

The Great Way of Spiritual Perfection

(English Version)

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**Exercises are the
Supplementary Means for
Reaching Perfection**

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Chapter I The Features of Falun Dafa

Falun Buddha Law is a great, high-level practice of the Buddhist school, in which assimilation to the supreme nature of the universe—*Zhen, Shan, Ren*¹—is the foundation of cultivation. Its cultivation is guided by this supreme nature, and is based on the laws by which the universe evolves. What we cultivate is thus a Great Law, or a Great Dao.

The focus of Falun Buddha Law practice is the mind, with the cultivation of one's character (*xin-xing*) being singled out as the key to increasing *gong*.² The height of a person's *gong* is directly proportionate to that of his character, and this is an absolute truth of the universe. "Character" includes the transformation of virtue (*de*) (a white kind of matter) and karma (a black kind of matter); the abandonment of ordinary human desires and attachments; and the capacity to endure the toughest hardships of all. It encompasses many things that a person must cultivate to raise his or her level.

Falun Buddha Law also includes cultivation of the body, which is accomplished by performing the exercise movements of the Great Way of Spiritual Perfection—a great high-level Buddhist practice. One purpose of the exercises is to strengthen the practitioner's supernatural abilities and energy mechanisms by means of his or her powerful *gong* strength (*gong-li*), thus achieving "the Law (*fa*) refines the practitioner." Another purpose is to develop many living entities in the practitioner's body. In advanced practice, an Immortal Infant or Buddha-Body will come into being, and many abilities will be developed. Exercises are necessary for the transformation and cultivation of such things. The exercises are part of the harmonization and perfection in our Dafa.³ Dafa is thus a comprehensive mind-body cultivation system. It is also called "The Great Way of Spiritual Perfection." Dafa requires both cultivation and exercises, with cultivation taking priority over the exercises. A person's *gong* will not increase if he merely does the exercises and fails to cultivate his character. Meanwhile, a person who only cultivates his character but does not perform the exercises of the Great Way of Spiritual Perfection will find the growth of his *gong* strength impeded and his innate body (*ben-ti*) unchanged.

There are people with a predestined connection, and people who have been cultivating for many years but not able to increase their *gong*. In order for more of them to gain the Law, to cultivate at a high level from the outset, and to increase their *gong* rapidly so as to reach Perfection directly, I have hereby imparted to the public this Great Way (*da-fa*) for cultivating Buddhahood that I cultivated and awakened to in the remote past. This cultivation way brings a person to harmony and wisdom. The movements are concise, as a great way is extremely simple and easy.

The Law Wheel (*fa-lun*) is central to cultivation in Falun Buddha Law. The Law Wheel is an intelligent, rotating entity composed of high-energy matter. The Law Wheel that I plant in a cultivator's lower abdomen rotates constantly, twenty-four hours a day. (True cultivators can acquire a Law Wheel by reading my books, watching my talks on video, listening to the audio of my talks, or studying with Dafa students.) The Law Wheel

¹ The three Chinese words here can be translated as follows. *Zhen*, "true," "truth(fulness)," "real" "genuine"; *Shan*, "good(ness)," "kind(ness)," "compassionate," "benevolent"; *Ren*, "endure," "forbear(ance)," "forbearing," "patience," "self-control."

² ("gohng") A special type of energy.

³ ("dah-fah") "Great Way" or "Great Law," short for the full name Falun Dafa.

helps cultivators to cultivate automatically. That is, the Law Wheel cultivates cultivators at all times even though they don't perform the exercises at every moment. Of all the cultivation ways introduced to the world today, this is the only one that has achieved "the Law refines the person."

The rotating Law Wheel has the same nature as the universe and is its miniature. The Buddhist Law Wheel, the Daoist *yin-yang*, and everything in the Ten-Directional World⁴ are reflected in the Law Wheel. The Law Wheel provides salvation to the cultivator when it rotates inward (clockwise), since it absorbs a great amount of energy from the universe and transforms it into *gong*. The Law Wheel provides salvation to others when rotating outward (counter-clockwise), for it releases energy that can save any being and rectify any abnormal condition; people near the cultivator benefit.

Falun Dafa enables cultivators to assimilate to the supreme nature of the universe—*Zhen, Shan, Ren*. It differs fundamentally from all other practices and has eight major distinguishing features.

1. A Law Wheel is Cultivated, Not an Energy Elixir.

The Law Wheel has the same nature as the universe and is an intelligent, rotating entity made of high-energy matter. The Law Wheel rotates constantly in the cultivator's lower abdomen and continually collects energy from the universe, evolving and converting it into *gong*. For this reason cultivating in Falun Dafa can increase *gong* and allow a person to reach the state of Unlocked Gong unusually quickly. Even those people who have cultivated for over a thousand years have wanted to get this Law Wheel but couldn't. At present, all the practices that are popular in society cultivate elixir (*dan*) and form elixir. They are called elixir-method *qigong*.⁵ It's extremely hard for cultivators of elixir-method *qigong* to achieve Unlocked Gong and Enlightenment in this lifetime.

2. The Law Wheel Refines the Person Even When He or She is Not Doing the Exercises.

As cultivators have to work, study, eat, and sleep every day, they aren't able to do the exercises twenty-four hours a day. But the Law Wheel rotates constantly, helping cultivators to achieve the effect of doing the exercises twenty-four hours a day. So although a person cannot do the exercises every moment, the Law Wheel still refines him or her nonstop. In short, even though a person might not be doing the exercises, the Law is refining him or her.

Nowhere in the world today has another publicly introduced practice solved the problem of finding time for both work and exercises. Only Falun Dafa has solved this problem. Falun Dafa is the only cultivation way that has achieved "the Law refines the person."

⁴ A Buddhist conceptualization which holds that the universe has ten directions.

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

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

Falun Dafa cultivates a person's main consciousness. Cultivators have to consciously cultivate their minds, abandon all of their attachments, and improve their character. You cannot be in a trance or lose yourself when practicing the Great Way of Spiritual Perfection. Your main consciousness should govern you at all times as you do the exercises. *Gong* that is cultivated in this way will grow on your own body and you will acquire *gong* that you yourself can take forth with you. That's why Falun Dafa is so precious—you yourself get *gong*.

For thousands of years, all other practices introduced among everyday people have refined the cultivator's assistant consciousness; the person's flesh and main consciousness have served only as mediums. Upon reaching Perfection, the cultivator's assistant consciousness would ascend and take the *gong* away with it. There would then be nothing left for the person's main consciousness and innate body—a lifetime of cultivation effort is in vain. Of course, when a person cultivates his main consciousness, his assistant consciousness gets some *gong* too and, naturally, improves along with the main consciousness.

4. Cultivation of Both Mind and Body.

“Cultivation of mind” in Falun Dafa refers to the cultivation of a person's character. Cultivation of character takes precedence, as it is considered the key to increasing *gong*. In other words, the *gong* that determines your level is not gained by doing exercises, but by cultivating your character. Your *gong* level is as high as your character level. The character element in Falun Dafa covers a much wider range of things than just virtue; it encompasses many types of things, including virtue.

