

**EXPLAINING  
THE CONTENT  
OF FALUN DAFA**

法輪大法義解

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# 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 have, after my review and approval, now been formally published.

Those who attended the meetings 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 writing based on the audio recordings, and they also circulated and made private or printed copies of them in some places. Since I always teach the Fa and explain the Fa with respect to specific circumstances, specific situations, and for specific audiences, without those factors the private copies which are being circulated will lead to different understandings from the Dafa I have taught and people are likely to misunderstand them. This isn't good for the spreading of Dafa.

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

LI HONGZHI



# Teaching the Fa for Changchun Falun Dafa Assistants

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All of you in the audience are assistants and pillars who have played a vital role in the development of Falun Dafa, especially the development of Falun Dafa in Changchun. Students from many practice sites have raised a lot of questions, and our assistants or pillars have found it either difficult to answer some of these questions or been unable to answer them. There are two reasons for this: First is the lack of a thorough understanding of the Fa. Actually we've taught everything during the lectures already. As long as you have a thorough understanding of the Fa, you can answer any question. This is one reason, and it's the primary 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.

My take on this has always been that I've already taught the Fa widely and in general terms. So when it comes to the question of 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 any further, or it'd be the same as my lifting you up. What remains are just specific questions. Yet some students still want to ask them, as they just can't be sure. When they can't ask me, they still go and ask our assistants or veteran disciples who've been practicing longer. 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 also find answers to them by discussing with each other and exchange views. When a person practices by himself and runs into a question he can't figure out, he might get confused. But at a practice site you can discuss with each other, and a lot of questions can be answered. Actually when addressing a question, just examine your xinxing and any question can be answered. But there are still some specific questions that are indeed difficult for assistants to address. I've called this meeting to address specifically these questions. This is a special treat for the assistants in Changchun, as other areas have not had 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 have done their best not to disturb me, as perhaps even one phone



ring can seriously disturb me, so a lot of students don't even call me. I know about this. So I have gathered you here precisely 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 a summary of the questions. But I haven't had a chance to read them because I'm revising the third book, Zhuan Falun, and I have a lot of other things to address.

Today I'll answer your questions mainly to make it easier for you to work in the future. 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 and truly grasp it. You should read the book and listen to the tapes more often. At the very least you should have a better understanding than the average student. Only then can you truly be a good assistant. You must have a clear understanding of the Fa. So when the students have questions, you can at least answer them in general terms. Although it can't be said that you're playing a guiding role, you are able to give a general explanation. To truly teach a practice toward high levels is to save people, and it is true cultivation. From this perspective then, [the assistant's job] is no different from engaging in full-time cultivation in temples or in remote mountains and forests.

This Fa of ours is mainly made available in ordinary people's society. For the most part we cultivate among everyday people. So we ask that a cultivator's conduct be basically in line with that of everyday people as he cultivates among them. Put plainly, the person in charge

of a practice site is no different from the abbot or the senior monk who cultivates in a monastery. I'm just giving you an analogy—nobody is going to give us official titles or promise us material wealth. The way we cultivate just assumes such a form. So think about it, aren't they the same thing? Doing a good job guiding a group of cultivators accumulates boundless merit and virtue. But if you fail to do it well, I'd say that you haven't fulfilled your duty. And it is for this purpose I've called you together. The people in charge of the General Center have all asked me this, "Should we hold another lecture series?" I feel that teaching the Fa too explicitly doesn't help with your cultivation, and doing so would turn it into 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. Then you can ask more questions with the time that's left. Don't ask questions that probe into some kind of knowledge or have to do with government policies. I'll mainly answer the questions that you typically encounter in the course of your cultivation—you can ask these questions.

We have only notified the assistants and staff members to come to this meeting. From now on, please be sure not to bring along people who haven't been notified to attend. Some things are difficult to address if too many people have come here. Since you're all assistants, I had originally planned to discuss things at a high level in more details to help the assistants in their work later. But some of you are new students who've only attended one lecture and some haven't even attended any lectures. If they were to

hear things at a level very high and deep all of a sudden, it would be very difficult for them to accept, and it would have a negative effect on these people. On top of that, it would have been easy for them to develop an aversion in their minds. Then they would have been ruined.

Assistants need to take responsibility. When new students' exercise movements aren't accurate, you should correct them. In the case of some veteran students whose movements are quite good but just slightly off, you can tell them after they're finished doing the exercises, so you won't keep them from entering into tranquility. Don't disturb them during their exercises. As for new students, you have to assist them, and when they ask questions you should answer them with patience. All of the students at the practice sites have this responsibility: You should save all sentient beings. What does it mean to "save all sentient beings"? To have all sentient beings obtain the Fa is to truly save all sentient beings. When others come to you to ask questions, how can you not answer them?

Assistants must be sure to practice only one cultivation way. As for those students who can't focus on doing just one practice, you should explain it to them and assist them. If they really can't focus on doing just one practice and can't let go of those things of theirs, try and persuade them to leave and practice some other qigong so that they don't interfere with our students. There's really nothing else you can do if they just refuse to leave. They'll get nothing even though they do the practice. These people's enlightenment quality is poor. In our Buddha School, mercy is the starting point [of what we do], so it won't do for you to punish them. We can't just casually punish

someone unless this person seriously undermines the righteous Fa.

Some people treat illnesses for others or tell others to come to our practice sites to have their illnesses treated—both undermine Dafa. This is a very serious problem, and nobody is allowed to do such things. Whoever does this is not my disciple. If an assistant does such things, 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 they should take the initiative to do even those troublesome tasks. With some assistants, perhaps because they are getting on in years, their understanding of the Fa isn't quite as good. Although they themselves feel good about the Fa, they have trouble explaining it. They can find some people to help them with their assistant work. You should do this out of your 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 work as an assistant, do not mix into it various thoughts having to do with self-interests, otherwise both your individual cultivation and the cultivation of the group will be affected. Assistants should try their best to do the exercises accurately, and they should try their best to have their movements follow those on the videotape—in general, they should be the same. As for minor differences, those are hard to avoid, since it's impossible to have the movements be perfectly identical as if they were carved out of the same mold. It's fine as long as they're basically the same. But it won't do if they are off by too much—this is especially so for

assistants—because when you teach others you’ll mislead them.

Next I’ll begin answering your questions.

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

TEACHER: The “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, whereas the sounds of “ju (all)” and “ju (to combine)” are 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. This book is the reading material during the transitional period. When our first book, China Falun Gong, was completed, its contents were in some respects very similar to low-level qigong. The second book, China Falun Gong (Revised Edition), on the other hand, is much higher than qigong. Now I’m putting in order the entire Fa that I’ve taught, and by the time it’s completed in writing, it will be the Dafa that guides our true cultivation. In this new book, a lot of the terms will have been corrected.

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

“Shen” refers to a person’s original soul. Be it the main soul, assistant soul, or various kinds of beings, at the time one goes through the “extinction of body and soul,” it’s extremely horrifying regardless! Nothing in the entire cosmos is more horrifying. In other words, everything is annihilated and nothing is left. Of course, substances that are infinitely microscopic still exist—I’ve said that matter exists even in a vacuum. Research in today’s physics has only reached the level of neutrinos—the smallest matter [they’ve found] is neutrinos. Yet this is still very, very far from matter’s original matter and the smallest original matter of beings. Matter at the extremely microscopic levels, when it has been destroyed to the point of its most original state—we call it the “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 no longer see it. Meanwhile, it has no mental activities, and it is completely disorderly and in the most microscopic form. 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 humans have already dropped to the lowest level, this is what they face after committing bad deeds. That is, it will be completely eliminated from the cosmos, with no mental activities and almost no matter, and it’ll have been destroyed to the point of its most, most original state.

*Question: Is the gender of a Buddha—male or female—the same as that of the cultivator’s flesh body or that of the main soul?*

TEACHER: When someone who cultivates reaches

Beyond-Triple-World-Fa cultivation, he has entered Arhat Fruition Status cultivation—that is, First-Fruition Arhat. By then, you can already call the person a Buddha, and he'll in fact be doing Buddha-body cultivation. Arhats are classified as First-Fruition Arhat, Righteous-Fruition Arhat, and Great Arhat, with one level far exceeding the next. A Great Bodhisattva can be considered a Buddha. When a person reaches enlightenment at the Arhat Status, regardless of gender, he or she manifests with a male body and appearance. But the gender 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 who cultivated and attained Consummation at the Arhat Status—attaining Consummation and reaching a realm are two different things. If a person can only attain Consummation at the Arhat Status, he can't move up further in his cultivation since it has been predestined at the beginning. Once he achieves Unlocking Gong, he'll manifest with a male body and appearance, regardless of his original gender. This is because his body is a cultivated Buddha-body, and at the Arhat Status everyone manifests with a male body and appearance.

One's true original soul can be either male or female. Your bodies—whether they have been transformed from high-energy matter, diamond-like, never-degenerating bodies that you've cultivated, or 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 gender of the original soul doesn't change. When someone reaches the realm of Buddhahood, he or she still has a body, only this kind of body is made of high-energy matter. Regardless of how high one's level, one still has bodies, which are the bodies in different dimensions (Buddha-bodies). When the realm of Buddhahood is reached, one's gender is restored to that of the main soul—a male Buddha will be a male Buddha and a female Buddha will be a female Buddha.

*Question: What's the meaning of cultivating benti and Buddha-body?*

TEACHER: The benti we speak of here is a general term in low-level cultivation, and it refers to your bodies in different dimensions, including your flesh body.

*Question: If attaining the righteous Fa and achieving the Righteous Fruition is regarded as attaining Consummation, what point do we have to reach in our cultivation for it to be considered as having attained Consummation?*

TEACHER: Consummation and the level of our Fruition Status are two different things. When you cultivate to Arhat Status you'll already be doing Buddha-body cultivation. It used to be that only Tathagatas were called Buddhas, but now more are referred to as Buddhas. If we're to categorize them, Tathagatas too are in charge of some Buddhas who haven't reached the Tathagata level. Those who surpass Bodhisattvas are called Buddhas; Great Bodhisattvas are also called Buddhas; and even Arhats and Bodhisattvas are called Buddhas too, since



they're all of the Buddha School. So let me tell you: When you've cultivated to Arhat Status, you are doing Buddha-body cultivation—that's what I mean. But even when you cultivate with a Buddha-body, you might not necessarily attain Consummation. People's inborn qualities are different, and their capacities to endure things differ as well. Some people can cultivate to Bodhisattva Status, some people can cultivate to Buddha Status, and some people can cultivate to even higher levels—reaching Fruition Statuses surpassing even that of 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 a Fruition Status. In other words, you'll have already attained a Righteous Fruition Status, but you won't necessarily have achieved Consummation. Let's say it has been arranged that you will reach enlightenment and attain Consummation at Bodhisattva Status. So 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. However much you put in and however much you cultivate, you'll obtain that much. Even though your cultivation hasn't reached Consummation, you've already gained a Fruition Status. But, all the same, your cultivation hasn't attained Consummation, so there's still a question of levels—you haven't achieved the ultimate goal of your cultivation.

*Question: What's the relationship between "returning to one's original, true self" (**fan ben gui zhen**) and attaining Righteous Fruition? What's the meaning of "ben" and "zhen"?*

TEACHER: “Returning to one’s original, true self” (**fan ben gui zhen**) is different from “returning 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 people’s society and the way you were originally has already been buried under. In ordinary people’s society, black and white are inverted, and right and wrong are turned 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, exceeding the scope of the Buddha School alone, some of the sayings belong to 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.

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

TEACHER: You’ve vowed to keep on cultivating forever, but this “forever” isn’t absolute, is it? You mean you aren’t going to reach a Righteous Fruition or attain 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 how high you’re able to cultivate to; Master then arranges it for you accordingly. It’s all very scientific. If you were “a piece of steel” originally, it won’t work to arrange for you to be “a piece of iron.” If you’re able to cultivate to

Bodhisattva Fruition Status, it won't do to arrange for you to reach Arhat Fruition Status, either. Everything is gauged accurately—when it's gauged from up there, there aren't any mistakes.

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

TEACHER: 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. However, there are some things that rotate—the Earth, after all, is rotating, and people in Tantrism use their minds to push a kind of wheel to rotate. More of these types of things exist out there. There's a so-and-so qigong master in Changchun who practices by rotating a Taiji, too, but it's not like ours, since his rotates inward and doesn't emit outward—it's different from ours. Planets revolve around stars, and electrons revolve around atomic nuclei—they all have a rotating mechanism, but their inner meaning is totally different. There might exist two things that are the same, but that's extremely rare and I have yet to see them.

Let me tell everyone: Since the great enlightened beings arranged this event today, in the course of the cosmos's evolution, everything has been paving the way for this event. During the early period after the cosmos had been formed, things were already being arranged for the final, great event. Thus, many things are probably part of the arrangement for the last imparting of the righteous Fa in today's period of Last Havoc. I've said that it is not a coincidence that this enthusiasm over qigong, which is

unprecedented in history, has occurred in these years of this century. Nor is it a coincidence that various kinds of qigong practices have emerged. It's not as simple as what everyday people think.

*Question: What's the relationship between the Falun and the Falun Paradise?*

TEACHER: The Falun Paradise is an extremely vast and splendid paradise presided over by the Tathagata of the Falun Paradise. The Falun is only a manifestation of the Fa from the gong aspect. It also has a manifestation from the Fa aspect. As for Its manifestation from the Fa aspect, we haven't made public the higher Fa and forms other than the Fa I'm teaching, nor are they permitted to be made public. With respect to the gong aspect, I've drawn the entire image for you. But It also has a Fa aspect. As for the gong aspect, this is Its form. When our students attain Righteous Fruition or a Fruition Status in the future, 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 abdominal area. That's your true fruit. 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, during the course of your cultivation, you too wished to cultivate

something so enormous like what I have cultivated, that would be impossible—absolutely impossible. You can cultivate one Falun through cultivation, that’s for sure. This Falun has great power. If It could really be brought to this dimension and if It were to make a move, it’d be a huge deal, as It is something that’s really powerful. Even with the Falun you’ll develop through cultivation later, if It were to rotate once in this dimension, I’d say It would lead to a powerful tornado. It is something extremely powerful. Why isn’t It allowed to manifest in ordinary people’s society? And why isn’t It allowed to come through to this dimension and 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 have a great effect.

*Question: Falun is the miniature of the cosmos. Is the Falun Paradise as large as the cosmos?*

TEACHER: No. The Falun Paradise is a unitary paradise at a very high level in our universe. The cosmos is enormous. Since some of you are new students, I can’t really talk about certain things lest you won’t be able to accept them. In this vast cosmos of ours, there are countless small universes. Humankind exists in a small universe. These small universes in turn have countless galaxies. A Buddha at the Tathagata level can’t see the boundaries of a small universe. As for how big the great cosmos is, humankind wasn’t allowed to know this in the past—it’s simply too enormous. In the course of a person’s cultivation, his body expands outward, that is, the volume of his body increases. The volume of his body gradually enlarges,

his mind too expands, his thoughts elevate, and his level becomes higher. But no changes can be observed from his body on this side among everyday people—it's the same as an everyday person. It's only that at the time of Consummation his bodies will combine. At that instant when they combine, you'll be led away even before you experience the Fa-power among everyday people. This is because its disruption to everyday people will be overwhelming. 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 in fact very insignificant, and that's why they're allowed to display their divine powers in this world. Nonetheless, today very few display [their divine powers] to people. They too know that they cannot disrupt ordinary human society—if they did they'd be ruined.

*Question: Can people who haven't attended any lectures develop a Falun through their cultivation?*

TEACHER: I've discussed this issue many times. It's the same as long as one reads the books. As long as you truly cultivate according to Dafa, even if you lived all by yourself in the most remote place, it wouldn't be a problem. My books contain my fashen, and even at low levels, every word in them is as big as a Falun. As soon as a thought of yours emerges they know all about it. So it's the same. As long as you can truly cultivate, you can obtain It. Whether you read the books and practice by yourself, or go to a practice site and practice with veteran students, they're both fine. As long as you truly cultivate you can obtain It. You all know that Shakyamuni hasn't

been around for over two thousand years, but a lot of monks succeeded in cultivation before the Dharma-Ending Age, and some cultivated to very high levels. It's not that you can only cultivate when you're right in front of Teacher who teaches you in person.

*Question: If the me in this dimension cultivates to the Falun Paradise, can the many me in other dimensions also cultivate to the Falun Paradise?*

TEACHER: Not necessarily. If they succeed in their cultivation and come together as part of your one, complete body, they can exist as your Fa guardians. But you will be the one in command and they'll be considered Fa guardians, which are about the same as assistant souls. If they don't succeed in their cultivation, they'll remain as independent beings and they won't make it. You cultivated, so you alone gain It—whoever cultivates gains.

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

TEACHER: A lot of our students have already entered the state of gradual enlightenment. Many students are doing well in their cultivation, and they are quiet and they say nothing—they just don't say anything, that's all. When I was giving lectures in Harbin I said, "There's over four thousand people here, but as for how many can succeed in their cultivation or how many will attain the Dao in the future, I'm actually 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? That'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 been cultivating? There are different states of gradual enlightenment that a person can enter. It's not that as soon as you enter gradual enlightenment your divine powers fully emerge.

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 in today's human society, [people's] attachments are simply too great. This is something I've stressed a lot about. I've told you that when your supernatural abilities are developed, you should ignore them, and when your celestial eye is open you should not pursue it. But let me tell everyone: If your celestial eye is really open and you don't have the attachment of pursuit, it's okay for you to use it to see things. When your supernatural powers are developed, it's not a problem for you to use them when no one is around. I'm making this point clear to everyone: Don't regard it as an attachment. That is your own Fa, and using your own Fa is not the same thing as having attachments. Now there are already people who've entered the state of gradual enlightenment, but they're always afraid and they keep refraining from using them—that won't do. A lot of people's celestial eyes have opened, but they always think it's an illusion. That won't do. When it's open and when you can use it to see things, go ahead and look—it doesn't matter. Being attached and experiencing something are two different things.



*Question: Is there anyone who has reached “three flowers gathering above the head”? Is there anyone who has attained Righteous Fruition Status?*

TEACHER: Many people have already surpassed “three flowers gathering above the head.” No one has reached Consummation yet. You are all cultivating at a Fruition Status—at Fruition Statuses of different levels.

*Question: If from now on we start doing the exercises and cultivate our xinxing diligently, can we reach Beyond-Triple-World-Fa cultivation in a year and a half?*

TEACHER: There’s no time limit, and whether you cultivate or not is your own business. How high can you cultivate, how much can you forbear, and how much can you endure—these too are your own business. If Teacher were to set a time limit for you to cultivate and leap out of here, would your mind be able to reach that height? Would your xinxing be able to elevate to that point? Would your understanding of the Fa reach that high? Would you be able let go of the attachments you have among everyday people? Would you be able to let go of your self-interests and fighting over things 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.

