

**GREAT
PERFECTION
WAY**

OF

FALUN BUDDHA LAW

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**MOVEMENTS
ARE
AUXILIARY
MEANS OF
ACHIEVING
PERFECTION IN
CULTIVATION**

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I

Distinguishing Features of the Practice System

Falun Buddha Law is a great cultivation Law of high order, which assimilates the supreme cosmic quality - Zhen Shan Ren and takes it as the fundamental thing, is guided by this supreme quality, and is practised according to the evolution principle of the cosmos, therefore what we cultivate is Great Law and Great Tao.

Falun Buddha Law directly points to Xinxing, which is explicitly defined as a key to growing gong (cultivation

energy). The height the gong is determined by the height of Xinxing. This is an absolute truth of the cosmos. Xinxing covers transformation of De (De is a kind of white substance) and karma (a kind of black substance); including forsaking of all kinds of desires and attachments of ordinary people, the capability to bear the hardship of hardships, and things of many aspects which are needed for cultivation to higher hierarchy.

Falun Buddha Law has its part of human life cultivation, so movements of Great Perfection Way of Buddha Law of high order, are required to be practised. The movements are used to strengthen the supernormal abilities and the

mechanisms through powerful energy potency on the one hand, thus attaining the effect of Law cultivating the practitioner to evolve many living entities in one's body on the other hand. Arriving at high level cultivation, Yuanying (Immortal Infant), i.e. Buddha Body comes into being and numerous magic skills will be evolved as well. All these things will be practised and evolved by hand movements. The movements are parts of perfection and harmonization of this Great Law. This is an integrated set of cultivation way for both human nature and life, also called the Great Perfection Way, which requires both cultivation and practice. The cultivation comes before the

practice. Cultivation energy will not grow if only movements are practised without cultivating Xinxing. If only Xinxing is cultivated without practising the Great Perfection Way, potency will be impeded, Benti (the True Being) won't change.

In order to have more practitioners who have the predestined luck, and those who have cultivated or many years but not yet increased their gong, achieve the Law and convert to the cultivation of a high hierarchy from the very beginning so as to increase the energy potency rapidly and achieve perfection directly, I especially impart the Great Way of Buddha Cultivation which I had got awakened to through innumerable ages

in the past. This cultivation way is of harmony, wisdom, as well as conciseness in movements. A great way is simple and easy to practise.

Falun is taken as centre of Falun Buddha Law cultivation. The Falun is a turning body substance with wisdom and high energy. Falun planted by me in the lower abdomen of the practitioner keeps revolving 24 hours a day (Falun can also be obtained when one reads the books written by me for true cultivation, or watches my video tape of Law preaching, or listens to my audio tape of teaching the Law, or learns to practise the exercises with learners of the Great Law). Falun automatically helps the practitioner with his practice. That is to

say, Falun never stops refining the practitioner though the practitioner is not practising continually. This is the first and only cultivation way of "the Law refining the practitioner" among all cultivation schools offered today both at home and abroad.

The Turning Falun has same characteristics of the cosmos, and is a miniature of the cosmos. The Dharma Chakra of the Buddhas' School and Yinyang of the Taoist School, and everything in the Ten Directions all find their reflections in Falun. While Falun is rotating clockwise, it offers salvation to practitioner himself, to absorb great amount of the ethereal energy from the cosmos so as to evolve the "gong"; Falun

offers salvation to others while rotating counter-clockwise, to emit the energy to rectify all abnormal mental states and physical conditions of people so as to save all sentient beings. All individuals around the practitioner will be benefited.

Falun Buddha Law makes practitioners assimilated to the supreme quality of the cosmos, Zhen-Shan-Ren, which differs essentially from any other cultivation schools. It has the following eight main distinctive features:

1. It Cultivates Falun, not Elixir of Immortality nor

Does it Develop Elixir

Falun has the same quality of the cosmos, it is a turning body of high energy matter with wisdom, which will never stop rotating, but unceasingly collect and evolve energy from the cosmos, and also transform it into cultivation energy, therefore in the cultivation of Falun Dafa one can open the gong and become enlightened in a very short time. Those who had cultivated for thousands years wanted to obtain Falun but could not. Any other qigong which are popular in the human society nowadays all belong to the cultivation of the internal alchemy, the refinement of the elixir of immortality,

which is called alchemy qigong. It is very difficult for practitioners of alchemy qigong to open their gong and become enlightened in their remaining years of life.

2. Falun Practises You Even when You are not Practising Exercises

Practitioners need to work, study, eat and sleep everyday, so no one can practise 24 hours a day. But Falun never stops rotating, which twenty-four hours helps practitioners in their practice, and it takes such form: Falun keeps

practising you while you are not practising exercises all the time. In simple terms: the Law is practising the practitioner while he is not practising.

Among all exercise practices imparted either domestically or abroad in the world today, no one has solved contradiction of time between work and practice of the exercises, but only Falun Buddha Law has solved this problem, and is the only practice way of "the Law refining the practitioner".

3. It Cultivates the Main Consciousness, It is Yourself Who Will Acquire

the Gong

Falun Dafa cultivates the Main Consciousness, the practitioner is required to cultivate his own mind clearly, remove any attachments and improve his Xinxing. In the practice of the Great Perfection Way, never get in a trance and forget oneself. Your Main Consciousness will control the practice all the time. The gong that has been practised in such a way grows in one's body, one acquires the gong oneself, and the gong can be taken away with him. The treasure thing of Falun Dafa is that one can acquire the gong himself.

For millions upon millions of years other practice exercises imparted among

ordinary people all cultivate the Para-Consciousness, the human body and Main Consciousness play only a role of carriage. Upon one's perfection in cultivation the Para-Consciousness has cultivated high and gone up with the cultivation energy. The Main Consciousness and Benti of the practitioner obtain nothing. All previous efforts are wasted, though the practitioner has cultivated all his life. When cultivating the Main Consciousness, of course the Para-Consciousness also obtains a portion of cultivation energy, and follows and upgrades itself naturally.

4. Integrated Cultivation of Both Human Nature and Life

Cultivation of human nature in Falun Dafa refers to the cultivation of Xinxing, which comes first, and is firmly believed to be the key to growing the gong. The gong determining one's level does not grow from the practice but is achieved through the cultivation of his Xinxing. The height of the gong is determined by the height of Xinxing. The referred Xinxing in Falun Dafa covers many aspects including De, which covers much broader sense than what "virtue" does.

Cultivation of human life in Falun Dafa refers to the way of long life, Benti changes through practice, and it will not be abandoned. The Main Consciousness and human body combine to achieve the completion of integrated cultivation. In human life cultivation, it changes essentially molecular composition of human body, which is replaced by high energy substance from other dimensions of space. This human body can be kept young, thus fundamentally solving the problem, so Falun Dafa is the real integrated cultivation of both human nature and life.

5. Five Sets of Exercises are

Simple and Easy to Learn

The Great way is simple and easy. At the macro level Falun Dafa has a few movements, but what it practises is of so many and very comprehensive things, and controls many aspects of body and many things it has cultivated out. The five sets of practice exercises are taught to practitioners in the complete way from the start. At the very beginning it opens up places where energy is blocked in practitioner's body. It absorbs a great amount of energy from the cosmos, expels waste substance out of body in extremely short time, purifies body, upgrades level, strengthens supernormal abilities, makes body reach

a pure-white state. These five sets of exercises are much superior to the general methods of promoting energy circulation or the great and small heavenly circulations. It provides the practitioners with the most convenient, the fastest, the best and also the rarest cultivation school.

6. Practitioner Cultivates without Any Mind-intent; Practitioner will not Go Deviant; His Cultivation Energy will Grow Rapidly

Practising Falun Dafa holds no mind-

intent, no requirement for mind concentration, no mind-intent guidance, so cultivation of Falun Dafa is absolutely safe. It's guaranteed not to go astray. Falun also protects practitioners from going deviant in the practice or being interfered by someone who has evil mind, and corrects all abnormal states automatically.

The Practitioner practises in a very high hierarchy, if he is able to take the hardship of hardships, to bear what is the hardest to bear, to have a firm control of Xinxing, to devote attention to real cultivation, he may reach a state of "three flowers gathering on the top of head" in several years, which is the highest hierarchy of cultivation of Shi

Jian Fa (In-Triple-World-Law).

