

Falun Buddha Fa

Lectures in the United States

Li Hongzhi

Translation Updated in April 2001

CONTENTS

Teaching the Fa in New York City	1
Teaching the Fa in San Francisco	23
Teaching the Fa at a New York Meeting	37
Glossary	56

Teaching the Fa in New York City

March 23, 1997

Being far away and separated by oceans, it's not easy to meet with you. But although you can't see me in person, as long as you practice cultivation, I'm actually right by your side. And as long as you practice cultivation, I can be responsible for you all the way to the end; what's more, I'm looking after you every single moment. (*Applause*) Whoever doesn't do it this way is doing the same as teaching an evil practice, doing bad things, and casually leaking heaven's secrets. Of course, since you already know this from your actual experiences, I don't need to explain this too much. I only talk about what I can do and don't talk about what I can't. That's why Dafa¹ has been developing in a healthy way.

When I last met with you there weren't this many people. Of course, there are many more people who aren't here because they couldn't get away from work. That is, since I last met with you we've had a lot more people enter the Dao² and obtain the Fa.³ The fact that this Fa can develop so fast and spread on such a large scale is due, I believe, to the power of Dafa. Meanwhile, the path we've taken in the process of spreading Dafa has been correct. Since we've truly been responsible to our students and to society, we've been able to achieve these results. Because there are few chances to meet with you—it isn't easy for me to come to the United States, a visa is required, and so it's rather inconvenient—now that we are able to meet, I want to do my best to help you resolve some of your problems. You can raise any questions you have and I'll answer them for you. Let's make the best use of this occasion to help you solve some of your knotty and difficult questions, and have Dafa develop in an even more healthy way in the United States. I originally wanted to talk to the students about some specific issues, but some of you in the audience got a “special treat” yesterday. Since they came early I answered some of their questions yesterday. But don't worry, don't be regretful today: Those of you who didn't hear it yesterday can still ask questions and I'll answer them for you.

I'll use this time to talk to you about cultivation-related matters, in other words, the Fa. I know that during this period you've improved quickly—very quickly, in fact. When I returned to China from the United States last time, I told the students in China that the United States is a special place and that many outstanding people—outstanding Chinese people, in particular—are there. These people have rather good inborn quality, a deep understanding of Dafa, faster comprehension, and make quicker breakthroughs in their levels. These are advantages you have. But don't become complacent, as you also have attachments and obstacles in different forms that need to be overcome, and only then can you improve even faster.

¹ Dafa (dah-fah)—“The Great Law,” or “The Great Way”; short for the practice's full name, Falun Dafa, “The Great Way of the Law Wheel.”

² Dao (dow)—1. Also known as the “Tao,” a Daoist term for “the Way of nature and the universe”; 2. An Enlightened Being who has attained this Dao.

³ Fa (fah)—“Law,” “Way,” or “Principles.”

Now I'll talk about sickness karma, a problem that's been perplexing many of our students who haven't studied the Fa at a deep level. Yet I've already explained in my book how we cultivators should deal with sickness. I'll talk about it again from another angle. The fact is, we practitioners shouldn't confuse ourselves with everyday people. You know, in ancient times when someone became a monk, people no longer regarded him as an everyday person—he was already a half-god. So what's the difference between a human and a god? A human being has emotion (*qing*)—very strong emotion. Human beings live in this world precisely for this emotion. Without emotion you can't live in this world. What you like, what hobbies you have, what makes you happy, what makes you angry, love among family, love between husband and wife, love for children, what you want to do, what you don't want to do, your liking certain types of things, your not liking certain types of things, and so on—everything comes from human emotion. Without this emotion there wouldn't be any ordinary human society. Amidst the state of this emotion, what people do that's in keeping with the ordinary human state can't be considered wrong. So why did many people in past generations say that humans' understandings were all wrong? That was because the people who said those words were no longer ordinary people and they viewed humans from another realm. But since people are among everyday people, you can't say that they're wrong. As I said yesterday, although this human society is awful, it's still one of the levels—the lowest level—that run through the entire cosmos from top to bottom, and a manifestation of the nature of the cosmos—Dafa—at the lowest level. Not having this human level wouldn't do. It's also impossible that everyone cultivate into a Buddha. It's impossible for human society to not exist—it just exists this way. It's just that this is a very special environment, and it can make people of high realms. So it's different when you view human beings from the perspective of high realms. That's why I've said that as a cultivator you can't use ordinary human notions to evaluate whatever you see, come into contact with, or experience. You thus have to hold yourself to a higher standard.

When an everyday person gets sick and doesn't go to the hospital or doesn't take medicine, that doesn't conform to the principles of everyday people, it doesn't conform to the principles of this world, and people can't accept it: “Of course a person needs to take medicine when he gets sick.” “Of course a person needs to go to the hospital for treatment when he gets sick.” This is how people deal with this, and it isn't wrong. But as a cultivator you can't confuse yourself with an everyday person. To put it a bit seriously, you're no longer human. As I just said, humans have various emotions and desires, and live for emotion (*qing*). During the course of cultivation you are gradually taking these things more lightly and gradually letting go of them until you completely discard them. Humans live for these things, but you don't. Could you be the same as a human? You aren't the same. Since that's the case, why don't you apply high-level principles that aren't the same as those of humans to evaluate problems and to evaluate yourself and the things you encounter? That's the way it should be. That's why I've told you that when we cultivators feel uncomfortable somewhere in our bodies it isn't sickness. Yet what everyday people consider a sick state, and the state that's reflected in a cultivator's body when his karma is being reduced, are the same. It's hard for everyday people to tell the difference. That's why cultivation practice stresses enlightening (*wu*). If they weren't the same, everyone would practice cultivation and the question of enlightening wouldn't exist. If only wonderful things happened in a person's body and even a little discomfort

felt like what immortals feel, tell me, who wouldn't cultivate? Everyone would, but then it wouldn't count—it wouldn't count as cultivation. Besides, people aren't allowed to cultivate that way, as there would be no enlightening involved. So in cultivation you're bound to be tested amidst the uncertainty of what's true and what's false to see how you deal with the matter at hand—to see whether you'll regard yourself as a cultivator or as an average, everyday person. Isn't this to see whether you can cultivate? Of course, you appear to be ordinary and no different from an everyday person on the surface, but you are in fact a cultivator.

Yesterday I discussed Buddha Fa cultivation. Cultivation is the most important thing in the cosmos. A human being wants to ascend to a realm that high, and become an Arhat,⁴ a Bodhisattva,⁵ a Buddha, a Dao, or a God; if a human being with a body full of karma is to become a God, wouldn't you say it's a serious matter? Shouldn't you view these matters strictly with a high standard and hold yourself to righteous thinking? If you still view these matters from an ordinary human perspective, aren't you an ordinary human yourself? This is such a serious matter—enabling you to become a Buddha—yet you still regard yourself as human and still evaluate these things with human principles. Then it won't work; you aren't serious about it, so you can't cultivate. Buddhas, Daos, and Gods aren't like what today's monks and today's people think. As you know, Buddhas and Gods don't have ordinary human emotion, nor do they have an ordinary human way of thinking or the notions that are in ordinary humans' understandings of things. Their way of thinking is of a completely different realm, and they're free of human concepts and notions of things. Now people have humanized Buddhas and Bodhisattvas, and think of them as if they had human emotions and humanness. When some people go to temples to worship Buddhas and burn incense, they don't go there for cultivation or out of respect, but to ask for things—asking Buddhas with their attachments. Think about it, what a bad intention that is!

In the past people worshipped Buddhas only out of respect. That is, instead of asking for something for themselves, they came to pay respect to Buddhas, to worship Buddhas, or to cultivate themselves into Buddhas since Buddhas are great and Buddhas protect humankind on the grand scale. But people are no longer like that nowadays. In the past people always had righteous thoughts when they thought of a Buddha or a Bodhisattva, and they only mentioned the word “Buddha” or “Bodhisattva” with great respect, feeling that they're magnificent and great. But today's people no longer have concepts like this. People casually open their mouths and talk about Buddhas, they talk casually about Buddhas and Bodhisattvas as if the words grew on their tongues. They even casually carve and draw a Buddha's image however they want, and place them anywhere they want. The images of Buddha Amitabha⁶ and Saint Mary are even stuck in graveyards. It's really as if humans are directing Gods to look after the dead, as if humans are ordering Gods to do this and do that. Isn't that the intention? Think about it, everyone: A God is so holy and great—with a wave of his hand he can bring happiness to all of humankind, and with another wave of his hand he can bring them destruction. Yet

⁴ Arhat—Enlightened Being with Attainment Status in the Buddha School, and one who is beyond the Three Realms.

⁵ Bodhisattva—Enlightened Being with Attainment Status in the Buddha School, and one who is higher than an Arhat but lower than a Tathagata.

⁶ Amitabha (ah-mee-tah-ba)

you treat them like that? If it weren't for their mercy toward humans, humans would be instantly annihilated without a trace when they ignorantly do bad things. It's just that humans don't understand this now, so they dare to act like that. They're in fact blaspheming Buddhas. It's just like what I said last time. I mentioned to you last time that even restaurant menus contain dishes called "Buddha Jumping Over the Wall," and so on. A Buddha doesn't have any attachments to color or taste. Saying that when a Buddha smells the delicious aroma he jumps over from the other side of the wall to eat the food—isn't this the most vicious blasphemy of a Buddha? There are also dishes called "Arhat's Vegetarian Meal," and so on. An Arhat doesn't have ordinary human attachments to color or taste either. Yet you say that the dish called "Arhat's Vegetarian Meal" is what an Arhat eats—aren't you insulting him? They find ordinary humans' food filthy. So their mindset is different from that of humans. Driven by money and desires, people have now caused this kind of situation towards Gods and Buddhas. Buddhas, Daos, and Gods don't have human notions or ordinary human ways of thinking. But as I just said, people go to worship Buddha not with a heart of great respect or the wish to cultivate, but to ask Buddha for things: "Bless me to have a son, to make a fortune, eliminate calamities for me, get rid of my tribulations..." Their intentions are all like this. Yet Buddhas don't get involved in those things—they offer ultimate salvation to humans. If you were able to live like immortals, enjoy all sorts of comfort among everyday people, have plenty of money, and be free of calamities and misfortune, you really wouldn't want to cultivate Buddhahood or become a God. With so much comfort, you'd already be a God now. It's impossible for things to be that way.

Humans are generating karma lifetime after lifetime. A person's own karma brings him hardship, suffering, tribulations, lack of money, and many illnesses in this life and the next. Only after paying off your karma can you get happiness and become well off. It's unacceptable if wrongdoing isn't paid for—this is a principle that exists in the cosmos. You might feel that the things that happened in the previous life and the things that happen in the next life have to do with two different people. Actually, when others look at you, they look at the course of your entire existence. It's like your waking from sleep and saying that what you did yesterday has nothing to do with what you do today, and that what you did yesterday wasn't done by you. But they're all done by you, and that's how they view a person's life. So I digressed a moment ago to get this idea across: You can't regard these things with ordinary human notions. An everyday person needs to take medicine when he gets sick. But with you being a cultivator, I'm not forbidding you to take medicine either. But aren't we talking about cultivation? And aren't we talking about enlightening? You aren't required to enlighten to everything. However much you can enlighten to is fine. If someone says that he can't, "No, I can't let go of this attachment. I still have to take medicine. Even though I practice cultivation, I still have to take medicine," how do I look at this matter? I only feel sorry about his poor enlightenment quality and that he hasn't passed this test. He could have improved and taken a big step towards Consummation, but he didn't take that step. I only feel sorry for this and haven't said that this person is no good anymore. Nor have I said that the person absolutely can't cultivate once he takes medicine. That's because everyone's enlightenment quality is different, and everyone's inborn quality is also different. Only when you improve can you pass this test and gain a new understanding. If you can't

improve and don't fully enlighten to this matter, it means that you're still an everyday person in this regard. But it can't be said that you're no good at all.

Let me talk to you more about the relationship between taking medicine and eliminating karma. Just now I said that it is the karma accrued lifetime after lifetime that causes sickness. What is that karma? The smaller the particles of the karma that exists in other dimensions—the smaller its grain—the more power it has. When it seeps into our dimension, it's a microorganism, the most microscopic virus. So would you say that sickness is accidental? It can't be understood by modern medicine or modern science, which can only understand the kind of phenomena that manifest in this surface dimension composed of the layer of the largest particles, which are formed by molecules. So it's considered a sickness, a tumor, an infection somewhere, or something else; but today's science can't see the fundamental cause of people becoming sick, and it always explains with the limited reasons that can be understood by everyday people. Of course, when someone gets sick, it usually conforms to the principles at the level of this world, and there's usually an external factor in this world that induces the sickness to manifest. Then it appears to really conform to the principles of this world. In fact, it's just an external factor that makes it in conformity with the principles of this world or the state of this world. But the fundamental cause and the sickness don't originate in this dimension. So when you take medicine now you're killing this sickness or the virus at the surface. Medicine can truly kill viruses at the surface. Yet a practitioner's *gong*⁷ is automatically destroying viruses and karma. But as soon as medicine kills the surface virus that has seeped over from other dimensions, the virus—karma—over on the other side will know, since everything is alive, and it will stop coming over. Then you feel that you've recovered because you took the medicine. But let me tell you that it nonetheless accumulates over there. Life after life human beings are accumulating this stuff. When the accumulation reaches a certain extent, the person becomes incurable and when he dies he's totally destroyed. He loses his life—forever loses his life. That's how horrifying it is. So here I've explained to you the relationship. It's not that people aren't allowed to take medicine. When an everyday person gets sick he definitely needs medical treatment.

But how do we cultivators deal with it? Aren't we purifying your body? Like the annual rings of a tree, there is karma at the very core, and at every layer, life after life, of your body. When you practice cultivation, I keep pushing this karma outward from the center; I push, and push, and push, and push until I completely push the karma out for you. And not all of this can go through the surface of our bodies. You wouldn't be able to bear it if all of it were to go through the surface of your body. Only a portion of it comes out through the surface. But you still feel that you're suddenly getting sick, you find it terribly uncomfortable and painful, can't bear it, regard yourself as an everyday person, and go take medicine. Then you can go ahead and take medicine, as we've never said that everyday people can't take medicine. We only say that your enlightenment quality isn't up to par and that you didn't pass this test well. We have no rule that says you can't take medicine when you practice cultivation—we don't have a rigid rule like that. But I'm teaching you the principles of the Fa. You want to let out this karma, yet you take medicine and press it back in—how are we supposed to cleanse your body? Of course, we could push all of it out for you in other dimensions. But the Fa of this cosmos has a

⁷ *gong* (gong)—“cultivation energy.”

principle: You have to endure suffering in this regard when your karma is eliminated for you. You have to endure the same suffering you caused others before. But for cultivators, we can't let you endure all of it in the same way, as you'd die and then you wouldn't be able to cultivate. As a cultivator, after you reach Consummation you will repay the harmed lives with blessings. But you do have to endure the portion of mental pain. While enduring the part owed to others, you pay off the karma, because you suffer. Things aren't isolated. While paying off the karma, you must regard yourself as a cultivator in the midst of the pain. When you don't consider it sickness you truly have a high-level understanding of this matter, rather than an ordinary human way of thinking. Then haven't your realm and mind improved in this regard? Isn't that the issue? It's a joke to think that one can improve in cultivation by doing the exercises alone. The exercises are a supplementary means to Consummation.

A person can never raise his level without improving his mind through cultivation. And it's not like a person can cultivate into a Buddha just by chanting scriptures, as people say. There are also some people who think that one can cultivate into a Buddha by doing lots of good deeds. All these are jokes, and they're all practices with intention (*youwei*). If you don't practice actual cultivation, what's the use of chanting scriptures? It's absolutely impossible to achieve Buddhahood without cultivation. There were no scriptures when Buddha Sakyamuni⁸ was teaching Dharma⁹ (*Fa*) back then, nor were there any when Jesus was preaching his Law (*Fa*). People only practiced actual cultivation. Could you move up without cultivating your mind? Could you move up without meeting the requirements of that realm? Could you go up to heaven while loaded with all kinds of emotions and desires, with various attachments, and with a craving for money that outweighs your wish to become a Buddha? That's absolutely impossible. I think you've all understood this. That is, a cultivator is extraordinary, and being an extraordinary person, how should one deal with the state of having physical discomfort? Everyday people have sickness, but as for your body, I'm pushing karma out for you. When it's pushed to the surface you'll feel uncomfortable, since the nerve endings on the surface of the human body are most sensitive. It appears that you've become sick, and it seems very serious in some cases. This can happen. Since this can happen, think about the following, everyone. If you regard yourself as an everyday person and if you regard it as sickness, of course that's fine, too, and you can go ahead and take medicine. You haven't passed this test, and at least on this matter you're an everyday person. When you pass this test, you become extraordinary in this regard. But if you want to cultivate into a Buddha, your understanding has to be extraordinary in every regard. If you don't let go of that attachment, you won't be able to pass this test, and it will be impossible for you to reach Consummation. So if you miss this opportunity you will have failed to pass this test. Why do some of our assistants and veteran students who understand this very well get anxious whenever they see students taking medicine? Of course, they can't deal with it the way I do. Since they know each other well, they say, "You can't take medicine," and so forth, letting that person know. Of course, that person still might not enlighten to it, "Why don't you let me take medicine after I start

⁸ Sakyamuni—the historical Buddha, Gautama Siddhartha, who is thought to have lived in India around the 5th century B.C. and who is popularly regarded as the founder of Buddhism.

⁹ Dharma—This is the conventional translation for the Chinese word "Fa," as used in the context of Buddhism.

practicing?” If he doesn’t enlighten to it, it’s not an easy situation to deal with. We don’t have a strict rule forbidding you to take medicine. I’ve merely taught cultivators a principle concerning whether or not to take medicine, rather than telling everyday people not to take medicine.

