

Explaining the Content of Falun Dafa

Li Hongzhi

Study the Fa, obtain the Fa,
Compare how you study, compare how you cultivate;
Measure yourself against the Fa in everything,
Putting into action, that is cultivation.

Li Hongzhi

October 8, 1994

The author's inscription for Falun Dafa disciples in Changchun

An ordinary person scarcely knows the hardship of cultivation,
He mistakes fighting and competing for happiness;
Cultivate yourself until not one attachment is omitted,
When the hardship is over and sweetness arrives, that is true happiness.

Li Hongzhi

September 15, 1994

The author's inscription for Falun Dafa disciples in Changchun

It is not that the path of cultivation is agonizing,
It is the karma from lifetime after lifetime obstructing you;
Steeling your will, eliminate karma and cultivate *xinxing*,
Obtaining an immortal human body, a Buddha.

Li Hongzhi

September 15, 1994

The author's inscription for Falun Dafa disciples in Changchun

Comments for Republication

When *Explaining the Content of Falun Dafa* was initially published, it was mainly for the purpose of improving the quality of the assistants and their abilities to assist. If new, average students aren't able to accept it, harm and interference might be brought to Dafa. For this reason its publication was limited.

In the time since disciples across the country began to study the Fa and do actual cultivation, you have deepened your understanding of the Fa. Through actually doing cultivation you have come to truly experience the immenseness of Dafa and its close connection to the improvement of your levels, and your understanding has noticeably improved. This being the case, I have decided to republish *Explaining the Content of Falun Dafa*. However, there is a tendency you should be cautious of: don't go looking for new and unheard of things in Dafa. Some people do, in fact, constantly try to find out what new things I have said, what new books have come out, what the new direction is, other sorts of things, and so on. You need to calm your minds and continue cultivating steadily. The truth is, no matter how many more scriptures we publish, they are merely supplementary materials to *Zhuan Falun*. Only *Zhuan Falun* can truly guide your cultivation. It contains inner meanings that go from the level of ordinary people to incomparable heights. As long as you continue to cultivate, *Zhuan Falun* will always guide your elevation in cultivation.

Although the superficial language of *Zhuan Falun* isn't fancy and doesn't even conform to modern grammar, if I were to use modern grammar to organize this book of Dafa, a serious problem would come about: the language and structure would be in keeping with norms and be beautiful, but it would lack deeper and higher meanings. This is because with the modern, standardized vocabulary it is absolutely impossible to express Dafa's guidance at different higher levels and the manifestation of the Fa at each level so as to drive the real changes, such as the transformation and improvement of the students' *benti* and *gong*.

The publication of this book, *Explaining the Content*, is also for the purpose of guiding you to learn *Zhuan Falun* well. I hope that Dafa disciples can take the Fa as their teacher, deter interference, and cultivate solidly—this is how a person makes diligent progress.

Li Hongzhi

Preface

In order for us to do better assistance work for Falun Dafa, and at the request of the Research Society and the assistance centers in various regions, my teaching the Fa and explaining the Fa at the assistant meetings are, after my review and approval, now formally published.

The meetings' attendees also included a small number of assistants from other provinces and cities. After I taught the Fa and explained the Fa, some people put my words into written form according to the audio recordings, and also circulated and copied them in some places. Since I always teach the Fa and explain the Fa in specific circumstances, in specific situations, and for specific audiences, without those factors the copied and circulated transcripts will lead to different understandings from the Dafa I teach and are likely to be misunderstood. This isn't good for the spreading of Dafa.

Explaining the Content of Falun Dafa is published as an internal reading material for the assistants. When every assistant spreads Falun Dafa, he must be responsible to himself, be responsible to the students, be responsible to society, and be responsible to Dafa. When promoting [Dafa] and answering questions, he should advance Dafa appropriately, as fitting the recipient's degree of understanding of Dafa and capacity to accept it.

Li Hongzhi

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Explaining the Fa for Falun Dafa Assistants in Changchun

September 18, 1994

All of you in the audience are assistants and the mainstay, and you've played a vitally important role in developing Falun Dafa—especially in developing Falun Dafa in Changchun. Students at many practice sites have raised a lot of questions, and our assistants or mainstay practitioners haven't been able to answer some of them or been able to answer them easily. There are two reasons for this. One is that you haven't understood the Fa thoroughly. We've actually taught everything during the seminars already. As long as you understand the Fa well, all of your questions can be answered. This is one reason, and it's the most important one. Another reason is that some specific questions students have raised aren't easy to answer. Assistants get a lot of specific questions since they're in direct contact with the students, and many of them aren't too easy to answer.

This has always been my take on it: I've already taught the Fa widely and generally, and when it comes to your own cultivation, you have to act according to this Fa. If everything were spelled out, there'd be nothing left for you to cultivate yourself with. So I can't explain it further, or it'd be the same as my lifting you up. What's left are only some specific questions, yet some students still want to ask them and they can't be sure. When they can't ask me, they still go and ask our assistants or veteran disciples who've practiced for a longer time. But it's not easy for the assistants or veteran disciples to answer questions they haven't encountered themselves.

Why do I ask you to practice together? When you come across questions, you can discuss with each other and exchange views. Those questions can be answered that way. When a person practices by himself and has a question, he might get confused and be puzzled. But at a practice site you can discuss with each other, and a lot of questions can be answered. Actually, to handle a question, just look at your *xinxing* for the answer, and any question can be answered. But there are still some specific questions that are hard for assistants to handle, for sure. This meeting I'm holding with you is to tackle those questions. This is a special treat for the assistants in Changchun, as other areas don't have opportunities like this. I have to take care of a lot of things this time while I'm back in town. The students all know this, so they do their best not to disturb me. One ring of the phone might really disrupt what I'm doing, and so a lot of students don't even call me—I know that. I'm gathering you together to answer some questions for you. The General Center sent me some articles written by students about what they've experienced and learned, along with some summaries of issues. But I haven't had a chance to read them because I'm revising a third book, *Zhuan Falun*, and I have a lot of other things to handle.

Today I'll answer your questions mainly to help you do your jobs more easily in the future. So while we're on this topic, I'd like to address another issue: the assistants present here should really take responsibility. It's not enough to just be responsible for assisting with the exercise movements. You should thoroughly understand the Fa, you should truly grasp it. You should read the book a lot and listen to the tapes a lot. At the very least you should have a better understanding than the average student. Only this way can you truly be a good assistant. You must have a clear understanding of the Fa. When students have questions you should at least be able to answer them in general terms.

Though we wouldn't say that you play the guiding role, you should be able to give a general explanation. To truly teach a practice towards high levels is to save people—that is true cultivation. From this perspective, [the assistant's job] is no different from the full-time cultivation in temples or in remote mountains and forests.

This Fa of ours is mainly made available in the society of everyday people; we mostly cultivate among everyday people. So we require that the cultivator's conduct be basically in line with that of everyday people, since he cultivates among everyday people. Frankly, the person in charge of a practice site is no different from the abbot or senior monk who cultivates in a monastery. I'm just giving you an analogy—nobody's about to give us titles or promise us anything. This is just the form of our cultivation. So think about it, isn't it the same thing? Guiding a group of cultivators well accumulates boundless merit and virtue. But if you don't guide people well, I'd say that you haven't fulfilled your duty. That's why I've called you together. The persons in charge of the General Center have all asked me this: "Should we hold another seminar?" I feel that teaching the Fa too explicitly doesn't help your cultivation, and doing so would make it just a set of guidelines for everyday people. We don't need to discuss the specifics of how to cultivate among everyday people. In a moment I'll answer your questions that are on these slips of paper. You can ask more questions with the time that's left. Don't ask questions that are looking for some kind of knowledge or that involve government policies. I'll mainly answer the questions that are typically encountered during our cultivation—you can ask these questions.

We only invited assistants and staff to attend this meeting. For future reference, please be sure not to bring along people who haven't been invited to attend. Certain things are hard to handle if too many people come. You're all assistants, so I had originally planned to discuss higher-level things and to discuss things in more detail so as to help you with your assistant work later on. But some people are new students who've only attended one seminar and some people haven't even attended any seminar. If they suddenly hear things that high-level and profound, it's going to be hard for them to accept them, and it'll have a negative effect on them. On top of that, it's easy for their minds to develop resistance, and that would ruin them.

Assistants need to be responsible. When new students' exercise movements aren't accurate you should correct them. In the case of some veteran students whose movements are pretty good but just a little bit off, you can tell them after the exercises are done, and this way you won't keep them from entering into tranquility by disturbing them; don't disturb them during the exercises. You have to assist new students and patiently answer their questions. All of the students at practice sites have this responsibility: you should save all sentient beings. What's meant by "saving all sentient beings"? To have all sentient beings obtain the Fa is to truly save all sentient beings. How could you not give an answer when others come to you with questions?

Assistants have to practice only one cultivation way, and they should tell and help those students who aren't able to do only one practice. If they really can't do only one practice and can't let go of those things of theirs, ask them to leave and to practice some other *qigong* so that they don't interfere with our students. There's nothing more you can do if they really won't leave. They'll get nothing even though they practice this. These people's enlightenment quality is poor. In the Buddha School we start from mercy (*ci-bei*), so it won't work if you want to punish them. We don't just punish someone at will—he has to seriously damage the righteous Fa.

Some people treat illness for others or tell others to come to our practice site to have their illnesses treated. Both these things damage Dafa. This is a serious problem, it's

something nobody is allowed to do. Whoever does that is not my disciple. If an assistant does that replace him immediately. We must firmly put an end to these two phenomena.

Assistants should try their best to be responsible in their assistant work and even take the initiative to do the demanding work. Some assistants who might be older and whose understanding of the Fa isn't as good feel that the Fa is good but aren't able to explain things well. They can find some people to help them with their assistant work—you should do this out of responsibility to the Fa, instead of weighing what you might gain or lose. Your own gains and losses are also closely linked to the Fa. When you do an assistant's work, don't mix in all kinds of self-interested thoughts, or else your own cultivation and the group's cultivation will both be affected. The assistants' exercise movements should be as accurate as possible, and he should do his best to make sure they're the same as the ones on the videotape—they should be pretty much the same. It's hard to avoid a few little differences, since it's impossible to make the movements perfectly identical and as if they were made out of the same mold. It's fine as long as they're basically the same. But if they are off by too much that's not okay—this is especially so for assistants—because your instructions will lead others off track.

Next I'll answer your questions.

What is “extinction of body and soul (xing shen ju mie)” like?

“Extinction of body and soul (*xing shen ju mie*)” is an ancient phrase. We call it “*xing shen quan mie*.” The sound of “*ju*” isn't good; “*mie*” means disintegration. The pronunciation of “*ju* (all)” and “*ju* (to combine)” is the same. This latter “*ju*” means to combine. So let's use *xing shen quan mie* from now on. Of course, in the book it's still written as *xing shen ju mie*. That book was reading material for the transitional period. When our first book, *China Falun Gong*, was written, its contents were in some respects similar to low-level *qigong*. The second book, *China Falun Gong (Revised Edition)*, is much higher than *qigong*. Now I'm organizing the entire Fa that I've taught. When it's put on paper later on, it will be the Dafa that guides our true cultivation. A lot of terms will be corrected in the new book.

“*Xing*” refers to a body that has a shape and form, and it doesn't refer to only the body in this material dimension, the body that's visible to our flesh eyes. Your bodies exist in every dimension, and all of them have a shape and form, and they have material existence. Your bodies exist all the way to the extremely microscopic levels; in other words, however many dimensions there are, that's how many bodies a person has. “The complete extinction of body and soul (*xing shen quan mie*)” means that all of these bodies cease to exist.

“*Shen* (soul)” refers to a person's Primordial Spirit (*Yuanshen*). It's extremely horrifying at the time of “complete extinction of body and soul”—whether it be the Main Primordial Spirit (*Zhu Yuanshen*), the Assistant Primordial Spirit (*Fu Yuanshen*), or various kinds of beings that go through this. Nothing in the entire cosmos is more horrifying. In other words, everything is annihilated and nothing remains. Of course, infinitely microscopic substances still exist—I've said that matter exists in a vacuum as well. Our current physics research has only reached the level of neutrinos—the smallest matter [they've found] is neutrinos. Yet they're very, very far from matter's original matter and from the smallest original matter of beings' existence. When matter at the extremely microscopic levels is destroyed to the point of its most original state, we call it “the complete extinction of body and soul.” Since it has returned to the most original state, it no longer exists—even Great Enlightened Beings at very high levels can't see it. Meanwhile, it has no thoughts, and is in a most microscopic form that's completely loose

and disordered. In the past only those who violated Dafa at high levels were dealt with this way. It's the same with the destruction of humankind—since it has already dropped to the lowest level, this is what it faces after doing bad things. That is, it will be completely eliminated from the cosmos; it will have no thoughts and almost no matter, and it'll be destroyed to the point of its most, most original state.

Is the sex of a Buddha—male or female—the same as that of the cultivator's flesh body or that of the Main Primordial Spirit?

When someone reaches Beyond-Triple-World-Law cultivation he has entered Arhat Attainment Status¹ cultivation—that is, First-Attainment Arhat. At that time you can already call the person a Buddha, and he'll actually be doing Buddha-Body cultivation. Arhats are classified as First-Attainment Arhat, Righteous-Attainment Arhat, and Great Arhat, with a huge distance separating each level. A Great Bodhisattva can be considered a Buddha. When a person reaches Enlightenment at the Arhat Status, he or she manifests with a male body and appearance, no matter what his or her sex was. But the sex of your flesh body doesn't change, since you do cultivation practice among everyday people. If your flesh body was male one moment and female the next, how on earth could that work? In the past, some people cultivated to Consummation at the Arhat Status—reaching Consummation and reaching your realm are two different things. If a person can only reach Consummation at the Arhat Status, he can't move up further in cultivation since that was predestined at the beginning. When he achieves Unlocking Gong he'll manifest with a male body and appearance, regardless of his original sex. This is because his body is a cultivated Buddha-Body, and at the Arhat Status everyone manifests with a male body and appearance.

Your true Main Primordial Spirit can be either male or female. Your bodies—whether they are transformed into high-energy matter, are diamond-like, never-degenerating bodies that you've cultivated, or are Buddha-Bodies given by Buddhas at the time of Nirvana—they'll manifest with a male body and appearance at the Arhat Status, and they'll manifest with a female body and appearance when you reach the realm of Bodhisattva. But the sex of the Primordial Spirit doesn't change. When someone reaches the realm of a Buddha, he or she still has a body, only this kind of body is made of high-energy matter. Beings at even higher realms also have bodies, and those are bodies in different dimensions (Buddha-Bodies). When the realm of Buddha is reached, the sex returns to that of the Main Primordial Spirit—a male Buddha will be a male Buddha and a female Buddha will be a female Buddha.

What's the meaning of cultivating benti and Buddha-Body?

The “benti” we're discussing here is a general term in low-level cultivation, and it refers to your bodies in every dimension, including your flesh body.

If attaining the righteous Fa and achieving the Righteous Attainment² is regarded as reaching Consummation, what point do we have to reach in cultivation in order for it to be considered having achieved Consummation?

Consummation and the level of our Attainment Status are two different things. When you cultivate to Arhat Status you'll already be doing Buddha-Body cultivation. It

¹ “Attainment Status” has also been translated as “Fruit Status.”

² This term has also been translated as “Right Fruit.”

used to be that only Tathagatas were called “Buddhas,” but now more are called Buddhas. If we’re to categorize them, Tathagatas are also in charge of some Buddhas who haven’t reached the Tathagata level. Those who surpass Bodhisattvas are called “Buddhas”; the Great Bodhisattvas are also called “Buddhas”; Arhats and Bodhisattvas are even called “Buddhas,” too, since they’re all of the Buddha School. So let me tell you this: you are doing Buddha-Body cultivation when you’ve cultivated to Arhat Status—that’s what I mean. But even when you cultivate with a Buddha-Body, you might not necessarily reach Consummation. People’s inborn quality is different and they have different capacities to endure. Some people can cultivate to Bodhisattva Status, some people can cultivate to Buddha Status, and some people can cultivate to even higher levels—even to an Attainment Status beyond Tathagata—while some people can only reach Arhat Status. But no matter which of the levels you reach, you will have jumped out of the Three Realms and you’ll be said to have obtained an Attainment Status; in other words, you’ll have already attained a Righteous Attainment Status, but you won’t necessarily have achieved Consummation. Let’s say it’s been arranged for you that you reach Enlightenment and Consummation at Bodhisattva Status; if you’ve reached Arhat Status but haven’t yet reached the ultimate goal of your cultivation, you haven’t achieved Consummation. That’s the relationship. You’ll obtain however much you put in, however much you cultivate. Even though your cultivation hasn’t reached Consummation, you’ve already gained an Attainment Status, but, all the same, your cultivation hasn’t achieved Consummation, so there’s still a question of levels—you haven’t achieved the ultimate goal of your cultivation.

What’s the relationship between “returning to one’s original, true self (fan ben gui zhen)” and attaining Righteous Attainment? What’s the meaning of the “ben” and “zhen”?

“Returning to one’s original, true self (*fan ben gui zhen*)” is different from the “return to simplicity and original purity (*fan pu gui zhen*)” that everyday people talk about. The “returning to one’s original, true self” we talk about means returning to your inborn nature—returning to your nature, to your original quality and how you originally were. You’ve dropped into ordinary human society and how you originally were has already been concealed. In the ordinary human society black and white are inverted, and right and wrong are flipped upside down, so you need to return. “Returning to one’s true self (*gui zhen*)” is a term in the Dao School. Since what we cultivate is really enormous, it goes beyond the scope of the Buddha School alone, so there are also some things that are discussed in the Dao School. In the Dao School someone who succeeds in cultivation is a “True Being.” Meaning, he has cultivated into a Buddha. They use the term “True Being”—a real being.

I vow to keep on cultivating forever. How is that related to the path Teacher has arranged for us?

You’ve vowed to keep cultivating forever, but this “forever” isn’t absolute, is it? You mean you aren’t going to reach a Righteous Attainment, or achieve Consummation, and you’ll just keep on cultivating forever? Cultivation needs to have a goal. Cultivating to a high level depends on the vow you made along with the level you’re able to cultivate to; Master arranges it for you accordingly. It’s all scientific. If you’re a piece of steel, it won’t work to arrange things for you as a piece of iron. If you’re able to cultivate to Bodhisattva Attainment Status, arranging for you to reach Arhat Attainment Status won’t

do, either. Everything is gauged accurately—when it's gauged from up there, there aren't any mistakes.

Is there anything in the cosmos that's completely the same as something else?

A cultivation way is a cultivation system presided over by a Great Buddha—the same is true everywhere. But cultivation ways are different, and there's nothing identical to this Falun we have today. There are some things that rotate, though—the Earth is rotating, and people in Tantrism use their minds to push a kind of wheel to rotate. These types of things are out there. There's a *qigong* master in Changchun who practices by rotating a Taiji, too, but it's not like ours, since his collects inward and doesn't emit outward—it's different from ours. Planets are revolving around stars, and electrons revolve around atomic nuclei—they all have a rotating mechanism, but the inner meaning is totally different. There might exist two things that are the same, but that's extremely rare. I haven't seen them.

I can tell you that since the Great Enlightened Beings arranged this event today, everything in the evolution process of the cosmos is to prepare the way for this event. During the early period, when the cosmos was formed, the final, great event was already arranged. So, many things are probably part of the arrangement for today's period of Last Havoc and for the last imparting of the Righteous Fa. I've said that the reason the unprecedented *qigong* craze came about in these years of this century isn't accidental. Nor is it accidental that various kinds of *qigong* practices have emerged. It's not as simple as everyday people think it is.

What's the relationship between the Falun and Falun Paradise?

Falun Paradise is an extremely vast and wondrous paradise presided over by the Tathagata of Falun Paradise. The Falun is only a manifestation of the Fa on the *gong* side. It also has a manifestation on the Fa side. As for Its manifestation on the Fa side, we haven't made public higher Fa and forms other than the Fa I'm teaching, nor may they be made public. With respect to the *gong* side, I've even drawn the pattern for you. But It also has a Fa side. This is the form on the *gong* side. After our students attain Righteous Attainment or an Attainment Status they'll be able to develop Falun through cultivation—only one Falun. Even when you get to a very high level you can only have one Falun, which is a manifestation of you, yourself, and it will replace the one I've given you at the lower abdomen position. That's your true attainment. But the Falun is also a manifestation of the Fa. It can multiply itself; when you use a little divine power it can multiply. You can also send out some Falun, but you won't have as many as, nor the same forms of, the independent ones that I've cultivated today.

As you know, this thing is so enormous, so precious, and it was created by many generations of people. If you want to also develop during your cultivation something so huge like what I have, it's impossible—absolutely impossible. You can develop a Falun through cultivation, that's for sure. This Falun has great power; if It were really brought to this dimension and It made a move, it'd be a huge deal, as It is something that's really powerful. Even if the Falun that you'll develop through cultivation in the future rotates once in this dimension, I'd say that a huge tornado would be stirred up. It is something extremely powerful. Why isn't It allowed to manifest in the ordinary human society? And why isn't It allowed to come through to this dimension to play a role? It's precisely because Its power is just too enormous. Even when It plays a role in other dimensions, it's enough to protect you and play a great role.

Falun is a miniature of the cosmos. Is Falun Paradise as large as the cosmos?

No. Falun Paradise is a unitary paradise at a very high level in our universe. The cosmos is enormous. Some of you are new students, so I can't really talk about certain things since you wouldn't be able to accept them. There are countless small universes in this vast cosmos of ours. Humankind exists in a small universe, but there are countless galaxies in these small universes. A Buddha at the Tathagata level can't see the boundaries of a small universe. As for how big the large cosmos is, humankind wasn't allowed to know this in the past—it's just so enormous. A person's body expands outward during his cultivation process—that is, the volume of his body increases. The volume of his body gradually becomes larger, his mind also becomes larger, his thoughts ascend, and his level rises. But no changes are observable on the body at this ordinary human side—it's the same as an ordinary person's, except that at the time of Consummation [the bodies] will combine together. At that split second when they combine together, even before you experience the Fa-power among ordinary humans, you'll be led away. This is because its interference with ordinary people would be too great. This is always the case. I've always said: some old Daoists have cultivated in remote mountains for many years, and people think that their abilities are great; but their abilities are actually really small, and that's why they're allowed to display their supernormal powers in this world. But now there are few who display [their supernormal powers] to people. They also know that they can't damage ordinary human society; if they did they'd be finished.

Can people who haven't attended any seminars develop a Falun through cultivation?

I've discussed this many times. Reading the book is the same. As long as you truly cultivate according to Dafa, it's not a problem even if you live in the most remote place all by yourself. My Law Bodies are in my books. Even at low levels, every word appears as big as a Falun. As soon as a thought of yours emerges they know it completely. So it's the same. As long as you can truly cultivate, you can obtain It. Whether you read the book and practice yourself, or go to a practice site and practice with veteran students, that's fine. As long as you truly cultivate you can obtain It. You know, Sakyamuni hasn't been around for over two thousand years, but a lot of monks succeeded in cultivation before the Dharma-Ending Period and some cultivated to very high levels. It's not that you can only cultivate if you're right in front of Teacher, who teaches you in person.

If the me in this dimension cultivates to Falun Paradise, can the many me's in other dimensions also cultivate to Falun Paradise?

Not necessarily. If they finish cultivation and form one whole body with you, they can exist as your Fa guardians. But you will be in command and they'll be considered Fa guardians, which are about the same as Assistant Primordial Spirits. If they don't finish cultivation they'll remain as independent beings and won't make it. You cultivated, so you alone gain—whoever cultivates gains.

Falun Dafa takes the path of gradual enlightenment. When will we enter the state of gradual enlightenment?

A lot of our students have already entered the state of gradual enlightenment. Many students have cultivated well and don't say a word—they just don't say anything, that's all. In a seminar in Harbin I said: "There's over four thousand people here, but as for how many can successfully complete cultivation or how many will attain the Dao in the future, I'm not optimistic. It all depends on how you cultivate yourselves. How could all these four-thousand-plus people easily become Buddhas? How could all four-thousand-plus people enter the state of gradual enlightenment? It's impossible." Even at different practice sites, how many Falun Dafa practitioners have entered the state of gradual enlightenment? How many of them have truly, actually cultivated? There are different states of gradual enlightenment that a person can enter. It's not that as soon as you enter gradual enlightenment your supernormal powers come out.

