need to stand naturally with the feet shoulder-width apart. The feet don't have to be parallel, as we do not have things from the martial arts here. Many exercise practices' standing stances originated from the Horse Stance of the martial arts. Since the Buddha School teaches the offering of salvation to all beings, your feet shouldn't always be turned inward. The knees and hips are relaxed, bending the knees slightly. When the knees are bent slightly, the meridians there are open; when one stands straight up, the meridians there are rigid and blocked. The body is kept upright and relaxed. You need to completely relax from the inside out, but without becoming too loose. The head should remain upright.

The eyes are closed when performing these five exercises. But when learning the movements, you have to keep the eyes open and watch to see if your movements are correct. Later on, once you have learned the movements and are performing them on your own, the exercises ought to be done with eyes closed. The tip of the tongue touches the hard palate, a space is maintained between the upper and lower teeth, and the lips are closed. Why does the tongue need to touch the hard palate? As you may know, during genuine practice it's not only the superficial skin-deep heavenly circuit that's in motion, but also every meridian in the body that intersects vertically or horizontally. Besides there being superficial meridians, there are also meridians on the internal organs and in the gaps between the internal organs. The mouth is empty, so it relies on the raised tongue to form a bridge inside that strengthens the energy flow during the meridians' circulation and allows the energy to form a circuit through the tongue. The closed lips serve as an external bridge that allows surface energy to circulate. Why do we leave a space between the upper and lower teeth? It's because if your teeth are clenched during the exercise, the energy will make them clench tighter and tighter during its circulation. Whichever part of the body is tense can't be fully transformed. So any part that's not relaxed will end up being excluded and not transformed or evolved. The upper and lower teeth will relax if you leave a space between them. These are the basic requirements for the exercise movements. There are three transitional movements that will later be repeated in other exercises. I would now like to explain them here.

Liangshou Heshi (Pressing Both Hands Together in Front of the Chest). When doing *Heshi*, the forearms form a straight line and the elbows are suspended so that the underarms are hollow. If the underarms are pressed tight, the energy channels will be completely blocked there. The fingertips are not raised as high as the front of the face, but

⁷³ *Qi* (chee) – in Chinese thought, this substance/energy is said to assume many forms in the body and environment. Usually translated as “vital energy,” *qi* is thought to determine a person's health. “*Qi*” can also be used in a much broader sense to describe substances that are invisible and amorphous, such as air, odor, anger, etc.

just to the front of the chest. They are not to be leaned against the body. A hollow space is kept between the palms, and the heels of the palms should be pressed together as much as possible. Everyone needs to remember this position, as it's repeated many times.

Diekou Xiaofu (Overlapping the Hands in Front of the Lower Abdomen). The elbows should be suspended. During the exercises you have to hold the elbows out. We emphasize this with good reason: If the underarms are not open, energy will be blocked and unable to flow through. When doing this position, the left hand is inside for males; the right hand is inside for females. The hands must not touch each other—a palm's width is kept between them. A two-palms' width is kept between the inner hand and the body, without allowing the hand to touch the body. Why is this? As we know, there are many internal and external channels. In our practice we rely on the Falun to open them, especially the Laogong⁷⁴ point on one's hands. In fact, the Laogong point is a field that exists not only in our flesh body, but also in all of our bodies' forms of existence in other dimensions. Its field is very large, and even exceeds the surface of the flesh body's hands. All of its fields have to be opened, so we rely on the Falun to do this. The hands are kept apart because there are Falun rotating on them—on both hands. When the hands overlap in front of the lower abdomen at the end of the exercises, the energy carried on them is very strong. Another purpose of *Diekou Xiaofu* is to strengthen both the Falun in the lower abdomen and the field of *dantian*.⁷⁵ There are many things—more than ten thousand of them—that will be evolved from this field.