7. No Consideration of Time, Place and Direction in the Practice, and No Ending of Practice as Well

Falun is a miniature of the cosmos, the cosmos is spinning, every galaxy is revolving, the earth is also revolving, so there's no difference for the East, South, West and North. Practitioners of Falun Dafa practise in accordance with cosmic quality and principle of the cosmic revolution. So no matter what direction you practise toward, you practise

toward all directions. Because Falun turns round all the time, there is no concept of time. And the exercises can be practised at any time. Since Falun keeps revolving, practitioners have no way to stop its revolution, so there's no concept of ending the practice. End only gesture but not practice.

8. Protected by My Law Body, No Worry to be Interfered by Any Outside Evil

It is dangerous for an ordinary person to obtain suddenly things of the high

hierarchy, his life is threatened at once. If the Falun Dafa practitioner practises genuinely and wholeheartedly after he has obtained Falun Dafa, he will be protected by my Law Body. As long as he persists in the practice, the Law Body protects him all the time until his perfection in cultivation. If you stop your cultivation halfway; my Law Body will leave you automatically.

Why many people dare not impart the Law of the high order? Because they can not be responsible for this, and the Heaven does not allow them either. Falun Dafa is the orthodox Law. As long as the practitioner guards Xinxing in accordance with the requirements of the Great Law, removes his attachments,

gives up any incorrect pursuits, his righteous mind will conquer any evils, a hundred as it may be, any evil will fear you, and anybody who has nothing to you with your cultivation dare not interfere with you. Falun Dafa is completely different from traditional cultivation ways in theory, and from internal alchemy theory in various systems and schools.

Falun Buddha Law cultivation is mainly divided into Shi Jian Fa (In-Triple-World-Law) and Chu Shi Jian Fa (Beyond-Triple-World-Law) with many levels in each. The cultivation starts from very high point at the beginning, so it has provided the most convenient school for practitioners and those who

have practised for many years but not yet increased their gong. When practitioners' energy and Xinxing have reached a certain standard, the practitioner will achieve bodily immortality of Vajra in this world, open his gong and become enlightened, and reach a high hierarchy as a whole. A practitioner with high aspirations has cultivated the orthodox Law, completed the true achievement, improved Xinxing, and given up attachments, such is the perfection of cultivation.

II

Movements Illustration

1. Fozhan Qianshou Fa (Buddha Showing Thousand Hands Exercise)

Principle: Core of Fozhan Qianshou Fa is stretching, which is intended to open up where energy is blocked, mobilizing energy in the body and under the skin to circulate unimpededly so as to absorb a great amount of energy from the cosmos, enabling all energy channels of the body to be opened up all at once. When practising this exercise, the practitioner feels his whole body warm and has a

special sensation of the existence of a very strong energy field. This is because all the channels of the body are being widened and dredged. Fozhan Qianshou Fa is composed of eight movements which are simple, but on a macro level it controls many things that are to be evolved by the entire cultivation way, enabling the practitioner to enter quickly into the state of being surrounded by energy field. The practitioner should do this set of movements as a basic exercise. Every time when you practice the gong exercises, this set should be practised first, for it is one of the intensifying ways of cultivation.

Formulas:

Shenshen Heyi
Dongjing Suiji
Dingtian Duzun
Qianshou Foli

Preparation -- Stand naturally with feet shoulder-width apart. Bend both legs slightly. Curve knees and hips a little bit. Keep the body relaxed but not floppy. Draw the lower jaw slightly in, the tip of the tongue touches the hard palate, the upper teeth a little apart from the lower teeth. Close the lips and eyes lightly. Assume a peaceful and serene countenance.

Liangshou Jieyin (Conjoin the Two Hands) -- Raise both hands with palms

facing upward. Let the two thumb-tips touch slightly and put the rest fingers of one hand over those of the other. For male: left hand over the right one and for female: the right hand over the left one, forming an oval shape. Place them in front of the lower abdomen. Keep both upper arms slightly forward, suspend two elbows slightly to form hollows under armpits (Fig.1-1).

Fig.1-1

Fig.1-2

Fig.1-3

Fig.1-4

Mile Shenyao (Maitreya Straightening His Back) -- Begin with the posture of

Jieyin (Conjoining hands). After lifting to the front of the head, separate them and turn both palms upward gradually. Keep the palms facing upward over the head with ten fingers pointing to each other, leaving a distance of 20-25cm between them (Fig. 1-2). At the same time, raise base parts of both palms as high as possible, keep head propped up, and both feet firm down on the ground. Straighten up the whole body forcefully for about 2-3 seconds. Relax the whole body abruptly, letting the knees and hips restore to the state of being slightly curved.

Rulai Guanding (Tathagata Filling Energy into Top of Head) -- Follow the

above posture (Fig.1-3). Turn both palms outward to both sides, simultaneously forming a shape of "funnel" of 140 degrees. Straighten the wrists and move the hands downward. Keep the two palms facing the chest with a distance of 10cm between the palm and the body. Move both hands down to the lower abdomen (Fig.1-4).

Shuangshou Heshi (Press the Hands Together with a Hollow in between the palms) -- After the hands are lowered to the lower abdomen, turn the backs of two hands opposite to each other, raise them to the front of the chest. While putting the hands together (Fig.1-5), keep fingers and the bases of the palms

pressed to each other tightly, leaving the inside between the palms hollow.

Suspend both elbows with the two forearms forming a straight line (Use the "Lotus Palm", except in the postures of Heshi and Jieyin, the same in the following).

Fig.1-5

Fig.1-6

Fig.1-7

Fig.1-8

Zhangzhi Qiankun (Hands Pointing to Heaven and Earth) -- Start with the posture of Heshi. Make the two hands 2-3cm apart (Fig.1-6). Turn both palms at the same time, with the left hand for

male (the right hand for female) turning around to the chest and right hand outward away from the chest, forming a "line" parallel with the forearm, the left hand over the right hand. Following this, the left forearm stretches obliquely to the upper left (Fig.1-7), with the palm facing downward and the height of the hand equal to the height of the head. The right hand is still kept in front of the chest with the palm facing upward. When the left hand has reached the position, keep the head propped up and both feet firmly down on the ground. Stretch out for about 2-3 seconds, and then relax the whole body abruptly. Pull back the left hand to the front of the chest and Heshi (Fig.1-5). Now again turn the palms,

with the right hand over the left (Fig.1-8) stretching. The right hand repeats the movements of the left hand (Fig.1-9). After stretching, relax the whole body abruptly. Take the hand back and Heshi.

Jinhou Fenshen (Golden Monkey Splitting its Body) -- Start with the posture of Heshi. Extend hands sideways, forming a horizontal line at the shoulder level. Draw the head upward. Keep the two feet firm down on the ground. Both hands extend sideways forcefully. Stretch out in four directions (Fig.1-10), straighten up the whole body forcefully for 2-3 seconds. Relax the whole body promptly and Heshi.

Fig.1-9

Fig.1-10

Fig.1-11

Fig.1-12

Shuanglong Xiahai (Two Dragons Entering into the Sea) -- Again begin with the posture of Heshi. Take the hands apart and stretch them straight downward obliquely in front of the body. When the arms are parallel to each other and stretch straight, let them form an angle of about 30 degrees with body respectively (Fig.1-11). Draw the head up, and keep two feet firm down on the ground. Straighten the whole body forcefully. Keep stretching for about 2-3 seconds. Relax the whole body instantly.

Draw back the two hands and Heshi.

Pusa Fulian (Bodhisattva Placing Hands on Lotus) -- Start with the posture of Heshi. Stretch the hands down to the left and right sides of the body respectively. Stretch them downward obliquely along both sides of the body (Fig. 1-12). Stretch out the two arms at an angle of about 30 degrees to the body. Now, draw the head up and keep two feet firm down on the ground. Straighten up the whole body forcefully for about 2-3 seconds. Relax the whole body abruptly. Put the two hands together in front of the chest.

Luohan Beishan (Arhat Carrying the

Mountain on Back) -- Begin again with the posture of Heshi. Take the hands apart and move them with the palms facing backward (Fig.1-13). As the two hands reach behind the two sides of the body, hook the wrists behind the body forming an angle of 45 degrees. After the two hands have reached the required position, draw the head up and keep the two feet firm down on the ground (Keep the body upright, not inclined forward, the chest straight). Straighten up whole body forcefully for about 2-3 seconds. Relax the whole body at once. Retract the hands and Heshi in front of the chest.

