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## (A) Do we have Neanderthal genes?

1. Xian Sheng mentioned the discovery of a Neanderthal fossil, noting it was estimated to be several million years old — though he could not recall the precise age reported in the documentary.
2. He approached this from the perspective of DNA: when researchers first encountered the Neanderthal fossil, they thought it was the remains of an individual who had died recently — but it turned out the individual had died a very long time ago.
3. The individual was found in a glacier, which had helped preserve the remains; when the glacier melted and fractured, the body was dislodged and fell onto the surface below — leading to its discovery.
4. From the individual's DNA, researchers attempted to identify living relatives. They were successful: over a hundred volunteers came forward to the university. After testing their DNA, the team traced a direct genetic link to one person — a descendant residing in the UK.
5. This means the person shares the same direct genetic lineage as the ancient individual. His ancestral line was traced back approximately 3.5 million years — the oldest documented genealogical root for any living person — and he immediately gained celebrity status.
6. Xian Sheng recalled having watched the documentary on either the National Geographic or the Discovery Channel.
7. Xian Sheng said that in the past, he would watch either CNN, Bloomberg, or CNBC every morning after waking up. After work, he would stay up late to watch either National Geographic or Discovery — there were so many documentaries to catch up on. That was where he encountered all these fascinating stories.
8. Today, he is the first person able to trace his ancestry back several million years. He became an instant celebrity — people would take videos of him while explaining his lineage. They asked how he felt to be the only person in the world able to identify the oldest documented genealogical root for any living person.
9. Unfortunately, Xian Sheng said he did not pay attention to the name of the person. He was more interested in the fact that this person had succeeded in tracing his ancestry back to such an ancient source.

## (B) Will Baitiangong followers wrongfully accuse others?

1. Xian Sheng spoke about the wrongful imprisonment of an innocent man, Anthony Porter, who spent sixteen years in jail. He was unsure whether he had read the report that morning or the previous morning — he woke at 6:00 am to pray, then sat down to read the newspaper, where he came across the story.

2. He was released immediately. A follower confirmed that the newspaper was that day's edition. The incident occurred in the US.
3. Xian Sheng explained the Medill Justice Project at Northwestern University — a programme that conducts investigative journalism into post-conviction cases, particularly those involving potential wrongful convictions.
4. Porter had spent sixteen years on death row in Illinois for the 1982 murders of two teenagers, Marilyn Green and Jerry Hillard. In 1998, he came within 48 hours of execution by lethal injection, according to the newspaper. Fortunately, he was not executed.
5. This outcome was due to the efforts of Professor David Protess, who led a group of journalism students in reinvestigating the case. They gathered evidence that led to his exoneration.
6. He was wrongfully imprisoned for sixteen years. What could be done in such a case? According to reports, the police had coerced him into confessing and pressured him to take the blame.
7. Xian Sheng said he does not understand such human behaviour. The officer involved is a professing Christian. He then asked whether our Baitiangong followers would ever act in a similar manner — and sincerely hoped they would not, for it is morally wrong.
8. A person who professes any religion — whether Christianity, Islam, Buddhism, Taoism, or another faith — must never act in such a way as to wrongfully imprison an innocent person on death row for sixteen years, leaving them to await execution.
9. Fortunately, he was not executed — otherwise, he would have died an innocent man. Thanks to Professor Protess's efforts in reopening and re-examining the case, the court granted his immediate release.
10. Xian Sheng asked how many followers had read about the case. Four raised their hands. He said it is very important to read the newspaper, and urged those who had not yet done so to go home and look up this news.
11. It is fortunate that people like Professor David Protess exist in the university's journalism department — individuals who take a genuine interest in investigating such cases. He asked for the name of the university, and a follower mistakenly replied that it was Yale University.

### **(C) Some details regarding Anthony Porter's case.**

1. Xian Sheng read in the newspaper that the wrongfully accused man was Anthony Porter, aged 42. He mentally calculated that, having spent 16 years in prison, Porter must have been arrested at the age of 26 — and reiterated this point for emphasis.<sup>1</sup>

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<sup>1</sup> The newspaper was misinformed. In reality, according to the National Registry of Exonerations@<https://exonerationregistry.org/cases/10767>, Porter was 44 years old when exonerated in 1999 — having been imprisoned in 1983 at the age of 27, and spending 17 years on death row. He was officially pardoned by Illinois Governor George H. Ryan on the grounds of innocence and in 2000, received compensation of \$145,875.29 from the Illinois Court of Claims. Porter passed away in July 2021 at the age of 66.

2. Northwestern University — where Professor David Protess re-examined criminal cases — is located in Evanston, Illinois, a suburb immediately north of Chicago.
3. The man who later confessed to the murders, Alstory Simon, was living in Milwaukee in 1999 when Professor David Protess and investigators and students from the Medill Innocence Project located him. Their work led to evidence that Anthony Porter did not commit the murders.

**(D) Do not keep silent when it comes to your rights.**

1. Xian Sheng finds it troubling — and deeply perplexing — that Dr Munawar and Sukma Darmawan could be coerced into confessing to sodomy.
2. Thinking about their case gave Xian Sheng endless headaches, as it also reminded him of his own court case. He could not understand why Sukma and Munawar would plead guilty to the sodomy charges.
3. They stated the police coerced them into confessing to sodomy. Yet today they declared they were never sodomised by Anwar. A doctor even came forward to swear in court that they had never been sodomised by anyone before.
4. Xian Sheng questioned how a doctor could possibly determine whether someone had been sodomised. When someone suggested that physical examination might reveal evidence, he pressed further: could such an examination remain reliable after so much time had passed?
5. The central question remained: Were they sodomised — or not? Why would the police have pressured them into confessing — leading to a six-month prison sentence on that very basis — and then, upon release, have them vehemently deny it had ever happened?
6. Firstly, Xian Sheng would like to ask them: Why did they allow themselves to be coerced by the police? After all, the charge was sodomy — something they could have kept denying. Yet they first confessed — and later retracted. To Xian Sheng, this reversal is deeply troubling.
7. According to Brother Chew Pit King, a Singapore newspaper reported that both men were reportedly denied access to the lawyers they had appointed. Instead, they were represented in court by lawyers said to have been assigned to them by the authorities — and it was these lawyers who entered “Guilty” pleas on behalf of Sukma and Munawar. Xian Sheng explained this to the rest of the followers in Cantonese.
8. Why would the court act in this manner? There was considerable confusion surrounding this case. Even the judicial handling of the Anwar cases is regarded as confusing.
9. Xian Sheng would like to address the core of the issue — the basic tenets. Concerning all the people involved in this case — from those in the courtroom to the police and everyone else connected to it — he wishes to know: Do they pray to the CREATOR? This, he says, is the root of the problem: whether or not they pray to the CREATOR.