There's another position called *Jie Dingyin*.⁷⁶ We call it *Jieyin* (Conjoining the Hands) for short. Take a look at the conjoined hands: it's not to be done casually. The thumbs are raised, forming an oval shape. The fingers are joined together lightly with the fingers of the lower hand positioned against the gaps between the fingers of the upper hand. This is how it should be. When conjoining the hands, the left hand is on top for males, while the right hand is on top for females. Why is this? It's because the male body is one of pure *yang* and the female body is one of pure *yin*. In order to attain a balance of *yin* and *yang*, males should suppress the *yang* and give play to the *yin*, while females should suppress the *yin* and give play to the *yang*. So some of the movements are different for males and females. When conjoining the hands, the elbows are suspended—they need to be held out. As you may know, the center of *dantian* is two finger-widths below the navel. This is also the center of our Falun. So the conjoined hands are to be placed a bit lower down to hold the Falun. When relaxing the body, some people relax their hands but not their legs. The legs and hands have to be coordinated to simultaneously relax and stretch.

⁷⁴ Laogong (laow-gong) – the acupuncture point at the center of one's palm.

⁷⁵ *dantian* (dahn-tyen) – “field of *dan*,” an energy field located at the lower abdominal area.

⁷⁶ *Jie Dingyin* (jieh ding-yin) – Conjoining Both Hands.

2. The Second Exercise

The second exercise is called Falun Standing Stance. Its movements are quite simple, as there are only four wheel-holding positions—they are very easy to learn. Nonetheless, this is a challenging and demanding exercise. How is it demanding? All standing-stance exercises require standing still for a long time. One's arms will feel painful when the hands are held up for a long time. So this exercise is demanding. The posture for Standing Stance is the same as that of the first exercise, but there's no stretching and one simply stands with the body relaxed. All of the four basic positions involve wheel holding. Simple as they are—only four basic positions—this is Dafa cultivation, so it couldn't be that each single movement is merely for cultivating one particular supernormal ability or one minor thing; each single movement involves many things. It wouldn't do if each and every thing required one movement to evolve it. I can tell you that the things I installed in your lower abdomen and the things evolved in our cultivation way number in the hundreds of thousands. If you had to use one movement to cultivate each one of them, just imagine: hundreds of thousands of movements would be involved, and you wouldn't be able to finish doing them in a day. You would exhaust yourself and still might not be able to remember them all.

There's a saying, "A great way is extremely simple and easy." The exercises control the transformation of all things as a whole. So it would be even better if there were no movement at all when doing tranquil cultivation exercises. Simple movements can also control on a large scale the simultaneous transformation of many things. The simpler the movements, the more complete the transformation is likely to be, as they control everything on a large scale. There are four wheel-holding positions in this exercise. When you are holding the wheels you will feel the rotation of a large Falun between your arms. Almost every practitioner is able to feel it. When doing Falun Standing Stance, no one is allowed to sway or jump as with the practices where possessing spirits (*futi*) are in control. Swaying and jumping are no good—that's not practicing. Have you ever seen a Buddha, Dao, or God jumping or swaying like that? None of them do that.

3. The Third Exercise

The third exercise is called Penetrating the Two Cosmic Extremes. This exercise is also quite simple. As its name suggests, this exercise is for sending energy to the two “cosmic extremes.” How far are the two extremes of this boundless cosmos? This is beyond your imagination, so the exercise doesn’t involve mind-intent. We perform the exercises by following the mechanisms. Thus, your hands move along with the mechanisms that I’ve installed in your body. The first exercise also has these kinds of mechanisms. I didn’t mention this to you on the first day because you shouldn’t go seeking this sensation before becoming familiar with the movements. I was concerned that you wouldn’t be able to remember all of them. You will actually find that when you stretch and relax your arms they automatically return, by themselves. This is caused by the mechanisms installed in your body, something known in the Dao School as the Hand-Gliding Mechanisms. After finishing one movement, you will notice that your hands automatically glide out to do the next one. This sensation will gradually become more obvious as your exercise time lengthens. All of these mechanisms will revolve on their own after I’ve given them to you. In fact, when you’re not doing the exercises, the *gong* is cultivating you under the function of the Falun’s mechanism. The subsequent exercises also have mechanisms. The posture for this exercise is the same as that of Falun Standing Stance. There’s no stretching, as one merely stands with the body relaxed. There are two kinds of hand movements. One is a one-handed gliding up and down movement, that is, one hand glides up while the other hand glides down—the hands switch positions. One up-and-down movement of each hand is counted as one time, and the movement is repeated for a total of nine times. After eight and a half times are performed, the lower hand is lifted, and the two-handed gliding up and down movement begins. It is also done nine times. Later on, should you wish to do more repetitions and increase the amount of exercise, you can perform it eighteen times—the number has to be a multiple of nine. This is because the mechanism will alter after the ninth time; it has been fixed at the ninth time. You can’t always count when doing the exercises in the future. When the mechanisms become very strong, they will end the movements on their own on the ninth time. Your hands will be drawn together, since the mechanisms change automatically. You won’t even have to count the number of times, as it’s guaranteed that your hands will be led to turn the Falun upon finishing the ninth gliding movement. In the future you shouldn’t always count, as you need to perform the exercises in an intention-free state. Having intention is an attachment. No mind-intent is used in high-level cultivation practice—it’s completely in a state free of intention. Of course, there are people who say that doing movements is itself full of intention. This is an incorrect understanding. If the movements are said to be full of intention, then what about the hand signs made by Buddhas, or the conjoined hands and meditation done by Zen Buddhist monks and monks in temples? Does the argument for their “having intention” refer to how many movements and hand signs are involved? Does the number of movements determine if one is in a state free of intention or not? Are there attachments if there are more movements and no attachments if there are fewer movements? It’s not the movements that count, but rather, it’s whether one’s mind has attachments and whether there are things one can’t let go of. It’s the mind that matters. We perform the exercises by