So while we're on this subject, let me take a minute to address something. Many of us have already entered the state of gradual enlightenment, but they're always afraid. What are they afraid of? Because there are just too many attachments in human society now... I've emphasized this a lot—I've told you to ignore the supernormal abilities you develop, and not to have pursuits if your Third Eye is open. But let me tell you, if your Third Eye is really opened and you aren't attached to pursuing something, it doesn't matter if you use it to see things. It's also not a problem to use the supernormal powers you've developed if you're somewhere without anyone around. I'm making this point clear to you: don't regard it as an attachment. That is your own Fa, and using your own Fa is different from having attachments. Now there are already people who've entered the state of gradual enlightenment, but it's a problem that they're afraid and always strain themselves to hold it in and not use it. A lot of people's Third Eyes have opened, but they always think it's an illusion. That's no good. When it's open and you're able to see things with it, go ahead and look—it doesn't matter. Being attached and experiencing something are two different things.

*Are there any people who've reached "Three Flowers Gathering Atop the Head"?
Are there any people who've attained Righteous Attainment Status?*

Many people have already surpassed Three Flowers Gathering Atop the Head. No one has reached Consummation. They are all cultivating at an Attainment Status—at Attainment Statuses of different levels.

If we start to do the exercises and cultivate our xinxing diligently now, can we reach Beyond-Triple-World-Law cultivation in a year and a half?

There's no time limit, and whether or not you cultivate is your own issue. How high you cultivate to, how great your ability to forbear is, and how great your ability to endure is, these are also your own issues. If Teacher were to set a time limit for you to cultivate out of here, would your mind be able to reach there? Would your *xinxing* be able to rise up there? Would your understanding of the Fa reach that high? Would you be able to let go of the attachments you have among ordinary people? Would you be able to let go when it comes to your own self-interest and things you fight over with others? All of these are issues of a person's own cultivation. No one sets rules for you, and there's no time limit. Some people might be able to cultivate to Arhat Status really quickly, while some people might need a lifetime to do so. It depends on your ability to endure and whether you're strict with yourself—it's all up to you.

When we've cultivated to a point where we can protect ourselves but still want to cultivate up further, what should we do then?

As I just said, Sakyamuni's disciples were still able to cultivate upwards after he'd left the world. If Teacher were really to leave the world, my Law Bodies would still be here and I wouldn't really disappear—it's not like I'd undergo "complete extinction of body and soul."

Some people practice for the purpose of avoiding calamities. How will they make out?

Anyone who comes to practice with an attachment of pursuit won't achieve Righteous Attainment. But you should let people have a transitional process of understanding the Fa. Many people came to the practice for curing their illnesses, and through gradually coming to understand they've realized that there are high-level things. Today we're teaching the Fa at high levels. When people first attend our seminars they have no idea what it's all about, and then they suddenly hear that we're teaching a *qigong* practice towards high levels. Through our teaching the Fa they have come to understand it. You should allow them a process, you definitely should. No matter what intentions they have when they come in, whether it's to cure an illness, avoid calamities, or whatever, they have to let go of their attachments. Only then can they reach the goal of cultivation. Even if they come for the purpose of curing illness and keeping fit, or the purpose of avoiding calamities, that still won't do.

Tribulations are something people bring upon themselves. People owe debts for the bad things they've done lifetime after lifetime, so they have to pay them. Look at the hardships you've endured during the process of your cultivation—those are all obstacles for you that are caused by the karma that you've accrued yourself. But it's also a good thing: we use it to improve your *xinxing*, so isn't it a good thing? This is why a person can cultivate into a Buddha or a demon. It's precisely because there's karma and because you're in a maze that you can cultivate.

Are the many me's in other dimensions in the dimensions of the flesh body's levels?

No. They're in other dimensions that we can't see. Besides the bodies our humankind has, there are other human bodies in another dimension within the dimensions of the same level. The people in that dimension are much better than the people here. They don't have a concept of reputation or self-interest; but they do have emotions (*qing*), so they also have carnal bodies. Their appearance isn't that much different from how we humans look, though they're better looking than us. But their bodies can levitate. They don't walk, so their legs are almost invisible; they float back and forth in the air. There's a dimension like this, and it's a dimension at the same level.

I'll explain dimensions to you again. Our scientists have now found in their research that electrons revolve around atomic nuclei. Doesn't their revolving resemble our Earth's revolving around the sun? Isn't it the same thing? Right now we don't have a microscope that would allow us to see what's on electrons. If you were able to see this, you might be able to find living beings on them. I've said that all of these things are consistent with what today's physics understands; but the scientific means we have today are still extremely limited.

Why is it that many students are extremely sensitive to their surrounding environment, pathogenic qi, and black qi?

These types of students are about to develop *gong*; they haven't gone beyond the low level of working *qi*. This occurs in the highest form of *qi* practice, when one enters the state of Milk-White Body. But that's a very short period. Don't pay attention to it and don't be afraid, let it be. Being overly afraid is also a type of attachment. Don't pay attention to it, take everything as meant to be, and let things happen naturally. You won't ever sense those things again after you go beyond this level. After you develop *gong* your body will be covered with *gong*, and those black *qi* and pathogenic *qi* won't be able to enter your body anymore, so you won't sense them again.

Some students are continually improving their xinxing, but are unable to cross both legs in meditation. Can they forcefully press their legs down with heavy things or tie them up?

I know that in the past when some monks sat in meditation they used stone rollers or millstones to press their legs down. But be it stone rollers or millstones, they did that all out of their own will—they asked other people to do it to them. Daoists don't do it this way, though. In the Dao School, only one or two disciples is brought up, and only one of them receives the true teaching. They're really strict with their disciples, and they beat disciples for just about anything. They don't care whether you can bear it or not, as they have to make you come through. So they usually adopt forceful methods, such as tying up disciples' legs and tying the hands at the back; you wouldn't be able to untie it yourself, not even if you were to lie down. So some people have felt so much pain that they fainted. That's how some people did it in the past; cultivation was really tough back then.

Today we don't require those types of things, because our cultivation system aims directly at cultivating a person's mind. That's why we consider improving *xinxing* to be crucial and cultivation of the body secondary. You should try your best to endure it and to lengthen the time you have your legs crossed while sitting. But there can't be a rigid rule. Why not? As you know, in Sakyamuni's time there were precepts, and that was because there weren't any books of scriptures—he didn't leave any words behind. After Sakyamuni passed away, people in later times recalled Sakyamuni's words and organized them into books of scriptures. When Sakyamuni was in the world he set many rules for cultivation, which served as precepts, and these have remained with us in written form. But today we have the Fa, so we don't have any precepts. Whether a person cultivates, whether a person is able to cultivate, and whether a person is qualified, all of these are evaluated by the Fa. So in our cultivation we can't set absolute rules. Think about it, everyone, by the time the period of Last Havoc has arrived, some people are just no good at all; they are not among those who can be saved, but instead among those who'll be destroyed. Some of these people may have got into the seminars we held; it's possible they were dragged along. When you ask these people to [force their legs into position], their bones might break. That's why we don't make forceful rules, and use voluntary means instead. If you're able to forbear (*ren*), try your best to forbear. But let me tell you that everyone who truly wants to cultivate or truly feels the power of the Fa is able to cultivate. Why don't you put in some effort and give it a try. There won't be any problems.

Does the universe have any boundaries?

The universe does have boundaries, but you shouldn't probe into these things. The boundaries are just incredibly far. Even at the Tathagata level the "boundary of the universe" refers to the boundary of a small universe. As for this small universe, even to a Tathagata—let alone humankind—it seems boundless and infinite, and impossible to explore. It's extremely, extremely enormous.

An article in the magazine Window on Literature and Art mentioned that a python led the way for Teacher Li Hongzhi. Is it true?

That was a fiction piece written from the angle of entertainment by *Window on Literature and Art*. That student attended two lectures and didn't have a deep understanding. He started writing that after the first lecture. He was very excited and thought that this Fa is great. When he attended the second lecture, he listened with the intention of writing something. As you know, a person can only understand things when he listens calmly. So he didn't understand it well and wrote the article in the popular fiction form that you read. Some of the things were given an artistic touch. The story about the python has no basis in reality. It said that Bodhisattva Avalokitesvara was my master, which is also not true and is an artistic spin. But his purpose was good and he wanted to publicize and advance this Fa—his motivation was good, that's for sure. He ended up writing something like that because his understanding was limited. It's a work of popular fiction—he wrote it from the angle of entertaining to begin with. Because fiction can be exaggerated it can have a lot of flexibility. Just don't treat it as something we study or look to for guidance. As for the "Five Precepts" and the "Ten Evils and Ten Goods" that the article mentioned, those are all things from the original Buddhism. We don't have any precepts—we've told you in the Fa the standard for cultivation.

What's the difference between "Xuan Fa Zhi Ji (the profound Fa reaches the Extreme)" and "Xuan Fa Zhi Xu (the revolving Fa reaches the Void)"?

The "Xuan Fa Zhi Ji (the profound Fa reaches the Extreme)" we mention is a general phrase. This is an issue of understanding the Fa when it's first taught. It shouldn't be this *xuan* (profound), it should be the *xuan* (revolving) that's in *xuanzhuan* (revolving). Our Fa is a perfectly harmonizing Fa in the first place, so It is revolving, and the form in which Falun manifests is like a wheel. "Xuan Fa Zhi Ji (the revolving Fa reaches the Extreme)" is not wrong; [the Fa] can reach very high realms and reach the extreme—that's what it means. "Xuan Fa Zhi Xu (the rotating Fa reaches the Void)" is a phrase used during the course of our cultivation, and it's also a verse in our practice.

You know, the verse can summon Enlightened Beings, the Enlightened Beings cultivating in that system, or the accomplished, Enlightened Beings in that system to come to do Fa-protection and to strengthen you—that's the effect it can have. The verses in religions also serve this purpose. As for reciting verses to increase *gong*, that's just not possible at all. They only play the role I described. "Zhi Xu (reaches the Void)" also refers to reaching very high levels. The realm(s) that humans can't see is called the "Realm of Void." This is pretty much the meaning. This term often appears in the Daoist religion; it is called "Tai Xu (Great Void)" before Taiji forms, which says that it is very high and very primordial.

When meditating, if we silently recite the exercise verse over and over, say, up to a thousand times, so as to increase the time of our meditation, will this make the Falun deform?

Reciting the verse is good for you, and reciting it for as many as a thousand times won't make Falun deform. Of course, after achieving Unlocking Gong and Enlightenment you will understand that you can't recite verses when you reach really high levels. The shock waves from your recitation will be just enormous, so your reciting them all the time would make others feel uncomfortable with that buzzing sound.

Why is it that some students feel as if the head is splitting after doing the exercises?

This "splitting" is how it should be. We talk about "opening the top of the head," so "splitting" is how it should be. For some people it splits in an instant, "snap!" and they don't feel much. For others it splits gradually and they feel uncomfortable. But things need to be looked at from both sides. Some people don't let go of their attachments and they aren't willing to get rid of the bad things they brought to themselves, so the bad things need to be cleaned out. They then make your head ache and don't let you cultivate the righteous Fa—this situation can occur, as well. What's critical is whether or not you can cultivate, and whether or not you can evaluate it with the Fa and get rid of those bad things.

What should be done if someone's head has a cold sweat and the person is about to pass out when doing the exercises?

This phenomenon is possible, and there are people like this in our seminars; they're in every seminar. Why would this happen? It's because the reaction is strong while the body is being cleaned up and illnesses are being eliminated. But usually it won't be this intense at a practice site, since the illness is eliminated gradually. If the person is good, I think this is normal. If the person isn't strict with himself, acts recklessly, goes back and forth between different *qigong* practices, is not stable, and has poor *xinxing*, then this might be a problem. You can suggest to him that he take a short-term break, and ask him what other *qigong* he's practiced or whether he's done something wrong. He can try to practice Dafa again after he gets over that period. This is because not everyone who comes to practice nowadays is guaranteed to be a true cultivator.

Is shiatsu massage alright?

We don't do shiatsu; treating illnesses isn't allowed during In-Triple-World-Law cultivation—there's no such thing. True cultivators have no illnesses, since my Law Bodies have eliminated them. All of the things that need to be taken care of are taken care of. There's no such thing as shiatsu in this. Could massage possibly get rid of a cultivator's karma? You carry your *gong* when you massage other people, so we advise against it. It's no problem if you're a doctor, because that's your job among everyday people.

A person's Assistant Consciousness (Fu Yishi) accompanies him his whole life. What role does he play?

A person's Assistant Consciousness mainly prevents him from doing bad things when he's not aware. When the person's Main Consciousness (*Zhu Yishi*) is really strong, the Assistant Consciousness isn't able to control him.

Why is it that sometimes I can cross my legs in meditation for quite a long time, but sometimes I can only cross them for ten minutes?

That's normal. Sitting with the legs crossed also dissolves karma. "Temper the mind and will," "toil the body"—how do we toil the body? We increase the exercise time and we endure pain in sitting with our legs crossed—it mainly manifests in these two ways. "Toiling the body" itself is a process of eliminating karma and improving. Isn't sitting with the legs crossed dissolving karma? But it's not that karma is pushed to the legs all at once—it's in clusters. When one cluster comes up, you feel a lot of pain; and when it's dissolved, you feel at ease. With cross-legged sitting it's usually that one feels pain for a while, then at ease for a while, and then pain again—it's like this. When you dissolve a chunk of karma, your cross-legged sitting will last a long time that session. But at a time when karma is coming up, you might feel pain the moment you first put your legs up. Yet when you're able to forbear, the time of your cross-legged sitting will be the same—you can sit with the legs crossed for however long you were able to before—only you will feel discomfort from the pain.

Can alcohol-consumption cause the beings developed by a practitioner through cultivation to leave his body?

Yes, it can, and so can smoking. Once that thing fumigates them, they won't stay with your body and you'll have nothing—others will see no *gong* on you. As we've said, if you want to truly cultivate, can't you even let go of this little bit of attachment? You can't regard cultivation as child's play—it is very serious. We don't say that humankind will encounter big troubles of some particular kind and that you cultivate to save your life—we don't say those things, nor do we use it as a motivation to push your cultivation. We say: won't true cultivation take care of you eternally?

The Sixfold Path of Transmigration is discussed in Buddhism. It's said that a person in the ordinary human society feels time is long, but that humankind's time passes by very fast when it's viewed from a dimension with a longer time. When two persons are talking, they turn around and see that you're born; after talking a bit more, they turn around and see that you've already been buried a hundred years later. Why don't humans seize the time they have with a human body to cultivate and save the human body? In Buddhism it's said that once someone enters the Sixfold Path of Transmigration, it's hard to say what he'll reincarnate as. If you reincarnate as an animal, it might take hundreds or thousands of years before you obtain a human body again. If you reincarnate as a rock, you won't get out of it until it weathers away, and you might not get out of it in tens of thousands of years. Animals aren't allowed to cultivate, but they have the inborn conditions that enable them to cultivate. This is the result of natural circumstances. But they aren't allowed to develop high-level *gong*; when they develop high-level *gong* they become demons because they don't have human nature. So they have to be killed—when animals cultivate to high levels, they have to be killed, and they'll be struck by lightning. Why do they possess people's bodies? They want to obtain a human body, because with a human body they'll be fully entitled to cultivate. That's how it was in the past; they were allowed to cultivate when they had a human body. Now they can't—even with a human body. If you want to cultivate, if you want to obtain the Fa, you have to have your brain cleared and you have to come to obtain It among everyday people. This is now a strict rule. It won't even count if someone comes to be among everyday people while being fully aware; he has to have his brain cleared and cultivate by enlightening. Who wouldn't go cultivate if he knew everything? When a Buddha wants to raise his level, and come down among ordinary humans to endure hardship, he also has to have his

brain cleared. Who wouldn't cultivate if he saw and knew everything clearly? The question of improvement wouldn't exist then. This is to tell you that cultivation is a really serious matter, and that any attachment will affect cultivation.

Some older women have reached menopause but haven't had menstruation yet. Can they cultivate?

Older women who've reached menopause and who haven't had menstruation might be slow in cultivation. It's true that some older women really need to make good use of their time. For some of them it won't work if they don't do so. Whenever making good use of their time is mentioned, they practice really hard with the exercises. But they should know that cultivating *xinxing* is what's most important. A few of them might be slow in this regard, but those who practice normally should all have it.

Why do students have pains in certain parts of their bodies—they have headaches, abdominal pain...?

All the various reactions a person has during practice are normal. Eliminating karma always involves discomfort—even getting rid of an illness involves discomfort. Some students will develop *gong*, which will be in their bodies, and there will be more than ten thousand types of supernormal abilities. Every type of *gong* is a cluster of high-energy matter that has a lot of energy, a high density, and that's very powerful, and you will be uncomfortable when they move the slightest bit in your body. What's more, *gong* of different forms and appearances, supernormal abilities of different forms and appearances, and special abilities of different forms and appearances will manifest in your body, and you'll be uncomfortable when they move a little. Yet you say that's an illness—tell me, how could you cultivate like this? If you truly cultivate according to the Fa you will find that everything is normal.

Someone's body used to be possessed by something. A *qigong* master told him, "Your body is possessed by a python." So he always felt that he was possessed by a python. I told him, "You don't have it anymore." But he didn't believe it and still thought that the python was moving around in his body. Well, since he thought he was still possessed, the state he had when the python was possessing him manifest in his body. It wouldn't stop until that attachment of his was eliminated—that was precisely to eliminate that attachment of his. If it becomes something he's attached to it won't be easy to get rid of it. It took that person a long time to get rid of it.

What should we do with supernormal abilities? For instance, if our Third Eye sees some things and light, should we watch them or not?

You may watch them if you're able to. Calmly observing while doing the exercises isn't an attachment.

Some students' Third Eyes are opened and they've seen some scenes, but the assistants don't have the supernormal ability and can't see.

Whether or not a person can see depends on the state of gradual enlightenment of different people cultivating at different levels. Even if you've reached gradual enlightenment, that doesn't necessarily mean that your Third Eye is opened at a high level just because the level of your *gong* is high, or that your Third Eye is opened at a low level just because the level of your *gong* is low. It's different. This is because the

level of a person's Third Eye doesn't determine the level of his *gong*. A person's own factors, conditions, and different reasons determine whether he can see clearly or not, and whether he's able to see or not—these are determined by many different types of reasons. It can't represent how well someone has cultivated—be sure to pay attention to this. It's wrong to think, "since my Third Eye is opened, my *gong* is higher than other people's."

Didn't someone like this emerge in our Changchun? His Third Eye was opened and he thought he was better than everyone else. He said this guy was possessed, that guy had something else, and so on—all of which was the product of his own imagination. He did a lot of reckless things at our practice site, and in the end he wouldn't admit that anyone was better than him and he even said that he was higher than me. So we shouldn't measure how high a person has cultivated to based on his Third Eye being open. Under normal circumstances they do go hand in hand. We have people who are especially good, yet we don't let them see; we only let them see when their cultivation reaches very high levels. So don't use this to judge how good or how bad something or someone is.

From now on, whether you can see me or not... it's just like what somebody said earlier—"What should we do if Teacher isn't around?" When Sakyamuni was in this world, there were also people who asked, "Venerable Teacher, who will be our teacher if you aren't around?" Sakyamuni said, "Take the precepts as your teacher." We take the Fa as our teacher. A person's *xinxing* level—not the extent of his supernormal abilities—should be the yardstick for how well he's done in cultivation. Otherwise, wouldn't everyone go after supernormal abilities? Supernormal abilities are byproducts in your cultivation process. All supernormal abilities developed through In-Triple-World-Law cultivation are inborn human abilities that have gradually atrophied as people's thinking has become complicated.

They will naturally emerge as you cultivate. Only when you return to your original, true self, when you are returning, can your original human nature be recovered. No matter how clearly that person could see, he couldn't see the levels I see. No matter how clearly he could see, what he could see was still really far from the highest truth in the cosmos. What he could see was only the manifestation at that level—and you can't take that as *the* truth. While you're in the course of cultivation it's not right to use one particular level as the standard by which things are measured. That's why they talk about "no Fa is definitive"—don't take the manifestation of one particular level as *the* truth. "No Fa is definitive"—the Fa of a certain level can only take effect at that level. So he saw something at a certain level and the way things are at that level, and got complacent when he saw things clearly. Those are things at really shallow levels—be sure to remember this.

Do children who practice cultivation have to do the five exercises?

Children may practice less or more according to their ability. The main purpose of cultivation practice is to improve a person's *xinxing*. So it's beneficial for children to tell them more about things related to *xinxing*. When I was pretty young I couldn't practice any of the things with external forms at all, and mainly cultivated *xinxing*. Today there are some children who you shouldn't regard as ordinary children. Some children are remarkable, because when it was decided that we would do this undertaking, some people from extremely high levels followed down. When I came, people at various levels followed down since they were able to foresee what I would do. Especially in the recent period, there have been particularly more of those who came to this small universe and this Milky Way galaxy of ours. This is because they couldn't foresee it any earlier, and only knew about it and saw what would happen during the time just before I came to the

public; many of them followed down then. What do they come for? To obtain the Fa. They knew that the old Fa had degenerated, and they came to temper themselves again. Don't consider them average people—they're all pretty good. But it's not that everyone's child is like this. A number of children are quite good.

How can we know what level our practice has reached?

Some of our students have already reached the state of gradual enlightenment, and some students will reach the state of gradual enlightenment in increments. Whether you've reached it or not, and whether you can see things clearly or not, you may talk about it with other people in a discussion after doing the exercises at the practice site—it doesn't matter. When you talk about it with people without any intention of showing off it's beneficial to our overall cultivation. Some people have said that you can't talk about things that are seen with the Third Eye, and that doing so will shut the Third Eye. This was something commonly held before among practitioners. It wasn't their talking about it that made their Third Eyes disappear. Think about it, everyone: did any practitioners pay much attention to virtue (*de*) back when *qigong* was popularized? Hardly anyone did true cultivation. People didn't know about cherishing virtue, and talked—with their attachments and a desire to show off—about everything they saw. So, naturally, their Third Eyes closed.

There were also people who talked about everything, regardless of whether it was appropriate or not. So their Third Eyes had to be closed. That's the reason. If talking about those things is for discussion that improves understanding of the Fa, I'd say there's no problem at all. You need to make a clear distinction about this. If someone's Third Eye has been closed or injured, it's because he's said things that shouldn't be said to everyday people or because he had a show-off mentality. Isn't a practitioner's show-off mentality an attachment manifesting? So his Third Eye has to be closed. Initially, when some people's Third Eyes were closed, it was to give them an opportunity. When they could see clearly on and off—sometimes they could see, sometimes they couldn't—it was reminding them. But those people just wouldn't enlighten, and eventually their Third Eyes were closed completely. Some people's Third Eyes were even injured—seriously injured.

At what level does one achieve a Righteous Attainment and Consummation?

I've already discussed this. Achieving a Righteous Attainment—when someone reaches the Arhat Status he has achieved a Righteous Attainment. Consummation is the conclusion of cultivation; it usually refers to having attained both a Righteous Attainment and Unlocking Gong—that is, Consummation is when the two take place together and cultivation is completed.

How should we cultivate from now on? How will we be different from everyday people?

You have to suffer hardships among everyday people just like them. You might have attained Arhat Status, but even naughty children among everyday people might swear at you, because you still need to cultivate among everyday people and continue to eliminate your attachments. Some people—those with high inborn quality and who've already done well eliminating their attachments—still need to go through yet another round. In usual, normal cultivation, a person can reach Consummation in one process. Some people will experience repetition—they'll experience two rounds. Since you need

to cultivate towards high levels, you might experience three rounds, and after you've cultivated through those, you'll come back to cultivate again. This occurs as a person cultivates toward higher levels, so that's why you still need to cultivate among everyday people. If, say, you've cultivated to Arhat Status and nobody gives you trouble, that is, no one among everyday people gives you trouble, how could you cultivate when you are out of this environment? If those who cause trouble for you weren't everyday people but were Buddhas, Bodhisattvas, or Arhats who appeared among everyday people and made trouble for you to get rid of your attachments, how could that be possible?! Even when Master creates these things or arranges these things and all of your tribulations, they're done by using everyday people and having everyday people interfere with you, which enables you to improve in the environment of everyday people.

Some students took part in other qigong practices after attending our seminars. What should they do if they want to continue to practice Falun Dafa?