Fig. 1-13

Fig. 1-14

Fig. 1-15

Fig. 1-16

Jingang Paishan (Vajra Toppling the Mountain) -- Continue with the above posture. Separate both hands and push them to the front, with fingers pointing upward. Keep two arms at the shoulder level. After straightening up the arms, draw the head up and keep the feet firm down on the ground (Fig.1-14).

Straighten up whole body forcefully for 2-3 seconds. Relax the whole body at once. Put the two palms together in front of the chest.

Diekou Xiaofu (Overlap the Hands before the Lower Abdomen) -- Start

with Heshi. Move both hands downward slowly and turn the palms to face the lower abdomen. Cross and overlap the hands after they have reached the location of the lower abdomen (Fig. 1-15). Keep the left hand inside for male or right hand inside for female, one palm facing the back of the other hand. Keep a distance of 3cm between the two hands and between the inner hand and the lower abdomen. Stay in the position for 40-100 seconds.

Winding up posture -- Conjoining the hands (Fig. 1-16).

2. Falun Zhuang Fa (Falun Standing Stance)

Principle: Falun Zhuang Fa is a tranquil standing exercise composed of four wheel-embracing movements. Frequent practice of the Falun Standing Stance will open the energy passages of the whole body. The Falun Standing Stance is a comprehensive cultivation exercise intended to attain wisdom, enhance one's energy potency, upgrade the level of cultivation and strengthen supernormal powers. The movements are simple, but much can be achieved from the exercise. Beginners may feel the two arms heavy and sore at the initial stage, but find the whole body relaxed after the practice,

and feel no fatigue like what one feels after physical labour. Practitioners can feel Falun rotating between the two arms with the increase in frequency of practice and length of time. In practising, do it naturally. Do not wobble, though it is normal to move slightly, but obvious wobble should be controlled. The duration of each movement may differ from person to person; however, the longer it lasts, the better. After entering into the tranquillity, do not forsake sense of practice, but hold to it.

Formulas:

Shenghui Zengli

Rongxin Qingti

Simiao Siwu

Falun Chuqi

Preparation -- Stand naturally with feet shoulder-width apart. Bend the legs slightly. Keep the knees and hips loose. Keep the whole body relaxed but not slackened, and the lower jaw slightly drawn in. Raise the tongue-tip against the hard palate, with teeth slightly apart. Close the lips and the eyes gently. Assume a peaceful and serene countenance.

Fig. 2-1

Fig. 2-2

Fig. 2-3

Fig. 2-4

Liangshou Jieyin (Conjoin the two hands) -- (Fig. 2-1)

Touqian Baolun (Embracing the Wheel before the Head) -- Begin with Jieyin. Raise both hands slowly from the above position, separate the two hands. After moving the two hands to the front of the head, keep the palms toward the face and at the eyebrow level (Fig. 2-2). Get the fingertips of one hand to point at those of the other with a distance of 15cm in between. Form a circle with the two arms and relax the whole body.

Fuqian Baolun (Embracing the Wheel before the Abdomen) -- Move both hands downward slowly from the above

position to the lower abdomen (Fig. 2-3). Suspend the two elbows to make armpits hollow. Keep palms facing upward and the fingertips of one hand pointing at those of the other. Form a circle with the arms.

Fig. 2-5

Fig. 2-6

Fig. 2-7

Touding Baolun (Embracing the Wheel over the Head) -- Keep the above posture unchanged. Raise the hands slowly over the head, do Touding Baolun (Fig. 2-4). Make the gesture of embracing the wheel with the fingers of one hand pointing to those of the other.

Turn the palms to face downward. Keep a distance of 20-30cm between the fingertips of both hands. Form a circle with the arms. Keep the shoulders, arms, elbows and wrists relaxed.

Liangce Baolun (Embracing the Wheel on Both Sides) -- Move the hands downward slowly from the above position to both sides of head (Fig. 2-5). Keep the two palms facing the two ears, the forearms upright and the shoulders relaxed. Don't put the hands too close to the ears.

Diekou Xiaofu (Overlap the Hands before the Lower Abdomen) -- Move the two hands downward slowly from the

above position to the lower abdomen.
Overlap the two hands (Fig. 2-6).

Wind up the exercise with Liangshou
Jieyin (Fig. 2-7).

3. Guantong Liangji Fa (Penetrating the Two Cosmic Extremes)

Principle: Guantong Liangji Fa is intended to mix and exchange the energy from both the cosmos and the human body. A great amount of exchange is done. It will enable the practitioner attain the purification of his body in very short time. Besides, the exercise can help the practitioner "open the top of head" and break through the passages under the feet. With the upward movement of hands, the energy inside the body rushes directly out of the top of the head to the zenith of the cosmos,

meanwhile, with the downward movement of hands, it goes out through the soles of the feet to the nadir of the cosmos. With the movements of hands, the energy returns to the body from both the zenith and nadir of the cosmos, and then emits out in the opposite direction. Stroke the hands up and down alternatively 9 times.

After completing 9 times of single-hand-stroking, do 9 times of double-hand-stroking, then turn the Falun clockwise at the lower abdomen four times in order to spin the energy outside into the body. Conjoin the hands to end the movements.

Before practising the exercise, imagine yourself to be two empty barrels,

gigantic and incomparably tall. It helps energy penetration.

Formulas:

Jinghua Benti

Fakai Dingdi

Xinci Yimen

Tongtian Chedi

Preparation -- Stand naturally with the feet shoulder-width apart. Bend both legs slightly. Loosen the knees and hips. Keep the whole body relaxed but not slackened. Draw in the lower jaw slightly. Raise the tongue-tip against the hard palate, with the teeth slit a little. Close the lips and eyes gently. Assume a peaceful and serene countenance.

Liangshou Jieyin (Conjoin the hands) -
- (Fig. 3-1).

Shuangshou Heshi (Press hands
together in front of the chest) -- (Fig. 3-
2)

Fig. 3-1

Fig. 3-2

Fig. 3-3

Danshou Chongguan (Single-Hand-
Stroking) -- Start from the above
position. Move slowly one hand up and
the other hand down following the
operation of Qiji (the energy
mechanism) outside the body. With the
movements of hands the energy in the
body goes up and down continuously

(Fig.3-3). Lift the left hand upward first for male or the right hand for female. As the hand is raised above the head from the side, the right hand (left hand for female) is lowered slowly. Keep the two hands moving in this way alternatively (Fig 3-4). Both palms face inward, and are not more than 10cm away from the body. In doing the exercise, keep the whole body relaxed. One up-and-down movement of the hand is counted as one time. Do this stroking 9 times.

Fig. 3-4

Fig. 3-5

Fig. 3-6

Fig. 3-7

Shuangshou Chongguan (Double-Hand-Stroking) -- At the ninth single-hand stroke, the left hand (right hand for female) stays up to wait, raise the other hand so that both hands are at top position of the stroking (Fig. 3-5). Move both hands downward simultaneously (Fig. 3-6).

When hands are stroking up and down, the palms face the body with 10cm apart. Stroking both hands down and up once is one time. Do this 9 times.

Shuangshou Tuidong Falun (Turning Falun with Two Hands) -- After completing Shuangshou Chongguan, move both hands downward along the head and chest until they reach the

location of the lower abdomen (Fig. 3-7). Now turn Falun at the lower abdomen (Fig. 3-8, Fig. 3-9), with the left hand inside for male, or the right hand inside for female. Keep a distance of 2-3cm between two hands as well as between the inner hand and the lower abdomen. Turn Falun clockwise 4 rounds to spin the outside energy into the body. While turning the Falun, keep the movements of the two hands within the area of the lower abdomen.

Liangshou Jieyin (Conjoin the hands), and end up the gesture (Fig. 3-10).

Fig. 3-8

Fig. 3-9

Fig. 3-10

4. Falun Zhoutian Fa (Falun Heavenly Circulation)

Principle: Falun Zhoutian Fa enables energy in the human body to circulate over a large area. Instead of going through only one or several channels, the energy circulates from the whole Yin side of the body to the Yang side over and over again. This exercise is much superior to the general methods of promoting energy circulation in the channels or the great and small heavenly circulations. It is an intermediate level exercise. On the basis of the previous three sets of exercises, this one is

intended to open up all the energy passages of the whole body (including the great heavenly circulation), so that energy will pass through the whole body gradually from top to bottom. The outstanding feature of this exercise is that the rotation of Falun is used to rectify all the abnormal conditions of the human body, so that its small cosmos will return to its original state and energy will pass unimpededly through the whole body. When cultivating to this state, the practitioner will have reached a very high level cultivation of In-Triple-World-Law. In doing this exercise, the hands follow the Qiji. Practise each movement unhurriedly, but slowly and naturally.