following the mechanisms and gradually abandoning our intention-driven thinking, reaching a state free of mind-intent.

Our bodies undergo a special kind of transformation during the upward and downward gliding of the hands. Meanwhile, the channels atop our heads will be opened, something known as “Opening the Top of the Head.” The passages at the bottoms of our feet will also be unblocked. These passages are more than just the Yongquan⁷⁷ point, which is itself actually a field. Because the human body has different forms of existence in other dimensions, your bodies will progressively expand as you practice and the volume of your *gong* will become larger and larger such that [your body in other dimensions] will exceed the size of your human body.

While one is doing the exercises, the Opening of the Top of the Head will occur at the head’s crown. This Opening the Top of the Head that we refer to isn’t the same as that in Tantrism. In Tantrism it refers to opening one’s Baihui⁷⁸ point and then inserting a piece of “lucky straw” into it. It’s a cultivation technique taught in Tantrism. Our Opening the Top of the Head is different. Ours refers to communication between the universe and our brain. It’s known that general Buddhist cultivation also has Opening the Top of the Head, but it’s seldom revealed. In some cultivation practices it’s considered an achievement if a fissure is opened at the top of one’s head. Actually, they still have a long way to go. What extent should genuine Opening the Top of the Head reach? One’s crania have to be opened completely and then forever in a state of automatic opening-and-closing. One’s brain will be in constant communication with the vast universe. Such a state will exist, and this is genuine Opening the Top of the Head. Of course, this doesn’t refer to the cranium in this dimension—that would prove too frightening. It’s the crania in other dimensions.

This exercise is also very easy to perform. The required standing posture is the same as with the previous two exercises, though there’s no stretching as with the first exercise. Neither is stretching required in the exercises that follow. One just needs to stand in a relaxed way and keep the posture unchanged. While performing the up and down hand gliding, everyone has to ensure that his or her hands follow the mechanisms. Your hands actually glide along with the mechanisms in the first exercise as well. Your hands will automatically glide to *Heshi* when you finish stretching and relaxing your body. These kinds of mechanisms have been installed in your body. We perform the exercises along with the mechanisms so that these may be reinforced. There’s no need for you to cultivate *gong* by yourself, for the mechanisms assume that role. You just perform the exercises to reinforce the mechanisms. You will sense their existence once you grasp this essential point and perform the movements correctly. The distance between your hands and your body is no more than 10 centimeters (*4 inches*). Your hands need to stay within this range to feel the mechanisms’ existence. Some people can never sense the mechanisms since they don’t relax completely. They will slowly come to sense them after doing the exercise for a while. During the exercise one should not use intention to draw *qi* upward, and neither should one think of pouring *qi* or pressing *qi* inward. The hands should face the body at all times. There’s one thing that I wish to point out: Some people move their hands close to their body, but the moment their hands are in front of their face they slide

⁷⁷ Yongquan (yong-chew-en) – the acupuncture point at the center of the sole of one’s foot.

