

Zhuan Falun Fajie

The Law of Zhuan Falun Explained

English Translation Version

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***Fajie* is a relatively rough explanation of the Fa given in the course of answering new students' questions in the early period of disseminating the Fa. It is thus limited in level, and provided merely as a reference for newer students.**

**Li Hongzhi
July 16, 1997**

Teaching the Fa in Beijing at the *Zhuan Falun* Publication Ceremony

(January 4, 1995)

First I would like to wish everyone a Happy New Year!

Some that are here today are veteran students, and some have not attended the lectures, but everyone has some understanding of Falun Dafa. Just now, our volunteer workers summarized the work done in 1994 for Falun Dafa. A few of the existing problems were broadly covered, and wherever we fell short, we will make improvements in our future work and in the development of Dafa. Currently, judging from the way our practice is developing as a whole, we can see a trend of rapid expansion, with Dafa's influence growing greater and shooting straight up, spreading at a very fast rate. It has been only a little over two years since I started to teach the practice. In the beginning, we spread the practice by teaching the Fa in the form of a low-level *qigong* that was for healing and keeping fit. That was because we needed to allow everyone a period of time to get to know it. When I first came to the public, I said specifically that my goal in going public was to teach the practice at high levels, and to guide people to reach high levels. There was no one teaching people how to truly cultivate to high levels yet. Of course, in the beginning we spread it in the form of *qigong*—something at a low level—and the purpose was to give everyone a period of time to get to know it first. In this last year in particular, however, I have been basically teaching the Fa. So our students have all come to know that I talk about things at a rather high level, that the subjects I discuss are all things that others aren't able to teach, and that I talk about true cultivation and the issue of how to cultivate. Because there are many cultivation ways and they have been disseminated for so many years, there is indeed a problem of how to improve. It won't do if you just remain stuck in the existing theories. In the past, many people practiced

cultivation but didn't pay attention to cultivating their *xinxing*¹ or didn't value virtue, so things were in disarray.

We are teaching the Great Law of the Buddha school, so we will talk about the principles of the Buddha school. Buddha Shakyamuni said that during the Dharma Ending Period demons would appear, creating disasters and wreaking havoc in our ordinary human society. Actually what he was talking about was not just demons coming to the temples to damage his Fa. That wasn't the only meaning—he was conveying a general and broad truth. Think about it everyone, in this current period, the human moral standard has deteriorated to such an extent, and the conflicts among people have intensified to such a degree. People are bent solely on profit and gain, and dare to do anything for money. Public morality is deteriorating day by day. Right now, the relationships between people are really tense, and the moral standard is quite degenerate. All varieties of messed up and depraved things are taking place in China and abroad: homosexuality, “sexual liberation”, drugs, gangs—everything. Older Chinese people still have some concept of morality and are keeping this society's current state from getting worse. In the West, they give great importance to a sense of propriety, so their propriety at the surface too can be sustained for a period of time. But in the younger generation, and especially among us Chinese, there is simply no morality left to talk about. Think about it everyone, isn't it dangerous for things to go on and keep developing like this?

Many great masters and prophets said that humankind would go through some sort of havoc or tribulation in the future. It doesn't matter how they put it, let's think about it: if this society keeps going like this, isn't it dangerous? When something reaches an extreme, it will reverse course! If it keeps going like this, what would people of the next stage be like? I am teaching this to the public. At high levels it can guide people in cultivation, and on low levels it can guide people to behave as human beings. It truly can achieve such an effect. That is why many of our students want to study it, seek to study it, and think it's very good. That's because as the true Fa is taught it can offer people salvation, and the students feel this deeply. This is not limited to your logical thinking; your physical body, the quality of

¹ “Mind-nature” (lit.), “character,” or “thought.”

your character, and your moral standard have all undergone a great change. That's why it can have such a great impact. This Dafa of ours is different from conventional *qigong* practices, as we are truly teaching towards high levels.

Currently there are many workers who, after learning the practice, have changed the morale and mental outlook at their factories. When people understand how to conduct themselves and value virtue (*de*), it can translate into productivity as well. People's hearts are all turning to goodness and they are focused on working diligently. If you want to be a good cultivator, you have to first start from the basics: you have to first be a good person. Good people have to act like good people under any circumstances, so you have to do well in the work that your boss assigns to you. You have to fulfill your obligations in society, and this will definitely have a positive effect and move things forward. I am teaching this practice towards high levels, and what I lecture on is the Fa that is taught towards high levels. It can guide people to cultivate towards high levels, and even cultivate to still higher realms.

You may say that you don't want to cultivate to high levels, but perhaps once an ordinary person hears these truths, he will find that he should conduct himself according to these same truths just the same. That's because no matter how close human morality slips to the brink of danger, the truths of this universe do not change. Precisely because the truths of this universe don't change, we are able to see the descent of human morality. If the truth had also changed, then the fall of human morality couldn't be detected. I've said that human morality has slipped to this level, and many people still don't quite understand. Particularly for some who have attended the lectures, often in the first day or two they didn't quite understand the issues I was talking about. But once the lectures were over they would look back at ordinary human society and understand everything. In the midst of this powerful current you don't feel it yourselves, and you might even think that you are better than others. But, only after your thinking rises to a higher level and you look back, will you come to realize how dangerous it was. That is because Dafa can have this kind of power and this kind of effect. Although things have come to this stage, people still have benevolent thoughts and their Buddha nature is still there. So once you explain it, they will understand. Many

people still seek out goodness and want to learn, and of course, there are many people with a really good foundation who still need to cultivate even higher, all of which enabled such a trend to develop in the course of disseminating our practice.

A few years ago, some people blindly opposed *qigong* with an attitude of rejecting it across the board, and this resulted in *qigong* sinking to a low point. In the last two years, there were some signs of it regaining popularity. Although it wasn't as popular as before, it was still quite popular. But more recently the trend has cooled off again. It didn't cool off because someone was opposing it or criticizing it, nor were any administrative measures behind the cooling. Instead, it was because people were able to think calmly about which ones were genuine, which were fake, and which ones were used to deceive and hurt people. Everyone is pondering these questions and calmly dealing with them. That's why the situation is what it is today. As a result, many fake *qigong* no longer have an audience. They can't hold classes and can't cheat people out of money anymore. Of course, I have been to many places to teach the practice, and many leaders of the local chapters of the Qigong Science Research Society and Human Science Research Society told me these things. They said that right now it's difficult to hold *qigong* classes in various regions, and that it's really hard to enroll students. *Qigong* as a whole is on the decline. Only Falun Dafa is shooting straight up, and it is growing very rapidly. Of course this is what others have said. I'm just bringing it up. In the future it might grow even faster, even more rapidly. I knew this before I came to the public. I also knew what situations would occur in the future. I was crystal-clear.

Generally speaking, in the process of spreading the Fa, our Falun Dafa has been responsible to students and to society. That is why we've received such good results. Just now I briefly talked about the state of our Falun Dafa's development. There are many new students sitting here today who may still feel they can't quite understand things. Many students still want me to talk about the state of things concerning Falun Dafa and lecture a bit more on the Fa. There are some new students in the audience, and I can take this time to introduce Falun Dafa to you. At the same time I can talk briefly to you about some Fa principles of cultivation.

As we all know, practicing *qigong* at the level of eliminating health problems and strengthening the body involves taking the best from different practices. Since everyone wants to practice *qigong* and strengthen the body to get rid of health problems, if one is taking the best from different practices, what does it matter which person something is taken from? It's fine if you want to go back to being an ordinary person. I've said that at different levels there exist different Fa, and the Fa at different levels have different constraints and requirements for cultivators of different levels. Ordinary people are just at this surface level, and it's no problem for them to take the best parts from different practices to make the body healthy. The truth is though, *qigong* isn't just for eliminating health problems and strengthening the body; it has in fact been cultivation all along. In order to conform to modern people's ways of thinking, in order for it to be readily accepted and not easily given a false label, people came up with the name "*qigong*." During the mid-to-late stages of the Cultural Revolution, *qigong* started to spread and began to peak. At that time if you called it by its original names, you might very well have been condemned. It wouldn't be allowed, even though you wanted to do something good by helping the masses eliminate illness, keep fit, and have a healthy body. That was because of the extreme Maoist faction back then. So people didn't call it by its original name, they just generally started calling it *qigong*. Of course, there were different disciplines and branches of *qigong*, and the cultivation method of each discipline and each branch was different. So when this or that *qigong* was being taught to the public, they all hid their original names. That was how people started using the term *qigong*.

Qigong is something related to cultivation, just as the cultivation methods in religions are a way of cultivating. Since it is a cultivation method, it isn't just simply getting healthy and strengthening the body, because it aims to reach a very high and profound realm. Think about it, if it's used for healing and to strengthen the body for people, of course amazing results will be seen. But there's one point: why is it that many people practice *qigong* but can't get rid of their ailments? Why is it that many people practice *qigong* but their *gong* doesn't grow? Because *qigong* is cultivation. So, something that is cultivation is not the same as ordinary people's calisthenics, or some kind of skill or sport among ordinary people. It is something supernatural. Since

it's something supernatural, if you want to use this supernatural method to make your body healthy and reach a high, profound realm, then doesn't this supernatural thing have to be guided by a principle that's supernatural? Then, these supernatural principles actually have a guiding and restraining effect. In other words, they surpass the level of ordinary people, and you must follow the requirements set forth by the supernatural principles. With things at this level of ordinary people, you can do a little bit of work, spend a little money, and buy that thing; or if you work a little harder, you can gain it like gaining an ordinary person's skill. But it doesn't work that way with cultivation, as the person's mind must be cultivated. Only when you cultivate your mind are you able to elevate. If you want to improve, you must value virtue and cultivate *xinxing*.

In the past I explained why people have to stress *xinxing* and cultivate virtue to improve. This is because in this universe there is an overriding principle. What's the principle? It is the nature of the universe that I have talked about. Like us humans—take your human body for example—besides this flesh body of yours, you also have other life forms that exist. Only then can a complete person be formed. Your body by itself is just a piece of flesh. You need to have your temperament, disposition, special characteristics, and your soul before you can be a complete and independent person, a person with unique qualities of your own. The same goes for this universe. Aside from its material existence that we know, including the heavenly bodies, the Milky Way, stars, comets, planets—aside from the material substances we know of—it still has another special quality, which can be called a spiritual existence. Then to sum it up, once this Fa gets to lower levels it is very broad, and there are many ways to talk about it. Yet it's quite simple at very high levels. Three words sum up this special nature: *Zhen-Shan-Ren*.² Now mind you, this isn't that "truth, compassion, beauty."³ It is *Zhen-Shan-Ren*.

² Zhen—being true, being honest, truth, real, truthfulness; Shan—being kind, having compassion, being good, goodness; Ren—having self-discipline and self-restraint; enduring hardship; being patient, forgiving, or tolerant.

³ Three virtues for society touted by the Chinese government during the same period.

Of course, this nature isn't that simple. From within, it propagated and evolved into a great many things at different levels. The lower the level, the more complicated and enormous. At high levels it can be summarized in three words: *Zhen-Shan-Ren*. This nature exists in every microscopic particle of air and the most microscopic particles in every substance—soil, stone, steel, wood, even plastic—the nature exists in every substance and in the air. Ordinary people can't feel its existence, because they are at their level—that of ordinary people—and so they can't feel it. Once you want to surpass the level of ordinary people, you can then feel its presence. In other words, if you want to use this supernormal method to eliminate illnesses but you don't follow its requirements and don't follow the standard required by such a supernormal state, then you can't get rid of illnesses. If you want to increase *gong*, but you don't follow the requirements of this supernormal principle, which are above the level of ordinary people, then your *gong* will never go up.

Then why is it that some people have quite low moral standards yet still have some *gong*? For some it is a result of their foundation. Since their moral standard is quite low, they are consuming their foundation. Once it is used up they will have nothing left. Before they use it all up, though, they still have a little bit [of *gong*]. In some instances spirit possession is involved. Demons are permitted to exist during a specified time period, at a specified, very low state, for they can be of use. If there were no demons, people would have no health problems; if there were no demons, people would have no tribulations, either. But people are supposed to have tribulations and supposed to have health problems, because they created these themselves. So on the other hand, it can be said that demons are also created by the people themselves. If you took advantage of and mistreated someone in the past, did something bad, or killed lives, then you have to pay it back. You're not allowed to go without paying it back. In this cosmos, there is a principle derived from the principle of *Zhen-Shan-Ren*. It is, "no loss, no gain." To gain, one must lose, and what's owed must be paid back. If you don't want to lose, you will be forced to lose. That's the principle behind it, so the hardships and tribulations will be there.

Just now I talked about *Zhen-Shan-Ren*. The Buddha school's cultivation mainly focuses on the understanding of *Shan* out of this

"*Zhen-Shan-Ren*." It also has *Zhen* and *Ren*, yet it focuses on the cultivation of *Shan*. Cultivating *Shan* can create a benevolent heart. Once a person develops a benevolent heart, he sees that everyone is suffering, and thus he has the wish to offer salvation to sentient beings. As this *Fa* is spread down, it gets quite expansive. Because the goal is to save all sentient beings, it is passed on to many people, and eighty-four thousand cultivation ways were created as a result. The Tao school primarily focuses on enlightening to *Zhen* and mainly cultivates *Zhen*. It has *Shan* and *Ren*, too, but its main focus falls on the cultivation of *Zhen*. So they talk about speaking true words, doing true things, being a true person, cultivating *Zhen* and improving character, returning to the origin and the true self, and ultimately cultivating to be a True Person. Their focus falls on the cultivation of *Zhen*. Since they cultivate with an emphasis on *Zhen*, they don't have the wish to save all sentient beings, so the Tao school's genuine teachings are passed down to only one disciple at a time. Taoism is a kind of reformed religion that was developed in recent generations. Long ago, Taoism was not found in any of the prehistoric cultures. So, the practice of the Tao school has always been passed to only one disciple at a time. Since it was passed down through one disciple at a time, the scale on which it was spread was limited. As its *Fa* was passed down, three thousand six hundred cultivation ways were developed. The Buddha school has eighty-four thousand cultivation ways, which is quite a lot compared to the Tao school.

Zhen-Shan-Ren is the only standard for measuring good and bad. Only when you assimilate to this nature can your *gong* improve. If you don't assimilate to this nature, then your *gong* will never be able to improve. We have said that for a cultivator or an ordinary person, this principle can be briefly summed up in a few sentences. For example, how do you differentiate between good people, bad people, and cultivators? The person who is able to follow the nature of the universe is a good person—it's certain that he is a good person. The person who acts against the nature of this universe is a truly bad person. Perhaps there are some people who have been told by others at work that they are no good. They have gone through hardships their entire lives, or are always looked down upon or taken advantage of. Let me tell you, you're not necessarily truly bad. If at the workplace everyone praises you, or perhaps you are skillful at making

yourself look good, then let me tell you, you're not necessarily truly good. The principle of the universe is the only standard for measuring good and bad. So as a cultivator, if you can assimilate to this nature of the universe, then you are someone who has attained the Tao. It's that simple.

A person's *gong* is absolutely not obtained through doing the exercises. Everyone is practicing *qigong* and making quite a lot of effort. They get up early in the morning and go to bed late at night in order to practice, and they believe that their *gong* will go up. But it doesn't increase at all. What I just said might surprise many people. They ask, "Aren't you teaching people to practice *qigong* exercises? Then why are you teaching people?" You all know the term, "cultivation practice." Well, people focus on the practice part but don't take the cultivation part seriously. They just think the word "cultivation" is a modifier for the word "practice," a modifier for the noun. Let me tell you, cultivation comes before practice. Cultivation is first and foremost. If you don't take the cultivation of your *xinxing* seriously and don't pay attention to virtue, then you won't have any energy to speak of! If you don't take the cultivation of your *xinxing* seriously, then you won't have any *gong*! True energy and *gong* are one and the same, and this is the *gong* that determines one's level and the strength of one's *gong* power (*gong li*). As for the level of a person's *gong*, or the "attainment status" (*guo wei*) referred to in Buddhism, this *gong* can only be the result of cultivation. We can all see that a monk doesn't practice *qigong*, but his *gong* can grow. Why is that? It's because he is cultivating.

Then what's the relationship between cultivation and the practice that we talk about? In a bit I'll talk about what we practice. What's the relationship between cultivation and practice? Why is it that when we cultivate, our *gong* can grow? Some may ask: "Isn't this matter of *xinxing* cultivation, this thing that you've talked about, something that exists only in people's mindsets, notions, and ways of thinking?" But, isn't the *gong* we talk about something material? What's the relationship between them? Let me tell you, this principle at high levels can't be understood in the same way as at low levels. Ordinary people in society can't clearly explain ordinary people's things, but if you can jump out from among them and then look at those things, they can be understood with just a glance. Among those concerned

with ideology and theory, people have been continuously arguing about which comes first, matter or mind; they are continuously arguing over this question. They debate and try to understand the two separately. I say they are actually one thing—they are integrated. Let's give the simplest of examples. Currently, whether it's those who are engaged in the science of the human body or in the contemporary sciences, it is believed that people's thoughts and the things people imagine are a kind of mind-activity energy. The thoughts that people produce are thus a kind of matter. That is how it's commonly understood at this time. Then, given that they are a type of matter, aren't they a part of people's thoughts and the way they think? Aren't they the thoughts in your mind? Aren't they the same type of thing? I just gave a simple example on this subject.

I said just now that such a substance exists in the universe, and at the same time such a nature exists, so it is one thing and of one body. If you don't assimilate to this nature, then you will never be able to cultivate upwards. What does that mean? To give a simple example, this nature exists in the vast matter of this universe and in every substance. It is a balancing and restricting force in the universe. In ordinary people's society, in life after life and generation after generation, people have no idea how many bad things they've done. I would say that people have gotten to where they are today with karma built upon karma—they all have a great deal of karma. It's just like a bottle. If a bottle is filled with dirty things and you twist the cap on really tight, and then you don't pour the dirty things out, when you throw the bottle into water, "plop," it will sink right to the bottom. If you pour a little bit of it out and you throw it in water, it will float up a little. As you pour a little out it floats a little higher. The more that's poured out, the higher it floats. When you have poured out all of those dirty things and you put the cap on, even if you try to push it down into the water, you won't be able to. It just floats there, as that is what its position *should* be. I gave this example to illustrate the point that people in ordinary people's society have all done some bad things; your heart is polluted, your mind is polluted, and you have a great deal of karma. If you don't get rid of those things and your *xinxing* doesn't change for the better, you will still produce those bad things. They will keep on being produced every moment. So you must change your heart for the better and get rid of these substances

and bad things. In other words, when you are cultivating among ordinary people, you have to suffer a little, your physical body has to labor, and your mind has to bear hardship. Only then can you rise. What I'm talking about is improvement through cultivation. If you don't cultivate your heart, the nature of the universe will restrict you, and it won't let you rise. We can also break it down part-by-part for you, and tell you how this *gong* rises.

Speaking of people, actually in every dimension there are people—they exist in every dimension. Because of differences in time-spaces, the differences in their bodies in terms of existence and in form are quite significant. In a special dimension, there is a field around our bodies, and there are two kinds of substances in this field. One is virtue, which is a kind of white substance that comes in clusters. For those with a lot of virtue, the density will be very high. In the past people always said that virtue was something that exists only in ideological terms or is some kind of a state. Let me tell you that virtue is a kind of matter and has a purely material existence. And there is another thing that exists in the same field, called karma, but it is black. Virtue is gained when one does good things, is taken advantage of and mistreated by others, suffers hardships, or endures tribulations. That black karma, on the other hand, is produced when one does bad things. In the past, people talked about how good or bad one's foundation was—something determined by the proportion of those two substances—and this formed a major component of what's considered by cultivators to be a good or bad foundation in ordinary society. But ordinary people using mortal eyes cannot see it, because ordinary people are in a maze, and being in a maze is what allows you to return from the maze. Since you made yourself fall down this far, you have to cultivate your way back with sealed vision. You're not allowed to see the truth, as once you see the truth you can't cultivate anymore, because then there would be nothing more to enlighten to and cultivate. If people could see while cultivating, who wouldn't do it? Why is a Buddha always at one, set level? Why can't he improve and ascend? Of course, it's because he knows everything, and there is no longer the matter of cultivating *xinxing* for him. It's easy to cultivate only when one is in a maze. Some people stress that if they could see things clearly they would be able to cultivate more easily. Actually, if you could see things clearly, you couldn't cultivate at all.

Some other people say, "I'll believe it only after I see it. If I don't see it I won't believe it." We have always regarded this kind of person as having poor enlightenment quality.

Like I just said, *gong* is actually gained through people's cultivation. I also said that this field of virtue surrounds a person's body. If you have a lot of virtue, then you can achieve very high-level *gong*. If you don't have a lot of virtue, then, after going through suffering, the black substance can be turned into the white substance. It won't be eliminated, though, as this kind of substance cannot be destroyed. So for any person that is cultivating, the virtue within the boundaries of his dimensional field is actually what is transformed into *gong*. The *gong* that truly determines the power of your *gong* and your level is transformed from your own virtue. How is it transformed? In the past, among cultivators there was a saying (not at all the same as what's talked about in the *qigong* community): "Cultivation is up to the individual, while *gong* is up to the master." What does this mean? It means that when you have the wish to cultivate in that school, when you have a wish to cultivate something, you just have that desire, while it is actually the master that is doing things for you. Some people talk about mind-intent activities, having mind-intent this way or that way. But that can't solve anything. It's just a wish. In actuality, it is the master who sets up a crucible or furnace, gathers chemicals and makes the *dan*⁴ for you, or forms for you a circulating cosmic orbit, or opens the energy channels and the acupuncture points, and so on, for you. Ordinary people's thoughts don't have any energy, and ordinary people's hands simply can't accomplish these things.

For true *gong* to grow, the mechanisms that produce those things [needed by it] are even more precise than precision instruments. They're extremely complicated. How could you do that? There is a saying that was passed down in secret: "Cultivation is up to the individual, while *gong* is up to the master." In the past, this wasn't made known at low levels. So when the master sees that you have cultivated quite well, that your *xinxing* has improved, and that the universe's special nature is not restricting you as much, then you will

⁴ 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."

be able to increase your *gong*. Then, at that time the master gives you a kind of *gong*, which we call a capability for increasing *gong*. It transforms your virtue into *gong* in a spiral fashion around the body, and it grows upwards in a spiral-like form. Once it reaches the top of the head, it will gradually form a *gong* pillar there. As the strength of your *gong* power and levels continue to improve, this *gong* pillar will continue to grow. This is exactly the *gong* that determines your level and the strength of your *gong* power. All of the energy you give off originates from here. It's certainly not a *dan*, and in a bit I will talk about *dan*. One's true level lies in this.

As you know, the attainment status discussed in Buddhism is determined by what position your *gong* pillar has reached, how high you have cultivated, and how high of a level you have reached—that's where it is. There are some people whose souls, as soon as the person meditates, can leave the body and go up to a certain height. If they're told to go up even more, they can't. It won't work, and they can't go any higher. If they do go higher, they will be afraid and fall down. Why can't they go any higher? It's because their *gong* pillar is just that high, and that's the attainment status they have cultivated. They rode their *gong* pillar up there. It's said in Buddhism that wherever one has cultivated to is where one will end up in the future. This *gong* is completely the result of people cultivating their *xinxing* and assimilating themselves to the universe's nature, which no longer restricts them. That is when *gong* can grow and be transformed from virtue. Isn't this a result of cultivation? This kind of *gong* is completely the result of people cultivating their hearts.

Then what does the movement part [of our practice] work on? It is to change the human body. In the beginning you can call it nourishing your life; in the end you can call it prolonging your life. It also strengthens supernormal capabilities. What does strengthening mean? It's about using energy to make them stronger. There is also the transformation of technique-related things, and the transformation of all kinds of living beings. It is very complicated. So as for the appearance of various shapes and forms of *gong*, before you can have them, you must fortify them with energy, and without such energy there is nothing. When people have *gong* they simply can't emit *qi*, there just isn't any. What is emitted at that point is a kind of high-energy matter, yet few can detect the sensation of emitting it from

inside the body. These are the things that I am teaching and discussing at high levels. In the past, they were always regarded as heavenly secrets, and nobody was allowed to talk about them. This time, over the course of my lectures I have revealed all of them along with many other high-level, profound things. The goal is to allow people to truly cultivate and to be responsible to people. I am indeed guiding people this way, so it's not considered casually leaking heavenly secrets or messing things up casually and irresponsibly. We have indeed had that effect. Our students' *xinxing* are improving quite fast, and our growth has been quite rapid.

Some students say: "After attending the Falun Dafa lectures, my perception of the world changed completely. I have no idea how I managed to make it to such an advanced age in life, and only today have I realized the reason for living." That's what students said. I'm just telling everyone that no one in the past talked about matters of true cultivation. If you don't believe it, you can try looking it up in the ancient texts. Look through the *Tao Te Ching*⁵ or thumb through Buddhist scriptures. People in the past relied on enlightening to those things on their own, and there were no open discussions. Today I have revealed all of it. Although I have revealed it, humans have gotten to their current state, and even if you teach it to them, they won't listen or believe it. They will think that it's just preaching and not practical. But no matter how much is taught, there is still the issue of enlightening. After all, you can't see, or at least see clearly, and you still have to cultivate in a maze. That issue still exists. I just talked about how *gong* grows. Look at the monks of ancient times: they didn't do any exercises, but their *gong* still grew. The true *gong* that determines the height of one's level and the strength of one's *gong* power is not at all the result of doing exercises.

Then what do the movements [of our exercises] work on? The movements, as I just said, are actually to change a person's original body. But if there's no energy to strengthen it, it can't be changed. Only when the molecular cells in your body are gradually filled with high-energy matter can you reach the goal of prolonging your life. If you don't have this *gong* and energy, then what do you rely on to

⁵ Sometimes translated as "The Classic on Integrity and the Way" or "The Book of Lao-tzu."

strengthen it? Empty talk doesn't help. As you know, there are many supernormal capabilities. Aside from what's passed on by the master, a large portion of these capabilities inherently exist in the human body, meaning that everyone has them, but they are not functional. Some people said they had a dream while sleeping, and the next morning it came true. Some said they foresaw something, and a few days later it really did happen. Then there is someone else who, while doing something, had a sudden feeling of *deja vu*, even though he actually hadn't done that thing in his life. So what's going on? Actually these are all manifestations of abilities, and involve entering into the future before it arrived or entering into the past. But those capabilities of yours are barely discernible. They are nothing, and without energy they're not really usable. They can only have this little effect. Once there is energy to bolster them, it's called strengthening the capabilities. Only when they are strengthened by *gong* power can they become strong and easy to use, and only then can they have some effect. But if you don't cultivate your mind and you want to attain something, you won't get anything at all.

Some students even call themselves masters of Falun Dafa. Many of our veteran students know better. If someone called them "master," they would be quite startled and scared. They don't dare call themselves master. They would say: "There's only one teacher, only Teacher Li is the Master. We are all students." When people dare to call themselves master, one reason for it is that their attachment to fame is acting up, and the second is that they are attempting to undermine the Fa. In the boundless universe, countless Buddhas, Taos, Gods, Lords at different levels, and heavenly deities are all studying this Fa. Who would dare to call himself the master? If you don't cultivate your mind or stress virtue, could you cultivate in any school? All righteous-law cultivation ways emphasize virtue. So, how come those messed-up things such as animal spirits that possess people have *gong*? At a very low level, they are allowed to have a little essential energy, and that is used to make people pay back karma at a very low level. Although you may see people contracting a certain disease or suffering some form of hardship, they were all actually things owed by those people and brought on by themselves.

Perhaps I've been talking at a bit of a high, profound level here, and some people don't understand. Let me tell everyone a very

simple principle. In the community of cultivators it is held that people's souls cannot be destroyed. People's souls just cannot be destroyed. When people say that somebody has died, he has not in fact died at all. From what I see, the person is *not* dead. Think about this everyone: aren't the cells of a human body made up of countless molecules? And aren't the molecules made up of countless atoms? Aren't the atoms made up of nuclei, electrons, and neutrons? Then going further down, what makes up atoms are quarks, and as it goes further down there are still neutrinos. Our modern science can only understand things to this point. Actually it is still very far from the original matter that composes those things—in other words, the human body has these kinds of microscopic matter. Think about it everyone, for a human body, when someone draws his last breath and dies, how could all of his nuclei cease to exist just because he is dead? How could his atoms, neutrons, and electrons all cease to exist? How could that be possible? In order for the nuclei to undergo fission, there has to be a great amount of heat and a powerful collision—only then can the fission take place. The conventional power of ordinary people simply can't make that fission happen. Can the fire of the crematory cause the nuclei of your body to split and explode? If that fire truly could make the nuclei of your body explode, then one human body's atomic matter could destroy part of a city, isn't that so? We have discovered that the life is simply not destroyed. When people die, it is just that what they have now—the body that we see in this material dimension—dies, yet none of the bodies existing in other dimensions die.

The concept of the dimensions I talked about is not difficult to understand. Today's science thinks there are four dimensions. Some people say there are eleven dimensions. One scientist from the former Soviet Union has pointed out in compelling terms that if the universe was formed from a big bang, then in that instant it could not have only exploded into one time-space. He believes there should exist twenty-some time-spaces simultaneously. They have clearly pointed out that besides this material dimension and this time of ours, as this time-space exists, there co-exist other time-spaces. This issue has been clearly pointed out. Many scientists are studying and delving into this subject. Of course, the forms in which the cosmos's dimensions exist are extremely complicated. Let me talk about the

simplest form of dimensions. Which dimension do we human beings reside in? As we know, the largest type of matter that we humans can see is a planet. Planets make up the Milky Way and other galaxies. The smallest type of matter that we humans have come into contact with is a molecule. We humans live in this dimension between molecules and planets. We feel that it is an extremely expansive dimension, inconceivably large. Then think about it everyone, what's the dimension that exists between molecules and atoms like? I would say it too is extremely expansive and exceptionally big. Of course, you can't stay within these theories of ordinary people and look at the material world the way ordinary people do if you wish to understand it. If you enter into another dimension and try to understand it from there, then you will discover that it too is an extremely vast dimension.

Then what about between atoms and quarks, and between quarks and neutrinos? What about those extremely microscopic levels? Shakyamuni said that one grain of sand holds three thousand boundless worlds. His "three-thousand boundless worlds" concept says: in our Milky Way galaxy there exist three thousand planets that have living beings and intelligence like our human race. He said that one grain of sand contains three thousand boundless worlds. If what he said is true, think about it everyone, then inside that one grain of sand, microscopically it is as rich and abundant as the Milky Way galaxy, with societies and ways of existence similar to those of human beings. As you investigate further down, within that one grain of sand, aren't there again rivers and sand? Then doesn't the sand inside that grain of sand also have three thousand boundless worlds? Then doesn't the sand inside *that* sand still have three thousand boundless worlds? Investigating further down, Shakyamuni found it to be endless. Only when people look while avoiding using the eyes made from molecules are they able to see the true picture of the universe. The higher the levels reached, the more one can see things at microscopic levels that are infinitesimally small, and the more expansively one can see things at macroscopic levels. Shakyamuni didn't see the end of it, and didn't see how vast the universe was ultimately. That's why in the end, during his final years, he said, "It's so huge that nothing is outside it"—he didn't know how big it was. "It's so small that nothing is inside it"—so small that he couldn't see

the end. Just based on what Shakyamuni said and what modern physics can understand, I would say that there is no contradiction there and it makes a lot of sense. Like I said just now, it can be explained thoroughly at a theoretical level. This is how I see it and what I am teaching. How could the nuclei all disappear as you draw your last breath—you would undergo nuclear fission just from the fire of the crematory? I say it's impossible. That is why I said, even though the human flesh body dies, the life does not die. It is also correct for us to say that matter cannot be destroyed, and this holds true in other dimensions, as well.

Our scientists today believe and today's humans can only surmise that matter no longer exists when there is a vacuum. Actually, this is just the understanding at this stage of the existing human science's development. I would say that in a vacuum there is still matter—the vacuum itself is matter. Going down to a more microscopic level, it is no longer visible, but a vacuum is still far from the microscopic matter that is the origin of life. What is the most microscopic matter of matter? What is the original matter? I would say that contemporary scientists, using existing research techniques, won't be able to understand it no matter how many more years they spend on it, because the path along which Western science has been developing is the slowest, and humankind chose the most imperfect way of developing it. I would say that how ancient China's science developed is pretty correct. It directly studied the human body, life, and the universe. You know about aliens, right—those flying saucers that fly back and forth, that come without a trace and leave without a shadow, and that travel at a high speed and are hard to fathom. A flying saucer can even change its size to be bigger or smaller. How is that so? It is just that its methods for researching and developing science and technology are different. It can travel in other dimensions. Because of the difference in time-space, it can come, get to where it's going, and leave at will.

When I talked about *gong* just now, I touched on this subject, that actually the exercises we practice with physical movements are nothing more than a technique for strengthening supernormal capabilities, transforming the body, and prolonging one's life. But without that energy or *gong* that determines your level, your life will not be prolonged. On the other hand, let's talk about things at the

lowest level. If you don't pay attention to the cultivation of *xinxing* and you don't stress virtue, you will not even get rid of your illnesses. Can you heal yourself by doing calisthenics? You can't. *Qigong* is not a form of calisthenics. It is a supernormal method for changing a person, which means you have to hold yourself to the requirements of those supernormal principles. Some people are pretty devout when they practice the exercises, but once they go out the door they turn into different people. Out in society they do whatever they please. They argue and fight with others for petty personal gain; they even fight with others over the smallest perceived slight. Can their ailments be cured? They absolutely cannot. I just talked about why people's *gong* does not increase. Actually this is still just one of the reasons.

There is another reason why *gong* doesn't increase. The reason why your health problems aren't cured and your *gong* doesn't increase is that you don't know the Fa at high levels. If you don't know the principles at high levels, then you can't cultivate. For all these years a lot of people have wanted to cultivate up to high levels, and they have been focused on things like setting up a bodily crucible or furnace, gathering medicines and making a *dan*, and opening the energy channels and the great and small cosmic orbits. Go ahead and practice, but after an entire lifetime it will still be the same old thing. Working on *qi* is not the ultimate goal—that is nothing. The ultimate goal of working on *qi* is to purify the body and build a foundation for cultivating to higher levels. At the same time, at the level of working on *qi*, if you follow the *dan* method, then you will form *dan*, open acupuncture points, and connect a few energy channels. That builds a foundation at low levels, but it doesn't count as practicing yet. It's just building that bit of a foundation and purifying the body, and such is the goal of working on *qi*. Some people feel pretty good about themselves because their bodies have stored *qi* to capacity. I say you're just a big *qi*-bag then, and you are mistaking it for *gong*. How could that be *gong*? The talk of emitting *qi* to treat people's health problems is a completely wrong understanding. How could *qi* heal? Let's think about it calmly and rationally. Your body has *qi*, just as the next person's body does—between ordinary people it's all *qi*. It's just that your Laogong acupuncture point or some other acupuncture point of yours is opened, making it possible for you to emit or take in *qi*. Isn't that still *qi* though? Objects of the same level don't have any

restrictive effect on each other. You have *qi*, just like he does. How could you treat others' health problems just by emitting *qi*? It may very well be that his *qi*, instead, has treated you—isn't that possible? Only things that are beyond this level can restrict things on a lower level such as this, and only then can the *gong* truly have this effect.

A few years ago, some things happened that caused people to develop an incorrect perception. There were many *qigong* masters who appeared in public to popularize *qigong*. Even when they didn't have any *gong* of their own, they were emitting *gong*. Why did it seem like they could emit *gong*? The emergence of *qigong* was the result of celestial phenomena. Many masters didn't even let those involved know about it. You were given a channel, and when you wanted to emit *gong*, he would supply it to you. The fake *qigong* master who did this was just like a faucet. He hadn't practiced *gong*, and he didn't have any *gong*. When he emitted *gong*, it was like turning on a faucet, and it would be supplied to him from the other side. When he stopped emitting it, the other side was switched off just like a faucet. He himself didn't have any *gong*. The goal of giving him *gong* was to have him cultivate himself, be a good person, do good deeds, improve himself, and advance himself. In a society of complicated groups of people, he was to cultivate his mind and raise his level. But many *qigong* masters didn't understand this. They had no idea why this *gong* had been given to them. They didn't know where it came from, either, and just knew that it came from some external source. They thought it was to get rich and become famous as a *qigong* master. Now there are very few of these people left. Among those who remain, some—the majority, in fact—have animal possession. For a human being to have that is really frightening. Even though he considers himself to be a *qigong* master and is quite well-known, if you take a look at him in a couple of years, he will be like a vegetable—his body's essence will have been extracted completely. That is because demons are taking advantage of the loopholes in the cosmic principles: “No loss no gain, I can't give you *gong* for nothing. You made all that money and became famous, so I have to take things from you, isn't that right?” So it takes your things, and takes them fair and square. Animal possession is actually the result of a person's own doing. Some people, after treating other's illnesses,

will actually feel unwell in this or that part of their body, and that is illness that people bring upon themselves.

Then what is a *dan*? As for *dan*, some people believe they can lift up a bit of *qi* from the *dan* field to do some things. There is even this misconception: “When I do such and such by lifting the *qi* from the *dan* field, that is *qigong*.” I say that’s trashing *qigong*. *Qigong* is something broad and profound, and is in itself something of cultivation that follows the Great Law of the universe. Well, if it is *qigong* when you do something by lifting the *qi* from the *dan* field while in a daze, then I would ask: what about when you lift a little bit of *qi* from the *dan* field and use the restroom while in a daze? Isn’t this notion trashing *qigong*? That’s not the right understanding. There is a great deal of inner meaning to *qigong*, and it’s not such a simple thing. Consider a person’s *dan*—if you ask me, in essence it is a bomb. When someone cultivates to the final step, at which point the *gong* is unlocked, the *dan* will explode. In Buddhism, they call it enlightenment. In that instant it will explode. In this explosion, it bursts open all energy channels of the individual, all the acupuncture points in the body, and the Mingmen point, releasing the supernormal capabilities. The Third Eye is blasted open to an extremely high point of the level you are at, and you will see the truth of the universe that exists at your level. This is what it’s for. It is just a bomb, without any other use. You know that after a monk who has cultivated well dies, *sarira* can be found upon cremation. A few days before the monk dies, the *dan* will explode. With a boom it will explode, and he will understand everything. But he doesn’t talk about it with ordinary people, so no one knows and others can’t sense what has happened. Once the *dan* explodes and shatters, the pieces in this dimension are like stones. We don’t cultivate *dan*. Why don’t we cultivate *dan*? We believe that *dan* is immobile, and aside from being able to hold a little energy it doesn’t have much use. For a monk, after he dies and is cremated, there are *sarira*. They are lustrous, very hard, and have energy. Scientific tests cannot ascertain what they are made of. They are a combination of matter gathered from other dimensions and matter made from our virtue being transformed into *gong*, so scientists right now can’t recognize what substance it is. It is not a substance of our ordinary people’s society. Some people try and force an explanation or just give whatever explanation they can think of,

saying that a *dan* is teeth or bones. Isn’t that giving whatever random explanation they can think of? How come ordinary people don’t have them when they are cremated? Why are monks and cultivators able to have them after cremation?

