

ZHUAN FALUN

Turning the Law Wheel

(ENGLISH VERSION)

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This Law Wheel design is the universe's miniature, and in all other dimensions it has its forms of being and its evolution processes, so I call it a world.

Li Hongzhi

ON BUDDHA LAW

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

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

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

The ideas that guide today’s science are only able to confine its development and research to this material world, as a subject won’t be studied until it is known—it takes that approach. As for phenomena that are intangible and invisible, but that objectively exist, real manifestations of those things appear here in our material world, yet they are shunned and considered unexplainable. Stubborn people simply insist, without supporting evidence, that those are just “natural” phenomena. People with ulterior motives have acted against their own consciences by dismissing all of it as “blind belief.” And people who don’t have inquisitive minds have shied away from these matters with the excuse that science is not yet advanced enough. Mankind will make a leap forward if it can take a fresh look at itself and at the universe, changing its rigid way of thinking. BUDDHA LAW can allow people to thoroughly understand immeasurable, boundless worlds. Throughout all the ages, only one thing has been able to explain perfectly the human race, the many material dimensions that exist, all life, and the entire universe: BUDDHA LAW.

Li Hongzhi
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The First Talk

Truly Guiding People Up to High Levels

For the whole time I've been transmitting our teachings and exercises, I've made a point of being responsible to society and to our students. The results have been good, and the impact on the whole society has been pretty good, too. A few years back there were a lot of masters of the qigong arts spreading their qigong practices, but the things they taught were all just at the level of healing and fitness. Of course, I'm not saying that other people's practices aren't good. I'm just saying they haven't passed on any higher things. I know the state of qigong all across the country, and I can say that right now, whether we're talking about inside China or abroad, I'm the only one who's really transmitting a practice that takes you to higher levels. And why isn't anybody else doing that? The reason is, huge issues are involved, the historical origins of it go deep, it involves a wide range of things, and the questions it brings up are penetrating. This isn't something just anybody can teach, since it involves touching a lot of practices' things. And this is especially so when we have a lot of practitioners who learn one practice today, then go and learn some other one tomorrow, and they turn their own bodies into a big mess, which makes success just impossible. Others take the main road and cultivate upwards, while they take all kinds of side roads. When they cultivate in one practice, the other ones interfere, and when they cultivate in the other ones, the first one interferes—they're being interfered with all over the place, and they can't cultivate anymore.

We need to straighten all this out for you. We'll keep what's good, get rid of what's bad, and make sure you can cultivate from this point on. But you really have to be here to learn the Great Law. If you bring all kinds of attachments with you, or if you've come here wanting to get abilities, to get healed, to just hear some ideas, or maybe for some other bad reason, then it's not going to work. And this is important, now, because like I've said, I'm the only person doing this, and there aren't a lot of opportunities like this. I won't keep on spreading it this way forever. I think that whoever gets to hear me transmit the exercises and teachings in person, I'd say he's really... later on you'll know, and you'll feel really glad about this period of time. Of course, we believe in karmic relationship, and everybody sits here because of their karmic relationships.

Transmitting a practice that takes you to high levels—now think about it, what's that mean? Isn't it about saving people? It's saving people—you are truly cultivating yourself, and not just getting healthy or fit. It's true cultivation, so the demands on the student's character are higher. Now us folks sitting here, we've come here to learn the Great Law, so you need to have the mindset of a true practitioner while you sit here, and you need to let go of your attachments. If you're coming here to learn the exercises, or the Great Law, with the goal of getting all kinds of things, then you won't learn anything. I'll tell you a truth: the whole process of cultivation is a process of constantly getting rid of human attachments. Out in the ordinary world, people fight each other, they deceive each other, and they harm other people just to benefit themselves a little. The thoughts behind that all

have to go. And this is especially true for us folks learning the practice today—you have all the more reason to get rid of those thoughts.

I'm not going to talk about doing healing here. We don't do healing. But if you want to do true cultivation, and you've come here with an ailing body, then you can't cultivate yet. So I have to purify your body. I only purify the body for people who've truly come here to learn the practice, who truly come to learn the Law. There's one thing we stress: if you can't set aside those thoughts of yours, if you can't set aside that health problem, then there's nothing we can do and we can't help you. And why is that? Because there's a truth in this universe: the things that happen to ordinary people, as Buddhists put it, all have underlying causes, and for ordinary people things like birth, aging, sickness, and death are just a fact of life. People only have health problems and suffering because they did bad things in the past and made *karma*. When they go through hard times they are paying off a karmic debt, so nobody can just go and change that at will. If it's changed, that's like letting somebody who's in debt get off without paying it back, and you can't just go and do that on a whim. That's the same as doing something bad.

Some people think that healing people, or helping them get healthy and fit, is doing a good thing. But the way I see it, they haven't really healed anything. They've just postponed and shifted the ailment, or transformed it, but they haven't taken it out. To really eliminate that tribulation you have to eliminate the karma. And if a person can really heal people, if he can completely clear out that karma, and I mean really do that, then his level definitely isn't low. He would have already seen a truth, which is, the laws for ordinary people can't just be violated like that. During his cultivation, a cultivator who's moved by compassion is allowed to do some good things, heal people, or help them get healthy and fit, but he still can't heal people completely. If an ordinary person's ailment could really be rooted out, then a non-cultivating, ordinary person would walk off without any ailment, but he'd still be an ordinary person, and he'd go on fighting for his own benefit just like other ordinary people. How could you just go and eliminate his karma? That's definitely not allowed.

So why is it okay to do that for cultivators, then? Because nobody is more precious than a cultivator. He wants to cultivate, and that's the most precious thought. In Buddhism they talk about Buddha-nature, and that when a person's Buddha-nature comes out the Enlightened Beings can help him. And what do they mean by that? If you ask me, since I'm transmitting a practice on a higher level, it involves truths from high levels, and the issues it touches on are huge. In this universe, human life, as we see it, isn't generated in the ordinary world. A person's true life is generated in the space of the universe. The reason being, there are many types of matter in this universe that produce life, and these types of matter can generate life through motion and interaction. What this means is that a person's earliest life originates in the universe. The space of the universe is inherently good, and its nature is to be True, Good, and Endure, and when a person is born he has the same nature as the universe. But as more beings are created, community-like social relationships form. Some of the beings might grow selfish and gradually lower their levels, so they can't stay at that level and have to drop. But then at the next level they become not so good again, and again they can't stay there, so they keep dropping down and down, until at some point they finally drop to this level of human beings.

The whole human society is at one level. When they drop down this far, these beings were supposed to be destroyed if they are looked at only in terms of abilities, or only

from the standpoint of the Great Enlightened Beings. But Great Enlightened Beings take compassion as their starting point, so they gave them another chance and made this special environment and this special dimension. The beings in this dimension are different from the beings in all other dimensions in the universe. The beings in this dimension can't see the beings in other dimensions, and they can't see how the universe really is, so it's just like these people have dropped into a realm of delusion. If they want to get healed, get rid of adversity, or eliminate their karma, then they've got to cultivate and return to their original, true selves. That's how all the different cultivation ways see it. A person should return to his original, true self—that's actually the true purpose of being human. So, once somebody wants to cultivate, they'd say his Buddha-nature has come out. That thought is the most precious, because he wants to return to his original, true self, he wants to break out of this level of ordinary people.

Maybe you've heard the Buddhist saying, "When a person's Buddha-nature comes out it shakes the Ten-Directional World." Whoever sees this will help him, and they'll help him no matter what. Buddhists believe that saving people has no conditions attached, it's done at whatever cost, and they can help him unconditionally. That's why we can do a lot for our students. But it doesn't work like that for an ordinary person, who just wants to be an ordinary person and get healed. Some people think, "I'll cultivate if I can just get my health back." But cultivation doesn't have any conditions attached—if you want to cultivate, then you just cultivate. Some people's bodies are sick, though, and some people have messed-up messages in their bodies, some haven't ever cultivated, and then there are others who've cultivated for decades but are still milling around in the realm of *qi* energy, and haven't gotten anywhere cultivating.

So what should we do about that? We need to purify their bodies and make it possible for them to cultivate up to high levels. When you're cultivating at the lowest level there's a process, which is, we totally purify your body. We take all the bad things in your mind, that karma field around your body, and all those factors that make your body unhealthy, and we clean the whole thing out. If we didn't, then how could you, and that dirty body of yours that's all dark, and that filthy mind of yours, how could you cultivate up to high levels? And we don't work on *qi* here. You don't need to work on those low-level things. We'll push you past that and help your body reach an illness-free state. And at the same time, we'll give you a complete, ready-made set of things that are needed at the low level to build a foundation. That way, we'll start right off at a high level.

Going by what's said in cultivation, if you want to count *qi*, then there are three levels. But true cultivation (which doesn't count working *qi*) has two major levels: one is Triple-World-Law cultivation, and the other is Beyond-Triple-World-Law cultivation. These "Triple-World-Law" and "Beyond-Triple-World-Law" are different from what people say in monasteries about "leaving the mundane world" and "entering the mundane world"—those are just conceptual. We undergo changes at two major levels through true human-body cultivation. In the process of Triple-World-Law cultivation the body is purified constantly, again and again, so when the highest form of Triple-World-Law is reached the body will have been completely replaced by high-energy matter. But with Beyond-Triple-World-Law cultivation, that's pretty much Buddha-body cultivation, that's a body made of high-energy matter, and all abilities will be redeveloped. These are the two major levels we talk about.

We believe there are karmic relationships. So I can do these things for you, as you're sitting here. Right now we've just got over 2,000 people here, but even if there were thousands more people, say maybe 10,000 people, then I could still do them. So what I'm saying is, you don't need to practice at the low level anymore. After we purify your body, we push you past that level and place a full cultivation system in you, so right from the start you cultivate at a high level. But, I only do this for students who've really come here for cultivation. It's not like just because you're sitting here you're a cultivator. If you can change your thinking at its very core, we can do this for you, and more, and later on you'll know it. I've really given something to each of you. And again, we don't do healing here, but what we will do is totally rebalance our students' bodies, and make it possible for you to practice—if you're carrying around an ill body you really won't develop any *gong* energy. So you shouldn't come to me to get healed, and I don't do that. The main goal I had in coming out to teach was to guide people up to high levels—to *truly guide* people up to high levels.

Different Levels Have Different Laws

A lot of qigong masters have said that qigong has a beginning level, an intermediate level, and an advanced level. But that's just qi, and that's all at the level of working qi, even if they go categorize it into beginning level, intermediate level, and advanced level. When it comes to true higher things, among the masses of qigong cultivators nobody really has a clue, no clue at all. Starting today, what we're going to explain are all Laws of high levels. And I want to set people's thinking straight about cultivation. In my classes I'll touch on some bad phenomena in the cultivation world. I'll spell out how we should deal with them, and how we should look at those phenomena. Also, when you transmit exercises and teachings at a high level, the range of things it impacts, and all the questions it hits on, they're pretty big, and it can even get intense. But I want to tell you about all of these things. And there are some things that come from other dimensions which are interfering with our ordinary world, and even more so the cultivation world, and I want to tell you about them, too, and resolve these things for our students. If these problems aren't fixed you won't be able to practice. These problems need to be solved at the root. And to do that, we have to treat you all as true cultivators. Of course, it's not easy to change your thinking in one fell swoop, but from today on, as you attend my classes, you'll gradually come to shift your thinking, so I hope you all listen carefully. I don't transmit my practice the way others do. When some people transmit their practices, they just talk a little about how their practices work, and then they have you receive some of their messages and teach you some exercises, and that's it, they're done. And people are used to that kind of instruction now.

To really transmit something you have to teach the Law, to teach the Dao or "Way." During these ten classes I'll expound higher truths and leave nothing out, and then you'll be able to cultivate. If I didn't do that you'd have no way to cultivate. Those things other people are spreading are all just about healing and fitness, and if you want to cultivate up to high levels, you won't get anywhere, because you don't have a higher Law to guide you. It's just like going to school: if you used elementary school books in college you'd

still just be an elementary school student. Some people think they've learned a lot of practice methods, and they ramble on about such-and-such methods, and they've got a big old pile of completion certificates, but guess what, their gong still hasn't gone up. They think those things are the heart of qigong and that that's all there is to it. Hardly. That's just qigong's outer shell, that's its lowest things. Qigong is about more than that, it's cultivation, which is wide-ranging and profound. And besides, at different levels there are different Laws. So it's not like the qi-based approaches we know about today, where learning more of them doesn't do anything for you. Let's say you've studied Britain's elementary school books, you've studied America's elementary school books, you've studied Japan's elementary school books, and you've studied China's elementary school books—well, you're still just an elementary school student. The more low-level qigong lessons you take in, and the more that gets crammed in your head, it turns out, the worse that is for you, and you'll wreck your body.

Now, there's a point I want to make: when you cultivate, you have to have both practice methods and teachings passed on to you. Maybe the monks in some monasteries, like the Zen Buddhist ones, probably, they might have a different opinion. The minute they hear the words "pass on teachings," they don't want to listen. And why is that? Zen Buddhism believes that the Law isn't something you can teach, that as soon as you explain the Law it's not Law anymore, and that there's no Law that can be taught, you just have to figure it out intuitively. That's why Zen can't teach any Law today. The Zen Buddhist Bodhidharma spread this idea, and it was based on one thing Buddha Shakyamuni said. Shakyamuni said, "no Law is absolute." So he founded the Zen sect based on that statement from Shakyamuni. We'd say the sect is going down a dead end. How so? Back at the beginning, when Bodhidharma went down it, he thought it was pretty spacious, while for Patriarch II it wasn't that spacious; for Patriarch III it was so-so, but by the time of Patriarch IV it was already really narrow; basically there wasn't much to go down for Patriarch V, and by the time of Patriarch VI, Huineng, they'd hit the end of it, and they couldn't go any further. Today if you go to Zen to learn the Law, don't ask them anything, because if you ask them something they'll whack you right on the head, and they call it a "stick wake up." The idea is, you shouldn't ask, and that you've got to awaken on your own. You'd say, "I came here to learn because I don't know anything. What am I supposed to 'awaken' to? You just hit me with a stick!" That's the end that they've reached, and they have nothing left to teach. Even Bodhidharma said that Zen could only be passed down for six generations, and that after that it wouldn't work. Hundreds of years have gone by, but today there are still people who cling for dear life to Zen's doctrines and just won't let go. So then what's the real meaning of Shakyamuni's "no Law is absolute"? Shakyamuni was at the Tathagata level. People later on, and even a lot of monks, weren't able to awaken to things at Shakyamuni's level, nor to the state of mind at his level of awareness, to the true meaning of the Law he taught, or the true meaning of his words. That's why people who came after him interpreted it just about however you could imagine, and they interpreted it into a big mess. And they took "no Law is absolute" to mean you shouldn't teach it, and that once it's taught it's not Law. But that's actually not what it means. After Shakyamuni became Unlocked, or Enlightened, under the Bodhi tree, he didn't reach the Tathagata level right away. For all of the 49 years he was preaching the Law he was constantly improving himself. Every time he improved one level he'd look back and see that the Law he had just taught wasn't

correct. After he improved more, he'd realize that the Law he had preached wasn't correct again. And when he improved even more, he realized that the Law he'd just taught wasn't correct yet again. For all 49 years he was constantly raising his level like that, and every time he went up one level he'd realize that the Law he taught before had a low understanding. He also realized that the Law at each level is that level's manifestation of the Law, and that every level has a Law, but that not one of them is the absolute Truth of the universe, although the Laws at higher levels are closer to the nature of the universe than the Laws at lower levels. That's why he said, "no Law is absolute."

In the end, Shakyamuni also said, "I haven't taught one bit of Law in my life." Zen again took that to mean that the Law can't be taught. Shakyamuni had reached the Tathagata level by his later years. So why did he say that he hadn't taught the Law at all? And what was he really getting at? He was saying, "Even at this Tathagata level I'm at, I still haven't seen the universe's ultimate Truth, or what its ultimate Law is." So he was telling people who'd come later not to take his words as the absolute, unchanging Truth, because that would limit people after him to the Tathagata level or lower, and they wouldn't be able to break through to higher levels. The people after him didn't understand the true meaning of his words, and they took them to mean, "if the Law is taught, it's not the Law"—that's how they've understood it. Shakyamuni was actually saying, "Different levels have different Laws, and the Law at each level isn't the absolute Truth of the universe, but the Law at any given level does act as a guide at that level." That's the idea he was really getting at.

There used to be a lot of people, and especially in Zen, who always held on to that kind of biased and totally wrong understanding. If nobody teaches you, though, what's there to guide you in your practice? How could you practice? How could you cultivate, then? Buddhism has a lot of Buddhist tales. Maybe some of you have read the one about a guy who ascended to the heavens. He arrived at a heavenly kingdom, and discovered that every word in the *Diamond Sutra* up there was different from the *Diamond Sutra* down here, and that even their meanings were different. Then why was that *Diamond Sutra* different from the one in the human world? There are other people who've said, "The scriptures in the Western Paradise are so different from the ones below you wouldn't recognize them. They're totally different. Not only the words are different, but the meaning and the significance of them are different, too. They've changed." What's actually going on is, the same Law changes at each level and manifests in a different way, and for cultivators, it can guide them differently at different levels.

You know, there's a booklet called, *Travelogue of the Western Paradise*. It's about a monk who meditated and his soul went to the Western Paradise and saw some scenes. He strolled around for a day there and came back to the human world, where a good six years had passed. Did he really see all that? He did, but what he saw wasn't how it really is there. And why not? His level wasn't high enough, so he was only shown the Buddha Law's manifestation that he was supposed to see at his level. He couldn't see how things really are there because a world like that is a manifestation of its makeup by the Law. So I'd say that *this* is the meaning of "no Law is absolute."

One Standard Alone Determines if Someone is Good or Bad: Whether He is Able to be True, Good, and Endure

There have always been people in Buddhism examining what Buddha Law is. And some people think that the Law taught in Buddhism is the whole Buddha Law. But it's actually not. The Law that Shakyamuni taught was for those ordinary people 2,500 years ago with a really low degree of civilization, they were people who'd just emerged from a primitive society and whose minds were kind of simple. He talked about, "the Age of the Law's End." *That's today.* Modern people can't cultivate with that Law anymore. In the Age of the Law's End it's hard for monks in monasteries to save even themselves, let alone save others. The Law Shakyamuni preached back then was specific to that situation, and also, he didn't teach people everything he knew at his level about Buddha Law. And if you want to keep it from ever changing, that's just not possible.

Society has been developing and the human mind has gotten more and more complicated, so it's hard now for a person to cultivate that way. Buddhism's Law doesn't cover the entire Buddha Law—it's just a tiny little part of Buddha Law. There are a lot of Buddhist Great Law practices that have been passed down among common folks, or passed down over the generations in a lineage-type way. Different levels have different Laws, and different dimensions have different Laws, and all of this is the Buddha Law's manifestation in different dimensions and at different levels. Shakyamuni also talked about there being 84,000 disciplines for cultivating Buddhahood. But Buddhism has only a dozen or so disciplines, like Zen, Pure Land, Tendai, Huayan, and Tantrism. They don't cover the entire Buddha Law. And besides, Shakyamuni didn't preach all of his Law, he just selectively preached the part of his Law that the people back then could grasp.

So just what is Buddha Law? The universe's most fundamental nature, to be True, Good, and Endure, that's the highest expression of Buddha Law, that's the essence of Buddha Law. Buddha Law is expressed in different forms at different levels, and at different levels it acts as a guide in different ways, with its manifestations getting more diverse as the level gets lower. Air particles, stone, wood, soil, steel, the human body—all matter has this nature, to be True, Good, and Endure. In ancient times they believed that the Five Elements form all the myriad things of the universe. And they, too, have this nature—to be True, Good, and Endure. A cultivator can only know the specific manifestation of Buddha Law at the level he has cultivated to, and that's his cultivation Fruition, his level. If you spell it out in detail, the Law is huge. But when you reach its highest point, then it's simple, because the Law stacks up in a pyramid-like shape. Up at an extremely high level you can summarize it in just three words: True, Good, Endure. But as it manifests at each different level it gets extremely complicated. Let's use human beings as an analogy. Daoists see the human body as a small universe. Human beings have a material body, but just having a material body doesn't make somebody a complete person. It takes a human temperament, personality, traits, and a soul to make up a complete and independent person, with individuality. The same goes for this universe of ours: there's the Milky Way and other galaxies, and also life and water, so the myriad things are its material side, but it also has its nature, to be True, Good, and Endure. The particles of every single thing have this nature, and extremely small particles have this nature, too.

This nature, to be True, Good, and Endure, is the standard that determines what is good and bad in the universe. What's good? What's bad? You use this nature to tell. The same goes for the idea of "virtue" that people used to talk about. Of course, now society's moral level has changed, and even the moral standard has been perverted. Nowadays, if somebody models himself after that good Samaritan, Lei Feng, people will probably say he's crazy. But in the 1950s or 60s, tell me, who would have said he's crazy? Mankind's moral standard is on a big downslide, the world is going to the dogs, people are just controlled by greed, they harm others just to benefit themselves a little, and people just compete and fight—they go at it by hook or by crook. So think about it, could this be allowed to continue? When some people do bad things and you point it out to them, they don't even believe you—they really can't believe they're doing something wrong. Some people size themselves up with the fallen moral standard, and they think they're better than other people. That's because even the standard for measuring has changed. But it doesn't matter how mankind's moral standard changes, the nature of the universe *doesn't* change, and *it* is the only standard for determining who's good and who's bad. So to be a cultivator you have to take the nature of the universe as your guide for improving yourself. You can't go by ordinary people's standards. If you want to return to your original, true self, if you want to raise your level by cultivating, you have to live by this standard. For anybody here, only if you can follow the universe's nature, to be True, Good, and Endure, only then you can call yourself a good person. And a person who goes against this nature, now that's somebody who's truly bad. Maybe when you're at work or out and about, someone will say that you're bad. But maybe you aren't really bad. Or maybe someone says that you're good. But, turns out, maybe you aren't really good. And for a cultivator, if you assimilate to this nature you're someone who has attained the Dao. The truth is really just that simple.

Daoists cultivate True, Good, Endure with an emphasis on being True. That's why Daoists strive to, "cultivate truth and nourish inborn nature, say true words, do true things, be a truthful person, return to your original, true self, and ultimately cultivate into a True Person." But they also have Endure, and they also have Good, it's just that the emphasis is on cultivating the True part. Buddhists emphasize the Good of True, Good, Endure, in their cultivation. Cultivation of Good can develop a heart of great compassion, and once this heart of great compassion comes out you can see that all sentient beings are suffering, so you'll be filled with one wish: to save all sentient beings. But they also have True, and they also have Endure, it's just that the emphasis is on cultivating Good. Our Falun Dafa discipline, the Law Wheel Great Way, goes by the highest standard of the universe, to be True, Good, and Endure, and we cultivate these all together. So what we cultivate is huge.

Qigong is Part of Prehistoric Culture

What is qigong? A lot of qigong masters are trying to address this question, but what I have to say is completely different. A lot of qigong masters talk about it at one level, while I'm talking at a higher level about how to understand qigong, and it's nothing like how they understand it. Some qigong masters say that qigong has a 2,000-year history in

our country. And others say qigong has a 3,000-year history. Some say it has a 5,000-year history, which would be about the same as the history of our Chinese civilization. And there are people who say that if you go by historic artifacts it has a 7,000-year history, which goes way beyond the history of our Chinese civilization. But all the same, the date doesn't go much beyond the history of this civilization. Now, according to Darwin's theory of evolution, man first evolved from aquatic plants into aquatic animals, then he climbed onto land, and later up into trees, then he came back down and turned into an ape, and then finally he evolved into modern man, who has culture and thought, which puts human civilization at only about 10,000 years old, if you figure that way. Go back a little further and there wouldn't have even been quipu record-keeping, and they would have worn leaves and eaten raw meat. Go even further back, and maybe they wouldn't even know how to make fire, and they would have been those totally savage, primitive people.

But something just doesn't add up. There are a lot of places around the world where traces of ancient cultures have been left, and they're really a lot older than our civilization. These ancient remains are excellent in terms of their craftsmanship, and if you look at the artistry they're superb. It's almost like modern folks are imitating the arts of ancient people, and they have great aesthetic value. But they're from more than 100,000 years ago, hundreds of thousands of years ago, millions of years ago, or even more than 100 million years ago. Then think about it, isn't this making a joke of "history" as we know it? But this really isn't just another amusing idea, since mankind is perfecting itself and rediscovering itself on an ongoing basis, and that's just how a society develops, so chances are what it knows at the beginning isn't totally correct.

A good number of you have probably heard of the term prehistoric culture, which is also called prehistoric civilization. Let's talk about prehistoric civilization. On the earth there is Asia, Europe, South America, North America, Oceania, Africa, and Antarctica, which geologists group together as continental plates. It's been tens of millions of years since the continental plates formed, or you could say, a number of land masses rose from the ocean floor, and a lot of land masses sank to the bottom of the sea, and it's been tens of millions of years since they stabilized as they are now. But at the bottom of a lot of oceans people have found tall and large ancient structures, the structures have elegant designs, and they aren't cultural remains from today's human race. So they must have been built before they sank to the sea bottom. Then who was it tens of millions of years ago that started those civilizations? Back then, our human race wouldn't have even been monkeys, right—how could we have created such intelligent things? Today archaeologists have discovered that there was an organism called a trilobite, and that creature was active from 600 million years ago up until 260 million years ago. It hasn't been around for 260 million years. Yet there's an American scientist who discovered a trilobite fossil, and what was on it but a human footprint, the footprint of somebody wearing shoes, and the print was unmistakable. Isn't that like playing a joke on historians? If you go by Darwin's theory of evolution, tell me, could there be human beings 260 million years ago?

In the museum of the National University of Peru there's a rock that has a human figure etched into it. A study determined that the figure was etched in the rock 30,000 years ago. But this figure is wearing clothes, he has a hat on, and he's wearing shoes, in his hand he's got a telescope and he's observing the stars. Now how could people 30,000

years ago know how to weave cloth and put on clothes? What's even more incredible is that he's holding a telescope and observing the stars, he knew something about astronomy. We've always thought that the European, Galileo, invented the telescope, and that it was just a little over 300 years ago. So who would have invented the telescope 30,000 years ago? And there are lots and lots of other unsolved mysteries. For example, many caves in France, South Africa, and the Alps have murals on the slate there, and the murals were etched in a fully lifelike and vivid way. The figures there were etched with great quality, and they're coated with a type of mineral pigment. But those figures are dressed like modern people, and their clothes look a little like Western-style clothes—they're wearing breeches. Some of them are holding things like tobacco pipes, and some are holding canes and wearing hats. Do you mean to tell me those monkeys hundreds of thousands of years ago could have had this level of artistry?

Let's go back a little further. In Africa there's the Gabon Republic, which has uranium ore. It's a country that's pretty underdeveloped and they don't have the capacity to extract the uranium themselves, so they export the ore to developed countries. In 1972 a plant in France imported that uranium ore, and after chemical analysis they found that the uranium ore had already been tapped and used. They thought it was strange, and so they sent over some scientists and technical personnel to make an on-site investigation. Scientists from a lot of countries went there to investigate. They eventually verified that the uranium ore mine was a large-scale nuclear reactor, and the layout was really technically sound. There's no way even us modern folks could create something like that. So when was it built? Two billion years ago, and it operated for 500,000 years. These numbers are just astronomical. There's no way to explain it with Darwin's theory of evolution. And there are tons of things like this. The scientific and technological community has discovered enough new things to change our current textbooks. Once mankind gets its thinking stuck in an old, deep rut, it's hard for people to accept new ideas. And even when the truth is revealed people don't dare to accept it—they just reject it impulsively. Because of the influence of old ways of thinking nobody is organizing these things today in a systematic way, and so people's thinking never keeps up with new developments. You bring up these things, and, even though they've been discovered, and just not yet publicized much, you have people who still blurt out "blind belief" and just can't accept it.

There are a lot of brave scientists in other countries who have publicly acknowledged that these things come from prehistoric cultures, and that they're from a civilization that came before this human civilization of ours, meaning, before this civilization of ours there were other periods of civilization, and not just one. You can tell by looking at archeological objects that they weren't all from one period of civilization. So they think that after the many times civilization suffered a devastating blow, only a small number of people survived, they lived primitively, then gradually multiplied into a new human race, and began a new civilization. Then it would head for destruction again, and again they would multiply into a new human race. So that's how it's gone through all of these different cyclical changes, time after time. Physicists say that the motion of matter has patterns. Our entire universe's changes also have patterns.

The movement of our planet earth, when it's in this vast universe, and when it's in this turning Milky Way, there's just no way it could have always had smooth sailing, and chances are it's run into other planets, or had other problems, and these would have

brought about huge catastrophes. If we look at it from the perspective of abilities, that's just how it was arranged. One time I traced it back carefully and found out that there have been 81 times when mankind lay in total ruin, and only a few people survived, only a little of the prehistoric civilization was left, and then they entered the next period and lived primitively. When the people multiplied enough, civilization would finally appear again. So it's gone through 81 of these cycles, and I didn't trace it back to the end. The Chinese people talk about opportunities of time granted by Heaven, geographical advantages, and unity among the people. Different changes in celestial phenomena, or different times granted by Heaven, these can bring about different situations in the ordinary world. In physics they say that the motion of matter follows patterns. Well, the same goes for the motion of the universe.

The main reason I just talked about prehistoric culture was to make this point: qigong is not something that today's human race came up with, it was handed down from ages ago, and it's part of prehistoric culture. And we can find some passages about this in scriptures. Back in his day, Shakyamuni said that he completed his cultivation and became Enlightened many, many hundreds of millions of *kalpa* ago. So then how many years are in a *kalpa*? One *kalpa* is many, many hundreds of millions of years. You really can't even imagine a number that huge. So if what he said is true, then doesn't it match up with mankind's history and the changes the whole earth has been through? And another thing Shakyamuni said was that before him there were six Buddhas of the primeval age, that he had masters, and so on, and that all of them had cultivated and become Enlightened many, many hundreds of millions of *kalpa* ago. So if these things are really true, then could some of those authentic, real practices and some of the legitimately passed down ones that are spread in the world today, could they include those types of cultivation ways? If you ask me, I'd say of course, sure. But you don't see them much. Nowadays those fake qigong, phony qigong, and those people who are possessed go and recklessly concoct some stuff to con people, and they outnumber the true qigongs by umpteen times. It's hard to make out which is real and which is fake. And it's hard to tell if something is real qigong. It's not that easy to find.

Actually, qigong isn't the only thing left from ages ago. The Tai-ji symbol, the Hetu and Luoshu diagrams, the *Book of Changes*, and the Eight Trigrams, to name just a few, all of these have been passed down from prehistory. So today when we go and study it from an ordinary person's standpoint, or try to understand it that way, it's just not going to make sense no matter how we try. When you look at things from the level of an ordinary person, or from that standpoint, or that level of awareness, there's no way you're going to understand what is real.

Qigong is About Cultivation

Qigong has been around for ages, so just what exactly is it for? I'm going to tell you, what we have here is a Buddhist cultivation Great Law, so of course it's for cultivating Buddhahood. And Daoists, of course, cultivate the Dao to attain the Dao. I can tell you that the idea of "Buddha" isn't blind belief. "Buddha" is a term from Sanskrit, which is a language of ancient India. When it was brought to our China it had two words,

pronounced “Fo Tuo.” Some people also translated it as “Fu Tu.” Then, as it was passed around by people, and as it was handed down over the generations, we Chinese people left out one of the words and just called it “Fo.” So what does this term mean in Chinese? It means “Enlightened One”—a person who’s become Enlightened by cultivating. How’s that “blind belief”?

So let’s think about it. Cultivation can bring out a person’s supernatural abilities. Six types of abilities are recognized in the world today, but there are more than just those. I’d say there’s around 10,000 true abilities. Just suppose that while sitting in place, and without moving his hands or feet, somebody could do what other people can’t do even with their hands and feet, and he could see the true laws governing every dimension of the universe, and the reality of the universe—he could see things that ordinary people can’t. Isn’t that somebody who’s attained the Dao by cultivating? Isn’t he a Great Enlightened Being? Could you say he’s the same as an ordinary person? Isn’t he somebody who’s become Enlightened by cultivating? Isn’t it only right to call him “an Enlightened Being”? When you put it into the language of ancient India, that’s a “Buddha.” And *that* is what it’s really about—*that* is what qigong is for.

The moment qigong comes up there’s always somebody who says, “Why would you want to practice qigong if you don’t have health problems?” He’s implying that qigong is just for healing, and that’s a really, really shallow understanding of it. But you can’t blame him, because a lot of qigong masters are just healing people and helping them stay fit, that stuff, they just talk about healing and fitness, and nobody is teaching higher things. I’m not trying to say their practices aren’t good. It’s actually their mission to teach things at the level of healing and fitness, and popularize qigong. But there are a lot of folks who want to cultivate to high levels. They think about this, and they have the heart for it, but they don’t know how to cultivate themselves, and this has brought them a lot of hardship, and they’ve run into a lot of problems. Now of course, really transmitting a practice at high levels is going to involve higher things. So we’ve made a point of being responsible to society, and to all people, and the overall results of transmitting this practice have been good. Some of the things *are* high-level, and maybe it sounds like we’re talking about blind beliefs, but we’ll try our best to use modern science when we explain them.

When we mention certain things some people blurt right out, “blind belief.” Why do they do that? Their criteria for something being “blind belief” or “quackery” is that it’s whatever science hasn’t grasped, or whatever they haven’t experienced first-hand, or whatever they think can’t possibly exist. That’s their way of thinking. So is that way of thinking correct? Can you just dismiss something as blind belief or quackery just because science hasn’t grasped it yet, or just because science isn’t far enough along to explain it yet? Aren’t these people themselves full of blind belief? And aren’t they caught up in quackery? If everybody thought that way, could science develop? Could it move forward? Society wouldn’t be able to make progress. The things that our scientific and technological community has invented are all things that people didn’t have at one time. If those things were all thought of as blind belief, then there’d be no point in talking about progress, right? Qigong isn’t quackery. But there are always a lot of people who think it is, since they don’t understand it. But with the use of scientific instruments people have now detected on the bodies of qigong masters things like infrasonic waves, ultrasonic waves, electromagnetic waves, infrared, ultraviolet, gamma rays, neutrons,

atoms, and trace metal elements. Aren't those all concrete things? They're matter. Aren't all things made of matter? Aren't other space-times made of matter? Could you call *them* blind belief? Qigong is for cultivating Buddhahood, so of course there are going to be a lot of profound things involved. And we're going to explain all of them.

So if that's what qigong is for, why do people call it qigong? It's not really called qigong. What's it called? It's called cultivation—it is *cultivation*. Of course, it has other specific names, but as a whole it's called cultivation. So why do people call it qigong, then? You know, qigong has been popular for over 20 years. It started as early as the middle of the Cultural Revolution, and at the end of the Cultural Revolution it began to peak. Now think about it. Back then the ultra-leftist, Maoist thought was going strong. Let's not get into what names qigong had in prehistoric cultures. But as this civilization of ours was developing, it went through a feudal period, so it had names that sounded pretty medieval. And the ones related to religions often had names that sounded pretty religious, like, “Dafa of Cultivating Dao,” “Vajra Meditation,” “Way of Arhat,” “Dafa of Cultivating Buddha,” “Nine-Fold Immortality Elixir Method.” They were names like those. If you used those names during the Cultural Revolution, wouldn't you have been publicly denounced? That wish that qigong masters had to popularize qigong was good, and they did it to heal the masses and keep them fit, it was to improve people's physical conditions—that was great, wasn't it?—but it still wouldn't have gone over well, so they didn't dare use those names. So to popularize qigong, a lot of qigong masters plucked two words from *The Book of Elixir* and the *Daoist Canon* and then called it “qi gong.” Some people even dig into the term qigong and research it, but there's nothing there to study. It just used to be called cultivation. Qigong is just a new term that came along in order to suit modern people's thinking. That's all.

Why Doing Cultivation Exercises Doesn't Increase Gong

Why doesn't doing cultivation exercises increase your gong? Here's what a lot of people think: “I haven't been given any of the real things in my practice. But I know my gong would just shoot right up if a teacher showed me his signature move or let me in on some top-notch tricks.” That's how 95% of people think these days. I'd say that's pretty silly. And why do I say that? Because qigong isn't some ordinary technique, it's entirely a higher thing, and so you have to use higher truths to size it up. I can tell you that the fundamental reason people's gong doesn't go up is that between the two words “cultivation” and “exercises,” people only pay attention to the “exercises” part but not to “cultivation.” Looking outward won't get you anywhere. Look, your body is just human flesh, your hands are just human hands, and your thoughts are just human thoughts, and you think you can evolve high-energy matter into gong? And you think it'll just grow? Not a chance! I'd say that's a joke. That's the same as looking outward, as looking outside yourself, and you'll never get what you want.

This isn't like some kind of ordinary person's technique, where you spend a little money, study a few moves, and then just like that you've picked up the skill. It's completely different. It's at a higher level than ordinary people, so you have to be held to higher laws. And what do you have to do? You just have to cultivate inward, you can't

look outward for help. But a lot of people are looking outward. They want one thing today, they want something else tomorrow, and they cling to that desire for abilities—they have all kinds of goals. And some people even dream about becoming qigong masters and getting rich healing people! But in true cultivation you have to cultivate your mind, and it's called cultivating your character. To illustrate it, when you and another person are having a problem with each other, you try to take those emotions and desires of yours, all those passions of yours, take them a little less seriously. Otherwise, you're over there fighting tooth and nail to benefit yourself, and you want to increase your gong? Forget it! Aren't you just like an ordinary person, then? You think you could increase your gong? That's why you have to focus on character cultivation. That's what it takes for your gong to grow, and that's what it takes for your level to rise.

So what is character? Character includes virtue (which is a type of matter), it includes enduring, it includes awakening to things, it includes giving up things—giving up all the desires and all the attachments that are found in an ordinary person—and you also have to endure hardship, to name just a few things. So it includes a lot of different things. You need to improve every aspect of your character, and only when you do that will you really improve. That's one of the key factors in improving your potency.

Some people think, “This ‘character’ you're talking about, it's just a philosophical thing. It's a matter of a person's level of awareness. It's different from the gong we want to cultivate.” What do you mean “different”? In intellectual circles there's always been the question of whether matter is primary or mind is primary. They've been talking about this and debating it for a long time. I'm going to tell you, in reality, matter and mind are one and the same. The scientists in the field of human-body science are now thinking that the thoughts the human brain produces are matter. So they exist materially. But aren't they also in people's minds? Aren't they one and the same? It's just like what I've said about the universe—it has its material side, and at the same time, it has its nature side. The universe's nature, to be True, Good, and Endure, isn't something ordinary people can sense, and that's because ordinary people are all on this one level's plane. When you go beyond the level of ordinary people then you can experience this nature. How do you experience it? In this universe all things, and this includes even all the matter that permeates the whole universe, they're all living entities, they all have thinking, and they're all forms that the Law of the universe exists in at different levels. If they don't let you rise to a higher level, maybe you want to go higher, but you just can't go up, they just won't let you come up. And why don't they? Because your character hasn't improved. Every level has different standards, and if you want to raise your level, you have to put a stop to your bad thoughts and dump out your filth, and you have to assimilate to that level's standard. That's the only way you can go up.

When your character improves, your body really changes. When your character improves, the matter in your body definitely changes. And what are the changes? You'll throw out those bad things that you stubbornly go after. Let me illustrate it. Take a bottle that's filled with filth, cap it tightly, and throw it into water, and it'll sink right down to the bottom. Then dump out that filth inside it, and the more you dump out, the more it'll float up. And when it's dumped all the way out it'll float all the way up. What we're doing when we cultivate is getting rid of every kind of bad thing that's in the body, and that's the only way to rise to higher levels. That's the nature of the universe at work. If you don't cultivate your character, if you don't improve your moral standard enough, and

if you don't get rid of your bad thoughts and bad matter, then it won't let you rise to higher levels. So could you say they're not one and the same? Here's a funny illustration for you. Let's say there's somebody who has all the emotions and desires ordinary people do, and he's suddenly allowed to go up and be a Buddha. Think about it, could that happen? Chances are, he'd see how beautiful those Great Bodhisattvas are and start having indecent thoughts. And since he didn't get rid of jealousy he'd probably start trouble with Buddhas. Could that kind of thing be allowed there? It can't. So what's done about it? Right in the midst of ordinary people you have to get rid of every bit of all those bad thoughts you have, and that's the only way you can improve and go up.

So to put it another way, you have to care about character cultivation, cultivate by the nature of the universe—to be True, Good, and Endure—and get rid of those ordinary people's desires, those character flaws, and those thoughts about doing bad things. As long as your level of awareness goes up even just a little bit, those bad things of yours are shed some at the same time. And along with this, you have to experience a little hardship, go through some hard times, and eliminate some of your karma, and then you can raise your level a bit, meaning, the universe's nature won't have as big a restriction on you. The cultivation is up to you, gong is up to the master. The master gives you a gong that increases your gong, that gong takes effect, and outside your body it can take your virtue, which is material, and evolve it into gong. You keep on improving nonstop, you keep on cultivating upward nonstop, and with you goes your gong pillar, breaking through upward nonstop. To be a cultivator, you have to cultivate yourself right there in the environment of ordinary people, you have to temper yourself there, and bit by bit get rid of your attachments and all those different desires you have. We human beings usually think of those things as good, but when you look at them from a higher level they're usually bad. So what people think of as good, like making out better by ordinary standards, or having things go better, the way the Great Enlightened Beings see it, that person is worse off. What's worse about it? He gains more, he harms other people more, he gets things he shouldn't get, and he'll care a lot about his reputation and profit, and the result is that he loses virtue. You want to increase your gong, but you don't take cultivating your character seriously, so your gong won't increase at all.

In the cultivation world we say that a person's soul doesn't perish. A little while back, if somebody talked about humans having a soul people might have called that blind belief. But we now know from research in physics on the human body that there are molecules, protons, and electrons in it, and going further down, there are quarks, neutrinos, and so on, and at that point even a microscope can't see anything. But that's still far from the origin of life or the origin of matter. And we know that nuclear fission takes a huge amount of energy for collision to happen and a huge amount of heat for the nuclei to undergo fusion or for fission to take place. Then when a person dies, do you really think the nuclei in his human body just die like that? So we've found that when someone dies, it's only the components of him that are in this dimension of ours, this layer of the largest molecules, it's only *them* that get shed, while his bodies in other dimensions aren't destroyed. Let's think for a minute. What's the human body look like under a microscope? A person's whole body is moving, even if you're just sitting there still, your whole body is moving, your molecular cells are moving, and your whole body is loose, as if it's made of sand. That's what the human body looks like under a microscope, and it's totally different from the body our eyes see. The reason is, this pair

of human eyes can create an illusion for you, and they keep you from seeing those things. But when your Third Eye is open you can magnify things to look at them, and that's actually an innate ability of human beings, only now it's called a supernatural ability. If you want to have your supernatural abilities come out, you have to return to your original, true self, you have to cultivate back.

Let's talk a little about this virtue thing. Just how exactly are they related? We'll explore it a bit. We human beings have a body in each of many, many dimensions. The largest component of the human body, as people today see it, is the cell. And that's the case for our flesh and blood, at least. But when you go in between cells and molecules, or in between molecules and molecules, you'll experience what it's like to enter other dimensions. So what form does that body take? Of course, you can't understand it with concepts from this dimension right here: your body has to assimilate to the forms of being required in those dimensions, and in other dimensions your bodies are capable, by design, of expanding and shrinking. At that time you'll discover that that dimension is so vast it's beyond compare. Here I'm just talking about a simple form in which other dimensions exist, and those are dimensions that exist at the same time and in the same place. In a lot of other dimensions a human being has a particular kind of body, and in a specified dimension, all around the human body there's a certain kind of field. What field? That field is the virtue we've been talking about. Virtue is a type of white matter, and it's actually not some spiritual thing, or just something philosophical, like some people used to think. It's definitely material. And that's why at one time older people said "Build up virtue!" and "Don't lose virtue!" They hit it right on the head! That virtue is all around the human body, and it forms a field. Daoists used to say that the master looks for a disciple, not that the disciple looks for a master. And what does that mean? They just had to look at the proportion of virtue on the disciple to see if it was large. And if it was large, it'd be easy for him to cultivate. If it wasn't large, it'd be hard for him to cultivate, and he'd have a really tough time raising his gong up high.

At the same time there's a black type of matter. Here we call it karma, while in Buddhism it's called bad karma. There's white matter and black matter, and these two kinds of matter coexist. So how are these two types of matter related? The matter called virtue is something we get through suffering, going through hard times, or by doing good things for people. While the black matter, on the other hand, people get that by doing terrible things or things that aren't good, like taking advantage of other people. Nowadays, it doesn't stop at people just being controlled by greed, some people will even stop at no evil and do anything for money. They murder innocent people, hire people to kill, engage in homosexuality, do drugs, you name it—there's all kinds of stuff. When people do bad things they lose virtue. How do they lose it? When a person insults somebody, he thinks he's come out on top and let off steam. But there's a law in this universe, called "a person doesn't gain anything if he doesn't lose"—to gain, you have to lose, and if you don't lose you'll be made to lose. Who enforces this? It's the nature of the universe that does. So only wanting to gain just won't do it. So how's it work? When a person insults somebody, or when he takes advantage of someone, he flings his virtue over to him. He's being wronged, he's losing out, and he's suffering, so he's compensated for it. So when that person insults him over here, right when those words come out a piece of virtue flies out of that person's own dimensional field and it lands right on him. The worse that person insults him, the more virtue he gives him. And the

same goes for hitting people and taking advantage of them. When a person punches somebody, or gives him a good kick, however hard the hit, that's how much virtue lands on him. An ordinary person can't see truths this high. He thinks he's getting pushed around, and he can't stand it. "You hit me, so I've got to hit you back." "Wham!" He punches right back, and pushes that virtue back to the other guy. So neither of them loses or gains anything. Then maybe he thinks, "Fine, you hit me once, then I've got to hit you again to let out my anger." So he punches him again, and another piece of his virtue flies over to him.

Now why do we care so much about virtue? Well, what's transforming virtue really about? In some religions they believe that a person with virtue will make out well in his next life if he doesn't in this one. What will he gain? If he's got a lot of virtue he could land a top position, get filthy rich, or get whatever he wants. And all of that's actually swapped for virtue. Another belief in some religions is that a person who doesn't have any virtue will have both his body and soul destroyed. His master soul is annihilated, and when his life's over all of him dies. Nothing is left. But in the cultivation world we believe that virtue can be evolved directly into gong.

Let's talk about how virtue is evolved into gong. There's a saying in the cultivation world, "Cultivation is up to you, gong is up to the master." But some people practice setting up a bodily crucible or furnace, gathering chemicals to make elixir, and using thought direction. They think that's important. But I want to tell you, those things don't have any importance, and if you think too much about them you're attached. If you dwell on them, aren't you attached and seeking them? "Cultivation is up to you, gong is up to the master"—if you just have that wish you're all set. When it comes to who's actually doing it, it's the master. There's no way you could do that. You've just got an ordinary human body, and you think you can evolve a higher being's body that's made of high-energy matter? Not a chance. It's a joke to even mention it. The process of evolving the human body in other dimensions is incredible, and complicated, and there's just no way you could do those things.

So then what does your master give you? He gives you the gong that increases gong. Virtue is outside the human body, and a person's true gong is developed from virtue, so the height of a person's level, and how much potency a person has, these both come from virtue. He evolves your virtue into gong, which grows upward like a spiral (the gong that really determines a person's level grows outside the body), it grows in a spiral shape until at some point it forms a gong pillar after reaching the top of your head. Want to know how high somebody's gong is? It just takes one glance at how high his gong pillar is, and that's his level, or what they call "Fruition" in Buddhism. When some people are meditating their master souls can leave the body, and they shoot right up to high levels, but then they can't go up any higher, and they don't dare to. They got there by riding on their gong pillars, and they can only go that high. The reason is, that's how high their gong pillars are, so they can't go up any further. That's the Fruition that Buddhism has talked about.

Also, to tell how high a person's character is, there is a measuring stick you can look at. The measuring stick and the gong pillar don't exist in the same dimension, but they do co-exist. When you've improved your character by cultivating, like for example, maybe you're around ordinary people and somebody insults you, but you don't say anything back and you're totally calm inside, or maybe somebody punches you, and again you

don't say a thing and you just shrug it off, and you get through it. Then that shows that your character is high. You're a practitioner, so what should you get? Don't you get gong? When your character improves, your gong rises. However high your character is, that's how high your gong is. That's a Truth, and it's absolute. There used to be some people who put their heart into doing their exercises, and it didn't matter if they were at home or out in the park, they really believed in it, and they did them pretty well. But as soon as they were back out in the real world they'd be a different person, they'd go back to their old ways, and fight and compete with ordinary people for profit and to make a name for themselves. Do you think their gong could grow? Not even an inch. And they couldn't get well, for the same reason. So why is it that some people do qigong exercises for a long time but don't get their health back? That's because qigong is cultivation, and it's a higher thing, it's not like ordinary people's exercises. So you have to take character seriously if you're going to get well or increase your gong.

Some people think that what's meant by "elixir" in the saying, "setting up a crucible or furnace, gathering chemicals to make elixir" is gong. But it's not. That elixir just stores some types of energy, but it doesn't contain all kinds of energy. And what kind of thing is elixir? You know, we too have some things that are for cultivating longevity, gong will emerge from our bodies, and there are a whole lot of technique-type things. Most of these things are locked, though, and that's to stop you from using them. There are a lot of abilities, some 10,000 of them, and each of them is locked as soon as it's formed. So why don't they come out? It's to keep you from going and using them as you please out in the ordinary world. You can't just go and disturb the ordinary world, and you can't just go around showcasing your skills in the ordinary world, because that would upset the way of things in the ordinary world. A lot of people have to cultivate by awakening, so if you went and showed them all those things, people would see that they're real, and they'd all come to cultivate, you'd even get people who've done unforgivable evil, and that just wouldn't work. So you aren't allowed to show off like that. And you'd probably do bad things since you can't see the underlying reasons, and you can't see the essence of things. What you think of as doing good could turn out to be bad when you do it. So you aren't allowed to use them. The reason is, as soon as you did something bad your level would drop, and you'd have cultivated for nothing, so a lot of abilities are locked right up. How's it work, then? On the day the person is to be Unlocked and Enlightened, the elixir acts as a bomb and blasts open all of his abilities and all of his body's locks and apertures—"Boom!" they're all jolted open. That's what it's for. After monks die and are cremated there are *sarira*. Some people say they're just bones or teeth. Then how come ordinary people don't have them? That's elixir after it's exploded. Its energy has been released, and it has a lot of matter from other dimensions in it. After all, it's something material too, but it doesn't have much use. Nowadays people think it's really precious. It has energy, and it's luminous and hard. That's what it is.

There's another reason why people's gong doesn't increase. It's that you can't cultivate up if you don't know the Law at high levels. What do I mean? It's just like what I said earlier about some people who've practiced a lot of different qigong forms—I'm telling you, no matter how much you learn it won't do anything for you, and you're still just an elementary school student, just an elementary school student in cultivation, because those are all low-level truths. If you follow those low-level truths and try to cultivate up to high levels, you won't get any guidance. You could be in college, but if

you read elementary school books there then you'd just be an elementary school student, and studying more of them wouldn't get you anywhere. Turns out you'd be worse off. Different levels have different Laws that correspond to those levels. And at different levels the Law guides in different ways. So the truths of low levels can't guide you up to high levels cultivating. What we'll be putting forth are high-level cultivation truths, and I'm integrating things from different levels when I teach, so they'll always be able to guide your cultivation from here on out. I have a few books along with some audiotapes and videotapes. You'll find that when you read them, listen to them, or watch them once, they'll guide you, and you'll discover that after a while, when you read them again, listen to them again, or watch them again, they're sure to still have the effect of guiding you. You'll be improving yourself nonstop, and they'll guide you nonstop. That's exactly how the Law is. So what I just talked about are the two reasons why doing cultivation exercises doesn't increase your gong: you have no way to cultivate if you don't know the Law at high levels, and if you don't cultivate inward, if you don't cultivate your character, your gong won't increase. Those are the two reasons.

Falun Dafa's Special Features

Our Falun Dafa is one of the Buddhist system's 84,000 disciplines. It's never been passed on to the general public before during this period of civilization, but it did once save people on a large scale in a prehistoric age. Today I'm spreading it again widely during this final period of the kalpa's end, so it's just extremely precious. I've talked about the way virtue is transformed directly into gong. And gong, it turns out, doesn't come from doing exercises—it comes from cultivation. A lot of people are really looking to build up their gong, but they only think exercises are important and they don't take cultivation seriously. But the fact is, gong all comes from cultivating your character. Then why do we teach you exercises here? Let me first say a little about why monks don't do exercises. They mainly meditate, chant scripture, and cultivate their character, and then their gong increases—they increase that gong which decides your level. Shakyamuni talked about renouncing everything in the world, and that includes your innate body, so they don't need to do any movements. Daoists don't talk about saving all sentient beings. The people they teach don't have all kinds of mentalities, or all kinds of levels, and they don't deal with just whoever, with some people being really selfish and others less so. They choose their disciples. They might find three disciples, but only one of them is taught the essence, so that disciple is sure to have a lot of virtue, be good, and not run into problems. So they focus on teaching manual techniques, and that's to cultivate longevity. They work on things like supernatural powers and technique-type things, and that means they have to do some movements.

Falun Dafa is a practice that cultivates both your nature and longevity, so it has to have some movements to do. For one thing, the movements are for reinforcing abilities. And what's "reinforcing" about? It's about using your mighty potency to fortify your abilities, and it makes them stronger and stronger. And secondly, your body needs to evolve a lot of living things. When they reach a high level of cultivation, Daoists talk about "the Cultivated Infant coming to birth," just as Buddhists talk about "the

Indestructible Adamantine Body,” and lots and lots of technical things need to be evolved, too. All of these things need to be evolved through manual techniques, and they’re what the movements are for. Looking at it this way, a complete system of both nature and longevity cultivation needs to have cultivation, and it needs to have exercises. So I think you now know how gong comes about: the gong that really decides your level doesn’t in fact come from exercises. It comes from cultivation. It has to do with you cultivating yourself, and how when you improve your character in the midst of ordinary people, and when you assimilate to the universe’s nature, then the universe’s nature doesn’t hold you back, and you’re able to rise higher. That’s when your virtue starts evolving into gong, and as your character improves, it goes right up with it. That’s how it works.

This practice of ours really counts as a practice of nature and longevity cultivation. The gong we develop is stored up in every cell in our bodies, and it goes all the way down to the microscopic particles of the original matter that exists in an extremely microcosmic state, and they all store up that high-energy-matter gong. As your potency grows higher and higher, its density becomes greater and greater, and its power becomes greater and greater, too. This type of high-energy matter has intelligence, and because it’s stored in every cell in your body, right down to the origin of your being, over time it takes on the same form as the cells in your body, and it has the same arrangement as the molecules, and the same form as all the nuclei. But its nature changes, and now your body isn’t the same flesh and blood that your cells used to make up. Then you’re out of the Five Elements, aren’t you? Of course, your cultivation isn’t over, and you still cultivate around ordinary people, so on the surface you look like an ordinary person. The only difference is, you look young compared to people your age. And obviously, the first thing is to get rid of the bad stuff in your body, and that includes health problems. But we don’t do healing here. What we do is cleanse the body. And we don’t use the term “healing,” we just call it cleansing the body—we cleanse the body for true cultivators. Some people just come here to get healed. But people with serious health problems aren’t allowed into our classes, and that’s because they can’t let go of that desire to get healed, and they can’t stop thinking they’re sick or injured. They’ve got a serious condition, and they don’t feel good. Could they just forget about it? They aren’t able to cultivate. Again and again we’ve made it clear, we don’t take people with serious conditions. We’re here to cultivate, and it’s really a far cry from what they’re thinking about. They can go find other qigong masters if that’s what they want. Of course, a lot of students do have health problems. But you want to do true cultivation, so we can do all this for you.

After our Falun Dafa students cultivate a while the way they look changes a lot. Their skin becomes delicate and fair, it glows with health, and older people begin to have fewer wrinkles—some will hardly have any. This is all common. There’s nothing far-fetched about it. A lot of the veteran students here in the audience know this. Also, older women are likely to get their period back, because a practice that cultivates both your nature and longevity needs to have the qi of essence and blood to cultivate longevity. They’ll get their period, but it won’t be heavy. They’ll have just a little bit at this stage, only the amount that’s needed. That’s another thing that’s common. If that didn’t happen, how would you cultivate longevity when you don’t have it? The same goes for men—the old and the young alike will all feel energized from head to toe. So I can say to our true cultivators: you will feel these changes.

What we cultivate in our practice is huge, it's not like all those ones that imitate animal movements. What we cultivate in this practice is just immense. Back in the times of Shakyamuni and Lao-zi, all of the truths taught then were just truths within the scope of our Milky Way. Then what do we cultivate in Falun Dafa? We cultivate by following the laws governing evolution in this universe, we take the highest nature of the universe—to be True, Good, and Endure—as the standard to guide our cultivation. What we cultivate is something so huge, it's the same as cultivating a universe.

Our Falun Dafa has another major feature that's extremely special and that sets it apart from all other practices. The qigong forms that are popular these days are all elixir-method qigong, they cultivate elixir. It's really hard for the qigong forms that cultivate elixir to have their practitioners become Unlocked, or Enlightened, while they're in the ordinary world. Our Falun Dafa isn't elixir-method qigong. What our practice does is cultivate a Law Wheel at the lower abdomen, and I personally place it in students during my classes. While I'm teaching Falun Dafa we place a Law Wheel in you one by one. Some people feel it, some don't, but most people feel it, and that has to do with people each having different physical conditions. So we cultivate a Law Wheel, not an elixir. The Law Wheel is a miniature universe, it has all the functions of a universe, and it can operate and rotate automatically. It will turn forever at your lower abdomen, once it's placed in you it won't stop, and it'll turn like that year in and year out. When it's turning clockwise it automatically absorbs energy from the universe, and it can evolve energy by itself, and supply the energy that's needed to evolve every part of your body. In the same way, when it turns counterclockwise it sends out energy, and drives used material out of you, which then dissipates around your body. When it sends out energy, it shoots it out very far and brings in new energy again. And the energy it shoots out benefits everyone who's near your body. Buddhists believe in saving oneself and saving others, saving all sentient beings, so you don't just need to cultivate yourself, but you also have to save other beings. Other people benefit along with you, and you can adjust other people's bodies and heal other people without even meaning to, and other things. But of course you won't lose the energy. When the Law Wheel turns clockwise it draws it back in by itself, because it turns constantly and never stops.

Some people wonder, "Why doesn't the Law Wheel ever stop turning?" There are also people who ask me, "What makes it turn? And what's the reason?" It's easy for people to understand that elixir can form when a lot of energy is collected, but it's hard for them to grasp how the Law Wheel can turn. Here's one way to illustrate it. The universe is in motion, and all the Milky Ways in this universe are in motion, and so are all the galaxies, too, the nine major planets are orbiting the sun, and the Earth is rotating. Now think about it, did somebody have to give *them* a push? Do you think somebody's applying force to *them*? You can't understand this type of thing with the concepts ordinary people have. They just have a kind of turning mechanism. The same goes for our Law Wheel, it just turns. It solves the problem that people with a regular work and family life have doing the exercises, and it does that by extending the exercise time. And how does it do that? It keeps turning nonstop, and it keeps absorbing energy from the universe, and evolving energy, so when you go off to work it's still refining your body. And we're not just talking about a Law Wheel, of course: we'll put lots and lots of functions and mechanisms in your body, and they'll automatically operate and automatically evolve in connection with the Law Wheel. So in this practice people are

evolved automatically, and this brings about, “the gong refines the person,” which is also called, “the Law refines the person.” When you aren’t doing the exercises, the gong is refining you, when you are doing the exercises, the gong is still refining you, and when you’re eating, sleeping, or are at work, gong is being evolved. Then what do you do the exercises for? It’s to strengthen the Law Wheel and to strengthen all of the functions and mechanisms that I place in you. When you’re cultivating at high levels it’s all done with nonaction, so the movements should follow along effortlessly, and there’s no thought guidance, no breathing methods, or things like that.

And we don’t have anything like doing the exercises at set times or set locations. Some people ask me, “So what time should we be doing the exercises? Midnight? Morning? Noon?” The timing doesn’t matter to us: when you don’t do the exercises at midnight, gong refines you, when you don’t do the exercises in the morning, gong is still refining you, when you’re sleeping, gong is still refining you, when you’re walking, gong is still refining you, and when you’re at work, gong is still refining you again. Doesn’t this cut way back on the time you need for doing the exercises? A lot of us have a sincere wish to attain the Dao, and of course, that’s the goal of cultivating—the ultimate goal of cultivating is to attain the Dao and reach spiritual Perfection. But some people are older and they don’t have that many years left, so there’s a chance they don’t have enough time. Our Falun Dafa can solve that problem by shortening the cultivation process. And also, this is a practice that cultivates both nature and longevity, so when you keep cultivating, it keeps extending your life, and as you keep on practicing, it keeps on extending it. So this way the older folks among us with good bases will have enough time to practice. But there’s just one condition. The time that your life is extended for beyond your predestined, original course of life, that time is solely for you to practice. If your thinking goes even a little off track it’ll put your life in danger, because your course of life ended a long time ago. But this doesn’t apply to you if you’ve gone beyond Triple-World-Law cultivation. Then it’s different.

We don’t talk about facing such-and-such direction, and we don’t talk about ending the exercises in a set way, because the Law Wheel turns constantly, and it can’t be stopped. If the phone rings or somebody knocks on your door, you can go get it right away—you don’t need to end the exercises in a set way. When you stop to take care of something, the Law Wheel spins clockwise right then, and in one swoop it draws in the energy that was scattered around your body. You can spend all the effort you want lifting qi and pouring it down, and that qi will still be lost. The Law Wheel, however, is an intelligent entity, and it knows on its own how to do these things. And we don’t require that you face certain directions, because the whole universe is in motion, the Milky Way is rotating, the nine major planets are rotating and orbiting the Sun, and Earth is rotating too. We’re practicing according to a truth as huge as the universe, so where’s north, south, east, or west? Nowhere. Face whichever way you want and exercise, and you’re still facing all directions. Face whichever way you want and exercise, and it’s just the same as facing north, south, east, and west simultaneously. Our Falun Dafa protects students from going wrong. And how does it protect you? Our Law Wheel protects you if you’re a true cultivator. My roots are all deeply planted in the universe, and if someone could affect you, he could affect me, and to put it directly, he’d be able to affect the universe. I know my words sound a bit mystical, but as you study further you’ll understand. There are some other things, too, but I can’t talk about anything that’s too

high. We're going to systematically put forth the Law of high levels, and move from what's shallow to deep. It's not going to work if your character isn't right, and, if you're here to get something, you could run into trouble. But even though I said this I've still discovered that a lot of veteran students' Law Wheels have deformed. And how did that happen? You mixed other things into your practice, you accepted other people's stuff. And why didn't the Law Wheel protect you? It's given to you, so it's yours, and it's governed by your mind. Nobody can stop you if that's what you want. That's a law in this universe. If you decide you don't want to cultivate, nobody can force you to. That'd be wrong. Could somebody really force you to change your mind? *You* have to discipline *yourself*. Some people borrow the good things from a lot of practices, and they take in things from just about everybody, they do one practice today, they do another one tomorrow, and they're trying to get rid of their health problems. But do they get their health back? They don't. Their problems just get postponed and shifted. When it comes to cultivation at high levels, there's the matter of committing yourself to one discipline, you have to stick to one discipline, and whichever discipline you cultivate, that's the discipline you have to put your heart in, and you have to stick with it right up until you're Unlocked and Enlightened in that discipline, because only then can you switch to another practice and cultivate further, and that's a different set of things. That's because a set of things that's been reliably transmitted will date back to ages ago, and so they all have somewhat complex evolving-processes. Some people do the exercises by feel. What's your feeling worth? Not a cent. The real evolving-process takes place in other dimensions, and it's extremely complex and wondrous, so it won't work even if it's just the slightest bit off. It's like putting the wrong part into a precision instrument by mistake—it breaks down instantly. Your bodies in all dimensions are changing, and it's so wondrous that it won't work even if it's just the slightest bit off. Didn't I tell you, cultivation is up to you, gong is up to the master. But then you go and pick up other people's stuff, you add it right in, and you bring in those other messages, and that interferes with this discipline's things, so then you'll go off course, and this will show in your daily life, where you'll have the same kinds of problems ordinary people do. But other people can't stop you, because that's what you wanted, and it's a problem of comprehension. Meanwhile, the things you mixed in will turn your gong into a mess, and then you can't cultivate anymore. That problem will happen. Now I'm not saying that everybody has to learn Falun Dafa. If you don't learn Falun Dafa and you've had real things passed on to you in some other practice, then I think that's good, too. But I'm going to tell you, to truly cultivate up to high levels you have to commit to one discipline. And there's another thing I should share with you. Right now there is nobody else who is really transmitting like me a practice that goes to high levels. Later on you'll know what I've done for you, so I hope you can realize what this is. A lot of folks want to cultivate up to high levels, and now I've placed this right in front of you, but maybe you haven't realized how valuable this is—you could travel the earth to study with masters and spend a ton, but still not get this. Today I'm putting this right in your lap, and maybe you still don't see it! So it's a question of whether you can understand this, or to put it another way, it's a question of whether you can be saved.

The Second Talk

About the Third Eye

There are a lot of other qigong masters who've talked about some things that are related to the Third Eye. But the Law manifests in different forms at different levels. Whatever level a person has cultivated to, that's the level's scenes he can see. He can't see the truth of things beyond that level, and he doesn't believe in them. So he just thinks that what he sees at his level is right. Until he cultivates to a higher level he'll think that those things don't exist and he won't believe in them. That's the result of his level, and his thinking can't elevate. So in other words, when it comes to the question of the Third Eye, people describe it every which way, they've made it into a big mess, and when all's said and done nobody has explained it well. The truth is, the Third Eye isn't something you can explain from a low level. The Third Eye's structure used to be the secret of secrets, and ordinary people weren't allowed to know about it. That's why nobody ever revealed it. But what we're going to talk about here doesn't revolve around those theories from the past. We're going to explain it with modern science and in the plainest modern terms, and we'll explain what it's really about.