⁷⁸ Baihui (buy-hway) – acupuncture point located at the crown of one’s head.

their hands away for fear of touching the face. Things won't work if the hands are too far away from the face. Your hands have to glide upward and downward close to your face and body, as long as they don't get so close that they touch your clothes. Everyone has to follow this important point. If your movements are correct, your palm will always face inward when your hand is in the upward position during the one-handed up-and-down gliding movement.

Don't just pay attention to the upper hand when doing the one-handed up-and-down gliding movement. The lower hand also has to reach its position since the upward and downward movements occur simultaneously. The hands glide up and down at the same time and reach their positions at the same time. The hands are not to overlap when moving along the chest, or the mechanisms will be damaged. The hands are to be kept separate, having each hand cover only one side of the body. The arms are straightened, but this does not mean they're not relaxed. Both the arms and the body should be relaxed, but the arms need to be straightened. Because the hands move along with the mechanisms, you will feel that there are mechanisms and a force leading your fingers to glide upward. When doing the two-handed up-and-down gliding movement, the arms may open a little bit, but they should not be spaced too far apart since the energy moves upward. Pay special attention to this when doing the two-handed up-and-down gliding movement. Some people are accustomed to supposedly, "holding *qi* and pouring it into the top of the head." They always move their hands downward with the palms facing down and lift their hands upward with the palms facing up. That's no good—the palms must face the body. Although the movements are called upward and downward gliding, they are actually done by the mechanisms given to you—it's the mechanisms that assume this function. There is no mind-intent involved. None of the five exercises use any mind-intent. There's one thing about the third exercise: Before doing the exercise, you imagine that you are an empty barrel or two empty barrels. It is to give you the idea that the energy will flow smoothly. That's the main purpose. The hands are in the lotus palm position.

Now I'm going to talk about turning the Falun with your hands. How do you turn it? Why should we turn the Falun? The energy released by our exercises travels inconceivably far, reaching the two cosmic extremes, but there is no mind-intent used. This is unlike ordinary practices, in which what's known as "collecting *yang qi* from heaven and *yin qi* from earth" is still limited to within Earth's boundary. Our exercise enables energy to penetrate the Earth and to reach the cosmic extremes. Your mind is incapable of imagining how vast and distant the cosmic extremes are—it's simply inconceivable. Even if you were given a whole day to imagine it, you still wouldn't be able to grasp how large it is or where the boundary of the universe is. Even if you thought with your mind completely unrestrained, you still wouldn't be able to know the answer by the time you had become exhausted. Genuine cultivation practice is done in a state free of intention, so there's no need for any mind-intent. You don't need to be concerned with much in order to perform the exercises—just follow the mechanisms. My mechanisms will assume this function. Please note that since energy is emitted very far during the exercise, we have to turn our Falun manually at the end of the exercise to give them a push and return the energy instantly. Turning the Falun four times suffices. If you turn it more than four times your stomach will feel distended. The Falun is turned clockwise. The hands shouldn't move beyond the body when turning the Falun, as that

would be turning it too widely. The point two finger-widths below the navel should be used as the center of the axis. The elbows are raised and suspended, and both the hands and forearms are kept straight. It's necessary to do the movements correctly when you first start to do the exercises, or the mechanisms will become distorted.

4. The Fourth Exercise

The fourth exercise is called Falun Heavenly Circuit. Here we've used two terms from the Buddha School and the Dao School⁷⁹ so that everyone understands it. This exercise used to be called Turning the Great Falun. This exercise slightly resembles the Dao School's Great Heavenly Circuit, but our requirements are different. All of the meridians should have been opened during the first exercise, so while doing the fourth exercise all of them will simultaneously be in motion. Meridians exist on the surface of the human body as well as in its depths, in each of its layers, and in the spaces between its interior organs. So how does the energy travel in our practice? We require all meridians of the human body to attain simultaneous motion, rather than having just one or two meridians circulating or the eight Extra Meridians revolving. The energy flow is thus quite powerful. If the front and the back of the human body are indeed divided into a *yang* and *yin* side, respectively, then the energy of each side is moving; that is, the energy of the entire side is in motion. As long as you're going to practice Falun Dafa, from now on you have to let go of any mind-intent you have used for guiding the heavenly circuit since in our practice all the meridians are opened and put into simultaneous motion. The movements are quite simple and the standing posture is the same as that of the previous exercise, except for your having to bend at the waist somewhat. Your movements should follow the mechanisms here as well. These kinds of mechanisms also exist in each of the previous exercises, and the movements need to again follow the mechanisms. The mechanisms that I install outside of your body for this particular exercise aren't common ones but a layer of mechanisms that can bring all of the meridians into motion. They will drive all of your body's meridians into continuous rotation—rotation that continues even when you're not doing the exercises. They will also rotate in reverse at the appropriate time. The mechanisms rotate in both directions; there is no need for you to work for those things. You should simply follow what we've taught you and should be free of any mind-intent. It's this layer of large meridians that lead you to finish the exercise.