“Cultivation of body” in Falun Dafa refers to achieving longevity. Through performing the exercises a person's innate body undergoes transformation and is preserved. Your main consciousness and flesh merge into one, accomplishing Perfection of the whole. Cultivation of the body fundamentally changes the human body's molecular components. By replacing cells' elements with high-energy matter, the human body is converted into a body made of matter from other dimensions. As a result you will stay young forever. The issue is dealt with at its root. Falun Dafa is a practice that truly cultivates both mind and body.

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

A great way is extremely simple and easy. Viewed broadly, Falun Dafa has a small number of exercise movements, yet the things to be developed are numerous and comprehensive. The movements govern every aspect of the body and the many things that will be developed. All five exercises in their entirety are taught to cultivators. Right from the outset, the areas in the cultivator's body where energy is blocked will be opened, and a great amount of energy will be absorbed from the universe. In a very short period of time the exercises will expel useless substances from the person's body and purify it. The exercises also help cultivators to raise their level, strengthen their supernatural powers, and arrive at the Pure-White Body state. The five exercises are far beyond the

usual exercises that open the meridians⁶ or the Great and Small Cosmic Orbits. Falun Dafa provides cultivators with the most convenient and efficient cultivation way, and what is also the best and the most precious way.

6. No Directing with Thought, No Going Awry, and a Rapid Increase of Gong.

Falun Dafa cultivation involves no directing with thought, no focusing thought on specific objects, and is not guided by mind intent. So practicing Falun Dafa is absolutely safe, and it is guaranteed that cultivators won't go awry. The Law Wheel protects cultivators from going awry in the practice as well as from disturbance by people whose character is poor. Moreover, the Law Wheel can automatically rectify any abnormal condition.

Cultivators begin their cultivation at a very high level. As long as they can bear the toughest hardships of all, tolerate the intolerable, maintain their character, and really practice only one cultivation way, they will be able to reach the state of Three Flowers Gathered Atop the Head within a few years. That is the highest level a person can reach during Triple-World-Law cultivation.

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

The Law Wheel is a miniature of the universe. The universe is rotating, all of its galaxies are rotating, and the Earth is rotating as well, so there is no north, south, east, or west for us. Falun Dafa cultivators do their cultivation according to the fundamental nature of the universe and the laws by which it evolves. So no matter which direction somebody faces, he or she is doing the exercises towards every direction. Since the Law Wheel rotates constantly there is no concept of time; cultivators can do them at any time. The Law Wheel always rotates and cultivators couldn't stop its rotation [if they tried], so there is no concept of ending the practice. You finish the movements but not the functioning of gong.

8. Having the Protection of My Law Bodies, There is No Need to Fear Meddling by Malevolent External Entities.

It's very dangerous for an everyday person to suddenly receive high-level things, as his or her life will instantly be in danger. Cultivators will gain protection from my Law Bodies (*fa-shen*) when they accept my Falun Dafa teachings and truly cultivate. As long as you persevere in cultivation, my Law Bodies will protect you until you reach Perfection. Should you decide to stop cultivating at some point, my Law Bodies will depart.

The reason many people don't dare to teach high-level truths is that they are not able to assume the responsibility, and heaven prohibits their doing so. Falun Dafa is an upright Law. One right thought will subdue a hundred evils, provided that in the cultivator's cultivation he maintains his character, abandons his attachments, and forgoes any incorrect pursuits, as prescribed by Dafa. Any wicked entity will be afraid, and anything not related to your improvement won't dare to meddle with you or disturb you. The

⁶ "Meridians" form a network of energy channels in the body said to be conduits of *qi* energy; they have an important place in Traditional Chinese Medicine and Chinese thought.

teachings of Falun Dafa are thus completely unlike those of conventional cultivation methods or the elixir-cultivation theories of other practices and branches of cultivation.

Cultivating in Falun Dafa consists of many levels in both Triple-World-Law and Beyond-Triple-World-Law cultivation. This practice, right at the outset, begins at a very high level. Falun Dafa provides the most convenient cultivation way for its cultivators, as well as for those who have been cultivating for a long time yet have failed to increase their gong. When a cultivator's *gong* strength and character reach a certain level, he or she can attain an indestructible, never-degenerating body while in the secular world. A person can also achieve the Unlocking of Gong, Enlightenment, and ascension of the whole person to high levels. Those with great determination should study this upright Law, strive to achieve the Rightful Attainment, improve their character, and discard their attachments. Only then can they reach Perfection.

Chapter II Illustrations and Explanations of the Exercise Movements

1. Buddha Stretching a Thousand Arms (*Fo Zhan Qianshou Fa*)⁷

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

Verse:⁸

*Shenshen Heyi*⁹
*Dongjing Suiji*¹⁰
*Dingtian Duzun*¹¹
*Qianshou Foli*¹²

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

Conjoining the Hands (*Liangshou Jieyin*) – Lift both hands slightly with the palms facing up. Have the thumb tips lightly touch each other. Let the other four fingers of each hand meet and overlap on top of each other. For males, the left hand goes on top; for

⁷ (“foah jahn chien-sho fah”)

⁸ The verses are recited once only, in Chinese, right before each exercise. Each exercise has its own specific verse that you may recite out loud or just listen to on the exercise tape.

⁹ (“shuhn-shuhn huh-ee”) The Mind and Body Join Together.

¹⁰ (“dong-jing sway-jee”) Move or Become Still According to the Energy Mechanisms.

¹¹ (“ding-t'yen doo-zun”) As Tall as Heaven and Incomparably Noble.

¹² (“chyen-shoh foah-lee”) The Thousand-Armed Buddha Stands Upright.

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

Buddha Maitreya Stretching His Back (*Mile Shenyaoyao*)¹³ – Starting from *Jieyin*,¹⁴ raise both hands upward. When the hands reach the front of the face, separate them and gradually turn the palms upward. When the hands are above the top of the head, have the palms face up. Point the fingers of both hands toward each other (Figure 1-2), with a distance of 20 to 25 cm (8 to 10 inches) between them. At the same time, press upward with the heels of both palms, push the head upward, press the feet downward, and stretch the whole body. Stretch for about 2 to 3 seconds, and then relax the whole body abruptly. Return the knees and hips to a relaxed position.



Tathagata¹⁵ Pouring Energy into the Top of the Head (*Rulai Guanding*)¹⁶ – Following from the previous movement (Figure 1-3), both hands go outward, and turn your palms 140° to form a funnel shape. Straighten the wrists and move them downward. As the hands move down, keep the palms facing the chest at a distance of no more than 10 cm (4 inches). Continue moving both hands towards the lower abdomen (Figure 1-4).

¹³ (“mee-luh shuhn-yaow”)

¹⁴ (“jieh-yin”) Short for *Liangshou Jieyin*, which means “conjoin the hands.”

¹⁵ (“tah tah-gah-tah”) A category of Buddha.

¹⁶ (“roo-lye gwahn-ding”)

Pressing the Hands Together in Front of the Chest (*Shuangshou Heshi*)¹⁷ – At the lower abdomen, turn the backs of the hands to face each other, and without pausing, lift the hands up to the chest to form *Heshi* (Figure 1-5). When doing *Heshi*, press both the fingers and the heels of the palms against each other, leaving a hollow space in the center of the palms. Hold the elbows up, with the forearms forming a straight line. (For all of the exercises, keep the hands in the Lotus Palm position¹⁸ except when doing *Heshi* and *Jieyin*).