Formulas:

Xuanfa Zhixu

Xinqing Siyu

Fanben Guizhen

Youyou Siqu

Preparation -- Stand naturally with feet shoulder-width apart. Bend both legs slightly. Loosen the knees and hips. Keep whole body relaxed but not slackened. Draw in the lower jaw slightly. Raise the tongue-tip against the hard palate with the teeth slit a little. Close the lips and the eyes gently. Assume a peaceful and serene countenance.

Liangshou Jieyin (Conjoin the hands) -

- (Fig. 4-1)

Fig. 4-1

Fig. 4-2

Fig. 4-3

Fig. 4-4

Shuangshou Heshi (Press hands together in front of the chest) -- (Fig. 4-2)

Separate the two hands. Move them downward to the lower abdomen with the two palms facing the body. Keep a distance of not more than 10cm between the hands and the body. After the hands have passed the lower abdomen, stretch them further downward along the inner side of the two legs. Then bend forward

and squat down (Fig. 4-3). When the fingertips are close to the ground, move the hands in a circle from the front of each foot to the outside of the heel (Fig 4-4). Bend the two wrists slightly and pull the hands up along the back side of the legs (Fig.4-5). Straighten up the waist while lifting the hands up (Fig. 4-6).

Fig. 4-5

Fig. 4-6

Fig. 4-7

Fig. 4-8

In doing the exercise, don't let the two hands touch any part of the body,

otherwise the energy on both hands will be taken back into the body. When the hands can not go up further, clench them into hollow fists (Two hands do not bring the energy) (Fig. 4-7), then move the hands forward through under the armpits. Cross the two arms in front of the chest (which arm is in the upper position is determined by one's habit, irrespective of sex) (Fig. 4-8). Open the hollow fists, place the two hands over the shoulder (with a gap). Move the hands along the outer side of the arms to the wrists. Then turn the hands with palms facing each other and keep a distance of 3-4cm between them. Now form a "straight line" hands parallel with the forearms (Fig. 4-9). Turn them in

opposite directions as holding a ball in the palms, moving the outer hand inside and inner hand outside. Then push the two hands along the Yin side of the forearms to Yin side of the arms, while raising the arms over the head and to the back of it (Fig. 4-10). Then move the hands further to the backbone (Fig.4-11). Separate the two hands, with fingers pointing downward, to connect energy on the back. Then move both hands in parallel from over the head to the front of the chest (Fig. 4-12). Thus a heavenly circulation is completed. The movements are repeated 9 times. After completing the exercise, move the two hands down to the lower abdomen along the chest. Diekou Xiaofu (Overlap the

two palms before the lower abdomen)
(Fig. 1-15).

Liangshou Jieyin (Conjoin the two hands) (Fig. 4-13), and wind up the gesture.

Fig. 4-9

Fig. 4-10

Fig. 4-11

Fig. 4-12

Fig. 4-13

5. Shentong Jiachi Fa (Way of Strengthening Supernormal Powers)

Principle: Shentong Jiachi Fa is a way of tranquil cultivation with multiple purposes. It is intended to strengthen one's supernormal powers (including paranormal capabilities) and energy potency by turning Falun with Buddha's hand gestures. The exercise was originally a secret cultivation method above intermediate level. This exercise is required to practise sitting cross-legged. The double-leg crossing is always preferred and required finally, though the single-leg crossing is

acceptable at the beginning. In the process of practice strong energy flows rapidly and there is a large energy field surrounding the body. The length of time for cross-legged sitting depends on each cultivator's achievement. The longer, the better. The longer one sits, the greater his strength will be, and the faster he will achieve cultivation energy. When doing the tranquil exercise, do not think about anything, keep your mind empty of all thoughts, and you will gradually become tranquil, into the state of Ding. But your Main Consciousness must know that you are doing the practice.

Formulas:

Youyi Wuyi

Yinsui Jiqi
Sikong Feikong
Dongjing Ruyi

Preparation -- Sit cross-legged. Keep the waist erect and the neck upright. Draw in the lower jaw slightly. Raise the tongue-tip against the hard palate, with the teeth slit a little. Close the lips. Keep the whole body relaxed but not slackened. Close the eyes slightly. Be compassionate and assume a peaceful and serene countenance.

Jieyin at the lower abdomen (Fig. 5-1), and enter gradually into tranquillity.

Fig. 5-1

Fig. 5-2

Fig. 5-3

Fig. 5-4

Fig. 5-5

Fig. 5-6

Fig. 5-7

Fig. 5-8

Shouyin (Practise Hand-gestures) --
Begin with the conjoined hands. Raise the hands slowly. When they reach the front part of the head, separate the conjoined hands, and turn both palms upward slowly. By the time when the palms are completely turned over, the two hands will have reached the upmost position (Fig. 5-2). (In practice of hand-

gestures, the forearms should drive upper arms with a certain amount of force). Then separate the hands and turn them rearward, draw an arc over the head in a downward direction, and move all the way downward to the sides of the front of the head (Fig. 5-3). Two elbows move as inward as possible with palms turning upward and fingertips pointing forward (Fig. 5-4). While straightening the two wrists, move them across in front of the chest with the left hand for male or the right hand for female on the outer side (Fig. 5-5). After the two hands pass across and form a "straight line", turn the wrist of the outer hand first outward and then sideward while turning the palm upward, draw a semi-

circle with the fingertips pointing backward. The hand-gesture is made with considerable force. After the inner hand passing across, turn the palm gradually downward until the arm becomes straight. Then turn the palm upward, with the hand and arm forming an angle of 30 degrees to the body (Fig. 5-6). Then move the left hand (the upper hand) along the inner side and move the right hand upward with the palm turning inward. The hand movements involve the exchange of the left hand and the right hand as previous hand-gesture does, but the hand position is opposite (Fig. 5-7). Keep the right wrist for male (the left wrist for female) straight, with the palm facing the body. After crossing

the hands in front of chest, turn the right hand downward and stretch the arm obliquely downward until the palm is over the shank in front of body.

Straighten the arm. Turn the left palm for male (the right palm for female) inward and move it upward. After passing across, the palm is turned over, and moved to the front of the left shoulder for male (the right shoulder for female). When the hand reaches the position (Fig. 5-8), turn the palm upward with the fingertips pointing forward. Exchange the hand-gesture, with the left hand for male (the right hand for female) inside and the right hand for male (the left hand for female) outside. The hand position is opposite (Fig. 5-9). The movements of

the above hand-gestures are coherent and continuous without interruption.

Fig. 5-9

Fig. 5-10

Fig. 5-11

Fig. 5-12

Jiachi (Strengthening) -- Follow the above Hand gesture. Keep the upper hand inside and the lower hand outside. Turn the right palm for male (the left palm for female) over to the chest. Raise the left hand for male (right hand for female). When the two forearms are before the chest, form a straight line (Fig. 5-10). Draw the hands to both sides (Fig. 5-11) while turning the palms

downward.

When the two hands reach the parts outside the knees, keep them at the waist level with the forearms and the wrists parallel to the ground and the two arms relaxed (Fig. 5-12). This posture delivers the supernormal powers in the body to the hands to be enhanced. During the process, both palms will feel hot, heavy and numb, as if holding a weight. Don't seek for such sensations intentionally, but let everything go naturally. The longer you practise, the better, keep practising it as long as you can.

Fig. 5-13

Fig.5-14

Fig. 5-15

Turn the right hand for male (the left hand for female) inward while moving it toward the lower abdomen. When the hand is in the proper position, place it at the lower abdomen with palm facing upward. At the same time raise the left hand for male (the right hand for female) toward the jaw, with the palm facing downward. Keep the hand at the jaw level, the forearm and the hand straight. Now the two palms face each other. Keep the Ding posture (Fig. 5-13). It's required that the strengthening gesture should be done for a long time. Stay at it as long as you can. Then draw a semi-circle with the upper hand from the front

to the lower abdomen, meanwhile, raise the lower hand to the jaw and turn the palm downward. Keep the arm level with the shoulder and the two palms facing each other. Do Ding gesture (Fig. 5-14). Stay at it as long as you can.