10. If a person prays to the CREATOR, they should pray until they fear nothing except the CREATOR — and they should think good, see good, hear good, speak good, and do good.
11. Since most of those involved are Muslims, how sincerely — or to what extent — do they pray to the CREATOR?
12. If we examine Syariah law, a conviction for sodomy or rape under Islamic jurisprudence requires exceptionally stringent conditions: the accuser must produce four credible, upright Muslim male witnesses who directly observed the specific act of penetration. Without this, the case would not be upheld in Syariah courts.
13. Xian Sheng's point of view differs from others. He does not care who was involved. The important point is whether these people truly pray to the CREATOR.
14. A person who prays to the CREATOR would not allow such things to happen in the first place. A person who prays to the CREATOR has no such excuses.
15. Although the reason given — that court-assigned lawyers entered guilty pleas on behalf of both men — may be valid, Xian Sheng stated that whenever the two men appeared in court, they ought to have kept shouting to make their innocence known to the judge, rather than remaining silent and allowing the court-assigned lawyers to plead guilty for them.

**(E) Dying for the right cause is not an issue for Baitiangong.**

1. Xian Sheng acknowledged that the followers of Baitiangong have faults and are in the wrong at times.
2. Xian Sheng himself was implicated in wrongdoing in the past.
3. However, if we did not commit them, we must never admit to guilt.
4. Xian Sheng asked the followers whether they knew that he had been held for questioning over three accusations:
  1. Cheating RM300,000 from followers.
  2. Controlling women to carry out his bidding — though he admitted he was uncertain how he could do it.
  3. Instigating followers to intimidate and assault former followers who had rejected Baitiangong.
5. Xian Sheng said he believed the brothers and sisters in Singapore were well aware that he had consistently stated: if anyone chose not to pray to the CREATOR, he would thank them. He put the question to them — and they affirmed it.
6. Based on these principles, how could he possibly beat someone who chose to leave Baitiangong? The authorities are attempting to compel Xian Sheng to admit to wrongdoings that he clearly would never commit.

7. Throughout the inquiry, he repeatedly stated that he had not committed any of the acts he was accused of. Standing before the Chairman of the inquiry, he pointed his finger toward the assembled police officers and said: “Take heed, all of you — you will die one day, and after death, you will regret what you have done.” Then, turning to the Chairman, he added: “And you, Chairman — you, too, must take heed. You, too, will die one day.”
8. He told the Chairman to look closely at him and asked, “Do I appear to be the sort of person who would control these women, instruct followers to assault those who cease praying, or defraud them of RM300,000?” He then asked the Chairman, “Where is that RM300,000 now?”
9. He then snapped his briefcase shut, strode toward the door, slammed it open with his briefcase, and walked out of the judge's chambers.
10. Xian Sheng’s lawyer rushed to his side and implored him to apologise to the Chairman. Xian Sheng shot back, “Why should I apologise to him?” The lawyer warned: “Your life rests in the Chairman’s hands.” Xian Sheng laughed aloud — “My life in the Chairman’s hands?” adding, “That is a hilarious statement.”
11. The Chairman’s name is Zaki bin Tun Mohamed Azmi. Xian Sheng made clear that he was utterly indifferent to who he was and rebuked him directly. Xian Sheng also warned the Chief Justice of Malaysia, Tun Dato’ Seri Mohamed Eusoff Chin to take heed, for he would come to know the truth after he passed away.
12. Xian Sheng warned Eusoff Chin that Zaki Azmi was a pathological liar. And now, Zaki Azmi has become a judge — a pathological liar elevated to the bench. Xian Sheng reiterated that he had told Eusoff Chin, “You will know that Zaki Azmi is a pathological liar when you have passed away.” He assured the brothers and sisters in Singapore that what he had recounted was a true account.
13. Xian Sheng felt a powerful impulse to slap Zaki Azmi — so he quickly walked out. Had he done so, he could not imagine what might have ensued. Yet at worst, he reckoned, it would have led only to imprisonment.
14. Zaki Azmi complained to Eusoff Chin that he was displeased that Xian Sheng left the Judge’s chambers. He added: “Had Zaki Azmi dared to stop me — I would have struck him aside, and he would have been sent flying.”
15. The entire commotion took place inside the Judge’s Chamber. Those outside — including Brother KC Wong — could clearly hear Xian Sheng shouting at Zaki Azmi, and all lawyers were stunned.
16. Returning to Anwar’s sodomy case, Xian Sheng said he did not understand why Sukma and Munawar did not shout while they were in court — yet, as soon as they stepped outside, they cried out to the gathered press that they had been forced to confess. He questioned why they failed to shout when inside the courtroom.
17. What is there for a person who prays to the CREATOR to fear? At worst, the police may shoot them dead — and even that is nothing.

**(F) The Malay gang leaders are friends of Xian Sheng.**

1. Last Monday, Xian Sheng received an invitation from a Malay Dato' to attend a wedding function at his residence. Xian Sheng arranged for two Malay friends — Dr Zainal and Muhammad Nor — to accompany him. Brother Ah Kian drove the car, with Brother Onn Soon seated on the passenger seat.
2. They were driving very slowly and stopped when the car ahead came to a halt. A motorcycle, ridden by a Malay student, collided with them from behind. Brother Ah Kian was speaking to the student, but by the time Xian Sheng alighted, the student had already left the scene.
3. One day, a Malay man phoned Xian Sheng at his home and asked if he was Mr Chew. Xian Sheng was surprised that the Malay man had obtained his private home number. Xian Sheng acknowledged that he was and asked the reason for the call.
4. He reminded Xian Sheng of the accident in which a Malay student had collided with his car. Xian Sheng immediately asked whose fault it was. The Malay man insisted on speaking first, and Xian Sheng allowed him to proceed.
5. The Malay man told Xian Sheng he was attempting to resolve the matter amicably. He added that the student belonged to a gang. Xian Sheng was amused to hear that the Malay student had a gang backing him. Xian Sheng allowed him to continue and finally asked whether he had concluded his argument.
6. When it was Xian Sheng's turn to speak, he asked the man, "When will your gang come to chop me to death?" He added that he had long wished to die — and was eagerly awaiting someone to chop him to death. The followers laughed upon hearing this.
7. Xian Sheng then asked the Malay man whether he believed his intimidation would cause Xian Sheng to tremble with fear. He went on to say that he had formerly served as an army reservist and had handled all manner of firearms. Finally, he asked the man what he imagined his intimidation could possibly achieve against him.
8. Xian Sheng asked what he was attempting to achieve — and whether he even knew who was at fault. The Malay man replied that his driver, Brother Ah Kian, had given the student RM5. It emerged that Brother Ah Kian had handed the student RM5 to cover medical expenses — thereby implying that Xian Sheng was at fault. Xian Sheng countered that no medical expenses were necessary, as the student had sustained no injury. When a follower remarked that the student had suffered a head-on collision, Xian Sheng retorted that it was nothing more than a gentle bump to his rear bumper.
9. When the Malay man repeated his gang threat, Xian Sheng asked him whether he knew that Taman Melawati also had its own gangs. He told the Malay man to seek out Pak Yusof and inquire who Chew was there, adding, "After all, you were so adept at locating my home telephone number."