Our Fa is spread for cultivating in this world. Not every cultivator will necessarily become a Buddha. Some people are very diligent and determined, so they advance faster towards Consummation. Some people might not be so diligent, so their advancement towards Consummation is very slow. Some people appear to be cultivating, but aren’t truly cultivating; they appear to believe, but don’t truly believe—so they probably can’t reach Consummation. But as far as cultivation goes, they probably won’t have cultivated in vain. If someone doesn’t succeed in cultivation or doesn’t make it in this lifetime, see what happens in the next lifetime—perhaps he’ll be able to make it in his next lifetime. Or maybe he won’t want to cultivate anymore; but he will have, after all, let go of some attachments in this Dafa, heard the Buddha Fa, and become better than everyday people through cultivation. He probably will have created blessings for his next life. He might have a lot of wealth or become a high-ranking official in his next life. These things could only be changed into blessings, then, since he couldn’t succeed in cultivation but hadn’t cultivated in vain. That’s the principle. I think that since you, as a cultivator, are able to hear the Fa today, I hope all of you will keep cultivating to the end. Not everyone is able to hear the Buddha Fa. As a matter of fact, I can tell you that the U.S. is pretty special. I had already stopped teaching the Fa two years ago, but, there are many Chinese people in the U.S. and a lot of kind-hearted people are to be found among Americans. I want them to obtain the Fa, too. Actually, I’m not teaching in a systematic way anymore, and am only teaching with respect to specific situations. Since the book is already available, everyone can learn by reading the book. Assistance centers are also in place, so all of you can go and practice along. The opportunity for a person to hear the Buddha Fa comes once in several thousand years, and some people might not even have that predestined opportunity. This is because during the six-fold path of transmigration,¹⁰ a person can reincarnate into various animals, plants, or substances. It takes several hundred or a thousand years to reincarnate into a human being once. During that several hundred or thousand years of transmigration, you also must happen to be a human being in the right period, then you have to reincarnate to a place where you can encounter this Fa, and you must happen to arrive in the world at the right time to have the opportunity to hear It and be able to attend the class. Of course, it takes many, many predestined occurrences like these to make it happen, and only then can you obtain this Fa. It isn’t easy at all.

What I teach is Buddha Fa. I think everyone is clear on this. I’m not teaching principles for everyday people. Besides, many of the questions that I’ve talked about have never been discussed among everyday people, and they aren’t everyday people’s knowledge.

I just went over the issue of taking medicine again because this problem has become noticeable in different regions. Some people want to damage Dafa, and say things about not taking medicine like, “We aren’t allowed to take medicine once we start

¹⁰ the six-fold path of transmigration—also known as *samsara*, this is a term from Buddhism referring to the cycle of death and rebirth, wherein one might reincarnate to any of the six levels of existence within the Three Realms.

practicing this.” Actually, it’s not that I don’t allow you to take medicine. Of course, our assistants present here should also be careful with their working methods and not force anyone to not take medicine. We only spell out the principles. If someone wants to cultivate, he can. If he doesn’t want to cultivate, even if he chooses to take poison, it’s an everyday person’s affair. Nobody else can do anything if his mind remains unchanged. We can only talk about predestined relationships and advise people to be good. Forcing people is not cultivation.

I’ll discuss another issue. Since I’m giving the entire afternoon to you, after I finish talking you can ask questions and I’ll answer them for you. In mainland China, the young people who were born after the “Cultural Revolution” have a very shallow understanding of Buddhas, Bodhisattvas, and Gods. What I’m teaching is Buddha Fa. Some people know that It is good, but still don’t understand certain terms. They know very little about things of the Buddha School. In other words, they don’t have a clear understanding of the Buddha School.

Now I’ll talk briefly about Buddha Amitabha and Buddha Sakyamuni. What I teach is different from the [Buddhist] scriptures. What I teach was also taught by Buddha Sakyamuni twenty-five hundred years ago, but the monks at that time didn’t pass it down to later generations. The scriptures were not systematically compiled until five hundred years after Buddha Sakyamuni left the world. As you know, five hundred years ago China was right in the middle of the Yuan Dynasty.¹¹ Who today knows what Genghis Khan said at that time? But it is, after all, Buddha Fa. It’s been passed down all along, fragmented and by word of mouth. But it often lost the elements related to what the Buddha taught—the time, location, occasion, meaning, and audience—these no longer exist. During the course of its spreading, since those who didn’t reach Consummation all had human notions and liked to add stuff from their own notions, they changed the Buddha Fa. They omitted the parts they didn’t understand, and gradually humanized Buddhas, Bodhisattvas, and Gods. They passed down the things that agreed with them and that they could understand. They weren’t willing to talk about things that didn’t suit what their own mindset was looking for or that didn’t conform to their notions, so those parts haven’t been passed down.

Let me first talk about Buddha Sakyamuni. Buddha Sakyamuni was a real historical figure. Over twenty-five hundred years ago in ancient India, he left to cultivators his Buddha School cultivation way, called “Precept, Samadhi,¹² Wisdom.” As for Buddhism, that’s only a name coined by people engaged in politics nowadays. Buddha Sakyamuni didn’t recognize religion, nor did he say that his was a religion. It is humans who’ve called his cultivation way a religion. He was only teaching his Dharma, teaching his cultivation way—Precept, Samadhi, Wisdom—which could enable people to reach Consummation. Of course, the specific things related to this have been recorded in scriptures, so I won’t elaborate. As you all know, Buddha Amitabha has the Paradise of Ultimate Bliss, and Medicine Buddha has the Glazed Paradise. Each Buddha presides over a heavenly paradise. “Fo,” “Pusa,” and “Rulai”¹³ are our Chinese terms. In the

¹¹ Yuan (you-en) Dynasty—1271 – 1368 A.D.

¹² Samadhi—Buddhist meditation.

¹³ Fo (foah)—Buddha; Pusa (poo-sah)—Bodhisattva; Rulai (roo-lie)—Tathagata.

heavens, a Tathagata¹⁴ is called the King of the Fa, that is, he presides over his heavenly kingdom. But their way of ruling isn't like that of humans who govern with administrative means and laws—they don't have those sorts of things. They only rely on mercy and benevolent thoughts. And everyone is that good there. Only when you meet that standard can you enter that paradise. So every Buddha has a paradise he presides over. But in the past nobody heard what paradise Buddha Sakyamuni presides over, nobody knew who Buddha Sakyamuni originally was, and nobody knew where Buddha Sakyamuni's paradise was. Some monks have said that Buddha Sakyamuni is in the Saha Paradise. But let me tell you: Where is the Saha Paradise? It's within our Three Realms. How could that be a Buddha's paradise? What a filthy place! Everyone wants to get away from there—how could that be a Buddha's paradise? Even monks can't come up with an explanation for this, and it isn't documented in religion, either. Actually, Buddha Sakyamuni came from a very high level. This cosmos is extremely vast. In a moment I'll discuss its structure—the structure of the cosmos. The lowest level where Buddha Sakyamuni stayed before he came down was a sixth-level universe, and from that level he directly reincarnated as a human. It wasn't a sixth-level heaven, but a sixth-level universe. In a moment I'll describe how vast this cosmos is.

He has a heavenly kingdom in the sixth level of universes. He created a heavenly kingdom there, called the Dafan¹⁵ Paradise. In other words, Buddha Sakyamuni reincarnated to the human world from the Dafan Paradise. In order to teach the Dharma and offer salvation to people—offer salvation to his disciples—he reincarnated into the human world from the Dafan Paradise. And the disciples taught and saved by Buddha Sakyamuni would have to cultivate to at least a sixth-level universe or above—that's how high they had to cultivate to. That's why since the time when Buddha Sakyamuni came down he has been watching over his disciples as they reincarnate and cultivate, and has never returned to his paradise. In the Three Realms there's a place called Dafan Heaven, and that's where he is. Dafan Heaven was also named by him. He called it Dafan Heaven because he came from the Dafan Paradise. He's watching over his disciples from there. His disciples have all had markings conferred upon them. He conferred on them markings of the “卍” sign. All of them are marked as his disciples. From high levels one can tell at a glance who are Buddha Sakyamuni's disciples and who are not. Since they have to cultivate to a high level—Buddha Sakyamuni wants to save them to a realm that high—they couldn't succeed in cultivation in one lifetime. So lifetime after lifetime, they've cultivated again and again for over twenty-five hundred years. Now, this last time, they're supposed to reach Consummation. After their reaching Consummation in this lifetime, he will take all his disciples with him and all of them will leave the Saha Paradise. Among our Dafa disciples, many who are obtaining the Fa are Sakyamuni's marked disciples. But most of Sakyamuni's marked disciples are monks, though there are also ones among everyday people. Many of the ones among everyday people are already obtaining this Fa of ours. Actually, since we've discussed it to this point, I also want to tell you that with this Fa I'm teaching, it's not that you have to go to our Falun Paradise. What I've been imparting are the principles of the entire cosmos. I am teaching something that huge. All of them want to obtain this Fa as well. Since the new cosmos

¹⁴ Tathagata—Enlightened Being with Attainment Status in the Buddha School, and one who is above the levels of Bodhisattva and Arhat.

¹⁵ Dafan (dah-fahn)

has already been formed, and the Fa is rectifying the cosmos, one can return up there only by assimilating to the Fa of the cosmos. This is what Buddha Sakyamuni systematically arranged for his disciples long ago—he knew about this day. I know that disciples of many different paradises or of other upright cultivation ways are obtaining the Fa in Dafa. Most of Buddha Sakyamuni’s disciples are in the Han region. None are in India anymore. But there are also a number of them—very few—scattered in various places around the world. Most of them are in the Han region. The Han region is mainland China.

Just now I briefly described the situation of Buddha Sakyamuni and his disciples. Next I’ll talk about Buddha Amitabha. When people talk about Buddha Amitabha, they all know that there’s a Paradise of Ultimate Bliss. Where is the Paradise of Ultimate Bliss? And who is Buddha Amitabha? As for Buddha Amitabha, descriptions can be found in the Buddhist scriptures, so I won’t talk about this part. I’ll talk about the part not recorded in the scriptures. As you know, people have been spreading what Buddhas have said about the partial structure of the cosmos, and that there’s a place called Sumeru Paradise—that is, the talk of Sumeru Mountain. Our present planet Earth and the cosmic bodies within and beyond the Three Realms are to the south of Sumeru Mountain, and this is called Jambuu-dvipa.¹⁶ The Earth is to the south of this Sumeru Mountain. Some people try to understand it, “Is this Sumeru Mountain the Himalayas? Was the India of that time Jambuu-dvipa?” These are different matters. He is a Buddha. He doesn’t speak from the perspective of the worldly understanding—he teaches principles from a God’s perspective. The starting point of his thinking is different from that of humans.

This Sumeru Mountain does exist. Then why can’t humans see it? And why can’t it be seen even with telescopes? That’s because it isn’t composed of the particles made up by the layer of the largest molecules. Let me tell you: The particles composed of molecules—not to mention those composed of atoms—and even the matter made up of those particles that are composed of molecules and one layer smaller than the particles most surface to us, are already invisible to humans. Yet this Sumeru Mountain is composed of atoms, so humans can’t see it at all. But recently the people in the fields of astronomy and cosmology may have discovered a phenomenon that no matter how many observable galaxies there are in the universe, there are no galaxies anymore at that place. Galaxies are everywhere here; there are many, many Milky Way galaxies. Yet at a certain place there’s nothing, as if there’s a clean cut. They call it a “cosmic wall.” They can’t explain why this is. Why aren’t there any galaxies over there? In fact, they’re blocked by the Sumeru Mountain, as that mountain is incredibly huge. How huge is it? Its top is at the center of the second level universe—it goes beyond our small universe. It is really huge. So a mountain that huge is completely beyond the human imagination. It’s impossible for humans to see its other parts. The Earth is such a tiny ball, yet if you want to see Beijing, you can’t see it at all from the other side of the Earth. It’s a mountain that huge, there’s no way you can imagine how huge it is. He also said that in several other parts of Sumeru Mountain there exist other paradises as well. We aren’t going to say too much about that.

Then why is there such a mountain? Let’s talk about this Sumeru Mountain. I can tell you that this Sumeru Mountain is actually a manifestation of the form and image of

¹⁶ Jambuu-dvipa (jahm-boo-dvee-pa)

Buddha Amitabha, Bodhisattva Avalokitesvara,¹⁷ and Bodhisattva Mahaasthaama-praapta.¹⁸ It's not completely accurate to call it a form and image. Since they're Buddhas, they have a human form. They can also assemble into a form or disperse into matter, but they do have a form and image. They can disperse into matter through transformation. When humans can't see Buddhas, they say that Buddhas don't have bodies. Their bodies are composed of atoms, so of course you can't see their bodies, and so you're right to say they don't have bodies. So because this Sumeru Mountain is composed of atoms, our human eyes can't see it. But in a sense it represents Buddha Amitabha, Bodhisattva Avalokitesvara, and Bodhisattva Mahaasthaama-praapta. This Sumeru Mountain is thus not one but three mountains. In addition, it's in motion, too. Only things in this material dimension of ours appear to be dead or motionless; the things in all other dimensions are in motion. As you know, molecules are in motion, so are atoms, and everything is in motion, electrons orbit around the atomic nucleus, everything is in motion—all matter is in motion. So Sumeru Mountain sometimes forms a straight line and sometimes forms into a triangular shape; it changes. When people see it from different angles or in different states, they might not see its true appearance. If it lines up in a straight line, you'll see it as a mountain. Some cultivators in the past could see it, but they described it differently. That's precisely because they didn't see its specific state. So since it's a symbol of Buddha Amitabha, Bodhisattva Avalokitesvara, and Bodhisattva Mahaasthaama-praapta, what does it do? Actually, the Paradise of Ultimate Bliss that people refer to is right inside Sumeru Mountain. Yet this mountain is unlike our human concept of the kind of matter before us. It's all water beneath Sumeru Mountain. Time is limited, so I'll just say this much.

I'll next talk about the composition of the space of the cosmos. How big is the cosmos? It's hard to describe with human language, because human language is inadequate, and even if it could be described, your mind wouldn't be able to contain it and you wouldn't be able to comprehend it. It's incredibly immense. It's so huge that it is simply inconceivable—it's inconceivable even to Gods. So no Buddha, Dao, or God is able to explain how big the cosmos is. As I just said, the universe we generally understand is actually the expanse of a small universe. During my last trip to the U.S., I mentioned that an expanse of roughly more than 2.7 billion Milky Way-like galaxies—it's around this figure, less than 3 billion—constitutes one universe. And this universe has a shell, or boundary. So this is the universe we usually refer to. But beyond this universe there are other universes at farther places. Within a certain expanse there are another three thousand universes like this. Yet there's a shell outside of these three thousand universes, and a second-level universe is constituted. Beyond this second-level universe there are about three thousand universes the size of this second-level universe. There is a shell outside of them, and they constitute a third-level universe. It's just like how small particles comprise atomic nuclei, atomic nuclei comprise atoms, and atoms comprise molecules—it's just like how microscopic particles comprise larger particles in a system. The universe that I've been describing is only the way things are within this one system. There's no way this language can describe it; human language isn't able to express it

¹⁷ Avalokitesvara (ah-vah-low-key-tesh-var-ah)—a Bodhisattva known for her great compassion, she is said to be one of the two senior Bodhisattvas in the Paradise of Ultimate Bliss.

¹⁸ Mahaasthaama-praapta (ma-hahs-thama-prop-tah)—a Bodhisattva often depicted alongside Avalokitesvara, her Sanskrit name means “the one who has obtained great power.”

clearly. This is the situation in this one state. But there are many, many systems—as numerous as the innumerable atoms that comprise molecules—spread all over the cosmos in the same way. Can you tell how many universes the size of our small universe there are in this cosmos? No one can tell exactly. Just now I discussed the second-level universes, the third-level universes, and said that Buddha Sakyamuni came from a sixth-level universe. This was only a discussion of this one system, of a system like this. Just as small particles comprise larger particles and larger particles comprise even larger particles, this is within one system. But there are more than just this one system of particles. Numerous particles at different levels are spread all over the cosmic body.

The cosmos is extremely complex. I discussed it more specifically when I held the seminar in Sweden. I talked about eighty-one layers of universes. Actually, there are far more than eighty-one layers—they can't be counted with human numbers. That's because the largest human number is *zhao*.¹⁹ The largest number used by Buddhas is *kalpa*. One *kalpa* equals two billion years—two billion years constitute one *kalpa*. A person can't count even with *kalpa* how many layers of universes there are—not how many layers of heavens, but how many layers of universes—that's how immense it is. As for human beings, they're just incredibly insignificant. As I mentioned last time, Earth is nothing but a speck of dust, and it is insignificant. Yet within this expanse there are innumerable and complex structures of dimensions. What are these structures of dimensions like? I described it last time as well. Which level of dimension does our humankind live in? We live in the surface matter comprised of the biggest layer of molecular particles; we live in between molecules and planets—a planet is also a particle, and within the vast cosmos, it, too, is a trivial speck of dust. The Milky Way Galaxy is also a trivial speck of dust. This universe—the small universe I just described—is also but a trivial speck of dust. The largest particles that our human eyes see are planets, and the smallest particles visible to humankind are molecules. We humans exist in between the particles of molecules and planets. Being in this dimension, you think it's vast; from a different perspective, it's actually extremely narrow and tiny.

Let me speak from another perspective. Isn't the space between atoms and molecules a dimension? This might be hard to understand. Let me tell you that nowadays scientists know that the distance from atoms to molecules is equivalent to two hundred thousand atoms lining up. But the smaller the objects, that is, the smaller the particles, the bigger their overall volume, because they form a plane at one particular level and are not isolated points. Molecules, however, are really big. The bigger the grains of matter, or, the bigger the particles, the smaller the volume of their dimension—the smaller their dimension's overall volume. If you enter that dimension, you'll find that it's a broader dimension. Of course, you have to conform to that state in order to enter that dimension. If you understand this with human thoughts, human concepts, and the way humans understand the material world before us, it will never make sense to you, nor will you be able to enter that state. Humankind claims that its science is so advanced. That's pitiful! It hasn't broken through the dimension of molecules at all, and it can't see other dimensions—yet humans are complacent with themselves—even less can it see the dimension composed of atoms. I can tell you, this is a broad categorization of systems of dimensions: Between atoms and atomic nuclei there is a dimension, between atomic

¹⁹ *zhao* (jhow)—trillion; a number from ancient China.

nuclei and quarks there is a dimension, and between quarks and neutrinos there is also a dimension. As for how many levels exist continuing on towards the most original source of matter, it can't be counted with human numbers or even the *kalpa* numbers that Buddhas use.

If humankind wants to truly understand matter, it can only understand it within the present human knowledge. Humans will never know what's the most fundamental of the cosmos' matter, and will never be able to probe it. So this cosmos will forever remain a mystery to humans. Of course, this isn't to say that high-level beings will never know it; everyday people have no way of knowing this cosmos, whereas cultivators do—only through cultivation. With humankind's technological means, humankind will never be able to achieve the great abilities at a Buddha's realm or see through so many levels of dimensions and universes. Since humans have various emotions and desires—all kinds of attachments—if they were to truly reach a Buddha's realm, star wars or cosmic wars would break out. But Gods won't allow humankind to do that. That's why it's definitely dangerous for humankind when its science reaches a certain level. Since human morality won't reach that high, human civilization would be destroyed. This isn't unfair—it's because humans aren't good enough and because human morality can't keep pace. But conversely, if human morality could keep pace, humans would become Gods and wouldn't need human means to probe—they'd see it all just by opening their eyes and taking a glance. That's how the cosmos is. If you want to know about it, you have to transcend this realm.