Jinggong Xiulian (Tranquil Cultivation) -- Follow the above movement. The upper hand draws a semi-circle from the front to the lower abdomen. Liangshou Jieyin (Conjoin the two hands) (Fig. 5-15), and enter into the state of tranquil cultivation. Stay in deep Ding. Your Main Consciousness must know that you are doing the exercise. Practise as long as you can. The longer, the better.

Shoushi -- Shuangshou Heshi (Put the two palms together in front of the chest), come out of Ding, and end cross-legged sitting.

III

Mechanisms of Movements

1. The First Set of Practice Exercise

The first set of practice exercise is called Fozhan Qianshou Fa (Buddha Showing the Thousand Hands Exercise). Just as its name implies, it seems that a Buddha has thousands of hands, and Avalokitesvara is stretching her hands. Of course, it is impossible for you to do a thousand movements and to remember all the movements. If you try it, you will be tired to death. Through eight simple basic movements, this set of exercise

stands for this meaning. However, the function of these movements is to open up all channels in our practitioner's body. Let me tell you why it is said that our practitioners can start off at a quite high hierarchy. Because we neither bring only one or two pulses to motion, nor bring Renmai and Dumai or Rare Channels and Eight Pulses to motion. We can bring all pulses to motion at the very beginning. And all pulses should be opened up in motion simultaneously. So all at once, we cultivate at the very high hierarchy.

There is a requirement of "stretching" and "relaxing" while doing this set of practice exercise. The movements of hands and feet should be in harmony and

well coordinated. Through the "stretching" and "relaxing", all the blocked channels will be opened up. Definitely, without the whole set of interior "mechanisms" that I give you, this set of movements is sure of no affection on you, even you practise it everyday. While stretching, you must stretch your body gradually and slowly and make your body stretched out to the utmost, even to the extent that you thought you were divided into two persons. You will feel yourself very big and tall, but without any intention. Then you should relax yourself abruptly. After stretching to the utmost, relax the whole body at once. It is very similar to the case that a leather handbag is pressed

and crushed, then air is exhausted from it. When you lift your hand, air is drawn back into it again, or return to it. Along with it, the new energy is brought into your body. This set of interior "mechanisms" can also open up those blocked channels.

When you stretch your body, you must do it with your heels firmly down on the ground and your head stretched upright, just like pulling all the pulses in your body until they are open. Then you relax yourself promptly. Through the movement that you relax yourself after stretching, every pulse in your body can be opened at once. Certainly we will plant mechanisms and all kinds of mechanisms into your body. While

stretching your arms you must do it slowly and gradually to the full length with force. The Taoist School maintains the saying of traveling from San Yin to San Yang. In fact, it does not mean only to open the pulses of three Yin and three Yang. There are hundreds of pulses put together in the arms that are to be opened, and pull them until they are opened. From very beginning, we require that all the pulses should be opened up. As for the ordinary cultivation, excluding Qigong, the real cultivation starts from using one pulse to bring all other pulses to motion. It will cost quite a long time to open up all other pulses, usually many many years. Just because we can open up all the

pulses at the very beginning, we have already cultivated ourselves at a very high hierarchy. So I hope you can grasp the essentials.

Now, I have a few words to say about the posture of the Standing Stance. Stand there naturally with feet shoulder-width apart. You are not required to stand with two feet paralleled, because we have nothing to do with Gongfu. It is a fact that many other practice exercises start from the Horse Stance of Gongfu.

Buddhism believes in saving all sentient beings, It can not be collecting inward blindly. Keep the knees and hips loose and bend the legs slightly. Only in this state the pulse is open. When you stand straight, the pulses are blocked and

ossified. Keep your body upright and relaxed. Relax yourself from inside to outside. Attention, relaxation does not mean slack. Keep the head upright.

Close eyes when you practise the five sets of practice exercises. But if we are the beginners we have to open our eyes in order to see whether our movements are correct or not. When we master them, we must practise them with our eyes closed. Raise the tongue tip against the hard palate. Draw upper teeth a little apart from lower teeth and close the lips. Why is it necessary to raise the tongue tip against the hard palate? As we all know, the real practice does not only make the superficial Heaven Circuit of the body in motion. There are interior

pulses put together in human body that are in motion not only on the surface, but also in internal organs. Even in the space between the internal organs there are pulses. The mouth cavity is empty, so the tongue play such a role as a bridge to let energy travel through when pulses are in motion. Lips is an another bridge existing outside. The energy of epidermis will pass through lips. Why should we slit our teeth a little? If we clench our teeth when we do these exercise, the energy will make you clench you teeth more and more tight in the process of its motion. Where there is no enough relaxation, there is no enough evolution. So if you have not got enough relaxation in a certain part, this part will

not be cultivated, transformed and evolved. If the teeth are slit, relaxation is sure to be there. These are the essentials of the movements. The three transition movements will appear in the coming exercises. So we make some explanation about them.

Press the hands together with hollow between palms (Shuangshou Heshi). While doing this movement, you should suspend both elbows with the two forearms forming a straight line. And there should be enough room between the armpit and the rib. Otherwise the channel of energy here will be blocked. Put two hands together in front of the chest and the fingertips can not be as high as face. When you put the hands

together, you should leave a hollow between the palms and keep the bases of the palms pressed to each other as tightly as possible. Everybody must bear in mind this movement, which is repeated for many times.

Overlap the hands before the lower abdomen. While doing this movement, both elbows should be suspended with enough room between the armpit and the rib. If you stick the armpit and rib together, the energy can not pass through. Keep the left hand inside for male or right hand inside for female. Keep a distance of one palm's thickness between the two hands and a distance of two palms' thickness between the inner hand and the lower abdomen. The two hands

can not touch each other. Why not? As we all know that there are many channels inside and outside our body, according to our Falun Dafa, they are to be opened by Falun. The Laogong acupuncture point especially will wait to be opened by Falun. In fact, the Laogong acupuncture point is a field existing not only in our body but also in the various forms of the human body in every other dimension. This field is very large, it exceeds the surface of your hand. All these acupuncture points should be opened. So we must rely on Falun to open them for us. Because both of our hands have an independent rotating Falun, we can not let them touch each other. When you overlap the hands

before the lower abdomen after practising the exercise, both of our hands are full of great energy. Another purpose to overlap the hands before the lower abdomen is to strengthen Falun planted in your lower abdomen and the field of Dantian. Many living entities are born there, more than ten thousands of living entities.

There is one more movement, Jie Ding Yin, which is also called Jieyin for short. Please look at this movement, it can not be done carelessly. The two thumbs should be erect and the two thumb-tips touch lightly, forming an ellipse. The rest four fingers of one hand must be put directly on the finger clefts of the other hand respectively, just in

this way. As for the movement of Jieyin, man puts his left hand over the right. And woman puts her right hand over the left. Why? Because man's body is full of Yang, while woman's body is full of Yin. Man has to restrain his Yang and develop his Yin. Woman has to restrain her Yin and develop her Yang. In this way they can keep the balance between Yin and Yang. So some movements are different from man to woman. When doing the movement of Jieyin, you should suspend the two elbows slightly to form hollow under the armpits. I think everybody knows the Elixir Field. Its centre is two fingers below the navel, which is also the centre of Falun. So when we do the movement of Jieyin, our

hands should be little bit lower so as to hold Falun in the hands. Some of people are likely to make a mistake when they do the exercise. That is, they only relax their arms and hands, they don't relax their legs. The legs should be relaxed together with the arms and hands at the same time, and stretch together.

2. The Second Set of Practice Exercises

The second set of practice exercise is called the Falun Zhuangfa (Falun Standing Stance). The movements are comparatively simple, with only four wheel-embracing movements. Although it is easy to master them., it is extremely difficult to do them, also with high requirements. Why so? Because for all the standing stances, you have to stand there without any movement for a long time. Your arms should hold wheel for quite a long time. You are sure to feel two arms heavy and sore. So we say this set of exercises is of high requirements. The posture of Falun Standing Stance is

the same with that of the first set, but it has not got the movement of "Stretching". The practitioner only has to relax himself. This set of exercises is composed of four basic movements of wheel embracing. You'd better not to underestimate the four basic movements. Ours is Falun Xiulian Dafa. It cannot be that one movement only develops one kind of cultivation energy, or only a little of some other things. In fact, every movement will develop a great many supernatural powers. It won't do if one movement develops only one cultivation energy. Let me tell you, what I plant in your lower abdomen will give birth to hundreds of thousands of capabilities and powers. If each power requires one

movement, think it over, you have to do hundreds and thousands of movements. It is impossible for you to finish them all in a single day. Even though you are tired out, you might not remember them all.