The Third Eye we're talking about is actually located slightly above the spot that's between your eyebrows, and it's connected to the pineal gland. That's the main passageway, at least. The body has lots and lots of other eyes, and Daoists say that every bodily aperture is an eye. Daoists call the acupuncture points in the body "apertures," while in traditional Chinese medicine they're called "acupuncture points." Buddhists say that every bodily pore is an eye. And that's why some people can read with their ears, some can see with their hands or the backs of their heads, and there are other people who can see with their feet or their bellies. They can all be used.

Now that we're talking about the Third Eye, let's start with a few words about this pair of eyes that we human beings have. Nowadays some people think that this pair of eyes can see all matter, or all material things in our world. So some people have formed a rigid concept, and think that only the things they see through their eyes are tangible and real, and they don't believe in what they don't see. In the past people always took these people to have poor comprehension. Some people can't explain why that's poor comprehension. "He doesn't believe in what he doesn't see. That's perfectly reasonable." But, when you look at it from a slightly higher level, it's not reasonable. Every space-time is made of matter, and of course, different space-times have different material structures, just as they have different beings that take on different forms.

I'll give you an example. In Buddhism they say that everything in the world is an illusion, that it's not real. But how's it an illusion? Who'd say those real, material things right there in front of you are fake, right? The form that material things exist in is one way, while the form they manifest in, it turns out, is different. And our eyes have an ability: they can fix the material things in our material dimension so that they appear to be in the state we now see. But actually, that's not their state. That's not even their state in our dimension. For example, what does a human being look like under a microscope? His whole body is loose and made up of little molecules, just like grains of sand, and

they're granular and in motion, electrons are orbiting nuclei, the whole body is wriggling and in motion, and the surface of the body isn't smooth, it's irregular. The same goes for every material thing in the universe, be it steel, iron, stone, or whatever, all the molecular elements inside them are in motion. You really can't see the overall form of it, and the truth is, none of those things are static. This table is wriggling too, but your eyes can't see the reality of it. So this pair of eyes can give you a false image.

It's not that we can't see microcosmic things, it's not that people don't have the ability. People do have it when they're born—they're able to see things down to a certain microcosmic level. But once we human beings get this pair of eyes of this material dimension, exactly for this reason, we might get a false picture. They obstruct people's vision. That's why in the past, people believed that those who don't acknowledge the things they can't see have poor comprehension, and cultivation circles have always thought that those people have been deluded by the false picture of things and gotten lost in the midst of ordinary people. This is something religions have taught over the ages, and in fact, we too think there's some truth to it.

This pair of eyes can fix the things in this material dimension so that they're in this state, but other than that they can't do much. When people see things the images don't form directly in their eyes. Their eyes are like the lens of a camera, and they only serve as a tool. A lens will extend when it looks at distant things, and our eyes do something like that, too. When looking in the dark the pupils need to enlarge, and when a camera takes a picture in the dark, its aperture has to enlarge, too, or the exposure won't be good and the picture will turn out too dark. When you walk outside and it's really bright, your pupils contract tightly right away, or else your eyes would be dazzled and you wouldn't be able to see anything clearly. A camera works the same way, and its aperture has to contract, too. All they can do is capture the object, they're just a tool. Actually, when we see the form that something exists in, or maybe of a person, or an object, it's in the brain that the image really forms. What this means, then, is that we look through the human eyes, and what we see is transmitted through the optic nerves to the pineal gland, which is in the rear of the brain, and then the image appears in that area. So when we see things, it's in our brain's pineal gland area that the image really appears. And this is something modern medicine now understands.

When we talk about "opening the Third Eye" it's about bypassing your optic nerves and opening a passageway between your eyebrows, which makes it possible for your pineal gland to see outside directly. And *this* is what opening the Third Eye means. Now some of you are thinking, "That's not realistic. These eyes can still serve as a tool at least, and they can capture objects' images. How could we get by without them." Modern medical studies in anatomy have found that at the front part of the pineal gland there's the complete structure of a human eye and all of the components of an eye. Since it's inside the skull they say it's a vestigial eye. We in the cultivation world have reservations about it being a vestigial eye. But all the same, today's medical sciences have acknowledged that there's an eye in the middle of the head. The passageway we open points exactly at that spot, and this is perfectly in line with the understanding of today's medical sciences. That eye doesn't produce a false picture of things like our regular eyes do. It can see the essence of any thing or any kind of matter. So, people with a high-level Third Eye can penetrate our dimension to see other space-times, and they can see scenes that ordinary people can't. People who aren't at a high level might have the ability to see through

things, they might be able to see through walls to look at things, or see inside the human body. It's able to do that.

Buddhists talk about the five powers: Flesh Vision, Divine Vision, Wisdom Vision, Law Vision, and Buddha Vision. These are five major levels of the Third Eye, and each level is subdivided into upper, middle, and lower levels. Daoists talk about nine times nine, 81 levels of Law Eye. We open the Third Eye for you here, but we don't open it at or below Divine Vision. And why not? Even though you are sitting here and you've started to cultivate, you're still just starting from the level of ordinary people after all, and you still have a lot of ordinary people's attachments that you haven't gotten rid of. If your Third Eye were opened at Divine Vision or below, you'd have what ordinary people think of as supernatural abilities—you'd be able to look through walls to see things, and look inside the human body. If we passed on this ability on a large scale, and opened the Third Eye that far for everybody, we'd be seriously interfering with the ordinary world and upsetting the way of things in the ordinary world. State secrets couldn't be kept, it'd make no difference if people wore clothes or not, you'd be able to see people in their rooms from outside, and when you saw lottery tickets while you're out and about you'd pick the top winners. That'd be awful! Think about it, if everybody had their Third Eyes opened at Divine Vision, would this still be a human world? Any phenomenon that seriously disrupts the world absolutely isn't allowed to exist. If I really did open your Third Eye at that level, you might dub yourself a qigong master right on the spot. Some people have always dreamed of becoming qigong masters, and now that their Third Eyes are open, at last!—they can see patients. Wouldn't I be guiding you wrong?

So, what level will I open your Third Eye at? I'll open it for you straight to the Wisdom Vision level. If I opened it at a higher level your character wouldn't be good enough, and if I opened it at a lower level it would seriously upset the way of things in the ordinary world. When it's opened at Wisdom Vision you don't have the ability to look through walls to see things or to look inside a human body, but you are able to see scenes in other dimensions. And what's good about that? It can boost your confidence in practicing. When you really do see things that ordinary people can't see, you'll have the sense that they actually do exist. Right now it's alright if you can see clearly, that's fine, just as it's alright to not see too clearly, because I'll still open it up to this level all the same, since it's good for your practice. People who truly cultivate Dafa and who are disciplined about improving their character will get the same results by reading the book.

So what determines the level of a person's Third Eye? It's not like you can just see everything after your Third Eye is opened for you, that's not how it works. There's a classification of levels. Then what determines the level? There are three factors. The first factor is that there has to be a field running from the inside to the outside of a person's Third Eye. We call it "vital essence." And what's its function? It's just like the fluorescent screen of a TV: if it doesn't have fluorescent powder in it, after you turn the TV on it'll just be a bulb, it'll only have light but no pictures. It's the fluorescent powder that allows it to display pictures. Of course, this example isn't too precise, because we see directly, while it displays pictures through the fluorescent screen. But that's basically the idea. That bit of vital essence is extremely precious, and it's made up of something extracted from virtue that's even more refined. Usually each person's vital essence is different, and maybe you'd only find two out of 10,000 people who are at the same level.

The Third Eye's level is a direct manifestation of our universe's Law. It's something higher, and it's closely related to a person's character. If a person's character is low, his level is low. And because his character is low, he'll have lost more of this vital essence. But if somebody's character is high, then he's gone through life not worrying much about his reputation, profit, problems with others, his own gain, or about different emotions and desires, and his vital essence will probably be retained better. And so after his Third Eye is open he'll be able to see more clearly. Kids who are under six can see really clearly after their Third Eyes open. And it's easy to open them—just one sentence can open them.

People have been contaminated by the strong torrent of the ordinary world and its huge dye vat, so a lot of the things that people think are right, in fact, turn out to be wrong. Doesn't everybody want a happy life? Since they want a happy life, they might hurt other people, they might fuel their own selfishness, they might benefit at other people's expense, and they might take advantage of other people or harm them. And just to benefit themselves, they'll go and fight and compete with ordinary people. Aren't they violating the nature of the universe? So chances are, what people think is right isn't actually right. When a lot of adults teach their kids, right from the time they're little they tell them, "You have to learn to be clever," so that they'll be able to hold their own out in the ordinary world. But this "clever," when you look at it from the universe, is just wrong. That's because we believe in letting things happen naturally, and that we shouldn't care much about our own gain. This guy's so clever, and he just looks out for himself. "If someone bullies you, go find his teacher, go find his parents," "When you see money on the ground, pocket it..."—that's how they teach them. And as this kid grows up and takes in more of these things, slowly but surely, his selfishness gets stronger and stronger out in the ordinary world, and he gains at other people's expense, so he ends up losing virtue.

Virtue is a type of matter and it doesn't vanish after you lose it, it's transformed over to other people, but vital essence does vanish. If someone is shrewd from his childhood right on up and he puts a lot of stock in his own gain, and all he cares about is getting ahead, then that kind of person won't be able to see well after his Third Eye opens. But it's not like he'll never be able to. And why is that? It's because in the process of cultivating, what we're doing is returning to our original, true selves, and as we keep practicing it'll keep being replenished, and it'll be restored. That's why we have to stress character, and make a point of improving your whole self, of elevating your whole self. When your character improves, other things rise along with it, but if your character doesn't improve, then that small amount of vital essence you have at your Third Eye won't be replenished. That's how it works.

The second factor is that when a person practices on his own, if his base is good, he too can open his Third Eye with cultivation exercises. A lot of times some people get startled when their Third Eyes first open. And why are they startled? Because people usually choose to do their exercises around midnight, when the night is still. They're exercising away there and then all of a sudden there's this big eye right in front of them, and they get startled. That's one serious scare, and they won't dare to do the exercises again. It's so scary!—such a big eye was looking at them and blinking, and it was so vivid. So, some people call it the "demon eye," while there are also people who call it the "Buddha eye," and so on. But it's actually your own eye. Of course, cultivation is up to

you, gong is up to the master. The whole process of evolving a cultivator's gong is a really complex process in another dimension, and it's not just in one dimension, your body in all dimensions, in every dimension, is changing. Could you do that yourself? No, you can't. The master is the one who arranges these things, it's the master who does it. That's why we say, "Cultivation is up to you, gong is up to the master." All that *you* have is that goal, that thought, but it's really the master who takes care of it.

Some people open their Third Eyes on their own by practicing. We say that it's your eye, but it's not something you can evolve yourself. Some people have a master, and when the master sees that your Third Eye is open, he'll evolve an eye for you. It's called the True Eye. Of course, some people don't have a master, but they do have a passerby master. Buddhists say, "Buddhas are present everywhere," meaning they're everywhere, there's that many of them. And some other people say, "There are deities a yard above your head." Meaning, there's tons of them. When a passerby master sees that you are doing pretty well in your practice, and that your Third Eye is open but you don't have an Eye, he'll evolve one for you, and it'll still count as something you've developed through your own practice. That's because saving people has no conditions attached, there's no asking a price, and there's no wanting rewards, there's no taking credit. They are way above ordinary people's good Samaritans, and it's done completely out of compassion.

Now there's something that happens when your Third Eye is opened. It's that your eyes are badly dazzled, and they feel irritated. Actually, it's not your eyes that are dazzled, it's your pineal gland that's dazzled. But to you it feels like your eyes are dazzled. And that's because you don't have that Eye yet. After that Eye is put in you won't feel like your eyes are dazzled. Some of us will sense or see that Eye. It has the same nature the universe has, so it's innocent, and it's curious. It looks in to see if your Third Eye has been opened and to check out if you can see, and it looks in at you. By then your Third Eye will have been opened, so you'll be startled when you suddenly see it looking at you. It's actually your Eye, and from then on you'll see things with that Eye. There's no way you can see without that Eye, even if your Third Eye is open.

The third factor has to do with the differences that show in each dimension when a breakthrough is made in cultivation level. And it turns out, that's really what determines the level. A person sees not only through the main passageway, but also through a lot of sub-passageways. Buddhists say that every pore is an eye, while Daoists say that all apertures in the body are eyes, or in other words, all the acupuncture points are eyes. Of course, what they're talking about is just one form of the Law's transformation in the body, where you can see from anywhere in your body.

But the level we're talking about is actually different from that. There's not only the main passageway, but also several major sub-passageways which are at the eyebrows, above the eyelids, beneath the eyelids, and at the Shangen acupuncture point at the root of the nose. They determine the level you break through to. Now of course, if an ordinary cultivator can see things from those areas then he's broken through a pretty high level. Some people can also see with their eyes, they've fully cultivated their eyes, and they have different forms of abilities. But if they can't use their eyes well, they'll always just see one thing without seeing others, and that's still not so great. That's why there are people who usually have one eye look at one side and the other eye look at another side. But below this eye (the right eye), there's no sub-passageway, and this is directly related to the Law, since people tend to use their right eye when they do bad things, so there

aren't any sub-passageways below the right eye. These are several of the major sub-passageways that come about in Triple-World-Law cultivation.

When a person gets to an extremely high level, after he's gone beyond Triple-World-Law cultivation, an eye that's like a compound eye appears. To be more specific, a large eye develops over the whole top half of his face, and there are countless small eyes in it. Some Great Enlightened Beings at really high levels have cultivated an incredible number of eyes, and they're all over their faces. All of their eyes see out of that one large eye, they can see whatever they want to, and when they look they see all levels at once. Nowadays zoologists and entomologists study flies. They've seen that a fly's eyes are big, and that under a microscope they have countless small eyes in them. They call that a compound eye. When you get to a really high level that cultivation state might appear, but you have to be way higher than a Tathagata to have that happen. An ordinary person won't be able to see it, though, and somebody who's at an average level won't be able to see that it's there. To them the person looks the same as a normal person since it's in another dimension. This is about breakthroughs in levels, or to put it another way, it's about being able to break through different dimensions.

I've pretty much revealed the structure of the Third Eye to you. We open your Third Eye by external force, so that's quicker and easier. When I'm talking about the Third Eye, every one of us feels his forehead become tight, with the flesh gathering and drilling inward. Isn't that right? You bet. You'll all feel it as long as you really leave your attachments behind and have come here to learn Falun Dafa, and it presses inward with a lot of force. We open your Third Eye by shooting out gong that's specifically for opening the Third Eye. While that's happening, we also shoot out Law Wheels to repair it for you. While we talk about the Third Eye, we're opening it for everybody as long as they cultivate Falun Dafa. But there's no guarantee everybody can see things clearly, or even see at all. That has to do directly with you. But don't worry if you can't see much, just keep going steadily in your cultivation. As you keep on raising your level you will gradually be able to see, and your clouded vision will gradually turn clear. As long as you cultivate, and when you steel your will to cultivate, whatever you've lost will be replenished.

It's harder for a person to open his Third Eye on his own. Let me talk a little about the different ways people open their Third Eye. Here's an example. We have some people who look at their foreheads, at their Third Eye, when they meditate, and they discover that it's dark at their foreheads, and nothing's there. As time goes by they sense that it gets lighter at their foreheads. And after a period of cultivation, they discover that it's gradually getting brighter at their foreheads, and after it becomes bright it turns red. At that time it blossoms, just like a bud opening its petals instantly, like you see on TV or in the movies. This is the scene that appears. That red color was flat before, and then it suddenly bulges in the center, and then blossoms and blossoms. If you want it to fully blossom, it could even take more than eight or ten years, because the whole Third Eye was blocked.

Some people's Third Eyes aren't blocked, though. They have a passageway, but they haven't practiced qigong before and didn't have any energy before. So when they start to practice, a black, round thing suddenly shows up in front of their eyes. After they've been practicing a while it gradually starts to turn white, and from white it gradually brightens, getting brighter and brighter, and the person's eyes get a little dazzled from it. So some

people say, “I see the sun” or “I see the moon.” Actually, that wasn’t the sun you saw, and that wasn’t the moon. So then what was it you saw? It was that passageway of yours. Some people make breakthroughs in level more quickly, and after the Eye is put into them they can see things directly. It’s really hard for some other people, though, and whenever they do the exercises they run outward along this passageway, which is like a tunnel or in some cases a well. They even feel like they’re running outward when they’re asleep. Some people feel like they’re riding a horse fast, some like they’re flying, some like they’re running, and some like they’re rushing outward in a car. But they always feel that they can’t rush to the end of it. That’s because it’s really hard for a person to open his Third Eye on his own. Daoists consider the human body a small universe. Then if it’s a small universe, let’s think about it, it’s got to be thousands of miles from the forehead to the pineal gland. That’s why they always feel like they’re rushing outward but can’t ever reach the end.

So Daoists consider the human body a small universe, and that makes a lot of sense. They’re not saying that its compositional structure is like the universe’s, they’re not talking about the form our body takes in this material dimension. We want to ask this: what’s the material body’s state below the level of cells as today’s science understands it? There are all kinds of molecular particles, and below molecules there are atoms, protons, nuclei, electrons, quarks, and the smallest microscopic particle that’s been researched so far is the neutrino. So what’s the absolute smallest microscopic particle? It’s just too hard to research. In his later years Shakyamuni said, “It is so large that it has no exterior, and so small that it has no interior.” And what’s that mean? It means that at the Tathagata level, in terms of largeness, you can’t see the edge of the universe, and in terms of smallness, you can’t see the smallest microscopic particle of matter. That’s why he said, “It is so large that it has no exterior, and so small that it has no interior.”

Shakyamuni also put forth the theory of 3,000 boundless universes. He said that in the Milky Way galaxy of our universe there are 3,000 planets that have beings with carnal bodies on them, just like the human race. He also said that a grain of sand has 3,000 boundless universes like this one in it, so a grain of sand is like a universe, with intelligent human beings like us in it, and there are planets like this one, and mountains and rivers. Sounds hard to believe, right?! If it’s true, then let’s think, isn’t there sand in those universes? And in each of those grains of sand, aren’t there 3,000 boundless universes there, too? Then isn’t there sand in those 3,000 boundless universes? And in each of those grains of sand, aren’t there again 3,000 boundless universes? So at the Tathagata level you can’t see the end of it all.

The same goes for human molecular cells. People wonder how large the universe is. I can tell you that this universe does have boundaries, but even at the Tathagata level it still seems like it’s boundless and infinite. But the inside of the human body, going from its molecules down to its microscopic particles in the microcosm, it’s as large as this universe. I know it sounds hard to believe. In the extreme microcosm of what makes up a human being, or any being, his nature and the unique elements of his being have been formed. So our modern science’s research on this is still miles away. The level of our human race’s science and technology is pretty low when you compare it to that of the beings of higher wisdom on other planets in the greater universe. We don’t even have the ability to break through dimensions that exist at the same time and in the same place, while the flying saucers from other planets can just go and travel in other dimensions,

even the concept of space-time changes, so they come and go in the blink of an eye, and it's so fast nobody can explain it.

That was something we had to discuss in talking about the Third Eye, because when you're running outward in your passageway you'll feel like it's boundless and endless. Some people might see another situation, where they'll feel like they aren't running along a tunnel, but like they're running along a broad and endless road, and on both sides of the road there are mountains, there's water, and cities, and they keep running outward. Sounds even harder to believe, right? I remember something one qigong master used to say: he'd say that even in one single pore of yours there's a city, and there are trains and cars running in it. People who heard that were really surprised, and they thought it was a little far-fetched. Now, we know that material things are composed of molecules, atoms, and protons at their microscopic level, and you can trace it all the way down. If at each level you're able to see the plane of that level instead of a single point—if you can see the plane of molecules' level, the plane of atoms' level, the plane of protons' level, the plane of nuclei's level—you'll see the forms in which different dimensions exist. All material things, and this includes the human body, they all exist simultaneously with, and are connected to, the dimensional levels of the universe's dimensions. In modern physics when they study the microscopic particles of matter, they only study one microscopic particle at a time, and do that through sectional analysis and fission, and they just study its post-fission composition after the nucleus undergoes fission. Now if we had an instrument that could unfold its whole plane and let you see a complete display of all the atomic elements or molecular elements at that level, if you could view that, you would have broken through this dimension and seen the reality of another dimension. Human bodies correspond to external dimensions, and they all have forms of being like that.

There are some other cultivation states that have to do with opening the Third Eye on your own. We've mainly just talked about some of the more common things. There are also people who see that their Third Eye is turning, for example. People who practice Daoist qigong often see that there's turning inside their Third Eye, and then the Tai-ji plate splits open—"Snap!" and they see some things. But it's not like that happens because there was a Tai-ji in your head. It's that your master put a set of things in you right at the outset, and one of those things was a Tai-ji. He sealed up your Third Eye, but when it's time for your Third Eye to open it splits open. So this is something that he purposely arranged for you. It's not something that was originally in your head.

And there are some people who really want to get their Third Eyes opened, but the more they practice, the less likely they are going to open. What's the reason? They're clueless about it. The main reason is that you can't seek the Third Eye—the more you seek it, the more you won't have it. The more you seek it, not only won't it open, but worse yet, something will actually flow out from inside your Third Eye, it's something you can't quite call black or white, and it'll cover up your Third Eye. After a while it'll form a big field and more and more of it will flow out. The more the Third Eye doesn't open and the more you want it, the more that stuff will flow out, and the result is that it'll envelop your whole body. It can even be thick and have a big field. Even if your Third Eye were really open, you wouldn't be able to see with it because you've been sealed up by that attachment of yours. But if you don't think about it that much later on, and you completely get rid of that attachment, it'll gradually go away. But you'll have to go through a really long stretch of grueling cultivation to get rid of it. But it doesn't have to

be that way. Some people don't get it. Their teachers tell them, "Don't go seek it, don't go seek it," but they just don't believe it and they keep on seeking after it so stubbornly, and they get the exact opposite of what they wanted.

The Ability of Remote Vision

One ability that's directly related to the Third Eye is called Remote Vision. Some people say, "While I just sit here I can see things in Beijing, things in the United States, or things on the other side of the world." Some people can't understand this, and science can't explain it, either—"How could that happen?" Some people explain it every which way, but they don't make any sense. They're still trying to figure out how a human being got such a great ability. But that's not how it is. People who are cultivating at the level of Triple-World-Law don't have that ability. When they see things, and that includes with Remote Vision, or with lots and lots of other supernatural abilities, it works in a specific dimension, and at most it doesn't go beyond this material dimension that we human beings are in, and normally it won't go beyond their own bodies' dimensional fields.

Your body has a field in a specified dimension, and that field isn't the same field as virtue's field, and it's not in the same dimension, but the scopes of their fields are the same. That field corresponds to the universe, so whatever the universe has over there can be reflected correspondingly into your field over here, and everything can be reflected over. They're reflected images, and they aren't real. For example, on our Earth there's a United States and there's a Washington DC, so in the person's field the United States and Washington DC are reflected, but they're shadows. Yet shadows exist materially, too. They're correspondingly reflected, so they change with changes over there. So the Remote Vision some people talk about is when a person can see things that are in the scope of his own dimensional field. When he goes beyond Triple-World-Law cultivation he won't see things that way. He'll see directly, and that's called Buddha Law's divine power. There's nothing more powerful.

So how does Remote Vision work in Triple-World-Law? I'll spell it out for you. In that field's dimension, at a person's forehead there's a mirror, and for people who don't practice qigong it faces away from them, while for people who do practice qigong it's turned toward them. When a person's Remote Vision is about to come out it starts spinning. You know, film that's shown at 24 frames per second will give you fluid animation, but at less than 24 frames it'll seem jumpy. It spins faster than 24 frames per second, so the mirror holds the image that it's captured and flips over for you to see it, and then it flips back and erases the image. Then it captures the image again, flips back again, and erases the image again, constantly spinning. So that's why what you see is in motion. This is how it shows you the things it's captured in your dimensional field, and the things in your dimensional field correspond to the greater universe.

So how do you see behind your body? That mirror is so small, right, can it really capture everything around your body? Now, we know that when a person's Third Eye level goes above Divine Vision and it's about to reach Wisdom Vision, it's about to break through this dimension of ours. At that very moment, when it's about to break through but hasn't yet broken through all the way, the Third Eye will experience a change: you'll

see that objects have disappeared, and people are gone, the walls are gone, everything is gone, and matter has disappeared. In other words, in that specific dimension, when you look deeper, you'll find that people are gone and that the only thing that stands in the scope of that dimensional field of yours is a mirror. But that mirror, which is in your dimensional field, is as large as your entire dimensional field, so when it spins around and around there's nothing it can't capture. It can capture everything in the scope of your dimensional field, as long as it's something that corresponds to the universe. This is what we call the ability of Remote Vision.

When people who do research in human-body science test this ability it's usually easy for them to dismiss it. Here's the reason. Let's say somebody wants to know what his relative in Beijing is doing, and when the relative's name and general information are given, the person with Remote Vision sees things. He'll tell you what the building looks like, how to go through the door and enter the room, and what things look like in the room. And what he says is all accurate. So what's the person doing? He says that he's writing. To verify whether that's true, they pick up the phone and get a hold of the relative and ask him, "What are you doing right now?" "I'm eating." Then isn't that different from what he saw? That's why this ability has been dismissed before. But everything he saw about the place was right on target. That's because our dimension and time, which we call space-time, has a difference in time from the space-time of the dimension where that ability is, so time is conceptually different in those two places. Earlier he was writing and now he's eating, there's a difference in time. That's why if people who do research in human-body science make inferences and study things based on conventional theories, or based on today's science, it'll be useless, even if they do that for another 10,000 years. The reason is, these things are higher than ordinary people to begin with. So people's thinking needs to change, and they shouldn't try to understand these things that way anymore.

The Ability of Knowing Fate

There's another ability that's directly related to the Third Eye, and it's called Knowing Fate. Nowadays six types of abilities have been recognized around the world, and they include the Third Eye, Remote Vision, and Knowing Fate. What's Knowing Fate? It's when a person knows someone's future and past, and in terms of big things he's able to know the rise and decline of societies, or in terms of even bigger things he's able to see the patterns of the greater cosmic body's changes. That's the ability of Knowing Fate. Matter's motion follows a pattern, so every object that's in a special dimension has its own state of being in a slew of other dimensions. I'll give you an example. When a person's body moves, all the cells in his body move along with it, and all the molecules, protons, electrons, and the smallest elements—all the elements in the microcosm—they move along with it. But they have their independent forms of being, too. And the forms of the body that exist in other dimensions also change.

Don't people talk about the conservation of matter? In a specific dimension, when people do something, like when somebody moves his hands and does something, it exists materially, and whatever people do, it leaves an image and message. Those things don't

vanish in other dimensions, and they exist there forever. So when people with abilities see things from the past they'll know what took place. Later on when you have the ability of Knowing Fate, take a look at the form of our class here today, and you'll see that it's still there. It's already there now. And when a person is born, his whole life already exists simultaneously in a special dimension where there's no concept of time, and for some people there's more than one life there.

Maybe some people are thinking, "So there's no need for us to put in a lot of effort or improve ourselves?" They can't accept the idea. Well actually, a person's own effort can change small things in his life. Some small things can be changed through your own efforts. But exactly because you go and try so hard to change things you might get karma. If that wasn't the case there wouldn't be an issue of making karma, and whether you do good things or bad things wouldn't matter. When someone just insists on doing things his way, he'll gain at other people's expense, and he'll have done something wrong. So we've said again and again that in cultivation you should let things happen naturally, and that's why. You could harm other people when you try hard. Maybe your life originally didn't have something in it, but then out in the world you get that thing, which originally belonged to somebody else, and now you owe him.

Now when it comes to major things, ordinary people really just can't change them. Well, there is a way to change them. It's when a person does only bad things and stops at no evil. He can change his life that way, but what lies ahead of him is total ruin. Looking at it from a high level, we can see that when a person dies, his master soul doesn't perish. How come the master soul doesn't perish? Actually, we can see that when a person dies, the body that's put in the morgue is nothing more than just human cells in this dimension of ours. His organs, the tissues inside his body, and his entire human body, meaning, the cells in this dimension, they're what has sloughed off. But his bodies in other dimensions that are made up of material, microscopic particles that are smaller than molecules, atoms, protons, and so on, those bodies haven't died at all. They exist in other dimensions, they still exist in microcosmic dimensions. But what a person who stops at no evil has in store for him is total disintegration of all his cells. In Buddhism it's called "annihilation of both body and soul."

There's another way that a person can change his life, and it's the only way. It's when he takes up the path of cultivation and sticks with it. And why can his life be changed by taking up cultivation? Who could just go and change something like that, right? Once a person wants to take up cultivation, once that idea comes out it shines like gold, and it shakes the Ten-Directional World. (The Buddhist concept of the universe is the Ten-Directional World theory.) That's because, the way higher beings see it, a person's life isn't for him to be human. They see people's lives as something that comes into being in the space of the universe, and that has the same nature as the universe, that's good and kind, and made of the matter True, Good, Endure. But at the same time, these lives have community-like social relationships, and during social interactions among the group, some become bad and so they drop down. And at that level they again can't stay there, and they become even worse, so they drop another level, and they drop, and drop, and drop, and finally they drop to this level of ordinary people.

When they get to this level people are supposed to be destroyed, eliminated. But out of their great compassion, the Great Enlightened Beings purposely created this dimension of our human world. In this dimension they give them an additional, human mortal body,

and an additional pair of eyes that are limited to seeing the things in this material dimension of ours, meaning, they drop into this realm of delusion. They can't see the true picture of the universe with those eyes, while in other dimensions its true picture can be seen. In this delusion, in this state, they're left with this chance. And since they're in this delusion it's the most trying. They give them this body to suffer with. When a person wants to return back up from this dimension, to do what Daoist practices call "returning to the original, true self," he will need to put his heart into cultivation, which means his Buddha-nature has come out. And that wish is considered the most precious one. So people will help him. Even in such a tough environment, he hasn't gotten lost and still wants to return, so people will help him, they'll help him unconditionally, and they'll help him with anything. And why can we do that for cultivators but not for ordinary people? That's why.

But if you're an ordinary person who wants to get his health problems fixed, there's nothing we can do for you. Ordinary people are just ordinary people, and ordinary people are just supposed to follow the way of things in the ordinary world. A lot of people say, "Buddhas save all sentient beings, don't they? Buddhists talk about saving all sentient beings, right?" I'll tell you what, go dig through all the Buddhist scriptures if you want—there's nothing in there that says healing ordinary people counts as saving all sentient beings. Those fake qigong masters have turned this into a big mess in recent years. But the true qigong masters, the qigong masters who paved the way, they never told you to heal people. They only taught you how to exercise to heal yourself and keep fit. You're an ordinary person—you think you can heal people after learning it for a couple days? Aren't they cheating people? Doesn't that feed your attachments? That's seeking a name for yourself and profit, it's seeking supernormal things and wanting to show them off around ordinary people! That's definitely not allowed. That's why some people get less and less the more they seek things. You aren't allowed to do that, and you aren't allowed to just go and upset the way of things in the ordinary world.

There's something that has always been true in this universe: when you want to return to your original, true self, there are beings that will help you. They think that a person's being is supposed to return instead of staying in the environment of ordinary people. If the human race was made free of all sickness and lived in total comfort, even if you were given a chance to be a Celestial Being you wouldn't take anyone up on it. You'd have no health problems, you'd have no hardships, and you'd have whatever you wanted—wouldn't that be great? That'd really be like a Celestial Being's world. But it's because you became bad that you dropped this far, so you won't feel well. It's easy for people to do bad things when they're in delusion. In Buddhism this is called karmic retribution. So, usually when people have tribulations or bad things happen, for example, they're paying for their karma by karmic retribution. In Buddhism they say that Buddhas are everywhere. With the wave of a Buddha's hand all of the human race's sicknesses could be gone, and they can definitely do that. So with that many Buddhas around, why don't they? People have to suffer like that because they owe debts from doing bad things in the past, and if you heal them it's the same as violating the laws of the universe, it's the same as letting him do bad things and letting him not pay back what he owes, and that's not allowed. That's why everybody upholds the way of things in the ordinary world and nobody upsets it. Nothing but cultivation can make you feel great, be free of sickness,

and bring you true liberation! Having people cultivate true teachings is real “saving all sentient beings.”

So why can all those qigong masters heal people? And why do they teach people healing? Maybe some of you have wondered about this. Most of those qigong masters aren't doing the right thing. During their cultivation true qigong masters see that all sentient beings are suffering, and out of compassion, out of pity, they help people. That's allowed. But they can't fix that person's health problem. They can only temporarily suppress it, or they can postpone and shift it so that if you don't get it now you'll get it later, so they postpone the sickness to a later time, or they transform it for you, and transform it over to your family members. But when it comes to really eliminating the karma for you, they can't do it, and they're not allowed to just go and do that for ordinary people. It can only be done for cultivators. That's the reason.

The meaning of the Buddhist saying, “saving all sentient beings,” is that you are brought out of the ordinary human state, which is the most miserable, and taken to high levels so that you'll never suffer again and be liberated. That's what they mean. Didn't Shakyamuni talk about Nirvana, the “other shore”? That's what he really meant by “saving all sentient beings.” If you were to enjoy an ordinary life of luxury, and to have plenty of money, with even the beds in your home padded with money, and if you didn't suffer one bit, then you wouldn't want to become a Celestial Being even if you were given the chance. The course of your life can be changed because you're a cultivator. And it's only through cultivation that it can be changed.

The form that the ability of Knowing Fate takes is that at the forehead there's something like a small TV screen. For some people it's at the area of the forehead, for some it's close to the forehead, and for others it's inside the forehead. Some people can see it with their eyes closed, and if their ability is strong, some people can see it with their eyes open. Other people can't see it, though, because it's something within the scope of a person's dimensional field. In other words, if the person is going to see them in his Third Eye, when that ability comes out there has to be another ability that serves as a carrier and reflects over the images that are seen in other dimensions. He can see a person's future, and he can see a person's past. And he can see them with great accuracy. He can see them really clearly, and he can even see the year, and even the details of how events play out, because what he sees are the true reflections of people and objects in other dimensions. By contrast, people who do fortune-telling can't make out the small things, the detailed parts, no matter how well they do it.

As long as somebody cultivates Falun Dafa I'll open his Third Eye. But I won't unlock some of the other abilities we talked about. As your level keeps rising the ability of Knowing Fate will come out naturally. You'll experience it later on in your cultivation, and when that ability comes out you'll know what's going on. That's why we're telling you all about these Laws and principles.

Beyond the Five Elements, and Leaving the Three Realms

What does “beyond the Five Elements, and leaving the Three Realms” mean? This is a delicate subject to bring up. A lot of qigong masters have talked about this, but they got

tongue-tied by people who didn't believe in qigong—"So which one of you qigong people has gone beyond the Five Elements? Which of you people is out of the Three Realms now?" Some people aren't qigong masters, and they've just given themselves the title of qigong master. If they can't explain it they should just be quiet, but they dare to talk about it anyway, and so other people shut them up with their remarks. This has done a lot of harm to the cultivation world and made a big mess. And people have used this to attack qigong. "Beyond the Five Elements, and leaving the Three Realms" is a saying in the cultivation world, and it comes from religions. It's a product of religions. So we can't talk about this without keeping in mind its historical context and the environment back when it was coined.

What's "beyond the Five Elements" about? Our ancient Chinese physics and our modern physics both acknowledge that the Chinese theory of Five Elements is correct. Metal, wood, water, fire, and earth—these Five Elements form the myriad things in our universe. This is fact, and that's why we talk about these Five Elements. When someone says that a person has gone beyond the Five Elements, in today's language, it means going beyond this material world of ours. Sounds hard to believe. But let's think about something. Qigong masters have gong. I've been tested, and lots and lots of other qigong masters have been tested this way, too—tested for energy. A lot of the instruments that we have today can detect the material elements in gong, so in other words, if there's the right instrument, the elements emitted by qigong masters can be detected. Nowadays the instruments can detect things like infrared rays, ultraviolet rays, ultrasonic waves, infrasonic sounds, electricity, magnetism, gamma rays, atoms, and neutrons. Qigong masters all have these forms of matter, and some other matter emitted by qigong masters can't be detected, since there's no such instrument. But as long as you have the right instrument these can be detected, and they've discovered that the matter emitted by qigong masters is extremely rich.

Under the effect of a special electromagnetic field qigong masters can have strong luminescence, and it's really beautiful. The higher a person's potency, the larger the energy field he projects. Ordinary people have one too, but it's a really weak kind of luminescence. People who do research in high-energy physics think of energy as being things like neutrons and atoms. A lot of qigong masters have been tested. And all the qigong masters who are pretty well-known have been tested, in fact. I've been tested, too, and they found that I emit gamma rays and thermal neutrons 80–170 times greater than the radiation of normal matter. At that point the needle of the testing instrument had hit the limit, and since the needle had hit the maximum point they couldn't tell exactly how strong it was. Imagine, neutrons that strong—it's just incredible! How could a person emit neutrons that strong? This proves that we qigong masters do have gong, it proves we do have energy. It's been verified by the scientific and technological community.

Going beyond the Five Elements only happens in a practice that cultivates both your nature and longevity. It's not part of practices that don't cultivate both nature and longevity. They only grow the gong that determines levels, and they don't cultivate longevity, so they don't talk about going beyond the Five Elements. In practices that cultivate both nature and longevity, a person's energy is stored in all the cells in his body. The energy that an ordinary qigong practitioner gives off, or that somebody who's just started to build up gong gives off, that gong has large particles with gaps between them and low density, and so it has little power. When a person's level rises, it's possible that

the density of his energy will be 100 times, 1,000 times, or 100 million times higher than ordinary water molecules. That's because the higher the level, the higher the density, the finer the grains, and the greater the power. When that happens, the energy is stored in every single cell of the body, and it's not just in every cell of the body in this material dimension of ours, but in all the bodies in other dimensions—the molecules, atoms, protons, and electrons, and all the way down to the extremely microcosmic cells, they're all filled with that energy. So over time the person's body is completely filled with that high-energy matter.

That high-energy matter is an intelligent entity, and it has power. When there's more of it, when its density gets high, and after it fills all the cells in a person's body, it's able to suppress his flesh cells, those least capable cells. And once they're restrained there isn't any metabolism, and at some point it will completely replace the human flesh cells. Of course, this is easy to say, but cultivating to that point is a slow process. When you've cultivated to that point all the cells in your body will have been replaced by the high-energy matter, so think about it, is your body still made up of the Five Elements? Is it still matter that belongs to this dimension? It's made of high-energy matter collected from other dimensions. The components of virtue are also matter that exist in other dimensions, and it's not restricted by the time-field of this dimension we're in.

Today, science believes that time has fields, and that when something isn't within the expanse of a time-field it's not restricted by that time. The concept of space-time in other dimensions is different from the one here, so how could it restrict matter from other dimensions? It doesn't have any effect on it. Then think about it, at that time aren't you outside the Five Elements? Is your body still an ordinary human one? Not at all. But there's one thing to note, and that's that ordinary people can't actually tell the difference. Even though your body has changed that much, it's still not the end of your cultivation. You still need to keep breaking through more levels and cultivating up. So you still have to cultivate around ordinary people, and it wouldn't work if people couldn't see you.

So, what happens next? During your cultivation, although all of your molecular cells are replaced by high-energy matter, the atoms have to have a certain configuration, and the configuration of the molecules and nuclei doesn't change either. The configuration of the cells' molecules is one way, and so they're soft to the touch; the configuration of bones' molecules has a high density, and so they're hard to the touch; the density of blood's molecules is very low, and so it's liquid. Ordinary people can't tell from your surface that there were any changes. The molecular cells still keep their former structure and configuration. So their structure hasn't changed, but the energy inside has. And that's why you won't go through the natural aging process from that point on, and your cells won't die, so you'll be young forever. You will look young during your cultivation, and eventually you'll hit a point where you don't age any further.

Of course, if a body like that gets hit by a car the bones might still break, and if it's cut by a knife it might still bleed. This is because its molecules' configuration hasn't changed. It's just that they won't naturally die, they won't naturally age, and there won't be any metabolism. *This* is what we mean by "going beyond the Five Elements." What's it got to do with blind belief? It can be explained with scientific theory. But some people go and talk about it freely even though they can't explain it, and then other people say we're blindly believing. It's a phrase that comes from religions, and it wasn't coined by today's qigong.

What is “leaving the Three Realms”? Like I said the other day, the key to increasing your gong is this: you cultivate your character and assimilate to the nature of the universe, then the nature of the universe doesn’t restrict you anymore, your character improves, and the elements of virtue evolve into gong, which grows constantly, rises, and then when it rises to a high level it forms a gong pillar. However high that gong pillar is, that’s the height of your gong. There’s a saying, “the Great Law is boundless”—how your cultivation goes all depends on your mind. The height you can cultivate to depends entirely on your ability to endure and your ability to bear hardships. When your white matter is used up you can transform your black matter into white matter by bearing hardships. And when that’s still not enough, you can increase your gong by bearing sins for your family members or your good friends who don’t cultivate. This applies to people who’ve cultivated to an extremely high level. When an ordinary person cultivates he shouldn’t think about bearing sins for his family members, since with that much karma the average person’s cultivation would fail. What I’m talking about here are truths of different levels.

The Three Realms talked about in some religions refers to the nine levels of Heaven, or the 33 levels of Heaven, in other words, Heaven, Earth, and the Underworld make up all the beings in the Three Realms. They say that all living things within the 33 levels of Heaven have to go through Transmigration. What Transmigration means, is that while somebody is a human being in this life, maybe he’ll be an animal in the next life. In Buddhism it’s said that a person should seize the years he has in this life, and that if he doesn’t cultivate now, when will he? They say that because animals aren’t allowed to cultivate, and they aren’t allowed to listen to the Law, and even if they do cultivate they can’t achieve a True Fruition. If their gong reaches a high level they’ll be slain by Heaven. You aren’t able to get a human body in hundreds of years. It’s taken over 1,000 years for you to get it, and you don’t even know to cherish it. If you reincarnate into a rock you won’t be able to get out of it for 10,000 years, and if that rock isn’t crushed, or if it doesn’t weather away, you’ll never be able to get out. Getting a human body is so hard! If a person can really obtain the Great Law he’s just so fortunate. A human body is hard to get—that’s how they see it.

In our practice we talk about levels. Your level is entirely up to you to cultivate. If you want to transcend the Three Realms, well, if your gong pillar is cultivated very, very high, won’t you have broken through the Three Realms? When some people are meditating their master souls leave their bodies, and in no time they get to a very high place. When a student wrote to me sharing his experiences, he said, “Teacher, I’ve reached this many levels of Heaven and I’ve seen such-and-such scenes.” I told him, “Go up further.” He replied, “I can’t go up further. I don’t dare to go up, I can’t go up anymore.” Why was that? Because that’s just how high his gong pillar was, and because he got up there by riding on his gong pillar. That’s the “Fruition” talked about in Buddhism. He’d cultivated to that Fruition. But for a cultivator, that’s not the pinnacle of his Fruition, because he’s constantly moving up, constantly rising, and constantly improving. When your gong pillar has broken through the boundary of the Three Realms, won’t you have left the Three Realms? We examined it once, and found that the Three Realms religions talk about are only within the range of our nine major planets. Some people say that there are ten major planets. I’d say that’s really not true. I’ve seen that the gong pillars of some of the past qigong masters had charged beyond the Milky Way.

They were pretty high, and they'd long since passed the Three Realms. So this "leaving the Three Realms" I just talked about is actually a question of levels.

Wanting to Get Things

A lot of people come to our cultivation sites wanting to get things. Some of them want to get abilities, some want to listen to some ideas, some want to resolve their health problems, and some want to come get a Law Wheel—there are all kinds of mindsets. There are also people who say, "Somebody in my family hasn't come to any of the classes yet. I'll pay some tuition, and how about you give him a Law Wheel?" It's taken us so many generations, and it's passed through such a great number of years—you'd be shocked if we told you the number—it was formed ages and ages ago, and you want to spend a few bucks to buy a Law Wheel? Then why is it we can give it to you with no conditions attached? It's because you want to be a cultivator, and that thought can't be bought with any amount of money. It's your Buddha-nature that has come out, and that's why we do this.

You're always wanting to get things. Are you coming here just for that? My Law Bodies in other dimensions know your every thought, since the concepts of the two space-times are different. Looked at in another dimension, the formation of your thoughts is an extremely slow process, and they know your thoughts even before you think. So you should put a stop to all your wrong thoughts. Buddhists talk about karmic relationship—we're all what we are because of karmic relationship. So, if you obtain it, then maybe you're supposed to obtain it. That's why you should cherish it, and shouldn't want things.

In religious cultivation in the past, Buddhists taught Emptiness—not thinking about anything, and entering the Gate of Emptiness. And Daoists taught Nothingness—having nothing, wanting nothing, and seeking nothing. Cultivators used to talk about, "Putting the mind on practicing, not putting the mind on getting gong." So you cultivate in a state of nonaction and just focus on cultivating your character, then you'll be making breakthroughs in your level, and you'll definitely have whatever you should. If you can't let go of something, isn't that an attachment? Here we're teaching such high-level Laws right at the outset, so of course the demands on your character are high. And that's why you can't come to learn the Law wanting to get something.

To be responsible to you, we're taking you down the right path. So this Law needs to be taught to you thoroughly. When some people seek to get the Third Eye, the Third Eye might block itself, and it might seal you off. Also, I can tell you that in Triple-World-Law cultivation, all the abilities a person develops are innate to the mortal body—people nowadays call them supernatural abilities. They can only have an effect within the dimension right here, our dimension, and work on ordinary people. What are you wanting those trivial abilities and trivial skills for? You want and want, but after you reach Beyond-Triple-World-Law they don't have any effect in other dimensions. When you go beyond Triple-World-Law cultivation, all those abilities have to be thrown away, they're pressed into a very deep dimension and kept there. They'll just act as a record of your cultivation path in the future, and that's about all they do.

After a person goes beyond the Triple-World-Law he has to cultivate all over again. The body he has is like what I just talked about, a body that's gone beyond the Five Elements. It's a Buddha-body. Wouldn't you call that kind of body a Buddha-body? That Buddha-body needs to cultivate all over again and bring abilities about all over again. But those aren't called abilities, they're called Buddha Law's divine powers. Their might is infinite, and they take effect in every dimension—they are what really has an impact. So tell me, what's the use of wanting to get abilities? All you people who want abilities, isn't your intention to use them around ordinary people, to show off around ordinary people? If it's not, what do you want them for? They can't be seen and they can't be touched... If you're saying you just want to use them as decorations or something, wouldn't you be better off finding something that looks nice? I can guarantee that subconsciously your aim is to use them. They can't be sought after like skills of ordinary people. They're altogether a higher thing, and you're not allowed to go and show them off around ordinary people. For starters, showing off is a strong attachment, it's a character flaw, and it's a desire that a cultivator should get rid of. If you want to make money with them, if you want to get rich off them or achieve some worldly goal that you strive for, then that's even worse. That would be using higher things to upset the way of things in the ordinary world, to damage the ordinary world. Those thoughts are even worse. So they can't just be used whenever you want.

More often than not it's children and older folks, the people at the two ends of the spectrum, who have abilities come out. This is especially true for older women, since they can usually keep up their character, they don't have many ordinary people's attachments, and they're more likely to handle themselves well and not want to show off after their abilities come out. And why is it hard for young people to get them? Young men, more than others, still want to try to get ahead in the ordinary world, and they still want to fulfill their ambitions! Once they got abilities they'd use them to realize their goals, they'd treat them like skills for realizing their goals. But that's just absolutely not allowed. That's why their abilities aren't brought out.

Cultivation isn't kid's stuff, and it's not some ordinary people's skill. It's really serious. Whether you want to cultivate, and whether you can cultivate, this all depends on how you are going to improve your character. It would really be trouble if a person could actually get abilities by just seeking them. You'd see him there, "What cultivation??"—he wouldn't think about it at all. And since his character has an ordinary person's foundation, and since he got his abilities by just seeking them, maybe he'd do all kinds of bad things. There's plenty of money in the bank, and he'd haul some of it off, or there are lots of lotto tickets sold on the street, and he'd pick first prize. So why don't those things happen? Some qigong masters say, "It's pretty easy for somebody who doesn't care about virtue to do bad things after he gets abilities." I'd say that's wrong. It's not like that at all. If you don't care about virtue, if you don't cultivate your character, your abilities won't come out one bit. There are some people who have good character and at that level their abilities come out, but then later on they don't handle themselves well, and they do things that they shouldn't do. There are cases like that. But once they do bad things, their abilities will lose strength or disappear, and once they lose them, they'll lose them forever. And what's most serious about this is that it can stir up your attachments.

Some qigong masters say that you can heal people after learning their qigong for just a few days. It's like advertising. They should be called qigong dealers. Think about it,

you're an ordinary person—how could you cure people just by sending out a little qi? Ordinary people's bodies have qi, and you have qi, too. You've just started to practice qigong, and it's only that your palm's Laogong acupoint is open, so you can collect qi and send out qi. When you go to treat other people, their bodies have qi, too, so maybe theirs will end up curing you! How could one qi control another qi? Qi can't heal anything. Besides, when you treat another person you and that sick person form one field, and all of his pathogenic qi will come over to your body, and you'll have just as much of it. Even though the root of it is in his body, if you have a lot of pathogenic qi it'll make you ill. Once you think you can heal people, you'll set up shop and go treating people, you won't turn anybody down, and you'll get attached. And when you heal people you'll be so happy! But why can you heal them? There's something you don't realize: all fake qigong masters have possessing spirits on their bodies, and in order to make you a believer they give you a few energy messages. After you've healed, say, three, five, eight, or maybe ten people they'll be used up. It's a type of energy consumption, and from then on you won't have that little bit of energy. You don't have gong yourself—where could you have gotten gong from? We qigong masters have gone through decades of cultivation, and it used to be pretty hard to cultivate. If a person doesn't stick with a true discipline and cultivate in it, if he cultivates in a side practice, or if he cultivates on a lesser path, then it'll really be hard.

Just look at those big-time qigong masters who are pretty famous, they've cultivated for decades just to get that little bit of gong. You haven't cultivated, and you think you can get gong by going to a class? Forget about it! And from that point on you'd be attached, and once you got attached you'd get anxious when you couldn't heal people. You know what some people are even thinking when they treat people, trying to protect their reputation? "Let me get his illness so that he can be healed." That's not out of compassion. He hasn't gotten rid of his attachments to reputation and personal gain one bit, and no compassion is about to come out. He's afraid of losing his reputation, and he'd even rather get the illness himself than lose face. He's that attached to his reputation! Once that desire of his comes along, "Okay, if you want it that way," that illness will instantly get transformed and shifted over onto his body—it really can make that happen. He goes home with the illness and the other person is healed. So after he treats someone he goes home and suffers himself. You think you've healed someone, and when people call you "qigong master" you feel pretty good about yourself, and you get conceited. Isn't that an attachment? And when you can't heal someone, you hang your head, depressed. Isn't that because of your attachment to reputation and personal gain? Besides, all the pathogenic qi of those people you treated comes over to your body. That fake qigong master supposedly teaches you to do this and that to expel it, but I'm telling you, you can't expel it at all, you can't expel it even one bit, because you don't have the ability to tell good qi from bad qi. Over time your body will get all black inside, and that's karma.

When you really start cultivating it's going to be tough. How will you handle it? How much hardship will you have to go through to transform that into white matter? It'll be really hard. A person with a good base is more likely to have this problem. Some people just keep seeking the ability to heal people, heal people, heal people. But when you're seeking things animals see it, and they'll get right on you. That's possession. "You want to heal people? I'll help you heal people." But it won't help you heal people for nothing.

A person doesn't gain if he doesn't lose. It's dangerous. And in the end, you bring it upon yourself. How could you cultivate, then? You'll be done for.

Some people with good bases exchange their bases for other people's karma. People with health problems have lots of karma. If you treat somebody with a serious health problem, when you go home after treating him you'll feel awful! A lot of people who've treated others have experienced this, where the sick person recovers, but you go home and suffer with serious sickness. As time goes on, you'll have a lot of karma that's exchanged and transferred over to you, and you'll have given other people virtue for their karma. Well, no loss, no gain. You want illness, but karma has to be exchanged with virtue all the same. There's a law in this universe that if *you* want something, nobody can try to stop you. Then it can't be said that you're good. And there's something that's specified in this universe: whoever has a lot of karma is a bad person. But you're exchanging your own base with him for karma, and with all that karma, how are you going to cultivate? Your whole base will be ruined by him. Isn't that scary? The other person is healed, and he feels just fine now, but you go home and suffer. If you heal two people with cancer you'll have to die in their place. Isn't that dangerous? That's what happens. A lot of people don't know what's at work here.

Now maybe some fake qigong masters are pretty well-known, but being "well-known" doesn't mean "knowing well." What do ordinary people know anyway? They just follow the crowd. Maybe they're able to do that right now, but they aren't just harming other people, they're harming themselves, too. Wait and see what becomes of them in a year or two. Damaging cultivation that way isn't allowed. Cultivation can heal, but it's not meant for healing. It's something higher, and it's not some ordinary people's skill. You definitely aren't allowed to just damage it like that. Nowadays some fake qigong masters are really making a stinking mess of things since they try to use qigong as a way to fame and fortune. They try to form wicked gangs to expand their influence, and they outnumber the real qigong masters by umpteen times. So you buy into it just because ordinary people say that and do that? You think qigong is supposed to be like that. Well it's not. I'm telling you the truth of it.

As the different relationships ordinary people have are playing out, they have to bear responsibility and pay for both the bad things they've done and the debts they've built up seeking things to benefit themselves. Let's suppose you just go and treat someone. Even if you really were able to heal him, could that be allowed? Buddhas are everywhere. There's so many Buddhas around, so why don't any of them do that? Wouldn't it be just great if they let the human race live in total comfort! Then why don't they do that? People have to pay for their own karma, and that's a law nobody dares to undermine. During his cultivation, a person might give somebody a little help once in a while out of compassion. But all that does is postpone the illness a little. If you don't suffer now you'll suffer later. Or, maybe he'll transform it for you, so you lose money or have hard luck instead of that illness. Maybe that's what happens. Truly doing it—instantly eliminating your karma—that's something that can only be done for cultivators. It can't be done for ordinary people. I'm not just telling you the truths of my own discipline, here. I'm talking about the Truth of the whole universe, I'm talking about how things really are in the cultivation world.

We don't teach you to heal people here. We're leading you down the great way, the true path, and guiding you up. That's why I always say in my classes that Falun Dafa

disciples aren't allowed to do healings. If you go and heal people you don't belong to my Falun Dafa. Since we're guiding you down the true path, during Triple-World-Law cultivation we're always purifying, purifying, and purifying your body for you, all the way until it's completely transformed into high-energy matter. But you're still bringing all that black stuff onto your body—how are you going to cultivate? That's karma! You won't be able to cultivate one bit. Once you get too much of that you won't be able to take it, and when you have to suffer too much you won't be able to cultivate. That's the reason. I'm bringing this Great Law to you all, but maybe you still have no idea what I'm teaching. Since this Great Law can be brought to you, of course there are ways to protect it. If you try to heal people my Law Bodies will take back all of the cultivation things that were put in your body. You aren't allowed to just damage something this precious to make a name for yourself or to benefit yourself. If you don't follow the Law's requirements you don't belong to our Falun Dafa. Your body will be returned to the level of ordinary people, and we'll return the bad things to you, because you want to be an ordinary person.

Starting yesterday, after class, a lot of you felt that your whole body was full of energy. But a few people with serious health problems went ahead of others, and they started to feel unwell yesterday. Yesterday after I plucked the bad things from your body, for most of you, your whole body felt full of energy, and your body felt great. But in this universe of ours, there's this law called "no loss, no gain." I can't take everything off of you—you definitely have to bear at least something. So in other words, we've taken out the root cause of your health problem, the root cause of your being unwell, but your problem still has a field. A person whose Third Eye is open at a low level can see that your body has clumps of black qi, filthy pathogenic qi. They're condensed black-qi clumps with a high density, and when they disperse they'll fill your whole body.

Starting today, some people will have chills, as if they've got a bad cold, and their bones might even ache. Most people won't feel well somewhere in their bodies—aching legs, lightheadedness, you name it. Maybe you think that by practicing qigong you healed some area of your body that had a problem, or that maybe some qigong master healed it for you, and that now it's relapsed. That's because he didn't heal it, he only put it off for you. It's still right where it was, so the health problem didn't surface back then but it would later on. We have to dig all of those out, drive them all out for you, and completely get rid of them at the root. So you'll think that your problem has relapsed, and this is eliminating karma at the root—that's why you have reactions. Some people will have localized reactions in their bodies, maybe one part hurts, or maybe it's some other part, and all kinds of unpleasant sensations will come up. It's all normal. I want to tell you, no matter how awful you might feel, do your best to keep coming to the class, and as soon as you walk into the auditorium all of your symptoms will be gone, and there won't be any danger. I can say this, and I hope you'll make an effort to come, no matter how crummy you feel because of that "sickness." A chance to obtain the Law is hard to come by. When you feel worse, it means that, "when something reaches the extreme it reverses," and your whole body will be purified. It has to be completely purified. The root of your health problem has been plucked out now, and only that little bit of black qi is left, coming out on its own, so that you have a little hardship and go through some difficulty. If you didn't bear anything it really wouldn't work.

Out in the ordinary world you compete with other people for your reputation and profit, so you can't sleep well, you can't enjoy your food, and you've wrecked your body. When your body is looked at in another dimension even each of your bones is black. So purifying a body like that all at once, there just have to be reactions. That's why you'll have reactions. Some people could even have diarrhea or throw up. Students in a lot of regions have written to me and shared their experiences with that. "Teacher, I kept having to look for bathrooms all the way home from the class." That's because even your internal organs have to be purified. A small number of people might even fall asleep, and then they'll wake right up when I finish talking. Why does that happen? Because there are diseases in their heads, so they have to be adjusted. There's no way people could stand having their heads adjusted, so you have to anesthetize them. They don't know it, though. But for some people the hearing part doesn't have any problem. They sleep soundly but they don't miss a word, they hear it all, and then they're alert, and some of them don't get sleepy even if they go a couple days without sleep. These are the different conditions people are in, and they all need to be adjusted. Your whole body has to be purified.

So if you truly practice Falun Dafa, you will, starting today, have reactions when you truly set your attachments aside. The people who can't set them aside might say that they have, when in fact, they really haven't been able to, so it's hard to purify their bodies. There are also people who understand later on what I've been teaching in this class, they set them aside, and then their bodies are purified. Other people find their bodies energized, while these folks just start to get healed and just start to feel unwell. In every class there are people like that who lag behind, people whose comprehension isn't as good. So no matter what you experience, it's normal. When I held classes in other regions some things happened all the time. There'd always be some people who felt awful, and they'd be sitting there bent over their seats, they wouldn't get up, and they'd just wait for me to come down off the stage to heal them. But I wouldn't heal them. You can't even clear that hurdle, and later on when you cultivate on your own you are going to have a lot of big tribulations, so if you can't even clear this one, tell me, how are you going to cultivate? You can't even overcome that little thing? You can all definitely overcome those things, so don't ask me to heal you. I don't do healing. The moment you say "health problem" I don't want to listen.

It's really hard to save people. In every class there's always about five or ten percent who can't keep up. There's no way everybody can attain the Dao. Even if you are able to persevere in your cultivation, it remains to be seen whether you can succeed, and it remains to be seen whether you're really committed to cultivating. There's no way everybody can become a Buddha. True cultivators of Dafa experience the same things when they read the book, and they too gain all that they're supposed to.

The Third Talk

I am Taking All Students as Disciples

You know what? Know what I'm doing here? I'm taking all students as disciples to guide, and that includes people who learn on their own but are still able to truly cultivate. This is transmitting a practice that leads to high levels, and it wouldn't work if I didn't guide you like this—that would be irresponsible, and it'd be asking for trouble. We're giving you so much, we let you know so many truths that everyday people shouldn't know, I'm imparting the Great Law to you, and I'll give you lots and lots of things, your bodies are purified for you, and there are some other things involved. So it definitely wouldn't work if I didn't guide you as disciples. Just going around leaking so many of Heaven's secrets to ordinary people isn't allowed. But there's one thing. Times have changed, and now we don't use those formalities of kowtowing or that traditional type of bowing. Those formalities don't have much use, and doing them looks religious, so we don't do those things. The reason is, suppose you do kowtow or go through initiation, but then after you step out the door you go right back to your old ways, you do whatever you think you should around ordinary people, and you compete and fight for your reputation and gain—then what good did it do? You might even tarnish Dafa's image in my name!

True cultivation depends completely on cultivating your mind, so as long as you're able to cultivate, and as long as you can keep on cultivating solidly and steadfastly, we'll guide you as a disciple. Treating you any other way wouldn't work. But some people can't seem to really take themselves to be cultivators and keep on cultivating. It's just not doable for some people. But a lot of people will really keep up their cultivation. And as long as you keep on cultivating we'll guide you as a disciple.

So if somebody just does these few sets of movements every day, you think he counts as a Falun Dafa disciple? Probably not. The reason is, when you truly cultivate you have to discipline yourself with that character standard we talk about, you have to really improve your own character, and then, and only then, is it true cultivation. If you just do those movements, your character won't improve, you won't have the strong energy you need to reinforce the whole thing, and that's far from cultivation, so then we can't take you as a Falun Dafa disciple. And if you go on like that day after day, maybe you're doing the exercises, but you aren't following the requirements of our Falun Dafa, you aren't improving your character, and you stick to your old ways around ordinary people, so maybe you'll run into other trouble, or maybe you'll even say that practicing our Falun Dafa steered you wrong. That's all possible. So you should really go by our character standard in your actions, and then you'll become a true cultivator. I've made it clear to you, so you shouldn't ask me to do those formality things anymore, like those initiation rituals. As long as you truly cultivate I'll treat you this way. I have so many Law Bodies they're too many to count, so I can take care of however many students there are, let alone the students here in the audience.

Buddhist Qigong and Buddhism

Buddhist qigong is not Buddhism the religion—I want to make sure you understand this. And actually, Daoist qigong isn't Daoism the religion. Some of us are never clear about these things. Some people who are monks practicing in monasteries and some others who are lay Buddhists think they know more about Buddhist things than other people, so they really cause a stir promoting Buddhism's things among our students. I want to tell you: don't do that, because those are a different discipline's things. Religions have religious forms, while what we're transmitting here is the cultivation part of our discipline. We don't worry about religious forms unless you're a specialized Falun Dafa disciple. So anyway, we're not part of Buddhism in the Age of the Law's End.

The Law in Buddhism is only a small part of the Buddha Law. There are a lot of other profound Great Law practices, and every level has a different Law. Shakyamuni said that there are 84,000 cultivation disciplines. And how many disciplines are there in Buddhism? It has just a few, like the Tendai sect, Huayan sect, Zen sect, Pure Land, and the Esoteric sect. They don't even add up to a fraction of it! So it can't cover the entire Buddha Law, it's just a small part of Buddha Law. Our Falun Dafa is also one of the 84,000 disciplines, but it's never been related to Buddhism, from the original Buddhism right on up to the one in the Age of the Law's End. And it doesn't have anything to do with today's religions.

Buddhism was founded 2,500 years ago by Shakyamuni in ancient India. At that time, after Shakyamuni had Unlocked and Enlightened, he recalled what he had cultivated before, and he spread it to save people. In his discipline, no matter how many tens of thousands of sutras have been written, there are actually just three words, “Precept, Concentration, Wisdom,” and these are the features of his discipline. “Precept” was about making a person get rid of all the desires ordinary people have, forcefully making him do away with his desire to get things, cutting himself off from everything in the secular world, and so on. So he would free himself of all attachments, there was even nothing in his mind, and naturally he could enter into concentration. They complement each other. After he'd entered into concentration, he would need to sit in meditation and really do cultivation, and cultivate upwards relying on his power of concentration. So this is the true cultivation part of that discipline. They don't teach anything related to techniques, and they don't transform their innate bodies—they only cultivate the gong that determines levels. So he would single-mindedly cultivate his character, since a person who doesn't cultivate longevity doesn't care much about evolving gong. At the same time, while he was in concentration he would strengthen his power of concentration, endure hardships in meditation, and shed his karma. “Wisdom” refers to Enlightenment, and coming to have great wisdom. He would see the Truth of the universe, see the reality of every dimension in the universe, his great divine powers would be majestically displayed, and his Wisdom and Enlightenment would be unlocked, which is also called being “Unlocked.”

There were eight religions spreading in India back when Shakyamuni founded his discipline. One of them was deep-rooted, and called Brahmanism. When Shakyamuni was alive he constantly battled on philosophical points with other religions. What Shakyamuni taught was a true teaching, so in the course of teaching his Law, the Buddha Law he taught flourished more and more, while other religions became weaker and

weaker. Even that deep-rooted Brahmanism was on the brink of extinction. But after Shakyamuni's Nirvana other religions started to thrive again, especially Brahmanism. Then what happened with Buddhism? Some monks became Unlocked, or Enlightened, at different levels, but the levels they reached were pretty low. Shakyamuni reached the Tathagata level but a lot of monks didn't.

Buddha Law has different manifestations at different levels, but the higher it is, the closer it is to the Truth, and the lower it is, the further it is from the Truth. So after those monks became Unlocked and Enlightened at low levels, they interpreted what Shakyamuni had said with the manifestations of the universe that they saw at their levels, with the situations that they had learned about, and with the truths that they had comprehended. In other words, the monks interpreted the Law that Shakyamuni taught just about every which way, and there were also some monks who spoke about what *they* comprehended as if that was Shakyamuni's words, instead of telling people Shakyamuni's original words. As a result, the Buddha Law was altered beyond recognition, and it was no longer the Law Shakyamuni had preached. Eventually this caused the Buddha Law that's in Buddhism to disappear in India. This is a major lesson from history, and that's why later on you don't see Buddhism in India, of all places. Before it vanished, Buddhism went through a number of reforms, and in the end it incorporated things from Brahmanism and formed a religion that's found in India today, called Hinduism. It no longer worships any Buddhas, it worships some other things instead, and it no longer believes in Shakyamuni. That's how it is now.