*Question: When we’ve cultivated to a point where we can protect ourselves but still want to cultivate up further, what*

*should we do then?*

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

*Question: Some people practice for the purpose of taking refuge from tribulations. What will become of them in the end?*

TEACHER: Anyone who comes to practice with an attachment of pursuit won't achieve Righteous Fruition. But when it comes to people's understanding of the Fa, you should allow them a transitional process. Many people came to this practice for healing their illnesses, and only gradually did they come to understand that there were things at high levels. Today we're teaching the Fa at high levels. When people first attend our lectures, they have no idea what it's all about, and they suddenly hear that we're teaching a qigong practice toward high levels. Through our teaching the Fa, they have come to understand it. You should certainly allow them to have such a process. No matter what attachments they have when they begin the practice, whether it's to cure illnesses, take refuge from tribulations or whatever, they have to let go of their attachments. Only then can they reach the goal of cultivation. Even if they've begun the practice for the purpose of healing illnesses and keeping fit, it still won't do for them to harbor the attachment of taking refuge from disasters.

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 for them. Look at the hardships you've endured during the process of your cultivation—those are all your obstacles caused by the karma that you've accrued. But it's also a good thing: We use it to improve your xinxing, so isn't it a good thing? One can cultivate into a Buddha or become a demon, and that is the principle. It's precisely because there's karma and because you're in a maze that you can cultivate.

*Question: Are the many me in other dimensions at the same levels and in the same dimensions of the flesh body?*

TEACHER: No. They're at other levels and in different dimensions, which we can't see. In the dimensions at the same level, aside from our humankind having such bodies, there is one other dimension in which beings have human bodies. The people in that dimension are much better than the people here. They don't have the concept of fame and self-interests, but they have qing, so they too 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 drift about in the air. Such a dimension exists, and it's a dimension at the same level.

I'll explain dimensions to you again. Our scientists today have found in their research that electrons revolve around atomic nuclei. Doesn't their revolving resemble our Earth's revolving around the sun? Aren't they the same thing? We don't yet have a microscope that would allow us to see what's on electrons. If you could see it,

you might find living beings on them. I've said that all of these things are consistent with today's understandings in physics, but the scientific means we have today are still extremely limited.

*Question: Why is it that many students are extremely sensitive to their surroundings, pathogenic qi, and black qi?*

TEACHER: These types of students are about to develop gong; they haven't moved beyond the low-levels of practicing qi. This occurs when one is in the highest form of qi practice, and one has entered the state of Milky-White Body. But that's a very brief 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, treat everything that occurs as being inevitable, and let things happen naturally. Once you move beyond this level, you won't ever sense those things again. 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.

*Question: Some students are continually improving their xinxing, but they are unable to cross both legs in meditation. Can they force their legs down by placing heavy objects on them or tie their legs up?*

TEACHER: I know that in the past when some monks sat in meditation, they placed stone rollers or millstones over their legs to keep them down. But be it stone rollers or millstones, they all did it out of their own will—they asked other people to do it to them. Daoists didn't do it this way, though. In the Dao School, they only taught one

or two disciples, and only one received the true teaching. They were very strict with their disciples, and they beat disciples for just about anything. They didn't care whether you could bear it or not, as they had to make you come through. So they usually adopted forceful methods, such as tying up disciples' legs and binding their hands behind their back. You wouldn't be able to untie them by yourself, not even if you were to lie down. So some people experienced so much pain that they passed out from it. 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 we aim 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 rigid rules. Why not? As you know, in Shakyamuni's time there were precepts, and that was because there weren't any books of scriptures while Shakyamuni was in the world—he didn't leave any words behind. After Shakyamuni passed away, people in later times recalled Shakyamuni's words and organized them into books of scriptures. When Shakyamuni was in the world he laid down many rules for cultivation, which served as precepts, and these have remained with us in writing. 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. Therefore in our cultivation, we can't do it all in the same way and lay down rules. Think about it, everyone, by the time of

the Last Havoc, some people are just no good at all and they are not among those who can be saved, but instead they're among those who'll be destroyed. Some of these people may have found their way into the lectures 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 rigid rules and adopt voluntary means instead. If you're able to forbear, 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.

*Question: Does the cosmos have any boundaries?*

TEACHER: The cosmos 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 cosmos" refers to the boundary of a small universe. As for this small universe, even to a Tathagata—let alone humankind—it seems boundless, infinite, and impossible to explore. It's extremely, extremely enormous.

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

TEACHER: The magazine Window on Literature and Art wrote this piece as a work of literary fiction. That student attended two lectures and didn't have a deep understanding. He started writing it after attending the first lecture. He was very excited and he felt that this Fa was simply great, so he began writing it. 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 really have a good understanding and he wrote it in such a literary format that you saw. Some of the things were given an artistic touch. The story about the python is not true. As for what it says about Bodhisattva Avalokitesvara being my master, that too is not true and it is an artistic spin. But he meant well, and all he wanted was to publicize and promote this Fa, so his motivation was good. That's for sure. Because of his limited understanding, he ended up writing something like that. Since it was a piece of literary fiction, so he wrote it from the angle of literary fiction to begin with. Because fiction can be exaggerated and 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 original Buddhism. We don't have any precepts—we've told you in the Fa the standards for cultivation.

*Question: 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)?*

TEACHER: The "Xuan Fa Zhi Ji" (the profound Fa reaches the Extreme) we have talked about is a general phrase. This is an issue of understanding the Fa when it was first taught. It shouldn't be this xuan (profound), but rather 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), that’s right, very high realms can be reached, and the extreme point can be reached—that’s what it means. “Xuan Fa Zhi Xu” (the revolving Fa reaches the Void) is a phrase used during the course of our cultivation, and it’s also an incantation in our practice.

As you know, incantations can summon enlightened beings. The enlightened beings cultivating in a cultivation way, or the accomplished enlightened beings in this cultivation way can be summoned to safeguard the Fa for you and strengthen you—that’s the effect it can have. In religions, incantations also serve this purpose. As for the saying that chanting incantations can increase one’s gong, that’s simply not possible. They only play the role I described. “Zhi Xu” (reaches the Void) also refers to reaching very high levels. The realms that humans can’t see are called the “Realms of Void.” This is pretty much the meaning. This term appears quite often in Daoism: Prior to the formation of “Taiji,” it is called “Tai Xu” (Great Void), meaning it is very high and very primordial.

*Question: When meditating, if we silently chant the exercise incantation over and over, say, up to a thousand times, so as to prolong the time of our meditation, will this deform the Falun?*

TEACHER: Chanting the incantation has its benefit, and chanting it for as many as a thousand times won’t deform the Falun. Of course, after achieving Unlocking Gong and enlightenment you will understand that you can’t chant incantations when you reach really high levels. The shock waves generated when you chant will be simply enormous,



so your chanting them all the time will make others feel uncomfortable, as it generates that buzzing sound.

*Question: Why is it that some students feel as if their heads are splitting open after doing the exercises?*

TEACHER: This “splitting open” is how it should be. We talk about “opening the top of the head,” so “splitting open” is how it should be. With some people, when it splits open, it happens in an instant with a “snap,” and they barely feel anything. With others, it splits open gradually, which is quite painful. But things need to be looked at from both sides. Some people don’t let go of their attachments and they have brought bad things onto themselves, which they are not willing to get rid of. When doing the exercises, these bad things need to be cleaned out. They then make your head ache and prevent you from cultivating the righteous Fa—this situation can occur as well. The key is whether or not you can cultivate, and whether or not you can gauge things with the Fa and get rid of those bad things.

*Question: Some people, when doing the exercises, have a cold sweat on their heads and almost pass out. What should be done about it?*

TEACHER: This phenomenon is possible, and there are people like this in our lectures. They’re found in every lecture. Why does this happen? It’s because as one’s body is being cleaned up and his illnesses eliminated, there’s always a strong reaction. But at practice sites, it usually isn’t this intense, since one’s illnesses are eliminated gradually. If the person is a quite good one, I think this

[phenomenon] is normal. If the person isn't strict with himself, acts recklessly, goes back and forth between different qigong practices, lacks stability, and has poor xinxing, then this [phenomenon] 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. Once he gets over this period, he can try practicing Dafa again. This is because not everyone who comes to practice nowadays is guaranteed to be a true cultivator.

*Question: Is it all right to do pressure points massage?*

TEACHER: We don't do pressure points massage. For In-Triple-World-Fa cultivation, one is not allowed to treat illnesses. So there's no such thing. True cultivators have no illnesses, since my fashen have eliminated them. All of the things that need to be taken care of are taken care of. There's no such thing as massaging pressure points here. Could massage possibly get rid of a cultivator's karma? You carry your gong when you perform massages on other people, so we advise against it. If you are a doctor, then it's not a problem because that's your job among everyday people.

*Question: A person's assistant consciousness accompanies him his whole life. What role does the assistant consciousness play?*

TEACHER: A person's assistant consciousness mainly prevents him from doing bad things when he's not aware of it. When the person's main consciousness is really strong, the assistant consciousness can't even control him.

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

TEACHER: That's normal. Sitting with the legs crossed also dissolves karma. "Temper one's will, toil one's body"—how do we toil the body? We increase the exercise time a little bit, and we endure a little more 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 making improvement. Isn't sitting with the legs crossed dissolving karma? But it's not like the karma is pushed to the legs all at once—the karma comes in clusters. When one cluster comes up, you feel a lot of pain; and when it's dissolved, it eases up. With cross-legged sitting, it's often the case that one suffers for a while, then it eases up for a while, followed by more suffering—it's all like this. When you have dissolved a chunk of karma, you can endure longer this time with your legs crossed in sitting. But if karma is coming up, you might feel pain the moment you pull your legs up. Yet when you're able to forbear, the time of your cross-legged sitting will be the same—however long you were able to cross your legs before, you can last that long this time as well—only you will feel more pain.

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

TEACHER: Yes, it can, and so can smoking. Once those things give off the smell, they won't stay on your body and you'll have nothing—others will see that your body has

no gong. 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 talk about humankind running into some kind of big trouble so they cultivate to save their lives—we don't say those things, nor do we use it as a motivation for you to cultivate. Let's just say this: Won't true cultivation take care of the question of eternity for you?

In Buddhism, they talk about the sixfold path of reincarnation. They say that a person in ordinary human society feels that time passes very slowly. However, when seen from a dimension where time passes even more slowly, humankind's time passes very quickly. Two people there are having a chat, they glance back and see that you're born; they chat for a little longer, and they glance back again and see that a hundred years have passed and you have already died and have been buried. Why don't humans seize the time while they have human bodies and cultivate to save their human bodies? In Buddhism, it's said that once a person enters the sixfold path of reincarnation, 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 be freed from it until it weathers away, and you might not get out of it for ten thousand years. Animals aren't allowed to cultivate, but they have their inborn conditions that enable them to cultivate. This is the result of natural circumstances. But they aren't allowed to develop high-level gong. Once they develop high-level gong, they become demons. This is because they don't possess human nature. So they

have to be killed—when animals cultivate to high levels, they have to be killed, and they get struck by lightning too. Why do they possess people’s bodies? They want to obtain a human body, because with a human body it’ll be justified for them to cultivate openly. That’s how it was in the past; they were allowed to cultivate once they had human bodies. Now they can’t—even if they have human bodies. If you want to cultivate, and if you want to obtain the Fa, you have to have your brain cleared and you have to obtain It while being among everyday people. This is now a strict rule. It won’t even do if one who’s come to everyday people’s world fully knows what’s going on; one has to have his brain cleared and cultivate through enlightenment. Who wouldn’t cultivate if they knew everything? When a Buddha wants to raise his level and descend to be among everyday people 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 making improvement wouldn’t exist then. This is to tell you that cultivation is a really serious matter, and that any attachment will affect one’s cultivation.

*Question: Some older women have reached menopause but haven’t had menstruation yet. Can they cultivate?*

TEACHER: Older women who’ve reached menopause and haven’t had menstruation might be proceeding more slowly in their cultivation. It’s true that some older women really need to pick up the pace. It won’t do if some of them don’t make haste. Whenever we say pick up the pace, they work really hard at doing the exercises. But you should know that cultivating xinxing is what’s most important. Very few of

them might be progressing a little slowly in this regard, but those who practice normally should all have it.

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

TEACHER: During one's practice, it's normal for him to have all kinds of reactions. Eliminating karma always involves suffering—even getting rid of an illness involves a little bit of suffering. 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 with a lot of energy, very high density, and mighty power, and you will be uncomfortable even 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 techniques of different forms and appearances will manifest in your bodies, and you'll be uncomfortable even when they move just a little bit. Yet you say they're illnesses—tell me, how could you cultivate like this? If you truly cultivate according to the Fa, you will find that everything is normal.

There was a person whose body was 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 about in his body. Well, since he thought he was still being possessed, the state he had when the python was possessing him manifested in his

body. It wouldn't stop until that attachment of his was eliminated—it 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.

*Question: What should we do with supernormal abilities? For instance, if our celestial eye sees some things and light, should we look at them or not?*

TEACHER: You may look at them if you're able to. It is not an attachment to calmly observe it while doing the exercises.

*Question: Some students have their celestial eyes opened and they've seen some scenes, but the assistants don't have this supernormal ability and can't see.*

TEACHER: Whether or not different people who cultivate can see depends on the state of their gradual enlightenment at different levels. Even if one has reached gradual enlightenment, that doesn't necessarily mean that your celestial eye is opened at a high level just because the level of your gong is high, or that your celestial eye is opened at a low level just because the level of your gong is low. It's not like that. This is because the level of a person's celestial 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, or whether he's able to see or not—this is something determined by many different reasons. It can't represent how well someone has cultivated—be sure to pay attention to this. It's wrong to think, "Since my celestial eye is opened, my

gong is higher than other people's."

Didn't someone like this emerge in our Changchun? His celestial eye was opened and he felt he was better than everyone else. He said one guy was possessed, another 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 the height of a person's cultivation based on his celestial 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 until they've reached very high levels in their cultivation. So don't use this to judge whether something or someone is good or bad.

From now on, whether you can see me or not ... it's just like what somebody asked earlier: "What should we do if Teacher isn't around?" When Shakyamuni was in this world, there were also people who asked, "Venerable Teacher, who will be our teacher if you are not around?" Shakyamuni said, "Take the precepts as your teacher." We take the Fa as our teacher. A person's xinxing level—not the extent of his supernatural abilities—should be the yardstick for measuring how well he's done in cultivation. Otherwise, wouldn't everyone go after supernatural abilities? Supernatural abilities are byproducts in your cultivation process. During In-Triple-World-Fa cultivation, all supernatural abilities developed are human being's inborn abilities, which have gradually degenerated as people's thinking became complicated.

They will naturally emerge as you cultivate. Only when



you return to your original, true self, when you go back to it, can your original human nature be restored. No matter how clearly that person could see, he couldn't see the levels I see. No matter how clearly he could see, it was still a long way 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. In the course of your cultivation, it is not right to use one particular level as the standard and measure things against it. 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 things at a certain level and the way things are at that level, and he became complacent if he could see things clearly. Those are things at really shallow levels—be sure to keep this in mind.

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

TEACHER: Children may do the exercises 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 very young, I couldn't practice any of the things with external forms at all, and I 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 very high levels followed and descended. When I came here, there were people from every level who followed me and descended,

since they could foresee what I would do. Especially in the recent period, there have been particularly more of those who came from our small universe and the Milky Way galaxy. This is because they couldn't have foreseen it any sooner, and they had only learned about it and saw what would happen during the time just before I came to the public. Thus, many of them followed me and descended. What do they come here for? To obtain the Fa. They knew that the old Fa had degenerated, and so they came here to temper themselves again. Don't think of them as ordinary people—they're all quite good. But it's not that everyone's child is like this. A number of children are quite good.

*Question: How can we know what level our practice has reached?*

TEACHER: 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 share it with other people when you discuss things following your exercises at practice sites—it doesn't matter. When you talk about it with people without any intention of showing things off, it's beneficial to our overall cultivation. Some people said that you can't talk about the things seen with the celestial eye, and that doing so will shut the celestial eye. This was something commonly held among practitioners before. It wasn't their talking about it that shut their celestial eyes. Think about it, everyone: Did any practitioners pay much attention to de back when qigong was popularized? Hardly anyone did true cultivation. People didn't know

about cherishing de, and they talked about whatever they saw with attachments and a desire to show off. So, naturally, their celestial eyes closed.

There were also people who talked about everything, regardless of whether it was appropriate or not. So their celestial eyes had to be closed. That's the reason. If you discuss those things for improving your 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 celestial eye has been closed or injured, it's because he's said things that shouldn't be said to everyday people or because he has a show-off mentality. Isn't a practitioner's show-off mentality the manifestation of an attachment? So his celestial eye has to be closed. Initially, when some people's celestial eyes were closed, it was to give them a chance. When they could see clearly on and off—sometimes they could see, sometimes they couldn't—it was a reminder to them. But those people just wouldn't enlighten to it, and eventually their celestial eyes were closed completely. Some people's celestial eyes are even injured, seriously injured.

*Question: At what level does one achieve Righteous Fruition and Consummation?*

TEACHER: I've already discussed this. Achieving Righteous Fruition—when someone reaches the Arhat Status he has achieved Righteous Fruition. Consummation marks the conclusion of cultivation; it usually refers to having attained both Righteous Fruition and Unlocking Gong—that is, Consummation is when one's cultivation is completed in both regards.

*Question: How should we cultivate from this point on? How will we be different from everyday people?*

TEACHER: You still have to suffer hardships among everyday people just like them. You might have attained Arhat Status, but even ill-behaved children among everyday people might swear at you, that's because you still need to cultivate among everyday people and your attachments need to be further eliminated. Some people—those with high inborn quality and who've already done well eliminating their attachments—still need to go through yet another round. For general, normal cultivation, a person can reach Consummation by going through the process just once. Some people will experience repetition—they'll go through it twice. Since you need to cultivate toward high levels, you might go through three rounds, and after you've cultivated through those, you'll come back and 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 causes any trouble for you, how could you reach beyond this realm through cultivation? If those who cause trouble for you weren't everyday people but Buddhas, Bodhisattvas, or Arhats who appeared among everyday people and they made trouble for you to get rid of your attachments, how could that be possible?! Even when Master creates or arranges these things and all of your tribulations, they're all done by using everyday people, and by having everyday people interfere with you. This enables you to improve in the environment of everyday people.

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

TEACHER: Those people usually have rather poor enlightenment quality. But we say that cultivation depends on predestined relationships. When one wants to obtain It, he comes to learn Falun Dafa without anybody asking him to do it. When he feels Falun Dafa isn't good, he stops learning It. Later on, he changes his mind and thinks Falun Dafa is good, so he wants to resume learning It. If you can learn It, then just come and learn It. Whether one can cultivate well is his own issue. As for whether he can enter our Falun Dafa circle and become a disciple who truly cultivates, we have to tell him sincerely, "If you cultivate here, you have to focus on one cultivation way, and you have to focus on practicing Falun Dafa. Otherwise you won't obtain anything. It's useless if you don't focus on one cultivation way here and practice recklessly." We should tell him kindly rather than saying, "You can't practice here." We don't have any authority, nor are we in any capacity to give orders to others. We can only advise people—we talk about advising people to be good, don't we?