There is a saying that the Great Tao aims at simplicity and easiness. This system has the macro-control over all the things being evolved. So it often happens that the Tranquil Cultivation without any movements usually has gained a much better evolution. This is the same to the cultivation with only a few movements. Although our Falun Gong is simple in movements, it has a micro-control over a great number of things which are evolved at the same

time. The simpler the movement is, the ampler evolution you will have. Because this exercise has a micro-control over every step of evolution This set of exercises only has four wheel-embracing movements. While you practising it, you will feel that there is a big wheel rotating within your arms. Nearly all the practitioners have this kind of feeling. In practising, one is not allowed to wobble or bounce as if he is practising some exercises of spirit possession. It won't do for this, for it is not doing cultivation. Have you ever seen any Buddha, Taoist or Deity bouncing or wobbling like this? No, never.

3. The Third Set of Practice Exercises

The third set of exercises is called Guangtong Liangji Fa (Penetrating the Two Cosmic Extremes). This set is not very difficult, either. Just as its name implies, the function of this set is to push the energy to both zeniths of the cosmos. You really cannot imagine how big the universe is, so there is not any mental activities when you practise this set of exercises. Our exercise just requires you to follow the operation of energy mechanisms. Your hands move along with the operation of the mechanism that I plant in your body. The reason why I did not tell you this on the first day, is

that you are not familiar with our exercises. If I ask you to look for the mechanisms with your intention, it will be hard for you to remember them all. Actually, when you stretch your arms and relax immediately after that, you can find that your hands are able to return back by themselves. This indicates that the mechanism that I plant in your body is working. The Taoist School calls it "strength of flying hands". When you finish the first movement, you will find your hands flying out to do the second movement automatically. The longer time you practise our exercises, the clearer feeling about it you will have. All the things that I give you will move in your body automatically. As a matter

of fact, gong, under the control of the mechanism, refines you even at the time when you do not practise the exercises. So all the exercises of our Falun Gong you will learn in the coming days are sure to have this characteristic. The posture of Penetrating the Two Cosmic Extremes is the same as that of the Falun Standing Stance Exercise. The practitioner has to relax himself to stand there, without any stretching. There are two kinds of movements for hands. One is Single Hand Stroking, which means one hand moves up and the other down, and then the two hands exchange their movements. One up-and-down movement of the hand is one time. Keep the two hands moving in this way

alternatively for nine times. When you have done single hand stroking eight and half times, you just lift the lower hand up. Then move on to the Double Hands Stroking, which also requires to be done nine times. In the future someone might want to do more about this exercise, just to increase the times of practising, he must double the number of nine, that is eighteen times. You are sure to keep the number of nine, because after the number of nine mechanism will change. The mechanism is fixed on the number of nine. In the coming days when you do the exercises you cannot always count the number. When the mechanism is highly strengthened, your hands can move back mechanically to wind up the exercise

with Liangshou Jieyin if you finish the ninth times. Your hands move just along with the mechanism, so it is not necessary to count the number all the time. I can promise here that you will turn Falun with two hands when you finish the nine-time stroking. Remember not to count the number any more, because inaction is required when you do the exercise, otherwise it is attachment. In high hierarchy cultivation, we have no mental activities and no action at all. Someone insists that movement itself is action. It is wrong. If you regard the movement as action, what do you say about Buddha's hand-gestures? Even Zen Sect and the monks in temples will conjoin the hands and

have deep meditation. Do you think action means the number of movements and hand-gestures? Do you believe that doing something and doing nothing depend on the number of movements and gestures? Doing more movements means the attachments, less movements no attachments? Attachments do not have close relationship with movements, it means whether there is any intention in people's mind, whether there is something that you cannot do away with. So attachment refers to the mind-intent. When we do our exercises we also follow the mechanism, gradually we will do away with the mind-intent and have no mental activities.

This process of stroking will provide

our body with a special type of evolution, meanwhile the exercise will open up the passage on the head, which is called "the opening of the top of the head", and also break through the passage under our feet. The passage under the feet is not only Yongquan acupoint, it is a field. Because people's body has different existing forms in other dimensions, and the body is also becoming larger and larger in the process of exercise. So the volume of Gong is becoming greater and greater, and it will exceed people's body in the end.

In the course of practice the passage in the top of the head will be opened. Of course it is different from that of

Escoteric Sect. According to the Escoteric Sect, the opening of the top of the head means to open the Baihui acupuncture point and put a straw named "Lucky Straw" into the point. It is of such a kind of "opening the top of head", which is the cultivation way referred to by Escoteric School. What we refer to by opening of the top of the head is quite different. It means to link up the universe and people's mind. Many people know that the Buddhist cultivation in general also contains the opening of the top of head. But few people know what it is. Someone feels it great to have only a crack on the top of his head while he practises. In fact, he still has a long way to go. What is the real opening of the top

of head? That is to open up all the skull (cranium). Then it will come into this state, a state of opening and closing automatically. The top of the head will keep open and close forever in order to have constant contact with the universe. This is real opening of the top of head. Of course, the cranium does not mean the cranium in this dimension. If so, how frightening it is! It is the cranium in another dimension.

This set of practice exercises is not very difficult to do. The standing gesture is the same as the first two sets of practice exercises, but without the movement of stretching that is required in the first set of exercises. In the following sets of practice exercises,

there is no movement of stretching. The Practitioner just stands there with his body relaxed and keeps the gesture unchanged. Attention: your hands should move along with the operation of mechanisms while you do the stroking. As a matter of fact the hands also follow the mechanisms when you do the first set of exercises. When you finish the movement of stretching, your hands can automatically fly back to put two hands together after relaxation. We have planted the mechanisms in your body, and what you do in the exercise is just to follow and strengthen the mechanism. You need not practise Gong by yourself. The purpose of your movements is to strengthen this energy mechanism, which

can produce Gong for you. If you grasp the essentials and do as you are required, you can find the existence of the mechanism. The distance between the hands and body is no more than 10cm, within which you can feel the existence of the energy mechanism. Some people do not have a good relaxation, so he can never feel it. If you do as what we ask you to, gradually you can feel the existence of mechanisms. In our exercise we neither ask to hold Qi upward in both hands or have this kind of intention, nor practise filling or pressing Qi into the top of the head. The two palms must face the body. I want to point out here that someone does make his palms face his body with a distance

of 10cm between the hand and body, but when his hands are in front of his face, his hands move far away from his face, fearing touching his face. This does not work. The hands should move up and down closely to his face and body without touching clothes. You must do as I say. If you do it correctly, even up above your head, your hand also faces inward when you do the single hand stroking.

Do not focus on the upward hand when you practise the single hand stroking. Because upward and downward movements of hands take place at the same time. So the downward hand also should move to the utmost. The two hands move in different direction and

come back simultaneously. The two hands can not move overlappingly in front of your chest. Otherwise, the mechanism will be disrupted. The two hands should move separately. Each of them takes charge of its own side. When you do the exercises, you should stretch your arms. Be careful that stretching your arms does not mean no relaxation. You must keep your arms and body relaxed. But the hands should be stretched. Since your hands are following the energy mechanism, you can feel the mechanism, a kind of strength, which drags your fingers to fly upward. When you do the double hands stroking, the hands can depart a little bit, but not too wide. Because the energy

moves upward, so practitioners must pay attention to it. Some people have already come into a habit of holding Qi in both hands and put it into the top of his head. So he always keeps his palms downward or upward. No, you can not do that. You should keep your palms facing your body. Although the movements are called stroking, everything is done by the mechanism which I planted. Actually it is the mechanism that plays a role in your body. When you practise this set of exercises, you are not required to have any intention. It is the same for all the five sets of exercises. In the principle of the third set of exercises, there is a saying, that is, before doing the exercise,

imagine yourself to be an empty barrel or two empty barrels. The purpose of this imagination is to give you the information which will enable the energy to pass through smoothly. This is the main purpose. During the whole exercise you should use "lotus palm".