Hands Pointing to Heaven and Earth (*Zhangzhi Qiankun*)¹⁹ – Starting from *Heshi*, separate the hands about 2 to 3 cm (1 inch) (Figure 1-6) and turn them in opposite directions. Males, turn the left hand (females, turn the right hand) towards the chest and turn the right hand forward, so that the left hand is on top and the right hand is on the bottom. Both hands should make a straight line with the forearms. Then, extend the top forearm diagonally upward (Figure 1-7). Have its palm facing down and as high as the head. Keep the other hand in front of the chest with the palm facing up. After the top arm reaches the proper position, push the head upward, press the feet downward, and stretch the entire body to its limits. Stretch for about 2 to 3 seconds, then relax the entire body abruptly. Return the top hand to the front of the chest and form *Heshi* (Figure 1-5). Next, turn the hands in the opposite directions from the first time, so that the opposite hand is on top and the hand that was on top before is underneath (Figure 1-8). Extend the top hand and repeat the previous movements of the bottom hand (Figure 1-9). After stretching, relax the whole body. Move the hands in front of the chest to *Heshi*.

¹⁷ (“shwahng-show huh-shr”)

¹⁸ The hand position to maintain throughout the exercises whenever the hands are apart. In this position, the palms are open and the fingers are relaxed, but straight. The middle finger of each hand is relaxed so that it bends slightly towards the center of the palm.

¹⁹ (“jahng jrr chyen kun”)



圖 1-9



圖 1-10

Golden Monkey Splitting its Body (*Jinhou Fenshen*)²⁰ – Starting from *Heshi*, extend the arms outward on the sides of the body, forming a straight line from the shoulders. Push the head upward, press the feet downward, and straighten the arms on each side. Stretch outward in four directions, using force throughout the whole body (Figure 1-10). Stretch for about 2 to 3 seconds. Abruptly relax the entire body and form *Heshi*.

Two Dragons Diving into the Sea (*Shuanglong Xiahai*)²¹ – Starting from *Heshi*, separate the hands and extend them downward towards the lower front of the body. When the arms are parallel and straight, the angle between the arms and the body should be about 30° (Figure 1-11). Push the head upward, press the feet downward, and stretch the whole body, using force. Stretch for about 2 to 3 seconds, then relax the entire body abruptly. Move the hands to *Heshi* in front of the chest.

Bodhisattva²² Touching the Lotus (*Pusa Fulian*)²³ – Starting from *Heshi*, separate both hands while extending them diagonally downward to the sides of the body (Figure 1-12). Straighten the arms so that the angle between the arms and the body is about 30°. Simultaneously push the head upward, press the feet downward, and stretch the entire body using force. Stretch for about 2 to 3 seconds, then relax the whole body abruptly. Move the hands to *Heshi* in front of the chest.

²⁰ (“jin-ho fun-shun”)

²¹ (“shwahng-long shiah-high”)

²² (“boad-ee-saht-vah”) A female type of being in the Buddhist pantheon.

²³ (“poo-sah foo-lyen”)



圖 1-11



圖 1-12



圖 1-13

Arhat²⁴ Carrying a Mountain on His Back (*Luohan Beishan*)²⁵ – (Figure 1-13) Starting from *Heshi*, separate the hands while extending them behind the body. At the same time, turn both palms to face backward. As the hands pass the sides of the body, slowly bend the wrists upward. When the hands arrive behind the body, the angle between the wrists and the body should be 45°. At this point, push the head upward, press the feet downward and stretch the entire body using force. (Keep the body upright—don't lean forward, but stretch from the chest.) Stretch for about 2 to 3 seconds, then relax the whole body abruptly. Move the hands to *Heshi* in front of the chest.

Vajra²⁶ Toppling a Mountain (*Jingang Paishan*)²⁷ – From *Heshi*, separate both hands while pushing forward with the palms. Have the fingers pointing upwards. Keep the hands and shoulders at the same level. Once the arms are extended, push the head upward, press the feet downward, and stretch the whole body using force (Figure 1-14). Stretch for about 2 to 3 seconds, then relax the entire body abruptly. Move the hands to *Heshi*.

Overlapping the Hands in Front of the Lower Abdomen (*Diekou Xiaofu*)²⁸ – Starting from *Heshi*, slowly move the hands downward, turning the palms towards the abdominal area. When the hands reach the lower abdomen, place one hand in front of the other

²⁴ (“ahr-hot”) A being in the Buddhist pantheon, lower in status than a Bodhisattva.

²⁵ (“loah-hahn bay-shahn”)

²⁶ (“vudge-rah”) Here, this term refers to a Buddha's warrior attendants.

²⁷ (“jin-gahng pie-shahn”)

²⁸ (“dieh-koe sheeow-foo”)

(Figure 1-15). Males should have the left hand inside; females should have the right hand inside. Have the palm of the outer hand face the back of the inner hand. The distance between the hands, as well as between the inner hand and the lower abdomen, should each be about 3 cm (*1 inch*). Usually the practitioner overlaps the hands for 40 to 100 seconds.



圖 1-14

圖 1-15

圖 1-16

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

2. Falun Standing Stance (*Falun Zhuang Fa*)²⁹

Principles: Falun Standing Stance is a still, standing meditation composed of four wheel-holding positions. Frequent performance of Falun Standing Stance will facilitate the complete opening of the entire body. It is a comprehensive means of cultivation that enhances wisdom, increases strength, raises a person's level, and strengthens supernatural powers. The movements are simple, but much can be achieved through the exercise. Beginners' arms may feel heavy and achy. After doing the exercises, though, the whole body will immediately feel relaxed, without feeling the kind of fatigue that comes from physical work. When cultivators increase the time and frequency of the exercise, they can feel a Law Wheel rotating between the arms. The movements of Falun Standing Stance should be done naturally—don't intentionally pursue swaying. It is normal to move slightly, but obvious swaying should be controlled. The longer the exercise time, the better, but everyone is different. After you reach a state of calm, don't lose awareness that you are exercising, but instead maintain it.

Verse:

*Shenghui Zengli*³⁰

*Rongxin Qingti*³¹

*Simiao Siwu*³²

*Falun Chuqi*³³

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

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

Holding the Wheel in Front of the Head (*Touqian Baolun*)³⁴ – Start from *Jieyin* (the conjoined hand position). Slowly raise both hands from the abdomen, separating them in the process. When the hands are in front of the head, the palms should point towards the face at eyebrow level (Figure 2-2). Have the fingers of the hands pointing towards one

²⁹ (“fah-lun jwahng fah”)

³⁰ (“shung-hway zung-lee”) Wisdom is Enhanced and Powers Strengthened.

³¹ (“rong-shin ching-tee”) The Heart is Harmonized and Body Lightened.

³² (“szz-meow szz-woo”) As if in a Wondrous and Enlightened State.

³³ (“fah-lun choo-chee”) The Falun Begins to Rise.

³⁴ (“toe-chien baow-lun”)

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



圖 2-1

圖 2-2

圖 2-3

Holding the Wheel in Front of the Lower Abdomen (*Fuqian Baolun*)³⁵ – Slowly move both hands downward. Keep the arms in the wheel-holding position as they reach the lower abdominal area (Figure 2-3). Hold both elbows forward, keeping the underarms open. Keep the palms facing upward, the fingers pointing toward one another, and the arms in the shape of a circle.