The energy of the entire body has to be in motion when doing Heavenly Circuit. In other words, if the human body is indeed divided into a *yin* and a *yang* side, then the energy circulates from the *yang* side to the *yin* side, from the body's interior to its exterior, back and forth, while hundreds or thousands of meridians circulate simultaneously. Those of you who used to perform other heavenly circuits and used different kinds of mind-intent or had different kinds of ideas about the heavenly circuit have to let go of all of them when practicing our Dafa. Those things you practiced were too small. It's simply ineffective to have just one or two meridians in motion, as progress will be too slow. From observing the surface of the human body it's known that there exist meridians. The meridians actually intersect vertically and horizontally inside the body, just like blood vessels, and their density is even higher than that of blood vessels. They exist in the layers of the human body in different dimensions, that is, from the surface of your body to the bodies in deep dimensions, including in the spaces between the interior organs. If the human body is indeed divided into two sides, one *yin* and one *yang*, it must be that the whole side, either the front or the back, circulates at the same

⁷⁹ Respectively, "Falun" and "Heavenly Circuit."

time when you perform the exercises—it is no longer one or two meridians. Those of you who used to do other heavenly circuits will ruin your practice if you perform our exercise using any mind-intent. So you must not cling to any of the mind-intent you used to use. Even if your previous heavenly circuit was opened, that still means nothing. We've already far exceeded that, as all the meridians of our practice are set in motion from the outset. The standing posture is no different from those in the previous exercises, with the exception of some bending at the waist. During the exercises, we require the hands to follow the mechanisms. It's just like the third exercise, in which the hands float up and down with the mechanisms. One should follow the mechanisms during the entire circuit when performing this exercise.

The movements of this exercise need to be repeated nine times. If you'd like to do them more you can do them eighteen times, but you have to be sure that the number is a multiple of nine. Later on when you reach a certain level it won't be necessary to count the number of times. Why is that? It's because repeated performance of the movements for nine times will make the mechanisms become fixed. After the ninth time, the mechanisms will make your hands naturally overlap in front of the lower abdomen. After you've been doing the exercise for some time, these mechanisms will automatically lead the hands to overlap in front of the lower abdomen after the ninth time, and you will no longer need to count. Of course, when you have just begun to do the exercises, the number of times still has to be counted, since the mechanisms aren't strong enough.

5. The Fifth Exercise

The fifth exercise is called Strengthening Divine Powers. It's something of high-level cultivation practice that I used to do by myself. I'm now making it public without any modifications. Because I no longer have time... it will be very difficult for me to have another opportunity to teach you in person. I now teach you everything at once so that later on you will have a way to practice at high levels. The movements of this exercise are not complex, either, as a great way is extremely simple and easy—complicated movements are not necessarily good. Yet this exercise controls the transformation of many things on a large scale. It's a very challenging and demanding exercise, as you need to sit in meditation for a long time to complete this exercise. This exercise is independent, so one doesn't need to perform the previous four exercises before doing this one. Of course, all of our exercises are very flexible. If you don't have much time today and can only do the first exercise, then you may just do the first one. You may even perform the exercises in a different order. Say your schedule is tight today and you just want to do the second exercise, the third exercise, or the fourth exercise—that, too, is all right. If you have more time, you can do more; if you have less time, you can do less—the exercises are quite convenient. When you perform them you are reinforcing the mechanisms that I've installed in you and are strengthening your Falun and *dantian*.