As Buddhism developed it went through several fairly big reforms. One took place soon after Shakyamuni passed away, at which point some people founded Mahayana, or "Greater Vehicle," Buddhism based on the high-level truths Shakyamuni had taught. They believed that the Law Shakyamuni taught in public was for ordinary people, that it was for people to attain self-salvation and achieve Arhat Fruition, and that it didn't talk about saving all sentient beings, so they called that Hinayana, or "Lesser Vehicle," Buddhism. And monks in Southeast Asia have kept the original way of cultivation from Shakyamuni's time, and in our Han region we call it Hinayana. Of course, *they* don't see it that way—they believe they've inherited Shakyamuni's original things. And it turns out they're right, they *have* inherited the cultivation methods from Shakyamuni's time, for the most part.

After this reformed Mahayana was introduced to China, it established itself in our country and became the Buddhism that's now spread in our country. But it's in fact totally different from the Buddhism of Shakyamuni's time, from their dress all the way to the whole state of Enlightenment and the cultivation process, it's all changed. The original Buddhism only worshipped Shakyamuni as its venerable forefather, but in today's Buddhism there are lots of Buddhas, Great Bodhisattvas, and so on. What's more, it's become a faith that worships multiple Buddhas—people believe in many Tathagatas. So it's become a Buddhism that worships multiple Buddhas, like Buddha Amitabha, Bhaishajyaguru, Buddha Vairochana, and so on, and then there are a lot of Great Bodhisattvas, too. So all of Buddhism is totally different now from what Shakyamuni originally founded back in his day.

During that time period a series of reforms took place. Bodhisattva Nagarjuna imparted a secret cultivation method, which went from India to Afghanistan, and then entered our Xinjiang region and spread to the Han region. It happened to be during the

Tang Dynasty, so people called it Tang Tantrism. Confucianism has had a huge influence on China, so our moral values are different from those of other nationalities. The Tantric cultivation method includes male-female dual cultivation, which is something society couldn't accept at that time. So it was wiped out during the Hui Chang period of the Tang Dynasty when Buddhism was suppressed, and Tang Tantrism disappeared from our Han region. In Japan there's Eastern Tantrism now, which they learned from China back then, but they didn't go through anointment, and according to Tantrism, anyone who learns Tantrism's things without going through anointment is said to be stealing their Law, and they won't recognize him as somebody who's been taught by the master himself. Another branch went from India through Nepal to Tibet, it's called Tibetan Tantrism, and it's been passed down up until today. That's pretty much how things have gone with Buddhism. So I've given you a really brief and general sense of how it has developed and evolved. At different points during Buddhism's development some other disciplines have come along, such as the Zen sect, which Bodhidharma founded, the Pure Land sect, the Huayan sect, and so on, and they were all based on an interpretation and understanding of what Shakyamuni taught back in his time. So these are all part of reformed Buddhism, too. Buddhism has a dozen or so disciplines, and all of them have taken on the form of religions, so they're part of Buddhism.

Now the religions that were created in this century, or not just this century, a lot of new religions around the world were created in the past few centuries, most of them are fake. When Great Enlightened Beings save people they have their own heavenly kingdoms. When Tathagatas like Shakyamuni, Buddha Amitabha, and Buddha Vairochana save people they each have a world that they preside over. There are over 100 of these worlds in this Milky Way system of ours, and our Falun Dafa has a Falun World.

So tell me, where do those fake disciplines take people to when they "save" them? They can't save people. What they teach isn't Law. Of course, when some people first founded their own religions they didn't want to be demons that damage the original religions. They became Unlocked and Enlightened at different levels, and saw some of the truth, but they were far from being Enlightened Beings who can save people. Their levels were very low. They discovered some of the truth, and they realized that some of the things ordinary people believe in are wrong, and they told people how to do good things. They didn't oppose other religions at first. But over time people came to believe in them and became devoted to them, and people thought that what they said made sense, and later they put more and more faith in them. So people became devoted to them and stopped being devoted to religions. Once their attachments to fame and profit sprung up, they would ask the public to give them a title, and from then on they'd operate under the name of that new religion. I'm telling you, those are all evil religions. Even if they don't harm people, they're still evil religions, since they've interfered with people's faith in the original religions. The original religions can save people, but those ones can't. And as time goes by they do bad things on the sly. A lot of things like that have spread over here to our China recently, like the so-called Guanyin sect, which is one of them. So make sure you watch out. They say that in one country in East Asia there are over 2,000 of them. In Southeast Asia and in some Western countries there are all kinds of things that people believe in. One country even goes so far as to openly have witchcraft. Those things are all demons that have showed up in the Age of the Law's End. "Age of the Law's End" doesn't only refer to Buddhism—a lot of dimensions from a very high level

on down have gone bad. And “Law’s End” doesn’t just have to do with the end of Law in Buddhism—it’s about how the world goes when it doesn’t have the restraint of the Law in people’s hearts to sustain morality.

In Cultivation You Need to Commit to One Discipline

We teach that in cultivation you need to commit to one discipline. It doesn’t matter which cultivation you do, you shouldn’t mix in other things and cultivate thoughtlessly. Some lay Buddhists cultivate things in Buddhism as well as our Falun Dafa’s things. I want to tell you, you’re never going to get anything—nobody will give you anything. The reason is, even though we’re all Buddhist, there’s still an issue of character, and an issue of committing to one discipline. You only have one body, so which discipline’s gong is your body going to develop? How’s it going to be evolved for you? And where do you want to go to? Whichever discipline you follow in cultivation, that’s where you’ll go. If you cultivate by following Pure Land, you go to Buddha Amitabha’s Western Paradise, and if you follow Bhaishajyaguru, you go to the Emerald World, or at least that’s how religions have put it, and it’s called “no second discipline.”

The cultivating that we talk about here is actually about the whole process of evolving gong, and it follows the specific discipline a person does. So where do you think you’re headed? You’re straddling two boats, and you won’t get anything. Not only shouldn’t a qigong be mixed with a monastic Buddhist cultivation, there shouldn’t be any mixing among different cultivation methods, different qigongs, or different religions. Even the different disciplines within the same religion can’t be mixed in a person’s cultivation. You can only choose one discipline. If you cultivate Pure Land, then Pure Land it is, if you cultivate Tantrism, then Tantrism it is, if you cultivate the Zen sect, then Zen sect it is. If you’re straddling two boats, you cultivate a little of this, a little of that, then you’ll get nothing. In other words, even in Buddhism they teach “no second discipline,” and you aren’t allowed to mix things into your cultivation. One group has its way of practice, the next group has its way of practice, and each of them has to follow its discipline’s way of cultivation, and its way of evolving, if it’s going to grow gong. In other dimensions there’s a process for evolving gong, and that, too, is an incredibly complex and incredibly fascinating process, and you can’t just freely mix other things into it while you’re cultivating.

As soon as some lay Buddhists hear that we’re practicing Buddhist qigong, they drag our students to temples to convert them to Buddhism. I’m going to tell you: students in the audience, don’t do that. You’d be damaging our Dafa and damaging the precepts in Buddhism. And at the same time you’d be interfering with our students and cause them to get nothing. You can’t do that. Cultivation is a serious matter, and you have to commit to one discipline. Although the part that we teach among ordinary people isn’t a religion, the goal of cultivation is the same: it is to achieve Unlocking, or Enlightenment, and to succeed in cultivation and achieve Perfection. That’s the goal.

Shakyamuni said that in the Age of the Law’s End it would be very hard even for the monks in monasteries to save themselves. And how much more so for lay Buddhists—even less would they be taken care of. Even if you’ve taken somebody as your master,

that person you call master is also a person who's cultivating. If he doesn't really do cultivation it's a waste of your time. When a person doesn't cultivate his mind, he can't go up, no matter who he is. Conversion is an ordinary people's thing. You think you've made yourself Buddhist once you're converted? And the Buddha will take care of you then? No such thing. You can kowtow to him every day until your forehead bleeds and burn bundle after bundle of incense for him, but it's still useless. It only works when you really cultivate your mind. When it gets to the Age of the Law's End, the universe has gone through huge changes, and even places where people practice their religious beliefs aren't good anymore. People with abilities (and this includes the monks there) have seen that, too. Right now I'm the only person in the world who is publicly spreading a true teaching. I have done something that's never been done by anyone before, and I've made this available to everyone during the Age of the Law's End. The truth is, a person doesn't get an opportunity like this in 1,000 years, or even 10,000 years. But whether you can be saved, which is about whether you can cultivate, that still depends on you. What I'm teaching is an enormous truth about the universe.

I'm not saying you have to learn my Falun Dafa, but I can say that what I'm doing is sharing some principles with you. If you want to cultivate you have to commit to one discipline, or else you won't be able to cultivate one bit. Of course, if you don't want to cultivate we'll leave you alone. The Law is meant to be heard by people who really cultivate. And that's why you have to commit to one discipline, and you can't even mix in thoughts from other practices. I don't teach about using thought direction here, and our Falun Dafa doesn't care much about thought direction, so don't go adding anything like thoughts into it. You really need to watch out for this. For the most part we have no thought direction—don't Buddhists talk about Emptiness, and Daoists Nothingness?

One time I had my mind connected with four or five Great Enlightened Beings, Great Daos, whose levels were extremely high. You want to talk about high levels?—they were so high an ordinary person would be stunned. They wanted to know what it was I was thinking. During all these years that I've been cultivating it's been absolutely impossible for other people to read my mind. Other people's abilities can't get in even a bit. Nobody is able to know me, and nobody is able to know what I'm thinking. They wanted to know what was going through my mind, so after I agreed to it, they connected my mind with theirs for a period of time. After they were connected it was a little hard for me to bear. It doesn't matter what my level is—since I'm among ordinary people, I am doing something intentional, saving people, and my mind is on saving people. But how still were their minds? So still it was scary. It wouldn't have been a big deal with just one person that still, but with four or five people sitting there, and all of them that still, like a pond of still water, there was nothing... I tried to feel them but I couldn't. During those days I really felt discomfort. I had that kind of sense. It was something most people couldn't imagine and couldn't feel—it was completely nonaction and it was empty.

When you cultivate at a very high level there's no thought direction at all. The reason is, a set of foundational things was already laid when you were at the ordinary person foundation-building level, and when your cultivation reaches a high level, cultivation is totally automatic, and that's especially true in our practice. As long as you improve your character your gong will be growing, and you won't even need to do any movements. Our exercises are for reinforcing the automatic mechanisms. Why do people become still in deep meditation? It's complete nonaction. Maybe you've seen how Daoists use all

kinds of movements, thought activities, thought guidance, and the like. But I can tell you, once a Daoist goes slightly beyond the level of qi there's nothing, and they don't use such-and-such thoughts anymore. So, some people who used to practice other qigongs always have trouble letting go of things like those breathing techniques and thoughts. I teach them college-level things, but they always ask me about elementary school kids' things, like how to guide this or that thing or how to use different thoughts. They're used to doing those things now, and they think that's how qigong is. But the truth is, it's not.

Abilities and Potency

A lot of us don't have a clear understanding of qigong terms, and some people always get them mixed up. They call ability "potency," and call potency "ability." The gong that we get from cultivating our character comes after we've assimilated to the nature of the universe, and it's evolved from our virtue. It's what determines how high a person's level is, how strong his potency is, and how high his Fruition is—it's the most important of the gongs. So what kind of cultivation state might come about while a person is in the process of cultivating? He might have some supernatural abilities come out, which we call "abilities" for short. The gong that I just talked about, which raises your level, is called potency. The higher your level is, the greater your potency and the more powerful your abilities.

Abilities are just by-products of the cultivation process. They don't represent your level—they don't represent how high a person's level is or how strong his potency is. Some people might have more of them come out, and some less. And you can't take abilities to be the main goal of cultivation, and you can't get them by seeking them. Abilities only come out when a person decides that he truly wants to cultivate, he can't make them the goal of his cultivation. What do you want those things for? Your only goal is to use them around people, isn't it? But there's absolutely no way you're allowed to just go and freely use them around ordinary people like that. That's why the more you want them, the less likely you'll get them. It's because you are seeking, and needless to say, seeking things is an attachment, and it is exactly attachments that cultivation tries to get rid of.

There are a lot of people who've cultivated to high realms but who don't have any abilities. Their masters have locked them, since they're worried they won't handle themselves well and will do bad things. So they don't let them use their divine powers along the way. There's a good number of people like that. Abilities are directed by a person's mind. While a person is sleeping he might not be able to handle himself well, and maybe he'd dream something and then discover the next morning that everything was in total upheaval. And that's not allowed. Cultivation is done in the setting of ordinary people, so the people with great abilities usually aren't allowed to use them, and most of them are locked, but it's not absolute. There are a lot of people who've cultivated pretty well, and they can handle themselves well, so they're allowed to use a portion of their abilities. If you ask someone like that to just go and show you some of his abilities, there's no way he would. He's able to handle those situations.

Reverse Cultivation and Gong Borrowing

Some people have never practiced qigong, or maybe they've learned a few movements in some qigong class, but that's all just about healing and fitness, and that's not cultivation. So in other words, these people haven't ever gotten real instruction. But they suddenly get gong overnight. Let's talk about where that kind of gong comes from. There are a few scenarios.

One is reverse cultivation. What's reverse cultivation? It's like this. Some of us are a bit older and want to cultivate, but they don't have enough time to start cultivating from scratch. When the qigong upsurge was taking place they wanted to cultivate, too. They knew that people could do good things for others with qigong, and that they'd be able to improve themselves with it at the same time. So they had this wish—they wanted to improve, and they wanted to cultivate. But a few years back during the qigong upsurge, those qigong masters were all just popularizing qigong, and nobody was truly passing on high levels' things. Even today, I'm the only one who's truly transmitting a qigong at high levels publicly, there's nobody else. People who do reverse cultivation are over 50 years old, so they're a bit older, and they have great bases, and the things in their bodies are excellent. Almost all of them are people who a master would take as a disciple, or who a master would choose as a successor to pass on his things to. But these people are getting on in their years, and now they want to cultivate. That's easier said than done! Where are they going to find a master? But with the thought of doing cultivation, just with this wish in their minds, it shines like gold and shakes the Ten-Directional World. You always hear people talking about Buddha-nature this and that, and what they mean is exactly this Buddha-nature that's come out.

When it's looked at from a higher level, the meaning of life isn't about being human. Human life came into being in the space of the universe, so it was assimilated to the nature of the universe—to be True, Good, and Endure—and it was originally good and kind. But as the number of beings grew larger, they formed social relationships, and then some of them got selfish or bad and they couldn't stay at high levels, so they dropped, they dropped to a certain level. At that level they became bad again, so they kept dropping and dropping, until they finally dropped to the level of ordinary people. A person is supposed to be completely annihilated when he drops to this level, but out of mercy the Great Enlightened Beings decided to give people one more chance in the most harsh environment, so they created this dimension.

The people in other dimensions don't have bodies like this one, and they can levitate and expand or shrink. But in this dimension they make people have this body, this mortal body that we have. Once you have this body, you can't take it when it's cold, you can't take it when it's hot, you can't take being tired, and you can't take being hungry—you get the idea, you suffer. When you get sick it's hard to bear it, and you go through birth, aging, sickness, and death. It's to have you pay off your karma by suffering, to see if you can return, and to give you one more chance. That's why human beings have dropped into a realm of delusion. After you drop here this pair of eyes is created for you to keep you from seeing other dimensions or how matter really is. If you're able to make it back, you will see that the most painful hardship turns out to be the most valuable. You have to

experience a lot of hardship when you try to cultivate your way back by awakening in the middle of delusion, and that's how you return quickly. If you become worse you'll be annihilated, so in their eyes, being human isn't the meaning of life—it's to have you return to your original, true self, to go back. Ordinary people can't awaken to this. The ordinary people out in the ordinary world, they're just ordinary people, and they think about how to get ahead and how to live the good life. And the better they live, the more selfish they get, the more they want to have, and the more they stray from the nature of the universe. So they're heading for destruction.

That's how it looks from high levels. You think you're going forward, when you're actually going backward. Mankind thinks that it is developing its science and forging ahead, when the truth is, it's only moving according to the laws governing the universe. Master Zhang Guo, one of the Eight Daoist Immortals, rode backward on a donkey. Hardly anyone knows why he rode the donkey backward. He had realized that going forward was actually going backward, so he rode the donkey turned around. So the moment some people want to cultivate, Enlightened Beings treat that wish as extremely precious, and they can help with no strings attached. In the same way, with our students who are sitting here today, if you want to take up cultivation I can help you with no strings attached. But if you want to be an ordinary person, are thinking about getting healed, are wanting this and that, and so on, then forget it, I can't help you. Why? Because you want to be an ordinary person, and an ordinary person is supposed to experience birth, aging, sickness, and death—that's how it's supposed to be. Everything has underlying causes, and they can't get fouled up. Cultivation wasn't originally a part of your life but now you want to cultivate, so going forward we have to rearrange your path, and now we can adjust your body.

So when a person wants to cultivate, as soon as that wish comes forth, the Enlightened Beings see it—"This is just so precious." But how can they help him? How can he possibly find a master in this world who can teach him? And he's already over 50. The Great Enlightened Beings can't teach him, because if they were to show themselves here and teach you, to teach you the Law and how to do exercises, they'd be leaking Heaven's secrets, and they couldn't even save themselves from dropping. Human beings have done bad things and dropped into this realm of delusion, so they have to cultivate by awakening in the midst of the delusion, and that's why the Enlightened Beings can't teach them. If you saw a living, real Buddha teaching you the Law and how to do exercises, even people who've committed unpardonable sins would come to learn, and everybody would believe then. Then what would be left to awaken to? There wouldn't be a question of awakening. Human beings are supposed to be annihilated since they dropped into this realm of delusion of their own doing. But you've been given one more chance to go back out of the delusion. If you are able to return, then you return, but if you can't return, what's in store for you is continued reincarnation and destruction.

A person has to walk his own path. So if you want to cultivate, how does it work? Here's what they came up with. There was an upsurge of qigong back then, and it was the result of a change in the celestial phenomena. So in order to be in sync with the celestial phenomena, they gave this person gong proportionate to the level of his character. They attached to his body a soft tube, which works like a water faucet, and when it was turned on gong would come. When he wanted to send out some gong, gong would come, but he himself couldn't send out gong, he didn't have any gong of his own. That's how his

cultivation state was, and it's called reverse cultivation—you keep cultivating from the top down until Perfection.

When we're talking about cultivation in the usual sense, it's something that goes from the bottom up until the person is Unlocked and has cultivated to Perfection. The reverse cultivation that we're talking about refers to when older people don't have enough time to cultivate from the bottom up, so it'd be quicker for them to cultivate from the top down. That's another phenomenon that came up at that time. Those people's character had to be very high, and they were supplied with energy in proportion to their level of character. Why did they do that? For one thing, it was to go along with the celestial phenomena at the time. And when someone like that was doing good things for others he could bear hardships. That's because when you interact with ordinary people, all kinds of ordinary attachments interfere with you. Some people don't even believe the person when he heals them. When he treats them, he drives out a lot of bad things, but maybe at the time it's not obvious how much he's healed them. So they're not happy, they don't even thank him, and they might even call him names and say he cheated them! It's exactly in grappling with these problems, it's in this environment, that the mind is tempered. He was given gong so that he could cultivate and improve and go up, and while doing good things for others he could develop his abilities and increase his gong. But some people couldn't tell what was going on. Didn't I explain this?—they couldn't teach these people the Law, and it was up to them to figure it out. It was a question of awakening. If they couldn't figure it out they'd have no way to help them.

When some people received gong they suddenly felt unbearably hot one night while they were sleeping and they could hardly keep their covers on. When they got up the next morning they got a shock from whatever they touched. That's when they knew they had got gong. When somebody had pain somewhere in his body they'd give him a quick rub and then he'd feel better, so it worked pretty well. They knew that from then on they had the ability to summon gong. So this guy would make himself a qigong master, he'd hang up a sign, and he'd give himself the title of "qigong master." At first, because he was pretty good, maybe he'd turn down the money and gifts that people tried to give him for his healings. But he couldn't resist the contaminating force of the big dye vat of ordinary people. The reason being, the people who did reverse cultivation like that hadn't truly cultivated their character, and so it was hard for them to keep up their character. Slowly the person would start accepting small tokens of appreciation, then gradually he'd start to accept bigger things, and finally he wouldn't settle for anything less than what he had in mind. In the end he'd complain, "What's the point of giving me all this stuff? How 'bout money!" And he wouldn't let it go if people didn't give him enough money. What's more, he stopped giving qigong masters of true practices any credit. All he heard was other people's flattery about how talented he was. If somebody said something bad about him he'd get upset. His attachments to fame and profit all ballooned, and he thought he was smarter than other people and just something else. He thought that he was given the gong to become a qigong master and make a big fortune, when it was actually to have him cultivate. When his attachments to fame and profit welled up, his character had actually dropped.

I've said that however high a person's character is, that's how high his gong is. So when that guy's character dropped he couldn't be given that much gong, as it had to be given in proportion to his character—however high his character was, that's how high his

gong was. The more he was attached to fame and profit, the worse he dropped in the environment of ordinary people, and his gong dropped along with him. In the end, when he'd completely fallen, he wasn't given any gong anymore, and he wound up without a trace of gong. There have been quite a few people like that in recent years, and most of them were women in their fifties. You might see an older woman doing qigong exercises, but she didn't receive any real teachings. Maybe she learned a few movements for healing and fitness at a qigong class. But one day she suddenly had gong. Then when her character went bad and her attachments to fame and profit welled up, she dropped right down, and now she's nobody and her gong is gone. There's now loads of people like that who did reverse cultivation and fell. The ones who are left are few and far between. And why is that? Because they didn't know that it was to have them cultivate. They even thought that it was for them to get rich, get famous, and become qigong masters in the ordinary world. When in fact, it was to have them cultivate.

What is gong borrowing? There's no age limit, but it does have one requirement, which is, the person has to be someone with especially good character. There were people like this who knew that you could use qigong to cultivate, and they wanted to cultivate. They had the wish to cultivate, but where could they find a master? A few years back there really were true qigong masters passing on their qigongs, but what they transmitted were all just healing and fitness things. Nobody was spreading things that went to high levels. And there weren't other people to teach you.

So now that we're talking about gong borrowing I'll mention another thing. Along with his master soul (master consciousness), a human being also has a subordinate soul (subordinate consciousness). Some people have one, two, three, four, or even five subordinate souls. The person's subordinate souls aren't necessarily the same gender as the person's body—some might be male, some female, and they're all different. And in fact, the master soul isn't necessarily the same gender as the mortal body, because we've discovered that nowadays a lot of men have female master souls, while a lot of women have male master souls. That fits exactly with the celestial phenomenon in which the *yin* and *yang* are reversed, where yin is prospering and yang is in decline, as Daoists put it.

A person's subordinate soul usually comes from a higher level than his master soul. This is even more so for some people, whose subordinate souls come from really high levels. But you should know, the subordinate soul is not a possessing spirit! He was born together with you from your mother's womb, has the same name as you, and is part of your body. When people think about things or do things in their daily lives, it's their master souls that call the shots. What the subordinate soul mainly does is restrain the master soul so that he does as few bad things as possible. But when the master soul is very attached, a subordinate soul can't do anything about it. The subordinate soul isn't deluded by the ordinary world, while the master soul is vulnerable to that delusion.

The levels some subordinate souls come from are very high, and maybe they're just a bit away from achieving a True Fruition. When the subordinate soul wants to cultivate, he can't if the master soul doesn't want to—there's nothing he can do. Then back during the qigong upsurge, one day his master soul wanted to learn qigong like other people did and cultivate up to high levels. Of course, his motive was innocent, and he didn't have any desire to get rich or famous. A wave of happiness immediately came over his subordinate soul, "I've wanted to cultivate but I don't have the say. Now you want to cultivate, and that's exactly what I want to do." But where could he find a master? The subordinate soul

was pretty talented. He left the body to track down the Great Enlightened Beings he knew in his previous lives. Since the levels of some subordinate souls are really high they can leave the body. After he got there he told them he wanted to cultivate and to borrow some gong. They saw that this guy was okay, and of course they'd lend a hand to somebody who wants to cultivate. So that's how the subordinate soul borrowed gong. This gong often released radiant energy and was supplied through a tube, and then there were things that were borrowed and in finished form, and things that are in finished form are almost always accompanied by abilities.

So when that happened, the person might have had abilities at the same time, and he'd go through something like what I described a minute ago: he'd feel incredibly hot when he slept at night, and when he woke up the next morning he had gong, he'd get a shock from whatever he touched, and he was able to heal other people. He knew that he'd gotten gong. Where did it come from? He wasn't sure. He had a vague sense that it came from the space of the universe, but he didn't know the specifics of how it came. And his subordinate soul wouldn't tell him, because it was the subordinate soul who was cultivating. The only thing the person knew was that he'd gotten gong.

The people who do gong borrowing can be of any age, and the bulk of them are young people. So a few years back there were people of all different ages, and some who came along were in their twenties, some in their thirties, some in their forties, and there were also some older folks. Young people have an even harder time behaving themselves. You see them behaving like nice people in day-to-day life and out in the ordinary world, and they take their reputation and their own gain lightly. But once they stand out a little among their peers, they tend to be affected by reputation and gain. They think that they still have a lot of living to do, and they still want to try to go after some things and get ahead a bit, and reach some ordinary-people type goals. So after they get abilities and some special skills they often go use them as a tool for chasing after their own goals. But that's just way out of line. So they wouldn't be allowed to use them like that. The more they used that gong, the less they had, and they'd end up with nothing. It's even more of these people who've fallen. I don't think there's one left now.

The two scenarios I just talked about both have to do with people who have pretty good character getting gong. That gong didn't come from their cultivation—it came from the Enlightened Beings. So the gong is inherently good.

Spirit Possession

A lot of us in the cultivation world might have heard of stories about animals, like maybe foxes, weasels, ghosts, or snakes, taking possession of human bodies. And what are these things all about? Some people say that practicing qigong develops supernatural abilities, but the truth is, it's not that it develops supernatural abilities—those “supernatural abilities” are just a person's innate abilities. It's just that as society moves forward, people pay more and more attention to the visible things in this material dimension of ours, and they come to rely more and more on our sophisticated tools. So our human innate abilities have steadily atrophied, and now it's come to the point where they've totally vanished.

If someone wants to have abilities, he has to go through cultivation, return to his original, true self, and bring them out through cultivation. But animals, on the other hand, they don't have complicated thoughts like people do, and so they're connected to the nature of the universe and do have their inborn, innate abilities. Some people say that animals know how to cultivate, that foxes know how to make elixir, that snakes and such-and-such animals know how to cultivate, and so on. It's not that they know how to cultivate. At the start they didn't know a thing about cultivating—it's only that they had those innate abilities. So under certain conditions, in certain environments, and after a long time their innate abilities might take effect, and they'll be able to get gong, and have abilities come out.

Now that things have gone this way, that animal gets some special abilities. At one time we would have said they'd "acquired subtle powers" or "gained special abilities." A lot of people seem to think animals are just incredibly fierce and that they can control people easily. Actually, I'd say they aren't fierce—they're nothing before a true cultivator. Big deal if they've cultivated almost 1,000 years, a pinky is more than enough to crush them. So now that we know animals have innate abilities and can have some special abilities, there's another law in this universe of ours: animals aren't allowed to succeed in cultivation. That's why you've read in ancient books that they're killed once every several hundred years in large catastrophes or small calamities. When an animal's gong grows to a certain level after some time, it'll be destroyed, struck by a thunderbolt, or something else will happen to stop it from cultivating. That's because they don't have the essential nature that humans have, and they aren't able to cultivate like humans do. It's guaranteed they'd be demons if they succeeded in cultivation since they don't have human traits. So they aren't allowed to succeed in cultivation, and that's why they're slain by Heaven. They too know that. But like I said, the world is sliding downhill bigtime, and there's no evil some people won't do. When it's hit this point, isn't the world in danger?

"When something reaches the extreme it reverses"! We've discovered that every time the world was destroyed in the different cycles of prehistoric ages, it was always when the human race's morals were terribly degenerate. Right now the dimension where we human beings exist and a lot of other dimensions are in great danger. And the same goes for other dimensions at this level. The beings there, too, want to leave as quickly as possible, they want to climb up to higher levels. They think that by going up to higher levels they can escape. But that's easier said than done, isn't it? If you want to cultivate you have to have a human body, and that's one reason we're seeing qigong practitioners get possessed.

Maybe some of you are thinking, "How come all those Great Enlightened Beings and all those powerful masters aren't doing anything about it?" In our universe there's another law: if it's about something you're seeking or just want, nobody can stop you. Here we're teaching you to take the right path, and along with that, we're teaching you the Law inside and out and encouraging you to have your own understanding of it, but it's still up to you whether you decide to learn it. "The master leads you through the door, but cultivation is up to you." Nobody's going to push you to cultivate. It's up to you whether you cultivate. Or to put it another way, when you choose your own path, when you decide what you want, or when you're trying to get something—nobody will stop you. They can only try to kindly persuade you.

You see some people doing qigong exercises there, but it's actually the possessing spirit that gets it all. How did they attract possessing spirits? Just consider all the people around the country who practice qigong, do you know how many of them have possessing spirits on their backs? If I told you, a lot of people wouldn't dare to do qigong. The number is scary! So what would bring something like that about? Those things are really wrecking the ordinary world. So how did something so serious come about? It's people's own doing. Because mankind is going bad, demons are everywhere. The worst is those fake qigong masters, they all have possessing spirits on their bodies, and when they pass on their practices they're transmitting that stuff. Never in history were animals allowed to get on human bodies, and if they did they'd be killed—whoever saw it wouldn't stand for it. But would you believe, in today's world some people pray to them, they want them, and they make offerings to them. Some people won't be too happy to hear this—"But *that* isn't what I asked for!" You didn't ask for it, but you asked for abilities, and would the Enlightened Beings of a true cultivation give them to you? Asking for those kinds of things is an attachment that ordinary people have, and that kind of desire has to go. Then who do you think would give them to you? Only demons and different kinds of animals that are in other dimensions. Isn't what you did just like asking them for those things? So they came right over.

How many people are there who have proper thoughts when they do qigong exercises? When a person practices qigong he has to take virtue seriously, do good things for others, and be kind—he should discipline himself this way in every action and in every circumstance. Take all the people doing qigong exercises in the parks and all the ones doing them at home, and how many do you have thinking that way? To be honest, when some people are doing their qigong, who knows what they're doing, they'll be exercising away, swinging their bodies all around, and at the same time going off about things—"Ugh! That daughter-in-law of mine has no respect for me," "My mother-in-law is such a wretch!" Some people even go on and on, from talking about things at their company right on to headline news—there's nothing they don't babble about, and the things they don't agree with will blow their fuse. Tell me, is that doing cultivation exercises? And then there are people doing a standing exercise right there, getting so tired their legs shake, but his mind isn't at rest, "Things are so expensive these days. Prices have gone up, and my company can't make the payroll. Why can't my practice bring out some abilities? If I got some abilities I'd be a qigong master, and I'd get rich—I could make money by giving people treatments." Once he sees that other people's abilities have come out he gets even more agitated. He gets obsessed with getting abilities, with getting the Third Eye, and with getting healing skills. Now think about it, isn't that about as far as you can get from the nature of our universe, to be True, Good, and Endure?! He's simply turning his back on it. To put it a little more seriously, he's practicing in an evil way! But he isn't aware of it. The more he thinks like that, the worse the thoughts are that his mind emits. That kind of person doesn't have a handle on it, he doesn't know he should take virtue seriously, and he thinks that by doing those movements he can get gong, and that he can get whatever he wants by seeking after it—he thinks that's how it is.

A person attracts bad things precisely because his thoughts aren't proper. Then the animal sees it, "This guy wants to get rich off qigong, and that guy wants to get famous and get abilities. Boy, his body is pretty good and what he has is pretty good. But his

mind is really bad—he's after abilities! Maybe he has a master, but even if he does, I'm not afraid." It knows that the master of a true cultivation will see him seeking abilities like that, and the harder he seeks after them the less likely the master will give him them, since that's exactly an attachment he should get rid of. The more he thinks that way, the less the chance he'll be given any abilities, so basically the more oblivious he is to how it works, the more he wants them and the worse his thoughts get. Finally that master gives a deep sigh when he sees that this guy is finished, and he won't have anything more to do with him. Some people don't have masters, and maybe somebody who happens to pass by will look after them for a while, since there are so many Enlightened Beings in different dimensions. An Enlightened Being might take a look at him, watch him and follow him for a day, and leave him after he sees that he's not good. The next day another one comes by, takes a look at him, finds out he's no good, and off he goes.

The animal knows that whatever kind of master he has, be it a regular one or a passing-by one, his master won't give him what he's seeking. Animals can't see the dimensions where Great Enlightened Beings are, so they aren't afraid, and they've taken advantage of a loophole: our universe has a law, that when somebody wants to seek something, or wants something, normally he shouldn't be stopped. It takes advantage of that loophole—"He wants them, then I'll give him them. It's not wrong for me to help him, right?" So it gives them to him. At first the animal doesn't dare get on his body, so it starts by giving him a little gong as a test-run. The person keeps seeking it, and one day he really gets it, and he can even heal people. The animal sees that it's worked pretty well, and it's just like playing a prelude before the show really starts. "He wants them, so I'll get right on his body. And once I'm there I can give him more, I'll pour it on!" "You want the Third Eye, right? This time I'll give you it all." So it gets right on him.

While he's having that thought about wanting it, right there doing that, his Third Eye pops open, he's able to send out gong, and he's even got a few little abilities. He's beside himself with joy, and he thinks that he's sought and sought these things and finally got them, and he thinks they came from his practice. But actually, his practice didn't bring him anything. He thinks that he can see through a human body and see where the problems are in someone's body. In reality, though, his Third Eye isn't open one bit—it's that the animal is controlling his brain. That animal sees things with its eyes and then reflects what it sees into his brain, and he thinks his Third Eye is open. "Want to send out gong? Go for it." When he holds out his hands to send out gong, the animal's little paws extend out from behind his body. When he sends out gong, the forked tongue from the little snake's head comes out to lick the sick or swollen area. There are a lot of things like this. Those spirits that possess these people come only because they asked for them.

So he seeks after them, he dreams about getting rich, and about getting famous. "Okay then!"—he gets abilities, he can heal people, and he can see with his Third Eye. That makes him happy. The animal takes a look, "You want to get rich, don't you? Okay, I'll make you get rich." It's way too easy to control an ordinary person's head. The animal can control a lot of people and make them come to him for treatments, and they'll come in droves. Oh my goodness!—while he sees patients right here, it's stirring up reporters over there to promote him in newspapers. It manipulates ordinary people to do these things. When someone who comes for a treatment doesn't pay him enough, he won't let them off the hook, and he'll make you have a headache. What it comes down to is that you just have to give him a lot of money. The guy pulls in both fame and wealth—

he's made a bundle, he's become well-known, and now he's a qigong master. People like him usually don't care about character and they'll dare to say anything, "I'm second to none but Heaven." They go as far as saying they're the reincarnations of well-known deities, like the Queen Mother or Jade Emperor, and they even go as far as saying they're Buddhas. They haven't really gone through character cultivation, so they seek abilities when they do their exercises and end up getting possessed by animals.

Maybe some of you are thinking, "What's wrong with that? It's okay as long as I can make money, or get rich, and I can get famous." That's what a lot of people are thinking. But I'll tell you, that animal isn't doing it without a purpose, it turns out, and it doesn't give you something for nothing. There's a law in this universe: no loss, no gain. What does the animal get? I talked about this earlier, didn't I? It's trying to get that bit of essence in your body to cultivate into a human form, so it just gathers the essence from the human body. But there's only this one share of essence in a human body, and if somebody wants to cultivate, he only has this one share. And if you let the animal take it from you, you can forget about cultivating—how would you cultivate then? You'll have lost everything, and you won't be able to cultivate at all. Maybe some people will say, "I don't want to cultivate. I just want to get rich. All's well as long as I have money. I couldn't care less!" Look, I'll tell you: you want to get rich, but after I explain how it really works, then you'll change your mind. So what happens? If it leaves your body not too late your limbs will feel like lead, and you'll be like that for good, because it drained you of too much of your essence. But if it leaves your body late, you will become a vegetable and lie in bed for the rest of your life hanging on by a thread. Even if you had money, would you be able to spend it? Even if you had fame, would you be able to enjoy it? Wouldn't it be horrible?

These things have become really serious and they're common among people who practice qigong these days. The animal doesn't just possess the body, it also kills the person's master soul, and it burrows into the person's Niwan Palace and squats there. The person looks like a human being, but he's not. You even see things like that nowadays. Mankind's morals have changed, so when some people do bad things, and you tell them they're doing bad things, they just don't believe you. They think that making money, wanting money, and getting rich are their birthright, and that these are the right thing to do. So they harm other people, they hurt others, and they'll stop at nothing to make money—they'll do anything! The animal won't gain if it doesn't lose. Would it give you something for nothing? It wants to get the things that are in your body. Of course, we'd say that people invite all those troubles just because that idea they have isn't right, and their thoughts aren't proper.

Let's see what our Falun Dafa has to say about this. When you cultivate in our discipline, as long as you can always keep up your character, "one good can overcome a hundred evils"—you won't run into any trouble. On the other hand, if you can't keep up your character well, if you seek after all sorts of things, you're sure to invite trouble. Some people just can't let go of the things they used to practice. We all know that you have to commit to one discipline when you do qigong—in true cultivation you just have to. Some qigong masters have written books, but so what. You know what, their books are such a mess they're like those things they practice—snakes, foxes, and weasels, they're all in there. When you read those books that stuff will jump out from the words. I have to tell you, those fake qigong masters outnumber true qigong masters by a lot, and

you can't tell who's who. So you have to know what you're doing. It's not like I won't settle for anything but your cultivating in my Falun Dafa. Actually, you can cultivate in the discipline of your choice. But there's an ancient saying, "No true teachings for thousands of years, better than wild heresy for one day." So you really have to know what you're doing, and really cultivate a true teaching. Don't mix anything into your cultivation—don't even add thoughts. Some people's Law Wheels have gotten all out of shape. Why is that? They get defensive, "But I didn't practice that other qigong." But whenever they do the exercises, their thoughts just keep pumping in the things they practiced before—wouldn't that add it in? That's all I want to say about spirit possession.

Cosmic Language

What is "cosmic language"? It's about a person suddenly being able to speak gibberish, like mumbo jumbo, and even he doesn't know what he's saying. People with telepathic abilities can get the general idea, but they can't make out the specifics of what he's talking about. And some people can speak a few languages. What's more, some of them think they're just incredible and think they're really talented and have an ability. Let's be clear, that's not an ability, and it's not a cultivator's talent, and it doesn't stand for your level, either. So what's it about? It's actually that your mind is being controlled by a foreign spirit. But for some reason you think it's pretty good, you like having it, and you're happy to have it. And the happier you are, the tighter its grip on you. If you think of yourself as a true cultivator, how could you just let it control you? And its level is really low. So a true cultivator shouldn't invite this kind of trouble.

Human beings are the most precious, and they're the wisest of all creatures. How could you be controlled by those things? You don't even want your body anymore—how sad! Some of those things latch onto the body, and some don't latch onto the body but they still manipulate you and control you, even though they're at a little distance. When you want to speak it, they're all too glad to do that, so you'll go and spew mumbo jumbo. And it can be passed on—another person comes along and wants to learn it, he gets up his nerve and opens his mouth, and he starts spewing it, too. Those things actually come in nests, and when you want to speak it one of them will pounce right on your body and help you speak it.

So how's that allowed to happen? Again, like I said, it wants to raise its level, but there's no hardship over there so it can't cultivate or improve itself. So they came up with an idea—to help people do good things for others. But they don't know how. Yet they do know that the energy they send out can have the effect of slowing people's sicknesses down a little and relieving the pain sick people have at the time, but it can't cure the ailment. That's how it is, and they know that using a person's mouth to send it out can have that effect. Some people call it Heaven's language, and then there are people who call it Buddha's language. That's blaspheming Buddhas! That's just reckless!

You know, Buddhas don't speak frivolously. If they went and said something in our dimension, they could cause earthquakes in the human world—it'd be terrible! Just think about that thundering sound. Some people have said, "I saw with my Third Eye that he talked to me." He didn't talk to you. And the same goes for those people who saw my

Law Bodies. They didn't talk to you. The thought that he sends out is in stereo sound, so when you hear it, it sounds like he's talking. Usually he can speak in his dimension, but once it's transmitted over here you can't hear what he says clearly. That's because the concepts of space-time are different in the two dimensions, in our dimension, a small block of time is about two hours nowadays, but in that large dimension, our small block of time is equal to a year in their time. Our time is slower than theirs, it turns out.

There's an old saying, "Only one day in the heavens, but a thousand years on Earth." That refers to the unitary paradises where there's no concept of space and no concept of time, or to be more specific, the worlds where Great Enlightened Beings stay, like the Western Paradise, the Emerald World, the Falun World, the Lotus World, and so on—it's those places. But the time in those large dimensions is faster, contrary to what you'd expect. If you're able to receive and hear their talking (some people's Celestial Ears are open, and when those Ears are open they can hear them talking) you can't hear them that clearly. Everything you hear sounds the same, like birds chirping, or like a turntable playing at a fast speed—it's all garbled. Of course, some people can hear music and they can hear people talking. But they have to have an ability that serves as a vehicle to eliminate the time difference before the sound is transmitted to your ears, and only then can you hear it clearly. That's how it works. Some people call that stuff Buddha's language, but nothing could be further from it.

When two Enlightened Beings meet they know all that there is to know with just a smile. That's because it's silent, mental telepathy, and what's received has stereo sound. When they smile at each other they've already exchanged their ideas. They don't just use that one form, sometimes they use another method. You know, in Tantrism Tibetan lamas take doing hand signs seriously. But if you ask a lama what hand signs are, he'll tell you that it's "meta-yoga." And what exactly is that? They don't know themselves. It's actually a language of Great Enlightened Beings. When there are a lot of people, they make those large hand signs, which are incredibly beautiful, and they make all kinds of large hand signs. And when there's a small audience they use the small hand signs, and they're beautiful, too, they use small hand signs in all kinds of poses, and they're really involved and rich since they're a language. These all used to be Heaven's secrets, and now we've unveiled them all. What they use in Tibet are only a few movements that are just for doing their practice. They've catalogued them and made them into a system. Those are only a one-dimensional language for their practice, and they just have that handful of practice forms. Real hand signs are a lot more complex.

The Things Your Teacher Gives His Students

When some people see me they tug at my hand and shake it, and they won't let go. And then when other people see folks shaking hands with me, they get into the act, too. I know what they're up to. Some folks want to shake hands with their teacher, since it's a pleasant thing to do, while others want to get some messages, so after they grab my hand they just won't let go. We're telling you: true cultivation is something you do yourself, and we don't do healing and fitness things here or give you messages to heal you. That's not part of our practice. I'll directly remove your health problems for you. At the practice

sites they're removed by my Law Bodies, and people who learn the practice on their own by reading the books have my Law Bodies to remove theirs, too. You think your gong will increase by touching my hand? Are you kidding?

Gong comes from cultivating your character. If you don't really cultivate yourself your gong won't grow high, since there's a character standard. When your gong increases, the beings at high levels can see that after your attachment, that material, is removed, a measuring stick grows above your head. And that measuring stick takes on the form of the gong pillar. However high the measuring stick is, that's how high the gong pillar is, it represents the gong you've cultivated, and it represents how high your character is. It doesn't matter who adds to it or how much they add to it for you, it won't stay even if they just add a tiny bit—it'll come right off. I can make you reach "Three Flowers Atop the Head" right on the spot, but the moment you step outside, that gong will come right off. It's not yours. You didn't cultivate it, so it won't stay, since your character standard isn't there. Nobody can add a thing to it. It all has to come from your own cultivation. Cultivate your mind, steadfastly raise your gong, always keep improving yourself, and assimilate to the nature of the universe—then, and only then, will you be going up. Some people ask me for my autograph, and I don't want to give it to them. And then maybe some people tell other folks about how the teacher gave them his autograph, and maybe they want to show it off and want to get protection from the teacher's messages. Isn't that another attachment? In cultivation you have to rely on yourself—what are you talking about messages for? Would you care about that stuff when you've cultivated to a high level? It's not worth a cent! That's only something people care about when they're in it for healing and fitness.

In the deep microcosm, the microcosmic particles of the gong you've cultivated look exactly like you do. When you go beyond Triple-World-Law you are cultivating a Buddha-body. Your gong will be in the shape of a Buddha-body, it's incredibly beautiful, and it sits on a lotus flower, every tiny particle is like that. An animal's gong, though, is all stuff like small foxes and small snakes, and even the microcosmic particles in the deep microcosm are that stuff. Also, people believe in so-called "messages," they stir up some water with soaked tea leaves and tell you to drink it, and that's supposed to be gong. Ordinary people just want to get some short-term relief from their suffering, and they want to postpone and suppress their ailments. Ordinary people, you know, they just do ordinary people things, and it doesn't have anything to do with us no matter how badly they mess up their bodies. But you are practitioners, and that's why I've told you these things. So don't do any of that again. Those silly "messages" and all that who-knows-what, don't even think about wanting that stuff. Some qigong masters say, "I'll send out messages, and you can receive them all around the country." Receive what?! I'm going to tell you, those things can't do much of anything. And even if they do have some benefits they're just for healing and fitness. You are practitioners, so your gong comes from your own cultivation. Any "messages" other people send you can't make your gong any higher, since it's just for healing ordinary people. You have to keep your thinking straight. Nobody can cultivate for you. Your level is only going to rise if you get down to cultivating yourself.

So what do I give you, then? You know, a lot of us have never done qigong and our bodies are sick or injured. Some of us have done qigong for many years, but are still milling about at the qi level and don't have any gong. Of course, there are people who

heal others, and maybe you're wondering how they could do that. When I talked about possession, I completely took off all those spirits, no matter what they were—all those bad things—that were in or on the bodies of the people who can truly cultivate Dafa. And when people who do true cultivation on their own read this Great Law, I'll cleanse their bodies just the same. And your home environment also needs to get cleaned up. Hurry up and throw out those fox-and-weasel-covered memorial tablets that you made offerings to before. All of those things have been cleaned up for you, and that stuff is gone now. You want to cultivate, so we're happy to clear the way for you and do all of this. But we only do it for true cultivators. Of course, some people don't want to cultivate, and even now they still don't get what this is about. We really can't help them. What we look after are true cultivators.

There's another kind of person. Other people told him before that he was possessed, and he too had a feeling that he was possessed. But after it's removed he still can't stop worrying. He always thinks that he still has that condition, he thinks it's still there. But that's an attachment, and it's called suspicion. As time goes on, he might invite it again if he's not careful enough. You have to get rid of the attachment. It doesn't exist at all now. For some of those people, we already took care of their problems in our earlier classes. I've already done those things—I've taken off all the possessing spirits.

At a low level Daoists need to build a foundation while doing cultivation exercises, they need to form the Cosmic Orbit, and the field of the elixir field has to be formed, and then there are other things that have to be formed. Here we plant a Law Wheel, energy mechanisms, all the mechanisms for cultivation, and lots and lots of other things, more than 10,000 of them. We have to give them all to you, and they're planted in you like seeds. After we cure your health problems, do all that's supposed to be done, and place in you everything you should have, then, and only then, will you be able to cultivate in our discipline successfully. But if we didn't give you these things it'd just be about healing and fitness. Look, to be honest, if some people don't care about their character, well, they might as well go do aerobics instead.

We have to be responsible for you when you do true cultivation. Self-learners can get those things just the same, but they have to be true cultivators—we give those things to *true* cultivators. Like I said, I have to truly guide you as disciples. And along with this, you have to be sure to study the Law of high levels inside out and know how to cultivate, like learning all the five exercises together, and mastering them all. Later on you'll be able to reach a pretty high level, a level even higher than you can imagine, and achieving a True Fruition won't be a problem. This Law I'm teaching actually covers different levels at the same time, so as long as you cultivate, from here on out at different levels of cultivation you'll discover that it can always guide you.

You're a cultivator, so the path your life takes will change after today, my Law Bodies will give you a new arrangement. How do they rearrange it? How many more years would some people still have to live? They don't know. Maybe some folks would get really sick in a year or half a year, and maybe they'd be ill like that for years. Maybe some folks would have a stroke or some other health problem, and they'd be immobile. So how could you cultivate with your remaining years? We have to clean up all of that for you and not let those things happen. But let me make it clear up front: we can only do that for true cultivators. Doing it as you please for ordinary people wouldn't work, that'd

be like doing something bad. The birth, aging, sickness, and death ordinary people go through all have underlying causes, and you can't just go and violate them.

Nobody is more precious than a cultivator as we see it, and that's why we can only change these things for cultivators. How will we change them? If the master's benevolent might is very high, or, if the master's potency is very high, then he can eliminate karma for you. If the master's gong level is high he can eliminate a lot of it for you, and if his gong level is low he can just eliminate a bit of it. Here's one way to illustrate it. We gather all the different kinds of karma that exist on the rest of your life's path and we eliminate some of it, say, a half. You still wouldn't be able to make it through the remaining half, which is taller than a mountain. So how do we tackle this? When you attain the Dao later on, maybe a lot of people will benefit from it, and so a lot of people will bear a share for you. Of course, it's no big deal for them. And as for you, you have a lot of living entities that you've evolved by cultivating, and also, along with your master soul and subordinate soul, there are many you's. All of them shoulder a part of it for you. When you go through a tribulation there is little left. And even though we say there's not much left, it's still pretty big, and you still wouldn't be able to get through it. So what do we do? We divide it into countless portions and place them at different levels of your cultivation, and we use them to improve your character, to transform your karma, and to increase your gong.

And I'd like to add, when someone wants to cultivate, it's no walk in the park. I've said that it's a serious thing, and on top of that, it's higher than ordinary people, and it's tougher to do than anything ordinary people do. Isn't it a higher thing? So it demands more of you than anything of ordinary people. We human beings have a master soul, and our master souls don't perish. If our master souls don't perish, then think about it—could your master soul have done bad things when it was interacting with other people during your previous lives? There's a good chance. You might have killed, owed someone, taken advantage of other people, hurt people... You could have done any of those things. So if that's the case, when you cultivate over here, they see it clearly from over there. They don't care if you do things to heal yourself or stay well, they know you're just postponing it. If you don't pay it back now, you'll pay it back later on, and when you pay it back later on it'll be more severe. That's why they don't mind if you don't pay it back for the time being.

When you say you want to cultivate, they won't put up with it, "You want to cultivate, you want to leave. If you develop gong I won't even be able to reach you, I won't be able to touch you." They won't let it happen, and they'll do just about anything to block you. They'll try to stop you from cultivating. So they use all kinds of tactics to interfere with you, and they might even come to kill you. Of course, it won't happen like you're meditating here and your head just gets cut off—that's impossible, since it has to conform to the way of things in the ordinary world. Maybe you'll be hit by a car when you leave your home, or you'll fall from a building, or run into other kinds of danger. There's a chance these things will happen. It's quite dangerous. True cultivation isn't as easy as you imagined. Just because you want to cultivate, you think you'll be able to cultivate upward? When you really start to cultivate you'll immediately run into life-threatening danger, this problem will come right up. There are many, many qigong masters who don't dare to guide people up to high levels. Why is that? Exactly because they aren't able to get around this problem—they can't protect you.

There were a lot of sages in the past, and they could only teach one disciple—it was okay if they protected just one disciple. Doing that on this large a scale, though, the average person wouldn't really dare to do that. But here I'm telling you that I can do that, because I have countless Law Bodies which have my enormous divine Law-power, and they can display their great divine powers and great Law-power. Also, what we're doing today isn't as simple as it looks, and I didn't just come out to do this on some kind of impulse. I can tell you that a lot of Great Enlightened Beings are watching this event. This is our transmitting a true teaching in the Age of the Law's End for the last time. We're not allowed to go off course while doing this. When you really cultivate on a true path nobody will dare to just go and give you trouble, and what's more, you have my Law Bodies protecting you, so you won't run into any danger.

Debts have to be settled. So on your cultivation path some dangerous things might happen. But when these things happen you won't be scared, and we won't let you get into real danger. I can give you some examples. When I was giving a class in Beijing, there was a student who'd crossed the street on her bike. As she was going around a turn, a luxury sedan hit this student of ours at that sharp turn. The student was a woman in her fifties. That car hit her with a bang, and it was a real whopper. People heard a big "Thud!" as her head hit the car, and her head hit the top of the car squarely. When that happened the student's feet were still straddling the bike. Her head was hit but she didn't feel any pain. Not only didn't she feel any pain, but there wasn't any bleeding, either—not even swelling. But the driver was scared stiff. He jumped out of the car and hurried to ask her, "Are you hurt? How 'bout we go to the hospital?" She replied that she was fine. Of course, that student of ours had high character and didn't want to bring the driver trouble. She said she was alright, but there was a big dent left in the car.

All the things like that come to take your life, but you won't be in any danger. Last time when we held a class at Jilin University, a student of ours walked out the main entrance of the university, walking his bike. When he got to the middle of the street, suddenly two cars almost sandwiched him and seemed like they were about to crush him the next second, but he wasn't a bit scared. Usually when we run into these things we aren't scared. At that very moment the cars stopped and there wasn't any incident.

Another case happened in Beijing. In winter it gets dark earlier and people go to bed a bit earlier. The streets were empty and all was quiet. One of our students was rushing home on a bike. Only a jeep was moving along ahead of him. It was moving along steadily when all of a sudden it braked. The student wasn't paying attention and kept on peddling ahead with his head down. But the jeep suddenly started to back up then, and it was backing up fast, mighty fast. Those two forces worked together to take away his life. Right when they were about to collide, a force suddenly pulled his bike back more than half a yard, and the jeep instantly stopped against the wheel of his bike. Maybe the jeep's driver realized someone was behind him. The student wasn't scared when that happened. Nobody who runs into this type of thing gets scared, although they might get scared when they think back about it. The first thing he thought was, "Phew! Who pulled me back? I have to thank him." He turned around to say thank you, only to find the street quiet, without a person in sight. Then it hit him, "It was actually Teacher protecting me!"

There was also something that happened in Changchun. A building was being built near a student's home. Nowadays, buildings are built so high, and the scaffolding is made up of steel rods that are two inches thick and four yards long. The student was walking

not too far from home when a steel rod dropped from that tall building, and it was coming straight down toward his head. Everyone on the street was petrified. But he just said, “Who patted me?” He thought that someone had patted him on the head. Then, he turned and saw that a big Law Wheel was there rotating over his head. The steel rod had slid down along the side of his head and stuck into the ground, sticking up. If it really had hit somebody, think about it, it was so heavy it would have gone all the way through his body, like a skewer through marshmallows. It was that dangerous!

There are a lot of examples like this, they’re countless, but nobody has experienced any danger. It’s not like all of us have to go through these kinds of things, but some of us will. Whether you run into them or not, I can guarantee that you won’t be in any danger—I can guarantee it. Some students’ actions don’t meet our character requirements, they just do the exercises and they don’t cultivate their character, so you can’t call them practitioners.

If you’re asking me what your teacher gives you, this is what I give you. My Law Bodies will protect you all the way until you’re able to protect yourself, and at that point you’ll be on the verge of going beyond Triple-World-Law cultivation and you’ll have attained the Dao. But you have to act as a true cultivator, and only then will you be able to do that. There was someone who held my book in his hand and walked into the street, shouting, “With Teacher Li’s protection, I know cars can’t hit me.” That was damaging Dafa, and we won’t protect such a person. The truth is, real disciples don’t act like that.

Energy Field

When we do our cultivation exercises a field is formed around us. What kind of field is it? Some people say that it’s a qi field, or a magnetic field, or an electric field. But actually, that’s wrong no matter what field you call it, because the matter that this field contains is incredibly rich. Almost every kind of matter that makes up all the dimensions of the universe is included in this gong, so it’s a bit more fitting for us to call it an energy field. And that’s why we usually call it an energy field.

So what effect does this field have? You know, we cultivators of a true teaching have all experienced this: since we’ve undergone cultivation of a true teaching, which emphasizes compassion, and which is assimilated to the nature of the universe—to be True, Good, and Endure—when our students sit in this field, their minds are free of bad thoughts, and a lot of our students don’t even think of having a smoke while they sit here, everybody feels it’s a really peaceful atmosphere, and they feel really good. This is the effect within the range of the energy field that a cultivator of a true teaching has. When you leave this class most of you will have gong—you will really have gong—because what I pass on to you are true cultivation things, and you discipline yourself based on this character requirement. You keep doing the exercises without letting up, you keep cultivating yourself with our character requirements without letting up, and then your energy steadily becomes greater and greater.

We believe in saving ourselves and saving others, saving all sentient beings. So when the Law Wheel rotates inward, it saves oneself, and when it rotates outward, it saves others. When it rotates outward, it sends out energy and benefits others. And by doing

that, the people within the coverage of your energy field all benefit, and maybe they'll feel great. You might have this effect wherever you are, whether you're walking down the street, at work, at home, or wherever. You might unknowingly adjust the bodies of people who are within the range of your field, because this field can fix all wrong states. A person's body shouldn't have sickness or injury—having ailments is a wrong state. And it can correct that wrong state. When people who have bad thoughts think about wrong things, under the strong effect of your field they might change their thinking, they might stop having bad thoughts for the time being. Maybe someone wants to badmouth somebody, but out of the blue he changes his mind and doesn't want to talk badly about him anymore. Only the energy field from cultivating a true teaching can have this effect. That's why there used to be a saying in Buddhism, "Buddha's light shines everywhere, propriety and righteousness harmonize everything." *That* is what it means.

How Falun Dafa Students Should Spread the Practice

After a lot of our students go back home, they think this practice is great and they want to share it with their families and friends. That's fine, you can do that—you can pass it on to anyone. But there's something I need to make clear. We give you so many things, and you couldn't put a price on them. Why do we give them to you? For you to cultivate! We can only give you all this when you cultivate. Then what this means is that down the road when you pass on the practice to other people, you can't use these things to go make a name for yourself or benefit yourself. So you can't give classes like I do and charge money. We have some costs since we need to print books and materials, and we have to travel a bit to spread the practice. What we charge is the least in the country, but what we give is the most. We're truly guiding people up to high levels, and you all know that firsthand. You're a Falun Dafa student, so when you go out to teach the practice at a later time, we have two rules for you.

The first rule is that you can't charge any money. We don't give you all those things so that you can get rich and famous, but to save you, to help you cultivate. If you charge money my Law Bodies will take everything back from you, and you won't belong to our Falun Dafa, so what you spread won't be our Falun Dafa. When you pass on the practice you shouldn't have any thoughts about making a name for yourself, or getting something out of it—you should help them voluntarily. Our students all across the country have been doing it that way, and the Assistants in different regions have set an example. Anybody who wants to learn our practice, you can come and learn it, you just have to want to, and we can take responsibility for you and we won't charge you a cent.

The second rule is that you can't mess up Dafa by putting your own things into it. In other words, when you spread the practice, it doesn't matter whether your Third Eye is open, whether you've seen something, or whether some abilities come out, you can't talk about our Falun Dafa based on what you've seen. The few little things you see at your level are really way off, and it's far from the true meaning of the Law we're teaching. So from here on out you really have to keep this in mind when you spread the practice, and that's the only way we can guarantee that our Falun Dafa's original things aren't altered.

Also, you aren't allowed to spread the practice the same way I do, you can't teach the Law by giving talks to large audiences like I do—you aren't able to teach the Law. The reason is, the meaning of what I teach is profound and far-reaching, and I've built high levels' things into what I teach. You are cultivating at different levels, and later on after you've improved, if you listen to the recording again you'll keep improving, and as you keep listening to it you'll always have new understandings and enjoy new benefits, and that's even more the case when you read the book. I've built profound things into my talks, so this Law isn't something you could teach. And you aren't allowed to use my original words as your own words, or else that's plagiarizing the Law. The only way to do it is to use my original words and add something like "that's what the teacher said," or "that's what's in the book." That's the only way you can do it. And why is that? Because when you talk about it that way, your words carry the power of the Great Law. You can't take your own understanding and spread it as if it's Falun Dafa, or else what you're teaching isn't Falun Dafa, and what you're doing is about the same as damaging our Falun Dafa. When you say things based on your own ideas, or based on your own thinking, that's not the Law, and it can't save people, and it won't achieve any effect. That's why nobody is able to teach this Law.

The way you spread the practice is to play the audiotapes or videotapes for students at our practice sites or instruction places, and then you have the Assistants teach them the exercises. You can use the format of group discussions, where people learn from each other and share and discuss with one another. We require that you do it that way. Now another thing is that you shouldn't call a student (a disciple) who spreads Falun Dafa "teacher," or "master," or whatnot. There's only one master in Dafa. It doesn't matter how early on someone took up the practice, he's still a disciple.

When you're spreading the practice maybe some of you will wonder, "Teacher can place a Law Wheel in people and re-adjust their bodies. But we can't do that..." Don't worry. I can reassure you now—every student has my Law Body behind him, and not just one. So my Law Bodies will do those things. When you teach someone he'll get a Law Wheel right then and there if he has the karmic relationship for it. If he has less of a karmic relationship, after his body is rebalanced he'll slowly come to get a Law Wheel through practicing, and my Law Bodies will help him rebalance his body. And there are other ways, I can tell you. The people who study the Law and learn the practice by reading my books, by watching my videos, or by listening to my audiotapes, if they really take themselves to be practitioners, then they'll get the things they're supposed to get just the same.

We don't let our students heal other people. Falun Dafa students are absolutely not allowed to do healings. We're teaching you to cultivate up, we don't let you develop any attachment, and we aren't about to let you mess up your body. The field at our practice site is better than any other. If you can just do the exercises in that field, you're better off than if you had your health problem treated. My Law Bodies sit in a circle, there's a dome over the energy field where we practice, and above the dome there's a huge Law Wheel and a great Law Body guarding the field. This field is no ordinary field—it's not like the field at the average practice site. It's a cultivation field. A lot of us who have abilities have seen this field that our Falun Dafa has, and it's enveloped in red light, the whole thing is red.

My Law Bodies are actually able to place a Law Wheel themselves, but we don't want to fuel your attachments. When you teach someone the exercises he might say, "Wow, I've got a Law Wheel now." And you might think that *you* planted it. But that's not what happened. I'm telling you about this so that it won't fuel that attachment. It's my Law Bodies who do all these things. This is how our Falun Dafa disciples should spread the practice.

If somebody tampers with the exercises of Falun Dafa he's damaging Dafa, he's damaging this discipline. Some people have turned our exercise instructions into little jingles. That's totally forbidden. All true cultivation methods are inherited from prehistoric ages, they're inherited from ancient times, and they've forged countless Great Enlightened Beings through cultivation. Nobody dared to touch these things even one bit. Only in this Age of the Law's End has this kind of thing come up, it never would have happened before. Never, never forget this.

The Fourth Talk

Loss and Gain

In the cultivation world people often talk about the connection between loss and gain, and ordinary people talk about it, too. How should we practitioners deal with loss and gain? Not like ordinary people do. The only thing ordinary people think about is their own gain and how to live well and comfortably. But we practitioners aren't like that, we're just the opposite. We don't seek the things ordinary people want, but what we gain is what ordinary people can't, even if they want to... unless they cultivate.

Usually when we refer to loss, it's not a very narrow thing. When you talk about loss, some people might wonder if it's about donating a little money, offering a little help to people you see in need, or giving a little to the beggar you see on the street. That's a type of giving up, and it's also a type of loss, but that's only taking money or material things, that one issue, lightly. Giving up money is of course one aspect of loss, and it's a pretty big one. But the loss we're talking about isn't that narrow. In the process of cultivating, we're practitioners, so we need to give up so many attachments, like showing off, jealousy, competitiveness, being overjoyed—a whole lot of attachments have to be totally eliminated. The loss we're talking about is broader. Throughout the whole course of cultivation we should lose all those attachments and different desires that ordinary people have.

Now maybe some people are thinking, "We do our cultivation among ordinary people. If we lose everything, wouldn't that make us the same as monks and nuns? Losing everything seems impossible." In our discipline, for the portion that cultivates among ordinary people, it's required that we cultivate in the ordinary world, and keep to the ways of ordinary people as much as possible. We're not asking you to really lose any material things. It doesn't matter how high your official rank is, and it doesn't matter how rich you are: the key is whether you can let go of that attachment.

Our discipline focuses directly on your mind. When something is at stake, or when you're having problems with somebody, whether you can take those things lightly, that's the key. The cultivation in monasteries and deep in the mountains or woods is meant to completely cut you off from the ordinary world, and it's to force you to lose the attachments of ordinary people, it denies you material things so that you have to lose. But people who cultivate in the setting of ordinary people don't take that approach. We have to become indifferent to those things while sticking to an ordinary person's way of life. That's really hard, of course. And that is what's most crucial in our discipline. So the loss we're talking about is broad, not narrow. So as for doing a good deed and donating a little money, take a look at the beggars on the street nowadays—some of them are pros, and they've got more money than you. We should focus on the bigger things, not trivial things. This is cultivation, right? Then we should focus on bigger things, and we should go about our cultivation openly and with dignity. In the process of losing, what we really lose are *bad things*.

People often think that what they want are good things. But in fact, when you look at it from a high level, that's all just for the instant gratification ordinary people like.

Religions have said: no matter how rich you are or how high your rank is, it only lasts for a few dozen years, it can't be brought with you at birth, and it can't be taken along at death. So why is gong so precious? Because it grows directly on your master soul, it can be brought with you at birth and taken along at death, and it directly decides your Fruition, so it's not easy to cultivate it. In other words, what you give up are bad things, and only this way will you be able to return to your original, true self. So what is it you gain? Your level is raised, you eventually obtain a True Fruition, and you reach Perfection—what it resolves is the fundamental problem. Of course, if we want to lose ordinary people's different desires and meet the standard for a true cultivator, and if we want to achieve that instantly, then it's *not* easy. You have to do it gradually. You hear what I say, "do it gradually," and you say "Teacher told me to do it gradually, so I'll just take my time." But that's not right! You have to be strict with yourself, but we do let you improve gradually. If you achieved it instantly today, you'd be a Buddha today, and that's just not realistic. You'll get there gradually.

What we lose, actually, is something bad. And what is it? It's karma, and it's intertwined with all the different attachments people have. For example, ordinary people have all sorts of character flaws, and they do all kinds of bad things to benefit themselves. So they get this black matter, karma. It's directly connected to our own attachments. To remove those bad things, we have to turn our thinking around, first.