Holding the Wheel Above the Head (*Touding Baolun*)³⁶ – While maintaining the wheel-holding position, slowly raise the hands until they are over the head (Figure 2-4). Have the fingers of both hands pointing toward one another, and the palms facing downward. Keep a distance of 20 to 30 cm (*8 to 12 inches*) between the fingertips of both hands. Have the arms form a circle. Keep the shoulders, arms, elbows, and wrists relaxed.

Holding Wheels on Both Sides of the Head (*Liangce Baolun*)³⁷ – Starting from the previous position, move both hands downward next to the sides of the head (Figure 2-5). Keep the palms facing the ears, with both shoulders relaxed and the forearms upright. Don't keep the hands too close to the ears.

³⁵ (“foo-chien baow-lun”)

³⁶ (“toe-ding baow-lun”)

³⁷ (“liang-tsuh baow-lun”)

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

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



圖 2-4



圖 2-5



圖 2-6



圖 2-7

3. Penetrating the Cosmic Extremes (*Guantong Liangji Fa*)³⁸

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

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

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

Verse:

*Jinghua Benti*³⁹

*Fakai Dingdi*⁴⁰

*Xinci Yimeng*⁴¹

*Tongtian Chedi*⁴²

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

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

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

³⁸ (“gwahn-tong liang-jee fah”)

³⁹ (“jing-hwa bun-tee”) The Body is Purified

⁴⁰ (“fah-kye ding-dee”) The Law Unlocks the Top and Bottom Energy Passages.

⁴¹ (“shin-tszz ee-mung”) The Heart is Kind and the Will is Strong.

⁴² (“tong-t’yen chuh-dee”) Reaching the Zenith of Heaven and the Nadir of Earth.



One-Handed Gliding Up-and-Down Movement (*Danshou Chong'guan*)⁴³ – From *Heshi*, simultaneously glide one hand upward and the other hand downward. The hands should glide slowly along with the energy mechanisms outside the body. The energy inside the body moves up and down simultaneously with the hand movements (Figure 3-3). Males start by gliding the left hand upward; females start by gliding the right hand upward. Pass that hand in front of the face and extend it above the head. Meanwhile, slowly lower the right hand (females, the left hand). Then switch the positions of the hands (Figure 3-4). Keep the palms facing the body at a distance of no more than 10 cm (*4 inches*). Keep the entire body relaxed. One up-and-down movement of each hand is one count. Repeatedly glide the hands up and down for nine counts.

Two-Handed Gliding Up-and-Down Movement (*Shuangshou Chong'guan*)⁴⁴ – After the one-handed gliding up and down movement, keep the left hand (right hand for females) up and waiting, and slowly bring the other hand up so that both hands are pointing upward (Figure 3-5). Then slowly glide both hands downward at the same time (Figure 3-6).

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

⁴³ (“dahn-show chong-gwan”)

⁴⁴ (“shwahng-show chong-gwan”)



Turning the Law Wheel With Both Hands (*Shuangshou Tuidong Falun*)⁴⁵ – After the ninth two-handed gliding up and down movement, move both hands downward past the head and over the chest until they reach the lower abdominal area (Figure 3-7). Turn the Law Wheel with both hands (Figure 3-8, Figure 3-9). The left hand goes inside for males, and the right hand goes inside for females. Keep a distance of about 2-3 cm (*1 inch*) between the hands and also between the inner hand and the lower abdomen. Turn the Law Wheel clockwise 4 times to spin the energy from the outside to the inside of the body. While turning the Law Wheel, keep the hands within the area of the lower abdomen.

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

⁴⁵ (“shwahng-show tway-dong fah-lun”)



圖 3-9



圖 3-10

4. Falun Cosmic Orbit (*Falun Zhoutian Fa*)⁴⁶

Principles: Falun Cosmic Orbit enables the energy of the human body to circulate over large areas—that is, not just in one or several meridians, but from the entire *yin* side to the entire *yang*⁴⁷ side of the body, back and forth continually. This exercise is far beyond the usual methods of opening the meridians and the great and small cosmic orbits. Falun Cosmic Orbit is an intermediate-level cultivation method. With the previous three exercises as a base, the meridians of the entire body (including of the great cosmic orbit) can be quickly opened through performing this exercise. From top to bottom, the meridians will be gradually connected throughout the entire body. The most outstanding feature of this exercise is its use of the Law Wheel’s rotation to rectify all abnormal conditions in the human body. This enables the human body—a small universe—to return to its original state and enables all meridians inside the body to be unblocked. When this state is reached, you have achieved a very high level in Triple-World-Law cultivation. When doing this exercise, both hands follow the energy mechanisms. The movements are gradual, slow, and smooth.

Verse:

*Xuanfa Zhixu*⁴⁸

*Xinqing Siyu*⁴⁹

*Fanben Guizhen*⁵⁰

*Youyou Siqi*⁵¹

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

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

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

⁴⁶ (“fah-lun jo-tyen fah”)

⁴⁷ (“yin, yahng”) In Chinese thought, two opposite, but complementary primal forces which are present in all life and matter. For example, female (*yin*) vs. male (*yang*), front of the body (*yin*) vs. back of the body (*yang*).

⁴⁸ (“shwen-fah jhr-sheeu”) The Revolving Law Reaches the Void.

⁴⁹ (“shin-ching szz-yoo”) The Heart is Clear Like Pure Jade.

⁵⁰ (“fahn-bun gway-juhn”) Returning to Your Original, True Self.

⁵¹ (“yo-yo szz-chee”) You Feel Light, as if Floating.

Separate the hands from *Heshi*. Move them downward to the lower abdomen while turning both palms to face the body. Keep a distance of no more than 10 cm (4 inches) between the hands and the body. After passing the lower abdomen, extend the hands downward between the legs. Move the hands downward with palms facing the inner sides of the legs and, at the same time, bend at the waist and squat down (Figure 4-3). When the fingertips get close to the ground, move the hands in a circle from the front of the feet, along the outside of the feet to the heels (Figure 4-4). Bend both wrists slightly and raise the hands along the backs of the legs (Figure 4-5). Straighten the waist while lifting the hands up along the back (Figure 4-6).



圖 4-1

圖 4-2

圖 4-3

圖 4-4

During the exercise, do not allow either hand to touch any part of the body, or the energy on them will be taken back into the body. When the hands cannot be lifted any higher along the back, make hollow fists (the hands do not carry energy at that point) (Figure 4-7), then pull them forward passing through the underarms. Cross the arms in front of the chest (There is no special requirement for which arm is above or which arm is below—it depends on what’s natural for you. This is the case for both males and females.) (Figure 4-8). Place the hands over the shoulders (leaving a space). Move both opened palms along the *yang* (outer) sides of the arms. When reaching the wrists, have the centers of both palms face each other at a distance of 3-4 cm (1 inch). At that time, the hands and the arms should form a straight line (Figure 4-9). Without pausing, turn both palms as if rotating a ball; that is, the outside hand should end up inside, and the inside hand should end up outside. As both hands push along the *yin* (inner) sides of the lower and upper arms, raise them up and over the back of the head (Figure 4-10). The hands should form an “x” at the back of the head (Figure 4-11). Separate the hands, with the fingertips pointing downward, and connect with the energy of the back. Then move both hands over the top of the head to the front of the chest (Figure 4-12). This is one complete cosmic orbit. Repeat the movements a total of nine times. After nine times,

move the hands down along the chest to the lower abdomen. Form *Diekou Xiaofu* (Overlap the hands in front of the lower abdomen) (Figure 4-13).