*Question: How are we doing with the lectures in various regions, and how about the development of Falun Dafa around the country?*

TEACHER: For the time being I'm declining all invitations to hold Falun Dafa lectures. The reason for turning them down is that there are many things I need to handle right now—things from many respects need to be taken care

of. As for what to do later on, I haven't made any plans yet. That's something I'll decide after I've taken care of those 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 by word of mouth, 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 lectures, there were always people who attended that came from nearby cities and counties—almost no county was left out. In this way, after those people went back home, they would spread the word among people there and pass it on like this. So Its development has already been quite rapid, and the number of people practicing is large. There is a town in Hubei Province, which started with just two people learning the practice. Now the number has grown to upward of a thousand. There are many examples like this. Some people go to practice sites to do the exercises, some don't. It's hard to get specific counts.

*Question: Can people who used to suffer from a mental disorder or epilepsy do the practice?*

TEACHER: I'd advise against dragging people like this to our practice sites or to our lectures. If you failed to handle it well, you'd be damaging our Fa. If his illness acted up at our lecture or at our practice site, people would all say that it's the result of his practicing Falun Dafa—wouldn't you be damaging our Fa? This is because we have a premise: We cannot treat illnesses for others. But there's one thing: People who truly cultivate will have their minor illnesses resolved then and there. But for

people with serious illnesses or whose bodies carry too much bad stuff, these things can only be removed after they've changed their thinking—their karma can only be eliminated when they want to cultivate. Of course, for some people, they have been taken care of even when they haven't had the thought to cultivate yet. As soon as they read the book, they are being taken care of. Why? It's because their inborn quality is excellent and they are meant to obtain 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 It. You can ask him to learn It at home. We make this point clear from the start: I cannot casually resolve those everyday-people problems. Whether one can cultivate depends on the person himself. If he can't cultivate, you shouldn't ask him to do cultivation. Once something goes wrong, it will damage Dafa. How could I resolve these everyday-people problems? Since I won't treat his illnesses, he'll go around and stir up trouble, claiming that he's got mental illness from practicing Falun Dafa and that Teacher won't treat him; he'll tarnish my name. Anyway, we make this point clear from the outset: We don't allow them in our lectures, nor do we let them come to our practice sites. As for people who suffer from epilepsy, usually it's not a problem. At our lectures, we haven't expressly stated that epileptics can't attend lectures. But usually our staff members are reluctant to have them come to lectures, because their illnesses are likely to act up before they change their thinking. When their illnesses act up, it's bound to cause an adverse effect for us. Unlike mental disorders, people who suffer from

epilepsy have a stand-alone problem—they just have this one thing in their brain, and once this bad thing is taken out they'll be fine. That's usually how it is.

*Question: How should we understand “holistic improvement”?*

TEACHER: “Holistic improvement” means complete improvement. In the course of our cultivation, all of the beings in your body and the beings you've cultivated improve along with you. We talk about making holistic adjustment—we holistically adjust your bodies for you, for the students. Holistic improvement mainly means that as your xinxing becomes higher, your gong increases as well. It's like what I just said. Some people asked why they haven't had their menses—once your xinxing is raised, your gong will follow and increase. For people with too much karma, when their bodies are being adjusted, some can't keep up and they might fall behind. In other words, to improve holistically, the prerequisite has to be, first and foremost, 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 someone through cultivation, it has to start with cultivating xinxing. Without the gong that determines the height of your level, that is, without your xinxing level, everything else is mere ink on paper.

*Question: Some students have asked, “How should we deal with demons interfering with Dafa?”*

TEACHER: I'll tell you this, when we impart the righteous Fa, it would be really strange if nobody opposed us! Think



about it, everyone: If I weren't doing this undertaking today, I'd enjoy the most comfort. 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 from it. 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. Put plainly, all of these are caused by people themselves—every person has karma. In the past, 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 tests to our xinxing. Some people will say how studying Falun Dafa is not good, or they will say this or that [about Dafa]. That's exactly to see whether you can be determined and whether you can understand this Fa fundamentally. If you don't even understand this Fa fundamentally, how can you cultivate? Until you reach enlightenment, there always exists the idea of whether you can be determined in the Fa—it's the same in every cultivation way. If you can't even be determined about the fundamental things, how can you cultivate? That's why there are tests and interference of this sort.

You can see that whenever I hold a lecture, there's bound

to be a good number of qigong classes held at the same time. There wouldn't have been so many things happening had I not held lectures there. Whenever I held lectures, a swarm of crooked qigong practices would suddenly amass here and give lectures. Why? It's exactly because if you want to do this thing, there will have 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 these tribulations, factors about a person, such as his xinxing, whether he can enlighten, and whether he can improve, among others, are manifested as well—they are complementary. Look at these things dialectically. This is why we have these different kinds of interference.

It's just like a person from 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 even my name might be under attack. So it's to see whether you listen to it and believe it, and to see what you'll do. They'll use various means to cause disruption, to make your mind waver and see whether you can be steady.

Some people have said that "I'll steel my will and cultivate the righteous Fa, and I don't believe the stuff you say no matter what." 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 big waves sifting grains of sand—the sand is sifted out and only gold remains. As to how much gold remains, that depends on how you cultivate yourselves.

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

TEACHER: The way we have been promoting Falun Dafa and the overall approach for imparting the practice differ from how it is done by today's qigong practices. You might have noticed that we haven't made exaggerated statements on things, and neither have we 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 illnesses, yet we haven't said much about it and we don't mention these things. Of course, in the early days, you might have read some information in newspapers. Why? Because in the early days, we were introduced to the public in the form of an ordinary qigong. If, from the start, we had taught at such a high level, people wouldn't have been able to accept it. So we went through an initial process which allowed people to gradually come to understand it. As you know, when we initially held lectures in Changchun I taught very high-level things, too. But I kept mentioning

qigong. Today, since we're teaching the practice toward high levels, we no longer talk about those things. This has also been a process that allows people to gradually gain an understanding.

*Question: "Motor City" is an enterprise with more than a hundred thousand employees. What should we do when things don't unfold well?*

TEACHER: At one time, our Falun Dafa was developing fairly well at the automobile plant. You might know that those demons have been causing serious interference—those are indeed 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 your cultivation be too easy?! This broad path is so smooth and has no tribulations whatsoever as you cultivate upward—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 very large, and it has played quite a damaging role and has 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, and I like to give others a chance. But it looks like this chance can't be given. In the future, there will definitely be more people at the automobile plant that learn Dafa.

*Question: Some students plan to attend the lectures but haven't been able to—what should the students who go to the practice sites in the morning or evening do about it?*

TEACHER: “Some students plan to attend the lectures ...” Even if I were to continue holding lectures, in ten years there would 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 being the main force, especially in this recent period you're definitely 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 for it. What you have is not a small responsibility—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 run into troubles, who've gone awry, or who've lost their senses are ones who have practiced other qigong and have not given up those other pursuits—this is for sure and there's absolutely no mistake about it. All of those who are like that have, with one hundred percent certainty, practiced other things or worshipped other things in their homes, which they haven't given up—this is one situation. Another thing is that their Falun have become deformed, which is also because they've mixed in other qigong in their practice

or have mixed them in their minds. Regarding these two situations, I can tell you that it's guaranteed that this is what caused them. And generally, these are the only two situations that my fashen 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 fashen don't look after them, and the Fa is not given to them. When those chaotic demons see that such a person starts to practice Falun Dafa, of course they'll punish him and harm him. He gets into a state of confusion and on top of that he'll damage Falun Dafa—this problem can occur. Some people only want to practice Falun Dafa, but they always try to sense some things 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 they don't sense it anymore. But they still try to sense it. Isn't that an attachment of pursuit? Once they add things that they used to practice, their Falun will become deformed and problems will occur with [their] Fa—that's what is sure to happen.

*Question: Is living a better life the true meaning of life?*

TEACHER: 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 free from sufferings for eternity and forever be in a wonderful state. Human life is very 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 at a very high dimension in the cosmos. [You] come from a dimension in the cosmos, and [your] original nature is benevolent. It is exactly because a person becomes bad that he drops here step by step, and he awaits destruction. 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 be.

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 here this way and they feel pretty good about it. Humans all feel that it's pretty good—they're wallowing in the mud, yet they feel 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 wallow in mud that's mixed with excrement and urine. But in their realm of thought, it feels pretty good. Once humans ascend from this realm and look back they'll find it simply awful. That's the principle. They say that humans among everyday people are just wallowing in mud and that it's filthy everywhere. That's what it means. In this dirty environment, one thinks that if he's slightly more clean 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.

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

TEACHER: It's not "to become a Buddha" but "to return to one's original, true self." Succeed in cultivation and go back—that's the true meaning, and that is how high-level beings view it. But if you are among everyday people, and you go and ask your teacher from a school among everyday people, this is not what he'll say to you. Because everyday people attach too much importance to everyday people's things since they can't see the true situation of the cosmos. Today's human beings, having been filled with knowledge from the West, are too absolute. As such, people have become more and more materialistic, and they measure everything with their existing theories. Humans have become mired deeper and deeper among ordinary people.

*Question: 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?*

TEACHER: I'll give you an example. The Wudang Mountain was where Zhenwu, or "Xuanwu"—the Great Emperor Xuanwu, as they called him in the Dao School—practiced cultivation. At the Wudang Mountain, I came upon a story about Xuanwu's cultivation. It described the process of his cultivation, and there was an episode in there that told this story about him. He had practiced cultivation for many years, about forty years, and he had already cultivated to a very 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 and didn't guard himself well, so he was stirred. Afterward 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 I haven’t accomplished anything and can’t master my own mind.” He thought that he was a failure, became furious with himself, and went down the mountain. On his way down, he saw an old woman grinding a needle by using an iron rod. 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.” This struck a chord with Zhenwu. As this old woman was grinding the needle she poured water into a bowl, and she kept pouring even when the bowl was 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 fail to do it well this time, but next time you will do it well.” That is, the human body has its instincts, and when it’s full it discharges. That’s the hint she was trying to give him. 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. Like the question slip I just read—it might be the case here.

*Question: Whenever I do the Standing Stance exercise or meditation with legs crossed, and as soon as I enter the practicing state, I want to stop practicing at once. But once I stop I regret it. Why is this?*

TEACHER: That’s demonic interference from one’s own mind—ordinary human attachments can create demons

(the interference from thought karma). Why? Because all the bad-thought substances that were produced before in your mind and in your thinking have a resisting effect. When you do well in your cultivation, such 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 when doing the exercises? 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 still interference from demons inside yourself. This is due to the effects produced by those bad substances. All matter and substances in other dimensions are beings with intelligence.

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

Some people, in their thoughts, say awful things about Master and about our Dafa. But you must make a clear distinction 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 that is projected in your thoughts. As soon as this problem occurs, resist it at once! Your main consciousness must be strong, “You don’t let me cultivate, but I insist on cultivating”—firmly expel it. Then, when my fashen sees that your mind is determined, he will remove most of the karma for you. That’s why you have this experience.

*Question: A person’s cultivation level is predetermined. 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?*

TEACHER: A person has cultivated to Arhat Fruition Status and it was originally predetermined for him to reach Consummation at Arhat Fruition Status. Yet he says, “No, I want to cultivate even higher.” If you really are capable and you make another vow, you can cultivate to an even higher level. There have been cases like this in the past, but they’ve been rare. Why are they rare? It’s because usually when arrangements are made for a person’s cultivation, the level arranged for him is done according to his own situation to begin with; 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 where some of their things are hidden and can’t be seen at certain levels. Some people have found that when one’s cultivation reaches a certain level, his master, upon seeing that he can no longer guide and look after him, automatically withdraws, and someone else will 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.

*Question: One day I dreamed of Teacher Li. Teacher said, "Your situation is somewhat 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—"...*

TEACHER: That was very simple. It didn't mean that you can't cultivate, but rather there are other reasons for things in your course of cultivation, and usually my fashen 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.

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

TEACHER: 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.

*Question: It was reported in Changchun Evening Post that this summer a certain individual preached scriptures and more than two hundred living Buddhas attended. How should we view this matter?*

TEACHER: Monks and lamas are also human beings. They can do whatever they like. The things they do aren't done by Buddhas, nor are those things what 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—it's merely a religious activity of cultivators. Besides, in the Dharma-Ending Age there's not much to preach about. Another thing is, as you know, be they monks or lamas—they can't meddle in a country's politics and laws, and they shouldn't interfere with everyday people's affairs. Those things such as holding demonstrations and advocating for independence—think about it, everyone, are these what a cultivator does? Aren't these everyday people's attachments? Aren't these people attaching too much importance to everyday people's affairs? 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 be it a hero or a role model, he is, after all, a hero or a role model among everyday people. We require you to be a completely extraordinary person, completely giving 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 the various trades or professions across the country, if you lose any of your belongings they'll be very hard to find. Of course occasionally you run into a good person, but such people are few and far

between. But at our Falun Dafa lectures, whatever is lost can be found—that's the case in every lecture. In lectures with thousands of people, watches, gold necklaces, rings, and every amount of money—ranging from large to small amounts, and even amounts exceeding one thousand yuan—have been found and handed in. I would announce it and the owner would come to claim it. The students also said that this scenario was seen during the days when people viewed Lei Feng as a role model. But now it hasn't been seen for many years. After the lectures, all of the students are able to voluntarily set requirements for themselves to 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?

*Question: A student flipped through a few pages from a book called something like “natural-something-qigong.” The student flipped to a page where it was refuting others, bragging about itself, and saying demeaning things about Falun Dafa. After the student read a couple of pages, he saw the shadow of an animal from that qigong that was moving about. This affected the student entering into tranquility. Why?*

TEACHER: 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 that a huge gap between you and them? Isn't your reading them brought about by an attachment of pursuit? Don't read such messy things. People in true cultivation systems don't come to the public to teach their things and they don't look after

those affairs of yours anymore. The qigong masters who popularized qigong have finished their work. Nowadays, one qigong known as so-and-so pops up one day, and another qigong known as so-and-so pops up the next day. Almost all those qigong are fake. These qigong out in public do nothing but disrupt and damage the spreading of a righteous Fa.

All qigong masters who know what's going on have stopped teaching. If they continue to teach, aren't they interfering with the Fa? Having done what should be done, they've 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, fame, and selfish gain are demons. They don't know that they're demons. In our lectures, however, we haven't stated this in absolute terms, mainly out of concern that some people can't accept it. In fact, those are basically demons interfering.

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

TEACHER: Right. This is also like what I just said. Because a person did bad things in the past, which generated all kinds of thoughts, those thought-substances exist and such 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 themselves onto your mind. It's precisely such bad substances created by your thoughts in the past that still have 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 thoughts. But don't worry when they emerge—it's not you who wants to say awful things about Teacher, but thought karma projecting onto your brain.

*Question: When one student was doing the exercises in tranquility, there were always some other students telling others that so-and-so qigong was possessed by a weasel. One night, this student had a dream in which a person was teaching him to burn incense. Why?*

TEACHER: In the future, you shouldn't say such things too directly to people who practice other messy qigong. Some of our students have close friends who practice those possessing qigong. It doesn't matter if you tell them about it, and it's best if you can tell them indirectly. If you go to those places where you don't recognize anyone and many people there practice possessing qigong, and you tell them this and that about how their qigong is not good, of course they'll attack you, gang up on you, and even say some mean stuff. We should avoid these troubles. We believe in advising people to be good. So 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 aren't willing to sever from them have already gotten into a crooked practice and gone down a wicked path. Their original nature has already become deluded and lost—at the least their enlightenment quality is poor. If these people can mend their ways, of course that'd be good. If they don't mend their ways, it won't do for you to impose something on them. In any case, pay attention to your approach and methods. Just be more mindful to these



things and it'll be fine. The wicked things won't be able to hurt you.

*Question: Some people photograph the calendars [that have Teacher's pictures on them] and then sell the photographs to students at a price equal to the cost without making a penny. Can they do this?*

TEACHER: 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 the cash transaction—even though it's sold at a price equal to the cost, money is still involved. I think we should try our best to avoid these things and stay away from money. The reason is, if money is involved, after a while you might feel that it's not fair. If you keep on doing such things, you might start having second thoughts, "I'm getting the short end of the stick. Should my travel expenses come out of this?" Or, "Should I get compensated for my losses from this?" It can encourage all kinds of attachments in people and over time they won't be able to handle it so well. So make sure you pay attention to these things.

Do you know why we ask you not to involve money in things? Twenty-five hundred years ago, in order to keep people away from money and material things, Shakyamuni led others to cultivate in remote mountains and deep forests. They each had only a begging bowl, and Shakyamuni even gave a Fa-lecture on the begging bowl—one couldn'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 his people and they ate 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 so deeply. I must walk on 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 have been ruined a long time ago—it wouldn't even take very long for [the Fa] to be ruined. Some people want to have my picture. If you want it, you can take photographs yourself and develop them yourself. But we should try our best to keep them 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 all in a coordinated manner. Be sure not to act on your own, or you might end up damaging Dafa if you fail to handle it properly.

How would you sell them? Even selling them at a price equal to the cost isn't acceptable, either. Be sure not to develop this attachment—it serves no use. One doesn't have to do it this way to improve in your own cultivation and help others. Having people learn about the Fa and telling people a little about the Fa are better than anything else. Xinxing improvement far exceeds things with 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 get involved with 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, as it is infringing upon our rights, and it's not permitted by society's laws as well.

*Question: 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.*

TEACHER: 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 once they have assimilated, they're done. 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. For many people, they 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.

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

TEACHER: 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 the techniques 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 those exercises in your dreams and realize what's going on, you should stop practicing them. If you practice them it means your xinxing is still not very solid—if it were solid you'd realize it as soon as the thought emerged.

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

TEACHER: If someone hasn't cultivated to Consummation, if he hasn't reached Consummation, but he has reached a Fruition Status, and achieved a Fruition Status, he too has succeeded in cultivation. But if he hasn't even gone beyond In-Triple-World-Fa, then his situation isn't so promising. Yet, without going beyond In-Triple-World-Fa, 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 that state again in his next life, which allows him to cultivate, 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 fails to cultivate well, he will drop down just the same and he will be even worse off than before. If he cultivates well, he'll be better off than before. So there's always this relationship that exists.

*Question: 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.*

TEACHER: 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 too little, apparently you're afraid of doing something wrong. I don't think we need to go as far as making our minds so tense. So whenever we do something, with things in general, we know right away whether they're good or bad. Besides, there shouldn't be so many things happening to you—as you let go of one thing something else happens. I think that when it comes to the things among everyday people, you can tell whether they're good or bad even without giving it any thought. As for things that happen suddenly, we should think them over and consider whether they're good or bad. If you think like that every moment, if you think like that whenever you do something, and even think like that when you do trivial things, I'd say you're too attached. Cultivate with dignity and righteousness, and focus on big things. Of course, during the cultivation process, when it comes to something you haven't realized and you do it 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.

*Question: Cultivation of both a person's mind and body is combined with the Immortal Infant, right?*

TEACHER: Another way to put it is that you cultivate

both your mind and body, and the changes to your benti and the cultivated Immortal Infant will be combined with your original soul—they'll be combined into one body.

*Question: Does eating meat generate karma?*

TEACHER: Eating meat itself doesn't generate karma, nor does it involve the concept of killing. Eating meat itself isn't an attachment—eating meat can encourage a person to become attached to the aroma of meat.