Just now I talked about the principles of truly cultivating to high levels. It doesn’t matter which school or branch you are in. Some people may be reminded of the old Taoist monks that cultivate in the mountains, or cultivators that follow the Buddha school’s method of cultivation while in isolation, some of whom you might have even taken as masters in the past. Since these people didn’t follow *Zhen-Shan-Ren* in cultivation, how were they able to cultivate to that point? Let me tell you how such a person cultivates. He suffers a lot, and it takes him many, many years of cultivation to gain even a little bit of *gong*. However, because he cultivated deep in the mountains and forests, away from ordinary people’s society, his *gong* was not locked. When cultivating among ordinary people, *gong* is locked. Even in cultivation through gradual enlightenment, a part or half of it has to be locked, so you don’t have such great abilities. Even when your level is very high, you can’t use it. Deep in the mountains and forests though, when one doesn’t live in secular society and has no involvement with things of ordinary people, one’s cultivation is all done open and unlocked. If such a person has even a little *gong*, his abilities will appear to be quite great, because they are open. Actually his cultivation is quite arduous. He can only gain a little bit of *gong* over a long period of time, but he doesn’t know this.

I have said there are eighty-four thousand cultivation ways that have been laid out, and in the middle is the Great Way cultivation, Dafa cultivation. On the fringes, since it offers salvation to all sentient beings, all kinds of people come to study it. When one cultivates to a certain point and is enlightened, then that is as high as he can cultivate—he can’t cultivate any higher. This was determined by his own foundation—he is enlightened when he cultivates to that level. There are some that cultivate this high and become enlightened (*Teacher gestures with his hands*); some cultivate this high and are enlightened; some cultivate this high and are enlightened; some cultivate this high and are enlightened; some become enlightened when they have only cultivated to a very low level. Once the person becomes enlightened, he sees the principles at his level but no higher.

Since he has cultivated that high, he can only see principles at that level, yet he takes disciples just the same and teaches the principles he has seen and understood. Of the eighty-four thousand cultivation ways, there are many low-level ways. The closer to the fringes, the more numerous and complicated the teachings are. The closer to the central Great Way and Dafa cultivation, the simpler the cultivation is—cultivation is pretty fast when its essence is grasped. We are bringing people along rather quickly. Why is it so fast? Some students' changes and the growth of their *gong* are just unbelievable. Had you not attained the Fa, you might not have been able to go beyond the level of *qi* in your lifetime.

In my nine-lecture class, so long as you can cultivate, I will push you through in the nine lectures. People are able to break through levels extremely rapidly in the cultivation process. Many of those that cultivate the Tao have told me this, and I have asked them how the *gong* of my students compared with theirs. They think that it's unbelievable. The growth of this *gong* really is unbelievable, because we are cultivating while grasping the essence and cultivating by focusing on the mind. This is the most important, and that is why it is extremely fast. Those that cultivate in the mountains, as with some monks, cultivate over a long period of time, suffer a lot of hardship, and they think that their cultivation advances because of the suffering involved. Actually, it is because over a long period of time they slowly wore away the things they were attached to among ordinary people—only then could they improve. Right from the beginning, we cultivate by targeting people's minds. Your attachments of jealousy, elation—all kinds of attachments—we target these things in your cultivation, and it is these we get rid of during cultivation, so it is very fast. That's all I will say on this topic.

There are many people who want to study Falun Dafa but haven't taken the classes. I can give you a brief introduction. Our Falun Dafa is a cultivation practice that cultivates both the mind and body. A true mind and body cultivation practice is unique in that the changes in the human body happen very quickly. At the same time, the outer appearance of a practitioner is very different from ordinary people. There are many veteran students of Falun Dafa, even the elderly, whose skin has become delicate and smooth, white and rosy-red in color, and their bodies are strong and healthy. In the past, it was very

tiring for them to climb up stairs, but now they can climb several stories without even becoming short of breath. Their hearts don't race, and they feel good, not tired. In the past they were tired after walking just a few steps, and now when they ride a bike it feels like someone is pushing them. This is the situation, and I ask our veteran students here: isn't that really how it is? (*Audience answers in unison: "Yes!"*) This is a very common occurrence. I'm not talking about what happened to just a few select students. This is very common, as true mind and body cultivation practices can accomplish this. The outer appearance changes quite a lot. The wrinkles on many older folks' faces become few and light, or even disappear. At the same time, they also experience great physiological changes. Due to our limited time here, I won't talk more about this.

In addition, our Falun Cultivation Dafa is a most unique practice. No one ever taught it in the past. Of course, I was too absolute there. It is, rather, that it just hasn't been taught during this era of human civilization. In prehistoric times, going way back in prehistory, it was the main way of saving people in human society, but it has not been taught in this human civilization. So this Dafa is completely different from the cultivation theories of all those various types of *qigong* currently in existence. What people cultivate today are basically *dan* methods. What's meant by *dan* methods? It means that you want to form a *dan*. This applies to Buddhist monks in the temples as well—although they don't have *qigong* exercises, they too form *dan*. The *sarira* that appear after cremation are from the explosion of *dan*. Taoists are the same way, and so are the cultivation methods passed on through folklore; they are all basically *dan* methods. You might know that in Tantrism, it doesn't seem like they form *dan*, but at a fundamental level theirs is also a *dan* method. The *chakras* they cultivate are also *dan*. So those wheels of theirs are turned by the mind's will, and they don't turn if there is no will to direct them. And those wheels of theirs are intangible, while this Falun of ours is material.

This Falun from my set of exercises is very difficult to obtain if you cultivate on your own, of course. We have formed it only after going through so many generations of people. In the past it was passed on from generation to generation through a single disciple, and it has never been passed to outsiders. In this special historic

environment, I have now brought it out in the open to pass on to people. Some students say, “Teacher, please give me a Falun.” Some students write notes saying, “Teacher, although I haven’t attended the classes, I will give you some money as tuition. Would you please give me a Falun?”—meaning that they want to buy a wheel. Let me tell everyone, this Falun is extremely precious, priceless in fact. For a person who lacks a predestined connection, it wouldn’t matter how many hundreds of millions he spent, he still couldn’t buy it. For those with a predestined connection, they can get it without spending a penny. The reason that we can bring this to the public today is that we see that people still have a final bit of Buddha nature left. Actually the results of teaching it have been pretty good. It is extremely precious, and you have to be a cultivator before you can attain it. Once this wheel is given to you, it will keep turning twenty-four hours a day without stopping, always turning like this. It will turn both clockwise and counterclockwise. When turning clockwise it will automatically absorb energy from the universe and transform the energy. The energy it transforms will provide what is needed for all parts of your body. When it turns counterclockwise, it can give off energy. The energy that is given off takes out the discarded matter created by your body, and then absorbs new energy matter. It is purposeful and selective, for it is an intelligent being. A person simply can’t do such things by manually pouring *qi* in from the top of the head or gathering *qi* [as is common in other practices], because he hasn’t as much power as [the Falun] does—he simply can’t do it. So [the Falun] is selective and is an intelligent being, and can do things that people could never hope to do.

After the Falun is installed, it won’t come to a stop at any time. It is always turning as I described, always refining you. This forms the situation that is called “the Fa cultivating the person.” In other *qigong* practices, only when you practice does *gong* grow, and so people try to lengthen the time for which they practice; if you aren’t practicing, then the *gong* isn’t growing. But in my Falun Dafa, when you are not practicing, it still grows. When you practice, you are strengthening the mechanisms, strengthening these mechanisms and the Falun that I have given you. You are maintaining and strengthening it, and that is all the effect you can have. But true cultivation involves this entire system of Fa. It’s not just the Falun that is cultivating: the

mechanisms given to you on the outside are at work, the Falun is turning, and all the mechanisms inside the body are automatically cultivating.

The cultivation that we talk about—true cultivation practice—stresses cultivation, while doing the exercises is a different aspect of it. As long as you stress the cultivation of your *xinxing*, treat yourself as a true cultivator and restrain your actions in ordinary people’s society accordingly, then your *gong* will grow. And this, together with the movements that you practice every day, means that you are completely and holistically practicing this system of mine. The movements are very simple and there are only five exercises, but on a macroscopic level they holistically control tens of thousands of things involved in your refinement. Some people ask a *qigong* master, “What does this movement do, what does that one do?” Some *qigong* masters can’t answer. Why can’t they? Such things are not easy to explain. [In our discipline] there are tens of thousands of things that need to be cultivated in the human body, and every movement is macroscopically directing many things that are being refined. “What are they doing,” you ask? How should it be explained to you? They refine everything. The movements seem simple, but were they complicated it wouldn’t necessarily be a good thing—the Great Way is the simplest and easiest. The small ways have complicated movements. Cultivation does not depend on the complexity of the movements themselves, but on the things of a given cultivation way that are given to you in another dimension. Regardless of whether those things [given to you] are complicated, the movements themselves are not.

Perhaps some people are feeling that they don’t quite understand what I just said, thinking: “Others talk about forming *dan* and that this is energy, and when monks are cremated, there are *sarira*. These seem believable, because they are still something tangible. But the Falun you talk about, which keeps turning in the belly, isn’t so easy to believe. How can it be alive? How can it turn?” Let me ask you something in return. You know that this Milky Way galaxy and the universe are turning. The Milky Way galaxy is rotating, the nine planets are orbiting around the sun, and our Earth is spinning by itself. Who pushes *it*? What is applying force to *it*? Let me tell you, it exists in the form of a spinning mechanism, and our Falun also has

this kind of a spinning mechanism, so it automatically turns, unceasingly. Some of you have not attended the class yet, and I can have you experience the feeling of the Falun turning. Let's all stick out one hand and lay the hand flat. Don't use force with your hand, but keep your palm as straight as possible. Good, I will now send out a Falun to each of you, and have it turn in the palm of your hand so that you can tell for yourself. Is it turning? ("*It's turning!*") For those upstairs, is it turning? ("*It's turning!*") Okay, that was just to let everyone experience it. A few people didn't feel it turning, but their hand felt cool, or in some cases hot. The different sensations have to do with of the karmic field of your body. For those who sensed cold, often their bodies are not very healthy, and for some, it was because they have karma in the area of the hand. But it doesn't matter if you felt the turning or not, you will have a hot or cold sensation all the same. Of course, the vast majority of you can feel it turning.

A practice such as our Falun Dafa is well suited for modern people to study and practice. Of course, once Falun Dafa is taught to the public, it can contribute to the elevation of society's moral character as a whole and the moral character of its people. The facts speak for themselves. If you, an ordinary person, a human being, want to cultivate, then you have to stress the cultivation of *xinxing*. If you do stress *xinxing* cultivation, in ordinary people's society it will certainly manifest as your being a good person—this is for sure. Some people say that their style of *qigong* can, like ours, allow you to practice for a long time, and they are always in a dazed state. I would say that's not practicing; that is no more than a matter of curing illnesses and keeping fit. It's just a state in working on *qi*, and that's not practicing. Also, even if it truly were practicing, go ahead, give it a try: if you're in a daze, can you do your job well? Can you complete well the work your boss has given to you? Even if you are self-employed, or you run your own company, isn't there still the matter of contributing to society? For those of you who work in an office, if you are in a daze while you sit there, how can you write your materials and such? If you can't complete the work well, it may even lead to danger! If a worker works while in a daze he might, while not paying attention, stick his hand into the machine's gears. If you work at a place high off the ground and are in a daze, you might take a fall. Doesn't that create a safety issue at the workplace? That way of doing

it can't possibly reach the goal of a prolonged *qigong* exercise time. But our practice truly does solve this problem. We have to assimilate to the nature of the universe and be good people—only this is the cultivators' standard. Some of our students know that our *gong* grows quite rapidly. In our practice, we don't pay particular attention to trivial matters and don't have many rules. Because we are cultivating the Great Way, cultivating Dafa, there are very few rules. We don't pay attention to which direction to face while practicing, or what time to practice and which direction to face. That's because what our Falun Dafa cultivates is quite vast. In this historical period, in this human civilization, there hasn't been anything that has cultivated something so vast. If you don't believe me you can look for yourself at the situation before I started teaching: those cultivation methods mimicked animals' movements, and that applied to even those of famous people, sages, or Taoists. Regardless of whether someone [was cultivating to be] a Tao, a God, or a Buddha, it was pretty limited all the same.

Our Falun Dafa practice follows the fundamental principles of the universe's development. Because the Falun was formed according to the fundamental principles of the universe's development, it takes the highest nature of the universe—*Zhen-Shan-Ren*—to be the guide in our cultivation. We can say that we are following the highest things in cultivation, cultivating in such a great Fa, just like cultivating the universe. And we don't worry about things such as facing in certain directions. Think about it everyone, in the context of the universe, what happens to one's directional orientation? The universe itself is rotating, our Milky Way galaxy is rotating, the nine planets are orbiting around the sun, and the earth itself is rotating—so where is north, south, east, or west? After all that turning, everything is muddled up, and there is simply no concept of direction. It is only something that people designated on this Earth, and it was done from the human vantage point. Since we cultivate such a vast thing—it's just like cultivating the universe—of course there is no such thing as a directional orientation. So whichever direction you face when you practice is the same as facing all directions. Whichever direction you face for practicing, to put it simply, is the same as facing north, south, east, and west simultaneously. So we don't worry about direction at all. It is because everything is rotating and turning.

We also don't worry about the time. Why don't we worry about the time? Many *qigong* practices say it's good to practice at *zishi* (11PM–1AM) or at *chenshi* (7AM–9AM). Of course, we think that the time periods of *zishi* and *chenshi* are a bit better, but we're not limiting it to these small periods of time for practice. In this vast universe, the *zishi* of the Earth may be good, but in other dimensions the *zishi* might not necessarily be good, so we don't limit things in this regard. But there is something beneficial about *zishi*, as it is rather quiet at that time. Deep into the night and when people are quiet is suitable for practicing. Some people also say that *chenshi* is a good time for practicing. Of course, for the same reason, we don't worry about specific time periods. However, we do encourage getting up in the morning and practicing the exercises together, or practicing together at night. Why? Because if you practice the exercises in a group, when there is a problem you can discuss with each other and solve the problem together. Discussing with each other is beneficial to everyone's collective improvement. That's why we have chosen this form of collectively practicing the exercises as a group. Of course, some people have to go to work, and they only have time in the morning and evening, so we practice the exercises in the morning and evening. Actually, every minute that you don't practice, you are being refined by the *gong*; your practicing is to strengthen the mechanisms that I installed for you. We use the principle of the movements following the mechanisms. The hands and movements are just strengthening those mechanisms.

We also don't require ending the practice in a specific way. The reason for this is that there is no concept of ending the practice in a specific way. In other *qigong* practices, after finishing the exercise they take the *gong* back in and retract the energy field given off around the person, and the practice is stopped. We don't have this concept, because we are practicing twenty-four hours a day; there is no concept of bringing it to a stop. That is why we don't talk about ending the practice in a specific way. Then some people may ask, "If I'm there practicing and all of a sudden the phone rings, or all of a sudden someone comes knocking at the door, what should I do?" Then you just get up and greet the guests, or go and get the phone—it's no problem. Why is that? That's because although there *is* a field that exists around people who practice *qigong*, your Falun is

conscious [and cognizant of it]. When your mind thinks about doing something else, the Falun knows that you are not practicing anymore, and it will immediately turn clockwise and instantly take in the field that was outside your body. This is something you couldn't will to happen even if you tried. If you try to hold the *qi* and pour it into the top of the head, no matter how hard you try to hold it, you will still lose some *qi*. But [the Falun] doesn't lose any, because it has this element that checks things. Just now I briefly talked about the unique characteristics of this practice of Falun Dafa. Of course, there are many more and even better things, but we can only talk about them in class, because we have to teach them systematically.

Next I'll talk about another issue, which is how people of different social classes practice. You might have heard a saying before about how only those who are poor to the point of having no possessions and no money can cultivate. People from different religions all talk about the principles of their own schools. No matter how much teaching there is in Buddhism, it still centers around the Buddhist principles enlightened to and validated by Shakyamuni, which were passed down by later generations with some errors. Taoism is limited to its principles of the Taiji. No one has completely explained this universe with clarity. Only when you go beyond this boundary and talk about the entire universe can you clearly explain the Fa of the universe, the nature of the universe, and the essence of Gods, Taos, and Buddhas. So they all just talk about their own schools. In addition, there are many branches in the Tao school and many branches in the Buddha school, and they all talk about the principles of their own branch. We have broken through all of this to explain the truths of the universe, and done so in conjunction with modern science and the science of the human body. Then what are the principles we are talking about? Perhaps you have heard what was said in religions, or what Jesus said about it being harder for a rich person to enter Heaven than for a camel to pass through the eye of a needle. He was talking about how hard it is for rich people to cultivate. But we say that it is *difficult* to cultivate—that doesn't mean that rich people *cannot* cultivate. You can't look at things superficially. Although it's hard for rich people to give up their money and wealth, we look at the core and not the surface. What I teach is that genuine cultivation does not equate to really having you

toss away your material possessions, but rather, it is the thoughts that are attached to money that have to be given up—you should be able to see money as unimportant and take it lightly.

I'll talk now about how people of different social classes cultivate. Let me tell you, the reason there are people, and that people can live in the world, is just for one word: *qing*!⁶ Your happiness, anger, grief, and pleasure; what you like to do or don't like to do; what you like to eat or don't like to eat; whichever person you like or don't like; feelings for family, feelings for friends, feelings of love, feelings for parents—everything of everything—everything of human beings comes from this *qing*. Then it follows that *qing* can produce every kind of attachment. When something affects this *qing* of yours, you can develop jealousy—people just live for *qing*. Then when a person is actually cultivating, he has to get rid of this attachment, to gradually wear it down. It's even better if you can completely get rid of it, because it is a manifestation of your level. You should gradually come to take these things, things that ordinary people are attached to, more and more lightly. Others can see that ordinary people are attached to fame and fortune the most, and believe that those people who pursue these two things find it the hardest to cultivate. Pursuing “fame” includes pursuing social status, a high-ranking job, and power, while pursuing “fortune” is mainly about money and material gain. So it's thought that cultivation is the most difficult for those who pursue these two kinds of things. Actually, although cultivation is difficult for them, it is still possible—it's not to say that they *can't* cultivate. Do you have to throw away all of your money before you can cultivate? That's not the case. True cultivation doesn't depend on whether you are wealthy or not. According to the principles of the Buddha school, wealth was created by your own good fortune, which was a result of your having virtue, and so you should have it. Being wealthy is not in and of itself wrong.

What we teach is how to be a good person at your level and take lightly material things, desires, fame, and gain. If you are wealthy but you don't see it as something important and you take it very lightly, even to the point where in your heart you don't care about money at

⁶ *Qing* encompasses concepts such as feelings, emotion, sentiment, affection, inclination, interest, etc.

all, then it's no problem. Even if you have so much money there is no room left to store it in your house, or the beds are padded with money, then I would say that it doesn't matter. Cultivation is about cultivating people's minds, not actually getting rid of some material thing. If you have a high position in the government but you take the high position itself lightly, and you understand that however high the government position you have, you are still a civil servant who works for the good of the people and for others, then aren't you a good official? Of course, this human society is complicated. At every level, if you can balance these things properly and follow the requirements of the Fa, you will manage to be a good person and a cultivator.

Let's talk about people of different social classes. Ordinary people have ordinary people's conflicts. For a regular office worker, he has conflicts with others regarding personal gain, while those in higher positions have interpersonal conflicts with their peers and plot against each other. People in even higher positions have situations of conflict at their levels. The key is: at your level, in that environment of yours, you manage to take the pursuit of personal gain lightly, you manage to be a good person, do more good things, do good deeds for others, and improve yourself. Cultivation can be done at every level. We have transcended the principles talked about in all religions and schools to teach this. The point isn't to make you really lose some material thing, or to say you can cultivate only when you have nothing—it's not like that. It is a matter of whether or not you can take it lightly. Isn't it true that the focus of our cultivation is the mind? We have reached the goal if the attachment is gone. If there were really nothing left in human society and it became a primitive society, then I would say that's not right, is it? The reality is that humanity will continue to move forward in its development.

In the past many people asked me: how should we cultivate? Of course, contemporary society is very complicated, and some things we can't speak too specifically about. So just follow the Fa in your actions. If everything is explained to you, then there is nothing for you to cultivate, nothing for you to enlighten to. On specific issues, you have to enlighten to them yourself and cultivate yourself. Only then do you have something to cultivate, and only then can you improve. If it is all taught explicitly, there is no room for your improvement. If everything were laid out for you, then you would just

have to follow it. People are in a maze to begin with, and it is meant for you to enlighten while in this maze. If a person needs to see everything before he will cultivate and enlighten, then I would say this person won't be able to enlighten. The reason it's so hard for an Enlightened Being to cultivate and improve, the reason why he is always at that level, is that in his setting there is no suffering for him to go through. Things are so great everywhere and he is not in a maze, so what is there for him to enlighten to? But ordinary people are in a maze, and they can't see the true picture or the true principles of things.

People are all fighting for practical gains and benefits. If a good person comes along who doesn't care about these things as others do, who won't fight for these things, and who takes both fame and fortune very lightly, then this person is already quite outstanding. Although among ordinary people this person doesn't seem like much, looking from a high level, this person sparkles like gold. In the past, people said that those with high-level *gong* would look for their disciples. It's not the disciple that would look for the master, but the master who would look for the disciple. It's the same principle: these are the kinds of people that are sought after. Ordinary people are all lost among themselves, and when they think that what they do is something good, looking from high levels it is clear that it's the opposite. People all live for themselves, and they are selfish. So these things that you are attached to are for nothing but satisfying your selfishness. If you want to cultivate, all this has to be gotten rid of. To put it plainly, cultivation is about getting rid of human attachments, and here, I am purely talking about the fundamental things. Cultivation is about getting rid of every kind of attachment you have, which fundamentally means cultivating your mind. I would say that the cultivation of our school is directed right at people's minds, and we teach the practical points and the key aspects.

There's another issue I would like to talk about—after all, there are many veteran students here, and this conference is for the purpose of summarizing things as well. There are some people that want to come and cause damage to Dafa, but they are very few, only a very, very few individuals. And it's not like with other styles of *qigong*, where out of desire for money people from one *qigong* practice fight and clash with people from other practices, and they even fight and

clash with each other within their own practice. They simply don't care about *xinxing* and create a foul atmosphere. Everyone here knows that Falun Dafa is a pure land—I dare to say this. What's the mindset our people have towards each other? Everyone is helping each other out. What's it like when Falun Dafa practitioners get together? At our class in Guangzhou, some practitioners didn't have any money left, and people donated hundreds of *yuan* to help them out. If you are in other *qigong* practices, such things are unheard of. Here there are so many good people doing good deeds—it happens all the time, it's extremely common. Isn't it a pure land? Since we directly cultivate people's minds and stress *xinxing* cultivation, we will definitely have such results. You should all stress cultivating your *xinxing* in the cultivation that lies ahead.

At the same time, if you want to grasp this Fa well—and I would say that you have to have a thorough understanding of this book and this Fa—you need to study the Fa. You shouldn't just do the movements. If you do the movements all day and forget everything that the Teacher said, then you won't be able to cultivate. What would there be to guide you? So you should all read the book a lot, study the Fa and read the book like you do the movements daily, and read the book every day. Only then can you be guided to be a good person, only then will your *xinxing* improve through cultivation, and only then will your *gong* increase. If you say you just want to do the movements, and you do them from morning until night, you might be exhausted but your *gong* still won't increase. Though the Falun is indeed turning automatically, your doing the exercises is to strengthen the mechanism, and when the Falun just turns and prepares the things that were developed from *gong* to be moved upwards, the nature of the universe still restricts you. And if it doesn't allow the increase, what's the use? Therefore you must improve your *xinxing*, and only then can your *gong* increase rapidly. You must take this issue seriously.

Some students also bring up this question: how should our students pass on this practice in the future? I think I can also talk a bit about this issue with everyone. Before I talk about it though, I would like to clarify one thing for everyone. For those practitioners who haven't attended the class and who have studied or practiced on their own, all you have to do is practice while following the standards of a

practitioner. There's no need for me to personally give you a Falun and Law Body, as you will get everything. The reason for this is that a student of mine taught you, and all of my students have the protection of my Law Bodies. You all know that this isn't some kind of superstition—my Law Body is a life that was formed by *gong* during my cultivation and it has the same image as myself. He also has the same Fa and power—it's just as strong. That is what a Law Body is. I have countless Law Bodies that can protect the students, so everyone that truly cultivates will be protected. Then if you, as our student, want to study this, then when another student teaches you this Law Body will naturally adjust your body, and will naturally install a Falun and energy mechanisms for you. What should be given to you will be given to you. But you must be a true cultivator in order to attain these things. After installing these supernatural things for you, if no one were there to protect you, you would be in danger. What would we do then? I still have Law Bodies that will protect you, this is guaranteed. Then how do you pass on the practice from now on? I will be very clear about this, as well. The assistance centers and every student all over the country can spread the practice, but collecting fees is not allowed. Nobody can charge any fees, not even the assistance centers. You should pass on the practice as volunteers. True cultivation is about accumulating virtue, not pursuing fame and fortune. That is how it should be spread. If you really insist on doing this—using Falun Dafa to make money, that is—then you won't have anything left. My Law Body will take everything back, because you are not allowed to use these things to undermine this Fa. This issue has been talked about very clearly, so you don't have to worry about whether others can obtain a Falun and energy mechanisms when you teach them the exercises. They will have those things just the same. My Law Bodies know it when you pass on the practice.

If there is no one to teach a person, can he learn by reading the book? Can he attain it? He can attain it just the same. For example, whether it be Shakyamuni, Lao Zi, or other Enlightened Beings, they left this world many years ago, but the students in those disciplines are still cultivating. In ancient times some people did succeed in cultivation. Why? Because the Law Body was there. Many of our students may have seen this. On my pictures that are in the books, it may seem like the eyes can move. Some people may have seen the

body move, or there may be other feelings, so some say there are Law Bodies there. It's not just on those pictures. Since there are new students here, I won't speak at too high a level. Let me tell you: As long as you study it, be it through the book, the videotapes, or the audiotapes, you can attain it just the same. The problem arises if you don't cultivate. If you just do the movements and expect to get these supernatural things, then it's absolutely impossible. Only when you truly cultivate can you attain these things. The issue I just talked about was for our veteran students, but it's also beneficial for new students to hear it.

There's another issue that I will talk about, which is doing healing. Many people are very obstinate, very stubborn. Even some western medical doctors have these kinds of thoughts. They say, if you can use supernatural capabilities to heal people, then what do you need hospitals for? They are implying that they don't believe supernatural capabilities can be used to heal people. But what they say is not reasonable, not very rational at all. Then, can supernatural capabilities actually heal people?

We have discovered that one who cultivates at a superficial level can't cure the root of the problem, but he can cure the surface. A person whose level is a bit higher can delay this illness of yours, push it back, so that it may feel better for the time being. But after some years it will come back, turn into other forms of misfortune, or be transferred onto friends or family members—he can do things like that.

To truly cure illness, a person must have that kind of ability, in other words be able to eliminate karma for people. But this isn't something that a normal person can do. It has to be a person with such an ability, and it can only be done for those who are true cultivators. Doing it casually for ordinary people is absolutely not permitted; it would mean that after a person does bad things, he doesn't have to pay for it.

There's a principle here, which is that *gong* can heal people. Over such a long period of time, so many people have cured their ailments through tempering themselves, or cultivators have cured their ailments. This is something everyone can see and is simply undeniable—it can indeed heal people. If you take something of high-level cultivation and use it to fix health problems at low levels for

people, it will of course have amazing results. Some patients started to pay attention to virtue. Some people are very good in ordinary people's society, so after practicing, their health problems can get better. But cultivation is a supernatural thing, so it follows supernatural principles. It is absolutely prohibited for you to use it to disrupt ordinary people's society on a large scale. If *qigong* were used to open a hospital, a clinic, or a wellness center, its healing results would drop off drastically. This is for sure.

As you know, those with true abilities see a patient only once to heal him. Eliminating too much karma is not allowed. The disease is basically cured during that one time. When the *gong* is emitted, the hand method is irrelevant—what does the hand method matter? The *gong* can be emitted, and it can go through any part of the body. Once the *gong* is emitted, the disease is cured. Originally, there weren't any hand methods, but to deceive people, fake *qigong* masters made up many haphazard hand methods for healing people, such as expelling, purging, nourishing, hand grabbing, *qi* needle, electric needle, light treatment, and others. Actually it doesn't matter how a cultivator emits his *gong*, and the hand method doesn't matter—it's not like that at all. All of these were made up by some people in order to make money. When it comes to true cultivation, this is how things are fundamentally.

Ordinary people's illnesses can't be removed casually. Once a hospital is established for *qigong* treatments, the healing effects will drop off drastically. It just doesn't work anymore. This is because supernatural things can't be used casually to disrupt ordinary human society on a large scale. Ordinary people are just on this level of ordinary people, governed by the Fa of the lowest level. Isn't it a serious matter if you use the Fa of high levels to interfere with the principles of ordinary people and the Fa at this ordinary people's level? It is actually undermining the principles of the universe and those of the dimension of ordinary people. So if you really did set up a hospital, the results of your treatments must be similar to ordinary people's hospitals. Just take a look around—any hospital or wellness center that uses *qigong* to do healing will take several treatment sessions to cure an illness. It's ridiculous for *qigong* treatment to take several sessions. It shows that its healing effects aren't good. In some regards they aren't even as good as treatment at regular hospitals.

This problem will occur, because *qigong* treatment is something supernatural.

When people who are in the process of cultivation develop a heart of compassion and can see the suffering of all beings, and have themselves gone beyond the Three Realms, when their *gong* is relatively high, they are permitted to help some people in individual cases. But this isn't something to be done casually. When a person cultivates to very high levels, he is able to cure many people's ailments in an instant. But once someone has cultivated to this level, he discovers that you can't casually do things about people's health problems—he can see such a principle. Sickness karma is all connected to things that happened in the past, and everyone is paying back karma. Your casually eliminating it means that people can do bad things and not pay back the karma; it has this principle behind it. Some may say that *qigong* treatments do temporarily alleviate the suffering at hand to some extent. But aren't hospitals the same way? It is just postponing it for you, and it can't take away that karma.

Actually, the health problems we're talking about are problems in another dimension that manifest in this dimension, such as something abnormal growing somewhere on the body or a body part becoming inflamed, leading to viruses and bacteria being present. Smaller amounts of karma with great density are viruses when manifesting in this dimension; greater amounts of karma manifest as bacteria. We see it as just being these things that exist in other dimensions. How can you cure it at the root when you can't break through this dimension? Karma is that black substance that comes in clusters. So in the community of cultivators, we don't talk about health problems, just karma—it's just this issue. Like I just said, removing a disease like that on a fundamental level isn't something that can be done casually. Out of compassion and under special circumstances, it is okay for you to help people out a bit. But you can't do it for personal fame, money, or some kind of gain—there's this principle.

Some people may ask, isn't healing done for the sake of saving all beings? Isn't it doing a good thing? In the Fa-ending period the Buddhist scriptures have been misinterpreted. You can look through the *Tripitaka*⁷ and see if it says that healing people is saving all

⁷The Buddhist canon of scriptures.

beings. It doesn't say that at all. Saving all beings refers to guiding you up to high levels from this environment of suffering of ordinary people, and this is so you will not be here suffering ever again. This is what it means. This is truly saving all beings, as it fundamentally resolves people's problems. Today's phony *qigong* masters tell people that doing healings for ordinary people is "saving all beings," but that's a lie they fabricated in order to make money. Buddhas don't save people for this purpose. Think about it everyone, if treating illnesses for people is the same as saving people, well, wouldn't you say that a Buddha is quite powerful? A high-level great Buddha, whose foot is bigger than the earth, could eliminate all ailments of the entire human race with a wave of his hand. Why doesn't he do it? How great would that be—saving all beings like that. People are just this way—if you incur a debt of karma, you have to pay it back—this principle can't be undermined. A person has to pay back the karma that he creates. If you want to cultivate, you have to cultivate your *xinxing* while paying back your karma, going back like that. Let's use an example. If a person wants to go abroad, to go to a pretty rich country and enjoy good fortune, then those debts you owe in this country have to all be paid off first. How can you just brush them off and leave—how could that work? You have to return it all before you can go. Along the same lines, if you want to cultivate you just have to suffer—there's such a principle. Of course for Dafa cultivators, we can eliminate some for you. If a portion is not eliminated for you, then you can't cultivate. People have come to this point after having karma rolled up over karma and the obstacle is too great, so a portion of your karma must be eliminated for you before you can cultivate. I just talked about healing people and touched on its principles for you while I was on the subject.

Then why do some *qigong* masters claim that if you study their practices, in three, five or ten days you can do healing? You can be a *qigong* master they claim, and after taking part in a class you are all *qigong* doctors. Why do most of them fail to accomplish this? And why can a minority actually cure some health problems? What's the reason behind it? The reason they can't do it is because they are not permitted to violate the principles of ordinary people. Then why can a few individuals treat a disease with their hands and actually cure a few people? It makes them so happy, and they believe even more in

that so-called *qigong* master—how does this happen? I'll tell you, those few people have been deceived. Those so-called *qigong* masters that do such things are often possessed by animals or spirits, and those things too have some *gong*—if it didn't have any *gong* it couldn't heal people—and it even has abilities. It gives you a few messages and a bit of energy, but that energy gets consumed. If you treat one illness, a portion of it gets consumed; if you treat some more it will continue to be consumed; and after treating a few more it's gone. But from then on your attachment to healing others becomes extremely strong. Once the energy is all used up, if you try to use it to give treatments it won't work.

Once it doesn't work anymore, another problem will occur. What problem is that? If you continue to give treatments, you will be using your own foundation and trading it with other people in exchange for illness. What does that mean? This universe has a principle called "no loss, no gain." If you want to gain you have to lose. Even if what you gained is something bad—since you can't heal others, you insist on wanting the other person's ailment cured—what happens then? You will get that ailment while the patient gets better, since you really want his ailment to be cured. Some people want to cure others even if it means getting the ailment themselves, but this doesn't arise from compassion. He just wants the other person to feel better because he is afraid of losing his reputation. Can't you see how seriously these *qigong* masters are harming people? Look how strong the attachment to fame and fortune is, and how it causes such great harm to people. He only had this thought out of the fear of losing his reputation, and he just has to make that health problem go away, even to the point that he himself is willing to get it. Okay, if you want it, then you will get it. But in such an exchange, you can't get something for nothing. Even though what the other person has is an illness, it can be dissolved away and turned into virtue, since matter isn't ever destroyed; it can transform in such a way. So if you take it away, then you will give him virtue in exchange. The only thing used for exchange over on the other side is virtue. So he gives the virtue to the other person, and gets the disease in return—he has done the stupidest thing. Virtue is so precious!

In the past, religions talked about something, and so did the elders: don't worry if you go through a bit more suffering in this life,

do more good things and collect virtue, and in the next life you will have good fortune. It implies that this virtue can bring you money or a high position in the government. Actually, we have found that it is a kind of exchange. When you want to get that money, you can't get it unless you have virtue to trade for it. Some people can make a lot of money at once in business, while others try very hard yet gain nothing. The reason is that the latter person has little or no virtue, so he can't trade for it. For some people, let me tell you, if your virtue is too little, you won't get anything even when begging for food. You have to give others virtue, and then they will give you food; there is an exchange there. So if you don't have virtue, you don't have anything—it's all black karma. Then this person is evil beyond pardon, and is faced with complete destruction—even the soul will be destroyed. This is called the complete destruction of body and soul, something quite terrifying. When being destroyed, lives are destroyed level by level all the way down, bearing all of their sins while their lives are being eliminated

Since this virtue is such a precious thing, how can you casually give it to others? Isn't that *qigong* master hurting people? He is hurting not only others but also himself, for he has done too many evil things. He teaches you how to heal others. Once you develop an attachment, if your inborn foundation (*genji*) is good, you will have to use your own virtue to heal others. The ailment will be transferred over to your body, and you have to give them your virtue. In the last few years there have been many people that, after giving others treatments, seemed to contract a terrible illness and felt awful afterwards. How many such people have there been? Too many! Of those who healed others, who didn't feel this way? Actually they are all like that. After giving others treatments they felt just awful, because they were trading their virtue with others for illnesses. Even worse, they were once people who could reach Consummation and who could cultivate up to high levels and achieve the True Attainment Status, but now it has ruined them in an instant. How badly has it ruined them? People's attachment to fame and fortune are the most difficult to get rid of. You feel so very pleased when someone says that you are good, and everyone has this hidden yet very obstinate thought. If someone flatters you, you feel just elated. If

someone calls you a *qigong* master and says you cured him or her, that your skills are truly great, you're just thrilled beyond description.

Think about it everyone, once you develop this attachment to fame and fortune, it will be just so difficult for you to get rid of it. For many people, when I tell them that they're not allowed to give treatments, they are still itching to do that, and they just have to treat people. Once this attachment to fame and fortune develops, how are you going to get rid of it? Also, when you do healing for others, a field forms between you and the patient. Because you are cultivating In-Triple-World Law, no matter how high you have cultivated, you don't have the power to protect yourself. You are sure to be in the same, connecting field with the patient, and the disease *qi* of the patient will come over onto your body. It will even get to the point where you will have more disease *qi* on your body than the patient, but because the root of the ailment is with him and you can't touch it, you still can't cure it. His black *qi* was slightly alleviated, and he feels better, but you are left feeling awful. Perhaps you don't care about one or two bouts of illness at first, but as time goes on, if you keep treating everyone's health problems, you will have every kind of disease *qi* covering your body. Some *qigong* masters tell you to flush it out. Let me tell you, cultivation is up to the individual, but the *gong* is up to the master. With your ordinary person's hands, and these ordinary person thoughts, can you do those things? If you could really flush out that disease *qi*, would you get rid of your own health problems that have plagued you for many years? You can't flush it out like that at all. You might feel *qi* going downward in your body, but the good *qi* and bad *qi* go together, and after the *qi* is let out it will be sucked back in. So didn't he harm you to no end? You end up with filth all over your body, and what is that black disease *qi*? It is karma. When manifest in the body of this dimension, it is a disease. You end up with a disease-riddled body and an attachment to fame and fortune. This attachment is very difficult to get rid of, and when you heal others, you end up feeling awful yourself.