What I described just now were worlds composed of large particles of different sizes. There are actually more than these. Even within the most immediate dimension of molecules there are many, many dimensions invisible to humans. As I just said, the largest particles made up of molecules are the matter that composes the outermost surface where we humans beings are—steel, iron, wood, the human body, plastic, stone, soil, and even paper, and so on. All of these things that humankind sees are composed of the layer of the largest particles, which is made up of the layer of the largest molecules. These can be seen. You can't even see the dimension of particles made up of the molecules that are slightly smaller than those in the layer of the largest particles. Then, these molecules can form a dimension of even smaller particles. Between the smallest particles and the largest particles at the surface, all of which are made up of molecules, exist many, many levels of dimensions. In other words, molecules make up different-sized particles, forming these extremely complex and different molecular dimensions. People don't believe how someone can suddenly disappear and then suddenly appear elsewhere. Even though his body is composed of molecules, if they are extremely fine-grained (this can be achieved through cultivation) he can travel beyond this dimension. He suddenly disappears and you can't see him; then he suddenly appears somewhere else. It's very simple.

Just now I explained the structure of dimensions. I discussed it in more detail than last time. I can't tell people too much, for they shouldn't know that much. Humans couldn't possibly discover through probing all of what I've told you. Humankind's modern science has in fact developed on a wrong foundation, with a wrong understanding of the universe, humankind, and life. That's why in the world of cultivation we cultivators don't agree with today's science at all and think that it's a mistake. Of course, everyday people have all learned it this way; it's been divided into so many fields, and all

of you have made considerable achievements in your own field. But its foundation is wrong. So what you humans understand will always be quite far from the truth.

Humankind understanding science is forever a process of groping. A group of blind men trying to size up an elephant²⁰—that’s what this science is like nowadays. It touches the elephant’s thigh or trunk, and says that this is how science is. The fact is, it can’t see the whole truth. Why did I say that just now? Humankind now thinks that humans evolved through evolution, but the theory of evolution doesn’t hold at all. We in the world of cultivation feel that humans are insulting themselves. We see that humans associate themselves with monkeys, and find it ridiculous. Humans didn’t come from evolution whatsoever. When Darwin presented his theory of evolution it was full of holes, with the biggest flaw being the lack of the intermediate periods of evolution from ape to man and from paleo lives to modern lives—they’re missing not just for humans, but for other lives and animals as well. How can that be explained? Actually, humans have different states of living in different historical periods. That is, humans’ living environment comes about to accommodate the humans of a given time.

Since we’ve come to this topic, I’ll also discuss a little bit about the notions of today’s humans. Due to moral degeneration, many concepts have undergone certain changes. Many prophets in the past also said that at a certain time, people would make themselves look like goblins. You can see how they dye their hair red, or leave only a strip of hair in the middle with both sides shaved bald. It was also said that at a certain time humans would be treated worse than dogs. Many people treat dogs as their sons or their kids, feed them milk, dress them in brand name clothes, push them around in carts, and call them “my boy.” Meanwhile many people beg for food on the streets—I too have come across people like that—they can be found in the U.S. as well. They stretch out their hand, “Please, give me a quarter.” They’re really worse off than dogs. But I can tell you that if there were no humans on Earth, nothing would exist. It’s precisely because of humans’ existence that Earth has all these things. All animals, creatures, and plants are born because of humans, destroyed because of humans, formed because of humans, and are to be used by humans. Without humans there would be nothing. The six-fold path of transmigration also exists because of humans. Everything on Earth is created for humans. Nowadays all of these concepts are getting inverted. How could animals be equal to humans?! Nowadays animals possess human bodies and become their masters—heaven cannot tolerate this! How could that be acceptable? Humans are the greatest; they can become Gods or Buddhas through cultivation. Besides, all humans are from high levels, whereas many of these lives were created here—created on Earth. I’ve discussed this issue in passing.

We don’t think that the theory of evolution I mentioned earlier ever happened. Through the ages, humankind has gone through civilizations of different periods many times. Each time human morality became degenerate, its civilization would be destroyed. Very few people would survive in the end. They would inherit a little of the culture from the previous civilization and develop after going through another stone age. The stone age isn’t limited to one period only—there have been a lot of stone ages. Today’s scientists have found some problems: Many archaeological findings aren’t from just one

²⁰ This idiom tells the story of several blind men each mistaking the part he touches for the whole animal, loosely meaning, “to mistaken a part for the whole.”

period. But when they try to fit them into the theory of evolution, they can't explain it in the face of the facts. We've found that the humans on this Earth, that is, the people from different historical periods, have left behind cultural relics of different periods. Modern people all say that the pyramids in ancient Egypt were built by Egyptians. But they have nothing to do with the present-day Egyptians whatsoever. That is, humans and nations have a wrong understanding of their own history. The pyramids and the Egyptians have nothing to do with each other at all. Those pyramids were built during a prehistoric civilization, and sank under water during a continental shift. When the civilization that followed was about to emerge and new continents were being created, they rose up from the depths of the water. That group of people was long gone, and then the present-day Egyptians came later. After discovering the functions of these pyramids, the Egyptians built some smaller pyramids like these. They discovered that the pyramids were pretty good for storing coffins inside, so they put coffins in them. Some were newly built, some came from the distant past. This has made today's people unable to figure out which period they really came from. History has been messed up.

Many people say that the Mayan culture was related to today's Mexicans. Actually, it had nothing at all to do with the Mexicans, who are only a mixed race of the Spaniards and the indigenous people. The Mayan culture, on the other hand, belonged to the previous civilization's period in history. That human race was destroyed in Mexico, and only a small number of people survived. But the Mayan culture was directly related to Mongolians. I won't get into the details here. Humankind doesn't know its own historical origins. The same is true for the Caucasians. During the last great flood—the last human civilization was destroyed by a great flood—all the big mountains on the earth that had elevations of less than two thousand meters were submerged, and only the people who lived above two thousand meters survived. The story of Noah's Ark is true. During that great flood the Western culture was completely destroyed, and the Eastern culture was also in ruins. But the mountain people who lived in the areas of the Himalayan and Kunlun Mountains and who were like rural people were fortunate enough to escape—the Chinese people who lived in the Kunlun Mountains survived. At that time the Eastern culture was well-developed; *Yellow River Diagram (Hetu)*, *Luo River Writings (Luoshu)*, *Book of Changes (I Ching)*, Tai Chi, Eight Trigrams (*Bagua*), and so on were inherited from the past. People say that they were created by this person or that person of a later generation. Those people only modified them and made them public again. They weren't created by those people at all, and were all from prehistoric cultures. Although these things were passed down in China, there were even more of them during China's development in history. More were preserved in ancient times, but they became fewer and fewer as they were passed down. So it's a nation with a rich cultural background and deep historical origins—that's China. The Caucasian culture, on the other hand, was wiped out after it was completely submerged by that great flood. At that time, alongside the continent of Europe there was another continent that also sank. That was their most developed area, and it sank, too. So the Caucasians have redeveloped from nothing—no civilization at all—to the science they have today.

The science of ancient China is different from this empirical science of the West. Many archeologists have discussed these issues with me, and I explained everything to them. They also felt that this is the case, because they had many puzzling questions that couldn't be explained. As I just said, humankind's understanding of the universe can't

possibly go much further. Nowadays, the starting point of many scientists' research is wrong. Those who've made some achievements in their fields, in particular, are unable to let go of them. They've defined what they have understood and set limits. Many of you in the audience are students studying outside China, Ph.D.'s., and Master's degree holders with open minds. You'll find that their definitions are correct within the scope of their realms, but that once you go beyond their understanding and their realm the definitions are wrong and restrictive. A truly accomplished scientist is one who dares to break through these limits. For Einstein, too, what he said was only correct within the realm of his understanding; but beyond that realm, what he said is found to be wrong. Do you see the principle? This is because when humans have ascended, when the state of your thinking approaches the high-level truth, and when you approach high levels, you'll find that the understandings at low levels are wrong. This is how it is.

Isn't humans' understanding of matter wrong? Humans are standing in the immediate dimension between the surface matter composed of the layer of the largest molecular particles and planets, and yet they're already confused. They've developed this way and that way within only this, and think this is the absolute science, this is the only understanding of matter, and this is the most advanced. That's only understanding the material world within an extremely, extremely tiny particle in this immense and complex cosmic space, and it's confined to a small dimension. The structure of planets I described earlier is but one system. The bit of the dimension you've come to understand is within a minute system—a system the size of a speck of dust, and one among countless billions of dimensions. That is, it's an understanding within a tiny dimension. Would you say it's correct? So the initial foundation of the development and understanding of humankind's science is wrong. Life and the origin of humankind are even more complicated to talk about, so I won't discuss them. That's because if I say more it will involve the origin of life, which is too complicated. Besides, if I tell too much and tell things at levels too high, people won't believe it, because humans have human thoughts after all. While I'm speaking here, Gods believe it when they hear it, because their thoughts are those of Gods. They see it in their realms, and their way of thinking is completely different from that of humans.

Was my explaining it this way clear to you? Let me ask you: With the way I've been speaking, do you understand it or not? (*Applause*) There's something I often mention, and I repeatedly emphasized it just yesterday: predestined relationship (*yuan fen*). Many of us always want to introduce this Dafa to more people. With some people, as soon as you introduce It to them they think It's great and want to learn It themselves. These people probably have a predestined relationship. With others, even your family members, when you introduce it to them, they don't want to listen and they don't believe it—they don't believe it no matter what you say. Let me tell you that they probably don't have a predestined relationship. Of course, this situation isn't caused by the predestined-relationship form alone. For some people it might be due to their poor enlightenment quality or large amounts of karma.

Today I'll single out and talk about predestined relationship. What's predestined relationship? I've explained this before. The cultivation world has always emphasized predestined relationship. How is a predestined relationship established? Actually, let me tell you, the predestined relationship discussed by those of us in the cultivation world can't be explained in terms of a short time in history. It goes beyond any one lifetime of a

person, or even several lifetimes, or even a still longer time. This predestined relationship doesn't end. Why doesn't it end? Just now when I discussed paying for karma, I mentioned how the life of a person is looked at. When a life is looked at, the entirety of his existence—not just one of his lifetimes—needs to be looked at. It's like after you go to sleep, can you not acknowledge today that it was you yesterday? No way! So a person's predestined relationship involves a very long period of time. Good things can be passed down, and bad things can be passed down, too. In other words, the causal relationships among people don't end, either. Most of the time, the predestined relationship that people refer to is the predestined relationship of family, that is, the predestined relationship between a husband and wife—this is what's referred to most often. Actually, I've talked about this predestined relationship between husband and wife before. This is an everyday people's matter. Since predestined relationship is being discussed, I'll talk about it. How is it formed? In most cases, it's usually like this: In the previous life one person did a favor for another person and that person couldn't repay it—perhaps he was a low-ranking official or was very poor in that life. He benefited greatly from that favor, so he wanted to repay it. Then this might result in a predestined relationship between husband and wife. It could also be that in the previous life someone loved someone else or they both loved each other, but they didn't have that predestined relationship and couldn't form a family; then it could result in a predestined relationship of husband and wife for the next life. This is because a person's wish is very important—what you want, and what you want to do. If you say, “I want to cultivate Buddhahood,” then a Buddha might help you. Why is that? This one thought is really precious, for in an environment this difficult you still want to cultivate into a Buddha. On the other hand, if a person wants to be a demon, it can't be stopped, either. How could you stop him if he's bent on doing bad things? He doesn't listen to you and insists on doing them. So a person's wish is very important.

In addition, there are also predestined relationships formed by being close relatives and good friends, students or disciples, or by the kindness or **spite** owed among people, all of which can make you become a family or belong to the same group. You have social connections in society, and this allows tensions among people to be resolved and kindness and spite to be repaid. These are all predestined relationships—that's how they're referred to. They don't come from one lifetime; they might come from several lifetimes or a previous lifetime. It refers to this type of situation. We've also found that, because there's this kind of relationship, that is, a person has kindness and spite in one lifetime, has close relatives and good friends, has a wife and children, and so forth, then it's very likely that there's kindness and spite within this group—someone treats another well, someone treats another badly, one person repays another person... These things will then cause them to reincarnate as a group in the next life. But they don't come together; it's not that they'll reincarnate together. The timing of their arrivals in this world will vary, so some will be older and some younger. Anyway, there will be certain connections among this group of people, who will reincarnate at different times. You'll find that someone who walks down the street and doesn't belong to your group, who doesn't have a predestined relationship with you, or have anything to do with you, will seem to be in a totally different world from you. You won't seem to have anything to do with him. You'll also find persons who seem to be of a different type of people. Then these people aren't from your group, and you don't have any predestined relationship with them at all.

So people usually reincarnate as a group and arrive at different times—some will be parents, some will be children, some will be friends, some will be enemies, and some will be benefactors. This is the predestined relationship I just talked about.

Of course, those who practice cultivation can't escape from such predestined relationship, either. Since you want to practice cultivation... It was said in the past that if a person practiced cultivation, even his ancestors would be credited virtue (*de*) and even they would benefit. It's not that if you practice cultivation and cultivate into a Buddha they won't have to pay for their sins and karma and will all become Buddhas—that's not allowed. It means that while you practice cultivation, they knew before that you'd obtain the Fa in this lifetime, perhaps among the people around you there are ones who are your reincarnated relatives, and perhaps you'll enable people who have kindness or spite toward you to obtain the Fa—it might bring about this kind of relationship. Of course, cultivation doesn't have anything to do with affection for family. Not having anything to do with affection for family breaks this constraint, so people who cultivated alone or passed their teachings to a single person selected and picked their disciples themselves. This is how people cultivated in past generations. Universal salvation is the predestined relationship we're talking about today. The predestined relationship I talk about is related to all of you in the audience here. It's very likely that you have the predestined relationship to obtain the Fa. So how was this predestined relationship formed? Many people here came to obtain the Fa, they came for a purpose. There might also be [my] close relatives, good friends, and disciples from different lifetimes, or those resulting from other predestined relationships. But cultivation doesn't involve ordinary human kinship—there's no such thing. I often say that some people came to obtain the Fa. They might have made this type of wish in the past and wanted to come endure hardship to obtain this Fa—this is also a factor. That's why I often say that I advise you not to miss the chance to obtain the Fa this time because of momentary wrong thoughts in this life, or you'll regret it forever and won't be able to make up for it. In fact, I've found that this thread of predestined relationship has been, for the most part, pulling people along, taut. No one has been left out and all of them are obtaining the Fa. The only difference lies in the degree of diligence and progress.

Next I'll discuss another matter: the form of cultivation. I touched on it yesterday as well. Some of our students have brought up the issue of whether or not to get married. Some of them don't want to get married and want to go cultivate in the mountains; some hold different views. Many, many other disciples in our Dafa cultivation also have that thought. Yet everyone knows that this Fa I'm imparting is mainly for practicing cultivation in ordinary human society, with elevating people's own Main Consciousness (*zhu yishi*) or Main Primordial Spirit (*zhu yuanshen*) as the goal of cultivation. Since you're consciously and knowingly enduring hardships, and your heart isn't moved while clearly seeing your self-interest infringed upon, aren't you cultivating yourself? If it isn't you who obtains this Fa, who is it? If you were to really go into the mountains to practice cultivation and avoid these conflicts and friction, then your cultivation would be slow. When a person wears out his attachments slowly over the course of many years, and doesn't obtain this Fa, it's likely that it's his Assistant Primordial Spirit (*fu yuanshen*) that is cultivated. Since you wouldn't have these conditions when you practiced cultivation deep in the mountains, you would probably need to sit in meditation and go into trance—be in trance for a long time. In that state, you yourself wouldn't know

whether or not you were practicing cultivation, because you wouldn't be truly improving yourself in this complicated environment. That's the situation. People who've taken up the religious life can also cultivate their Main Primordial Spirits, but the ordinary human society is the place where a person's heart and mind can best be tempered.

Of the past cultivation methods that we've heard about—regardless of which religion or cultivation method in history they are—what's been passed down teaches a person to enter the mountains or monasteries to practice cultivation, cutting off worldly connections and abandoning affection for family. Even when a person's parents went to visit him in the monastery, he wouldn't acknowledge them: "Who are you looking for?" "I'm looking for you. You're my son." "Ah, Buddha Amitabha.²¹ Patron, you have mistaken me for someone else. My name is..." as he would have already been given a Dharma name.²² "I'm a Buddha School disciple. I'm not your son." They truly cut off worldly connections. As for the monks these days, of course, they don't cultivate anymore; and they even make money and send some home. True cultivation [in those cultivation ways] requires cutting off worldly connections. Why is it said that once someone becomes a monk, he isn't considered human anymore? This is the reason. He's already a god—a half-god. Although a person can't cultivate [in those cultivation ways] anymore, many people are often hindered by the approach of those ancient cultivation ways, and also want to practice Dafa cultivation in that way. This will be doable in the future, but now there are no conditions for it. The Fa I'm imparting today can only assume this cultivation form at present, and I, your master,²³ am myself not in the mountains either. So you can't always think about going into the mountains whenever you think of cultivation, about becoming a monk or nun whenever you think of cultivation, about not getting married whenever you think of cultivation, or about changing the ways of everyday people whenever you think of cultivation. It's not like that. There are many cultivation ways. Among the eighty-four thousand cultivation ways, ours isn't the only one that practices cultivation this way. So what I'm saying is that we shouldn't be affected by several cultivation methods of the past or by the long-established concepts. What I'm imparting to you today is an entirely new cultivation way that can truly enable you to be saved most quickly. As for the future, there will be cultivation ways for that time. As a matter of fact, as I said in the book, it's by no means easy for someone to practice cultivation. You cultivate and cultivate, but you're not really cultivating yourself and you don't even know it!

I can tell you that in the remote past, many Gods found that it was too hard to save a person's Main Primordial Spirit, so they adopted the method of saving the Assistant Primordial Spirit. One [God] saved people this way and found it pretty good, then another one also found saving people this way was pretty good, then all of them saved people this way, and it resulted in this accepted form of saving people. But it's not fair to people—a person practices cultivation, yet someone else is saved. Precisely because of the unfairness, they don't dare make it public or dare to let people know. I have sprung it loose for people to know. Why? Because what I want is to enable people to truly obtain the Fa, to change this situation, and to enable you yourself to cultivate. In

²¹ For certain Buddhist monks it is customary to say this name before speaking.

²² The name one is given upon becoming a Buddhist monk or nun.

²³ master—the Chinese term used here, *shifu*, is composed of two characters: one meaning "teacher," the other "father."

the meantime, people practicing cultivation this way benefits society—when you improve yourself you’re surely a good person in society, which couldn’t be better. So my intention is precisely to turn this thing around. But some Gods got up there after cultivating that way for many years—they cultivated up there just like the way Assistant Primordial Spirits cultivate. So all of them were obstructing my imparting this to you. Think about it, everyone: It’s not easy at all to impart this Fa, and it’s not easy at all to obtain It, either. Eventually the Gods, Buddhas, and Daos realized what I’m doing and saw that the results are really good—now they know.