*Question: Everyone has a limited amount of de, and cultivating to a high level is predestined. After a person reaches Unlocking Gong and enlightenment, can he continue to accumulate de and improve?*

TEACHER: [A person's] de 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, comes into 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 there's almost no way for him to endure hardships. Only when he makes special contributions can he improve a little bit. There's this reason. If a person's de isn't adequate, there's karma. After enduring hardships, karma can be transformed—transforming into de. If a person is truly able to go on cultivating and says "I can continue to cultivate and I still want to cultivate," then he can get karma from his

close relatives or close friends, and he can work it off and have it transformed into de. In any case, it's really difficult, because it goes hand in hand with a person's xinxing and the capacity of his heart and mind. That's why when a certain point is reached, it's full and can't be filled any further—it manifests this way. Because a person's capacity isn't enough, any more hardship he endures might cause him to become bad, drop down, and his cultivation would have been in vain.

*Question: Shakyamuni had already reached Unlocking Gong. Why did it take him forty-nine years of teaching Fa before he achieved Tathagata Status?*

TEACHER: 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 having to take forty-nine years, he'll be able to reach a very high realm after going through half the process Shakyamuni did or even a shorter process. This is related to his inborn quality, it's also 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.

*Question: Shakyamuni reached the Tathagata level after forty-nine years. Who evolved gong for him? Was his sudden enlightenment or gradual enlightenment?*

TEACHER: His was sudden enlightenment. He came to save people, not to do cultivation practice. Who evolved gong for him? No one evolved gong for him. Anyone who descends to do these things has to discuss the undertaking with many great enlightened beings before

he descends. It's up to him himself to determine how to carry out this undertaking he's going to do later. After it has been determined, the plan is followed—when to reach Unlocking Gong, when to reach Consummation, and when the undertaking is completed. All of these are prearranged. His is not the same as the Unlocking Gong and enlightenment that we talk about. You might not quite understand it, it's just his memory is suddenly unlocked, he then recalls what he cultivated before, and he takes that and teaches it to people. I'd say that the Fa Shakyamuni taught back then, the Fa from religions and the Fa from Buddhism aren't at a high level. This isn't to say that Shakyamuni's level is not high. It's because Shakyamuni didn't teach all of his things—what he taught was specifically for people who'd just emerged from a primitive society twenty-five hundred years ago. That wasn't his Fa in its entirety.

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

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

*Question: Some people say that Bodhisattva Avalokitesvara has become a Buddha?*

TEACHER: Don't believe others' nonsense. Let me tell you, by the time human society entered the Dharma-



Ending Age, the enlightened beings all stopped looking after human society, and neither were they allowed to look after it anymore. What's more, not only have they stopped looking after human society, during the time of Last Havoc they themselves are in a difficult situation, 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 being sensational. I'm telling you things that are absolutely true. It doesn't matter whether you worship Buddha or different religious icons—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 the Last Havoc, and that's how things are during this time.

The Bodhisattva Avalokitesvara that people know today is the one people worshipped some years ago. The gong of Bodhisattva Avalokitesvara is in fact slightly higher than that of Buddha Tathagata and Buddha Amitabha. That's because a great Bodhisattva is herself a Buddha. But she hasn't reached the realm of Tathagata. Yet some of her gong can surpass that of a Tathagata. This is because what she cultivates is just Bodhisattva, and she does her things. There are many high-level and profound principles in this which I can't say more about, because humans aren't supposed to know these things. They're different from what we think, and there isn't a superior-subordinate relationship like the kind among everyday people. They're different.

*Question: Some people say that some Arhats and*

*Bodhisattvas in the Falun Paradise are even higher than the Buddhas in other paradises. Is this true?*

TEACHER: 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 Fruition Status, there will also be differences in their levels. This phenomenon exists throughout the Falun Paradise as well. It's said that the Arhats or Bodhisattvas in the 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 immense and It's not confined within the Falun Paradise. What I've let you know about is the Falun Paradise, but what surpasses the Falun Paradise cannot be made known to humans, 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 and 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—that's for certain. It's not that everyone's cultivation is limited to the Falun Paradise—this too is for certain. Neither did Shakyamuni 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.

*Question: Is there a standard for the height of one's gong for reaching Arhat? Is the First-Fruition Arhat determined*

*by the height of a person's xinxing and gong?*

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

The height of a student's xinxing is just like the form of the entire evolution 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-Fa doing Buddha-body cultivation? In Beyond-Triple-World-Fa 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-Fa and enters the Pure-White Body state, isn't his entire body a transparent body that's been replaced by high-energy matter? As one cultivates further, isn't his body a Buddha-body? And isn't this entering First-Fruition Arhat? That's how it is.

*Question: Are the beings developed from one's body, such as dragons, within the sixfold path of reincarnation?*

TEACHER: Within the sixfold path of reincarnation, there are also some living beings, and outside the sixfold path of reincarnation, there are also some animals. They are found in higher levels, too. Usually they don't reach there through cultivation but are born in that natural environment. The beings, such as dragons, 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 a high level when you reach Consummation.

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

TEACHER: There's no rigid rule for this. If you cultivate Buddhahood and then you cultivate Dao, it doesn't matter, either. It's just that at first, the master of that cultivation way won't let you go. If he really can't stop you, he'll let you go; if you're determined and insist on cultivating in the other cultivation way, he'll just let you go. If you try and chase two rabbits, it won't do, as the master of neither side will look after you. This is a question of xinxing, and it's about damaging both cultivation ways.

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

TEACHER: Yes, there are. There are people who've come specifically in the Dharma-Ending Age to damage the Fa, and they do it in all kinds of ways. For those who can outwardly and openly attack Falun Dafa or openly attack me, all our students can identify them. This type of demons aren't scary, nor are sham qigong, since our students are able to tell them apart. Now, at the minimum you can calm down and think about whether it's genuine or sham, and after you come to realize it, you won't blindly learn from it as before.

The type of demons that are most difficult to identify and cause great damage are as follows. They come to learn Falun Dafa as others do, and they also say that Falun Dafa is good—they talk more animatedly than others, they have stronger sensations 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. These are the kinds of people that are most difficult to identify. They're hard to identify, and for this reason they can do the most damage. The way they do damage is arranged just like that, 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.

*Question: Can Bodhisattva Ksitigarbha cultivate to become a Buddha?*

TEACHER: 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.

*Question: How does a person's original soul come about?*

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

*Question: What are we to make of some people who spread rumors?*

TEACHER: Don't listen to others' rumors. And you especially shouldn't spread 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 around.

*Question: Does commenting on others' merits and demerits generate karma?*

TEACHER: I'd say that a practitioner shouldn't think too much of what's good or bad or what's a merit or demerit 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 affairs are just those things, nothing more. Haven't I said that there's nothing so special about the things of everyday people? People talk about them over and over again—isn't that just everyday people talking about everyday people?

*Question: A person can't continue to cultivate upwards after reaching enlightenment. Then why could Shakyamuni continue to cultivate upwards after he reached enlightenment under the bodhi tree?*

TEACHER: When a person reaches Consummation, there's no way he can cultivate upward. Reaching enlightenment is reaching Consummation. Shakyamuni was in a state of half-enlightenment at that time, but some parts of his memory had been unlocked. Yet there were still many, many parts that hadn't been unlocked, and there were a lot of things he didn't know. Only that way could he cultivate upward. If he knew everything he wouldn't have been able to cultivate upward. 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 Shakyamuni 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.

*Question: When a person dies, he's no longer connected to his family, and his original soul goes its separate way. Why can ancestors' de and karma be accrued and passed down to their descendants?*

TEACHER: That's right. This cosmos just has such a principle, which is also a principle that restrains people. If you generate karma and you die, your descendants will have to pay for the karma. That's why people want to do what benefits their descendants. They want to make this much or that much money, knowing that they can't use much of it, so they leave it to their descendants for them to enjoy a happy life. They consider the things in this world very important, consider the remaining half of their lives very important, and even consider their names after death very 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.

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

TEACHER: If some of us have done great things, or have done well in our cultivation, their parents, as they're related, might even benefit from it and be saved and taken to a higher place. But as to which level they're saved to, it depends on the parents' own, original circumstances and the circumstances of our own cultivation, which all have

an effect on them. Ancestors' accrual of de is naturally rewarded with blessings. People say that when one person does cultivation, his ancestors acquire de; and that if you succeed in cultivating Buddhahood your parents will have acquired great de. But very few of them go beyond the Three Realms—it's just that they've acquired de and done good things. With a son like you, or a daughter like you, they're regarded as having acquired de because of the existence of that factor. But to say that one's parents are to become Buddhas just because of that, that won't do—they have to cultivate. They'll just be heavenly beings at different levels who enjoy blessings. There's no such thing as "nine generations of ancestors ascending to heaven"—that's nonsense.

*Question: One night, in my sleep, I dreamed of my parents practicing cultivation and they tore 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 walk up to me 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 he was wearing the clothes of a butcher. He was standing in a market, selling meat, and he was holding a loudspeaker. So I started crying.*

TEACHER: That's definitely a demon and it implied 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 the apple that I've given. Human society has already reached this stage. And not only humankind, but also substances and animals reincarnate with karma. They all have karma, and large amounts of it. Even though they know how to cultivate and so on, it is absolutely not allowed for human affairs to be interfered with or dominated by those animals. They've already done things to that effect, though, and this alone is in violation of heaven's principles. Demons that have committed great evils just deserve to be killed, and this is also something inevitable in the Dharma-Ending Age and the time of Last Havoc. When they've developed gong in their cultivation that's a little bit higher, they should be killed. Nowadays, things are just a mess.

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 emerged in human society, and anyone who wants to take things from humans simply takes them or who wants to control humans simply controls them—they even think that they've done good things. They treat illnesses for others—but how's that treating illnesses? Isn't their treating illnesses putting their things onto people's bodies? That alone means they're doing bad things.

*Question: What are we to make of those animals from ancient times that have been discovered?*

TEACHER: It's said that today's animals are the product of evolution. I'd say that's not the case at all. Because of shifts in the continental plates and the cyclical changes of different periods, it is true that species have changed.

If our continental plates were to sink today, and new continental plates were to rise from the Pacific Ocean, the Indian Ocean, and the Atlantic Ocean, there would be new species—new species would be produced. If they were to sink again, still other new species would be produced. Then if this tectonic plate again changes in relation to that land plate, and after many years this tectonic 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 come from evolution. That's not the case at all. Why haven't you found things that are from the in-between stages during 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.

*Question: When a cultivator becomes a Buddha, which body of his will become a Buddha? Is it the true body, or a body given by Master?*

TEACHER: In the past, people who cultivated in the Pure Land Sect didn't teach cultivation of the body, they only taught about xinxing cultivation, 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 an Immortal Infant through their own cultivation. In addition, in some special cultivation ways of the Dao School and the Buddha School, a person can transform his own body, achieve cultivation of mind and

body, and develop some other things through cultivation; his main soul controls everything.

*Question: Is the original soul high-energy matter?*

TEACHER: It can't be understood like that. Your original soul 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 very hard to change. But a person's original nature is benevolent.

*Question: Did Christ come to save those people who come from his heavenly kingdom?*

TEACHER: What you said is not wrong, because the human race in Europe, the most original of the race, all came from their specific dimensions, and they have their special situations there.

*Question: Why had I seen you in my dream before I learned Falun Dafa?*

TEACHER: There are many people who had seen me before they learned Dafa. Some people knew me many years or dozens of years ago. 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. These are manifestations in different time-spaces.

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

TEACHER: 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.

*Question: Are de and gong of the same kind of matter as Zhen-Shan-Ren?*

TEACHER: 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, the concept is not like that. It's just like our human original soul—if you say that it and our human bodies are composed of such-and-such matter, 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. De and gong, on the other hand, manifest in material forms, but they aren't of the same kind of matter, even though they're both assimilated to the nature of the cosmos—Zhen-Shan-Ren.

*Question: Can we eat onions, ginger, and garlic?*

TEACHER: Today in our cultivation among everyday people, we haven't specifically raised this issue. But for monks in the future who practice our monastic cultivation, they'll have to abstain from these things. Those who truly practice genuine cultivation in meditation with others or in a group can't eat them, either. This issue was raised in the past exactly because these things interfered with people's cultivation. Onions, ginger, and garlic can stimulate human nerves, so if you eat them often or eat them a lot, you'll get addicted, and you'll miss them if you

don't eat 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, Shakyamuni didn't allow their consumption back then exactly because they interfered with people's cultivation by giving off a strong odor, which prevented others from entering tranquility. At that time eight or ten monks would sit in a circle and enter tranquility through meditation. If that odor was given off, nobody would be able to become tranquil. Since actual cultivation in meditation was considered vitally important, the abstinence of those things was taken seriously.

*Question: Are de and gong of the same type of matter as Zhen-Shan-Ren?*

TEACHER: De is a type of white colored matter, and it's a special type of matter. Karma is also a special type of matter. As for gong, it is formed by mixing a type of matter elevated from de with other matter from the cosmos. Zhen-Shan-Ren is the Fa, a type of characteristic, and it can't be understood as matter in the ordinary sense—it surpasses matter.

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

TEACHER: Having gone beyond In-Triple-World-Fa, 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.

*Question: Will everyone who cultivates Falun Dafa eventually go to the Falun Paradise?*

TEACHER: My Falun Paradise wouldn't have enough space to fit all of them! Only those who truly achieve Righteous Fruition Status and reach Consummation can go there. If whoever cultivates Falun Dafa were to go to the Falun Paradise, now there are hundreds of millions of people cultivating! In the future more people will learn Dafa, and generation after generation of people will multiply and continue to cultivate. If everyone went to the Falun Paradise it wouldn't be able to fit 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.

*Question: My five-year-old granddaughter attended two lectures. 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 drawing, and she sees Teacher in a void space and on colored clouds. Why is this?*

TEACHER: 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 across the country.

*Question: What's the criteria for accepting new students?*

TEACHER: 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 I have set forth: People with critical illnesses have too much karma, and it's impossible that they'd cultivate; People with severe mental disorders have too much thought-karma and their main souls are unconscious, so they can't cultivate.

*Question: Cultivating among everyday people does not change the molecular composition of our bodies. Then, when we get to Beyond-Triple-World-Fa, does the molecular composition of our bodies change?*

TEACHER: If you don't undergo changes during your cultivation, how could you undergo them after you reach Beyond-Triple-World-Fa? During the In-Triple-World-Fa phase, a person already starts to change and improve himself step by step, and by the time he goes beyond In-Triple-World-Fa, he's almost completely undergone the changes.

*Question: "The Story of Boddhidharma" is shown on television. Is it right to stop students from watching it?*

TEACHER: It doesn't matter. Students will treat it as a story when they watch it, and they won't learn it. With people today, unless you teach them the Fa, they definitely won't learn it. Even if a Buddhist monk were to sit here today and teach this or that, they wouldn't learn it no matter what. So it doesn't matter, because we've already emphasized in our lectures 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. Have you seen 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 this world. Actually, in the Dharma-Ending Age, no Fa—not just the Fa in the Zen sect—exists anymore.

*Question: Some people didn’t attend the lectures but they took part in doing the exercises, and they bought the book and the Falun pin. But then they stopped practicing. Should we ask for the books and the pins back?*

TEACHER: 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.

*Question: 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?*

TEACHER: Just ignore it. Your head feeling heavy isn’t necessarily a bad thing. Once a person develops a gong column through cultivation, it too will have some weight and he’ll feel it, too. If a big ball of light emerges up there, it will exert pressure on you as well; if a Buddha sits up there, this will exert even more pressure on you. Don’t worry about what’s up 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 practice qi might have a big qi column emerge.

*Question: When I underwent a test in my dream, my reaction was better than when I'm awake. Was that my assistant soul at work?*

TEACHER: That's of course quite good. It wasn't your assistant soul. You aren't allowed to see what the assistant soul does, you aren't aware of it. That was you, yourself.

*Question: 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 or swells, etc.?*

TEACHER: It still does, because those are different things of different levels manifesting on your body. There will be less and less of the kind of discomfort you feel when you suffer from an illness, but this isn't to say that there won't be any discomfort. Let me tell you that the 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.

*Question: Is Falun Dafa at odds with religion?*

TEACHER: 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.

*Question: When I sit in meditation, I often feel as if I'm sliding down, like riding an escalator, and that I become very small. I wonder why.*

TEACHER: That too is normal, because the original soul is very small. But it can also become very 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 is becoming smaller.

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

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

*Question: When someone achieves Righteous Fruition in Falun Dafa cultivation, does he have to take his benti with him?*

TEACHER: 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 a Fruition Status and go beyond In-Triple-World-Fa cultivation, you will have already succeeded in cultivating your body. Many people have already reached this stage, only they don't know about it. Because part of one's body is locked and restrained, so he is 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 (celestial beings), 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, possessing practices, or evil practices.

There's no more question slips left. The questions I have answered today mainly target the issues raised by our assistants and the pillars. Of course, some of our students who are here haven't even attended any lectures or they've only attended the lectures once—people who shouldn't have come here are here too. 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 might harbor negative thoughts since your xinxing isn't high yet, and you might carp about it irresponsibly. But then if we do let you in, you might be ruined if you can't accept it and begin having doubts. In any case, after you hear these things, if you don't believe them, just take them to be stories. Make sure you don't develop any aversion in your mind.

The Fa I'm teaching here is mainly for our assistants and the practitioners who are pillars. It will be good for your work from here on out. Some questions have things in common, so when we can't answer such questions raised by other students, at least we're knowledgeable on some things. Actually, I've said that you could have still done this without us holding this assistants meeting. For example, when I was about to leave after finishing the lecture in Jinan, many enlightened beings said to me, "You've taught everything in this lecture." What they meant was that all of what can be made known to everyday 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 is not confined to 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 Shakyamuni even included animals. Shakyamuni talked about the salvation of all sentient beings, and that

he could save sentient beings. He wanted to be merciful toward all beings. Why don't we do it this way today? Why are we being selective when we save people? Why is it that we have conditions for selecting the people who attend our lectures? Because everything is different from back then. Some people are so bad that they just have to be eliminated. Some people are to remain, and some people might ascend through cultivation. That's why we have this issue.

All right, I think we all know how to understand this meeting and what should or shouldn't be shared with others afterward. So I won't emphasize that anymore. Simply put in one sentence: 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 might have deepened our understanding of Dafa and aligned 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 told several of our people in charge: Could those of us in my hometown take the lead in organizing group Fa-study at set times? We can't just do group exercises. You can read and discuss together chapter by chapter, section by section. Fix the study time the way you do with group exercises. 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

LI HONGZHI • DECEMBER 17, 1994

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

It has been a long time since I last saw you. I stopped giving lectures because I had to address many things having to do with teaching the practice, things that everyday people don't yet know well about and can't yet come to understand. This was what I had been doing during this period of time, and now these issues are basically drawing to a close. Originally, I had planned to return to the public and make arrangements on how to teach the practice in the future after I wrap up and am done addressing these things. But regarding this lecture which'll be held in Guangzhou, it was decided in a rush and has been made known in newspapers and advertised about, and a lot of tuition has been collected as well. So I had to come back out in the middle of what I was doing. That is, I am making use of the time before the start of the lecture in Guangzhou to come to Beijing and do some preparations. Thus, I've taken this opportunity to see all of you. I am very happy to see you all.