圖 4-5



圖 4-6



圖 4-7



圖 4-8



圖 4-9



圖 4-10



圖 4-11



圖 4-12

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



圖 4-13



圖 4-14

5. Reinforcing Supernatural Powers (*Shentong Jiachi Fa*)⁵²

Principles: Reinforcing Supernatural Powers is a still cultivation exercise. It's a multi-purpose exercise that strengthens supernatural powers (including supernatural abilities) and *gong* strength by turning the Law Wheel using Buddha *mudras*, or hand signs. This exercise is above the intermediate level and was originally a secret exercise. Performing this exercise requires sitting in the full-lotus position. The half-lotus position is acceptable at the initial stage if the full-lotus position can't be done. You eventually must sit in the full-lotus position. During the exercise, the flow of energy is strong and the energy field around the body is quite large. The longer the legs are crossed, the better. It depends on your endurance. The longer you sit, the more intense the exercise and the faster your *gong* grows. Don't think about anything when performing this exercise—no thought is involved. From a state of calm enter into deep stillness (*ding*). But your main consciousness must be aware that you are the one who is doing the exercise.

Verse:

*Youyi Wuyi*⁵³

*Yinsui Jiqi*⁵⁴

*Sikong Feikong*⁵⁵

*Dongjing Ruyi*⁵⁶

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

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

Performing the Mudras (*Da Shouyin*)⁵⁷ – From *Jieyin*, move the conjoined hands slowly upward. When the hands are in front of the head, release *Jieyin* and gradually turn the palms upward. When the palms are facing up the hands will have reached their highest point (Figure 5-2). (When doing the *mudras*, the forearms lead the upper arms with a certain amount of force.) Then separate the hands, turning them backwards to draw an arc above the top of the head while bringing the hands down until they're in front of

⁵² (“shun-tong jya-chr fah”)

⁵³ (“yo-ee woo-ee”) As if With Intent, Yet Without Intent.

⁵⁴ (“yin-sway jee-chee”) Hand Movements Follow the Energy Mechanisms.

⁵⁵ (“szz-kong fae-kong”) As if Empty, Yet Not Empty.

⁵⁶ (“dong-jing ru-yee”) Move or Become Still With Ease.

⁵⁷ (“dah sho-yin”)

the head (Figure 5-3). Have both palms face upward with the fingertips pointing forward (Figure 5-4), and hold the elbows inward as much as possible. Straighten the wrists while crossing them in front of the chest. For males, the left hand moves outside; for females, the right hand moves outside. When both arms have formed a horizontal line (Figure 5-5), turn the wrist of the outside hand outward with the palm upward, drawing a semicircle. Have the palm facing up and the fingertips pointing back. The hand should move with considerable force. Meanwhile, from the position where the arms cross in front of the chest, bring the hand of the inside arm slowly downward. When the hand is extended, turn the palm to face forward. The lower hand should be positioned at a 30° angle from the body (Figure 5-6). Next, turning both palms towards the body, move the left hand⁵⁸ (the upper hand) down on the inside and the right hand⁵⁹ upward. Then repeat the previous movements using the opposite hands, switching the hand positions (Figure 5-7). Next, males should straighten the right wrist (females, the left wrist) and turn the palm to face the body. After crossing the hands in front of the chest, extend the palm downward until the arm is straight and the hand is over the lower leg. Males turn the left palm (females, the right palm) inward and move it up. After crossing in front of the chest, move it towards the front of the left shoulder (females, to the right shoulder). When the hand reaches the position, have the palm facing up with the fingertips pointing forward (Figure 5-8). Then, switch the hands' positions using the previous movements. That is, males should move the left hand (females, the right hand) on the inside; the right hand for males (left hand for females) should move on the outside. Switch the hand positions (Figure 5-9). When doing *mudras*, the movements are continuous, without interruption.

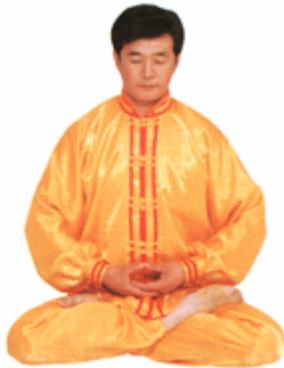


圖 5-1

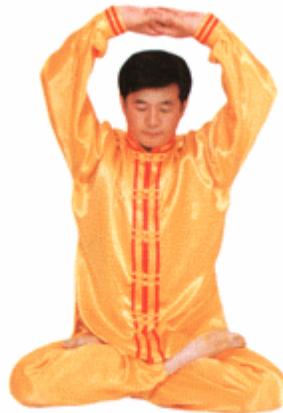


圖 5-2



圖 5-3

⁵⁸ Right hand for females.

⁵⁹ Left hand for females.



圖 5-4

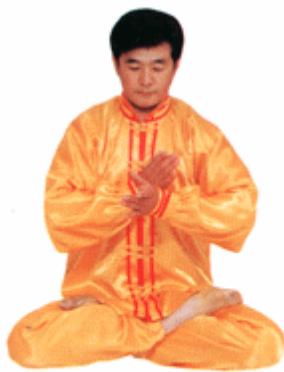


圖 5-5



圖 5-6

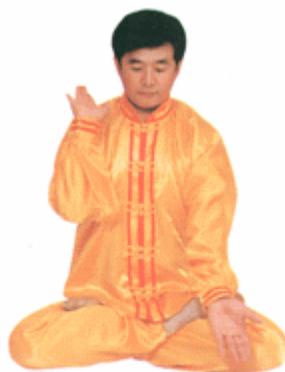


圖 5-7



圖 5-8



圖 5-9

Reinforcing (*Jiachi*)⁶⁰ – Following the previous hand movements, move the upper hand along the inside, and the lower hand along the outside. Males, turn the right hand,⁶¹ moving it downward with the palm facing the chest. Males, lift the left hand (females, the right hand) upward. When both forearms reach the chest and form a horizontal line (Figure 5-10), extend the hands out to the sides while turning the palms downward (Figure 5-11). When the hands are above knee level and extended out, keep the hands at waist level, with the forearms and the backs of the hands at the same level and with both arms relaxed (Figure 5-12). This position delivers supernatural powers from inside the body to the hands for reinforcing. When reinforcing, the palms will feel warm, heavy, electric, numb, as if holding a weight, etc. But don't pursue these sensations—just let them happen naturally. The longer this position is held, the better.

⁶⁰ (“jeeyah-chr”)

⁶¹ Left hand for females.