Many people don't know that the first stage of In-Triple-World Law cultivation is purifying the body. The purpose is to let *qi* fill up and flow through the body, so that the body can be cleansed. This is to prepare for cultivation at higher levels and to establish some basic, fundamental things. Cultivation at high levels is also a process of

continually cleansing and cleansing, making it purer, purer, and even purer, and in the end it is replaced by high-energy matter. The entire In-Triple-World Law cultivation is purifying one's own body. Then think about it, when you continually give treatments and continually bring dirty things onto your body, aren't you precisely going against cultivation? When you treat others, are you truly doing it out of great compassion? You're not. You are being controlled by the attachment to fame and fortune. If it's not for money, then it's for fame. Once you can heal people, you will itch to heal more; you will feel that you can't show off your skills if you don't give treatments. Isn't that the case? But isn't cultivation about getting rid of human attachments? How would you get rid of this attachment? He is really hurting you deeply, so we disclosed the fundamental reason for not treating illnesses.

For those people who can truly heal people and have cultivated to a very high level, they may not have reached enlightenment. Such a person may once in a while see a good person and do a healing for him—this can be done. Usually they don't leave their name and don't want any reward; most of them are this way. Actually he can't fundamentally resolve the problem either. He can only postpone the tribulation for you, push it down from this surface material dimension of ours, and press it down to a deep material dimension, but it will eventually come back up. He might also transform this for you, so instead of a disease, you encounter other types of troubles. Many cultivation methods cultivate the subordinate consciousness (*fu yishi*). Although he has some *gong*, he doesn't know at all what *gong* he has, what form the *gong* takes, what state the *gong* is in, how the *gong* came about, how it was cultivated, or where the *gong* exists. He doesn't know these things at all. He only knows to do it, while actually it is the subordinate consciousness that does it, since it is the subordinate soul (*fu yuanshen*) who is cultivating. So he will postpone it or transform it onto someone else's body. It can't be transformed at will, it has to be a friend or family member. But there are other conditions for such an exchange, since you can't give others illness for nothing. You have to give up something—there is such a principle.

Here I would like to tell everyone, although some *qigong* masters are very famous, they are really making a wreck of human society.

Now there is hardly any pure land left. The workplaces in ordinary human society are all the same. Which place doesn't have those things that harm our human society, ordinary people's society? Demons are everywhere. *Qigong* itself is cultivation, so can this be a pure land? Why do some people want to harm our Falun Dafa? It's just because they can no longer attain fame and benefit themselves. Of course, it's not okay if demons don't exist at all. If there were no demons, then it would be too easy to cultivate, as there would be no obstacles for cultivating upwards in Falun Dafa; this would just be too simple. In order to get rid of people's attachments, every aspect of them has to be exposed. In particular, at some of our Falun Dafa practice sites, there are some people who claim, "I'm a Buddha. Don't study with Li Hongzhi." Why does this occur? It's just to see if you will waver at a fundamental level. All the way until you cultivate to the last step, your mind will be tested to see if you understand the Fa and if you are steadfast at a fundamental level. Every aspect has to improve and be solid.

Here I'll talk about something else. In the future, the worldly small Tao or small Fa methods of treating illness might still exist. They are just a form that exists. I have talked about how they treat illness, and their power of healing is very small. They can treat minor illnesses, but not major ones. An extremely small number of cultivators can do it for a very small number of people, but they definitely can't do things that disrupt society on a large scale. Some so-called *qigong* masters hold classes with many people and teach them to heal others. Attendees are supposed to turn into *qigong* doctors it's claimed, and they can then treat any disease. If that were true, then people wouldn't have any health problems, which is impossible. That's the way it is. But can they heal people? Doing healing is just the state that they are in and the form that they take. Our Falun Dafa is teaching the practice at high levels, it is true cultivation.

True cultivation is saving people, so I'll tell you clearly that if you truly cultivate Falun Dafa, you can't give people treatments. If you really do so, it is considered undermining the Fa and damaging the Fa. As soon as you heal people, I won't let you harm and pollute such a precious thing, and my Law Body will take back the Falun, the mechanisms, and everything else. There are no true cultivators who

do healings and things of this sort. In the past, which Taoist or Buddhist monks talked about giving treatments? Some used medicine to treat illnesses, and in extremely isolated cases, it was permitted to use *gong* to heal someone. But there still had to be conditions, it was not allowed to be unconditional. We have stated this very clearly for everyone, and I have explained the ins and outs with everyone. It really does harm you a great, great deal. Think about it, if a *qigong* master wants to heal others' ailments, he has to go through decades of cultivation before he can cultivate those abilities. You have studied for three days, five days, or ten days, and you can supposedly heal people—doesn't that sound like child's play? Everyone can think for themselves, so think about it. If in three days you could become a *qigong* master, then I would say cultivating that "Tao" is just too easy. It would be equivalent to saying you could become a Buddha as easily as picking up a rock from the ground. This is all I will say on this subject. There are too many things to talk about, and I can't possibly tell everyone at once what we talked about during class for fifteen to sixteen hours.

If you want to cultivate, you *have* to study this Fa well. Our Falun Dafa's book, *Zhuan Falun*, has been published. It's based entirely on the content of my lectures and is presented in full. In the future, you can rely on this book for cultivation in our school. I won't say any more. I'll conclude this brief talk. In conclusion, I hope that everyone is able to soon reach Consummation in the cultivation of Dafa!

Teaching the Fa and Answering Questions in Changchun

Question: Teacher, you have said that now is the Fa-Ending period, and Buddhas, Taos, and Gods are no longer concerned with matters of ordinary people. Then why are you concerned?

Teacher: Because I am a person among ordinary people. Even when nobody else is concerned, I am. This is something I myself want to do. However, it is not something that can be done just because someone gets an idea in his head to do it.

Question: My husband practices [another type of] qigong. Is there a conflict with my practicing Falun Dafa?

Teacher: You practice yours, and he can practice his. If he wants to practice Dafa, you can teach him. If he doesn't want to practice, then you just practice yours. Fear is also an attachment. It is no problem as long as your mind is not moved.

Question: I don't have the thought of cultivating to high levels and just want to stay at the level of healing and fitness. I would like to ask the Teacher, can I reach Consummation? If I follow my conscience among society's ordinary people to be a good person, where will my soul go after I die?

Teacher: If you don't even have the thought of cultivating to high levels, how could you reach Consummation? See, the problem is "I don't have the thought of cultivating to high levels." If this is where you are starting from, then what Consummation will you reach? It's hard to say what you will be reincarnated into in your next life, but perhaps you've accumulated virtue and done good things. By doing good things, accumulating virtue, and enduring hardship, you might gain a lot of virtue. Since you don't want to cultivate, it won't be transformed into *gong*, so in the next life, perhaps you will attain good fortune in return.

Question: If some practitioners do research on the Book of Changes, will their cultivation be interfered with?

Teacher: The things in there are just principles from our Milky Way galaxy, not greater principles. But the Fa we practice is greater—this Dafa is enough for you to research for a lifetime.

Question: Because I had a face-lift, there is some silicon rubber material in the bridge of my nose.

Teacher: It doesn't matter. Some people have told me, "I've had contraceptive surgery," or "I've had something removed." It doesn't matter. Let me tell you, in the true body of yours it wasn't removed. You should practice all the same, and everything can be cultivated.

Question: Every time I think about Falun in my mind I shudder. Why does this happen?

Teacher: If one has animal or spirit possession, this might occur, but in the classes I got rid of them for the vast majority of our students, with the exception of the very few who still hadn't changed their way of thinking and weren't firm about cultivation. When I was getting rid of those things, I didn't investigate further.

Question: If getting a promotion is pre-determined in one's life, then is it true that a person doesn't have to work hard to make a good showing, and can wait for everything to happen as pre-determined by fate?

Teacher: The Fa is taught to cultivators. If I were to tell an ordinary person today that this is how things work, he would still fight and struggle for things, because he is an ordinary person and wouldn't believe [this principle]. That's just how ordinary people are. Ordinary people don't believe in this. It gets to the point where it is inevitable that a person will fight and struggle to obtain things.

Question: When I practice the exercises, my body sways involuntarily.

Teacher: Don't sway, don't sway involuntarily. If you just can't stop swaying, then open your eyes and the swaying will stop. Do this until you don't sway anymore.

Question: While practicing Falun Dafa, especially while practicing the second exercise—Falun Standing Stance—my hands

feel like they're holding a mass of qi. If I don't consciously control it, the mass of qi will pull the hands inward or sometimes push them outwards.

Teacher: This is the Falun turning. What you are feeling is just the feeling of the Falun rotating.

Question: Would it have any negative effects if I do the exercises while under the effects of the Lengyan incantation?

Teacher: I have said that reciting incantations is actually asking to be strengthened by that practice. You have my Falun and Law Body to take care of you, so what are you reciting that for? Do you want to stand in two boats at the same time? Do you want to add other things to your cultivation? Isn't that your intent? You won't gain anything that way.

Question: I often move. Will your Law Body help me to purify my place of residence?

Teacher: Wherever true cultivators go, they will be helped. If you just want your homes cleared up when you move, you won't get anything. I didn't come here to clear up your house.

Question: If I stop the exercises when images appear, will it have any effect on my cultivation and improvement of gong?

Teacher: Are you saying that when you see an image in front of your eyes, how will it affect your practicing if you stop the exercise then? It has no effect. But often when an image appears in front of our eyes, it's best for you to quietly observe it until this image passes. If once it appears you don't look at it, and it's as though you don't want it, then perhaps your state is as though you are giving it up. So we still want you to look at it, but don't develop any attachments.

Question: Does looking for a boyfriend or girlfriend count as an attachment?

Teacher: Many of our young people should find a boyfriend or girlfriend and form a family. Cultivating among ordinary people doesn't mean you should become a nun. This is not a problem. This practice of ours is mainly about cultivation in this complicated environment of ordinary people.

Question: After my child attended the class he couldn't continue to do the exercises. Will the Falun protect him forever?

Teacher: If a person can't continue to do the exercises, then it won't work, right? One has to keep doing the exercises. I came to save cultivators, not to specifically protect ordinary people.

Question: When I feel the Falun in my body turning, sometimes it changes direction before it completes one circle. Some people feel the Falun turning more than a hundred times before turning the other way. Why does this happen?

Teacher: This is because in the beginning, when it is adjusting things in your body, the Falun doesn't follow a set pattern. It is an intelligent being and knows how to adjust things for you, until you have been adjusted suitably. When your body is finished being adjusted, and after you are completely acclimated to it, it will quite naturally turn forward nine times and then backwards nine times. But at that point you won't feel anything, you won't always feel it. We all know that the stomach moves slowly, but do you feel your stomach moving? When [the Falun] becomes a part of your body, when you have adapted to it, you won't feel its existence.

Question: Can we tell those who don't practice cultivation the Fa and Heaven's secrets as told to us by Teacher?

Teacher: Don't casually talk at a high level to an ordinary person—he won't believe what you tell him. If he believes, then you can tell him. But otherwise those who don't believe it will undermine Dafa.

Question: If a practitioner can get rid of attachments, can he still have an attitude of striving hard for things and doing his utmost in accomplishing things?

Teacher: At the current level, it's unrealistic to ask people to give up everything and be in a state of no intent. At your current stage, although I have strict requirements for you, being among ordinary people you are bound to still put effort into personal gain, and there's no major problem there. But slowly, as you improve, all of these attachments have to be reduced gradually. It's not realistic to

do it instantly. Also, you said that you would give up attachments while still striving hard for things. Isn't that an attachment itself, for you to want to keep doing it? Your question contradicts itself.

Question: I already used your photo to consecrate the statue of Buddha, Buddhist scriptures, and the Buddha shrine. Is the Law Body on the Buddha statue your Law Body? Can I burn incense for it now?

Teacher: As a matter of principle I don't do these things, and we are not looking after ordinary people. As a cultivator, if you don't really believe in these things, it will be even more difficult in the future.

Question: As soon as I do the exercises, I sweat all over. Is this a good thing?

Teacher: Of course that's good. Sweating by nature expels bad things, and it means that your body is hot. When people have health problems their bodies are cold. It shows that you have practiced well.

Question: For a person with great virtue, do many people have to drop down and lose virtue before he can collect great virtue?

Teacher: A person with great virtue has great forbearance, and he can endure the hardship of hardships himself—what does this have to do with others?! It's not that in order for him to cultivate to a high level, others have to lose virtue. In the process of cultivation, people will seek you out so that you can pay back the karma you owe, unless you leave this environment to cultivate, in which case you will have to switch to another way of paying back karma. Even then, it wouldn't be you that was cultivating, so it is a must that you cultivate in this environment. People will inevitably provoke you, just as you will inevitably create karma among ordinary people.

Question: How many times should I do the exercises in one day?

Teacher: If you have time, then do more; if you don't have time, then do less. However many times is okay. In the beginning, it's better to do the exercises as much as you can. Your doing the exercises is strengthening the mechanisms. The true increase of *gong*, the changes in your body, and the strengthening of abilities are all

results of the mechanisms that we installed in you. Your doing the exercises strengthens the power of the mechanisms.

Question: In ordinary human society it's inevitable that a person has all kinds of thoughts. Will thinking about various things distort the shape of the Falun?

Teacher: Its shape won't be distorted. Thoughts in the regular course of working and regular thoughts are normal in the process of cultivation. If you are always thinking about personal gain or how to keep others from doing things to you, how can you improve then, given that your thinking is the same as that of ordinary people? That will hinder your improvement.

Question: When meditating there is a sound in my ears, and my mind goes blank.

Teacher: This is a good thing. It means that your distracting thoughts are gone—this is very good. But you have to be aware that you are practicing.

Question: When developing gong energy, should we cultivate until the master consciousness (zhu yishi) is in charge?

Teacher: That's not the right way to look at it. The subordinate consciousness will practice along with you, and he too will gain gong. But in the future he will always exist as the subordinate consciousness. You are always the main body.

Question: When doing the exercises, I feel like I'm in a bit of a trance.

Teacher: If you feel like you are in a bit in a trance then just open your eyes to do the exercises. Don't do the exercises while in a daze anymore.

Question: Can I lie on my back to do the four wheel-holding movements?

Teacher: Don't do it like that. I didn't teach you to do it like that. Perhaps some people find it comfortable and not tiring to do the exercises this way, but how could that be okay? Can you not endure that little bit of hardship while doing the exercises?

Question: When I did meditation in the past, some scenes would appear. Is it because the sub-consciousness was closed off that they stopped appearing?

Teacher: Don't be concerned with this. Don't be attached to it. That is something that happened in the past, and whatever situation occurs in the future while doing the exercises, just go with it naturally. As long as you aren't attached to it, seeing something is in itself a good thing.

Question: I didn't attend the class. Will I see results if I frequently read the book and study?

Teacher: Those who didn't attend the class, but can study on their own and are truly able to follow the *xinxing* requirements that guide practitioners as they cultivate, can achieve obvious results just the same.

Question: What's the lowest Attainment Status of the Buddha school?

Teacher: The lowest Attainment Status of the Buddha school is that of the Arhat. Below that, there is no Attainment Status and the cultivator didn't reach True Attainment Status and didn't go beyond the Three Realms.

Question: Is it true that all Falun Dafa practitioners, as long as they are diligent enough, can reach the cultivation of the Buddha Body?

Teacher: Dafa is boundless. The Buddha Fa is boundless. It all depends on the cultivation of your mind. When you reach the cultivation of Beyond-Triple-World Law, the cultivation of the Buddha Body begins.

Question: Aren't the subordinate consciousness and the master consciousness two different people?

Teacher: They are all you, just one person. They have one name and come from the womb at the same time as you, but they are actually two consciousnesses.

Question: How do we pass on the practice and the Fa?

Teacher: We've discussed the matter of how our practitioners of Falun Dafa teach the exercises before. You can teach them and pass them on. When you pass on the righteous Fa, you are accumulating virtue, doing something good, and saving people. You can pass it on and teach people about it, but don't use your own words to teach people about it. You should use what Teacher said and what is written in the books. You should do it this way. What you are passing on is not Falun Dafa if when talking to others you mix in any of your own thoughts or any images that you saw! You are at your own level, and the principles that you have understood are not the complete Fa. When I teach, I am combining very high-level principles, so your own things can't guide people. Even though you may have seen something or come to know something, the problem still exists. Also, the way our practitioners pass on the practice is entirely voluntary; they are doing good things and accumulating virtue. If you're a practitioner, what are you after? You're not after fame and fortune, right? What we are after is merit and virtue, so nobody is allowed to collect money. Also, nobody can use the form I am using to pass on the practice. It's fine for you to hold discussion groups or for everyone to discuss things with each other at group practice sites. The reason is that you can't teach this Fa. Some people may say that they are schoolteachers, but that's something totally different. This Fa has extremely, extremely deep inner meanings and provides different types of guidance at different levels. You simply cannot teach it.

Teaching the Fa and Answering Questions in Zhengzhou

Question: I constantly spend a lot of time spanking and yelling at hyperactive, unruly children. Am I overreacting?

Teacher: We do need to improve the way we educate children. If you find that yelling and spanking don't work, then you should indeed improve your approach. Let me tell you that they are also individuals. Even though they are your sons and daughters, after a lifetime no one recognizes each other. What you owe them has to be paid back! You may not believe what I say, but some people are so lost in the maze of ordinary people—they're very attached to these things. They put so much pressure on their children, hoping they will pass admission tests and go to college. Let me tell you, though, you will owe them a lot. In the future it will be turned around—they will be your parents, and they will do the same to you. It's a question of approach. If you raise children but don't teach them, that is doing a bad thing, and you will owe them for this as well.

Question: What do Dissolving Body and Repaying Body mean?

Teacher: I won't tell you about this. These are terms used to define things in Buddhism. I have incorporated the science of the human body into my teachings, and it can't be any clearer. Now there's talk of three souls and seven spirits and things like that. Let me tell you, they're speaking too vaguely. How vaguely? Your heart, liver, lungs, and other internal organs, your cerebrum, brain, all of your blood vessels and cells—they all have your image. Who knows what they are referring to when they talk about the three souls and seven spirits. The front half of your body, the back half of your body, and your hands and feet all have your image. What do you think they're referring to? I think they're being too vague. Here we have explained things the most clearly.

Question: When I do the exercise, "Strengthening Divine Powers," my lower abdomen sometimes undulates. It's similar to the

regulation of breathing that I experienced when I did other qigong practices in the past.

Teacher: That's right. It will be like that. Just do the exercises normally and don't worry about it, it is a state. In the beginning, when Dafa regulates the breathing, this too is automatic.

Question: Why is it that after doing the exercises, one hand feels hot and the other feels cool?

Teacher: This is a normal reaction. The Tao school talks about the clear separation of *yin* and *yang*. Perhaps this side is hot and that side is cool, or perhaps that side is hot and this side is cool—these are all normal states. All kinds of states will occur.

Question: When doing the Falun Dafa exercises, it's required that the tongue touch the roof of the mouth. What if I have a mouthful of dentures that block the roof of my mouth?

Teacher: That doesn't matter. It doesn't matter even if you have installed iron teeth, let alone dentures. A lead plate couldn't separate it, since what we cultivate is energy. When I was in Beijing and others came to do scientific experiments with me, I held a piece of x-ray film sealed between a few layers of lead plates and a few layers of black paper on the outside. When the x-ray film was developed, my handprint was on it. It had the imprint of my hand. This just shows that not even a lead plate can block energy. We don't work on *qi*—those who work on *qi* are afraid of this and that. Some people ask me whether we should be afraid of the wind. Even if there is a force ten gale, as long as you can remain standing, go ahead and do the exercises. You won't lose anything, as energy won't be lost. *Qi* is what can be lost.

Question: When sitting with the legs crossed, is it true that if my legs don't hurt it's not working?

Teacher: Not necessarily. Our school of practice doesn't rely only on this method to eliminate karma. We take the path of tempering your *xinxing* in ordinary people's society. Of course, physically you need to endure some things. I have talked about this before—it doesn't entirely rely on cultivating in meditation.

Question: If a child under the age of six unintentionally saw images on the Falun symbol, will his or her Third Eye be opened?

Teacher: If he saw it unintentionally, he wouldn't know it even if the Third Eye was open. Often after a child's Third Eye opens he doesn't pay attention to it. When he sees something, he thinks that everyone can see it like him. He is very innocent and won't pay any attention to it.

Question: My child studied Teacher's Falun Dafa and accepted Teacher's teachings, but didn't do the exercises well. Will the Falun still be there?

Teacher: If he doesn't do the exercises well, and doesn't follow the requirements of Falun Dafa, then how can you say that he accepted my teachings? We don't just give a Falun casually to an ordinary person. It doesn't matter if it's an adult or a child, they all have to follow the standard of Falun Dafa. But children are very innocent. Once your child studied it, although on the surface he didn't do the exercises well, his *xinxing* was changing, as the Fa took root in his heart.

Question: In the future Teacher won't hold any more classes. Will we still be able to see Master?

Teacher: Even though I'm not holding any more classes, I didn't come from a secluded mountain or deep forest and I won't disappear into the mountains. Those that cultivate well can see me every day. Even if you can't see me, I'm still there.

Question: When we have practiced to a level beyond the Milk-White Body state, will we have the supernormal ability of sensing others' bodies with our own?

Teacher: I have talked about this—that's not a supernormal ability. For the vast majority of you here who attended my class, you passed the stage of the Milk-White Body before you even had a chance to feel it. Actually, I pulled you up and then pushed you forward to another stage. If you were to practice and go through this process by yourself, you'd have to practice for a lifetime. I finished doing it for you in eight days. The breakthrough in your levels was so rapid that it passed before you even felt it.

Question: When I'm doing the meditation, once my eyes are closed I want to look at the image of the internal energy channels and channels moving in my body. Is this inappropriate in terms of Falun Dafa?

Teacher: If you see images, then it's just that your Third Eye is opened. This is normal.

Question: I am in the same room as a newborn infant. Will the energy of the Falun emitted by our Dafa and the energy mechanisms in my body have any effect on the newborn infant's Third Eye?

Teacher: You shouldn't be attached to these things. As for children and newborn infants, just go with whatever happens naturally. What should be gained will be gained, and what shouldn't be gained won't be. Children's Third Eyes are generally open.

Question: I will be going to Hong Kong very soon. Will your Law Body protect me, your disciple?

Teacher: It doesn't matter if you go to Hong Kong, to America, or even off to the moon or the sun. My Law Body will be able to protect you. But don't be attached to it—it is solely for the sake of your cultivation that my Law Body takes care of you.

Question: Since ancient times, the only way for cultivating to become an immortal or a Buddha was the one path of the Golden Dan Great Way. How is this related to what you call the master soul (zhu yuanshen)?

Teacher: That's just what you have come to know. That one path of the Golden Dan Great Way that people have talked about since ancient times is what ordinary people talk about. Everyone in the heavens knows that my Falun Dafa is the best Fa. Of course there are other cultivation ways—it's extremely mysterious and profound. How could humans understand such things?

Question: No matter which exercise I practice, it always feels like there's a lot of qi and blood intersecting and flowing in my brain. Is this the Falun turning, or is the Falun adjusting things in my cerebrum?

Teacher: Every kind of state will occur in a practitioner's body, thousands upon thousands of states—so many they can't be counted. We can't talk about each individual occurrence; we don't have time to discuss each and every one. If you want to practice, just look at it as a good phenomenon and don't concern yourself with it. You might have one state today and some other one tomorrow, but you should just look at it as something good. And in fact, all of it is just your body being adjusted. But what about those wavering thoughts you are having? Are they attachments? Can you practice if you are so fearful? Can you get past it? Isn't this in fact setting up challenges for yourself? How will you get rid of the attachments that come about? Perhaps the reason this has happened is to have you get rid of this attachment while in this state.

Question: Do the five hand positions during meditation have names?

Teacher: The hand positions that are performed in motion don't have set names.

Question: Is the Great Lotus Flower hand position one of the hand positions or the general name for the five hand positions?

Teacher: The Great Lotus Flower hand position is one set hand position.

Question: How high is your gong power now? Have you personally experienced what you have talked about during your lectures?

Teacher: I have experienced so many things. If let's say I have a yard, ten yards, or a hundred yards, then what I've revealed to you isn't even an inch of it—you're not allowed to know too much. True masters don't flaunt themselves. What I'm teaching here is this Fa, and you should just conduct yourselves according to this Fa. And I can tell you, nobody who genuinely cultivates according to this Fa has incurred any problems, so just go and cultivate. In the past, at the Guizhou lecture I said something. Someone asked me, "Teacher, how high is your level?" I said, "Just go and cultivate. Since teaching the Fa publicly—actually, even before I came to the public—nothing has been able to budge me." Simply because I said this, a three-hundred-

year-old person from that area came to fight with me, out of jealousy. In the end he was done in. Even though he had been cultivating to the point of being three hundred years old, this Dafa being taught to the public is no laughing matter, and nobody is allowed to casually meddle with it. In the end he knew that I was saving people, but it was too late for him. The Fa couldn't allow him to continue on.

Question: While doing the sitting meditation, sometimes it feels like I'm becoming bigger and sometimes smaller.

Teacher: These are all good things. Once a person starts to practice, his master soul will have energy to fill him up, and he can then change. When he is expanding he will feel very big. But this flesh body of yours doesn't change, the change is in another body, and it is he who feels as if he is very big. He can also shrink and become very small. Actually it's all very normal, and I don't want to explain these phenomena. There are many different states, more than thousands upon thousands of them.

Question: While doing the Strengthening Divine Powers exercise, my whole body will shake or a part will shake. Can I still practice?

Teacher: If your shaking is like trembling in fear, then perhaps there is some animal or spirit possession involved, and it is afraid. If it's a normal, slow shaking of the body, then perhaps it is the energy current flushing the energy channels, but you shouldn't shake along with it.

Question: There are two people who learned Falun Dafa from veteran students for a period of two months. Now, while doing the Strengthening Divine Powers exercise, they have the feeling of qi, and with that all kinds of movements appear.

Teacher: That is demonic interference—hurry up and get rid of those self-induced movements! Whenever someone does movements that are not of Falun Dafa while in a state of tranquility—of course, I'm talking about genuine cultivators of Falun Dafa—if your movements aren't of Falun Dafa, you need to hurry up and get rid of them! You all see me doing the greater hand positions, and you want to learn them; some people feel that they can do the hand positions, too, once they give it a try. Let me tell you, it may very well be

demons interfering with you, as my Law Body would definitely not teach you these things. And this is especially true for those who are involved with another practice: if this situation appears it is certainly interference.

Question: After I started attending the class, I heard a great noise in one ear, and there was qi rushing out of the other. Later when I went to sleep, I heard music. What happened?

Teacher: That's just your Celestial Ear being opened. Your Celestial Ear was opened up, blown open by an explosion.

Question: The master soul and subordinate soul are both part of the body. Since the master soul has to die in the end anyway, isn't it fine to let the subordinate soul complete cultivation?

Teacher: It's fine, and in the past that is how people cultivated one generation after another. But [if you're going to do that] you shouldn't practice our Falun Dafa, you should practice something else. Even if you practice Falun Dafa, you won't gain anything. This is because this thing of ours is given to the master soul. Who would say the master soul can die? The master soul can't die. But I have got to say that you're being awfully generous there: you'd let yourself die and let the subordinate soul cultivate. I think that somebody with animal or spirit possession wrote this question.

Question: I heard veteran practitioners say that there are Faluns turning all over their bodies, yet I only feel one in my lower abdomen. Can I also have that many?

Teacher: There is a big attachment here. The reason they have many Faluns is that I am adjusting their bodies, but only one is given to them to keep. Your situations are already extremely extraordinary. Let me tell you, you may see yourselves listening to the Fa, but there are many other people that you can't see who are here listening to the Fa. When they started they didn't believe in the power of Dafa and how this practice of ours allows one to advance so quickly. When my students traveled with me by train one time, some Taoist cultivators from the mountains who saw my students found it to be almost inconceivable. They asked me how long these students had been studying, and I said that some had studied for half a year, some for a

year. I asked, “How do my students compare with you?” They said, “There’s no more than a handful who can match them.” And those people had cultivated for hundreds of years or even more than a thousand years. You should think about what I have given you. Some [of the Taoists] said that they wanted to plop down and start crying—wouldn’t you want to cry too [in that situation]?

Question: When sitting cross-legged and doing the Strengthening Divine Powers exercise, my legs hurt very much in the beginning. At what point in my cultivation will the legs stop hurting?

Teacher: When you cultivate to the state of not having any more karma.

Question: I can’t feel the Falun that Master installed in my lower abdomen. Do I have to take part in a few more classes before it can be fully installed?

Teacher: Some people just don’t feel anything, while some are quite sensitive—it just varies. It doesn’t matter if you feel something or not; none who truly cultivate in Falun Dafa will be left behind. Your understanding is incorrect. Those who study by themselves and truly cultivate can attain it all. Also, there’s no such concept as installing it fully or not.

Question: Do students that have attended just one class attain the same things as those who have attended more than one class?

Teacher: Yes, they won’t be given even a little bit more. Many of our students who attend the class multiple times, over and over again, aren’t here to gain something. They’re here because they come to a new understanding each time. They come to study the Fa and listen to the Fa, as they know this Fa is precious—they’re not here to gain something. If it were something where someone gets a little bit more each time he comes to the class, well, to make a joke, that would be pretty greedy [of him].

Question: How do we protect children whose Third Eyes are open?

Teacher: Our students of Falun Dafa, the youngsters among our students, or a child in your care who attained a Falun or whose Third

Eye is open—you shouldn’t casually tell these things to those out there who don’t cultivate. You also shouldn’t casually tell you child’s classmates or teachers at school, or your child will not have any peace.

Question: For those people who have lived in a world like this, can their souls be left without a trace and be restored to their original purity without any blemishes?

Teacher: It can happen, and you can surpass your origin. Of course if you want to cultivate to that level of purity among ordinary people in one shot, it’s not enough to just rely on your own strength. At the last moment, all of your remaining things and bad elements will be removed. *Qing* is something that physically exists. You have to cultivate it away, and you need to change yourself in terms of your thinking to keep it from being generated again. The last remaining bit will all be removed for you, at which time you are purified, becoming extremely pure. Cultivation is about people’s minds, about changing their ways of thinking. However pure your thoughts are, that is your Attainment Status. After Consummation, your thoughts will completely consummate to the way of thinking at that level, and you will no longer have the human way of thinking.

Question: Which body does the master soul enter in the end? What state is the other body in?

Teacher: Which body does the master soul enter? The body that you cultivate is entirely yours. Bodies of other dimensions are one entity to begin with—they are all your one body. After your flesh body is transformed into high-energy matter, there is no such concept as bodies in other dimensions.

Question: After going into the Grand Hall of Shaolin Temple, the Falun in my lower abdomen rapidly rotated counterclockwise. What happened?

Teacher: Rotating clockwise and counterclockwise are both normal. It’s a really good place, a very good temple. Of course we won’t talk about the state of those monks who are cultivating now. What we are talking about is the temple being a very good temple.

Question: When doing the exercise position Holding the Wheel on Both Sides of the Head, I always hear ringing in my ears.

Teacher: That's right. Holding the Wheel on Both Sides of the Head can open up people's ears. Some people think, "That's great, I'll just do that every day." This is an attachment! I don't like to tell new students these kinds of things because it's easy for them to develop an attachment to them. Once they become attached, they will be obstructed.

Question: Before practicing Falun Dafa, I dreamt about going up in the sky, flying around in the sky, and entering the ground. That's what I saw. Was it my subordinate soul?

Teacher: It wasn't. If your consciousness was flying in the sky, then that was your master soul that left the body. Wherever your consciousness is, that is where you are. If you say that you saw yourself flying in the sky while you were sitting there, then that was your subordinate consciousness flying.

Question: Once, after doing the sitting meditation for half an hour, my whole body got tight and I wanted to exert a lot of effort. Then I curled into a ball and did the exercise with everything I had. What happened?

Teacher: Don't worry about it. It has to do with the being of yours from the past. Don't worry about it, just keep doing the exercises.

Question: When doing electrical welding work I come into contact with smoke, dust, and electrical arc lights. Do they have any effect on my body?

Teacher: It doesn't matter for practitioners.

Question: The first day I did the exercises, I felt a round object enter my abdomen from the outside and then it slowly went towards my naval. Is this the Falun installed by the Teacher?

Teacher: Practitioners shouldn't concern themselves with these matters. I can't explain every kind of situation. Don't add to your attachments.

Question: I bought a calendar of some qigong master and a book of his. Can I display the calendar or read the book in the same room as Teacher's image?

Teacher: No, because you can only cultivate on one path. Even if he is a true *qigong* master, a really good *qigong* master, let me tell you, he doesn't have the power to get rid of things of evil demons and crooked ways, so he has to accommodate them. That's why some practices include those things. Although he himself cultivates an upright practice, he can't do anything about it, and he can't control what he gives out to the public.

Question: Can those who work for long periods of time on boats achieve the same results when they cultivate Falun Dafa?

Teacher: It's the same. It is the same doing the exercises out at sea or on a river.

Question: When practitioners eat, can they just eat until they're pretty much full, as long as they have enough strength to carry on?

Teacher: Eating until they're pretty much full? [You're asking if you should eat until] pretty much full or totally full. If you want to eat until full you can go ahead. Why are you leaving some room? If it were a time of famine, then it would fine if you ate a little less. Your body is still practicing in In-Triple-World Law, and you still need the things of In-Triple-World Law to give you nutrition. Otherwise, wouldn't your body die? Until you are replaced by high-energy matter, how could you not eat? It's okay for you to eat well as long as you're not attached to it.

Question: Can those that study Falun Dafa raise small animals?

Teacher: The Buddha school goes by not killing and not raising, and perhaps the Tao school thinks this way too. But there are features of the Tao school where they have animals with abilities, turtles and the like. At extremely high levels, they have one or two to protect the Fa, but they have to pick exceptionally good ones. Since these things are with a person when he practices, as a person's level increases, it's easy for them to attain some special abilities. Once they attain special abilities, because they don't care about *xinxing*, they will do bad things and turn into demons.

Question: At night when I'm practicing by myself with my eyes closed, when I think about how the surroundings are very quiet, I feel really afraid.

Teacher: Let me tell you, Falun Dafa is now known everywhere in every dimension. As Falun Dafa is being passed on in ordinary people's society, there are many kinds of messed up things and things of many dimensions that want to take a look—they are strange and peculiar looking, there are all kinds of them. When you are practicing they will come and watch you, and you are so frightened that you feel the hair on your arms stand up. But remember that my Law Body is there and no one can hurt you, they just want to have a look. Why do you feel really scared? It's because your subordinate soul sees them and is pretty scared. Actually it doesn't matter at all.

Question: What's the Falun Paradise like?

Teacher: Have you heard of the Paradise of Ultimate Bliss? The Falun Paradise is even more beautiful.

Question: If I know there are karmic debts among my family members, how should we live together? How should the debt be repaid? How should past favors be returned?

Teacher: There is no way you could know such things. Others aren't allowed to know these ordinary type things. Only after cultivators reach Consummation will they know. You shouldn't be attached to these things anymore. Everyone has his or her destiny; just go along with the predestined connections.

Question: How should we take care of the disabled?

Teacher: Why are you asking me about things of ordinary people? Would you also ask me how to take care of your parents, or how to look after your kids? These are all things of ordinary people. I'm teaching the Fa and things of cultivating to high levels. That said, if disabled people have it too easy, then they can't repay karma. In the next life they might be disabled again.

Question: If one receives incorrect orders from his superiors, how should it be handled?

Teacher: These are all things of ordinary people. As for what practitioners should do, just follow the requirements of the Fa. Every situation may have a connection that caused it to happen. Even though you don't think it's right, perhaps it is actually correct. He's the boss, so just do well whatever he tells you to do. Of course, if he tells you to kill people or commit arson, or tells you to do bad things, then certainly you shouldn't do it. You can't do things that are wrong when it comes to matters of principle; however, the standard for how we define a matter of principle is different.

Question: When a practitioner does something wrong unintentionally, does Teacher's Law Body know it? Will the Law Body punish him?

Teacher: Of course he will know. If you have cultivated quite well, at that moment he will try to enlighten you to the issue. Perhaps there will be immediate karmic retribution, so that you can repay the karma produced from your wrongdoing. If you haven't cultivated well, he might not punish you, because he sees that you're not up to the standard, and you are continually like this. You can't always be made to pay your debts on the spot and have immediate karmic retribution whenever it happens, over and over again. It just won't do to try to raise your understanding like that, and it's not permitted to do it that way.

Question: Would you show us your Falun and Law Body?

Teacher: What else do you want to see?! Is that for ordinary people to see?! Your thinking emits such a bad attachment—being able to see a Buddha means that the person has an attainment status already. Does this sound like a question asked by a practitioner? If everything were seen, then there wouldn't be any enlightening involved anymore, and cultivation wouldn't be permitted. [If your request were to be granted], on top of ruining you, wouldn't that ruin many others as well?

Question: When doing the exercise Strengthening Divine Powers, sometimes my head will move.

Teacher: Don't let it move, that's how it must be. You should relax naturally.

Question: Near our practice site there is often noxious smoke from burning leaves that wafts our way. Should we stop practicing when that happens?

Teacher: In parks the tree leaves are raked up and then burned, but this doesn't affect your practicing. If it's really irritating, then just stop for a little while or move to a different place to practice. Otherwise I don't think it matters.

Question: When items that we use from day to day are broken, is it creating karma and at the same time losing virtue, or just creating karma without losing virtue?

Teacher: Shakyamuni said that all things are sentient, and actually we see in other dimensions that everything is alive. If your Third Eye reaches the level of Law Vision, when you go outside or once the door opens you will see that even rocks and walls will speak to you and greet you. But I'm telling you to look at the big picture, cultivate uprightly and with dignity, and don't become attached to these little things. Humans have their own way of life. A true cultivator of Dafa can dissolve a lot of karma in one day. So for cultivators of Dafa, karma is not that frightening.

Question: When doing the one-handed gliding up-and-down movement, some people's shoulders and hands will go up and down together in the gliding motion, and the whole body will move with it.