Our fifth exercise is independent and consists of three parts. The first part is performing the hand signs, which are for adjusting your body. The movements are quite simple and there are just a few of them. The second part strengthens your divine powers. There are several fixed positions that deliver your supernormal abilities and divine powers from the inside of your body to your hands for strengthening during the exercise. That's why the fifth exercise is called Strengthening Divine Powers—it reinforces one's supernormal abilities. The next part is sitting in meditation and entering into *ding*. The exercise is comprised of these three parts.

I'll first talk about the seated meditation. There are two kinds of leg crossing for meditation; in genuine practice there are just two ways to fold one's legs. Some people claim that there are more than two ways: "Just take a look at Tantrism's practice—aren't there many ways to fold one's legs?" Let me tell you that those are not leg-crossing methods but exercise positions and movements. There are only two kinds of genuine leg crossing: one is called "single-leg crossing" and the other is called "double-leg crossing."

Let me explain the single-leg crossing position. This position can only be used as a transition, as a last resort, when you aren't able to sit with both legs crossed. Single-leg crossing is done with one leg below and the other above. While sitting in the single-leg crossing position, many people hurt in their anklebones and are unable to bear the pain for long. Even before their legs have begun hurting, the pain caused by their anklebones has already become unbearable. The anklebones will shift backwards if you can turn your feet over so that their soles face upward. Of course, even though I've told you to do the exercise this way, you might be unable to achieve this at the very beginning. You can work on it gradually.

There are many different theories about the single-leg crossing. Practices in the Dao School teach "drawing in without releasing out," which means that energy is always

being drawn in and never released out. The Daoists try to avoid dispersing their energy. So how do they achieve that? They are particular about sealing off their acupuncture points. Often when they cross their legs they close off the Yongquan point of one foot by putting it underneath the other leg and tuck the Yongquan point of the other foot under the upper part of the opposite thigh. It's the same with their *Jieyin* position. They use one thumb to press the opposite hand's Laogong point, and use the other hand's Laogong point to cover the opposite hand while both hands cover the lower abdomen.

The leg crossing in our Dafa doesn't have any of those requirements. All of the cultivation practices in the Buddha School—regardless of which cultivation path—teach the offering of salvation to all beings. So they're not afraid of giving off energy. As a matter of fact, even if your energy is released and consumed, you can later make it up in the course of your practice without losing anything. That is because your *xinxing* will have reached a certain level—your energy won't be lost. But you have to endure hardships if you want to raise your level further. In that case your energy won't be lost whatsoever. We don't ask much for the single-leg crossing since we actually require double-leg crossing, not single-leg crossing. Since there are people who can't cross both legs yet, I will take this opportunity to speak a little bit about the single-leg crossing position. You may do the single-leg crossing if you can't yet sit with both legs crossed, but you still need to work to gradually put both of your legs up. Our single-leg crossing position requires of males that the right leg be below and the left leg above; for females, the left leg is to be below and the right leg above. In fact, genuine single-leg crossing is very difficult since it requires the crossed legs to form one line; I don't think that doing a one-line leg crossing is any easier than doing the double-leg crossing. The lower part of the legs should be basically parallel—this has to be achieved—and there should be space between the legs and the pelvis. Single-leg crossing is hard to do. These are the general requirements for the single-leg crossing position, but we don't ask this of people. Why is that? It's because this exercise demands that one sit with both legs crossed.

I'll explain double-leg crossing now. We require you to sit with both legs crossed, which means that from the single-leg crossing position you pull the leg from underneath to the top, pull it from the outside, not the inside. This is double-leg crossing. Some people do a relatively tight leg crossing. By doing so, the soles of both feet face up and they can achieve Five Centers Facing Heaven. This is how the genuine Five Centers Facing Heaven is done in Buddha School exercises in general—the top of the head, the two palms, and the soles of both feet face upward. If you want to do a loose leg crossing, it's all right to do it however you like; some people prefer a loose leg crossing. But all we require is sitting with both legs crossed—a loose leg crossing is fine, just as is a tight one.