Those people usually have rather poor enlightenment quality. But we say that cultivation depends on predestined relationship. When people want to obtain it and have learned Falun Dafa, no one has made them learn it; when they think Falun Dafa isn't good, then they stop learning it. Later on, they find Falun Dafa good again and want to learn it again; if they can learn it, then they can come learn it. Whether they can cultivate well is their own issue. As for whether they can enter our Falun Dafa circle and become a disciple who truly cultivates, we have to tell them with seriousness: "If you cultivate here, you have to do cultivation in this one system and focus on practicing Falun Dafa; otherwise you will obtain nothing. It's useless if you recklessly practice here instead of doing only one practice." We should tell them this kindly, and not say, "You can't practice here." We don't have any authority, nor the endowment to give orders to others. We can only advise people—we talk about advising people to be good, don't we?

How are we doing with the seminars in various regions, and what's the situation of Falun Dafa around the country?

For the time being I'm declining all invitations to hold Falun Dafa seminars. The reason for turning them down is that there are many things I need to handle right now—many aspects of things need to be taken care of. As far as what to do later on, I haven't made any plans yet. That's something I'll decide after I've taken care of things, and it'll be based on the outcome. As for how Falun Dafa is developing, I can tell you this: our Falun Dafa is now being spread from person to person, and the number of students learning Falun Dafa is already considerable. I'd say that there are several hundred thousand people. This is because whenever I went to a city to give a seminar, there were always people from nearby cities and counties—almost no county was left out. In this way, after those people went back home, they would spread it among people there and pass it on like this. So its development is already rapid, and the number of people is large. In one town in Hubei province there were initially only two people who learned it. Now the number has grown to upwards of a thousand. There are many instances like this. Some people go to the practice sites to do the exercises, some don't. It's hard to get specific counts.

Can people who used to suffer from a mental disorder or epilepsy practice?

I'd recommend that you don't drag people like this to our practice sites or to our seminars. If you don't handle it well you'll be damaging our Fa. If his illness relapses at

our seminar or at our practice site, people might say that it's the result of his practicing Falun Dafa—wouldn't you be damaging our Fa? This is because we have a principle: we cannot treat illness for others. But there's one thing: people who truly cultivate will have their minor illnesses resolved right then and there. But for people who've suffered from serious illnesses or people whose bodies carry too many bad things, only after they've changed their thinking can those things be touched—only when they want to cultivate can their karma be eliminated. Of course, some people haven't had the thought of cultivating but they have been taken care of—they were taken care of as soon as they started reading the book. Why? It's because their inborn quality is excellent and they deserve it. You can't look at every case the same way. If you have a family member who has one of those illnesses but thinks that Dafa is good, you can let him learn and ask him to learn it at home. We make it clear ahead of time: I cannot casually resolve those everyday-people problems. Whether or not he can cultivate depends on him. If he can't cultivate, you shouldn't ask him to take up cultivation. Once a problem arises it will damage Dafa. How could I resolve these everyday-people problems? Since I won't treat him, he'll go around and stir up trouble, saying that he got mental illness from practicing Falun Dafa and that Teacher won't treat him; he'll tarnish my name. Anyway, we make it clear ahead of time: we don't allow them in our seminars, nor do we let them come to our practice sites. Usually there's no problem with people who suffer from epilepsy. We haven't specified in our seminars that epileptics can't attend the seminars. But usually our staff don't like to let them in, because their illness is likely to relapse before their thinking changes, and when their illness relapses it's apt to have a bad effect for us. People who suffer from epilepsy aren't like people with mental disorders, because they have one single problem—they just have one thing in their brain—and they'll be fine once that bad thing is taken out. That's usually how it is.

How should we understand "holistic improvement"?

"Holistic improvement" means complete improvement. During the process of cultivation, all of the beings in your body and the beings you've cultivated improve along with you. We talk about holistic adjustment—we holistically adjust the bodies for you, for students. Holistic improvement mainly means that while your *xinxing* is raised, your *gong* also follows and increases. It's like what I just said about some people asking why they haven't had their menses return—once your *xinxing* is raised, your *gong* will follow and increase. While the bodies of people with too much karma are being adjusted, some people can't keep up, and so they might lag behind. In other words, to improve holistically the prerequisite is first of all *xinxing* improvement. If you say, "I just want to change my body," or, "I just want to avoid calamities," that won't work, because to change yourself through cultivation you have to start with cultivating *xinxing*. Without the *gong* that determines the height of your level, that is, without your *xinxing* level, everything else amounts to nothing.

Some students have asked, "How should we deal with demons' interference with Dafa?"

I'll tell you this, it would really be strange if nobody came out to oppose us when we impart the righteous Fa! Think about it, everyone, I'd enjoy the most comfort if I weren't doing this undertaking today. But exactly because I'm doing this for you, the trouble I've encountered and the trouble you've encountered is all meant to obstruct this Fa and prevent people from obtaining the Fa. Since humans have come to this stage, demons certainly won't allow it when people want to obtain the Fa—they'll obstruct you.

They think: “You owe me, and I need to get payback from you. If you obtain the Fa, what about the debt you owe me?” They hate you! All kinds of factors are at work acting as a kind of obstruction. Simply put, all of these are caused by people themselves—every person has karma. Jesus said: “Mankind! You have sinned.” He said that humans have sins; he referred to karma as sins. That’s the truth. Humans have generated karma by doing bad things—isn’t that sinning? It functions as an obstruction in different ways. You have obtained the righteous Fa, so of course it’ll interfere with you, that’s precisely the reason. So the things we’ve encountered are all testing our *xinxing*. Some people will say how studying Falun Dafa is not good or they’ll make other comments. That’s exactly to see whether you can be determined and whether you can understand this Fa fundamentally. How can you cultivate if you don’t understand this Fa fundamentally? Until you reach Enlightenment there will always exist a concept of whether or not you can be steadfast in the Fa—it’s the same in every cultivation system. If you can’t be steadfast about the fundamental things, how can you cultivate? That’s why there will be tests and interference of this sort.

You can see that whenever I hold a seminar, there’s bound to be a good number of *qigong* classes held at the same time. There wouldn’t have been so many things coming along had I not held seminars there. Whenever I held seminars, “woosh—” all of a sudden a slew of crooked *qigong* practices would come to give seminars. Why? It’s exactly because if you want to do this thing, there will need to be some demons who follow along, hand in hand. This is how it’s arranged as well. It’s exactly to see which door a person chooses to enter and whether he obtains a righteous Fa or an evil way—it’s up to you which door you want to enter. Hasn’t it been said that it’s awfully difficult for a person to cultivate? This is how it should be—it should be really hard, because everything is caused by us ourselves. But through the tribulations, a person’s *xinxing* and enlightening, and the issue of whether he can improve and other different factors, these are all displayed—they go hand in hand. Look at these things dialectically. This is why we have these different kinds of interference.

It’s just like someone in our Changchun who said: “I’m a Buddha, you don’t need to learn from anyone else. I’m so and so.” There will be all kinds of interference, and my name might even be attacked. So it’s to see whether you listen to it and believe it, and to see what you do. They’ll adopt various means to cause damage, to make your mind waver and see whether you can be steady.

Some people say to them, “I’ll steel my will and cultivate the righteous Fa, and I don’t believe the stuff you say.” In fact, a lot of our students have already experienced the Fa’s power. What’s more, the changes in them are tremendous, and they understand this principle I’ve taught. If a person is still not steady, isn’t that a problem of enlightenment quality? His enlightenment quality is very poor. That’s the reason for it. So I’d say that these kinds of interference are normal. Cultivation is like sifting sand with big waves—the sand is sifted out and only gold remains. The amount of gold that’s left depends on how you cultivate yourselves.

Should more materials that promote Falun Dafa be made available so that we can promote it at practice sites?

The promotion of our Falun Dafa and the overall method of teaching the practice are different from the promotional methods of today’s *qigong* practices. You might have noticed that we haven’t exaggerated things or flaunted anything—there hasn’t been anything like that. When other *qigong* masters cure a patient they publicize it excessively until no one listens anymore. We don’t have things like that. Our students number in the

tens of thousands and all of them have become free of illness, yet we haven't said much about it and don't mention these things. Of course, you might have seen some information in newspapers at the beginning stage. Why? Because at the start we came out in the form of an ordinary *qigong*. People wouldn't have been able to accept it if we'd taught at so high a level. So we went through an initial process which allowed people to understand gradually. As you know, when we initially held seminars in Changchun I taught very high-level things, too. But I kept mentioning *qigong*. Today, since we're teaching the practice towards high levels, we no longer talk about those things. This has also been a process that's allowed people to understand gradually.

“Motor City” has more than a hundred thousand employees. What should we do when things don't unfold well?

Our Falun Dafa was at one time unfolding fairly well at the automobile plant. You might know about those demons, who have interfered severely—those are demons. But we've said that all these things go hand in hand. As for how many people can cultivate and how many cannot, it depends on those people themselves. How could there possibly be no interference? If no one interfered, wouldn't you be cultivating too easily?! The broad path would be so smooth and you'd cultivate upwards without any tribulations—how could that be cultivation, right? Only through tribulations can it be determined whether a person can cultivate, and only this way can all kinds of human attachments be eliminated. But that demon is indeed large, and has played quite a damaging role and ruined a large number of people. The role he's played has already exceeded that of an average demon. These things are known at very high levels as well—high-level beings know about them, too. How should it be dealt with? Since certain things need my approval, I like to give others a chance. Yet it looks like this chance can't be given. In the future there will definitely be more and more people at the automobile plant who learn Dafa.

Some students plan to attend the seminars but haven't been able to—what about the students who go to the practice sites in the morning or evening?

“Some students plan to attend the seminars...” Even if I continue to hold seminars, in ten years there will still be people who “plan to attend.” We have so many veteran students, and we have my books, audiotapes, and videotapes, all of which can have the effect of spreading the Fa and saving people. Actually, you've already assumed the role of the main force; especially in this recent period you've definitely been the main force. A person can obtain [the Fa] without my teaching it directly to him, right? This being the case, I think we should do more work in this respect and help others. Especially when others come to the practice sites to learn, I would say assistants should be even more responsible. Your responsibility is not small—don't think of it as just gathering people together. You should try your best to understand the Fa more, study the Fa more, and master more things.

I want to raise another point in particular. At our practice sites, all of those who've had troubles, who've gone awry, or who've lost their wits are ones who have practiced other *qigong* and not given up their other pursuits—this is for sure and there's absolutely no mistake about it. A hundred percent of the time people like this have practiced other things or have worshiped other things in their homes that they haven't given up—this is one situation. Another one is that their Falun have deformed, which is also because they've mixed in other *qigong* in their practice or have mixed them in their minds. I can tell you about these two situations—it's guaranteed that these situations are

what caused the problems, and these are the only two situations that my Law Bodies usually don't do anything about. This is because they don't belong to our Falun Dafa once they practice other *qigong* and mix them into their practice. So my Law Bodies don't look after them, and the Fa is not given to them. When those messy demons see that such a person starts to practice Falun Dafa, of course they'll punish him and harm him. He's out of his wits and might damage Falun Dafa—this problem can occur. Some people only want to practice Falun Dafa, but they always want to sense something or add some other things, be it in their minds or when they do the exercises. They used to sense a little something when they practiced some other *qigong*; now they're practicing Falun Dafa and don't sense it anymore, but they still want to sense it. Isn't that an attachment of pursuit? Once they add things that they used to practice, their Falun will get deformed and problems will occur with [their] Fa—that's what is sure to happen.

Is living a better life the true meaning of life?

Some people even have this thought: “What do I cultivate into a Buddha for?” It shows that their understanding of Buddha is really poor—“What's the use of cultivating into a Buddha?” Don't laugh—they really don't know. Why does one cultivate Buddhahood? First, doing so can allow one to keep the human body forever; second, one will be eternally free of suffering and forever be in a wonderful state. A human life is short, so keeping the human body is one reason; another is that Buddhas don't suffer. The place where your being came into existence is a dimension very high in the cosmos. [You] come from a dimension of the cosmos, and [your] original nature is kind. It is exactly because a person became bad and dropped here step by step that he is waiting to be destroyed. That's the process. So why does one return? The place where you truly came into being is in a high-level dimension—that is the most beautiful place and where you should stay.

In the words of Great Enlightened Beings, it's as if humans have dropped into a mud pit and are playing with mud here. But all humans came this way and think that this is pretty good. Humans think it's pretty good—they're wallowing in the mud, yet they think they're pretty comfortable and that things are pretty good. We'll give an example—but this isn't to put people down. Take pigs, for instance. They sleep in the pigpen and live in mud with excrement and urine, but in their realm of thought it seems pretty good. Once humans ascend from this realm and look back they'll find it just awful. That's the reason. They say that humans among everyday people are just wallowing in mud and that it's filthy everywhere. That's the meaning. In this dirty environment, he thinks that if he's a little cleaner than others he's better off. The truth is, he can only wash his mud-covered body with muddy water. So I'd say he's not much cleaner.

Is the true meaning of life to succeed in cultivation and become a Buddha?

It's not “to become a Buddha” but “to return to one's original, true self.” Complete cultivation and go back—that's the true meaning, this is how high-level beings view it. But if you go among everyday people and ask your schoolteacher among everyday people, he won't tell you this, because everyday people attach too much importance to everyday people's things since they can't see the true situation of the cosmos. Having been filled with knowledge passed on from the West, today's humans have become too absolute in their thinking. People have become more and more materialistic instead, and they measure everything with their existing theories. Humans have gotten bogged down deeper and deeper among ordinary people.

In a dream of mine I was looking for a bathroom all over the place and finally found one, but when I woke up I had already discharged. Why was that?

I'll give you an example. The Wudang Mountains was where Zhenwu, or "Xuanwu"—the Great Emperor Xuanwu, as they called him in the Dao school—practiced cultivation. I came upon Xuanwu's cultivation story in the Wudang Mountains. It described the process of his cultivation, and there was an episode in there that told this story of him. He had practiced cultivation for many years, about forty years, and had already cultivated to a high level. One day, in his dream, a demon came to disturb him in a surreal realm, turning itself into a beautiful, naked woman. He was groggy, didn't guard himself well, and he was stirred. Afterwards he was really mad and full of regret. He thought: "Is there any hope for my cultivation? I've cultivated for so many years but still haven't accomplished anything and still can't stay in charge of my own mind." He thought that he was a failure, became angry with himself, and went down the mountain. On his way down, he saw an old woman grinding a needle—grinding an iron rod into a needle. Maybe ancient people back then all ground needles in this way.

"Hey," he asked the old woman, "why do you use such a thick iron rod to grind a needle?" The old woman told him, "After a long time, it will inevitably be ground into a needle." Zhenwu was struck. As this old woman was grinding the needle she poured water into her bowl, and she kept pouring even when the water was already full. So he said to her, "The water is overflowing." She said, "When it's full it naturally flows out." She was actually giving him a hint. Her words were to tell him: "During your cultivation, you shouldn't think too much about it. You didn't do well one time, but next time you will do well." That is, the human body has instincts, and when it's full it discharges. That's what she was hinting to him about. Although this was the story that was told, it's not that complete, and maybe it's not too exact, either. But I can tell you that this might be how it is. It's just like with the question slip I just read—it might also be the case here.

Whenever I do the standing stance exercises or meditation and enter the practicing state, I want to stop practicing. But once I stop I regret it. Why is this?

That's interference from the demons made by your own mind—ordinary human attachments can create demons (the interference from thought karma). Why? Because the bad-thought substances that were produced before in your mind and in your heart have a resisting effect. When you are well cultivated these bad substances will be destroyed. That's why they won't let it happen and they just don't let you practice. Why do you always waver in cultivation? You think in your head: "That's it, I won't practice anymore. It's so hard." Let me tell you, there's a reason for those thoughts—when there's no interference from external demons, there is interference from demons inside yourself, and it's due to the effects produced by those bad substances. All matter and substances are intelligent beings in other dimensions.

Haven't I said this: you have to destroy them if you want to complete cultivation, and only when you've destroyed them can you complete cultivation and can you get rid of those bad thoughts. Some people can't enter tranquility in meditation and always have thoughts churning up. That's exactly because you have those substances. They too are alive; they come from your thoughts, so they're functioning as interference. If you complete cultivation they will be destroyed; they'll be reduced to less and less, until they're completely destroyed. Could they let that happen? When you do cultivation practice they will interfere with you.

Some people also have thoughts that say awful things about Master or say awful things about our Dafa. But you must recognize clearly that it's not your own Main Consciousness that wants to say those awful things. Instead, it's caused by your thought karma, this bad substance, reflecting into your thoughts. As soon as this problem occurs, resist it! Your Main Consciousness must be strong, "You don't let me cultivate, but I insist on cultivating"—firmly expel it. Then, when my Law Body sees that your mind is determined, he will remove a large part of the karma for you. That's why you have this experience.

A person's cultivation level is predestined, but Dafa is boundless and one can also cultivate to become a high-level Great Buddha. Does it mean that after a person cultivates to his level, for example, the Arhat level, he vows to cultivate all over again?

If someone has cultivated to Arhat Attainment Status and he was originally predestined to reach Consummation at Arhat Attainment Status, yet he says, "No, I want to cultivate even higher," if you really have that ability and you make another vow, you can cultivate to an even higher level. There were cases like this in the past, but they were rare. Why were they rare? It's because usually when a person's cultivation is arranged, the level arranged for him is arranged according to his own situation in the first place; the amount of the various substances is determined by his ability to endure. So, usually it won't be too far off. But there are also a few exceptionally good ones; some of their things are hidden and can't be seen at certain levels. Some people have found that when their cultivation reaches a certain level, their master, upon seeing that he could no longer guide and look after them, would automatically withdraw, and someone else would take over. This situation also exists. As to guiding you toward higher levels, he'll guide you toward high levels without your asking for it.

One day I dreamed of Teacher Li. Teacher said: "Your situation is a bit special." He seemed to mean that I wasn't adequate in certain regards. Then Teacher Li adjusted my body, and I felt my abdomen and the arches of my feet go "shwa—"...

That was very simple. It didn't mean that you can't cultivate. There are other reasons for things in your course of cultivation, and usually my Law Bodies can resolve them. That state wasn't a dream, as it was very vivid and you actually experienced it. Since during the day you can't be steady enough, you aren't able to see things while in *ding*; so it doesn't matter if you see things in dreams. It's normal to run into me in dreams.

Can I silently chant Zhen-Shan-Ren in my daily life in order to do better in cultivation?

There's nothing bad about silently chanting Zhen-Shan-Ren in your daily life—that's not a problem. But when you do the exercises you shouldn't think about anything.

Changchun Evening Post reported that this summer a certain Tibetan master preached scriptures and more than two-hundred living Buddhas attended. How should we view this matter?

Monks and lamas are also humans. They can do whatever they like. The things they do aren't done by Buddhas, nor are those things that Buddhas asked them to do. Everyday people consider these things really significant, but cultivators should know

what's really going on. The same is true with preaching scriptures—that's merely a religious activity of cultivators. Besides, in the Dharma-Ending Period there's not much to preach about. Another thing is, as you know, whether they're monks or lamas it doesn't matter—they can't meddle in a country's politics and laws, and they shouldn't interfere with everyday people's affairs. Doing some march thing, advocating for so-called "independence"... think about it, everyone, are these what a cultivator does? Aren't these attachments everyday people's attachments? Aren't these people too invested in everyday people's things? Aren't these things attachments that a cultivator should get rid of? I'd say that our Falun Dafa is a pure land here—I dare to say this, as our students have really high *xinxing* requirements and we ask that our students emphasize *xinxing* cultivation. I'd say that even a hero or a role-model type figure is, after all, only a hero or a role model among everyday people. We require you to be a completely extraordinary person, to completely give up your own interests and to be entirely for others. What do those Great Enlightened Beings live for? They're entirely for others. So my requirements for students are also high, and students improve very quickly, too.

Let me give you an example. What I just said wasn't going overboard. No matter what kind of large-scale conferences are held by trades or professions somewhere in the country, if you lose any of your belongings they'll be very hard to find. Of course, there are a small number of good persons, but the number is few. But whatever is lost during our Falun Dafa seminars can be found—that's the case in every seminar. In seminars with thousands of people, watches, gold necklaces, rings, and money of all amounts—ranging from large to small amounts, and even amounts over one thousand *Yuan*—have been found and handed in. I would announce it and the owner would come to claim it. The students also say that this situation was seen in the "learning from Lei Feng" time but now it hasn't been seen for many years. After the seminars, all of the students are able to demand of themselves that they improve their *xinxing*, to be responsible to others and to society, and to hold themselves to strict standards. Is it wrong for me to say ours is a pure land?

A student flipped through a few pages of some so-called "natural" something-or-other qigong book to a place in the book where it refuted others, bragged about itself, and put down Falun Dafa. After this student read a couple of pages, he saw a shadow of the animal of that qigong moving in his gong. This affected his entering tranquility. Why?

We've already said that you can't read those things. Why would you read them? Disciples who truly cultivate have burned all those fake, wicked things, yet you still read them. Isn't the gap between you and them huge? Isn't your reading them brought about by an attachment of pursuit? Don't read chaotic things. People in true cultivation systems don't come out to teach those things and don't get involved in those affairs of yours. The *qigong* masters who popularized *qigong* have finished their work. Nowadays a something-or-other *qigong* pops up one day, and another such and such *qigong* pops up the next. Almost all those *qigong* are fake. When they are out there, they disrupt and damage the spreading of a righteous Fa.

All *qigong* masters who are aware have stopped teaching. Isn't he interfering with the Fa if he continues to teach? Having done what should be done, he's done a great service, but if you do anything more you'll be interfering. So basically all the fake *qigong* masters who are out for money, for making a name for themselves, and for selfish gain are demons. They don't know that they're demons. But we haven't stated this absolutely

in our seminars, mainly owing to a concern that some people wouldn't be able to accept it. In fact, those are basically demons' interference.

Why do students always have wicked thoughts emerging when they do the exercises in tranquility?

Right. This is also like what I just said. Because a person did bad things before and all kinds of thoughts were generated, those substances exist and those things have an effect. When you sit there doing meditation, those bad thoughts—such as wanting to say bad things about others or thinking bad things—might force you to think. It's precisely the bad substances created by your past thoughts still having an effect. You might even say awful things about Teacher. Don't worry. Try your best to suppress it and repel it, and it will be eliminated. Make sure you repel this type of bad thought. But don't worry when they appear—it's not you who wants to say those awful things about Teacher, but the reflection of thought karma into your brain.

When one student does the exercises in tranquility, another student always talks with others about how such-and-such qigong was possessed by a weasel. So the student dreamed of someone teaching him to burn incense one night. Why?

In the future you shouldn't say those words too directly to people who practice other messy *qigong*. Some of our students have good friends who practice those possessing *qigong*, and it doesn't matter if you tell them about it; it's best that you tell them indirectly. If you go to many people who you don't know and who practice possessing *qigong* and talk about how bad their *qigong* is, of course they'll attack you, gang up to attack you, and even say some nasty things. We should avoid these troubles. We believe in advising people to do good. If they can understand it, they'll understand it. But we should try our best to avoid these things. Those people who've truly entered the doors of those *qigong* and who aren't willing to exit have already gotten into a crooked practice and gone down a wicked path, and their natures are already deluded and lost—or at least their enlightenment quality isn't good. If these people can turn over a new leaf, of course it's good; if they don't turn around, it won't do if you insist on persuading them. Anyway, pay attention to your approach and methods. Just pay attention to these things and it'll be fine. The wicked things won't be able to hurt you.

Some people photograph and make copies of calendars [that have Teacher's pictures on them] and then sell them to students at cost, without making a penny. Can they do this?

I'll tell you what I think about these things. This student of ours is good, he does this for others, and in principle he doesn't violate anything. But there's the issue of money being exchanged—even though it's sold at cost, it still involves money. I think we should try our best to avoid these things and not to involve money. The reason is, if you involve money, after a while you might feel that something is unfair, and after you keep doing these things you might start to have reservations: "I'm getting the short end of the stick. Should my travel expenses come out of this?" Or, "Should my losses here be compensated?" It can encourage all kinds of attachments in people and lead them to gradually not handle it well. So make sure you pay attention to these things.

You know, why do we ask you not to involve money? In order to keep people from involving money and property, twenty-five hundred years ago Sakyamuni led others to cultivate in remote and thickly-forested mountains. They each had only a begging

bowl, and Sakyamuni even gave a Fa-lecture on the begging bowl—one can't even be attached to a begging bowl. If these things aren't handled well they can seriously interfere with a person and affect his cultivation. So make sure you're careful about this. Didn't Jesus also lead people to eat wherever they happened to be, without involving money? I'm just making this point by way of this example. You might not be able to understand it too deeply. I must take an upright path, and I can't teach you to do those things. If after many years people say, "There were people who did that in Li Hongzhi's time," could this Fa still be passed on? It would be through in a short time—it would be through before long. Some people want to have my picture. If you want it, you can take it yourself or develop it yourself. But we should do our best to keep it among our students. In the future we might publicly issue these things in society, because even the calendars with my pictures on them have the publisher's serial number. In the future we'll manage these things centrally. Be sure not to act on your own; you might even damage Dafa if you don't handle it well.