Teacher: This is incorrect. The shoulders and body should be relaxed and remain still.

Question: Someone in my home is involved in a practice with animal possession. When I try to talk him out of it, he doesn't listen. What should I do?

Teacher: Just let things happen naturally. You can't control anyone's mind—you can only encourage him or her to be good. If they don't listen, then leave it alone. Master will clear the environment for true disciples, and their messed-up things won't be allowed to come in the door.

Question: What about giving presents out of friendship?

Teacher: There is nothing wrong with giving presents out of friendship. If two people have a good relationship, and the other person voluntarily gives you something, there's no problem.

Question: Will I lose virtue if I can't contain myself and curse at others or myself in my mind?

Teacher: When you curse at yourself, who would you lose virtue to? Would you be losing virtue to yourself? But as a practitioner you can't curse at people, since even cursing at yourself is because you became angry, and that means that you weren't able to restrain yourself, right? We stress *Ren*, and you shouldn't hit or curse at children as you please, including your own children. It is proper for you to discipline them; it's not okay if you don't teach your children. You have to teach them. There are different ways of teaching, but you can't let yourself get too angry in disciplining children—how could that be allowed? You can't get mad when disciplining children, don't actually get mad.

Question: A five or six-year-old child practices the exercises with me, but he doesn't know the Fa. Can he still cultivate?

Teacher: Just tell the child how to be a good person, like telling a story. You can just say that Teacher said such and such. I'll tell you, some of the children here listen and understand very well. Don't think that he doesn't understand as much as you do.

Question: Can we cultivators still learn things from texts of Buddhism and Taoism?

Teacher: Absolutely not—it's absolutely prohibited! Wouldn't that mess everything up? Isn't that going down a different path? You have to commit to one discipline. Of course you may say that you don't practice Falun Dafa, and you use the principles of Falun Dafa to guide you in learning other practices. Of course, the Fa that I'm teaching can provide guidance for every kind of practice, since they all have to stress cultivation of *xinxing* as we do.

Question: Having studied the principles of Falun Dafa, what should our state of mind be when going about our daily lives?

Teacher: Whether it be the recreational activities you do or the things of ordinary people that you're interested in, just take part in them. It won't affect your *gong*. As you gradually advance in your cultivation practice, you will naturally take them lightly, since when cultivating to even higher levels, these will be attachments. But right now we can't tell you to all of a sudden let go of everything—if you were to let go of everything, you'd become a Buddha today. Right now you aren't able to let go of them. For humans, they have the interests of ordinary people because they have *qing*.

Question: When doing the exercises while listening to Falun Dafa music, I heard the rhythmic sound of a golden bell. What was it? Was it a result of the subordinate consciousness?

Teacher: No, it wasn't. It was a sound from another dimension. There are many such sounds. Don't be concerned with it.

Question: When doing the exercises, can I employ visualization? Can I use the thought of "one energy channel leading a hundred energy channels" to help enter into tranquility?

Teacher: There is no mind intent. We are directly cultivating at high levels, so try your best to get rid of every mind activity that pursues something. Do you want to add in something else? You will mess things up, and it's not permitted for you to mess up our set of things. If you add something in, the Falun's shape will be distorted. We talk about the hundred energy channels opening all at the same time; we don't take the approach of one energy channel leading a hundred energy channels.

Question: When it comes to people of the world, the goal of their cultivation is to become Enlightened Beings and not worry about others. What kind of people are they?

Teacher: Buddhas can save people, but they were not created to save people. Do you think that a Buddha is obligated to save you? An Arhat completes cultivation by achieving the state in which he can free himself. If you have the wish to save all sentient beings, then you have to keep cultivating higher. Only when you have reached that level can you validate and become enlightened to the matter of saving sentient beings. We've talked about saving people. How do you save

people? You can only talk to people and do it this way, like I do. Now, you may want to dissolve all of someone's tribulations and raise him up, but at that time you will realize that you yourself will fall before you can raise him. It is absolutely prohibited. On the other hand, cultivation doesn't necessarily have to concern others—all of this is an attachment.

Question: When Teacher goes abroad to lecture, do you install Faluns for foreigners?

Teacher: It is installed for all those who truly cultivate. Dafa is of the universe, and everyone with predestined connections from every country around the world can study and attain it.

Question: Can doctors of Chinese medicine use acupuncture to give treatments?

Teacher: Of course they can. That's work among ordinary people.

Question: Do you install a Falun for anyone that takes part in the class?

Teacher: No. I know that among those here learning the practice, there are a few individuals who don't believe it, and there are those who are skeptical. There are also some who think it sounds really good but who, in the end, still can't cultivate.

Question: After the Falun is taken back by Teacher's Law Body, if we start over following Teacher's requirements, will a Falun be given again?

Teacher: You really have to be determined about it, and you will start over from the beginning just like those that haven't learned the practice before.

Question: Some students of Falun Dafa say they can borrow your Falun to heal other students. They also say they can examine your health problems for you.

Teacher: That's the result of a huge demonic thought, and everyone absolutely should not believe them! Anyone who says that is not a disciple of Falun Dafa. They're seriously disrupting Dafa. Do

you think that I've gotten to this point without knowing what health problems are? Those who want to "examine my health problems" would first have to be able to enter my field.

Question: How should we understand non-action?

Teacher: It is maintaining your *xinxing* and not doing things with pursuit at will. But if you see serious crimes such as murder or arson being committed, you have to take action. That's an issue of your *xinxing*.

Question: When I'm practicing at a practice site, I feel as if someone is talking to me and that I'm speaking with him from my heart.

Teacher: I have said that cultivation isn't easy if some *gong* has been unlocked, and this is exactly why. Once he hears someone talking to him or sees something, he just can't control himself. He gets excited and starts communicating with it, but he doesn't know whether that is a demon or not. Even if he's not a demon, he is not an Enlightened Being of an upright practice. Even if he is from Heaven and not evil, he didn't reach the True Attainment Status, otherwise he wouldn't interfere with cultivators of an upright practice. Think about it, when you accept his things, can you still cultivate? Have your things gotten messed up? Did you develop attachments? It's not easy for those who have developed supernormal capabilities to handle things well, and it's not easy for those that have unlocked *gong* to cultivate, and this is why. It's really difficult! As to how many people will be able to succeed in cultivation, I'm watching, and those in Heaven are also watching.

Teaching the Fa and Answering Questions in Jinan

Question: What's happening when curse words appear while practicing?

Teacher: This is due to your having a master soul that's not good or your thought karma at work. Some people may also be possessed by spirits. This will happen if other practices are mixed in. Those of us who don't mix in other practices and only practice Falun Dafa won't have possessing spirits. In most cases it is due to thought karma.

Question: Is cultivating diligently an attachment itself?

Teacher: Cultivation isn't an attachment; cultivation is returning to the original, true self, so that one's true nature emerges. That's your true nature, so it's not an attachment. But if you are always saying, "All I want to do is become a Buddha through cultivation," "I've improved by such-and-such amount today," and "I'll become a Buddha at a such-and-such time," then that's an attachment. Just cultivate with the intention to practice but with no intention of obtaining *gong*, and it will be fine if you just have that wish.

Question: For those who haven't attended the lecture series but are learning to practice Falun Dafa, will Teacher's Law Bodies also purify their bodies into the Milk-White State and implant qi mechanisms for them?

Teacher: If they didn't attend the lecture series and aren't our students, why would I take care of them? If I were to take care of everyday people so casually and implant this thing for everyone in China, would that do? If someone learns the practice on his own, learns it from the book or tapes, will he get it? Let me tell you, in the future the form of learning the practice will be just like that. Since you have my Law Bodies to take care of you, my books have Law Bodies, and my videotapes and audiotapes all have them—those who truly follow a practitioner's standards will also be given this. But they have to truly cultivate according to a practitioner's standards, and only then will they be given this. If you say that you just want to do it

for physical exercise and don't want to cultivate towards higher levels, then you won't be given this.

Question: I'm a new student and have practiced for about a month. I find it hard to touch the upper palate with my tongue when I have no saliva. Will Teacher kindly give me some pointers?

Teacher: It's not that once you have started doing the practice, everything will change immediately for you. What about your *xinxing*? You want to reach a practitioner's state, so you have to change yourself, starting from your *xinxing*. There are people who ask, "I've started practicing Falun Dafa. How come my illness hasn't been cured?" You are still an everyday person among everyday people, and you do the exercises and then expect your illnesses to just go away—how could it be like that? If the goal isn't right, the result will be different [than expected].

Question: If mind-intent is added when we practice, will it cause the Falun to become deformed?

Teacher: If mind-intent from other practices is added, the Falun will be deformed. As for your various, messy thoughts, those are from your attachments and won't cause the Falun to be deformed. As soon as messages from other practices are added—not just your hand movements, if you add into your mind things like using mind-intent to guide your movements, some way of breathing or some ideas from other practices, all of this will cause the Falun to become deformed. Since cultivation is indeed a serious issue, it's essential to focus exclusively on one cultivation way.

Question: The body of an old monk who passed away a thousand years ago hasn't decomposed. Is that because it was transformed by high-energy matter?

Teacher: In fact, it was transformed by high-energy matter. Since Buddhism practices Nirvana and doesn't teach bringing along the body, he doesn't need that body anymore. If he wants it, that body can be transformed by high-energy substance. For instance, there are three monks in the Jiuhua Mountains. Their bodies are flesh bodies that haven't decomposed after hundreds of years or a thousand years, and that's because they have been completely replaced with high-

energy matter. Those bodies are no longer everyday people's bodies, so they won't decompose.

Question: Are those practices that can develop Cultivated Infants all upright ones?

Teacher: Not necessarily. Some of them are not wicked practices in the beginning and are pretty good in the beginning, relatively speaking. They become wicked later if they don't cultivate *xinxing*. Perhaps later, their Cultivated Infants may melt away; or even if they don't melt away, they will become very wicked and vicious. Things can't be judged by the form of their manifest abilities, and what manifests can't be judged based on that. Whatever practice you do, you have to cultivate *xinxing*.

Question: Can the Falun in the lower abdomen be carried over to the next life?

Teacher: We don't worry about "the next life" or anything of that sort. We require that one achieve the goal of Unlocking Gong and enlightenment in everyday people's society. Let me tell you, one can still cultivate at very high levels, but usually when an everyday person reaches a certain level through cultivation, he will stop—he won't progress even if he keeps practicing, as he can only go that high. However, under extremely special circumstances, *gong* can grow through practice in that dimension. The Falun you will develop for yourself in the future will always be functional and with you forever.

Question: Teacher often mentions the two words "genuine cultivation," and also "disciples who genuinely cultivate" in his lectures. Will Teacher please explain?

Teacher: "Genuine cultivation" means you genuinely cultivate. That's what it means.

Question: What does it mean when there are only two flowers above the head in the state of Three Flowers Gathering on Top?

Teacher: It's not Three Flowers Gathering on Top, then. *Gong*—there are just so, so many forms of manifestations. Over the path I have traveled, in the beginning or at very shallow levels, the *gong*'s

variations numbered in the tens of thousands. They were too many to remember and I didn't try to memorize them. The body's changes in form at each level are also different.

Question: The image produced in the lower abdomen is the Cultivated Infant. Whose image is produced in the chest?

Teacher: You've practiced something else. When a practitioner truly cultivates and lets go of everything, my Law Bodies will help him take care of it. Of course, sometimes when you produce *gong*, some Buddha images will appear on the surface of your skin. There will be many of them, and they can move too, as they exist materially. They can talk and move. Of course, these are all normal.

Question: If someone wants to steal valuables carried by the students or hurt them, can Falun Dafa prevent it from happening?

Teacher: I'm telling you that everything has its causal relationships. If you lose money, the Falun won't intervene—there was probably a reason for it. Isn't it your intention to use the Falun to punish the one who steals your valuables? How could it be like that? It may be that in some cases it was owed to others. You feel upset and want to use Falun to strike at others. How could it be like that? Wouldn't I be teaching a wicked practice? Don't rack your brains over these things. Cultivators have my Law Bodies to protect them and they will protect you whenever they should.

Question: How should we view Buddhist scriptures?

Teacher: I do acknowledge the real Buddhist teachings, the teachings by Shakyamuni. But Buddha Shakyamuni said that the things that are truly his account for less than ten percent of all the scriptures.

Question: I went underground to see a tomb in a scenic spot from ancient times. I'd like to ask if visiting a tomb would affect Falun Dafa?

Teacher: It won't affect anything. But go to those places as little as possible. There's too much *yin* in those places. Besides—how should I put it—we don't want to go to unclean places, as those messed up things are very bad. They're graves, after all!

*Question: In a dream, a snake crawled into my clothing and I strangled it. Was this an arrangement by Teacher to test my *xinxing*?*

Teacher: When those things crawl in, killing them is the right thing to do. Those bad things just want to possess a human body, and they are demons. Human society has developed to where it is today, where their disturbance is just too rampant. Because these things have been wreaking havoc, the *qigong* community is on the verge of collapse. The same goes for the temples, where things like these are wreaking havoc.

Question: Did the Falun Paradise exist originally or is it newly created?

Teacher: It existed originally. You are stretching your imagination too far.

*Question: I don't treat patients with *qigong*, but with massage and acupuncture. Is that okay? Besides books on *qigong*, can I still read books like "Scriptures of Mountains and Seas" and "The Yellow Emperor's Classic of Internal Medicine?"*

Teacher: You still can't let go of these attachments. What's your goal in reading them? Those books aren't about Dafa cultivation—what are you reading them for? Do you want to get something out of them? If not, what are you reading them for? If you truly think a particular statement is good, then you have accepted it and your *gong* will be messed up. Why did Buddhism and Taoism not allow contact with any books outside of scriptures in the past? It's because they feared their things would be messed up. To ensure your genuine cultivation, it's important to treat this issue seriously and solve this fundamental issue of yours. How could you not be serious and not let go of this attachment? I'm just making this point. If you don't want to cultivate and just want to study these things, go right ahead. It's not that I won't allow everyday people to read them. As for whether you can use massage and acupuncture, if you are a doctor of Chinese medicine, you can go ahead and there's no problem. If you are not a doctor and practice Dafa, and you just want to treat patients, I would say that you need to let go of this attachment.

Question: Do Falun Dafa students have high level masters other than Teacher?

Teacher: Among Falun Dafa students, no one can claim to be a teacher, they're all students and disciples. Everyone is learning and cultivating. After achieving Unlocking Gong and Enlightenment, only the titles at different levels in the Buddha school can be used. There are no other high level masters in Falun Dafa.

Question: Who is our real mother? Is she our common mother?

Teacher: Your imagination is running wild. How can you and I be discussed on the same level like that?! There are two ways for life to be created. One is to be produced through the motion of various substances at various levels in the cosmos. These lives are thus relatively primitive, but this form has continued to the present day. The motion of the cosmos can still produce lives and is still producing lives—that is why some people's lives are not that long and some people's histories are very short. Another form is to be born from those high level beings that appeared very early at various levels. I think these beings are quite fortunate, as they have mothers. Those beings born of nature are envious of those who have mothers, as they don't have mothers.

Question: In seeking the righteous way and great law, is it all right to try every means to follow Teacher everywhere and listen to the lectures?

Teacher: Some people follow the lecture series everywhere and attend the lectures as they are held. I can't oppose this intention to attain the Fa. But there is one point you shouldn't forget: you need to truly cultivate! It's not going to work if you're always following me around and only attending lectures. Your *xinxing* needs to be tempered through actual cultivation and you need to cultivate solidly. Some people think that by following me around they won't have any tribulations. How would you cultivate then? Some people believe that I will go into the mountains and they want to follow me into the mountains to cultivate, but wouldn't you be cultivating your subordinate consciousness, then? There are two forms of cultivation. If you want to improve yourself and complete your cultivation

process, you must cultivate yourself in a solid, down-to-earth manner amidst everyday people and study the Fa well.

Question: Would you talk about the origin of humanity?

Teacher: Every word shows your thirst for knowledge. You'd better let go of this attachment. I have talked about the origin of humanity: Isn't life produced from the motion of the earliest substances in the cosmic dimensions?

Question: For one whose body and soul has been destroyed, does his master soul still exist?

Teacher: How could it exist if both body and soul have been destroyed? It's as if he never existed in this cosmos. But the process of total elimination is one of suffering and extreme, bitter regret. In our dimension, it seems like he died instantly, but in the time field where he's being eliminated, it feels infinitely long.

Question: Does the recurrence of menstruation in older women lead to the issue of giving birth again?

Teacher: As we do the practice, the purpose of our bodies becoming more youthful is for you to cultivate longevity, rather than to live as everyday people do. It may involve what you described since the whole body is becoming more youthful. So you should be careful about these things.

Question: When introducing Falun Dafa to others, should we take Teacher's words during the Fa lectures as our guiding principles or take the overall concept of Zhen-Shan-Ren as taught by Teacher as guiding principles?

Teacher: My Fa is taught by me, and it is integrated. The things I talk about are the things of Dafa. What I'm teaching here are not my personal views, so when you're referring to it, you can only say "This is what the book says," or "This is what Teacher said," which is also fine. The best way is to read from the book. Don't use my words as your own, as they won't work then, and it is an act of plagiarizing the Fa. But you may talk about your own understandings—that's different from the Fa.

Question: What are the mirages that people see?

Teacher: I would say those are just scenes from other dimensions suddenly reflected here by some freak occurrence. The structures from the other side aren't always those of ancient times. There are also some modern style buildings and structures. In addition, some of the dimensions on the other side may be able to shift.

Question: How should we look at lies that are told with good intentions? For example, those told to someone who is terminally ill.

Teacher: Let's say someone has cancer and you don't want to tell him the truth. For things like this, it is barely acceptable. You are still doing it for others, doing it for someone else's benefit. Of course, I think that when you arrive at a high level and encounter these things, you will be able to handle it well on your own. I don't think you should lie to the patient. Isn't being afraid that the patient will suffer something that's adopted by everyday people? When you cultivate to a high level, you will find that it's not like that. Suffering will eliminate karma, and the person will benefit in the next life.

Question: Out of respect and gratitude, we burn incense and offer provisions to the Buddha, Bodhisattva, and Master's Law Bodies. Is that an attachment?

Teacher: First, it is a form of respect. Second, people all believe that's only a formality, but in fact, the smoke that appears when the incense is burning, what you see is the smoke in our dimension, but in other dimensions there is smoke too. When the substance in our dimension disappears, it will appear on the other side. They need this to develop their Law, so the provisions are offered to them. There is this facet involved in addition to the matter of respect. It's called provisions, after all; otherwise it wouldn't be called offering provisions.

Question: Why does the image of a Buddha appear on a practitioner's body?

Teacher: That's normal. *Gong* is just like that. In the beginning they are even smaller than a tiny grain of rice, and later they get bigger and bigger. That's because every layer of particles of the body has to change, and in the end it becomes a Buddha body.

Question: Can Teacher tell us something about the Falun Paradise?

Teacher: Some of our students have seen it. There are mountains and rivers, towers and pavilions. If you want to know the details, then just cultivate.

Question: Why is it that nobody has ever heard of some of the great enlightened beings that taught the Great Law to save all beings?

Teacher: Buddha Shakyamuni said that the number of Tathagatas is as many as the grains of sand in the Ganges River. Could they be discussed one by one? If you're not supposed to know about something, then you won't be allowed to know about it. If an everyday person were to know everything, then wouldn't that be the opposite of how it's supposed to be? You'd be a Buddha and they would be everyday people. How could an everyday person know such deep, profound things? In the past, things above the level of Tathagata were off limits to humans. And the Falun Paradise is not in this universe. Actually, Buddha Shakyamuni mentioned things about us and about things from my past. Some were recorded, while some no longer exist on record.

Question: What if someone possessed by spirits causes our gong to be dispersed?

Teacher: What do you mean by "gong to be dispersed"? It doesn't have that ability. If you can't handle yourself well and attract those things—if you want them—that's a different matter altogether. If you are unmoved, it won't be able to harm you. Having fear in your mind is an attachment and shows a lack of steadfastness in Dafa. My Law Bodies can only take care of those who are steadfast in cultivating Dafa.

Question: Ordinarily I'm able to see Faluns of different sizes turning with my eyes open and unable to see them when my eyes are closed. Why is that and how should I handle it?

Teacher: It's the same whether your eyes are open or closed, and it is a matter of how you are used to looking. Once you get used to it, you will be able to see both ways.

Question: Can I study the Qimen practice and sorcery?

Teacher: Sorcery is about low-level spirits and ghosts. As someone cultivating Dafa, what do you want to study that for? As for the *Book of Changes* and the Qimen practice, if you want to study those things, you can, but I would say it's not appropriate for a Falun Dafa disciple. Among those things, there are some elements involving technique, and some are things at the lowest levels of the Taoist discipline. Use your judgment to decide what to do.

Question: Buddhism places importance on releasing captured animals, believing that it will eliminate misfortune and prolong one's life...

Teacher: These are all acts done with intention, and aren't part of cultivation. Besides, there are too many for you to release, and maybe some of them have lived out their lifespans. It is an attachment to do these things deliberately. We believe in non-action. Why are you so bent on doing these things with intent? Whether it's birds that were shot down or fish that were caught, the fact is, that is what those people do. After someone buys them from him, he will go catch more. Say you buy them all from him and release them, well, tomorrow he'll go and catch more. Are you going to buy and release them again? That would be the same as helping him do a bad thing. I would say you should avoid doing this kind of thing as much as possible. Nowadays, these things done with intent are being carried out even in Buddhism. There were no such forms back when Shakyamuni was teaching his Dharma.

Question: I stopped doing a certain practice and wanted to burn its hanging chart. Someone else wanted to practice it and took it. I knew it was not good and yet I gave it to him. Was that unethical?

Teacher: If he insisted on taking it and you had already given it to him, then don't worry about it. Of course, it's not good to give it to others—it will harm them.

Question: Sometimes the portrait of the great Master manifests as a big Buddha shining with golden light, but sometimes the facial expression is stern and full of concern.

Teacher: Yes, it's like that. When you have done something good, my Law Body will appear happy or shine with light. When you have done something bad, he will look very stern.

Question: A good friend believes in a wicked practice. May I talk to him and try to stop him from doing it?

Teacher: Yes, you may. He believes in a wicked practice and crooked way, so when you stop him from doing it, you are saving him. If he insists, don't force him and just leave him alone.

Question: After the subordinate consciousness leaves, what state will the master consciousness be in?

Teacher: After the subordinate consciousness leaves, you won't know it. There won't be any state.

Question: Will the test of lust be repeated over and over?

Teacher: Yes, it will. If you didn't pass it once, it will come again. You may be controlling it pretty well now, but what about in the future? You will be tested again.

Question: For Falun Dafa students, how long does it have to be after they finish the lecture series before a man and a woman can live together?

Teacher: During our classes, we have never said that a married couple has to live separately! We've said that you should take these thoughts [of sexual desire] lightly and right now you may still maintain a normal life, and that will be fine. For now, this is all that can be required of you. Suppose that after you learned the practice you became [celibate like] a monk—behaving like a monk or nun even though you're not one—and your spouse, who isn't a practitioner, wants a divorce from you, and what if all Falun Dafa disciples became like this? Just don't make this into too big of an issue, and in the future when you have gradually improved, you will know how to handle the matter.

Question: I underwent an operation to remove my uterus. Will that affect my practice?

Teacher: No, it won't. It was removed from your body in this physical dimension, but it was not removed in other dimensions.

Question: Is it true that after one's xinxing has been cultivated to a certain level, no bad thought can be allowed to appear?

Teacher: The entire process of *xinxing* cultivation is about eliminating your bad thoughts and various desires. If you have eliminated all of them in the course of your cultivation and no more bad thoughts exist, then haven't you reached the end of your cultivation? Have you already succeeded in cultivation and reached Consummation? So, they'll continue to appear during the cultivation process. Sometimes bad thoughts will appear and that's normal, but you should pay attention to them and be sure to reject them.

Question: Can Falun Dafa students pay their respects at a grave or visit critically ill patients?

Teacher: If you have to visit them, then you can go ahead. If there's nobody in your family to pay respects at the grave, then you can go ahead. But one point to keep in mind: when your level is very high and your energy is great, if you go, the things there will be afraid and get driven a great distance away.

Question: The Third Eye of my little grandson opened when he was eight and closed some time after he turned nine, what happened?

Teacher: When a child can't handle himself well, or when adults in the family are not careful and always ask the child to look at this or that—when attachments grow—it's likely to ruin the child. Let me tell you, I see that among the kids who practice, many have a significant background. Don't ruin them. If you can't improve through cultivation and in the meantime ruin them as well, the sin is tremendous.

Question: If a student is being raped, should she fight back?

Teacher: Our true cultivators won't run into this kind of thing. Things that aren't useful for your cultivation won't be arranged for you.

Question: Can we let family members who want to learn Falun Dafa but haven't started listen to the audiotapes?

Teacher: Those who want to learn Falun Dafa can listen. But I would say that indiscriminately letting people listen who don't believe in it and undermine the Fa isn't allowed, nor should you irresponsibly just let whoever listen to it indiscriminately. In that case perhaps your recorder will malfunction or your tapes will be erased.

Question: Why do the sets of exercises you teach have to be done nine times?

Teacher: The Buddha school teaches returning to the true origin by the nine nines. This universe of ours has now gone through nine destructions and reconstructions. With many things in this universe, the number nine is considered the biggest number.

Question: Will the body and head have fixed Faluns?

Teacher: Except for the one in the lower abdomen, there is no so-called fixed Falun. The ones on your shoulders and head are for adjusting your body and not for you to keep. After your body is adjusted, they won't be needed and will go back to where they came from. The one that is really for you is the one in the lower abdomen. In your future practice, you will develop your own.

Question: After the Third Eyes of some people opened, they were able to see many of your Law Bodies. Some people say there can be only one Law Body in each household.

Teacher: That's not necessarily true. There are so many of my Law Bodies, they are practically countless.

Question: During the meditation, I reflect on my mistakes and try to ponder various ancient axioms. Is that okay?

Teacher: Those ancient axioms are not Fa principles to guide cultivation. Don't cling to those so-called ancient axioms. What the ancients taught may not be the ultimate truths. The nature of the cosmos is the sole criterion for determining whether someone is good or bad. What the ancients said about what's good or bad is still the standard among everyday people. Of course what some people said,

for example what the sages taught—the philosophical things at very high levels—are acceptable. I think that you shouldn't be attached to these things. When cultivating Dafa, you need to be guided by my Fa.

Question: Some students whose Third Eyes are open are able to talk to your Law Bodies, and occasionally your Law Bodies would make a few jokes.

Teacher: This is all right. He may make a joke or say something ironic to have you enlighten to something, but he won't teach you the Fa directly or do something for you.

Question: If I didn't pass a xinxing test, will the Falun be deformed?

Teacher: If a *xinxing* test is not passed, the Falun won't be deformed—it has nothing to do with the Falun. Whenever the Falun is deformed, it's always caused by mixing in other practices.

Question: When will Falun Dafa's base be built?

Teacher: There are no plans for it yet. Even when the Falun Dafa base is built in the future, it will be run by our full-time disciples or out-of-home practitioners. It still won't involve money or material wealth.

Question: What's the essential difference between Teacher's Law Bodies and Gong Bodies?

Teacher: You don't have Gong Bodies. My Gong Bodies' image is the same as my image here and is made up of *gong*. Law Bodies are produced from within the body, and are also formed with *gong* and Law. The Law Bodies' image is like the one with blue curly hair and yellow clothing. The Gong Bodies look just like me.

Question: If I'm not predestined to be married, is it true that I can never achieve True Attainment without leading an everyday person's life?

Teacher: That's not true at all. We have said that if you were not attached to something in the first place, it's fine for you to forgo it in form—that's what I am telling you. It's just like the issue of eating meat that I talked about the other day. Some people just don't eat

meat—they just don't do it, whether that state comes or not. I would say that too is fine, it's all right not to eat meat—there is no need to create this attachment.

Question: My five-year-old little grandson doesn't do the practice, and yet he saw Falun turning above his eyebrows.

Teacher: Like I said just now, in fact many practitioners came in here because of predestined connections. Some brought their children, and many youngsters have a significant background—they are all to attain this Fa. Some children have remarkably good foundations, and they will attain the Fa when the time comes. When one person obtains the Fa, the whole family will benefit.

Question: When Teacher was lecturing this afternoon, I saw two giant figures whose faces couldn't be seen standing in the center of the arena's grand hall.

Teacher: They are my Gong Bodies.

Question: In my dream, I saw Teacher teaching me to do the two-handed gliding up-and-down movements.

Teacher: That's my Law Body teaching you to do the exercise.

Question: At night I dreamed of practicing Falun Dafa. Was that the subordinate consciousness?

Teacher: If you know clearly yourself that you are the one doing the practice, then that would be your master consciousness doing it.

Question: Sometimes I'm able to hold back and control myself, but I often feel upset inside.

Teacher: In other words, you're able to remain calm on the surface, but haven't let it go in your heart. That's still not enough. You know, people who have reached the level of an Arhat won't take anything they encounter to heart. Nothing among everyday people will bother them—they're always jovial, and they're all smiles no matter how big a loss they suffer. If you're able to do that, you have reached the initial Attainment Status of an Arhat.

Question: Can we do sports while practicing Falun Dafa?

Teacher: Yes, you may. If you want to do them, go ahead. If right now you have let go of everything—haven't you already succeeded in cultivation? As you constantly do the practice, you will take some things lightly. You won't want to do them even when you are asked to.

Question: If we're bitten by a mosquito while doing the meditation, is it okay to scratch the bump?

Teacher: If you've scratched it, you've scratched it, but it's best if you don't. When you scratch while practicing, your *qi* mechanism will be fouled up. As a matter of fact, these are all forms of interference from demons, so don't worry about them. Isn't it a good thing to pay off your karma?

Question: When practicing Falun Dafa, may I do the Tai-chi forms?

Teacher: No! Tai-chi is a *qigong*. In addition to the Tai-chi forms, Tai-chi sword forms, Bagua forms and Xingyi forms and the like are all *qigong* practices. If you say, "I just want to do it," then go ahead and do it. What I'm teaching here is truly being responsible for the students and so I set forth the requirements that I do. In order to cultivate to higher levels, you must commit to only one discipline. If you say you just want to do that practice, I'd say go right ahead—that approach too is good if you can really succeed in cultivation with it. It's not that I'm insisting on your cultivating Falun Dafa. I'm just telling you about the issue of committing to one discipline, an issue of taking cultivation very seriously. Tai-chi is pretty good, but the part regarding cultivation of the mind hasn't been disseminated, so it can only be used for fitness, not cultivation.

Question: Can one go to the Falun Paradise after enlightening at the lowest level?

Teacher: Unlocking the *gong* at low levels—that is, unlocking the *gong* at very low levels—that person can't go to the Falun Paradise, and he can't go to higher levels, either. The reason is, that's just how high he can reach through cultivation.

Question: Working in a human resources department, I can't avoid things like temporarily transferring and re-assigning people. What should I do?

Teacher: You can be a good person and do the practice at any social strata. Whatever job you do is just your work among everyday people. If you do something according to the regulations of your workplace, maybe you're not doing anything wrong. But in doing anything, you need to treat others with kindness and try your best to be considerate of others. Just follow this Dafa in doing anything. If you ask me specific questions like these and want me to explain them all to you, then what's there for you to cultivate? What's there for you to enlighten to?

Question: Neither my colleagues nor my family members have ever attended the lecture series. Can they do the practice together with veteran students on a daily basis?

Teacher: Regard yourself as a cultivator, and you will get what you should when it's time. If you leave the lecture today and don't regard yourself as a cultivator, you won't get anything.

Question: While practicing Falun Dafa, which activities should stop? Which activities can we support?

Teacher: First off, you should stop doing bad things—just cultivate naturally among everyday people and don't deliberately create conflicts. Activities that are good for promoting Dafa may be supported.

Question: What are the Buddhist ceremonies all about in the temples?

Teacher: They are religious rituals and have nothing to do with us.

Question: To what extent does one have to practice before he can enter the Falun Paradise?

Teacher: After succeeding in cultivation.

Question: May someone who practices Falun Dafa do that wild kind of dancing?

Teacher: As you improve yourself continuously, you will find it to be less and less fun. In the end you will find that this type of dancing is partly demonic in nature.

Question: Some people feel they are very small while doing the exercises.

Teacher: Yes, some people's souls are very small in the first place, and when it squats inside the Niwan Palace, they will feel quite small. Yet this body can also become very big. Sometimes you will feel like you span Heaven and Earth, and this is all normal. In addition, the bodies in this dimension can change.

Question: Some people lose their temper over trivial things. Will their gong grow?

Teacher: If you can't even get over trivial things and lose your temper over them, how can you expect your gong to grow? We should regard ourselves as cultivators. It won't affect you if you occasionally lose your temper over some small matter, but you can't always be like that—you need to improve.

Question: Is the fourth issue of Window on Literature and the Arts in line with the views of your Dafa?

Teacher: It can't be mentioned in the same breath as my Fa. My Fa is based on the things I have taught and nothing else. *Window on Literature and the Arts* is written from the perspectives of literature and art. Art lends itself to being based on real life but then going beyond it, or seizing something and then really putting the spotlight on it, or expressing something in its own way. Absolutely do not cultivate according to that, as taking that as your guide won't be allowed. Since it is a product of the arts, it contains made-up things. If you want to cultivate, then do so with this Fa as your guide.

Question: Have you read the Tibetan Tantric Sutra?

Teacher: I don't read Tibetan Tantrism at all. I don't read the Buddhist sutras from China, either.

Question: During the sitting meditation, it feels like my face and arms can't relax with my hands conjoined. Is it all right not to conjoin the hands?

Teacher: It's normal for your arms not to be able to relax, as in the course of circulating, the energy flow produces a magnetic force that will immobilize them. How can you not conjoin your hands, though? Do what you're supposed to do. If you don't conjoin your hands, the energy flow can't be formed. If the energy can't flow freely, how could you and your gong be evolved and developed?

Question: How should qigong books from the past be disposed of?

Teacher: Do what you think is the best. I think it's best to totally eliminate that demon.

Question: Are you doing things in place of a particular Buddha?

Teacher: I have my things and they have theirs, so it's not a matter of somebody doing something in place of somebody else. Teaching the Fa and saving beings is not something that can be done in someone else's place.

Question: Why is it that I yawn repeatedly while practicing?

Teacher: The cause is something in the process of your mind being adjusted, or such a state will appear when qi is flowing in great quantity during your practice—it's totally normal.

Question: When doing the mudras in the exercise of strengthening divine powers, should we apply force with the forearms or the whole arm?

Teacher: Doing the mudras has this characteristic of the forearms leading the upper arms. On the other hand, the Taoist Schools usually have some martial arts elements, so their movements often have the upper arms leading the forearms. The mudras should be done with the forearms leading the upper arms. As the forearms are moving, they're leading the upper arms in their twists and turns. So in doing the mudras, a little bit of force should be applied to the forearms.

Question: In my sleep, I was lucid and began to do some movements following along with some mechanisms, including some mudras, and I think they're pretty good. What is this about?

Teacher: This was the result of your becoming overjoyed. If the movements you did were not those of our Falun Dafa, you'd better stop doing them immediately! This is interference from demons, wanting to add various messed up things to your *gong* and destroy you. So, don't do any movements that I didn't teach you. When it comes to doing the greater *mudras*, I'm telling you, make sure you never do them! If you do them, that's demons interfering with you—they are adjusting things of yours, harming you, and adding things. Don't get this attachment of being overcome with joy; you couldn't handle yourself well even on something this insignificant. In the future, if you see those who come and go at high levels and who have great abilities, and you follow them, you will be totally ruined.

Question: What's the meaning of True Attainment Status?

Teacher: True Attainment Status means successfully reaching Consummation through cultivation of an upright Law—that's attaining True Attainment Status. True Attainment Status is separated into different Attainment Statuses: Arhat Attainment Status, Bodhisattva Attainment Status, as well as Buddha Attainment Status; they can all be called [reaching] Attainment Status.

*Question: How can I distinguish between a real and a fake Bodhisattva or a real and a fake Law Body in my dreams or in the state of *ding*⁸?*

Teacher: It won't look like my Law Body, regardless of how it tries to morph itself. Look carefully and you will see that it doesn't look like it, as it can't come up with anything that strongly resembles it. If it is truly hard to tell, you may call out my name. As for a Bodhisattva, that's hard to say.

Question: There is discord among some assistance centers and some assistants.

⁸ A meditative state in which the mind is completely serene, still, and free of thoughts, yet conscious.

Teacher: It seems that this phenomenon doesn't occur much in our Falun Dafa. As for the fact that assistants have some disagreements among themselves, that's also an opportunity to improve *xinxing*. We don't worry about the concept of unity or discord—we are concerned about cultivating *xinxing* and cultivating oneself, and whoever doesn't do well, that's his problem as an individual. Whoever loses his temper with others, whoever gossips about others, whether it is good or bad, it affects himself. He wouldn't be cultivating himself. Whoever does this, his *xinxing* is not good, and at the very least he is not up to par on this issue.

Question: I'm a veteran student. During this lecture series, all of a sudden, there was a force trying to make me give up Falun Dafa, and indeed it did cause me to have bad thoughts.

Teacher: That shows that you have overcome it. Whenever this situation appears—before and after it happens—make sure you are determined in cultivating Dafa, clearly distinguish yourself from it, and understand that it was caused by thought karma and possessing spirits. As long as you are clear that it's not you, my Law Body will help you clean it up.

Question: Are the results of doing the exercises in a group and doing them alone the same?

Teacher: Yes, they're the same! The main purpose of doing the exercises in a group is to enable you to discuss things together and improve faster, and it also has the benefit of boosting your enthusiasm for practicing. Doing the practice by yourself or in solitude seems to be a little too isolated. That's how it is, and in reality they are the same.

Question: If others don't understand why I do the practice, may I ignore them and do as I wish?

Teacher: At the very least you should help others understand, and it's not acceptable for you to constantly appear to be really supernatural. You need to pay attention to this. Among everyday people, you should take care to be like an everyday person such that there is no difference on the surface between you. It's just that deep in your heart you are cultivating and improving yourself.

Question: Will the gong decrease if the hands touch each other when they are in the overlapped position in front of the lower abdomen?

Teacher: Don't let your hands touch each other. The gong won't decrease, but it is easy to mess up the mechanisms that way. You are trying to strengthen the *qi* mechanism through doing the exercises.

Question: After the meditation, my mind feels uneasy and my personality turns a little eccentric.