The tranquil meditation requires sitting in meditation for a long time. During the meditation there should be no mental activity—don't think about anything. We've said that your Main Consciousness has to be aware, for this practice cultivates you yourself. You should progress with an alert mind. How do we perform the meditation? We require that each of you must know that you are doing the exercise there, no matter how deeply you meditate. You absolutely should not enter into a state in which you're aware of nothing. So what particular state will occur? As you sit there you will feel wonderful and very comfortable, as if you were sitting inside an eggshell. You will be aware of yourself doing the exercise, but will feel that your entire body can't move. This will certainly occur in our practice. There's another state: During the seated meditation you might find

that your legs disappear and you can't remember where they are. You will also find that your body, arms, and hands disappear, with only your head left. As you continue meditating, you will find that even your head is gone, with only your mind—a trace of awareness—knowing that you are meditating there. You should maintain that slight awareness. It's sufficient if we can reach this state. Why? When one does the exercise in this state, one's body undergoes full transformation. This is the optimum state, so we require that you achieve this state. But you shouldn't fall asleep, lose conscious, or abandon that slight awareness. Your meditation will be in vain should you do these things, and it will be no better than sleeping and not meditating. After completing the exercise, your hands are put together in *Heshi* and you come out of *ding*. The exercise is then done.

Appendix I

Requirements for Falun Dafa

Assistance Centers

- I. All local Falun Dafa Assistance Centers are civic organizations for genuine cultivation practice, are only for organizing and assisting cultivation activities, and are neither to be run as economic enterprises nor managed using the methods of administrative organizations. No money or possessions are to be kept. No activities are to be held for healing illnesses. Assistance Centers are to be managed in a loose manner.
- II. All assistants and staff of Falun Dafa Principal Assistance Centers must be genuine cultivators who practice only Falun Dafa.
- III. Falun Dafa propagation has to be guided by the essence and inner meanings of Dafa. Neither personal viewpoints nor methods of other practice ways should be promoted as the content of Dafa, or practitioners will be led into incorrect thinking.
- IV. All Principal Assistance Centers must take the lead to observe the laws and rules of their countries of residence, and they must not intervene in politics. Improving practitioners' *xinxing* is the essence of cultivation practice.
- V. All local Assistance Centers should, when possible, stay in contact with one another and exchange experiences in order to facilitate the overall improvement of all Dafa practitioners. No locality should be discriminated against. Offering salvation to humankind means making no distinctions with respect to region or race. Genuine disciples' *xinxing* should be evident everywhere. Those who practice Dafa are all disciples of the same practice.
- VI. One needs to firmly resist any conduct that undermines the inner meaning of Dafa. No disciple is allowed to promote what he sees, hears, or awakens to at his own low level as the content of Falun Dafa, and then do what's called "teaching the Fa." That's not allowed even if he wants to teach people to do kind deeds, because that's not the Fa, but merely kind words of advice for everyday people. They don't carry the power that the Fa has to save people. Anyone using his or her own experience to teach the Fa is considered to be severely disrupting the Fa. When quoting my words, one has to add, "Master Li Hongzhi⁸⁰ said ..." etc.
- VII. Dafa disciples are forbidden to mix their practice with the practices of any other cultivation way (those who go awry are always these kinds of people). Whoever ignores this warning is himself responsible for any problems that occur. Pass this message on to all disciples: It is unacceptable to have in mind the ideas and mind-intent of other practices while doing our exercises. Just one, instantaneous thought is as good as pursuing things in that other way of practice. Once the practice is mixed with others, the Falun will become deformed and lose its effectiveness.

⁸⁰ Li, Hongzhi (lee hong-jrr)

VIII. Falun Dafa practitioners must cultivate their *xinxing*, along with performing the movements. Those who focus solely on the exercise movements but neglect *xinxing* cultivation will not be acknowledged as Falun Dafa disciples. Therefore, Dafa practitioners need to make studying the Fa and reading the books the essential part of their daily cultivation.