Things were very difficult back when I taught the Fa in China. Now, of course, it’s relatively easy to teach it; especially in the U.S. it’s already very easy for you to hear the Fa. As I said earlier, this cultivation form of ours shouldn’t be influenced by concepts from the past; this is how we cultivate. Of course, after this batch of you finishes your cultivation, people in the future will have their way of practicing cultivation. People of the future won’t know this much of the Fa. We’ve imparted this because this is a special period in history. People of the more distant future won’t be able to know who I am, and we won’t leave them my image, either. Those audio and video tapes can’t be left to the future, even though you’ve recorded them; all of them will be erased. Back when Buddha Sakyamuni was guiding his disciples in cultivation, he didn’t allow his disciples to keep money or property, lest they develop attachments to those material interests. So they were allowed to keep nothing but a *kasaya*²⁴ and a begging bowl. But all too often humans have many attachments that are hard to get rid of. During a certain time, many people started collecting food-begging bowls. Some said, “This bowl of mine is bronze, this bowl of mine is jade, this one of mine looks good, this bowl of mine is silver.” Some monks collected lots of bowls. Buddha Sakyamuni then said: “If you have these attachments to property, you might as well go home since you have everything at home and you’ll be able to go collect things and keep them. Why can’t you let go of even a begging bowl? A monk needs to let go of everything. Why not even get rid of the thought of collecting begging bowls? You’ve given up your treasures, why are you still attached to bowls?” By this, Buddha Sakyamuni meant that one shouldn’t keep even that one thought or one bit of attachment—it needs to be removed. He didn’t allow them to have that attachment.

In Buddha Sakyamuni’s time, a monk’s bowl used to be very small, and they could only beg for one meal at a time. Monks today hold such a big bowl. An alms bowl was used in the past, but now they use an inverted bell—they go begging with an inverted bell. And they don’t at all want the food you give them—they want money. Being so strongly attached to material interests and money—is that cultivation? I can tell you that money is the biggest obstacle for a cultivator. What I just said was about monks. Dafa cultivation, however, doesn’t attach importance to material things, but to the mind.²⁵ Since you practice cultivation while working in ordinary human society, it doesn’t matter how much money you have, but it only matters if your attachment to money and wealth isn’t removed. Even if your house is built with gold bricks, you don’t have it in your mind and don’t think much of it. People have all kinds of jobs while they cultivate among

²⁴ *kasaya*—Buddhist monastic robes, usually of red, yellow, or orange color.

²⁵ Translator’s note: In this and many other places where “heart,” “mind,” or both appear, the Chinese term, *xin*, could be translated as either or both.

everyday people. You make money when you do business—what does that matter if you don't have it in mind? If you don't think much about it and it doesn't make any difference whether you have it or not, you've passed this test. Your house can still be gold—it doesn't matter. We require you to get rid of this attachment. Cultivation doesn't mean getting rid of material things. Only this way are you conforming to cultivation in the secular world. If everyone practiced cultivation and no one did anything, what would this society live on? That's not feasible. We only attach importance to people's minds, aim directly at people's minds, and truly have you improve your *xinxing*,²⁶ rather than having you get rid of material things. You have to be clear about how this is different from traditional cultivation ways. But you will be seriously tested on this to see if you have such attachments.

As to the cultivators who practice cultivation in our Dafa, this is the type of path we take. You need to diminish these attachments. As for the professional cultivators in the future, they'll take up bowls and go begging for food, travel on foot, and wander about. Only by experiencing all kinds of hardships in the world will they be able to reach Consummation. Monks will cultivate this way in the future.

Speaking of hardship, I'll tell you this: Once a person takes up cultivation practice, he will certainly experience hardship—he'll run into hardship. People who practice Dafa have blessings, but they also have tribulations while they practice cultivation—this is for sure. Yet often when people suffer a little or experience a little bit of hardship they take it as a bad thing. “How come I feel uncomfortable here and there?” If you're comfortable all your life, I can tell you that you're bound to go to hell. If you don't get sick all your life—not to mention being comfortable all your life—upon death it's one hundred percent sure you'll go to hell. Being alive generates karma. It's impossible for you not to generate karma, because as soon as you open your mouth you might hurt others. What you say can unintentionally hurt others: Maybe one person doesn't mind what you say to him, but someone else hears it and gets hurt. While humans live, what they eat are lives, and even when they walk they'll step on lives and kill them. Of course, we've said that you generate karma when you live in the world. If you don't get sick, your karma won't be eliminated. When people suffer from sickness, their karma is really being eliminated. You get well after it's eliminated. Oftentimes, a person gets a serious sickness, and after a while, when you've recovered, you'll find your face glowing with radiance and everything you do will go smoothly. That's because after your karma is eliminated it's transformed into blessings—virtue. Because you've suffered, whatever you do will usually go smoothly and can be accomplished easily. People can't see this, so they think it's bad to undergo even a little hardship. Actually, what's so scary about hardship?! Even if you have a little hardship, if you steel your will and withstand it, you'll find afterwards that everything you do will proceed differently. I'd say it's nothing more than just hardships that humans have to endure when they practice cultivation. If you're able to let go of [the fear of hardship] you're sure to reach Consummation. Speaking from a higher perspective, if you're able to let go of the thought of life and death, you are truly a God!

Buddha Amitabha said that by chanting his Buddha name, people could be reborn into the Paradise of Ultimate Bliss. How could that be? His words can't be understood superficially. It's true that one can go to the Paradise of Ultimate Bliss by chanting the

²⁶ *xinxing* (shin-shing)—“mind nature” or “heart nature”; “moral character.”

Buddha's name, but people have interpreted the Buddha's words superficially. The Buddha Fa has inner meanings at different levels. Chanting his Buddha name is in fact practicing. You keep on chanting until nothing but the word "Amitabha" is left in your mind—one thought replaces ten thousand thoughts—you chant and make your mind completely empty, with nothing but "Amitabha." While chanting the Buddha's name, you'll be interfered with by numerous attachments and various disturbances—can you resist them? When all attachments are let go of and the mind becomes empty, the goal of cultivation is achieved. Your chanting the Buddha's name is also an expression of reverence for the Buddha. You chant because you want to go to the Paradise of Ultimate Bliss, so of course the Buddha in the Paradise of Ultimate Bliss will come to look after you, since you're cultivating Buddhahood. There's deep inner meaning in this. Some people say that a person can go to the Paradise of Ultimate Bliss if he chants Amitabha right before he dies. But what do you have to be like to do that? When you are truly able to let go of the thought of life and death, you can truly go there. This is the difference between a human and a God. If you can let go of life and death, you're a God; if you can't let go of life and death, you're a human—this is the difference. We cultivate and cultivate and let go of all attachments—won't you have let go of even life and death? If someone can let go of life and death all at once, what other attachments could there be? "Having obtained the Fa, I'm not even afraid of life and death and can even give up my life." Then what could he still be attached to? That's the idea. When people are about to die they're incredibly scared, "Oh no! I'm going to die soon. This is my last breath." What kind of feeling is that? But some people aren't scared near death and their lips are still chanting Amitabha—would you say they wouldn't go to the Paradise of Ultimate Bliss? Having let go of everything, they don't have the concept of life and death at all. A person's every thought is built on a long period of cultivation. Everyday people's thoughts are extremely complicated and they have all kinds of attachments.²⁷ How could they not be scared at the critical moment of life and death? I've said that "a Great Way is most simple and easy," and that many things are very simple but a lot of discussion is needed when they're dissected and explained in detail. Yet if you were told directly, you wouldn't be able to do it, and people wouldn't be able to understand things at levels that deep. They all understand from the surface of the words, superficially. That's why I have to teach the Fa to you.

²⁷ Translator's note: the term here, *xin*, could also be translated as "thoughts," "intentions," or "feelings."

Teaching the Fa in San Francisco

April 6, 1997

We just met in New York, and now, only a few days later, we're meeting here again today. I originally wanted to give you some time to absorb what I said, since the things I discussed last time were high-level. Actually, if you think carefully about the things I've discussed recently, you'll probably find that they're much more high-level. I have actually told you the essence. There's a reason for doing so, namely, you are highly educated. Also, some of you obtained the Fa later, but this group of people who obtained the Fa later is improving quickly; so the requirements for them are also high, and their levels are rising quickly. You feel that it's harder and that there are more difficulties, that is, there seem to be more tribulations—this is inevitable. Many of the things I'm teaching today have never been discussed before. Since the time for cultivation is very limited, I hope to impart this Fa to you as quickly as possible so you can practice cultivation as quickly as possible and achieve Consummation as quickly as possible.

It was just yesterday that I talked about the following matter. You might know the Chinese tale, *Journey to the West*. When Tang Monk²⁸ went to the Western Paradise to acquire the scriptures, he went through all kinds of difficulties and hardships; nine times nine, or eighty-one tribulations—missing even one meant that they had to make it up, or it wouldn't have been acceptable. So it wasn't easy at all. Today it's just so easy for you to obtain the Fa. Even if you weren't in the United States you could just buy a plane ticket and get here in no time. So in comparison, you're indeed obtaining this Fa rather easily. But it's not so easy to cultivate. I've also considered this: We have to check out whether people can learn the Fa, whether they can obtain the Fa, and how they regard this Fa. This time frame can't be stretched too long. People still hesitate when it comes to obtaining this Fa, considering and thinking over and over again, "Should I go learn this?" and so on. We're also thinking about this issue, so I think it's good that time is a little tight. It's not that just anyone can obtain this Fa; we believe in predestined relationship (*yuan fen*). In other words, with time being tight it's possible that those who aren't supposed to obtain the Fa won't be able to get in. A problem could arise with a longer time frame, namely, people who aren't supposed to obtain the Fa might get in and interfere with us or harm us. Since they would disbelieve, they might act as interference. Of course, our door is wide open—regardless of who you are, we'll be responsible for you as long as you're able to learn. But we do need to examine people's hearts.

The Buddha Fa is broad, immense, and profound. The Fa we're teaching today goes beyond conventional understandings of the Buddha Fa. We are teaching the Fa of the entire cosmos—the nature of the entire cosmos. Yet within this immense cosmos, each of its levels has its cosmic nature, that is, the principles of the Fa manifested from Zhen-Shan-Ren²⁹ at each realm. And the Fa's principles at each level are really enormous and complex. If you wanted to explain the principles at one particular level, you might not be

²⁸ Tang Monk—monk Xuan Zhuang from the Tang Dynasty (618 A.D. – 907 A.D.).

²⁹ Zhen-Shan-Ren (jhun-shahn-ren)—Zhen (truth, truthfulness); Shan (benevolence, kindness, goodness, compassion); Ren (forbearance, tolerance, endurance, self-control).

able to explain them fully even if you took a whole lifetime—that’s how immense and complex they are. As you know, Buddha Sakyamuni taught the Dharma from the Tathagata level to people and to his cultivating disciples. But after spending his whole lifetime teaching, he had only taught the things of his own cultivation way. Buddha Sakyamuni said that there are eighty-four thousand cultivation ways, and these don’t include the Dao School’s. The Chinese Dao School says that they have thirty-six hundred cultivation ways. And these still don’t include the cultivation ways of the Gods of the Western religions commonly known to us. Besides, the eighty-four thousand cultivation ways that Buddha Sakyamuni talked about are only an understanding at the Tathagata level, within that expanse. Beyond that expanse, there are just so many cultivation ways you couldn’t possibly keep track of them, and there are just so many different Tathagata Buddhas and principles of the Fa that they’ve enlightened to—it’s extremely immense. You could say that the Buddha Fa can’t even be described in terms of vast oceans or seas. However large the cosmos is, that’s however large this Fa is—that’s the idea.

Today, I’m only using human language—the simplest human language of today—to tell you about the general situation of this entire vast and profound cosmos. If you can truly and thoroughly understand this Fa, and can practice cultivation in this Fa, the height and depth of what you’ll experience and enlighten to will be beyond description. As long as you practice cultivation, you’ll gradually experience and enlighten to more and more. The more you read *Zhuan Falun*,³⁰ the more you’ll understand from it. [Even] if your inborn quality is really good, there’s more than enough for you to cultivate in this Dafa. However high you want to cultivate to, this Fa is immense enough to accommodate that—this Fa is just incredibly broad and immense. As you know, I’ve said in *Zhuan Falun* that the Fa’s principles contained in there are really extensive. You can see that countless, layers upon layers, of Buddhas, Daos, and Gods are behind each word—they can’t be counted. Since each level has principles of that level, and each level has Buddhas, Daos, and Gods at that level, imagine how vast this Fa is. In fact, I’ve only outlined it for you. Truly understanding it depends on you yourself enlightening, cultivating, and comprehending in your actual cultivation. So I’ll tell you this principle: Make sure you don’t think that it’s enough to have read the book *Zhuan Falun* and to know the exercises, or that it’s sufficient to think it’s good and to just practice along. If you want to improve yourself, you rely entirely on this book. So you should read it over and over again. As you read the book you are understanding more and improving. Add to that the supplementary means to Consummation—the exercises—and you’ll continually raise your level. So make sure you don’t mistakenly think that [it’s enough] to read it once, think it’s good, practice along with others, and not have stopped practicing. This Fa is extremely important. You must work hard on studying the Fa.

This cosmos is so vast and its structure is so complex. I’ve told you about the composition of dimensions. For example, matter is composed of molecules and even more microscopic particles. The dimension that we know of is also composed of these particles. Today, the particles known to science include molecules, atoms, neutrons, atomic nuclei, and electrons; and then there are quarks and neutrinos. What’s further down is unknown to today’s science. So what I’ve said is that the realm of each level of these particles is what we call the plane of that level. Actually, particles aren’t distributed

³⁰ *Zhuan Falun* (jwahn fah-luhn)—“Turning the Law Wheel”; the main text of Falun Dafa.

on a plane; instead, within a given level, they exist everywhere—not on a plane. Humankind doesn't have a term for it, so we'll just call it a plane; this is the only way we can describe it. Right within that realm—within that layer of particles' realm—a dimension is formed. Between particles are dimensions, and inside particles themselves are also dimensions. Yet particles can also make up particles of different sizes. Then, among the particles of different sizes that are composed of one particular particle are again dimensions. This is the concept of dimensions that I explained to you last time.

I've always said that between atoms and molecules is a vast dimension. We humans live between the layer of the largest particles made up of molecules, and planets that we see, which are a layer of particles. Humans live in that dimension. A planet is also a particle. Going further, the Milky Way galaxy also has an outer shell. Might the Milky Way galaxy and the countless other galaxies spread throughout the cosmos form a dimension? They're also interrelated. Then beyond the galaxies, there is still another cosmic expanse—then is this cosmic expanse a layer of particles? It sure is a layer of particles. The cosmos is incredibly vast—there's simply no way to describe how vast it is. Furthermore, three thousand universes like the one we inhabit make up a larger layer of universe, which has an outer shell and is a particle of a universe of an even larger layer. Yet the particles I just talked about was expanding from just one point. As a matter of fact, particles of each layer are spread throughout the entire cosmos. Yet even what I just described are only two layers of universes and you already find it mind-boggling. In fact, the future humankind's science won't be able to know this, either—humankind will never be able to know things that high-level. Even with the extent we discussed to, that layer of particles is but a speck of dust—a tiny speck of dust—in this vast cosmos. Think about how enormous this cosmos is! This is the type of dimension I've been telling you about all along.

Last time I again discussed the composition of dimensions. In addition to the type of dimensions between atoms and molecules and between planets and molecules, the atomic particles in each layer also make up particles of different sizes. Then between the layers of these different-sized particles are again dimensions. Take molecules, for example: We normally know that there's a dimension between molecules and atoms. If atoms are to make up molecules, many atoms need to be arranged together to make up a molecule. Then, between a layer of larger particles composed of fewer atomic particles and [another layer of] larger particles composed of more atomic particles is yet another level of dimension. As I've said, molecules can form any thing at the outermost surface—things like what we humans can see, such as steel, iron, water, air, wood, and our human bodies. This is the layer of matter at the surface that humans can see, and it's composed of the layer of the largest particles that are composed of molecules. Yet molecules also make up a second, counting downward, layer of particles that are slightly smaller than these largest molecular particles. They can also make up a third, counting downward, layer of particles—all of these are composed of molecules, because molecules can make up particles of different sizes. Then among them are also dimensions, so this cosmos is extremely complex. There's more to this, because within each level of dimension there are also vertical ones, that is, dimensions of different levels. In other words, there are dimensions of different levels that are like the many layers of heavens understood by religions. In addition, in dimensions at different levels there also exist different unitary paradises. It's extremely complex. I've only told you about a common phenomenon.

As a matter of fact, besides this type of dimension, there's also a type of coarse dimension, that is, the dimension at the outermost surface. I often tell you... of course, someone also asked me last time about what I meant in one of my articles in *Essentials For Further Advancement* by, "human society is exactly in the very middle, in the outermost layer, and at the outermost surface." As for the meaning of "the outermost surface," according to the principle of this cosmos, there is no outside or inside, nor is there the concept of big and small as understood by humankind. The concepts are completely different from those of us humans. Today I'll discuss this "outside." Why do I say humankind is at the most peripheral surface and is most outside? What's meant by this? Put another way, in addition to the kind of dimension I've talked about before, there exists another kind of dimension, which, just like the one we humans live in today, is completely different from those where Gods are. The dimensions I talked about before are all composed of more microscopic high-energy matter, whereas the dimension I'm talking about today is composed of surface matter. Inside this surface matter there also exist many, many different elements and different particles. This very special surface dimension is just like us humans: In your body there are cells of different sizes, which can also be called particles. At the surface of each cell is a layer of skin. Then all the way out to the skins that make up particles of the skin at the surface of our human body, the skins of the particles at the surface of the human body make up humans' flesh skin at the surface. At an extremely microscopic level this skin is also an extremely vast dimension. Body tissue formed by the skins of the particles inside the body is completely different from the structure at the surface. The cosmos is the same way. Of course, it's very complex. What's the dimension that we humans inhabit like? Let's say all of it is composed of particles. Regardless of how big or small the particles are, each particle has an outer shell.

Today what I'm actually telling you about is this outer shell. But although with these outer shells particles envelop particles, particles envelop particles, and some particles may appear to be inside—the Earth is at the central position—they in fact all belong to the outside. This is why I say that humans are at the outermost. They all belong to the outermost, because they're all associated with the shell of the outermost surface. The skin-shell is an independent system. The cosmos has a largest outer shell, and all of them are associated with this largest outer shell. This dimension in which the flesh bodies of our humankind exist is also in this form. This dimension has its own characteristics; it is totally different from the Gods' paradises or the dimensions I discussed before. Yet the origins of all matter in the cosmos come from these dimensions.