Now I will explain the turning Falun with two hands. How do we turn Falun? Why should we do it? When we practise this set of practice exercise, the energy is pushed far away to both the zenith and nadir of the cosmos. All these are done without any intention, so it is different from other ordinary practice ways, in which both Qi of celestial Yang and Qi of earthly Yin have not gone beyond the earth. What we do is going to run

through the earth to the zenith of cosmos. You really can not imagine how big and how far the zenith of cosmos is. It is very inconceivable. No matter how hard you think for a whole day, you still can not work out how big it is and where the edge of cosmos is. Even you are exhausted by thinking, you of course cannot find the correct answer. The real cultivation is in a state of complete non-action and emptiness. In this way you do not have to have any mental activities at all. You need not think much, just follow the mechanism to practise the exercise. My mechanisms can play such a role. Because the energy is pushed too far away, we must turn the Falun on purpose at the end of this set of practice exercise.

As soon as we turn it, the energy will return back in a twinkle. It is enough to turn Falun clockwise four times. If you do it more than four times, you will feel bloated. While turning Falun, you should keep the movements of your hands within the area of the lower abdomen, remember not to extend beyond your body. The centre is the part where is two-finger lower than navel. Please suspend the two elbows slightly. The hands and arms must be straight. At the beginning of cultivation, the movements must be correct, otherwise the mechanism will be damaged.

4. The Fourth Set of Practice Exercises

The fourth set of exercise is called Falun Zhoutian Fa (Falun Heavenly Circulation). The main reason that we call it in terms of both of Buddhas' School and of Taoist School is to give everyone a clear understanding. In the past, we called it "Turning the Great Falun". This set of exercise is a little bit similar to the Heavenly Circuit of Taoist School, but the requirements are quite different. The function of the first set of exercise is to open all the pulses, so now in the fourth set of exercise, we will bring all the pulses to motion simultaneously. The pulses exist not only

on the surface of people's body but also in the space between the interior organs. Well, how can we make the energy move? The cultivation of Falun Dafa does not only bring only one or two pulses to motion, it does not only bring Rare Channels and Eight Pulses to motion, either. We require to bring all the pulses in people's body to motion at the same time, so that the energy is very strong. If we divide the human body into two sides of Front Yin and Back Yang, the energy circulates from one side to the other side, that means moving from one whole side to the other whole side. So, in the near future, once you decide to cultivate Falun Dafa, you must give up all of your original intentions of turning

Heavenly Circuit. Let me say it again we require to open all the pulses and bring them all to motion simultaneously. The movements are comparatively simple, and the standing posture is the same as that of previous sets of exercises but with bending, you are required to bend your back and you also must move by following the mechanism. The previous sets of practice exercises all have the mechanism existing. The mechanism that I plant outside your body in this set of exercise is not an ordinary "Ji". It is planted outside the body in order to bring all the pulses in your body to motion. It brings them to motion all the time and also at the time you do not practise the exercise. At regular times it

can also move in the reverse direction, moving in two different directions. So it does not require you to practise intentionally that way. You just practise as what I teach you, without any mental activities. All things will be totally done by this layer of the Great Pulse.

When this set of practice exercise works on you, it will make the energy pass through your whole body. In other words, if you divide the body into two sides of Yin and Yang, the energy circulates from the whole Yin side of the body to the Yang side, from inside to outside over and over again, meanwhile bringing hundreds and thousands of pulses into motion. All who used to practise other heavenly circuits and have

the mental activities will have to give up them all, if he wants to cultivate our Falun Dafa. What you practise before is too small, the energy only goes through one or two pulses. So it is too slow and won't do. It is widely known that there are many pulses on the surface of human body. But in fact, the pulses, just like blood vessels crisscrossing, are even more than blood vessels in number. They exist at all different levels, from the outside of your body to the inside, including in the space between the organs. So when we practise this set of practice exercise, our body is divided into two sides: Yin and Yang, that is to say, the energy circulates from the front side to the back side. It has nothing to do

with one or two pulses. Those of you who once practised Heavenly Circuit has to give up your original intention, otherwise the original intention will do harm to your cultivation. Even though your original Heavenly Circuit is opened up, it is nothing actuarially. Compared with ours, it is left far behind. At the very beginning of our cultivation, all the pulses are opened up in motion. The standing posture of this set is the same as that of previous sets of exercises, except that it requires you to bent over in some movements. While doing this exercise, the hands are also required to follow the energy mechanism, like the way that you do in the third set of exercise, your hands float along with the Ji. The whole

circulation just follows Ji.

The set of practice exercise has to done nine times, if you want to do more, eighteen times is all right. Be sure that the number of nine is right number. In the future when you reach to a certain level, it is not necessary to count the number. Why not? Because you keep practising nine times and the mechanism will be formed. So when you finish the ninth time, the hands can overlap before the lower abdomen automatically. You do not need to count the number any more. Of course, you must count the number in the initial stage because the mechanism is not so strong.

5. The Fifth Set of Practice Exercises

The fifth set of practice exercises is called Shentong Jiachi Fa (Strengthening Supernatural Powers). This set of exercise is practised at high hierarchy that I practised solely by myself before. I teach you this without any change. For I no longer have time ... and it is very difficult to have any more chance to teach you any more things myself. So, I all at one time teach you what I have and in this way you can do practice at the high hierarchy in the future. The movements of the set exercise are not complicated. Because the Great Law aims at simplicity and easiness. This

system has the macro-control over the things being evolved. Complication of movements is not good at all. But on the macro aspect it controls and evolves many more things. The exercise is very difficult and requires high intensity. That is when you practise, you will sit cross-legged very long time to complete the set of practice exercise. It is an independent set of exercise. Before you practise it, you need not practise the former four sets of exercises. Surely, all the five sets of exercises are very easy, if you have no enough time today you may only practise the first set of practice exercise, just do the first one, you can practise the exercises in turn. It doesn't matter. If your time is limited today, you could

practise the second, the third or the fourth one, it's all right. I have said if you have more time, practise more; less time, practise fewer, very easy and convenient. Your practising is just strengthening the Ji I planted in you, strengthening Falun, strengthening the Elixir Field.

Our fifth set of practice exercises is an independent set of practice exercise, composed of three parts. The first part is practising hand-gestures aiming at adjusting your body. There are only a few movements to strengthen supernatural powers with several movements in fixed forms. This part aims to send out paranormal capabilities and supernatural power of Buddha Law

from your body to be strengthened under hand palms, so it is called the Way of Strengthening Supernatural Powers, which means to strengthen supernatural capabilities. Then you will begin to enter Ding in cross-legged sitting state. It is composed of such three parts.

First, I talk about how to practise cross-legged sitting. There are two kinds of leg-crossing way, the genuine leg-crossing way, just two kinds. Some said that more than two kinds of leg-crossing way exist, you see there are many in Esoteric cultivation way. I make it clear that those are not ways of crossing legs, but postures and movements in practice. The genuine leg-crossing ways are just of two kinds, the single-leg crossing and

the double-leg crossing.

I say a few words about the single-leg crossing, which means an interim way taken, when you can't help it, when you cannot cross your double legs. Single-leg crossing is to cross one leg up the other. Many learners will feel very painful in their anklebone and cannot bear it very long while sitting single cross-legged. The legs are not in pain but the anklebone is very painful. If you can turn your sole of the foot upwards, or the undersides of your feet upward, the anklebone will be moved inside. Even if I ask you to do like this at the beginning, you may not do it well, but you will gradually do it better.

There are many sayings about single-

leg crossing. Taoist School prefers absorbing energy to giving it off, so the energy is always taken in but not given off. He avoids giving off the energy. How do they deal with it? He stresses on shutting off the acupuncture, so in crossing legs he presses this Yongquan point under the ankle and that Yongquan acupuncture point in the root of the thigh. Conjunction is also the same, he presses the Laogong acupuncture point with his thumbs and this Laogong Acupuncture point presses the hand and then presses against his lower abdomen.