Teacher: Whenever such a situation arises, be determined in cultivating Dafa and you need to handle yourself well. In the meantime, you should distinguish between yourself and thought karma.

Question: After I started practicing Falun Dafa, there was a period when my legs felt stiffer and stiffer. Why is that?

Teacher: There are two possibilities. One is that our student did something wrong while he was doing the practice. The other is, for a long time he has been doing only the exercises without following the practitioner's standard, so his *xinxing* hasn't improved; both will cause that to happen. Whenever you find that you have regressed or there is something wrong, examine your *xinxing* and there will be changes for sure.

Question: When a person is going through an internal struggle, is that the master consciousness or the subordinate consciousness?

Teacher: The subordinate consciousness, various human concepts, thought karma, and possessing spirits will all manifest themselves in the struggle, but for cultivators generally, in most cases it is your own concepts. Your own concepts and thought karma will fight when they are being eliminated, saying things like "such and such is no good." It is a condition produced in your own mind.

Question: Is one's personality determined by the master soul or inherited from parents?

Teacher: The human personality is directly related to your parents, and your master soul serves the function of directing it. But the things your parents carry also play a certain role.

Question: Did Master consent to the publication of the article Miraculous Great Law in Window on Literature and the Arts?

Teacher: The manuscript wasn't reviewed and I was not notified. These things are only literary works and you don't need to worry about them—it's just telling a story. If it's necessary in the future, I can write an autobiography for you, documenting my cultivation process and the things I have done. Now is not the time and the occasion hasn't come yet, because some things are at very high levels. If they are put into words, the general public won't be able to accept them.

Question: How should we look at trading stocks based on needing to make a living?

Teacher: Isn't it better to do some business? Trading stocks is gambling and taking other people's money. Some of those who trade stocks lose everything they have—do you know how that feels? A cultivator should never do this. How could you cultivate yourself with an attachment like that! The same holds true for *mahjong*. Some people ask, "Can we play *mahjong*?" You might as well ask me, "Teacher, can I gamble?" How does a practitioner measure his *xinxing*? Have you acted according to this Dafa?

Question: A practitioner told me that my original life was a fox, and I often think about foxes while practicing.

Teacher: Don't listen to him. It's quite likely that he is possessed by a fox spirit. Do you think that you are whatever he says you are? Let me tell you, it doesn't matter what your soul was in previous lives. Your being able to cultivate in your present life is a matter of here and now, and when you reach a certain level in your cultivation, all of those bad things of yours will have been removed and those messages will have all been removed. Don't worry about them. We have reached this point in teaching the Fa today, and let me tell you: there aren't that many cases of humans reincarnating as humans—that's how it is in the six-fold path of reincarnation.

Question: May I buy incantations printed on yellow cloth from a temple that are meant to repel evil?

Teacher: Most of them are evil themselves, so how could these things be enshrined at home? What do you mean, “repel evil”? During the Dharma-ending period, the temples are very much in disarray. Shakyamuni didn’t teach his disciples to do these intentional acts that damage the Fa. Some monks have possessing spirits on their bodies and sell things to you to make money. What would you do if what he sold you had possessing spirits?

Question: What’s the difference between the Falun that Teacher gives us and the Falun developed by ourselves through doing the exercises?

Teacher: For the time being, you won’t be able to develop it and you need to cultivate yourself well. You will have your own only after you succeed in cultivation and achieve Consummation.

Question: Will the method of watching the heart in Zen Buddhism help in entering the state of ding?

Teacher: You’d be practicing Zen Buddhism, then. We tell you not to think about anything and cultivate according to our cultivation way. Many cultivation methods are cultivating the subordinate consciousness. After Huineng, Zen Buddhism’s way of cultivation went into disarray. It increasingly went to extremes and mixed in more and more things, and those above don’t recognize it anymore. Why are you still following Zen Buddhism in your cultivation? In religions, the schools are not allowed to interfere with each other or cultivate by mixing in components from each other. They follow “no second discipline.” After everything I have taught up through today, how could you still have this question? How could doing that be allowed?

Question: What should be done if someone’s Falun becomes deformed?

Teacher: In most cases, if someone’s Falun becomes deformed, he can no longer practice. That’s because, in a sense, he has done bad things, very bad things. But for a portion of them, in the past there

were those whose Faluns had become deformed and were adjusted back, but the ones adjusted like that and the ones I planted were not the same. What is planted for you is something close to the Falun-forming mechanism, and it’s for you to cultivate gradually, but it just wouldn’t be allowed for me to keep giving it to you. It can also be formed as you do the practice, but you have to give more yourself.

Question: Sometimes I can feel the earth rotating during my practice.

Teacher: That’s normal. It is normal even if the mountains are shaking and the ground is shifting, but your physical body hasn’t moved.

Question: Can the Third Eye see Falun if it is opened at the level of Divine Vision?

Teacher: No. It has to be at the level of Wisdom Vision, and that’s why I open it for you at the level of Wisdom Vision. That’s because the Falun exists in other dimensions.

Question: We used to do a certain practice. Will that affect practicing Falun Dafa?

Teacher: Whatever practice you used to do doesn’t matter—you have been adjusted while in this field of mine. Those of you who are truly cultivating Dafa, even if you’ve never gone through a lecture series and been adjusted by me in person, if you truly cultivate at a Falun Dafa practice site you will be adjusted all the same.

Question: Normally I like to treat others’ headaches by massaging their heads.

Teacher: I’ve told you about the standards for our practitioners. You can do whatever you think you, as a practitioner [of Dafa], should do. Those who do healings are not my disciples.

Question: During the lecture series, I saw Teacher’s Law Bodies and other images while doing the meditation. When the lecture series was over, I couldn’t see that anymore. Was it because Teacher’s Law Bodies left?

Teacher: Your state of mind was very good in this field and reached a certain level. You slacked off after the lectures, but you still need to boldly and vigorously forge ahead with improving through cultivation. But you won't be able to see using the Third Eye when it is being mended. It's also possible it was done to get rid of your attachments.

Question: I want to write a book about you and Falun Dafa. May I seek the Great Master's permission to...?

Teacher: I don't like others writing about me. I just want to disseminate this Fa and help everyone to learn it.

Question: I'm a doctor and have learned acupuncture. May I use acupuncture to treat patients?

Teacher: It's normal for doctors of Chinese medicine or western medicine to treat patients. What I have said is that treating patients with *gong* is not allowed.

Question: My eleven-year-old daughter has never attended the lecture series. She was ill and didn't do well in school before. The child became well after I attended the lectures, but her temper hasn't gotten any better.

Teacher: The child needs to be taught. Explain to her the principles I've talked about. An eleven-year-old is old enough to study the Fa.

Concluding Remarks

There is no more to talk about since I think I have covered everything that needed to be addressed. During this lecture series, we have talked about some things that were not covered in the few previous lecture series. That's primarily because I felt that the time for me to disseminate this practice is basically coming to a close, so I wanted to leave you with all the real things, and that way you will have this practice and the Fa as guidance in your future cultivation. During the entire course of teaching the practice, we have tried to be responsible

to you as well as to society, and by doing so we have had good results. We have indeed done things according to such a principle. As for whether they have been done well or not, I don't want to talk about that. That's because when it comes to whether it has been done well or not, how I have done, and if I've been responsible towards everyone, everyone present can make their own judgments, so I won't talk about these things. Of course, my desire was to bring this thing to the public, have more people benefit from it, and enable those who truly want to cultivate to have the Fa for their improvement through cultivation. At the same time, during the course of disseminating the Fa, I have also explained the principle of how a person should behave as a human being. It is also hoped that when this lecture series is over, those who can't cultivate based on Dafa can at least be good people. Actually, you will be good people—I know that. Even if you don't want to cultivate here, you will surely be good people after you leave, which will be beneficial to our society.

During the course of disseminating the practice and the Fa, there have of course been obstacles, and interference from various places has been tremendous. But while holding the lecture series in Jinan, things have, due to strong support from the leadership of our sponsoring work unit and our gymnasium along with the leadership at various levels of the provincial and city *qigong* associations, concluded pretty successfully. Everything I taught in the lectures is for guiding you in your practice and cultivating towards higher levels. Nobody ever talked about these things in their teachings in the past. We even have some people who might or might not acknowledge it, but regardless, the things we're teaching today are very clear and they are being taught in combination with modern science and the present day's science of the human body. It's not like some things in the past that were explained vaguely and equivocally. Here we have explained things very clearly and at very high levels. This is mainly for your sake, for you to cultivate, and in the future, you will be able to truly improve your level and cultivate towards higher planes—that is my starting point.

In the course of our teaching the practice, many people have felt that the Fa is very good, but it was so hard to put into action. Actually, I'd say that whether it is hard or not depends on the person. An ordinary person doesn't want to cultivate, so he would say or feel

that cultivating Falun Dafa is just too hard, inconceivable, and that he can't succeed. He is an everyday person and doesn't want to cultivate, so it's very hard in his view. For a true cultivator, in my opinion, it is easy and not out of reach. In fact, many veteran students sitting among us, as well as veteran students who aren't, have already cultivated to quite high levels. I didn't tell you these things for fear you would develop attachments and grow complacent, which would severely hinder the growth of your *gong* potency. Someone who is truly determined to cultivate can endure, and when faced with various interests, he can put aside his attachments and take them lightly. In fact, I would say that being able to do just this one thing alone is very hard for a human being. Whoever says it is hard can't lay down those things. Cultivating through the exercises is not itself hard, and improving one's level isn't either. It is because he can't lay down his human attachments that he says it's hard. That's because they are very hard to lay down when you stand to benefit in tangible ways. With those benefits right there, you tell me, how could he let go of that attachment? Actually that's exactly why he finds it difficult. When interpersonal conflicts arise, if you can't endure it and can't control your temper, and you can't even conduct yourself as a practitioner, I would say that's not right. Actually, as practitioners, you might want to give it a shot. When I was cultivating in the past, many men of great character told me this: even though you may find something to be very difficult, when it's hard to endure, try to endure it. When you encounter something impossible or hard to do, maybe it can be done. That is indeed the case, and you might want to give it a try when you go back. When going through real tribulations or tests, give it a try. When something is hard to endure, endure it for a bit; when something looks impossible or hard to do, give it a try and see if it's possible to do after all. If you can truly do that, then you will find that there is "light at the end of the tunnel."

I don't want say too much. I've already said a lot. If I say too much it will be hard for you to remember. I hope that you will regard yourselves as practitioners in your future cultivation, and truly cultivate yourselves. I hope that the new and veteran students present today will cultivate in Dafa, and all have complete success! This concludes the lecture series. I hope all of you will go back and make good use of your time to cultivate solidly! That's all I'll say.

Teaching the Fa and Answering Questions in Yanji

Question: Does being able to do double leg-crossing naturally have anything to do with having a good or bad inborn foundation?

Teacher: There isn't too much correlation, but it can't be said that it has nothing to do with it, either. The factors are very complicated. If a person has done manual labor for a long time or has never crossed his legs, then upon crossing the legs, it will feel quite unpleasant.

Question: Is the Celestial Worthy of the Original Beginning the highest enlightened being in the universe?

Teacher: Actually, this is all ordinary people's way of thinking, and is in itself disrespectful. His *gong* is a little higher than that of a Tathagata, but he is not the greatest God.

Question: Are Zhen-Shan-Ren still the absolute truth of the cosmos?

Teacher: The cosmos just has this nature of *Zhen-Shan-Ren*. The higher the level, the more apparent it becomes.

Question: After cultivating to the level predetermined by one's own inborn foundation and other factors, if someone still wants to cultivate towards higher levels, is it true that he has to continue to cultivate among ordinary people?

Teacher: That's right. You can't cultivate elsewhere, and it is easiest to cultivate in this state of ordinary people. Cultivating at other levels isn't impossible. For instance, there are no hardships to bear, so a person would cultivate very slowly or sometimes not be able to cultivate at all. There are no opportunities or conditions to improve his *xinxing*, and that renders him unable to cultivate. At high levels, there are really no conflicts between individuals or between beings, and they are all carefree and at ease. You tell me how he could cultivate. It is very difficult.

Question: After attaining Consummation in this practice, does one have to go through birth, aging, sickness, and death like that state of a Buddha?

Teacher: What do you mean, “birth, aging, sickness, and death like that state of a Buddha”? Let me tell you, at very high levels there does exist a factor called “formation, stasis, degeneration,” and I have said that it is related to birth, aging, sickness, and death, and that is how it manifests at their level. But it is a remote, inconceivable number of years that’s even larger than astronomical numbers, and you don’t need to bother with it at all.

Question: [As the saying goes,] “Worship the Birthless first and then Buddha.” What is the Birthless Matron all about?

Teacher: Where did you get this Birthless Matron? Such a deity doesn’t exist at all. Right now there are so many confused terms being used by ordinary people. There is no such thing. I can tell you that some wicked practices, like those things of foxes, weasels, ghosts, and snakes, are ignored—given that entities at one level don’t know about the things at other levels—by Enlightened Beings in upright disciplines. They think they have cultivated to what seem to be fairly high levels, and they have never met anyone higher and don’t believe that anyone higher exists. They dare to say anything, as if they’re supreme and even Heaven is second to them. So they don’t care about *xinxing*, and create many terms to foul up this world and the Law. You should cultivate by just following what we teach in this discipline, and discard all of those various messed-up things.

Question: How come your masters are all kneeling at this site, and lotuses as well as heavenly soldiers and generals are all over the place?

Teacher: None of them are my masters. All who are from above have to treat me this way, it’s just that you as human beings don’t know about it. You think that they’re Buddhas and Taos, and so they’re my masters, but there are so many more [deities] whose levels are even higher. Don’t think that whoever you see is my master. While I’m teaching the Fa, there are a lot of Fa-guarding deities from everywhere. If you see them, that’s fine. Some other students have seen them too.

Question: Could Teacher explain things like the matters of housing, ancestral graves, and fengshui that are mentioned in Taiji and the Eight Trigrams?

Teacher: You’d better discard those things quickly, as they are all things that belong to small worldly paths. I’m teaching you the Great Law and you all know that as a cultivator, everything about you has been changed. As a cultivator, you won’t be affected by any of these things, so you should let go of them. Yet, if you have the attachment, then it won’t do if the attachment isn’t removed. If you constantly think that *fengshui* affects you, then that’s an attachment, so it may very well affect you. That would be to remove your attachment.

Question: Since one’s life is given by his parents, is showing filial piety to them an act of repaying karma?

Teacher: There is no issue of karma involved here. As people go through life, they do it for the sake of *qing*, and they live just for this *qing*. When you show filial piety to your parents, that too is because of *qing*, and your parents doting on you is also due to *qing*—it’s all human *qing*. Of course, looking at it from another perspective, since your parents gave birth to you and raised you, you should be good to them and it should be like that. So if you don’t treat your parents well, it’s not right according to ordinary people’s principles and it’s not right when looked at from higher levels. Cultivation, however, requires gradually letting go of *qing*.

Question: Is our practice higher than the practices of Avalokitesvara and Maitreya?

Teacher: Avalokitesvara doesn’t have a practice, nor does Maitreya. That’s something demons came up with to try to undermine the Fa. Just study this Fa carefully and you will understand. In fact, I have explained many things. What we are practicing is something as large as the entire universe, so think about what it is. How could those wicked practices be compared to it?

Question: I converted to Buddhism three years ago, but I was not initiated. Will this affect my cultivation of Falun Dafa later on?

Teacher: If not even the formalities were gone through, then how could it be considered conversion? There was no conversion—you just believed in Buddhism, and that’s all that can be said for it. Even if there was a so-called conversion, it still wouldn’t matter or affect anything. The Buddha doesn’t value religion—only people’s hearts. [When someone] converts, it is not to Buddha, but to a religion. Which practice you want to cultivate in is your own affair. If you say, “I just want to cultivate in Buddhism,” then just cultivate in Buddhism; if you say, “I just want to cultivate in Falun Dafa,” then just cultivate in Falun Dafa. You are all here because of predestined connections, so I have to be responsible for you. I’m telling you that it is quite difficult to cultivate in Buddhism right now. This Dharma-ending period is rather chaotic, and monks can hardly save themselves. It would be irresponsible not to tell you.

Question: Teacher, is the Cultivated Infant cultivated by the master consciousness? What Attainment Status does the subordinate consciousness achieve through cultivation? The Cultivated Infant, when formed, goes to another dimension. Then who controls him, the main body or himself?

Teacher: It’s cultivated in the body controlled by your master consciousness. In our practice, the subordinate consciousness will serve as your Fa guardian and attain the Tao at the same time. Your Cultivated Infant is a product of your own cultivation, so of course, it will be controlled by you. What’s this “going to another dimension”? He won’t even budge if you don’t direct him to do so. He is the body after Consummation—the Buddha body.

Question: Under what circumstances can one’s supernormal abilities be used?

Teacher: If the person who raised this question has never attended my lecture, then I can forgive him. The tenth session is being held today, and you’re still thinking about using supernormal abilities—what do you want to use them for? What do you want to do? Why haven’t you let go of that attachment yet? Of course, for a cultivator, they will come when they are due to come, and when it’s time to use them, you will know. Don’t get attached to these things. You won’t attain the Fa with any pursuits.

Question: The Falun Dafa students will reach different levels through cultivation. Where will they be a few years from now?

Teacher: However much you give is however much you get. Those who cultivate the best will achieve Consummation and succeed in cultivation; those who cultivate a little less well will reach levels that are pretty good, but they probably won’t get out of the Three Realms. That’s because only when you truly achieve the True Attainment Status can you get out of the Three Realms. Some people are very good and they can cultivate to very high levels; some people cultivate off and on, and they may get something and become celestial beings at different levels within the Three Realms.

Question: Under what circumstances will a Law Body leave on his own?

Teacher: As long as you are a cultivator, he will watch over you and do so until you achieve Consummation. In the case where you stop cultivating and give it up totally, he will be disappointed to see that you really can’t make it, and he won’t watch over you anymore. The same applies to Faluns. Let’s say you don’t cultivate anymore. Then can an ordinary person carry such a thing? Your having it would serve no use, for it wouldn’t act upon you—a person who has stopped cultivating.

Question: Do the soul, master soul, and conscious soul have the same meaning?

Teacher: The master soul is just you yourself; what you think about, what you do, and what you do in your daily life—that’s you yourself. The subordinate soul and you were born from your mother’s womb simultaneously, and you share the same name. But he is different from you: he knows what you are doing and you don’t know a bit about what he’s doing. So fundamentally you are not the same soul and fundamentally he is not you. Only when it’s just you, when you have the thought to do one thing or another and are clearheaded, can that be called your true self. Humans are just like that, and such a form has always existed, so they all have subordinate souls. “Soul” is a general term, and generally speaking it encompasses the ideas of “subordinate soul” and “soul.” That’s why we keep referring to the

soul again and again. Here we just talk about the master soul and subordinate soul. As for the conscious soul, that's the term Taoism uses, and they are referring to the master soul.

Question: Can one practice Falun Dafa after becoming pregnant?

Teacher: Yes, there's no problem. There was someone who passed up a note before, asking: "When a pregnant woman practices Falun Dafa and the Falun is turning in the abdominal area, can the baby stand it?" Let me tell you: it's not in the same dimension. If they were in the same dimension and that Falun kept turning in there, your intestines wouldn't be able to stand it. They're not in the same dimension. There are forms of existence for your body in various dimensions.

Question: I'm frustrated because I'm too short. Please tell me if I can become taller?

Teacher: Why is it there's nothing you won't ask me? Here, I am teaching practitioners. What chance have you of success when you come to cultivate while bringing along these attachments?! Will your being short affect your cultivation? What I'm teaching here is Dafa for cultivation at high levels. If you want to be an ordinary person and one with a perfect appearance, don't come to me—go to the hospital and get that cosmetic surgery or whatever. After giving ten talks spanning so much time, some people still don't know what I am talking about. Why are you asking me about these things? We don't handle ordinary things and it won't work if you come to the lectures out of those attachments. You won't get anything. But I know you will understand it in the future through studying the Fa.

Question: What about having a massage before practicing Falun Dafa?

Teacher: What's the massage for? This Falun Dafa of ours does everything for you when the greater energy channels and *qi* mechanisms are in motion, so what do you need a massage for? You should just practice what we have taught you, and absolutely do not haphazardly mix in those things that we didn't teach you—they carry the disorderly messages of various *qigongs*, those of fake *qigongs*,

and all kinds of things. Don't add in anything, not even any mind-intent. You will make rapid progress only when you are pure and clean in your cultivation.

Question: I'm a physical education teacher. I'm required to teach my students some practices of other schools, such as One-Finger Zen and Tai-chi. What should I do?

Teacher: Then you should teach our Falun Dafa—what a great thing you'd be doing. Of course, I told you this only because you want to practice Falun Dafa. If you teach other practices, that truly won't do. If you said that you don't want to practice Falun Dafa, then I wouldn't care. That's because, let me tell you, genuine cultivation requires committing to one discipline. In fact, I don't want to explain and answer this type of specific question, as you can all use your own judgment to guide your actions. You can't treat patients using the methods of various *qigong*, either. The moment you use them, other things will be added in and they will come, and your *gong* will be messed up in that scenario, too.

Question: Can we use other practices' audiotapes while doing the exercises?

Teacher: Each of those things carries messages of that particular discipline. I've talked about this a lot, so why are you still so muddle-headed? If you practice Falun Dafa, then just practice Falun Dafa, and you absolutely can't touch those things. The moment you do, they will attach to your body. "Inviting a deity is easy, but sending him off is hard"—you won't be able to drive it away. My Law Bodies don't want to take care of this kind of thing. Your enlightenment quality is so poor—this Fa has been explained to such an extent, yet you're still like this! In that case you will have to enlighten to it yourself, and keep falling down until you truly can't take it anymore; only then will your attachment be removed.

Question: Should I swallow the gas produced by burping or let it out?

Teacher: Why would you swallow the gas produced by burping? Let it out. While we are adjusting the body, most of the gas produced through burping is waste gas, dirty gas from internal organs.

Question: Can we stop others from doing other practices out of benevolence?

Teacher: No. Humans are just like that. Whichever practice a person embraces is his or her own choice. As you have seen, whenever our Falun Dafa holds a lecture series, there are always some fake *qigongs* that run their lectures at the same time. They exist to bear out which practice you pick. It's not easy for a person to attain the Fa, and even harder to attain the righteous Fa. We can tell you: if a person doesn't listen to kind words of advice, leave him alone. If you try to forcefully stop him, that's like him not wanting to become a Buddha and yet you insist that he become one—could that work? He himself has to set his own heart on cultivation. So if he doesn't want to cultivate, what can you do? Nothing can be done, even if he wants to become a demon. That's how it works.

Question: At the end of each exercise, can we keep the jieyin⁹ position and not separate it from the jieyin of the next exercise?

Teacher: Yes. If you will do the next exercise, your hands don't need to be separated and can remain in *jieyin*, and you can continue on to the next exercise. But in doing each exercise that requires doing it nine times, you must do it nine times, stop to do *jieyin*, and then continue. Why do you need to do this? Because, as you know, when we practice at high levels we follow non-action, and there is no mind-intent at all. You always count the times, but when you practice at high levels, can you still listen to the exercise tape? The purpose of listening to that audiotape is to hear the music in our practice that carries good energy. Meanwhile, it enables practitioners to replace ten thousand thoughts with one. While hearing the music, you won't think of other things that are bad and your mind won't be cluttered—that's the main purpose. When cultivating at high levels—think about it everyone—can you still listen to the music all the time or count the times? No, you can't. Each time we do the exercise, it's always done nine times, and this way the *qi* mechanism—the *qi* mechanism that I installed for you—the mechanism is set at nine times, so you don't have to count the times at all when you do the practice at high levels.

⁹ Conjoining the hands.

When you do the exercise on your own and reach the ninth time, that mechanism will definitely close up on its own. It has great force, and you can feel the existence of its strength and it will overlap your hands over your lower abdomen area automatically. At the end of the ninth time, it will push the Falun on its own. Your hands move while following the mechanism, and that's how it is at high levels.

Question: Should we think of two empty tubes first before doing the exercise of penetrating the two cosmic extremes?

Teacher: Of course. When doing the exercise of penetrating the two cosmic extremes, that is done mainly to tell you and add this concept to your minds: “my body is like an empty tube, like two empty tubes or one empty tube.” The main purpose of doing the penetrating movement is to make the energy flow move unimpeded and ensure there is no blockage in the body. That's the main idea. But while you do the exercise, don't always think about your being an empty tube. It's enough to just add that thought before doing the exercise.

Question: If I can't keep standing, can I do the exercises in a seated position?

Teacher: Our Dafa requires people to be able to truly cultivate. You say that you can't stand up but still want to do the practice. Since you won't be able to meet the requirements for the practice when you do it this way, the mechanism will be prone to going astray, and it would be different on our essential points.

Question: Will chanting Buddha's name and worshipping Buddha affect cultivation?

Teacher: Yes, they will. For those of you who believe in Buddhism, let me tell you that the Fa in Buddhism is not the entire Buddha Fa, but only a very small part of the Buddha Fa. Students of Buddhism are always afraid of acknowledging this reality, while in fact the scriptures have explained this. Choosing a discipline to cultivate in is a solemn matter. We have no objection to you wanting to cultivate in any discipline—go ahead and cultivate in it. If you want to cultivate in this discipline, then you must just cultivate in this discipline. “No second discipline”—in the past, Buddhism didn't

allow cultivating haphazardly here and there. When you chant his name, doesn't that mean you want him to look after you? Otherwise, what are you chanting his name for?

Question: Among the qigong practices popular in China, which can be considered righteous Laws?

Teacher: The fake ones outnumber the genuine ones by several hundred times. We can't mention their names—we can't do that. We can't explain everything completely, or cultivation would be too easy for people. But for some of them, we ought to be able to tell at this point.

Question: Is the Surangama Sutra something that Shakyamuni taught personally?

Teacher: The Surangama Sutra...let me tell you that Shakyamuni did not say that he taught the Surangama Sutra, the Diamond Sutra, the Heart Sutra, etc. When Shakyamuni was in this world, he never said that he taught such and such scriptures, nor did he ever give them names. Shakyamuni taught the Fa, and people that came after him compiled his words into scriptures and gave them names, calling them this or that sutra. It was all done by people that came after him, compiling them and giving them names. It was different from when the Buddha was in this world in terms of the timing, the location, and the context. In addition, during the compilation, because people that came after him had their understandings and made changes both intentionally and unintentionally, and their memories were incomplete, etc., not much of the Buddha's things remained.

Question: May I burn incense for the Buddha statue that I have at home?

Teacher: Do it if you want to. Buddhas are all respectful to each other. Since they all belong to the Buddha school, there is no issue of respecting one but not the other, there's no such thing. They all belong to the Buddha school, so they all deserve respect. But the choice of school you cultivate in is a solemn issue. Respect is one thing, and cultivation is another.

Question: Can people who cultivate Falun Dafa eat onions, ginger, and garlic?

Teacher: Let me tell you, when ordinary people prepare dishes and put in onions, ginger, and garlic, I would say that's not a problem. If you aren't doing group practice and won't disturb others, you may eat a little of them but don't eat too much, as they carry pungent odors. If you say, "I'm addicted to them, I just love to eat Chinese onions dipped in soy sauce," then that's an addiction, an attachment. In other words, we shouldn't be after things like that. Besides, when it comes to this smell—anything with a stimulating odor that strongly stimulates your nerves tends to be addictive. At the same time, those beings cultivated in your body can't stand those odors. The same is true with drinking alcohol. So think about it everyone, that's the problem. Of course, if you eat a little bit, since you are cultivating among ordinary people, it's fine if you eat a little without being attached to it. Try to handle it well on your own. Since we cultivate among ordinary people, it's allowed for you to be like ordinary people to the greatest extent possible. But you should hold yourself to a practitioner's standard.

Question: Why can some people feel the turning of the Falun three or four days after they attend their very first lecture series? They are everywhere and all turning. But some have attended three lecture series and still can't feel it. Why is that?

Teacher: When some people learn this Falun Dafa, they follow the lecture series wherever they are held and feel that this Fa is good. This is for sure. But some haven't one bit let go of their attachment to being healed, believing that their illnesses will be healed if they attend more lecture series. There are people like that. Of course, there are people with all kinds of mentalities, and not everyone who follows the lecture circuit wherever it goes is coming for cultivation and seeking the Fa. There are also people who are not sensitive in the first place and who don't know when the Falun starts turning; and when it becomes stabilized it is even less likely that they sense it. We have a lot of people who are very sensitive and can feel the Falun turning in the beginning, and that feeling vanishes later on. Why does it disappear? It's because when that Falun becomes in sync, you won't feel it anymore—what is there to feel? Do you know that your

stomach is constantly churning? In other words, when it becomes a part of your body, you won't be able to feel it. Can you feel blood as it flows in your blood vessels? That's the point I am making.

Question: I'm about to go to Korea. If Koreans want to learn Falun Dafa, can I teach them?

Teacher: Of course you can. Translate it into Korean for them. You may translate it and explain it to them, that's fine, as Dafa is to be spread to all of humanity.

Question: When one person learns the Fa, the whole family benefits. But if the rest of the family aren't studying Falun Dafa, don't believe in the practice, and sometimes make sarcastic comments, will they still benefit?

Teacher: This question has to be looked at from both sides. When some people provoke you, perhaps it's a test for you, to see if your attitude towards this Fa is steady, whether it's steadfast. Family members may say things about you that are unpleasant, which will help you eliminate karma. There might be various factors. Of course, we have said that in general, with the exception of extremely special cases, practicing is sure to benefit the whole family. The field in your home will be cleaned up, so of course in the environment of such a field, that person will benefit. Another situation is that family members may be controlled by demons and the like, and viewed from another angle, it's a good thing: it is making you steadfast, and once you do become steadfast, Master will clean it out.

Question: We cultivate Falun Dafa wholeheartedly and genuinely, so we are Falun Dafa disciples, but what if we die before we cultivate to the Attainment Status of an Arhat?

Teacher: As I said just now, however much you give is how much you gain. That is why we have said that to achieve Consummation in cultivation, one must seize the time to cultivate! Do you know why in temples, the hall in which Shakyamuni sits is called the Hall of Great Might? Because Shakyamuni said that to cultivate in the Buddha Fa, one must be courageous, powerful, and diligent like the mighty lion. So some people back then regarded him as a mighty lion. Besides, our practice cultivates both mind and body, so those

who are truly diligent will definitely have their lives prolonged and reach Consummation.

Question: I want to take Teacher as my Master.

Teacher: I can tell you that as long as someone is truly cultivating Falun Dafa, I have to treat him as my disciple. I have given you so many things, installed so many things for you, taught you the Fa to such an extent, taught you the practice, and my Law Bodies will protect you in your practice. Isn't that bringing you along as disciples? Even those who cultivated in solitude and passed on their practice to a single disciple didn't do that. Let me tell you that I have done something unprecedented and opened the biggest door. However, we don't use the ritual that was performed in the past, where everyone kneels, kowtows, and bows to me and then I officially become your master. I don't do that. Why don't I? Think about it, everyone, if you don't cultivate, what good is that ritual? You may say, "I'm a Falun Dafa disciple, I've performed the ritual of kowtowing and taking on a Master, and Li Hongzhi has recognized me as his disciple." But then you go and do as you wish the moment you step out of here, you do things that are detrimental to our Falun Dafa, and you don't behave according to this Fa's requirements. Could you then be counted as a disciple? So we don't have this formality. You might turn around and damage our reputation, so I don't care about this formality at all. If you cultivate, then you are a disciple in this discipline and we will be responsible for you; if you don't cultivate, then we can't be responsible for you and you aren't a disciple in this discipline. That's how it is looked at.

Question: In doing the exercise of penetrating the two extremes, aren't "thinking" and "feeling" out of line with the requirements?

Teacher: That's right. Don't feel or think. Just do the exercise and do it calmly. Don't think about anything.

Question: When someone is talking, quite often before he begins to talk, I know what he is going to say. Why is that?

Teacher: This means you have the ability of telepathy, and if you do the exercises well, it will become stronger. But don't do bad things with it. If you don't do bad things, it will be protected. Don't get

angry if others think bad things about you, and hold yourself to a cultivator's standards.

Question: I am from far away Shanghai. If I have questions in my practice, whom should I contact?

Teacher: Shanghai isn't that far away. It's better if our students can discuss some things together. That is because although some people have attended the lectures, I have taught so much that it is impossible to remember it all. You may record the lectures and try to listen to the recordings as much as possible. As for Shanghai, the closest assistance center is in Hefei. Shanghai has sent an invitation, but quite a while has passed and it still hasn't been finalized. There are many people from Shanghai who have learned it, and many have come to learn. You can improve by sharing experiences amongst yourselves. Shanghai, Wuhan, Guangzhou, Zhengzhou, Chongqing, Chengdu—many, in fact nearly all major cities across the country—have Falun Dafa assistance centers. Feel free to contact any of them. In fact, with some things, if you act according to this Fa, I think you will be able to come to the right understanding. That's because I have explained them all systematically. In the future, we will publish books and provide greater convenience for cultivation.

Question: In doing meditation, I often smell something fragrant?

Teacher: This is quite normal, quite normal. It's because the fragrance originates in other dimensions.

Question: Can those who haven't attended the lectures get Faluns?

Teacher: Those who truly cultivate Falun Dafa, if you study it by reading the book and truly follow the requirements in the book, you will get it all the same. In other words, if you truly cultivate, you will get it.

Question: I touched the Falun with my hand in my sleep. It was in front of the left side of my chest. I remember it clearly. I could move it from side to side when I pushed it with my hand, but when I tried to touch it again after I woke up, there was nothing. What happened?

Teacher: Another body that you control touched it. Yes, when you woke up and tried to touch it with this body, there was nothing there. That is because the flesh body can touch it only after becoming totally assimilated.

Question: In terms of the word "Ren" in the universe's nature of Zhen-Shan-Ren, it's easy to understand in human society, but there are no disputes or conflicts at higher levels, so why is there also a need for Ren? Why does the universe need Ren?

Teacher: This universe is not like what you understand it to be—it is a rather complicated, gigantic system. In addition to the existence of this tangible human race, formless human races also exist. With the dimensions we have been talking about, in high-level dimensions, they also have problems at their levels. I can tell you that in many remote places, those with bodies like our human race exist... there are quite a lot with such physical bodies and they are scattered all over the entire universe. And there are different enlightened beings at different levels, and social relationships among them also exist. There are such forms of existence at even higher levels, and the *Ren* that you understand is based on the understanding of it through human thinking. *Ren* also has higher inner meanings. How can things go on without it? If you try to understand this Dafa from a human perspective, it can't be done at all.

Question: Is there such a thing as losing virtue between husband and wife?

Teacher: Yes. If you beat your wife all the time, I would say you owe her; if you scold your husband a lot, you owe him as well. Everyone is a human and a living being, and these karmic relationships exist among everyone. There is a similar relationship between a child and his parents, because although you gave him his physical body, you didn't give him his life, so you can't go overboard with him. As for children, at the very least the parents that nurtured you and gave birth to you have raised you, and you are beholden to their kindness and giving, so you need to respect them. Otherwise, you will be indebted to them.

Question: From the time I attended the lectures up until now, my

leg problem hasn't gotten better. Why is that?

Teacher: You can't let go of that attachment, and I am not here to treat your ailment. If you can't let go of it, I won't be able to do anything. It's not a big deal if you have some ailment, but it is if you can't let go of your attachment. Also, if you don't believe in cultivation, it is even less likely that something can be done for you. Those who are looked after here are the cultivators. My Law Bodies won't look after an ordinary person, and I can't personally treat your health problem, either. If you don't get rid of that idea of coming for a treatment and the thinking that's behind this, and if you can't regard yourself as a practitioner, how can you be taken care of? I'm not here to heal people. I'm here to teach the Buddha Fa.

Question: In my dream, I saw Falun turning in the area of my Third Eye. I saw white substances as well, and I also saw martial arts experts, etc.

Teacher: That was not a dream—you really saw it. All of this is normal and whatever you saw is all normal. Don't get attached to it and don't pursue it. It's fine if you just observe it naturally and calmly.

Question: I often feel that my body is tall, large, and empty.

Teacher: Right. A person's body, the body in another dimension, may become bigger while you practice the exercises. The body in another dimension, including the master soul, can expand or shrink. Some people feel like they've become very small and some feel they've become very large. These are all normal phenomena. These things will happen while practicing the exercises. As the *gong* grows, the body's capacity gets bigger.

Question: In the five sets of exercises, the first, third, and fifth have movements that include elements of left for men and right for women. Which side is yin and which side is yang?

Teacher: The left side is regarded as *yang* and right side as *yin*; the back is regarded as *yang* and the front as *yin*; the upper body is regarded as *yang* and the lower body as *yin*.

Question: The sentient beings on Earth won't go through

reincarnation anymore, will they?

Teacher: Reincarnation is mainly for the beings on Earth, so how could they not go through reincarnation? Being a human is not a person's purpose. Hurry up and take advantage of the opportunity of being a human, which allows you to cultivate, since who knows what you will become in your next life. You won't be allowed to cultivate without a human body. But not everyone will cultivate, and even if they did, not everyone would necessarily be diligent. Human society will always exist.

Question: I asked Teacher for a signature in a dream and Teacher signed his name, and I listened to Teacher talking about xinxing. After I woke up, I felt more and more that the person in my dream was not like Teacher.

Teacher: Right. Make sure you are careful about these things. How could he sign his name for you in your dream and supposedly talk about *xinxing*. It's questionable what he was talking about in our name. Make sure you pay attention to this, everyone: this was caused by the attachment of seeking [my] autograph. Actually, this Fa of ours has explained it very clearly, and the question is one of whether you are willing to measure yourself according to it. Think about it, everyone, we have repeatedly emphasized that the enlightened beings aren't allowed to teach the Fa over there, and if they did, that would be revealing Heaven's secrets, and they would fall. How could he dare to teach you the Fa in your dream—that's the point. So we have repeatedly talked about these things. They are interference from demons.

Question: Teacher said that one won't obtain gong if he doesn't cultivate his xinxing and only does the exercises. Foxes and their kind don't care about xinxing, and they only do the movements found in practices, so how could they obtain gong?