10. Xian Sheng then gave the Malay man another name — Shamsuddin, who is also another gang leader at Taman Melawati — and told him to seek him out as well, to inquire who Chew was there.
11. Xian Sheng finally asked the Malay man for his name, and when he intended to visit, together with the student. The Malay man obviously sounded shaken by Xian Sheng's response, and promptly shifted his stance, denying that he had ever sought to threaten or intimidate.
12. The Malay man adopted a conciliatory tone, explaining that he was merely acting as a mediator between Xian Sheng and the student, and wished to arrange a meeting so that Xian Sheng might offer the student some compensation for medical expenses. Xian Sheng replied that if this was a demand for money, he would never yield to it — but if it were a request, he could consider it, and would send his driver to speak with them. Xian Sheng said he would leave it to his driver to decide whether to offer compensation, for Xian Sheng would not compel his driver to do anything against his will.
13. Xian Sheng told the man that he was always available. If the Malay man was capable of contacting him, then he ought also to be capable of coming forward to meet Xian Sheng in person. He ended the conversation by saying he would await the man's call to arrange a face-to-face meeting.
14. Ever since that day, not a single phone call arrived — right up until Xian Sheng departed for Singapore.
15. Xian Sheng clarified the events surrounding the accident for the followers once more.
16. Xian Sheng explained that some — indeed, most — people who do not pray to the CREATOR would likely agree to pay compensation under such circumstances. When a follower raised the question of who was at fault, Xian Sheng replied that this was not a matter of right or wrong, but one of fear.

### **(G) Realisation of Self**

1. Xian Sheng reminded the followers that we pray to the CREATOR — or, for Chinese followers, to TIAN GONG. In all dealings — regardless of skin colour, be it Malay, Caucasian, or Indian — we rely on facts and sound reasoning. We must understand and uphold this stance because we pray to the CREATOR.
2. Xian Sheng then asked the followers which Baitiangong principles apply to the lesson above. He acknowledged that the first principle is rooted in the Second Spiritual Guideline: Fear Nothing except the CREATOR.
3. The second principle pertains to Realisation of Self from the Five Realisations teaching — the second in sequence, following Realisation of Consciousness.
4. This lesson, therefore, compels us to examine ourselves: as a Baitiangong follower, do we truly embody the Second Spiritual Guideline — fear nothing, not even death?

### **(H) No one alive could ever intimidate Xian Sheng.**

1. Xian Sheng's immediate reply to the Malay man—who had attempted to threaten him—was: “I, too, have longed for death and wished to see who would dare chop me to death. How many gang members do you have, and when can they arrive?” That was Xian Sheng's first response to the threat.
2. Xian Sheng questioned what gang a student could possibly belong to while still studying in school. (The Malay man had clearly attempted to intimidate Xian Sheng by claiming the student was affiliated with a gang that would threaten him with bodily harm.)
3. Xian Sheng noted that he had earlier omitted mentioning the Malay man's claim to be a supporter of Anwar. He clarified that the voice on the phone belonged to an adult Malay man, not the student.
4. Xian Sheng told the Malay man to ask Anwar's wife, Wan Azizah, who Chew Choon Ming was, explaining that since Anwar was in prison, the Malay man could not ask him directly and therefore should ask his wife instead.
5. Xian Sheng added that when he knew Anwar, the Malay man was nowhere to be found. Was the Malay man implying that Anwar's supporters endorse student gangsters?
6. That Malay man was clearly delusional, believing he could intimidate Xian Sheng with such tactics. Xian Sheng reiterated that it was absurd for him to make the call. After all, even the government had failed to intimidate Xian Sheng.

### **(I) Nature turns against the police.**

1. The Malay man can wait indefinitely — if he believes he can intimidate Xian Sheng, he is mistaken; even the government could not do so.
2. Xian Sheng recalled the incident in which he swung his elbow at a FRU (Federal Reserve Unit) who interrupted him during prayer, though, unfortunately, the blow did not land; had it done so, the FRU officer might well have been sent flying.
3. The incident occurred at the Salak South meditation ground, where a FRU attempted to pull Xian Sheng upright while he was in prayer.
4. The commotion caused a group of followers to rush to Xian Sheng's side. The FRU surrounded the meditation ground, while some officers advanced inside. In response, Xian Sheng raised his fist toward them.
5. Xian Sheng was deeply dissatisfied with their rudeness in attempting to pull him upright while he was in prayer. They could simply have waited until he had finished praying and risen of his own accord before questioning him. The FRU's conduct was wholly unreasonable.

6. Xian Sheng stated that because the police attempted to frame and persecute him, they now find themselves in a disgraceful state. Having moved against him first, the police have now lost the public's trust. Xian Sheng reiterated that the police's current standing is in shambles.

**(J) Baitiangong people must be courteous and courageous.**

1. Xian Sheng stressed that self-realisation is essential. He explained that human beings must conduct themselves with courtesy.
2. We must be courteous, but not to the extent of being bullied. We must possess courtesy coupled with courage as part of self-realisation.
3. Today, while Xian Sheng was chatting with some brothers and sisters outside, Brother Tan told him that he and Brother Raymond had invested RM20,000 in a business venture but had yet to receive a single cent in return.
4. Xian Sheng recalled that Ah Kwok's restaurant had been rented out to another party, with the top floor converted into a karaoke venue. He asked Brother Tan An Bin to confirm this, as he worked as the manager at Gaia Restaurant, located near Ah Kwok's shoplot.
5. Xian Sheng asked Brother Tan whether Ah Kwok would be able to repay the money owed to Brother Tan and Brother Raymond after renting out his shop lot. Brother Tan replied that it was certainly possible — if Ah Kwok chose to do so. He explained that, according to another investor who was on friendly terms with him, the latter had initially invested over RM70,000, and was supposed to receive RM7,000 in returns, but this was later reduced to RM3,000.
6. Xian Sheng said that since Ah Kwok had taken in over RM70,000 yet remained unable to repay their investment, he concluded that Ah Kwok had no intention of ever doing so. Ah Kwok was unafraid of the consequences — precisely because, in his view, they could not take any action against him.
7. Xian Sheng instructed Brother Raymond to lodge a police report at the Singapore police station. Although a sister remarked that there was no paperwork as clear evidence, Xian Sheng insisted they proceed with the report first.
8. He told them he disliked the situation, as it revealed a complete lack of self-realisation.
9. Brother Chew Pit King explained that, in cases of alleged cheating, the police will invariably ask for the location where the monetary transaction occurred and direct the complainant to file the report at the nearest police station.
10. Xian Sheng asked the two brothers where the transaction had taken place. They replied that it was in Kuala Lumpur. He instructed them to lodge reports both in Singapore and in Kuala Lumpur.
11. There are many issues Xian Sheng can tolerate, but this situation angered him so deeply that he lost his appetite at lunch. What particularly aggrieved him was Brother Tan slapping his