Someone asked me today about burning incense. I said that after the substance on this side has vanished, the object on the other side is set free and released. At the same time, the object on this side can then go over to that side. So the substance on this side is quite precious to that side. This is because through being burned the substance on this side has already been transformed, and it's different from the substance when it was on this side. I've said this before: If you could bring back up a handful of soil after cultivating on the earth, those up above would think that you're remarkable. That's the idea. They say that gold is everywhere in the Paradise of Ultimate Bliss. So if you went to the Paradise of Ultimate Bliss and found that there wasn't a single piece of rock or a single speck of dust over there, then perhaps the little bit you took over there from this material world would be most precious. We humans have a saying that what's scarce is

precious and that what's rare is remarkable. Of course, in reality that isn't necessarily the case. I was just making a point. This is because all matter on that side actually originates from here. Of course, it's not that there's a need for us humans to specifically do this. The mechanisms in the cosmos are at play.

Let me talk more about this surface world, namely, the planets that we see with our eyes. Yet every planet also has its other dimensions—numerous dimensions formed by particles of different sizes. Yet the surface dimension that is composed of the largest particles is its shell, or its outermost surface. Just now I used the human body to make an analogy. Using the cosmos to make an analogy, the universe that we humans live in is the outer shell of the cosmos.

The cosmos is incredibly immense, and we're actually also in the middle of the cosmos. Yet I've just said that although particles seem to be enveloped by different particles, you are actually still on the outside, because the structure, the matter, and the associations of this dimension where you exist are like the systems of the dimensions on the outside, and are restrained by the dimensions on the outside—this is the situation. In addition, as I mentioned, Buddha Sakyamuni said that one grain of sand contains three thousand worlds. In fact, Buddha Sakyamuni was saying that the microscopic dimensions formed at the surface of sand particles contain many, many different worlds. But let me tell you more explicitly today: The sand's outer shell—the skin—and the outer shells of the particles at each layer, which make up the grains of sand, are in the same system as our material dimension on this side. Many, many lives within the particles of different sizes composed of molecules have exactly the same shape and form as our humankind. In other words, the people inside grains of sand are exactly the same as us humans—there are black-skinned people, white-skinned people, and yellow-skinned people. And in the future you'll find it odd that their clothing isn't too much different from that of our ancient people. What's more, at a more microscopic level of their world, another kind of overall change takes place, and this kind of change has never been discussed before. That is, different microscopic worlds also have certain cosmic expanses. What I just talked about were the cosmic expanses composed of sand particles.

Those lives existing in the microscopic worlds that we talked about belong to another system—a system of lives in another cosmic body, where they also have their Buddhas, Daos, Gods, humans, animals, substances, mountains, water, sky, earth, air, and all of the matter that exists in their microscopic universes. And there also exist more microscopic and still more microscopic worlds like this. That's why in the past many of our cultivators saw Buddhas emerging from microscopic worlds—out of the microscopic worlds of a tiny grain of sand, soil, or stone. Those Buddhas can also make themselves large. In the system smaller than that one there are also Buddhas, Daos, Gods, and humans, and those Buddhas can also transform themselves and come forth into our world since they're Buddhas. How large can they make themselves? At most, they can become as large as the Milky Way galaxy. When they turn small, they simply vanish from sight. Since they are Buddhas of those microscopic worlds, they're totally different from the Buddhas of our cosmic body. But they have the same appearances, and the requirements for cultivation are also the same. They are equally great. They're also subject to the Zhen-Shan-Ren Fa that runs through from top to bottom just the same.

This cosmos is just incredibly wondrous. And in much, much, much smaller worlds than these there are more cosmic bodies in which smaller Buddhas, Daos, Gods,

humans, and matter exist. But it's not that beings exist only in one grain of sand; instead, they're spread throughout all matter, different-sized particles—inside or outside—and the shells of all particles in the cosmos. I just discussed things towards the microscopic levels. When this immense cosmic body reaches a certain point, it goes beyond the expanse of this cosmic body of ours. The scope of this cosmic body can't be encompassed by the term "universe," as it's completely different from that concept. When the cosmos reaches a certain boundary, it all of a sudden hits an emptiness where nothing exists. Going further beyond, one finds the existence of a larger cosmic body, which is totally different from this cosmic body of ours. The cosmic body I'm talking about goes completely beyond the concept of this universe. So the Buddhas, Daos, and Gods in that larger cosmic body are especially huge. They see us just like we see the Buddhas, Daos, Gods, humans, and things in a microscopic world or a microscopic cosmic body. So they belong to yet another system, which is incredibly huge. Not to mention the way they see us humans, they look at this cosmic body of ours the way we look at unearthed relics. They find it peculiar, wondrous, quite good, and interesting. They also think that these beings are limitlessly wondrous. This tiny little cosmic body is also full of life—they also see it this way. But they don't have the concepts within the expanse of this cosmic body that are held by beings like us—not at all. In their eyes you're a microorganism and have nothing to do with them. That's why many of our cultivators often feel the same way when they see scenes in rocks, sand, or even smaller microscopic particles.

When the Third Eye³¹ (*tianmu*) of some of our students opens, they see mountains and rivers in their Third Eye, and that they are running outwards—running outwards at a high speed. They run past many, many mountains and rivers, and even many, many cities—they keep running out from within their Third Eye. The scenes you see—I can tell you—don't come from the outside: They are truly the forms of existence in the world composed of the cells inside your head and the more microscopic particles. I often say that if you can see, you might find many cities in a single hair, and trains and cars might be running inside them. This sounds really inconceivable. This world is just an extremely immense and complex world like this, and is entirely different from the understanding of our modern science. I often say that today's science has developed on a flawed understanding and a wrong basis since its establishment. So it is confined to that framework alone. As for true science, from what we've really learned of the universe, life, and matter, today's science can't be considered a science because the wondrousness of the universe could never be discovered by following the path of this science. Humankind believes that only humans are the sole beings in the universe—they're just extremely pitiful, pitiful to this extent. Aliens have in fact visited our earth and their visits have even been captured in photos, yet people still don't believe in their existence. It's because people have been restrained by this science. Those emotionally driven people aren't doing research, and are not being sensible. They're only willing to believe things that have already been accepted, they disregard whether something is truly correct, and are only willing to believe things they've learned from books. This is the form of dimensions that I've discussed. Since the human language is quite limited I've found it hard to explain. I wonder, did all of you understand it? (*Applause*)

³¹ Third Eye—sometimes translated as "Celestial Eye," this term is used flexibly and can refer to the Third Eye system or a particular component of that system.

The Buddhas, Daos, and Gods that we know, we humans, and all matter that we see exist in dimensions that contain countless universes—innumerable universes—that can't be counted even with the unit of *zhao*. This cosmic expanse is that enormous. This is one independent system. Then beyond this expanse there exists a larger cosmic body, which is another independent system. Then beyond that system there exist larger, even larger, and even larger, larger systems—this is how immense the cosmos is. And in the microscopic world it's extremely, extremely, extremely microscopic. Where we humans live is just about at the central position—whether viewed from a macroscopic perspective or a microscopic perspective, the human world is almost in the middle. Yet different particles form different dimensions. In addition to this, there are also surface worlds composed of special, different particles. You know, when I was in China, some students asked about why when some disciples' Primordial Spirits (*yuanshen*) left their bodies and traveled in the space of this material dimension of ours, they didn't see Buddhas' paradises or Gods' paradises. All of what they saw were real scenes of this material dimension of ours. Why didn't they see Gods? It's because they entered this skin-shell kind of dimension, which is a dimension where humans live; it's in the form of a material dimension like ours—that's the situation they saw. This is the form of existence of the type of dimension that I talked about.

We also have some students who've asked me: "How did human life come about?" Since I've mentioned the origin of matter before, I'll talk about this question as well. Don't think that I'm talking about science—the Buddha Fa encompasses everything. I've spoken before about the origin of matter. What's the origin? I haven't told you what the origin of matter is. Though I can't tell you about the origin of all different cosmic bodies I just talked about that are so immense, I can, however, tell you what the origin is of the matter and beings that exist in different realms within this cosmic body of ours. Actually, the origin of matter is water. The water that's the origin of the cosmos is not everyday people's water on Earth. Why do I say that water is the origin of matter? Whenever the most microscopic matter of different levels reaches a certain point there's no more matter. Once there's no matter, the particles of matter cease to exist. Looking further, one finds a situation: One finds something without material particles and that is tranquil—I usually call it still water. It's also called the origin—lifeless water. If you toss something into it there won't be any ripples. Sound vibrations won't cause waves, either—it's completely motionless. Yet the most fundamental composition of matter comes from this type of water.

How does the composition work? There's the Fa in this cosmos. This Fa is the Zhen-Shan-Ren that we talk about. This nature of the cosmos combines that water into the most initial, the most microscopic, and the most primal unitary particles of matter, which can also be called the most primal particles. Yet each of them is unitary; it's nothing, just like a water bubble. Then two primal particles are combined to form a bigger primal particle. And then the two groups of two-in-one particles are combined to form an even bigger particle. These combinations continue until particles at different levels form the various substances' outer shape, beings, matter, air, and light, water, and time that are necessary for existence, and so on and so forth. Particles can have different ways of combining, which today we call arrangement sequences.

Particles' arrangement sequences are different, which causes the differences in the surface matter of that realm. Continually combining into bigger and bigger particles in

this way, from the microcosmos to the macrocosmos, they ultimately combine into what we humans know today as neutrinos, quarks, electrons, protons, atomic nuclei, atoms, and molecules, combining into the surface matter that we know, up to even larger cosmic bodies. At the point when this surface matter is composed, since its arrangement sequences are diverse the differences in surface matter are quite large. But we all know that wood is composed of molecules, iron is composed of molecules, and plastic, too, is composed of molecules. Even the water in our dimension is formed by microscopic water combining into larger particles and these larger particles, in turn, forming into water molecules. So we say that since the surface matter is formed from the more microscopic, I can tell you, the entire cosmos that we're able to understand is composed of water—and this water is of extremely high density and is totally motionless. This is what it's composed of.

You might have heard of the ancient myths about some Daoists who could extract water from rocks. I can tell you that even though this sounds like something unexplainable with concepts from our modern human thinking or with modern science—they think that you're telling a myth or some incredible tale—I'll tell you that it is indeed true because all matter is composed of water. Water can even be extracted from steel or iron, and these can even be dissolved into water. No matter how hard the matter, its basic particles are composed of water. If one understands the Buddha Fa's divine power from this perspective, I think it won't be difficult to understand. It has that much power—it can return it to primal matter. The form that I just talked about is hierarchical—in different major levels there are different kinds of waters like this.

We've also found another situation. As I just said, this water of ours comes from that very microscopic water that forms particles of larger layers, eventually forming water molecules and the water in our world. Then, couldn't the water that is the origin of different levels form layers of particles larger than those in the human material world? And then go on to form water at that level? Actually, as I just said, I can't tell you what this cosmos ultimately is. But I can tell you that at different levels there exist different origins of matter—in other words, different waters as origins of matter. The higher the level, the higher the density of the water, which can form different particles, different waters, and different beings in different dimensions. As you know, the human body, steel, iron, and everything are beings and things in this dimension of ours. In other words, the beings that we understand and that humans can come into contact with, and the beings that humans can see with their eyes, actually also come from water. It's just that it is the water of the human world, that is, this human water at the most surface, composed of that motionless, original water. That distance is already very large. And the beings and substances that our human eyes can see are also composed of this water. As you know, if you squeeze and squeeze a piece of vegetable in your hands, nothing but water will be left in the end. The same is true with fruit. Now scientists say that seventy percent of the human body is water. But they don't know that even bones and hair are composed of water molecules, only they're made up of particles composed of the more microscopic water. Actually, they're all water; it's just that they're composed of more microscopic particles. Everything in this material dimension of ours is made up of water.

Microscopic matter can form substances of different appearances, due to the particles' different arrangement sequences. If you can perform magic... Of course, in the past many people performed magic, turning water into ice, or one thing into another. It

sounds inconceivable, but it's really not at all inconceivable. When you're able to change the molecular arrangement sequences of something, it will become something else. So how do you change the appearance of something? Of course, the appearance is even easier to change, and once the appearance changes it becomes something else. The higher the level of a Buddha, a Dao, or a God, the more of this power he has. As you know, humans are very deficient. How deficient? If humans want to accomplish something or do something, they need to use their hands and feet—they need to use physical labor to get it done. But Buddhas don't. Buddhas only need to think—the thought alone is enough, because Buddhas have a lot of divine powers, many supernatural abilities, and they also have their own powerful *gong*. Each microscopic particle of that *gong* is in the Buddhas' own image, and those microscopic particles are made up of more microscopic particles, all of which are in their image. Think about it, their *gong* goes out the moment their thought emerges. Starting from the extremely microscopic level, it changes the structures of particles of different levels. And the time they use is that of the fastest dimension, so it's done instantly. Buddhas do things very quickly, as they aren't restrained by this dimension and time of ours. They instantly change an object from its very foundation into something else. This is how Buddha Fa's divine power takes effect. Why does the object change the moment a Buddha thinks? When a Buddha thinks, both the countless particles and immeasurable wisdom of his *gong* are simultaneously making changes at every level, the overall [*gong*] is also making changes for everything he wants to do, and the larger grains of his *gong* are also changing the surface of the object. From an object's most basic particles to its surface particles, his *gong* is simultaneously changing it from the microscopic to the surface. He then makes that thing happen in just an instant—he gets it done instantly. Nothing turns into something, as he's able to combine molecules and particles in the air into an object you can see—this is turning nothing into something. Why is Buddha Fa's divine power so mighty? Humankind's science and technology could never reach this point.

The power of Buddha Fa cannot be achieved by humankind through scientific and technological means, because it's impossible for humans to elevate morality in stride with advances in science and technology—it's impossible. In addition, in developing this science and technology, humans always have very strong attachments to accomplishing something, which violates the principles of the Fa of the cosmos. So it's impossible for their *xinxing* to reach that high. Moreover, humans have various emotions and desires, and all kinds of attachments: the competitive urge, jealousy, elation, greediness, etc. If science and technology could really become that advanced, star wars would break out in the universe—there could really be cosmic wars. But Buddhas, Daos, and Gods won't permit it—they absolutely cannot allow humans to bring turmoil to the cosmos, so Gods are restraining humankind. Humankind's science and technology aren't allowed to reach a level that high without an improvement in morality—it's absolutely impossible.

I often say that humankind has gone through different historical periods before arriving at this day. In other words, many, many times humankind was wiped out after experiencing catastrophes at different points in history. And then a new humankind would emerge. We've arrived at today after different cycles like this. Why? Cultivation circles have found this situation: Every time humankind was at a dangerous stage or was eliminated by history, it was a time when humankind's morality was extremely degenerate. Some people talk about how great Greek culture was, but where did those

people go? Today something from Greek culture can be found: The elements of Greek culture that have been left are definitely from the final period of Greek civilization's development, and we've found that there was homosexuality in it as well, along with promiscuous sex, and in addition, life was really extravagant and wasteful, corrupt, and terribly degenerate; we can see that humankind had already deteriorated terribly. Why did it disappear? Because its morality was no longer good enough. Humans can't be called human just because they have a human appearance. Why aren't ghosts called human? After all, they only have one less layer of particles than you. And why can't monkeys and gorillas be called humans? Because humans not only have human limbs and a torso, but also human moral standards and moral values. If humans lose their moral values, moral standards, and code of conduct, they're no longer human. So today's human society... to be frank, I can tell you that Gods no longer consider humans human. Think about it: Aren't humans in a dangerous state? Your government permits something, your country permits it, your nation permits it, and even you approve it in your thinking, but it isn't necessarily good. That's why if you look at today's society you can see that drug use, drug trafficking, drug making, sex changes, homosexuality, sexual freedom, organized crime, etc., emerge in an endless stream. Selfishness and desires have made people enemies of one another and without any righteous thoughts. All kinds of phenomena of a degenerate human society abound. So-called modern art, so-called rock and roll, the demon-nature that bursts forth on the soccer field, and things like these are in all trades and professions. These things pervade every aspect of society. The deterioration of the human mind has inverted people's values: They regard good as bad, and bad as good—people's values have been inverted. Forcefully getting money, renown, and self-interest, advocating the philosophy of struggle [among people], glorifying leaders of organized crime... Would you say these are still humans?

I see the way today's high school students wear their pants, with belts tied on their buttocks, a bunch of stuff dangling like intestines down below on their legs and feet, and with part of their belts hanging out. Their heads are shaved bald on both sides, leaving the top like the edge of a roof. Still others leave only one strip of hair in the middle like monsters, and they think it looks good. But does it really look good? If you evaluate it carefully, you'll find that they don't have any concept of what's aesthetic. Women dress in black, wear demon-like hairstyles, and are stone-faced just like ghosts in the underworld. This is because people's values have become inverted. With demons stirring up disorder, humankind has taken dark and gloomy things as beautiful.

As I said the other day, the uglier are the monster-like, demon-like, and ghost-like toys, the faster they sell, and nobody buys pretty dolls. People's values have completely changed. Think about it, everyone: Isn't this scary? The development of humankind is truly cyclical. There's only one way to prevent this sort of thing from happening: Maintain human morals. As you've seen, these days social problems arise one after another and no government is able to solve them. Ethnic problems, problems between countries, conflicts among nationalities, conflicts within nationalities, numerous causes of crimes in society... all governments find them a headache and nobody can solve them. Why can't they solve them? Because all their methods seek only to resolve the phenomena from within the phenomena. But when one phenomenon is restrained, a worse phenomenon occurs. Then when you restrain that one, an even worse phenomenon arises. The laws humankind has made are in fact mechanically restricting people and

sealing them off, including the lawmakers themselves. Humans are continuously sealing themselves off. They seal off and seal off to the point that they're left with no way out in the end. When too many laws are made, humans are controlled like animals and have no way out; then no one can come up with any solution.

But I can tell you that the root cause of all humankind's ills is in fact the degeneration of human morality. Without starting there, none of humankind's problems can be solved. Starting from that, all of humankind's problems can be solved. Isn't that true? Think about it, everyone: If each individual deep down inside requires himself to be a good person, is able to exercise self-restraint, and considers others in everything he does, not harming others and instead thinking about whether others can handle it, imagine what society would be like. Would laws be needed? Would police be needed? Everyone would be restraining and disciplining himself. But political propaganda and ruling by force can't make morality return either—they only achieve the opposite. The world has developed to this day, where everyone regards the legal system as good. Actually, it's the last resort when there's no way out. Humankind has developed for several thousand years. There were never this many laws in the past, there was only the simple "King's Law," and virtue (*de*) was the criterion for judging good and bad. Yet the morality of ancient people was much higher than that of today. People today think that ancient people weren't good. Actually, that's because you're viewing ancient people with modern people's degenerate notions. The people in the past were no less intelligent than people today. The part of the human brain that can be used has never expanded; it's just that people today consider themselves so great and consider themselves so smart.