How are you to sell them? Selling them at cost isn't acceptable, either. Be sure not to develop this attachment—it serves no use. Cultivating and improving yourself and helping others doesn't have to take this form. Having people learn about the Fa and telling people a little about the Fa are better than anything else. The improvement of a person's *xinxing* is much better than things that have an external form. Let the Falun Gong Research Society manage these things. The General Association, the branches, and the assistant sites are not allowed to involve money. Our Falun Gong Research Society always gets my approval first before doing anything. Doing things on your own under all kinds of pretexts is not acceptable, it's infringing upon our rights, and it's not permitted by society's laws.

Someone wants to really cultivate his xinxing. But in his everyday life he doesn't have anything that provokes his mind, nor does he have any dreams. He worries that Teacher is not taking care of him.

That's not the case. What each person carries with him and each person's state are different, so what he carries can be complicated. Of course, I can also give you an example—and this isn't to talk about anyone in particular. A small number of people come from fairly high levels, and they don't need to suffer hardships. They have come to assimilate into this Fa, and they're done after they have assimilated. There are some, a very small number, who are like this. But this isn't necessarily the situation you mentioned. I'm just making this point. Many persons might have all kinds of factors. But whether you suffer hardships or not, assimilating into this Fa and studying this Fa are what's most crucial.

A good number of students dreamed that Master taught them exercises that are not part of the five exercises? What should they do?

If the movements aren't part of the five exercises, it must be demons who came to teach you—those are all fake, and it was definitely not me who came to teach you. What I'm teaching you today is just these five exercises, and these are enough to change your body and to develop through practice all special abilities and tangible things. The *gong* that truly determines your level will be adequate, because it isn't developed through practicing the exercises. When you practice them in your dreams and realize what's going on, you should stop practicing. If you practice them it means that your *xinxing* is still not very solid—if it were solid you'd realize it as soon as the thought emerged.

What happens if someone passes away without reaching Consummation in cultivation?

If someone hasn't cultivated to Consummation, if he hasn't reached Consummation, but he has achieved an Attainment Status, he too has succeeded in cultivation. But if he hasn't gone beyond In-Triple-World-Law his situation isn't so good. Yet, without going beyond In-Triple-World-Law he can go somewhere in the various levels of dimensions within the Three Realms. Whatever level he's cultivated to is where he'll be at, and that's good for him, too. If he says, "This isn't good enough. I didn't finish cultivating, so I vow to continue to cultivate in the next life," then this will cause him to truly get into cultivation in his next life and he will continue to do cultivation. There's one thing, though: if a person can't handle himself well it's very dangerous; if again he can't cultivate well, he will drop just the same and will be even worse off than before. If he cultivates well, he'll be better off than before. This is the relationship that exists.

In the process of xinxing cultivation, every moment I'm afraid that I might make mistakes. I always evaluate things with the Fa, but I still have problems. I wonder if what I'm doing is right.

You worry about everything you do—I think you shouldn't be so attached. It's really hard to balance this relationship: if you think about it a lot, it's an attachment; if you think about it little, apparently you're afraid of doing something wrong. I don't think we need to go as far as making our minds tense. So whenever we do something, with usual things we know right away whether they're good or bad. Besides, you shouldn't have so many things—after you let go of one thing another one comes up. I think that when it comes to the things among everyday people, you know whether they're good or bad even without giving it a thought. We should think over the things that happen suddenly, and consider whether they're good or bad. If you think like this every moment, if you think like this whenever you do something, and even think like this when you do trivial things, I'd say you're too attached. Cultivate nobly and righteously, and focus on big things. Of course, during the cultivation process, when it comes to something you haven't realized and you do wrong and can't handle it well, I think that's because you haven't cultivated to that point. You haven't realized certain things yet, so don't be too attached to them. When it's time for an attachment to be removed it will naturally manifest.

Cultivation of both a person's nature and life is combined with the Primordial Infant³ (yuanying), right?

Another way to put it is that you cultivate both your nature and life, and the changes of your *benti* and cultivated Primordial Infant will be combined with your Primordial Spirit (*yuanshen*)—they'll be combined into one body.

Does eating meat generate karma?

Eating meat doesn't itself generate karma, nor does it involve killing. Eating meat isn't itself an attachment—eating meat can foster a person's attachment to the aroma of meat.

³ This term has also been translated as "Immortal Infant."

Everyone has a limited amount of virtue (de), and cultivating to a high level is predestined. After a person reaches Unlocking Gong and Enlightenment, can he continue to accumulate virtue and improve?

[A person's] virtue is limited, and after reaching Unlocking Gong and Enlightenment a person absolutely cannot improve further. This is because after reaching Unlocking Gong a person sees everything, is in contact with everything, and understands everything, so the question of enlightenment quality no longer exists. If a person could be fully aware while enduring hardships and cultivate to high levels, who wouldn't do it? Why does a Buddha cultivate very slowly when he continues to cultivate upward? It's because he has almost no way to endure hardships. Only when he makes special contributions can he improve a little bit. There's this reason. If a person's virtue isn't adequate, there's karma. After enduring hardships karma can be transformed—transformed into virtue. If the person is truly able to continue cultivating, "I can continue cultivating and I still want to cultivate," then he can take on his close relatives' or good friends' karma, and he can work it off and turn it into virtue. Anyway, it's really difficult, because it goes hand in hand with the person's *xinxing* and how much his heart and mind can handle. That's why when a certain point is reached it's full, and can't be filled any further—it manifests this way. A person who endures any more hardship might become bad, drop down, and cultivate in vain because his capacity isn't enough.

Sakyamuni had already reached Unlocking Gong. Why did it take him forty-nine years of teaching Fa before he achieved Tathagata status?

If a person from a very, very high level—one who surpasses Tathagata by many times—cultivates, it's possible that after reaching Unlocking Gong, without needing forty-nine years, he'll be able to reach a very high realm after going through half the process Sakyamuni did or even a shorter process. This is related to his inborn quality, it's directly related to the level he's at, and it has a lot to do with the level he was at in his previous life. It varies from person to person.

Sakyamuni reached the Tathagata level after forty-nine years. Who evolved gong for him? Was his Sudden Enlightenment or Gradual Enlightenment?

His was Sudden Enlightenment. He came to save people, and not to do cultivation practice. Who evolved *gong* for him? No one evolved *gong* for him. Anyone who comes down to do these things has to discuss the undertaking with many Great Enlightened Beings before he comes down. He sees how the thing he's going to do is set. After it's set, the plan is followed—when to reach Unlocking Gong, when to reach Consummation, and when the mission is completed. All of these are pre-arranged. His reaching Unlocking Gong and Enlightenment is unlike what we talk about. You might not quite understand it. Meaning, his memory is suddenly unlocked, he recalls what he cultivated before, and he brings it out and teaches it to people. I'd say that the Fa Sakyamuni taught back then, the Fa from religions, and the Fa from Buddhism aren't very high-level. This isn't to say that Sakyamuni's level is not high. It's because Sakyamuni didn't teach all of his things—what he taught targeted people who'd just emerged from a primitive society twenty-five hundred years ago. That wasn't his Fa in its entirety.

Does the evolving of gong only take place in meditation? Or does it happen at the same time when xinxing is improved?

While doing meditation, while doing the exercises, while enduring hardships, and while undergoing tribulations, during all these *gong* is being evolved. The process of improving *xinxing* is also increasing the *gong* that determines a person's level.

Some people say that Bodhisattva Avalokitesvara has become a Buddha?

Don't believe others' nonsense. I'll tell you, when the Dharma-Ending Period arrived the Enlightened Beings all stopped doing anything about human society, and they are not allowed to do anything about it anymore. What's more, during the time of Last Havoc their situation is very difficult, too, and they can't even take care of themselves. Because of these things, problems have also occurred at the levels they're at. I've told you this before—I said that no one is looking after things now. I wasn't saying sensational things. I'm telling you, these things are absolutely true. It doesn't matter whether you worship Buddha or worship the icons of different religions—there's nothing on them. A small number of them might have an ethereal image on them, but they can't do anything other than talk. This is the time of Last Havoc, and that's how things are during this time.

The *gong* of the Bodhisattva Avalokitesvara that people know today, that is, the Bodhisattva Avalokitesvara that people worshipped some years ago, is actually a little higher than a Tathagata Buddha or Amitabha. That's because a Great Bodhisattva is herself a Buddha. But she hasn't reached the realm of Tathagata. Yet a few of her *gong* can surpass that of a Tathagata. This is because what she cultivates is Bodhisattva, and she does her things. There are many high-level and profound principles in this. I can't say more, because man isn't supposed to know these things. They're different from what we think, and there isn't a hierarchical relationship like that among ordinary people. They're different.

Some people say that the Arhats and Bodhisattvas in Falun Paradise are even higher than the Buddhas in other paradises. Is this true?

You could say that's the case. It's correct to say that the Buddhas in some paradises are higher than the Buddhas in other paradises, because the level of a Buddha's paradise also determines the paradise's position. If a Tathagata-level Buddha also leads many people who've reached the Buddha Attainment Status, there will also be differences in their levels. This phenomenon exists throughout Falun Paradise as well. It's said that the Arhats or Bodhisattvas in Falun Paradise are higher than the Buddhas in other paradises, [because] Falun Paradise's level is very high. The Fa we're imparting today is just immense. It's not restricted to the Falun Paradise. What I've let you know about is Falun Paradise, but what surpasses Falun Paradise humans can't know, because humans aren't allowed to know that. I've said that a lot of people have realized that this Fa is just so immense. So many Great Enlightened Beings have come to assimilate themselves into this Fa. It is no ordinary Fa. It can guide people to cultivate to really high levels—there's no question. It's not that everyone's cultivation is limited to Falun Paradise—this too is for sure. Neither did Sakyamuni or Amitabha say that everyone who cultivated in their schools would go to their places or go to some other specific place. When people go beyond those Buddhas' expanses they might go somewhere else.

Is there a standard for the height of one's gong for reaching Arhat? Is the First-Attainment Arhat determined by the height of a person's xinxing and gong?

The Arhat level is an unchanging standard established by different Buddhas' paradises.

The height of a student's *xinxing* is just like the entire evolution form of his *gong*—they all have to reach this point, and everything has to be replaced by high-energy matter. They go hand in hand. I've already emphasized these things strongly, so the assistants should be able to explain these questions. Isn't cultivation beyond In-Triple-World-Law doing Buddha-Body cultivation? In Beyond-Triple-World-Law cultivation you will have a Buddha-Body, which is a body that's been completely replaced by high-energy matter; when someone goes beyond In-Triple-World-Law and enters the Pure White Body state, isn't his entire body a transparent body that's been replaced by high-energy matter? Cultivating further, isn't his body a Buddha-Body? And isn't this entering First-Attainment Arhat? That's how it is.

Are the beings developed from one's body, such as a dragon, within the Sixfold Path of Transmigration?

There are some beings within the Sixfold Path of Transmigration, and there are also some animals outside the Sixfold Path of Transmigration. They are found in higher levels, too. Usually they haven't reached there through cultivation but have been born in that natural environment. The beings, such as a dragon, that are developed from the body of a cultivator who cultivates at a high level are of course yours, and they will go along with you to that high level when you reach Consummation.

Are the beings developed from one's body destined to cultivate in a certain system? If someone who cultivates the Dao practices only one cultivation way, can he cultivate Buddhahood?

There's no rigid rule for this. If you cultivated Buddhahood and then you cultivate Dao, it doesn't matter, either. It's just that the master of that system won't let you go at first. If he really can't stop you, he'll let you go; if you're determined and insist on cultivating in the other system, he'll let you go. It won't do if you have your feet in two boats at the same time, as the master of neither side will look after you. That's a *xinxing* problem, and it's damaging both cultivation systems.

Are there people who are destined to cultivate an evil way?

Yes, there are. There are people who come out specifically in the Dharma-Ending Period to damage the Fa, and they use all kinds of forms. On the surface, they might openly attack Falun Dafa or openly attack me, and our students can recognize them—this type of demon isn't scary, nor are sham *qigong*, since our students are able to distinguish them. You can at least calm down and think about whether it's genuine or sham, and after you realize it you won't blindly learn it as before.

The type of demons that are most difficult to recognize are as follows, and they're capable of doing major damage. They come to learn Falun Dafa as others do, and they also say that Falun Dafa is good—they're even more excited than others in their speech, they have stronger feelings than others, or they even see some images. Then all of a sudden they die or all of a sudden they go down the opposite path, and damage Falun Dafa this way. These are the kinds of people that are most difficult to recognize. They're hard to recognize, and for this reason they can do the most damage. The form of their damage is arranged just this way, and it's predestined that they would do those things, so

they do whatever causes the most trouble. The demons I just talked about—the ones that can do great damage—belong to this category.

Can Bodhisattva Ksitigarbha cultivate to become a Buddha?

A Great Bodhisattva can already be called a Buddha. The Great Bodhisattva, you mean King Ksitigarbha? Bodhisattva Ksitigarbha is also called a Buddha. That's the idea. But he does his own sorts of things.

How does a person's Primordial Spirit come about?

I've already talked about this. The original beings were produced as a result of the movements of all kinds of enormous matter in the cosmos.

What are we to make of some people passing around rumors?

Don't listen to others' rumors. And you especially shouldn't pass on those that affect my Fa and that damage our Fa's image. When they reach you, you should put an end to them. If everyone does this they will have nowhere to be passed on.

Does commenting on others' achievements and faults generate karma?

I'd say that a practitioner shouldn't think too much of what's good or bad or what's an achievement or mistake among everyday people. Don't talk about everyday people's things with so much interest. Are you interested in and attached to those things, or do you want to do cultivation practice? Everyday people's things are limited to those things. Haven't I said that the things of everyday people are no more than those things? People talk about them over and over again— isn't that just everyday people talking about everyday people?

A person can't continue to cultivate upwards after reaching Enlightenment. Then why could Sakyamuni continue to cultivate upwards after he reached Enlightenment under the bodhi tree?

After someone reaches Consummation, there's no way he can cultivate upwards. Reaching Enlightenment is reaching Consummation. Sakyamuni was in a state of half-enlightenment at that time. Some parts of his memory had been unlocked, but there were still many, many that weren't unlocked, and there were a lot of things he didn't know. Only that way could he cultivate upwards. If he knew everything he wouldn't have been able to cultivate upwards. It took him forty-nine years to teach his Fa because his cultivation reached the Tathagata level. It was also because his state of half-enlightenment reached a very high level. Our half-enlightenment won't reach that high, because Sakyamuni came to save people. But a few people—and I emphasize *few*—might reach a really high level, since each person's situation is different.

After a person dies, he's no longer connected to his family, and their Primordial Spirits each go their own way. Why can ancestors' virtue and karma be accrued and passed down to their descendants?

That's right. This cosmos just has this principle, which is also a principle that restrains people. If you generate karma and you die, your descendants have to pay for the karma. That's why people want to create blessings for their descendants, and they want to

make this much or that much money, knowing that they can't use much of it, and leave it for descendants so that they can enjoy blessings. They consider the things in this world important, consider the second half of their lives important, and even consider their names after death important—they're even concerned about their names when they're not around. There's this factor, so they'll accrue karma—accrue karma for their descendants.

It's said that if a person becomes a Buddha, nine generations of his ancestors will ascend to heaven. Is that true?

If some of us have done great things, or have done well in our cultivation, these persons' parents might even benefit from the connection and be saved and brought up. But to which level they're saved depends on the parents' own, original situation. Our cultivation's situation also influences them. Ancestors' accrual of virtue is naturally rewarded with blessings. People say that when a person does cultivation, his ancestors acquire virtue, and that if you succeed in cultivating Buddhahood your parents will have acquired great virtue. But very few of them get out of the Three Realms—it's just that they've acquired virtue and done good things. Having a son like you, or having a daughter like you, they're regarded as having acquired virtue because of the existence of that factor. But you can't let the parents also become Buddhas just because of this—they have to cultivate. They'll just be heavenly beings at different levels who enjoy blessings. There's nothing like “nine generations of ancestors ascending to heaven”—that's nonsense.

In my sleep one night I dreamed of my parents practicing cultivation and tearing up the papers worshiped at home, which ignited. In this dream, since my family members wouldn't listen to my advice, I wanted to find Master. Then I saw Master come and I told him the situation. My parents casually lit a piece of paper on fire, and the paper was burning. Then I saw that the person was no longer Master, and was wearing the clothes of a butcher, standing in a market, selling meat, and holding a loud-speaker. So I started crying. [What was that about?]

That's definitely a demon, and that was implying cursing. This demon's memorial tablet was burnt and it was killed, suggesting a butcher was killing. That's what it meant. Since it had a few abilities, it could conjure these things to confuse people. Why do those demons have to be cleaned up so thoroughly today? Think about it, everyone—it's just like the example of an apple that I've given. Human society has already arrived at this stage. And not only humankind, but also substances and animals reincarnate with karma. They all have karma, and large amounts, at that. Although you might see that they know to do cultivation and so on, human affairs absolutely are not allowed to be interfered with or dominated by those animals. They've already had that effect, though, and this alone is in violation of heaven's principles. The wretched demons just deserve to be killed, and this is also something inevitable in the Dharma-Ending Period and the time of Last Havoc. When they've developed a little bit of higher *gong* in cultivation they should be killed. Things are just a mess nowadays.

I've said that what people take to be truths are all wrong when it's looked at from high levels. To the Great Enlightened Beings at high levels, those demons and monsters have all come out in human society; whoever wants to take things from humans simply takes them, and whoever wants to control humans simply controls them—they even think that they've done good things. They treat illnesses for others—but what illnesses do they treat? Isn't their “treating illnesses” putting their things onto people's bodies? That alone means they're doing bad things.

What are we to make of those animals from the ancient past that have been found?

It's said that today's animals are the product of evolution. I'd say that's not the case at all. It's true that species have changed as a result of shifts in the continental plates and cyclical evolution in different periods. If our continental plates were to sink today, the new continental plates that would rise from the Pacific Ocean, the Indian Ocean, and the Atlantic Ocean would have new species—new species would be produced. Then if they were to sink again, still other new species would be produced. Then if this land plate again replaces that land plate, and after many years this land plate once again rises back up, it wouldn't have the species it had before, either—it would generate even newer species. So because of this, people say that animals result from evolution. That's not the case at all. Why haven't you found things that are from in-between the stages of the evolution process? All that people have found in each case are the different forms of existence of two species, and the interim, transitional form doesn't exist.

When a cultivator becomes a Buddha, which body of his will become a Buddha? Is it the True Body (zhen-ti), or a body given by Master?

In the past, people who cultivated in the Pure Land Sect didn't teach cultivation of the body, they only taught cultivating *xinxing*, especially those cultivation ways that didn't do actual cultivation in meditation; their Buddha-Bodies were evolved by the Buddha who received them—when he came to receive them he would just give them a Buddha-Body. Those who really do actual cultivation in meditation, on the other hand, can develop a Primordial Infant through their own cultivation. In addition, in some special cultivation ways of the Dao School and Buddha School, a person can transform his own body, achieve cultivation of his nature and life, and develop some other things through cultivation; his Main Primordial Spirit controls everything.

Is the Primordial Spirit [made of] high-energy matter?

It can't be understood like that. Your Primordial Spirit is composed of the most microcosmic, smallest, and most original matter. Your personality and your characteristics have already been predetermined at the origin of matter. That's why after many years, and after lifetime upon lifetime, they're still really hard to change. But a person's original nature is kind.

Did Christ come to save people who come from his heavenly kingdom?

What you said is accurate, because the European race, or the most original human race, all came from their specific dimensions, and they have their special situations there.

Why did I see you in my dream before I learned Falun Dafa?

There are many people who saw me before they learned Dafa. Some people knew me many years or dozens of years before. There are also people who saw me in their dreams—there are many of them, too. And there are people who were told by fortune tellers many years ago, and so on. This is a manifestation of different space-times.

Why does my child say that he has seen you before and that he knows you?

This child's inborn quality isn't bad, and what he's said is right. Some children have extraordinary backgrounds—they have come to obtain the Fa.

Are virtue and gong the same kind of matter as Zhen-Shan-Ren?

Zhen-Shan-Ren can't be understood as a normal type of matter—it's not the same concept. Although everything is composed of matter, it's still not a concept like this. It's just like our human Primordial Spirit—if you say that it and our human bodies are composed of such and such kind of matter, just like the question I brought up a moment ago, it's not accurate. But any kind of matter is a material being, and what truly exists is this nature, which is also a manifestation of the Fa. Virtue and *gong*, on the other hand, manifest in material forms, but they aren't the same kind of matter, even though they're both assimilated to the nature of the cosmos—Zhen-Shan-Ren.

Can we eat onions, ginger, and garlic?

Today in our cultivation among everyday people we haven't specifically set this requirement. But as for our monks who do monastic cultivation, in the future they'll have to abstain from these things. Those who really have to do actual cultivation in meditation together with others or in a group can't eat them, either. This issue came up in the past exactly because they disturb people's cultivation. Onions, ginger, and garlic can stimulate people's nerves, so if you eat them often you'll get addicted, and if you don't eat them you'll miss them—you can develop an attachment. Take these things lightly. As for cooked ones, that's no problem since they don't produce an odor. You can use chopped onions. If we look at the practicality of it, Sakyamuni didn't allow eating them back then exactly because they disturbed people's cultivation by giving off a strong odor and preventing others from entering into tranquility. At that time eight or ten monks would sit in a circle and enter into tranquility through meditation. If that odor was given off, nobody would be able to get tranquil. Since actual cultivation in meditation was considered so important, not eating those things was taken seriously.

Are virtue and gong the same type of matter as Zhen-Shan-Ren?

Virtue is a type of white colored matter, and it's a special matter. Karma is also a special type of matter. As for *gong*, it is formed by mixing a type of elevated-virtue-matter with other matter from the cosmos. Zhen-Shan-Ren is the Fa, a type of nature, and it can't be understood with the normal concepts of matter—it is super-matter.

How are we to understand the “never-degenerating body”?

Having gone beyond In-Triple-World-Law, a person has a never-degenerating body. Could a Buddha-Body degenerate? It is composed of the richest and the best matter in the cosmos. As long as the cosmos doesn't degenerate, It doesn't degenerate.

Will everyone who cultivates Falun Dafa eventually go to Falun Paradise?

My Falun Paradise wouldn't be able to hold them all! Only those who truly achieve a Righteous Attainment Status and reach Consummation can go. If whoever cultivates Falun Dafa were to go to Falun Paradise... how many hundreds of millions of people are there today? In the future more people will learn Dafa, and these people will multiply and continue to cultivate generation after generation. If everyone went to Falun Paradise it wouldn't be able to hold them all. Those who can't cultivate to

Consummation can go to high-level dimensions, which are wonderful, too. A large percentage of our students come from different high levels and they'll go back to their own original paradises after attaining the Fa.

My five-year-old granddaughter attended two seminars. She often gets up in her dreams to do the exercises and doesn't respond when adults talk to her. Is this normal? Also, she often sees Teacher teaching her words and how to draw, and she sees Teacher in a void space and on colored clouds. Why is this?

If what she practices is Falun Dafa, it's normal. This child's inborn quality is pretty good. Make sure you don't let her learn those messed up *qigong* practices—don't ruin the child. Children like this have all come to obtain the Fa. Be sure not to have your children do bad things. There's a large number of children like this around the country.

What's the criteria for accepting new students?

There isn't any. Whoever is able to practice may practice. Of course, we should point out that people with two kinds of illnesses can't cultivate, and this is something that I set forth: people with critical illnesses have too much karma, and it's impossible that they cultivate; people with psychosis have too much thought-karma and their Main Primordial Spirit is unconscious, so they can't cultivate.

We cultivate among everyday people, and the molecular composition of our bodies does not change. Then, when we get to Beyond-Triple-World-Law, does the molecular composition of our bodies change?

If you don't undergo that change during cultivation, how could you undergo it when you are in Beyond-Triple-World-Law? During the In-Triple-World-Law phase a person starts to change and improve himself step by step, and when he goes beyond In-Triple-World-Law he's pretty much undergone a total change.

"The Story of Bodhidharma" is played on television. Is it right to not let students watch it?