- hands in frustration over the financial loss, while Ah Kwok, having rented out every floor of his shop lot, still refused to repay them.
12. Brother Raymond explained that Ah Kwok had promised to repay their investment once he had the funds. Xian Sheng countered that Ah Kwok had already received over RM70,000.
  13. Brother Chang Yoong Wah said they are using the premises as a karaoke centre and brothel. Brother Tan An Binn confirmed that there are over 20 Indonesian women working there. He added that it worked out pretty well—Xian Sheng interrupted Brother Tan over his comment that their business worked out pretty well—and told Brother Tan to work there starting tomorrow. Brother Tan immediately finished his sentence, stating it worked out pretty well because they frequented Gaia for meals. Xian Sheng was still unhappy with how Brother Tan perceived that the brothel business was pretty well and told him to quit Gaia and go manage their prostitutes. He also told Brother Tan to leave the Baitiangong Universal Spiritual Movement.
  14. Xian Sheng said that while prostitution is wrong, he was not concerned about that. His concern was that within the Baitiangong Universal Spiritual Movement, the followers did not know how to take action against someone like Ah Kwok, who owed them money. Brother Tan complained throughout their lunch and for much of the journey back to Singapore Holy Hall, which gave him a headache. Xian Sheng reiterated whether they had the courage to deal with the problem rather than only complaining about it. He said they should gather at his house and loudly demand the return of their money.
  15. Although it is clear that they are running a brothel—as the women are obviously prostitutes and are disguising the operation as a karaoke lounge—the Malaysian authorities, namely the police and the local council, appear to support such people. Xian Sheng knows this because, when we previously applied for a karaoke licence, the local council stated that no new karaoke licences would be approved. Yet, these people are currently operating a karaoke lounge there. Xian Sheng is unsure whether they have obtained a licence from the local council, but it is evident that there is a karaoke operating as a front for a prostitution den. Nevertheless, the corruption of the government is also not what concerns him.

**(K) Can we accept prostitutes or sex workers into Baitiangong?**

1. Xian Sheng stated that regardless of whether an individual operates a brothel or works as a prostitute, he is able to accept them into Baitiangong.
2. The reasoning Xian Sheng provided, citing an earlier case, was that he welcomed a woman into Baitiangong because she had ceased working as a prostitute after finding a man to provide for her.
3. After the man abandoned her, she apologised to Xian Sheng and informed him that she had to return to prostitution to earn a living.
4. Xian Sheng advised her that returning to prostitution was unnecessary since alternative employment could always be found. He even offered her a position as a housemaid.

However, she replied that she was unable to perform manual labour, as she had become accustomed to her former lifestyle.

5. When Xian Sheng perceived that her mind was made up, he told her that the choice was her own responsibility. However, he warned that upon her death, her soul would go to a plane where she would be forced to serve as a prostitute without end. Whatever Xian Sheng said, it shall come to pass.
6. From that point on, she stopped praying to the CREATOR. When a sister remarked that the woman perhaps failed to grasp the gravity of Xian Sheng's words, Xian Sheng retorted that she understood his meaning perfectly. He had explicitly stated to her that, following her death, she would have no further need for trousers, as her legs would be perpetually spread open.

### **(L) The suffering of a prostitute in hell is horrific.**

1. Xian Sheng inquired if the followers were familiar with an obscure folklore concerning "吕洞宾". According to the folklore, nuns would bind their feet to prevent a phallic object from entering their private parts during the night. This object was purportedly the penis of "吕洞宾", which would detach itself and roam while he slept. He noted that this was an ancient tale from folklore.
2. As the followers seemed unfamiliar with the story, Xian Sheng confirmed that he had personally heard of this folklore in the past.
3. Returning to a serious tone, Xian Sheng explained that although a woman might gain material benefits from being a prostitute during her lifetime, upon her death, her punishment would involve her legs being forced wide apart while a long phallic object penetrates her incessantly. Despite the resulting bleeding and the tearing, the thrusting action would never cease. Xian Sheng then asked the followers how they would describe the pain.
4. He stated that he had witnessed this personally and asked the followers if they recalled his previous account of touring Hell. There, he saw a woman with her legs forced wide apart as a long phallic object, detached from any body, penetrated her private parts continuously. She remained immobilised, able only to cry out in extreme agony. Despite the bleeding and the tearing of her flesh, the thrusting motion was relentless.
5. Xian Sheng called upon the female followers to describe the agony that the woman experienced. He emphasised the point regarding the eternal suffering a prostitute would endure in hell as a consequence of choosing an easy life in this world.
6. He reiterated that he had personally witnessed such torture during his tour of hell. He recalled that he had previously shared with the followers the account of his journey through hell. He repeated that the woman was wearing no trousers, while the long object thrust in and out of her incessantly as she screamed without pause.
7. Xian Sheng sought their perspectives on the agony an individual would be forced to undergo in hell. It is for this reason that he rejects prostitution in every form.

8. He said that if anyone were to suggest using prostitution to expand his business, he would reject their proposal. He explained that it would be simple to increase the revenue of his pub business, known as Gaia at Alam Jaya, if he chose to convert the three upper storeys into short-stay hotels for sex work and hire women to accompany the customers. Customers would go up to the rooms above if they were attracted to the women and then return to continue their drinks afterwards.