圖 5-10



圖 5-11



圖 5-12



圖 5-13

Males, hook the wrist of the right hand (females, the left hand) to turn the palm to face inwards while moving the hand towards the lower abdomen. After reaching the lower abdomen, the palm should face up. At the same time, males should turn the left hand (females, the right hand) forward while lifting it towards the chin. When the arm reaches the same level as the shoulders, the palm should face down. After reaching the proper position, the forearm and the hand ought to be horizontal. With the centers of both palms facing each other, settle into this position (Figure 5-13). The strengthening positions need to be held for a long time, but you may hold them as long as you can. Next, have the upper hand draw a half circle forward and down to the lower abdominal area. At the same time, lift the lower hand upward while turning the palm downward. When it reaches the chin, the arm should be at the same level as the shoulders. With the centers of

both palms facing each other, settle into this position (Figure 5-14). The longer this is held, the better.



圖 5-14



圖 5-15

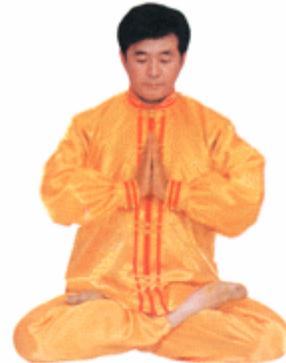


圖 5-16

Still Cultivation (*Jinggong Xiulian*)⁶² – Starting from the previous position, have the upper hand draw a half circle forward and down to the lower abdomen, and form *Jieyin* with the hands (Figure 5-15). Enter into still cultivation. Go into deep stillness, but make sure your main consciousness knows you are doing the exercise. The longer you meditate, the better—meditate for as long as you can.

Closing Position – Move the hands to *Heshi*, and come out of stillness. Take your legs out of the lotus position.

⁶² (“jing-gong sheeo-lien”)

Chapter III Mechanics and Principles of the Exercise Movements

1. The First Exercise

The first exercise is called Buddha Stretching a Thousand Arms. Just as the name suggests, it's as if a thousand-armed Buddha or a thousand-armed Bodhisattva is stretching his or her arms. Of course, it's not possible for us to do a thousand movements—you wouldn't be able to remember all of them, and performing them would wear you out. We use eight simple, basic movements in this exercise to represent that idea. Though simple, these eight movements enable the hundreds of meridians in our bodies to open. Let me explain something: Why do we say that from the outset our practice begins at a very high level? That's because we don't open just one or two meridians, the Ren and Du meridians, or the eight Extra Meridians. Instead, we open all of the meridians, and each of them moves in sync from the very beginning. We thus start practicing at a very high level right from the outset.

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

When the body is stretching, the heels are pressed down firmly and strength is used to push the head up. It's as if all the meridians in your body are being stretched until open and then relaxed abruptly—you should relax abruptly after stretching. Your whole body is immediately opened through this type of motion. Of course, we also have to plant various mechanisms in your body. When the arms are stretching, they're stretched gradually and forcefully until the limit is reached. The Daoist system teaches how to move energy along the three *yin* and three *yang* meridians. In fact, there aren't just the three *yin* and three *yang* meridians, but also hundreds of crisscrossing meridians in the arms. They all have to be stretched open and unblocked. We open all the meridians right at the outset of our practice. Of the ordinary cultivation ways, the true ones—so this excludes those that harness *qi*⁶³—use the method of bringing hundreds of meridians into motion via one energy channel. It takes these practices a long time—countless years—to open all of the meridians. Our practice aims directly at opening all meridians at the outset, and, by virtue of this, we begin by practicing at a very high level. Everyone should grasp this key point.

⁶³ (“chee”) In Chinese thought, this substance/energy is said to assume many forms in the body and the environment. Usually translated as “vital energy,” *qi* is thought to determine a person's health.

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

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

Liangshou Heshi (Pressing Both Hands Together in Front of the Chest). When doing *Heshi*, the forearms form a straight line and the elbows are suspended so that the underarms are hollow. If the underarms are pressed tightly, the energy channels will be completely blocked there. The fingertips are not raised as high as the front of the face, but just to the front of the chest. Don't lean them against the body. A hollow space is kept between the palms, and the heels of the palms should be pressed together as much as possible. All of you need to remember this position, as it's repeated many times.

Diekou Xiaofu (Overlapping the Hands in Front of the Lower Abdomen). The elbows should be suspended. During the exercises you have to hold the elbows out. We emphasize this with good reason: If the underarms are not open, energy will be blocked and unable to flow through. When doing this position, the left hand is inside for males; the right hand is inside for females. The hands must not touch each other—a palm's width is kept between them. A two-palms' width is kept between the inner hand and the body, you don't allow the hand to touch the body. Why is that? As we know, there are many internal and external channels. In our practice we rely on the Law Wheel to open them, especially to open the Laogong⁶⁴ acupuncture point on each of your hands. In fact,

⁶⁴ (“laow-gong”) Located at the center of the palm.

the Laogong acupoint is a field that exists not only in the flesh, but also in all of our bodies' forms of existence in other dimensions. Its field is very large, and even exceeds the surface of the flesh hands. All of its fields have to be opened, so we rely on the Law Wheel to do that. The hands are kept apart because there are Law Wheels rotating on them, on both hands. When the hands overlap in front of the lower abdomen at the end of the exercises, the energy carried on them is very strong. Another purpose of *Diekou Xiaofu* is to strengthen both the Law Wheel in the lower abdomen and the elixir field (*dan-tian*).⁶⁵ There are many things—more than ten thousand of them—that will be evolved from that field.

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

⁶⁵ In Chinese thought, this usually refers to the region of the lower abdomen in which an energy “elixir” is formed through meditative practices.

2. The Second Exercise

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

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

3. The Third Exercise

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

mechanisms and gradually abandoning our intention-driven thinking, reaching a state free of thought.

Our bodies undergo a special kind of transformation during the upward and downward gliding of the hands. Meanwhile, the channels atop our heads will be opened, something known as “Opening the Top of the Head.” The passages at the bottoms of our feet will also be unblocked. These passages are more than just the Yongquan⁶⁶ acupuncture point, which is itself actually a field. Because the human body has different forms of existence in other dimensions, your bodies will progressively expand as you practice and the volume of your *gong* will become larger and larger such that [your body in other dimensions] will exceed the size of your human body.

While you are doing the exercises, the Opening of the Top of the Head will occur at the head’s crown. This Opening the Top of the Head that we do isn’t the same as that in Tantrism. In Tantrism it’s about opening a person’s Baihui⁶⁷ acupoint and then inserting a piece of “lucky straw” into it. It’s a cultivation technique taught in Tantrism. Our Opening the Top of the Head is different. Ours is about communication between the universe and our brain. You know, general Buddhist cultivation also has Opening the Top of the Head, but it’s seldom revealed. In some practices it’s considered an achievement if a fissure is opened at the top of the head. Actually, they still have a long way to go. What extent should genuine Opening the Top of the Head reach? A person’s crania have to be opened completely and then forever be in a state of automatic opening-and-closing. The brain will be in constant communication with the vast universe. Such a state will exist, and that’s real Opening the Top of the Head. Of course, we’re not talking about the cranium in this dimension—that would be frightening. It’s the crania in other dimensions.