Society's development has also been arranged by Gods. They allow you to have modern machinery, modern equipment, and modern conveniences when you develop to this stage. Didn't ancient people think of making these? It's just that Gods didn't arrange it to happen at that stage. Modern people are no more intelligent than ancient people. Yet oftentimes the more developed material things are, the more people get caught up in this material reality. They think these are remarkable accomplishments, that the ancient people couldn't make them, and that we modern people are almost as well off as immortals—you took a flight from Europe yesterday, and here you are in the States—just like immortals. Let me tell you that all these existed long ago in this vast cosmos—they have long existed in other worlds. People became bad and dropped here where humankind is—to this earth. All human minds have consciousness from before birth—it's just that they aren't aware of them themselves. That "through scientific and technological means," that "how advanced our science and technology are," those "planes and cars that have been developed," those "modern things"... Actually, let me tell you that all of this is only because those things of the past have been stored in your consciousness, and that in this garbage heap you've made things out of the garbage—out of the coarse material at the outermost surface. And humans think these are pretty good. Of course, humankind has dropped down this way. Since they have become bad, they've dropped to this stage and have to endure hardship. Then humankind's development can't proceed in whatever way humans wish, and humans aren't allowed to do whatever they want or whatever makes them feel comfortable—that's absolutely unacceptable. That's why humans are in a dangerous situation. While you have this person talking about catastrophes and that person talking about catastrophes, I never talk about those things, and it's no use. I don't discuss whether they exist. Even if they do, they'll have nothing to

do with our practitioners or good people. But we've indeed seen that as humans have come to the present stage, when they aren't able to solve their problems and run into trouble—which causes humankind to have no way out—it's indeed caused by humankind's moral degeneration. Since we were talking about the formation of beings and about dimensions, we've in turn discussed humankind. Matter can form humans because when particles combine into different substances, they combine into humans' different substances at the surface. When molecules' arrangement sequence is that of the particles of bones, the surface substance is bone. When their arrangement sequence is that of the molecules of flesh, they are flesh. They are whatever arrangement sequence they assume. And this constitutes your being—it's simple when it's spelled out.

Just now I talked about another issue. Many, many people say that Gods created humans. Some have talked about how humans are made of clay. We won't talk specifically about how humans are created—in fact, there are all kinds of ways. One single thought of a greater God can create you. Everything is alive. After creating your external appearance, your internal organs are created. Humans think that the human body is extremely complex, but for Gods with great wisdom and great enlightenment, it's a trivial matter. With the emergence of just one thought a Buddha can create your internal organs with matter at an extremely microscopic level, he can make them instantly. Whenever something is formed a life is infused into it. Of course, humans also have Assistant Primordial Spirits (*fu yuanshen*); many, many lives come together to form a human being. This is what happens.

In the past, people in scientific circles always liked to pain themselves splitting hairs over whether the chicken or the egg came first. I'd say neither the chicken nor the egg. It's simply that microscopic matter makes up macroscopic matter, small particles make up larger ones, and things that can't even be called matter make up matter. Although volume-wise the particles composing the larger beings' bodies are different from those of ours, and therefore the sizes of the outer shapes are different, the arrangement sequences of the particles at the surface of the matter that constitutes the existence of beings—regardless of how large or small they are—are the same. For example, if every particle of the body of the humans of a larger layer is composed of the layer of particles that are planets, its flesh has the same arrangement as the molecular arrangement of our human body. In other words, the planets' arrangement sequence is the same as our molecular arrangement sequence that makes up flesh. So humans of a smaller—or even smaller—layer are formed the same way. That's all I'll say about this.

As of today, the structure of this cosmos has been broadly explained. Of course, the details can't be told. Some people have asked me, “Teacher,³² we want to know how Buddhas live.” I've replied, “Then cultivate yourself into a Buddha.” It's because humans aren't allowed to know how Buddhas live. Humans absolutely do not have the concept. If I were to tell you, you'd treat them with human elation and human thoughts and logic, which would be the same as insulting them and disrespecting them. So we can't tell you specifically. I can only tell you in broad terms with the limited human language. In fact, it couldn't have been more appropriate for us to choose Chinese as the language for teaching this today, because Chinese is the most expressive and has the most inner

³² Teacher—(or “Master”) a respectful title of address used in China. When capitalized, it refers to Teacher Li.

meanings of any language in the world. Nothing could be expressed if English or another language were used. I've used some local dialect in order to explain it. Since the standardized modern Chinese is also unable to explain things clearly, you might have noticed in my words local expressions, which can describe things exactly, and that my choice of words is unconventional; the new style of *bagu*³³ doesn't contain deeper inner meanings. If it weren't done this way there would've been no way to express things.

I'll talk about another issue that everyone is very concerned about. Some people have said, "Teacher, I've been practicing but I can't see anything." Let's discuss this question of why people are or aren't able to see. Actually, I already explained this when I spoke about the Third Eye. The requirements for people are high, and the principles are continually elevating. If I explain it further it will surpass that understanding. But I'll try to connect it with what I said the last time. I'll explain this to you further.

Most of you in the audience have really good inborn quality. Actually, from the time you took up cultivation practice to today, even if it's only been a short time, you should have been able to see some things. Because in the book *Zhuan Falun* we emphasize the strict requirement of removing human attachments, many people don't dare to see. Many people have seen something dimly but they don't dare to believe it. Several reasons cause you to be unable to see. The first one is that some people think: "If I see something, it has to be as clear as what I see in this material world. Only then does it count." This is a really strong obstacle. They always understand this issue with human thoughts and notions. That's not how it is. When you can really see that clearly you will have attained Enlightenment—you'll be one hundred percent enlightened. And at that time you'll see Gods more clearly than you see humans. You'll be able to see more clearly because in those worlds the sense of stereoscopy is stronger than in ours, the air is clearer than ours, and matter is more real than ours. [Some of us cannot see] precisely because we have this notion that only when you see clearly have you truly seen—but that's not the way it is. During the course of your cultivation, when you see things, you aren't allowed to see them that clearly, so you can only see dimly. There's also a small number of people who can see fairly clearly, but what they see is only a portion—their field of vision is narrow. They can only see a portion clearly. If a person's field of vision is wide, the things he sees are sure to be relatively blurry—he can't see that clearly—or he's only able to see very low and a few dimensions. That's why we shouldn't impede ourselves with humans' so-called realistic, material values. This is one reason. But there are exceptions. The people who are able to see clearly since birth are few, so I won't talk about this.

Another reason is that with many of you it's not that you can't see—you can see—but that you always think it's an illusion and always think it's imagined. This is the case sometimes at the beginning stage. Since I mentioned it specifically in *Zhuan Falun* and told you that you shouldn't use mind-intent—since what you see will change with your thoughts, with your thinking—some of us can't balance this relationship well. Along with the factors created by your attachments and elation, there's another obstacle. What obstacle? Namely, what your mind thinks and the image of the object you see are reflected into the same area of your brain—the effect is produced in the same part of the brain. The images of the things people see aren't registered in their eyes, but are

³³ *bagu* (bah-goo)—a particular, restricted style of writing.

transmitted through the optic nerve and then seen in the pineal gland area of the brain. However, when an image appears in your mind when you're thinking about things, the effect is also produced in that area. So this creates a false impression: When you truly see something—since it's blurry in the first place—you think it's your imagination. Actually, it isn't your imagination—you've truly seen it.

In the past, many minor cultivation ways specifically asked their disciples to visualize when training them. If you couldn't see, you would try to visualize; eventually, you'd visualize more and it would become more real, you'd visualize even more and it would become even more real—they trained them this way. It's difficult to achieve Righteous Attainment by following a minor cultivation way, precisely because they have omissions—this [visualizing] is itself an attachment. You're asked to see something, but you can't see; you visualize, try hard to see it carefully, and visualize more with your eyes closed; the more you think, the more real it becomes; and gradually it appears that your visualization makes it real. This is how they trained in the minor cultivation ways. Since those were minor cultivation ways, they didn't sense that it's an attachment. After all, they didn't talk about Consummation.

We take these matters very seriously. Any attachment will affect your reaching Consummation. I'm telling you to be clear about this matter. You probably have taken what you've seen as imagined, but you can't practice like that. For example, if someone saw the Falun³⁴ dimly but thought it was his imagination, if you saw it moving or turning, I can tell you that you saw it. You can give it a try by following what I said, and see what happens. I'm only talking about those disciples who can already see but who've thought it was imagined. For those of you who don't experience this, don't insist on visualizing—that would be an attachment. I told you this just now to remove your mental barriers. Make sure you don't become attached—be sure not to get attached to it.

³⁴ Falun (fah-luhn)—“Law Wheel”

Teaching the Fa at a New York Meeting

March 22, 1997

Before tomorrow's conference, I'd like to see if you have anything to ask—you can ask me today.

Question: Does spending my husband's money count as losing virtue (de)?

Teacher: That's how the relationship is between a husband and wife, so this problem doesn't exist. Why do you raise this question now? Because people have corrupted these human ethics. Nowadays some people advocate women's liberation, which is a sensitive issue. Some people say that "We women suffer too much; women should be liberated; men and women should be equal; we women should be stronger." Why is this happening? It's because some men treat women terribly, who then feel wronged. I can tell you that when this society becomes degenerate, it's very hard for people to see the factors behind the degeneration or how the degeneration came about; everyone likes to discuss the issue from within the issue.

Actually, let me tell you that this type of advocacy for women's liberation is also something that only occurs after the degeneration of humankind. It's not that women are being mistreated by men; rather, men are also mistreating men, women are also mistreating women, and men are also mistreating women; it's just that men's mistreatment of women is more noticeable. Actually, there are also women who have power and mistreat men. This is caused by the moral degeneration of the entire society. The fact is, the relationship between a man and a woman is one between strength and gentleness, so women's being oppressed by men is more obvious. But let me tell you why I say that this situation is wrong, and that the advocacy of "independence" and "self-reliance" for women is wrong. People today always judge ancient people with modern people's degenerate notions, and think that women were oppressed in ancient times. It's actually not at all how modern people imagine it. In ancient China—in the entire world, actually, as Western society was the same—men knew how to treat their wives, and were considerate and cared for their wives; and wives also knew to be considerate of their husbands—that was the way *yin* and *yang*³⁵ coexisted. If two *yangs* meet they fight; it doesn't work if two *yins* meet, either. *Yin* and *yang* just supplement and complement each other, and are interdependent in their coexistence like this.

But nowadays, think about it, everyone: Once women's liberation is advocated, women feel they're oppressed and that they should stand up. But then what happens? Divorce, fighting, abandoned children, and other social problems emerge. The fundamental cause isn't whether women are liberated, but the degeneration of human society's morality—isn't this the cause? This is the fundamental cause. In solving a problem, if what's fundamental isn't dealt with and the phenomenon is resolved within

³⁵ *yin* (yin) and *yang* (yahng)—traditional Chinese thought holds that everything contains opposite forces of *yin* and *yang*, where, for example, female is *yin* and male is *yang*.

the phenomenon, it can only result in resolving the old problem while a new problem comes along, and society develops in an ever distorted way. In today's society many people evaluate a problem from within the specific problem and try to resolve a crisis with a combative approach, which can never resolve it. Humankind doesn't know why it has become this way in recent times. When they always address something within that thing, they make all kinds of laws to impose restrictions. But when people's hearts aren't good, new, warped, and worse problems arise; then they make more laws. Humankind is sealing itself off like this, and in the end it seals itself off to the point that it has no way out at all. What's more, these things bring with them many, many social problems.

According to the theory of *yin* and *yang*, females should be gentle and not strong. Males are *yang* and strong, while females are *yin* and gentle. When strength and gentleness are put together, it's sure to be really harmonious. Nowadays, it's not that men like to mistreat women, but that this society has degenerated. Both men and women are mistreating others. At the same time, there's been a reversal of *yin* and *yang* in modern times, and it's most noticeable in China. Look at the athletes—women always win more medals, while men seldom win medals. I'm just illustrating a point. Why is it that *yin* is very strong and *yang* is very weak in everything? This factor is caused by the reversal of *yin* and *yang*. And then there's the side-effect of advocating so-called women's liberation. It is the degeneration of society's morality that causes the changes in people's hearts in society. Actually, deep down inside, women don't like their husbands to be like lambs or like women, right? They hate that their husbands aren't manly enough and can't be strong and tough. But when men do get strong and tough, women can't deal with it. Isn't that true?

People don't know to look for the fundamental causes of the degeneration of all humankind's phenomena and of everything else. They resolve specific problems within the specific problems: when problems arise here, they make laws; when problems arise there, they make laws; and in the end you're sealed off as if you're caged in and can't move. Eventually the laws can offer no way out. Lawmakers all want to regulate others; they haven't thought about how the laws in turn regulate them as well. Humans are suffering because of what they've created for themselves—isn't that the way it is? That's why you shouldn't follow the current of the distortion of society's values, drift with the tide, or push the waves—"Since everyday people want to do it this way, we'll follow their lead." [This is] why I say we can't be like everyday people. Everyday people can't see these things.

Humankind's ultimate way out doesn't lie in using a bunch of "laws" to keep people in line, but in cultivating virtue (*de*) across the land. If people's morals improved, there wouldn't be any such thing as people mistreating others, and people would respect each other—could there still be so many bad people? Even the police wouldn't be needed. "If I behave better on my own than when you policemen are watching me, what are the police needed for?" If everyone cherished virtue, what would laws be needed for? As you all know, in ancient China—it was the same in other parts of the world—when the human moral standard was very high, there weren't those laws. They didn't have laws! There was only the very simple King's Law. People used morals as the standard for judging good and bad. Whether what you did was right depended on your moral values. "This person has no virtue"—this sentence alone would judge him. The county judges also decided cases this way. A person without virtue would be flogged with bamboo, and if

that wasn't enough he'd be beheaded—"This person is no longer human, off with his head." He corrupted human ethics, so he was done away with. Living in this world, humans have human moral standards and human codes of moral conduct. Without these things they're just like animals, so why keep them? And shouldn't they be eliminated? It's already very difficult to turn around the thinking of today's humankind. You've seen the situation with women that's occurred today. But aren't things the same in other arenas? There are too many social problems in human society. The only way out is to make people's hearts upright.

Question: Young people want to get married. Is this an attachment?

Teacher: Since there aren't even many people in mainland China who go to temples—let alone Caucasians and other ethnicities—if I were to become a monk and teach this Fa in temples, it would be impossible to enable those among the public at large who can truly obtain the Fa to obtain the Fa. Since I have taught It in society, and have used this form to enable you to obtain the Fa, we should adopt a method that conforms to the ways of this society, conforms to people's normal ways of life, and that also enables people to practice cultivation. So we've made careful arrangements as to the form of teaching the Fa and in the details of various things.

If I had gone to go to a temple or monastery I could have remained unmarried. But I also knew that there would be a lot of people learning this Fa in the future. Everyone in the future will know of It—whether you're of the white race, of the yellow race, or whatever type of person, you will know of It for sure. Then a huge problem would arise: What would happen if no one got married anymore? ...They want to be like me. Since while teaching the Fa I'm also setting an example with my actions, it seems that every move I make—even the way I dress—is copied by some people. So I've paid particular attention to these things, big or small. Not only am I teaching an upright Fa, I myself have to be upright. The picture in which I wear a *kasaya* is to be left for the disciples of the future who will cultivate full-time. Yet my teaching the Buddha Fa in ordinary human society, wearing a Western suit, is a first since the beginning of heaven and earth and is without precedent. Since the Fa has been taught this way, our cultivation has to conform to the way of this society.

If I did something wrong, the humankind of the future would change greatly. You all know that Buddhas don't eat meat. There are many cultivation ways. Although not all of them are as absolute as Buddhism about eating meat, cultivation does require being detached from meat. Since I'm teaching this Fa among everyday people and having cultivators practice cultivation among everyday people, with so many people learning It, if I don't eat meat, people in the future won't eat it, and humankind's lifestyle and diet will change. But Gods know that meat can indeed strengthen the human body substantially, and this function can't be replaced by vegetarian food—that's for sure. Of course, it's different for us cultivators. Without eating meat, a cultivator's health is, to the contrary, quite good, which is because of cultivation. As for an everyday person, if he doesn't practice cultivation and doesn't eat meat, he's bound to get nutritionally deficient—that's for sure.

As far as not getting married goes, wouldn't humankind be finished if there were no offspring? We've taken everything into consideration. It's true that there's a rule

prohibiting marriage for cultivators who've become Buddhist monks. But it isn't absolute in other cultivation ways. In the past, cultivation practice had different requirements for people because of different historical periods, humankind's different historical periods, or humankind's different periods of civilizations.

The purpose of not getting married is to remove two human things—desire and sexual attraction. But this can't be done right at the outset when you practice cultivation among everyday people, because humankind still needs to multiply. And we have so many people cultivating in the society of everyday people. So if you want cultivators to practice cultivation in the society of everyday people yet also want them to break off from everyday people's ways of life in society... it's absolutely not allowed for human society to really disappear! You think that humankind isn't good, yet it's a part of this cosmos of ours, which extends all the way from the top to the bottom, and it's also a part of this Fa's manifestation at the lowest level. Humankind can't cease to exist. But it doesn't matter if you as an individual don't want to get married. That's a personal matter, and it isn't wrong. But there is one point: One's not getting married isn't an attachment. We shouldn't mistakenly get impeded by another obstacle—that one has to leave the secular world in order to reach Consummation.

For example, people who've followed the cultivation ways that have been passed down over several thousand years don't get married—be they the ways of the Buddha School, the Dao School, the original Catholicism, Christianity, or those that cultivate in the mountains. So this has caused people to form a notion in their understanding: As long as a person practices cultivation, he can't get married. This is major interference as our Dafa is spread in the world today. Make sure you don't let this obstacle cause our disciples who practice cultivation in the secular world to not get married. The form our cultivation today takes is for improving you in the midst of the most complicated group of people, rather than for only improving your Assistant Primordial Spirit (*fu yuanshen*) or cultivating something else. So you have to temper your heart among these most complicated everyday people. Disciples practicing in the secular world must conform to the ways of the ordinary human society. This is a part of this tightly-woven Fa. Do you get what I'm saying? But sexual desire and attraction are attachments that definitely need to be eliminated. Don't let those ancient cultivation ways or the cultivation methods in those ancient religions create a misconception that we too have to practice cultivation that way. That's not the case. The form of our cultivation today is the cultivation method I've left you, including the various requirements for the way this Fa of ours is spread in society today—all of these are being left for future generations.