It doesn't matter either way. Students will watch it as a story and they won't follow it. With people today, if you don't teach them the Fa, they definitely won't learn it; even if a Buddhist monk sits right in front of them, they won't learn it no matter what he says. So it doesn't matter, because we've already emphasized in our seminars that the Zen sect doesn't exist anymore—not only does it not exist today, it vanished after the Sixth Patriarch Huineng, and it's been long gone for several hundred years. All that's left is a history. Look at what the Zen monks are reading these days. They even take out Buddha Amitabha's scripture to read. There's nothing left in the Zen sect. The Zen sect's Fa no longer exists in the world. Actually, in the Dharma-Ending Period, no Fa—not just the Fa in the Zen sect—exists anymore.

Some people didn't attend the seminars but take part in the practice. They bought the book and the Falun pin, but then they stopped practicing. Should we take back the books and pins?

Since they bought them just let them be. You can't change that since they spent the money. We don't have any administrative or management methods. At the beginning

I was against producing those things. But now we've allowed them because the students and disciples asked for them. So now we can only let it be.

When I do the "Holding the Wheel Over the Head" position I always feel that my head is heavy and that I can't keep my head up. Why is that?

Just ignore it. Having a heavy-feeling head isn't necessarily a bad thing. Once a person develops a *gong* column (*gongzhu*) through cultivation, it will have some weight and he'll feel it, too. If a big ball of light emerges up above there, it will exert pressure on you, as well; if a Buddha sits above it, this will exert even more pressure on you. Don't worry about what's above there, as that's just how cultivation is. It's all good. Many, many things might appear on top of your head; even people who work on *qi* might have a big *qi* column emerge.

When I underwent a test in my dream, my reaction was better than when I'm awake. Was my Assistant Primordial Spirit at work?

That's of course pretty good. It wasn't your Assistant Primordial Spirit. You aren't allowed to see what the Assistant Primordial Spirit does, you aren't aware of it. That was you, yourself.

Is it true that when someone cultivates to a level beyond Pure-White-Body, his body no longer reacts to cold or heat, and it no longer becomes numb, swells, etc.?

It still does, because those are different things of different levels manifesting in your body. There will be less and less of the kind of discomfort you have when you suffer from an illness, but this isn't to say that there won't be any discomfort. I can tell you that Most Exalted Lord Lao said this before, and it's also mentioned in Dao School writings: why does a person have so much discomfort no matter how high he cultivates to? It's exactly because he's among everyday people.

Is Falun Dafa at odds with religion?

Never in history have we been a religion. Today most of us cultivate among everyday people, so it's not a religion. The purposes of religion are, one, to cultivate, and two, to save people, have them do good things, and to enable morality to last in the human world. These are the two things religions do. Our cultivation among everyday people can also have this effect, but we don't assume the form of a religion. In the future we will have disciples who cultivate Falun Dafa in a monastic setting, but we haven't arrived at that point yet. So how are we to handle this? Now there are already monks cultivating Dafa, and in any case, this Fa of ours is good for society and good for people. We don't get involved in society's politics and we don't violate government policies—we don't do those things. It has no negative impact on the nation, on ordinary human society, or on anything else—it can only be beneficial.

When I sit in meditation, I often feel as if I'm sliding down, like riding an escalator, and am becoming very small. I wonder why.

That too is normal, because the Primordial Spirit *is* very small. But it can also become large, and that's why a person's body can expand outward during practice. So some people feel that they're as tall as heaven, and some feel that they're becoming very small—all of these are normal. But there's one thing: once a cultivator has done

something not so good, he might also feel as if he's falling; that's his level dropping, and the volume of his body reducing.

In recent months, I always find myself busy doing things in my dreams in a muddy and slippery place along with some family members who are around me.

That's how people are among everyday people. In others' eyes humankind is just wallowing in mud.

When someone achieves Righteous Attainment in Falun Dafa cultivation, does he have to take his benti with him?

Our cultivation way requires that one takes his *benti* with him when he reaches Consummation. It won't do if someone isn't able to take his *benti* with him, or, if this body of his doesn't reach that form. Why? It's because all of us *can* achieve it—with true cultivation just about everyone can achieve it. As long as you enter an Attainment Status and go beyond In-Triple-World-Law cultivation you will have already succeeded in cultivating your body. Many people have already reached this stage, only they don't know it. Part of the person's body is locked and restrained, making him unable to sense it. As you cultivate more, it will become more and more obvious. But there's one thing I need to make clear: some people might have various reasons that limit them and prevent them from reaching Consummation; they might only be able to become heavenly beings at different levels, so their bodies undergo minor changes. Actually, in the eyes of an average person this is already a great blessing that's beyond reach and just too wonderful to hope for. It's something totally unachievable in ordinary *qigong*, in possessing practices, or in evil practices.

No more question slips are left. My answers today mainly targeted the issues that our assistants and mainstay practitioners raised. Of course, some of our students who haven't even attended a seminar or who've only attended the seminars once, people who shouldn't have come, are here. I'm not saying that you shouldn't listen to this Fa, or that you aren't able to cultivate. What I'm saying is that you aren't able to accept these things yet, which involve major issues. If we didn't let you in you also might not have understood it, since your *xinxing* isn't high yet, and you might have said some irresponsible things. But then if we do let you come, we're afraid that you might not be able to accept it and doubts will arise, which could ruin your prospects. Anyway, after you hear these things, if you don't believe them, just take them to be stories. Make sure you don't develop resistance.

The Fa I'm teaching here is mainly for our assistants and mainstay practitioners. It will be good for your work from here on out. Some questions have things in common, so when we can't answer questions raised by other students, at least we're aware of certain things. Actually, I've said that you could have still done this without holding this assistants meeting. For example, when I was about to leave after finishing the seminar in Jinan, many Enlightened Beings said to me: "You've taught everything in this seminar." What they meant was that all of what can be made known to ordinary people was taught. I'd advise you to just go study this Fa, and as long as you study it thoroughly there's no question or problem that can't be resolved. The Fa I'm teaching includes more than just the things of this one school of mine. That's why we can say it's enormous. Of course, what we're doing today is different from the practices that were taught in the past or what's been done before. Others talk about the salvation of all sentient beings, and

Sakyamuni even included animals. Sakyamuni talked about the salvation of all sentient beings. He could save sentient beings and he wanted to be merciful toward all beings. Why don't we do it this way today? Why do we select certain ones when we save people? Why is it that we have conditions for selecting the people who attend our seminars? Because everything is different from back then. Some people are so bad that they just have to be wiped out, some people are to remain, and some people might ascend through cultivation. That's why we have this issue.

Alright, I think we all know how to understand this meeting and what we should and shouldn't tell others afterwards, so I won't emphasize that more. Simply put: be responsible to our Fa and be responsible to yourself, then you will know what to do. That's all I'll say.

... After our discussions we can deepen our understanding of Dafa further and align our understandings better. I think it will make it much easier when we answer students' questions about certain things. That's one thing. Also, there's something I haven't said yet to several of our persons in charge: could we take the lead in my hometown in organizing group study of the Fa at set times?—we can't just do group practice. You can read and discuss together chapter by chapter, section by section. Fix the study time the way you do with group practice. I think this will be more beneficial; it can address specific issues, and this will allow us to follow the Fa when we run into actual problems later on. We'll get the ball rolling, and it will lead the way for assistance centers around the country. Then other regions around the country can follow suit. This will be really beneficial to improving our understanding. That's my suggestion.

Audio recording by the Changchun Falun Dafa General Assistance Center

Suggestions Given at the Beijing Falun Dafa Assistants Meeting

December 17, 1994

I'll stand while I speak so that everyone can see me well.

I haven't seen you for a long time. Since a lot of things that are related to teaching the practice need to be handled, and all these things can't really be known or understood by everyday people, I've stopped giving seminars. I've been taking care of these matters during this period of time, and now they're basically all set. I'd originally planned to come out again once these things were wrapped up and completed, to arrange things related to teaching the practice in the future. But since the seminar in Guangzhou this time was decided in a hurry, announcements were already made in newspapers, advertisements were already done, and a lot of tuition fees had already been received, I had to come out midway, meaning, I had to come to Beijing first to do some preparation work before holding the seminar in Guangzhou. That's why I'm taking this opportunity to see you all. I'm really happy to see you all.

I've told you something before: people's moral standard today is very low now, and it's hard to find a pure place in any of the various trades and professions. But as soon as I got here, I saw this extremely peaceful and harmonious field of ours. I dare say that our Falun Dafa is a pure place. (*Applause*) At the same time, I also see that what we've accomplished in cultivation is really heartening. Everyone has the desire to improve and become good—it's really heartening to see. So this atmosphere is exactly the same as this state of mind of ours. In other words, we haven't studied Dafa in vain, and we've all accomplished certain things. I haven't imparted this Dafa in vain, either. These things give me a sense of satisfaction. When I first came to Beijing to impart the Fa and teach the practice, the first seminar had only this many people. But after a while... it's only been two years—actually, it's only been one year since I formally started to impart this Fa, because in the beginning I taught the Fa in the form of *qigong*, which is low. Today in Beijing alone we have so many assistants. This shows that our Dafa has now been recognized by more kindhearted people, people who are able to improve and cultivate themselves in this Fa. This is really heartening. It's hard now to tabulate just how many people are cultivating our Falun Dafa. It has spread from person to person, and the number is just countless. In some places before there were only one or two persons studying it in a county or city, and then the number increased to around a thousand. That's the case for many places—it's growing extremely fast.

Why is this? It's because, as I've said, in our Falun Dafa we cultivate *xinxing* and require people to raise their moral standard. Also, we've truly pointed out the fundamental reasons why a person's *gong* doesn't grow in cultivation—we've identified this. So we've discussed the fundamental issue. As I've mentioned before, some people have told me in their cultivation experience articles, "After Teacher brought this Fa to the public, it's been highly beneficial to shaping our society's moral civility." Of course, I've said that this isn't the main purpose. I just want to pass this Fa on to people, and to bring it to the public to have more people benefit from it and be able to truly improve themselves—as we put it in our Buddha School, "to enable people to truly rise to higher levels and achieve Consummation." But it's sure to also have the effect of raising

people's moral standard. This is because our cultivation system's requirement has, in my view, identified the real issue—it requires people to emphasize *xinxing* cultivation. Why is it that a lot of people—including a lot of monks, and this also holds for full-time Daoist cultivators, too—no longer know how to improve themselves? They only pay attention to formalities, but not to the real things.

If a person's *xinxing* doesn't rise, I'd say it's impossible for him to improve. This is because the nature of the cosmos doesn't allow someone with a low *xinxing* to ascend. If a person can reach a certain point, meaning, if he's improved to a certain point, then I'd say even if this person doesn't reach Consummation, he will benefit society. He won't do bad things consciously anymore—he'll know the terrible consequences that doing bad things would bring upon himself. In this way, [our Fa] helps to build the society's moral civility and correspondingly improve humankind's moral standard—this is for sure. We've been responsible to individuals and to society in teaching this practice. We've managed to do this. The impact on people and on cultivators has been fairly good. In our actions we've strictly followed the requirements of this Fa, and our practice hasn't gone awry. We have always maintained a pure and clean cultivation state.

Judging from the current situation, I think that in the future this cultivation system might spread even more widely. Sometime soon, probably next year, I might do more of my teaching abroad. So this hasn't only had an impact on our country—it's also had a big impact abroad. Someone who returned from abroad told me that when he and some others were eating in a restaurant in the United States, they saw an introduction to Falun Gong hanging there, and he was curious and asked about it. We didn't know about this situation, we weren't aware of it. It might be developing with a lot of momentum. The essential reason is simply that we emphasize the improvement of one's *xinxing*; so whether it be the society, people of different social strata, or people with different viewpoints—all can accept Falun Dafa. That's what I was just talking about. I only discussed briefly the situation of our Falun Dafa's development at present.

Since this is a meeting of assistants, I'll just talk about things related to this. The situation of Falun Dafa's development in various regions reveals that those places have different strengths; they've accumulated a lot of experiences, and they have learned a lot from their experiences in studying Dafa and in cultivation. Since I was home recently—I was in Changchun—I know more about the situation in Changchun. I'll share one thing. Now there's a "Fa-study upsurge" in Changchun. How is it a Fa-study upsurge? Nowadays other regions consider practicing the exercises really important. Of course, that is really important, it's indispensable in a practice that cultivates both one's nature and life. But in Changchun they make Fa-study even more important. So, every day after they do the exercises they make a point of sitting down to read the book, to study the Fa. And after studying they discuss, they discuss paragraph by paragraph. With time they've started to memorize the book. They thought "this is something so good" (of course, those are the students' words, not mine), and they thought about how people used to memorize many scriptures even though their meaning wasn't very clear and all of them were pretty vague. Of course, our students had other reasons, too. I'm just giving you the idea. They said: "Why don't we memorize something that's this good? It requires us to be good people at every moment among everyday people and it enables us to improve, wouldn't it be better if we could memorize it? Then we'll have something we can measure ourselves against at every moment." That's how they started a "book-memorizing upsurge."

In Changchun there are now more than ten thousand people memorizing the book. What's the situation of their Fa-study now? They sit down and start to study, and they don't need the book—one person recites the book by memory from the beginning, then

he stops and another person continues to recite, without making a mistake, and not one single word is recited wrong as they continue to recite. Then it continues, you recite a paragraph, he recites a paragraph, and people go on reciting like this. Later on they started to copy the book by hand. When they make a mistake they start all over again—they hand-copy the book from the very beginning again. What’s the purpose? It’s to deepen their understanding of the Fa, which really helps the students improve. With such a deep impression [of the Fa] in their minds, whenever they do something they’ll be able to hold themselves to a practitioner’s standard. It really makes a difference.

I didn’t set these things as requirements for our students. As I just said, many regions have gained a lot of insight from their experiences, which were all helpful. I’ve also said to the Changchun Assistance Center, “Your experience should be expanded to the whole country.” Those students improved really quickly after studying the Fa this way, and their levels have been rising really quickly as well—that’s bound to be the case. Perhaps a lot of us, since we’re cultivating... I can discuss deeper things since those of you present here are assistants and it won’t be a problem. Every word in my book is a Falun when it’s seen from a low level, and every word is a Law Body of mine when it’s seen at a high level—even the component parts⁴ are individual ones. It’s also different from other books when you’re reading out loud with your mouth. Many people have already developed pretty good *gong* through cultivation, and even the words that they read out loud have images, what comes out of their mouths are all Falun. In other words, our book is *not* an ordinary book. Of course, people whose levels aren’t yet adequate still can’t do this. Enabling you to read the book and study the Fa is itself improving you, because we emphasize *xinxing* cultivation, and having a rational understanding improves a person in and of itself.

Ours is a practice that cultivates both nature and life, and the purpose of the movements is mainly to change the *benti*, meaning, to change our flesh body and the variations of material bodies that exist in various dimensions—this is the main purpose. It also involves [developing] certain supernatural techniques. If you really want to improve yourself, I’d say you have to improve from the Fa. If our *xinxing* can’t elevate then we can’t improve from the Fa, and everything else is useless. Why do I say this? It’s because if you haven’t reached a certain level and your *xinxing* hasn’t elevated, you won’t have the *gong* that determines your level. Without *xinxing* cultivation a person doesn’t have *gong*. If you want to transform your *benti*, how do you do this without the reinforcement of this energy? You’ll be missing the most crucial thing. You can’t transform anything without the reinforcement of this energy. That’s why Fa-study is extremely important. I think cultivators should read the book more, and it’s guaranteed to help you improve quickly. (*Someone interrupts: “They’re worried that you might get tired. Teacher, please have a seat so you can tell us more.”*) They’d like me to talk more. (*Enthusiastic applause*)

Just now I was mainly talking about how our Falun Dafa is unfolding. “Falun Gong” is the term we used at the beginning when we taught the practice in Beijing. As I’ve said, *qigong* is a term that was coined by modern people. But *qigong* is actually a type of cultivation practice. What’s popularized among everyday people are just things of *qigong*’s lowest form, which can only barely change the human body and prepare it for doing cultivation practice. They’re only things of the beginning phase—and those are what’s been taught. *Qigong* is actually cultivation practice. Our practice is taught directly at high levels. It’s not necessary to talk about those *qigong* things anymore, because all

⁴ In Chinese, each word is made up of one or more characters, and characters are often made up of multiple parts.

these years of people popularizing *qigong* has laid a foundation for people to have an initial understanding of *qigong*. Right from the start we talk about cultivation at high levels. We should no longer call it “*qigong*.”

Our “Falun Gong”... Of course, you can refer to it this way before people understand what it is. But I think it’s really Falun Cultivation Way, Falun Cultivation, or Falun Cultivation Great Way (*Falun Xiulian Dafa*). That’s one thing—what to call it. I just thought of another thing, namely, a lot of our students have been quietly doing good deeds. They’ve done a lot of good deeds in society, in other environments, and at their workplaces, and they’ve done that without letting people know their names or seeking any reward for it. There are many examples of this. I know—I’m clearly aware of it without you telling me. Not leaving our names is a good thing. But think about it everyone, in the time since our practice was brought to the public, a phenomenon has sprung up in which peoples’ hearts are turning towards what’s good and their moral standards are elevating. I think the influence of our Falun Dafa has been a part of this coming about. So I think that when some of you have done something good and others ask you, “Could you please tell me your name?” you don’t say anything and don’t leave your name or seek any rewards since what we want is merit and virtue; I think you shouldn’t say nothing. You can say, “I practice Falun Gong,” or “I’m a Falun Dafa cultivator.” This will help us to have a better influence in society and to spread our Dafa. Wouldn’t it be great if everyone came to seek out the righteous Fa? I think that’d be even better. This is because the impact we’ve had—there are already quite a few people around the country learning the practice—is already huge. People these days even think it’s strange when a person does some good deeds in society. Of course, there are still some people who think: “There are still ‘Lei Fengs’ in this day and age? This person is awesome!” We might as well tell them clearly.

There are some other issues during this period of time. For example, some students have many, many questions in the course of cultivating and they’re always unable to solve them. “Why is this?” “What does that mean?” These kinds of questions... Believe it or not, if I had you ask questions here, the assistants who are present here would also ask a ton of questions that students have asked at the seminars. Why is this? As I just said, your understanding of the Fa is still not deep. Because I’m incorporating things of different levels when I talk, after some people read the book once, they find it pretty good, and when they read it again they have a new understanding, and when they read more they have yet more new understandings, as if the meaning of the words had changed. Many of us have felt this way. It’s exactly because I incorporated different-level things in the book, and as your level rises you have different understandings—this is the Fa. I think that if you can truly study the Fa solidly and measure yourself against the Fa, all of your questions and problems will be solved with ease. This is sure to happen. As long as it’s a question or problem in cultivation, it *can* be solved.

I remember that I taught the most thoroughly in the Jinan seminar. Many things were spelled out. There was a very small number of things that I didn’t go into too much detail about, but I mentioned the ideas. Believe it or not, if we can truly absorb what we study, any question can be answered. Actually, a lot of the questions we have... some people wonder, “Why do I have this discomfort, that discomfort...?” Many of them don’t realize that it would be bad if they didn’t feel discomfort—it would mean that I haven’t been taking care of you. Since you want to do cultivation, I’ll repeat what I said before: it’s not that easy. We can say that everyone has karma, so how could you not pay for it? Could everything be eliminated for you all at once and you be allowed to become a Buddha because you’re special or something?! I’m just illustrating this point. Who could

improve himself without going through cultivation? The process of cultivation involves working off karma and enduring hardships. If you don't endure hardships the karma can't be worked off. So bodily suffering isn't necessarily a bad thing. The problems you come across in life aren't necessarily bad things, either. You have endured them but you aren't aware of it.

I'll give an example. It was said in Buddhism that "a person has to endure a lot of hardships in cultivation." You still have no idea—what does that little bit of hardship you're enduring count for? Since you have a master who's taking care of you, a lot of it has been eliminated for you. Who hasn't done bad things in his many, many lifetimes? I'd say that with people today, having come to this stage, it's hard to find someone who hasn't taken a life or who hasn't owed a lot of karma. If we go back in history, how much tribulation did others have to endure back when you did worse things to them? Yet today you can't endure these little things that you have to endure?! Of course, I've told you the general idea. Many people can't see this. Since we're talking about cultivation here, it involves a person's ability to enlighten. You can't see—true, you can't see. If you could see everything you wouldn't do bad things, and there wouldn't be a question of cultivation anymore. So when people have fallen to this stage, [it's arranged to] have them drop into delusion and cultivate without being able to see anything.

While we're on this topic, I'll talk about another thing. Namely, many of you have your Third Eye open—your Third Eyes have opened at different levels. But nobody's has reached that high a level; what you see isn't the nature of things, and you can't see the karmic causes of things. So this brings about a problem, namely, these people might casually talk about what they see. When they casually say things it has a serious consequence. The listener might say: "How did my cultivation get into this mess?! How did this happen?!" Actually, what these people see is not accurate. For example, many people whose Third Eyes are open have said, "You're possessed... he's possessed... you're all possessed." A long time ago I said: the students of Falun Dafa, our true cultivators, are *not* possessed—I've cleaned that up. So why have some people seen animals' images, some images of this kind or some images of that kind...? Actually, I can tell you that many of us can't distinguish the forms of existence of the Main Primordial Spirit, the Assistant Primordial Spirit, and possessing spirits. What they actually saw was only your Assistant Primordial Spirit's previous life, or your Main Primordial Spirit's previous life—that's all it was. When you go and say those irresponsible things, aren't you making others panic? You said so and so was possessed, but he wasn't possessed at all.

In the past, Buddhism talked about the Sixfold Path of Transmigration. Buddhism also had this saying, "Seldom does a human reincarnate as a human; more often an animal reincarnates as a human." Of course, we won't comment on whether or not this is fact, that's what's been said in Buddhism. I'm just giving you an example and talking about the idea. Of course, don't be pessimistic—who knows what he has been in all of his previous lives? This is an assistants' meeting here today, so if you're someone who hasn't attended the seminars before and don't believe what you're hearing, just listen to these things as if they're stories. It was said in the past that when people come from that side they all want to be animals, who don't have complicated social relations and live carefree. If someone wants to become an animal it's not that easy. By comparison it's easier to become a human, as humans have to endure hardships. That's the idea. But it's exactly because humans have hardships that humans can do cultivation practice. Other beings can't do cultivation practice, and even if they go up through cultivation they're practicing an evil way and aren't allowed to reach a high level. So from now on if your

Third Eye opens, you have to pay attention to this issue and not speak irresponsibly; this is because you can't see accurately. What's more, you might sense some things, but where does the message you sense come from? Maybe it's a demon that sends it to you. So be sure you don't get attached to these things.

Our students shouldn't think that people with opened Third Eyes are up there—that they're high-level. This is because these things aren't determined by the level of a person's Third Eye—it's not based on the level of a person's cultivation. Perhaps your Third Eye isn't open but your level is much higher than [someone whose Third Eye is open]. It's really common, and there aren't just a few isolated cases. When we determine whether a person is cultivating well, we just look at the height of his *xinxing* and the depth of his understanding of the Fa. Some people wonder what happens when Teacher isn't around or has finished teaching the practice and they can't see. Some people have said, "Then we won't be able to cultivate." That's just not true. Think about it, what do I teach this Fa for? Back when Sakyamuni walked the earth, he didn't leave behind any words in writing. What was left behind were only passages of things that Sakyamuni discussed and that were disjointedly remembered by people, and they weren't systematic. That's how the scriptures you read are. At that time people were only allowed to know that much, so it was intentionally done that way. Things that Sakyamuni never said have also been mixed in. Today our Fa is taught pretty explicitly. Back then Sakyamuni only left behind some precepts. When Sakyamuni was alive he didn't leave behind any written words. During his later years Sakyamuni made many precepts so as to enable people to do cultivation practice and raise their levels in the process of cultivation. But we don't have things like that today. Actually, the most critical thing Sakyamuni left behind were precepts.

We don't need to forbid you to do anything. Nor do we need to set any regulations for you to follow. Why? Because today we have passed on the Fa and this Fa already tells you what you should do. That's why I say that if I'm not around or if you can't see me, you should "take the Fa as teacher" and just study this Fa. Whether you succeed and whether you can do this is all determined by this Fa. If today Li Hongzhi saw that a certain student was pretty good and opened the "back door" for you, gave you some *gong*, and let you go up—think about it, wouldn't doing that kind of thing be the same as my damaging the Fa? So, every one of you must be sure to do cultivation—all of you have to cultivate, and to cultivate one step at a time, at that. Of course, some of us have made extremely special contributions to Falun Dafa. In that case you're also cultivating, it's just that the form of cultivation is different—it's another way of cultivating. Actually, all of what I said was to ask you to study the Fa earnestly and to cultivate earnestly.