Li, Hongzhi
April 20, 1994

Appendix II

Regulations for Falun Dafa Disciples

in Propagating Dafa and Teaching the Exercises

- I. When promoting Dafa to the public, all Falun Dafa disciples can only use the statement, “Master Li Hongzhi states...” or “Master Li Hongzhi says...” One is absolutely forbidden to use what one experiences, sees, or knows, or to use things from other practices, as Li Hongzhi’s Dafa. Otherwise, what would be promoted would not be Falun Dafa and this would be considered sabotaging Falun Dafa.
- II. All Falun Dafa disciples can disseminate Dafa through book-reading sessions, group discussions, or reciting at practice sites the Fa Master Li Hongzhi has taught. No one is allowed to use the form of lecturing in an auditorium, as I have done, to teach the Fa. No one else is able to teach Dafa and they can neither comprehend my realm of thinking nor the genuine inner meaning of the Fa I teach.
- III. When practitioners talk about their own ideas and understanding of Dafa in book reading sessions, group discussions, or at the practice sites, they must make it clear that it is only “their personal understanding.” Mixing Dafa with “personal understanding” is not allowed, much less using one’s “personal understanding” as the words of Master Li Hongzhi.
- IV. When propagating Dafa and teaching the exercises, no Falun Dafa disciple is allowed to collect a fee or accept any gifts. Anyone who violates this rule is no longer a Falun Dafa disciple.
- V. For no reason may a Dafa disciple use the opportunity of teaching the exercises to treat patients or heal illnesses. Otherwise, that would be the same as sabotaging Dafa.

Li Hongzhi
April 25, 1994

Appendix III

The Standards for Falun Dafa Assistants

- I. The assistants should cherish Falun Dafa, be enthusiastic to work for it, and be willing to serve others voluntarily. They should take initiative to organize exercise sessions for practitioners.
- II. The assistants need to practice cultivation in only Falun Dafa. Should they study other practice's exercises, it automatically means that they have forfeited their qualifications for being practitioners and assistants of Falun Dafa.
- III. At the practice sites, assistants must be strict with themselves but generous with others. They have to maintain their *xinxing* and be helpful and friendly.
- IV. The assistants should spread Dafa and should teach the exercises sincerely. They should actively cooperate with and support all Principal Assistance Centers' work.
- V. The assistants should teach the exercises to others voluntarily. Collecting a fee or accepting gifts is forbidden. Practitioners should not seek fame or profit, but merit and virtue.

Li Hongzhi

Appendix IV

Notification for Practitioners of Falun Dafa

- I. Falun Dafa is a cultivation way of the Buddha School. No one is allowed to propagate any religions under the guise of practicing Falun Dafa.
- II. All Falun Dafa practitioners must strictly observe the laws of their countries of residence. Any conduct that violates a country's policies or regulations would directly oppose the merits and virtues of Falun Dafa. The individual concerned is responsible for the violation and all of its consequences.
- III. All Falun Dafa practitioners should actively uphold the unity of the world of cultivation, doing their share for the development of humankind's traditional cultures.
- IV. Students—both assistants and disciples—of Falun Dafa are forbidden to treat patients without approval from the founder and master of Falun Dafa, or without obtaining permission from appropriate authorities. Furthermore, no one is allowed to accept money or gifts for healing illnesses of one's own accord.
- V. Students of Falun Dafa should take cultivation of *xinxing* as the essence of our practice. They are absolutely not allowed to interfere with a country's political affairs, and moreover, they are prohibited from getting involved in any kind of political disputes or activities. Those who violate this rule are no longer Falun Dafa disciples. The individual concerned should be responsible for all consequences. A cultivator's fundamental aspiration is to progress with diligence in genuine cultivation and to reach Consummation as soon as possible.

Li Hongzhi

Glossary of Terms and Pronunciation

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

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

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

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

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

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

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

Diekou Xiaofu (dyeh-ko shyow-fu) – Overlap the Hands in Front of the Lower Abdomen.

ding (ding) – a meditative state in which the mind is completely empty, yet aware.

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

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

Falun (fah-luhn) – “Law Wheel.”

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

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

gong (gong) – “cultivation energy.”

Heshi (huh-shr) – short for Shuangshou Heshi.

Jieyin (jyeh-yin) – short for Liangshou Jieyin.

karma – a black substance that results from wrongdoing.

Liangshou Jieyin (lyahng-sho jyeh-yin) – Conjoin the Hands.

Lotus Palm position – The hand position to be maintained throughout the exercises. In this position, the palms are open and the fingers are relaxed, but straight. The middle fingers bend slightly towards the centers of your palms.

Maitreya – In Buddhism, Maitreya is considered to be the name of the Buddha of the future, who will come to Earth to offer salvation after Buddha Sakyamuni.

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

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

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

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

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

Shuangshou Heshi (shwang-show huh-shr) – Press the Hands Together in Front of the Chest.

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

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

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

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