You all know about our explicit rules. For example: We don't get involved in politics; we don't set up tangible organizations to administer things; we don't establish hierarchies; and we don't touch money. This Fa definitely won't give people official ranks. It doesn't matter what you do or how high you rank in society—that won't affect your cultivation. Those are matters of the ordinary human society; your cultivation is your cultivation. You should distinguish what you do among everyday people from your cultivation—they're two different things. For example, if the work you do among everyday people is beneficial to ordinary human society and humankind, you're accumulating virtue but not practicing cultivation—they're two different things, so you should be sure you don't lump them together. Some people say, "In my work I accumulate virtue and do good, so I'll reach Consummation in the future." If a person

doesn't actually practice cultivation, even if he becomes the head or leader of a religion, or even if he builds temples and erects Buddha statues, he will not reach Consummation. That is a self-satisfying idea. Work is work, and it can never replace cultivation; cultivation is cultivation; things of everyday people are things of everyday people. Doing things for religions is the same as doing things for everyday people; those who've taken up the religious life aren't Buddhas. Buddhas acknowledge people's hearts, but not religions. These are two different matters—don't confuse them.

Question: Teacher, on behalf of the students in Shenzhen and Guangzhou, I'd like to convey their greetings to you. Before I came, they asked me to be sure to deliver this message.

Teacher: Tell them that Teacher keeps thinking in his heart about all his disciples.

Question: High school students facing college entrance exams get really busy with their schoolwork and do the exercises less. What should be done in this situation?

Teacher: That's not a problem. The movements in our cultivation practice are a supplementary means to reaching Consummation. Although they're important, what's more important is that we cultivate our hearts and minds. If you always regard yourself as a practitioner deep down inside and if for a period—even if it's a very long period—you're really too busy to do the exercises, but deep down inside you always regard yourself as a practitioner and hold yourself to the requirements, your *gong* will still grow. But there's one thing: It's unacceptable if you think, "Then since Teacher has said this, we won't do the exercises anymore." That's going to another extreme. Since there are special circumstances, special considerations will be given. This is because the Buddha Fa is boundless. What does "the Buddha Fa is boundless" mean? It has unlimited ways; It has plenty of ways to save people, according to each person's situation.

Question: Teacher, will videotaping be allowed tomorrow?

Teacher: You might have heard that in mainland China, many people are learning this Fa that we're teaching, and I'm not giving lectures anymore. Nor do I meet with the students in mainland China. Actually, I haven't met with students in mainland China for three years. But more and more people are learning, and this has drawn attention from society. They see that many people are learning. What's more, after people learn It they all feel that It's good. As you practitioners put it, after people learn It they all get very determined in cultivation. Then once the number of people becomes significant, this might, in Chinese society, make some people think a bit. Many people might assess me and the Fa with ordinary human thinking. It's very hard even to do good things for people, because people's minds aren't righteous. We try to avoid these unnecessary troubles. That's why during the recent period when I met with students in some countries, I told them not to audiotape or videotape it. What was the reason? It was to minimize these things being spread to China. Although we don't get involved in politics—so of course there's no question of politics here—bad people might do harm by quoting us out of context, since they want to stir up trouble. The main reason is to avoid trouble and so that this Fa of ours can be left to humankind and to the future correctly and without any

mistakes or deviation. If we experience any unnecessary loss, it will be something to regret in the future. We can't only think about the present.

Whether it be audio or video recordings, they certainly won't remain in the future—this is for sure. As you know, some of them are already being erased now; that is, some videotapes that were made before have already lost their images, and audiotapes have lost their sound. They're gradually being erased. Some things can't be kept that way. When others hear what I say that's specific to your situation, they'll have a different situation and understand it differently. *Zhuan Falun* is suitable for everyone to read. This is the situation. It's up to you what to do. I haven't given an absolute answer about this.

Question: Master, I'm from Shanghai. The disciples in Shanghai really miss you a lot. After I returned from the last International Experience Sharing Conference, I told them that I saw you, and they all shed tears. They asked me to convey their regards to you.

Teacher: Tell them that I regret not going to Shanghai back then when I was teaching the practice. Since at that time I wanted to leave behind a righteous path for this Fa, I wasn't like the other *qigong*³⁶ masters who act like wild-herb hawkers on the street or who run around trading on their own. I went only when invited by local *qigong* organizations, the Qigong Science and Research Society,³⁷ or government agencies. Shanghai didn't extend an invitation, so this matter was held up. By the time the invitation was sent out later on, I had already stopped teaching the practice. But I feel very sorry that I didn't get to this big city in China to teach the Fa. Next to Beijing, Shanghai is the biggest city in China. Of course, I know that many people are studying the Fa in Shanghai now. What pleases me is that although I didn't go there, I think Dafa's overall course of spreading and development in Shanghai has been sound, and they've studied It solidly—this is good.

Question: Teacher Li, I'm a disciple from Beijing. All the disciples in Beijing send their regards to you.

Teacher: Those in Beijing, and actually not just in Beijing—the same goes for the students in many regions—I miss you too. But I'm hesitant to meet with you, because once I meet with you, if one person sees me, within a few hours dozens will come; several thousand people might come within a day; and on the following day, over ten thousand people might come. People from other regions might come, too—just like today, many people came from other regions. Then it would lead to some negative responses in society, so I can't meet with you. But I also think that since we've been able to spread the Fa without problems under a rigid social system, we've passed a test in a very severe period in history. So in any future time in history we'll be able to stay indomitable, right?

³⁶ *qigong* (chee-gong)—a general name for certain practices that cultivate the human body. In recent decades *qigong* exercises have been very popular in China.

³⁷ Qigong Science and Research Society—the main institution set up and administered by the Chinese government to study, monitor, and regulate *qigong*.

Question: We have students who've brought copies of Zhuan Falun from Hong Kong and China. Is it alright to sell these books in the conference hall?

Teacher: If you have copies of *Zhuan Falun* on hand, want to do some good things for people at the conference, and make things convenient for students without the book, I don't think there's anything wrong with it—you can do that. Since you aren't seeking renown or self-interest, it's no problem. But before we do these things, let the people in charge in the U.S. know so as to avoid other types of side effects. I don't think it's a problem.

Those of you here who met with me last time have already gone through a period of cultivation. I think you've gained a certain level of understanding of the Fa and won't act irresponsibly. Why am I so sure? Because you know what I'm teaching. We don't want anything—only people's hearts. If these people's hearts can't change, this Fa won't be of any use. No coercive form can change people's hearts, so we haven't made this rule or that rule or required you to do this or that—we aren't doing that. The fact that this Fa can enable Itself to develop healthily, can have more and more people learn It, and can play such a good role in society is all because the Fa is already in people's hearts, because they know how to conduct themselves, and because they no longer need anyone to tell them what to do and they don't need me to tell them what to do. That's why I'm not so worried about it. If one of us present here didn't do things well, the rest of us would see it immediately. The Fa is here; you have the Fa to evaluate things with. This is definitely how it works.

Question: Teacher has said that this Fa should be spread to not only us Chinese, but also to other races. We hope that teacher can provide guidance on how to widely spread this Fa to other peoples.

Teacher: We don't have any specific rule on this, either. The Fa has been made public for people. As of now, the book has been translated into German, Japanese, Korean, French, English, Russian, and others. Anyway, there are a lot. Also, the Italian translation is apparently underway, and translations into other languages are being intensely worked on.

The translation groups have been working on these kinds of things, because once the materials are available people can read them. As for how to spread [the Fa], we don't have any rules dictating that it's to be done this way or that way. I think we consider this Fa good when spreading this Fa, and so people treasure It. Precisely because It is good, you want to tell others about it. So the way this Fa has spread has been entirely heart-to-heart and person-to-person. This is basically how It is spread. In China, there are already over twenty million people truly cultivating. If people who are cultivating on-and-off are counted, there are one hundred million people now. But on the surface it appears to be quiet and not known about by people in society. That is, everyone is spreading It from heart to heart—by word of mouth and from their hearts. It's already formed a pretty big trend. There are no special rules, and everyone does it of his own free will. Do you understand what I mean? We don't stipulate any formality type things, since the Buddha School teaches salvation of all sentient beings—saving people. It's not that you go save people, since you're still practicing cultivation and you definitely can't save people. But your introducing the Fa to others is the best way to help them obtain the Fa. People in the

future will know how precious It is. No matter how much money you give someone or how many good things you give someone, it isn't as good as giving him the Fa. The Fa can enable a region, a nation, a country, or even humankind to restore its morality and be happy, peaceful, and harmonious. Only with these things can humankind develop in a healthy way.

Question: After learning Falun Buddha Fa, the first thing I wanted to do was to work hard and do a good job. I read the book when I really don't have anything to do.

Teacher: Isn't that the best? Maybe some of the things you encounter in your life, at work, or in society can help you improve with respect to certain attachments of yours. When you encounter something, maybe it's to eliminate your attachments or to help you with something. Once a person steps onto the path of cultivation, there will be nothing coincidental in his life from then on. Since your cultivation has been arranged systematically and time isn't that plentiful, there can't possibly be anything that's coincidental. Everything has been tightly arranged. Don't treat those seemingly accidental and trivial things that you encounter in your daily life as accidental, because there can't be many strange things happening to you and you can't go to another dimension to practice cultivation—you wouldn't be able to improve your heart and mind that way. You are still in a state where you're amidst the worldly things, your problems are still ordinary human problems, your way of life is still that of an everyday person, and the things that you encounter aren't much different from before. But if you think about it carefully, they aren't the same. They all come about to enable you to improve in cultivation.

Question: You teach Zhen-Shan-Ren. In a certain situation, someone might have betrayed others, and in that situation we promised to help others teach that rascal a lesson.

Teacher: Here's how we think, and it's also in the book: When you come across something ordinary that makes you really angry and you want to intervene, it's not that you're not allowed. It's alright for you to say a few words when you encounter it. Perhaps your words won't have an effect, or perhaps what you say won't be to the point, because you can't see what's behind their conflict, that is, what their karmic³⁸ relationship is. For example, there are two people, and one person is punched by the other. You think that from an everyday person's perspective the person who threw the punch is wrong—why did he punch that person? But if you push time back you'll find that in the first half of that person's life, or in that person's previous life, he punched this person once. When we cultivators look at a person, we can't look at one lifetime of his; we should look at his entire being. That person owes this person.

It's reasonable for the police to handle these things, and it conforms to the worldly principles for everyday people to handle everyday people—these don't violate any principles. But I'd say that cultivators should intervene less or try not to intervene at all when they see these things. Why? Because once you intervene it's likely that you'll handle it incorrectly. When it's not supposed to be that way but you, a cultivator, insist

³⁸ karmic—In this and some other cases, “karmic” refers to both good and bad things.

on doing it that way, you might generate karma by delaying this thing or spoiling it. That God had originally arranged for him to pay for his karma in this life, but now he can't pay for it, and the two of them will have to find an opportunity to go through this again. This is what I mean. But if you really come across terrible things like murder or arson and you ignore them, that's a *xinxing* problem. You're a cultivator, but even a God would do something about those things, right? Yet on the other hand, normally our students rarely encounter things like that, or even never encounter them. That is, they aren't arranged for you in your life, because things have to be conducive to improving your *xinxing*. If these things are useless, under normal circumstances our students will rarely or almost never come across them.

As for betraying someone or having promised an everyday person something, those are all everyday people's matters. Once you practice cultivation, you need to measure things with the Fa and hold yourself to a cultivator's standards. If you measure everything with everyday people's standards—that “betraying” or that “having promised something to an everyday person”—aren't you being just an everyday person?

Question: The students abroad in the U.S. are all studying the boring natural sciences with a kind of attachment.

Teacher: I might talk about this tomorrow. I'll tell you this principle: Humankind's history and humankind's science are actually a mistake. The foundation of its development, as well as the foundation for its understanding of humankind, nature, and matter, are all wrong. And this has resulted in damage to morality in today's human society. This is a major issue; I'll talk about it tomorrow. But there's one point: If humankind didn't have any knowledge, people wouldn't be able to read *Zhuan Falun* today, or at least they wouldn't be able to see the higher and deeper inner meanings in it. So it's probably not coincidental that you've learned the knowledge you have, either. The future humankind will develop on a new scientific foundation, so they'll also need knowledge.

I think that as a Dafa disciple you'll naturally know what to do when the time comes. Perhaps these things aren't accidental, either. So now you should just learn what you should learn and not regard it as something you're attached to. I heard that a student practitioner quit school because he'd done something wrong when he first came to the U.S. I'd say, he might have done something wrong at first, but now he's adding to his previous mistake. Since what happened has happened, don't intentionally create difficulties for your life in the future—some of the mistakes you've made can't be corrected in the same way. You know in your heart that you've done wrong, you know you won't do it that way in the future, and when it comes to these matters, as long as you do better in the future and successfully make up for it, it's alright. Then I don't think there's a problem. With these matters, we don't require that you go back to reverse the matter and pay for the past because you did it wrong—we won't do it that way. In other words, don't create difficulties in your cultivation, and don't create difficulties in your life. For students, right now we can only tell you to study well—since you're a student you should study well.

Even if you do some other type of work, since it's a type of work in ordinary human society and from the perspective of ordinary human society's principles it's a service to

the human society in this dimension, you should also do it well. That's because humankind is also a manifestation of life at the lowest level of the cosmos' Dafa.

Question: Teacher, on behalf of the disciples from Germany, I wish to give you our regards.

Teacher: I saw the invitation from Germany. Russia also sent an invitation last November when it was cold. When it gets warmer I'll find time to go.

Question: Teacher, I've immigrated to Japan. We've always wanted you to come to Japan if you have the opportunity in the future.

Teacher: When I held classes in Guangzhou someone from Japan attended. Afterwards, he returned to Japan and got some people together, all of whom were Japanese. Apparently all those who learned were elderly folks. After a period of learning, he still couldn't give up the *qigong* he practiced before, so we've never contacted him. Because all those people he taught aren't pure either, we haven't contacted him.

Question: My husband is Japanese, but he likes Dafa a lot. He thinks It is very good.

Teacher: Maybe there's a cultural difference. But I think if the Japanese can really learn It, it will be easier for them than for Caucasians, because the Eastern people have the same way of thinking; Westerners have a different way of thinking. But after the Westerners have learned It, they're also pretty good. I've been to Japan once, but only to see how the Japanese people were doing.

Question: If in the future this Dafa becomes the Fa in people's hearts, what will things be like in the arena of the social sciences, such as in philosophy or literature?

Teacher: Everything will change. And it will be completely new. People's understanding of this society, of humanity, and of everything will all be turned around. So now many of our students in Beijing know that they're different from other people and are passing around a saying: "We are the new humankind." Of course, I'm not endorsing their saying, I'm just conveying an idea. It will definitely be different from the way today's people think and understand things—that's for sure. As you continue to study this Fa in depth you will have a new understanding of everything. Those of you present here have relatively high professional titles, and many are students studying abroad. As you gradually experience it and think about it, you'll find that your understanding of everything about humankind is undergoing a change. This is because, as I said, humankind's development, humankind's understanding of its beginning and origin—the theory of evolution doesn't exist at all—and its understanding of matter, understanding of the universe, understanding of life, understanding of the world before us, and understanding of this cosmic space have all been developed on the wrong foundations.

Question: When does the Main Primordial Spirit (zhu yuanshen) enter...

Teacher: The Main Primordial Spirit usually enters not long before birth, but the specific time isn't fixed. It might be the moment before birth, or long before birth—half a month, a month, or even earlier—all are possible.

Question: What's Teacher's view on humankind's cloning humans?

Teacher: When humankind has no moral code it will do anything. After that type of human is born, it doesn't have the concept of parents and doesn't have the concept of human ethics and morality—it's scary. It can even clone the same person to replace that person and kill that person. These things appear only after the degeneration of humankind's morality. But I don't think human cloning will happen, because Gods won't allow it. Even if a clone were made, it wouldn't be that person—only a demon could get into him, as Gods wouldn't give him a Primordial Spirit.

Question: If people of mixed race practice cultivation, which paradise will they go to?

Teacher: As far as humans go, people of mixed race no longer have corresponding human races in heaven. If they're cultivators, their outward appearances are no longer important and it all depends on the person's Primordial Spirit (*yuanshen*). If his Primordial Spirit is of the white race, he's white; if his Primordial Spirit is of the yellow race, he's yellow; if his Primordial Spirit is of the black race, he's black. It's a different matter if he practices cultivation.

Question: Can a person of mixed race succeed in cultivation?

Teacher: Whether someone can cultivate and whether he can succeed in cultivation are all up to the person himself. If a person of mixed race can persist in cultivation, he can reach Consummation just the same. When he succeeds in cultivation his Primordial Spirit will return to wherever he came from.

Question: What did you say last time that a person of mixed race has lost?

Teacher: He has lost the body that comes from the top down through to here. Let me put it this way: People of the yellow race have people of the yellow race up there, and people of the white race have people of the white race up there. He's lost this thread.

Question: You've said that a baby has a Primordial Spirit only after it's born. So is it true that life doesn't exist back during the pregnancy? Please explain.

Teacher: That's not true. Anything... I've said that when anything is created a life enters it. A product made by a factory, anything, you see them like this, yet they're all alive. When the embryo is very tiny in the mother's body—the moment that little bit of flesh is created—he's already alive. So how can he be alive without a Primordial Spirit? Without a Primordial Spirit he still has life himself. That's because with humans, besides themselves... didn't cultivation in the past talk about the three souls and seven spirits? Of course, what they said wasn't specific. I'm just giving you the idea, that is, besides your Main Primordial Spirit, your body also has other elements that form a human life. The

flesh body itself also has the life with your parents' images—the images of the father and the mother are also alive. The human body is very complex to begin with.

Question: Then is abortion also considered killing?

Teacher: That's right. An abortion during pregnancy is killing. It doesn't matter how human morality has become, or whether humankind or its laws permit it—laws can't represent Gods—if you've killed, you've killed. You might argue that according to the law you didn't kill—that's what humans say. We've found that in the space surrounding maternity hospitals there are many babies with nowhere to go—they're missing body parts, or have complete bodies, but they're all young, small lives of babies. Originally, these lives reincarnated, and they might have had their own futures and might have lived for a number of years and then entered another cycle of transmigration. But you kill him before he's even born. Then he has to struggle painfully through these long years—that little being all by himself, it's so sad! He has to wait until all of his years on earth allotted by heaven are over, and only then can he enter the next cycle of transmigration. So you put him in such a painful situation all at once—can you say that's not killing? What's more, the karma is quite large. If you don't want a baby use contraception.

Question: With this karma, can a person still cultivate?

Teacher: Yes, of course he can cultivate. But as I've said, the cosmos' Dafa is all-encompassing. When viewed from one particular level, then the Fa becomes absolute. Different levels have different Fa, and the higher the level, the clearer the understanding of the principles. That's because if you can really cultivate to Consummation, they'll surely become beings in your universe. Then some people think, "Then let's not worry about killing." Whoever thinks this way definitely cannot succeed in cultivation. And if you don't succeed in cultivation, you can't afford to repay those lives you killed. Do you understand what I'm saying? Cultivation can make up for these things, provided that it's true cultivation. After Consummation the karmic outcome will be determined.