Transforming Karma

There's a process that can transform the white matter and black matter into each other. After people have a clash there's a transformation process. If you've done something good, you get the white matter, virtue, and if you've done something bad, you get the black matter, karma. There's also an inheriting and transferring process. Somebody might ask, "Is it from doing bad things earlier in your life?" That's not always the case, because the karma that you've accumulated isn't from just one lifetime. In the cultivation world it's believed that the master soul doesn't perish. If the master soul doesn't perish, then he might have had social interactions before this life, and he might have, in those previous social interactions, owed somebody, taken advantage of somebody, or done other bad things like killing, which resulted in this type of karma. These things can keep accumulating in other dimensions, and they always tag along with you. The same is true for the white matter. But this isn't the only source. There's another case, where it can be accumulated in your family or passed on from ancestors. Older people used to say, "Build up virtue, build up virtue!" "Your ancestors built up virtue," "This person is losing virtue, he's reducing his virtue!" What they said was right on. Ordinary people nowadays turn a deaf ear to this. If you tell young people about lacking virtue, or being short of virtue, they won't take it to heart one bit. But the truth is, its meaning is pretty deep, and it's not just some concept that comes from recent generations' thinking and mindset. It really, materially exists. Our human bodies have both of these kinds of matter.

Some people ask, "Is it true that if you have a lot of black matter, you can't cultivate to high levels?" Yes, you could say that. People who have a lot of black matter have their comprehension affected by it. It forms a field around your body and envelops you, it cuts you off from the nature of the universe, to be True, Good, and Endure, so this kind of

person might have poor comprehension. When other people talk about things like cultivation and qigong, he thinks it's all blind belief, and he doesn't believe in it at all, he thinks it's ridiculous. That's usually how it is, but it's not absolute. So does this mean that if he wants to cultivate, it will be really hard, and that his gong can't go very high? No, not quite. We say that "the Great Law is boundless"—cultivation all depends on your mind. The master leads you through the door, but cultivation is up to you. It all depends on how you cultivate yourself. And whether you can cultivate, that all depends on whether you can endure, whether you can make sacrifices, and whether you can take the hardship. If you're able to steel your will, no difficulty can block you, and I'd say it'll be no problem.

A person with more of the black matter usually has to make more sacrifices than somebody with more of the white matter. Since the white matter is directly in line with the nature of the universe, which is to be True, Good, and Endure, as long as he improves his character and is able to improve himself when he's in a disagreement, his gong will grow. It's that simple. A person with more virtue has better comprehension, and he can take hardship—"working the body, tempering the will"—and even if he endures more with his body and less with his mind, he'll still be able to increase gong. But this won't work for people with more black matter. First they have to go through this process, where the black matter has to be transformed into white matter. That's the process, and it's extremely painful. That's why someone with poor comprehension usually has to endure more hardship, and with his huge karma and poor comprehension, it's even tougher for him to cultivate.

I'll give you a concrete example, and we'll see how some people cultivate. To cultivate in meditation, you have to cross your legs for a long time, and once they're crossed, your legs ache and feel like pins and needles. After a while you start to feel anxious, and then you get really anxious—you are "working the body, tempering the will." Your body doesn't feel good, and your mind doesn't, either. Some people are afraid of the pain from crossing their legs, so they uncross their legs and don't want to go on. And some people can't stand it if their legs are crossed for a little bit longer. But when they uncross their legs the meditation was in vain. The moment their legs hurt from being crossed, they spring right up and move around, and then they cross them again. We think that's just not effective. The reason is, when their legs hurt, we can see that the black matter is attacking their legs. The black matter is karma, and suffering eliminates karma and turns it into virtue. Once it hurts, the karma starts to be eliminated, and the more the karma presses down, the more his legs hurt. So there's a reason behind the pain in his legs. People who are meditating usually feel the pain in their legs coming in waves, and the pain lasts for a while, it gets excruciating, and then after it's gone there's some relief, but not for long, because the pain starts again. That's usually how it goes.

Karma comes off one chunk at a time, so after a chunk is eliminated your legs feel a little better. But after a little while, here comes another chunk, and your legs start to hurt again. After the black matter is eliminated, it doesn't dissipate, this matter isn't destroyed—after it's eliminated it turns directly into the white matter. And this white matter is virtue. So why can it transform like that? Because he endured hardship, he paid the price, and he tolerated the pain. We believe that virtue is gained when you tolerate pain, endure suffering, and do good things. That's why this happens during meditation. With some people, once their legs hurt a little they'll jump up and move around before

they put their legs back up. That's not effective at all. When some people do the standing stance their arms get tired, and they can't stand it, so they put their arms down. That's really just not effective. What's that tiny bit of suffering? I'd say that if somebody could succeed in cultivation just by holding his arms up like that, that'd be way too easy. So these things happen when people cultivate in meditation.

Our discipline doesn't take that approach for the most part, but it does still have a certain role. We transform karma mainly through tensions with other people that test our character. That's how it usually plays out. When you have a run-in with somebody, or have a lot of friction with someone, it could even be worse than that pain. I'd say that bodily pain is the easiest to bear—you just grit your teeth and it's over. But when people are scheming against each other, that's when it's hardest to control your mind.

Here's an example. There's this person, and once he arrives at work he overhears two people saying bad things about him, what they say is just awful, and he just seethes with anger. But we've said that as a practitioner, you shouldn't hit back when attacked, or talk back when insulted—you should hold yourself to a high standard. So he thinks, "Teacher has said that we practitioners are different from other people, and that we should be very forgiving." He doesn't argue with those two persons. But, usually when a conflict comes along, if it doesn't provoke you, it doesn't count, it doesn't work, and you won't be able to improve from it. So this guy can't get over it, he feels annoyed, and maybe he can't get it off his mind, and he keeps wanting to turn around and catch a glimpse of those two people saying bad things about him. He turns around, looks, and there those two are in the heat of conversation with mean looks on their faces. He can't take it for even an instant, his anger erupts, and there's a good chance he'll fight with them right on the spot. It's really hard to keep your mind under control when you're in the middle of a problem with someone. I'd say that if everything could be handled through meditation, that'd be easy, but that's not how it works.

So from now on in your practice you'll run into all kinds of tribulations. How could you cultivate without them? With everybody treating each other nicely, with no clashes in trying to get ahead, and nothing interfering with your mind, you'd just sit there and your character would improve? That's not how it works. A person has to truly temper himself in real-life situations—that's the only way you can improve. Some people wonder, "How come we always run into troubles in our day-to-day practice? They're pretty much the same as what ordinary people go through." That's because you cultivate among ordinary people. You won't suddenly get flipped upside down, float up, and hang in the air, getting yanked up into the air to suffer—that's not going to happen. They'll all be situations that ordinary people have, where somebody starts trouble with you, somebody angers you, somebody treats you badly, or somebody says something rude to you out of nowhere. It's just to see how you handle these things.

Why do you run into these problems? It's all caused by your own karmic debts. We've already decreased it by countless portions for you, and there's only a little bit left, which is distributed across different levels so that you can improve your character. The tribulations are set up to temper your mind and get rid of your different attachments. They're your own tribulations, and we use them to improve your character. You should be able to overcome all of them. As long as you improve your character, you will be able to overcome them—it's only that you might not want to overcome them. If you want to overcome them you can. So from here on out, when you run into a conflict you shouldn't

think that it's just by chance. That's because when a conflict comes along, maybe it just pops up out of nowhere, but it doesn't happen by chance. It's to improve your character. As long as you see yourself as a practitioner you will be able to handle it well.

Of course, you won't be told when tribulations or conflicts are coming. If you were told everything, how would you cultivate? That would defeat the purpose. They usually come unexpectedly, and only this way will your character be tested, only this way will your character truly improve, and only this way can we tell whether you can guard your character. That's why conflicts don't come by chance. So throughout the whole course of your cultivation, whenever karma is being transformed you'll run into this, and it's a lot harder than just working the body, like ordinary people picture—you do some exercises, do them a little longer, hold your arms up so long they're sore, or stand still so long your legs get tired... and then your gong just grows? You just exercise a few more hours and your gong can grow? That only transforms your innate body, but it still needs energy to reinforce it, and it doesn't raise your level. Tempering your will is the key to truly raising your level. If you could improve just by working the body, I'd say China's farmers suffer the most, so shouldn't they all be qigong grandmasters? You can work the body all you want, and it's nothing compared to what they do, laboring away in the fields day after day under the baking sun, suffering so much and exhausting themselves. So it's not that simple. That's why we say that if you really want to improve, you have to improve your mind. That's real improvement.

While karma is being transformed, if we're going to handle it well and not make a mess of things like ordinary people, we need to always have a compassionate heart and calm mind. Then when you suddenly run into some problem you'll be able to handle it well. If your mind is always that peaceful and compassionate, when problems suddenly come up, you'll usually have a buffer and room to think it over. But if your mind is always thinking about disagreeing with other people, fighting over this, over that, then I'd say once you run into a problem you'll start fighting. I guarantee it. So, when you get into a conflict, I'd say it's meant to transform the black matter in your body into white matter, into virtue.

We human beings have developed to this extent today, and almost everyone has karma built upon karma—everyone's body has a pretty big amount of karma. So as for karma's transformation, here's what usually happens: while your gong is growing, and while your character is improving, your karma is reducing at the same time, and transforming at the same time. And when you run into problems with other people, this could show up in frictions that temper your character. If you can endure it, your karma is eliminated, your character is improved, and your gong grows. They're all integrated. People in the past had great virtue, and their character started off high. They'd suffer just a little bit and they could increase their gong. But people nowadays aren't like that. Once they suffer they don't want to cultivate, and it gets even harder for them to awaken to it, and even harder for them to cultivate.

In cultivation, when you're really having trouble with somebody, or when other people treat you badly, it could be one of two scenarios. One is that you might have mistreated them in your previous life. You feel wronged, "Why are they treating me like that?" Well, why did you treat them like that before? You say, "I don't know anything about back then. This lifetime has nothing to do with that lifetime." But it doesn't work like that. There's another scenario. When you're clashing with somebody, there's the

issue of transforming karma involved, so when we're handling each of them we should be very forgiving, and we shouldn't act like ordinary people. At work there's interaction with other people, and the same goes for other environments where you do work or if you're self-employed. It's impossible not to have any contact with the outside world—at a minimum you interact with your neighbors.

In your social dealings you will have all kinds of disagreements. So for the portion of us that cultivates in the setting of ordinary people, it doesn't matter how much money you have, how high your official rank is, or whether you're self-employed or you have your own business, it doesn't matter what kind of business you do: do things fairly and act with integrity. All the professions out there should exist, it's only that people are short of integrity. It's not about what type of profession you are in. There was a saying in the past, "Nine out of ten merchants are crooks." That's what ordinary people say. But I'd say it's a problem of integrity. If the people have integrity, and people do business fairly, the more effort you put in, the more money you should make. You get that only because you put in effort in this ordinary world—no loss, no gain—it's gained through effort. You can be a good person in any social class, and there are different kinds of conflicts in different social classes. The upper class has upper class type conflicts, and they can all be handled correctly—whichever social class you're in, for how to be a good person, you can all let go of different desires and attachments. In different social classes you can all show yourselves to be good people, and all of you can cultivate in your own social classes.

Nowadays in China, no matter whether it's the state-run enterprises or other businesses, the problems people have with each other are really unique. Other countries have never had a phenomenon like this. So the clashes people have trying to get ahead are especially intense, they plot against each other and lock horns, they fight for trivial gains, and the thoughts they have and the tricks they play are all terrible. It's even hard to be a good person. For example, somebody comes to work and gets the feeling that the atmosphere there isn't right. Later, somebody tells him, "So-and-so made a big fuss about you, and he went to the supervisor and reported you. He smeared your reputation." Everyone looks at him in a strange way. How could ordinary people tolerate this? How could they tolerate that kind of mistreatment? "He does bad things to me, I'll do bad things to him. He has people on his side, but I have people on my side, too. Let's fight." Around ordinary people, if you do that, ordinary people will say you're strong. But for a practitioner, that would be just awful. If you fight and struggle like an ordinary person, you are an ordinary person. And if you did it with more gusto than him, then you're not even as good as that ordinary person.

Then how should we handle that incident? When you run into that type of conflict, we should first keep calm, and we shouldn't handle it the same way he did. Of course, we can explain it kindly, we can clarify things—that's not a problem. But you shouldn't get too attached. When we encounter these problems we shouldn't fight and compete like other people do. If he acts that way, and you act that way, too, aren't you an ordinary person? Not only shouldn't you fight and compete like him, you shouldn't hate him, either. Really, you shouldn't hate him. Once you start hating him, aren't you getting angry? Then you've failed to live up to Endurance. We strive to be True, Good, and Endure. And what's more, your Goodness is nowhere to be found. So you shouldn't act like him, and you really shouldn't be angry at him, even if he smeared your reputation at the office and really disgraced you. Not only shouldn't you be angry at him, you should

thank him from the bottom of your heart—really thank him. Maybe an ordinary person would think this way: “Isn’t that being like that pathetic guy Ah-Q?” I can tell you, that’s not the case.

Let’s think about it. You’re a practitioner. Shouldn’t you follow a higher standard? You shouldn’t go by the criteria that ordinary people go by. You’re a cultivator, so aren’t those things that you get of higher levels? Then you should follow the criteria of high levels. If you act like he does, aren’t you the same as him? Then, why should you thank him? Think about it, what will you get? In this universe there’s a law called “no loss, no gain”—if you want to gain, you have to lose. He smeared you around ordinary people, he’s considered the party who gains since he’s profited at your expense. The worse he smeared you, the more serious the impact, the more you shoulder, and the more virtue he loses, and that virtue is all given to you. At the same time, when you’re shouldering it you might take it lightly and not take it to heart.

There’s another law in this universe: you’re the one who suffered a lot, so your own karma will get transformed. You paid the price, so however much you’ve borne, that’s how much gets transformed, and it all turns into virtue. Isn’t this virtue what a practitioner wants? Didn’t you gain in two ways?—your karma is also eliminated. If he didn’t create that situation for you, where would you get your character improved? You treat me nicely, I treat you nicely, and we sit there getting along great, and then your gong just grows—how could that happen? It’s exactly because he created that conflict for you, because he created that opportunity to improve your character, that you can improve your character through it. Doesn’t your character get improved? You’ve gained in three ways. You’re a practitioner. So now that your character has improved, doesn’t your gong increase? You’ve gained in four ways all in one shot. How could you not thank that person? You should really thank him from the bottom of your heart. That’s really how it is.

Of course, his intention wasn’t good, or else he wouldn’t have given you virtue. But he did create a chance for you to improve your character. So in other words, we should emphasize cultivating our character, and while you cultivate your character your karma is eliminated, it gets transformed into virtue, and only this way can you raise your level. They complement each other. When you look at it from a high level the truths have all changed. An ordinary person can’t understand this, but when you look at this from a high level the whole thing is turned upside down. The way ordinary people see it, though, it’s correct. But it’s not truly correct. Only when you look at things from a high level are they truly correct. That’s generally how it is.

I’ve explained the idea to you thoroughly. I hope in your later cultivation you are all able to see yourselves as practitioners and truly cultivate, because the principles are laid out right here. Maybe some people, since they’re among ordinary people, think that ordinary people’s concrete, tangible benefits right there in front of them are still more practical. In the mighty torrent of ordinary people they aren’t able to hold themselves to a high standard. If you want to be a good ordinary person you can take heroes and model citizens as your example. Those are ordinary people’s role models. But if you want to be a cultivator, your cultivation all relies on your own mind, and your understanding all relies on your own self, there aren’t any role models. The good thing is, we’ve now let the Great Law be known, whereas before, even if you wanted to cultivate, there just wasn’t anybody who would teach you. So, follow the Great Law, and maybe you can do

a little better. Whether you can cultivate, whether it'll work out, and which level you'll break through to—all of this depends on you, yourself.

Of course, the way karma gets transformed isn't always in the form I just described. It can also be expressed in other arenas, out in the world, at home—it can take place anywhere. Maybe you run into trouble while you're walking down the street, or it could be somewhere else out in the world. The attachments you can't let go of around ordinary people all have to be let go. All your attachments, as long as you have them, all have to be worn down in different settings. You will stumble, and from that grasp the truth. That's how you cultivate.

There's another pretty typical situation. For a lot of people, in the process of cultivating, when you do the cultivation exercises your spouse often gets really unhappy, and he'll fight with you as soon as you start to do the exercises. But if you do other things he won't bother you. Suppose you waste a lot of time playing Mah Jong. He won't be happy, but not as unhappy as when you're exercising. Your exercises don't cause him any trouble, and you're giving your body a workout, which doesn't interfere with him—it's great. But as soon as you start to do the exercises he'll throw things and fight. Some couples have fought almost to the point of divorce because one of them does cultivation exercises. A lot of them don't stop and think about why this happens. Afterwards, you ask him, "Why are you *so* angry when I do my exercises?" He can't find a reason, he really can't find a reason. "Yeah, I shouldn't be that angry." But he just gets furious at that time. So what's really going on? When you're doing the cultivation exercises, karma has to be transformed—no loss, no gain. What's lost are bad things, and you have to pay.

Maybe as soon as you walk in the door, your spouse blows up right in your face. If you can endure it, today's exercises weren't in vain. Maybe somebody usually gets along well with his wife, since he knows you have to take virtue seriously when you do cultivation exercises. So he thinks, "Usually she won't disagree with me, but today she's walking all over me!" Your anger boils over, and you start to fight with her. Then today's practice was all for nothing. That's because karma was there, and she was helping you eliminate it, but you didn't let her and you started a fight with her, so that karma wasn't eliminated. A lot of things like this happen. Many of us have run into this situation, and we didn't pause and think about the reason. When you do other things she won't bother you as much, and even though it's a good thing, she always squares off with you. Actually, she's just helping you eliminate your karma, but she doesn't know it herself. She's not just fighting with you on the surface yet still nice to you inside, that's not how it is. She's really, genuinely angry. That's because whoever the karma falls on, that's who feels the pain. It's definitely that way.

Improving Character

Before, a lot of people weren't able to guard their character, and so they ran into a lot of problems, and they couldn't go further after they cultivated to a certain level. Some people are born with pretty high character, and when they do cultivation exercises the Third Eye opens instantly and they reach certain realms. That person's base is pretty good, and his character is high, so his gong increases fast. When his gong rises to where

his character is, if he wants to raise his gong further, the tensions will become obvious, and he'll need to keep improving his character. This is even more true for somebody who's born with a good base. He feels that his gong is coming along nicely and his practice is going well. How come so much trouble suddenly comes up? How come everything goes sour? Everybody treats him badly, his boss looks down on him, and things at home get tense. How come so many problems suddenly come up? He still hasn't understood it yet. His base is good, and so he was able to reach a certain level, and now this kind of cultivation state appears. But how could that be the ultimate Perfection standard for a cultivator? His cultivation has still got a long way to go! You have to keep improving yourself. It was the result of that little base you brought with you—that's why you were able to reach that cultivation state. If you want to improve further the standard has to be raised.

Some people say, "I'll make some more money and make sure my family's set for life. Then I won't have anything to worry about and I'll go to cultivate." I'd say you're dreaming. You can't interfere with other people's lives, you can't control their fates, be it your wife's, your kid's, your parents', or your sibling's. Is that something you decide? Besides, if you don't have any worries at home, and if you don't have any trouble at all, what's left for you to cultivate? Practicing in total comfort—who's ever heard of that? That's how you think about it, from an ordinary person's standpoint.

Cultivation is something you do right in the thick of tribulations. They'll test whether you can sever your emotions and desires, and they'll see if you can take them lightly. If you're attached to those things you won't be able to finish your cultivation. Everything has its cause. Why can human beings be human? It's exactly because humans have emotion. People just live for emotion. The affection among family members, the love between a man and woman, love for parents, feelings, friendships, doing things for friendship's sake—no matter where you go you can't get out of emotion. You want to do something, you don't want to do something, you're happy, you're unhappy, you love something, you hate something—everything in society comes completely from emotion. If you don't sever emotion, you won't be able to cultivate. But if you do break out of emotion, nobody can affect you, and ordinary attachments won't be able to sway you. What replaces it is compassion, which is more noble. Of course, it's not easy to sever it all at once. Cultivation is a *long* process, it's a gradual process to get rid of attachments. But you really have to be disciplined.

For us cultivators conflicts come up suddenly. So what should we do? If you always keep a compassionate heart, and a peaceful state of mind, when you run into problems you'll handle them well because it will give you space as a buffer. If you are always compassionate and friendly to others, if you always consider other people when you do things, and whenever you have issues with other people you first think about whether they can take it or whether it will cause them harm, then you won't have any problem. So, when you cultivate you should follow high and even higher standards.

Often some people just don't understand. Some people's Third Eyes are open and they see Buddhas. This person goes home and worships Buddha, grumbling to himself, "How come you don't take care of me? Please, please help me solve this problem!" Of course, that Buddha won't step in. That tribulation was set up by him, and it was to improve your character so that you can improve yourself through the challenges. How could he resolve it for you? He absolutely won't resolve it for you. If he did, how could

your gong grow? And how could you improve your character and raise your level? What's key is to have your gong grow. As the Great Enlightened Beings see it, being human isn't the purpose: a person's life isn't for being human, but to have you return. People think that they suffer a lot. But *they* think that the more you suffer, the better—it pays off your debts faster. That's how they think. Some people don't grasp this. When begging to Buddha doesn't work they start blaming him, "How come you aren't helping me out? Day after day I burn incense to you and kowtow." Some people even smash Buddha's statue because of this, and bad-mouth Buddha from then on. As soon as he mouths off, his character drops down and his gong is gone, he knows there's nothing left, and so he resents Buddha even more. He thinks Buddha is ruining him. He uses ordinary people's logic to measure Buddha's character. How could you measure it that way? He uses ordinary people's criteria to look at higher things—how could that work? So, this kind of problem happens often, where a person thinks that the suffering in his life is an injustice against him. And there are a lot of people who've tumbled down this way.

In the past few years there have been a lot of qigong masters who've tumbled, and this includes some of the big-name ones. Of course, the real qigong masters all went back, they completed their historic missions and returned. There are only a few left now, who've gotten lost in the midst of ordinary people with their fallen character. They're still active but they don't have any gong now. Some qigong masters who used to be famous are still active in the world. Their masters saw that they'd gotten lost among ordinary people, that they'd sunk over fame and profit, and couldn't pull themselves out, and that there was no hope for them. So their masters took their subordinate souls away. The gong was all on the body of their subordinate souls. Those cases are typical, and there are a lot of them.

In our discipline those cases are pretty few. And even when we do have them they aren't that notable. What we do have a lot of, though, are striking examples in terms of character improvement. There was one student who worked at a textile mill in a city in Shandong Province. After he learned Falun Dafa he taught other employees at the mill to practice. The result was that he brought morale up throughout the whole mill. He used to take home pieces of towels from the mill, and so did all the other employees. After he learned our practice, he not only stopped taking things home, but also brought back what he took home before. When other people saw him doing that, they, too, stopped taking things. Some employees even returned what they'd taken before. This happened throughout the whole mill.

The person in charge of one city's Assistance Center went to visit Falun Dafa students at a factory to see how their practice was going. The factory's head came out to meet them in person, "Since learning Falun Dafa, these employees come to work early and go home late. They do diligent and conscientious work, they're never picky no matter what work their supervisors assign them, and they've also stopped fighting to benefit themselves. Once they started to act this way the morale of the whole factory went up. And the factory's financial returns have even improved. Your practice is so powerful, when will your teacher come?—I want to go to his talks, too." The main goal of Falun Dafa cultivation is to guide people up to high levels. It's not about doing that kind of thing, but it can do a lot to promote better civility in society. If everyone searched inside himself, and if everyone thought about how to act better, I'd say society would stabilize and people's moral standards would rise.

When I was teaching the Law and the exercises in Taiyuan City, there was a student who was in her fifties. She and her husband came to attend the class. When they were in the middle of crossing the road, a car went whipping by, and its side-view mirror caught the older woman's clothes. With her clothes caught, the car dragged her more than 10 yards, and then "Wham!"—she was thrown to the ground. The car didn't stop for another 20-plus yards. The driver jumped out of the car and wasn't happy. "Hey, you weren't watching where you were going." That's just how people are these days—whenever they run into a problem the first thing they try to do is duck the blame, even if they're at fault. Then the passenger in the car said, "Check out how badly she fell. Let's send her to the hospital." The driver came to his senses and said, "How do you feel, ma'am? Are you hurt? Let's go to the hospital and check it out." That student slowly got up from the ground and said, "I'm alright, you can go now." She brushed off the dirt, grabbed her husband, and left.

She came to the class and told me this story, and I was happy to hear it. Our students have definitely improved their character. She said to me, "See Teacher, I'm learning Falun Dafa. If I hadn't learned Falun Dafa I wouldn't have handled it that way today." Let's think about it. She's retired, the cost of living is so high, there's no welfare benefits, she's over 50, and she was dragged by a car that far and thrown to the ground. "Where are you hurt?" "Everywhere." She could just lay on the ground and never get up. "Go to the hospital? Let's go." And she could stay in the hospital and never leave. When this happens to an ordinary person, that could well be the case. But she's a practitioner, and she didn't do that. We'd say that a good or bad outcome comes from one thought. The difference in one thought leads to different results. At her age, if she was an ordinary person, how could she not be hurt? But she wasn't even scratched. A good or bad outcome comes from one thought. If she'd just lay there and said, "Ohhh, I'm in trouble. This part hurts, that part hurts..." then maybe her ligaments would be torn, or her bones fractured, and maybe she'd be paralyzed. No matter how much money they give you, you'd still have to live in the hospital the rest of your life. And could you really enjoy that? Even the bystanders thought it was strange that this lady didn't extort money from the driver. "Ask him for money." People's moral standards these days are all perverted. Sure, the driver was going too fast. But he wouldn't hit somebody on purpose. He didn't mean to do that. But people are like that nowadays, and if you don't extort money from him, even the bystanders would think it's unfair. I'd say that people aren't able to tell right from wrong these days. When you say to someone, "What you're doing is wrong," he won't believe it. That's because people's moral standards have changed. Some people just seek profit—as long as they can get money out of it they'll do anything. "Life will get the best of you if you don't look out for number one"—that's even become a motto!

There was a student in Beijing who once took his kid to the Qianmen shopping area for a walk after dinner. They saw a van with loudspeakers promoting a lottery game. The kid wanted to join in the fun and play the game. "If you want to play, go ahead." So he gave the kid a dollar to play. The kid won second prize right on the spot, and got a deluxe kid's bike. The kid was so excited. But then suddenly, "Bing!"—a light went off in the dad's head. "I'm a practitioner, how could I ask for something like this? Now that I've gotten this for nothing, how much virtue will I have to give back in return?" He told the kid, "Let's not take it. If you want one we can buy one ourselves." The kid got upset, "I asked you to buy one for me but you wouldn't. Now I win one myself, and you don't

want me to have it.” He threw a tantrum and wouldn’t give in. The practitioner had no choice but to push the bike home. After he got home, the more he thought about it the more uneasy he felt. “I’ll just return the money.” Then he thought, “The lotto tickets are gone. If I bring the money back, won’t they pocket it? I’ll just donate the money to my company.”

He was lucky, because there were a lot of Falun Dafa students at his company and his boss could understand. If this happened in a typical setting, or at a typical company, and you said that you’re a practitioner and you don’t want to keep the bike you won from a lottery and want to give the money to your company, even your boss would think you’re crazy. People would talk on and on about it, “Did something go wrong with his practice? Did he go insane?” I’ve said that moral values are now perverted. In the 1950s or 60s, this wouldn’t have been a big deal. It would have been perfectly normal, and nobody would be surprised.

We’d say that no matter how much the human moral standard changes, the nature of the universe, to be True, Good, and Endure, will never change. When some people say that you’re good, you might not really be good, and when some people say that you’re bad, you might not really be bad, because the standards for judging what’s good and bad are all perverted. Only those who conform to the universe’s nature are good people. This is the only standard for determining what is a good person and bad person, and it’s recognized by the universe. No matter how much society changes, no matter how much people’s moral standards slide, no matter how degenerate the world gets with each passing day, and no matter how badly people just think about money, the universe doesn’t change based on how mankind changes. A cultivator shouldn’t follow ordinary people’s standards. Ordinary people say something is right, and then you just go and do things based on that? That’s no good. What ordinary people say is good isn’t necessarily good, and what ordinary people say is bad isn’t necessarily bad. In this age of twisted moral values, when a person is doing something bad, if you point out to him that he’s doing something bad, he won’t even believe you! To be a cultivator, you have to judge things by the nature of the universe, and only then can you tell what’s truly good and truly bad.

Buddhist Anointment

In the cultivation world there’s something called anointment. Anointment is a religious ritual from the Tantric Buddhist cultivation way. The purpose of anointment is to have you not take up another discipline and to recognize you as a true disciple of one discipline. What’s strange now is that this religious ritual has shown up in qigong practices. Even Daoist qigongs are doing anointment, it’s not only Tantrism. I’ve said that anyone who teaches Tantric exercises in society in the name of Tantrism is a fake. And why do I say that? It’s because Tang Tantrism has been gone for over 1,000 years in our country, and it doesn’t exist at all. Because of the language barrier Tibetan Tantrism never spread fully to the Han region. Remember that it’s an esoteric teaching, so it has to be cultivated secretly in a monastic setting, and a person has to receive secret teachings

from the master and cultivate secretly with him. It absolutely can't be taught without these conditions being met.

A lot of people go to Tibet to learn qigong with an intention: they want to find a master to study Tibetan Tantrism with, so that they can become qigong masters and get rich and famous later on. Now think about it, genuine Living Buddha Lamas who've received true teachings all have strong abilities, and they can see what's on the learner's mind. What he's there for can be seen with just one look at his mind, "He's come here to learn this practice so that he'll be a qigong master when he leaves and get rich and famous. He's here to ruin our discipline's method of cultivating Buddhahood." It's such a serious discipline for cultivating Buddhahood, could it be ruined by him just like that for the sake of becoming a qigong master to get rich and famous? What kind of motive is that? So they won't teach him a thing, and he won't get any real teachings. Of course, there are a lot of temples out there, and maybe he'll get some superficial things. If his thoughts aren't proper and he wants to become a qigong master so that he can do bad things, then he'll attract possessing spirits. Animal spirits have energy, too, but that isn't Tibetan Tantrism. Those who go to Tibet truly in search of the Law might plant themselves there and not come back. Those are true cultivators.

It's strange that a lot of Daoist practices also do anointment now. Daoists use energy channels, what are they doing anointment for? From what I learned while I was spreading the practice in the South, especially in the Guangdong area, there's an awful mess of a dozen-plus qigong practices doing anointment. And what's that for? When those masters do anointment for you, you supposedly become their disciples and you can't learn other practices. If you do they'll punish you. That's what they do. Aren't they doing crooked things? What they're spreading are things for healing and keeping fit, and the general public is only learning those things to get healthy. What's the point of doing that? There's a person who claims that once you do his qigong you can't do any others. Can he save people and lead them to Perfection? He's tying people up and ruining their chances! A lot of people do this.

The Daoist system doesn't do anointment, but now it's shown up there, too. I've seen that the qigong master who's the worst about anointment, do you know how high his gong pillar is? It's only two or three stories tall, yet he's a big-time qigong master. His gong has dropped so much, from what I saw, it's pathetically little. Hundreds and thousands of people line up for him to do anointment. His gong is limited and it's only that high, and his gong would drop and be gone in no time. What could he be using to do anointment for people? Isn't that cheating people? Real anointment, when you look at it from other dimensions, makes a person's bones look like white jade from head to toe. In other words, it uses gong, high-energy matter, to purify your body and wash it from head to toe. Can that qigong master do this? He can't. What's he doing? Of course, he's not necessarily doing religious things. The purpose is to have you belong to him once you learn his practice, and you'll have to go to his classes and learn his stuff. He's doing it to make money off you. If nobody learns his things he won't make money.

Falun Dafa disciples are like the disciples of other Buddhist disciplines, in that it's their master that does anointment for them many times, but they won't be told. People with abilities might know it, and sensitive people might feel it, too. When they're sleeping or at other times maybe they'll feel a sudden, warm current go through the whole body from the top of the head. The purpose of anointment isn't to make your gong

higher—gong is something you cultivate yourself. Anointment is a method of strengthening, and it's to purify your body and clean it further. It has to be done lots of times, it has to be done at each level to help you cleanse your body. Cultivation is up to you, gong is up to the master, so we don't do ritual anointment.

Some people go through formal ceremonies to become students of their master. Now that I've mentioned this, I might as well tell you that a lot of people want to go through formal ceremonies to become my students. Our current period of history is different from China's feudal society. Does kneeling down and kowtowing count as formally becoming a student? We don't do those kinds of rituals. Here's how a lot of people think: "I'll kowtow, burn incense, and worship Buddha, and if I'm a little bit pious my gong will grow." That's ridiculous. True cultivation totally depends on how you cultivate—it's useless to hope for things. You don't have to kowtow to Buddha, and you don't have to burn incense, just truly cultivate yourself according to the standard for cultivators, and he'll be really happy just seeing you. But if you always do bad things when you're out in the world, maybe you burn incense and kowtow to him, but he'll be upset at the mere sight of you. Isn't that how it really is? True cultivation depends on you. So maybe you kowtow to me today and go through some formal ceremony to become my student, but you stick to old ways once you're off on your own again—then what was the point? We don't do that type of ritual at all. You could even ruin my name!

We have given you so much. For each of you, as long as you really cultivate and act strictly according to the Great Law, I'll take you as my disciples and guide you. As long as you cultivate Falun Dafa we'll take you as disciples and guide you. But if you don't cultivate we can't do anything for you. If you stop cultivating, what good would it do you to carry that title? It doesn't matter if you are students from the first series of classes or the second, could you be considered my disciples just because you do the movements? You have to truly cultivate according to our character standard, and only then can you have a healthy body, and only then can you truly go up to high levels. So we don't do those rituals. As long as you cultivate, you belong to our discipline. My Law bodies are aware of everything. Whatever you think about, they're aware of it, and they can do anything. If you don't cultivate they won't look after you, but if you do cultivate, they'll help you all the way to the end.

The practitioners in some qigongs haven't met their masters. They were told to kowtow facing in a certain direction and pay hundreds of dollars, and that this would do the job. Aren't they only fooling themselves? What's more, somebody like that goes head over heels, and from then on he starts to defend the practice and its master. He even tells other people not to learn other practices. I think that's pretty absurd. And then there are other people who do some so-called "touching the head" ritual. I don't know how that touch could do anything.

It's not just the people who teach qigong in the name of Tantrism that are fakes, the same goes for all those people who teach qigong in the name of Buddhism. Now think about it, the cultivation ways in Buddhism have had those forms for thousands of years, so is it still Buddhism if somebody goes and changes it? A cultivation way is for seriously cultivating Buddhahood, and it's incredibly wondrous. One little change will wreck the whole thing. The process that evolves gong is extremely complex, and what you can feel doesn't mean anything. So you shouldn't cultivate by feel. Monks' religious forms are their cultivation ways, and once they are altered they don't belong to that

discipline anymore. Every discipline has a Great Enlightened Being in charge of it, and every discipline has cultivated a lot of Great Enlightened Beings. Nobody dares to just go and freely change the cultivation way in that discipline. What benevolent might does a little qigong master have to cheat its master and alter that discipline for cultivating Buddhahood? And if it really could be altered, would it still be the same discipline? You can tell what's fake qigong.

Placement of the Mysterious Pass

“Placement of the Mysterious Pass” is also called the “One Aperture of the Mysterious Pass.” You can find these terms in *The Book of Elixir, Daoist Canon*, and *Guide to Nature and Longevity*. So what is it? A lot of qigong masters can't explain it. Ordinary qigong masters can't see it at all from their levels, and they're not allowed to see it. If a cultivator wants to see it, he has to reach the upper level of the Wisdom Eye before he can see it. Ordinary qigong masters can't reach that level so they can't see it. Ever since ancient times cultivation circles have been trying to figure out what the Mysterious Pass is, where the One Aperture is, and how to place it. In *The Book of Elixir, Daoist Canon*, and *Guide to Nature and Longevity* they only discuss it theoretically, and they don't touch the essence at all. They explain it and explain it, but they only make you more confused. No one can explain it well because ordinary people aren't allowed to know the essence.

Also, I can tell you something, and it's only because you're our Falun Dafa disciples that I'm telling you this: make sure you don't read those confused qigong books. I'm not talking about the ancient books I just mentioned. I'm referring to those fake qigong books that people write nowadays. Don't even open them. As soon as you have even the slightest thought, “Oh, this sentence makes sense...” when that thought flashes through your mind, the possessing spirits in that book will get on your body. A lot of books were written under the control of possessing spirits that manipulated people's attachments to fame and profit. There are a lot of fake qigong books—quite a lot. A lot of people are irresponsible, and they even write things that have possessing spirits and other junk. Even the ancient books I mentioned before or other ancient books like those, for the most part, it's better not to read them since there's the issue of committing to just one practice.

An official from the China Qigong Association once told me a story which really made me laugh. He said that there was a person in Beijing who always went to qigong lectures. He'd take them in one after another, and after a while he felt that there wasn't anything more to qigong than what he'd heard. They were all at the same level so they all talked about the same things. Like those fake qigong masters, he thought that was the only meaning qigong had! “Alright then, I'll write a qigong book, too.” Think about it, someone who doesn't practice qigong wants to write a qigong book. Qigong books are just copied from one another nowadays—he copies yours, you copy his... He wrote and wrote until he got to the topic of the Mysterious Pass, and he couldn't go further. Who really knows what the Mysterious Pass is? Even few real qigong masters know. So he went and asked a fake qigong master. He didn't know he was fake, though, because he didn't know about qigong to begin with. But if the fake qigong master couldn't answer

the question, wouldn't people know he was fake? So he dared to make something up, and said that the One Aperture of the Mysterious Pass is located at the tip of a man's private part. It sounds pretty absurd. But don't laugh yet—this book has been published. What I'm saying is that today's qigong books are that ridiculous. Is there any point in your reading that stuff? There's no point, and it can only harm you.

So then what's meant by, "Placement of the Mysterious Pass"? During your Triple-World-Law cultivation, when you cultivate above the middle levels, meaning, when you enter high-level Triple-World-Law cultivation, the Cultivated Infant starts to develop. The Cultivated Infant is different from what we know as Cherubs. Cherubs are small, playful, and mischievous. The Cultivated Infant doesn't move, and unless the master soul controls him, he'll sit still with his hands folded in the Jieyin position, legs crossed and on a lotus flower. The Cultivated Infant is born from the elixir field. You can see him in the extreme microcosm—even when he's smaller than the tip of a needle.

There's something else I'd like to clarify. There is only one true elixir field, and it's at the area around the lower abdomen. Well, it's the field located above the Huiyin acupoint at the perineum, it's inside the body, and below your lower abdomen. Many forms of gong, many abilities, many technique-like things, Law Bodies, the Cultivated Infant, Cherubs, and many other beings are all born in this field.

In the past there were a few cultivators who talked about an upper elixir field, a middle elixir field, and a lower elixir field. I'd say they were wrong. Some would say that their masters had passed it down that way for generations and that it's written in books that way. I'll tell you, junk has been around since ancient times. Don't look at how many years it's been passed down for—that doesn't mean it's correct. Some worldly small paths have always been spread in the environment of ordinary people, but they can't help you cultivate. They're nothing. When they talk about the upper elixir field, middle elixir field, and the lower elixir field, what they mean is that wherever you generate elixir is an elixir field. Isn't that funny? When a person focuses his mind on a single spot, after some time it will generate an energy mass that forms an elixir. If you don't believe it, then focus your mind on your arm and keep it there, and a little while later elixir will form there. So when some people see this they say that elixir field is everywhere. That sounds even funnier. They think that wherever elixir forms, that's an elixir field. The truth is, that's an elixir, but not a field. You could say that elixir is everywhere, or that there's an upper elixir, middle elixir, and lower elixir—that's okay. But, there's only one field that can truly generate countless Laws, and it's located at the lower abdominal area. So those sayings about an upper elixir field, a middle elixir field, and a lower elixir field are wrong. Elixir will form wherever you focus your mind for a while.

The Cultivated Infant is born at the elixir field at the lower abdomen and it slowly grows bigger and bigger. By the time he's the size of a ping-pong ball, the shape of his whole body can be seen, and his nose and eyes are developed. While he's the size of a ping-pong ball, a small, round bubble grows by his side. After it's formed, it grows as the Cultivated Infant grows. When the Cultivated Infant grows to be about five inches tall, a single lotus flower petal appears. When he grows to be about seven to eight inches tall, the lotus petals are basically formed, and a layer of lotus petals appears. The golden, shining Cultivated Infant sits on a golden lotus plate—it's beautiful. That is the Indestructible Adamantine Body, which Buddhists call a Buddha-body, and Daoists call a Cultivated Infant.

In our discipline we cultivate both types of bodies and they're both required—your innate body has to be transformed, too. You know, a Buddha-body can't be revealed around ordinary people. With a lot of effort, the shape can be shown, and ordinary people's eyes can see its luminescence. But to ordinary people, after this body has been transformed, it looks the same as the body of an ordinary person, and ordinary people can't tell any difference, but it can freely move between dimensions. When the Cultivated Infant has grown to be about five to seven inches tall, the air bubble will have also grown to the same height. It's just like a balloon's membrane, and it's transparent. The Cultivated Infant sits with its legs crossed and doesn't move. When he's grown that big the air bubble needs to leave the elixir field, it's fully grown. "A melon falls when it's ripe," as they say. So it'll move up. The process of moving up is a slow one, but every day it can be seen moving. It gradually moves up and rises higher. If we experience and observe it carefully we can sense that it exists.

When it reaches your Tanzhong acupoint at the center of the chest, it needs to stay there for a period of time. This is because the human body's essence, and many things (the heart is also here), will form a set of their own inside this air bubble. The air bubble needs to be enriched with essence. After some time it moves up again. When it passes through the neck you feel suffocated, as if your blood vessels were blocked, and it feels so swollen it's painful. This will be over in a day or two, and then it reaches the head. We call this "ascending to Niwan." Although we say it arrives at Niwan, it's actually as large as your entire brain, and you'll feel like your head is swollen. Since Niwan is a key place in a person's being, its essence also needs to be formed inside the bubble. After that, the bubble squeezes its way through the Third Eye passageway, and that feeling is awful. The Third Eye is so swollen that it hurts, the temples also feel swollen, and the eyes are sunken. This lasts until the bubble squeezes out, and it instantly hangs at the forehead position. This is called the Placement of the Mysterious Pass—it hangs there.

At that time, people whose Third Eyes are open can't see. That's because in both Buddhist and Daoist cultivation the doors are closed in order to develop things faster inside the Mysterious Pass. There's a large set of doors at the front and a set of doors at the back, and they're all closed, just like the tunnel of Tiananmen gate in Beijing, with a big set of doors on each side. In order to accelerate the formation and enrichment of the Mysterious Pass, the doors aren't opened except under extremely special circumstances. People who can see things with their Third Eyes aren't able to see at that stage—they aren't allowed to look with it. What's the purpose of its hanging there? Hundreds of energy channels in our body intersect at that spot, so the hundreds of energy channels have to circle through the Mysterious Pass and come out, and they all have to go through the Mysterious Pass. This is done to lay some more foundations and form that set of things inside the Mysterious Pass. Since the human body is a small universe, it will form a small world, and all human-body essence will be formed inside it. But it only forms a set of facilities, and it's not fully operational yet.

In Qimen cultivation the Mysterious Pass is kept open. When the Mysterious Pass is ejected, it comes out in the form of a tube, but it gradually becomes round. So the doors on both its sides are open. The Qimen practices don't cultivate into Buddhas or Daos, so they have to protect themselves. There are a lot of Buddhist and Daoist masters, and they can all protect you, so you don't need to see and you won't run into problems. But that wouldn't work for the Qimen practices. They have to protect themselves, so they have to

be able to see. But when they see things with their Third Eyes at that time it's like looking through the tube of a telescope. After this set of things is formed, which is about a month or so, it starts to return. When it returns to inside the head it's called the "Mysterious Pass Changing Positions."

When it goes back, your head will again feel so swollen that it's awful. Then it squeezes its way out of your Yuzhen acupoint at the nape of the neck. The feeling as it squeezes out is again awful, as if your head was being split open. Then it comes out all at once, and you'll immediately feel relief. After it comes out, it hangs in a deep dimension, and it exists on the bodily form in that deep dimension, so you won't press against it while you sleep. But there's one thing. You'll sense that something is in front of your eyes when the Mysterious Pass is first placed, and even though it's in another dimension, you'll always feel like your vision is blurry, like something is blocking your eyes, and it's not very pleasant. Since the Yuzhen acupoint is a major, key pass, a set of things also needs to be formed at the back of the head. Then it starts to go back. The "One Aperture of the Mysterious Pass" actually isn't just one aperture—it has to be placed multiple times. After it's returned to Niwan, it starts to descend, and it descends inside the body all the way to the Mingmen acupoint at the space between the kidneys. At the Mingmen acupoint it's ejected out again.

Your Mingmen acupoint is an extremely important, major aperture. Daoists call it an "aperture," and we call it a "pass." It's an important, major pass, and it's really like a steel gate—like countless layers of steel gates. You know, our bodies have layers after layers. Our flesh cells here are one layer, and the molecules inside them form another layer—atoms, protons, electrons, the infinitely small particles, the smaller and even smaller particles, all the way down to the extremely microcosmic particles, and each layer has one layer of gates set up. And for this reason there are lots and lots of abilities and technique-type things that are all locked inside the many layers of gates. In other practices, which cultivate elixir, when the elixir explodes, the Mingmen has to be blasted open first. If it's not blasted open your abilities won't be freed. After the Mysterious Pass has formed this set of things at the Mingmen acupoint it goes back inside again. Once it's inside, it begins its return to the lower abdominal area. This is called "Mysterious Pass Returning to its Position."

After the Mysterious Pass returns, it doesn't go back to its original place. At that time the Cultivated Infant has grown very big. The air bubble will cover the Cultivated Infant, and it will envelop the Cultivated Infant. As the Cultivated Infant grows, it grows along with him. If the Infant is a Daoist one, usually when he has grown to the size of a six- or seven-year-old child he's allowed to leave the body, and that's called "Birth of the Cultivated Infant." He can come out and move around under the control of your master soul. The human body stays there, fixed, while the master soul comes out. And if the Infant is a Buddhist one, usually when it's cultivated to your size there's no more danger. At that time, the Cultivated Infant is normally allowed to leave the body, to separate from the body, and it can come out. By then the Cultivated Infant has grown as large as you, and the cover is large. The cover has expanded outside your body, and *that* is the Mysterious Pass. Since the Cultivated Infant has grown so big, the Mysterious Pass naturally expands outside the body.

Maybe you've seen the statues and paintings of Buddhas that are in temples, and noticed that the Buddhas are always inside a circle. This is especially true for the

paintings of Buddhas—there’s always a circle that the Buddha sits in. A lot of Buddha images are like that, especially the paintings in ancient temples—they’re all like that. Why do they sit inside a circle? Nobody knows. I’ll tell you, that is the Mysterious Pass. But then it’s not called a Mysterious Pass. It’s called a world. Well actually, it can’t be called a world just yet. It only has this set of facilities, just like a factory that has a set of facilities but doesn’t have the ability to produce. It needs energy and raw materials before it can start production. A few years back a lot of cultivators said, “My gong is higher than a Bodhisattva’s,” or “My gong is higher than a Buddha’s.” Other people thought it sounded unbelievable. Actually, what they said wasn’t at all unbelievable. Your gong does have to be cultivated to a very high level while you’re in the human world.

So how did this come about?—he’s cultivated higher than a Buddha? You shouldn’t understand it so superficially. His gong is definitely very high. That’s because when he’s cultivated to a very high level and reached full Enlightenment, or is Unlocked, his gong is definitely very high. Right before he’s Unlocked and fully Enlightened, eight tenths of his gong will be taken down together with his character level. That energy is used to enrich his world, his own world. As you know, a cultivator’s gong, along with his level of character especially, is what he’s cultivated by going through countless hardships and tempering himself under grueling conditions all his life. So it’s extremely precious, and eight tenths of that precious matter is used to enrich his world. And for this reason, when he succeeds in cultivation later on he’ll get whatever he wants just by extending his hand, he’ll have anything he wants, and he’ll be able to do whatever he wants to—he’ll have everything in his world. That’s his benevolent might, which he cultivated by bearing hardships.

That energy that he has can be easily transformed into anything. So whatever a Buddha wants, or whatever he’d like to eat or to play with, he has it all. That’s what he has cultivated for himself, that’s his Buddha Status, and without it he can’t complete his cultivation. By this time it can be called his own world, and he only has two tenths of his gong left to be Perfected, to attain the Dao. Even though he only has two tenths of his gong left, his body isn’t locked, or he doesn’t have a body, or even if he does it’s already been transformed by high-energy matter. His divine powers will then be displayed in full, and they are unmatched in their might. While he’s cultivating around ordinary people his body is usually locked and he doesn’t have such great skills, and no matter how high his gong is, he’s restrained. But now everything will be different.

The Fifth Talk

The Law Wheel Design

Our Falun Dafa's symbol is a Law Wheel. People with abilities can see that the Law Wheel is turning, and the same goes for our small Law Wheel pins—they're turning too. We are guided in our cultivation by the nature of the universe, to be True, Good, and Endure. We practice according to the universe's law of evolution, so what we cultivate is just enormous. In a sense, the Law Wheel design is the universe's miniature. There's a concept in the Buddhist system that the Ten-Directional World is itself a universe, having four sides and eight directions, or eight points, so it's possible that some people can see that above and below it there's a gong pillar, and that's why when you count its top and bottom, you get a ten-directional world, which constitutes this universe. It represents the Buddhist summary of the universe.

Of course, there are countless galaxies in this universe, and our Milky Way is one of them. The whole universe is in motion, and all the galaxies in the whole universe are in motion, too, so the Tai-ji symbols in this design and the small *srivatsa* symbols, ☸, are also turning, the whole Law Wheel is turning, too, and the large ☸ symbol in the center is turning as well. So in a sense, it symbolizes our Milky Way, and at the same time, since we're Buddhist, it has a Buddhist symbol in the center. That's looking at it from the surface. All the different kinds of matter have forms of being in other dimensions, and in those other dimensions they have extremely rich, complex evolution processes and forms of being. This Law Wheel design is the universe's miniature, and in all other dimensions it, too, has its forms of being and its evolution processes, so I call it a world.

When it's turning clockwise the Law Wheel can automatically take in energy from the universe, and when it's turning counterclockwise the Law Wheel can send out energy. Turning inward (clockwise), it saves oneself, turning outward (counterclockwise), it saves others. It is unique to our practice. Some people have asked, "We're Buddhist, so why are there Tai-ji? Isn't the Tai-ji a Daoist thing?" It's because what we cultivate is huge—it's just like we're cultivating the whole universe. So think about it, everybody: there are two major systems in the universe, the Buddhist system and the Daoist system, and without either of them it wouldn't make up a complete universe, you wouldn't be able to call it a complete universe, so we include Daoist things here. Some people might say, "Hey, there's more to it than just the Daoist system. What about Christianity, Confucianism, and all the other religions?" I can tell you this, when cultivation in Confucianism reaches extremely high levels it becomes Daoist, while a lot of Western religions are of a Buddhist nature when their cultivation reaches a high level, they're one set of teachings in the Buddhist system. Those are the only two systems that are major.

So why are there two Tai-ji symbols that are red at the top and blue at the bottom, and two other ones that are red at the top and black at the bottom? The way that people usually think of the Tai-ji is that it's made up of two kinds of matter, one black and one white, the qi of yin and yang. That understanding is a bit shallow. It has different manifestations in different dimensions. This is how its colors manifest at the highest

level. The Dao as we know it is red at the top and black at the bottom, it takes on these colors. For example, we have some people whose Third Eyes are open, and they've discovered that what looks red to their eyes actually looks green in another dimension that's only one level away. They find that the golden yellow color is actually purple in another dimension, that there's that kind of contrast, since colors change in different dimensions. The Tai-ji with the red top and blue bottom belongs to the Original Great Dao, which includes the Qimen practices. The small ☸ symbols on the four sides are Buddhist, and they're the same as the one in the center—they're all Buddhist. The colors of this Law Wheel are quite bright, so we use it as Falun Dafa's symbol.

The Law Wheel that we see with our Third Eye won't necessarily have these colors. The background color might change, although its design doesn't. When the Law Wheel that I place in your lower abdomen turns, what you see in your Third Eye might be red, violet, green, or clear. It goes from red to orange, yellow, green, blue, indigo, and violet—its background color changes constantly, so you might see other colors, but the colors and the pattern of the ☸ symbols and the Tai-ji inside the Law Wheel don't change. We feel that the background color of this design looks nice, so we've kept them. People with abilities can penetrate beyond this dimension to see many, many things.

Some people have said, "This ☸ symbol looks like that thing Hitler had." I can tell you that this symbol doesn't have anything to do with any social clashes. Some people say that if the corner tilted to this side it would be Hitler's thing. That's not an issue, since it turns both ways. This symbol was widely known in the world 2,500 years ago, it was back in Shakyamuni's time that they got to know it. It's only been a few decades since the time of Hitler and World War II, and he stole this symbol for his own use. But the color of his was different from ours, it was black, and what's more, its corner pointed upward and it stood on its end, it was vertical. So that's all I'll say about the Law Wheel. We've only talked about how it looks on the surface.

So then what does this ☸ symbol represent for us Buddhists? Some people say it stands for good luck—that's how ordinary people interpret it. I'll tell you, the ☸ symbol marks a Buddha's level, and only those who reach the level of a Buddha have it. Bodhisattvas and Arhats don't have it, but Great Bodhisattvas, like the Four Great Bodhisattvas, all have it. We can tell that those Great Bodhisattvas have gone far beyond the levels of common Buddhas, they're even higher than Tathagatas. The Buddhas beyond the level of Tathagata are so many they're countless. Tathagatas have only one ☸ symbol, but when someone reaches the levels higher than Tathagata he'll begin to have more ☸ symbols. At a level twice as high as Tathagata you have two ☸ symbols, and at even higher levels you have three, four, or five... and some will have so many their bodies will be covered in them. They'll appear on the head, the shoulders, the knees, and when they get to be too many to fit, they'll even appear on the palms, the fingers, the soles of the feet, the pads of the toes, and so on. As the level gets higher and higher, the number of ☸ symbols keeps rising, and that's why the ☸ symbol indicates a Buddha's level. The higher a Buddha's level, the more ☸ symbols he has.

The Qimen Practices

There's more than just Buddhist and Daoist practices, there are also the Qimen practices. They call themselves the Qimen cultivations. Now when we think about cultivation, here's how most of us understand it. From ancient China on up to today, people have considered the Buddhist and Daoist cultivation ways standard, and they refer to them as true cultivation disciplines. The Qimen practices, though, have never been made public, and not many people know they exist. People only know about them from art and literature.

So is there such a thing as Qimen practices? Yes, there is. During my cultivation, in the later years, in particular, I came across three Qimen sages and they passed on to me the essence of their teachings, and those things were really unique, and really good. And exactly because their practices are so unique, most people can't understand them and what comes out in their practice is really strange. Also, they have a saying, "not Buddha, not Dao"—they don't cultivate Buddhahood and they don't cultivate Dao. When people hear that they don't cultivate Buddhahood or Dao, they call them "side-door fringe ways." But they call themselves Qimen practices. Calling them "side-door fringe ways" isn't exactly a compliment, but it's not negative, either. It doesn't mean they're evil ways, that's for sure. Even the surface meaning of it doesn't suggest that it's an evil practice. Historically people have been calling the Buddhist and Daoist practices "true cultivation disciplines." But people don't understand the Qimen practices, so they call them "side-door"—not the main door, or not a true teaching. And what's "fringe ways" about? The term for "fringe" meant "a little awkward," an awkward practice. "Fringe" usually meant a bit awkward in the ancient Chinese vocabulary. "Side-door fringe way" has this layer of meaning to it.

Then why aren't they evil ways? Because they, too, have strict character requirements, and they, too, base their cultivation on the nature of the universe. They don't violate the nature of the universe or the laws of the universe, and they don't do bad things, so you can't call them evil ways. It's not that the Buddhist and Daoist systems are true teachings because the nature of our universe is in line with their cultivation ways, but instead, it's because the Buddhist and Daoist system cultivation ways are in line with the nature of the universe. If the Qimen practices are in line with the nature of the universe, then they aren't evil practices—they're true teachings, too. That's because the criterion for determining good and evil, or virtue and vice, is the nature of the universe. They base their cultivation on the nature of the universe, so they're upright, too. It's just that their requirements and features are different from Buddhist and Daoist system ones. They don't make a practice of passing on their teachings to a wide range of students, they only teach a small circle. When Daoists pass their things on, they'll teach a large batch of disciples, but only one of them gets the real teachings. Buddhists believe in saving all sentient beings—if you can cultivate, then you cultivate.

When a Qimen practice is transmitted it can't be given to two people. Instead, only one person gets selected over a pretty long period of time, so that's why ordinary people have never seen their things. Of course, when qigong was in its heyday I discovered that a small percentage of people from these practices also came out to teach. But they would try and try to spread it, and it just wouldn't work, because there were some things their masters just absolutely wouldn't let them pass on. If you want to spread a practice

widely, you can't pick your students, and people with all kinds of character might come to learn it. They'll bring along different ways of thinking, and they'll be all kinds of people, so you can't pick your disciples. That's why Qimen practices can't be popularized. They're vulnerable to danger, because those things they have are really special.

Some people have thought, "Buddhists try to cultivate into Buddhas, and Daoists try to cultivate into True Persons. So what does somebody become when he does a Qimen practice successfully?" He'll be a roaming Immortal, with no fixed domain in Heaven. You know, Tathagata Shakyamuni has the Saha World, Buddha Amitabha has the Western Paradise, and Bhaishajyaguru has the Emerald World. Each Tathagata and Great Buddha has his own world. Each Great Enlightened Being has a heavenly kingdom that he's put together, and a lot of his disciples live there. But with the Qimen practices, they don't have definite boundaries in the universe—they're just like wandering Gods or roaming Immortals.

Practicing in an Evil Way

What does "practicing in an evil way" mean? Well, there are a number of forms of it. There's a certain type of people who specifically do evil practices, and their stuff has been passed down for generations. Why do they pass that stuff on? It's because they want to build up their reputations, benefit themselves, and get rich. That's what they care about. Of course, their character isn't high, and they don't get any gong. So what do they get? Karma. When a person's karma is huge, it can form a kind of energy. But his level is nothing, and he's nothing compared to a cultivator. He is able to have power over ordinary people, though. That stuff is also a form of energy, so when its density gets very high, it can strengthen the abilities that the human body has. It can have that kind of effect. So there have always been people who teach that stuff. They say, "I do bad things, I swear at people, and my gong grows right up." They aren't building up their gong in the least. The fact is, they're just increasing the density of that black matter since doing bad things gives them black matter, karma. So they can strengthen those few little tiny inborn abilities with that karma and bring about some minor abilities, but they can't do anything big. These people think they can build up gong by doing bad things, that's their theory.

Some people say, "If the Dao grows by a foot, the demon will grow by ten times as much." That's blasphemy on the part of ordinary people, demons will never be higher than Daos. There's this phenomenon: the universe that we human beings know is only one small universe out of countless universes, and we call it the universe for short. Every time a long period of time has passed, a massive, cosmic catastrophe hits this universe of ours. The catastrophe destroys everything in the universe, even planets can be destroyed, and it can destroy all living things in the universe. The motion of the universe has patterns. In this cycle's universe human beings aren't the only ones who have gone bad. A lot of beings have seen something: speaking in terms of the present time, it's been quite a long time since a big explosion happened in this dimension of the universe. Astronomers aren't able to see it today because what we can see with the most powerful telescopes are things that happened 150,000 light-years ago. If we want to see the

changes now happening in the celestial bodies, we have to wait until 150,000 light-years have passed. That's quite a long way back.

The whole universe has gone through a huge change now. Every time this kind of change takes place, all life in the whole universe is totally wiped out, it's totally annihilated, and every time this happens, both the nature and matter that used to exist in the universe have to be totally blown up. Usually life is annihilated in the explosion, but each time not everything gets wiped out. When the new universe is reconstructed by the Great Enlightened Beings at extremely high levels, some of the life that wasn't killed by the explosion remains in it. The Great Enlightened Beings construct a universe based on their own nature and standards, so they're different from the nature of the universe in the previous age.

That which isn't killed in the explosion holds on to the previous nature and the old laws when they do things in that universe. That newly constructed universe follows the new universe's nature, and its laws, to do things. So, all of the things that aren't killed in the explosion end up being demons that interfere with the laws of the universe. But they aren't that bad. They just act based on the nature of the universe from the last cycle, and they become the "celestial demons" that people talk about. But they're no threat to ordinary people, they definitely don't harm people. They just hold on to their laws when they do things. Ordinary people weren't allowed to know this before. I'd say there are just so many high-realm Buddhas beyond the Tathagata level. Those demons are nothing! They're really, really puny when they're stacked up against others. Aging, sickness, and death are a type of demon too, but they're born to guard and keep the nature of the universe.

Buddhism talks about Transmigration, and by doing so they've revealed something called the *asura* realm, which actually refers to living things in different dimensions, but those things don't have human nature. In the eyes of Great Enlightened Beings they're extremely low-level and really weak, but to ordinary people they're terrifying. They have some energy, and they think ordinary people are beasts, so they like to feed on people. And in recent years they've jumped at the chance to teach some practices. What a despicable creature! Look at its face—could you call that human?! It's really frightening. When you learn their things you have to go join them and become one of them. Some people have bad thoughts when they're doing qigong exercises, and when those thoughts are in line with their thinking, they'll come teach them. But, "One good can overcome a hundred evils." If you don't ask for it, nobody will dare to touch you. But, if you have evil thoughts and go after bad things, they'll come to help you, and then your cultivation will go down a demonic path. That's the problem that comes up.

There's another thing called unknowingly practicing in an evil way. What does it mean to "unknowingly practice in an evil way"? It just means practicing in an evil manner without being aware of it. You see this a lot—there's just way too much of it. It's like what I said the other day, some people have bad thoughts while they're doing their exercises, you see them doing standing exercises there, their arms and legs are so tired they're shaking. But their minds aren't even at rest. This guy is thinking, "Things are about to get more expensive, and I've got some shopping to do. I'd better do it right after I'm done exercising or I'll get stuck paying more." And then there are some people who are thinking, "My company is giving out condos. Am I going to get one? The housing guy always has some problem with me..." The more he thinks about it the angrier he gets.

“I bet he won’t give me one. Now how will I take him on...” All kinds of thoughts come up. It’s like what I said, they’ll talk on and on about everything, from their family to national affairs, and once they get to the things that make them angry, they’ll keep getting angrier and angrier the more they talk.

When you practice you should take virtue seriously. So while you’re doing the exercises, if you don’t have good thoughts, at least you shouldn’t have bad thoughts, and the best is to have no thoughts at all. The reason is, you need to build a foundation while you’re practicing at low levels, yet that foundation serves a critical function, and that’s because your thought process has some effect. So let’s think about it. When you add stuff to your gong, how could the things your cultivation produces be good? How could they not be dark? There are so many people who have those thoughts when they’re doing their exercises. Why haven’t you gotten healthy when you’re always exercising? Maybe some people don’t think about those bad things at their practice site, but they always want to get some abilities when they exercise, they want to get this, they want to get that, they have all kinds of states of mind, and a lot of strong desires. So they’re actually practicing in an evil way without knowing it. If you tell them that they’re practicing in an evil way, they’ll get upset—“Qigong grandmaster so-and-so is my teacher!” But that grandmaster told you to be serious about virtue—have you done that? When you do the exercises you always put in some bad thoughts. So are you going to get good things out of it? That’s the problem. That’s unknowingly practicing in an evil way, and it’s common.

Male-Female Dual Cultivation

In the cultivation world there’s a cultivation method called “male-female dual cultivation.” Maybe you’ve seen in the Tantric cultivation ways, like in the statues or the paintings of Buddhas, that a male figure is holding a female while cultivating. But the form the male figure takes on is sometimes a Buddha, and he’ll be holding a naked woman. There are also metamorphic forms of Buddhas, which have the appearance of a Vajra with a bull’s head and horse’s face, and hold a woman who’s again naked. So why are they like that? Let’s first clarify something. China’s not the only country on this earth that’s been influenced by Confucianism. In ancient times, some centuries back, the whole human race had similar moral values. So this kind of cultivation method actually didn’t originate on our Earth. It came from another planet, but this method can be used for cultivation. When this cultivation method was introduced to China, the Chinese people couldn’t accept it since it had male-female dual cultivation and another component with some secret techniques. As a result, China’s emperor during the Huichang period of the Tang Dynasty outlawed it. So it was outlawed, and forbidden from spreading in the Han region. Back then it was called Tang Tantrism. It was still passed down in Tibet, though, which is a special region that has a unique situation. And why do they cultivate that way? The purpose of male-female dual cultivation is to collect yin to supplement the yang, and collect yang to supplement the yin, so that the yin and yang supplement each other and cultivate each other to achieve the goal of getting the yin and yang in balance.

You know, whether it’s Buddhists or it’s Daoists, especially the Daoists’ yin-yang theory, they all talk about how the human body naturally has both yin and yang. And

because yin and yang both exist in the human body, it can cultivate different abilities and beings, like the Cultivated Infant, Cherubs, Law Bodies, and so on. So because there's both yin and yang in the body, a whole lot of beings can be cultivated. That goes for both the male body and the female body—those things can all be developed in the elixir field region. So there's a lot of sense to what they say. Daoists usually consider the upper body yang and the lower body yin. Some people think the back of the body is yang and the front is yin. And then there are people who call the left side of the body yang and the right side yin. In China we have a saying “man left, woman right” and that's where it comes from. And there really is something to that. The human body naturally has both yin and yang, so by yin and yang interacting, the body can reach a balance of yin and yang on its own, and lots and lots of beings can be created.