**(M) Brothel and slot machine operators are thriving in Alam Jaya.**

1. In the past, an individual approached Xian Sheng to offer him licenses for more than thirty slot machines. He asked the followers if any of them recalled him mentioning this occurrence in the past. Only a single follower indicated that they remembered. Xian Sheng stated that he had flatly rejected the offer.
2. The individual informed him that a single slot machine could generate several thousand ringgit per month, with the potential to reach 8,000 or even 10,000 ringgit per month. Xian Sheng asked the followers to consider how much he might have earned had he operated more than thirty such machines. Nevertheless, Xian Sheng declared that he had flatly refused the offer. He confirmed that the offer concerned jackpot machines. Brother Tan An Binn calculated that with over thirty machines, Xian Sheng could have potentially earned more than RM300,000 per month.
3. The responsible Minister was acquainted with Xian Sheng, having served as his assistant in the past. Xian Sheng reiterated that he had flatly rejected the offer and would never, under any circumstances, reconsider his decision.
4. The offer was conveyed to Xian Sheng through a female intermediary. This woman is still alive and has not passed away. He inquired whether the followers knew her identity. He specifically asked Brother Tan if he knew this woman, to which Brother Tan replied that he did not. The woman in question is the daughter of the late Sister Fong, who resided in Pudu, and she is also a follower of Baitiangong.
5. Initially, when she asked Xian Sheng if he wanted the licenses, Xian Sheng inquired about their purpose. She replied that the licenses were for operating slot machines and that she possessed the necessary connections to obtain them.
6. Xian Sheng told her that he did not want the licenses as they were associated with gambling. The followers remarked that these slot machines provided a guaranteed source of income. Brother Tan further noted that there are as many as eight premises operating such slot machines within Alam Jaya.
7. Xian Sheng asserted that all the shops operating these slot machines in Alam Jaya are doing so illegally. He asked sarcastically whether the Local Council and the police were aware of these operations, then remarked that the authorities are collecting protection fees as part of their collusion.

8. Xian Sheng stated his belief that the Singaporean government would immediately shut down any establishments operating as brothels or housing slot machines. However, Xian Sheng does not believe that the Malaysian government would take such action, despite being a Malaysian citizen himself.
9. These illegal establishments, which operate brothels and slot machines, are thriving within Alam Jaya. He stated that he has no confidence in the Malaysian government.

**(N) An individual who attained self-realisation earns an honest living.**

1. For an individual who has attained self-realisation, there is an honest and proper way to earn a livelihood.
2. Such an individual does not cheat or deceive, conduct criminal business activities, or employ wrongful methods to earn a livelihood.
3. There are many ways to earn an honest living. Xian Sheng clarified that those who claim that they are unable to earn an honest living are bluffing others. There is always a way.

**(O) Do not cause any misunderstanding within the Spiritual Movement.**

1. Xian Sheng expressed his personal view that, following their self-realisation, an individual must decide for themselves what to do. However, whatever they intend to do, they must consider the opportunity carefully before embarking upon it. Whether it is right or wrong is a separate and distinct matter.
2. Returning to the subject of the debtor, if he truly lacks the funds to settle his debt, then we would say that he is unable to make repayment. However, that is not the case in this instance. Xian Sheng deliberately requested that Brother Tan announce he had questioned the individual, who then confirmed that he had successfully leased out all floors of his shoplot.
3. Xian Sheng clarified that this matter is entirely unrelated to the affairs of Baitiangong. However, a complication arose because Brother Tan mentioned Brother Chan Yau Yee during his conversation. Xian Sheng wanted to ensure that no misunderstanding occurred. As Brother Tan also mentioned Sister Siew Chan, Xian Sheng reiterated that he wanted to prevent any misunderstanding within the Baitiangong Spiritual Movement.
4. While Xian Sheng was thinking about the topic of the Realisation of Self, he thought about the information shared by Brother Tan. He decided to expose everything, as he does not want any secrets to exist within the movement. When there are too many pent-up secrets, it could fester into a sort of "heart syndrome." Xian Sheng does not want any followers to harbour blame toward one another.
5. What Xian Sheng wants is that if an individual owes you money, you should find a way to recover the debt from them. The person in question had already received upwards of RM70,000 from another investor and, consequently, was in a position to easily return the

initial investment of over RM20,000 owed to Brother Tan. Brother Tan is now aware that the individual possesses the funds but has refused to repay the debt; therefore, he should take steps to seek him out. Xian Sheng does not want any misunderstanding to arise involving Brother Chan Yau Yee or Sister Siew Chan.

**(P) Is working in Baixian a sacrifice?**

1. Xian Sheng returned to the primary topic of the Realisation of Self. He explained that when we encounter any difficulties, we must know how to resolve them. He added that there are many other insights regarding the "self" that he intended to share with the followers.
2. Providing another insight regarding the self, Xian Sheng questioned whether we utilise our minds to think things through before we open our mouths to speak.
3. Xian Sheng asked, "What is Self-Realisation?" He replied, "仁义礼智信" citing the "Five Constant Virtues" (Wǔcháng) of Confucianism—Benevolence (Rén), Righteousness (Yì), Propriety (Lǐ), Wisdom (Zhì), and Trustworthiness (Xìn).
4. Next, Xian Sheng cited the phrase, "女慕贞洁, 男效才良, 知过必改," which is found in an ancient book, the Thousand Character Classic (Qiānzìwén). The complete proverb reads, "女慕贞洁, 男效才良, 知过必改, 得能莫忘," which translates to: "Let women aspire to integrity and purity, and let men emulate talent and virtue. Be sure to correct your faults once you are aware of them, and do not forget the abilities you have mastered."
5. Xian Sheng asked the followers if they remembered him mentioning an occasion where he saw 2 numbers. An old acquaintance of his, Lou Ying, had encouraged him to purchase those numbers. Xian Sheng questioned Lou Ying as to why he constantly referred to books filled with numbers and Chinese text. Lou Ying then showed Xian Sheng two lines of text; when Xian Sheng enquired about their meaning, Lou Ying read, "女慕贞洁, 男效才良, 知过必改," and provided an explanation.
6. Xian Sheng provided an example of how the phrase "女慕贞洁" (nǚ mù zhēn jié) applied to widows in ancient China. These women maintained their chastity and purity by refusing to remarry, enduring significant hardships to raise their children on their own.
7. Similarly, Xian Sheng explained that "男效才良" (nán xiào cái liáng) historically applied to men who aspired to become government officials. To serve the nation effectively, they had to emulate those of high talent and noble character, ensuring their pursuit of office was rooted in principle and integrity rather than personal gain. These principles are founded upon the Five Constant Virtues: Benevolence, Righteousness, Propriety, Wisdom, and Trustworthiness (仁义礼智信). Furthermore, he emphasised that they must demonstrate a high degree of responsibility in their work.
8. Xian Sheng discovered these phrases within the Thousand Character Classic, which Lou Ying had meticulously explained to him. He noted that these principles are essential components of the Realisation of Self, as they dictate how an individual should conduct their worldly affairs.