This exercise, too, is easy to perform. The required standing posture is the same as with the previous two exercises, though there’s no stretching as with the first exercise. Nor is stretching called for in the exercises that follow. You just need to stand in a relaxed way and keep the posture unchanged. While performing the up and down hand gliding, everyone has to ensure that his or her hands follow the mechanisms. Your hands actually glide along with the mechanisms in the first exercise as well; your hands will automatically glide to *Heshi* when you finish stretching and relaxing your body. These kinds of mechanisms have been installed in your body. We perform the exercises along with the mechanisms so that these may be reinforced. There’s no need for you to cultivate *gong* by yourself, for the mechanisms assume that role. You just perform the exercises to reinforce the mechanisms. You will sense their existence once you grasp this essential point and perform the movements correctly. The distance between your hands and your body is no more than 10 centimeters (4 inches). Your hands need to stay within this range to feel the mechanisms’ existence. Some people can never sense the mechanisms since they don’t relax completely. They will slowly come to sense them after doing the exercise for a while. During the exercise you shouldn’t use intention to draw *qi* upward, and neither should you think of pouring *qi* or pressing *qi* inward. The hands should face the body at all times. There’s one thing that I wish to point out: Some people move their hands close to their body, but the moment their hands are in front of their face they slide their hands away for fear of touching the face. Things won’t work if the hands are too far away from the face. Your hands have to glide upward and downward close to your face

⁶⁶ (“yong-chwen”) Located at the center of the sole of the foot.

⁶⁷ (“bye-hway”) Located at the crown of one’s head.

and body, as long as they don't get so close that they touch your clothes. Everyone has to follow this important point. If your movements are correct, your palm will always face inward when your hand is in the upward position during the one-handed up-and-down gliding movement.

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

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

straight. It's necessary to do the movements correctly when you first start to do the exercises, or the mechanisms will become distorted.

4. The Fourth Exercise

The fourth exercise is called Falun Cosmic Orbit. Here we've used two Buddhist and Daoist terms⁶⁸ so that everyone understands it. This exercise used to be called Turning the Great Falun. This exercise slightly resembles the Daoist system's Great Cosmic Orbit, but our requirements are different. All of the meridians should have been opened during the first exercise, so while doing the fourth exercise all of them will move in sync. Meridians exist on the surface of the human body as well as in its depths, in each of its layers, and in the spaces between its interior organs. So how does the energy travel in our practice? We require all meridians of the human body to attain simultaneous motion, rather than having just one or two meridians circulating or the eight Extra Meridians revolving. That makes the energy flow quite powerful. If the front and the back of the human body are indeed divided into a *yang* and *yin* side, respectively, then the energy of each side is moving; that is, the energy of the entire side is in motion. As long as you're going to practice Falun Dafa, from now on you have to let go of any thoughts you have used for guiding the cosmic orbit, since in our practice all the meridians are opened and put into simultaneous motion. The movements are quite simple and the standing posture is the same as that of the previous exercise, except for your having to bend at the waist somewhat. Your movements should follow the mechanisms here as well. These kinds of mechanisms also exist in each of the previous exercises, and the movements need to again follow the mechanisms. The mechanisms that I place outside of your body for this particular exercise aren't common ones but a layer of mechanisms that can bring all of the meridians into motion. They will drive all of your body's meridians into continuous rotation—rotation that continues even when you're not doing the exercises. They will rotate in reverse at the appropriate time. The mechanisms rotate in both directions; there is no need for you to work for those things. You should simply follow what we've taught you and should be free of any directing thoughts. It's that layer of large meridians that leads you to finish the exercise.

The energy of the entire body has to be in motion when doing Cosmic Orbit. In other words, if the human body is indeed divided into a *yin* and a *yang* side, then the energy circulates from the *yang* side to the *yin* side, from the body's interior to its exterior, back and forth, while hundreds or thousands of meridians circulate simultaneously. Those of you who used to perform other cosmic orbits and used different kinds of directing thoughts or had different kinds of ideas about the cosmic orbit have to let go of all of them when practicing our Dafa. Those things you practiced were really minor. It's simply ineffective to have just one or two meridians in motion—progress will be too slow. From observing the surface of the human body it's known that meridians exist. The meridians actually intersect vertically and horizontally inside the body, just like blood vessels, and their density is even higher than that of blood vessels. They exist in the layers of the human body in different dimensions, that is, from the surface of your body to the bodies in deep dimensions, including in the spaces between the interior organs. If the human body is indeed divided into two sides, one *yin* and one *yang*, it must be that the whole side, either the front or the back, circulates at the same time when you perform the exercises—it is no longer one or two meridians. Those of you who used to do other cosmic orbits will ruin your practice if you perform our exercise using any directing

⁶⁸ Respectively, "Falun" and "Cosmic Orbit."

thoughts. So you must not cling to any of the thoughts you used to use. Even if your previous cosmic orbit was opened, that still means nothing. We've already far exceeded that, as all the meridians of our practice are set in motion from the outset. The standing posture is no different from those in the previous exercises, with the exception of some bending at the waist. During the exercises the hands have to follow the mechanisms. It's just like the third exercise, in which the hands float up and down with the mechanisms. You should follow the mechanisms during the entire circuit when performing this exercise.

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

5. The Fifth Exercise

The fifth exercise is called Reinforcing Supernatural Powers. It's something of high-level cultivation that I used to do on my own. I'm now making it public without any modifications. Because I don't have any more time... it's going to be hard for me to have another opportunity to teach you in person. I now teach you everything at once so that later on you will have a way to practice at high levels. The movements of this exercise aren't complex, as a great way is extremely simple and easy—complicated movements are not necessarily good. Yet this exercise controls the transformation of many things on a large scale. It's a very challenging and demanding exercise, as you need to sit in meditation for a long time to complete this exercise. This exercise is independent, so you don't need to perform the previous four exercises before doing this one. Of course, all of our exercises are flexible. If you don't have much time today and can only do the first exercise, then you may do just the first one. You may even perform the exercises in a different order. Say your schedule is tight today and you just want to do the second exercise, or the third exercise, or maybe the fourth exercise—that's fine too. If you have more time you can do more, and if you have less time you can do less—the exercises are quite flexible. When you perform them you are reinforcing the mechanisms that I've placed in you, and you are strengthening your Law Wheel and elixir field.

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

I'll first talk about the meditation. There are two kinds of leg crossing for meditation; in true practice there are just two ways to fold your legs. Some people claim that there are more than two ways, saying "Just take a look at the Tantric practices—aren't there many ways to fold the legs?" Let me tell you that those are not leg-crossing methods but exercise positions and movements. There are only two kinds of real leg crossing: one is called the "half-lotus position" and the other is called the "full-lotus position."

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

There are many different theories about the half-lotus position. Daoist practices teach "drawing in without releasing out," which means that energy is always being drawn in and never released out. The Daoists try to avoid dispersing their energy. So how do they achieve that? They're particular about sealing off their acupuncture points. Often when they cross their legs they close off the Yongquan acupoint of one foot by putting it

underneath the other leg and tuck the Yongquan acupoint of the other foot under the upper part of the opposite thigh. The same is true with their *Jieyin* position. They use one thumb to press the opposite hand's Laogong acupoint, and use the other hand's Laogong acupoint to cover the opposite hand while both hands cover the lower abdomen.

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

Now I'll explain the full-lotus position. We require you to sit with both legs crossed, which means that from the single-leg crossing position you pull the leg from underneath to the top, pull it from the outside, not the inside. That's the full-lotus position. Some people cross their legs fairly tightly. By doing so, the soles of both feet face up and they can achieve Five Centers Facing Heaven. That is how the true Five Centers Facing Heaven is done in Buddhist exercises in general—the top of the head, the two palms, and the soles of both feet face upward. If you want to cross your legs loosely, it's all right to do it however you like; some people prefer a loose leg crossing. But all we require is sitting with both legs crossed; crossing the legs loosely is fine, and so is crossing them tightly.