In the past I said this: I said that the moral standard of today's people is already very low. No matter what trade or profession, it is difficult to find a pure place. But having come here, I see that our field is very harmonious. I dare

say that our Falun Dafa is a pure place. (*Applause*) At the same time, I've seen that what everyone has accomplished in your cultivation is very heartening. It is very heartening that everyone has the heart to improve and to be good. So this atmosphere is completely in agreement with our state of mind, which is to say, you've not learned Dafa in vain, and you've all made some accomplishments. I, too, have not imparted this Dafa in vain, and that is something gratifying to me. When I first came to Beijing to impart the Fa and teach the practice, the number of people who came to the first lecture was just this many. Over time, however—it has been merely two years, actually it has only been one year since I formally began imparting the Fa, because in the beginning the Fa was imparted in the form of a very lowly qigong. Today, in Beijing alone, our assistants alone have reached this many in number. This shows that more benevolent people have come to recognize our Dafa, and that they have been able to improve and cultivate themselves in this Fa—this is something very heartening. Now it is very difficult to count specifically how many people are cultivating our Falun Dafa. As [Dafa] is being spread by word of mouth, the number is simply too many to be counted. In some places, in a county or a city, it started with one to two persons learning [Dafa], and later it grew to more than a thousand people learning [Dafa]. This is the circumstance in many regions. So there has been a rapid development.

Why has this come about? Because I've said that our Falun Dafa is just about cultivating people's xinxing, requiring people to lift their moral standard. And we've truly pointed out the fundamental reason why in our



cultivation, our gong fails to grow—this question has been identified. Thus we've pointed out the essence of the issue. As I mentioned before about what people told me in their cultivation experience reports: They say that after Teacher has imparted this Fa to the public, It has been very conducive to developing the spiritual civilization of our society. Of course, I've said that this is not the primary goal. I only wanted to pass on this Fa to people and impart It to the public, allowing more people to benefit from It and truly improve themselves. In the language of our Buddhist school, this enables people to truly transcend to higher levels and attain Consummation. But this will inevitably lead to the result where people's moral standard becomes elevated. Because the requirements of our practice, as I've said, have identified the real issue, that is, asking people to emphasize xinxing cultivation. Why is it that a lot of people, including many monks and full-time Daoists cultivators alike, no longer know how to improve themselves? They only focus on formalities, not the real things.

If people fail to raise their xinxing to a higher level, I'd say that there is no way for them to improve themselves. Because the characteristics of the cosmos dictate that one without elevated xinxing cannot rise to high levels. If people can reach such an extent, that is, improve themselves to various degrees, I'd say that even if such a person does not attain Consummation, he benefits society. He will not knowingly commit bad deeds, being aware of the kind of terrible consequences that would ensue if he were to do bad deeds. In this way, development of the spiritual civilization of society and people's moral

standard will step up correspondingly, that is for sure. In teaching this practice, we too wanted to be responsible to human beings and to society, and we have managed to do this. It has had a generally positive influence among people and cultivators. We have strictly abided by the requirements of this Fa in doing things, and our practice has not gone awry, rather we've always maintained a pure and clear cultivation state.

Judging from our current situation, I think this practice will likely be spread to more people in the future. Soon, next year probably, I will spend more time teaching the practice abroad. This way, the influence isn't just confined to our country, in fact, it has also had a fairly big influence abroad. Someone who has returned from abroad told me that when he was eating at a restaurant in the United States, he saw an information pamphlet about Falun Gong hanging in the restaurant. He thought it rather odd and asked people in the restaurant about it. This is something we don't yet know, information we have not yet learned, and there probably has been a rapid development there. The fundamental reason for this is that we focus on raising people's xinxing, thus be it society, people from different social strata, or people with different views—all can accept Falun Dafa. This is what I was just talking about. I've only talked about the present development of our Falun Dafa briefly.

Because this is a meeting for assistants, I will talk about things having to do with this. Judging from the development of Falun Dafa in different regions, there have both been various strengths and many experiences accumulated. As to studying Dafa, in your cultivation there

too has been a lot of good experiences. Because lately, I had been at home in Changchun, I know a little more about the situation in Changchun. For example, Changchun has witnessed a fast-growing trend in studying the Fa. What is this fast-growing trend in studying the Fa about? At present, all other regions treat doing the exercises as being very important. Of course, it is very important, as it's indispensable in a practice that cultivates both mind and body. But in Changchun, they are giving even more importance to this Fa as they study It. Thus, every day after finishing the exercises, they are determined to sit there and read the book, studying the Fa. After studying the Fa, they also discuss among themselves paragraph by paragraph. And later, it has evolved to them memorizing the book, because they feel that this is such a good thing (of course these are words by students, not by me). In the past, many scriptures didn't talk about things in very clear terms, as what they said were quite vague, but still people memorized them. Of course students also gave other reasons. I'm just making this point about why don't we memorize something that's so good? At all times, we are asked to be a good person among everyday people, and we can improve ourselves, so isn't it even better for you to memorize It? At all times, we have something to measure ourselves against. So that is how this fast-growing trend of memorizing the book started.

At present, there can be up to ten thousand people in Changchun who are memorizing the book. What is the situation of their Fa-studying now? They sit there and start studying the Fa without the need for the book. One person begins reciting the book from the beginning, he

pauses, and the next person continues to recite where the first has left off. As they recite, they do not make any errors and do not even miss a single word. Then, you recite a paragraph, followed by him reciting the next—one following another like that. Later, it has evolved to people making handwritten copies of the book. If even one word is copied wrong, they do it all over, going back to the beginning to start again. What is the purpose of this? It is to deepen one's understanding and grasp of the Fa. This is greatly beneficial to students as they make improvements. Since one already has such a deep impression [of the Fa] in his mind, every time he takes action and does something, he is always able to hold himself against the standard set for practitioners. It really makes a difference.

Before, I didn't ask this of our students. It's like what I said just now that the different regions have all gained a lot of insight from their experiences. I've also told the Changchun Assistant Center—I said to them that you should promote your experience to the entire country. Since they began to adopt this manner in studying the Fa, these students have seen a rapid improvement, and their levels have been rising very fast—that's for certain. Perhaps because a lot of us ... since we practice cultivation and many of you here are assistants, I can talk about things in more depth and it would be okay. Every word in my book, when seen at a shallow level, is a Falun; and when seen from a deeper level, it is my Fashen—and even the Chinese character radicals are themselves standalone ones. When you read them out loud, it is still different [from reading other books]. For many people, they have already cultivated very good gong, the words

that they say out loud all have forms, and what come out of their mouths are all Falun. This is just to say that this book is not an ordinary book. Of course, it won't work if one's level isn't high enough. The fact that you are able to read the book and study the Fa is your making improvement in itself, because we emphasize xinxing cultivation, so understanding the Fa rationally is itself making improvement.

Ours is a cultivation practice of both mind and body. The movements themselves mainly change our benti, that is, they change our flesh bodies and the form of transformation of our material bodies existing in the different dimensions—that's the main significance of it. There are also some things [developed] that are techniques. To truly make improvement, I'd say one has to make improvement from the Fa. If our xinxing fails to rise, then you can't improve from the Fa, and everything else would just be idle talk. Why do I say this? It's because if you fail to reach a certain level, and your xinxing fails to rise, then you won't have the gong that determines the height of your level. Without xinxing cultivation, there isn't any gong. If you want to transform your benti, how would you go about doing that without reinforcement of that energy? You are missing what's most vital. Without reinforcement of that energy, you aren't able to transform anything. Thus, studying the Fa is exceedingly important. I think that cultivators should spend more time reading the book, and it is guaranteed to make you improve very rapidly. (*Someone interrupts: They were saying that Teacher is too tired, and they ask that Teacher please sit down and tell us more.*) You want me to tell you more.

*(Big round of applause)*

Just now I mainly talked about our Falun Dafa's development. The name Falun Gong was actually what we called it in the early days of our teaching the practice in Beijing. Because I said that qigong is a kind of term invented by modern-day people. In essence, qigong is no different from a kind of cultivation. What has been spreading among everyday people is nothing more than things that are the lowest forms of qigong. These things merely begin to change the human body so that one can move toward cultivation practice, and these are just things of the initial stage. These are what has been taught to the public. In essence, they are just cultivation practice. Our practice is directly taught at high levels. Because over the many years in which qigong has been popularized, it has laid a foundation for people to gain an initial understanding of qigong. Thus, there's no need to reiterate those things. Right from the start, we teach about the issue of cultivation at high levels. From now on, you should never again refer to us as this or that kind of qigong.

This Falun Gong of ours, of course when one hasn't come to understand it, you may refer to it that way. But I think what we are is Falun Cultivation Way, Falun Cultivation, or Falun Cultivation Dafa in the first place. That's one issue that's being raised here—the question of what to call it. And from this, I've thought of another issue, and it's about many of our students doing good deeds without letting people know or asking for rewards. In society, in other settings, or in your work, you have done many good deeds without leaving your names or asking for rewards—there have been so many such cases.

This is something I know about, and even if you don't mention them, I am clear on these things. It's a good thing that you do not tell others your names. But think about it, everyone: Since this practice of ours has been introduced to the public, there is already this phenomenon where people in society want to be good and the moral standard has been uplifted. Having reached this state, I think the impact of Falun Dafa has a part to play in this. Thus, I think that those of you, when you do good deeds, if people ask you "What is your last name?" you can keep your mouth shut without giving others your name or asking for reward, since what we pursue is gong and de. But I think you shouldn't keep your peace—you can say: "I cultivate Falun Gong," or "I am a Falun Dafa cultivator." This will help to bring about a better influence in society and in promoting our Dafa. Isn't it a good thing for everyone to come and pursue the righteous Fa? I think this is even better. Because of the impact we've had, throughout the country, a considerable number of people are learning the practice in many regions. So the influence has been quite big. Nowadays, if people do a little bit of good deeds in society, others would even feel that this is odd. Of course, for some people, they'll wonder how come there're still Lei Feng in this day and age? They'll think that these people are so great! So we can tell them about us in clear terms.

During this period of time, there have been some other issues. For instance, with some students, in their cultivation they have a lot of questions that they themselves can't answer. "Why is it like this? What does this mean?"—questions like that. For those of our assistants sitting here, if you don't believe me—if I were to let you ask questions,

you'll still raise many questions students have raised in the lectures. Why is it like that? It's just like what I talked about, the lack of a deep understanding of the Fa. Because what I teach incorporates things from different levels. For some people, when they finish reading the book once, they feel that it is quite good. When they read the book again, they'll come to understand new things; and when they read it again, they'll again come to another new understanding, as if even the meaning of that word has changed. Many of us have felt this way, and it is because the book I've taught you incorporates things from different levels. As you transcend to a higher level, you'll come to have a different understanding—this is how the Fa is. I think that if you can truly study the Fa solidly and honestly, and measure yourself against the Fa, all of your questions can be readily resolved. This is for certain. As long as the questions have to do with cultivation, all of them can be resolved.

I remember the lecture held in Jinan was the one where I taught most comprehensively. I explained many issues. But there might be a very small number of issues that I didn't go into too much detail, yet I explained the idea for all of them. Believe it or not, if we can truly immerse ourselves in studying the Fa, all questions can be answered. Actually, regarding a lot of our questions—some people wonder: Why do I feel so uncomfortable here or there? A lot of people aren't thinking, because if you were not feeling uncomfortable at all, then that'd be bad, because it'd mean I weren't taking care of you. Since you want to cultivate—and this is something I've said before—it's not going to be so easy. We can say that everyone has



karma, how could you not pay for it? If we eliminate all [karma] for you and then allow you to become a Buddha—are you special or something?! I am just making a point. Isn't it true that everyone makes improvements through cultivation? The process of cultivation is where karma gets eliminated and where one endures hardships. If you don't endure hardships, your karma can't be eliminated. Thus, physical pain is not necessarily a bad thing. Likewise, those troubles you run into in your life are not necessarily bad things. You have endured them, yet you might not be aware of it.

Let us give an example. In the past, it was said in Buddhism that cultivation entails enduring a lot of hardships. This little bit of hardships you've endured—how is that a big deal? Because Master has been looking after you, a lot of it has been removed for you already. After being through many lifetimes, who among you hasn't committed any bad deeds? I'm just saying, people today, having reached this stage—who has never taken lives? It's even very difficult to find one who doesn't owe a lot of karma. If we look back in history: Back then when you were doing those even more wicked things [to others], what great tribulations did they have to endure? Yet today you can't even endure this little bit of things. Of course, I've told you the idea of it, but a lot of people can't come to see this, since we are talking about cultivation, which is a question of enlightenment. You can't see it—of course you can't. If you could see everything, you wouldn't commit any evil deeds, and there wouldn't be the question of cultivation. So, having dropped down and come to this stage, humans are indeed being made to see nothing and cultivate in a maze.

While we are on this topic, there is another issue I am going to discuss. It's about many of us having had their celestial eyes opened. Your celestial eyes have been opened at different levels. None of them, however, have reached a very high level, and what they see are not the original nature of things, and they can't see the karmic arrangements of things. Thus, this brings forth another issue, namely that people might casually talk about these things. Once they casually talk about them, this will lead to serious consequences. A person [who's heard it] might say: "How come my cultivation has ended up like this? Why has this come about?" In fact, what they have seen is not accurate. For example, many who have had their celestial eyes opened have said: "You have spirit or animal possession; he has spirit or animal possession; everybody has spirit or animal possession." I've said this a long time ago: I said that Falun Dafa students, those of us who genuinely cultivate, do not have spirit or animal possession—I've cleaned up all of them. So why have some people seen the images of animals—you've seen this kind of image or that kind of image? In fact, let me tell you, a lot of you can't tell the difference between the forms of existence of the main soul, the assistant soul, and spirit or animal possession. What they've seen, actually, are nothing more than an assistant soul in its previous lifetime or your main soul in its previous lifetime, that's all there is to it. Once you talk about it irresponsibly, are you not making other people panic? You said this person or that person has animal or spirit possession, but in fact those are not spirit or animal possession at all.

In the past, Buddhism taught the sixfold path of

reincarnation. There was also this saying in Buddhism: It's very rare for a human to reincarnate as a human; mostly it's animals reincarnating as humans. Of course, [we won't say whether] this is indeed the case. It's what was said in Buddhism, and I'm just using this as an example. This is the general idea of it. Of course, you shouldn't think pessimistically about this—who knows what a person was in all of his lifetimes? Today's meeting is for assistants, for those of who who've never been to any lectures, if you don't believe what's being said, it's okay for you to just treat it as stories. In the past, it was said that when humans were about to come here from the other side, they all wanted to be animals, since animals do not have complicated social relationships and can live carefree lives. It's not even that easy for one to be an animal. Comparatively speaking, being a human is relatively easier, since humans have to endure hardships—that's the general idea of it. But it's precisely because humans endure hardships that humans can cultivate. Other beings cannot cultivate. Even if they were to cultivate to a higher level, it would be an evil cultivation way, so it is not allowed for them to get to higher levels. Thus, from now on, those of you who've had your celestial eyes opened, be sure to be careful about this issue. Don't say things irresponsibly, since you can't see things accurately. In addition, there are some things you have sensed. But where do those signals you sense come from? They might have been given to you by a demon. Thus, you mustn't get attached to these things.

Our students also shouldn't treat those who've had their celestial eyes opened as individuals up there, or as beings

at high levels. Because these things are not arranged based on the level of a person's celestial eye—the celestial eye is not determined by the level reached in one's cultivation. Maybe your celestial eye isn't open, but you are much higher than the other person—this is simply too common, as it is not an isolated case. When we determine whether a person cultivates well or not, we look at the level of his xinxing, and how well he understands the Fa. Some people say: "If Teacher isn't around anymore or if Teacher has finished teaching the practice, what should we do when we can't see Teacher?" Some say: "Then we won't be able to cultivate." There's no such thing as not being able to cultivate. Think about it, everyone: What's my purpose for imparting this Fa? Back when Shakyamuni was in this world, he didn't leave behind anything in written form. All that Shakyamuni left behind were passages of things he had talked about which people remembered in broken segments. It's not something systematic, and this is the scriptures that people have been reading. Because back then, people were only allowed to know things to this extent. So this was done intentionally. Some things that don't belong to Shakyamuni's teachings are also mixed in there. Our Fa today has been taught rather explicitly. Back then, Shakyamuni only left behind some precepts. When Shakyamuni was still in this world, he didn't leave behind any written words. In his later years, Shakyamuni established a lot of precepts for the purpose of allowing people to cultivate and to reach high levels in the process of cultivation. Today, however, we do not have such things. In fact, the most important things left behind by Shakyamuni are these precepts.

We don't have to establish precepts for you. Nor do we need to put in place regulations for you to follow. Why? Because today, we have left behind the Fa. This Fa will tell you what to do. Thus, I have said that regardless of whether I'm not around or you can't see me, you should "treat the Fa as your Master," and simply learn from this Fa. Whether you succeed or not, and whether you can do it or not—it's all the same Fa. If Li Hongzhi were to say today that so-and-so student is rather good, and I'd open the back door for you, give you some gong and let you reach high levels—think about it, everyone: Isn't this equivalent to me undermining the Fa? Thus, be sure that every one of you cultivates, you must cultivate, and you have to cultivate solidly and honestly. Of course, some of us have made very special contributions to Falun Dafa, that too is cultivation, it's only that their form of cultivation is different, as they go about using a different cultivation method. In fact, having said so much, I just want everyone to treat Fa-study seriously and treat cultivation seriously.

In the future, there might not be many opportunities for me to teach the practice in China. So the key lies in how well you can grasp this Fa. The Fa has been given to all of you. In fact, my intention is just to leave behind this Fa to everyone. Even if I were to forever watch you in your cultivation and remain right in front you, but you wouldn't follow what I say—what's the point? There's no point whatsoever. I've said that my fashen can protect you. In fact, I've not talked about things at even higher levels, and I have yet to talk about the bigger things. Because all humans have bodies in other dimensions, and when

everyone's bodies over on that side have gained a certain amount of energy, they will become bigger. My cultivated bodies over on that side have become quite big—how big? Some people ask: “Teacher is going to America, how am I to practice then? Can you protect me?” I said that my fashen can protect you. Actually, there is another layer of meaning: It's not just my fashen protecting you—dimensions within a very large scope, dimensions within a certain scope in the cosmos are still within the confines of my belly! No matter where you run to, are you not still here with me? That is, you should just go and focus on your cultivation.

Of course, there will still be some demons that exist. Why do these demons exist? I said that lately I've been addressing some things, this being one of them. Think about it everyone: In regions across the country or at so-and-so practice sites of ours, these things often take place, things that undermine our Fa. There are individuals who say bad things about me, and there are some who say how Falun Dafa is not good—this has seriously interfered with our cultivation. But think about it, everyone: Aren't these things good things? In the entire course of your cultivation, there always exists this question of your fundamental understanding of the Fa, and whether you can be determined or not. Even when you have reached the final step in your cultivation, there is still this test of whether you are steadfast or not about the Fa. If this fundamental question isn't settled, there's no point in talking about other questions, nothing else matters—isn't that the issue? If you are not determined about the Fa per se, can you do things according to the Fa? Then wouldn't

you waver in all other things? Such a person might think that this is all make-believe, he might harbor this question from the beginning all the way until the end. Thus, this form of demons exists to interfere with us. What if such demons don't exist, then what? Others have also said: If no such things were to exist to disrupt or interfere with your Falun Dafa, your cultivation would simply be too easy. How could we tell that they've improved? Can it be just those little bits of discomfort, physical discomfort, and those troublesome affairs you run into in everyday life? Wouldn't something be missing from it? What about the aspect of whether one can be determined or not about the Fa? A person has to improve in every aspect in his cultivation. Wavering is also a kind of attachment, the attachment of being unstable.