It's possible that in the future I won't teach the practice a lot in China. So it's crucial that you study and understand this Fa well. The Fa has been passed on to you—actually, my goal is to pass this Fa on to you. If I watch someone in his cultivation forever and I'm in front of you but you don't follow what I say when you do things, what's the use? It's useless. I've said that my Law Bodies can protect you. Actually, I haven't talked about situations at higher levels and I haven't talked about things that are bigger. Humans have bodies in other dimensions, and so when that body of a person has a certain amount of energy, it enlarges. The cultivated bodies of mine over there are quite large now. How large? Some people have asked me: "Teacher, when you go to the U.S., how will I practice? Will you be able to protect me?" I've replied, "There will be Law Bodies to protect you." Actually, there's another meaning to it. Not only are my Law Bodies protecting you, a fairly large range of dimensions—a certain range of dimensions

in the universe—haven't even reached beyond my belly! Wherever you go, won't you still be here with me? What I'm saying is that you should just focus on cultivating.

Of course, there will still be some demons that exist. Why do some demons exist? I've said that I have been taking care of some issues. These things are part of the issues. Think about it: in various places around the country, or at a certain exercise site of ours, these things often happen—that is, people damage our Fa. Some people verbally attack me; others say Falun Dafa is not good in this way, that way... This has seriously interfered with our cultivation. But think about it, isn't this a good thing? Throughout the entire course of your cultivation there will be the question of how you fundamentally understand the Fa and whether you can be steadfast—you'll be tested on whether you are steadfast in the Fa all the way until the last step of your cultivation. If this fundamental issue isn't settled, all other things are out of the question—nothing else would matter. Isn't this the crux of it? If you aren't steadfast in the Fa itself, how could you conduct yourself according to the Fa? Won't you waver over everything else, too? Such a person will think that none of this is real, and he has this problem from the beginning to the end. So, there's this form of demon that interferes with us. Then what would it be like without this type of demon? Others have also said: "If your Falun Dafa didn't have these disruptions, if these things didn't interfere, it would be too easy for your students to cultivate. How could we tell that they'd improved? There's only a little bit of discomfort, physical discomfort, and only those troubles they come across in daily life. Wouldn't they be missing something? How about the question of whether they're steadfast in the Fa?" A person's cultivation should include improvements in every regard. Wavering is also a type of attachment, an attachment of being unstable—it's also an attachment.

I'll mention something else in passing—I'll talk about another issue since we're on this topic, and I can see that you all want me to say a little more. In my seminars there's something I've mentioned—karma. By doing bad things a person gets karma; by doing good things a person can accumulate virtue, or, gain virtue. In the several seminars that I've given recently, I've also talked about how humans can generate a type of karma, thought-karma, which I hadn't discussed in detail before. I only spoke in general about the existence of karma, so I didn't discuss thought-karma in detail. So, what negative effect does this kind of karma have? You're all assistants, so if you come across this situation in the future you'll be able to explain it to others. Some new students swear at Teacher as soon as they start practicing, and some new students swear at Falun Dafa and aren't steadfast in their minds when they take up the practice.

So why does this happen? And they say a lot of filthy words, they even say filthy words that they normally wouldn't think of, and even if they don't say those things, these things occur to them in their minds. A lot of people have gone through this phase, and this problem occurs especially at the beginning of a person's practice. A lot of people run into this problem when they truly do actual cultivation. So some people wonder, "How come I'm swearing at Teacher?" Other thoughts like "This Fa is fake! Don't follow it" emerge—you might have this thought. Some people's minds aren't steadfast, so they follow that, stop practicing, and stop believing in it. We've said that this cultivation system is for cultivating a person's Main Consciousness. If you can't take control of yourself nobody can save you. Why do we stress that people with psychosis aren't allowed into our seminars? Precisely because they can't take control of themselves and aren't able to be in command of themselves—who would we be saving? Don't we want to save you yourself? That's why we talk about this issue.

But some people are able to recognize it. Some people think: "Why do I swear at Teacher? Why do I swear at the Fa? I'll control it." It causes this person mental tension

for a long time, and he can't control it himself. But my Law Bodies know everything, and when they see that your mind is so steadfast, they'll help you eliminate that thought-karma. The truth is, it's that thought-karma that's making trouble for you. You swore at others before, and the bad thoughts you used to have can all well up. Why does this situation occur? Think about it, we eliminate karma in our cultivation. Everything in other dimensions is alive. I said this long ago, I said it in my seminars. That karma is alive, too. If you want to eliminate your karma, when you eliminate it, it will die and be gone. So will it let you do that? Will it let you kill it? It's alive right now, so it won't let you practice. It doesn't let you practice because it wants to live and it wants you not to eliminate it. So it reflects filthy words into your mind, it doesn't let you believe in Falun Dafa, and it even makes you swear at me and think of all sorts of things. Some people find themselves at a loss to explain it, or wonder if someone is giving them a hint or if they're actually onto something—they can't recognize it and they go down with it. These people are then finished, no one can save them anymore. It's actually that thought-karma playing an impeding role.

This happens for a period of time, a very short period. As long as your mind can become steadfast you will be able to eliminate it, you'll be able to eliminate this karma. I didn't emphasize this in my seminars before, but recently a large number of people have reported this phenomenon to me. Don't worry—whether you've sworn at me or sworn at Falun Dafa, that wasn't really you yourself swearing. Make sure you tell them apart. If a person's Main Consciousness isn't clear he's finished, and nobody can save him. This has occurred in a lot of regions. Some people even think: "Why am I not living up to Teacher's kindness? Why am I swearing at Teacher?" A student in Changchun asked, "Why do I swear at Teacher and swear at Falun Dafa?" Then he went before my picture and said: "Teacher, I can't practice anymore. Whenever I practice I swear at you. I can't cultivate anymore. I'm not living up to you, Teacher." Whenever he encountered Falun Dafa he'd start swearing; as soon as he picked up the book he'd start swearing in his mind. Finally he said: "This teacher is so good, and this Fa is so good. I'm terribly sorry." Of course, this student of ours wasn't at all confused in his mind. He was really clear, saying "what I'm doing is not living up to Teacher's kindness." Later on, when he was doing the exercises he told the assistant at our practice site about this, and the assistant immediately reported it to the General Center. Based on this situation, people told him that it was demons at work—this type of karma is actually a form of demon, too. During the period of time when his practice brought demons upon him, everyone practiced around him and read the book at him while sitting around him. Then his head became clear. It was actually helping him get rid of the karma.

Of course, my book is able to have this kind of effect. If you don't believe it, when some people get sick, of course, I don't want to say "get sick," illnesses, microorganisms such as bacteria and viruses, are in fact all manifestations of karma in our body in this dimension, so reading my book can eliminate it. When you read the book what's sent out is *gong*, what's sent out is Fa, so it can have the effect of eliminating karma. That person found that his mind became pretty clear and that it was pretty good. But when he went home the problem came back. Why did it come back? Actually, his thought-karma was bigger than usual, so he had to endure a little more than other people during that period of time. But he came to understand the problem and he endured it. Then, before long, my Law Body helped him get rid of the karma and it eliminated the rest of it. He came through. Now he's well and he no longer has any problem. When this problem occurs, don't think that it's the result of a mental problem or of being possessed—that's not the case.

In closing, I'd like to tell you a little bit about something I'm hoping for. I don't want to take more of your time, since this is an assistants' meeting and your center still has other things to do at this meeting. I hope that from now on you'll start an upsurge of Fa-study. Don't regard your daily exercises as more important than Fa-study. We should persist in doing the exercises daily, but we should persist in studying the Fa every day just the same. Only by truly grasping this Fa can it guide you in your cultivation. Some people just wait for Teacher—when they have a problem they just wait for Teacher to explain it to them. The truth is, the Fa has everything in it, and as long as you go study it everything can be answered. Of course, if you don't believe in the Fa or if you're wavering, I'd say that's a problem with your enlightenment quality. Also, those of you in the audience here are all assistants and you're doing the assistants' work. Of course, you're all doing it voluntarily and we haven't forcefully required you to do X, Y, or Z or to do things in a specific way. And naturally, we require assistants to be serious, to be responsible, and to practice only this one cultivation way—these things are essential. We don't need any administrative methods to control anyone, nor do we have the right to. Cultivation depends on oneself. We've merely assumed responsibility for organizing them and helping them solve their problems.

So I think the assistant's understanding of the Fa should be higher than the average student's. That's why you have to study the Fa a lot. I think it's a problem if you can't answer questions that some of the students raise. It doesn't matter if your level of education is low. When you organize people to study the Fa, when people read the book, and when people talk about their understanding, it helps you improve. When I was in Changchun they held an assistants meeting, and I said this: in the cultivation form we have today, these people who cultivate in the ordinary human society are like everyday people, but we're actually cultivators and not the same as everyday people. So think about it everyone, what's your duty when you, an assistant, organize a group of people to practice? In monastic cultivation you would be an abbot in a monastery. Think about it, shouldn't we do this job well? As a cultivator, you have to cultivate, and you also need to help others cultivate. It's not that our requirement for you is high—that's just how it is. You really need to be sure to do well in taking a leading role and organizing students so that we can carry forward this Falun Dafa and have it benefit humankind. This is what we say at the lowest level. And in actuality, this is the case, too.

There's one more thing that I just thought of. What I just addressed were several requirements for you that have been put forward. There are some people who often don't focus much at work. It appears that they don't care about anything in society, and they're just waiting for "the catastrophe." Some people have even asked me, "When will the catastrophe begin?" I've talked about this issue in my seminars. I've told them, "What catastrophe?" Think about it, who are catastrophes directed at? Good people aren't subject to catastrophes. If there really is a catastrophe it's sure that good people will remain afterwards. Catastrophes weed out bad people. So, since you are a cultivator and you're improving yourself, why worry about that? Whatever catastrophe there is, so what—it has nothing to do with you. That's if there really is a catastrophe. But today I can tell you this clearly: the catastrophe no longer exists. People have talked about things like Earth exploding, satellites colliding, a big flood... You know, catastrophes were arranged in the past to unfold one after another. The catastrophes arranged at different levels have all passed. The comet hit Jupiter instead of Earth. The flood has passed—last year flooding was very severe and it was worldwide. Now it's very weak, weak to the point that it's passed. Many things have passed, meaning, that kind of catastrophe no longer exists. The only thing that exists is—we don't have anything to hide—the only thing that exists is that in the future a large number of people may be weeded out. People

who are very bad might be weeded out by a powerful disease—this is possible. That's why we say that even though some people always talk about these things, you shouldn't worry about them. That kind of catastrophe no longer exists. What's key is how you cultivate yourselves and how you improve yourselves.

That's all I'll say. Let's resume the meeting. (*Warm applause*)

Audio recording by the Beijing Falun Dafa General Assistance Center

Talk in Guangzhou to Some Assistance Center Heads From Around the Country

December 27, 1994

Gradually our assistance centers have been voluntarily set up by people in different regions. Many people came from other regions and attended the seminars, they thought that this practice was great and wanted to pass it on to people in their regions, and then they took the initiative to teach the practice at parks or in other ways; they've made Falun Dafa's impact larger and larger. You've all done a lot of things and contributed a lot. Put shortly, in a sentence, you want to enable more people to obtain the Fa, to enable more people to improve, and to enable more people to benefit from it. You're all doing good things. Gradually, many assistance centers have been set up, and there will be more in the future. So we're now faced with the question of how to run them—this will also be a major issue in the future. So we'd like to sit down and talk about this in a timely fashion.

The way our assistance centers are supposed to be managed was always stipulated in explicit terms before. You know, when people come to learn Falun Dafa, we don't have any administrative methods, and we don't force people to learn it, offer some titles or make promises, or tell them they can make money from it. Everyone comes completely of their own accord, and everyone wants to study this Fa and to enable more people to benefit from it. That's why you do this work out of your own enthusiasm. In other words, you're doing this unconditionally. Also, it's a lot of work to do this job. You only do good things for others, you make sacrifices for others, and you don't get any compensation. Of course, when we say there isn't any compensation, we're speaking from the perspective of everyday people. I've said that spreading Dafa brings a person boundless merit and virtue. We've laid down many times, and in the book we've also set forth, the conditions for establishing an assistance center. The assistance centers we set up are unlike any work unit, and they aren't like a company or an administrative unit—we don't do those things, and this is our most prominent feature. Why don't we do those things? It's because that's likely to kindle people's desire to develop some kind of enterprise—people are apt to develop this kind of attachment. It also involves some other issues. If our assistance centers were really run like a work unit, a lot of problems would be involved. For example, housing needs money, installing telephones needs money, and water and electric bills all need money. Then where would these funds come from? Everyone is teaching the practice voluntarily. We don't charge any membership fee, nor do we collect people's money. Everyone does it voluntarily. So we don't do those things—true cultivation can't do those things. Back when Sakyamuni taught his Fa, in order not to cause people to develop this attachment, he led his disciples to leave the secular world and go to monasteries to do cultivation practice. That's how he did it, whereas some other religions, such as some of the Western religions, didn't do it that way. Although they didn't do it that way, actually, they too discussed things like taking reputation and self-interest lightly. In other words, if we want to truly do cultivation practice, if we want to improve ourselves, and if we want to do this good thing, we can't make this a business entity, nor can we make it like a work unit. Make sure you pay attention to this.

There's something else to this. If you make money, if you make money off it, then that is completely damaging to this Fa, because the Fa is for saving people and you

can't use it to do business. What's more, a lot of *qigong* masters did things like treating people's illnesses, offering consultations, and so on, and they made some money. There were also people in other practices who did that. Some blatantly said that money was necessary to care for the Dao, which is really just bunk—as if the cultivators in ancient China had a lot of money, when in fact they were penniless. Of course, if you have money, we don't have a problem with that—I've already talked about this. You can do your job well and make more money, which is an everyday people's matter. In the course of our cultivation, we need to safeguard this Fa and ensure that the Fa doesn't lose its shape or go awry. There's more to it than your studying in this way today—it will be left for history for a long time to come. You're all studying this Fa and following this Fa. If we don't do this well from the outset, if we go awry right at the start, then in the future it will be distorted beyond recognition. You know, I myself will try my best to do well and to not cause any bad things or bad phenomena to happen. The same goes with the assistance centers in various regions from here on out, as what you do also represents Falun Gong, and in a sense it's also a reflection of Falun Gong. Make sure you pay attention to your image, pay attention to how you do your work, and don't tarnish Falun Gong. If you set up an institution or make money off it, I'd say that this wouldn't be any Fa. Once money, material things, or self-interest get involved, things like “You've made more money than me,” “I've done a lot so I should be compensated,” how to reimburse expenses, and being asked by the society to pay an allotted amount, things like this and more will all occur. I think that if we really got into all that we wouldn't be doing cultivation—that'd be just like a company, so it's absolutely unacceptable.

Now we've brought this Fa to the public. The reason we're able to bring it to the public is that we're able to handle things well and ensure that It doesn't lose Its shape or go awry. If we do poorly right at the outset, who knows how far future generations will go. They'll say, “However things were done when Li Hongzhi was around, that's how they should be done today.” When I'm around I can rectify some things for you; when I'm not around, it's hard to say what will become of things. That is why we're strict about requiring you to do things this way from the start—we don't set up some entity. The way our practice administers things is that our assistance centers don't keep any money and they only assist people voluntarily. Also, we don't set up any organizations or factions. We just voluntarily do some good things for the people, do some good things for more people.

If someone wants to cultivate we'll assist him, and we too are cultivators ourselves—that's our principle. So when you set up an assistance center, you shouldn't think about having a facility, a telephone, and this or that—don't do that. Some of our assistance centers make use of their existing conditions, and either they use their homes or their offices, and they're able to do things quite well. It doesn't matter what conditions you have or how well we do things: what's critical is your understanding of the Fa, your grasp of the Fa, and whether you are able to persevere in cultivation—that's the key. How you improve yourself is primary, everything else is secondary. Of course, in order for us to carry out our work, some people provide some convenient conditions for us. I'd say that doesn't matter. For example, among our students, someone may be a leader at an institution or at an enterprise, or he's a manager at an enterprise; he has convenient conditions and provides us a place for people to sit down together and have a meeting. I'd say that's not a problem. It doesn't involve money. We have students in all trades and professions, so they can resolve those problems. Also, they take the initiative and are willing to do this, and they're happy to do their part for Falun Gong and to contribute something. These types of things have happened in different regions where people provide places or convenient conditions—people are eager to do these things.

Another thing is that to assist students in their practice, the assistance centers in various regions have at different times printed some pamphlet-like materials, such as “Falun Dafa in Changchun,” “Falun Dafa in Beijing,” “Falun Dafa in Wuhan,” and so on. I think this form is also good. It doesn’t matter whether it’s a newspaper or a flyer, for they’re all just experiences and understandings from among our students, or they’re for informing you in a timely fashion about some things that you’re needed for. But usually what they do is very simple—the flyers are one or two pages, or, they’re printed with better quality, but none of this matters. Then how do we take care of the costs? This involves money. As far as I know, all of the regions that have printed these things have done so as follows: some students are business owners—nowadays many people have their own companies, or, some people’s jobs are doing these things, or, some people are administrators; they have convenient conditions or have a printing facility at the workplace, so they use their convenient conditions to do this; or, some entrepreneurs provide convenient conditions to help you do this. Our assistance centers don’t touch money—those people help us do this. We only provide the text, and afterwards we distribute the printed material. That’s how it’s been done, and I think it’s quite good. Some people think this is something that has to be done and that it’s something that has to be done regularly, and if it doesn’t work out they try other ways. We can do this from time to time. If you have the conditions you can do it regularly; if you don’t have the conditions, don’t force it. That’s the principle.

As far as the administration of assistance centers, we’ve already documented our regulations explicitly, and you have followed them. There are requirements for setting up an assistance center. And we’ve told you to have new assistance centers report to the one in Beijing or to one of the several main assistance centers. The assistance centers of the provinces and major cities, in particular, should [take responsibility for the assistance centers] within their administrative areas. For example, the Guiyang assistance center should take responsibility for Guizhou province, and the assistance centers of all the counties should contact them in a timely manner. It might not be convenient for each assistance center to contact Beijing. The counties around a big city should also be overseen [by the assistance center of that city]. This helps them to carry out and expand their work. Everyone should be responsible to Falun Gong. If you don’t get involved and they do things however they want to and they don’t understand what we intend to do, they’ll actually go awry and it’ll be a loss for Falun Gong. Also, the Wuhan assistance center, an assistance center that large, has overseen several nearby provinces. I think that’s quite good as well. They have more experience and have done these things for a while now, so I can rest assured. They have a relatively good understanding of the Fa and they’ve done a relatively good job in their work. This is basically the situation. Our assistance centers must be sure not to veer off the path.

Someone passed over a question slip to me and asked, “How should the staff of the assistance centers be chosen?” All staff are voluntary. But there’s one rule: the head of the assistance center has to have attended my seminars. The more someone has heard, the deeper he can understand; it’s often the case that someone who listens less has a shallow understanding, and some people haven’t even realized what [Falun Dafa] is all about; these people tend to lead others awry. Of course, if someone listens to the Fa a lot, reads the Fa a lot, and studies the Fa a lot, he can also enrich and deepen his understanding on his own. When you choose people, choose those who have the enthusiasm, are upright, and don’t do crooked or wicked things.

In addition, Falun Gong cultivation is no ordinary *qigong* cultivation; it’s cultivation at high levels. It’s really hard to do what I’m doing, and it’s extremely hard to

purify a person's body or to truly improve a person's *xinxing* level. I have to send out a lot of *gong* to purify their bodies and clean their bodies, I have to plant a lot of things in them, and I also have to teach the Fa to them thoroughly—this task is really hard to do. I can do these things in a short amount of time. If these people were to do cultivation practice on their own, they might need dozens of years to reach that point. It's very hard even for average masters to enable them to reach that point in one or two years. It's not easy to truly guide a person, yet it takes only one moment to destroy a person—it's really easy. That's why we've always had these requirements.

We have this rule: we don't let people who hold positions in the *qigong* associations in various regions work for our assistance centers. But there's one exception. Let's say there's a person in charge of an assistance center who's a very good person and who wants to resign from the *qigong* association in order to do work for the assistance center. Since that *qigong* association is almost defunct, and he's really good and able to manage himself well, this is the only exception, and it's an extremely special case. People in *qigong* associations in other regions don't have a good understanding of our Fa. Their minds dwell on things like how to make money, managing various *qigong* groups... the old ideas are deeply embedded in their minds. So if they regard us as an ordinary *qigong* and manage it that way they might ruin our students. That's why we've always stipulated that members of the Qigong Science and Research Society⁵ can't work for our assistance centers. The heads of our assistance centers are all approved by our Research Society,⁶ and most of them are appointed or designated by me personally. This directly helps ensure that our Dafa doesn't go awry. If it were otherwise, if they managed this like they do those ordinary *qigong*, think about it, they have a lot of messed up materials, so they might bring some over and sell them here—they'd be delighted since it'd be a good chance to make money, they'd be able to make a lot of money, and they'd do all sorts of things... they're out to make money. It's not that they mean to damage our practice, but what they'd do would have the effect of damaging us. Any of those messed up things could interfere with our students. It's easy for some people who don't have a deep understanding of the Fa to go awry. They might even bring over some messed up *qigong* books and sell them here—that's what other *qigong* practices have done.

Now when *qigong* masters come to hold classes people think it over more rationally and aren't as blind as before, when they'd attend every time a *qigong* master came to give a class. People are now more collected, and they look to see whether it's real or fake; they aren't like before. So it's hard for *qigong* masters to hold classes, and when they can't get enough students they'll push our students to attend their classes. This way they're able to run those classes and make money, but they'll ruin our students. We're doing such a major thing and we've made such a great effort, yet they ruin our students in a split second. Of course, with some students your requirements shouldn't be too high. After all, they've just learned the Fa and their understanding of the Fa might not be very deep. They might ruin themselves unwittingly. We had this rule before: any head of an assistance center in any province or city who does this has to be replaced—he absolutely cannot remain.

If there's anyone at the assistance centers in various regions or if there's any assistant at a practice site who pushes our students to listen to other *qigong* masters' lectures, sells other *qigong* practices' materials among our students, or leads our students to do crooked or wicked things, we have to replace him and everyone like him that we

⁵ The main institution set up and administered by the Chinese government to study, monitor, and regulate *qigong*.

⁶ The main Falun Dafa association in China.

identify and absolutely not let any of them stay. If we were to let them stay there would be endless trouble in the future. That alone would be seriously damaging the Fa—damaging the Fa from the inside. That’s absolutely prohibited. We must not spare anyone’s feelings when it comes to these things—replace every single one of them.

In principle we manage loosely, but when it comes to cultivation we’re really strict, nobody is allowed to do damage. Our organizational form is really loose: if you want to participate in the practice, you can participate; if you don’t want to participate in the practice, you can go; if you come, we’ll be responsible to you and tell you how to practice. If you don’t want to learn it, who could keep your heart here? If we kept you here but you didn’t do it seriously, you said all kinds of things, and you did things recklessly, then you’d be undermining and damaging our Fa from within, and we don’t permit such things. Whoever wants to learn it can learn it by his own choice; when he realizes what the Fa is he can cultivate. A person’s desire to be good has to be self-motivated, nobody can force you. If you say, “You have to be good, you must do this,” but that person doesn’t want to, what can you do about him? It’s said that if someone doesn’t want to cultivate, even a Buddha can’t do anything about it—he has to want it himself; you can’t force him.

Another thing is that we have many students, quite a large number of them, who are quietly reading the book—reading every day—and they even read the book whenever they come across a question or problem. In this regard, they’re doing even better than our assistants. So each assistance center should organize people to study the Fa a lot, and the assistants at each practice site, in particular, should play a leading role. We have requirements for assistants (for students, you can learn Falun Gong if you want to), who must cultivate only Falun Gong or else the assistant will lead the students at his site down the wrong path. Since you’re an assistant you should do it well. We need to have assistants understand the Fa deeper and have them consistently read the book more. Of course, a lot of assistants take this work very seriously and are willing to do this work, but oftentimes their education level is limited and it’s hard for some of them to even read the book, plus they’re getting on in years. That doesn’t matter—they can still organize people to study the Fa. When they organize people to study the Fa, won’t they hear it, too? When others talk about their experiences and understandings, they can improve along with others as well. As long as you study it, all of you can improve. You should integrate your Fa-study with your exercises—they should go hand in hand.