So that explains why we can still cultivate to high levels without using male-female dual cultivation. If a person uses male-female dual cultivation in his cultivation but he doesn't handle it well, he might end up in a demonic state, and then his practice becomes an evil one. When high-level Tantric cultivations want to use male-female dual cultivation, they require that the monks or lamas cultivate to pretty high levels, and then at that time, his master will guide him to carry out that cultivation. His character is high, so he can handle it well and make sure that it won't turn into something evil. But as for those people with low character, though, they definitely can't use it because it's sure that they'd fall into an evil practice if they did it. Since their character is limited—since they haven't gotten rid of ordinary people's desires, they still have lust, and their character is only right there—I can guarantee that it'll be evil once they do it. That's why we say that if they just go and spread it at low levels it's surely spreading evil practices.

There have been a lot of qigong masters spreading male-female dual cultivation in recent years. Something's a little strange here, though. Male-female dual cultivation has even appeared among Daoists. And that's not a recent phenomenon, it actually started as far back as the Tang Dynasty. How could male-female dual cultivation show up among Daoists? The Daoist system's Tai-ji theory tells us that the human body is like a small universe and that it has its own yin and yang. All true Great Law practices are authentically passed down from an age long ago. You'll mess up that school if you freely put in whatever things you have or change it however you please, and it won't be able to meet the goal of reaching Perfection in cultivation. So if a discipline doesn't have any male-female dual cultivation things, make sure you don't go and use them. If you do, you'll go off course and run into problems. In our Falun Dafa discipline, to be specific, we don't have male-female dual cultivation, and we don't talk about it. That's how we look at this.

Dual Cultivation of Nature and Longevity

I've already explained dual cultivation of nature and longevity in detail. Dual cultivation of nature and longevity means that while cultivating your character, you are also cultivating longevity, or in other words, you are transforming your innate body. While your body is transforming and human cells are being gradually replaced by high-energy matter, the aging process slows down. Your body will show signs of returning to youth,

returning gradually and transforming gradually. When it's finally completely replaced by high-energy matter, your body will have been entirely transformed into another kind of physical body. That kind of body, like I said, will have gone beyond the Five Elements, it won't be within the Five Elements anymore. And your body will never degenerate.

The cultivation in monasteries is only about cultivating your nature, so they don't talk about movements or about cultivating longevity. They practice Nirvana, which even appeared as early as the methods Shakyamuni passed on. Shakyamuni did in fact have an advanced, great method, and he definitely had the ability to completely transform his innate body into high-energy matter and take it away. But, to leave his cultivation way behind, he left by way of Nirvana instead. Why did he ask that of people? He wanted people to give up their attachments as much as possible, to give up everything, even including their bodies in the end, and no attachments would be left. He chose the path of Nirvana so that people would do that as much as they could, and generations of monks would take the same path. Nirvana is when a monk dies, casts off his mortal body, and his soul ascends with his gong.

Daoists focus on cultivating longevity. They pick their disciples and don't talk about saving all sentient beings, and they deal with really, really good people, so they talk about matters of technique, and about how to cultivate longevity. But as for the Buddhist system in a strict sense, especially the religion of Buddhism, they don't generally do that. Now that's not the case for every Buddhist practice, though, because a lot of profound Buddhist Great Law practices also have that. Our discipline actually has it. In our Falun Dafa discipline we want the innate body as well as the Cultivated Infant. And there *is* a difference between the two. The Cultivated Infant is a body that's made of high-energy matter, but he can't freely show himself in our dimension. He'd need to have an innate body like we have to keep the appearance of an ordinary person for the long run in this dimension. That's why when your innate body has been transformed, even though your cells have been replaced by high-energy matter, the configuration of your molecules doesn't change, so your body will still look almost the same as an ordinary person's. But there's still a difference—to be specific, that body can enter other dimensions.

A practice that cultivates both your nature and longevity can have a rejuvenating effect and make you look a lot younger than you are. Someone asked me the other day, "Teacher, how old do you think I am?" She was almost 70, actually, but she looked like she was in her forties. She didn't have any wrinkles, and her face looked smooth and fair with a rosiness to it. There's no way somebody who's almost 70 could look like that. But that does happen to our Falun Dafa practitioners. On a lighter note, young women like to do facials to get fairer and better skin. I'd say that if you truly do a dual practice of nature and longevity you'll naturally get that, and I can guarantee you won't need to do facials. We won't get into any examples of that, though. Before, there were quite a few older people from every walk of life, and so they considered me a young man. Now things are getting better and there are quite a few younger people from all walks of life. Actually, I'm not young anymore, and I'm heading for 50. I'm already 43.

Law Bodies

Why is there a field around images of Buddhas? A lot of people can't explain it. There are some people who say, "The field around the Buddha statue comes from monks chanting scriptures in front of it," or in other words, it's a field that's created by monks cultivating in front of the statue. But it doesn't matter whether it's monks or whoever that cultivates there, that type of energy is scattered and not directional, and the field should be evenly distributed over the floor, the ceiling, and the walls of the whole temple. So why is it only the Buddha image that has such a strong field? For example, there's usually a field on the images of Buddhas that are in remote mountains, in some cave, or carved into stone. So why is there that field? Some people explain it every which way, but still don't come up with anything convincing. What's going on here is that a Buddha image has the field of an Enlightened Being's Law Body on it. The Enlightened Being's Law Body is there, so it has energy.

Now let's think about it, isn't it true that when Shakyamuni and Bodhisattva Guanyin did their cultivations, assuming there really were such persons, weren't they cultivators, too? People develop Law Bodies when they reach a pretty high level in Beyond-Triple-World-Law cultivation. Law Bodies are born in the elixir field area, they're made up of Law and gong, and they manifest in other dimensions. Law Bodies have the same enormous power that the person has, but Law Bodies' consciousness and thoughts are controlled by his principal being. But a Law Body is also a complete, independent, and real individual life in its own right, and so it can do anything on its own. Law Bodies do the same things that the person's master consciousness would like to do—exactly the same things. The person would do it the same way if he were to do it himself, and Law Bodies do it however he would. That's what we mean by "Law Body." When I want to do something, like adjust the bodies of disciples who truly cultivate, I have my Law Bodies do it. Law Bodies manifest in other dimensions since they don't have human bodies. And that being's form isn't fixed and unchanging. He can expand and shrink. Sometimes he becomes really large, so large that you can't see his whole head, and sometimes he becomes really small, so small that he's even smaller than a cell.

Buddha Image Consecration

A Buddha statue that's manufactured in a factory is only a piece of art. Image consecration is to invite a Buddha's Law Body to come and stay on the statue, and then people will take the statue as a kind of tangible body to worship. When a practitioner has a pious heart and cultivates himself, the Law Body on the statue will guard the Law for him, look after him, and protect him when he cultivates. That's the real purpose of consecration. And it can only be accomplished when proper thoughts are sent out at a formal consecration ceremony, or by Great Enlightened Beings at high levels, or by cultivators at very high levels who have the power.

In temples they say that Buddha statues need consecration, and that they don't work if they haven't gone through consecration. Nowadays in temples there are no more grandmasters among the monks, they've all departed. After the "Cultural Revolution,"

those junior monks who didn't receive true instruction became abbots, and a lot of teachings were lost. If you ask one of them what consecration is for, he'll tell you that after consecration the Buddha statue will start working. He can't explain just how exactly it works. So all he's doing is conducting a ceremony. He puts a small copy of some scriptures inside the statue, seals it up with paper, and chants scripture in front of it. He'll then claim that consecration is done. But, did it really have the effect of consecration? That depends on how he chanted scripture. Shakyamuni talked about proper thoughts—you should chant scripture with undivided attention to really shake the world of the discipline you cultivate, and only then can you invoke an Enlightened Being. And only when one of that Enlightened Being's Law Bodies goes up on the statue can it have the effect of consecration.

While some monks chant scripture, they're actually thinking to themselves, "How much money will I get after I finish consecration in a little bit?" Or while they're chanting scripture, they might be thinking, "So-and-so was so mean to me." They also intrigue against each other and have clashes. You can't deny that this happens in today's Age of the Law's End. It's not that we're criticizing Buddhism here, but the temples in the Age of the Law's End really aren't tranquil. As they think about those things they send out such bad thoughts—how could that Enlightened Being come? There's no way it can have the effect of consecration. But it's not absolute—there are still a few good temples and Daoist shrines that are exceptions.

In one city I saw a monk whose hands were dark. He stuffed a copy of some scriptures inside a Buddha statue and crudely sealed it. Then he mumbled a few words and thought the job was done. Then he picked up another statue and again mumbled a few words. For one consecration he charged as much as 40 dollars. Nowadays monks even think it's marketable, and make money off consecrating Buddha statues. I took a look and didn't see a consecration—there's just no way he could have done that. It's hard to believe that even monks would actually do such things nowadays. Know what else I saw? There was a person at a temple, and this guy seemed like a lay Buddhist. He claimed that he was doing consecration for a Buddha statue there. He took out a mirror and turned it toward the sun so that light would shine on the statue's body, and then he said the job was done. It's gotten that ridiculous! In becoming what it is today, Buddhism has come to have a lot of this kind of thing, believe it or not.

In Nanjing City they built a huge bronze Buddha statue and it was put on Lantau Island in Hong Kong. It's a gigantic Buddha statue. A lot of monks from all over the world came to consecrate the statue. One of the monks held a mirror in the sun to shine sunlight on the face of the Buddha statue, saying that was consecrating it. How could they do such a thing at such a grand gathering, on such a solemn occasion! I'd say that's really sad! No wonder Shakyamuni said that in the Age of the Law's End it would be hard for monks to save themselves, let alone save others. Plus, a lot of monks interpret Buddhist scriptures through the lens of their own ideas. Even the Daoist scripture *Queen Mother of the West* has found its way into temples. Things that aren't Buddhist scriptures have gotten into temples, and that's made a huge mess and caused lots of confusion. It's really in bad shape right now. Of course, there are still monks who are doing true cultivation and who are pretty good. Consecration is actually for inviting an Enlightened Being's Law Body to come and stay on the Buddha statue—that is consecration.

If a Buddha statue hasn't been consecrated, then you definitely can't make offerings to it, or it will have really serious consequences. And what will the serious consequences be? People who study human-body sciences have now discovered that a person's thoughts and brain activity can generate a type of matter. At high levels we can see that it really is a type of matter, but it turns out this matter isn't like the brain waves that we've now discovered with research. Instead, it takes the form of a complete human brain. The thing that ordinary people send out in their daily lives when they think is in the form of a human brain, but it disperses quickly since it doesn't have energy. But a practitioner's energy lasts much longer. Unlike what a lot of people think, a Buddha statue doesn't have thoughts when it's manufactured in a factory, none. Some haven't been consecrated, and even if you bring them to a temple, consecration still won't be accomplished. If you ask a fake qigong master or someone from a crooked practice to do consecration, that's even more dangerous—a fox or a weasel will get on the statue.

So if you go worship a Buddha statue that hasn't been consecrated it will be extremely dangerous. And just how dangerous? I've said that mankind has come to a point today where everything is deteriorating, everything in the whole society and in the universe is becoming corrupt, one thing after another, and everything that happens to ordinary people is their own doing. It's even hard to find a true teaching and follow a true way—interference comes from all directions. Let's say there's somebody who wants to seek a Buddha's help, but who is a Buddha? Even doing that is hard. If you don't believe it, let me spell it out. When the first person goes up to an unconsecrated Buddha statue, bows to it, and pays homage, things suddenly fall apart. Tell me, how many of the people who go to seek a Buddha's help do that to achieve a True Fruition? Way too few. So what motivates most people to worship a Buddha? Getting rid of bad fortune, resolving adversity, and getting rich—that's what they're after. Are those things in the Buddhist scriptures? There's absolutely nothing like that.

If a Buddha worshipper wants to get money, once he bows before a Buddha statue or a statue of Bodhisattva Guanyin or of a Tathagata and says, "Please, please help me get rich," uh-oh, a complete idea forms. Since what he sends out is aimed at the statue it gets on it instantly. Objects in other dimensions can expand and shrink, and once the idea gets on that object, the Buddha statue will have a brain, and it'll be able to think, but it won't have a body. Then other people come to worship it, they worship and worship, and that gives it some energy. It's even more dangerous if the worshippers are practitioners. From the moment they start to worship it it'll gradually start to get energy. So it forms a tangible body, but the tangible body is formed in another dimension. After it's formed, it exists in another dimension and is able to know a bit of the truths of the universe, so it can do some things for human beings, and it can build up a little gong that way. But the help it gives comes with strings attached, there's a cost. It moves around freely in that other dimension and controls ordinary people at will. And that tangible body has exactly the same look as the Buddha statue. So that's how a fake Bodhisattva Guanyin or a fake Tathagata comes into being through worship—they're created by people's worship, and they look the same as the Buddha statues and they take on a Buddha's appearance. The mind of the fake Buddha or fake Bodhisattva, as it turns out, is just rotten—it's after money. It's created in another dimension, it's able to think, and it knows a little bit of truth. It doesn't dare to do seriously bad things but it does dare to do some little bad things. And sometimes it helps people. If it didn't help people it would be totally evil and

it'd be killed. So how does it help people? Maybe someone prays, "Please, please Buddha, give me a little help. So-and-so is sick in my family." "Sure, I'll help you." It will ask you to put money in the donation box, since it has money on its mind. When you toss lots of money into that box it'll help the person get well quicker. It has some energy, so it's able to control an ordinary person from other dimensions. It's even more dangerous if someone with gong goes to worship it. Let's see, what does this practitioner pray for? Money? Think about it—what does a practitioner want money for? Even praying to get rid of bad fortune and sickness for your family is an attachment of affection for your family. You want to control other people's fates, but everybody has his own fate! If you worship it and murmur, "Please, please help me get a little richer." "Alright"—it'll help you. It's just itching to have you ask for more money. The more you ask for, the more things it can take away from you. It's a fair deal. There's plenty of money other people tossed into the donation box, and it'll let you get some. How will you get the money? You might find a wallet out of nowhere, or you might get a bonus from your company. It will go to any trouble to get you the money. But it can't help you for nothing, can it? No loss, no gain. It gets some of your gong since it wants gong, or it'll take away your elixir or other things that you've cultivated. That's what it's after.

Sometimes these fake Buddhas can get pretty dangerous. A lot of our practitioners whose Third Eyes are open think that they've seen Buddhas. There was somebody who said that a group of Buddhas came to a temple one day and that one of the so-called Buddhas had such-and-such name, and he led the group. The guy talked about what yesterday's group was like, what today's group is like, and how that group just stayed for a while and left, how another group came on its heels, and so on. So who are they? They're exactly the type I talked about—they aren't real Buddhas, they're fake. There's quite a lot like them out there.

If a temple has that problem it's even more dangerous. When a monk worships it, it'll take charge of him—"Aren't you worshipping me? It's obvious you're worshipping me! Well, don't you want to cultivate? I'll take care of you. I'll arrange your cultivation." So it'll arrange things for you, but where will your cultivation take you? No discipline in the heavens will accept you now that you've cultivated according to its arrangements. It arranged your cultivation, so you'll be under its guidance from here on out. Then won't your cultivation be a waste? I'd say that nowadays it's hard for human beings to attain a True Fruition through cultivation. This kind of thing is pretty common. When many of us see Buddha-light in well-known mountains and in famous valleys, most of it is something like that. They have energy and can show themselves. But a true Great Enlightened Being would never show himself so rashly.

There were fewer of those so-called "earthly Buddhas" and "earthly Daos" in the past, but there are a ton of them now. When they do bad things Heaven will kill them, and they'll rush to those Buddha statues when they know their lives are at risk. Great Enlightened Beings don't just go and disrupt the laws governing ordinary people. The greater the Enlightened Being, the less likely he'll go against the laws for ordinary people—he won't even break them the slightest bit. After all, he can't just suddenly smash a Buddha statue with a thunderbolt. That's definitely not something he'd do. So when it runs and gets on a Buddha statue he'll leave it alone. It knows when its life is at risk, so it runs away. Then is the Bodhisattva Guanyin you see the real Bodhisattva Guanyin? Is the Buddha you see a real Buddha? It's hard to say.

This problem has made a lot of us think about something related: “What should we do about the images of Buddha at home?” Maybe a lot of these people have thought of me. To help my students cultivate, I’ll tell you that you can do this: take my book (because the book has my picture in it) or a picture of me and hold the Buddha image in your hand. Do the Great Lotus Flower hand position, as if you’re asking me for help, and make a request to your teacher for consecration. It’ll be done in half a minute. But I want to tell you, this only applies to our cultivators—it won’t work if you try it for your friends or family. We only do that for cultivators. Some people say that they take my picture to the homes of their friends and family to drive off evil spirits, but my picture isn’t for driving off evil spirits for ordinary people. That’s about the most disrespectful thing you could do to your teacher.

So now that I’ve talked about earthly Buddhas and earthly Daos, there’s another thing. In ancient China, a lot of people did their cultivation deep in the mountains or woods. But why isn’t there anyone like that today? They haven’t disappeared, actually. They just don’t let ordinary people know about them, that approach is still every bit alive and well, and they all have abilities. It’s not that they’ve disappeared over the years, there’s still a good number around. There’s still a few thousand of them in the world. Our country has somewhat more of them, especially in those famous mountains and along the great valleys. They’re also found in some other high mountains. They use abilities to seal off their caves, and that’s why you can’t see evidence that they exist. Their cultivation is pretty slow, their methods are a bit clumsy, and they aren’t able to grasp the essence of cultivation. But we, in contrast, focus directly on your mind, we cultivate by following the universe’s highest nature, and we cultivate by following the universe’s form. So it’s only natural that our gong grows fast. Cultivation ways stack up in a pyramid-like shape, so only the middle path is the Great Way. A person who takes those side paths in cultivation might not have a high character, and he might become Unlocked without cultivating very high. But they’re far from the Great Way of true cultivation.

They, too, pass down their disciplines and teach disciples. Their disciplines can only cultivate so high, so their character is only that high, and their disciples cultivate up that high. The closer the worldly side paths get to the fringes, the more requirements there are. Their devotional methods are complicated, and they can’t grasp the essence of cultivation. When a person cultivates he concentrates on cultivating his character. But they don’t realize that—they think hardship is enough for cultivation. So after a long period of time, after cultivating for hundreds of years or even, say, 1,000 years, they only develop a little bit of gong. But the truth is, their gong doesn’t come from those hardships that they go through. Then where does it come from? It’s just like with any person: he has a lot of attachments when he’s young, and when he gets older his attachments are naturally let go or worn out as time goes by and as his hopes for the future fade away. That’s the method those side-path practices have taken up. They discovered that they can increase their gong through meditation, through their power of concentration, and bearing hardships when they’re moving along in cultivation. Yet they don’t know that their ordinary people’s attachments have been slowly worn out over that long, harsh period of time, or that their gong grew after they gave up those attachments little by little.

But *we* target and truly point out the attachments so that we can eliminate them, and this way we make really fast progress in cultivation. There are some places I’ve gone to where I would often come across those people who’ve cultivated for many years.

They've said, "Nobody knows we're here. We won't interfere with what you're doing, and we won't make any trouble for you." Those are the rather good ones.

But there are bad ones, too, and we've had to deal with them. I'll give you an example. The first time I went to Guizhou Province to transmit the practice, there was this guy who arrived right during the middle of one of my classes. He said that his grandmaster wanted to see me and that his grandmaster was so-and-so, who'd cultivated for a ton of years. I saw that the yin qi this guy had was awful, and his face looked a sickly yellow. So I said that I didn't have time and wouldn't go see him, I turned him down. This made his grandmaster really upset and he started giving me trouble. He messed with me all the time. I'm someone who doesn't like to fight with others, and he wasn't even worth a fight anyway. Whenever he fetched bad things and brought them over I would just clean them up, and after that I'd get back to teaching my Law.

Back in the Ming Dynasty there was this cultivator, and he got possessed by a snake when he was cultivating. He never managed to finish his cultivation, he died, and the snake took over his body and eventually cultivated a human form. That person's grandmaster was the human form which that snake had cultivated. His nature hadn't changed, so he transformed into a big snake to mess with me. I thought it had really crossed the line, so I caught it in my hand and used an extremely powerful gong called Dissolving Gong to melt its lower body into water. Its upper body slithered back to where it came from.

One day, a young follower of his contacted the Assistant in charge of the Guizhou Assistance Center, and told her that his grandmaster wanted to see her. So the Assistant went. She entered a pitch black cave and couldn't see anything, except for a shadow that was sitting there, with its eyes emitting green light. When the eyes opened the cave lit up, and when the eyes closed the cave went dark. He said in a local dialect, "Li Hongzhi is coming again. This time none of us will do those things. I was wrong. Li Hongzhi is here to save people." His follower asked him, "Grandmaster, please stand up. What's wrong with your legs?" He replied, "I can't stand anymore. My legs were injured." After he was asked how they got injured, he began to talk about how he made trouble. But then in 1993 at the Asian Health Expo he messed with me again. He was always doing terrible things and tried to ruin my transmitting of the Great Law, so I completely destroyed him. After he was destroyed his brethren in the practice all wanted to take action. I said a few words then, and they were shocked, really scared. None of them dared to do a thing—they knew what was going on. Some of them were still totally ordinary people, and they had cultivated for a long time. So these examples are just to help you understand consecration.

The Subject of Sorcery

So what's the subject of sorcery? In the course of spreading their practices, a lot of people in cultivation circles have taught it as a part of cultivation. But the fact is, it's not a part of cultivation. It's like a kind of trick, incantation, or technique that's passed down. The formats it uses—such as drawing talismans, burning incense, burning pieces of paper, chanting incantations, and that kind of thing—can heal people, and its approach to

healing is unique. For example, let's suppose there's someone with a cold sore on his face. The practitioner of sorcery will dip a brush-pen in cinnabar ink and draw a circle on the ground and make an "x" inside the circle. He'll then ask the person to stand in the middle of the circle and he'll begin to chant incantations. Then he uses the brush-pen that was dipped in cinnabar ink to draw circles on the person's face. He chants the incantations as he draws the circles, and he draws and draws until he makes a dot on the cold sore, which happens just as he finishes chanting. Then he tells the person that it's cured. The person does find that the cold sore is smaller and it doesn't hurt when he touches it. It worked. They can treat minor ailments, but they can't heal major problems. What will he do if you say your arm aches? He'll start to chant incantations, and he'll ask you to hold out your arms, he'll blow a puff of air at the Hegu acupoint of this hand and make the air go out the Hegu acupoint of your other hand, and you do feel a waft of air. When you touch it again, it doesn't hurt as much as it did before. And they use other methods, like burning pieces of paper for the dead, drawing talismans, hanging amulets, and so on. Those are the kinds of things they do.

In the Daoist small worldly paths they don't cultivate longevity. What they do is all about fortune-telling, *feng shui* reading, exorcising evil, and healing people, and most small worldly paths use sorcery. It can heal people, but the methods it uses aren't good, as it turns out. We won't go into the methods it uses, but our practitioners who cultivate the Great Law shouldn't use it since it has really bad, low-level messages. In ancient China they classified healing methods into different subjects, like fracture healing, acupuncture, massage, chiropractic, acupressure, qigong healing, herbal treatments, and so on, and they were classified into a lot of different categories. Each type of treatment was called a subject, and sorcery was listed as the thirteenth subject. That's why its full name is "The Number Thirteen Subject of Sorcery." Sorcery isn't part of cultivation. It doesn't come from the gong that you get in cultivation. It's just something like a technique.

The Sixth Talk

Qigong Psychosis

In the cultivation world there's this phrase, "qigong psychosis," and it has a pretty big effect on the general public, especially since some people make a huge deal out of it and they've caused some people to be afraid of doing qigong. When those folks hear that qigong can lead to psychosis they get too scared to practice. But actually, I'm going to tell you: there's just no such thing as qigong psychosis.

There's a fair number of people who've gotten possessed as a result of their thoughts not being proper. Their master consciousnesses aren't in command, and yet they somehow think it's qigong. Their bodies are controlled by those spirits, and they get all topsy-turvy, and scream and shout. When people see that, they think that that's how people are when they do qigong, and they get so scared they don't dare practice. A lot of us mistake that for qigong. But how could that be doing qigong? That's only related to the low, low level of healing and fitness. But it's actually really dangerous. If you get used to being that way, and your master consciousness is never in charge, then your body might get controlled by things like your subordinate consciousness, outside messages, or possessing spirits, and it might do some dangerous things. And that would do a ton of damage to the cultivation world. It's caused by people's thoughts not being proper and their showing off out of attachment. It's not qigong psychosis. Some people, I just don't know how they can pose as so-called qigong masters—they too talk about qigong psychosis. The truth is, practicing qigong doesn't lead to qigong psychosis. Most people have seen this term mainly in literary and artistic works, like kung-fu novels and those kinds of things. If you don't believe me, then go dig through the ancient books or cultivation books—there's nothing like that. Where could you find something as absurd as qigong psychosis? That kind of thing just doesn't happen at all.

The qigong psychosis that your typical person believes in has a few different forms, and what I just talked about is one of them. It comes on as a result of the person's thoughts not being proper, and he got himself possessed, he develops all kinds of states of mind, like wanting some "qigong state" to show off, and so on. Some of them even seek abilities, or maybe they've done fake qigongs, and whenever they do qigong exercises they have a habit of relaxing their master consciousnesses; they're not aware of anything, and they give their bodies away to others, they get all topsy-turvy and let their subordinate consciousnesses or outside messages take charge of their bodies, and so then they do some strange things. If somebody tells him to jump off a building, he'll jump, and if somebody tells him to jump in a lake, he'll jump. He doesn't have any will to live anymore and he's given his body away to others. That doesn't count as qigong psychosis, but you could say he's gone astray, and it was caused by his intentionally acting like that in the beginning. A lot of people have this idea that swaying all over the place is doing qigong, when the truth is, if somebody is in that state when he does true qigong it'll have serious consequences. That's not doing qigong—that comes from ordinary people's attachments and pursuits.

Another form is where a person's qi gets clogged somewhere when he's doing qigong and it can't pass through, or his qi gets stuck at the top of his head and can't come down, and he gets scared. The human body is a small universe. So Daoist practices, especially, run into these problems when qi is trying to rush through a pass. If his qi can't rush through it'll get stuck there. And it's not just the top of the head—the same goes for other parts of the body, but it's just that the top of the head is your most sensitive place. After a person's qi gets to the top of his head and isn't able to rush down and get through the pass, he'll feel like his head is heavy, like his head is stuffed up, or like he's wearing a thick hat of qi, or he'll have some other kinds of sensations like these. But qi doesn't have any restrictive power, it can't bring people any trouble, and there's no way it could cause some kind of sickness. Some people don't know what qigong is really about, and they go and make some irresponsible comments in a sensational way, and that makes things a big mess. So people think that if someone's qi can't come down from the top of the head he'll get qigong psychosis, or he'll go awry, or something, and that's made a lot of people scared.

When qi can't come down from the top of the head it's only a temporary state. Some people's qi can't come down for a long time, maybe even half a year. If it can't come down, a person can ask a true qigong master to guide it and then it can come down. Whenever we can't get through a pass in our practice, or whenever our qi isn't able to come down, we should check our character for the cause—"Have I lingered at that level for too long, and now it's time to improve my character?" When you truly improve your character you'll see that it comes right down. When you only focus on transforming your gong and don't focus on changing your character, you know, the problem will stick around until your character improves, and only then can sweeping changes happen. When a person's qi truly isn't going through it won't cause any problems. It's usually our own minds that cause problems. That, plus hearing fake qigong masters tell them that something will go wrong if qi gets to the top of the head, ends up scaring them. And when they get scared, now that might bring on real trouble. That's because when you get scared you have fear, and isn't that an attachment? And when your attachment comes out, shouldn't you get rid of it? The more scared you are, the more the problem feels like sickness—that attachment of yours just has to go. It's to have you learn a lesson and get rid of the attachment of fear, improving yourself.

A practitioner won't feel that pleasant in the cultivation that lies ahead, either. A lot of gong will appear in your body, and all of it is strong stuff that moves every which way inside your body, bringing you all kinds of discomfort. The reason you have that discomfort is mainly that you are always afraid your body has some kind of health problem, when in fact, you've already generated really powerful things in your body, they're all gong, they're all abilities, and there are lots of living things. If they move, your body will feel itchy, painful, unwell, or whatnot (the nerve endings are sensitive), and all kinds of cultivation states can show up. So you'll have those sensations as long as your body hasn't been transformed into high-energy matter. And it's a good thing in its own right. You're a cultivator, so if you always consider yourself an ordinary person and always think these things are health problems, then how are you going to cultivate? When calamity strikes during your cultivation, if you still consider yourself an ordinary person, I'd say your character dropped to the level of ordinary people at that time. Or at least with this one thing you've dropped to the level of ordinary people.

If you're going to be real practitioners, you have to look at things from a really high level, and you can't use ordinary people's opinions to interpret things. When you think it's a health problem, you might just bring on health problems. The reason is, once you think it's a health problem, your character is about as high as an ordinary person's. Qigong and true cultivation, and even more so that cultivation state, won't lead to health problems. You know, with people who really do have health problems, 70% of it is psychological and 30% physical. It's usually that they collapse psychologically first, that they fall apart, and have a huge mental burden, which causes their condition to rapidly deteriorate. That's usually how it goes. Let me give you an example. There was this person who was tied to a bed. They lifted his arm and told him that they would make him bleed to death. Then they blindfolded him, scratched his wrist (they didn't make him bleed even a bit), and turned on a water faucet to have him hear the dripping sound. He thought that his blood was dripping, and in no time he was dead. But actually, they didn't make him bleed one bit—it was the tap water that was dripping. His mind caused his death. When you always think that you've got health problems, you might just give yourself health problems. That's because your character has dropped to the level of an ordinary person, and of course ordinary people do get health problems.

You're a practitioner, so if you always think it's a health problem you're actually asking for it—you are asking for that problem, and now it's able to set in. To be a practitioner your character has to be high. Don't always be afraid that it's a health problem. Fearing that it's a health problem is an attachment in itself, and it can bring you trouble just the same. In cultivation you need to eliminate karma, and eliminating karma is painful—how on earth could you increase gong in total comfort! And how else could you get rid of your attachments? I'll tell you a story from Buddhism. There was this person who put in a ton of effort and finally cultivated into an Arhat. He was about to achieve a True Fruition and become an Arhat—how could he not be happy? He was breaking out of the Three Realms! That happiness was an attachment, though, an attachment of excitement. An Arhat should always be in a state of nonaction, with a mind that's unshakable. But he dropped, and he cultivated in vain. Since he cultivated in vain he had to cultivate all over again, so again he cultivated himself upward. After he put in a ton of effort, he again moved up by cultivating. But this time he got worried and said to himself, "I'd better not get happy this time. If I get happy again I'll drop all over again." When he got afraid he dropped again. Fear is an attachment.

Then there's another scenario, which is that some people develop psychosis, and other people say they've got qigong-induced psychosis. And would you believe, some people are even waiting for me to treat their psychosis! I say that psychosis isn't a health problem, and I don't have time to go and take care of those things. Why is that? It's because a psychotic person doesn't have any virus, and he doesn't have any pathological changes or ulcers in his body. In my view, it's not a health problem. Psychosis is when a person's master consciousness is too weak. And just how weak? It's as if the guy can't ever take charge of himself—that's what a psychotic person's master soul is like. He doesn't want to be in command of this body anymore, and he's always foggy-headed and can't stay alert. When this happens his subordinate consciousness and external messages come and interfere with him. Every dimension has so many levels, and all kinds of messages interfere with him. And a person's master soul might have done some bad things before this lifetime, and he might have creditors who want to harm him. All kinds

of things can happen. We say that *this* is what psychosis is about. How could I treat it for you then? I'd say that this is really how people develop psychosis. So what do you do about it? Educate him, and get him to snap out of it. But that's very hard to do. If you watch, when the doctor in a mental hospital is about to administer an electric shock, the psychotic person immediately gets so scared that he stops mumbling nonsense. And why is that? At that moment his master soul perks up, and he's afraid of getting shocked.

Usually when a person takes up cultivation he likes to keep practicing. Buddha-nature is something everyone has, and everyone has the wish to cultivate. So, once they've learned a practice, a lot of people will keep practicing it the rest of their lives. It doesn't matter whether he can finish his cultivation or whether he's obtained a Law, the bottom line is he has a wish to seek the Dao, and he'll always want to practice it. Everyone knows he does qigong—the folks at his office know it, his community knows it, and all his neighbors know it. But think about it, true cultivation—who did anything like that a few years ago? Nobody did. Only true cultivation can change your life's path. But he's an ordinary person and he's only doing health-and-fitness qigong. So who would change his course of life for him? Ordinary people, you know, one day they just come down with something, or out of the blue they have problems, and there's even a chance one day they'll just develop psychosis or maybe even kick the bucket. An ordinary person's life is just like that. You see him out in the park doing qigong, but he's not really cultivating, in fact. He wants to cultivate up to higher levels but he hasn't obtained a true teaching, so he isn't able to get anywhere cultivating. He only has the wish to cultivate up to higher levels, and he's still a qigong practitioner at the low level of healing and fitness. Nobody has changed his course of life, and so he'll have health problems. And if he doesn't take virtue seriously nothing will get well. It's not as if after you do qigong you'll never have any health problems again.

He has to truly cultivate himself, and he has to take character seriously, and only then when he really cultivates can he get rid of his health problems. Qigong isn't aerobics, and it's something higher than ordinary people, so its practitioners have to go by higher truths and standards. They have to do that if they want it to work. But a lot of people haven't done that and they're still ordinary people, so when the time comes they'll still get health problems. So maybe one day he suddenly has a stroke, or he suddenly comes down with some kind of disease or some kind of ailment, or maybe out of the blue he gets struck by mental illness. Everybody knows he does qigong, so when he develops psychosis people say he got qigong psychosis from his practice—they slap on a big label. Now think about it, is that reasonable? An outsider doesn't know what's going on, and it's hard even for the experts or for a lot of qigong practitioners to know what's really at work. If this guy comes down with psychosis at home it probably won't be as bad, but people will still say he got it from doing qigong. If he develops psychosis while at a practice site, then that's disastrous. A big label gets slapped on and you can't get rid of it. "Doing qigong brings on psychosis"—newspapers will all report it. Some people just blindly oppose qigong, "Look, just a while ago he was fine doing the exercises right there, and now he's like this." But he's an ordinary person, so whatever is supposed to happen to him will happen. Maybe he'll have other health problems, or maybe he'll run into other trouble. Is it fair to blame it all on doing qigong? It's just like with doctors in hospitals: now that they're doctors they should never get sick again the rest of their lives? Can you really look at it that way?

So we can say that a lot of people don't know what qigong is really about, and they don't know what's at work, so they go and talk wildly. As soon as there's a problem they'll slap all kinds of labels on qigong. Qigong has only been popular for a short time now, and there are a lot of people with rigid ideas who always dismiss it, attack it, and reject it, and who knows what's behind their thinking. They're annoyed by qigong... as if it has anything to do with them! And when somebody mentions qigong they automatically call it quack. Qigong is a science—it's a higher science. It's just that these people's ideas are too rigid and their knowledge is too narrow.

There's another scenario. In the cultivation world there's something called the "qigong state." A person who has it doesn't quite seem all there, but he doesn't have qigong psychosis, either. And he's perfectly rational. I want to first talk about what this qigong state is all about. You know, in cultivation a person's base plays a big role. In all countries around the world there are people with religious beliefs, and in China, for thousands of years, there have been Buddhist and Daoist believers, and they've always believed that doing good is rewarded and doing evil is punished. But some people don't believe these things. This was especially true during the Cultural Revolution, when they denounced these things and called them blind belief. Some people think that whatever they can't understand, whatever they haven't learned from books, whatever is beyond the level of today's science, or whatever hasn't been understood yet, they think it's all blind belief. There were a lot of people like this a few years ago, but now there are a little fewer of them. It's because some phenomena have really been reflected into this dimension of ours already, even though you don't acknowledge some of them. You're afraid to address them, but now there are people who have the courage to talk about them, and they've picked up a little about qigong from what they've seen and heard in daily life.

Some people are just so close-minded: when you mention qigong they laugh away at you, they think you're caught up in blind belief, and it's just too funny. And when you bring up some of the phenomena in qigong they think, "This guy's so ignorant!" Even though somebody like that is close-minded, his base might not be bad. If his base is good and if he takes up qigong, it's possible his Third Eye will open at a very high level and maybe some of his abilities will come out. He doesn't believe in qigong, but he can't guarantee he won't get sick. If he gets sick he'll go to the hospital. If doctors of Western medicine can't cure him, he'll go see a doctor of Chinese medicine. And if doctors of Chinese medicine can't cure him, and if folk prescriptions can't cure him either, then he'll remember qigong. He thinks to himself, "I'll go try my luck and see if qigong really can heal me." Grudgingly he comes to try it. Since his base is good he'll do pretty well right from the get-go. Maybe a master will be interested in him, and so this higher being in another dimension gives him a hand. His Third Eye opens right up then, or maybe he'll enter a state of semi-Enlightenment. His Third Eye opens at a high level, and he can suddenly see the true picture of some of the universe, and along with this he'll have abilities. Now when this kind of fella sees those scenes do you think his mind can take it? Just imagine what his state of mind will be. The very things he's always thought of as blind beliefs and totally impossible, and things he'd laugh at the second somebody mentioned them, they're all unfolding right before his eyes in full reality, and he's really come into contact with them. So his brain can't take it, and the pressure on his mind is just too much, and what he says can't be accepted by other people. But his thinking isn't

illogical—he just can't put the two sides into proper perspective. He has realized that the things mankind does are wrong, whereas the other side is usually right. But when he does things according to the other side, though, people then say he's wrong. People don't understand, so they go and say he's gotten qigong psychosis by practicing.

Actually, he hasn't got qigong psychosis. Most of us who practice qigong won't have anything like that happen to us, it's only those really close-minded people who have this qigong state. A lot of people in the audience here have their Third Eyes opened—quite a lot. They really have seen things in other dimensions, they aren't shocked by it, they think it's good, their brains aren't jarred, and they won't experience this qigong state. After someone enters the qigong state he's perfectly rational, and what he says is really profound, and the logic behind it is sound. It's just that ordinary people don't believe what he says. He might tell you that he's seen so-and-so who is deceased, and that this person told him to do things. Would an ordinary person believe this? Later on he realizes that he should keep these things to himself, and he'd better not talk about them. After he learns to put the two sides into proper perspective he's fine. These people usually have abilities. And this isn't qigong psychosis, either.

Another scenario is called “true insanity,” and this is an extremely rare thing. The “true insanity” we're talking about here isn't actually about going truly insane. That's not what it means. It means cultivation of what's true. What's true insanity like? I'd say that among cultivators maybe one out of 100,000 people has it—you hardly ever see it. So it's not common, and it hasn't had any effect on society.

True insanity usually has a prerequisite, which is that the person's base has to be excellent, and he has to be getting on in his years. When somebody is a bit older there's not enough time for him if he wants to cultivate. People with excellent bases often come with a mission, and they've come from high levels. Everybody is afraid of coming to this ordinary world—after your brain is cleared you don't recognize anyone. After they enter the environment here in this ordinary world, the interference they get from people causes them to put a lot of stake in their reputations and personal gain, and eventually they'll drop right down, and they'll never be able to get out. That's why nobody dares to come and everyone is afraid. But some of these people have come, and after they get here they really break down in the midst of ordinary people, they really are about to fall, and they've done a lot of bad things in their lives. When a person fights to benefit himself, he'll do a lot of bad things, and then he'll owe a lot of things. His master sees that he's about to fall. “But he is one with Fruition—we can't just sit by and let him fall like this! Now, what can we do...” His master is very worried. There's no other way to have him cultivate—where could he find a master at that time? He has to return, he has to cultivate back from scratch. But that's easier said than done, right? And he's getting on in years, and he doesn't have enough time left to cultivate. Where could he find a practice that cultivates both nature and longevity?

This person has to be someone with a superb base, and under that extremely special circumstance, and only then, can the method of making him insane be used. In other words, when there's absolutely no hope, and in a situation where he can't return on his own, that's when this method might be adopted—to have him go insane, that is—and a certain part of his brain will be shut down. For example, we humans are afraid of the cold, and we're afraid of filth, so the part of his brain that fears cold is shut down, and the part that fears filth is shut down. After these parts are shut down, this person will have

some mental problems, and he'll really start acting like a lunatic. But people who are like this usually don't do bad things, and they don't insult people or hit people, instead, they often do good things. But they're actually cruel to themselves. They aren't aware of the cold, so they'll run around barefoot in the winter snow, wearing just a thin layer of clothes, while their feet freeze to the point of cracking and bleeding. And because they aren't aware of filth, they'll even dare to eat feces and drink urine. I know that there used to be this one person who gnawed away happily on horse manure that was frozen hard like a rock. They can bear hardships that an ordinary person couldn't bear while his mind is still intact. Just imagine how much they suffer from this insanity. Of course, they often have abilities, and in most cases they're older women. Older women had their feet bound in the past, but there was one who could easily scale a wall that's over two yards high. When this older lady's family saw that she'd gone insane and always ran outside, they locked her up indoors. But when her family went out she would just point her finger at the lock and it would open, and so she'd get out. "Then let's lock her up with steel chains." After her family headed out, she would undo the chains with a mere shake. It was impossible to restrain her. And it was this way that she went through a lot of hardship. She really went through some serious hardship, and things were just brutal, so she could quickly pay back the bad things she owed. It doesn't take more than three years, and usually it's over in just one or two. The hardship she goes through is pretty huge. As soon as it's over they understand. With this their cultivation is considered done, so instantly they're Unlocked, and all kinds of divine powers come forth. These cases are extremely, extremely rare. This has happened in history, though, but it's not something a person with an average base is allowed to do. You all probably know about crazy monks and crazy Daoists, and they really did exist in history, it's been documented. There are a lot of stories like the one about "the crazy monk who swept out Minister Qin" and the ones about crazy Daoists.

So now this "qigong psychosis" thing, or "going into fire like a demon," to take the old expression for it really literally, I'd say it's definitely bunk. Let's say so-and-so really can draw fire, though—then I'd say that guy's something. Or he can spit fire and send it out with a stretch of his arm, and he doesn't even need a match to light his cigarette, then well, he's not psychotic, he's supernatural!

Attracting Demons in Qigong

What is "attracting demons in qigong"? It's about getting interfered with when we practice qigong, and it happens pretty easily. Now how is it that doing qigong can attract demons? The reason is, it's really hard when you want to do cultivation. There's no way you'd succeed at true cultivation without my Law Bodies' protection—the moment you stepped outside, maybe your life would be at risk. A person's master soul doesn't perish, so it's possible in your social dealings before this lifetime that you owed someone, or took advantage of someone, or did some bad things. So your creditors will go after you. In Buddhism they have a belief: a person's life is karmic retribution. If you're in debt with someone he'll go after you for payback, and if he takes too much from you he'll end up giving it back to you next time. If a son isn't good to his parents they'll switch roles

next time. This is how the retribution goes round and round. But we really have seen that there are demons interfering and not letting you practice. All of these things have causal reasons, and it's not as if they're totally uncalled for. It wouldn't be allowed if there was no reason.

The most common form of attracting demons in qigong is as follows. When you aren't doing the exercises your surroundings are rather quiet. Now that you've learned the exercises you always like to do them, but the moment you sit down to meditate suddenly it's not quiet outside. Cars are blowing their horns, there's the noise of people walking, talking, or slamming doors in the hallway, or somebody outside turns on a radio... the quiet is gone in no time. When you aren't doing the exercises the environment is pretty good, but as soon as you do them it gets like this. A lot of us haven't thought more deeply about just what exactly is going on, and you just think it's kind of strange and feel dejected since you can't do the exercises. You just feel it's odd and don't think about it further. It's demons interfering with you—they are directing people to interfere with you. This is the simplest form of interference, and it serves the purpose of stopping you from doing the exercises. "You want to practice and attain the Dao. And you're not going to pay back all those things you owe?" They won't stand for it, and they won't let you practice. But this, too, is just something that appears at a certain level—after some time this phenomenon isn't allowed to exist. Or to put it another way, after those debts are whittled away they aren't allowed to interfere with you again. And that's because people who cultivate our Falun Dafa cultivate pretty fast, and they break through levels fast, too.

There's another form of interference from demons. You know that our Third Eyes can open by practicing. After some people's Third Eyes open they see some scary scenes and scary faces when they're doing the exercises at home. Some of those things have hair that's a big mess, some want to fight you and kill you, and they might even make all kinds of moves—it's really horrible. Sometimes when a person does his exercises he'll see these things hanging against the outside of the windows, and it's really terrifying. So why does this happen? All these are forms of interference by demons. But these things are extremely rare in our Falun Dafa discipline, maybe they happen to one percent of us, and most people won't run into this. It doesn't accomplish anything in our practice, so they aren't allowed to interfere with you like that. In the cultivation of ordinary practices this is the most common phenomenon, and it lasts a long time. Some people can't practice because of this—they're scared to death. Normally a person chooses a quiet place to do his exercises at night. When he opens his eyes he'll see a person standing right in front of him, looking half-demon, half-human, and he'll get too scared to do his exercises. In general this doesn't happen in our Falun Dafa, but there are some really rare exceptions. Some people's situations are really unusual.

Another kind has to do with people who do practices with both internal and external cultivation—they do martial arts along with internal cultivation. This kind of practice is more common in the Daoist system. When someone learns this style of practice he'll often encounter this kind of demon (someone who does a typical practice won't run into it, it only happens in practices that have both internal and external cultivation and practices that involve martial arts), which is, some people will want to duel with him. This is because there are a lot of Daoist cultivators in the world, and many of them practice martial arts, they do both internal and external cultivation. Martial artists can develop gong, too. Why is that? After he gets rid of some attachments, like to reputation,

and personal gain, his gong can grow. But it takes a long time for him to get rid of his attachment to being competitive, and he gets rid of it pretty late, so he's likely to still do these things when he's at certain levels. When he meditates he'll know in a half-conscious state that so-and-so is practicing, so his soul leaves his body to find that person for a match to see whose mastery is better. So these fights take place. This scenario unfolds in other dimensions. And there are others who come to him for a fight or scuffle. If he doesn't take them on they'll really try to kill him, so they fight each other, and fight and fight. As soon as he falls asleep, somebody comes to him for a match or a fight, and this keeps him from getting a good night's rest. But in fact, this is exactly the time for him to get rid of his attachment to being competitive. If he doesn't get rid of his attachment to being competitive and he always stays this way, then after being stuck for years he still won't be able to go beyond this level, even after it's dragged on like that for years. The result will be that he can't practice anymore, and his physical body won't be able to take it, either, he'll have spent just too much energy, and in the worst case scenario he could even be left powerless. So these kinds of things come up in practices with both internal and external cultivation, and it's really common. Those things don't happen in practices of internal cultivation, it's not allowed. The several forms I just discussed are fairly common.

There's another form of interference from demons, and it's something everyone will run into—even in our discipline you'll all run into it. It's the demon of lust. And it's something really serious. In the ordinary world there's marital relations between husband and wife, and only with this can human beings procreate. This is how mankind goes forward. There's emotion in society, so for ordinary people these things are just normal. Since people have emotion... being angry is emotion, being happy is emotion, love is emotion, and hatred is emotion, enjoying doing something is an emotion, not enjoying doing something is an emotion, your thinking someone is nice or someone isn't nice, your loving to do something or not loving to do something—*everything* is emotion, and ordinary people just *live for* emotion. Then if you're a practitioner, a higher person, you can't use this logic to evaluate things, and you need to break out of this stuff. So there are a lot of attachments that are derived from emotion, and we have to really care less about them, and at some point finally let go of them all. That desire and lust stuff are all just human attachments, and we should get rid of all of them.

In our discipline, or at least for this part that cultivates in the setting of ordinary people, you don't have to become a monk or nun. Our young folks should still get married. So how should we handle this, then? As I've said, our discipline focuses directly on the human mind, and we don't make you really experience any material loss, but just the opposite—we have you temper your character right in the thick of ordinary people fighting for profit, and what you truly improve is your character. When you can let go of the attachment, then you can let go of anything, and then when you're asked to let go of the material thing you'll definitely be able to. But if you can't let go of the attachment, then you won't be able to let go of anything, so the true purpose of cultivation is to cultivate your mind. In monastic cultivation they force you to lose these things, and that, too, is to make you get rid of the attachment. They force you, they completely cut you off from these things, and they keep you from thinking about them. That's the approach they take. We don't make you go that route, though. We have you let go of material gain when it's right in front of you, and you aren't fazed by it. That's why the cultivation in our

discipline is the most solid. We don't make you all become monks and nuns. We cultivate among ordinary people, and later on when our practice spreads more and more widely, it wouldn't work if everyone became semi-monks and everybody who practices Falun Dafa became like that. Here's what you all have to do in our practice. You practice, but maybe your spouse doesn't, and in that case you can't get divorced just because you practice. The point is, we should take it lightly—you can't take it that seriously like an ordinary person would. And this is all the more so since nowadays there's pornographic trash out there, like that "free love" junk that interferes with people. Some people are really into it, but we're practitioners, so we really have to take it very lightly.

When beings look from high levels, they say the people of the world are really just playing in mud, but that they don't think it's filthy, and they're on the ground playing away in the mud. We say that you can't strain your family relations because of this, so take it lightly during your current stage, and it's fine to just maintain normal and harmonious marital relations. Later on when you get to a certain level you'll have that level's cultivation state, but right now it's this way, and we say it's good enough if you handle it like this. Of course, you can't be like the people out there nowadays—how could that be allowed?!

There's something else involved in this. As you know, we practitioners have energy in our bodies. By the time you leave this class, 80–90% of you in the class will not only have your health problems healed, but you'll also develop gong, so your bodies carry strong energy. The gong you have isn't proportional to where your character is right now. For the moment your gong is higher—I've raised it for you in one fell swoop—and now you're improving your character. Gradually you'll be able to catch up, and I guarantee you'll catch up during this period of time. That's why we did that ahead of time. So to put it another way, you now have some amount of energy. Since the energy that a true cultivation brings out is pure, and compassionate, all of you sitting here feel a peaceful and compassionate field. In my practice you come through cultivation that way, so I carry these things. As you sit here you all feel that it's harmonious, and nobody has bad thoughts in his mind—the urge to smoke doesn't even come up. Later on as you discipline yourself to live by our Great Law, the gong that emerges in your cultivation will be this way, too. And as your potency continually grows, the radiation of the gong your body has will grow quite powerful. Even if it's not that powerful, a typical person who's within the range of your field, like for example, the people around you when you're at home, you can restrain those other people. Your whole family might be under the effects of your restraining. Now why is that? You don't even have to think, and since this field is a purely kind and compassionate one—it's a field of righteous thoughts—people aren't apt to think about bad things or do bad things. It will have this kind of effect.

The other day I said that "Buddha's light shines everywhere, propriety and righteousness harmonize everything." It means that the energy emitted from our bodies can rectify all wrong states. So under the effect of this field, when you don't think about these things you unwittingly restrain your spouse. When you don't think about it, and you won't have those kinds of thoughts, your spouse won't think of it, either. But it's not without exception—in today's environment all you have to do is flip on the TV and take a glance, and there's all kinds of stuff, and it can easily stir up desire. But in normal settings you can have this restraining effect. Later on when you get to high levels in

cultivation, you won't need me to tell you, and you'll know for yourself what to do. At that time you'll have a different cultivation state, and still be able to maintain a marital life. So, don't make too much of these things. If you're too concerned about it that's also an attachment. There isn't the problem of lust between husband and wife, but there is an issue of desire, so take it lightly, don't go to extremes, and you'll be fine.

So what kinds of demons of lust will you run into? If your concentration in meditation isn't good enough, you'll run into them in dreams. When you're sleeping or meditating they'll suddenly appear. If you're a male, a beautiful woman will show up, and if you're a female, the man of your dreams will show up. But they're naked. As soon as you're excited you might discharge and it'll become a reality. Now think about it, in our practice the qi of blood and essence is used to cultivate longevity—you can't just discharge like that all the time. And at the same time, you didn't pass the test of lust. Could that work? So I can tell you that everybody will run into it, guaranteed. When I teach the Law I'm sending strong energy into your brain. When you leave here maybe you won't remember exactly what I talked about, but when you really run into problems you will remember what I said. As long as you take yourself to be a cultivator, at that time you'll remember it, and then you'll be able to control yourself, and you'll be able to pass the test. If you can't pass the first test, then the second one is going to be really tough. But there's also another scenario where you didn't pass the test the first time and after you wake up you really regret it. There's a chance this attitude, or this state of mind, will reinforce your memory of it, and when you run into it again you'll be able to handle yourself well and pass it. But if somebody didn't pass it and he doesn't care, it will be even harder for him to handle it well after that. I can guarantee that's how it is.

When these things happen, there are cases where it's demons interfering with you, and there are other ones where it's your master transforming certain objects to test you. Both scenarios exist, since everyone has to go through this test. We start our cultivation from the level of ordinary people, and the first step is to pass this test—you'll all come across it. I'll give you an example. When I gave a class in Wuhan City there was a student who was a 30-year-old young guy. Right after I talked about this topic he went home and meditated, and in no time he was in a state of concentration. After he got into concentration, he saw Buddha Amitabha suddenly show up on one side and Lao-zi on the other. This is what he said in the essay he wrote and shared with me on his understandings from cultivation. After they showed up, they took a look at him, didn't say anything, and faded away. Then Bodhisattva Guanyin appeared and she had a vase in hand. A wisp of white smoke drifted out from the vase. He was sitting there meditating and saw these things vividly, and he was pretty happy. Then all of a sudden, the smoke turned into several beautiful women—they were those heavenly maidens, and they're just gorgeous. They danced for him, and their poses and movements were so graceful! He figured, "While I meditate here, Bodhisattva Guanyin is rewarding me by transforming some beautiful women for me to watch, and she's having these heavenly maidens dance for me." While he was getting happy thinking about this, suddenly those beautiful women got naked, and made all kinds of moves and came on to him, hugging and caressing him. Our student's character had been improving fast, and this young guy's guard went up instantly. What first came to his mind was, "I'm no average person. I'm a practitioner. Don't treat me this way. I cultivate Falun Dafa." As soon as this thought came out, "Swoosh!"—everything vanished. It was all conjured up to begin with. Then, Buddha

Amitabha and Lao-zi appeared again. Lao-zi pointed at the young fella and said to Buddha Amitabha with a smile, “This lad is teachable.” He meant that this young guy is good, and that he can be taught.

So when you look at it from history, or from higher dimensions, a person’s desires and lust, these things, they play a huge role in determining whether someone can cultivate. That’s why we should really take these things lightly. But you cultivate among ordinary people, so we don’t have you completely abstain. At least at this present stage, you should take it lightly and stop being like you were before. That’s how you should be if you’re a practitioner. Any time some kind of interference comes along in your practice, you have to look within for the cause and find what it is you still haven’t let go of.

Breeding Demons in Your Own Mind

What’s it mean to “breed demons in your own mind”? A person’s body has a material field in every dimension. In a special field, everything found in the universe is cast like a shadow into that dimensional field of yours. Even though they’re shadows, they also exist materially. Everything in your dimensional field is controlled by the thoughts in your brain. In other words, when you look at things with your Third Eye, if you calmly observe with no thoughts added in, what you see is real. But as soon as you use your mind, even if it’s just a little bit, everything you see will be false, and this is “breeding demons in your own mind,” which is also called “transforming according to thoughts.” It’s because some practitioners aren’t able to act as cultivators, because they aren’t able to handle themselves well, because they want abilities, because they’re attached to trivial skills and small tricks, or because they’re even attached to some things they heard in other dimensions—they’re attached to seeking these things—that’s why these people are the most likely to breed demons in their own minds, and that’s why they’re the most likely to fall. It doesn’t matter how high you’ve cultivated to, once this problem comes up, you’ll fall all the way to the bottom and you’ll be totally ruined. This problem is extremely serious. It’s not like other problems, where if a person doesn’t pass a character test one time he can still get up after falling and keep on cultivating. But when it’s the problem of breeding demons in your own mind, that’s real trouble, and his whole life will be shot. This is especially an issue for people who have their Third Eyes open at a certain level in their cultivation, it’s easy for them to have this problem. And then there are people who always have external messages interfering with their minds. Whatever foreign messages they receive, they go and believe it, and they too will have this problem. So some of us will have every aspect of our cultivation interfered with by messages after our Third Eyes open.

Let’s illustrate this. While cultivating at a low level it’s hard not to be affected inside. Maybe you can’t quite see what your teacher looks like. Suddenly, one day, you see a big, tall Heavenly Immortal come toward you. This big Immortal praises you and then teaches you something. So you accept it, and your gong gets messed up. You get happy, you take him as your master, and you go and learn from him. But he hasn’t achieved a True Fruition either, it’s just that in that dimension they can expand and shrink. This is unfolding right before you, and you’re actually seeing this huge Immortal—how exciting!

Once your attachment of happiness wells up, won't you go learn from him? When a cultivator can't handle himself well it's hard to save him, and there's a good chance he'll ruin himself. The celestial beings are all deities, but they haven't achieved a True Fruition, and they have to enter the cycle of rebirth just the same. If you just go and casually take somebody as your master and follow him, which level will he take you to? He isn't good enough to achieve a True Fruition himself—won't you have cultivated in vain? And in the end your own gong will be turned into a mess. It's really hard for humans to be unaffected inside. I'll tell you, this problem is very serious, and a lot of us will run into it later on. I've taught you the Law. Whether you can handle yourself the right way is all up to you. What I talked about is just one scenario. When you see Enlightened Beings from other disciplines, don't let it affect you and just cultivate in one discipline. "It doesn't matter what so-called Buddha, what Dao, what Deity, or what demon it is—they can't sway me." When you're like that there's definitely a good chance you'll succeed.

Breeding demons in your own mind also comes in other forms. Maybe you see deceased family members who interfere with you, they cry and weep, and they tell you to do this or that—all kinds of things come up. Can you stay unaffected inside? Maybe you dote on your kid or you love your parents. Your parents have passed away, and now they tell you to do certain things... things that you shouldn't do, and it'd be a disaster if you did them. That's how hard it is for a practitioner. People say that Buddhism is now a mess, and Confucianism's things have crept into Buddhism, like filial piety, affection between men and women, and so on—these things have crept into Buddhism. But these things don't belong in Buddhism. Why is this wrong, then? Since a person's true being is his master soul, only the mother who gave birth to your master soul is your real mother. In your cycle of rebirth, if you want to count the mothers that are human and nonhuman, they're just countless. And how many children have you had over all those lifetimes? They're countless, too. Who is your mother? Who are your children? When you take your last breath no one recognizes anyone, and you still have to pay back the karma you owe. People just can't let go of these things when they're lost in delusion. Some people's children have died, but they can't let go of them and talk about how wonderful they were, or they talk about how great their mothers were, but they've died. These people grieve their hearts out as if they want to follow their deceased for the rest of their lives. Why don't you think about it: aren't they doing this to wear you down? They do this to keep you from living a comfortable life.

Maybe ordinary people can't understand this: if you're attached to this stuff you can't cultivate at all. That's why this isn't a part of Buddhism. If you want to cultivate, you have to set aside human emotion. Of course, while we're cultivating in the ordinary world we're supposed to respect our parents and be good to them, just as we should teach our kids and discipline them. In every situation we should be good to others and be kind to people, let alone your family members. We should treat everyone the same, be good to our parents and our kids, and always be considerate of others. Then your heart isn't a selfish one when you do that, but a compassionate one—it's compassion. Emotion is the stuff of ordinary people. They just live for emotion.

A lot of people can't handle themselves well, and this has brought a lot of challenges into their cultivation. Some people say that a Buddha told them something. Whoever tells you that you're going to have trouble today, or that something bad is going to happen,

and they tell you how you can avoid it, or if someone tells you today's winning lotto number and tells you to draw one, unless your life is in danger and they're telling you how to get out of it, whenever someone tells you how to gain something out in the ordinary world, that's a demon. When you just want to get ahead in the ordinary world, you'll fail the tests of those tribulations, and you won't be able to improve. If you live a plush, comfy, and luxurious life among ordinary people, how can you cultivate? How's your karma going to be transformed? Where's the environment for you to improve your character and transform your karma? Make sure you remember this, now. Those demons might praise you, tell you that your level is so high, tell you that you're a really high-level great Buddha or great Dao, or tell you how amazing they think you are. All of that's bogus. Somebody who truly cultivates up to high levels has to let go of all the different attachments he has. When you run into these things you really have to watch out!

Your Third Eye might open during your practice. People whose Third Eyes are open have their challenges while cultivating, and those whose Third Eyes aren't open have *their* challenges cultivating, too—cultivation isn't easy either way. After your Third Eye opens, it definitely is hard for you to handle yourself the right way when all sorts of messages are interfering with you. In other dimensions things are a feast for the eyes, they're really beautiful and wonderful, and any of those things could tempt you. Once you're swayed, maybe you'll get interfered with and your gong will be messed up. That's usually what happens. And that's why when people breed demons in their own minds and they can't handle themselves well they might experience a certain situation. I'll give an example. As soon as this guy has bad thoughts it's dangerous. One day his Third Eye is open and he can see things, and even see clearly. He thinks, "At this practice site I'm the only person whose Third Eye is opened well. Maybe I'm not just your average person, eh? I've been able to learn Teacher Li's Falun Dafa, and I've learned it so well—better than anybody else. I'm probably not just an average person." These thoughts are going in the wrong direction. Then he thinks, "Know what, maybe I'm a Buddha. Now, let me take a look at myself." He looks at himself and sees that he really is a Buddha. And why is that? It's because all matter within the scope of the dimensional field that's around his own body transforms with his thoughts. This is also "transforming according to thoughts."

All the things reflected over from the universe change with his thoughts. The reason is, everything within the range of his dimensional field is at his command, and shadows exist materially, too—they're no different. This person thinks, "Maybe I'm a Buddha. And maybe what I wear are Buddha's clothes." Then he'll see that what he wears really are Buddha's clothes. "Wow, I'm really a Buddha!" He can hardly control his happiness. "Maybe I'm not just a small Buddha." He takes a look, and sees that he's a giant Buddha. "Maybe I'm higher than Li Hongzhi! Let me take a look... Wow, I really am higher than Li Hongzhi." And then there are people who hear this stuff through their ears. A demon interferes with him and says, "You're even higher than Li Hongzhi. You're such-and-such amount higher than Li Hongzhi." And then he believes it. Have you thought about how you'll cultivate from that point on? Have you cultivated before? Who taught you cultivation? Even when a real Buddha comes down to do things, he has to cultivate all over again, he doesn't keep any of the gong he originally had, and it's just that he cultivates faster now. When this happens, once someone has this problem, it will be really hard for him to pull himself out, and he'll immediately develop that thought. After

it wells up, he'll dare to say anything, "I'm a Buddha. You don't need to learn from anyone else. I am a Buddha. I'll tell you what to do." He'll start to act like this.

Don't we have somebody just like that in Changchun? He was pretty good at first, but then he got like that, claiming he's a Buddha, and in the end he claimed he was higher than anybody else. That happens when someone can't handle himself well, when his attachments come out. Now why does this happen? In Buddhism they say that if you see something you should just ignore it since it's all demonic illusion, and you should just enter into concentration and cultivate up. Do you know why they don't let you see things, and why they don't let you get attached to those things? It's because they're afraid you might run into this problem. The cultivation in Buddhism doesn't have any intensive cultivation methods, and their scriptures don't guide you on how to avoid this problem. Back then Shakyamuni didn't teach this Law, so, to avoid the problem of breeding demons in your own mind and transforming according to thoughts, he called all the scenes that people see in cultivation "demonic illusions." So once you have an attachment it'll generate this demonic illusion, and it's really hard to break free from it. And then this person might even be done for and turn demonic. Since he calls himself a Buddha he's already started down a demonic path, and in the end, he might even get possessed or bring on other things, and he'll be totally finished. His mind will have gone bad, and he'll fall all the way down. There's a good number of people like this. Even in this class there are people who think highly of themselves, and they even speak with a different tone. As for what your true situation is, even in Buddhism that's something taboo. What I just talked about is another situation, and it's called "breeding demons in your own mind," which is also called "transforming according to thoughts." Beijing has had some students like this, and they've appeared in other regions too. And this problem interferes with practitioners pretty badly.

Some people ask me, "Teacher, why is it you don't straighten this out?" Think about it, folks, if we straighten out all the obstacles on your cultivation path, how are you going to cultivate? Only when there's interference from demons can you show whether you can keep up your cultivation, whether you can really grasp the truth, whether you can take the interference, and whether you can be steadfast in this discipline. Great tides wash away the sand, that's how cultivation is, and what's left is true gold. I'd say that without these kinds of interference it'd be too easy for people to cultivate. The way I look at it, your cultivation would be too easy. Those Great Enlightened Beings at high levels would think it's even more unfair when they saw it, "What do you think you're doing? You call that saving people? They don't have any obstacles along the way, and their cultivation is smooth sailing all the way to the end—is that cultivation? The more they practice the more comfortable they get, and they don't have any interference. How could that work?" That is the issue, and I've been thinking about it, too. In the beginning stage I took care of many demons like that. But I don't think it'd be right if I kept doing that all the time. Others have said to me, "You've made their cultivation so easy. People just have that little bit of adversity of their own, and there are just those little things between people. There's a lot of attachments they still aren't able to get rid of! We still have to wait and see whether your people can understand your Great Law when confusion and chaos arrive." There's this issue, so there will be interference, and there will be trials. What I just talked about is one form of demon. It's really hard to truly save a person, but

extremely easy to destroy him. Once your understanding goes too far off your cultivation is over.

Your Master Consciousness Needs to be Strong

A person has done bad things over his many lifetimes, and for people this results in misfortune, or for cultivators it's karmic obstacles, so there's birth, aging, sickness, and death. This is ordinary karma. There's another type of karma that's powerful, and it has a serious impact on cultivators. It's called thought-karma. While you're alive you have to think. But since people are lost among ordinary people, they often form in their minds a kind of thought that revolves around reputation, gain, lust, anger, and those things. As time goes by, it shapes up into a strong thought-karma. Everything in other dimensions is alive, so karma is, too. When someone wants to cultivate a true teaching he has to eliminate his karma. Eliminating karma means eradicating it and transforming it. Now of course the karma won't go for it, so people have tribulations and they have obstacles. But thought-karma can directly interfere with a person's mind, and so he might silently swear at the teacher or swear at Dafa, or maybe he'll have some evil thoughts and bad words. When this happens, some cultivators get confused about what's going on, and they think that those are their thoughts. And then there are people who think it's possession, but it's not. It's caused by the thought-karma reflecting into their brains. Some people's master consciousnesses aren't strong, and so they go along with the thought-karma and do bad things. They're done for, and they fall. But most people can use their strong minds (their strong master consciousnesses) to get rid of it, to fight it. That shows that this guy can be saved, and that he can tell good from bad, and it means that his comprehension is good. My Law Bodies will help him remove most of that thought-karma. This situation is pretty common. When it comes up, it all depends on whether the person can overcome these bad thoughts. When you can stay steadfast we can eliminate karma.