I'll talk about another issue in passing, I'll bring about another thing, since we're on this topic. I see that you all wish for me to tell you a little more. When I was giving lectures, I talked about an issue, the issue of karma. Doing bad deeds generates karma, and doing good deeds accumulates de and one can obtain de. In several of my more recent lectures, I've also talked about people generating a kind of thought karma. This is something I didn't go into detail before, as I only talked about the existence of karma in general terms. I haven't talked in details about thought karma. What bad effect does this kind of karma have? All of you are assistants, and when you run into this situation later, you can explain it to people. For some new students, as soon as they begin the practice, they say bad things about Teacher; for other new students, as soon as they start doing the practice,

they say bad things about Falun Dafa and their minds are not stable.

Why have these situations occurred? Furthermore, a lot of the bad things that have been said are very nasty, and they even utter those bad remarks that they normally don't think about, or even if they don't utter them, they still think about them in their minds. Many people have experienced this process, especially those who're in the early stage of their cultivation run into this issue. When you truly begin to cultivate, many people run into this issue. Thus, some of you might wonder: "How come I'm saying bad things about Teacher?" That mind of yours generates such a thought: "This Fa is fake! Don't learn from it"—you will have thoughts like this. Some people aren't determined in their mind, so they slip down along with it and never again do the practice or believe in it. We have said that this cultivation system cultivates one's main consciousness. If you can't even take control of yourself, then no one is able to save you. Why have we been stressing that people with serious psychological disorders cannot be allowed into the lectures? It's because they can't even take control of themselves and they can't be in command of themselves. So who would we be saving? Aren't we saving you yourselves? Thus, this is why we talk about this issue.

Some people are able to tell it apart. Some people think: "Why am I saying bad things about Teacher? Why am I saying bad things about the Fa? I need to take control." If one is always mentally stressed [from this] and it lasts for a long time, then it's not something you can take control of. But my fashen knows about everything. When [my



fashen] sees that you are so determined, it will help you by removing the thought karma. In fact, everything is caused by that thought karma. The bad things you said in the past and the bad thoughts you had in the past can all well up. Why does this situation occur? Think about it, everyone: When we cultivate, it's about removing karma. In other dimensions, every object is alive, this is something I've said a long time ago, I've said in the lectures that karma is alive. You want to eliminate karma, so when that karma is eliminated, it dies and it'll be gone. Would the karma allow that to happen? Would it agree to it if you want it to die? It's already something alive. Thus, it won't let you practice. It won't let you practice because it wants to survive and it doesn't want you to eliminate it. Thus, it projects into your brain bad words, making you not believe in Falun Dafa, and even making you say bad things about me—you'll think of all kinds of remarks. With some people, they don't know how to explain it, they wonder if someone is giving them hints, or if they're really onto something—they can't tell them apart and slip down along with it. Then such a person is ruined, and no one can save him. In fact, it is just this thought karma that's having an interfering effect.

This is a phase, and it is a very short one. As long as your mind remains steadfast, it, the karma, can be eliminated. In past lectures, I did not focus on this thing in my discussions. Lately, a lot of people have been reporting this situation to me. Everyone, do not worry. Whether you have said bad things about me or about Falun Dafa, it is not you yourself saying those bad things. You must be able to make that distinction. If your main consciousness

isn't able to make that distinction, you are done for, and no one can save you. This phenomenon has emerged in many regions. Some people even think: "How could I do something so terrible to Teacher? How could I say bad things to Teacher?" There was this student in Changchun who said: "How could I say bad things to Teacher? How could I say bad things about Falun Dafa?" He said in front of my photograph: "Teacher, I can't cultivate anymore. As soon as I start practicing, I say bad things about you in my mind. I can't cultivate anymore. I've done terrible things to Teacher." The moment he comes into contact with Falun Dafa, he starts swearing, and the moment he picks up the book, he starts swearing. In the end, he said: "Such a great Teacher and such a great Fa—I have done such terrible things." Of course, as for this student of ours, his mind did not become confused in the least, and he was very clearheaded as he said that he did terrible things to Teacher. Later, when he was practicing, he told an assistant at our practice site about this. The assistant immediately reported this to the General Center. Based on this situation, people told him that this was demons at work. In fact, this kind of karma is also a form of demon. During that period of time while he was experiencing demonic interference in his cultivation, people stood in a circle with him in the center while they did the exercises or read the book at him. Then his mind became clear. In fact, they were helping him remove his karma.

Of course, my book is able to have such an effect. Whether you believe it or not, there are some people who are ill—of course I don't want to use the word "illness," since those illnesses, bacteria, and viruses—

microorganisms such as these, are all manifestations of karma on our bodies in this dimension. Thus, by reading my book, they can be eliminated. When one is reading the book, what's being emitted is nothing but gong, and nothing but Fa, and they have the effect of eliminating karma. So he felt that his mind was pretty clear and felt pretty good. But once he went back home, the same old situation recurred. Why did it recur? In fact, during that period of time, it was precisely because his thought karma was relatively big, so he had to endure more of it than other people. But he had come to realize it, and he endured it. Thus, soon my fashen helped him to eliminate his karma, and once the remaining karma was eliminated, he was able to overcome it. Now, this person is doing well and doesn't have any problems. When this problem occurs, you shouldn't treat it as psychological disorders or animal and spirit possession—that's not the case.

Finally, I'd like to say a few words about my hopes for you. I don't want to take up too much of your time, since this meeting is for assistants, and you have other things to take care of at your practice sites. I hope that in the future, you will bring about a rapid growing trend of people studying the Fa. Don't treat the daily exercises as being more important than studying the Fa. We should persist in doing daily exercises, but we should also persist in studying the Fa every day. Only when you truly grasp this Fa could It guide you in cultivation. Some people simply wait for Teacher—when things happen, they just wait for Teacher to resolve them. In fact, everything is in the Fa. As long as you study It, you can find answers for everything. Of course, if you don't believe in the Fa and

waver, I'd say that is a question of enlightenment. The other thing is: All of you sitting here are assistants, and you are doing the work assistants do. Of course, you are all volunteers, and we do not have any enforced requirements which ask you to do things this way or that way. Of course we ask that assistants take their responsibilities seriously, focus on a single cultivation way—these are a must. We don't need to employ any administrative means to set rules for people, neither do we have the authority to do this. Cultivation is up to oneself. It's only that we have taken up the obligation to organize things for people and help people resolve problems.

Thus as assistants, I think that your understanding of the Fa should be at a slightly higher level than that of an average student. Therefore, you need to study the Fa a lot. Some students have raised questions that you can't answer—I think that is indeed an issue. It's okay if you have not had a lot of education, as when you organize everyone to study the Fa, when everyone is reading the book, and when everyone is sharing about their understandings, you are improving. When I was in Changchun, they held a meeting for assistants, and I said this line: "I said that regarding our form of cultivation today, those of us who cultivate in ordinary people's society, we are the same as everyday people; but in essence, we are cultivators, so we are also different from everyday people." So as an assistant, think about it, everyone: When you are organizing a group of people to do the exercises, what are your responsibilities? If this were monastic cultivation, you'd be the abbot or head monk of a monastery. Then think about it, everyone:

Shouldn't we do this job well? As a cultivator, you need to cultivate while also helping others cultivate. It's not that we are setting higher requirements for you, this is in essence how things are. Be sure you set a good example in leading others, do well in organizing things for students, so that Falun Dafa can be better carried forward and bring blessings to humankind. This is what we say at the lowest level. And this is indeed the case, too.

I just remembered there is one other thing. What I just addressed were several requirements asked of you. There are some people who've always been unable to focus on their jobs, as if they no longer care about anything that's going on in society, and they are just waiting for this catastrophe to strike. Someone even asked me: "When will this catastrophe start?" I addressed this issue in my lectures. I said: "What catastrophe?" Think about it, everyone: Who would be targeted by that catastrophe? Good people would not be affected by the catastrophe. If there really were a catastrophe, then all good people would survive. The catastrophe is for eliminating bad people. Thus, you are cultivators, you are making improvements, what do you still care about that for? Whatever catastrophe strikes, just let it be, as it has nothing to do with you. This is saying that if there really were a catastrophe. But today, I can tell you in clear terms: This catastrophe no longer exists. In the past, people said things like "The earth was going to explode, a meteor was going to hit, or there'd be a great flood." As you know, these catastrophes, which were arranged in the past, have already happened one by one—they were things arranged at different levels.

That comet smashed into Jupiter, not earth. That flood has already passed—the floods last year were quite big, and they were global. But the floods had been weakened, they were weakened to such a point, so that they have become something of the past. Many things have passed. That is to say, this catastrophe no longer exists. The only thing that still exists, we have nothing to hide, is that in the future, a number of people may be eliminated, and that's the only thing that exists. Those people who've become exceedingly bad will probably be eliminated through a very powerful disease, this is likely. Thus, we bring up this issue about some people who always talk about such things. Just don't be concerned with these things, as this catastrophe no longer exists. The important thing is how to cultivate and how to improve yourselves.

This is all I will say. Let's resume the meeting. (*Big round of applause*)

# Fa Teaching in Guangzhou Given to Some Heads of Assistance Centers From Across the Country

LI HONGZHI • DECEMBER 27, 1994

One after another, we have voluntarily established assistance centers in different regions. For a lot of people, having attended lectures which were held elsewhere, they felt that this cultivation practice was very good, so they wanted to pass on this practice to people in their local towns. Thus, they have been taking the initiative to teach the practice in parks or pass it on through other means. Falun Dafa has thus been enjoying a growing impact. You have all done a lot of things and made many contributions. Simply put, in one line: You want more people to obtain the Fa, allow more people to make improvements, and let more people benefit from this—you are all doing good deeds. Many assistance centers have been established one after another. More will come into being in the future. As such, we face the issue of how to run them, which will be a prominent issue later on. Therefore, without delay we've asked everyone to sit down and let's discuss and talk about this.

In the past, it was expressly specified as to how to run our assistance centers. You all know that when people come to learn Falun Dafa, things like adopting

some kind of administrative means, forcing others to learn, issuing official titles or fulfilling some promises to others, or making a lot of money—we don't do any of these things. Everyone does this completely out of their own volition, everyone wants to learn this Fa, and everyone wants to allow more people to benefit from this, this is why we are doing this job with enthusiasm. That is to say, there are no conditions attached. Besides, doing this job involves a lot of hard work, and it is all for serving the public and putting in the effort for the public without any compensation in return. But of course, when we say "without any compensation," this is from the perspective of everyday people. I'd say that promoting Dafa is something of immeasurable gong and virtue. We've specified this numerous times in the past, and conditions for establishing an assistance center are also laid out in the book. The assistance centers we establish are unlike any work unit in society, and neither are they like any company administrative unit. We don't do things this way, and this is our most prominent feature. Why don't we do things this way? Because this can easily stir people into wanting to start some kind of enterprise, it's easy for them to develop this attachment. Furthermore, other issues are involved as well. If we were really to run our assistance centers like work units, then this would involve many issues. For example: Money is required for venues, telephone installations, and utilities like water and electricity. Where would this money come from? Everyone is teaching the practice voluntarily, we do not collect membership fees, and neither do we collect any fees from people, as it's all been done out of everyone's



own volition. Thus, we don't do these things, as in genuine cultivation, you cannot do these things. Back when Shakyamuni was passing on his Fa, in order for his disciples to not develop such attachments, he led his disciples in leaving their homes and they cultivated in a monastery, that's the way he did it. As for some other religions, for example, some Western religions, they have not taken this approach. Although they've not done things this way, they too, in essence, talk about the issue of taking lightly fame and self-interests. That is to say, if we want to do genuine cultivation, make improvements, and carry out this good undertaking, then we cannot turn this into an economic entity. Neither can we turn it into something like a work unit. Everyone, be sure you pay attention to this matter.

Furthermore, there's another issue at play here. If you were to involve money or make money off this, you would have totally undermined this Fa. Because the Fa is used for saving people. It can't be used for operating things or running businesses. What's more, in the past there were many qigong masters who were treating illnesses or giving advice to others, and they had made some money. There were also people in other practices who did this. Still others have openly made the claim: Without money, the Dao cannot be nurtured. In fact, such claims are all false, as if all those cultivators in ancient China were very rich. Actually, they were penniless. Of course, we are not against you being rich, this is a question I've already addressed. When it comes to your job, you can do your job well and make more money—these are things of everyday people. In our cultivation, it's just about how

to safeguard this Fa, and how to ensure this Fa does not become distorted or go awry. It's not just us today who are learning the Fa like this, in the future the Fa will remain here for a long time to come, as history will tell. Everybody learns from this Fa and abides by this Fa, so if we fail to do things well from the start, and if we deviate from the path from the start, [the Fa] will become unrecognizable in the future. As you know, when it comes to me, myself personally, I try my best to do things well, so as not to cause any problems or bad phenomena. In the future, this will also apply to assistance centers in different regions. The things you do also represent Falun Gong, and from a certain perspective, they also reflect Falun Gong's image. Everyone should be sure to mind your own image, mind the way you work, and not tarnish Falun Gong. If we were to run things as work units and make money, I'd say that this wouldn't be any Fa. Once money, materials, and interests get involved, a number of things would emerge, such as "You make more or I make less," "I should get some compensation since I do more work," how to get reimbursements, and society demanding you to pay allotted dues. I think that if we were to really do it in this form, it wouldn't be cultivation anymore. It would totally turn into a business. That's something absolutely not allowed.

Today, we have introduced this Fa to the public. The fact that the Fa can be introduced to the public is because we can handle things well and prevent It from becoming distorted or going awry. If we failed to do things well from the start, it'd be anybody's guess how far people in the future would go. "Before, things were done in

such a way when Li Hongzhi was still around, so today things will be done like this too.” When I am around, I can correct you on some things; when I’m not around, it’s hard to say how things will turn out. Thus, from the outset, we set strict requirements that things are to be done this way. We do not become an [economic] entity. As to how our cultivation practice is managed, assistance centers do not keep any money, and the assistance given is completely voluntary. Neither do we adopt the form of an organization or a clique. It’s only people doing some good deeds voluntarily for the general public, and for a greater number of people.

If someone wants to cultivate, we will assist him to do it, and meanwhile we ourselves are also cultivators—that’s the principle. Thus, in establishing assistance centers, you shouldn’t think about wanting things like venues, telephones, this and that. We don’t do it this way. For some of our assistance centers, they are employing what their current conditions allow: Be it at somebody’s home or by making use of your own office, it could all work out very well. It doesn’t matter what your conditions allow or how well we do these things, the key lies in understanding and grasping the Fa, and whether you can persist in doing cultivation—these are the key. How to improve yourselves is of primary importance, all other matters are secondary. Of course, in order to make it easier for us to do work, some people have provided us with some conveniences. I’d say that this is not a problem. For example, among our students, someone works at so-and-so government organ or company, someone is an official in charge or a cadre at a work unit, or someone is a manager of an enterprise.

They have access to conveniences, and they can provide us with a venue, which allows everyone to come and sit and hold meetings. I'd say this is not a problem, as it doesn't involve the issue of money. Because our students are found in all trades and professions, so they are able to resolve these things. Besides, they are eager and willing to do such things, as they feel very happy fulfilling some obligations or making some contributions for Falun Gong. These things have emerged in different regions, where people provide venues and other conveniences for Falun Gong. Everyone is very eager in doing such things.

Furthermore, for the purpose of assisting students in doing the practice, assistance centers have, one after another, printed some small-sized newspapers, such as "Falun Dafa in Changchun," "Falun Dafa in Beijing," or "Falun Dafa in Wuhan," etc. I think that this format is quite good. It does not matter what newspaper it is or what pamphlet it is, they are all about experiences and understandings from among our students. People get notified of the things that they need to do in a timely manner. But it's often the case that they make them in a simple way—information printed on one to two pages of paper, or maybe done up in slightly better ways, it all doesn't matter. So, how should the cost for this be resolved? This involves the question of money. According to what I have learned: The regions that have been making these things have all adopted such an approach: First, some students are business owners, as nowadays a lot of people run companies; or, some people do just that in their work units; or, some people are administrators or managers and have access to such conveniences—their

work units have a printing shop—they do it by employing these conveniences; or, some entrepreneurs have provided this convenience for you to do such things. Our assistance centers don't get involved with money, it's them who help us do these things. We only provide the written content, and when they are done [printing them], we'll distribute them. This is how all of them have been doing it. I think that this is alright. With some people, they treat this as something that has to be done, and done regularly, and if it doesn't work out, they think of ways to do it. We can do this not on a regular basis, and those of us whose conditions allow it can do it regularly. Those of us whose conditions do not allow it, don't force yourself to do it. That's the principle.

As to the management of assistance centers, it has already been explicitly specified, so you should just do things accordingly. There are requirements for establishing assistance centers, which I've told you already. New assistance centers should report to the one in Beijing or to the other few big assistance centers. In particular, provincial or major municipal assistance centers [should be responsible for the other assistance centers] within the administrative areas [of the province or the municipality]. For instance, the assistance center in Guizhou municipality should be responsible for [the other assistance centers] in Guiyang province. Assistance centers in the various counties there should contact them in a timely manner. If each and every assistance center were all to make contact with the one in Beijing, there might not be convenient conditions which allow for it. Those [assistance centers] in the counties, which

are in the vicinity of major municipalities, should be administered [by assistance centers in those major cities] as well, making it easier for them to do their work. Everyone does this in the spirit of being responsible for Falun Gong. If you don't oversee them, they do whatever they want, and they fail to understand the spirit [of what we do], they have, in effect, gone awry. This will be a loss for Falun Gong. What's more, big assistance centers, like the one in Wuhan, have been taking care of the assistance centers in nearby provinces. I think that this, too, is quite good. They are relatively more experienced and have been doing this for a long time, so I can rest assured. Their understanding of the Fa is relatively good and they have done a fairly good job in their work. That's the general situation. Our assistance centers must be sure not to deviate from the path.

Someone passed up a question slip and asked how should the staff members at assistance centered be chosen? Staff members are all volunteers. But there is one rule: The head of an assistance center must be someone who has attended my lectures. The more one has listened [to the lectures], the deeper his understanding. Those who've not listened [to the lectures] much, often don't have a deep understanding, and might not even know what's going on with some of the things. So it's easy for them to lead people astray. Of course, if one listens, reads, or studies a lot on his own, he too can enrich and deepen his understanding. When choosing people, you should choose those who are eager in helping others, are righteous, and don't do crooked or wicked things.

What's more, Falun Gong cultivation is not the

same as average qigong cultivation, as it is a high-level cultivation. Doing this undertaking is very difficult, and purifying a person's body and truly lifting his xinxing level is exceedingly difficult. I have to give off a lot of gong to purify and clean people's bodies, install many things for them, and teach the Fa thoroughly—this is something very difficult to do. I can finish doing these things in a very short amount of time. If they were to cultivate by themselves, it might take them decades to get to this point. Even with other masters, it is normally very difficult [for their disciples] to reach this point in one to two years. To truly guide a person is not an easy thing, yet if you were to ruin someone, it would only take a moment—it's exceedingly easy. Thus, we've always had these requirements.