A lot of regions are now doing well organizing group practice, but often they neglect Fa-study. When students ask questions the assistants can’t answer them or explain things clearly, and they just wait to ask Teacher and try to find out where Teacher is. Actually, some questions have been addressed in the book, and if you really can’t answer the questions you can organize people to listen to the tapes, and listen some more. These questions are all answered in the book. They’re all generally covered in *China Falun Gong (Revised Edition)*. As long as you study in earnest, everything can be solved. In Changchun, ever since the Fa-study upsurge began students have had few questions to ask when they see me—they no longer ask me questions when they see me. If it were otherwise, since everyone knows me, as soon as I stepped out of my home—it’s my hometown, after all—as soon as I walked into the street a ton of people would ask me about this and that, since so many people are learning the Fa and many of them know who I am. When they run into me nowadays they just say, “Hello, Teacher” and don’t have much to say because there isn’t that much to ask. Since they began to memorize the book, instead of measuring themselves [against the Fa] after doing something, the students know beforehand whether they should do something. This is excellent. They

study the Fa and consider it indispensable to their practice, and they consider it the priority. I think other regions should study the Fa like Changchun does, and start an upsurge of Fa-study; a lot of questions will be easily answered then—you'll answer those questions yourselves. Another thing is that when you select an assistant you should make sure you don't think about his good relationship with you or your friendship, and make sure you don't base your decision on emotions or think that it's hard to replace an assistant once he's selected. You can't do that. You need to be responsible to the Fa. Make sure you pay attention to these things. If someone meets the standard and is capable, he can do it; if he isn't qualified, we'd rather find someone to do the job temporarily than make do with him. I've talked about this before. The monks cultivating in monasteries, and the temple head who's called an abbot, do nothing but cultivation. We cultivate in everyday people's society and our Fa is good. It can enable people to cultivate toward high levels. Is there any difference between the assistants at our practice sites and the abbots in monasteries? It's not that our requirements for you are high—this is truly something of immeasurable merit and virtue. No matter how many people at a practice site succeed in cultivation, even if just one person succeeds, that assistant will have immeasurable merit and virtue. This is a very serious matter and you should do it well. We've adopted the most convenient conditions for cultivation so as to allow everyone to improve themselves, but these convenient conditions don't mean that we can be so casual that we're irresponsible to the Fa. In the future there may well be some people who do monastic cultivation—that's possible, and some conditions should be provided.

Different regions may have a number of questions or problems that came up during this recent period of practicing. You can ask about them. You can ask about those things that you don't know how to handle in your practice or in your work. I'll answer them for you.

[Please comment on] a Falun Gong student's taking part in a supernormal ability demonstration.

I haven't seen such a thing. It's absolutely forbidden to do that—it is absolutely unacceptable. Does he cultivate only Falun Gong? What about before? (*Someone else says: "This person learned other qigong but his gong couldn't rise. His gong rose only after he practiced Falun Gong, and he said that he had reached 'Three Flowers Gathering Atop the Head.'"*) We should help these people come to understand certain things. If someone wants to practice Falun Gong he must follow Falun Gong's requirements. This person doesn't follow Falun Gong's requirements at all and doesn't meet the standard for a Falun Gong practitioner at all. Besides, it's very possible this person is possessed. When he thinks that it's good to do this and when he pursues something, my Law Body won't take care of him at all. This might be the case. Cases like this one damage our Fa from a different angle, and it's totally unacceptable. This person should follow our standard if he's to truly persevere in cultivation. But if that's not done, we shouldn't provide him with anything since he doesn't count as a Falun Gong cultivator. If people who do other *qigong* practices want to come learn the Fa, they can come learn it—it all depends on whether they have a predestined relationship. I don't think it's good to make people come learn it, to drag some people to come learn it, or to have a situation where someone who doesn't want to learn it comes to learn it just because others come to learn it. Some people's fates are open-ended—they can be saved or not be saved. We go by predestined relationship. Don't look at how many people someone brings; the question is whether these people can practice Falun Gong and

whether they can practice only Falun Gong. When you return home you should trigger a Fa-study upsurge—you should be able to do this and have people recognize [the need for] this widely, or else this problem will get more and more severe.

Can we increase the number of people in charge of the practice site?

Yes. To add more people you can select people yourself, and it's fine to add one or two persons. Be sure to select people who understand the Fa relatively well and who are enthusiastic about doing this work.

One student said: "I have already reached Three Flowers Gathering Atop the Head. On August 15th Teacher Li Hongzhi led away my 'Law Body.'"

Watch out! All the people like this are experiencing illusions caused by all kinds of attachments. People like this have appeared at different times in several different regions. Like the situation you just mentioned, this person is in a dangerous situation. He said, "I've reached Three Flowers Gathering Atop the Head," "I'm so able now," and eventually he'll say: "I'm a Buddha. Don't learn from Li Hongzhi. Learn from me!" If he goes on like this, this problem might occur in the end. With this type of person, you should immediately point out the problem to him and tell him to make sure he gets rid of those attachments. Problems can easily happen. These people respect me a lot at first. Some people even wrote blood letters to me—they cut their fingers to write a blood pledge⁷ telling how they'd cultivate Falun Gong to the very end. In the end they say they're Buddhas, and say, "Don't learn from Li Hongzhi—learn from me." That's because they slid down. They go after fame and gain and grow complacent, and with interference from demons added on, they can't free themselves from it. On the surface they say that Falun Gong is good, but the truth is their actions are damaging Falun Gong. It's just like what I told you before, someone said: "Falun Gong is good. You'll have no problems after you learn Falun Gong. Watch, I can walk in the middle of the street holding the book and no car dares to hit me." Isn't he damaging Falun Gong? On the surface it seems that they're supporting Falun Gong, but they're actually damaging Falun Gong.

[What do you think about] the qigong shows held not too long ago by the Guangzhou area's Qigong Science and Research Society?

Some regions' Qigong Science and Research Societies are under the administration of the Sports Commission, which regards *qigong* as a type of sports activity, a sports activity of the masses, and sometimes they organize events with all kinds of *qigong* practices together; what they do is just like calisthenics. When they organize *qigong* events on certain occasions, since, after all, they regard it as a type of sport and not as something bad, even though we don't want to do those things, if people really want to, as a show of courtesy we can organize people to go—we can perform the movements as if they were just calisthenics. But be careful: the condition is that we don't do this as some kind of venture, but only passively when the Qigong Science and Research Society asks us to. We can make it clear to everyone that our doing one or two exercises together is meant to support their sports activities. We can do this under special circumstances. But there's one thing: if there are other *qigong* masters organizing this

⁷ This is sometimes done in China to show determination and commitment.

type of activity as a show, we don't participate. It's alright if it's purely a sports-like event. You need to handle this correctly.

There's another issue. A situation exists in various regions' assistance centers: they're all promoting and spreading Falun Gong, and some regions have adopted the form of holding seminars. It's best that we don't call it "holding seminars." We can use another term. The reason is, when you do that no one can teach the Fa—of course you can't do that. If someone stands there and teaches Falun Gong, if he tells people what they should do or if he goes and teaches this Fa, he's teaching an evil practice and damaging Dafa. There is only one Falun Dafa. It's alright if they take the book and read it out loud; it's alright if the head of the center appoints someone to read the book out loud.

Also, you may organize people to watch the videotapes. I'm referring to the videotapes of the full lecture series. They can watch lecture one and then stop to learn the exercises; the next day they can watch lecture two and then stop to learn another exercise.

Listening to the audiotapes is another way. Again, they should listen to one lecture after another, and then we have someone teach the exercises. This isn't a problem. Everyone can learn the exercises together. We can all use this form in the future, and this is the best form. We can organize people to learn the practice together, they can learn it this way.

Also, people who come in small numbers can directly follow others to do the exercises at the practice sites and then read the book and listen to the tapes—just do it this way. But one thing has to be assured: we must not run the overall activity of teaching the practice in the same way that a business is managed. We should do things with whatever we have, and we can't charge money. It doesn't matter if we borrow a classroom, borrow a meeting room, or, when there are a lot of people, borrow an auditorium. You can do that, but you can't charge any fee. We've already made this absolute: we cannot engage in running businesses. Make sure you pay attention to this. If there's a really special situation where we have many students and there are a lot of people learning the Fa such that we need a large place but aren't able to borrow one, and we have to use someone else's auditorium yet that auditorium has to charge a fee, then you should directly contact Beijing about this extremely special situation. If this really is the situation, then you can collect the cost for renting the auditorium, but not even one penny should be left over. In short, we can't keep any money in our hands, the assistance centers can't keep money, and we don't engage in business activities. I've made this very clear to you all because it's so serious. Our practice is able to follow a righteous path, and on this issue alone it's fundamentally different from other practices.

Shanghai reported that a Falun Gong practitioner, who has not attended any seminars, said before he organized others to do the exercises: "Worship our venerable Teacher Li Hongzhi, study Dafa Falun Gong, and cultivate our xinxing and Zhen-Shan-Ren," and then the exercises were performed. After finishing the exercises, he said: "We're finished. Thank you, Teacher." He said that was meant to pay homage to Teacher.

He hasn't attended a seminar? (*Reply: "No."*) What you mentioned is very important. That's because as soon as the students in many regions read the book or, in the case of a few students, hear the audiotapes, they think that this is great but they don't know what to do. This problem might occur. And in the future it might happen in other regions. Make sure you pay attention to this. Whenever you hear someone report this, regardless of your assistance center's region, you are responsible for telling this person

that he shouldn't do that. Things like this can often lead people who haven't learned Falun Gong to do those things without realizing it. The fact is, this person hasn't attended the seminars and doesn't fully understand things, so it's possible that he wanted to show off by doing that. But don't draw a conclusion about him; in the future after he participates in study he'll know how he should handle this matter. This is indeed a problem. Don't overlook it. Regardless of where this happens, when an assistance center hears about it, those who live nearby can stop him by making phone calls to him or by using other methods. You need to correct things like this.

As for Shanghai, I will go there when the opportunity arises in the future, because I've always thought about it.

[Please comment on] the Harbin General Center organizing a group of assistants to go to Changchun to study.

The situation in Harbin City is quite good. After they organized a group of assistants to go to Changchun to attend an experience-sharing conference organized by the General Center, their understanding became quite high and they've organized various activities—they're doing very well in this regard. The Changchun General Center has informed me about the situation in Harbin. I'm aware. I think Harbin's summertime is very nice, especially when people sit along the bank of the river to read the book together—that's great.

[Please comment on] Daqing City inviting Teacher to hold a seminar.

Let's not bring up holding seminars any more. I will make larger arrangements. There are a lot of invitations now. I've seen two invitations from Daqing. Last year in Qiqihar City there were people from Daqing who went there to study.

[Please comment on] spreading the Fa in regions where Teacher hasn't held seminars.

You can do this: after hearing the Fa in Guangzhou this time, you should all go back home and gather the students who haven't attended the seminars and talk to them. If you've recorded the lectures you can organize people to listen to them. Audio recordings of the Jinan lectures are also available and they're excellent. You can organize people to listen to the tapes together. Don't listen to the whole thing in one shot. After listening to one section, pause and talk about it and share with others according to what you can understand, and then everyone can talk about their thoughts. Make it livelier.

[Please comment on] the issue of financial support.

No matter how wealthy other people are or how much financial support they want to give to Falun Gong, we don't accept it. Why is that? It's because if you keep money, then won't other assistance centers be able to keep money, too? If all the assistance centers keep money, in the future when money is involved, people's hearts will change. So we don't do that. If a person really wants to contribute to Falun Gong, when there are things like buying some materials or when we conduct Fa-study activities, you can let him do things that help the activities and he can take care of the things that need to be done right then—that's alright.

How should assistants who have their Third Eyes open conduct themselves?

How should assistants who have their Third Eyes open conduct themselves? When people are doing well in their practice, don't say anything to them. Go over and tell the few students who still fall short in certain things where they need to improve or where they have problems. You can tell them this way. If you openly say "Your Falun is this big" or "His Falun looks like this," if you say things like that others will gather around you every day and things like this will abound. There will also be some people who ask how high they've cultivated to. Make sure you don't say such things casually. Once you say those things the person will develop an attachment. You have to handle this well.

Some people have said that their practice has gained enthusiastic support from their workplaces.

In many regions, in the cold areas, practicing in the winter is tough! But some workplaces are very supportive and provide facilities for us. There are many examples of this. It's because our influence is positive—after doing the exercises, the students clean up the place, and when it's after a snowfall they even remove the snow in the courtyards. Since we conduct ourselves so well everywhere we are, naturally people will provide us with things that make it convenient.

[Please comment on] Falun Gong students gathering to talk about their experiences and understandings.

Changchun has made a videotape in which the students had lively speeches and the students in the audience were also excited—some even shed tears. They were really happy because the meeting was made lively and the atmosphere was great. It's just like what one of you said just now—that in that field, nothing was missing except that I wasn't there. It's just like when I hold seminars, the field is very strong. You could say that it's a Falun Gong gathering, and it's similar to a Fa conference, so the effect is excellent. When we have a lot of students in the future, the students can do it this way and talk about their experiences and understandings. Studying the Fa like this is very educational. Students talk about what they've gained after learning the practice. In some ways this is even livelier than our speeches.

[Please comment on] everyone sharing their experiences and understandings.

When someone reaches a high level he sees that these things are gained by predestination. As a person's level rises, these things aren't able to be shared. We can only share our experiences and understandings that relate to how to improve ourselves in cultivating *xinxing*. We cultivate in a righteous Fa, and we aren't afraid of complicated circumstances having an influence.

How can we handle the relationship between the Falun Gong assistance center and the local qigong association well?

This is very important. I just said that in principle people in the local Qigong Science and Research Society, Human-Body Science Research Society, or the Qigong Society can't do our leadership work and can't be heads or assistants of our Falun Gong assistance centers. But we should handle our relationship with them well, because the China Qigong Science and Research Society clearly stipulates that all directly regulated *qigong* practices are managed by the practice's teacher when it comes to cultivation;

whereas they're in charge of local administrative management. But we don't have any administrative management. The management of our practice is entirely loose. We can tell them who the heads of our assistance centers are, and when there are formal meetings they can ask the heads of our centers to attend. That's no problem. But if they drag our students to do other things that go against our regulations, we won't do that. You can explain these things to them clearly. If they organize some activities that are good, that don't involve other issues and that are like doing calisthenics with hundreds of people—they are activities of the masses—where they organize various *qigong* practices and have them do several sets of exercises, have a competition to see who's better, and then give some awards, I think that's no more than advancing the development of the sports cause. It's alright to take part in sports activities, that's no problem. But if they use our practice to do other things, that's just unacceptable. You can make this clear to them.

Locally we can register with them—you may register with them. Actually, when you're registered with them you won't have many activities—you won't have much to do. They don't do anything other than call you over and tell you that such and such *qigong* master has come to hold classes and that “you should go!” Whether to believe that master is something the student can judge for himself. They'll ask you to go, but the students won't go—that's how it is. The Human-Body Science Research Society usually doesn't care much about this. The Guangzhou Falun Gong General Center has registered with the Guangzhou Human-Body Science Research Society, and they didn't just register with them recently, but a long time ago. When they have activities the heads of our assistance centers can participate, that's no problem. This is the relationship. The Qigong Science and Research Society has an excellent relationship with us in many regions, such as Dalian City, and many of them are practicing Falun Gong. This can make it convenient for our Falun Gong to hold activities and for people to practice, thus removing our obstacles. This is excellent. In other words, while we coordinate with them and maintain a good relationship with them, we should act well according to our principles; that is, we do need to uphold the principles stipulated by Falun Gong. As for other things—the trivial matters that aren't worth talking about—they're no problem.

How should we approach monks and lay Buddhists?

As time goes by, they might become the last ones to understand [Dafa]. It now looks like that's pretty much the situation, because those who are to obtain the Fa early on have already obtained it. Let's see what the future holds! Back when I first came to the public, I was told explicitly that when these people really come to know that those things don't exist, they'll feel that they have nowhere to return to. Some of them will return to the secular world, others will cultivate Falun Gong. This could happen. Those are things in the future. It's easy with the lay Buddhists. They usually like to learn *qigong* in the society, this kind, that kind, they look all over, and if they find Falun Gong they want to learn it, too. Anyway, if they can truly absorb it—I'm referring to understanding the Fa and being truly able to recognize it—then since they've already come into contact with it, if they're able to learn it they will be able to understand it. What's critical is Fa-study—organize them to study the Fa.

What are we to do with people who have mental disorders?

Handle it as follows. If he talks and acts abnormally, then he certainly doesn't meet the requirements for practicing Falun Gong. Whenever this problem occurs it's bound to be someone like this: one case is that the person's inborn quality might not be good; another case is that the person's inborn quality is good but he's brought bad things

upon himself because he couldn't let go of his attachment. These are the only two possible reasons. We should talk to him, and if he can let go of it and become aware, he'll become aware; if he can't become aware, then there's nothing we can do. Of course, there's a forceful method that works the best: if this person is pretty good and can influence a lot of people, we can read the book at him as a group according to his state, and ask him if he wants to study it. If he does, we read the book with him together—we surround him and read the book towards him. When you read the book in this situation you can read selectively. Isn't his cloudy mind a reflection of his incurring demons or developing demons? Read towards him for him to listen. He too should read and comprehend. If his Primordial Spirit wells up, becomes aware and realizes what's going on, then he will probably become aware. If he can't become aware and if he affects our strength, I think we shouldn't let this person affect our students. Anyone whose head isn't clear, who abnormally speaks disjointed things, who says how high his level is, or who says some really far out, muddleheaded, confused words is mentally abnormal, and this person definitely has a problem. So with this type of person, if he's an assistant remove him immediately; if he's a student and if he can't correct himself after we talk to him, we should advise him not to practice. If he insists on practicing, nobody should listen to him, and nobody should surround him. No one should give him a place to do those things; if he can't find an audience that demon will lose interest. If no one listens to what he says, he won't be able to damage us and he'll lose interest in doing that.

[Please comment on] the Window on Literature and Art matter.

I've talked to them about that matter of *Window on Literature and Art*. From the editor of the journal to the author of the article, their intention wasn't to damage Falun Gong. They wanted to promote Falun Gong, but they often write from a literary angle. With literary works, people edit, exaggerate, and use their imagination however they want—they have free rein. I told them that they should try their best to only write after gaining an understanding of our Fa. The author of the article attended several lectures, but after he attended the first lecture he already felt that this is really good. He was excited and so he began to write. But his understanding wasn't deep. What's more, when he attended the next several lectures, he listened with what he was writing in mind and he was busy taking notes, so he didn't listen well and his understanding wasn't that deep. The draft he gave us at the beginning didn't have as big a problem. The editor, too, only attended several lectures and then edited the article and casually made changes. After those changes the article was completely different, and the things in the article went to press like that. But we'd say that their intention wasn't to damage Falun Gong—that's for sure. But it has indeed had a certain bad effect for us. This is what I think: their intention was good and they didn't want to cause damage; it's just that some of the things related to their level of writing and use of imagination probably don't conform to Falun Gong's requirements. Of course, I haven't read that series of articles—not even one. We should explain to the students that this can't be what we base our cultivation on. What we base our cultivation on is the Falun Gong books that are now published, and the formally issued books or tape recordings of my speeches. As far as the things related to my own cultivation, I'll write that down when the time is right. I don't want to write it in this way right now. The reason is, this is the period of teaching the Fa; once I write it down, regardless of whether people believe it or not, when students haven't reached a high understanding they might develop things like a pursuit of incredible things or supernatural abilities. Besides, those who couldn't understand would think that you are ...

How are we to organize the students to talk about their experiences and understandings?

We can make selections and listen ahead of time to what they're going to talk about. In particular, when we hold large-scale conferences we must review the speeches. There's something to pay attention to: if one student says something wrong it could cause problems for what we're doing.

[What about] financial donations?

Just like what I said earlier, if a person's business is doing really well, his enterprise is large, and he wants to sponsor us, if he comes from abroad and is really strong financially and wants to sponsor us, then our local assistance centers should not accept it. So what are we to do in this situation where he wants to contribute? You may tell him to contact the [Falun Gong] Research Society, and we'll make a larger arrangement and centrally govern the building of cultivation bases. In the future our students won't need to run around anymore. We'll build several cultivation bases in some regions in the north and the south. We haven't accepted any donations so far.

[I have a question] about the exercise movements in our practice.

As a person breaks through towards higher levels, there isn't any movement; all he does is sit in meditation. It doesn't matter whether one's cultivating in the Buddha School or the Dao School, they all just meditate. This is because *gong* is formed completely automatically, it just automatically goes up—as long as you improve your *xinxing* it goes up. Make sure you're careful about one thing: as soon as other exercise movements show up, you must repel it. Explain this clearly to the students: if anyone sees or has seen Teacher teaching him those things, it's false—I'd never teach you that way.

[I want to] learn how to do the hand gestures.

Don't try to learn those hand gestures. Why? Because those hand gestures are words I say to our students. They're just like the words I've said today—you can't say my words from my angle. It's the same idea.

Reportedly in Guangdong someone has claimed, "I'm the such and such generation successor of Falun Gong," and "I'm in the same school as Li Hongzhi."

This person might well be possessed by some chaotic spirit or something. He might want to make money or want to damage Falun Gong—it's usually people of this sort. I'll make this point clear to everyone: I'm the only person in this world imparting Falun Gong; no one else from the Falun Paradise would dare to come down to impart it. I've made this clear to everyone. In other words, there isn't another person doing this. And it's impossible that someone is my fellow disciple of the same master. All of you are heads of the assistance centers, so I can tell you something a little higher. Our Falun Gong isn't like other *qigong*, it's not at all like I learned from so and so in this world during this lifetime. You might have read in our book that I had masters—Quanjue Law Master and other Law Masters. I'll tell you how that is: Quanjue Law Master, True Being Baji, and so on, these people, ... You know, when the cosmic climate comes to this stage, or when this grand thing is to be done in a certain period in history, all the phenomena that occur when history comes to this stage, or during history's process of development,

might be for this Fa. Then in this process all demons might also be for damaging this Fa. In other words, as we've come to this stage, when I was born it was impossible to have me reach Enlightenment right then, nor could it possibly have been arranged that I would have already been Enlightened when I was born. It couldn't save people that way, and I wouldn't have been able to do it that way, either. During that period there had to be someone who would remind me of the things I used to have and who would have me attain Enlightenment his way—that was Quanjue Law Master who I talked about. After attaining Enlightenment I knew my things, and then I learned other things in a half-locked state while my own things remained unchanged. Many people knew that I had arrived, so this person wanted to give me some good things, that person also wanted to give me some good things, and so on. Their intention was no more than to have me recognize the things in their schools so that they could be protected and remain in the future. I'm just talking about these things. Here we can talk about higher things. Of course, naturally there's a way to evaluate what's good and bad. If something is good, it will certainly be protected; if something is bad, it's possible that it will be eradicated. But I am the one who's truly teaching Falun Gong and doing this undertaking, meaning, I'm the one who represents the true things of this Falun Gong school, so there's no other person.

Guangxi Province wants to set up an assistance center.

You can. How many people do you have learning now? More than a hundred. Let Guangzhou help you and talk with you to help you set up a general center. You've practiced for a short time, so you can ask Guangzhou to take care of things for you for the time being. Later on when you're independent and are able to hold activities you'll be able to separate from them.

Audio recording by the Beijing Falun Dafa General Assistance Center

Comments Regarding the Fa-Rectification Made at the Falun Dafa Assistants Meeting in Beijing

January 2, 1995

Happy New Year, everyone!

We've gathered you here today even though it's the New Year holiday. But this meeting has to be held, because, as a lot of our students know, I'm soon going to teach the practice overseas. So, since time is pressing, I've called you here. The reason is that I have to talk to you about some things. If I didn't, some problems that have already sprouted up could affect the healthy development of our Dafa.