Teacher: An ordinary person also has some energy, but he has very little. Also, a person with good inborn foundation may innately carry a very large amount of energy. Animals and their kind, where they are in other dimensions, are not deluded by ordinary human society and can see energy. So they can obtain a bit of *gong* through stealing and practicing, but their *gong* is not allowed to grow high. If

a human has a relatively good inborn foundation and he practices a little, but doesn't cultivate *xinxing*, his *gong* can still grow a little. Why is that? That's because your *xinxing* from your inborn foundation may be a little higher, and your *xinxing* standard is at that point. However, if you really want to cultivate, then you should do it seriously. Otherwise, you won't get any higher, as you haven't attained a true teaching. As an average person, if you want to cultivate, you have to genuinely cultivate your *xinxing*, and only then can you distinguish yourself and break free from there. In other dimensions, those things may obtain a little bit of energy and human beings may obtain a little bit of energy, but that's really nothing. I've said that even after it has cultivated the Tao for thousands of years or tens of thousands of years, it can't come close to withstanding a tap from a Buddha's little finger—it will vanish instantly. But among ordinary people it is seen as being so amazing.

Question: Some people say that the karma is huge in some southern cities. I'm attending college in Shanghai. Will I be affected?

Teacher: Let me tell you that during the Dharma-ending period, it doesn't matter where it is, there are good people and bad people in every place. In terms of how much karma there is, the environment varies from place to place. But looking at it from a certain perspective using a human mentality, some places are particularly bad—this phenomenon does exist.

Question: Looking at Teacher's picture with the Third Eye, what was blue became golden yellow. What happened?

Teacher: This is all normal. When the Third Eye is open, it will see a different color whenever it penetrates a dimension.

Question: Which direction or location in the universe is the Falun Paradise in?

Teacher: The universe doesn't have the concept of direction as people understand it. If I said where it was and how far away it was, how could that distance be measured and put in context for you? It can't be measured in ordinary people's kilometers, but it can be manifested through my body, because it is connected to me. That's why our students have seen very beautiful mountains and lakes,

towers and pavilions behind me. Many students have told me that they have seen these scenes, and you did see a part of it.

Question: What's the difference between the Falun Paradise and Pure Land's Paradise of Ultimate Bliss?

Teacher: Our Falun Paradise is larger and at a higher level, or in other words further away.

Question: I'm a Christian that has been baptized by a pastor.

Teacher: You may cultivate in Dafa all the same. When it comes to practicing Falun Dafa, it's fine to go ahead if you want to practice it. No one will punish you, since they are both upright cultivation methods. Which discipline you want to cultivate in is up to you, and I can say that Christianity is an upright religion. It's just that it is completely in the midst of kalpa's end and the Dharma ending period, and people today now understand the doctrines incorrectly. It's just that I don't see any Asians in Jesus' Heavenly Kingdom. Back in the times of Jesus and Jehovah, they didn't allow their religion to be spread to the East.

Question: Is working hard doing research and diligently studying to gain knowledge an attachment?

Teacher: The job of technical personnel at the workplace is to do this research. If you can't produce any results or achievements, I would say that you aren't doing justice to the job and the salary provided by your workplace. Practitioners should be good people in every situation, and when we are working, we should do it well, for this is not an attachment. Why do I say this? Because you are contributing to the benefit of others and creating value for more people in society. At the very least you are doing it for your workplace, not for yourself. This is something you should do in ordinary society. You are asking if studying to gain knowledge is an attachment, right? I've said that we advocate studying to gain knowledge, because if a person doesn't have much knowledge it is very hard to understand this Fa of ours. Is a student's desire to go to college an attachment? If you're worried about going to college all the time, and as a result of your family's nagging you about having to go to college you are under tremendous mental pressure, I would say

that's an attachment. Isn't that an attachment? It's just as I said the other day: If you do your job well, or live up to the expectations of your parents and your school, when you study hard, then aren't you going to get what you deserve? If you don't study diligently, will you be able to go to college? If you study hard, won't you get what you deserve? You should just study naturally, and you will be able to go to college. If you're always thinking about it and pursuing it, then that's an attachment.

Question: After listening to Teacher's lectures, I'm not interested in things among ordinary people anymore. I'm not interested in promotions and some other books anymore. I don't know if this is right?

Teacher: It's true, and it is actually a natural phenomenon. As we practice and our ways of thinking improve, we find that some things among ordinary people are indeed low level, and [limited to] the level of ordinary people. Then it becomes uninteresting, and in fact that's because your realm of thought has gone up. Don't I often say this? I have said that after a practitioner has gotten to a high level, he will feel a wide gap between himself and ordinary people. Others won't be able to listen to what you want to say, and you won't want to talk to ordinary people about those things. As for those things ordinary people talk about, you don't want to listen to them at all. Over and over again, it's just those trivial matters of ordinary people, those little things ordinary people have been chattering about for thousands of years. So you don't like to listen to it anymore. Usually a cultivator is not talkative and doesn't like to talk. This is one reason for it. It will happen. As you ascend to higher and higher levels, you will find that you take these things more and more lightly.

Question: In the fifth exercise, how long should each of the four still postures be held?

Teacher: The postures that strengthen abilities require long periods of practice. For those who need to go to work, it's fine to follow the time on the tape each morning. There is actually no specific, set timeframe. Simple as it may be, this exercise is quite hard to do because it requires the person to sit for a very long period of time. Right now some aren't able to sit for that long. If you can't

sit for that long, then just sit as long as you can. Divide it up evenly, so for whatever length of time you are capable of sitting, split it in half. Actually when doing the meditation, the last posture of becoming still requires a longer time. Right now if you can't do it, then gradually work on it. At present strictly enforcing a rigid requirement is just not realistic.

Question: A colleague in the office is currently doing a wicked practice. What should I do if we have to work together for the long term in the future?

Teacher: If he is doing a wicked practice, just tell him that what he's doing is not good. If he insists on doing it, then let him do it. As for things in your work, just interact with him in a normal working relationship. In doing upright cultivation there is nothing to be afraid of. Just ignore it, there's nothing to worry about.

Question: Are all of the students who are attending this lecture Falun Dafa disciples?

Teacher: This has been explained before. If you genuinely cultivate, I will treat you as a disciple, and if you don't cultivate, then I won't treat you as a disciple.

Question: Can one who is learning Falun Dafa learn things outside of the practice?

Teacher: There is no problem with that. When it comes to things like math, physics, chemistry, and geometry, go ahead and gain the knowledge of ordinary people. You still live among ordinary people, and it's just that you are cultivating in Falun Dafa. It won't do if you no longer take care of the things among ordinary people.

Question: What should we do with the saliva that is sometimes produced in the mouth while doing the exercises?

Teacher: Don't spit it out. If it's saliva, then just swallow it. Since I have installed prepared mechanisms for you, you don't need to do anything and it will naturally go down. Who constantly goes around spitting all the time? As the saying goes, "gold saliva and jade fluid." Practitioners regard it as very precious.

Question: Among people, there are some who are very bad and have bad mindsets. These people should meet with bad returns. Meanwhile, when it comes to those who are kind and willing to help others, those kind people are not rewarded. Why is that?

Teacher: You meant to ask why good people don't get to live comfortably while bad ones do, is that what you mean? Let me tell you, good people don't live comfortably because, in the view of high-level beings, the purpose of your life is not to be a human. So, you are a human because you have dropped down to this point, and you are given a chance to return. But you didn't realize it and created karma by doing bad deeds here, so there will be karmic retribution. From the enlightened beings' perspective, you should hurry up and pay off the karma so that you can get out of this place. The better the person you are, the faster he has you pay off karma. So in paying this off, aren't you going to suffer hardships? So quite often there are some people who, throughout their lives, are very good people but always suffer hardships. Even when they have done some good things, others don't understand them. They are constantly wronged and framed. There are also people who achieved things, and yet others snatched away the credit. This happens a lot, it's like this. That's what we see. That is how it works. This is one reason good people often don't lead very comfortable lives. But it's not always like this, and it is related to the amount of karma. The purpose is to enable you to get out of the sea of bitterness quickly after paying off your karma. What happens to the bad person? The bad person is also viewed from this compassionate perspective. You can see that the bad person is doing bad things and giving virtue to others—however many bad things he does, that is how much virtue he gives away. So this person is ignorantly harming himself. He is harming himself, so what can you do about him? Nobody wants to punish him—since he is already harming himself, why would you punish him again? After he has done bad things, it seems as if nobody is punishing and disciplining him. It's as if he is out of control and nobody wants to curb him. Why is that? Because what awaits him is self-destruction. When he dies, it will be total destruction and nothing will be left. That is what will happen to him. Good and bad as judged by humans are reversed. Usually, ordinary people's criteria to judge whether a person is good or bad is based on an individual's perspective: If he's good to me, then I'll say he is

good; or if based on my notions I think he is good, then I'll say he is good. That won't do. Saying that somebody is good because he is good to you, your frame of mind is still that of an ordinary person, and the criteria is low. The nature of the universe is the real criteria for judging good and bad.

Question: I saw various Buddha statues in a department store and my head felt very heavy.

Teacher: Yes, some bad things permeate everywhere, but they can't bother Dafa cultivators.

Question: I have come in contact with terms in Buddhism before. While doing the exercises, the words "weng-ba-hong-mi" occasionally pop up.

Teacher: That belongs to Tantrism, it's an incantation in Tantrism. Nowadays wicked practices and crooked ways are also chanting it, they're all using it, and even those in Taoism are chanting it. Things are all fouled up—don't let those things interfere with you. Some people even do large *mudras* in their sleep and make all kinds of *mudras*. You have to let go of all of that; you can't do it. What I am teaching you are just these things, so you should practice according to these things.

Question: What should be done in case of food poisoning?

Teacher: This type of thing rarely happens to our students who truly cultivate. As genuine cultivators, when we encounter tribulations that have nothing to do with cultivation, those tribulations can be avoided, for sure. No matter how big the tribulation, it can be avoided, but the prerequisite is that the person is a genuine cultivator. For those who are not up to the standard for cultivation and don't strive to improve their *xinxing* among ordinary people, then there are no guarantees. Someone asked me, "I've been practicing for so long, how come my illness hasn't been cured?" What about your *xinxing*? Do you expect your illness to be cured just by doing some exercises? We're not here to do healing—we are here for cultivation. Isn't that the issue? You were asking about food poisoning, but I would say that this type of thing really doesn't happen among our students. When someone encounters this type of thing, [that item] won't go

into his mouth no matter what. If you actually are poisoned, then you really should go to the hospital. That's because, if you can't handle yourself well, you should—knowing that this problem could have occurred only because you aren't a genuine practitioner—really go see a doctor. For practitioners, these things usually won't happen.

Question: It shouldn't be a problem for someone who cultivates Falun Dafa to donate blood, should it?

Teacher: Of course, we aren't saying that you cannot donate blood. But after all, your blood is just too precious to be injected into other people. However, it seems that these things seldom happen to our Falun Dafa students and disciples. I can't be absolute on the matter. If it truly falls upon you to donate, then you need to do it.

Question: It's my hope that each year, you will meet us students by appearing on television during festivals and holidays, even if it's just once a year.

Teacher: That's up to the TV stations. Actually, we should follow the predestined arrangements with certain things.

Question: During my practice, a big Chinese character for "Happiness" was at first covered by a piece of cloth, which was then slowly pulled back so that I could see [the character].

Teacher: This is to tell you that you have attained the Fa, a hint to you that you are learning Dafa.

Question: People with huge amounts of karma always want to do the practice with people with relatively higher levels of gong. What effect will it have on the people with high levels of gong?

Teacher: None whatsoever. In the eyes of the people with high levels of gong, the karma is nothing.

Question: Under what circumstances will the Falun become deformed?

Teacher: When other practices are mixed in. It will become deformed if even mind-intent from other practices is introduced into your consciousness during practice. External forces could never damage the Falun.

Question: Is the formation-stasis-degeneration in the universe the result of its own evolution or is it controlled by great enlightened beings?

Teacher: This universe just has such a form of existence. At the same time, there are a fairly large number of great enlightened beings who can control this universe, but they also go by the principle of this universe, which is called "born naturally and perishing naturally." Whether it perishes or not, it has nothing to do with them and doesn't concern them; if it blows up, the explosion can't reach them, and they can re-create it. The history of the universe is just so long, and Buddhas, Taos, and Gods don't need to think about it. But it is quite terrifying for humans.

Question: The Falun in my abdomen is turning, and it feels warm and bloated. Is this normal?

Teacher: There's a Falun in your abdomen, and yet despite having something so high-level your mind is still that unsteady? Will the Falun harm you?! In other words, that's a Buddha!

Question: There were five temples before the Cultural Revolution in Yanji, and they were torn down during the Cultural Revolution. It's said that they are now being rebuilt. Can Falun Dafa students make donations to this?

Teacher: I don't think you should get involved with any of those things. Let whoever wants to do it donate, for they are cultivating the things in their own discipline.

Question: I'm determined to cultivate Falun Dafa well and constantly remind myself to do so. Is that an attachment?

Teacher: It's not an attachment for you to require that you be a good person. The wish to return to the origin and your true self is your human nature coming out. On the contrary, this can overcome attachments.

Question: I'm a lay Buddhist. Is it okay for me to read the Surangama Sutra?

Teacher: We have our book on the cultivation of Falun Dafa, which you may read, and in the future more will come out. If you're always reading the Surangama Sutra, the Diamond Sutra, or whatever sutra it may be, aren't you cultivating the things in that discipline? That's the issue. I don't object to your reading it—but you might as well go cultivate in that discipline then. You can't have it both ways, that's what I mean.

Question: Is it okay to teach patients with a slight mental illness?

Teacher: I think you had better not invite this trouble, because he can't control himself and can't understand it. When his mind is controlled by external messages, any demon can interfere with him, and at that point you won't be able to deal with it. When he is in that state any demon can take control of him, so not only will he not play a positive role, he will damage Falun Dafa's reputation. That's why we have never been willing to teach mental patients. He has no control at all, and when the time comes, all kinds of demons interfere with him and everything is undermined; the practice was done in vain.

Question: A few days ago, a friend brought a possessing spirit to my home. During practice the next morning, that spirit joined in the practice and left when it was done. What should be done?

Teacher: When you see something like this, say my name. Actually that was to test you. These things are very complicated.

Question: How do we safeguard Dafa?

Teacher: We can't fight and struggle against others. Just don't give them an audience and it will be fine. The interference that cultivators encounter is itself a test.

Question: There's a person who is badmouthing Falun Dafa. How should we respond to that?

Teacher: Ignore him. If he insists on saying it and refuses to be reasonable, can you act the same way he does? Just ignore him, and don't give him an audience and it will be fine. In fact, this also occurs to test one's *xinxing*.

Question: Will the Falun you gave us become stronger?

Teacher: It will become stronger and stronger. It can become very big or very small on its own; it can change in other dimensions.

Question: If I can't enter a state of ding temporarily while doing the exercises, will this result in doing a wicked practice?

Teacher: It won't. Don't think of bad things, and regard yourself as a practitioner. Resist the bad thoughts generated by the thought karma in your mind.

Question: You said that trees have spirits. Can they cultivate? Can they become Buddhas?

Teacher: Nothing other than man is allowed to cultivate and attain the righteous Fa. All things have spirits—not just trees—but only humans can cultivate the righteous Fa and attain the Tao.

Question: Can one who practices Dafa put up and worship ancestral tablets?

Teacher: Some so-called ancestors are not your original ancestors—they are not people who attained the Tao, nor are they high-level Buddhas. They are just low-level spirits. Their *xinxing* levels are very limited and they might interfere with your cultivation. If you have that intention [of venerating them], just cultivate well instead and save them after you achieve True Attainment Status.

Question: When compassion [cibei] emerges while doing the exercises, will one shed tears?

Teacher: There are two situations. Right now some practitioners often shed tears, and they shed tears whenever they see me. They also shed tears when doing the exercises. Why is this? It's because the subordinate soul has seen that I cleaned out a lot of bad things from your body and along with this given you things of incomparable value. So that's why he is really excited. Your master soul doesn't know this. So why is he always shedding tears? It's just because he [the subordinate soul] has seen it. If your master soul really saw it himself, then you wouldn't be able to express your gratitude towards me. Another situation is, when we reach a certain level in cultivation, compassion will emerge and cause you to shed tears. But it is relevant to something. When you see lives being taken and when you see

someone being taken advantage of, tears will also be shed based on something specific. This is an example of when compassion emerges.

Question: What should be done if something suddenly comes up while doing the exercises?

Teacher: I have explained what to do when something comes up. We don't require you to end the exercises. Just get up and do whatever it is you need to do. The Falun will retrieve on its own all the energy that you shot out.

Question: When doing the Falun Standing Stance, is the holding considered circular only when both arms feel the Falun turning?

Teacher: Not necessarily. A few individuals can't feel the turning. Eighty or ninety percent of the people here can feel it.

Question: Can one wear gold and silver jewelry while cultivating?

Teacher: It's best not to wear them when doing the exercises. In fact, people probably wear them just to show off. When you get married, you wear a ring to signify that you are married, and I would say that doesn't matter much. But while working on *qi*, it will have a blocking effect. Both gold and silver can emit a yellow and white substance that's like a kind of *qi* and that can have a blocking effect. Since it is stronger than the *qi* in an ordinary person's body, it can stand in the way. It can't block the *gong* that is developed. Some people may think that it can fend off evil spirits, and of course there are various mentalities. Why are you afraid of evil spirits when you are working on *gong*? There's nothing to fear when you cultivate in a righteous Fa.

Question: My hands always feel warm during the exercises.

Teacher: That's correct. Illnesses are all *yin* in nature. Sometimes we may experience a state in which *yin* and *yang* are clearly distinct—one half of the body is cool while the other half is warm. And they might change places, say, with this side being cool and that side being warm. These are all normal phenomena, and this is considered a state of *yin* and *yang* being clearly distinct.

Question: Can one who cultivates Falun Dafa kowtow to deceased people?

Teacher: If you are really a practitioner who has developed *gong*, they really can't withstand your kowtow. If you were to kowtow, they would be so scared they would vanish without a trace. If it's something not so good, your kowtow could kill it. Of course, ordinary people can't tell the difference when it comes to these things. As a cultivator, you may bow, or you may do the ceremonial *mudra* of the Buddha—I think that would be better. You can't kowtow to deceased people, though. They are waiting for you to save them, so what would you kowtow to them for.

*Question: Will there be pain during the sitting meditation if *xinxing* does not improve?*

Teacher: You will feel pain in your legs even if your *xinxing* has improved.

Question: Will the hands remain in the posture of lotus hands when doing the hands overlapping over the lower abdomen and pushing the Falun clockwise in a circular fashion four times?

Teacher: Right. They are all lotus hands, and they remain so throughout all five exercises.

Question: Some publications have run articles saying that foxes can become humans. Is that true?

Teacher: This universe is very complex in the first place, only humans don't believe it. We practitioners should just ignore such things. Don't ask about things that have nothing to do with us practitioners.

Question: Can one who studies the Book of Changes practice Falun Dafa?

Teacher: You'd better put it aside, as it contains some other things. Compared to Dafa it is so insignificant. It's not worth studying for someone who cultivates Dafa, unless this is his normal work.

Question: Karma is quite heavy at this human level. How can there be any people with great spiritual inclination?

Teacher: Usually they come with a mission. They come with a mission.

Question: In doing the exercise for strengthening divine powers, is there a conflict between using strength and the qi mechanism?

Teacher: In doing the *mudras*, it is the forearms leading the upper arms, so there is a certain degree of force between the forearms and the wrists, even the fingers. When it comes to the strengthening of divine powers, it's relaxed, totally relaxed. There is an intricate cooperation with the mechanism.

Question: What level does one have to reach through practicing before he has Law Bodies?

Teacher: Those Law Bodies have the image of Buddhas. They have blue hair and wear yellow kasayas. You have to reach that level through cultivation before you have Law Bodies.

Question: Can a person take medicine?

Teacher: Someone asked me if it's true that a person can't take medicine once he cultivates Falun Dafa. I don't care if you take medicine: here I only require that practitioners act according to the standards for practitioners. If you aren't able to do that and you don't act according to this *xinxing* standard, and later you have a problem because you didn't take medicine, you would say that Li Hongzhi didn't allow you to take medicine. Think about it, everyone: If you can't regard yourself as a practitioner and you have a problem, then if you don't take medicine, of course it will be dangerous. It's just like that for an ordinary person. Our students shouldn't use it as a condition or rule for new students to join the practice. Let him enlighten to it himself, but you may give him hints.

Question: In raising children, will one get karma for spanking or scolding them under circumstances that require immediate attention?

Teacher: Children should be disciplined. If you don't discipline them and only indulge them, you will lose virtue. If you don't discipline them you haven't lived up to your responsibilities as parents, so you should discipline them. If your kids don't behave, it's fine if you teach them a good lesson. But you can't treat them like

animals—that won't do. This distinction must be clear. When disciplining children, don't lose your temper. It's no good if you really lose your temper, since there is the issue of *Ren* for you. *Ren* doesn't mean to forbear after you have lost your temper. Instead it's about not losing your temper in the first place. The child's true life wasn't given by you, and he has his place of origin, so he too is an independent being. Raise them with rationality.

Question: What will the outcome be if one does a possessing spirit practice?

Teacher: Then you will be possessed. They will siphon off your essence every day.

Question: In practicing Falun Dafa, will we run into the problem of our gong suddenly dissipating in an explosion?

Teacher: No. However much you give, that's how much you gain. There won't be any such explosions.

Question: At the practice site, those who can double-cross the legs earlier and sit in meditation longer are considered to have done well in their practice. Is this right?

Teacher: If someone can sit for a long period of time, it can only be said that he has done well in that regard. As to how well he has cultivated overall, that can't be measured by how long he can sit in meditation or by his abilities. If you say, "This person has abilities, and his level must be high because his Third Eye is at a high level," and you hold him in great esteem, that won't do! Our sole criterion for judging good and bad is to look at how high or low a person's *xinxing* is and to take Dafa as the standard, using the level of one's *xinxing* to evaluate whether he has cultivated well or not. At a certain level in the future, a person's level can be discerned by the color on his body. Why is that? Because the colors are like this: red, orange, yellow, green, blue, indigo, and violet, with color, and colorless—changing between the nine colors. When it gets to this white color, when his entire body becomes whitish and white, then this person has reached through practice the highest level in the In-Triple-World Law. Upon reaching the colorless stage, he has entered the transition state of a transparent body, stepping beyond the In-Triple-World Law. So

at this stage of red, orange, yellow, green, blue, indigo, and violet, it's possible to tell a person's cultivation level. In the beginning, his body is red. Upon reaching the level of cultivating in Arhat's Law, the changes among red, orange, yellow, green, blue, indigo, and violet will start all over again, but those colors are much more beautiful than the ones in In-Triple-World Law cultivation; they are translucent. Going beyond the Initial Attainment Status of the Arhat and entering the cultivation of the True Attainment Status of Arhat, the colors are still red, orange, yellow, green, blue, indigo, and violet. But these colors become even more beautiful, and are constantly ascending. They are the light emitted from your body, and the colors of *gong* are all like this.

Question: What's the difference between mechanisms and qi mechanisms?

Teacher: Mechanisms are elements installed in your body for the growth and development of your *gong*. They can change your body and cultivate everything of yours, including things like your Cultivated Infant. We call them mechanisms as a whole. As for *qi* mechanisms, in essence, they are the things installed outside your body that lead your hands to move while your hands don't move by themselves in your practice.

Question: Some people of Korean descent don't understand what we are saying. Will that affect their getting Faluns?

Teacher: I think that most of the people here have predestined connections. Many among us don't understand Han Chinese, and yet their health problems are now gone. That's because those with a good inborn foundation can get it all the same. Here the issue of good inborn foundation is involved.

Concluding Remarks

I have been talking for the past few days and there is no more to say. Many of our students want me to say a few words just for them, but I can't say a few words to each person. That's because whether you cultivate or not is up to you, so I will just say a few words to all of

you. In the early days when I taught the practice, I came across lots of tribulations, to an unimaginable extent. At that time I just held on to a certain thought. When the Great Enlightened Beings at very high levels saw that it was very hard for me to endure, they would say, "It's hard to endure, but you can endure it. It's hard to do, but you can do it." I want to leave these words with you. As of today, I will stop teaching this practice for the time being, and I need to rest for a bit.

During the course of my teaching the practice, I have always maintained a mindset of being responsible to the students and to society, and the results achieved over the entire course of teaching the practice have been quite good and satisfactory. Although some of our minority students don't understand Han Chinese, they have also gradually achieved relatively good results. The Buddha school has a saying, "We believe in predestined connections," and we are sitting here together due to predestined connections. Since we all have these predestined connections, let's grasp this opportunity and not let it go by. Given such predestined connections, we should cherish them—since you've learned it, I think you should stick to it steadfastly to the end. This way, even if you don't want to reach a very high level, since we have said that however much you give is how much you will gain, at the very least you will have a healthy body or you will improve your level; this can be achieved for sure. Of course, our goal is to truly guide those who can achieve Consummation to high levels. I said the other day that although several thousand people are here listening to the Fa, I would say I'm not too optimistic and don't know how many people can truly cultivate to the end and truly achieve this most ideal goal. This is what I think: I hope that all of you can make up your mind and cultivate to the very end. Along the same lines as the words I said to you moments ago, only those who can stick to it until the end are the genuine gold. Only those who stick to it until the very end can achieve Consummation.

The method for cultivating Buddhahood itself is not hard; what's hard is letting go of those ordinary people's attachments in ordinary society. That is the hardest part. But the good thing is, today I have told you these principles, this high-level Fa, and you can cultivate and practice according to this Fa. In the past, there were many people who wanted to cultivate towards high levels, but they didn't attain the Fa and had no way of cultivating towards high levels without the Fa.

That's what makes it convenient today: This Fa has been delivered to your doorstep. In the past, there were many people from all the various areas who wanted to go someplace and find a famous master, and they wanted to cultivate and learn from him. It can be said that this practice of ours is the most convenient discipline and the fastest to cultivate, because it cultivates by directly targeting people's minds. Now you don't need to go somewhere to seek a master. We have laid this right at your doorstep. It remains to be seen whether you can cultivate or not. If you can cultivate, then do it; if you can't, then you don't need to think about the matter of cultivation anymore—and that's the way it is. Over the course of the lectures, the issues involved were at relatively high levels, and you have never heard the content that was taught before. Not just *qigong* masters, but even religions are not allowed to know many of these things at such high levels and so clearly. That's why I say I have done something unprecedented and swung the door wide open. Some things have been explained very explicitly, and if you say you still can't cultivate, then that is the individual's problem. Of course, out of being responsible to you, we have explained the Fa and principles to you thoroughly, and we will protect you in the future as well.

The field generated by our practice is unlike any ordinary field. The entire field of practice has a cover over it, and if other practices want to come in to practice and come into our group and be amidst the students, they won't be able to pass through our cover and enter. Because it is like a balloon, even if you have arrived at the center of the field, you can't get in. The entire field's energy is relatively strong, and it doesn't need me to clean it up because my Law Bodies have done so directly. You have my Law Body to take care of you, and he will definitely do these types of things. As for how much we have given you, I don't want to elaborate on that anymore. The overall purpose is to truly enable you all to attain the Fa and cultivate, that's the purpose. I also hope that in the cultivation process, from now on, all of you can make continuous progress upwards and continuously improve your *gong* potency, and that all of you can have complete success and achieve Consummation!

Teaching the Fa and Answering Questions in Guangzhou

I will talk about whether copies can be made of Falun Dafa audiotapes. When we held classes in the past, recording was prohibited. Only when I truly started teaching the Fa did we allow it. The contents of my classes in Jinan, Dalian, Changchun, and Hefei have been consolidated, and the third book, *Zhuan Falun*, is being printed. This will be the ultimate book that guides our cultivation. With the exception of the audiotapes that I have approved for distribution, other recordings are, in my view, most likely not as good in quality. In addition, in editing the published books I have eliminated many of the colloquial expressions contained in my talks. Some of my words are laced with my northeastern dialect, which could lead to misunderstandings. So don't take excerpts of my talks from recordings anymore. Once published, this book of mine will be established as the basis for our cultivation practice. It will be out soon, and you may contact the Main [Falun Dafa] Society and place your orders.

Question: Can those who have converted to the Buddha school read the Scripture of Guanyin and the Great Compassion Incantation every day?

Teacher: Your statement, "converted to the Buddha school," is too general. Our [practice] belongs to the Buddha school as well. You should have said that you have converted to *Buddhism*. You are asking if you can read the *Scripture of Guanyin* and the Great Compassion Incantation every day. When you read the *Scripture of Guanyin* or the *Great Compassion Incantation*, you are in fact cultivating according to a religious cultivation way. This is, again, an issue of "no second discipline" and an issue of whether you can practice only one cultivation way. Of course, I am not opposed to your converting to and cultivating in that cultivation way—go ahead if you wish—but here we are asking you to cultivate in only one discipline. Some people just can't let go of that attachment, though. If

you can't, you might as well not make yourself suffer over this while grumbling about it all the time. Cultivate in whichever discipline you think is good. But I want to be responsible to you, and that is why I need to explain it to you thoroughly. I'll tell you: Religions are no pure land nowadays, and even monks can hardly save themselves. True cultivators are few and far between. Of course there are still some that are genuine. Otherwise it would have been all over. You decide for yourself what to cultivate; but you absolutely cannot cultivate in more than one discipline at the same time.

Question: Can we keep other qigong books or books by other qigong masters?

Teacher: We have already discussed this. It's your decision what to cultivate and what course to follow. With some *qigong* masters, even those truly good ones who have come to the public to popularize *qigong*, although they don't have bad things themselves, they can't deal with those things, either. So their fields are quite a mess. They call anyone master, so the messages in their books and those things of theirs are chaotic. Textbooks and technical books in ordinary society are generally not a problem. But when it comes to obscene and bad books, don't buy them, not to mention keep them, and even less should you read them. They gravely affect the morality of mankind. You definitely can't keep *qigong* books that are not part of our practice.

Question: Does the Tao school cultivate the subordinate consciousness or the master consciousness?

Teacher: They are the same. But those who cultivate the master consciousness come from extremely high levels, or, a person can do so only when his master consciousness is extremely special. In the case of cultivation ways that have been widely taught, it is the subordinate consciousness that cultivates.

Question: Can the master consciousness in this life become a subordinate consciousness in the next life?

Teacher: It varies, and there is no set rule for this.

Question: Should there be a gap between the hands in the Jieyin position and the abdominal area? Can they touch the abdominal area?

Teacher: This has been discussed in my lectures. You didn't listen carefully yesterday. When doing Jieyin, your hands should touch your body, touch it slightly. When doing Jieyin in the fifth exercise, "Strengthening Divine Powers," your hands may rest on your legs. Otherwise, when you meditate your arms will be quite heavy, weighing a few dozen pounds, which might make your spine bend, and you won't be able to sit up straight. When doing Jieyin, place your hands on your legs to reduce their weight.

Question: In the "Buddha Stretching a Thousand Arms" exercise, does the "Maitreya Stretching His Back" part only include stretching, and then it's followed by "Tathagata Pouring Energy into the Top of the Head?"

Teacher: Yes, those two moves are connected. After doing "Maitreya Stretching His Back," swiftly rotate your palms and relax, and the relaxed downward movement is called "Tathagata Pouring Energy into the Top of the Head." But there's no need to think about pouring energy into the top of your head, or think, "I'm pouring *qi* into it." There's no such thing. The automatic mechanisms are at work.

Question: Did the Honorable Divine of the Origin and Buddha Shakyamuni cultivate their master consciousness or subordinate consciousness?

Teacher: I can't talk about any specific persons or mention any specific names in discussing this. I will tell you, though, that in the great majority of cases that were passed down in the past, in over 95% of the cultivation methods, it was the subordinate consciousness cultivating, and that is what those practices prescribed. This is a secret of heaven, which was absolutely not to be revealed in the past.

Question: What is xuanji ("rotating mechanism")?

Teacher: The *xuanji* that I talk about is different from the *xuanji* (mysterious mechanism)—*xuan* as in *xuanmiao* (mysterious and wonderful)—discussed in books from ancient China about Taoist

cultivation. The *xuan* in our *xuanji* is as in *xuanzhuan* (rotating), and *ji* is as in *jineng* (functions), *jizhi* (mechanism), or *jiqu* (machine). *Xuanji* means the rotating mechanism, that's what it means. From cosmic bodies to planets and from planets to microcosmic substances, everything is in motion, and we call this mechanism *Xuanji*.

Question: A qigong magazine has Teacher's picture on the cover. Are there Law Bodies on it, too?

Teacher: They are on all of my photos. They are on anything that has my picture on it, or my articles, or my printed books, and the same goes for other printed materials. There is nothing farfetched about it.

Question: [It feels like] something is often turning above my head?

Teacher: I suggest that you not pass up slips like this to me any more. All kinds of reactions that your body has are good things if you are a practitioner. You know yourself that it is turning—the Falun is turning—and yet you insist on having me spell it out for you. Stop asking questions about the sensations you have, there are thousands upon thousands of them—so many kinds. If you ask me about all of them, you won't be thinking for yourself about what you should make of them. And these are actually good things. Otherwise, [if you don't learn to discern for yourself,] who are you going to ask in the future?

Question: While studying Falun Gong (Revised Edition) I used a lot of paper to hand copy some parts of the book and kept them at home. I'm concerned that others might take them imprudently?

Teacher: That's not a problem. I think you can seal them up and put them away, or collect and submit them to the assistance centers for safekeeping. Send them to farmers in poor areas in the future. Later on you can send them to farmers in poor areas.

Question: Please explain the differences between Buddhism, Buddha Law, and Buddhist studies?

Teacher: The law in Buddhism is only a tiny part of Buddha Law, and cannot represent the entire Buddha Law. Shakyamuni said that there are eighty-four thousand cultivation ways, but Buddhism only

has a dozen or so disciplines: Tian Tai, Hua Yan, Pure Land, Zen, Tantrism, and so forth, only a dozen or so. I would say there are more than eighty-four thousand ways—this Buddha Law is so enormous. How could today's religions cover the entire Buddha Law? They are only a part of Buddha Law, only a small part of Buddha Law. They were formed into religions and are thus called Buddhism. As for Buddhist studies, this is an ordinary people's term and understanding.

Question: Why can't someone become tranquil while meditating?

Teacher: When people are unable to become tranquil while meditating, it is because many things that they are attached to and holding onto tightly in ordinary society are interfering. As you understand the Great Law better, your attachments will become lighter and lighter, and gradually you will manage to become tranquil when you meditate. If you were able to let go of everything at this time, your level would already have gone up and you would be quite advanced in your cultivation. It's all right to have some straying or impure thoughts now. As you gradually improve your *xinxing* in complicated human society and give up things that ordinary people are attached to, your mind will gradually become pure and tranquil. Your *xinxing* is gradually improving as well, as you give up your attachments, and your level is being raised. These things go hand in hand. Once these things have happened, you will become completely tranquil.

Question: What is divine power?

Teacher: Divine power: the Buddha school calls the human body's supernormal capabilities divine powers. At the lowest level, ordinary people call them exceptional abilities.

Question: What does jiachi (strengthening) mean?

Teacher: *Jiachi* does not mean increasing your *gong*, adding on a chunk of *gong* for you to make your *gong* higher and then adding on another chunk for you to make it even higher—there's no such thing. [Increasing] *gong* relies completely upon you cultivating your heart and mind, and no matter who adds on some for you, it won't work. If you don't believe it, I can connect a *gong* column to you right now and instantly make you reach the level of Beyond-Triple-World Law.

But it will fall the minute you step out of here, because that *gong* is not yours and your *xinxing* level is not there. That's why it won't stay. In a very special dimension, there exists a measuring stick for your *xinxing* level, with scale markings on it. When your *xinxing* can't reach that high, your *gong* column won't reach that high, either. You know how in the past some people said that it's a pity someone's energy is lost when he sends out *gong*. But you can't understand it that way, because when you send out *gong*, your *xinxing* level is still up there, so even though your *gong* column is shorter after you send out a certain amount of energy, it will come back while you cultivate without even having to endure additional hardships. That's because your *xinxing*, your level, and your Attainment Status are there. Of course, if you want to grow further upward, you need to continue to improve your *xinxing* so that your *gong* will grow, and without this nothing else will work. Strengthening highly purifies your body and helps transform other things in your *gong*, that's all.

Question: I am predestined to have money in my life. How does that relate to my gong increasing?

Teacher: There are several scenarios. Some people get it by exchanging their virtue (*de*)—they get their good fortune through pursuing it. In the case of some others, it's accumulated from the past. There are also cases in which people have brought it with them from high levels. There are different situations, so it's quite complicated and you can't look at these things in one, formulaic way. Some people simply have virtue, a great deal of virtue, and they can have whatever they want because that is essential. That's really how it is. Virtue can be transformed into *gong* and is one of the things that determine a person's cultivation level and Attainment Status. If someone only seeks good fortune in human society, then he can exchange this thing with others for money and material possessions. Some people make a lot of money with just a little bit of effort, and that's because they have a lot of virtue. Some people make no money no matter what they do, and this is probably because they have little virtue. These things are not absolute, and of course, some people's situations are very complicated. I am just talking about the general rule. People with little virtue may not even be able to get anything when they go begging for food. That is because when others give you

food, you still have to exchange virtue for it. So when you don't have any virtue to give them, you won't get any food. There has to be an exchange because the "no loss, no gain" property which balances the universe, is at work.

Question: What should we do when a Buddha statue becomes worn?

Teacher: I think there is a rule in Buddhism. If you don't want to keep them, send them to temples.

Questions: Why does my mind wander when I listen to the lectures?

Teacher: Concentrate on listening and you will be okay. Your master consciousness has to be strong. In fact, it's your thought karma interfering.

Question: [As practitioners] are we still allowed to give treatments?

Teacher: If you are a doctor in a hospital or a massage therapist, I would say it's not much of a problem. But if this is what you want to do, do it as a profession, or open a clinic, those are all things you do among ordinary people. If you treat patients with your *gong*, that's absolutely not allowed! What I am teaching here is not something for healing or fitness, but true cultivation. And true cultivation is a very serious matter. If you want to cultivate to become an enlightened being, how could you not be strict with yourself and slack off? It's a very serious matter: A person truly has to endure a lot of hardships. You have to steel your will and cultivate according to the Great Law. If you truly want to take up cultivation, I would say you shouldn't think about these things.

Question: Is the master consciousness a person's soul (linghun)?

Teacher: The soul is a very general thing. The human body is very complex, so what it refers to is not very clear. And that's why here we completely get rid of those terms used in the past, and discuss things entirely in connection with today's scientific studies of the human body. We have explained things very clearly.

Question: Why does my mind drift off sometimes?

Teacher: It's normal that you aren't able to achieve complete tranquility right now. That reflects the elevation of a person's level. If you can truly become tranquil right now, your level is no longer low.