9. Xian Sheng then explored the concept of "成仁" (Chéng Rén), which literally translates to "accomplishing Rén." In this context, Rén represents the supreme Confucian virtue of humaneness, benevolence, and perfect morality. Its most profound meaning involves sacrificing one's life to fulfil or preserve this ultimate moral principle, representing the pinnacle of moral integrity and commitment to righteousness.) Building on this, Xian Sheng asked the followers: "What does sacrifice mean to us?"
10. Xian Sheng contrasted the true meaning of sacrifice with the behaviour of certain followers who claimed to be "sacrificing" by working in Baixian. While Baixian provides free education to those capable of improving their skills, some exploit this generosity. Despite receiving full sponsorship—including paid leave, full boarding, meals, and their regular salaries—these individuals left immediately upon graduation, telling Xian Sheng, "Bye bye Xian Sheng. Thank you for your education. Thank you. Bye bye."
11. Xian Sheng further noted that some who claimed to be "sacrificing" by working in Baixian frequently argued and disagreed with other staff members. Their cooperation was conditional; they would only cooperate if tasks were done in a certain way, refusing to cooperate if things were done differently. Consequently, Xian Sheng questioned what exactly they meant by "sacrifice."
12. When the followers from Singapore suggested that the issues stemmed from a "communication breakdown," Xian Sheng retorted that they had not truly sacrificed at all. In a sharp rebuke, Xian Sheng bluntly stated, "Communication breakdown, my foot!"
13. The reality is that these individuals are deceiving themselves when they claim they are willing to sacrifice. They are not lying to others but to themselves. They do not understand "仁义礼智信" - Benevolence (Rén), Righteousness (Yì), Propriety (Lǐ), Wisdom (Zhì), and Trustworthiness (Xìn).
14. When they claimed to sacrifice, Xian Sheng drew a contrast with the classical term "成仁" (Chéng Rén), which historically referred to individuals willing to sacrifice their lives to fight and die for their country. Xian Sheng then asked whether that is the true meaning of "成仁." He noted that all these terms were taught to him by Lou Ying.

**(Q) Baitiangong is a revitalisation of ancient practices.**

1. Xian Sheng clarified that he had informed Lou Ying about seeing 2 numbers in a dream the previous night. Lou Ying enthusiastically encouraged him to purchase those numbers. However, although Xian Sheng did buy them, he did not win the lottery.
2. Xian Sheng observed that Lou Ying spent much of his day perusing a book filled with pictures. When Xian Sheng questioned him about it, Lou Ying explained that he was studying the "通書" (Tōng Shū), commonly known as the Chinese Almanac. He noted that people consulted the book for daily decisions, such as selecting auspicious times for

personal grooming, like perming their hair. Brother Tan An Binn added that the book is now widely referred to as "通勝" (Tōng Shèng).

3. Xian Sheng would ask Lou Ying about the relationship between the numbers and their corresponding Chinese text, and Lou Ying would explain the meanings to him.
4. These events occurred during the early stages of Xian Sheng's Baitiangong journey, prior to the commencement of his preaching. Xian Sheng explained that this period was a time of learning about ancient Chinese sayings and traditional practices. This experience led him to understand that Baitiangong is a revival of these ancient traditions and that the movement is undergoing a process of revitalisation.
5. Xian Sheng emphasised that the future development of the movement is the most critical priority at this stage. However, if there are pervasive misunderstandings and personal conflicts, they will hinder cooperation because followers will be unable to face one another. This is precisely the situation Xian Sheng hopes to avoid; he wants everyone to cease blaming one another.

#### **(R) Being brothers and sisters is part of the Realisation of Self.**

1. Xian Sheng raised the question of how the Realisation of Self plays a vital role in the current economic climate. He explained that during difficult economic times, those in management positions must be willing to step down from their managerial roles to perform laborious work if necessary. Such an individual demonstrates an understanding of the Realisation of Self.
2. Conversely, if an individual in a managerial position hires a worker to perform laborious tasks that they are capable of doing themselves—but refuses to do so because they hold an inflated view of their status as a manager—they do not understand the Realisation of Self.
3. An individual with this understanding would instead reason: "In these poor economic times, if I were to hire a worker to do tasks I am capable of doing myself, the company would be burdened with paying that worker's wages in addition to my own salary. However, if I perform the work myself, I save the company money during these challenging times."
4. We must be serious in our endeavours. In Baitiangong, we must be earnest in our preaching so that, during harsh economic climates, followers are willing to accept even the lowliest jobs—earning just enough for two simple meals a day—rather than resorting to robbery, lying, or cheating. Furthermore, followers should be willing to sacrifice their own modest earnings to help another Baitiangong follower who is suffering from hardship. This is possible only because they understand the Realisation of Self. After all, how can followers claim to understand this Realisation if they do not exercise such traits?
5. Xian Sheng summarised that the Realisation of Self requires an individual to make sacrifices during economic downturns. In situations where followers working in Baixian refuse to work if their salaries are reduced, or cooperate only when conditions are favourable, they should not claim to be making a sacrifice. In fact, they should not even claim to be

Baitiangong followers. Xian Sheng asked the followers if they understood the weight of his explanation.

6. Applying the example of the manager to those working in Baixian, Xian Sheng questioned how such individuals could claim to understand Baitiangong if they do not even grasp the Realisation of Self. Instead, those in Baixian should cooperate and work together to find ways to generate more business. Only by doing so can they truly claim that Baitiangong consists of brothers and sisters. How else could such a claim be justified? This is why the Realisation of Self is so vital, and Xian Sheng noted that he has only explained a small part of what this Realisation truly entails.

**(S) Eating at the same table, but practising individually.**

1. Fear Nothing Except the CREATOR is an essential part of the Realisation of Self. We can only experience death once, not twice; therefore, there is no reason to be consumed by fear. On the contrary, we should have a profound fear of telling lies, cheating, stealing, or robbery, as these are transgressions that one can commit many times.
2. Think Good, See Good, Hear Good, Speak Good and Do Good are also fundamental components of the Realisation of Self. Xian Sheng noted that if he were to continue his discourse on this topic, he could speak until late into the night and still not reach the end of it. He emphasised that when it comes to discussing the nature of the "self," there is no end to the subject.
3. Xian Sheng cited the Chinese proverb, "同臺食飯，各自修行" (Tung tōi sihk faahn, gok jih sāu hàhng), which literally means "Eating at the same table, but practising individually." He used this to emphasise that one must not mistakenly believe that others can pray on their behalf or that another person's spiritual efforts will suffice for their own. This proverb did not originate from Xian Sheng, but is a common proverb for the Chinese. Xian Sheng noted that he was not formally educated in Chinese nor fluent in Cantonese in the past. However, he used it to clarify that we reap what we sow. One's good deeds and spiritual progress cannot be shared or transferred; they belong solely to the individual who performs them.
4. It is also crucial to be wary that present-day society is filled with individuals who lie and cheat for a living. Xian Sheng referenced the case of Mr Koh, who possessed the necessary funds yet refused to repay his debts.