First, I'll talk about the situation of Falun Dafa's spreading. As you know, our Falun Dafa has now had a fairly big impact in different regions around the country. Nowadays, people in charge in the *qigong* world, many *qigong* organizations in different regions, and the Qigong Science and Research Society branches in different provinces and cities all have this impression: all other *qigong* are going downhill; only Falun Dafa shows an upward trajectory and is growing really fast. This situation has been described by the Qigong Science and Research Society branches in different regions and by people who oversee *qigong*—those aren't my words. This also illustrates a point. What point? Our Dafa is developing faster and faster, and the number of students is growing bigger and bigger. Of course, you have to look at it from two angles to explain why it's able to grow so fast. One reason is that many *qigong* practices are shams and they cheat people, and they don't care about morality. After people have been fooled once or twice, after a while they come to realize it. This is one angle. Another reason is that ever since our Falun Dafa was introduced to the public we've been responsible to our students and to society, we've allowed a lot of people to truly benefit from it, and we have, through having so many people truly cultivate in Dafa, helped improve the society's overall moral state. That's why It has achieved such good results. So in other words, Falun Dafa is spreading rapidly, it's now been recognized by people widely, and it has spread more and more widely. But as I've said earlier, we've also seen our shortcomings in this really good situation, for sure. A lot of the things done by the assistants at the practice sites, by a lot of our practitioners, and by some of our veteran students are far from Dafa's requirements. To a certain degree, they've corrupted Falun Dafa—they play a corrupting role. This is because whether you're a student or cultivator of Falun Dafa—and this is especially so for a person who does an assistant's work—people don't see you as a lone individual, as just another *qigong* practitioner. No matter what you do, people will see you as a Falun Dafa cultivator who represents Falun Dafa. This is a really important point, because a lot of people throughout the country know Falun Dafa is good—it's good in that it teaches *xinxing* cultivation and has gotten to the heart of the matter; all Falun Dafa cultivators consider *xinxing* important, so people pay attention to you, Falun Dafa cultivators, and to your every move. If you don't do well, people will think that you only talk but don't put things into action. If your speech is so lofty but your actions don't conform, it will give people that impression, and I'd say that's not good.

What I just talked about is the situation of our practice's spreading. We've also noticed this phenomenon, so we wanted to have this meeting. Also, I have to talk to you about this issue before I go abroad, because in Beijing there's a good number of people practicing Falun Dafa, and they have a certain impact on things. Actually, my teaching

the practice abroad is the same as my teaching the practice in our country. You know, I go to the Northeast today, go to the Southwest tomorrow, go to the South the day after tomorrow, and then I go here and go there—haven't I traveled around like that? Going abroad is no different. Circling the earth takes just two days. It's not like I'd go somewhere and never come back—many people have that thought. There was also someone who said, "Now that Li Hongzhi is gone, I'm in charge." There are people with all different kinds of thoughts.

Our Falun Dafa cultivation emphasizes cultivating your *xinxing*. When any move or action of yours doesn't meet the standard for cultivators, our students can tell by evaluating it. But there are also some people who just can't manage to see clearly their wrong tendencies and actions. For many students this is the result of their attachments, their intention of showing-off, and their many different attachments that haven't been eliminated. You all know that this Fa is good, and you all know that this Fa can save people. Then think about it: this Fa can save people. Why can it save people? Why can it make people good? There's a prerequisite: if you don't want to become good, no one can save you. Yet your becoming good can only be the result of you yourself wanting to become good. Every single move and action of yours must meet the standard for a true cultivator. This is very serious!

Some people's attachment to showing off is really obvious. If it develops further, it will damage the Fa and cause some people who haven't attended the seminars, as well as people at different practice sites, to form some wrong ideas or even to thoughtlessly follow them to do reckless things. So this brings up the matter of the assistant's responsibilities. The assistant's responsibilities are extremely important. I remember that before I went to Guangzhou City to teach the practice I said, "Assistants, your responsibility is no less than that of the abbot in a monastery." Why did I say that? To truly teach a practice towards high levels is to save people. A person who truly does monastic cultivation is also a true cultivator, only he cultivates in a religion while most of us cultivate in this society-form. Then, since you're all cultivators, you do the exercises together, you share your thoughts together, and you improve together—what's the difference between the coordinator, that is, the assistant, and the abbot of a monastery? I'd say that our Falun Dafa students have higher *xinxing* than monks do in the Dharma-Ending Period. I said that my students' *xinxing* is higher than monks', so our assistants should be higher than the abbots in monasteries. Then, think about it: have some of our assistants met this requirement?

Of course, in the audience here we still have some assistants who haven't attended a seminar. This is a problem. But we don't object to this; in the future it won't be possible for us to have only practitioners around the country who've gone to the seminars become assistants. All the same, we do need to measure you with the standards for an assistant to see whether you meet them and to see how much you understand the Fa. Someone who doesn't even talk or act like a cultivator and who doesn't resemble a Dafa cultivator cannot be an assistant. The goal of our cultivation should be very clear—to cultivate towards high levels—and we've made this perfectly clear in the seminars. Think about it, would a True Being who has attained the Dao, or a Buddha or Bodhisattva of the Buddha School, talk like you do? Would his or her thoughts be as impure as yours? Would he or she do things the way you do? Of course, it's not that our requirements for you have to be so high—after all, we're still cultivating. But shouldn't you be strict with yourself?

Most students and most assistants have conducted themselves very well, they have made great contributions and worked hard to organize people to study the Fa. All of

us voluntarily come to do cultivation. It's not like someone has appointed you a leader, promised you something or that you'd make a certain sum of money. We don't have any authorities, we aren't obligated to do anything, and we don't earn a salary. Everyone is doing these things voluntarily. We are doing this out of our enthusiasm and our caring for the Fa. Then why not do this well? Of course, I think that in the future we can organize those people who, as I just mentioned, haven't attended the seminars and we can specifically give the new students or assistants periodic, special training. This has to be done, or else they won't be able to catch up. In some places there aren't any veteran students and we still need to establish an assistance center there, so we need to give them some necessary training. Of course, training is something we'll do in the future. Regardless of whether you've attended the seminars or not, from now on we require all assistants to understand this Fa well. Those of us who have the ability, who are in their prime, excepting people who are older or who have poor memory, should try to memorize the book. Perhaps what I'm suggesting is high—my requirement might be really high. But in many regions a lot of students have memorized it very well. When they study the Fa they don't even need the book—they recite it from memory. Then by comparison... Although my hometown is in the Northeast, I'm in Beijing all the time. Beijing is where our Research Society is, and I've held a lot of seminars here. Now our base is here, after all. So I think that we in Beijing should take the lead. Beijing is supposed to take the lead, but now others around the country are already studying the Fa like this.

What's good about studying the Fa? With Fa-study, our students can solve any question or problem on their own. Another thing is that if anyone wants to act recklessly, the students will be able to recognize it, and this means that those who do crooked things won't be able to stir up trouble or have a place to do that. From now on we can make this a rule: as long as you cultivate Falun Dafa, as long as you want to cultivate in our Dafa, you have to study the Fa; we don't recognize people who only do the exercises. This isn't too high a requirement for you, because this problem has seriously damaged our Fa's reputation. If someone only does the exercises and doesn't cultivate his *xinxing*, if he does things however he pleases once he's in the real world, if he does whatever he wants to, and while among everyday people he does things that are even worse than what everyday people do, I'd say that's just unacceptable. That's why I've put forward this requirement.

A lot of situations like this have come about as a result of our students failing to get rid of their attachment to showing off. For example, some people always want to show off. Here I'll just talk about our assistants since this is an assistants meeting; if I talk about our students they can't hear it anyway, so I'll just talk about our assistants. One main reason the attachment to showing off hasn't been eliminated is that many of our assistants have a very poor understanding of the Fa—it's even much worse than the average student's. Then there's a problem. When students ran into questions, it used to be that they consistently didn't read the book and didn't study, or even if they did read the book they didn't read it often, so the following would happen: they had a lot of questions that couldn't be answered, so they wanted to ask the assistants about them. When they asked the assistants, because of our assistants' *xinxing* problems... the assistants hadn't studied the Fa, either, they hadn't been reading the book, and they, too, only understood bits and pieces of the Fa. Some assistants then thought: "If I can't explain it, it'll lower my authority and it probably won't be easy for me to organize people to practice." Of course, their intention might have been to safeguard this Fa—it wouldn't have been easy for them to organize people to practice. So, on questions they can't yet understand some assistants dare to define things and talk casually, they say things based on their

assumptions, or they say things based on what they've felt and experienced. That is in fact damaging the Fa—seriously damaging the Fa. I've talked about this problem before—you can't explain this Fa with what you feel or with what you've enlightened to at your level. Hasn't this issue been spelled out? This is precisely the issue! So we all need to make sure we pay attention to this.

Your intention is good—to safeguard this Fa. You might think, "I'm not doing this to boost my own prestige; if I can't organize people to practice I won't be able to do my work well"; this might be your intention. But I'd advise you that the only way, the only method, to solve this problem is to understand this Fa—to thoroughly understand this Fa. Then when people ask you questions you can speak according to this Fa, and what you say will be about this Fa. As for the various manifestations of supernormal abilities and states, you don't need to discuss them with him. Tell him, "There are all kinds of supernormal abilities, and they manifest in over ten thousand different forms—how am I supposed to explain it to you?" You have various states, this state, that state... When you regard yourself as a cultivator you don't need to worry about it. Some states you can sense; some states will pass before you can even sense them. There are more than ten thousand types of supernormal abilities, and you might feel it whenever they move even a little in your body. Supernormal abilities carry strong electricity and are highly magnetic, and there are other things; you might feel them when they move just slightly; you can be very sensitive. You have various states and all kinds of beings that you evolve. Then how do you explain these things to him? You don't need to explain these things to him. Tell him that these are all normal reactions, and what's more, they're all good things. If we understand the Fa thoroughly we can talk about things according to the Fa. We used to only want to safeguard this Fa and explain more for people, and we were afraid that people wouldn't be able to understand it well. The main reason was that *our* understanding of the Fa wasn't deep. That is why you couldn't explain things to other people, and when you couldn't explain it you were afraid of losing face, so you said things based on your own assumptions. Wasn't that seriously damaging this Fa?

If this attachment to showing off develops further it can fuel a person's pursuit of a certain reputation and selfish gains, because it comes from that—it comes from the pursuit of prestige and selfish gains. If it develops further, people will start to form factions. Someone like this will become the ringleader and tell people: "You have to listen to me! Even Li Hongzhi has to listen to me in everything he does." And the students wouldn't be able to discern, anyway. That's what he'd say. He might even go so far as to say that Li Hongzhi is a demon, and that only he's in charge! Don't we have someone like this now? These problems that have manifested are terribly serious. In our Fa, among the assistants present here today and in Beijing here, this type of thing should never happen again. All the same, it did, which shows that we have a rather poor understanding of the Fa. That's why now there are several people who've really gone overboard and who are just outrageous. Yet some people still blindly admire them. With regard to these things, we target the problem, not the person. I'm just talking about these things. Make sure you pay attention to these problems.

Another thing that's appeared among our assistants is an attachment to doing things. This has never occurred in history. It only occurs in this special situation we have today; it only occurs in this special period in history. Why would this situation occur? In history, and the same goes for us Chinese as well as for other areas around the world, the family was the center of everything. But modern people—especially us Chinese—all have their own jobs and spend their whole lives working, and they fall apart if they don't have something to do. This situation has occurred. As a result, people regard our Falun

Dafa as an undertaking for them to do. Many assistants have that mentality. They too feel that the Fa is good, or else they wouldn't do this—this is a given, they know that it's good. But instead of focusing on how to study the Fa well, how to understand the Fa well, and how to improve themselves in the Fa, they have an attachment to doing things. "I'm old now and I've retired," or, "I'm retiring," "I don't have anything to do. With this I've found something to do—it's great! And besides, this practice is good"—they have this mentality. Think about it, everyone, that kind of thinking is poles apart from our Fa's requirement. We have to be responsible to this Fa, not to what you feel. You think that you don't have anything to do and have nothing to rely on, and you want to find some things to do. That's not how it works. This is a major problem. How you regard the Fa is a serious matter!

When a person does cultivation practice, truly does cultivation practice towards high levels, it's a matter of him saving himself and saving others. If you can't meet our requirement for your thinking, you can't do this work well. Isn't it true? I've emphasized this point time and time again, and I've talked about it in different regions across the country. We can't run this like a workplace, a business, or some enterprise or institution. I often give the following illustration. Back when Sakyamuni taught his Fa, in order to prevent people from getting wrapped up in this kind of form (these problems weren't present yet back then, there was only the problem of pursuing a reputation and selfish gains) he asked people to completely sever any ties with it; he led people off to remote mountains, ancient forests, and caves to cultivate, he didn't let you have anything, and he would completely separate you from material things so as to eliminate all your human attachments and your attachments to reputation and self-interest. But we're in the society of everyday people. Everyone cultivates in the society of everyday people, we take responsibility for our own cultivation. Actually, I don't at all mean to criticize you here. I'm just being responsible to your cultivation by pointing out these obstacles that seriously affect your cultivating to high levels. But for us, being assistants, there's a question of being responsible; meaning, if you don't do well you might lead your group of people awry. If the whole group of people is led awry, then, besides what you've done to yourself, you might have ruined a whole group of people! I often talk about this problem—this attachment to doing things. Of course, it does have its good side, so we need to balance these things. If nobody intended to do things and nobody wanted to be an assistant, I'd say we wouldn't be able to carry out our work well, either. You should feel enthusiastic about doing this work, but your motive has to be the Fa, for the purpose of people studying the Fa and obtaining the Fa, for promoting the Fa on a large scale, and for saving people. Your starting point can't be "for me to do something." I think we haven't done well enough with this. Let's think more about these things.

From now on our assistants must try to understand this Fa thoroughly. I think these problems can be solved then. Those students who haven't attended the seminars must also gain a thorough understanding of the Fa. So, our standards for assistants are high. There are also people who make someone an assistant based on their personal relationships—"The two of us have a good relationship; we've always been on good terms." You can't handle it that way. It has to be that whoever studies and practices well does this job. Maybe my requirements for you are high. I know about the situation down there, but I think we're in Beijing, after all, and our Falun Dafa Research Society is here—the center is here. I'd say that if we don't do things well here it will affect other regions.

I don't want to say too much, because those are, after all, shortcomings. Although I'm not criticizing you, I did point out where you fall short. We didn't ask other people to

attend this meeting because we don't want your future work to be affected. That's why we didn't ask others to attend, and only let our assistants attend. I think our assistants can lead by example and do those things well. And then I don't think we'll have any problem building our practice and having it develop normally.

There's also a rumor being passing around: Li Hongzhi is going abroad and may not come back. The people who say this are regarding me as an average, everyday person, as if when I go abroad I'll make some money and then come back, or settle down over there. I'm not that type of a person. You know, I have relatives overseas so I can go abroad anytime. Sure, the quality of life over there is better than here, but I don't pursue those things—fame, profit, pleasure, etc. I don't pursue those things, they're useless to me. But in case some people don't know and to prevent some people from having certain thoughts (a problem might occur in some regions when I'm not around), and in order to guide people's cultivation, in the event that I'm not around everything is to be centrally decided by our Falun Gong Research Society and it will centrally lead everyone in cultivation practice. All decisions by the Research Society have been pre-approved by me, meaning, no matter where I was, any decision they made was made only after contacting me by phone or fax. Another thing is, as I've also told them, this is also a test of the Research Society itself to see how well they lead others when I'm not around—this is also a test for them. But I don't think there will be a problem, because people who've stayed by my side for a long time know fairly well how I do things, what I want to do, and the overall things that we want to do to popularize the Fa. So I'm hereby making this clear: in the event that I'm not around, our assistance centers throughout the country should abide by and carry out the decisions made by the Research Society. It's even more the case for an assistant that he should fulfill this responsibility.

I'll discuss an issue on the flipside of all this. Many of us take the term "assistant" to be a title. The reason we haven't let you use the titles of everyday people's positions and posts is to avoid these types of things. "Assistant" isn't supposed to be some kind of rank. Besides, if you start bossing people around at the practice site, and the person turns away and ignores you, there's really nothing you can do. If you make things even worse, then he might say, "How about I don't come to practice?" So we don't have authorities, and people do this work voluntarily out of their own enthusiasm; this is also doing a good thing for others. So we should be more careful with how we do our work. Since it's not some kind of power or some position, I think we can replace an assistant at any time and in any place. Don't be attached to these things—"If you ask me to do the assistant job, I'll do it; if you ask me not to do the assistant job, okay, I'll just be an average practitioner and practice together with others." Actually, to be an assistant is to do one's duty—it's not like if you're given the assistant job it means that you'll succeed in cultivation! That's not how it is. An assistant merely gives more for others, undergoes more tribulations, and shoulders more work. So in many regions this situation has occurred: after an assistant is replaced, he becomes passive and uncooperative. Some people even form their own factions. I think none of these things should happen in Falun Dafa. How could a cultivator do those things? I'm just addressing our assistants. We're just talking about these things at this level. Don't attach too much importance to those things—make sure you don't attach too much importance to them.

But with regard to those people who've really damaged our Fa, no matter who the person is, we have to replace every one of them as soon as they emerge. This is because we don't have many requirements for our students—if you want to learn, you can learn; if you don't want to learn, we can't do anything about it; but once you learn it we'll be responsible to you and explain things to you. But this isn't the case for an assistant,

because if you don't conduct yourself well you'll affect an entire group of people and disrupt others. So as soon as we see someone doing crooked things, we replace him. I'm seriously pointing this out to you: someone with the last name of Sun at the Evergreen Park practice site really went too far for a period of time, and he hasn't admitted his mistakes even now; but it's not like we need him to admit his mistakes. He should correct these things himself; however, he hasn't done anything, and what's more, I'm told that he's had an awful influence. No matter how he is towards me—no matter how he treats me on the surface or how he treats me behind my back—he has negatively affected this Fa, so he can no longer be an assistant. Let's say there's someone who says, "I'm a Buddha," "I was so and so before. My Falun is as big as a house," or, "I'm better than even Li Hongzhi." He can say whatever he wants, and it won't matter to me. But it's not acceptable if he doesn't meet the standard for a Falun Dafa assistant; we have to remove him in that case. If he becomes good later on, we might ask him to be the head of the center again. Let's not form a fixed opinion about someone. So that's the issue. I don't mean to criticize anyone or blame anyone. We target the problem, not the person. I'm just giving an example. Are there people we haven't named but who've done this type of thing? Yes, there are, only their cases aren't as prominent.

Again, as I already said last time, we have to start an upsurge of Fa-study—we must start a Fa-study upsurge. Understand the Fa well. Only if you understand the Fa well will you be able to recognize it when someone acts recklessly and not give him an audience; when he thinks about it or says one sentence, you'll know right away whether what he said was right or wrong. Then tell me, could he manage to do those things? People wouldn't be able to do crooked things—it's sure to be this way.

You all know that this Fa is good. I actually taught from different angles at each seminar. Some people have said: "What I heard today in Teacher's lecture was this. What I heard from Teacher in another seminar was different." In fact, I was talking about the same issues in both seminars, only I talked about them from different angles. But in your future cultivation, or when you improve yourself in the future, or when you read the book in different periods, you will find that everything that's needed to guide you is all included in the Fa that I've taught—it's all in the book. This Fa contains many, many things taught from different angles, with different elements, and taught in different states. I've taught it all in one state. That's why whenever you try to understand you will gain something. As long as you study it well I'd say you will do alright. My third book, *Zhuan Falun*, will soon be published. It contains the entire content of my seminars and it is quite comprehensive. It'll be published very soon. And it will be you students in Beijing who get to see the book first and benefit from it first. We should study the Fa a lot and understand the Fa well.

All these things that I've said were to enable you all to truly improve—that's why I've told you what I have. The reason I gathered all of you here in an urgent manner is that I'm afraid you might not be able to handle things well in the course of your cultivation later on, either because you don't understand [the Fa] well or because I haven't led you down a righteous path, and you might fail halfway along, in which case I would feel that I hadn't done everything I could for you. That's why I gathered you here to talk to you more about this matter. Cultivation is your own affair. If in the future someone lags behind or can't make the grade, I won't be able to open the back door for him. Let's say that I see he's pretty good, or, that he tells me about his situation, and I say, "Alright, let me open the back door and just let you go up." That can't happen. You know, what I'm imparting today is the Fa. This Fa is the Law of the cosmos. If I were to not comply with the Fa, wouldn't I be taking the lead in damaging the Fa? Cultivation all

depends on you, yourself. [The Fa] *is* good—it can save people, and it can rescue people as well. It depends on how you try to understand the Fa, on how you try to comprehend the Fa. These are the things I wanted to say to you, so I asked you to come. Make sure you don't think that this meeting is about my seeing your shortcomings and wanting to criticize you—that's not the case. I think that it's better to point out certain problems in time than to point them out at a later time. When we promptly replace certain assistance center heads in various places, or certain assistants, who we identify as not being good enough, if afterwards they urgently hit the brakes and gradually come to recognize their problems and begin cultivating anew, then it makes no difference whether or not they're the heads of centers or assistants—they can do cultivation practice just the same, and they'll stop what they were doing. Besides, this is really good for them, because they too will recognize it and they will still be doing cultivation. With some people, we've given them chances time and time again, but over and over they keep failing to awaken, and in the end it's too late—they've already completely fallen and sunk into a demonic state. This is a lesson!

I like to put things directly, I don't like to speak in a roundabout way. During the recent period, we—whether it be the assistance centers, the branch centers, or our assistants at different sites—have indeed done a lot of work, and this has enabled this Fa of ours to be so influential today. Of course, the Fa is good, that's one aspect of this. You've contributed a lot, you safeguard this Fa, and you promote this Fa. Actually, this Fa, I've said that it is the Law of the cosmos in the first place. It includes all of you—all of you are within this Fa. So this Fa is also yours. Whether or not you safeguard this Fa, whether or not you promote this Fa, whether or not you spread this Fa, and whether or not you assimilate into this Fa in the future, all of these are in your own hands. I can only teach it to you and guide you down this righteous path—that's my role. But as for your truly reaching Consummation later on, I'd say that is the product of your own cultivation.

I don't want to take too much of your time. A lot of people came here to listen to what Teacher had to say in teaching toward high levels at the assistants' meeting; they came with the mentality of pursuing something, with attachments, or to seek knowledge. I'd say that's not good. I don't want to say more, this is as much as I want to say. If you have any questions, if you have special questions, we'll give you a little time and you can ask them. The Beijing General Center is arranging some photo-taking; in a little while the assistance centers and the branch centers can group themselves to take some photos. That's fine—you can take pictures with me. Next, you may ask me any special questions you might have. I'll just say this much for now.

I've also heard that some students like to visit different practice sites. Visiting different sites is a good thing, since it can increase the contact among you and help you learn from each other—that's pretty good. But when some people go to some sites, they seem to have the intention of showing off, and they say, "I know something..." spreading rumors, or they'll say, "You don't know about these things, but *I* do." They always want to... they have that tiny little seed of an attachment. They have a little bit of underlying intention to use this Fa to boost themselves. That too is an attachment to showing off. It's not that they consciously want to boost themselves, it's not like that. They just have that little bit of intention of showing off. This intention to show off can be quite destructive for a cultivator.

Some people ask why some people who haven't reached Enlightenment would have Law Bodies.

You people who haven't reached Enlightenment, pay attention! People who haven't reached Enlightenment can also have Law Bodies if they've reached a Buddha's realm. But at this point none of our students have reached this state. None of the *qigong* masters in other *qigong* practices nowadays have reached this state, either. As far as I know, I am the only person who has Law Bodies. Why have some people seen in their dreams our assistants, our centers' heads, or other things? That is the product of your own thoughts plus your dimensional field—it's reflected by the corresponding relationship of your dimensional field, it's a type of state of using this thing to reflect it into the range of your dimensional field. In addition, when someone cultivates to a certain point, he can separate from his body if he's not locked, meaning, his Main Primordial Spirit can separate from his body. But those are all trivial things done at very low levels.

Someone claimed that he was Bodhisattva Skanda and that he could take out the Falun that Teacher has planted for the students.

That results from his breeding demons in his own mind and his altering the images in his own mind—he imagined it himself. Did he really take it out? The taking out he did was in his imagination—it was just an image in the range of his dimensional field, imagined by himself. He can't do anything. What's with his proclaiming himself to be Bodhisattva Skanda? I can say that I told you about this a long time ago: in the Dharma-Ending Period, even the beings at high levels are facing catastrophe; those who should be protected have all been protected; those who haven't been protected have been destroyed by explosions; now there isn't anyone. Many people have seen Bodhisattva Avalokitesvara, and some students used her picture to do consecration. Let me tell you that the thought a person has during that very moment when he worships a Buddha is most compassionate, it's the most kind, and the best. In order to protect those thoughts a person has, he is shown the image of Bodhisattva Avalokitesvara. They're actually all manifestations of my Law bodies. I've already talked about this before in my seminars.

Audio recording by the Beijing Falun Dafa General Assistance Center