There is this one rule: Those people holding positions in qigong associations in different regions are not allowed to work at our assistance centers. But there was an exception: Say there was someone who's the head of an assistance center, and he was a very good person. He wanted to resign from the qigong association and came to work for the assistance center. Because this qigong association of his had become somewhat dysfunctional, and he himself was a very good person and could handle things well. This is the only example, and it is a unique exception. As for people from the qigong associations in other places, they don't have a deep understanding of our Fa. In their minds, they are mainly concerned about how to make money, and how to administer the different qigong schools. These old notions are too deeply lodged in their heads. Thus, if they were to administer us in the same way that they

administer ordinary qigong, it would ruin our students. So, we've always said that members of the Qigong Science and Research Society cannot work at our assistance centers. All of our heads of assistance centers have been approved by our Research Society, and most have been appointed or designated by me personally, which directly helps to ensure that our Dafa does not deviate. Otherwise, if they were to manage this like an ordinary qigong, think about it, everyone: They have a lot of messed-up printed information at their places. What if they were to take some of those and sell them [to us], they'd be delighted since this would be a good moneymaking opportunity. They could make a lot of money [selling] a bit of this or a bit of that. Their goal is to make money. It's not that they purposely want to undermine our Dafa, but it would have the effect of undermining Dafa. All kinds of messed-up things there can interfere with our students. Some who do not have a deep understanding of the Fa can easily be led astray. They might even bring those messed-up qigong books and sell them here. This is how those other qigong schools do things.

Now when qigong masters come to hold classes, everybody thinks about it rationally without being so blind as before, where whenever a qigong master came to hold a class, they'd attend it. Now, people have become very rational, as they examine whether it is real or fake. It is unlike how things were in the past. So, qigong masters have been having a hard time holding classes. Whenever such a qigong master can't find enough students, he will drag our students to go to their classes, so he can proceed with his class and make money from it. But he



will have ruined our students. We are doing something so enormous, and we have exerted such tremendous efforts, yet he ruins our students in a second. Of course with some students, you can't ask too much of them, since after all, they have only begun studying the Fa, and they might not have such a deep understanding of the Fa. So they might ruin themselves unwittingly. In the past we had such a rule: If any heads of assistance centers in the different provinces or municipalities have done such things, they absolutely cannot keep their position.

People at assistance centers in various places and assistants at practice sites who drag our students to go and listen to other qigong masters' lectures, those who sell other qigong materials among our students, or those who drag our students to do crooked and wicked things—for such assistants, each and every one of them has to be replaced. They mustn't keep their positions as doing so will lead to endless problems later. This already constitutes serious undermining of the Fa, as the Fa is being undermined from within. This is absolutely not allowed. This is something one mustn't go easy on. Each and every one of such assistants must be replaced.

Our principle is to run things loosely. But on the issue of cultivation practice, it has to be very strict. No one is allowed to undermine it. The form by which we organize ourselves is very loose: If you want to join the cultivation practice, you can come; if you don't want to take part in the cultivation practice, you may leave. If you come here, we are responsible for you and we tell you what to do. If you do not want to learn it, who could keep your heart here? If you were kept here, yet you failed to do

things well and you said all kinds of things and you did everything recklessly, then you'd be disintegrating this Fa from within and you'd be undermining our Fa. We don't allow you to do such things. Whoever wants to learn it learns by himself, and if he has gained an understanding of the Fa, he will cultivate. People becoming benevolent could only be done voluntarily, no one forces you to do it. If one were to say to someone: "You have to be good, and it won't do otherwise." But he doesn't want to do it. What could you do about him? People have said that if a person does not want to cultivate, even Buddhas can't do anything about it. It has to be voluntary. One can't be forced to do it.

There is another thing. Many of our students, and this is quite an impressive number, are quietly reading the book every day, so that whenever they run into problems, they read the book. In this regard, they have done an even better job than our assistants. Thus, assistance centers everywhere, you should organize people to study a lot of Fa. Especially the assistants at the various practice sites, you should play a leading role. We have requirements put in place for our assistants (for students, if you want to learn it, you can learn it): You must be single-minded in cultivating Falun Gong, otherwise, you'd lead this entire group of students astray. Since you are an assistant, you should do it well. We therefore ask the assistants to be one step further in understanding the Fa and have them read the book more often in their daily lives. Of course, a lot of assistants take this work very seriously and are very willing to do it. However, they are limited by their level of education, and even reading the book is difficult

for them, plus they're getting on in years. This is okay. They could organize people to study [the Fa]. When organizing people to study the Fa and reading the book, won't they hear it too? When everyone shares about their experiences, they too make improvements along with everyone else. As long as everyone studies It, all can make improvement. Fa-study and doing exercises should be integrated and carried out hand in hand.

Now in many regions, they have done a very good job organizing people to do exercises, but oftentimes they have overlooked Fa-study. When students raise questions, assistants can't resolve them, nor can they explain them clearly. So they just wait to ask Teacher and try to find out where Teacher is at. In fact, some questions have been explained already in the book. If you really can't answer the questions, you can organize everyone to listen to the tapes a lot, as all such questions have been answered in the book, and they have all been covered in general terms in *China Falun Gong (Revised Edition)*. As long as you study it in earnest, all questions can be resolved. Since Changchun began to see the fast-growing trend in Fa-study, students no longer have things to ask me when they see me, they don't ask anymore when they see me. Otherwise, since whenever I go outside, everybody knows me, it's my hometown, and when I'm walking down the streets, a lot of people study the Fa and many know me, and a lot of them ask me this and that. Now when they run into me, they just say, "Hello, Teacher," without saying much else, because there isn't much to ask. Since they began memorizing the book, it's no longer the case that students do things first and then measure them against

the book, rather students know beforehand whether they should do something. This is excellent. Everyone treats Fa-study as indispensable to cultivation practice and considers it of even greater importance [than other things]. I think that the different regions should carry out Fa-study the way Changchun does it and bring about a fast-growing trend in Fa-study. This way, many questions will be resolved right away. You will be able to resolve these questions on your own. The other thing is, when you select assistants, you mustn't consider who is on good terms with you, or who is your friend. You mustn't base this on your feelings. Or you might think once an assistant has been selected, it's hard to replace him with somebody else. This won't do. You must be responsible to the Fa, so be sure to pay attention to these things. If someone meets the requirements and is capable, then let him do it; if he can't do it, we'd rather find someone who can only do it temporarily rather than settling for less. I talked about this issue before: Monks cultivate in monasteries, as for the head of the monastery, he is called an abbot or a head monk, he cultivates in a monastic setting. We cultivate among everyday people, and our Fa is good and enables people to cultivate to high-levels. How are the assistants at practice sites different from the abbots or head monks in monasteries? It's not that our requirements for you are high, but this is indeed something of immeasurable gong and virtue. This is a very serious matter, so you should do it well. Although we've adopted the most convenient conditions for cultivation and allow everyone to make improvements, you mustn't treat the Fa casually and not take responsibilities just

because of the convenient conditions. In the future, there may be people who cultivate in the monastic setting—that's possible, and some conditions should be provided.

Lately, through your cultivation practice, a lot of issues might have come up in different regions. You can ask about them. There are some things you don't know how to do in your cultivation or in your work. You can ask about them, and I shall answer them for you.

*Question: This question is regarding a Falun Gong student taking part in demonstrating supernormal abilities.*

TEACHER: 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 go up. 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 such people come to understand certain things: If someone wants to practice Falun Gong, he must follow Falun Gong's requirements. This person hasn't followed Falun Gong's requirements at all and he doesn't meet the standard for a Falun Gong practitioner at all. Besides, it's very likely that this person has animal or spirit possession. When he thinks that it's good for him to do this and when he pursues this, my fashen won't take care of him at all. This might be the case. Cases like this undermine our Fa from a different angle, and it's totally unacceptable. If this person can truly persist in doing cultivation, he should do it by following our standard. Otherwise, we shouldn't provide him with anything since he doesn't

count as a Falun Gong cultivator. If people from other qigong practices want to come to learn the Fa, they can come to learn it—it all depends on whether they have a predestined relationship. Making people come and learn it, dragging some people to come and learn it, or when someone who doesn't want to do it comes and learns it just because others have all come and learned it—I'd say there isn't anything good about these things. With some people, they may or may not be saved—we go by predestined relationships. Don't look at how many people someone brings; the question is whether these people can practice Falun Gong and whether they can practice Falun Gong single-mindedly. When you go back, you should bring about a fast-growing trend in Fa-study—you should all be able to do this and have people recognize [the need for] this, or else this issue will get more and more severe.

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

TEACHER: Yes. To add more people, you can select them 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.

*Question: One student said: "I have already reached 'three flowers gathering atop the head.' On August 15 Teacher Li Hongzhi led away my fashen."*

TEACHER: Everyone, watch out! All those who are like this are experiencing hallucinations caused by all kinds of attachments. People like this have appeared at different times in several different regions. It's just like what you

said, and this person is in great peril. He said, “I’ve reached three flowers gathering atop the head,” “I’m so capable 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 people like him, you should immediately point out the problem to him and tell him to make sure he gets rid of those attachments. Problems can easily arise. At first, these people showed me great respect. Some people even wrote letters to me using their blood—they cut their fingers and wrote blood-letters, pledging that they’d cultivate Falun Gong to the very end. In the end they say they’re Buddhas, and they say, “Don’t learn from Li Hongzhi—learn from me.” That’s because they have slipped down. They go after fame and self-interest, and they’ve developed the attachment of zealotry, plus demons have been interfering with them—they can no longer free themselves from it. On the surface, they still say that Falun Gong is good, but the truth is their actions are hurting Falun Gong. It’s just like what I told you before, someone said: “Falun Gong is just so 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 hurting Falun Gong? On the surface, it seems that they’re supporting Falun Gong, but they’re actually undermining Falun Gong.

*Question: This question is regarding the qigong shows held not too long ago by the Qigong Science and Research Society in the area of Guangzhou.*

TEACHER: The Qigong Science and Research Societies

in some regions are under the administration of the Sports Commission, which regards qigong as a type of sports activity, a sports activity of the general public. Sometimes they organize group events with all kinds of qigong practices, and what they do is just like gymnastic movements. 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 this type of thing, if they really want to organize them, out of courtesy we can organize everyone to go—we can perform the movements as if they were just gymnastic movements. But be careful: There is the premise that we don't offer to engage in them as if they were important things, rather we only engage 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 considered as supporting their sports activities. We can do this under special circumstances. But one thing remains certain: If it involves other activities where qigong masters build up qi fields and demonstrate [abilities], we don't participate in them. It is alright if it's purely a sports-like event. You need to make a sound judgement on this.

There's another issue. Now there's a situation found at assistance centers in various regions: Everyone is promoting and spreading Falun Gong, and in some regions, they've adopted the form of holding lectures. It's best that we don't call it "holding lectures." You can use another term. The reason being when you engage in these things, no one can teach the Fa. Of course you can't do that. If someone were to stand here and teach Falun



Gong, if he were to tell people what they should do or if he were to go on teaching this Fa, he'd be spreading an evil practice and undermining Dafa. There is only one Falun Dafa. It's alright if they hold the book and read from the book. It's alright if the head of the center appoints someone to read the book out loud.

Also, when you organize people to watch the videotapes, this means [they should] watch 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 and learn more exercises.

Still another way is listening to the audiotapes. Again, they should listen to the lectures one by one, and then we can have designated people teach them the exercises. It's alright to do it like this. Everyone can learn the exercises together. In the future, we can all adopt this format, and this is the best format. 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 they can read the book and listen to the tapes—just do it this way. But one thing has to be assured: We must not turn the entire endeavor of teaching the practice into something that's the same as running a business. Whatever our conditions allow, we should do things accordingly, 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 a business. Make sure you pay attention to this. If there

were to arise an extremely rare situation where we had many students and there were a lot of people learning the Fa, which would require a large venue, but we weren't able to borrow one, and we had to use someone's auditorium, yet the auditorium charged a fee, then you should directly contact Beijing about this extremely rare situation. If this really were the situation, then you could collect the cost for renting the auditorium, and not a penny more should be left over. In short, we can't keep any money in our hands, the assistance centers can't keep any money, and we don't engage in business activities. I've made this very clear to you all because it is a very serious matter. Our practice is able to follow a righteous path; on this issue alone we're fundamentally different from other practices.

*Question: Shanghai reported that there is a Falun Gong practitioner who has not attended any lectures. He organizes others to do the exercises, and before starting he says: "Worship our venerable Teacher Li Hongzhi, study Dafa and Falun Gong, and cultivate our xinxing and Zhen-Shan-Ren." After finish chanting this, they do the exercises. After finishing the exercises, he says: "We're done. Thank you, Teacher." He said that was meant to pay homage to Teacher.*

TEACHER: He hasn't attended any lectures? (*Reply: "No."*) What you mentioned is very important. Because for students in many regions, as soon as they 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. In the future it might happen in other regions. Make sure you pay attention to

this. Whenever you hear someone reporting things like this, regardless of which region your assistance center is located, you are responsible for telling such people that they shouldn't do that. With things like this, it often leads people who haven't learned Falun Gong to do those things without realizing it. The fact is, this person hasn't attended the lectures and doesn't fully understand things, so it's possible that he wanted to show off by doing that. But don't draw any conclusion about him. In the future, after he participates in studies, he'll know how he should handle this matter. This is indeed an issue. Everyone, be sure to pay attention to this. 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 been thinking about it.

*Question: This question is regarding the Harbin General Center organizing a group of assistants to go to Changchun to study.*

TEACHER: 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 deep and they have organized various activities—they are doing very well in this regard. The Changchun General Center has informed me about the situation in Harbin. I am aware of it. I think Harbin's summertime is very nice, especially

that people sit along the bank of the river to read the book together—that is great.

*Question: This is regarding Daqing City inviting Teacher to hold a lecture.*

TEACHER: Let's not bring up the matter of holding lectures anymore. Later I will make overall arrangements. There have been a lot of invitations. I've seen two invitations from Daqing. Last year in Qiqihar City there were people from Daqing who went there to learn it.

*Question: This question is regarding spreading the Fa in regions where Teacher hasn't held lectures.*

TEACHER: You can do it like this: After you hear the Fa in Guangzhou this time, when you go back home, you should all go and gather the students who haven't attended the lectures 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 very good. 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.

*Question: This question is regarding the issue of financial contributions.*

TEACHER: No matter how wealthy other people are or how much they would like to make financial contributions to Falun Gong, we cannot accept it. Why is that? It's

because if you were to keep money, then wouldn't other assistance centers be able to keep money too? If all 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, for example, purchasing some materials or [offering help] when we conduct Fa-study activities, you can let him do things that benefit the activities. He can do those things where money has already been turned into something readily available—that's alright.

*Question: How should assistants who have their celestial eyes open conduct themselves?*

TEACHER: How should assistants who have their celestial eyes open conduct themselves? When people are doing well in their practice, don't say anything to them. For those few students who still fall short in certain aspects, go and tell them where they need to improve or where they have problems. You can just tell them this way. If you were to openly say "Your Falun is this big" or "His Falun looks like this," if you were to say things like that, others would gather around you every day and things like this would 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.

*Question: Some people have said that their practice has gained active support from their work units.*

TEACHER: In many regions, in the cold areas, doing the

exercises in winter is tough! But some work units are very supportive and provide venues for us. There have been many such examples. It's because we have had a very positive impact—after doing the exercises, students clean up the place, and when it snows they even shovel the snow in the courtyards. Since we conduct ourselves so well no matter where we are, naturally people will provide us with things that make it convenient.

*Question: This is regarding Falun Gong students getting together to talk about their experiences and understandings.*

TEACHER: Changchun made a videotape in which students gave lively talks and the students listening in the audience were also very excited—some even shed tears. They were really happy because the meeting was very lively and had a great atmosphere. 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 was just like when I hold lectures, the field was very powerful. You could say that it was a Falun Gong gathering, and it was similar to a Fa conference, so the effect was excellent. When we have a lot of students in the future, students can do it this way and talk about their experiences and understandings. Through studying the Fa, it is very edifying. Students themselves talk about what they've gained after learning the practice. In some ways, this is even livelier than our speeches.

*Question: This is regarding everyone sharing about their experiences and understandings.*

TEACHER: When someone reaches a high level, he sees that these things are gained by predestination. As a person's level rises, these things are not what can 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 are not afraid of being affected by complicated circumstances.

*Question: How can we handle properly the relationship between the Falun Gong assistance center and the local qigong association?*

TEACHER: This is a very important question. I said just now that in principle, people from the local Qigong Science and Research Society, Human-Body Science Research Society, or the Qigong Society cannot take part in our leadership tasks and they cannot 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 qigong practices directly overseen [by them] are managed by the practice's teacher when it comes to cultivation; whereas they're in charge of local administrative matters. But we don't have any administrative management. The management of our practice is in a completely loose manner. 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 requirements, 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 gymnastic exercises involving hundreds of people—they are activities of the general public—where they organize various qigong practices and have them do several sets of exercises, hold a contest to see who's better, and then give some awards, I think that's nothing more than advancing the cause of developing sports. 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 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, they don't have many activities—you won't have much to do. They don't do anything other than have you come 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 students can judge for themselves. 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 get involved in such things. 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. In many regions, the Qigong Science and Research Society there is on excellent terms with us, such as in Dalian City, and many of them are practicing Falun Gong. This can make it very convenient for our Falun Gong to hold activities



and for people to do the practice, where there won't be any obstacles. This is excellent. In other words, while we coordinate with them and maintain a good relationship with them, we should do things well according to our principles, that is, we do need to uphold the principles specified by Falun Gong. As for other things—the trivial matters that aren't worth talking about—they're not a problem.

*Question: How should we approach monks and lay Buddhists?*

TEACHER: As time goes by, they might become the last ones to understand [Dafa]. It now looks like that's basically 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 might return to the secular world, others will cultivate Falun Gong. This could happen. Those are things in the future. With lay Buddhists, it's easy. As they're in society, they usually like to learn qigong, this kind or that kind [of qigong], they search for them, and if they find Falun Gong they want to learn it, too. In any case, 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.

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

TEACHER: Handle it as follows. If such a person isn't normal in how he talks and acts, then he certainly doesn't meet the requirements for practicing Falun Gong. Whenever this problem occurs it's bound to be someone like this: First, the person's inborn quality might not be good; Or, the person's inborn quality is good but he's brought bad things upon himself because he couldn't let go of his attachments. These are the only two possible reasons. We should talk to him, and if he can let go of it and come to his senses, he'll come to his senses; if he can't come to his senses, 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, targeting his situation, and ask him if he wants to learn it. If he does, we read the book together with him—we surround him and read the book at him. In this situation, when you read the book, you can read selectively. Isn't his cloudy mind the same as him incurring demons or developing demons? Read at him for him to listen. He too reads the book and comes to understand things. If his main soul takes control, he comes back to his senses and realizes what's going on, then he will probably become sensible. If he can't become sensible and what's more, he is taking up our manpower, I think we shouldn't let this person affect our students. Anyone whose head isn't clear, who abnormally utters nonsense, who says how high his level is, or who says some really far-out, muddleheaded, confusing things—this person is mentally abnormal, and

this person definitely has a problem. Regarding this type of person, if he's an assistant, remove him immediately; if he's a student and if he can't right the wrongs after we talk to him, we should advise him not to do the practice. If he insists on doing the practice, then nobody should listen to what he says, and nobody should gather about 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 hurt us and he'll lose interest in doing that.