**(T) The biggest problems are human nature.**

1. Xian Sheng warns us to remain realistic in business dealings during the current economic climate. He explained that there are certain contracts he could take on, but he chooses to decline them because he knows he would be unable to collect payment.
2. He would rather suspend those business activities, which had caused a significant drop in business volume. This is an unavoidable reality, not just for Xian Sheng, but for many other businesses as well.
3. His business continues to survive while many others have closed down. In the recent past, the neighbouring factories surrounding Baixian's soy factory were fully occupied and thriving; however, on a recent visit, Xian Sheng discovered that up to five of these factories were now vacant. He asked where those businesses had moved, and surmised that they had likely closed down.
4. Xian Sheng remarked that we should consider ourselves fortunate to still be in business while so many others have closed down. Therefore, we must not be overly selective about the tasks we perform; instead, we must do whatever is necessary and cooperate fully with one another. Unfortunately, some Baitiangong staff remain uncooperative and refuse to follow instructions. Xian Sheng illustrated this stubbornness with the following examples: "When told to walk, they refuse and stand still; when asked to sit, they walk; when asked to run, they only walk; and there are those who, when asked to walk, choose to sit." Such is the nature of their character.
5. The root cause of such a defiant nature is a lack of the Realisation of Self. If these individuals truly possess an understanding of the Realisation of Self, there are many tasks we can successfully accomplish together, regardless of the challenges posed by societal problems.

**(U) Which political party does Xian Sheng stand with?**

1. Xian Sheng stated clearly that an individual who truly prays to the CREATOR cannot be coerced by any person.
2. For example, the recent Anwar debacle in Malaysia is a shameful event, entirely concocted by man. Whether these individuals truly pray to the CREATOR is something only they themselves can know. Those who truly pray to the CREATOR would not involve themselves in trying to implicate Anwar. Those who are innocent of the sexual acts should not go to prison; however, even if they were wrongly imprisoned, they must loudly proclaim their innocence regarding the accusations. They should not wait until after their release to declare that they are innocent.
3. Xian Sheng could not recall whether it was yesterday or the day before that someone spoke to him regarding Anwar's "reformasi" (reformation). Xian Sheng questioned why Anwar did not seek to reform the government whilst he was part of the establishment as the Deputy

- Prime Minister. Why did he only pursue reformation once he was outside the system? This is a contradiction that Xian Sheng found incomprehensible.
4. Xian Sheng remarked that he has a brain, the intellect to discern the reality behind the reformation narrative. He acknowledges that reforming a government is righteous, yet he questions why Anwar did not enact reforms while he was part of the establishment. He only advocated for reformation after he was expelled from power. Anwar should, upon assuming the office of Deputy Prime Minister, have immediately commenced reforms. Xian Sheng then asked the followers whether his observation was correct.
  5. After he joined the dominant political party, UMNO, and subsequently realised that he could not make any reforms, he ought to have resigned and renounced his membership. His next course of action should have been to establish a new political movement dedicated to the reformation of the government. Why did Anwar fail to pursue such a path?
  6. Once more, Xian Sheng expressed that he found it incomprehensible that Anwar only wants to make reforms after he was expelled. He only sought to enact reforms after his expulsion. He reiterated that he has a brain, whereas others fail to discern the underlying reality, choosing instead to insist that Anwar's actions were the right move.
  7. Xian Sheng does not necessarily dispute that Anwar's actions were the right move; however, he questioned how others could be so certain that Mahathir was in the wrong. What is the foundation for their assertion that Anwar is in the right while Mahathir is in the wrong?
  8. In recent days, many individuals have questioned Xian Sheng as to where his allegiances lie. Xian Sheng replied that since he prays to the CREATOR, where else could he possibly stand? He clarified that it is not a matter of which person or faction he stands with. They were taken aback and inquired why he would offer such a response.
  9. Xian Sheng expounded his answer as follows: "He is my follower, and he is from MCA, this is my follower, and he is from DAP, that is also my follower, and he is from Parti Rakyat (PRM), and finally he is my follower, and he is from PPP (People's Progressive Party)." He then posed the question to them: amongst all these followers, with whom should he take a stand? They then understood that because Xian Sheng prays to the CREATOR, his position was one of profound righteousness.
  10. The way to tackle such difficult questions is to counter-question. Sometimes, we cannot provide a direct answer, and we must question them back instead. However, we need to respond swiftly or else they will catch us.

#### **(V) The Total Sum of Consciousness.**

1. Xian Sheng asked Anwar Ibrahim whether the allegations made against him were true. When Anwar denied doing those acts, Xian Sheng advised him to pray to the CREATOR to be blessed with justice. A follower asked Xian Sheng if he had visited the prison to speak with Anwar directly. Xian Sheng clarified that the conversation took place through his proxy

rather than in person. He added that if Anwar truly wants justice, he will pray to the CREATOR on Anwar's behalf to help him receive it.

2. Xian Sheng explained that he did the same action for Mahathir. He sent his proxy to speak with him. When Mahathir denied the claims made against him, Xian Sheng said that he would seek justice for him by praying to the CREATOR for Mahathir to receive the justice he deserved. Xian Sheng stated that this is the best path to take.
3. Decisions are made by man. Even the law is made by man. Here, Xian Sheng explains the concept of the Total Sum of Consciousness. When you add together the consciousness of every person, it forms a total sum. This total sum of consciousness projected upwards is also part of GOD's consciousness. GOD's consciousness passes down to Xian Sheng, and he shares it with all the brothers and sisters through his sermons. This then becomes the shared public consciousness of the followers, which is also part of GOD's consciousness. Consciousness works like a two-way stream that flows both up and down.
4. What is truly right and what is wrong? This is a question we must ask ourselves. How do we actually tell right from wrong? Even between husbands and wives, views are different because each has their own opinion. There are so many things hidden from our sight that we may never see the full truth of a situation. We might believe that Person A is right and Person B is wrong—or maybe we see it the other way. In reality, Person A has made decisions that are right for them, while Person B has made decisions that are wrong. At the same time, Person B is right in their own way, while Person A is wrong. That is the complicated reality of life on Earth.
5. When a person has reached the Realisation of Self, they will take the time to sit quietly and truly understand the situation. They look at the situation from all sides to see the truth. They understand that it is not always the case where both Person A and Person B are 100% right.
6. Xian Sheng explains further with this example: after he had seen the evidence against Anwar, he would first set aside whether Anwar did those acts. However, Anwar used his position as Deputy Prime Minister to pressure the police to try to change the statements of his victims. In Malaysia, this is considered a corrupt and wrongful act. Perhaps Anwar did the acts and therefore tried to force the victims to change their statements. However, some could be real victims while others are not. Even so, can we really say that the person accusing Anwar is innocent of flirting themselves? Xian Sheng then asked which of the Ministers in Malaysia is free from having their own flirtatious past or affairs.
7. Xian Sheng had openly told the followers that he had flirted with women in the past. He argued that if he had done such things, how could the Ministers not have done them too? He asked again: which Minister has not had a fling? Xian Sheng admitted his own past actions, explaining that "flirting" meant having playful and lighthearted social interactions with women. He noted that many people in the business world entertain their clients with the company of ladies. However, at that time, Xian Sheng was not in business; he was the Secretary General of the Malayan Teachers' Union.