Question: If an abortion was done twenty years ago when I didn't know better and it was allowed, what happens if I practice cultivation now with so much karma?

Teacher: Just focus on cultivating. Actually, with many of us, who knows what we've done in what lifetime during our many lifetimes; and who knows how much karma we've owed in any given lifetime. Today's people have all come to this stage with karma rolling on top of karma; people free of karma don't exist. Apparently there isn't anyone who hasn't taken a life; killing doesn't necessarily refer to killing a human being. Since we can save you, and since you're able to cultivate and have obtained the Fa, don't think about these things. Just focus on cultivating and I'll make arrangements. If you reach Consummation this matter will be well taken care of.

Question: Several Falun Dafa students in Germany are hunters. They say that foxes possess human bodies and aren't good. I haven't accepted this yet.

Teacher: We won't talk about foxes in and of themselves. It's possible they won't exist in the future. But as cultivators, we should try not to do things of killing. Besides,

we have mercy. As for possession by foxes, many foxes have gained some special powers; some foxes don't have special powers and aren't able to possess human bodies.

Question: Will the future humankind need to cultivate upward?

Teacher: By the time the future humankind comes about, almost all of you will have concluded your cultivation; but that [time] will also come soon. The audio and video recordings won't be left for people in the future, and they won't know my image. Some people say that I've leaked many of heaven's secrets. Actually, the future people haven't heard my teaching the Fa. People on the street now don't know and haven't heard the Fa. Of course, if you truly practice cultivation, reach Consummation, and leave, I'm teaching the Fa to Gods. So heaven's secrets haven't been leaked to humans. The future people will enter a wonderful period, and they will have quite a few blessings. It'll be relatively more difficult for them to practice cultivation, since in a good environment there won't be that much suffering. So it won't be easy at all to practice cultivation. But on the other hand, it will also be normal—the human world won't be that tough or that bad, and it will be a period for normal cultivation.

Cultivation is full of hardship. And it isn't limited to the hardships you suffer. I've said this before: "It's unbearably cold at the top." What I'm saying is different from what everyday people say. That is, when your realm is raised, your *gong* is raised, everything else of yours improves accordingly, and your way of thinking also changes, you'll find that extremely few people have anything in common to talk about with you. In this sense you'll feel very lonely, and will feel a kind of hardship inside you. Then along with this comes a state: You'll seem to have less to say and less contact with everyday people, even with your family members—it's sure to be this way. But this is all normal. We just do our best to balance this relationship. That's because you really can't be considered an everyday person. Since you are gods and since you aren't everyday people anymore... In the past, once a monk who practiced cultivation left the secular world, he was a half-god—of course, today's monks aren't, and they don't have that quality either. Why was he said to be a half-god once he left the secular world? Before, once someone who cultivated left the secular world, he would have severed all worldly connections. Do you think he was still human? Of course he couldn't have been the same as a human. Humans can't live without these ordinary human emotions. After you've practiced cultivation and have truly improved, you'll find that you aren't attached to what humans are attached to, and that you consider what humans love to talk about really boring.

Then there's bound to be a difference between you and humans, and this gap will get increasingly larger. But you also shouldn't think too much about this aspect of things, because once you enter this state, you'll slowly and gradually come into contact with the things you should come into contact with, and you'll gradually reach the Unlocking of Gong (*kaigong*) and Enlightenment (*kaiwu*). You have your enjoyment, humans have humans' enjoyment, and of course, Gods have Gods' enjoyment.

Question: Children who've grown up in the U.S. aren't so good with Chinese. Should they be sent back to China in the future?

Teacher: I can tell you that I've been to many places abroad and I've found this problem everywhere, so when I see my disciples I often tell them this: Make sure you have your kids learn Chinese; you can't lose the characteristics of your yellow race. Since there's no place for you in the Caucasian paradises, you still need to return to the paradises of the yellow race's people. What matters the most is if you can't understand the true meaning of the Fa when you study It. Today the translated books provide people with a process of understanding during the transitional period. Just like our book *China Falun Gong*, It is something only for people's understanding process, whereas in true cultivation one follows *Zhuan Falun*. The books translated into foreign languages are also for during your process of understanding. If you want to truly practice cultivation, you need to read the original text. Only from the original text can you know what's what. The translations—no matter how well they're done—are shallow and don't have the inner meanings. That's why many of us find that each time you read the book It is different; when you read the same sentence from different realms it's completely different.

Question: Some veteran students aren't willing to join new students in discussion. Is this phenomenon correct?

Teacher: We don't rigidly require that everyone come to the practice sites to practice. I'm only telling you that doing the exercises as a group and discussing among yourselves at the practice sites enable you to improve quickly—they help students improve. If someone wants to practice at home, he can practice at home—that doesn't matter. We have some people who've cultivated quite well, and it's true that a good number of them are among those who practice at home. But there are also some who aren't able to be diligent and make continual progress, and a good number of them don't get out of their homes. So you can't make generalizations, nor can you force these people. Cultivation practice is all about people's hearts. If someone doesn't want to cultivate in his heart, what's the use of your forcing him to come, right? If he doesn't want to become a Buddha, even Buddhas can't do anything about it. Only what a person wants or what he wants to do counts. But you feel that coming out seems to help us spread the Fa; you think this is good and persuade him to help others. Actually, that's not necessarily the case. Cultivating at home and cultivating outside are the same.

Now I've found another issue—of course, it's not the issue you just raised. We've found in mainland China that many veteran students from the early period no longer come out to practice, and that almost all those who are practicing outside have never heard me teach the Fa—there are many of them. Since this is the form in which our Dafa spreads, this form has been left to you, and future generations will do it this way, too. That's excellent. This isn't to say that those who go back to practice at home aren't good anymore; many of them have already cultivated quite well. They find that they have nothing in common to talk about with students who've just started to practice and who don't have a deep understanding of the Fa—this situation occurs. They think that the things that other students love to talk about are attachments, and they feel uncomfortable; this might be why they don't come—this situation does exist. Usually, when humans do something, they have an attachment or a purpose. If a person has cultivated very well, when he has no ordinary human attachments he can't stand being with humans. He can't stand a single sentence by humans—every sentence, every thought, and the ideas in people's minds have a purpose. When your mind is clean and clear, when there's nothing,

you'll know everything others are thinking. And then you won't be able to stand any single thought, any move, or any sentence by others, and you'll feel annoyed. You'll just feel that you can't explain it clearly to them, and so you won't come out—there are cases like this, but not all are like this. But I think it's best that our new students come out to practice. Why? Because it truly does help you improve. If you don't come out to practice, and you practice at home instead and try to enlighten to things on your own, of course, you'll be able to enlighten, but it will be slow—who doesn't want to make continual progress? Who doesn't want to improve quickly?

Question: When we're doing something and we don't know if we should do it or not, how do we use Zhen-Shan-Ren as our guide?

Teacher: Actually, it's not about whether something should be done or not. You don't realize that people often get bogged down in specific situations and then are unable to evaluate good and bad. Why am I able to see everything about the situation of the present humankind's development? I can explain everything because I'm not within it. When you look at a matter, don't look at it while you're bogged down within it, don't evaluate the matter in isolation and within the specific matter. Jump out of it and take a careful look at it, see if it's in keeping with Zhen-Shan-Ren. How would someone who's cultivated well, or a God, a Bodhisattva handle it? Think of it this way, and as soon as the righteous thoughts emerge you'll know.

Question: Complicated environments produce high-level persons. The environment in mainland China is certainly much more complicated than that in the US, so cultivating in mainland China is faster.

Teacher: They're all complicated; they're complicated in different ways. The psychological conflicts among people in mainland China are really intense—their intriguing against each other is severe. But in the U.S., the damage done to the surface culture is very serious, and the demon-nature is enormous. So someone can practice cultivation in either place.

Question: The air is heavily polluted. Is it very bad for cultivation?

Teacher: No, it's not a problem for us cultivators. Since your body is being gradually replaced by high-energy matter, these things can't pollute you.

Question: Can cultivation influence the external environment, including the natural environment, social environment, or the cultivator's own social circle and living environment to move towards goodness and in the direction of Zhen-Shan-Ren?

Teacher: It is producing this effect, only it's very subtle and can't be observed easily. Everything that has to do with you is undergoing subtle changes—changes of two kinds. One is that some get further and further away from you, the other is that some get closer and closer to you—that is, they're becoming better and better. Some leave you altogether; the ones that aren't good enough depart—this happens. The changes are very subtle.

Question: Teacher, what, ultimately, is the effect of the half-lotus position versus the full-lotus position when doing the meditation?

Teacher: There's a basic element of cultivation, a mechanism inside. The mechanism of the full-lotus exercise of ours is just like a machine. The gears of the machine are supposed to be installed this way, but if you insist on installing it that way it won't be able to produce anything. But it's not necessarily that absolute, as some people need a process of gradual improvement. If you can't cross your legs now, try to do it gradually. So we still have ways to handle it. You should do your best to catch up.

Question: When I do the lotus position sitting, if I can't become tranquil, I can't achieve ding,³⁹ either. This means my level is low and I can't move up to high levels.

Teacher: If you can achieve *ding* as soon as you sit, your current level is already quite high. This has already been discussed in the book. If you really can't enter into *ding*, just regard the thought that can't be suppressed as someone else's. Actually, let me tell you that it isn't you in the first place—it's composed of postnatally-acquired notions and thought karma. You originally wanted to sit in meditation and enter tranquility, but why isn't it tranquil? It doesn't listen to you—could it be you? It is karma churning up, so you should regard it as someone else. As you lighten your attachments you'll gradually be more and more able to reach tranquility, and your level will be improving as well.

Question: I always feel sleepy when doing the exercises. Could you tell me if I should sleep, or if it's a demon so I should fight it?

Teacher: Sleep itself isn't a demon. It's a factor such that humans must rest. This is also one of the things, the factors, that make up the universe. But as a cultivator, if you sleep during cultivation it can play the role of a demon, keeping you from cultivating. It isn't a demon itself, but it can play that role. But on the other hand, it also has the effect of strengthening your will. Don't you need to cultivate your will? You need to strengthen your will, and restraining it is strengthening your will—it's also cultivation. Feeling sleepy while doing the exercises is itself also an effect of thought karma.

Question: I'd like to ask what exactly energy mechanisms are.

Teacher: Energy mechanisms are dynamic mechanisms composed of *gong's* very microscopic substances—substances that humans can't see. These mechanisms have a form, but humans can't see it. When your cultivation reaches a certain point in the future and your Third Eye is opened fairly well, you'll be able to see it. It's like a belt, a white belt, that operates around your body. But It is connected to the Falun inside your *dantian*.⁴⁰ It's continually strengthened when you do the exercises. The stronger these mechanisms are, the better they drive your automatic practice. That is, they're revolving even when you aren't doing the exercises—they're helping you practice automatically. All five of the exercises we teach have these mechanisms at work. So although you see yourself standing here without movement, your body's mechanisms are moving back and forth, driving the transformation of your entire body.

³⁹ *ding* (ding)—a meditative state in which the mind is completely empty, yet aware.

⁴⁰ *dantian* (dahn-tyen)—“field of dan,” located at the lower abdominal area.

Question: Does the Falun Paradise have a Falun song?

Teacher: That's doing advertising and doing humanized things. How could the Buddha Fa be so unserious?! People today have humanized Buddhas. But Buddhas are incomparably great Gods. In the past when people mentioned Buddhas, a sense of boundless reverence would arise. Nowadays they're mentioned casually. The images of Buddhas, Bodhisattvas, and Saint Mary are carved and put in graveyards—that's simply blaspheming Buddhas, Bodhisattvas, and Saint Mary. They're surrounded by tombstones of the dead. Humans don't know what they're doing. They think it's pretty good, and they want Buddhas, Bodhisattvas, and Saint Mary to look after the dead—it's just as if they're commanding Gods. Isn't that how it is? Actually, these are all things born of humans' sinful thoughts. Many *qigong* practices do those dance things and those songs. What do those things have to do with cultivation? Besides, they encourage people's attachments of emotion (*qing*). This is viewing Buddhas, Daos, and Gods with human thoughts and human ways of thinking. In fact, human ways of thinking can't be used to think about them at all. When you've cultivated very well, and only when you no longer have these human thoughts like them can you reach Consummation.

Question: We're living in a state of "having intention." We should remove those desires in our normal lives. Sometimes I get confused and it makes me very nervous.

Teacher: You're saying that when you cultivate, you feel that you've developed a certain level of understanding of the Fa and that you should improve and get rid of certain thoughts; yet you find that certain thoughts are still there and they put you in a dilemma, "Why do I still have thoughts like this?" and you find yourself conflicted. Isn't that right? Let me tell you—I already explained this last time—if we were to remove all the human thoughts that enable you to sustain an everyday person's life, you wouldn't be able to stay for even one day among everyday people. Everything humans do is motivated by attachments, so you wouldn't be able to bear a single human thought. You have no idea what it feels like to be with humans when you don't have those thoughts. So in order for you to practice cultivation among everyday people, only upon Consummation will your outermost surface be transformed and will all your attachments be removed.

Question: Which paradise will people of the white race go to upon reaching Consummation?

Teacher: This question has already been discussed. Some of us might have seen images of Buddhas in *Zhuan Falun*; some might have seen in the English version of *Zhuan Falun* Gods dressed like Saint Mary or Jesus—Gods with Caucasian images—in each and every word. Although you are practicing our Dafa... I've said that we're of the Buddha School, but I'm teaching the nature of the entire cosmos, the principles of the cosmos—the Fa of the cosmos. So of course Gods are also included within. Then if a Caucasian reaches Consummation, the *gong* cultivated in his body will also take on a Caucasian image, and he'll go to a Caucasian paradise after reaching Consummation; the Little Infants (*yinghai*) they cultivate all have wings. Of course, the same goes for the Dao School.

Question: How can one pay for the karma from killing?

Teacher: We have many disciples who've encountered some dangerous incidents during the course of their cultivation—car accidents, falling from high places, and many other incidents. Afterwards, our students felt happy—it sure is worth being happy about. Of course, as I've explained in the Fa, this is equal to paying for a huge amount of karma generated in the past, and can even equal having repaid a life. If that life has really been paid for, your name is crossed out from hell because you've already paid for that life.

Actually, don't think that nothing happened to you after being hit—a you, made up of karma, really died. What's more, that body had thoughts, a heart, and limbs that were made up of your bad karma; it died in the accident, and it was composed entirely of karma. We've done such a tremendous good thing for you, and have removed such a huge amount of karma and paid for lives with it—no one else does this. We do this only because you're able to practice cultivation. When you realize this you will have no way to thank me.

Question: How do we achieve Consummation?

Teacher: We impart this Fa of ours in order to transform the human *benti*⁴¹ into a Buddha-body. This is the path we take; we don't take the way of Nirvana,⁴² nor do we use Light-Transformation, or the method of “Corpse-Extrication” in the Dao School, by which a bamboo stick is turned into a human body and placed in a coffin. We openly and nobly let people see you reach Consummation, because your body will have already been transformed.

Question: Teacher has said that one should do his everyday people's job well while practicing cultivation among everyday people... I want to find a job that I can do well without spending much time, so I can spend the time on cultivation.

Teacher: We all have this thought. You all want to find an easy job so that you can have a lot of time for cultivation and, at the same time, be able to do a good job. A thought is, after all, just a thought. Your motives are probably for the sake of practicing cultivation. But oftentimes things might not be realized as we wish, because everyone's situation is different. As long as you don't have a strong attachment—insisting on doing it a certain way—my Law Body (*fashen*) will arrange things for you very well. You can have a normal job and practice cultivation just the same.

Question: Some people find that reading Zhuan Falun in traditional characters is different from reading It in simplified characters, that it's a different feeling.

Teacher: That doesn't appear to be the case. It should be the same. There's one thing: Since the “Cultural Revolution” in mainland China, people's thinking has undergone tremendous changes. Taiwanese and Chinese people overseas in Southeast Asia or other regions have a slightly different way of thinking when it comes to this. Is it because you tend to read *Zhuan Falun* in traditional characters with that previous notion

⁴¹ *benti* (bun-tee)—“own-body,” “original-body,” or “true being.”

⁴² Nirvana—departing the human world without this physical body; the method of reaching Consummation in Buddha Sakyamuni's cultivation way.

of yours—as soon as you read the simplified characters, you feel that you’re getting mixed up in things from China that you’re not comfortable with? That’s actually a mental barrier of yours.

Question: Sometimes when I’m reading Zhuan Falun I don’t want to put the book down, and I don’t want to do the exercise movements, either.

Teacher: If when you read *Zhuan Falun* you don’t want to put it down, then keep reading—that’s fine. It’s alright to do your exercises later. It’s good to read the book more—studying the Fa is of primary importance.

Glossary

Arhat	Enlightened Being with Attainment Status in the Buddha School and one who is beyond the Three Realms.
Bodhisattva	Enlightened Being with Attainment Status in the Buddha School and one who is higher than an Arhat but lower than a Tathagata.
Dafa (dah-fah)	“the Great Way,” or “the Great Law.”
Dao (dow)	1. Also known as the “Tao,” a Daoist term for “the Way of nature and the universe”; 2. An Enlightened being who has attained this Dao.
Dharma	This is a conventional translation for the Chinese word “Fa,” as used in the context of Buddhism.
Fa (fah)	“Law,” “Way,” or “Principles.”
gong (gong)	“cultivation energy.”
kasaya	Buddhist monastic robes, usually of red, yellow, or orange color.
qigong (chee-gong)	A general name for certain practices that cultivate the human body. In recent decades, <i>qigong</i> exercises have been incredibly popular in China.
Sakyamuni	The historical Buddha, Gautama Siddhartha, who is thought to have lived in India around the 5th century B.C. and who is popularly regarded as the founder of Buddhism.
six-fold path of transmigration	also known as samsara, this is a term from Buddhism referring to the cycle of death and rebirth, wherein one might reincarnate to any of the six levels of existence within the Three Realms.
Tathagata	Enlightened Being with Attainment Status in the Buddha School, and one who is above the levels of Bodhisattva and Arhat.
Third Eye	Sometimes translated as “the Celestial Eye,” this term (<i>tianmu</i>) is used flexibly and can refer to the Third Eye system or a particular component of that system.
xinxing (shin-shing)	“mind nature,” or “heart nature”; “moral character.”
zhao (jhow)	trillion; a number from ancient China.
Zhen-Shan-Ren (juhn-shahn-ren)	Zhen means “truth, truthfulness”; Shan, “compassion, benevolence, kindness”; Ren, “forbearance, tolerance, endurance, self-control.”