*Question: This question is regarding the journal Window on Literature and Art.*

TEACHER: I've talked to them about the matter of Window on Literature and Art. From the editor of the journal to the author of the article, their intention wasn't to undermine Falun Gong. They wanted to promote Falun Gong, but they often wrote 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 gain an understanding of our Fa before starting to write. 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 very 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 the intention of writing his thing, and he was busy taking notes, so he didn't do well in listening to the lectures, and his understanding wasn't that deep. The manuscript that was submitted initially didn't have as big a problem. The

editor, too, only attended several lectures, and then the editor edited the manuscript and casually made changes. After those changes were made, the manuscript was completely altered, and it went to publication like that. But we'd say that their intention wasn't to undermine Falun Gong—that's for sure. But it has indeed had a certain negative effect for us. This is what I think: Their intention was good and they didn't want to cause harm. 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 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 put them in writing when the time is right. I don't want to write it in this way right now. The reason is, this is the period for teaching the Fa. Once I write it down, regardless of whether people believe it or not, when students haven't reached a high-level understanding they might develop things such as pursuing miraculous things or supernormal abilities. Besides, those who couldn't understand would think that you are ...

*Question: This is regarding how to organize the students to talk about their experiences and understandings.*

TEACHER: 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 one thing to pay attention to: If any one student says something wrong it could cause problems for what we're doing.

*Question: This is regarding making financial contributions.*

TEACHER: Just like what I said earlier, even if a person's business is indeed doing really well, his enterprise is very large and he wants to sponsor us, and even if he comes from abroad, he is indeed financially capable and wants to sponsor us, 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 overall arrangements on these things, and build bases for cultivation with coordinated efforts. In the future our students won't need to run around anymore. We'll build several cultivation bases in a number of regions in the north and the south. So far, we haven't accepted any donations.

*Question: This question is regarding the exercise movements in our practice.*

TEACHER: 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 cultivates in the Buddha School or the Dao School, they all just meditate. This is because it has completely become the case where gong is formed automatically, it just automatically goes up—as long as you improve your xinxing it goes up. Make sure you pay attention to one thing: As soon as other exercise movements crop up, you must repel them. Explain this clearly to students: If anyone sees or has seen

Teacher teaching him those things, it's false—I'd never teach you that way.

*Question: This is regarding learning how to do the hand gestures.*

TEACHER: 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 am saying today—you can't say my words from my angle. It's the same idea.

*Question: 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."*

TEACHER: This person might very well be possessed by some messed up animal or spirit. Wanting to make money or undermining Falun Gong—they're 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 descend 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 assistance centers, so I can tell you something a little higher. Our Falun Gong isn't like other qigong, and there's no such thing as "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 what this is all about: Quanjue Law Master, Baji True Being, and so on, these people, ... You know, when the cosmic climate reaches this stage, or when this grand thing is to be done

in a certain period in history, then everything in history that has developed to this point, or all phenomena that occurred in the course of which, might have been for the sake of this Fa. Thus, in this process, the purpose of all demons might also be for undermining this Fa. In other words, we've come to this stage. When I was born, it was impossible to have me reach enlightenment right then, nor was it possible for me to have already been enlightened when I was born. This wouldn't be able to save people, 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 via his way—that was Quanjue Law Master I had talked about. After attaining enlightenment, I came to know 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 one person wanted to give me some good things, the next 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 in the future, they could be protected and they could remain. I'm just talking about these things. Here we can talk about slightly 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.

*Question: This is regarding Guangxi Province wanting to set up an assistance center.*

TEACHER: You may. How many people do you have that're learning now? More than a hundred. Let Guangzhou help you, have them talk with you about helping you to 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 become 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 Fa-Rectification Made at the Falun Dafa Assistants Meeting in Beijing

LI HONGZHI • JANUARY 2, 1995

Happy New Year, everyone!

We have gathered you here today for a meeting even though it is 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 wholesome development of our Dafa.

First, I will talk about the state of things regarding Falun Dafa's spreading. As you know, our Falun Dafa now has quite a big impact in different regions across the country. Nowadays, people in charge in the qigong circle, many qigong organizations in different regions, and the branches of the Qigong Science and Research Society 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. It's the branches of the Qigong Science and Research Society in different regions and the people who oversee qigong that have made the remarks about the

situation, not I. This also illustrates a point. What point? Our Dafa is developing increasingly fast, and the number of students is growing bigger and bigger. As to why we are able to grow so fast, of course it should be viewed from two angles. The first reason being that many qigong practices are shams, they deceive people, and they don't care about morality. People may fall for them once or twice, but over time, they will come to realize what is going on. This is one angle. Another reason is that since the introduction of our Falun Dafa to the public, we've been responsible to our students and to society, we've allowed many people to truly benefit from it, and we have allowed many people to truly play the role of uplifting the morals of society through their cultivation in Dafa. That's why It has achieved such good results. So in other words, Falun Dafa is spreading rapidly, It has now become widely recognized by people, and It is spreading more and more widely. But as I've said earlier, under such great circumstances, we've also seen our own shortcomings, that is for sure. For some of our assistants out there, a lot of our practitioners, and some veteran students, the ways with which you do many things are a far cry from Dafa's requirements. To a certain degree, this has corrupted Falun Dafa—it has a corrupting effect. This is because whether you're a student or cultivator of Falun Dafa—and this is especially true for a person who does an assistant's work—people don't see you as a standalone individual, or as just another qigong practitioner. No matter what you do, people will see you as a Falun Dafa cultivator, you represent Falun Dafa's image. This is a really important matter. Because a lot of people across 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 have their eye on those of you who cultivate in Falun Dafa, and they watch your every move. If you fail to do well, people will think that you are all talk and no action. If your speech is so lofty but your actions don't follow suit, it will give people that impression, and I'd say that's not good.

What I just talked about is the situation regarding the passing on of our practice. We've also noticed one other phenomenon, so we wanted to have this meeting. Besides, I have to talk to you about this issue before I go abroad. Because in Beijing, the number of people who practice Falun Dafa is relatively large and have a certain impact on things. Actually, my teaching the practice abroad is the same as my teaching the practice in our country. As you know, I travel to the Northeast today, the Southwest tomorrow, the South the day after tomorrow, and then I travel to such and such places here and there—haven't I been traveling around like that? Going abroad is no different, and even circling the earth takes but two days. It's not like I am going somewhere and never coming 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.

Cultivation in our Falun Dafa emphasizes precisely the cultivation of your xinxing. When any of your moves or actions don't meet the standards for cultivators, our students can all tell by evaluating it. But there are also some people who just can't clearly see their erroneous

tendencies and actions. For many students, this is the result of their attachments, the attachment to 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 come from you yourself wanting to become good. Every move and action of yours must meet the standards for a true cultivator. This is a very serious issue!

Some people's attachment to showing off is really obvious. If it develops further, it will undermine the Fa and cause some people who haven't attended the lectures or the people at different practice sites to form some wrong ideas, and they might even thoughtlessly follow suit and do irresponsible things. Thus, this brings up the matter of an assistant's responsibilities. An assistant's responsibilities are extremely important. I remember that before I went to Guangzhou to teach the practice, I had said this one thing: "Assistants, your responsibilities are no less than those of an abbot in a monastery." Why did I say that? To truly teach a practice toward 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 the form of society. 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

in the Dharma-Ending Age, our Falun Dafa students have higher xinxing than monks do. I said that my students' xinxing is higher than monks', so our assistants should be higher than the abbots in monasteries. Yet, have some of our assistants met this requirement?

Of course, in the audience here we still have some assistants who haven't attended any lectures. This is a problem. But we don't object to this, as in the future it won't be possible for us to have only practitioners who've attended the lectures become assistants all across the country. All the same, we do need to measure you against the standards for becoming an assistant to see whether you meet them, and to see how much you understand the Fa. Those who don't even talk or act like a cultivator and who don't resemble a Dafa cultivator cannot become assistants. The goal of our cultivation should be very clear—to cultivate toward high levels—and we've made this perfectly clear in the lectures. Think about it, would a true being who has attained the Dao, or a Buddha or Bodhisattva of the Buddha School, talk the way you do? Would their thoughts be as impure as yours? Would they do things in the same way you do? Of course, it's not that we have to set such high requirements for you, 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 they have worked very hard organizing people to study the Fa. All of us come to cultivate voluntarily. It's not like someone has appointed you an official in charge, 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 any salary. Everyone is doing these things voluntarily. We are doing this out of our enthusiasm and because we cherish the Fa. Then why not do it well? Of course, I think that in the future we can organize those people who, as I just mentioned, haven't attended the lectures and we can specifically give the new students or assistants periodic 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 lectures 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—all excepting those who are getting on in years or whose memory is failing—should try to memorize the book. Perhaps what I'm suggesting is very demanding—what I'm requiring might be really demanding. 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 lectures here. Now our base is here, after all. So I think that we in Beijing should take the lead. Beijing is supposed to have taken the lead, but now others around the country have already been studying the Fa like this.

What's good about studying the Fa? It's that our students, when they run into issues, can resolve them on their own. Another thing is that if anyone wants to

act recklessly, students will be able to recognize it, and those who do crooked or wicked things or want to stir things up won't be able to do it, and no one will give them an audience. 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 meant to set a high requirement for you, it is because this problem has seriously damaged the reputation of our Fa. If someone only does the exercises and does not cultivate his xinxing, if he goes out there and does things as he pleases, doing whatever he wants, and the things he does are even worse than those done by everyday people when he's among them—I'd say that's just unacceptable. That's why I've put forward this requirement.

Because some of our students have not eliminated their attachment to showing off, a lot of situations like this have come about, for example, some people always want to show off. Here I'll just talk about our assistants since this is an assistants meeting; even if I were to talk about our students they couldn't hear it anyway, so I'll just talk about our assistants. A 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, even much worse than that of an average student. 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' own xinxing problems ... the assistants too hadn't studied the Fa and hadn't been reading the book, and they, too, had a partial understanding of the Fa. Some assistants then thought: "If I can't explain it, it'll lower my authority and it probably won't be as easy for me to organize people to practice." Of course, their intention might have been to safeguard this Fa—"It wouldn't be as easy to organize people to practice." So, on questions they can't yet understand, some assistants dare to define things casually, they say things based on their own assumptions, or they say things based on what they've felt and experienced. This is in fact undermining the Fa—seriously undermining the Fa. I've already talked about this problem before—you can't explain this Fa using what you've felt or the things 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 for you 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 supernatural abilities and states, you don't need to tell people about them. You can tell them: "There are all kinds of supernatural 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 concern yourself with them. With some states, you can sense them; with others, they will have passed 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 some other things too. You might feel them when they move just slightly; you can be very sensitive. You have various states and all kinds of beings which you have evolved. Then how do you explain these things to people? You don't need to explain these things to them. Tell them 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. You used to be bent on safeguarding this Fa and explain more things to people, and you were afraid that people wouldn't be able to understand it well. The main reason was that your 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 fame and self-interest, because that's where it comes from in the first place—it comes from the pursuit of fame and self-interest. 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.” Since students wouldn’t be able to discern anyway, he could say such things. He might even go so far as to say that Li Hongzhi is a demon, and that he’s the only one 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 our Beijing, this type of things shouldn’t happen anymore. All the same, they do. This goes to show that our understanding of the Fa is quite poor. That’s why now there are several people who’ve really gone too far 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 emerged among our assistants is the attachment to doing things. This has never occurred in history. This is something that has occurred only under this special circumstance we are in today; it only occurs in this special period in history. Why would this situation occur? In history, whether it was us Chinese or in other regions around the world, family was at the center of everything. But modern people—especially us Chinese—all have their own jobs and spend their whole lives working, and they’ll mentally 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, and this is the mentality many assistants have. 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, this kind of thinking is poles apart from our Fa’s requirement. We have to be responsible to this Fa, not to your personal feelings. 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 cultivates, when he truly does cultivation practice toward high levels, it’s a matter of him saving himself and saving others. If you fail to meet what we require of the way you think, 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 regions across the country: We can’t run this like a work unit, an economic entity, or some enterprise or institution. I often give the following example. Back when Shakyamuni taught his Fa, out of concern that people might get caught up in this kind of form—these problems weren’t yet present back then, there was only the problem of pursuing fame and self-interest—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 fame and self-interest. But we’re in the society of everyday people.

Everyone cultivates in the society of everyday people, and we cultivate of our own accord. Actually, I don't mean to criticize you here at all. I'm just being responsible to your cultivation by pointing out these obstacles that seriously affect your cultivating to high levels. But for us assistants, there's the question of being responsible; meaning, if you don't do well you might lead your group of people astray. If the whole group of people is led astray, 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 strike a balance with 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 understand this Fa thoroughly. I think these problems can be solved then. Those students who haven't attended the lectures 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 this way. It has to be that whoever studies well and practices well gets this job. Maybe my requirements for you are

strict. I know about the situation among you, 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 work in the future to be affected. That's why we didn't ask others to attend, and only let our assistants attend. I think if our assistants can lead by example and do those things well, 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 kind of 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, self-interest, pleasures, 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 such thoughts, such problems might occur in some regions when I'm not around. In order to guide people's cultivation, when I'm not around everything is to be decided centrally by our Falun Gong Research Society and it will centrally lead everyone in cultivation practice. All decisions made by the Research Society have been preapproved by me, meaning, no matter where I was, any decision they made

was made only after having contacted 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 any problem, because people who've remained by my side for a long time know fairly well how I do things, what I want to do, and the things we want to do as a whole 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. For an assistant, it's even more so that you can't shirk from 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 they turn away and ignore you, there's really nothing you can do. If you make things even worse, then people might say, "How about I don't come to practice?" So we don't have authorities, people do this work voluntarily out of their own enthusiasm, and it's also doing good things for others. Thus we should be more careful with how we do our work. Since it's not some kind of authority or 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 does 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 undermined 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. Thus, as soon as we see someone doing crooked things, we replace him. I'm seriously pointing this out to you here: Someone 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 toward 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 someone doesn't meet the standards 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 and prejudiced 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 specifically mentioned 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 bring about a fast-growing trend of studying the Fa—we must popularize Fa-study. 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. Even when he thinks about it or says just one sentence, you'll know right away whether what he says is right or wrong. Then tell me, could he manage to stir things up? People wouldn't be able to do crooked things—it's sure to be this way.

You all know that this Fa is good. In fact, at every lecture, I taught from a different angle. Some people said: "What I heard in Teacher's lecture today was like this, and in another of Teacher's lectures I heard it was like that." In fact, I was talking about the same issue, only



I talked about them from different angles. But as you cultivate in the future, as 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 consists of many, many things that are taught from different angles, they contain different elements, and they're taught in different states. I've taught It all in one state. That's why whenever you try to understand It, 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 lectures and it is quite comprehensive. It'll be published very soon. And it will be the 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 are to enable everyone to truly improve—that's why I've said these things to you. The reason I've 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, or that you might give up cultivation midway either because you don't understand [the Fa] well or because I haven't led you down a righteous path—in which case I would feel I've let you down. That's why I've 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 think 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." This won't do. You know,

what I'm imparting today is the Fa. This Fa is the Law of the cosmos. If I failed to comply with the Fa, wouldn't I have taken the lead in undermining 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, and on how you try to grasp the Fa. These are the things I wanted to say to you, so I've asked you to come. Make sure you don't think of this meeting as 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 a timely fashion than to point them out later. Among the heads of assistance centers and the assistants in different regions, if we are to identify the ones not doing a good job, and immediately replace them, but if they are to hit the brakes right away and gradually come to see their problems, they'll then start to cultivate anew. Then it will make no difference whether they are the heads of centers or assistants—they can do cultivation practice just the same, and they'll stop what they've been doing. Besides, this'll be really good for them, because they too will recognize it and they'll still be doing cultivation. With some people, we've given them chances time and time again, but over and over they keep failing to enlighten to it, until when it's already too late—they've already completely fallen down and sunk into a demonic state. This is a lesson!

I like to be straightforward in what I say, rather than speak in a roundabout way. Recently, be it the assistance centers, the branch centers, or our assistants at different sites, we have indeed done a lot of work, enabling 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, safeguarding and promoting this Fa. Actually, I'd say that this Fa 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 you safeguard this Fa, promote this Fa, or spread this Fa, and whether 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 up too much of your time. A lot of people came here to listen to what Teacher had to say about high level things 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 at all. I don't want to say much more, this is all I wanted 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 making arrangements for taking photos. In a little while the assistance centers and the branch centers can take some photos in groups. 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 strengthen contact among you and help you learn from each other—that's pretty good. But when some people visit some sites, it seems they have the intention of showing off, and they say, "I know something ..." they

spread rumors, or they'll say, "You don't know about these things, but I do." They always want to ... there's that little hidden bud of an attachment sprouting up. 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 harmful among cultivators.

*Question: Someone has asked why some people who haven't reached enlightenment would have fashen.*

TEACHER: Those of you who haven't reached enlightenment, pay attention! People who haven't reached enlightenment can also have fashen if they've reached the realm of a Buddha. But as of now, 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 fashen. Why have some people seen in their dreams our assistants, the heads of our centers, or some other things? That is the product of your own thoughts plus your dimensional field—it's the outcome of a reflective relationship that exists in your dimensional field, it's a kind of state where such things are used and get reflected within the scope 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 soul can be separated from his body. But these are all trivial things done at very low levels.

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

TEACHER: That is the result of demonic interference from his own mind and his transforming the images in his own mind—he imagined it himself. Did he really take out [the Falun]? What he took out was in his imagination—these were just images in the scope of his dimensional field, imagined by himself. He can't do anything. What's with his proclaiming himself to be Bodhisattva Skanda? Let me tell you—I told you about this a long time ago: In the Dharma-Ending Age, even the beings at high levels are facing catastrophe. Those that should be protected have all been protected; those who haven't been protected have been destroyed in the 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 the most compassionate, the most benevolent, and the best. In order to protect that thought of yours, you're allowed to see the image of Bodhisattva Avalokitesvara. They're in fact all manifestations of my fashen. I've already talked about this issue before in my lectures.

*Audio recording by the Beijing Falun Dafa General Assistance Center*

# Comments for Republication

When *Explaining the Content of Falun Dafa* was initially published, it was mainly for the purpose of improving the qualifications 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 done in a limited scope.

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 settle 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 everyday people to incomparable heights. As long as you continue to cultivate, *Zhuan Falun* will always

guide your elevation in cultivation.

On the surface, Zhuan Falun is not elegant in terms of language. It might even not comply with modern grammar. If I were to use modern grammar to organize this book of Dafa, however, a serious problem would arise wherein though the structure of the book's language might be standard and elegant, it would not encompass a more profound and higher content. This is because modern, standardized terminology cannot express the guidance of Dafa at different high levels and the manifestation of the Fa at each level; neither is it able to bring about cultivators' transformation of benti and gong, or other such fundamental changes.

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