Question: I learned other practices before, and occasionally some of their things, such as incantations, flash across my mind?

Teacher: You have to get rid of all of them. They are different from ordinary thought karma. You must get rid of them.

Question: Why is it so hard to get rid of bad thoughts? Sometimes it even feels like they are actually getting stronger.

Teacher: When you want to get rid of them, they will try to keep you from cultivating, and that is why there are reactions. Some people have strong reactions. But your main thought must be clear and must eliminate them. When you are able to discern them and you are determined, my Law Bodies will get rid of them for you.

Question: I practice Falun Dafa but my sister worships immortals.

Teacher: Students of Falun Dafa don't need to be afraid of anything. Ordinary people often come across bad things, but they aren't able to do harm, nor can they do anything to them, so long as the person's mind remains steady and resists those things. If you firmly cultivate in Dafa, my Law Bodies will dispose of them.

Question: My Third Eye opened before, but then I couldn't see through it again.

Teacher: There are many things that could have caused it to close after opening. In some cases it might have been closed up. And in some cases it might have been injured, but when you cultivate it is being repaired. It will open when it needs to open. Don't worry about it, and just let things happen naturally.

Question: What should we do if we can't persist very long when we do the "Strengthening Divine Powers" meditation?

Teacher: The requirement is, the longer, the better. The fifth exercise is what I did while I was doing solitary cultivation. I gave it

to you without any changes. My main purpose was to allow you to have a Fa to follow and exercises to do when you cultivate at high levels. It *is* difficult for you to do it right now, and you can't sit for too long. Balance the time between how long you do the strengthening of divine powers and how long you meditate in *ding*. Do it according to your own situation. You will gradually improve, and over time, you will be able to sit for a very long time.

Question: Unfortunately, I will be going abroad and won't be able to attend the last day's lecture?

Teacher: Read the books more in the future, then, and it won't be a problem. Even those who study on their own are able to achieve Consummation. It all depends on if you really cultivate yourself.

Question: Who can give birth to a person's master soul?

Teacher: Why are you worrying about those things? Are you focusing on seeking knowledge or cultivating? Actually, I have discussed this before. The various substances in this enormous universe can produce lives as they work in their ways. Trying to distinguish between the master soul and the subordinate soul on the human body, well, aren't they all lives?

Question: While you were teaching, all of a sudden, I saw you manifest as a silver-haired Taoist Master with a hair bun on the top of your head and a long body.

Teacher: I have come down to prepare for this thing for a very long time now, and I have been Buddhas, Taos, and Gods before. If you saw it, just leave it at that.

Question: When we do the exercises at home, will it scare our ancestors?

Teacher: You have so many attachments. You can't even influence the lives of your parents and children who are now alive, and yet you worry about even those who have passed away. Cultivation in an upright Law benefits everyone. My discipline is the most convenient one—you cultivate among ordinary people. I have repeatedly said that cultivation is a very serious matter. And yet you worry about this and worry about that, and you won't break off this

emotional tie and that emotional tie. What did “leaving home and becoming a monk” mean in the past? It’s hard to say with today’s monks now. In the past, when someone became a monk, he would not even acknowledge his parents, he would completely sever all of his secular relationships, and he would even be given a new name. Why would he be given a Buddhist name? It was to get rid of all of his worldly desires and free him of any concerns over and involvement with those things, so that he could calm his mind and cultivate. Cultivation *is* a serious matter. Don’t worry about those things, and just focus on cultivating yourself. But you should not worship your ancestors at home, for your own sake and for the sake of the dead. Human beings and ghosts cannot live under the same roof, as their karmic relationships in this world have ended.

Question: Does Falun Dafa affect speculating in stocks?

Teacher: (The students are laughing at you). You’re attached to gambling. Let me tell you that some people jump off buildings when they lose in gambling! Think about the mentality of a person when he is speculating in stocks. I would say it’s hard for some people to tell good from bad now. Some people asked me if they could play *mahjong*—aren’t you trying to get other people’s money through gambling? Isn’t that gambling? Anyway, I’m telling you this: Our lectures here are not for ordinary people to listen to and take lightly. We are responsible to true cultivators, so the lectures are given to practitioners. If you want to do whatever out there, then go ahead and do whatever you want, but don’t bother taking up cultivation.

Question: I have a seven-year-old son. Recently he has been saying that he does the exercises with you in his dreams, and that he sees you doing the exercises during the daytime. But he is unwilling to learn Falun Dafa.

Teacher: Then you need to see what he is learning and whether what he has seen is real or false. When an upright discipline is spread on a large scale, demons try to undermine it in every way possible. It’s a problem if the person himself doesn’t practice.

Question: In a fast space-time a person’s life has already ended. Then why can we still change our destiny through cultivation now?

Teacher: It’s because [the life of] your main being is not yet finished, and we are able to turn back time in those dimensions. These are things I will discuss in my lectures. While we are on the subject, I can tell you that a person cannot change his life whatsoever on his own. No ordinary person can possibly change it for you, nor can enlightened beings change it for you unconditionally. So a human being is unable to control his own life, and even less so others’ lives. Some people want to wait until they become wealthy, make a lot of money, take care of their families and have them live a comfortable life, and then they will start their cultivation. What a joke! Each person has his own destiny, and even when someone is your loved one, how could you be allowed to change another person’s life? Besides, if you have no tribulations left, how are you going to cultivate? Do you know how much karma they have, and how they are supposed to go through their lives? Is that something you can control for others? You can’t. Some people might think, “I don’t believe it. If I make a lot of money and get rich, my descendants will inherit it.” I’m not so sure about that. A natural disaster, a calamity, or a fire can take it away, or they might lose it gambling or in some other way. It’s hard to say what might happen. It depends on whether they have the good fortune. If not, they can’t inherit anything. I am just giving you the idea. Each person has his own destiny. It’s not like anyone can change another person’s life. That won’t work.

But can a cultivator’s life be changed? Yes. There are two ways to change it. If a person takes up the path of cultivation, his life can be changed. When someone wants to take up cultivation, his Buddha nature has come forth, so help can be extended to him unconditionally. With other people, it can’t be done so casually. Since cultivation was not part of your life before, changes must be made for you. Everything has to be reshuffled; that is, rearranged. That can be done. There is another situation. That is, we have some people who are deeply attached to ordinary human things, and they hurt others through immoral means or some other approach. Or, you think that you didn’t hurt others, and that you seem to have gained something through your efforts, etc. In fact, what you can change is very little. Perhaps what you did with your efforts was something you were supposed to expend effort for, and only by doing that could you get it—that, too, was arranged. But though you can indeed change some

small parts, you can't change the overall direction of things. Even making a small change might generate karma. Otherwise, there wouldn't be [the difference between] good and bad people. When you are bent on getting something that was not arranged for you to have in your life, and get it via immoral means, what you obtain is something that belongs to others. And so you have hurt others, owed others, and generated karma. That is the idea. And if you don't pay it back during this lifetime, you will have to do so in the next one.

Question: Because of my poor xinxing, I mixed this with another practice, causing damage to my Falun a few days later. What should I do?

Teacher: Cultivation *is* a serious matter, but some people just won't listen to dissuasion and insist on mixing the practices, with disastrous results. It took long, drawn out years, a lengthy period of time in history, and many generations to form the Falun and our entire set of mechanisms! They're not things formed by ordinary people. They are quite precious and have produced countless great enlightened beings. And yet you ruined it just like that—by doing another practice at the same time, you ruined it. I'll tell you—let me tell you something a bit high-level—in a sense, the Falun is a universe, and it is countless times more precious than your own life and your master soul. And yet you ruined it so casually. Think about this, everyone. Of course, since I'm saving you, I have offered it. If you can take up this practice, do it. But if you don't [take up the practice], nothing can be done. Going forward, I won't give those whose Falun has been deformed another one just like that. If they really want to learn and want to learn it wholeheartedly, I still have to see whether they truly want to learn and are able to stick with it. If someone is truly able to learn it, if he can learn it, he can be given a set of mechanisms, and gradually, through his own practice a Falun will form.

Question: Teacher Li, if you are a Buddha then you can't say that all laws are evil.

Teacher: Did any of our students ever hear me say that all laws are evil? (“No!”) This person is possessed and his mind is so controlled that he doesn't know what he is saying. People with an

unclear master consciousness cannot be saved. Now, in the Dharma Ending Period, things *are* chaotic. Besides, can those fouled up, evil practices and crooked ways be called laws? What laws do they have? There is only one Law—Zhen-Shan-Ren! Other upright Laws and religions are all truths validated and enlightened to at different levels in the universe.

Question: What if someone can't maintain his xinxing in his dreams?

Teacher: That means your *xinxing* is not solid and you didn't hold yourself to a high standard. The reason is that you haven't yet laid a solid foundation in your everyday Fa study. That is why you need to truly cultivate yourself in real life—so that you will take these things seriously in your mind.

Question: Will Faluns be formed for those who have not attended your classes but have practiced by following your books?

Teacher: You know, what we are teaching is cultivation, and things for cultivating at high levels, instead of something for healing and fitness. So the requirements for people are high. It's not that if you do the exercises, you can get a Falun. No matter how well or how long you do the exercises, if you don't conduct yourself according to the *xinxing* standard that we require, if you are not strict with yourself, don't uphold virtue and don't study the Fa, you will have nothing and nothing will form. But if you follow the requirements of our Fa, you will get everything. You won't miss out on anything you are supposed to get, and that includes when you study on your own. All of the words in my books are my Law Bodies, so you will naturally get everything, and you don't need to form a Falun yourself. Also, my Law Bodies will naturally protect you.

Question: There are people in society who attack Falun Dafa in front of Falun Dafa students. How should we safeguard Falun Dafa?

Teacher: Just ignore them. There is no need to argue or fight with them. Whatever they want to say, let them be. Just ignore them, that's all. Don't give them an audience and don't listen to them, that's all.

Question: Can Falun Dafa disciples go into a newborn delivery room?

Teacher: Why would that matter? Some of your questions are a bit naïve. When you cultivate in Dafa you have nothing to fear. One righteous mind subdues a hundred evils. Besides, the delivery room is not wicked. That is actually good for babies.

Question: Do qigong books by writers who are not qigong masters carry possessed or evil demons' things?

Teacher: I'll tell you, whether the person is a writer or whatever, if he is not a *qigong* master, those possessing spirits and other messed up things will control him as he writes the *qigong* books. Where do his ideas come from? He thinks that they are from himself. There are also some writers who want to write things about *qigong*, so they interview fake *qigong* masters since they don't know how those [fake] *qigong* masters got their *gong*. They can invite those things, too, and what they write are those things. Now it's a mess out there and there are all kinds of fake *qigongs*. Even if there were no wicked things in them, how could something written by a non-*qigong* master guide your cultivation?

Question: In my spare time after practicing I find some books to read. It's mainly because I don't understand certain expressions and terminologies, so I want to read more to understand better, rather than wanting to learn more cultivation ways.

Teacher: Don't try to justify it. We are being responsible to you here. What's discussed in those cultivation ways belongs to those cultivation ways and contains the factors of those cultivation ways. Could you use them in our practice? In terms of what we discuss and what we teach, other terminologies don't have the meaning of our practice. Their exercise movements, and every word in the books that are possessed by demons, all contain those things. If you read them, they will get into your body. With regard to the knowledge about cultivation and Buddhist studies, I will select some historical cultivation figures for publication. They are good and upright, and can serve as readings for your general knowledge and help you to understand.

Question: What do we do with our notes of Teacher's answers to the questions during the class?

Teacher: Save them. Also, I would like to say that some of you in the audience here have a habit of taking notes, but more often than not, those who aren't able to listen to the lecture well are these note takers. That's because they put their attention on note taking, and yet often they can neither write everything down nor hear everything. You have to listen with a serene mind. When your notes are incomplete and you follow those notes—when they are incomplete and are probably out of context since you can't jot down everything—if you follow them, the results might not be good. I'm saying this to share with you what people have learned from numerous occurrences of these things since I started holding classes. Many people have done that. What I am teaching are not theories among ordinary people, so the results [of note-taking] are usually not good, as you can neither hear everything nor jot everything down. Later on we will have books for you to read.

Question: Do the results of our practice have anything to do with our moods?

Teacher: When you are in a bad mood you shouldn't do the exercises. And especially when you are angry, even less should you do them. Cultivating in an upright Law, you need to practice *Ren*. Practicing *Ren* is not done after your mood has turned bad, or you have gotten angry. When you are in a bad mood, how are you going to do the exercises? When you are upset and resentful in your heart, how could you calm down with all those thoughts that come from anger? How could you achieve good results in practicing? When you don't do things according to the Fa, when you are not cultivating in an upright way, you are cultivating in an evil way. Having done the exercises does not mean you are practicing in this Fa. There are many masters who have taught people things, but people have not adhered to the *xinxing* and moral standards required by their masters. So what they ended up attaining were wicked and chaotic things. Although they might be teaching a good practice, different things can result from the same practice. You have to truly follow the master's *xinxing* standard. Cultivation practice is a very serious matter.

Question: Does reading ancient and modern books on medicine affect [our practice of] Falun Dafa?

Teacher: It doesn't affect it. Reading books on medicine doesn't affect it. But don't read those books on *qigong* medicine that are written these days.

Question: A yoga book discusses scriptures of a god, and it says that this god created all universes.

Teacher: Don't listen to those things. What yoga? During the Dharma Ending Period, there is no pure land anywhere.

Question: Is virtue exchanged for what we gain through work?

Teacher: It also has something to do with how much the person gives. Ordinarily, work itself is giving. When someone gets more than he gives, he will have to expend virtue.

Question: What if we only cultivate our xinxing but don't do the exercises?

Teacher: Then you are only a good person, and not a cultivator. In the future you can only be a good person and be rewarded with good fortune in your next life.

Question: Why is it that we push to rotate the Falun only four times instead of nine times?

Teacher: Pushing four times is enough to do the job. If you push too many times your belly will ache and get bloated. Of course, it doesn't matter when you are learning it. After you have learned it, though, you shouldn't push it too many times while doing the exercise. If you do, your belly will become bloated.

Question: Is it all right to do the exercises within one month of giving birth?

Teacher: Of course it is. That's not a problem. There are no vigorous movements.

Question: There's a person who has not attended Teacher's seminars, and after doing the fifth exercise she came up with some other movements.

Teacher: Then something else is controlling her. I have talked about this before: what we have taught are only these five exercises. She likes [those movements], and when she becomes overjoyed she follows along and starts doing them. If you don't want them, stop them and they will disappear. But when you move along with them and like them more and more—"Oh, it's pretty good"—then they will direct you to do things. But those things—simple as their movements may be—are all damaging to your body. Although you are able to do those movements, they all harm what is in your body, and within a short while they could ruin you.

Question: Can a Catholic believer practice Falun Dafa?

Teacher: Discussing this subject might involve things at very high levels. To Asians I can only tell you to forge ahead with your cultivation to your utmost. It's hard to come across a Great Law, an upright Law. That's all I can tell you. If today's religions could save people, I wouldn't have come to teach Dafa. Anyway, enlighten to it yourselves. You are human beings now, and you won't be able to accept it if I discuss things at too high a level.

Question: Are the young people who practice Falun Dafa allowed to fall in love with someone of the opposite sex?

Teacher: As I have said to you before, at this level it's not possible to have you abandon everything, and you wouldn't be able to. Of course, some people might take these things lightly. Nevertheless, I'll tell you that for those who cultivate in society, we don't encourage you to be like that. But in Falun Dafa we do have a number of monastic cultivators. When we have monasteries in the future, those might provide a place for their cultivation. After many a monk takes up cultivation in Falun Dafa, their monasteries might give them a lot of trouble, so in the future we need to provide them with a place for cultivation. But for those who cultivate among ordinary people, we don't encourage you to go that route. If everyone cultivated in Falun Dafa and no one got married, then they wouldn't propagate future generations and human beings would become extinct. That wouldn't do. So, at present, you can get married, have a family, and establish your career. Those who cultivate among ordinary people should be in keeping with how ordinary people are as

much as possible. I'll give you an example: If you don't get married, your parents will be worried about you and not understand you, and others won't understand you. Conforming to the state of ordinary people is good for our cultivation, because the most complicated environments bring forth superior individuals.

Question: Great Master, can you talk about your courtship?

Teacher: You aren't here to learn the Fa. What are you here for? What else do you want to know? Cultivation is a very serious matter, and yet you are still driven by *qing* and attached to those things. What a huge gap that is!

Question: After successfully completing cultivation in Falun Dafa, can we go to other worlds?

Teacher: You can go wherever you like to go, because you will have successfully completed your cultivation. You are asking this question now, but in the future when you really have successfully completed your cultivation, one day you will feel awfully ashamed of [what you're saying]! You don't know what you are saying. What you have now is human thinking, and not thoughts in the realm of a God.

*Question: When meditating, we are required to keep our minds clear, clean, and free of intentions or any thoughts. So are we supposed to cultivate and reach that state of mind in terms of our *xinxing*?*

Teacher: Yes! But you can only achieve it gradually. Always pay attention: no matter to what extent you have entered the state of tranquility, you need to be aware that you are meditating here and doing the exercise. You have to keep this one thought in mind; otherwise, you will lose consciousness and become unaware of anything. Then you won't be cultivating *you*.

Question: When school students study hard to get admitted into college and do right by their parents, is that against Zhen-Shan-Ren?

Teacher: That does not go against Zhen-Shan-Ren. It's easy to mix up which things are attachments and which are not. I can tell you this: What you do to achieve some personal goals of yours and satisfy

your own interests and desires are attachments, whereas the things you do for the public, for the common good, for others, or in trying to do a good job at work and school, are what you should do. Think about it: For a [Falun *Gong*] student who is a school student, your natural duty is to study well, since you are a student. Some people think, "My goal is just to get into college." Of course, the goal of studying is to continually go up ever higher—from elementary school to high school, and on to college and so on. You can't stay in elementary school forever! That's for sure. So it's not wrong if we want to go to college. However, if you don't study well and are always thinking about getting into college, getting into college, getting into college, then I would say it's an attachment. So think about it, let's look at it from another perspective: If you are a student, your natural duty is to study well and be worthy of what your parents, your schools, and your teachers have done for you. Your teachers have sacrificed for you by giving you lessons. Your parents have paid for your schooling and have raised you. So you need to be worthy of your parents' and schoolteachers' efforts, and to work hard to study well. Then wouldn't you naturally get into college? If you always think about getting into college, getting into college, and yet you don't study well, how can you get into college? You don't need to think about getting into college all the time. Wouldn't it be a waste of energy if you couldn't get into one? Don't think about getting into college, just work hard to study well, and that's enough. When you have done well with your studies, college or graduate school will come along, right? That's how it works. Some things are very simple, but you can easily be confused about them. Then there are some people among us who conduct scientific research or studies—are those considered attachments? The results of your work and those things you do are for the benefit of the public, and serve the broader society and others. It is your duty to do those things well. And if you are a worker, you too should do a good job and really earn your wages and your compensation, right? That's because a practitioner should demonstrate that he is a good person wherever he is.

Question: When I do the exercises, I enter into a state in which I completely forget about myself and can't even hear any sound around me, and I feel as if my body has disappeared.

Teacher: That's a good state. We require you to enter a state of tranquility while doing the exercises, and two situations may occur. Our practice is unlike the other ones, where the person is unaware of anything while sitting there, and a few hours later he gets out of *ding* and thinks "Hey, it feels as if I've only sat here for a short while, only ten or twenty minutes or so." But he looks at the clock and finds that a long time has passed. And he is ecstatic, thinking that his ability to achieve *ding* is great and that he has practiced really well. In other cultivation practices, everyone would say that he has done well, but I would say his situation is sad, very sad! You know, in our cultivation you are to truly cultivate yourself and have yourself truly acquire *gong*. So even when you are in a state of deep *ding*, you need to be aware that you are doing the exercises here. You might experience the state mentioned in this question—you don't know where your legs, your body, your arms, or your hands are, even your head feels gone, and it feels as if only one thing exists, which is your awareness that you are doing the exercise here. That's a very good state. Besides that, we may also experience another state where it feels like we are sitting inside an eggshell and can't move—it's really nice—and yet you know that you are doing the exercise here. This state might also occur.

Question: [One time] I woke up in the middle of the night and found myself doing some Falun Dafa movements. I could feel the Falun rotating and a strong energy current.

Teacher: If they were really Falun Dafa movements, that's good. It's possible that your master soul was practicing, helping you practice. If they were other movements, that is a problem.

Question: When I do the first four exercises, there is a force in my body that makes me sway.

Teacher: We have many people who are quite sensitive. When the Falun is turning inside their bodies, they sway along. Don't move along with it. Some people aren't sensitive and can't feel a thing even when the turning force is strong. Each person's state is different.

Question: We have practiced Tantrism for many years, and we have supernormal abilities now and are able to connect with

Master's Law Bodies. If this is real, does it help guide our practice in Falun Dafa?

Teacher: It doesn't help—it doesn't help at all. Tantrism consists of a Tathagata's law principles at this lowest level of the universe, so how could it help guide the Fa of the universe? I have told you that it is hard to say whether what you see is real or false. Even if what you see is real, it would be very difficult to reach the level of connecting with my Law Bodies. They wouldn't communicate with you this way. It's the things you learned before that conjured it up to deceive you. So be careful with these things. Supernormal abilities don't convey the level of a person; it is his *xinxing* that sets apart the level of his Attainment Status.

Question: May I write diaries to examine my shortcomings against Teacher's Dafa?

Teacher: I would say it's not necessary to write those down. Go ahead if you want to write them down, though. It will be good enough if you know in your heart what you have done wrong, and going forward, pay attention to studying the Fa and improving yourself.

Question: When I read Master's works, often a few lines of the text appear dazzling. And when I check I find that they are exactly about the problem I am experiencing at the time. Is that Teacher's Law Body giving me hints?

Teacher: Those are all the Fa-power carried by Dafa. [Contained in] each word are the Law Bodies of Buddhas, Taos, and Gods.

Question: Why is it that during a certain period of time your Law Body would punish me every time I did something wrong or said something wrong, but during another period of time your Law Body didn't do anything when I did or said wrong things?

Teacher: You were taken care of all the time, and yet you still made mistakes and wouldn't repent and change. You can't be given hints like that all the time. By the way, I will bring something else up. Many students always want to communicate with my Law Bodies, and their reason is to ask about certain things, about things in their cultivation, and so on. Let me say this: Just go ahead and cultivate, and you will surely know what you are supposed to know. There are

things that you are not supposed to know, and that means it's not yet time for you to know them. Read the books a lot regularly, read them thoroughly, and all of your problems can be solved—everything is in there. Whether you have problems that you can't yet realize, or you have difficult questions, after you have truly studied this Fa you will find that you have no more questions—each and every problem will be readily solved.

Question: Is it true that as long as a person achieves Unlocking-Gong and Enlightenment, he will have obtained his True Attainment Status and he will be able to go to the Falun Paradise?

Teacher: There are two types of enlightenment—"gradual enlightenment" and "sudden enlightenment." And the Enlightenment at the end where everything is truly opened up is called Consummation. But some people are only able to cultivate and achieve Unlocking-Gong and Enlightenment within the Three Realms. That's not Consummation and they won't achieve the True Attainment Status. What I'm saying is that some people can't make that much effort and don't have that strong a resolve for cultivation, so they won't reach the True Attainment Status and thus won't be able to go to the Falun Paradise. There will be those who become Enlightened within the Three Realms, for they are only capable of cultivating to that level. Those who cultivate Dafa won't necessarily all go to the Falun Paradise. There are higher Paradises for those who achieve Consummation at higher Attainment Statuses.

Question: Is it because of qing that human beings fell to this physical dimension?

Teacher: That's not the case for everyone. There is no *qing* up there—it only exists within the Three Realms. You fell because you no longer met the standard up there, that is why you fell. In the human dimension *qing* is strongest. *Qing* is the fundamental source for the breeding of attachments.

Question: How can we distinguish possessing spirits from the soul?

Teacher: You can't tell them apart at present. Don't always be so interested in those things. Those possessing spirits can manifest in

sizes as large as your body, and your body in the past can also manifest in this lifetime, so it's extremely hard for you to tell whether it is a body from your previous life or a possessing spirit. Some possessing spirits are inside the person's body and some are outside. Those that squat on top of the person's head or shoulders, or that straddle his neck, can be discerned relatively easily. As for those that crouch inside the person's body, you won't be able to tell them apart. Those who cultivate Dafa don't have problems like being possessed—that's absolutely not allowed.

Question: Could you tell us what those who are above Buddhas are called?

Teacher: What do you mean "those who are above Buddhas"? Ordinary people will never be allowed to know things at that high a level. I have talked in general about the two major schools—the Buddha school and the Tao school. Those who are above them are Buddhas and Taos. If you take this as knowledge [instead of part of cultivation], gradually, just a few days after you step out of this door and leave this class, you will remember nothing. You will only have a general impression of what I talked about, and you will be muddleheaded and unable to recount anything. It will be erased from the memories of those who can't practice cultivation, as ordinary people are not allowed to know these things.

Question: What is the real meaning of qing in Buddha Fa?

Teacher: It is a factor at the lowest level of the cosmic Great Law and the cosmic attributes. In the past we never talked about this fundamental thing. In Buddhism they talk about attachments—about this attachment, that attachment... We have also talked about various attachments. But Buddhism didn't talk about what is at the root of attachments. Here we have spelled it out for you: They result from the existence of *qing*. So, of course, if a person wants to achieve True Attainment Status in his cultivation, he basically needs to get rid of this *qing*.

Question: When we do the exercises our tongue is supposed to bridge [to the upper palate]. But what happens if we are wearing dentures and are unable to do that?

Teacher: Wearing dentures doesn't affect anything. Even if you held a lead plate in your mouth it wouldn't matter. *Gong* can penetrate all that. It doesn't matter. We aren't harnessing *qi*, but are cultivating *gong*.

Question: Who were you in your previous life?

Teacher: I'm just Li Hongzhi. By no means am I Buddha Shakyamuni.

Question: Is the Falun Holy King you mentioned in your past lectures the same Falun Holy King that was mentioned by Shakyamuni in The Wonderful Dharma Lotus Flower Sutra?

Teacher: In history, Buddha Shakyamuni did mention the Falun Holy King. Buddha Shakyamuni mentioned things about the Law Wheel and the Falun Holy King many times before. When people later on tried to recall those things Buddha Shakyamuni said, they could no longer fully express them. So people later on couldn't understand the original meaning of what Buddha Shakyamuni said, which caused misinterpretations. Then, things like "silver wheel," "iron wheel," "bronze wheel," etc. came about, which were all made up by people afterwards. And they talked about Buddha Shakyamuni turning the Law Wheel and so on. With regard to that, Buddha Shakyamuni was not at all talking about turning the Law Wheel himself. Buddha Shakyamuni was able to predict the future, and he saw and knew that such a thing would happen in the future.

Question: When I do the Strengthening Supernatural Powers meditation at night, I begin to doze soon after I start.

Teacher: That's absolutely no good. You have to overcome this problem. Otherwise the one being cultivated might not be you. We need to practice cultivation knowingly. When you fall asleep as soon as you meditate, you're really not practicing and are just sleeping in a seated position. That too is interference.

Question: The sentient beings in the Pure Land of Ultimate Bliss have no worries or tribulations. How do they cultivate?

Teacher: As I have told you, a person can't cultivate if he has no vexation and worries. That is why it's very hard to cultivate in the Land of Ultimate Bliss.

Question: What is the Law name of Teacher's Law Bodies?

Teacher: My Law Body *is* me—they are one. This isn't easy to understand. It doesn't have a "Law name." It's just Li Hongzhi.

Question: When we have questions in cultivation, can we discuss them with veteran students who we think have done relatively well in cultivation?

Teacher: It's not a problem for students to inquire and discuss among themselves. It's good.

Question: One time when I was working, I inadvertently sensed that the center spot on my forehead between my eyebrows sent forth pink light, blue light, and silver light. [What's that about?]

Teacher: That is a phenomenon when your Third Eye opens. There are a myriad of different phenomena. Some people have asked, "Our energy is light, so how does it exist in our body?" I read a question slip yesterday but didn't have a chance to answer it. Let me tell you this: It looks like light to you because that is only its manifestation to those whose Third Eye level is low, whereas it exists as a real and concrete thing. When the level of your Third Eye is not high, the beings in other dimensions look like light to you, because their energy is strong. If the level of your Third Eye is very high, you will find that the things there are more real and concrete than the things you see here with your eyes. That is why cultivators of the past said that human society is illusory.

Question: You said that we should get rid of all attachments, but isn't your desire to save all sentient beings an attachment itself?

Teacher: This person is really muddleheaded! If you see a person drowning, is it an attachment to pull him out and save him? I have come to save you. I have not come to cultivate. You need to be clear about this. Also, I am doing even bigger things. It's just that in the human world I am teaching the Fa.

Question: When compassion (cibei) emerges out of our desire to save all sentient beings and extricate them from suffering, does that count as qing?

Teacher: The compassion you talk about in your current [cultivation] status in fact results from *qing*. Compassion is not *qing*! Ordinary people have *qing*. Only when you have ascended and no longer have *qing* can you truly understand what compassion is.

Question: Someone whose Third Eye is at a relatively high level often tells students what stage they have reached in their cultivation.

Teacher: He is harming Falun Dafa. I'll tell you: We should never listen to or believe those things. With regard to the level a person has reached in his cultivation, absolutely no one is allowed to talk about it just like that. Some people, driven by a desire to show off, like to talk about those things. Even with your Third Eye opened, you are not necessarily able to see the level he has reached in his cultivation. In an extremely special case where someone is indeed very good and can truly see that, he won't tell. When we share with each other and try to improve together, and talk about things like "a certain aspect of your *gong* is" such and such, or "you have developed something good in your cultivation," that's okay. But if you talk about how high a level you have reached in cultivation, how high I'm at, how high you're at, or how high he is at, then that is undermining the Fa. A person like that is absolutely not allowed to see those situations. Isn't he encouraging human attachments? Competition and all sorts of other things may occur among you. I will say this again: At any given time, you should take the level of a person's *xinxing* cultivation as the criteria. Only persons whose *xinxing* are not high would do those things. Then if someone's *xinxing* is not high, can his *gong* possibly be high? And if his *gong* isn't high, could he possibly see things accurately?

Question: During the classes, new students have obtained Faluns, qi mechanisms, and Law Bodies from Master, all of which are extremely precious. Based on the cosmic principle of "no loss, no gain," what should we give for that?

Teacher: My Law Body protects you—it's not given to you. Really, I just want you to be able to obtain the Fa, to cultivate, to

return to your original, true self—I only ask that you desire to improve yourself.

Question: Is there a difference between the Falun in Tantrism and the Falun you talk about?

Teacher: They are not the same thing. Their Falun is in one's thought and is controlled by the person's deliberate intentions, whereas mine is real, tangible, and concrete.

Question: In Hong Kong, I paid a visit to the big Buddha statue in the Temple of Heaven. Teacher, please tell us why in today's society people would build such a huge Buddha statue?

Teacher: That's something ordinary people wanted to do. Today in Buddhism many people are thinking about building bigger temples. Those are all ordinary people's things.

Question: If someone succeeds in cultivation and achieves Consummation, will he be able to see Master up there?

Teacher: As long as you truly cultivate, you can see me even before you reach Consummation. So after you achieve Consummation you can of course see me.

Question: What are monastic disciples? And what are truly-cultivating disciples?

Teacher: Monastic disciples are those who follow the cultivation form of monasteries. They are monastic disciples. Truly-cultivating disciples are those who truly cultivate themselves.

Question: I'm a student. May I read and do my homework with my legs crossed?

Teacher: When you cross your legs while reading and doing your homework, you are only practicing leg-crossing, and it doesn't count as meditating. In any case, that too is good for you. It can help to allow your legs to stay crossed for a long time. But it's only exercising your legs.

Question: When a person reaches the state of Three Flowers Gathering on Top, is his Cultivated Infant as big as his human body?

Teacher: That's impossible. The Cultivated Infants of those reaching Three Flowers Gathering on Top are only the size of a one or two-year-old child—and that only applies to those who have cultivated well. For some they are the size of infants that are several months old.

Question: When beings are created they are assimilated to the qualities of the universe and should only have Zhen-Shan-Ren. Then why would they have innate personalities?

Teacher: Personalities are a matter of people's personalities. One person might tend to be impatient—his personality is relatively impatient and he does everything swiftly. Another person has a slow temperament and does everything unhurriedly. A person's personality is his personality. They are two different things. Why can original matter form different things—wood, iron, etc.? That's one thing. But they all have the Zhen-Shan-Ren qualities.

Question: Do the big mudras you do have the same meaning as your teaching the Fa?

Teacher: The messages conveyed by that are relatively high-level. Anyway, it's not easy for human beings to obtain the Fa, and this predestined connection has not come by easily. I'm just urging you not to miss this opportunity.

Question: Can a person cultivate to a level that exceeds that of his parents who gave birth to his [master] soul?

Teacher: Don't let your imagination run wild now. I'll tell you: You don't know how low of a level you're at now, and yet you dare to think about things that high. How high a person can reach through cultivation depends on his ability to endure and the proportion of the virtue and karma material he has. In other words, your inborn foundation and your ability to endure—these factors determine how high you can reach in cultivation. So if you say, "I simply want to reach that high," and yet you don't have that kind of ability to endure, you will go crazy. Nothing is absolute, though. It's just that right now your thinking is that of a human.

Question: Red, orange, yellow, green, indigo, blue, violet, colored, and colorless—these represent different levels. In what ways can we tell? If someone's Third Eye has not opened, can others tell from the skin color on his face?

Teacher: You can't tell. Those are not things that ordinary people can see. That is why human eyes can't tell the difference.

Question: I learned a certain qigong practice before and went astray. Something was always moving about in my body. I went down a wrong path. Now I'm determined to cultivate in Falun Dafa, but I dreamed that something came to interfere with me.

Teacher: What you want to cultivate or practice depends on your heart. It's all up to you. When your desire to cultivate Dafa is firm, no one can disrupt you. Nor is anyone allowed to interfere with you anymore. I won't allow it, either.

Question: If someone's master soul is young, can he cultivate to a high level?

Teacher: It has nothing to do with whether his master soul is young or old. It has nothing to do with that.

Question: After listening to Dafa I realize that cultivation is a pressing matter. How can I develop a greater capacity to endure (Ren) that will help me be diligent and vigorously progress forward?

Teacher: Whether you can endure and to what extent you can endure are up to you. There is no specific training for increasing the capacity to endure. It all depends on your own ability to endure hardships. If you have the Fa in your heart and show compassion towards everything around you, you may be better able to handle the things you encounter.

Question: What's the difference between Gong Body and Law Body?

Teacher: You won't have Gong Bodies, not even in the future. After reaching Consummation you will only have Law Bodies. None of the beings in the universe have Gong Bodies.

Question: A person goes through a round of tests that aim at removing all of his attachments within the In-Triple-World Law, and then after he reaches Beyond-Triple-World Law, does he go through another round upon arriving at each Attainment Status, or go through a round at each of the upper, intermediate, and lower levels of each Attainment Status?

Teacher: The entire path that's generally arranged for you over the course of your cultivation, that is, all the way to your Enlightenment, is one cultivation process. And during this cultivation process you are to remove all of your attachments. It's not like [it is segmented into] an In-Triple-World Law level, a Beyond-Triple-World Law level, etc. It is arranged for you this way all the way until you reach Consummation.

Question: With regard to the formation, stasis, degeneration in the universe, is it that all bad things will be blown up and formed anew?

Teacher: It was like that in the past. Bad things would be destroyed and re-created. Mankind has been destroyed many times, and some people can't understand that. You can't think about these things from an ordinary person's perspective. The other day, I talked about a principle. I said that in the eyes of Buddhas, Taos, and Gods at very, very high levels, human beings are just so trivial; but then in the eyes of great enlightened beings at very high levels, Tathagatas are like ordinary people; and then in the eyes of great enlightened beings at even higher levels, human beings are even less significant than germs and micro-organisms. So if mankind's morality has degenerated, the earth is just like an apple, and if it's rotten, shouldn't it be discarded? For someone who is not in that realm, it's very difficult to perceive and understand these things.

Question: Please purify the master soul of us truly-cultivating disciples.

Teacher: I have done all that is supposed to be done. Don't let your imagination run wild. There are things you don't understand. You will end up the best in the future.

Question: In the past, some people used Bodhisattva Avalokitesvara incense to predict things. Now, after using Master's photo to perform consecration for Avalokitesvara's statue, can we still use the incense books?

Teacher: What use do you want those incense books to serve? Isn't that what ordinary people do? As a cultivator, what are you trying to predict? What do you want to know? Whether you will have tribulations, so you can avoid them? If you manage to avoid them, you won't be able to improve yourself. How could you cultivate, then? Or are you trying to find out if you will get rich? If you do things well, do your job well, or run a big business, you will naturally have it. Those are all things ordinary people do, and not what a Dafa cultivator should do. Followers of minor practices can of course use them.

Question: You said that monastic disciples' cultivation is like that of monks in monasteries. So being away from human society, how can they temper their xinxing?

Teacher: With regard to how full-time disciples cultivate, we didn't discuss that in our class here. That's a future matter. Monastic disciples also need to come out to be among ordinary people. In the past, monks would roam about, they needed to endure hardships among ordinary people and beg for food, and they were not to accumulate wealth or property. Roaming about amidst ordinary people presents good opportunities to be tempered among ordinary people.

Question: When I practice sitting in the full-lotus position, may I fasten my legs with a rope after crossing them to secure the position?

Teacher: We don't have any special requirements on this. Handle it based on your own situation.

Question: The country...?

Teacher: I won't answer any questions about the country or on specific matters among ordinary people. Don't ask me questions that involve politics, as we have never had a hand in politics or the laws and regulations of the state. As far as how we should conduct

ourselves as cultivators, what non-action is, and what we should do, we have already talked about these things.

Question: If everyone is principled deep inside, is it possible for mankind to become a pure land of the Buddha school?

Teacher: It is possible for mankind's morality to re-ascend. Not only is it possible, it is bound to happen—that's how it looks now. It isn't possible for everyone to become a Buddha, though, as people's *xinxing* levels are not the same and their abilities to endure are different. Human society will always exist, because it is a manifestation of the Fa at the lowest level as Dafa runs through from the top to the bottom. But it will never become like a heavenly kingdom.

Question: What if a practitioner suffers a bone fracture?