The still meditation requires sitting in meditation for a long time. During the meditation there should be no mental activity—don't think about anything. We've said that your main consciousness has to be aware, for this practice cultivates your own self. You should progress with an alert mind. How do we perform the meditation? We require that each of you must know that you are doing the exercise there, no matter how deeply you meditate. You absolutely should not enter into a state in which you're aware of nothing. So what particular state will occur? As you sit there you will feel wonderful and very comfortable, as if you were sitting inside an eggshell. You will be aware of yourself doing the exercise, but will feel that your entire body can't move. This definitely happens in our practice. And there's another state. During the meditation you might find that your legs disappear and you can't remember where they are. And you may find that your body, arms, and hands disappear, with only your head left. As you keep meditating, maybe you will find that even your head is gone, with only your mind—a trace of awareness—

knowing that you are meditating there. You should maintain that slight awareness. It's sufficient if we can reach that state. Why? When you do the exercise in that state, your body undergoes full transformation. That is the optimum state, so we require that you achieve it. But you shouldn't fall asleep, get in a daze, or abandon that slight awareness. Your meditation will be in vain if you do those things, and it will be no better than sleeping and not meditating. After completing the exercise, your hands are put together in *Heshi* and you come out of stillness. Then you are done with the exercise.

Appendix I

What is Expected of Falun Dafa Assistance Centers

- I. All local Falun Dafa Assistance Centers are civic organizations for true cultivation, are only for organizing and assisting cultivation activities, and are neither to be run as economic enterprises nor managed using the methods of administrative organizations. No money or possessions are to be kept. No activities are to be held for doing healings. Assistance Centers are to be managed in a loose manner.
- II. All assistants and staff of Falun Dafa Principal Assistance Centers must be genuine cultivators who practice only Falun Dafa.
- III. The spreading of Falun Dafa has to be guided by the essence and inner meanings of Dafa. Neither personal viewpoints nor methods of other practice ways should be promoted as the content of Dafa, lest cultivators be led into incorrect thinking.
- IV. All Principal Assistance Centers must take the lead to observe the laws and rules of their countries of residence, and they must not get involved in politics. Improving cultivators' character is the essence of cultivation.
- V. All local Assistance Centers should, when possible, stay in contact with one another and exchange experiences in order to facilitate the overall improvement of all Dafa cultivators. No locality should be discriminated against. Offering salvation to humankind means making no distinctions with respect to region or race. The character of true disciples should be evident everywhere. Those who practice Dafa are all disciples of the same practice.
- VI. You need to firmly resist any conduct that undermines the inner meaning of Dafa. No disciple is allowed to promote what he sees, hears, or awakens to at his own low level as the content of Falun Dafa, and then do what's called "teaching the Law." That's not allowed even if he wants to teach people to do good, because that's not the Law, but merely kind words of advice for everyday people. They don't carry the power that the Law has to save people. Anyone using his or her own experience to teach the Law is considered to be severely disrupting the Law. When quoting my words, you need to add, "*Shifu*⁶⁹ Li Hongzhi⁷⁰ said..." etc.
- VII. Dafa disciples are forbidden to mix their practice with the practices of any other cultivation way (those who go awry are always these kinds of people). Whoever ignores this warning is himself responsible for any problems that occur. Pass this message on to all disciples: It is unacceptable to have in mind the ideas and directing thoughts of other practices while doing our exercises. Just one, instantaneous thought is as good as pursuing things in that other way of practice. Once the practice is mixed with others, the Law Wheel will become deformed and lose its effectiveness.
- VIII. Falun Dafa cultivators must cultivate their character, along with performing the movements. Those who focus solely on the exercises but neglect character

⁶⁹ ("shrr-foo") A common Chinese term for a meditation or martial arts teacher, similar to "*sensei*" in Japanese. The word is composed of two parts, one meaning "teacher" and the other "father."

⁷⁰ ("lee hong-jrr")

cultivation will not be acknowledged as Falun Dafa disciples. Dafa students thus need to make studying the Law and reading the books the essential part of their daily cultivation.

Li Hongzhi
April 20, 1994

Appendix II
Regulations for Falun Dafa Disciples
in Spreading Dafa and Teaching the Exercises

- I. When spreading Dafa to the public, all Falun Dafa disciples can only use the statement, “*Shifu* Li Hongzhi has taught that...” or “*Shifu* Li Hongzhi says...” You are strictly forbidden to use what you experience, see, or know, or to use things from other practices, as if they were Li Hongzhi’s Dafa. Otherwise, what would be promoted would not be Falun Dafa and it would amount to harming Falun Dafa.
- II. All Falun Dafa disciples can disseminate Dafa through book-reading sessions, group discussions, or reciting at practice sites the Law *Shifu* Li Hongzhi has taught. No one is allowed to use the form of giving speeches in an auditorium, as I have done, to teach the Law. No one else is able to teach Dafa; they can neither comprehend my realm of thinking nor the true inner meaning of the Law I teach.
- III. When our cultivators talk about their own ideas and understanding of Dafa in book-reading sessions, group discussions, or at the practice sites, each must make it clear that it is only “my own understanding.” Mixing Dafa with one’s “own understanding” is not allowed, much less using your “own understanding” as the words of *Shifu* Li Hongzhi.
- IV. When spreading Dafa and teaching the exercises, no Falun Dafa disciple is allowed to collect a fee or accept any gifts. Anyone who violates this rule is no longer a Falun Dafa disciple.
- V. For no reason may a Dafa disciple use the opportunity of teaching the exercises to treat people or heal health problems. Otherwise that would be the same as undermining Dafa.

Li Hongzhi
April 25, 1994

Appendix III

The Standards for Falun Dafa Assistants

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

Li Hongzhi

Appendix IV
Notification for Practitioners of Falun Dafa

- I. Falun Dafa is a cultivation way of the Buddhist system. No one is allowed to propagate any religions under the guise of practicing Falun Dafa.
- II. All Falun Dafa cultivators must strictly observe the laws of their countries of residence. Any conduct that violates a country's policies or regulations would directly oppose the merits and virtues of Falun Dafa. The individual concerned is responsible for the violation and all of its consequences.
- III. All Falun Dafa cultivators should actively uphold the unity of the cultivation community, doing their share for the development of humankind's traditional culture.
- IV. Students, as well as assistants and disciples, of Falun Dafa are forbidden to treat people's health problems without approval from the founder and *shifu* of Falun Dafa, or without obtaining permission from appropriate authorities. Furthermore, no one can just decide to accept money or gifts for treating people.
- V. Students of Falun Dafa should take cultivation of character as the essence of our practice. They are absolutely not allowed to intervene in a country's political affairs, and moreover, they are prohibited from getting involved in any kind of political disputes or activities. Those who violate this rule are no longer Falun Dafa disciples. The individual concerned should be responsible for all consequences. A cultivator's fundamental aspiration is to progress with diligence in real cultivation and to reach Perfection as soon as possible.

Li Hongzhi