Your Thoughts Have to be Proper

What's meant by "not proper thoughts"? It's when somebody always has a hard time thinking of himself as a practitioner. A practitioner will run into difficulties while he's cultivating. And when that difficulty comes along, maybe it'll take the form of friction with people, or maybe it'll be things like people jockeying for position—the kinds of things that would really affect your character. There will be more of these cases than others. What else will you go through? Your body might suddenly feel unwell, and that's because you have to pay for your karma. It'll manifest in a lot of different ways. At some point you'll be made confused about what's true and what's false, and you'll doubt that gong really exists, that you can cultivate, that you can really go up there in cultivation, that there are Buddhas, that they're real... You'll experience this later on, and you'll be given those false impressions, which make you feel that those things don't exist and that they're false, and it's exactly to see if you can stay steadfast. If you say you want to steel

your will, then with this thought, at that time you'll really be able to do that, and naturally you'll do well since your character has improved. But if you're that unstable right now, and we have those tribulations hit you right now, you'd have no idea what's going on, and that'd be the end of cultivation for you. It's likely there will be all kinds of tribulations.

That's how people have to cultivate upward in the cultivation process. So we have some people who will feel unwell somewhere in the body, and then they jump right to the conclusion that they're sick. They always have trouble behaving like practitioners. When they run into this they think it's sickness—"Why do I have to go through so much?" I'll tell you, I've already eliminated a lot of it for you, and your troubles have been shrunk a lot. If I didn't reduce them for you, maybe you'd bite the dust when you ran into that difficulty, or maybe you'd be bedridden forever. So, you run into a little trouble and you think it's hard to bear, but how could it be a breeze? Here's an example. When I was giving a class in Changchun, there was a guy whose base was excellent. He was really good material, and I saw a lot of potential in him. So I increased his hardship a bit to have him pay back his karma soon and have him become Unlocked—that's what I was planning. But one day he suddenly seemed to have the symptoms of a stroke, he fell down and thought he couldn't move, and it was like his limbs didn't work, so they took him to the hospital for emergency care. Then he was back on his feet. Let's think about it—how could someone who had a stroke be back on his feet again with mobility in his arms and legs so quickly? But then he turned around and said that learning Falun Dafa was what made things go wrong. He didn't think about how he managed to recover so fast from a stroke. If he hadn't learned Falun Dafa maybe he would have died right then and there when he fell, or maybe he'd be permanently paralyzed and really have had a stroke.

This says something about how hard it is to save a person—you do so much for him but he still doesn't realize it, and instead he says stuff like that. Some veteran practitioners have said to me, "Teacher, why do I feel unwell all over my body? I always go to the hospital to get injections but it doesn't work. And taking medicine doesn't do much, either." They didn't even feel embarrassed to say that to me! Of course that wouldn't work. It wasn't sickness, so how could that work? Go ahead and get a check-up. Nothing is wrong, you just don't feel well. One of our students went to the hospital and had several syringe needles bend on him, and the last vial even squirted out, but the needle still couldn't go in. Then he caught on, "Wait, I'm a cultivator! I don't want any more injections." Only then did he think not to get injections. So when we run into difficulties we really have to take this seriously. Some people wrongly think that I'm just trying to keep them from going to the hospital, so they figure, "You don't let me go to the hospital, so I'll go see a qigong master." They still think it's a health problem and so they go looking for a qigong master. And where are you about to find a real qigong master? If he's a fake one you'll be ruined on the spot.

Now we should ask, how can you tell if a qigong master is real? A lot of qigong masters are self-proclaimed. I've been tested, and I have the documents from the evaluations that the scientific research institutions did of me. A lot of qigong masters are fake and self-proclaimed, and there are plenty who deceive and con people. These fake qigong masters can do healing, too. But why can they do that? They're possessed. If they weren't possessed they wouldn't be able to con people! The possessing spirits can emit

gong and can heal people. It takes on the form of energy and can control ordinary people easily. But like I've said, when those possessing spirits treat people, do you have any idea what kind of stuff they're sending out onto your body? At extremely microcosmic levels, it's all in the image of the possessing spirit. What are you going to do when that's sent to your body? "Inviting a deity is easy, but sending him off is hard," as they say. Of course, we don't need to talk about ordinary people—they just want to stay as is, and they just want to be comfortable for now. But you're a practitioner, and don't you want to continually purify your body? If you get this stuff on your body when will you be able to get rid of it? And it also has a certain amount of energy. Now some people might wonder, "How come the Law Wheel lets it in? And don't we have Teacher's Law Bodies protecting us?" There's a law in our universe: when it comes to what you seek, nobody is going to intervene. If you want something, nobody is going to intervene. My Law Bodies will try to stop you and they'll give you hints. But when they see that you keep being like that they'll give up on you—how could anyone force a person to cultivate? Nobody can make you cultivate, force you to cultivate. It's *you* who can really make progress happen. If you don't want to improve, nobody can do anything. I've explained the principles to you, and I've taught the Law to you—if you still don't want to improve, who can you put the blame on? If it's you who wants something then the Law Wheel won't do anything about it, and my Law Bodies won't, either. That's for sure. There are also people who went to listen to talks by other qigong masters, and when they went back home they felt crummy—that should be a given. Then why didn't my Law Bodies protect you? Well, what did you go there for? By going there to listen, didn't you want something? Could it get in if you hadn't taken it in through your ears? Some people have even deformed their Law Wheels. I'll tell you, that Law Wheel is even more valuable than your life. It's a higher being, and you can't just go and casually ruin it. There are a lot of fake qigong masters these days, and some of them are famous. I've said something to the officials of the China Qigong-Science Research Society: in ancient times, Concubine Da turned the royal court upside down, and that fox was running wild, but her behavior still wasn't as wild as today's fake qigongs, which have turned just about the whole country into a mess, and so many people have been victims! They might seem pretty good on the surface, but do you know how many people have those things on their bodies? Once a fake qigong master sends out that stuff you'll have those things. They're way too rampant. So it's hard for ordinary people to tell from the surface.

Maybe some of you are thinking, "After attending today's class on qigong and listening to Li Hongzhi's talk, now I realize that qigong is so profound and there's a lot to it! When the next qigong class comes along I'll go to that one, too." I'd suggest that you really make a point of not going. When you hear bad things they'll get in through your ears. It's hard to save a person, it's hard to change your thinking, and it's hard to adjust your body. There are so many bogus qigong masters. And even when it comes to the real qigong masters of authentic practices, are they really clean? Some animals are just ferocious, and even though those things aren't able to get on his body he still can't drive them away. He doesn't have the ability to tackle those things on a large scale. And as for his students, when he's sending out gong there's all kinds of things mixed into it. Maybe he has some integrity, but his students don't, and they're possessed by all kinds of spirits—they've got everything on them.

If you want to truly cultivate Falun Dafa, don't go and listen. Of course, if you don't want to cultivate Falun Dafa and you want to practice everything, then go ahead, I won't stop you—you're not a Falun Dafa disciple then—and if you have problems don't say they're caused by practicing Falun Dafa. A person is a true Falun Dafa practitioner only if he follows the character requirements and cultivates according to Dafa. Some people have asked me, "Can we socialize with people who practice other qigongs?" I'm going to tell you, they're only doing qigong while you cultivate the Great Law, and after you finish this class your level will be so far above theirs. This Law Wheel is something that's formed after so many generations of cultivation, and it has tremendous power. Now of course, if you want to be friends with them, it's no big deal as long as you can make sure you don't accept or take anything from them and you're just normal friends with them. But if that person really has something on his body, that's really bad, and it's best you don't have any contact with him. Now as for married couples, if one person does another qigong I don't think that's a big problem. But there's one thing: you cultivate a true teaching, so when one person cultivates, others benefit. If your spouse does a crooked practice she might have crooked things in her body, and we'll cleanse her for your safety. Everything that's in other dimensions will be cleaned up for you. And the environment at home will be cleaned up. If the environment wasn't cleansed, how could you practice with all those kinds of interference?

But there's a situation where my Law Bodies can't clean things up for you. I have a student who saw my Law Body come one day. He was full of joy—"Teacher's Law Body is here. Teacher, please come in." My Law Body said, "Your room is too messy, and there are too many things here." And then he left. Generally speaking, if there are too many spirits in other dimensions, my Law Bodies will clean them out. But this student's room was full of this awful mess of qigong books. He realized it and cleared them out by burning them or selling them for recycling. Then my Law Body came back. This is what the student told me.

There are also people who go to see fortune tellers. Some folks have asked me, "Teacher, now that I'm practicing Falun Dafa, can I still use the *Book of Changes* or fortune-telling things? I've always been interested in them." Let me put it this way: if you have a certain amount of energy, the words you say have an effect, and if something isn't supposed to be one way, your words might make it that way for the person, and then maybe you've done a bad thing. An ordinary person is really weak, and all his messages are unstable and apt to go through some changes. If you carelessly say something to him, then maybe that tribulation will happen. Or if he has a lot of karma, he has to pay it off, but when you keep telling him good things and then he can't pay off his karma, how could that be okay? Aren't you hurting him? Some people just can't let go of these things and they're just attached to them, as if they have some kind of special talent. Isn't that an attachment? Besides, even if you really do know what's going to happen, you're a practitioner, and you should guard your character, so you can't just go and casually leak Heaven's secrets to an ordinary person. That's the reason behind it. No matter how you calculate things using the *Book of Changes*, some of the things no longer hold true, anyway. So you calculate and calculate, and you come up with both true and false things. Things like fortune-telling are allowed in the ordinary society. Since you're somebody who really has gong, though, I'd say a true practitioner should hold himself to a high standard. But some people have gone and asked others to read their fortunes, and they've

said, “Do a reading for me, and take a look at how I’m doing and how well I’m doing with this practice,” or, “Do I have any tribulations ahead of me?” That’s what they wanted to find out from the fortune-telling. But if your tribulations were predicted for you, how could you improve? A practitioner’s whole life has been changed, and his palm reading, face reading, his eight words, and the message type of things in his body aren’t the same anymore, they’ve changed. When you go to a fortune teller you’re believing him, or else what are you doing there? What he tells you are surface-level things and how things would have been. But they have changed, in fact. Then think about it: when you went to him for fortune-telling, didn’t you listen to him and believe him? Didn’t it burden your mind then? When you have a mental burden it’s going to weigh on your mind—isn’t that an attachment? How are you going to get rid of this attachment? Haven’t you imposed on yourself another tribulation? And don’t you have to go through even more hardship to get rid of this self-made attachment? With every trial and every tribulation, there’s the question of whether you move up in cultivation or down. It’s difficult enough as is, but then you go and impose on yourself this other tribulation. Now how are you going to get through it? And maybe you’ll run into tribulations or hassles because of this. Others aren’t allowed to see your altered path. If someone were able to see it, and if he could tell you at which point you’re going to have a tribulation, then how could you cultivate? That’s why there’s no way it’s allowed to be seen. Nobody from other disciplines is allowed to see it, and even fellow disciples of the same discipline aren’t allowed to see it. So nobody can predict things right since this is an altered life—a life of cultivation.

Some people have asked me if they can read other books of the religious sort or if they can read other qigong books. Here’s our take on it. Books from religions, especially the ones from Buddhism, they all teach people how to cultivate their character. We’re Buddhist too, so in principle it shouldn’t be a problem. But there’s one thing: in a lot of the scriptures there are some things that weren’t translated accurately in the first place, and on top of that, a lot of scriptures have been interpreted with understandings at different levels, and they’ve casually defined things. This has damaged the Law. Some people who’ve recklessly interpreted the scriptures are just so far from the realms of Buddhas, they have just no clue about their true meaning, and that’s why their understandings are different. It’s not that easy for you to have a good grasp of the scriptures, and you can’t comprehend them on your own. But if you say, “I’m just interested in the scriptures,” and you always study them, then you’re cultivating in that discipline. That’s because scriptures have combined the gong and Law of that discipline, and once you study them you’ve learned that discipline—there’s this problem. If you really get into them and cultivate by those ideas, then maybe you’ve taken up that discipline, and you aren’t cultivating in our discipline. In cultivation people have always talked about “no second discipline.” If you want to truly cultivate in one discipline, you should only read the texts of that discipline.

Now as far as qigong books go, don’t read them if you want to cultivate. This is especially true for the books that are published these days—don’t read them. And the same goes for books like *The Yellow Emperor’s Classic of Internal Medicine*, *Guide to Nature and Longevity*, or *Daoist Canon*. Even though they don’t have that many bad things, they still have messages of different levels. They’re cultivation ways themselves, so when you read them those things will get added to yours and they’ll interfere with you.

When you think that a sentence is good, “All right,” it comes over, and gets mixed into your gong. Even though it’s not something bad, tell me, can you practice when other things are suddenly mixed into yours? Won’t you have problems? If an extra component is added to the electronic components inside a TV, what do you think will happen to the TV? It will be busted right away. That’s the idea. And besides, a lot of the qigong books are fake these days, and they have all kinds of messages in them. One of our students was flipping through a qigong book and a big snake sprang out. Now of course, I don’t want to get into details about this. What I’ve been talking about is how problems have come up when our practitioners weren’t able to handle themselves well, meaning, they brought on trouble because their thoughts weren’t proper. I’m spelling this out because it’s good for you to know, I’m helping you see what to do, and how to tell them apart so that problems won’t come up later on. Never mind that what I just said wasn’t worded strongly—make sure you watch out for it. This is often the cause of problems, it’s often where problems come up. Cultivation is just awfully grueling, it’s incredibly serious, and if you get just a bit careless you might fall and be destroyed in a day. So your thoughts really have to be proper.

Martial Arts Qigong

Besides the internal cultivation methods there’s also martial arts qigong. When I talk about martial arts qigong there’s a point I’ve got to drive home, and it has to do with the slew of qigongs people talk about in the cultivation world nowadays.

Right now what’s come along but some so-called “painting qigong,” “music qigong,” “calligraphy qigong,” “dance qigong”—everything’s popping up. Are those all qigongs? I think it’s kind of bizarre. I’d say it’s trashing qigong. Not just messing up qigong, but downright trashing qigong. What’s their theoretical grounding? They say that when someone paints, or sings, or dances, or writes, if he gets all in a daze—the so-called “qigong state”—they say that’s qigong. It is? You can’t look at things this way. I’d ask this: isn’t that trashing qigong? Qigong is a profound and far-reaching discipline for cultivating the human body. Oh, so being in a constant daze means it’s qigong? If that’s the case, then if we go to the bathroom in a daze, what would that be? Isn’t that trashing qigong? I’d say that’s trashing qigong. At the Asian Health Expo two years ago there was this “calligraphy qigong.” What’s calligraphy qigong? I went over to the calligraphy qigong booth to check it out. A person was writing with a brush-pen. After he was done writing he used his hands to send qi at each character he wrote, one by one, and what he gave off was all black qi. His head was full of stuff like money and fame. So could he have gong? His qi couldn’t be any good, either. His calligraphy was hung up there for sale at a pretty high price, and only rich tourists bought them. If you ask me, whoever bought them and took them home is in for trouble. How could that black qi be good? Even the guy’s face looked dark, it was as if he had dollar signs in his eyes and all he thought about was money, so could he have gong? This guy’s business card had a pile of titles, such as “International Calligraphy Qigong” and whatnot. I want to ask, could that be called qigong?

Let's think about it: now out of the people who finish this class of mine, after 80–90% of you finish this class, not only will you have your health back, but you'll also develop gong—real gong. What you now have in your bodies is pretty extraordinary. If you'd practiced solo you wouldn't get these things even if you practiced for a whole lifetime. Even if a young guy started to practice right now and practiced for a whole lifetime, he still couldn't develop the things I've placed in you, even if he found a true great teacher to instruct him. It's taken us so many generations of people to form this Law Wheel and these mechanisms, and now these things are placed in you all together at once. So I want to tell you: easy come, easy go. These things are extremely precious, they're invaluable. After you finish this class what you have is real gong, it's high-energy matter. When you go home and write a few words, it doesn't matter how good or bad your handwriting is, they'll have energy! So after you finish this class of ours, should every one of you be dubbed "master," and you'll all be calligraphy qigong masters now? I'd say you can't look at it that way. That's because a person who truly has gong, who truly has energy, leaves energy on anything he touches without even consciously sending it out, and it will shine.

I also saw a piece in a magazine about an upcoming calligraphy qigong class. I gave it a quick scan to see how they were teaching it. Here's what they wrote: first regulate your breathing and control your inhaling and exhaling; then meditate for 15 to 30 minutes while focusing your mind on the qi in your elixir field; use your mind to lift the qi from your elixir field and have it go into your forearm; pick up the brush-pen and dip it in ink; move your qi to the tip of the pen; and when your thought gets there, start to write. Isn't that deceiving people? So wherever you lift your qi to, that's a form of qigong? Then when we eat, if we meditate for a little while, pick up the chopsticks, and move our qi to the tip of the chopsticks and eat, that's "dining qigong," right? And what we eat is energy. I'm just illustrating the point. I'd say this is trashing qigong—they think qigong is something that shallow. So you can't look at it that way.

But martial arts qigong counts as an independent qigong. Why is that? It's been passed down for thousands of years, and it has a complete set of cultivation theories and a complete set of cultivation methods. That's why it counts as a complete system. But with that said, martial arts qigong is still something at the lowest level among the internal cultivations we have out there. Hard Qigong is a type of energy mass, and its only use is in fighting. I'll give you an example. There was a student in Beijing who couldn't press anything with his hands after he finished our Falun Dafa class. He went to a store to buy a stroller and he used his hand to test its sturdiness. With just one press on it, "Crash!"—the stroller fell apart. He thought it was strange. When he sat on a chair at home, he couldn't press on the chair with his hands. When he did, the chair would—"Crash!"—break to pieces. He asked me what that was all about. I didn't tell him, as I was concerned that he'd get an attachment. I said, "These things are natural. Just let it be and don't worry about it. They're all good things." When a person masters that ability he can crush a rock with the squeeze of his hand. Isn't that Hard Qigong? But this student had never practiced any Hard Qigong. All these abilities usually come out from doing internal cultivation practices. But since people can't keep up their character, they often aren't allowed to use these abilities after they come out. This is especially so when someone is cultivating at a low level—his character hasn't improved enough, so when his abilities

show up at a low level they really can't be brought out. Time rolls by, and when he gets to a high level those things aren't useful anymore, so they aren't brought out then, either.

Now just how, exactly, is martial arts qigong done? People who do martial arts qigong talk about directing and moving qi. But it's not easy to direct qi at the beginning. You think that when you want to direct qi, you can just go and do it? You can't. So what do they do? They have to train their hands, and both sides of the chest, the feet, legs, arms, and head all need to be trained as well. How do they train them? Some people strike trees with their hands, and they hit them with their palms. Some people slap their hands against slabs of stone, "Whack...Whack..."—they slap them like that. You can just imagine how bad it hurts when the bones hit it like that, and their hands will bleed when they use just a little force. Still, they can't get the qi out. So what do they do? They start to swing their arms and make their blood go back down the arm so their arms and hands will swell up, and they really do swell. Then when they slap a rock their bones will be cushioned, and they won't make direct contact with the rock, and it won't hurt as much. As they go on practicing their masters will teach them, and as time goes by they'll be able to direct qi. But being able to direct qi isn't enough—during a real fight the other person won't wait for you. Of course, when a person can direct qi, he's already able to block attacks, he might not feel any pain when he's hit by a big stick, and he can direct qi and swell himself up. But qi is really a primitive kind of thing at the beginning stage, and as they keep on practicing their qi will change into high-energy matter. When it's changed into high-energy matter it gradually forms a high-density energy cluster. This energy cluster takes on a life of its own, so it's also an ability cluster, or in other words, it's a kind of ability. But this ability is specifically for attacking and defending, and it wouldn't work if you used it to do healing. That high-energy matter is in another dimension and it doesn't travel in our dimension, so its time is faster than ours. When you want to hit somebody, you don't need to direct qi or think about it anymore, the gong has already arrived there. And when others attack you and you're warding them off, your gong has already reached there, too. It doesn't matter how fast you make your move, it's faster than you—time is conceptually different in the two dimensions. So by doing martial arts qigong a person can bring out abilities like the Iron Palm, Cinnabar Palm, Diamond Leg, Arhat Foot, and so on. They're abilities that ordinary people have. An ordinary person can reach this stage through physical training.

The biggest difference between martial arts qigong and internal cultivation is this: the practice of martial arts qigong calls for motion, so a person's qi travels beneath the skin. And since it's practiced in motion, the person can't reach a state of stillness, his qi doesn't go into his elixir field, and when his qi moves it goes under his skin and reaches into the muscle. That's why he can't cultivate longevity and he can't bring out supernatural abilities. Us folks who do internal cultivation have to practice in stillness. Most of these practices have qi go into the elixir field, or have qi enter the lower abdomen, they cultivate in stillness, and they really care about transforming the person's innate body. They can cultivate longevity, and they can cultivate to higher levels.

Maybe you've heard about some of these different kung fu skills, like how in novels they write about the Golden Bell Cover, the Iron Shirt, piercing a poplar from a hundred paces away, and then there's the levitation abilities, where people can move about high up in the air, and some people can even vanish into other dimensions. So do these skills exist? They do, that's for sure. But you won't see them in everyday life. People who've

truly brought out these high-level skills by practicing can't just show them off. These things aren't refined by just doing martial arts qigong, and they're completely beyond the level of ordinary people, so somebody like this has to cultivate himself by doing an internal cultivation practice, he has to really care about character, improve his character, and take things like material gain lightly. Even though he can cultivate these skills, it turns out he can't just use them freely around ordinary people after he gets them. It's alright for him to use them a little when nobody can see him. But look at what they've put in those novels: a person will kill and fight for some swordsmanship manual, for treasure, or for women, and those people have tremendous skills, and they move about like no human being can. Let's think about it: doesn't somebody like that who really has those skills have to have cultivated them by doing internal cultivation? He can only cultivate them by taking his character seriously. So things like fame, money, and all sorts of desires haven't meant much to him for a long time. How could he go and kill people? How could money and wealth mean so much to him? There's just no way. Those are just artistic exaggerations. People just thirst for thrills and want whatever quenches their thirst. The authors have seized on this and they go all out to write whatever quenches your thirst and pleases you—the more unbelievable they make it, the more you like to read it. It's just artistic exaggeration. Somebody who truly has these skills won't do those things, and even less so can he bring them out for a performance.

Showing Off

We do our cultivation in the setting of ordinary people, and because of this a lot of our students can't seem to let go of many attachments they have, and a lot of their attachments have already become natural to them, they can't notice it. Showing off can appear in all kinds of situations, and it can also show up when a person is doing something good. Maybe some people brag and show off in their day-to-day lives when they gain a little status or wealth, "I'm a guy who makes things happen, it's always me." We too see something like this, where somebody has cultivated a little better, or he can see a little more clearly with his Third Eye, or maybe he does the exercises a little more smoothly, and that's also showing off.

Some people say, "I heard Teacher Li say some things," everyone gathers around to listen, and he's there in the middle passing on the grapevine gossip, pitching things in here and there that come from his own understanding. So what was the motive? It all comes down to showing off. And then there are people who spread grapevine gossip, he passes it on to the next guy, she passes it on to the next gal, they savor and relish every bit of it as they spread it around, and they come across as if they're in the loop—as if all these students of ours aren't as informed as they are, or as if others don't know as much. It's become natural for them. Maybe they're doing it unknowingly, and they just have showing off in their subconscious. Why else would they spread that gossip? There are also people spreading things about when I'm "going back to the mountains." I didn't come from the mountains—go back to what mountains? And then some people say that on such-and-such day I taught something to so-and-so, or gave someone a little one-on-

one tutoring. Now what good does spreading that stuff do? Not one bit of good. But, we've seen that this is their attachment, a kind of showing off.

There are also folks who track me down for an autograph. What are they up to? That's still an ordinary people's thing—getting an autograph, getting a keepsake, or whatnot. If you don't cultivate, look, I'm going to tell you, I can give you my autograph but it's useless. Every single word in my books has my image and Law Wheel, and every sentence is my words—do you really want me to still sign something? Some people think, “Once he signs it, I'll have Teacher's messages protecting me.” They still believe in those message things. But we don't care about messages. It should be obvious by now that this book is priceless. Is there more you still need? All of this reflects those attachments. There are some people who notice how the students that travel with me carry themselves, and then they go and imitate them, not knowing what's good or bad about it. The fact is, we don't care who it is who acts what way—there's only one Law, and only by following this Great Law in your actions are you meeting the true standard. The people who travel with me don't get any private coaching, they're the same as others, only they work for the Research Society. Don't let these attachments swell up. We often end up damaging Dafa without meaning to when we let this kind of attachment swell up. And if you make up sensational things, that could even cause tension, or maybe stir up other students' attachments, it could make them elbow to get closer to me so that they can listen to some things, too, and so on. Don't all these things go back to this problem?

So what else is this showing off likely to trigger? I've been transmitting the practice for two years now. Out of our veteran students of Falun Dafa cultivation, there's a batch of them who might become Unlocked soon, a batch will enter into a state of gradual enlightenment—they'll suddenly enter into gradual enlightenment. Now why didn't those abilities come out before? The reason is, it wouldn't work if I just pushed you up to a level that high in one fell swoop but all your human attachments were still there. Of course, your character has already been lifted up very high, but you still have a lot of attachments you haven't cast off, so we can't let you have those abilities. After you pass this stage, after you become stable, you'll all at once be sent to the state of gradual enlightenment. And in the state of gradual enlightenment your Third Eye will be opened at a really high level, and you'll have a lot of abilities come out. Actually, I can tell you that when a person truly cultivates, a lot of abilities will emerge as soon as he starts practicing. You've already gotten to such a high level, so your abilities are already abundant. In the near future a lot of us might have that state. Then there are other people, they can't cultivate that high, and the combination of what they brought with them and their ability to endure is fixed, so some people become Unlocked, Enlightened, I mean completely Enlightened, at very low levels. There will be people like that.

The reason I'm pointing this out to you is to tell you that once people like that appear, you have to really be sure you don't regard them as some kind of amazing Enlightened Beings. This is a serious problem in cultivation. Someone is right only when he acts in line with this Dafa. Don't follow others or go and listen to them when you see their abilities, or divine powers, or whatever it is. You'll hurt them, their attachment of happiness will well up, and they'll lose everything they have in the end, everything will be shut down, and eventually they'll fall to the bottom. Somebody who's Unlocked can still fall down, and if a person doesn't handle himself well, even if he's Enlightened, he

can fall down, too. Even when a Buddha doesn't handle himself well he'll fall, let alone you—somebody who's cultivating right in the thick of ordinary people! So it doesn't matter how many abilities you've got, how awesome your abilities are, or how great your divine powers seem, you really have to handle yourself well. Recently we had some folks who disappeared while sitting here and reappeared a while later. It was like that, and maybe even greater divine powers will come out. How are you going to handle it then? You're my student, my disciple, so it doesn't matter later on if these things emerge for you or they emerge for somebody else, don't put him on a pedestal or seek these things. As soon as you're affected inside, that's it, your cultivation is shot, and you'll fall. Maybe you're even higher than him and it's just that your divine powers haven't come out yet, but at least in terms of this you fell. So please, really keep this in mind. We've put a lot of emphasis on this because this situation is going to come along soon, and when it does, it's trouble if you can't handle yourself well.

Even when a cultivator's gong emerges, or when he becomes Unlocked, or truly Enlightened, he still shouldn't think that he's some kind of big shot. The things he sees are just at that level of his. That's because he has cultivated to that point, or in other words, his ability to comprehend has reached that point, his character standard has reached that point, and his wisdom has reached that point. So maybe he won't believe the things at higher levels. And exactly because he doesn't believe them, he thinks that what he sees is absolute and that it's all there is. But that's far from it, since his level is only there.

There's a segment of people who will be Unlocked at that level—they can't go any higher in cultivation, so they can only be Unlocked and Enlightened at that level. Those of you who'll succeed in cultivation later on, some of you will become Enlightened at the level of small worldly paths, some will become Enlightened at different levels, and some will be Enlightened with True Fruition, and only Enlightenment with True Fruition is supreme. At different levels these people can all see things, and things can actually manifest before them. Even the people who are Unlocked and Enlightened at the lowest level, the level of small worldly paths, can see some dimensions and some Enlightened Beings, and they can communicate with them. Now at that point don't be smug. You can't achieve a True Fruition when you're Unlocked at the level of the small worldly paths, or at a low level. That's for sure. So what can he do? He can only stay at that level and cultivate toward higher levels later on. That's what he can do from that point on. But his uppermost level is only that high, so what'd be the point of not letting him be Unlocked? If he keeps on cultivating upward like this he can't go any higher. So he'll be Unlocked since he's reached the end of his cultivation. There will be a lot of people like this. But no matter what unfolds, you have to keep up your character, and the only way to truly do it right is to follow Dafa. Whether it's your abilities, your Unlocked state, or whatnot, you got it by cultivating Dafa. If you make Dafa secondary and your divine powers primary, or now that you're Enlightened you think that some understanding or other of yours is correct, or if you even think you're so great you've gone beyond Dafa, I'd say you've started to fall, and you're at risk, and you're getting worse and worse. Then you're really in trouble, you've cultivated in vain, and chances are you'll fall and end up cultivating for nothing.

I'm also going to tell you this: what's inside this book of mine combines the Law I taught in several classes. All of it is my words, every sentence is my words, and they

were transcribed from the tape recordings word by word, and copied down word by word. It was done with the help of my disciples and students. They transcribed my words from the recordings, and then I revised the book over and over again. All of this is my Law—what I teach is just this one Law.

The Seventh Talk

On Killing

Killing is a sensitive subject. We have a strict rule for practitioners: practitioners can't kill. Whether it's the Buddhist system, the Daoist system, or the Qimen practices, it doesn't matter which discipline or which school it is, true cultivation disciplines are absolute about this: no killing. There's no two ways about it. That's because killing causes some huge problems afterwards. We've got to explain this to you in detail. In the original Buddhism, "killing" mainly referred to killing people, which is the most serious type. Later on, large creatures, large livestock, and other creatures that are pretty big were also considered serious. So why have they taken killing so seriously in the cultivation world? It's been said in Buddhism that if lives that shouldn't die are killed, they become lonely souls and roaming ghosts. And it was those beings that the old saying about "releasing souls from purgatory" referred to. If those beings aren't freed from purgatory, they suffer from hunger and thirst, and it's awfully tough for them. That's what Buddhism used to teach.

We say, when a person does something bad to somebody, he'll give that person a lot of virtue as compensation. That's what we're referring to when we talk about people taking things from others in normal situations. But suddenly ending a creature's life, be it an animal or some other being, that generates quite a lot of karma. "Killing" used to refer mainly to killing people, and that generates a pretty big amount of karma. But killing an average creature isn't minor, either, and it directly generates a lot of karma. A little bit of tribulation is arranged at different levels, and this is especially so for practitioners in the process of their cultivation, that's all your own karma, they're your own tribulations, and they're placed for you at different levels to help you improve. As long as you improve your character you'll be able to get through them. But if so much karma was suddenly piled on, how could you get through it? With your character, you really wouldn't be able to handle it, and that might be the end of your cultivation.

We've found that when a person is born, many, many him are born at the same time within a certain range of the space of this universe. They look the same, have the same name, and do things that are more or less the same. So, they can be called part of his whole being. This causes a problem, then: if one of the beings (and this goes for other large animals' beings, too) dies all of a sudden, and the him in all other dimensions haven't finished the course of life that was originally arranged, and they still have a lot more years to live, then the person who died will fall into a situation where he has no resting place, and he'll float around in the space of the universe. People used to believe that he'd be a lonely soul or roaming ghost, that he'd suffer from hunger and thirst, and it would be awfully tough. And maybe that's true. We can say for sure, though, that we've seen he is in a terrible situation, and that he'll keep waiting until the him in every dimension have finished their courses of life, and only then can they find their final resting place together. The longer the time, the more he suffers. And as he suffers more, the karma that causes his suffering will be continually piled onto the person who killed

him. So think about it, how much karma would that put on you? That's what we've seen with abilities.

There's another thing we've seen. When a person is born, his whole life is already laid out there in a specific dimension. Meaning, where he is in his life, what he's supposed to do, and so on—it's all there. So who arranged his life? It's obviously done by higher beings. For example, in our ordinary world, after he's born, he's in a certain family, he goes to a certain school, and when he grows up he works at a certain company, and through his work he establishes contact with people from every walk of life. That tells us that the overall design of the whole society is arranged like that. But, because that being suddenly died and isn't following the original, specific arrangement anymore, and things have changed, that higher being won't let whoever disrupted it off the hook. Let's think about it: as cultivators, we need to cultivate up to high levels, but if that higher being doesn't let him off, would you say he can still cultivate? Even some masters' levels aren't as high as the higher beings who arrange these things, so even his master runs into disaster, and he's cast down. Then think about it, is that an ordinary problem? That's why it'll be really hard for someone to cultivate after he does that kind of thing.

Now out of all our students who cultivate Falun Dafa, there might be some people who've fought in times of war. Wars are a state of affairs brought about by major changes in the overall celestial phenomena. You were only one small part of those affairs. If nobody made a move under changes in the celestial phenomena, it wouldn't bring about that state of affairs in the ordinary world, and it wouldn't be called a change in the celestial phenomena. Those things change based on larger changes, so you can't be held totally accountable for that thing. What we're talking about here is the karma that's brought about when you insist on doing bad things to benefit yourself, or to get ahead, or when something of yours is on the line. So when it comes to changes that affect the entire, large space, and major changes that involve the state of society, those aren't your fault.

Killing will generate a lot of karma. So some people are thinking, "So I'm not allowed to kill things now, but I do the cooking for my family. If I don't kill things what's my family gonna eat?" I'm not going to get into the specifics of that. I'm teaching the Law to practitioners—it's not like I'm just randomly telling ordinary people how to live their lives. When it comes to specific things, just evaluate them based on the Great Law, and do what you think is best. Ordinary people can do whatever they want, that's ordinary people's business. There's no way everybody can truly cultivate. But practitioners should set their sights on high standards, so these are requirements set for practitioners.

Human beings and animals aren't the only ones with life in them, plants have it too. All matter appears in the form of life in other dimensions. When your Third Eye reaches the Law Vision level, you'll discover that stones, walls, or whatever will all talk to you and greet you. Now maybe some of you are wondering, "Then the grains and vegetables we eat all have life in them... And what should we do when flies and mosquitoes get into our homes? In summer they bite us and it doesn't feel good, so we'll have to just watch them park there and bite us? We'll have to just watch flies land on our food, since we can't swat them? That's gross." I can tell you that we shouldn't just kill things on a whim or without a reason, but we can't be like overcautious goodie-goodies either, and always focus on those petty things, like being so afraid of stepping on ants that we hop all over

the place when we walk. I'd say it would be so tiring for you to live that way. Wouldn't that be another attachment? If you jumped around when you walked, sure, maybe you wouldn't crush any ants, but there'd still be a lot of microorganisms that you'd step on and kill. At the microcosmic level there are tons of smaller beings, like fungi and bacteria, and maybe you stepped on them and killed a bunch. Then we might as well just call it quits, right? We aren't trying to be that kind of person. We couldn't cultivate like that. We should focus on the big picture and cultivate openly and with dignity.

We human beings should have the right to sustain our lives. So our living environment has to meet the needs of human living. We can't intentionally harm anything, but we can't be too restricted by those trivial things, either. For example, the vegetables and grains people grow all have life in them, but we can't stop eating and drinking just because of that. How would you be able to practice then? We should look at the big picture. For example, if you're walking and some ants and insects run under your feet and get stepped on and killed, then maybe they were supposed to die, since you didn't harm them intentionally. There's the issue of ecological balance among organisms and microorganisms, and when there are too many of them they'll spread unchecked. We talk about cultivating openly and with dignity. When there are flies and mosquitoes in our homes we can drive them out and install screens to keep them from getting in. But if you can't drive them out sometimes, it's okay to kill them. If they bite people and harm people in people's residences, of course we should drive them out. And when they can't be driven out, we can't just watch them bite people there. You're a practitioner so it's not a problem for you, you're immune to them. But your family members don't practice, they're ordinary people, so there's a concern about getting a contagious disease. So you can't just watch them bite your kid's face and not do anything about it.

I'll give you an example. There was a story about Shakyamuni during his early years. One day in the forest Shakyamuni wanted to take a bath, so he asked his disciple to clean the bathtub. His disciple went there and saw that the bathtub was covered with bugs, and that if he cleaned it the bugs would be killed. The disciple came back to tell Shakyamuni that the bathtub was covered with bugs. Without looking at him, Shakyamuni said, "Go clean the bathtub." The disciple went to the bathtub and found that he didn't know where to begin, since the bugs would be killed if he started cleaning it. He circled around it once and headed back, and asked Shakyamuni, "Venerable teacher, the bathtub is covered with bugs. If I clean it I'll be killing them." Shakyamuni took a glance at him and said, "What I asked you to clean was the bathtub." The disciple suddenly got it and cleaned the bathtub right away. That illustrates a point: we can't stop taking baths because of insects, and we can't look for other places to live just because of mosquitoes, just as we can't tie up our necks and stop eating and drinking because grains and vegetables have life in them. That's not the idea. We should keep these things in perspective and cultivate openly and with dignity. It's fine as long as we don't harm living things on purpose. At the same time, human beings need to have their living spaces and living conditions, and these need to be maintained and protected. Human beings need to sustain their lives and live normally.

Some fake qigong masters used to say that it's alright to kill on the first and the fifteenth of the lunar month, and some even said that it's alright to kill two-legged animals, as if two-legged animals aren't alive. If killing on the first and the fifteenth doesn't count as killing, what would you call it then, digging dirt? You can tell that some

qigong masters are fake just by their words and actions, by what they say and what they want. Usually the qigong masters who say those things and do those things are possessed. Just look at the way those qigong masters who are possessed by fox spirits eat chicken—they wolf it down and don't even want to spit out the bones.

Killing doesn't just generate a serious amount of karma, it also has to do with the question of compassion. Shouldn't we cultivators have compassion? When our compassion comes out we'll probably see that all sentient beings are suffering, that everyone is suffering. You'll come to see that.

On Eating Meat

Eating meat is another sensitive subject, but eating meat isn't killing. You've studied the Law for quite a while now, but we haven't asked you to stay away from meat. As soon as you walk into a lot of qigong masters' classes they'll tell you that you can't eat meat anymore. You might think, "Just like that I'm not allowed to eat meat? You've caught me off guard." Maybe what's cooked at your house today is chicken or fish, and it smells pretty good. But you wouldn't be allowed to eat it. Religious cultivation is the same—they forbid eating meat. That's also taught in the usual Buddhist practices and in some Daoist practices—no eating meat. We aren't asking you to do that here, but we do teach about this. And what do we say about it? Our way of practice is one where the Law refines the person, and in practices where the Law refines the person, certain states will arise from his gong and Law, so in the course of practicing, different cultivation states come about at different levels. So one day, or after I finish the class today, some people will experience this state: they can't eat meat, and it smells bad to them, and if they eat it they'll want to throw up. It's not that you're forced by somebody not to eat meat or that you hold back from eating it, it comes from within. When you reach that level your gong will take effect in a way that makes you unable to eat meat. You'll throw up if you actually swallow it.

Our veteran students all know that this state will come up in Falun Dafa cultivation, and that different levels correspond to different cultivation states. There are some students who have a pretty strong desire to eat meat, they have a strong attachment to it, and they can usually eat a ton of meat. When other practitioners find meat unpleasant they don't, and they can still eat it. So what's done to have them get rid of that attachment? Their stomachs will ache if they eat meat, and won't if they don't. That will happen, and it means they shouldn't eat meat. Will our practitioners have nothing to do with meat from today on? No, it's not like that. So what do we make of it? When you can't eat meat it truly comes from within. And what's the purpose? In monastic cultivation when they force you not to eat meat, it's actually for the same reason as our induced state of not being able to eat meat: it's to get rid of that desire and attachment people have to meat.

Some people can hardly force down what's on their plate if it doesn't have meat in it. That's an ordinary person's desire. One morning, as I passed by the back entrance of Triumph Park in Changchun, three people came out of the entrance, talking loudly. One of them said, "What kind of qigong is that—it doesn't let you eat meat! I'd rather lose ten

years off my life than give up meat!” What an intense desire. Now think about it, shouldn’t that kind of desire be removed? It definitely should. What a person does in the cultivation process is remove his different desires and attachments. To spell it out for you, if the desire to eat meat isn’t removed, isn’t that an attachment that hasn’t been removed? Could you cultivate to Perfection? So as long as something is an attachment it has to go. But it’s not that you’ll never be able to eat meat again. Not letting you eat meat isn’t the point, the point is to not let you have that attachment. If you get rid of that attachment during the time when you can’t eat meat, you might be able to eat it again later on, it won’t smell bad, and when you eat it, it won’t taste that bad. So at that time you’ll be able to eat it, and it won’t be a problem.

When you’re able to eat it again, your attachment will be gone, and your desire for meat will be gone. But a big change will happen: when you eat meat again, it won’t be that tasty, and when your family cooks it you’ll eat along with them, and when your family doesn’t cook it you won’t miss it, and when you do eat it, it won’t taste really good anymore. That cultivation state will appear. But cultivating among ordinary people is so complicated. If your family always cooks meat, after a while you’ll think it tastes really good again, and the cycle will repeat itself. That cycle could even repeat itself a number of times while you’re cultivating, and all of a sudden you won’t be able to eat meat again. When you can’t eat it, don’t eat it—you really won’t be able to eat it, and if you eat it you’ll throw up. When you’re able to eat it, eat it. Just let it happen naturally. The point isn’t to eat meat or not to, what’s key is to get rid of that attachment.

You go pretty fast in our Falun Dafa discipline. As long as you improve your character, you’ll be able to break through each level quickly. Some people aren’t too attached to meat in the first place, so they don’t really care whether there’s meat or not. For those people it will pass after a week or two, and their attachment will be whittled away. For some people it lasts for a month, two months, three months, or maybe even half a year, and only in extremely special cases is it more than a year before they can eat meat again. That’s because meat is now a main part of the human diet. But full-time monastic cultivators still shouldn’t eat meat.

Let’s talk about how Buddhism looks at eating meat. The earliest, original Buddhism didn’t prohibit eating meat. Back then, when Shakyamuni led his disciples in cultivating diligently in the forest, there definitely wasn’t any precept that banned meat. And why wasn’t there? Because when Shakyamuni taught his Law 2,500 years ago, society was backward, and some regions had agriculture while others didn’t, there weren’t many cultivated farmlands, forests were everywhere, and grain supplies were awfully tight. The people had just emerged from a primitive society and they lived mainly on hunting, so in a lot of regions they mainly ate meat. So to have his disciples give up human attachments as much as possible, Shakyamuni didn’t let them have any contact with things like money or material things, and he led them in begging for food and alms. They ate whatever other people gave them, since as cultivators they couldn’t choose their food. And the food that people gave them probably would have included meat.

Some foods actually were dubbed taboo back in the original Buddhism. So taboo foods go back to the original Buddhism, but nowadays people say meat is what’s meant by “taboo food.” But the truth is, taboo food back then didn’t mean meat. It was about things like onions, ginger, and garlic. And why did they call those things taboo? Even among monks there aren’t many people who can explain it today, and that’s because a lot

of them don't truly cultivate, and there's a lot they don't know. What Shakyamuni taught was called "Precept, Concentration, Wisdom." "Precept" was about doing away with all ordinary people's desires. "Concentration" was about cultivators cultivating with utter calm of mind while meditating, and being in total stillness. So anything that interfered with that, or that blocked their cultivating, was considered serious interference. And if somebody ate onions, ginger, or garlic, they'd give off a strong odor. Back then monks meditated in forests or caves in groups of seven or eight people in a circle. If somebody ate those things, it would produce a strong, pungent odor that would affect other people's meditation and their ability to become still inside, so it would seriously interfere with other people's practice. That's why there was that precept. They considered those foods taboo and made them off limits. A lot of beings that are developed from the human body through cultivation get really bothered by such foul odors. Onions, ginger, and garlic can also stimulate a person's desires, and when you eat a lot of them you can get hooked. That's why they were considered taboo.

In the past, a lot of monks who'd cultivated to very high levels and who were Unlocked, or semi-Unlocked, also knew that in the cultivation process precepts don't matter, that when a person gets rid of the attachment it turns out that physical item doesn't have any effect, and that what really interferes with a person is the attachment. So past generations of high-level monks also saw that the question of eating meat isn't what's key. They knew that what's key is whether he can get rid of the attachment, and that if there's no attachment it doesn't matter what a person fills his stomach with, anything's fine. A lot of people are used to that, since that's how they've been cultivating in monasteries all this time. And it's no longer just a precept, now it's a chartered rule in monasteries, so they definitely can't eat meat, and people are used to cultivating like that. Let's talk about monk Jigong, for example. They've really put him in the spotlight in literature, since monks are supposed to abstain from meat but he went and ate it. They've made him out to be unique. But the truth is, it's just that after Jigong was driven out of Lingyin Monastery food naturally became a real problem for him, and his survival was at stake. He'd eat whatever he could get his hands on to fill his belly. He just wanted to fill his belly and he wasn't attached to any specific food, so it didn't matter. He'd cultivated to that point, so he understood that truth. Jigong actually only ate meat a few times, maybe once or twice. As soon as somebody mentions monks eating meat, writers get interested, since the more sensational the subject, the more people want to read about it. Art needs to be larger than life, as they say, so they publicized it. The truth is, when you really get rid of that attachment it doesn't matter what you fill your belly with.

In areas of Southeast Asia and Southern China, especially in Guangdong and Guangxi Provinces, some lay Buddhists don't say they cultivate Buddhahood—it's as if the phrase "cultivate Buddhahood" was old-fashioned. But they say they're vegetarian, or that they don't eat meat. What they mean is that they're vegetarian, and by virtue of that they're cultivating Buddhahood. They take cultivating Buddhahood to be something that simple. You're saying you can cultivate into a Buddha just by being vegetarian? You know, that's only one kind of attachment people have, it's just one desire. So you're only getting rid of that attachment, that one attachment. But you also need to get rid of jealousy, competitiveness, being overly happy, showing off—all kinds of attachments. People have so many attachments. You have to get rid of all your attachments and every

kind of desire, and only then can you cultivate to Perfection. So just by getting rid of that attachment to eating meat, you can cultivate into a Buddha? That's not the right idea.

So when it comes to eating, it's not right to be attached to any kind of food, not just meat. Some people say, "I just like to eat *this*." Well, that's another desire. A cultivator doesn't have that kind of attachment when he gets to a certain point. Of course, we're teaching a high-level Law and what we're teaching is based on and integrates different levels. There's no way to achieve that all at once. If there's a certain food you just want to eat, when you truly cultivate to the point when that attachment should go, you won't be able to eat it, and when you do eat it, it won't taste right. Who knows what it'll taste like. Back when I used to put in time at a company, the company's cafeteria was always losing money. Later on it went belly up, so everybody brought their own lunches. It was a pretty big hassle hustling and bustling to prepare food in the morning before going off to work. Sometimes I'd buy two steamed buns and a piece of tofu in soy sauce. You'd think such light things would be alright, but it still wasn't okay to eat them all the time—that attachment had to go. As soon as I saw tofu my stomach would go sour and I wouldn't be able to eat it. It was to keep me from getting attached. Of course, that only happens when your cultivation hits a certain point. It doesn't happen at the beginning.

Buddhists make a point of not drinking alcohol. Ever seen a Buddha holding a wine jug? Never. I've said that if you can't eat meat, it won't be a problem to eat it again later on after you get rid of that attachment by cultivating among ordinary people. But after you quit drinking alcohol you shouldn't drink again. Don't practitioners have gong in their bodies? Gong of every kind and shape. Some abilities manifest at the surface of your body, and they're all pure. As soon as you drink alcohol, "whoosh—" they leave your body instantly. At that time you'll have nothing on your body, they can't stand that smell. Drinking is a nasty habit because it can really throw off your reasoning. So why do some Great Dao practitioners drink in their cultivation? Because they aren't cultivating their master souls, and they drink to numb their master souls.

Some people are so hooked on alcohol that they value it as much as their lives, some others are fond of alcohol, and others have drunk so much they've gotten alcohol poisoning. If there's no alcohol they don't even want to eat, and they can't get by without a drink. We practitioners shouldn't be like that. Drinking is definitely addictive, it's a desire. Alcohol stimulates a person's addictive nerves, and the more a person drinks, the worse his addiction. You're a practitioner, so let's think about it, shouldn't you get rid of that attachment? That attachment has to go. Some people might be thinking, "There's no way. I meet with people all the time," or, "I do public relations, and I meet with guests all the time. It's not easy to get things done without a drink." I'd say that's not necessarily true. Usually when people do business, especially when they do business with or deal with foreigners, you might ask for a soft drink, he might ask for mineral water, while another person might want a beer. Nobody's about to pour it down your throat or anything—you pick your own drink, and drink whatever amount you want. And there's even less of that among well-educated people. That's usually how it is.

Smoking is another attachment. Some people say that smoking can give them a lift. I'd say you're only fooling yourself, really. Some people have a cigarette when they're tired from working or writing something and want to take a break. They think they're more alert after smoking. But that's not how it really works. It's just because they had that moment's rest. People's minds can give them the wrong impression and create a kind

of illusion. So afterwards a concept really forms, and a wrong impression develops, so that you have the sense smoking gave you a lift. But it didn't at all, it doesn't have that effect. Smoking doesn't do the body one bit of good. If a person has smoked for a long time, when a doctor does an autopsy he'll find that his trachea is all black, and even the insides of his lungs are black.

Aren't we practitioners trying to purify our bodies? We want to keep purifying our bodies, and keep moving up to higher levels. So what are you putting that in your body for? Isn't that the opposite of what we're trying to do? Besides, it's another strong desire. Some people do know it's bad, but they just can't quit. I can tell you that it's actually because they don't have the right thoughts guiding them, so it's not easy for them to just up and quit. See yourself as a cultivator, and treat it as an attachment today and try to quit, see if you can quit. If you really want to cultivate I urge you to quit smoking today, and I guarantee you can quit. In the field of this class nobody thinks of smoking. If you want to quit, I guarantee you can quit, and when you next pick up a cigarette it won't taste right. Reading this talk in the book has the same effect. Of course, if you're not interested in cultivating, then that's fine, and we won't stop you, but if you do want to be a cultivator I think you'd better quit. I've given an example before: have you ever seen a Buddha or a Dao sitting there with a cigarette dangling from his mouth? How laughable! Now that you're a cultivator, what is it you're trying to achieve? Shouldn't you quit? That's why I'm saying that if you want to cultivate you'd better quit. It harms your body, and it's a desire—it couldn't be further from what we cultivators have to do.

Jealousy

When I'm teaching the Law I often talk about jealousy. And why is that? Because jealousy is really intense in China, so intense it's become natural, and people can't sense it in themselves anymore. So why are Chinese people so intensely jealous? There's a reason. Chinese people were strongly influenced by Confucianism in the past, and their personality is pretty introverted. When they're angry it doesn't show, and when they're happy it doesn't show. They make a point of polite restraint and enduring things. Since it's been so deeply ingrained, our people have developed a very introverted personality overall. Of course, there's something good about this, because a person like that is smart but unassuming. But it has its drawbacks, and it can bring about bad situations. Here in the Age of the Law's End especially, the negative side of it is even more obvious: it can make people's jealousy worse. If somebody has good news and lets other people know, they'll get incredibly jealous right away. If somebody gets an award at his company or somewhere else, or if he gets something good, he won't dare say a word about it because other people will get upset when they hear about it. Westerners call this "Oriental jealousy" or "Asian jealousy." The whole Asian region has been strongly influenced by Chinese Confucianism, and this jealousy is everywhere to some degree, but only in our China is it so intense.

This is somewhat related to the absolute egalitarianism that we used to practice. "If the sky falls, everybody dies together, after all; everybody should share equally in anything good; when there's a pay hike, everybody should be entitled to the same share."

The logic seems right—everybody is being treated the same. But how could they be the same? They do different jobs, and they fulfill their responsibilities to different extents. You see, there's a law in this universe of ours, called, "no loss, no gain." To gain something, you have to lose something. Ordinary people say, "No work, no gain. More work, more gain. Less work, less gain," and that a person who makes more sacrifices should gain more. Back when absolute egalitarianism was practiced, they said that people are all born the same, and that it's things after you're born that change you. I'd say that idea is too absolute, and anything so absolute is wrong. Why are some people born male and others female? And why are there differences in their looks? Some people are born with sickness or disfigured, so they're not all the same. When we look at it from a higher level, a person's whole life is laid out there in another dimension, so could people be the same? Everybody wants to be equal, but if something isn't part of your life, how could you be equal? People aren't the same.

The people in Western countries are more extroverted, and when they're happy it shows, just as when they're angry it shows. That has its pros and cons, like a lack of ability to endure. These two personalities stem from different values, and they lead to different results when people do things. With Chinese people, when a person is praised by his superior or given something good, other people get upset. When a person gets a larger bonus, he'll quietly slip it into his pocket and not let anybody know. Nowadays it's even hard if you're Employee of the Month—"You're Employee of the Month and you're *so* good at your job, you should come to work early and go home late. Why don't *you* do all this work? You're doing so well, and we're not good enough..." People use biting sarcasm. Even being a good person is hard.

It's totally different outside China. For example, a person's boss thinks he did good work today, so he gives him a little bit of money as a thank you note. He excitedly counts the bills one by one in front of everyone, "Wow, the boss gave me so much money today." He happily tells other people about it as he thumbs through the bills one by one, and there aren't any consequences. In China when somebody gets a bonus, even the boss tells him to quickly tuck it away and not let anybody see it. Outside of China, when a kid gets a hundred in school, he runs home shouting with joy, "I got a hundred today! I got a hundred!" He runs all the way home from school. A neighbor opens his door and yells to him, "Attaboy Tom!" Another person opens her window, "Hey Jack, great job!" If this happened in China it'd be pretty bad. "I got a hundred! I got a hundred!" The kid runs home from school yelling. Before one of his neighbors opens his door, he begins to fume in his home, "What's the big deal? It's just a hundred. What's he got to brag about! Who hasn't gotten a hundred before?" These two different ways of thinking bring about different results. So that can stir up jealousy, and people then get upset when something good happens to other people, instead of being happy for them. That's what happens.

Some years ago absolute egalitarianism was practiced, and it really messed up people's thinking and values. I'll give you a specific example. Let's say there's this person who thinks nobody at his company is as good as he is, and that he's good at whatever he does. He thinks he's just something else. He thinks to himself, "If they ask me to be factory director or manager, I can do it. I could even handle a higher position. I think I could even be Premier." Maybe his boss says he's really capable and good at whatever he does. And maybe his coworkers say this guy is really capable, too, that he knows his stuff, and that he's got talent. But there's somebody in his work team or who

shares an office with him, and this guy can't do anything well or can't ever come through, and one day this incompetent guy gets promoted to a supervisory position. He isn't promoted, and that guy even becomes his boss. So he thinks it's just so unfair and he can't get over it. He goes around to everyone trying to do something about it, fuming and burning with jealousy.

Let me tell you this truth, a truth ordinary people can't grasp: maybe you think you're good at everything, but it's not in your destiny, while that person isn't good at anything but it is in his destiny, so that guy gets the managerial position. We don't worry about what ordinary people think, because those are just ordinary thoughts. In the eyes of higher beings, society just develops according to the specified patterns of development. So what a person does in his life isn't arranged based on his talents. Buddhism talks about karmic retribution, and that things are arranged according to your karma, so no matter how capable you are, if you don't have virtue you might not have anything in this life. You think that somebody isn't good at anything, but maybe he has a lot of virtue, so he becomes a high-ranking official or gets rich. Ordinary people can't see it, so they always think they should do what they're fit to and supposed to do. So they fight tooth and nail for things all their lives, they feel badly hurt, they think life is hard and tiring, and they always think things are unfair and they can't get over them. They can't enjoy their food, they don't sleep well, and they get really discouraged and hopeless, and by the time they're old they've ruined their bodies from head to toe, and all kinds of health problems come along.

So we cultivators should do that even less. We cultivators always let things happen naturally. If something is yours, nobody will take it away, and if something isn't yours, you won't be able to get it even by fighting for it. Of course, that's not absolute. If it were that absolute, there wouldn't be a question of people doing wrong. So in other words, there could be some unstable factors. But you're a practitioner, so under normal circumstances you are looked after by your teacher's Law Bodies. If other people want to take your things they won't be able to budge them. So that's why we just let things happen naturally. Sometimes you think that something is yours, and other people tell you it is, when in fact it's not. So maybe you think it's yours but it turns out it's not. That will reveal whether you're able to let it go. If you can't let it go it's an attachment. That method has to be used to get rid of your attachment to personal gain—that's the idea. Ordinary people can't grasp this truth, so they compete and fight when there's something to gain at stake.

Jealousy is incredibly strong among ordinary people, and it's always been really evident in cultivation circles, too. People who do different qigong practices get all in a huff over the idea of somebody else being good. They go off about such-and-such practice being good, and go on about such-and-such one being bad—they make all kinds of comments. As I see it, they're all at the level of healing and fitness. Most of those practices that fight with each other are brought about by spirit possession and they're a mess, and they don't even care about character. Suppose someone has practiced for over 20 years but hasn't had any abilities come out, while another person gets them soon after he starts. He'll think it's unfair, and he won't be able to stand it. "I've practiced for over 20 years but I haven't developed any abilities, and now he's got them—what abilities has *he* got?" He'll be furious. "He's possessed, he's got qigong psychosis!" Or when a qigong master holds a class, some people sit there in a huff, "Pfff, what kind of qigong

master is he? I don't want to listen to any of the stuff *he* talks about." Sure, maybe that qigong master doesn't talk as well as he does, but what that qigong master talks about are the things from his own practice. That person will go and learn anything, and he's got a big old pile of completion certificates. He'll attend any qigong master's class, and sure, he knows a lot—he knows more than that qigong master. But what's the use? Those are all just about healing and fitness. The more he's filled with them, the more jumbled and complicated his messages get and the harder it is for him to cultivate, it's just one big mess. Real cultivation teaches you to commit to one practice, and you don't go off course at all. But this problem also shows up among true cultivators who don't admit that other people are good and don't get rid of their competitiveness. They're likely to get jealous.

Here's a story for you. In *Canonization of the Gods*, Shen Gongbao thinks that Jiang Ziya is old and inept. Yet Honorable Divine of the Origin asks Jiang Ziya to grant titles to the Gods. Then Shen Gongbao thinks it's unfair, and he can't come to terms with it. "Why was he asked to grant titles to the Gods? See how powerful I, Shen Gongbao, am—I can put my head back on my shoulders after it's cut off. Why wasn't I asked to grant titles to the Gods?" He gets incredibly jealous, and makes trouble for Jiang Ziya all the time.

In Shakyamuni's time the original Buddhism did involve abilities, but nowadays nobody in Buddhism dares to talk about them. If you talk about abilities they'll say you've gone crazy. "What abilities?" They don't acknowledge them at all. And why don't they? Monks these days don't have a clue. Shakyamuni had ten great disciples, and he said Maudgalyayana was number one in divine powers. Shakyamuni also had female disciples, and one of them, named Uppalavanna, was number one in divine powers. When Buddhism spread to China it was the same, with each generation having lots of accomplished monks, and when Bodhidharma came to China he rode on a reed to cross the river. But as time has gone by, divine powers have been rejected more and more. The main reason is that people such as senior monks, presiding monks, and abbots in monasteries don't necessarily have a great base. Sure they're abbots or senior monks, but those are just ordinary people's positions. They're still cultivating, too, only they do it full-time, while you cultivate at home part-time. You just have to cultivate your mind, whether you can succeed in cultivation or not. That goes for everyone, and it won't work even if you fall short just a bit. But a junior monk who cooks the meals doesn't necessarily have a small base. The more hardship the junior monk goes through, the easier it is for him to become Unlocked. While the more comfort the senior monks have, the harder it is for them to become Unlocked, since there's the issue of transforming karma. The junior monk always works his fingers to the bone and exhausts himself, so he pays off his karma quickly and he reaches Enlightenment quickly. And maybe one day he's suddenly Unlocked. With his Unlocking, or Enlightenment, or his semi-Enlightenment, his divine powers come out. All the monks in his monastery come to consult him, and everybody is impressed by him. But then the abbot can't take it. "How am I supposed to be the abbot now? What Enlightenment? He's gone crazy. Get him out of here!" And they drive him out of the monastery. In the course of time, it's come to be that nobody in our Han region who practices Buddhism dares to talk about abilities. Look at how powerful Jigong was—he moved tree trunks from Emei Mountain and threw those logs out of the well one after another. But in the end he was thrown out of Lingyin Temple just the same.

Jealousy is very serious, because it directly impacts whether we can cultivate to Perfection. If jealousy isn't eliminated, all the thoughts you've cultivated become fragile. There's a rule: a person who doesn't get rid of jealousy while cultivating cannot achieve a True Fruition—he definitely won't achieve a True Fruition. Maybe you've heard people say that Buddha Amitabha mentioned going to Heaven with karma. But that won't happen if you don't get rid of jealousy. You could fall a little short in some other way, go to Heaven with a little karma, and cultivate further. That's possible. But that's definitely not possible if you don't get rid of your jealousy. Today I'm telling practitioners: stop turning a blind eye to your problem. Your goal is to cultivate up to higher levels, so you have to get rid of jealousy. That's why I've singled it out.

On Healing

I'm bringing up the topic of healing, but it's not to teach you to heal. No true cultivator of Falun Dafa may heal people. As soon as you do healing, my Law Bodies will take back all the Falun Dafa things that your body carries. Why do we take this so seriously? Because it's something that damages Dafa. Not only does it harm your own health, but some people just itch to do it again once they've healed something, and they'll grab whoever they see to treat them and show off. Isn't that an attachment? It will have a serious impact on your cultivation.

A lot of fake qigong masters have capitalized on the desire to heal people that ordinary people get after they learn qigong. They go and teach you those things and claim that sending out qi can heal. Isn't that a joke? Yours is qi, and his is qi—and when you send out qi it's going to heal him? Maybe his qi will actually overpower yours! One qi can't suppress another. When a person develops gong in high-level cultivation, what he emits is high-energy matter, which can definitely heal and suppress illness, and it can have a restraining effect. But it can't remove it from its root. So to truly heal something, a person needs to have abilities if he's going to completely heal it. There's a specific ability for healing each health problem. I can tell you that there are over 1,000 kinds of abilities just for healing health problems—however many kinds of ailments there are, that's how many abilities there are for healing them. If you don't have those abilities, it doesn't matter what fancy tricks you do, it still won't do the job.

Some people have made a mess of the cultivation world in recent years. Of the qigong masters who came to the public to truly heal people and keep them fit, or of those qigong masters who came to the public to pave the way at the beginning, who taught people to do healing? All of them either healed you themselves or taught you how to cultivate or tone up your own body, they'd teach you a set of exercises, and then you could heal yourself by exercising on your own. Later on, fake qigong masters came to the public and made a foul mess of things. Anyone who wants to heal people is just asking to get possessed, no question about it. In that environment back then there were some qigong masters who did healing, but that just happened to match the celestial phenomena back then. But it isn't an ordinary person's skill, and that couldn't last forever. It resulted from changes in the celestial phenomena at the time, it was the product of that time period. Later on, when people got into solely teaching others to do healing they were totally out

of line. Could an ordinary person heal somebody after learning it for just three to five days? Some of those people claim, “I can heal this illness, that illness...” I’m telling you, all of those people are possessed. Do they know what’s latched on their backs? They’re possessed, but they don’t sense it, and they don’t know it. They think it’s pretty good and that they’ve got special abilities.

Real qigong masters have to go through years of grueling cultivation to achieve that. Then think about it, when you give somebody a treatment do you have that kind of powerful ability to eliminate that karma? Have you ever received any true instruction? Can you really heal somebody after just a couple days of learning? Can you heal with your ordinary person’s hands? All the same, those fake qigong masters have taken advantage of your weaknesses. They’ve taken advantage of people’s attachments. “Aren’t you trying to heal people?—Okay!” So they hold treatment classes specifically to teach you healing techniques, like that qi-needle stuff, that light therapy stuff, that discharging and supplementing stuff, that acupressure stuff, that so-called grabbing method—they’ve got lots of fancy names for that stuff. They’re just trying to get their hands on your money.

Let’s talk about the grabbing method. Here’s what we’ve seen. Why do people have health problems? The root cause of their problem and all their misfortune is karma, that black-matter karmic field. It’s yin in nature, and it’s something bad. Those bad beings are also yin in nature, they’re all black, and that’s why they can come onto the body—the environment suits them. That’s the root cause of people’s health problems, it’s the chief source of them. Of course, there are two other forms. One of them is really, really small, high-density tiny beings. They’re something like a cluster of karma. The other is as if it’s transported through a conduit, but it’s pretty rare, and all of it is accumulated through the generations. That also happens.

Let’s just talk about what’s most common. When a person has a tumor somewhere, an infection somewhere, a bone spur somewhere, or whatever, in another dimension there’s a being crouching at that place. In a deep dimension there’s a being there. A typical qigong master can’t see that, because the usual supernatural abilities can’t see it, and they can only see that the person has black qi in his body. Wherever there’s black qi there’s illness—they’re right about that. But, black qi is not the root cause of the problem. Instead, it’s a being in a deeper dimension, and it’s that being that produces the field. That’s why when people talk about expelling and purging black qi, you can go ahead and purge away!—it’ll regenerate in no time. Some beings are strong, and soon after it’s expelled they’ll drag it back. They can retrieve it themselves. Blindly treating away won’t do it.