The leg crossing of our Great Law does not follow such things. For the Buddhas' School offers salvation to all sentient beings no matter what cultivation school

it is, so they are not afraid of giving off energy. The energy will be compensated while practising without suffering losses because your Xinxing standard is over there, the energy will not get lost. If you want to reach a higher hierarchy again, you have to take sufferings. So the energy will not get lost. You are not required too much of the single-leg crossing. Our requirement is not single-leg crossing. What we require is double-leg crossing with this set of exercise. Because there are some learners who cannot do double-leg crossing, I told you something about it, by the way. Now you can't do the double-leg crossing, you may do the single-leg crossing, but gradually you still have to cross your

two legs. As for our single-leg crossing, you are required to put your left foot on your right kneel for manor put your right foot on the left kneel for women. The genuine single leg-crossing is in great difficulty in effect, we need a one-line leg crossing in form. The one leg-crossing, I think, is not easier than the double-leg crossing. The two shanks are folding to form a line. The feet are to be even and parallel by making further advancement. There should be room between the folding legs and your lower abdomen. It is also rather difficult to do. This is what the single leg-crossing generally required, but it is not what we demand for. Why? Because this set of practice exercise is taught to have

double-leg crossing.

I will teach you further how to do double-leg crossing. We demand for the double-leg crossing, which is to take up your right shank and move it onto the left one for male, pulling it from outside, not inside, this is the double-leg crossing. The double-leg crossing could be also made smaller which is seen to reach a state of Wuxin Chaotian with the soles of feet upward. The genuine practice of Wuxin Chaotian is just like this: with your head top, two palms and the two soles of feet upward. Usually the cultivation system of Buddhas' School practises in this way. To have bigger double-leg crossing is to your convenience, some learners like bigger

crossing, but we practise just with double-leg crossing, bigger or smaller, both will do.

Tranquil cultivation needs to sit cross-legged very long time. In sitting cross-legged you will have no mind-intention and think nothing. We hold that your Main Consciousness must be clear, because this cultivation system cultivates you yourself, you should make progress with self-knowledge. How should our tranquil practice be done? We require you all to be aware that you are doing practice here, no matter how deep you are concentrated, and you can't enter the state of trance at all. Then what specific state should there appear? You would have a very comfortable

sensation when you sit there, feeling so wonderful as if you were sitting inside an egg shell, where you are aware that you are practising gong yourself but you cannot move your body. This is what should take place in practising our system. There is another state in which one is sitting there: he feels as if his legs disappeared and he cannot tell where they are, and so with his hands. And only his head is there. With further practice, he would find that even his head has disappeared except for his thinking, a little intention that is aware that he is practising gong here himself. Keep the little intention in mind. It would be enough for us to reach such a state. Why? When you practise in such a state, your

body has been brought into a fully evolutionary state, which is the best one. Thus, we require you to attain tranquillity in such a state. However, you should not fall asleep or become muddle-headed. If you cannot fix that intention, you will do a fruitless practice which is like falling into a sleep without practising. After your practise, put the two hand together in front of the chest and come out of Ding, and the practice is over.

Appendix I

The Requirement for Falun Dafa Assistant Centre

1. All the local Falun Dafa Assistant Centres are the special organizations to organize and assist people to cultivate themselves. It is absolutely not allowed to be any kind of economic entity or to practise the management in the administrative institution's style. The centre should not keep any money or possessions, and can not take part in the activity to cure the diseases for people. It should be loosely managed.

2. The head and staff member of the

general assistant centre of Falun Dafa also must be the real practitioners devoted to Falun Dafa.

3. When you are devoted to Falun Dafa, the publicity must be done according to the core concepts and contents of Falun Dafa. You can neither take individual points of view or means of other practice exercises as the things for Falun Dafa in its publicity, nor can you lead practitioners astray with wrong thoughts.

4. The general assistant centre of all places should take a lead in observing the disciplines and laws of the country. Don't be involved in any political affairs. The essence of cultivation is to

upgrade Xinxing of practitioners.

5. The local assistant centre had better keep contact with each other and exchange the experience of cultivation if possible, in order to motivate all the practitioners to have all-round improvement. It is not allowed to hold the idea of exclusion against the outsiders. The salvation of human beings should make no distinction between regions or races. There should be the manifestation of the Xinxing of genuine cultivation disciples. Those cultivating the Great Law are disciples of the same law school.

6. Be resolute to resist any behavior that may do great damage to the contents of

Falun Dafa. No disciples should take what he sees, hears or understands at his lower hierarchy as things for contents of Falun Dafa and do so-called law preaching. It won't do even for any talking of doing good deeds, for it is not the Law. It is nothing but words to advise ordinary people to do good deeds and it has no power of the Law to save people. All those behaviours of using one's own experience to preach the Law are regarded as severely disruptions of the Law. When you repeat my words, you must add "Master Li Hongzhi says ... , etc."

7. Dafa disciples are strictly forbidden to practise other gong (going to deviant

way often happens to such people). If one does not take notice of this warning, he just takes the responsibility for himself if something wrong happens. Let the message be passed on to all disciples: it won't do if they practise our Falun Dafa with concepts of any other gong practice exercise or mental activities. Even though you think about it only for a second, it means that you seek for it. When you mix any other cultivation way into ours, Falun will be deformed and it won't work any more.

8. The practitioners of Falun Dafa must do practice exercises and cultivate Xinxing at the same time. The one who only focus on the exercises and neglect

Xinxing is not regarded as our Falun Dafa disciple. So learning and reading the Great Law should be taken as the essential part of the daily cultivation.

Li Hongzhi
April 20, 1994

Appendix II

The Regulation Concerning Falun Dafa Disciples in Publicizing the Great Law

1. All the disciples must say "Master Li Hongzhi says ..." or "Master Li Hongzhi states ..." in the activities of publicizing Falun Dafa. No one can spread Falun Dafa by using his own feelings, understanding, and the things that he saw or something of other law-gates. If he does so, what he said is not Falun Dafa and also is regarded as disrupting our Falun Dafa.

2. All the disciples can spread our Dafa

in such forms as follows: reading my books together, holding discussions to exchange cultivation experiences, or repeating what Master Li Hongzhi says in his law preaching at the practising site. It is not allowed to imitate the way of my law preaching in the big auditorium. Because no one can preach the Law and no one knows the real implication of what I think and what I mean by the Great Law that I present to you at the hierarchy to which I belong.

3. When one tells others his own ideas and understanding of Dafa at the book-reading session, or discussion, or practising site, he must state that it is his personal understanding. He cannot mix

his understanding and Falun Dafa together, still less take his own understanding as Master Li Hongzhi's words.

4. All the disciples are forbidden to accept money or gifts, when spreading the Law and teaching others how to do the practice exercise. If you violate this rule, you are not the disciples of Falun Dafa.

5. All the disciples must not take the advantage of spreading the Great Law or find any excuse to treat and cure disease for practitioners. If so, you are disrupting the Great Law.

Li Hongzhi
April 25, 1994

Appendix III

The Standards for Falun Dafa Assistants

1. The assistant must love Falun Dafa, and has great enthusiasm for the work, and volunteer to serve others. One must organize learners to practise exercises actively.
2. The assistant must be a practitioner who is devoted to the cultivation of Falun Dafa. If he studies other practice exercise, it shows that he gives up to be the learner or assistant of Falun Dafa by himself.
3. In practising sites, the assistant must

be strict with oneself and generous to others. He must improve his Xinxing and show mutual friendship wholeheartedly.

4. The assistant should teach others to do our exercises voluntarily. It is forbidden to accept money or gifts. Practitioners should not seek fame and gain, but seek for Gong and De.

Li Hongzhi

Appendix IV

Notification for

Practitioners of Falun Dafa

1. Falun Dafa is the cultivation way of gong of Buddhas' School. No one is allowed to propagate other religions in the name of practising Falun Dafa.
2. All the Falun Dafa practitioners must strictly observe the laws of each country. Anyone's behaviour and action of violation against the laws or policies of the country are not tolerated by the merits and virtues of Falun Dafa. The violation and all the consequences should be the responsibility of the

person concerned.

3. All the Falun Dafa practitioners should actively uphold unity in the cultivation community, and do their bit for the development of the common course of the traditional cultures of Mankind.

4. The learners, assistants and disciples of Falun Dafa should not cure diseases for others without the permission of the founder, head of Falun Dafa or the concerning department. It is not allowed to accept money and gifts by curing diseases at his own will.

5. The learners of Falun Dafa should take cultivating Xinxing as the basics.

He should neither interfere with the political affairs of the country nor get involved in any kind of political disputes or activities. If doing so, he is not the learner of Falun Dafa any more. And he should take the responsibility for himself. The fundamental aim of our cultivators is to make further advances in real cultivation and achieve perfection at an early date.

Li Hongzhi