Teacher: Some people practice, but they only do it sporadically—on one day and off the next. They don't do it seriously, and they don't hold themselves to our *xinxing* requirements. These people are not disciples who cultivate in Falun Dafa, and all kinds of things can happen to them. When it happens, you say that a Falun Dafa disciple's bone is fractured. I can tell you that those who truly cultivate themselves usually won't suffer bone fractures. In isolated cases where someone owed that kind of karma in a previous life, then it's hard to say. So be careful. Assistants should not compel new students to practice. Doing so can cause problems. That's not how I do things. Dafa teaches changing from the heart. Isn't compelling people the same as forcing them? Make sure you are extra careful about this.

Question: I've noticed that after I introduced Falun Dafa to some new friends, my xinxing and physical condition worsened. Is it because I told others of it?

Teacher: That's probably just your own perception, right? Some people want to learn it, and as soon as you tell them about it they want to learn. You shouldn't have the sense that your condition has worsened. That is a state that shows your body is being purified or your karma is being eliminated.

Question: I'm a high school teacher, and I want very much to teach my students to practice Falun Dafa. I wonder if that's the right thing to do.

Teacher: Of course it is. Even if their understanding can't reach that high, it can help exercise their bodies. If they can really understand this Fa, try to be good persons, and want to do good, won't that be a great thing? And if they want to cultivate toward high levels, I would say you will have accumulated great virtue.

Question: When we were moving I accidentally damaged Teacher's photo.

Teacher: It was unintentional, no one will blame you.

Question: If those who live around us ask me about the practice, may I tell them and teach them?

Teacher: If people desire to learn it, then go ahead and teach them. How could you not teach them if they ask you, since [you are supposed to] spread the Fa.

Question: How come after I talked about Falun Dafa, I changed from having great faith to having some doubts about Falun Dafa's principles?

Teacher: There are many reasons involved—your ability to understand, your thought karma, etc., and when your own understanding is inadequate, others won't believe you when you talk to them. Since you yourself just started learning, interference to you may have something to do with it. Usually there is little external interference; instead, it is all caused by your own thought karma and inadequate understanding of Dafa. On top of that, others' disbelief might cause you to think that way.

Question: In the winter after doing the Strengthening Divine Powers meditation and uncrossing my legs, I feel very cold. Is that normal?

Teacher: In the beginning of your practice you won't reach a very high realm right away. In the beginning you won't sit there feeling very comfortable and warm. When you first start to practice, your body has karma, which is black and cold in nature. When you

practice you are eliminating your karma, and feeling a little chilled or cold does occur. Besides, it's winter, and your body won't change very quickly, or instantly. That's not possible. You will be fine later on.

Question: I didn't keep up my xinxing well before. If I start to cultivate now do I still have enough time?

Teacher: Aren't many new students just starting to cultivate? But you should indeed hurry up, especially those who are older.

Question: When someone helps others who are in need, is he transforming his karma into virtue or taking others' virtue?

Teacher: When you see others having difficulties and help them, you are being kind and doing good. When you are helping others and doing a good thing, if it's a difficult thing to do, you will endure hardships and your karma will be transformed. Usually, when you voluntarily help others, it is out of your own will and there is no transformation of virtue. But if it involves something valuable, then it is a different matter. Also, if someone frequently has tribulations, he may be paying for his karma, or there may be some sort of causal relationships involved. If a cultivator focuses on these things, he may do bad things, because he can't see the causal relationships behind it. That's why we advise practitioners to preserve their virtue and practice non-action. What we teach also includes this meaning: Ordinary people talk about accumulating virtue, but that's ordinary people doing ordinary people's things, as they are bound by the Fa at the level of ordinary people. You, on the other hand, are bound by the Fa at the cultivation level, so it's not right for you to be attached to those things.

Question: If a person truly cultivates Falun Dafa, will Teacher arrange his tribulations in such a way that it enables him to achieve a True Attainment Status and succeed in cultivation?

Teacher: Yes. A person will always have tribulations during the course of his cultivation. Besides, tribulations are [the result of the] karma of your own making, and you are to improve your *xinxing* amidst the tribulations. You will encounter all kinds of troubles. How will you handle them? How will you demonstrate that you are a

practitioner? You can't handle them the same way others do. So you will come across these problems throughout the entire course of your cultivation, all the way until you reach Consummation. And until you reach Consummation, one question remains—can you be steadfast toward the Fa? There will be tests on that. If, fundamentally, you don't even believe the Fa, then it's pointless to talk about anything else.

Question: For people with a medium- or low-level inborn foundation, what's easier for them to cultivate to: the Paradise of Ultimate Bliss or the Falun Paradise? And which path enables them to cultivate faster: the central great way of the universe or one that's off to the side?

Teacher: Dafa cultivation can't be compared with others. During the course of your cultivation, no matter how you cultivate, the requirements remain the same and the required standards are the same. However high you reach in your cultivation, that is how high of a level you will attain. In religion it's called Attainment Status, so that is how high of an Attainment Status you will attain.

Question: Many people in Guangzhou worship Guangong.¹⁰ Is it all right to perform consecration for a Guangong [figurine or picture] using your photo?

Teacher: In history, Buddhism called Guangong Bodhisattva Sangharama, but that resulted from people's worship. Why does the Tao school worship Guangong as well? It's because his subordinate soul succeeded in cultivation. There are also some businessmen who worship Guangong and see him as the god of wealth. What is on there all comes from people's worshipping or animal possession. So why would you use my Law Body to perform consecration for it? Buddha is not concerned with whether you get rich. When you have difficulties, a Buddha or Bodhisattva might help you, but even in that case you would have to be someone with good inborn foundation or a cultivator. Truly saving you out of this sea of suffering of ordinary people is not achieved by having you get rich. If a person has no illness or hardship, and lives in great comfort—living even more

¹⁰ A famous warrior in the era of the "Three Kingdoms."

comfortably than immortals—then he won't want to cultivate even if he is asked to, for it calls for enduring hardships. "What's the point of going to the Paradise of Ultimate Bliss?" [he would think]. "It's blissful enough here as is." Could something like that possibly happen? Could it be possible that human beings don't need to pay for the karma they generated in all of their past lives? And when they have to pay for their karma, how could they live well? In fact, those things that come into being through your worshiping and those possessing spirits—those messy things—they won't help you unconditionally. They want certain things and will take certain things from your body. So while it may look like you got rich, it's really not a good thing. Of course, there are complicated reasons behind whether a person has wealth or not, but it doesn't result from pursuit. Rather, you brought it from your previous lives.

Question: How can we gauge the relative amount of affection for one's family members, romantic love and friendship, and that of the love that comes from compassion (cibei)?

Teacher: Right now you are not yet able to experience what it feels like for a person to have no *qing*, and thus you don't know what compassion is. The compassion you can imagine now still comes from *qing*, and that is why you can't experience it. Human beings' jealousy, elation, competitiveness, unwillingness to be outdone, fear, anyway—you have to get rid of desires and attachments of every kind. Your liking or disliking something, what you do, what becomes your hobby and what doesn't, your wanting or unwillingness to eat certain things, your enjoying something or disliking something... everything comes from *qing*. Human beings live just for this *qing*. So what are those high-level beings who live without *qing* like? Are they all cold and stern toward one another? No, they're not. After a human being gets rid of *qing*, his compassion will come forth. Why can great enlightened beings save people? It's because they have compassion and they have pity for all beings.

Question: In order to practice crossing my legs, I cross my legs while I lie on my back and go to sleep.

Teacher: We don't object to that. You are just trying to press your legs or use some other method to condition your legs. But we

don't encourage everyone to do that. Besides, there are people who owe karma that is related to this, and there are those who cultivate very slowly and never improve. Their enlightenment ability doesn't improve, and they only do the physical exercises. These are the people who—if they really use something to press down [their legs] or adopt some forceful means—may just "Pa!" break their bones. And that would do great harm to us, as others may say that it resulted from practicing Falun Dafa. That is why we can't indiscriminately ask everyone to do that; each person's situation is very complicated.

Question: Sometimes my dreams became reality. Is this...?

Teacher: Sometimes you have a dream, and on the second day or a few days later, what was in the dream really happens. Or, when we are doing something, it feels as if we've done it before; we don't recall doing it before, but it feels like we have done it before at some point. Many people may have experienced this. You might have done it before this lifetime or a very long time ago, or, you could have become part of what was going to happen in advance and so you saw it—that's why.

Question: Sometimes being truthful (Zhen) conflicts with self-restraint (Ren). For instance, when we know full well somebody is lying, should we point it out to be truthful (Zhen) or hold back (Ren)?

Teacher: I'll tell you this again: As a practitioner, one should preserve his virtue instead of losing it. At present, ordinary people have gotten to a point where lies roll off their tongues as soon as they open their mouths. But those are things related to ordinary people and are beyond your control anyway. If you point it out to him and touch his tender spot, he will really, deeply hate you. So cultivating ourselves well is first and foremost. If you really encounter some very bad people or horrendous things, when major matters of principle are involved such as murder or arson, and you ignore them, then I would say your *xinxing* is poor. It's to see how you handle things.

Question: Can Falun Dafa students learn guasha?¹¹

¹¹ A form of folk medical treatment that involves scraping the body.

Teacher: You're cultivating in Falun Dafa, so what are you doing that for? Are you scraping yourself or others? Let me tell you: That is a form of witchcraft. In our northeastern region, this was done only during a shaman's dance in the past. Those dancing shamans are delirious and are possessed by spirits. Only *they* do that kind of thing.

Question: Will someone who practices martial arts be adversely affected if he cultivates in Falun Dafa at the same time?

Teacher: No, he won't. Those who practice the pure martial arts won't. But some Tao school martial arts include things of internal cultivation, so they may interfere. For example, you can't practice Tai-chi, Xingyi, Bagua and the like. If you do they will get mixed in. Those are forms of *qigong*, and the set of things I have placed in you would be messed up. Of course, I'm not forcing you to practice Falun Dafa. If you like Tai-chi, Xingyi, or Bagua, go ahead and practice those. I'm informing you of a principle, though: Cultivation is a serious matter that requires exclusive focus.

Question: Sometimes when I'm doing the exercises I will unwittingly see a shadow that resembles me doing the exercises next to me.

Teacher: Ordinarily, a subordinate soul isn't allowed to leave the person's body to cultivate. It is with you, and it cultivates and exercises along with you. Of course, this is not absolute. There might be isolated cases where they come out while your body is being adjusted.

Question: On the second and third days of the class, I vomited clusters of things that looked like wood fibers or torn cloth, and in the following days I vomited and coughed up blood.

Teacher: That's great, though, isn't it? As I said, some people will vomit and have diarrhea. In any case, your internal organs need to be purified before you can truly engage in cultivation. If they aren't purified, this filthy body of yours could never develop *gong*. So that's a good thing. Some people have discharged clots of blood along with pus. I'll tell you, we humans eat all kinds of things and do all kinds of bad things, so our bodies are quite a mess now. So in any case, all of those things have to be purged out and your bodies have to be

cleansed. Go and do well in cultivation from now on. Many people will suffer from pernicious diseases if they don't take up cultivation. After they start cultivating those are all expelled when their bodies are adjusted.

Question: When someone reaches Three Flowers Gathering on Top, can he break away from life and death?

Teacher: In our Falun Dafa cultivation, when someone reaches the level of Three Flowers Gathering on Top, he has reached the highest level within the In-Triple-World Law cultivation practice, but he hasn't gone beyond the Three Realms. So when he cultivates further, he will enter the state of Pure White Body and his body will be completely transformed into high-energy matter. Only at that point has he reached the transitional period between In-Triple-World Law and Beyond-Triple-World Law. A lot of things will be done for you during this transitional period. Of course, only when your cultivation has gone beyond In-Triple-World Law will you have truly escaped the cycle of transmigrations from lifetime to lifetime and gone beyond the Three Realms.

Question: While meditating, when I get to a point where it's awfully hard to endure any further, would it be an attachment to try to endure further and continue to meditate?

Teacher: No, that wouldn't be an attachment. When you are enduring, you are enduring pain, you are suffering, and you are making sacrifices. That's not an attachment—it is eliminating karma. In the past some people didn't realize this. They would meditate with their legs crossed, and as soon as their legs felt sore they would take them down, move around a little bit, and then go back to meditating. When discomfort set in they would take down their legs again, move around a little bit, and then go back to it. They thought that was a good way to practice, when in fact it achieved nothing. When someone truly meditates, folds up his legs, and feels a lot of pain—feels excruciating pain—[one will] find that a great deal of karma is being eliminated. After it is worked off, this kind of substance does not cease to exist, but will be transformed into a white substance. Since you have sacrificed and suffered, it will transform into virtue (*de*). Usually the pain you experience while meditating is periodic: It

will be unbearably painful for a while, then a while later it will ease off, and after a while the pain will start again. It is related to your *xinxing* cultivation, and that is why it will torment your mind. [In cultivation] your body is to toil and your mind is to be tempered. So when you meditate, it torments your mind so much that you can hardly endure it any longer and you keep thinking about unfolding your legs. That's not endurance (*Ren*).

Question: If we follow your requirements and earnestly cultivate our xinxing, then can we definitely reach Beyond-Triple-World Law in this life?

Teacher: Who can tell you that for sure? Do you have that kind of determination? Your ability to endure and to what extent you are able to withstand [adversity] are up to you. Master takes you through the doorway, but cultivation depends on yourself.

Question: I was able to maintain my xinxing in certain respects during the day, but couldn't in my dreams.

Teacher: During the daytime you can maintain your *xinxing* while being fully aware—that of course is quite easy. In order to test whether you have cultivated and maintained your *xinxing* solidly, testing you while you are asleep or meditating in deep *ding* is the most accurate way to see if you are solid. Everyone will experience this. And if you can't maintain your *xinxing*, that means you are not yet solid enough.

Question: When people who are possessed come to learn Falun Dafa, will the possessing spirit be killed?

Teacher: Animals are not allowed to listen to this Fa of ours. They don't dare to enter the lecture hall. And if they do, we will get rid of them. We have always cleaned up the students' bodies thoroughly by the third day.

Question: After becoming tranquil while doing the exercises, I saw some animals approaching me or watching nearby.

Teacher: Just ignore them. If they come close to you, call out Teacher's name. They are curious and want to take a look. You can ignore them. They are not allowed to come near.

Question: While doing the meditation and strengthening of the column-shaped [divine power], there is a strong qi current between my palms.

Teacher: What you are strengthening is a kind of energy cluster, that is, various supernormal abilities. Most of them are spherical, ball-like supernormal abilities. Those types of supernormal abilities are the most numerous, and there are over ten thousand of those supernormal abilities. When you hold your palms facing each other, you are strengthening the column-shaped supernormal abilities, which, when sent out, are like lasers, such as "palm thunder." There is a strong *qi* current moving between your hands. Some people are sensitive, and some aren't.

Question: Is the subordinate consciousness that you talk about what people usually call the "soul" [linghun]?

Teacher: Don't try to apply the terms used in the past here. I'm discussing the subject in connection with today's biology and today's science, and it couldn't have been explained more clearly. The "three souls and seven spirits" (*sanhun qipo*) and similar things are all very vague. All your internal organs assume your image, each cell of your body is in your image, and each tiny particle of your *gong* is in your image. What do the "three souls and seven spirits" that people have talked about refer to? It's very vague. In addition, you have your master soul and subordinate soul. What I just talked about isn't something superstitious. Our present-day science has now recognized that. They did a smear test on a little white mouse, and transmitted its cells—a clump of cells cleaved from it—by a certain means. After that was received remotely over a thousand miles away, the image shown from that cell—from just one cell—is that of the little white mouse. It's not that I am making some sensational remarks here. Today's science and technology have developed to a point where many things you believed to be superstitious have been proven to be scientific. And it's not necessarily true that things [that haven't been recognized] by science, owing to its limited development, or that have been recognized by us but have yet to become popular knowledge, do not exist.

Question: While you are lecturing, I see an array of yellow chrysanthemums in the front. What do they represent?

Teacher: What you see are bundles of yellow light, not chrysanthemums. There are wonders in that yellow light. The inborn foundation of this student is quite good.

Question: I'm a scientist and I have the predestined connection to come from thousands of miles away to hear you teach Falun Dafa. Several times during the classes I saw your Law Bodies and I was delighted. But they disappeared after a short while. Was that because I became overly elated?

Teacher: No, it wasn't. Many people have vaguely and unwittingly viewed some scenes. But why can't they see them after a while? It's because when you perceive them, your mind realizes that you have, and when you want to take a close look at them, they disappear. When you want to take a close look, you start to use your eyes, as you have gotten used to seeing things with your eyes. When you unwittingly see things with your Third Eye, it makes no difference whether your eyes are open or closed. Some people are used to seeing with their eyes closed, and some with their eyes open. So when you want to see it more closely, you are using your eyes. And once you start using your eyes, you are drawing on your optic nerves instead of that channel [of the Third Eye], and that's why you can no longer see it. That is to say, at this point you still don't know how to use it.

Question: Is it true that different people can only cultivate to different levels?

Teacher: That's of course not absolute. As I have told everyone before, it involves *Ren* and is not absolute.

Question: Is it all right to publish things about and promote Teacher and Falun Dafa in overseas magazines?

Teacher: When it comes to spreading Falun Dafa, over the past several years I haven't initiated those kinds of things, but the students have done it on their own initiative. Apparently we don't even have many people writing [those kinds of] articles, and newspapers seldom carry them. Our classes have gotten so big now, and it's all because

people have personally benefited from Falun Dafa and think that it is good. That's why they have come. You'd have one person attend one day, a whole family comes the next time, and their relatives and friends come along the following time. That's how the number has grown. People themselves feel that it's good, and I would say that is the most convincing and is better than promotion. Of course, promotion is also indispensable, but few people helped us do it before. Of course, our students have taken the initiative to do it themselves, and you may do so.

Question: If I have a dog at home, can I do the exercises at home?

Teacher: Those creatures are likely to make connections spiritually, and once they are spiritually connected they will harm people. There was a saying in Buddhism: "Don't kill and don't raise pets or grow plants." But don't take this to the extreme, either. It's just a matter of how we appropriately handle it.

Question: In the past few days, I have been hearing Falun Dafa music wherever I go.

Teacher: That's very good. It is called "Having the Celestial Ear Opened." In Heaven they, too, are listening to this exercise music.

Question: Is it true that we can't make marks and notes in the materials?

Teacher: Don't make marks on what I wrote or said. Especially when it comes to the book *Zhuan Falun*, many of you whose Third Eye are open looked at it and said that it's beaming with golden light, and that every character is a Law Body of mine. Human beings have karma, and the bodies of the disciples who haven't reached beyond the In-Triple-World-Law in their cultivation aren't pure, either. The mark you make is dark because your body has not yet been cleansed to a high degree. Each line you draw assumes your image and carries karma.

Question: I'm in the military, and sometimes when I travel for my job I can't do the exercises for one to two weeks. Will the Falun be taken back from me?

Teacher: No, it won't, because that is your job. In cultivation practice, cultivation is first and foremost. If you cultivate in Falun Dafa, then hold yourself to strict *xinxing* requirements, and handle yourself very well in your daily life. Then when you need to travel for work for a while, your Falun and your *gong* will actually be increasing instead of decreasing. Why is that? It's because, as I have said, the *gong* that truly determines your level comes from your cultivation, and not from doing the exercises. When we perform those movements during the exercises, it is only strengthening, reinforcing what is already there. We've had quite a number of people who went on business trips and were away for half a month. When they returned, [they found that] their *gong* had actually increased. If you're a good person wherever you go and hold yourself to the requirements of the Fa, then you will just need to do the exercises more to make up for it after you return.

Question: Can those who have fought in wars practice cultivation?

Teacher: Let me address this issue here: Religions have said that it's very difficult for someone who has killed, and especially who has taken human lives, to practice cultivation. There are some people who have lived through times of war and those who have fought at the frontlines. So how should we deal with this issue? I'll tell you, the attachments that we ask you to get rid of all come from your own intentions and are selfish, and [we advise you to avoid] killing that is caused by attachments in human society. Situations like wars are brought about by changes in the cosmic climate or by societal changes. You are only an element in the motions of the changes in the cosmic climate or of societal changes. If those elements didn't play their roles, the changes in the cosmic climate wouldn't have taken place. So you should view these matters separately, as they are different issues.

Question: I heard that the classic fable Journey to the West is a book on cultivation.

Teacher: It's not a book on cultivation, but it gives a very vivid description of a cultivation process. The story tells about [the main character's] nine [times] nine, or eighty-one, hardships. He met with a

lot of tribulations, which took different forms. He had to undergo those forms of tribulations in his cultivation, and at the end, he couldn't miss a single tribulation and had to make up for it. That's the idea [of the book].

Question: When a man is learning to do full lotus, should he pull up his left leg first and then his right leg?

Teacher: In the half lotus, for men, the left leg is above the right leg; for women, the right leg is above the left leg. To do full lotus, you just pull the leg at the bottom up from the outside—that's full lotus. Why should a man's left leg and a woman's right leg be on top? It's the same with *Jieyin*. It is because a man's body is of pure *yang* nature, and a woman's is of pure *yin* nature. Doing the practice requires a balance of *yin* and *yang*—restraining your pure *yin* or pure *yang* and strengthening your *yin* or *yang* so that the balance of *yin* and *yang* is achieved. Let's say you are a woman: it helps you invigorate your *yang* and restrain your *yin*. That is its effect.

Question: One morning, while lying in bed with my eyes closed and listening to an audiotape of you teaching the Fa, I heard people talking by my bedside. Suddenly I felt my whole body become very heavy and I couldn't move, and then someone pressed my jaws together with force. After I got up, I found that my mouth, which couldn't close tightly before, closed naturally. Later on when others saw me, they also said that my jaw was lower.

Teacher: Several Law Bodies were adjusting your body.

Question: Whenever I do the exercises in front of a mirror, I often see, unwittingly and with my eyes closed, that my reflection in the mirror looks the same as the negative of a black and white photo.

Teacher: When a person's Third Eye first opens, the things it sees are in black and white—white is seen as black and black is seen to be white.

Question: While meditating, when it's hard to endure the leg crossing and yet I don't want to take them down, I think about Teacher's words. Is that considered adding mind-intent?

Teacher: It's not adding mind-intent. When you think about Teacher's words to strengthen your ability to endure and to stick it out, that's not considered mind-intent. It is an aspect of being diligent.

Question: At the practice site, a veteran student said that something is on my body.

Teacher: Don't listen to those who make irresponsible remarks. With many a student, when the Third Eye is open, he has illusions, and he's not able to discern possessing spirits from the images brought along from someone's previous lives. But that image is not necessarily that of your master soul. It could be the image of your subordinate soul. So they are in no way able to distinguish those things. Don't listen to some students' irresponsible remarks. Making irresponsible remarks without being able to make a distinction amounts to undermining the Fa.

Question: Sometimes when I run into difficult problems that I can't solve, I look at Teacher's photo. And then Teacher's photo glows and becomes animated, and the surroundings of the Falun glitter and become animated. Whenever this happens, I shed tears and am in a better mood.

Teacher: That is one phenomenon. Truly cultivating disciples come across all kinds of scenarios. It was encouraging you to cultivate diligently.

Question: Can we use Zhen-Shan-Ren as the standard to examine whether a practice is upright or wicked?

Teacher: Of course. The nature of the universe is Zhen-Shan-Ren. It's not something that applies exclusively to our practice. It is the nature of the universe, and we cultivate according to Zhen-Shan-Ren. Anything that is not in line with the nature of Zhen-Shan-Ren, that is not in line with the nature of the universe, is wicked.

Question: I only have the qi mechanism, but if I cultivate hard, how long will it take for a Falun to form?

Teacher: That depends on whether you are able to endure hardship and whether you are resolved in cultivation. If you truly

make up your mind, steel your will to cultivate, and can really do it, really realize your past mistakes and do better, I think probably you will be given a Falun. It's all possible. So these things aren't absolute.

Question: Can people who have encountered many tribulations on their cultivation paths still cultivate Falun Dafa if they work hard at it?

Teacher: Anyone, so long as he wants to cultivate and has the predestined connection, may cultivate in Falun Dafa. We emphasize here that you should not drag in people who don't want to cultivate. If someone is not interested and doesn't believe in it, and yet you insist that he comes with you and insist on dragging him in to learn it, I would say you shouldn't do that.

Question: A possessing spirit has been with me for twenty-eight years, and so far it hasn't left me after I started practicing Falun Dafa. What should I do? Can I achieve a True Attainment Status through cultivation?

Teacher: It has been with you for so long and you haven't been able to drive it away. Is the goal of your learning Falun Dafa to drive it away? That is, did you come to learn Falun Dafa in order to drive it away? That would be learning with pursuit. This Fa was imparted so that people may truly cultivate. Even with adjusting your body and clearing out illness, the purpose is to enable you to cultivate. If you say, "I've come here to get healed," then we can't do those things for you. What I am teaching here is not some ordinary *qigong*, but things at higher levels. Think about what you should do with it. With certain things, the problems come from you. What's twenty-eight years? Even twenty-eight hundred years is but a brief moment.

Question: Why is it that I am able to tolerate xinxing related issues in my daily life, but not in my dreams?

Teacher: That means it's still not solid. True cultivation is a very serious matter. If among everyday people you don't pay serious attention to things and handle things casually, you won't pass the test in your dreams.

Question: If we offer to help colleagues and friends around us, does that conflict with the principle of non-action taught by Teacher?

Teacher: I'll tell you the same thing again: You can't be expected to put aside all intentional things right now. At present just try your best to enlighten to things yourself and do things yourself toward that, and gradually you will be able to let go of many things. Do it little by little. Helping people around you obtain the Fa is a different matter, though.

Question: What does turning the big Falun mean?

Teacher: It means turning the Falun that is big. How big? Well, it's quite big, in short. However big the cosmic body in which I do Fa-rectification is, that's how big the Falun is that's being turned.

Question: What people say about seeing ghosts and spirits with yin-yang eyes—is the person's Third Eye opened?

Teacher: Whatever it may be, I'll tell you this: When you see something that everyday people can't see, you have seen it with your Third Eye. Of course, the main channel of the Third Eye is here. Also, usually many people see from their *Shangen* point.¹² Of course, a small number of people can see with their eyes too.

Question: When I meditate, sometimes my upper body leans backwards, my legs pop up, and I can hardly remain seated.

Teacher: This is like the opening of the energy channels I described. Your leaning backwards means that the front of your body has opened, and if the back of your body has not opened yet it will feel heavy. If both sides have opened, your body will be lifted and you will feel like you are about to levitate.

Question: I'm not clear on one question with regard to being exclusive in cultivation: Can Falun Dafa practitioners still keep some of the hobbies they used to have?

Teacher: Right now you may do that. If today you were asked to let go of all of your emotions and desires all at once, could you do it?

¹² An acupuncture point located at a point between and slightly below the eyebrows.

Absolutely not. That's because certain things have become natural in your way of thinking, and so you can't even sense or perceive those bad states of mind of yours. That is to say, during the course of your cultivation, you should hold yourself to strict requirements and gradually remove your various attachments, and you will gradually improve. At that time, you will even blush when you think of the question you asked.

Question: Did Falun Dafa ever save mankind before catastrophes befell the human race during different periods?

Teacher: I'll tell you this principle: Whether it be mankind arriving at a dangerous time or having catastrophes, although we haven't talked about that, we have seen that mankind's morality cannot continue to degenerate like this—further degeneration is of course dangerous. So what we are doing today, think about it, teaching people a practice that goes toward high levels is an endeavor to save people. What's meant by "saving mankind and doing something good"? I am giving my all to this undertaking I have begun. What you asked about is something of too high a level to explicitly disclose.

Question: What's the difference between Ren and being wishy-washy?

Teacher: What do you mean by being wishy-washy? What's your criteria for that? If you're talking about someone who lives in a complicated environment and realizes that he would be attacked if he tried to intervene in others' business, and he finds that to always be the case, that he can't do anything about it, and that he might as well compromise to maintain harmony, then I don't think he, being an ordinary person who doesn't want to ask for trouble, is necessarily the kind of wishy-washy person you mentioned. If a person has the ability but doesn't intervene, then I would say he's wishy-washy. The *Ren* that we are talking about is about restraining your various desires and attachments so that you will have less unnecessary vexation. That's not being wishy-washy.

Question: What if we run into life-threatening situations?

Teacher: If you are a true cultivator, when your future cultivation path is arranged, those things won't be arranged to happen to you. Everything has its karmic, causal relationships and doesn't exist by accident. When something is not arranged for you, you won't come across it. What do those things have to do with your cultivation? Nothing, so we try not to arrange them for you. If you were really killed, would you still be able to cultivate? But there's one thing: Those ordinary people who are unable to cultivate, who don't make an effort, who practice on and off without perseverance, or who don't strictly hold themselves to the Fa's requirements—they are not cultivators. And ordinary people will run into whatever they are supposed to run into, for they are ordinary people.

Question: Can someone do the exercises when he is agitated?

Teacher: You can't do the exercises when you are in a bad mood. You won't be able to become tranquil and you will be there steaming—would you be practicing the *Ren* of *Zhen-Shan-Ren*? You wouldn't be, right? Then what would be the point of doing the exercises? Isn't that right? Practicing *Ren* doesn't mean you practice *Ren* after you have become upset; rather, you should not become upset in the first place.

Question: Another person's thoughts came into my mind and made me unable to become tranquil or even sleep well. I wonder if that's a good thing.

Teacher: There is a supernatural ability called telepathy that allows you to know others' thoughts. If you can read other people's minds, this is a good thing, but you need to handle yourself well. Nowadays, people have all kinds of bad thoughts in their minds. Even when they don't know you, when they first meet you they won't have good thoughts about you. So try your best not to worry about those things. Just like today, while I'm sitting here talking to you with such sincerity and patience, there are still people in the audience who have all kinds of thoughts, but I don't try to sense your thoughts at all.

Question: When I do the meditation, Strengthening Divine Powers, sometimes something sweet will fall into my mouth, and I wonder what it is.

Teacher: That's something that flows over from your energy channels when your cosmic orbit is operating, something you feel. This doesn't happen all the time. Everyone is in a different state.

Question: As soon as I close my eyes and become tranquil, it's as if I were in a dream, and a relatively fixed scene or person will appear in my mind, which may be from ancient or modern times. Is this an illusion?

Teacher: It's not an illusion. It is caused by your Third Eye.

Question: Has our thinking with human attachments become habitual?

Teacher: It has become natural for ordinary people in general. Whenever they open their mouths it's always about self-interest, and whenever they use their brains to think it's always about self-interest. It has become natural for them. But people are not born this way; it is formed after birth. When these bad things become abundant, the person's mind gradually becomes complicated.

Question: I practiced another qigong before. One day when I was reading the magazine Science and Qigong, I saw Teacher's photo and had a pleasant feeling. All of a sudden, something entered my head from my Baihui point, and then I began to learn Falun Dafa.

Teacher: That means your inborn foundation is very good and you were predestined to obtain Dafa. Once you had a positive feeling and wanted to learn it, you were given assistance—my Faluns are everywhere.

Question: Why is blue the basic color of Falun Dafa books and cassette tapes?

Teacher: There are no special reasons for that. When you look at the universe with your human eyes, you find that the sky is deep blue; it's blue, so we use this idea. In Falun Dafa one practices according to the nature of the universe and according to the laws by which the universe evolves—it is something that huge—and that is why we are conveying the idea of the color of the universe. But it's not absolute, because this color is like this when viewed with human eyes; it is like

this in this dimension, but it's not like this in other dimensions, and there are other changes to its color.

Question: While doing the meditation, Strengthening Divine Powers, sometimes after conjoining the hands I do the mudras we do at the beginning of the meditation or perform some other movements.

Teacher: That's not right. When you repeat the mudras, it's to show it to yourself and that's not *too* bad. But then [if you do other movements] right afterwards then it turns wicked. Be sure to remember that you yourself have to cultivate knowingly and clearheadedly. I'm quite emphatic about this, and I am sending [the idea] into your mind with very strong *gong*, and yet some people still can't follow my teachings and just can't relinquish that sense of elation of theirs. As soon as some kind of mechanism appears and leads him to do the exercises, he will be wowed, he will get immediately elated, and he will be delighted and follow along. Would you be practicing knowingly and clearheadedly then? Would it be you who wants to cultivate? Who would you be cultivating for? Whoever cultivates gets the *gong*—what a serious issue this is!

Question: Teacher, you have stressed the importance of doing the exercises in groups. Is that to avoid interference from evil demons?

Teacher: No, it's not. You have my Law Bodies and the Falun taking care of you—just to illustrate the point. We do the exercises together so that when you come across questions you can discuss them and learn from one another, and you will improve better. That is the purpose.

Question: Ordinarily, when I do the exercises at home my mind is quite calm, but there have been a few bad messages that disturbed my mind. I have longed to see you over the past year... Teacher, I wonder if I have been possessed by low-level spirits.

Teacher: How could someone who practices Falun Dafa possibly be possessed by low-level spirits? [What you described] is caused by karmic relationships from a previous life. Instead of studying Dafa, you only want to see me. That too is an attachment, and that's why more than a year has gone by and you still haven't enlightened to it.

Question: Sometimes when I lie in bed, all of a sudden my whole body feels paralyzed, as if someone is pressing my arms and legs down, making me unable to move.

Teacher: We have many people who, after taking up the practice, come across situations where it feels as if they can't move their hands or their bodies. That is a complicated, good phenomenon. When people take up the practice, this situation may appear. There is a supernatural ability called "the ability of staying still," which the person can feel. That's why some of us suddenly feel as if they can't move their hands. That is one phenomenon. Another is that your master soul leaves your body. Also, when your Master is adjusting your body, sometimes you will be made still.

Question: [Is it all right to] chant Teacher's name in order to become tranquil?

Teacher: I've talked about the reason why a person is unable to become tranquil. Chanting [my] name can help a little, but all that does is have one thought take the place of all other thoughts. Ultimate tranquility can only be achieved through the removal of human attachments.

Question: The principles of Zhen-Shan-Ren that Teacher has taught and the principles taught by our Catholic Bible take different approaches, but achieve the same thing. That's how I feel, and therefore I have faith in Jesus Christ while practicing Falun Dafa.

Teacher: [We] understand that you need to go through a process to understand Dafa. Let's hold off on this until later on when you have come to understand it.

Question: While doing the exercises, if I see something harming me, may I call Teacher's name?

Teacher: Yes, that's what you should do. While doing the exercises, if you come across something frightful, you may call my name, but even if you don't it cannot harm you. Whether you call out my name is a matter of whether you believe in Dafa and Master. In fact, my Law Bodies are always watching.

Question: After having learned Falun Dafa in Guangzhou this time, after I go back, may I organize people in my hometown to learn it together?

Teacher: Of course you may. You can organize the people in your hometown to learn it. And if the number of people who learn it becomes profuse and they have learned it well, you can organize them and establish a practice site. Spreading the Fa is saving people.

Concluding Remarks

As of today we have finished teaching this Fa. Is there more to be taught? There is, if we branch out and get into the details. I could sit here and talk for a year, but that wouldn't be helpful to your cultivation later on. Many questions are up to you to enlighten to, and I can't tell you about specific things. If I were to tell you about specific issues, what would be left for you to enlighten to? And what would you do? You wouldn't have the opportunities, environments, and conditions for your cultivation. So when you come across specific issues, you should handle them according to this Fa, and handle them well. I've basically told you what I should. You can also refer to the audiotapes of my other lectures. I taught you a lot during these ten classes. As for whether I have been responsible to you during this class, you be the judge. I won't talk about that here. I think that overall our class was really good. We started it and ended it well, and we completed it successfully.

There are more than three thousand people who came from great distances, the farthest being from Heilongjiang and Xinjiang, which are four to five thousand kilometers, or more than eight thousand *li* away. It's a long way to get here, and you endured a lot of hardships. Some people don't even have enough money, and every day they eat instant noodles or even crackers. Why did you do that? You have come here to learn this Fa and obtain this Fa, right? So you do know how precious this Fa is. Of course, during these ten classes, I tried to satisfy your needs, tried to make it convenient for you, and I tried to tell you more and explain things thoroughly so that you can understand it and so that in your future cultivation the Fa will be there for you to follow. In other words, during the ten classes, you looked

to me, and the purpose of my taking you toward higher levels and purifying your bodies is to enable you to cultivate from now on. That is to say, after the ten classes, it's up to you. Whether you are able to cultivate and whether you can make it are completely up to you. But we would say that your sitting here means you have predestination. So I would suggest that you might as well make an effort when you go back and see what happens. If you're able to stick with it, stick with it and keep on cultivating. However much you give will be however much you gain—that's for sure.

We have accumulated a lot of experiences, and many students have learned a lot from their own cultivation. I think that alone sufficiently provides us with a lot of experiences and all kinds of lessons. In a nutshell, now that we are sitting here today we can't waste these eight or ten days, or an even longer time. It's very hard for people to truly acquire something real. Once you get it, if you don't cherish it, it will be too late to regret it later on. There is a Chinese saying, "Once you pass this village, this inn will no longer be available," right? That is, after listening to our class, you might have all realized that no monks or any other cultivators teach the way I do. In our country, I would say that when it comes to truly guiding people toward higher levels and teaching Fa at higher levels, I am the only person doing it. Or be it the whole world, I am the only person doing it. No matter what, though, the purpose is to enable you—in a historic period like this and in an environment like this where human minds are so complicated—to obtain a righteous Fa, be able to truly improve yourself, and truly cultivate yourself. Even if you don't take up cultivation, after you finish this class you will try to be a good person. I believe that's the case.

Many students have said to me, "Teacher, after listening to your lectures, even my world view has changed." That *is* what happens. In the midst of this powerful tide, this enormous current these days, people take what's wrong as right, what's bad as good, and what's evil as virtuous. And this has formed notions in their minds. When everyone is so attached and is going after these things in that kind of a current, and then all of a sudden I teach something that is totally different from the ideas in your mindset, many new students might not be able to understand it or unravel it right away, even though they do find it good. From this point on, you need to continually put effort

into studying it, doing the exercises, and listening to [the tapes]. Only then can you gradually understand it and deepen your comprehension. So I hope that after this seminar you won't just forget everything. When you go back you should read the books a lot and listen to the tapes a lot, and that way you will be able to continually improve.

I don't want to say more. I will leave you with a few words. During the course of your future cultivation, when you find it hard to endure, when you feel that you can no longer bear it, think of these words of mine. What are they? They are: "It's hard to do, but you *can* do it; it's hard to endure, but you *can* endure it." I hope that all of you will be able to achieve Consummation and great success in your Dafa cultivation!