People with supernatural abilities see black qi there, and they consider it pathogenic qi. What doctors of Chinese medicine see is the energy channels blocked there, that qi and blood are blocked, that the energy channels are congested. What doctors of Western medicine see is the symptoms of an ulcer, tumor, bone spur, inflammation, or whatnot—these are the forms it takes here in this dimension. After you remove that thing you’ll find that there’s nothing in the body over here. You’ll see that the slipped disc or bone spur is immediately healed after you remove that thing and wipe out that field. You can take another X-ray and there won’t even be a trace of the bone spur. The root cause was that thing which was at work.

Some people claim that you can heal people after three to five days, and they teach you the grabbing method. Show me your grab! Human beings are the weakest while that being is fierce, it controls your mind, plays you like a puppet on strings, and can even take your life easily. You say that you can grab it. How could you grab it? You can't get a hold of it with your ordinary person's hands. When you flail your hand around over there, it ignores you and it even laughs at you smugly. It thinks your grabbing aimlessly is pretty funny. But if you really did reach it, it would hurt your hand instantly, and that would be a real wound! I've seen people before whose hands had nothing physically wrong with them, and by any examination there wasn't anything wrong with their bodies or wrong with their hands. But they just couldn't lift their hands, and they dangled there, limp. I've come across people like that. Those bodies of theirs in other dimensions were injured, and that's true paralysis. When *that* body of yours is injured of course you're paralyzed. Some people have asked me, "Teacher, am I able to practice? I had a sterilization operation," or they say they had something removed. I tell them, "None of that matters. Your body in that other dimension hasn't had an operation, and when you practice it's that body that functions." That's why I just said that when you try to grab it, you can't touch it and it'll ignore you. If you did touch it, it might damage your hand.

To support the country's large-scale qigong events, I took some disciples with me to participate in the Asian Health Expos in Beijing. We stood out above the rest at both Expos. At the first Expo, our Falun Dafa was pronounced the "Star Qigong." At the second Expo, there was such a huge crowd at our booth we were swamped. There weren't many people at other booths, but our booth area was packed. There were three waiting lines: there were so many people in the first line that by the end of the early morning all the slots for the first half of the day were gone; the people in the second line were waiting to register for afternoon treatments; and the people in the other line were waiting for my autograph. We don't do healing, so why did we do that? It was to support the country's large-scale qigong events, to contribute to that cause. That's why we participated.

I divided my gong among the disciples who I brought along. Each of them got a share, and they were energy clusters composed of over 100 abilities. I sealed their hands, but still, some of them suffered bites to the hand that broke the skin, caused blisters, or made them bleed, and that even happened a lot. Those things are so fierce. You think you'd dare to touch them with your ordinary person's hands? Besides, you couldn't reach them—it won't work without those abilities. That's because in another dimension they know what you want to do, and they know it as soon as you think about it. When you try to grab them they'll have already run off. The moment that patient steps out the door, it will get back on him instantly and his health problem will return. To subdue it you need an ability where you extend your hand and "Bam!" pin it there. After it's pinned, we have another ability that used to be called the Great Soul-Catching Method, and that ability is even more powerful. It can pull out a person's whole master soul, and instantly that person won't be able to move. That ability targets specific things, and when we grabbed we specifically aimed at those things. You know how that Tathagata Buddha aimed the bowl in his hand at Monkey King, right, and you know how big he is, and still it shrunk him instantly. That's what the ability can do. It doesn't matter how large or how small the being is, in one fell swoop it's caught in the hand, and right away it turns tiny.

Also, you can't stick your hand into a patient's flesh to grab it and bring it out. That would throw people's thinking in the ordinary world into disarray, and there's no way that's allowed. You can't do it even if you have the ability. The hand a person reaches in with is his hand in another dimension. Let's say somebody has heart disease. When you move your hand toward the heart to grab, your hand in another dimension goes in and immediately snatches it. Then your outside hand grabs, and the two hands close together and then it's in your hand. It's so fierce, sometimes it moves in your hands and tries to drill into them, sometimes it bites, and sometimes it even screeches. It looks small while you cup it in your hands, but if you release it it'll become pretty big. It's not something that just anyone can have an effect on. Without those abilities you can't do a thing to it—it's not nearly as simple as we think.

Of course, that form of qigong treatment might be allowed to exist in the future. It was always around in the past. But a condition has to be met: the person must be a cultivator, and then he can do that out of compassion for a few good people while he is cultivating. But he can't completely eliminate their karma, he doesn't have enough benevolent might, so their tribulation is still there and it's only the specific ailment that's healed. An ordinary, lesser qigong master isn't somebody who has attained the Dao in cultivation. He's only able to postpone it for them, or maybe he transforms it—maybe he transforms it into other adversity. But he might not even know about the deferral process himself. If what his practice cultivates is the subordinate consciousness, then it's done by his subordinate consciousness. The practitioners in certain practices might be pretty famous, but a lot of big-time qigong masters don't have gong—their gong grows on the bodies of their subordinate souls. So in other words, that's allowed during cultivation, because some people stay at that one level, and they practice for over a decade, or even several decades, without getting past that level, so their whole lives they're giving treatments. Since they are at that level they're allowed to do that. But disciples who cultivate in Falun Dafa absolutely cannot do healings. You can try reading this book to a sick person, and if he can accept its contents, it can heal him, but how effective it is depends on how much karma he has.

Hospital Treatments and Qigong Treatments

Let's talk about how hospital treatments and qigong treatments are related. Some doctors of Western medicine don't believe in qigong, and you could say that's true for most of them. Their version of the story goes, "If qigong can heal people, what do we need hospitals for? Why don't you just replace hospitals! Your qigong can heal people with bare hands and without injections, medication, or hospital stays, so why don't you just come take over our hospitals?" Those ideas make no sense. Those people aren't being rational. Some people don't know what qigong is about. The fact is, qigong treatments can't be like ordinary people's healing methods—it's not an ordinary person's skill. It's something higher. And are higher things allowed to disrupt the ordinary world on a large scale? A Buddha's capabilities are just awesome—with the wave of a Buddha's hand all of the human race's sicknesses could vanish. Then why don't any Buddhas do that, especially when there are so many of them? Why don't they have mercy and heal you?

Because that's just how the ordinary world is, and birth, aging, sickness, and death are just a fact of life, they all have causes from the past and are karmic retribution. If you owe a debt you have to pay it off.

If you heal someone, it's the same as violating that rule, as letting people do bad things and not pay for them. How could that be alright? People who are cultivating are allowed to treat patients out of compassion when they aren't powerful enough to fully solve the problem. You're allowed to do that because your compassion has come out. But if you were really able to solve that kind of problem, and solve it on a large scale, that wouldn't be allowed. Then you'd be seriously damaging the way of things in the ordinary world, and that's not allowed. That's why replacing ordinary people's hospitals with qigong flat out won't do. It's a higher Law.

If you went and started to put up qigong hospitals all over China, supposing that was allowed, and all the great qigong masters got involved, think about it, what would that look like? That's not allowed, because people all maintain the way of things in the ordinary world. When qigong hospitals are put up, when qigong clinics, rehab centers, and health spas are put up, once those are put up, those qigong masters' healing abilities drop dramatically, and the results of their treatments go downhill right away. Why? Because they're doing ordinary people's things. It has to be on par with the Law for ordinary people, it has to be at the same level as the normal human condition, and the effectiveness of treatments has to be the same as that of hospitals. So their treatments go downhill, and they start talking about how their treatments need several sessions. That's usually how it goes.

Whether qigong hospitals are put up or not, nobody can deny that qigong can heal. Qigong has been spread in society for a while now, and a lot of people really have met their goal of getting healthy and fit through practicing it. Whether the ailment was postponed or shifted by a qigong master or however it was treated, whatever happened, that ailment isn't there right now. So in other words, you can't deny that qigong can heal. Most of the people who see qigong masters for treatments have unknown or hard-to-cure health problems. Hospitals can't cure them so they go to qigong masters to try their luck, and lo and behold they're cured. The people who manage to get cured at hospitals don't see qigong masters. That's how people looked at it, especially at the beginning. So qigong can heal, only it can't be done like other things in the ordinary world. Large-scale disruption definitely isn't allowed, but doing it on a small-scale, or doing it quietly and not making that big of an impact, that's allowed, though it won't completely heal the ailment, for sure. The best way for a person to heal himself is to do qigong exercises.

There are also some qigong masters who say that hospitals can't heal people, and they go off about the effectiveness of hospital treatments today. How should we put it... Of course, there are all sorts of reasons for that. The main one, as I see it, is mankind's poor moral standard, which leads to all kinds of bizarre diseases that hospitals can't cure and that medicine can't do anything for. And then there's a lot of fake medicine. All this stems from the world's degenerating to this degree, it's people's own doing. Nobody should blame others for it, though, since everybody has added fuel to the fire. That's why everybody has hardships in cultivation.

Some health problems can't be detected at the hospital, even though the person really does have something wrong. And some people's problems are detected but they can't identify them—they're things that haven't been seen before, and hospitals lump them all

together as “modern diseases.” Can hospitals heal people? Of course they can. If hospitals couldn’t heal, why would people believe in them and go there for treatments? Hospitals are able to heal, it’s just that their treatment methods are at ordinary people’s level while illness is beyond the ordinary, and some diseases are pretty serious. So hospitals say that diseases should be treated at the early stages, since once a disease gets too serious hospitals can’t cure it, and a high dosage of medicine will poison a person. The level of today’s medical treatments is just like that of our science and technology, they’re all at the level of ordinary people, so their healing effectiveness is the way it is. And there’s one thing I have to clarify: what typical qigong treatments and hospital treatments do is postpone and shift the tribulation, the root cause of the health problem. They push it off to sometime later in the remaining years of your life or to the future, and the karma isn’t touched at all.

Now let’s talk about Chinese medicine. Chinese medical treatments are very close to qigong treatments. In ancient China, most doctors of Chinese medicine had supernatural abilities. The great physicians such as Sun Simiao, Hua Tuo, Li Shizhen, and Bian Que had supernatural abilities, and that’s all documented in medical texts. Yet those things, the essence, are often denounced these days. What Chinese medicine has inherited are only prescriptions, or experiences gained from trial and error. Ancient Chinese medicine was quite advanced. It was ahead of today’s medical sciences. Some people think, “Modern medicine is so advanced—CAT scans can examine the inside of the body, and we can do ultrasound, imaging, and X-rays.” Sure, modern equipment is pretty advanced, but I’d say it’s still not as good as ancient Chinese medical science.

The physician Hua Tuo once saw a tumor in Emperor Cao Cao’s brain and wanted to open his skull to operate and take it out. When Cao Cao heard that, he thought that Hua Tuo wanted to take his head, so he locked Hua Tuo up. Hua Tuo eventually died in prison. When Cao Cao became sick he remembered Hua Tuo and went looking for him, but Hua Tuo was already dead. Later on Cao Cao did in fact die from it. So how had Hua Tuo known? He saw it. That’s a supernatural ability we human beings have, and it’s something the great physicians of old times all had. After a person’s Third Eye opens, from one side he can simultaneously see four sides of a person’s body—from the front he can see the back side, left side, and right side. He can also section it to look layer by layer, and, he can see through this dimension to look at the root cause of the health problem. Can modern medical means do that? Not even close. Maybe in a thousand years! CAT scans, ultrasound, and X-rays can also see inside a human body, but the machines are awfully bulky and those big guys aren’t portable, and they don’t work without electricity. The Third Eye, on the other hand, goes wherever you go and it doesn’t need a power supply. How could they be compared?!

Some people talk about how great today’s medicine is. That’s not how I see it. Ancient Chinese herbs could really get rid of sickness efficiently. A lot of things were lost as they were passed down, while a good number haven’t been lost and have been passed down as folk medicine. When I held a class in Qiqihar City I saw a street vendor who was pulling teeth for people. You could easily tell that he was from the South since he wasn’t dressed like a Northerner. He wouldn’t turn anybody away, he’d pull teeth for anybody who came along, and he had pulled a whole pile of them. His point wasn’t to pull teeth but to sell his chemical solution. The solution gave off strong yellow vapors. When he pulled somebody’s tooth he’d open the solution’s bottle and hold it next to the

person's cheek where the bad tooth was, and ask the person to suck in the vapors of the solution a few times. Barely any of the solution would be consumed, and he'd cap it and set it aside. Then he'd take a matchstick out of his pocket, and as he talked about his solution he'd just flick the tooth with the matchstick and it would pop out. It wouldn't hurt, and there'd just be a few flecks of blood, but no bleeding. Just think about it, the matchstick would have broken if he'd used any force. But he used it to pop the tooth out with just a flick.

I'd say that some of the folk things that have been passed down in China actually beat Western medicine's sophisticated instruments. Let's see which works better. That person flicked the tooth with a matchstick and it popped out. When a doctor of Western medicine pulls a tooth, he first injects an anesthetic, he jabs all over the place, and the jabbing hurts badly. Then, when the anesthetic kicks in the doctor pulls the tooth with a pair of pliers. After all that pulling, whoops, the tooth might even snap off with its root still in there. So then he uses a big hammer and a chisel to dig it out, and the pounding scares you out of your wits. Then he uses this sophisticated instrument to drill into you, and it's enough to make some people jump out of their seat. It really hurts, you bleed a lot, and you keep spitting out blood for a while. So whose would you say is better? Whose would you say is more advanced? We shouldn't be looking at how the tools look, but at how effective they actually are. Ancient Chinese medicine was quite advanced, and it'll be years before today's Western medicine catches up.

Ancient China's science was different from the science we've learned from the West in modern times. It took a different path and could bring about a different scenario. So we can't use our current ways of understanding things to understand ancient China's science and technology, because it focused on the human body, life, and the universe, they studied these things directly, so it took a different path. Back then school students put value in meditation, they emphasized good posture in sitting, and it was considered important to control the breathing and direct qi when they picked up their brush-pens. People in every line of work made a practice of clearing the mind and adjusting the breathing, and the whole society went by that.

Some people say, "If we'd taken the path of ancient China's science, would we have the automobiles and trains we've got today? Would we be as modernized as we are today?" I'd say that you shouldn't try to understand another way of life from the perspective of this environment. Your thinking and concepts need to undergo a revolution. Without TVs, people would have their own in their foreheads, and they could see whatever they wanted. They'd also have abilities. Without trains or automobiles, people would be able to sit there and levitate, and they wouldn't even need elevators. It would bring about a situation in which society developed differently, and it wouldn't necessarily be limited to that framework. The flying saucers of alien beings travel back and forth incredibly fast, and they can become large or small. The route they've taken is even more different, and that's yet another scientific method.

The Eighth Talk

Bigu Fasting

Some of you have brought up the question of *bigu* fasting. Bigu does exist, and it's not only seen in cultivation circles—there's a good number of people in the broader society who've experienced it, too. Some people go years or even over a decade without eating or drinking anything, but they do just fine. Some people say that bigu is a reflection of being at a certain level, others say bigu is a sign that the body is being purified, and then there are folks who say it's part of the cultivation process at high levels.

It's actually none of that. So what's it all about, then? Bigu is really a special cultivation method that people use under specially designated circumstances. And just which ones exactly? Back in ancient China, and especially before religions came into being, a lot of cultivators used the method of secret, solitary cultivation. They would go deep into the mountains or they would go into caves to cultivate, and they'd stay far away from the crowd. Once they did that, having a source of food became an issue. If they didn't use the method of bigu they'd have no way to cultivate, and they'd die in there from hunger and thirst. When I went from Chongqing City to Wuhan City to teach the Law, I traveled eastbound along the Yangtze River on a ship, and I saw that along both sides of the Three Gorges there were some caves halfway up the mountains. A lot of famous mountains have them. In the old days cultivators would climb into them with a rope, cut the rope, and cultivate inside. If they didn't succeed at cultivating they would die in there. There was no water and no food, and it was under these extremely special circumstances that they used a special cultivation method.

A lot of practices have been passed down that way, so they include bigu. But a lot of practices don't have bigu, and that's the case for most of the practices that are transmitted in society nowadays. We've said that a person has to commit to one discipline. You can't just go and do whatever you want. You think it's pretty good, so now you want to do bigu too. But what do you want to do bigu for? Some people think it's great, they're curious about it, or they think their degree of mastery is great, and it's a way to show off a little—people have all kinds of motives. Even if someone uses that method in his cultivation, he still has to burn his own energy to sustain his body, so the loss outweighs the gain. You know, this was less of a problem after religions came about, since when you meditate or do a meditation retreat in a monastery there are people who provide you with food and drink, so there isn't that concern. And this is doubly so when you cultivate in the ordinary world, there you really don't need to use that method at all. Besides, if it's not part of your discipline you can't just go and recklessly add it in. But if you really want to do bigu, well, then feel free to go ahead and practice it. As far as I know, usually when a master is transmitting his practice at a high level and if he really wants to bring up his disciple, bigu might happen if his discipline has it. But he can't do it on a large scale, and he'll usually guide his disciple to cultivate in secret or by himself.

Nowadays there are also qigong masters who teach people bigu. Has it worked out? When all is said and done, no. Tell me, who's it worked out for? I've seen a lot of folks

end up in the hospital, and it's put a lot of lives at risk. So why did that happen? Doesn't bigu exist? It does. But there's one thing: people aren't allowed to just go and ignore the way of society, you aren't allowed to do that. Let's not worry about what would happen if tons of people across the country stopped eating and drinking, let's just say that nobody here in Changchun ate or drank—I'd say that would save us a ton of trouble! You wouldn't need to worry about cooking anymore, farmers toil away to farm the land, and if nobody ate it'd really save them loads of trouble, and people would just do work and not need to eat, right? How could that work? Would that be a human world? It definitely wouldn't work. That kind of thing isn't allowed to upset the way of things in the ordinary world on a large scale.

When some qigong masters spread bigu a lot of people are put in danger. Some people just obsessively go after bigu, but they haven't gotten rid of their attachments, there are loads of ordinary people's attachments still there, so when they see delicious food that they can't eat, their mouths start to water, their attachments well up, and they just can't handle it. Then they get anxious, they want to eat something, and when that craving surges you've just got to eat or you'll start to feel like you're starving. But if they eat they throw up, nothing will stay down, and then they start to get nervous, and they get scared out of their wits. A lot of people have been hospitalized, and there really have been a lot of folks who were in danger. And then there are people who come to me and ask me to fix this mess. I don't want to get involved in that. Some qigong masters are just plain reckless—who'd want to clean up their mess after them?

Besides, when you run into problems doing bigu, isn't that the result of what you sought? We say that it does exist, but it's not some kind of state that comes about at high levels, and it's not some kind of special sign. It's just a cultivation method that's used in special situations. And it can't be practiced widely. A lot of people seek bigu, and they even divide it into bigu and semi-bigu, they even rank it. Some people say they drink water, some say they eat fruit. That's all fake bigu. I guarantee it won't work after some time goes by. A person who truly cultivates with it goes and stays in a cave and won't eat or drink anything. Now that's real bigu.

Stealing Qi

When stealing qi is mentioned some people turn pale with fear, and they're too scared to give qigong a try. There's talk in the cultivation world about things like qigong psychosis, stealing qi, and whatnot, and this has scared a lot of people out of doing qigong and they won't dare have anything to do with it. If it weren't for all that talk maybe there'd be more people doing qigong. And then there are qigong masters who have poor character and who make a career teaching that stuff, and they've made an awful mess in the cultivation world. It's actually not as scary as people have made it out to be. The way we see it, qi is just qi, even though you call it "a blend of primordial qi," or such-and-such qi. As long as there's still qi in the body that person is at the level of healing and fitness, so he's not a cultivator yet. As long as somebody has qi it means his body hasn't been purified to a high degree, and it still has pathogenic qi. That's guaranteed. People who steal qi are at the level of qi. What cultivator would want that

dirty qi? The qi in the body of a non-practitioner is dirty. Maybe it'll become clear after he practices qigong. At the spots where he has health problems clumps of high-density black matter will appear. As he goes further with his practice, when he gets to the point where he's really getting healthy and fit, his qi slowly starts to turn a bit yellowish. And as he keeps on practicing further his health problems are really solved, and he doesn't have qi then, and he'll have entered the Milk-White Body state.

So to put it another way, if you've got qi, you've got health problems. We're cultivators, and what would a cultivator want qi for? Our bodies need to be purified—how could you want that dirty qi?! We definitely don't want it. Those people who want qi are at the level of qi, and at that level they can't tell which is good qi and which is bad qi. They don't have the ability. And as for that True Qi in your body's elixir field, they can't touch it, because somebody has got to have great mastery to touch that primordial qi. So that filthy qi in your body, let him steal it, what's the big deal. When I'm doing the exercises, if I want to fill myself with qi I only have to give it a thought and my belly will bulge in just a moment or two.

Daoists practice the Tianzi standing exercise, while Buddhists practice holding qi with the hands and pouring it into the top of the head, there's plenty of qi in the universe, and you can pour it in all day long. You open up the Laogong acupoint, open up the Baihui acupoint at the crown of your head, and then you can pour it in, you focus your mind on your elixir field and pour it in with your hands, and you'll fill up in no time. So you've filled up like that, but so what! When some people have worked on qi a lot the fleshy tips of their fingers feel swollen, and their bodies get a bloated feeling. When people are next to somebody like that they'll sense a field around him—"Wow, you've done so well in your qigong." I'd say that's nothing. Where's the gong? They've only been working on qi. It doesn't matter how much qi is in there, it's no substitute for gong. The point of working on qi is to replace the qi in your body with good qi from outside the body, and it's to purify your body. What's the point of storing qi? When you're at that level, when you haven't gone through fundamental changes, it's not gong. You can steal all you want of it—you're just a big bag of qi. And what good does that do?! It hasn't been transformed into high-energy matter. So what's there to be afraid of, then? Let them steal qi if that's what they really want.

So let's think about it, if your body has qi then it has sickness in it. So when somebody steals your qi, won't he steal your pathogenic qi along with it? He really can't tell them apart, since people who want qi are at the level of qi and they don't have the ability to do that at all. People who have gong don't want qi, that's for sure. If you don't believe me, let's do an experiment. Suppose someone really wants to steal your qi. Then stand there and let him steal it. You focus your mind on filling yourself with qi from the universe, while he's behind you stealing it from you. Check it out, it's great—he's helping you purify your body more quickly, and he's saving you the trouble of doing all the filling and draining. And since his aim is bad and he's stealing things from someone, even though he's stealing bad things, he's still doing something that costs him virtue and he has to give you virtue all the same. A two-way current is formed—he takes your qi here while he gives you virtue there. That guy who's stealing qi doesn't know this, though. If he did he wouldn't dare to do that!

Everyone who steals qi has a sickly yellow face, they're all like that. A lot of people who go to the park to do qigong are there to heal themselves, and they have all kinds of

health problems. When other people try to get well they expel it, but somebody who steals qi doesn't even try to expel it, instead, he gets it all over his body, all kinds of pathogenic qi, and even the inside of his body gets pitch black. He's always losing virtue, and the outside of his body is dark, too. When his karma field gets big and he loses a lot of virtue, both the inside and outside of his body get dark. Now if the people who steal qi knew these kinds of changes were happening to them, or that they're giving people virtue and doing something so dumb, they would've quit a long time ago!

Some people really sensationalize qi. "When I send out qi you can receive it over in the United States." "Wait on the other side of the wall and you'll be able to receive the qi I send." Some people are pretty sensitive and do receive qi when it's sent. But qi doesn't travel in this dimension. It travels in another dimension, and in that dimension there's no wall there. Now why don't you feel anything when some qigong masters send out qi in a setting that's unobstructed? Because in the other dimension there's something that blocks it there. So qi doesn't have all that great penetrative ability people say it does.

What really has an effect is gong. When a cultivator is able to send out gong, he doesn't have qi anymore—what he's sending out is a kind of high-energy matter. When you look at it with the Third Eye it's a type of light. When it's projected onto somebody he'll feel heat, and it can directly restrain an ordinary person. But it can't totally heal a person. It can only have the effect of suppressing the problem. To really heal somebody a person has got to have abilities. Each type of ailment is dealt with by a different type of ability. In the extreme microcosm, every microcosmic particle of your gong has the same image as you. It recognizes people, it's a living entity, and it is high-energy matter. So if somebody went and stole it, could it stay with that person? It wouldn't stay there, and he wouldn't be able to put it there—it doesn't belong to him. Everyone who truly cultivates has a master looking after him once he develops gong. That master is over there watching what he does. So if somebody takes his things his master won't let that go.

Gathering Qi

Stealing qi and gathering qi aren't things we need to straighten out for you while we transmit the practice at a high level. I'm talking about them because I want to restore cultivation's name, do a little good for the world, and expose those unhealthy things. Nobody has explained them before. I want you all to know about them because I think it'll help some folks stop doing bad things all the time, and it will help some people who don't know the truth about qigong to stop getting scared stiff by it.

The universe is full of qi, and you have people who talk about the qi of celestial yang, or the qi of earthly yin. You're a part of the universe, so feel free to gather it. But some people don't gather qi from the universe. They make a full-time job of teaching people to gather qi from plants, and they've even gone and compiled their so-called findings, "The poplar tree's qi is white, the pine tree's qi is yellow, here's how you gather it, here's when to gather it, blah blah blah..." And then some people say things like, "There was a tree in front of my house, I took qi from it and made it die." What kind of ability is that?! Aren't they doing something bad? You know, when we truly cultivate we want benign messages and we want to assimilate to the nature of the universe. Shouldn't you care

about Goodness? Assimilating with True, Good, Endure, to the nature of the universe—you've got to live by Good. If you're always doing bad things, can your gong grow? And can you get healthy? Aren't you doing the opposite of us cultivators? Doing that counts as killing, it's doing something awful! Now maybe some people will say, "You're getting more and more far out—you called killing animals killing, and now you're saying killing plants is killing, too." But that's the truth. In Buddhism they talk about the cycle of rebirth, and about how you could turn into a plant when you reincarnate. That's what's said in Buddhism, at least. We don't put it that way, but I will tell you that trees are alive too, and they're not just alive, they have sophisticated thinking.

I'll give you an example. There's someone in the United States who specializes in electronics research, and he teaches people how to use polygraphs. One day he was struck by a sudden inspiration and connected the two electrodes of a polygraph to a dragon plant. Then he watered its roots. After doing that he discovered that the needle of the polygraph quickly drew a type of curve, the same type of curve, it turns out, that's generated by a human brain when it has an impulse stimulus. He was stunned, how could plants have emotions! He almost wanted to go out and shout in the streets, "Plants have emotions!" With the inspiration he got from all this, he soon opened up this field of research and did lots and lots of experiments.

There was one time when he put two plants together and asked one of his students to stomp one plant to death in front of the other one. Then he moved the other plant into a room, hooked it up to a polygraph, and asked five of his students to come in one at a time. When the first four students came in there wasn't any response. But when the fifth student came in, the one who had stomped on the other plant, before he even got close, the needle right away started to quickly draw the kind of curves you see when a person is scared. He was amazed! It tells us something big: we've always thought that human beings are higher creatures, that they have sensory abilities, that they're able to tell things apart, and that they can analyze things because they have a brain—so how come plants can tell things apart? Wouldn't that mean they've got sensory organs? Before, if somebody said that plants had sensory organs, the ability to think, and emotions, or could recognize people, folks would have said he was full of blind belief. And it's not just limited to this, in some ways it seems like plants surpass us people today.

One day he hooked a plant up to a polygraph and thought to himself, "What experiment should I do? I'll burn off its leaves and see what reaction it has." With just that thought—before he even did it—the needle quickly drew the type of curve you see only when somebody is crying for help and his life's in danger. That supersensory ability, which has been called telepathy, is a human being's innate ability, it's an instinct. But today's human race is degenerating. So you have to cultivate them from scratch, return to your original, true self, and return to your original nature—that's the only way you can have them. Yet plants have them, they know what you're thinking. It sounds far-fetched, but those were real, concrete scientific experiments. He did all kinds of experiments, including ones involving the ability of Remote Influencing. When his paper was published it caused a pretty big stir all over the world.

Botanists around the world have taken up research in this area. Our country is doing this, too. It's not considered blind belief anymore. The other day I said something like this: what today's human race has witnessed, and what's been invented and discovered, is more than enough to change our current textbooks. But old concepts still have a big

influence on people, so they aren't up for acknowledging them, and nobody is systematically organizing these things.

When I was in a park up in the Northeast I saw a grove of pine trees that had died. Some people were there practicing who-knows-what stuff. They were rolling all over the ground, and after they rolled all over the place they used their feet to gather qi one way and their hands to gather it another. It didn't take long before the pine trees turned yellow and died. So are you doing a good thing or a bad thing, then? The way we practitioners look at it, that's killing. You're a practitioner, so you have to be a good person, gradually assimilate to the universe's nature, and do away with those bad things of yours. Even if we look at it as an ordinary person would, you're still not doing something good—you're damaging public property, ruining our landscape, and hurting the ecological balance. No matter how you look at it you're not doing something good. There's plenty of qi in the universe, so go ahead and gather that. Some people have a large amount of energy, and after they hit a certain level in their practice they can really gather up with just one swoop of the hands a whole garden's worth of qi. But that's nothing more than qi—pull in loads more of it, and so what? When some people go to the park they do nothing but that, and they say, "I don't need to do qigong exercises, I just need to swing my arms around while I walk and I'm set, I'm done with my exercises." He gets some qi and he's all set. He wrongly thinks that qi is gong. When other people go near someone like that they might feel a chill coming from his body. Isn't plant qi of yin nature? Cultivators try to balance yin and yang, but this guy has a pine oil smell all over his body and he actually thinks he's doing well.

The One Who Practices Gets the Gong

This is a really critical principle: the one who practices gets the gong. Other people ask me what advantages Falun Dafa has. I tell them that Falun Dafa is able to have "gong refine the person," which cuts down on how long you have to do exercises for, and it can solve the problem of not having enough time for doing exercises, since it allows you to be refined by gong around the clock. And at the same time, our practice truly cultivates both nature and longevity, so this physical body we have will go through big changes. Then there's Falun Dafa's greatest advantage, and it's one I haven't talked about before. Only now am I going to explain it, because it's rooted deep in history, and it has quite a big impact on the cultivation world. Nobody in history has ever dared to reveal it. They weren't allowed to. But it wouldn't do if I didn't tell you.

Some disciples have said, "Everything Great Master Li Hongzhi says are Heaven's secrets—it's leaking Heaven's secrets." But we are truly guiding people up to high levels, we're saving people. We have to be responsible to you, and we *are* able to shoulder that responsibility, so we're not leaking Heaven's secrets. Now if somebody just goes and carelessly talks about them, that's leaking Heaven's secrets. Today we'll bring this principle out into the open, I mean the principle of the one who practices gets the gong. From what I can see, all practices out there today—and this includes all the Buddhist and Daoist ones in history, along with the Qimen practices—they've all cultivated people's subordinate souls (the subordinate consciousness), it's the subordinate soul that has

gotten the gong. The “master soul” we talk about here refers to a human being’s own mind, you need to know what you’re thinking about and what you’re doing, and that is your real self. Now as for what your subordinate soul does, you really have no clue. He was born at the same time as you, has the same name, controls the same body, and looks the same as you, but strictly speaking, though, he’s not you.

There’s a law in the universe: the one who loses, gains—the one who cultivates gets the gong. All the practices in history have taught people that when they do their exercises they should be in a hypnotic state, not think about anything, and then enter into deep concentration—such concentration that they’re oblivious to everything. Some people meditate for three hours and it feels like just a brief moment to them, and other people might even admire their power of concentration. But did they actually practice? They’re totally in the dark about it. And this is especially true in the Daoist practices, where they talk about how “the conscious soul dies, true soul is born.” What they call the conscious soul we refer to as the master soul, and what they call the true soul we refer to as the subordinate soul. If your conscious soul really dies, you’re really dead, and your master soul is really gone. Somebody who does a different practice once said to me, “Teacher, when I’m practicing, my family members just look like strangers to me.” And somebody else told me, “I don’t need to get up early or stay up late to practice like other people do. I just go home and plop down on the couch, and then my self goes out to practice. I just lie there and watch him practice.” I think that’s really sad, but then again, well, it’s not so sad!

Why do they save the subordinate soul? The well-known Immortal, Lu Dongbin, once said, “I’d rather save an animal than a human being.” It’s so hard for human beings to awaken, and that’s because ordinary people are lost in the delusions of the ordinary world, and they can’t let go of their attachments in the face of practical gains. If you don’t believe it, just look at how when some people go out of this auditorium after our class, they turn back into ordinary people, and if anybody upsets them or steps on their toes they won’t put up with it. After some time goes by they really won’t consider themselves practitioners. In history there have been a lot of cultivators who saw something: people are hard to save. That’s because their master souls are really just too lost in delusion. Some people have good comprehension. Give them a hint and they’ll catch right on. But there are other people who don’t believe you no matter how much you say, and they think you’re full of hot air. We’ve really stressed to him cultivating character, but as soon as he’s back in the thick of ordinary people he goes back to his old ways. He thinks that the little bit of real, tangible gain you can lay your hands on out in the ordinary world is up for grabs, and that he still just has to have it. The Law that his teacher has taught makes some sense, but he doesn’t think he’s up for it. A person’s master soul is the hardest to save, while his subordinate soul can see things in other dimensions. That’s why they think, “Why should I save your master soul? The subordinate soul is you, too. If I save him isn’t it the same? He is you, too. So it doesn’t matter who gets it, it’ll be the same as you getting it, right? Either way you’re the one who gets it.”

Let’s talk about just what exactly their cultivation methods involve. If you have the ability of Remote Viewing it’s possible you’ll see something like the following. Whenever you meditate you see that as soon as you enter into a state of concentration, “Whoosh!”—a you who looks just like you shoots out of your body. But if you try to tell

them apart, which is the real you? He's sitting right there. Then you see that after that one goes out, his master will guide him to cultivate in a dimension that's created by the master, and maybe it's in the form of a past society, or in the form of today's society, or maybe the form of a society in another dimension. The master teaches him how to practice, and he bears lots of hardships, and this happens for an hour or two every day. When that other guy is done practicing he'll come back, and that's when you come out of concentration. Now, this is when you *can* see it.

If you can't see it it's even sadder. This guy has no idea. He sits there for a couple hours deep in a foggy-headed state and then comes out of it. And then there are some people who go to sleep, they'll sleep for two or three hours and then they think they're done with their exercises, but they've completely given themselves away to others. These are cases where the practice is done in intervals, and they meditate for that amount of time each day. There are also people who finish it in one shot. Maybe you've heard about Bodhidharma sitting for nine years facing a wall. Back in the past there were a lot of monks who would sit for decades on end, and the longest recorded in history is over 90 years. And there were others who sat even longer. They'd have a thick layer of dust on their eyelids and they'd even have grass growing on their bodies, but they'd still sit there. They have this in the Daoist system, too, especially in some Qimen practices, where they have people go to sleep, they doze for decades without coming out of concentration, and they don't wake up. But who practiced? His subordinate soul went out and practiced. If he could see it he'd see that the master is tutoring his subordinate soul. The subordinate soul can owe a lot of karmic debts, too, and his master isn't able to eliminate all of it. So his master says to him, "Do a good job of practicing here. I need to step out now, and I'll be back in a little while. Wait for me."

The master is fully aware of what's going to happen, but he still has to do it that way. Demons then come along to scare him, or they'll change into beautiful women to seduce him. All kinds of things can happen. Once they take a look, they'll know he's really not affected. That's because it's a bit easier for the subordinate soul to cultivate since it can know the truth of things. So those demons get desperate and want to kill him to vent their hatred and get revenge. And they do really kill him. So in one shot his debts are all paid. After he's killed, his subordinate soul emerges, and it floats about like a waft of smoke. Then he reincarnates again, and this time he's born into a poor family. Right from his youth his life is really tough. When he grows up and is able to understand things his master comes, but of course he doesn't recognize him. His master uses his abilities to unlock his retained memory, and instantly he remembers—"This is my master, isn't it?" His master tells him, "The time is ripe now, you can practice." So in that way his master passes things down to him over the many years that follow.

After the master is done transmitting things to him he'll tell him, "You have a lot of attachments that have to go. You'd better go off for a period of wandering." Wandering about is pretty hard—he goes from place to place, begging for food and running into all kinds of people who laugh at him, and insult him, or take advantage of him. He runs into all kinds of things. He goes about everything as a practitioner, he keeps his interactions with people in the proper perspective, he guards his character well, constantly improves his character, and he doesn't get affected by all the different kinds of ordinary people's material temptations. After years of wandering he returns. His master tells him, "You've attained the Dao now and achieved Perfection. If you're all set, you can go back and pack

up to leave. If you have anything left to do, then finish up those ordinary people's things." So the subordinate soul comes back after all those years. As soon as he gets back, his master soul over on this side comes out of concentration, and his master consciousness wakes up.

But the truth is he didn't do the cultivating, his subordinate soul cultivated, so it's his subordinate soul that got the gong. But his master soul suffered, I mean really—he spent his best years sitting there, and he lost all those years he would have had as an ordinary person. So what happens, then? After he comes out of concentration he gets the sense he's developed gong, and that he's got abilities now. When he wants to heal someone or do whatever, now he's able to—his subordinate soul satisfies him. That's because he's the master soul after all, and the master soul controls the body and calls the shots. And on top of that, he sat there for all those years, and just about his whole lifetime went by. When his life comes to a close his subordinate soul leaves and they go their separate ways. Now if you go by what's said in Buddhism, he still has to go through the cycle of rebirth. But a Great Enlightened Being was cultivated in his body, so he's built up a lot of virtue. So how's it handled? Maybe when he's reborn he'll be a high-ranking official or make a big pile of money. But nothing more than that. Wasn't his cultivation a waste, then?

We had to go through a lot of twists and turns to get approval to reveal this. I've unveiled a mystery of the ages, the secret of secrets that absolutely couldn't be told, I've revealed the inside story of all the different cultivation ways in history. Didn't I say that this really hits on some things that have been going on for ages? That's exactly why. Just think about it: what discipline hasn't cultivated like that? You cultivate and cultivate but you don't end up with any gong—what a shame! Who else can you blame but yourself? People are just so lost in delusion, and they don't catch on no matter how you hint at it to them. If you talk a little higher they'll think it's way out there, speak a little lower down and they won't figure out anything beyond that. And even after I've explained things this clearly some people still ask me to go and heal them. I really don't know what to say then. We're talking about cultivation here, and we can only help you if you're cultivating up toward high levels.

In our discipline it's your master consciousness that gets gong. "So is it just like, I say the master consciousness gets the gong and presto, it's my master consciousness that gets it?" Who would allow that! That's not how it works. There are preconditions that have to be met. Now, you know that in our discipline we don't avoid the ordinary world when we cultivate, and we don't shy away from or try to escape from conflicts. Right in the thick of this complicated ordinary people's environment you're clearheaded, you get shortchanged while you know full well what's happening, and when other folks compromise your best interests you don't fight tooth and nail like they do, and you're taken advantage of while all kinds of things try to drag your character down. In a grueling environment like this you temper your will, you improve your character, and here, with all kinds of bad thoughts from ordinary people preying on you, you manage to come out of it detached.

So think about it, isn't it you who knowing-full-well bears the hardship? Isn't it your master soul who makes the sacrifices? And when you lose out around ordinary people, aren't you losing out knowing full well what's happening? So the gong should go to you—the one who loses, gains. That's why our discipline doesn't cut itself off from this

complicated environment of ordinary people to go about cultivating. And why do we choose to cultivate in an environment that's so full of challenges? Because we ourselves will get the gong. In the future the specialized disciples who cultivate in monasteries will have to go out to wander in the ordinary world.

There are some people who say, "But nowadays other practices cultivate among ordinary people, too, don't they?" Sure, but those are just for the masses to get healthy and fit. The only ones who are teaching true cultivation that leads to high levels are the people who take just one disciple. Nobody's spreading it publicly. The ones who are truly guiding disciples have taken their disciples off to teach them privately. Over all these years has anybody else taught something like this openly in public? Nobody has. We teach this discipline of ours this way because that's how we cultivate, and that's how we get gong. At the same time, our discipline places tens of thousands of things inside you, and they're all given to your master soul, which makes it possible for the real you to get gong. I'd say that I've done something nobody has ever done before, and I've opened the gate the widest ever. Some people have grasped what I just said—it really wasn't far-fetched. I have a habit, you know: if I have a foot, I'll only say an inch. And it's even fine if you say I'm bragging. So actually, this means that I've only told a little bit here. I really can't tell you even a little bit more of the even more profound Great Law, since there's just a huge gap in levels.

So that's how we cultivate in our discipline, and it allows *you* to truly get gong. That's a first since the beginning of time—you can dig through history if you want. What's good about this is that the real you can get gong, but at the same time, it's really hard. In the complicated environment of ordinary people, in the thick of those frictions that test your character, you have to manage to rise above it. That's just the hardest. What's hard about it is that when you get shortchanged and know it, or when something critical is at stake, are you affected inside? When you're in the middle of people's scheming and fighting, are you affected inside? When your family or friends are suffering, are you affected inside? And are you able to keep these things in perspective? Being a cultivator is that hard! Somebody once said to me, "Teacher, it's good enough to just be a good ordinary person. Who could get that far in cultivation?" I was so sad to hear that! I didn't say anything to him. There are all types of character out there. There's only so much he can comprehend, and nobody can do anything about it—it's the person who comprehends it who gains.

Lao-zi said, "You can call the Dao I teach a Dao, but it is not an ordinary Dao." If it were something strewn all over the ground, and somebody could just go and pick it up and cultivate it successfully, then it wouldn't be precious. Our discipline right in this tense environment has the real you get gong, and that's why we need to conform to how ordinary people are as much as possible. We don't have you really lose any material things. But right here in this material environment you have to improve your character. That's what's convenient about it. Our discipline is the most convenient, you can cultivate among ordinary people and you don't need to become a monk or nun. But that's also what's hard about it—you cultivate among ordinary people, the most complicated environment. It turns out, though, that's also what's good about it, because it allows the real you to get gong. That's what's key in our discipline, and today I've spelled it out for you. Of course, when your master soul gets gong your subordinate soul gets it, too. Why? Because all the messages, all the living entities in your body, or all of your cells are

developing gong, so of course his gong grows, too. But at no time will he be as high as you are—you're the one in charge, and he guards the Law.

So now that we've said this much, I want to add something. In the cultivation world there are a lot of folks who've always wanted to cultivate up to high levels. And they've gone all over the place looking for the Law, they've spent loads of money and traveled far and wide, but they still couldn't find a good teacher. Someone's being well-known doesn't guarantee that he really knows things well. When all's said and done their travels were futile, and they tired people and wasted resources. Today we've taken such a grand practice and made it available to you. I've already entrusted it to you, I've put it right in your lap. So from this point on you're the one who decides whether you can cultivate, or make it. And if you can, then go for it. If you can't, if you can't cultivate, then you'll have to forget about cultivation. Other than demons who might deceive you, nobody will teach you again, and you can forget about cultivating. If I can't save you nobody can. The truth is, these days, if you want to find a real master of a true teaching to instruct you, it's even harder than reaching out and touching the stars. There's just nobody taking care of these things now. In the Age of the Law's End even very high levels are at the kalpa's end, and even less could they take care of ordinary people. This is the most convenient discipline, and on top of that, the practice is based directly on the universe's nature, so our cultivation is the fastest, the biggest shortcut. It focuses directly on your mind.

The Cosmic Orbit

In the Daoist system they talk about the Macro- and Micro-Cosmic Orbits, so let's talk a little about what the Cosmic Orbit is. The Cosmic Orbit that people usually talk about is the one you form by connecting the Conception Vessel and Governing Vessel. That Cosmic Orbit doesn't even scratch the surface, it's nothing. It's just for healing and fitness, and it's called the Micro-Cosmic Orbit. Now, there's another type of Cosmic Orbit. It's not called the Micro-Cosmic Orbit or the Macro-Cosmic Orbit. It's a form of Cosmic Orbit that's cultivated in deep meditation. It moves around inside the body, starting by circling the Niwan, then it moves downward inside the body, it reaches the elixir field and circles around it, and then it moves up. It circles internally. That's a true Cosmic Orbit that's cultivated in deep meditation. After that Cosmic Orbit forms, it creates a strong energy flow, and then that one energy channel drives a hundred energy channels to move, which helps to drive all the other energy channels. Daoists talk about the Cosmic Orbit, but Buddhism doesn't. Then what does Buddhism talk about? When Shakyamuni was transmitting his system of Law he didn't talk about gong. He didn't mention gong, but his practice did have *his* way of evolving things in cultivation. How does the energy channel go in Buddhism? It starts at the Baihui acupoint, and after that's completely unblocked it spirals down from the top of the head and goes to the lower parts of the body, and eventually all the energy channels are activated this way.

The central energy channel in Tantrism has the same purpose. Some people say that there is no central energy channel. Then tell me, why can they cultivate a central channel in Tantrism? The fact is, when you add up all the energy channels in a person's body there are over 10,000 of them. They crisscross vertically and horizontally just like blood

vessels do, and there's even more of them than blood vessels. There aren't any blood vessels in the spaces between your organs, but there are energy channels there. So, starting from the top of the head, energy channels crisscross vertically and horizontally in all parts of your body, and in Tantric cultivation they connect them. Maybe they're not straight at first, so they open them, and then they gradually widen them, and that slowly forms a straight energy channel. That energy channel serves as an axle and spins, driving the wheels that spin horizontally with thought. The purpose there, too, is to activate all of the body's energy channels.

Our Falun Dafa cultivation has stayed away from using one energy channel to drive hundreds of other ones. Right from the get-go we make all the energy channels move simultaneously and all energy channels operate in sync. We're immediately placed at a high level to do our cultivating, and we steer clear of those lower things. One energy channel driving them all—if you want to completely drive them open you could put in a whole lifetime and maybe it still wouldn't be long enough. Some people have to cultivate for decades. It's really hard. In a lot of different practices there's a saying, "In one lifetime you can't finish cultivation." There are a lot of people who cultivate in profound Great Law practices, and those are able to extend their lives. Don't they cultivate longevity? They can extend their lives to cultivate, and they cultivate for a long time.

The Micro-Cosmic Orbit is pretty much for healing and fitness, while the Macro-Cosmic Orbit is for cultivating gong. That's when you're really cultivating. The Macro-Cosmic Orbit that Daoists talk about doesn't come as intensely as ours does, where you have all the energy channels get opened. They have a number of energy channels that circulate through the three yin and three yang points on the hands, the soles of the feet, the legs, and then all the way up to the hair, so they go through the whole body. That's considered to be the circulation of the Macro-Cosmic Orbit. As soon as the Macro-Cosmic Orbit starts circulating, that's true cultivation. That's why some qigong masters stop teaching when it gets to the Macro-Cosmic Orbit—they just teach things for healing and fitness. And then there are people who talk about the Macro-Cosmic Orbit but they haven't placed anything in you, and you can't open it on your own. If they don't give you anything and you have to bank on your own thoughts to open it up, good luck! It's about the same as doing aerobics... Could that ever open it up? "Cultivation is up to you, gong is up to the master"—all the internal mechanisms have to be placed in you, and only then can it start working.

Daoists have always thought of the human body as a small universe. They believe that however large the universe outside is, that's how large it is inside, and that however things are outside of it, that's how things are inside of it. Now when you say that, it sounds a bit mystical, and it's hard to make sense of it. "This universe is so huge, how could you go and compare it to a person's body?" Here's what we're getting at. In physics they're now researching the components of matter, going from molecules to atoms, to electrons, to protons, to quarks, and all the way down to neutrinos. If you go further down what's the size? At that point a microscope can't see any further. So what are those extremely microcosmic particles that are further on down? They don't know. The truth is, the small amount that our physics now knows about this is just so far away when you hold it up against the most microcosmic particles that are in this universe. When a person doesn't have this mortal body his eyes can magnify things, and he can see the microcosm. The higher your level the more you can see in the microcosm.

From the level that he was at, Shakyamuni talked about the theory of 3,000 boundless universes. What he meant was that in this Milky Way there are people like us who have carnal bodies. He also said that in a grain of sand there are 3,000 boundless universes. And that's consistent with how our modern physics sees things. Is there any difference between how electrons orbit around a nucleus and how the Earth orbits around the sun? So Shakyamuni said that in the microcosm there are 3,000 boundless universes in a grain of sand, and it's just like a universe, with life and matter in it. Now if that's true, let's think about it, don't the universes in that sand have sand in them, too? And, aren't there another 3,000 boundless universes within each of the grains of the sand that are in that sand? Then don't the 3,000 universes in each of the grains of the sand that's within the other sand have sand in them, too? It's endless if you keep tracing it downward. That's why even when Shakyamuni had reached the Tathagata level he said, "It is so large that it has no exterior, and so small that it has no interior." Large—large to the point that he couldn't see the edge of the universe. And small—small to the point that he couldn't see what's the most microcosmic thing in the original matter.

Some qigong masters have said, "There are cities in your pores, and trains and cars are moving in them." It sounds pretty hard to believe, but when we really try to understand it or study it from the angle of science it turns out it's not that far-fetched. When I talked about opening the Third Eye the other day, a lot of people saw something like this when their Third Eye opened: they found that they were running through a tunnel in their foreheads toward the outside, and it seemed like they'd never reach the end of it. Or each day when they do the exercises they're running outward on this wide road, there are mountains and bodies of water along both sides, and they run through cities and see tons of people. They think it's a hallucination. So what's it all about, then? They see things really clearly, so they aren't hallucinating. I'd say that if the human body really is so immense in the microcosm, then it's not a hallucination. Daoist practices have always thought of the human body as a universe, so if it really is a universe, then the distance from your forehead to the pineal gland is going to be thousands of miles. Go ahead and sprint out, it's far.

When the Macro-Cosmic Orbit is opened up all the way while a person is cultivating, it gives him a type of ability. And which ability is that? You know, the Macro-Cosmic Orbit is also called the Meridian Cosmic Orbit, or Heaven and Earth Revolving, or, River Vessel Turning. At a very shallow level the turning of the Macro-Cosmic Orbit creates an energy flow. It gradually increases in its density and progresses toward higher levels in its form, and it turns into a belt of high-density energy. And the energy belt goes around and around. As it's in the process of going around, if you use your Third Eye to look at it at a really low level you'll discover that it can make the qi inside the body change positions—the heart qi goes over to the intestines, the liver qi goes to the stomach, and so on. And in the microcosm, you can see that what it moves are large things. If the energy belt is thrust outside the body, it's the ability of telekinesis. People with powerful gong can move big things, and that's Greater Telekinesis. People with weaker gong can move small things, and that's Lesser Telekinesis. That's what the ability of telekinesis is like and how it's formed.

Once the Macro-Cosmic Orbit starts revolving you're doing cultivation. And it can bring about different cultivation states and different forms of gong. It can bring us a unique cultivation state, too. And what's the state? Maybe you've read in some of the

ancient books, like *Legends of Immortals*, *The Book of Elixir*, *Daoist Canon*, or *Guide to Nature and Longevity*, where they talk about something called “levitating in broad daylight.” It’s about a person flying up into the air in broad daylight. I can tell you that a person can actually levitate as soon as his Macro-Cosmic Orbit is opened. It’s that simple. Maybe some folks are thinking, “People have been cultivating for so many years, you’d think there’d be tons of people who had opened their Macro-Cosmic Orbits by now.” I’d say it’s not unrealistic to say tens of thousands of people can reach that stage. That’s because the Macro-Cosmic Orbit is really just the very first step of cultivation.

Then why aren’t we seeing all those people taking off, right? “I don’t see them flying off!” The way of things in the ordinary world can’t just be upset—you can’t just go and damage the form of the ordinary world or change it. How could having everyone fly in the air work? Would that be a world of ordinary people? That’s the main reason. Another part of it is that the people living among ordinary human beings aren’t here to be human. They’re here to return to their original, true selves. So it involves a question of awakening. If somebody sees a whole bunch of people really, truly flying around, he’ll go cultivate too, and there’s no more question of awakening. So if you’ve succeeded in cultivation you still can’t just freely let people see it, or go around showing them. They still have to cultivate. So after your Macro-Cosmic Orbit is opened, as long as we lock your fingertip, toe tip, or whatever body part you won’t be able to levitate.

When our Macro-Cosmic Orbits are about to open we often see a cultivation state appear. When some people are meditating their bodies always lean forward a little. That’s because their backs are opened a little better and so their backs are really light and their fronts feel heavy. Then there are some people who lean back a little, and that means their backs feel heavy and their fronts are light. If your whole body is opened up well you’ll spring up and feel like you’re being lifted and levitating up off the ground. But when you can really levitate you won’t be allowed to, although that’s not absolute. The people who have abilities come out are at the two ends: they’re children, who don’t have attachments, and older folks, who don’t have attachments, especially older women. It’s more likely their abilities will come out, and it’s more likely they’ll be able to keep them. But once men, and this is especially so for young guys, once they have their abilities come out they just can’t hold back the urge to show off, and maybe they’ll even use them to compete with ordinary people. So they aren’t allowed to have them. And even if they’ve formed those abilities by cultivating they’ll have to be locked. If one spot is locked he won’t be able to levitate. But I’m not saying you absolutely won’t ever get to have that state. Maybe you’ll be allowed to give it a little try. And there are some people who can keep it.

This happens wherever I go to give classes. When I held a class in Shandong Province we had students from Jinan City and Beijing who’d experienced this. Someone said to me, “Teacher, what’s going on with me? When I walk it seems like I’m always off the ground. When I’m asleep in bed at home I’m always floating up. If I have a quilt over me even the quilt floats up. I’m always floating up like a balloon.” When I held a class in Guiyang City, there was this veteran practitioner from Guizhou Province, an older woman. She had two beds in her room which were opposite each other, against the walls. She meditated on her bed and had a feeling she was levitating. She opened her eyes and discovered that she’d floated over onto the other bed. She thought, “I’ve gotta go back,” and she was back.

There was a student in Qingdao City who meditated on a bed during his lunch break when nobody else was in the room. As soon as he started meditating he levitated up, he sprang up forcefully over a yard high, and then he came back down. He kept springing up and down, “Thud! Thud!” and even the bedspread was bounced off onto the floor. He was a bit excited and also a little scared. He kept springing up and down the whole lunch break. Eventually the work bell sounded, and he thought, “I can’t let other people see this. They’ll wonder what’s going on. I’d better stop.” Then it stopped. That’s why older folks are able to handle themselves well. If this had happened to a young person, when the bell rang for work he’d think, “Everybody come look, I’m flying up.” That’s what’s hard about holding off that urge to show off. “Take a look, I’m doing great in my practice—I can fly up.” As soon as he shows off like that it’ll be gone. That’s not allowed. There’s a lot of this, and this has happened to students in all regions.

We want all the energy channels to be opened right from the get-go. As of today, 80–90% of our students have reached a state where the body feels energized and is free of health problems. And at the same time, like we’ve said, in this class we push you up to this state *and* we purify your body completely. On top of that we also place a lot of things in your body and make it possible for you to have gong emerge during the class. I’m almost pulling you up and then pushing you forward. I’ve been teaching you the Law in this class, and your character has been changing. When you leave the auditorium a lot of you will feel like you’re a different person. And I guarantee even your view of the world will change. You’ll know how to handle yourself after this, and you’ll know that you can’t be in a fog like you were before. I guarantee it. So your character has already caught up.

Now that we’re talking about the Macro-Cosmic Orbit, you know that you won’t be allowed to levitate, but you will feel like your whole body is energized, and when you walk it’ll be like treading on air. Before, maybe you’d get tired after just a short stroll, but now it’s a breeze no matter how far you go. When you’re riding your bike it feels like somebody is giving you a push, and you don’t get tired no matter how many stairs you climb. I’ll guarantee it. If you learn to cultivate on your own by reading the book you can achieve whatever cultivation state you’re supposed to just the same. I don’t say things I don’t want to say, but what I say has to be true—that’s how I am. And that’s doubly so when I’m teaching the Law—if I didn’t speak truthfully, or if I said wild things or talked carelessly about things that I can’t back up, I’d be teaching a crooked Law. It’s not easy for me to carry this out. The whole universe is watching. It wouldn’t work if you went off course.

Your typical person thinks that you’re all set once you have a Cosmic Orbit like this. But actually, that’s not good enough. If you want your body to be replaced, or transformed, by high-energy matter as fast as possible, there has to be a directional force in the form of a Cosmic Orbit that steers the direction all your body’s energy channels circulate in. It’s called the Maoyou Cosmic Orbit, and hardly anyone knows about it. Well, the term is mentioned in books once in a while, but nobody has explained it, they don’t tell you about it. Instead, they all just beat around the bush since it’s the secret of secrets, after all. Here we’ll spell it out for you. It can start from the Baihui acupoint (and it can begin at the Huiyin acupoint, too), it comes out and goes along the line that separates the yin side and the yang side of the body, and it comes down on the side of the ear. Then it comes down along the shoulder and traces along each of your fingers one by

one. Then it moves along the side of the body, goes under the foot, comes up along the inner thigh, goes down along the other inner thigh, goes under the other foot, comes up along the side of the body, traces along the fingers one by one, and completes a full circle by getting to the top of the head. That's the Maoyou Cosmic Orbit. Someone could write a whole book about it, and I've told it to you in just a few sentences. I don't think it counts as Heaven's secret, but other people think it's precious, and they won't say anything about it. They only talk about the Maoyou Cosmic Orbit when they're truly passing things on to a disciple. I've told you about it, but none of you should go and direct it or control it with your mind when you practice. If you do that what you're practicing isn't our Falun Dafa. True cultivation up to high levels is done with nonaction, and you don't add in any thoughts—everything is placed in you, ready-made. All of these things form automatically, the internal mechanisms are cultivating you and evolving you, and when the time comes they'll turn by themselves. One day while you're doing the practice your head will sway from side to side. When your head sways to this side, they're turning in this direction, and when your head sways to the other side, they're turning in that direction. They'll turn in both directions.

After a person's Macro- and Micro-Cosmic Orbits are unblocked, his head might nod when he meditates, and that has to do with energy passing through. The same goes for the Falun Cosmic Orbit exercise that we do. Although we do the exercise like that, the fact is, when we aren't doing it they turn by themselves, and they keep turning constantly, forever. When you do the exercise you're reinforcing the mechanisms. Don't we say that the Law refines the practitioner? You'll find that your Cosmic Orbits are always cycling, even though you might not be doing the exercise right then. The layer of qi mechanisms placed outside your body is a layer of external, great energy channels that are driving your body and cultivating you. It's all automatic. They can turn in the opposite direction, too. They turn in both directions, and they're constantly opening your energy channels.

So what's the purpose of opening up the Cosmic Orbits? Opening up the Cosmic Orbits isn't the point of cultivating per se. Even if a person's Cosmic Orbits are opened, I'd say that's nothing. Because then, when he cultivates further, the goal is to use the means of the Cosmic Orbit to have one energy channel drive all the energy channels, to open up all the energy channels in the body. But we're already doing this. When you go on practicing maybe some of you will discover that when your Macro-Cosmic Orbits are circulating, your energy channels become wide, like fingers, and they're broad inside. The reason is, your energy has grown strong, and after the energy flow has formed your channels will become broad and bright. But that's still nothing. How far do you have to cultivate to, then? You need to make all the energy channels in your body get wider and wider, make the energy stronger and stronger and brighter and brighter, and finally, at some point, have tens of thousands of energy channels merge together, achieving a state of no energy channels and no acupuncture points, with your entire body connected into a whole. That's the ultimate goal of opening the energy channels. The goal is to completely transform your body with high-energy matter.

When you cultivate to this stage, your body has pretty much been transformed by high-energy matter, or to put it another way, you've reached the highest level of Triple-World-Law cultivation, and your mortal body has been cultivated to its peak. When you get to this stage another cultivation state comes about. And which state is that? The gong you've brought out is quite rich and plentiful, and all the supernatural abilities (innate

abilities) a human being has during cultivation of the human body, or, during Triple-World-Law cultivation, they all come out, but most people who do their cultivation in the setting of ordinary people are locked. Also, your gong pillar has grown pretty high, and all forms of gong have been strengthened by your powerful gong and become quite powerful. But they can only have an effect in this dimension of ours, they actually can't affect things in other dimensions, and that's because they're just abilities that come out from cultivating our mortal human bodies. All the same, they're pretty rich and plentiful, they're found in every dimension, and the different forms a body takes on in different dimensions have gone through fairly big changes. The things that the body has, what the body in each dimension has, those things are rich and plentiful, and they look scary—some people have eyes all over their bodies, and even all the pores in their bodies are eyes, they have eyes all throughout their whole dimensional field. Ours is Buddhist qigong, so some people have images of a Bodhisattva or a Buddha all over their bodies. Your gong's different forms are by this time incredibly rich and plentiful, and lots and lots of living entities are showing themselves.

At this stage, another cultivation state comes about, and it's called "Three Flowers Atop the Head." It's a really noticeable state, and it's just striking. Even folks whose Third Eyes aren't that high can see it. There are three flowers on top of the head. One of them is a lotus flower, but it's not the lotus flower of our material dimension. The other two are also from other dimensions, and they're really beautiful and wonderful. The three flowers circle atop the head, going clockwise, then counterclockwise, and the three flowers rotate on their own, too. Each flower has a big pillar, and the diameter of them is as wide as the flower. The three big pillars go all the way up to the heavens. But they're not gong pillars, they just take on this form, and they're really amazing. If you see them you're sure to be stunned. When you cultivate to this stage your body is pure and white, and your skin is smooth and delicate. When you get to this stage you've reached the highest form of Triple-World-Law cultivation. But it's still not the peak—you still have to cultivate on further, you still have to go forward.

When you go further you'll enter the transitional level between Triple-World-Law and Beyond-Triple-World-Law, which is called Pure-White Body (and it's also called Crystal-White Body). When a person's body has been cultivated to the highest form in Triple-World-Law, it's still just about his mortal body being changed to its highest state. When you really enter that state your whole body will be totally made of high-energy matter. And why is it called a Pure-White Body? Because you've purified your body to an absolutely high degree. If somebody looks at it with his Third Eye, your whole body is transparent, it's just like transparent glass, and there's nothing there. This kind of state will show up. To tell you the truth, your body is a Buddha-body at that point. The reason is, a body that's made of high-energy matter is different from the body we start with. So when you get to this stage all the abilities and technique-type things that have shown up in your body have to be chucked out, and you unload them into a very deep dimension. They aren't useful anymore. From that point on they won't be useful again, with the exception being that off in the future, on the day your cultivation's a success and you attain the Dao, you'll look back at your cultivation, and maybe then you'll take them out for a look. So at this point there are only two things still left: your gong pillar is still there, and the Cultivated Infant you've cultivated has now grown big. But both of these

are in a very deep dimension. People with a Third Eye that's not at a high level can't see them, they can only see that your body is transparent.

The Pure-White Body state is a transitional level, so when you keep cultivating you truly enter Beyond-Triple-World-Law cultivation, which is also called Buddha-body cultivation. Your whole body is made of gong, and at that point your character is stable. You start cultivation all over again and you see your abilities start to come out again, but those aren't called abilities anymore—they're called Buddha Law Divine Powers, and they control things in every dimension. They're unimaginably powerful. Later on as you keep on cultivating you'll know for yourself how to cultivate things at higher levels, just as you'll know the forms cultivation has at higher levels.

Being Too Engrossed

Let's talk about a problem. It has to do with being too engrossed. A lot of people have practiced qigong for a long time, and there are some other folks who haven't practiced qigong but who've been searching for the Truth their whole lives and trying to figure out the true meaning of life. When they learn our Falun Dafa they immediately resolve lots and lots of questions they had and that they couldn't find answers to. And as their thinking climbs a little higher they might get really excited. That's pretty much a given. I know, true cultivators realize the Law's significance, and they know you should cherish it. But there's a problem that comes up a lot: because of his happiness the person gets too engrossed, which just doesn't have to be, and it leads him to not act normal in the way he does things, or when he interacts with other people out in the ordinary world, or just when he's out and about. I'd say that's just no good.

For the most part, our practice does its cultivation right in the thick of the ordinary world. You can't disengage yourself from the ordinary world, and you have to cultivate with full awareness. You should still have normal relationships with other people. Of course your character is high, your attitude is proper, you are improving your character, you're raising your level, and you don't do bad things, you do good things—that's how you should be. But then there are people who come across as if there's something not right with them, it looks like they've had it with this secular world, and other people can't understand the things they say. So people say, "What did Falun Dafa do to him to make him like that? Looks like he's lost a few marbles." But actually, that's not what's going on. He's just too excited, he's not rational, and he's not acting normal. So think about it, acting like that isn't right, you've gone to the opposite extreme, and that's another attachment. You should get rid of it and just live and cultivate normally among ordinary people like everybody else. If when you're around ordinary people they see you as obsessed, and if nobody sees you as one of their own, then they'll all stay away from you, and nobody is going to give you a chance to improve your character. Nobody will think you're normal. How awful! So you've got to make sure you're aware of this. You've really got to handle yourself well.

Our practice isn't like the typical qigong practice, where people get all in a daze, they're all foggy, and they get obsessed. In our practice you have to know full well that you're cultivating yourself. Some people keep telling me, "Teacher, as soon as I close my

eyes I start to sway.” I’d say it doesn’t have to be that way: you’ve gotten in the habit of giving up your master consciousness, and as soon as you close your eyes you lose your master consciousness, it vanishes. You’ve formed that kind of habit. How come you don’t sway when you’re sitting here? If you keep the state you have when your eyes are open, and just close your eyes lightly, will you sway? Definitely not. You think that’s how qigong is done, you’ve formed a concept, and as soon as you close your eyes you’re gone, and you have no idea where you went. We have a rule that your master consciousness has to be aware, and that’s because this practice cultivates the real you. So you have to improve yourself while you’re fully aware of it. Now, we have a meditation. And how do we do our meditation? As a rule, we say that no matter how deep your concentration gets, you have to know that you’re practicing here, and you just absolutely can’t get into that kind of state where you’re totally oblivious. So what exactly will you experience? What will happen is that when you go sit there you’ll feel wonderful, like you’re sitting in an eggshell, and you’ll feel really good, you’ll know that you are cultivating, but you’ll feel like your whole body can’t move. These are things that have to happen in our practice. There’s another cultivation state: you sit and sit, and then you discover that your legs are gone, you can’t figure out where they went, and your body is gone, too, your arms are gone too, your hands are also gone, and only your head is left. As you keep meditating, you discover that your head is gone, too, and only your mind is left—there’s just a little bit of awareness left knowing that you’re cultivating here. If you can reach that point it will be more than good enough. And why is that? When a person does the exercises in that state his body is being evolved to its fullest extent. It’s the best state. So that’s why we have you enter into stillness in that kind of state. But don’t go to sleep or get all foggy-headed. Somebody else might practice and get the good things then.

All of our practitioners really have to make sure they don’t act out of the norm while they’re part of the ordinary world. You wouldn’t have a positive effect around ordinary people. They’d say stuff like, “How come they all get like that after they learn Falun Dafa?” It’d be as good as hurting Falun Dafa’s name. So make sure you’re really careful about all this. In the process of cultivating in other settings, too, you have to be careful that you don’t get too engrossed. Demons will probably manipulate that kind of attachment.

Minding Your Speech

Minding your speech is something that religions used to teach. But when they taught minding speech it mainly had to do with some specialized cultivators, like Buddhist monks and Daoist priests, who would keep their lips sealed and not say anything. They’d do nothing but cultivate, so the goal was to get rid of their human attachments just as much as possible. They believed that as soon as you have a thought, that’s karma. In some religions they categorize karma into good karma and bad karma. But either way, good karma or bad karma, if you go by the Buddhist “Emptiness” or the Daoist “Nothingness,” you don’t want to generate it. So they’d say, “I won’t do anything, then.” That’s because they couldn’t see the underlying causes behind things, they just couldn’t tell whether such-and-such was really something good or bad, or what underlying causes

were involved. Your average cultivator isn't at a very high level, and he can't see those things, so he'll be afraid that something that looks good on the surface might turn out to be bad when he does it. So they'd do their best to practice nonaction, they wouldn't do anything at all, and that way they'd avoid making more karma. And the reason is, when you've made karma you have to eliminate it, you have to suffer. Now for our cultivators, it's already set at what point you'll be Unlocked, and if you let something in that probably shouldn't be let in, it'll bring trouble to your whole cultivation. That's why they practiced nonaction.

When Buddhists teach minding speech, it means that a person's speech is directed by his thoughts, so his thought is about something. When a person's mind generates a thought, or it leads him to say something or do something, or when it directs his sensory organs or his four limbs, that in itself could be the kind of attachment ordinary people have. For example, the different ideas people have, "You're good," "He's not good," "You've cultivated well," "He hasn't cultivated well," and so on, all of these in and of themselves cause tension between people. Even in everyday scenarios, like "I want to do such and such," or "It should be done in such-and-such a way," even there maybe you've hurt someone without realizing it. Since the tensions people have are so complicated it's possible you've unknowingly made karma. So, since that's how it is, they keep their lips sealed completely and don't say a word. Religions used to always take minding speech very seriously, and it was done this way in religious practices.

Most of our Falun Dafa cultivators do their cultivating in the setting of ordinary people (the exception is those specialized disciples), so it's inevitable we live the normal life of an ordinary person in the ordinary world, and have that interaction with the world. All of us have jobs, and we should do our jobs well. Some people have to talk to do their jobs, so isn't there a conflict? No, there's no conflict. And why isn't there? The minding speech that we have to practice is totally different from theirs. Our cultivation discipline is different, so what's required of you is different. When we open our mouths to speak we should speak in line with a practitioner's character, we don't gossip, and we don't say negative things. You're a cultivator, so to decide whether or not you should say something you should see how you measure up to the standards of the Law. If it's something you should say, it's no problem as long as you're in line with a practitioner's character standard as measured by the Law. And besides, we have to talk about the Law and spread the Law, so not speaking wouldn't work. When *we* talk about minding speech, it's about the ordinary things like reputation and profit that you can't let go of and that aren't related to a cultivator's actual work in the world; it's about disciples in the same practice talking about pointless things with each other; it's about stuff that's done to show off because of attachments; about spreading rumors heard through the grapevine; and talking about other things in the world with a lot of excitement and interest. I think these are all attachments an ordinary person has, and we should mind our speech when it comes to these things. That's what we mean by minding speech. At one time monks took these things very seriously, and that's because they knew they'd make karma with one move of thought. That's why they taught about "body, mouth, mind." They talked about minding the body, which meant that a person shouldn't do bad things; by minding the mouth, they meant that you should be silent; and by minding the mind, they meant that you shouldn't even think about something. The specialized cultivators in monasteries used to be really strict about these rules. What we hold ourselves to are the requirements for a

practitioner's character, and it'll be fine as long as you handle well what you should and shouldn't say.

The Ninth Talk

Qigong and Athletics

When people are on an average level, they tend to think that qigong and workouts are closely related. Of course, if you're going to talk about it on a low level, when you look at it in terms of having a healthy body qigong is pretty much identical to workouts. But when you look at the specifics of how it exercises and what approach it takes, then it's very different from a workout. If a person wants to get healthy by working out, he has to exercise more and step up his workouts. But qigong cultivation, it turns out, is just the opposite—you don't have to move, and even when there is movement it's relaxed, slow, and smooth, or it's even motionless or still. So that's quite different from how workouts are done. Now if we want to talk about it on a high level, then qigong isn't just about healing and fitness, it has higher things and profounder meaning. Qigong isn't just about those few little things that are at the level of ordinary people. It's a higher thing, and it manifests differently at different levels. So it goes far beyond ordinary people.

Now in terms of the fundamentals of their exercises, there's also a big difference. Athletes have to increase how much energy they expend. And that's especially true for today's athletes. They have to ready their bodies for today's level of competition and meet its standards, so they have to keep their bodies in top shape. And to do that, they have to increase how much energy they expend so that they'll have enough blood circulation in their bodies, and that will increase their metabolic abilities and ensure that their bodies are always going in the direction of improving. Why do they want to increase their metabolic abilities? Because athletes' bodies always need to be in a state that's progressing toward the best condition for competition. The human body is made up of countless cells, and those cells go through a process like this: the newly divided cells are full of vitality and they're in a state of growth. When they reach their limit, they can't grow anymore, and they can only start to decline. When they decline to the lowest point new cells replace them. Let's use 12 hours of the day as an analogy. From 6 o'clock in the morning on, when a new cell divides it keeps growing and growing; 8 or 9 o'clock, or even past 10 o'clock are really good periods of time for it. When 12 o'clock rolls around, it can't go up anymore, and it can only slide down. In the time that remains that cell still has half of its vitality left, but that half of its vitality isn't suitable now for the competitive form an athlete needs to be in.

So what do they do? They step up their training and increase their blood's circulation so that they'll generate new cells and replace the old ones. That's the approach they take. So in other words, before the cells finish the full course of their life, when they're halfway through it, they are excreted out. That's why their bodies are always strong and improving. But a human being's cells can't keep on dividing like that forever. There's a limit to how many times a cell can divide. Suppose during a person's lifetime his cells can each divide 100 times (actually, they can divide more than even a million times), and let's suppose that when a normal person's cells divide 100 times he can live 100 years. But now his cells have only lived half their lives, and so he can only live 50 years. We

haven't seen athletes having too big a problem, though, and that's because nowadays athletes are weeded out from competition before they hit 30. That's especially true nowadays when the competition level is high and a large number of athletes get weeded out, and they just go back to a normal life and they don't look like they've been affected that much. At least in theory that's basically what happens—it keeps them in good physical shape but shortens their lives. On the outside athletes who are in their teens look like they're in their twenties, and the ones in their twenties look like they're in their thirties. Athletes often give people the impression that they grow up faster and age quicker than other people. So there's both pros and cons. We should look at both sides of the coin, right? So what I described is in fact the approach they take.

Qigong cultivation is exactly the opposite of working out. The movements don't have to be vigorous, and when there are movements they're relaxed, slow, and smooth. They're really slow, and people are even motionless or become still sometimes. You know, in the cultivation method of sitting in deep meditation, a person stays still, even his heart rate slows down, and everything else, like his circulation, even slows down. There are a lot of yoga masters in India who can sit submerged in water for days or be buried underground for days, they can make themselves completely still, and they can even control their heartbeats. Let's say people's cells divide once a day. Then, if a cultivator makes the cells in his body divide once every two days, once a week, once a half month, or even longer, then he's extended his life. And what we're talking about here, are just those practices that cultivate only a person's nature, and not longevity. They too can achieve this—they can extend their lives. Now maybe some people are thinking, "Isn't your life pre-set? What makes you think somebody who doesn't cultivate longevity could live longer?" That's true, but, it's because that kind of cultivator's life can be extended when his level breaks through the Three Realms, although he'll look really old.

Practices that truly cultivate longevity constantly store up the collected high-energy matter in the cells of the human body, and as its density constantly grows, it is gradually able to suppress the cells of an ordinary person and slowly replace those ordinary human cells. When that happens there are fundamental changes and you will stay young forever. Of course, it's a very slow process that happens over the course of cultivating, and you really have to give a lot of yourself to it. You're working the body, tempering the will, and it's really not easy. When you're in the middle of tensions that test your character, can you stay calm inside? Or when things that directly impact you come up, can you stay calm inside? That's really hard to do. So it's not like when you want to do that you just can. You can only do that when your character and your virtue have improved by cultivating.

There have always been a lot of people who lump qigong in with ordinary workouts, when the truth is, they're incredibly different. They aren't the same at all. The only thing in common is that at the lowest level, when somebody is working on qi at the lowest level and trying to heal himself and get fit so that he can have a healthy body, there it has the same goal as working out. But when it gets to a high level, that's not what it's like at all. There's a purpose behind purifying the body in qigong. And what's more, qigong practitioners have to follow higher truths—they can't just follow the truths of ordinary people. Now working out, on the other hand, that's just an ordinary people's thing.

Thoughts

To talk about thoughts is to talk about the activity in a person's mind. How does the cultivation world look at the thoughts that go with the activity in a person's brain? What do they make of the different forms people's thinking (thoughts) takes? And how does it come to be? There are still a lot of questions modern medical science hasn't answered in its study of the human brain, and that's because thoughts aren't as easy to grasp as what's on the surface of our bodies. On deeper planes and in different dimensions they have different forms. But they aren't like what some qigong masters have said either. Some qigong masters really don't know what's going on, so they can't explain them well. They think that when their brain makes a move, or when a thought is produced, that they're able to do something, and so they go and say that they used their mind to do that, that their thoughts did that. But in reality it wasn't done by their thoughts at all.

Let's first talk a little about where a person's thinking comes from. There was a saying back in ancient China, "the heart is thinking." Why did they say the heart was thinking? The science in ancient China was really developed, since it directly studied things like the human body, life, and the universe. Some people really do, beyond a doubt, sense that their heart is thinking, while other people really do sense their brain thinking. And why does that happen? There's something to this "heart is thinking" that they talked about. The reason is, we can see that an ordinary person's master soul is very small, and that the real message sent by a person's brain doesn't come from the brain itself. It's not sent by the brain, but by the person's master soul. A person's master soul doesn't just stay at the Niwan Palace (the Niwan Palace that Daoists talk about is what our modern medical sciences call the pineal gland), if our master soul is at the Niwan Palace we'll really, truly sense that the brain is doing the thinking and sending out messages, and if it's at the heart we'll really, truly sense that it's the heart doing the thinking.

The human body is a small universe. The many, many beings a practitioner has can switch positions. If his master soul shifts its place, say, if it goes over to the belly, then he'll sense that it's really his belly that's doing the thinking, or if his master soul goes over to his calf or his heel, he'll sense that it's his calf or heel that's thinking. Guaranteed. I know it sounds pretty hard to believe. Even when your cultivation hasn't reached that high a level you can sense it happening. If a person's body doesn't have a master soul, if he doesn't have his temperament, disposition, or characteristics, if he doesn't have these kinds of things, it's just a hunk of flesh, and he's not a complete human being with his own distinctive traits. Then what function does the human brain serve? If you ask me, in the form of this material dimension of ours the human brain is just a processing plant. The real message is sent out by the master soul, but what he sends out isn't language. What he sends out is a type of cosmic information, and it conveys certain meanings. After our brain receives that command it processes it into today's language, into this form of expression, and we express it through gestures, or the expressions in our eyes, and with all our body language. That's what the brain does. The true commands and the true thinking are issued by the master soul. People often think that it's directly due to what the brain does on its own, when in fact, sometimes the master soul is at the heart, and some people really do feel that their hearts are thinking.

Today people who research the human body think that what a person's brain sends out is something like an electrical wave. For now we won't talk about what it actually sends out, but we can say they've acknowledged that it's material. So that's not blind belief. And what does the thing that's sent out do? Some qigong masters say, "I can move things with my thoughts," or "I can use my thoughts to open your Third Eye," or "I can use my thoughts to heal you," and so on. But in fact, some qigong masters are clueless about what abilities they have, and they're all confused. They only know that when they want to do something they just need to think about it and it works. What actually happens is that when their thoughts are at work, their abilities are being directed by their brain's thoughts, and they do specific things under the command of their thoughts. His thoughts can't actually do anything by themselves. When a qigong practitioner does certain things it's his abilities that do the work.

Abilities are innate to the human body. But as our society develops, the thoughts in people's minds become more and more complicated, people take practical things more and more seriously, and they come to rely more and more on so-called modern tools. And so people's innate abilities have been atrophying more and more. Daoists talk about returning to one's original, true self, and in the process of cultivating you have to strive to be true, eventually return to your original, true self, and go back to your original nature. That's when these innate abilities of yours display themselves. Today we call them supernatural abilities, but they're actually all just a person's innate abilities. Our society seems to have been moving forward, when in fact it's been going backward, and it's moving further and further away from the nature of the universe. The other day I mentioned that Master Zhang Guo rode his donkey backward. Maybe people don't know why he did that. He realized that going forward was actually going backward, that people are going further and further away from the nature of the universe. Over the course of the universe evolving, and what I'm about to say is especially true now that people have been forced to ride the wave of commercialism, a lot of people's morals are a wreck, and they're moving further and further from the nature of the universe—to be True, Good, and Endure. The folks who've been pulled under by the wave in the ordinary world can't sense just how bad mankind's morals are now. And that's why some people even think it's a good thing. People can only realize how horrible mankind's morals have gotten by taking a look back after they've improved through character cultivation.

Some qigong masters say things like, "I'll develop your abilities for you." Develop what abilities?! A person's abilities don't work without energy, and when they haven't emerged yet how could you develop them? When his abilities haven't been strengthened and shaped by his energy, you think you could develop them? Forget it. That "developing abilities" stuff he's talking about just has to do with connecting the abilities that have already formed with your brain so that they'll act at the command of your brain's thoughts. And he thinks that it counts as developing your abilities. But the truth is, he hasn't developed any abilities for you. He's just done that little thing.

With a practitioner, his thoughts direct his abilities to do things. But with an ordinary person, his thoughts just direct his four limbs and his sensory organs to do things. It's like a factory whose production office or general manager's office sends out instructions, and the different, specific operational departments carry out the task. Or it's like the headquarters of an army, where the command center gives orders and directs all the troops to carry out a mission. When I was giving classes in other regions I often talked

about this with the officials of local qigong research societies. They were stunned—“We’ve always been studying how much potential energy and latent consciousness the human mind has...” But that’s wrong in fact, and they’ve been off track from the get-go. I’ve said that to do human-body science a person’s thinking really has to change, and you can’t try to look at higher things with ordinary people’s ways of reasoning or understanding things.

So now that we’re talking about thoughts, I can tell you that there are some other forms of them. For example, some people talk about latent consciousness, the subconscious, inspiration, dreams, and so on. Now about dreaming, there isn’t any qigong master who wants to explain it. When you were born, a “you” was born at the same time in many dimensions of the universe, and they’re part of the complete you, they’re interrelated, and their thoughts are interconnected. And you also have your master soul, subordinate souls, and other beings, all kinds of them, and they have their images and exist in your body, and every cell and each of your organs assume the forms in which your image and messages exist in other dimensions. So it’s just extremely complex. In your dreams things are one way one moment and then different the next. Where on earth do they come from, anyway? In the medical sciences they say that this is due to changes taking place in your cerebral cortex. That’s how it is in this material form, but in reality, it’s the result of your being affected by messages from other dimensions. That’s why you feel all foggy-headed when you’re in a dream. But none of those things have anything to do with you, and you don’t need to pay attention to them. There is one kind of dream that does directly have to do with you, though, and we can’t really refer to these dreams as dreams: it’s where your master consciousness, meaning, your master soul, sees your family approach you in your dream, or you have a real-to-life experience, or you see or do something. If that’s the case, your master soul really did do something or see something in another dimension, it’s you who did it, and you were clearheaded and you had a real experience. Those things really do exist. It’s just that they exist in other dimensions and they were done in other space-times. So can you say they’re dreams? You can’t. Your physical body on this side was definitely sleeping, so for you it’s just a dream. Only those dreams have a direct bearing on you.

As for people’s inspiration, the subconscious, latent consciousness, and all that, I’d say those terms weren’t coined by scientists. They were made by wordsmiths and they’re based on the states of mind that ordinary people know. They aren’t scientific. So just what exactly is the latent consciousness people talk about? It’s hard to explain, and it’s pretty vague. All the different types of messages in a person are really complex, and they look like some on-and-off vague memory or something. Now as for the subconscious that people talk about, that’s pretty easy for us to explain. If you go by how a subconscious state is defined, it’s usually about a person doing something while being foggy-headed. People will often say that he did that thing unconsciously, or not intentionally. The subconscious is exactly the same as the subordinate consciousness that we talk about. So when a person’s master consciousness relaxes and stops controlling the brain and he’s in a foggy state, almost like he’s fallen asleep, or when he actually is asleep, while he’s in that unconscious state there’s a good chance he’ll be controlled by his subordinate consciousness, or his subordinate soul. At that time the subordinate consciousness can do certain things. So to put it another way, those things are done when you’re foggy-headed. But usually those things won’t be done wrong, and that’s because the subordinate

consciousness can see the essence of things in another dimension and he isn't deluded by the ordinary world. That's why when you come back to your senses and look at what you did, you'll say, "How'd I do that so badly? I wouldn't have done it like that if I was clearheaded." But, even though right now you say it's bad, when you look back at it again a little later, maybe in ten days or half a month, you'll say, "Wow, I did a great job! Now how did I do that back then?" That happens a lot. The reason is, the subordinate consciousness doesn't care about the immediate result, but what it does will have a good result later on. And then there are things that don't have any impact later on and that just have an effect right then and there. Then when the subordinate consciousness does that kind of thing he'll probably do it really well right then.

Then there's another form of thought, and it has to do with those of us who have great bases. Often those people are more likely to be controlled by higher beings and made to do some things. Of course, that's something different and we won't say more about it here. We're mainly talking about the states of consciousness that come from us human beings ourselves.

So now about inspiration, this is again a term that wordsmiths came up with. In general people think that inspiration has to do with all the knowledge somebody's gained over the course of his life shooting out like a spark in the flash of an instant. I'd say that if you look at it in terms of the theory of materialism, as a person gains knowledge over time, the more knowledge he gains and the more he uses the brain, the sharper his brain should get. And when he needs an idea it should just flow right out, and there shouldn't be a question of inspiration, right? Whenever people call something "inspiration," or when inspiration comes, that's not how it happens, though. It often comes when somebody is thinking hard, he thinks and thinks, and finally he feels like he's run out of knowledge and it seems like he can't come up with anything, or it comes when he just can't go on writing an article, or when he's all out of ideas composing a song, or when he just can't get anywhere on a scientific research project. Usually at that point he's so tired his veins are throbbing, he's covered the floor with cigarette butts, and his brain aches from all the effort, but he still hasn't come up with anything. So then what state is he in when inspiration finally comes? Let's say he gets tired and thinks, "Forget it, time for a break." Now the more his master consciousness controls the brain, the less chance there is for another being to step in. So once he takes a break, he relaxes his mind a little, stops thinking about it, and in that state that's free of intention he suddenly thinks of something, or an idea comes up from his brain. That's how inspiration usually comes.

So why does inspiration come at that instant? The reason is, when a person's master consciousness controls his brain, the more he uses his brain the tighter he controls it, and the harder it is for his subordinate consciousness to come in. When he thinks so hard that his head aches, and when he's so frustrated about not coming up with any ideas, his subordinate consciousness, who's also part of his body, who was born at the same time from his mother's womb, and who controls part of his body, he suffers along with the person and he too gets a headache, and it aches pretty bad. And when the person relaxes his master consciousness, his subordinate consciousness will project what he knows into his brain, and that's because a subordinate consciousness can see the essence of things in other dimensions. Then he's able to get results in his work, complete his paper, or finish composing that song.

Maybe some people are going to say, “Then let’s tap into our subordinate consciousnesses!” It’s just like the note somebody passed up to me a moment ago asking, “How do we connect with our subordinate consciousnesses?” You can’t connect with him, because you just took up cultivation and you don’t have any skills. You’d better not make any contact. Your motive is definitely an attachment. Maybe some of you are thinking, “Can’t we utilize our subordinate consciousness to generate more wealth and push society forward faster?” No! And why not? Because what your subordinate consciousness knows is still really limited. Dimensions are so complex and the number of levels is just huge, and the structure of the universe is awfully complex, so he only knows about what’s in his dimension and he doesn’t know about anything beyond his dimension. And on top of that there are so, so many different-level vertical dimensions. Only higher beings at really high levels can control mankind’s progress, and it moves forward according to the laws that govern development.

The ordinary world progresses according to the laws that govern history. Maybe you want it to develop in such-and-such way or to achieve certain things, but those higher beings don’t think that way. Couldn’t the folks in ancient times think of the airplanes and trains and bikes we’ve got today? I’d say there’s no guarantee they didn’t think of them. They couldn’t create them because history hadn’t progressed that far yet. On the surface, when you look at it with the theoretical understanding that ordinary people are used to, or from the knowledge mankind has today, you’d think that they couldn’t create those things because people’s science hadn’t reached that stage yet. But the truth is, how people’s science develops also follows history’s arrangement. It’s wishful thinking when you try to achieve certain goals just because you want to. Of course, it’s easier for some people’s subordinate consciousnesses to play a role. There was a writer who said, “When I write a book, I can write dozens of pages every day and I don’t get the least bit tired. If I want to get it done quickly it just flows right out. And people think it’s pretty good when they read it.” Why would that happen? It’s the result of his master consciousness and his subordinate consciousness both playing a part—his subordinate consciousness could play half the role. But that isn’t the case for everybody. Most subordinate consciousnesses don’t bother to get involved, and if you want them to do things for you it won’t turn out well, and you’ll end up with the opposite result.

A Calm Mind

When a lot of people do the exercises their minds can’t become still, and so they go all over the place to ask qigong masters, “Teacher... what can I do? Why can’t my mind become still when I’m doing the exercises? As soon as I become still I start thinking of all kinds of things all over again, I daydream about everything.” It’s really wild, like a raging river, and everything comes up, and you’re just not able to still your mind. And why can’t you? Some people don’t understand it, and they think there’s got to be some secret of success, so they seek out famous masters, “Please let me in on your special tips, and then my mind can become still.” But the way I see it, that’s still looking outward. If you want to improve yourself, you need to look inward and work hard on your mind. That’s the only way you can truly improve, and that’s the only way you can become still

inside in meditation. Being able to still your mind indicates your mastery. Your power of concentration is a reflection of your level.

Now, can an ordinary person just still his mind at the thought of it? Not at all, unless maybe he's somebody with a great base. So what this means, then, is that the real reason somebody can't become still inside doesn't have to do with technique, and it's not because there's some kind of signature move. Instead, it's because your thinking, or your mind, isn't pure. When you're in the ordinary world, there are clashes between people, you fight tooth and nail with other people to benefit yourself, or over your emotions and desires, and over all those passions you're attached to, you can't seem to let go of those things, and you can't seem to take them lightly—then if you want to become still, good luck! Some people who do qigong will come right back, “I don't buy that. Watch, I'll just still my mind, and I won't have wild thoughts.” But just moments after they finish saying that those thoughts pop right back up again. It's your mind that's not pure, and that's why you can't become still.

Maybe some people don't agree with my view. “Don't some qigong masters teach people to use certain techniques? You can concentrate on one thing, visualize, focus on the elixir field, look in at your elixir field, or chant Buddha's name, and so on.” Those are methods, but they're not just methods, they reflect somebody's degree of mastery. So then what degree of mastery somebody has, that's in fact related to the cultivation of character we talk about and the improvement of levels—he can't still his mind just by using those methods. Don't believe me? Give it a try. All those desires and attachments of yours are so strong and dominant, and you can't let anything go—see for yourself if you can become still. Some people say, “Chanting Buddha's name works.” Can you still your mind just by chanting Buddha's name? And then there are folks who say, “Buddha Amitabha's discipline is easy to practice, you just need to chant Buddha's name.” Have you tried? I'd say that's an indication of your mastery. Sure, you say it's easy. But I say it's not. No discipline is easy.

We know that Shakyamuni taught “Concentration.” But what did he teach before Concentration? He taught “Precept.” You can only achieve Concentration when you've given up all your desires and passions, when nothing's left. Isn't that how it works? But Concentration is a kind of mastery, and you won't be able to completely fulfill Precept in one shot. As you slowly give up all those bad things of yours your ability to concentrate will improve step by step. When somebody chants Buddha's name he has to chant without any distracting thoughts, he can't have anything on his mind, and he'll chant until all the other parts of his brain go numb and he loses awareness of everything, one thought replaces tens of thousands of others, and each word of “Buddha Amitabha” appears before his eyes. Isn't that about mastery? Can you pull that off right on day one? You can't. And if you can't, you definitely won't have a still mind. Don't believe it? Give it a try. While your mouth's chanting over and over, your mind is thinking about everything. “How come my supervisor at work doesn't think highly of me? And why'd he give me such a small bonus this month?” The more he thinks about it the angrier he gets, he gets furious, but his mouth is still chanting the Buddha's name. Would you say he can practice like that? Isn't that about mastery? Isn't that about your mind not being pure? For some people the Third Eye is open and they can look inside their bodies and see the elixir field. And as elixir builds up at a person's lower abdomen, the purer that energy matter is, the brighter it is, and the less pure it is, the darker and more blackened it is. So can you

become still just by looking in at the elixir field and viewing the elixir? No, you can't. It's not the method that counts—the key is that the person's mind, his thoughts, aren't quiet and pure. When you look in at the elixir field, that sparkling elixir looks pretty nice, but a moment later that elixir turns into something else, like a dream home. “That room is for my son when he gets married. That room is for my daughter. My wife and I will have this room. In the middle is the living room. It's great! Am I going to get this house? I have to figure out how to get it. Now, what should I do...” People are just attached to those things. So do you think your mind could become still? But then there are others who say, “My coming here to the ordinary world is just like staying at a hotel. I'm only going to stay here a few days and then leave in a hurry.” Some people just dread leaving this place, and they've forgotten their own homes.

In true cultivation you have to cultivate your mind, you have to cultivate inward, to look inward—you can't look outward. In some disciplines they say Buddha is in your mind, and there's some truth to that. But some people have misinterpreted the saying, and they say Buddha is in their minds, as if *they* are actually Buddhas, like there are Buddhas in their minds. That's how they understand it, but isn't that wrong? How could you understand it that way? The idea is that you have to cultivate your mind, and that's the only road to success in cultivation. That's how it works. Where's there a Buddha in your body? If you're going to become one you have to cultivate.

The reason you can't still your mind is that your mind isn't empty, and that your level isn't that high. It progresses from shallow to deep, and it's intertwined with your level being raised. When you let go of your attachments your level rises and your ability to stay in concentration grows. If you want to use some tricks or methods to achieve stillness, I'd say you're looking outward for help. And it means that you've gone wrong in your practice, or you've taken a crooked path, which is the same as looking outward for help. And that's especially true in Buddhism, where if you look outward they'll say you've gone down a demonic path. In true cultivation you have to cultivate your mind, and only when you've improved your character can your mind achieve a state that's quiet, pure, and one of nonaction. Only when you've improved your character can you assimilate to the nature of the universe, get rid of all the different human desires, attachments, and bad things, pour out the bad stuff in your body, and rise all the way up. You won't be restrained by the nature of the universe, and that matter of yours, virtue, can transform into gong. Aren't they intertwined? That's how it works!

This is the reason on your part why you can't become still, and it's because you aren't able to meet the standard for a cultivator. Nowadays, in terms of the environment around us, there's another thing that interferes with you pretty seriously, and it stops you from cultivating up to higher levels. It's having a really bad effect on practitioners. We all know that with the economic reforms and the open-door policy, the economy has been rejuvenated and government regulations have become less restrictive. A lot of new technologies have come in, and the standard of living is going up. Ordinary people all think this is a good thing. But if you look at both sides of the coin, if you put it in perspective, then you'll see that bad things have also come in with the reforms and opening up to the outside. And there are all kinds of them. It seems like a book or magazine wouldn't sell if there wasn't something pornographic in it, and then they'd have to worry about sales. It seems like nobody would watch a movie or a TV show if it didn't have some bedroom scenes, and then they'd have to worry about box-office sales

and ratings. As for art, who knows whether it's real art or something people just threw together. The ancient art of the Chinese people didn't have that stuff. And the cultural heritage of our Chinese people wasn't invented or created by some person. When I talked about prehistoric culture I mentioned that everything has an origin. But now even people's moral standards have been perverted, they've gone through a change, and even the standards for determining what is good and bad have changed. That's how things are with ordinary people, at least. But the standard that is this universe's nature, to be True, Good, and Endure, that's the only standard for measuring whether somebody is good or bad, and it doesn't change. You're a practitioner, so if you want to break out of all that you have to use this standard to evaluate things—you can't use ordinary people's standards. So in terms of the environment, there's this type of interference. And it's not limited to just these things, all kinds of other messed-up things have come about, like homosexuality, free love, taking drugs, and all that.

The world has gotten into the shape it's in today, so think about it, what's it going to be like if it goes further? Will it be allowed for it to stay like this forever? If human beings don't do something about it, Heaven will. When mankind has met with catastrophe it's always been under this kind of circumstance. In all my classes I've never talked about mankind's great catastrophe. Religions are talking about it, and a lot of other people are talking about this hot topic. I want to bring this issue up, and let's all think about it. In our ordinary world people's moral standards have gone through this kind of change! And the tensions between people have gotten this serious! Then think about it, hasn't the situation already gotten extremely dangerous? So this environment we live in is also seriously interfering with us practitioners as we cultivate up to high levels. Nude pictures are just hung up right there, or they're strung up right in the middle of the street. Lift your head and it's right in your face.

Lao-zi said this before, "When the highest type of men hear the Dao, with diligence they will practice it." When the highest men hear the Dao, they think, "I've finally obtained a true teaching, so if I don't cultivate now, when would I?" A complicated environment, I think, is actually good. It takes a complicated environment, you know, to produce superior people. If in this setting somebody can come out on top then his cultivation is the most solid of all.

If you are somebody who's really determined to cultivate, then I'd say it turns out it's a good thing. If there weren't any disagreements, or if there wasn't a chance to improve your character, you wouldn't be able to go up, actually—you're nice, I'm nice, and all's well... how are you going to cultivate? The average cultivators belong to the group, "When the average men hear the Dao..."—they're okay with cultivating, and not cultivating is just fine, too, and fat chance that kind of person will get anywhere. Some people sitting here think that what the teacher's saying makes sense, but when they're back out in the ordinary world they'll still be wrapped up in those practical things that are at stake. Sure, they're up for grabs, but so what? Okay, let's not talk about you. Just think about all those really wealthy men and big tycoons in the West, when they're on their deathbeds they've realized that they have nothing, and that you can't bring material wealth with you at birth or take it away with you after death, and they've felt empty inside. Now why is gong so precious? Because it's carried directly on your master soul, it comes with you when you're born and it goes with you when you die. We say that the master soul doesn't perish, and that's not some kind of blind belief. After the cells of this

physical body we have slough off, the smaller elements of molecules that exist in other material dimensions don't perish. It's only a shell that's sloughed off.

What I was just talking about all has to do with character. Shakyamuni said something like this, and so did Bodhidharma—"The Oriental land of China is a place where men of great virtue are made." A lot of monks and a lot of people in China over the years have been proud about that. They've thought it means that they can cultivate to high levels. So a lot of folks are pleased about this, and they're happy for themselves. "Yeah, that's us Chinese alright! China is the place that makes people who've got a strong spiritual inclination and people with great virtue." Actually, a lot of folks don't quite catch the meaning of it. Why is China the place that can produce people of great virtue? And why can people cultivate to high levels there? Many people don't know the true meaning of what's said by people at higher levels, and they don't understand the realms of people who are at higher levels and in higher realms, or their states of mind. Well, let's not talk about what it means, instead, let's just think about it: only in the most complicated crowd of people, or in the most complicated environment, can you cultivate to high levels. That's the idea.

A Person's Base

A person's base is determined by how much of the matter virtue he has on his body in another dimension. If he has little virtue and he has a lot of the black matter, then his karma field is large and his base is considered poor. If he has a lot of virtue and a lot of the white matter, then his karma field is small and his base is considered good. A person's white matter and black matter can be transformed into each other. How are they transformed? Doing good things for people generates the white matter. You get white matter when you've endured hardships, suffered, or done good things. And you generate the black matter when you do bad things, or things that aren't good, and that's karma. So there's a transformation process. And it can also be inherited. They're carried along directly with your master soul, so they aren't just related to one lifetime of yours, but are accumulated over the ages. That's why people talk about accumulating karma and accumulating virtue. And they can be passed down from a person's ancestors. Sometimes I think of what ancient Chinese people said or what older people say: they say that somebody's ancestors "accumulated virtue," or that a person has "accumulated virtue" or "lacks virtue." How true their words are. They really are right on.

A person's base can determine his comprehension. And a poor base can make someone's comprehension poor. So why is that? Because people with a good base have a lot of the white matter, the white matter is in perfect harmony with our universe, it's in harmony with the True, Good, Endure nature, and there's no gap. And that way the nature of the universe is directly displayed through his body and directly communicates with his body. But the black matter, on the other hand, it's just the opposite: you get it by doing bad things, and it violates the nature of our universe, so there's a gap between the black matter and the nature of our universe. When there's a large amount of the black matter it forms a field around the person's body and envelops him. The larger the field is, the greater its density and thickness, and that makes his comprehension worse since he

can't receive True, Good, Endure, the nature of the universe. Meanwhile, it's because he has done bad things that he's generated the black matter, and most times those people don't believe in cultivation as much, their comprehension is poorer, and they're more blocked by their karma. The more hardships they suffer, the less faith they have in it, and when they cultivate it's tough.

It's easy for somebody with a lot of the white matter to cultivate, because in the process of cultivating, as long as he assimilates to the nature of the universe and he can improve his character, his virtue is transformed directly into gong. But for somebody with a lot of the black matter, it's like something made in a factory that needs to undergo one more process: while others are given material that's ready for use, he's made with crude material, and it needs to first be completely refined. So it takes an extra processing step to get it there. That's why somebody like that has to go through some hardships first and reduce his karma, to transform it into the white matter, and only after it turns into virtue can he develop high-level gong. But since that kind of person's comprehension is usually poor to begin with, if you have him bear a lot of hardship he'll have even less faith in it, and it'll be harder for him to take it. That's why people with a lot of black matter have a hard time cultivating. Back in the old days Daoist disciplines and those disciplines that passed things down to a single disciple both talked about masters seeking out disciples, instead of disciples seeking out masters. They selected people based on the amount of these things people's bodies had.

A person's base determines his comprehension, but it's not as if there are no exceptions to this. Some people's bases really aren't good, but their family environment is good, with a lot of family members practicing qigong, or maybe some of them are religious and believe deeply in cultivation things. So living in that environment can motivate them to believe in such things and improve their comprehension. So it's not absolute. And then there are folks whose bases are good, but, often because they've received an education that's based on the practical knowledge in society, which is so limited (and this especially goes for the regimented educational methods that were in a few years back, which have made people really narrow-minded), they don't believe in anything beyond what they know. And that can seriously hinder their comprehension.

I'll give you an example. One time when I was holding a class and I talked about opening the Third Eye on the second day, there was a person whose base was good, and his Third Eye opened to a very high level right away. He saw lots and lots of scenes that other people couldn't see. He told people, "Wow, I saw Law Wheels falling like snowflakes on people's bodies all throughout the auditorium where the Law was being spread. I saw what Teacher Li's True Body looks like. I saw Teacher Li's halo, what the Law Wheel looks like, and how many Law Bodies there were. I saw that Teacher Li was teaching the Law at all different levels, and I saw how Law Wheels were adjusting the students' bodies. I also saw that when Teacher was talking, Teacher's Gong Body was teaching at each of the different layers upon layers of levels. And I saw heavenly maidens scattering flowers, and..." He saw things that wonderful, which means his base was quite good. But after he talked about all that, in the end he said, "I don't believe in those things." Some of those things have already been proven by modern science, and a lot of the other things can be explained with modern science, and we've explained some of the things. We can do that because what qigong has been able to understand does go beyond

what modern science has understood. Definitely. So in light of this, you can see that a person's comprehension isn't just determined by his base.

Enlightenment

What's "enlightenment"? "Enlightenment" started out as a religious term. In Buddhism it refers to a cultivator's understanding of Buddha Law, to his enlightening to different truths, and to his final Enlightenment, and it means Wisdom-Enlightenment. But nowadays it's being used by ordinary people to refer to somebody who's clever, or who knows what's on his boss's mind and can pick up on it right away, somebody who's good at pleasing his boss. People say that that's somebody who's good at enlightening to things. People often understand it that way. But if you jump out of this level of ordinary people and get to a level slightly higher, you'll find that what ordinary people see as the truth is usually wrong. But for us, "enlightening" is totally different from that kind of enlightening. A crafty, slick person's ability to enlighten is actually pretty poor, and that's because somebody who's overly clever will tend to just do superficial work to get on the good side of his boss and superiors. Then won't other people have to do the real work? Well, then you'll have to pay them back. He's crafty and he's good at doing things that make him look good, so he makes out better, and then other people have to fill in for him. With his cleverness he won't let himself lose out on anything, and chances are he won't lose out, so other people will then have to lose out. As those trivial, immediate benefits become more and more important to him, he gets more and more calculating and petty, and he thinks more and more that ordinary people's material gains are something he shouldn't let go of. And he'll think he's practical, and that he doesn't get short-changed.

And you know what, some people admire that kind of guy! But look, I'm going to tell you: don't admire him. You have no idea how exhausting his life is—he can't enjoy his food, he can't sleep well, and even in his dreams he's worrying about losing out. And when it comes to his own gain, he'll dig his heels in over even the most trivial things. Wouldn't you say his life is exhausting? He goes through his whole life just living for that. We say that when you're handling a disagreement, if you can take a step back you'll see things in a whole new light. I guarantee things will look different. But people like that guy won't give ground. His life is just the most exhausting, so don't go learn from him. In the cultivation world they say that people like him are the most lost. He's gotten completely lost among ordinary people over his own gain. If you suggest to him that he guard his virtue, good luck! Suggest to him that he cultivate and he'll come right back at you, "Cultivate? You practitioners don't even hit back when you're attacked, or talk back when people insult you. People treat you like dirt, and you aren't supposed to hold a grudge like other people would. Instead, you have to turn around and thank them. You're all like that pathetic guy Ah-Q! There's something wrong with your heads!" Somebody like that can't understand cultivation. He'd say you're the one who's unbelievable. He'd say you're dumb. Wouldn't you agree he's hard to save?

What we mean by "enlightened" isn't that. Turns out, what we mean by enlightened is actually what that guy calls dumb when it comes to making out well. That's the

“enlightened” we’re talking about. Of course it’s not really being dumb. It’s only that we take lightly those things that have to do with self-interest, when it comes to other things we’re plenty smart. When we work on a scientific research project, or, say, when our supervisor gives us an assignment, or when we’re completing our tasks, we do a great job with crystal-clear thinking. But when it comes to that petty personal gain, or when it’s about tensions and disagreements with other people, it’s just then that we take things lightly. Who’d call you dumb for that? Nobody will. I guarantee it.

Now let’s talk about somebody who’s a bit mentally slow. The truth about this matter is totally reversed at higher levels. Someone who’s slow probably won’t do any seriously bad ordinary things. There’s no way for him to fight and compete to benefit himself. He’s not out to build a name for himself, and he doesn’t lose virtue. But other people give him virtue. They hit him and insult him, they all give him virtue, and that material is really precious. There’s a law in this universe of ours: someone who doesn’t lose doesn’t gain, and to gain you have to lose. When people see that retarded guy they’ll put him down, “You big retard!” And when they open their mouths to insult him, a piece of virtue is flung over. When you’ve abused somebody you’re the party that’s gotten something out of it, and so you’ll have to lose something. Maybe somebody will walk over and kick that guy, “You big retard!” Well, then another hefty chunk of virtue is flung over. When somebody bullies him or kicks him, he isn’t bothered and just takes it with a grin, “Go ahead, what matters is you’re giving me your virtue. I won’t push any of it back!” So if we go by higher truths, then let’s think about it, who’s clever? Isn’t he the clever one? He’s the cleverest. He doesn’t lose any virtue. When you fling virtue over to him he doesn’t push any of it back and he accepts it all, he takes it all with a grin. Maybe he’s retarded in this life, but he won’t be in his next life, his master soul isn’t retarded. In some religions they say that if a person has a lot of virtue then in his next life he’ll be a high-ranking official or make a big fortune. His virtue is exchanged for them.

We believe that virtue can be evolved directly into gong. Isn’t how high you cultivate to evolved from your virtue? It can be evolved right into gong. Isn’t the gong that decides how high your level is, or how strong your potency is, isn’t it evolved from that material? Wouldn’t you say it’s precious? You should know that it can be brought along at birth and taken along at death. In Buddhism it’s said that whatever height you’ve achieved in cultivating, that’s your Fruition. However much you put in, that’s how much you get out. That’s how it works. In some religions they say that a virtuous person will be a high-ranking official or make a big fortune in his next life, while somebody without much virtue can’t even get anything begging for food, and that’s because he doesn’t have any virtue to swap—no loss, no gain, right?! And when somebody doesn’t have an ounce of virtue left, both his body and spirit will perish, he’ll truly die.

There was a qigong master whose level was pretty high when he first went public with his practice. Later on that qigong master got all caught up in fame and money, so his master left with the guy’s subordinate soul, since he was one of those people whose subordinate souls cultivates. When his subordinate soul was still around it was his subordinate soul that called the shots. I’ll give you an example. One day his company was assigning an apartment to one chosen employee. Management said, “Whoever needs housing come on over, tell me why you think you deserve it and why you each need an apartment.” Everyone got riled up about making a case for himself, but that guy was mute. In the end management decided that he was in a tougher situation than everybody

else, and that the apartment should go to him. The other people said, “No way, you can’t give him the apartment. You should give it to me. Let me tell you how badly I need it.” Then the guy said, “Okay, then you can take it.” In ordinary people’s eyes that guy was dumb. Some people knew he was a cultivator, so they asked him, “You cultivators don’t want anything. So just what do you want?” He told them, “Whatever other folks don’t want, that’s what I want.” The truth is, he wasn’t at all dumb. He was pretty sharp. It was just when something of his was at stake that he handled it that way—he let things happen naturally. Then the others followed up, “What don’t people want nowadays?” He said, “The stones on the ground are kicked around and nobody wants them. So I’ll take the stones.” Ordinary people think that’s just unbelievable. Ordinary people can’t understand cultivators. There’s no way they can, their level of awareness is just too far behind, there’s just too huge a gap in levels. Of course, he’s not really about to go pick up stones. But he told a truth that ordinary people just can’t grasp—“I’m not after ordinary things.” Let’s just talk about stones as an example. You know how the Buddhist scriptures say that in the Western Paradise the trees are gold, the ground is gold, birds are gold, flowers are gold, houses are also gold, and even Buddha’s body is golden and shining, right? Well, you can’t find even one piece of stone there, and word has it they use stones as money. Now that guy wouldn’t haul a chunk of rock over there, but he did reveal a truth, and ordinary people can’t get it. Beyond a doubt, a cultivator believes, “Ordinary people have those ordinary pursuits of theirs, but we don’t go after that. And we don’t care for what ordinary people have. But what we have, that’s something ordinary people couldn’t get even if they wanted to.”

So in fact, the “enlightening” that we just talked about is still just the type of enlightening that is during the process of cultivating. And it’s just the opposite of ordinary people’s “enlightening.” When we talk about real enlightening it has to do with whether we can, while we’re cultivating, come to understand that we’re cultivators when we run into difficulty; with whether we can understand and accept the Law that the master teaches, or the Dao that a Daoist master teaches; and with whether we can, in the process of cultivating, do things in line with that Law. Some people won’t believe in these things no matter how you explain it to them, and ordinary things are still more real to them. They hold on to their rigid ways of thinking and don’t let go, and so they can’t believe in it. And then some people are just thinking about healing. The second I said qigong really isn’t for healing they got turned off, and now they won’t believe anything that’s said.

Some people’s comprehension just doesn’t improve. Some folks just go and start marking up this book of mine. Now, those of us with open Third Eyes can see that this book is full of dazzling colors, and sparkling with golden light, and every word is in my Law Body’s image. If I lied I’d be cheating you, so I’ll tell you: the marks you make are so dark, and you dare to just mark it up like that? Do you know what we’re doing here? Aren’t we guiding you upward in cultivation? You should stop and give a little thought to some things. This book can guide your cultivation—now think, isn’t it precious? You worship Buddha, but can that help you do true cultivation? You’re very pious and you handle that Buddha’s statue like fragile glass, and you burn incense for it every day, yet you dare to tamper with the Great Law that can truly guide your cultivation.

When we talk about a person’s comprehension, it’s about how much you understand, while you’re in the process of cultivating, the certain things that come up when you arrive

at different levels, or the certain things or certain Laws that your master teaches you. But that's not what we mean by fundamental enlightenment. When we talk about fundamental enlightenment, it's about how during his life a person, from the time he takes up cultivation on, keeps rising to higher levels and keeps getting rid of his human attachments and all those desires, and his gong keeps growing, until at some point he reaches the last step of his cultivation. His virtue, that matter, will all have been evolved into gong, he'll arrive at the end of the cultivation path his master arranged, and at that split second, "Boom!" all the locks will be blasted open. His Third Eye will reach the highest point of the level he's at, and he'll see the reality of the various dimensions at his level, the forms of existence of the various beings in different space-times, the forms of existence of matter in each space-time, and he'll see the Truth of our universe. His divine powers will be displayed in all their grandeur, and he'll be able to communicate with all kinds of beings. At that point, isn't he a Great Enlightened Being? Isn't he a person who's become Enlightened by cultivating? In the language of ancient India, that's a "Buddha."

That type of enlightenment we talk about, a type of fundamental enlightenment, is in the form of "sudden enlightenment." With sudden enlightenment a person is locked for all the years that he cultivates. He doesn't know how high his gong is, and he doesn't know the forms of the gong he's cultivated, he can't feel anything, and even the cells in his body are locked, all the gong he's cultivated is locked, and it stays that way until he cultivates to the very final step, and then it's unlocked. Only somebody with a great spiritual inclination can handle this, and the cultivation process is awfully tough. He starts as a good person, he perseveres in improving his character standard, perseveres in bearing hardships, perseveres in cultivating upward, and he perseveres in demanding of himself that he improve his character, but he can't see his gong. That kind of person's cultivation is the hardest, and he has to be somebody with great spiritual inclination. He'll cultivate for a lot of years without any awareness of what's going on.

There's another type of enlightenment, called "gradual enlightenment." A lot of people can feel the Law Wheel rotating right from the get-go, and I also open your Third Eye for you. For different reasons some people will go from not being able to see things to at some point being able to see them, and they'll go from not seeing things well to seeing them well, or from not knowing how to use it to knowing how to use it, and their levels are constantly going up. As you improve your character and give up all those attachments of yours, all kinds of abilities are coming toward the surface. And all the changes during the progress of your cultivation, and the process of transforming your body, these all take place in such a way that you can see them or feel them. You go on like that until you reach the final stage, at which point you've completely understood the Truth of the universe, and your level will have reached the highest point that you're supposed to reach in cultivation. The evolving of your innate body and the strengthening of your abilities will have reached a certain point. You gradually achieve all this. That is "gradual enlightenment." Cultivating by gradual enlightenment isn't easy, either. Once some people get abilities they just can't give up their attachments, and they tend to show off or do bad things. And that way your gong drops, you cultivate for nothing, and in the end you're ruined. Some people will be able to see things, and they'll be able to see all kinds of beings displayed at different levels. Maybe those beings will try to get you to do something or other, or they'll try to get you to cultivate their things or try to take you in

as a disciple. But they can't help you achieve a True Fruition since they haven't even achieved a True Fruition.

Also, the people in higher dimensions will be divine beings who can become enormous and who can grandly display their divine powers. If your thoughts aren't proper, won't you follow them? As soon as you follow them your cultivation will be ruined. Even if they are real Buddhas or real Daos, you'll still have to cultivate again from scratch. Aren't the beings at different levels of Heaven all Celestial Beings? Only when somebody has cultivated up to an extremely high level and achieved his goal can he completely break out. But when these divine beings are in front of ordinary people's eyes they look tall and huge, and endowed with great powers. Yet maybe they haven't achieved True Fruitions. When you're being interfered with by all kinds of messages, and when you're being tempted by all kinds of scenes, will you be able to stay unaffected inside? That's why we say cultivating with the Third Eye open is hard too. It's even harder to guard your character. But don't worry too much, because for some of our practitioners their abilities will be unlocked at the halfway point, and then they'll enter the state of gradual enlightenment. We open the Third Eye for all of you, but a lot of people's abilities aren't allowed to come out. But when your character improves bit by bit to a certain level, your state of mind is steady, and you can handle yourself well, so then we'll blast them all completely open for you. So, when you get to a certain level you're allowed to experience a gradual enlightenment state, since at that time it's a bit easier to handle yourself, and all kinds of abilities will come out, and you will keep cultivating upward until eventually everything is unlocked. You're allowed to have that happen halfway through your cultivation. That's the case for a lot of us, so don't be anxious to see things.

Maybe you've heard about the Zen sect making a distinction between sudden and gradual enlightenment. The Zen sect's sixth patriarch, Hui Neng, believed in sudden enlightenment, while Shen Xiu from the Northern School of Zen believed in gradual enlightenment. The debate between the two carried on in Buddhist philosophy for a long time, with people arguing on and on. But I'd say it's meaningless. And why is that? Because what they were talking about was really just the understanding of a truth in the process of cultivating. And as for that truth, some people will grasp it instantly, while others will come to enlighten to it, or grasp it, a bit slowly. So then what's the difference? It's better to grasp it instantly, but it's fine to gradually enlighten to it, too—in both cases he enlightens to it, right? Both ways of enlightening work, so either way is good.

A Person With Great Spiritual Inclination

Now, what's "a person with great spiritual inclination"? A person with "great spiritual inclination" is different from somebody with "a good base." People with great spiritual inclination are hard to find. It's only once in a great while that somebody like that is born. Of course, for starters, someone with great spiritual inclination has to have a lot of virtue. That field of his white matter has to be pretty big. You can be sure of that. And at the same time, he has to be able to bear the hardship of hardships, he has to have great

endurance, he has to be able to make sacrifices, he has to be able to guard his virtue, and he's got to have good comprehension, just to give you an idea.

And what's the hardship of hardships? In Buddhism it's believed that being human is suffering hardship—as long as you're a human being you have to suffer. They say that none of the beings in other dimensions have this kind of body that ordinary people do, so they don't get sick, and they don't have the problems of birth, aging, sickness, or death. They just don't have that kind of suffering. The people in other dimensions can float in the air and they're weightless, and it's just so wonderful. But ordinary people, exactly because they have this body, they have these problems: if it's cold they can't stand it, if it's hot they can't stand it, if they're thirsty they can't stand it, if they're hungry they can't stand it, and if they're tired they can't stand it, and then they have to deal with birth, aging, sickness, and death. You get the idea, it doesn't feel good.

I read in the paper that when the Tangshan City earthquake hit, a lot of people died, but some folks were resuscitated. A special investigation was done with that group of people, and they were asked what it felt like to die. But, to people's surprise, they all talked about one unique situation—and they were all consistent on this—and that is, at the very moment they were dying they didn't have any fear, and just the opposite, they suddenly felt a sense of relief and could feel an excitement brewing. Some of them felt like they'd been suddenly freed of the restraints of their bodies, as if they'd floated up like something buoyant and wonderful, and they saw their own bodies, some of them saw beings in other dimensions, and some even went off to various places. They all said that they experienced at that instant a sense of relief and a brewing excitement, and there wasn't any feeling of pain. So this tells us that when we have a mortal human body we're suffering. But since we all came to this world the same way we don't realize that we're suffering.

I've said that a person has to bear the hardship of hardships. The other day I mentioned that mankind's concept of space-time is different from that of other, larger space-times. What's for us over here a traditional block of time, like two hours, is actually a year for beings in another dimension. Let's say somebody is here cultivating in this tough environment—to them it's just incredible. He wants to find the Dao, and he wants to cultivate, so this guy's just amazing to them. He suffers so much, but he hasn't ruined his original nature and he still wants to cultivate and return. Why can a cultivator be helped with no conditions attached? That's why. Say somebody meditates for a whole night in the ordinary people's dimension, when they see it, they can't help but say he's just amazing. "He's already been sitting there six years"—and that's because a couple hours for us is a year over there. The human dimension is just extremely special.

So what is "bearing the hardship of hardships"? I'll give you an illustration. There's this guy who goes to work one day. His company is in a slump, and it's got to do something about its lack of productivity, so his company has to be restructured to increase individual accountability, and extra employees have to be laid off. He's one of them, so he loses his job all of a sudden. Now how's that feel? He has no source of income now—how's he going to support his family? He doesn't have any other skills. So he goes home depressed. When he gets home he finds out his elderly parent who lives at his house is sick, really sick, so he gets worked into a frenzy and quickly sends his parent to the hospital. He goes through a ton of trouble to borrow some money so he can secure a bed at the hospital for his parent, and heads back home to get some things for him or

her. No sooner does he get home than a teacher comes and tells him, “Your son hurt somebody in a fight, you’d better hurry over and patch things up.” He takes care of it, goes back home, sits down, and just moments later a phone call comes, “Your wife is having an affair.” Now of course you won’t run into that. The average person couldn’t take the hardship, and he’d think, “Why go on? I’m gonna find a rope and hang myself—I’ve had enough! Time to put an end to it all!” I’m saying that you have to be able to bear the hardship of hardships. And of course it doesn’t have to take that form. You get caught in the middle of people scheming against each other, tensions wear on your character, and there’s all that fighting for personal gain—that’s not much easier. A lot of people just live to prove their worth, and they’ll hang themselves when it’s too much. So if we want to cultivate in an environment this complicated, we’ve got to be able to bear the hardship of hardships, and we’ve also got to have great endurance.

So what’s “great endurance”? To be a practitioner you should, for starters, be able to “not hit back when attacked, not talk back when insulted.” You have to endure. If you don’t, what are you calling yourself a practitioner for? Some people have said, “This endurance thing is hard to do. I’ve got a bad temper.” If you have a bad temper then just change it. Practitioners have to endure. Some people blow up even when they’re disciplining their kids, they’ll yell and make a big scene. You don’t have to be like that when you’re disciplining your kids. You shouldn’t really get angry. You should teach your kids with reason and good sense, and that’s the only way you can really teach them well. If you can’t even get over little things, and you lose your temper, then forget about gong. There are people who say, “If I’m walking down the street and somebody kicks me, I can endure it, since nobody knows me.” I’d say that’s not good enough. Maybe later on you’ll be slapped in the face a couple times in front of the very person you least want to lose face around, and that’s to humiliate you, to see how you handle it, and to see whether you can endure it. Maybe you can endure it but you can’t get it off your mind. That’s not good enough. You know, when a person reaches the Arhat level he’s not fazed by anything he comes across. He’s not the least bit concerned about any human things and he’s always upbeat. It doesn’t matter how much he loses out, he’s upbeat and doesn’t mind. When you can really do that, then you’ve achieved the initial Arhat Fruition.

Some people have said, “If we endure that much, ordinary people will say we’re so weak and so easy to take advantage of.” I’d say that’s not being weak. Let’s think about it. Even among ordinary people you find older folks and people with better education who always exercise polite restraint and don’t stoop to the other person’s level. Then that should be doubly so for us practitioners. How is that weak? I’d say it reflects your great endurance, it’s a reflection of your strong willpower. Only practitioners have that kind of great endurance. There’s a saying, “When the common man is humiliated, he draws his sword to fight back.” He’s an ordinary person, so of course—“You insult me, I’ll insult you. You hit me, I’ll hit you right back.” That’s an ordinary person for you. Could you call him a practitioner? If you don’t have a will of steel, or if you aren’t able to control yourself, you won’t be able to handle it right.

You know about General Han Xin who lived in ancient times, and how they said Han Xin was talented. He was Emperor Liu Bang’s chief general, he was the pillar of the state. And why was he able to do such big things? They say that from a young age Han Xin was no average person. There’s a classic story about Han Xin being “humiliated under somebody’s legs.” Han Xin was already practicing martial arts even in his youth,

and a martial artist would always carry a sword on him. One day Han Xin was walking down the street when a thug blocked his path, with his hands on his hips, “What do you have that sword slung over your shoulder for? Would you dare kill a man? If so, I dare you to cut off my head.” And he stuck out his head as he was saying that. Han Xin thought, “Why would I want to cut your head off?” Back then, too, you’d be reported to the authorities for cutting off somebody’s head, and you’d have to pay for it with your own life. Could you just kill somebody on a whim? When he saw that Han Xin didn’t dare kill him, he said, “Since you don’t dare to kill me, crawl through between my legs.” And Han Xin really did crawl under his legs. That showed that Han Xin had amazing endurance, and that he wasn’t like your average guy, and that’s why he could do such big things. “A man has to struggle to prove his worth”—those are ordinary people’s words. Think about it, everybody, isn’t life exhausting then? Isn’t that a pain? Is it worth it? And Han Xin was an ordinary person, after all—we cultivators should be a lot better than him. Our goal is to reach a level beyond ordinary people, to forge ahead to even higher levels. We won’t run into anything like he did, but when a cultivator is insulted or humiliated around ordinary people, it’s not necessarily any easier. I’d say that those frictions with people that wear down on your character aren’t any easier, they’re actually worse, and they’re pretty hard to handle.

Now at the same time, a cultivator has to be able to let go—let go of all kinds of attachments and desires that people have. You can’t up and do that in one shot, but we can do it gradually. If you could just do it right off today, then you’d be a Buddha today. Cultivation takes time. But you shouldn’t slack off, either. If you say, “Teacher said cultivation takes time, so let’s take our time,” that’s not the idea! You have to really be strict with yourself. In Buddha Law cultivation you have to boldly and vigorously forge ahead.

You also have to be able to guard your virtue, you have to guard your character, and you can’t act rashly. You can’t just do whatever you want—you have to guard your character. There’s a saying you probably hear all the time when you’re around ordinary people, “Accumulate virtue by doing good things.” Practitioners don’t think about accumulating virtue, though. What we do is guard our virtue. And why do we make a point of guarding virtue? Because here’s what we’ve seen. Ordinary people make a practice of accumulating virtue, and when they’ve accumulated virtue and done good things they’ll get good things in their next life. But that doesn’t apply to us here—if your cultivation’s a success you’ll attain the Dao, and there won’t be any question of the next life. But there’s another layer of meaning to this “guarding virtue” we’re talking about here. It’s that these two kinds of matter we carry with us on our bodies aren’t accumulated in just one lifetime, they’ve been passed down for ages. You can scour the city but there’s a chance you won’t run into any good deeds to do. And you could even do that every day and maybe you still wouldn’t come across anything.

But there’s yet another layer of meaning, and a person needs to know about it if he’s going to accumulate virtue. Maybe you see something that looks like a good thing to do, and you go and do it, but maybe it turns out to be a bad thing. Or maybe you see something that looks like it’s a bad thing, and you step in to stop it, but maybe it turns out it was a good thing. And why is that? It’s because you can’t see the underlying causes. Judicial laws govern ordinary people’s affairs, and there’s nothing wrong with that. But being a practitioner is a higher thing. So as a higher person you have to hold yourself to

higher laws and higher logic. You can't evaluate things with the reasoning of ordinary people or with ordinary laws. When you don't know the underlying causes of something you'll probably handle it wrong. That's why we talk about nonaction—you can't just do whatever you want. Some people say, "But I just want to make sure justice is served." Then I'd say great, we should all just enroll in police academy then? But we're not telling you to do nothing when you come across terrible things like murder and arson. I'm just explaining that when people are fighting with each other, and maybe one person even kicks the other, or one of them slugs the other one, maybe that guy owed the other person something, and now they're settling the debt. So if you step in they can't settle it, and they'll have to do it again the next time around. What this means, then, is that you'd probably do the wrong thing and lose virtue since you can't see the underlying causes.

It's fine for an ordinary person to do something about some ordinary people's thing. He sizes it up with the reasoning of ordinary people. But you, on the other hand, you have to use higher reasoning to size things up. And there's a problem with your character if you don't do anything when you see something awful like murder or arson. How could you then demonstrate that you're a good person? If you don't even do anything about things like murder and arson, then what *would* you do something about? But one thing is, these things don't have a lot to do with us cultivators, so chances are that wasn't planned for you, and chances are you won't be made to encounter them. When we talk about guarding virtue, it's to have you avoid doing bad things. Maybe you do that thing ever so slightly, but it could still be doing a bad thing, and then you'll lose virtue. And once you lose virtue, how are you going to raise your level? How will you achieve your final goal? So these kinds of questions are part of it. And also, your comprehension has to be good. If you've got a good base, maybe it'll make your comprehension good, and influences from your environment can play a role, too.

And we've said, too, that if every one of us cultivates inward, if every one of us examines his own character for causes, if when we don't do well we look inside ourselves for the cause, and we try to do better next time, and if we think about other people first any time we do something, then the world will change for the better, morals will go back up, people's civility will improve, and crime will go down. Maybe we won't even need policemen. There will be no need for things like neighborhood watch, and everyone will watch over himself, and they'll look inside their own minds to fix things. Wouldn't you say that'd be great? We know how laws and regulations are now getting more and more complete and tight over time. Then why do people still do bad things? Why don't they follow the law? It's because you can't police their minds, and when nobody is watching they'll still do bad things. But if everyone were to cultivate inward things would be totally different, and you wouldn't need to be a whistleblower all the time.

We can only teach the Law up to this level. You have to cultivate to get what's higher. The questions some people are asking are getting more and more specific. Now if I were to answer every question in your life, what'd be left for you to cultivate with! You have to cultivate for yourself, and you have to come to your own realizations. If I spelled everything out you wouldn't have anything left to cultivate with. But you don't have to worry, because the Great Law is now being spread, and you can base your actions on the Great Law.

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I think the time for my transmitting the Law is pretty much coming to a close, so I want to leave you with the true things, and this way you'll have the Law to guide you from here on out as you cultivate. The whole time I've been transmitting the Law, I've made a point of being responsible to you and to society, and we've really been able to follow through on this. I won't comment on whether we've done it well or not—public opinion will tell. My wish was to spread the Great Law to the public and have more people benefit from it, and to make it possible for those people who truly want to cultivate to follow the Law and cultivate up to high levels. And while we've been spreading the Law, we've spelled out how to act like a good human being, and I hope that after you finish this class, at the very least you can be a good person even if you can't be somebody who cultivates by the Great Law, and that will benefit our world. Actually, now you know how to be a good person, and after this class you *can* be a good person.

There have been some things that haven't gone smoothly while I've been transmitting the Law, and big-time interference has come at us from all sides. But thanks to all the enthusiastic support from the organizers and community leaders, and also all the efforts of our staff members, our classes have gone pretty well.

All the things I've taught you during the classes are to guide you in cultivating to high levels, and nobody has ever taught these things before when they preached the Law. What we've taught is really clear-cut, and we've incorporated things that have been put forth by modern science and today's human-body sciences, and what's more, the level we've explained it at is quite high. We've done that mainly for you all, to help you truly obtain the Law in the time ahead, to cultivate up—that's my starting point. While we're transmitting the teachings and the exercises, a lot of folks feel that the Law is pretty good, but hard to put into action. But actually, I think that whether it's hard depends on the person. A really average, ordinary person doesn't want to cultivate, and he'll feel that cultivation is just way too hard, that it's unthinkable, and he'll think it's a waste of time. He's an ordinary person and he doesn't want to cultivate, so he'll think it's really hard. Lao-zi said, "When the highest type of men hear the Dao, with diligence they will practice it. When average men hear the Dao, it seems some is kept and some is lost. When the lowest type of men hear the Dao, they laugh at it heartily. If they didn't laugh at it, it wouldn't be the Dao." For a true cultivator, I'd say it's easy—it's not some impossible mission. And in fact, a lot of our veteran students here in the audience, and a lot of them who aren't here, have already cultivated to levels that are quite high. I didn't tell you this before because I was afraid you'd form attachments, that you'd be pleased with yourselves, and so on, and that would affect how your potency grows. For every one of you who makes up his mind to cultivate, you will be able to endure things, and when your personal welfare is on the line, you will be able to let go of your attachments, and you will be able to take those things lightly. As long as you can do that it's not hard, in fact. Now those people who say it's hard, it turns out, they just can't let go of those things. Doing the exercises isn't hard in its own right, and there's nothing hard about raising your level in and of itself. They only say it's hard because they can't let go of their human thoughts. The reason is, it's hard to let those things go when your personal welfare is on the line—that benefit is right there, in front of you, how can you let it go? When they think it's hard, we should know that that's the reason why it's hard. When we get into conflicts with people, if you can't swallow that anger, or you aren't able to

handle it as a practitioner, I'd say that just doesn't work. Back when I was cultivating, a lot of men of great character told me this: "It's hard to endure, but you can endure it. It's hard to do, but you can do it." And that's really how it is. When you go back you might want to give it a try. When you're going through an awful tribulation, or maybe a critical juncture, give it a try. When it's hard to endure, try to endure it. When it seems impossible to do, or just hard to do, give it a try and see just what you can do. And when you can really do it, just like that worn and weary traveler, you'll see, "the shade of willows, the blooms of flowers, a place to rest my head"!

We should probably stop here, because if I say too much it'll be hard for you to remember it all. So I'll just say a few things in parting. I hope that in your cultivation that lies ahead you'll go about things as a practitioner and truly keep cultivating. I hope that both our new students and veteran students are able to cultivate in Dafa, and have complete success! I hope that after you go back home you'll seize the day to really cultivate.