8. As he was a good-looking man, ladies approached him to flirt with him, and he naturally flirted back. Xian Sheng then said that Brother Pit King also flirts around because he is handsome and flies an aeroplane.
9. Many things in the human world are not black and white. It is often hard to judge exactly what is right or wrong. One follower suggested that as long as it is consensual, then it is acceptable, and Xian Sheng agreed with this point. Nevertheless, Xian Sheng returned to the issue of flirting and asked: Who wouldn't flirt if they had the opportunity? He asked whether flirting is actually a very serious issue.
10. Xian Sheng believed that the most important thing is who is able to deliver good political results, and he would support that person. He said that when it comes to Singapore's Prime Minister, Lee Kuan Yew, he would support him because he was always able to deliver results. However, if any politician is unable to deliver results, why would we support that politician?

**(W) Support politicians who do a good job.**

1. Xian Sheng said that the followers in Singapore are very lucky because their country holds one of the largest foreign reserves in the world. He asked the brothers and sisters from Singapore what the country's rank was, and then said Singapore was ranked third. (Based on data from the IMF, Singapore was ranked seventh in 1999 with 77 billion US dollars.)
2. Xian Sheng asked the followers how many countries there were in the world in 1999. Many followers gave different answers, and Xian Sheng said there were more than 133 countries. (UN records show there were actually 188 countries in 1999). He said that because there are so many countries in the world, the fact that Singapore is ranked so high shows how well the country performed. He asked the followers for their opinion. Then, he said that he thinks Singapore's success is amazing and beyond comparison (to Malaysia).
3. Nevertheless, going back to Malaysian politics, he said the most important thing is to look at how a person handles the government and the country's finances. If the person is capable, then they deserve our help, and we should support them. But if that person is not capable, then we should not support them. It should be an easy decision to make.

**(X) Observations of Buddhist and Hindu temples in Singapore.**

1. Xian Sheng reminded the followers to occasionally prop up their pillows before sleep and sit for a while to think on how to preach Baitiangong so it may gain recognition in Singapore. He urged them to consider this deeply and requested that they gather to discuss their ideas during next week's congregation.
2. To provide a contrast to the development of Baitiangong, Xian Sheng spoke about the other temples he had seen. He found it difficult to understand how these places attracted such vast crowds. While walking back from Rochor Centre, they passed the Guanyin Temple on Queen Street, where many people were holding joss sticks and praying to the statue. Xian

Sheng remarked that while he did not know their specific words, he believed they were likely asking for material wealth, such as jobs, better salaries, and bonuses. He noted that their worship seemed focused on financial gain, with one sister adding that many also pray to win the lottery.

3. Outside the temple, there were numerous stalls selling lottery tickets and various fortune tellers offering to read fortunes or predict their fate. Xian Sheng explained that his focus was not on the act of people praying to Guanyin itself; instead, he was questioning why Baitiangong has not attracted many people over the years, whereas these temples remain crowded with worshippers.
4. Afterwards, they passed the Sri Krishnan Temple on Waterloo Street, which is a Hindu temple. Surprisingly, it was not just Hindus who were there to pray, but Chinese people as well. There were Chinese-style incense urns filled with joss sticks, and many Chinese worshippers were offering prayers.

**(Y) Propose a topic for discussion and think it over for the whole week.**

1. Brother Lam mentioned that in the past, the plaque and the urn were regarded as essential, like a 'passport'. Xian Sheng immediately interrupted to correct him, explaining that these items are merely a compromise. He pointed out that Brother Lam was mistaken because Baitiangong had never viewed them as a passport. Xian Sheng clarified that he had never once described the urn and the plaque in that way.
2. Xian Sheng clarified that he only stated that Baitiangong itself is a passport. The urn and the plaque were never passports. Baitiangong simply requires the followers to pray with their own hands and does not require any physical objects. He noted that Brother Lam was confused because he associates Baitiangong with these items. Xian Sheng emphasised that Baitiangong is the passport; the urn was the only compromise he permitted over the years, while the plaque serves to show that a family belongs to Baitiangong.
3. In reality, Baitiangong does not require anything at all. Xian Sheng has maintained this stance from the very beginning until now. The practice of Baitiangong only involves kneeling down, clasping our hands together, and facing the sky to pray spontaneously. Xian Sheng reminded the followers that the CREATOR requires nothing from humans.
4. Xian Sheng suggested that the Singapore brothers and sisters propose a topic for the following week's discussion. He urged them to reflect deeply on the subject throughout the week by 'propping up their pillows' to think—to prepare for the following Sunday session. They should continue repeating this process. Xian Sheng wants them to establish a new routine.
5. Xian Sheng advised them not to focus their discussions solely on miracles. Instead, he asked them to reflect on why the movement is not growing in Singapore and to identify the weaknesses in their current approach. He instructed them to discuss this specific topic the following week.

**(Z) Video conference on Sunday meditation sessions for Singapore, Ipoh, Kuantan and Penang followers.**

1. If we were to stack every edition of the Baitiangong Anniversary books, the pile would stand over a foot high. At present, without adding any further information, the depth and volume of the information within these books are comparable to the Bible. Xian Sheng highlighted that the collective teachings found in our Anniversary Books are just as comprehensive as those found in the Bible.
2. We have not yet compiled all these Anniversary books into a single volume. Xian Sheng demonstrated that the stack of Anniversary books is over a foot tall; if this information were reformatted using a small font size, the resulting book would be as thick as the Bible. We hope that someone will soon volunteer to categorise these contents into proper topics. While this project is possible, it requires a dedicated person willing to make the necessary sacrifices to complete it.
3. The Baitiangong movement includes many graduates and lawyers, and we hope they will participate in the project to recompile these books into one volume. With available time and individuals willing to sacrifice their time for the cause, this project is achievable. We need to proceed patiently, taking it one step at a time.
4. While in Singapore, Xian Sheng spoke with Brother Chew Pit King regarding the digitalisation of records and information, and the establishment of a computer network. Having purchased the required hardware while overseas, Brother Pit King was prepared to set up the system. Xian Sheng noted that we need to take gradual steps to use these technological advancements to upgrade ourselves step by step.
5. Xian Sheng recently discussed with Brother Pit King whether it was possible for Singapore brothers and sisters to join the Sunday meditation sessions held in Kuala Lumpur. He confirmed that this is feasible. He explained that when the Kuala Lumpur session begins at 5:30 pm on Sunday, those in Singapore and Ipoh can join in via video conference.
6. Sister Mary sought clarification from Xian Sheng on the start time for the Sunday meditation sessions. Previously, the sessions in Singapore followed the Kuala Lumpur schedule, starting at 6:00 pm, but the timing had recently changed. Xian Sheng explained that the start time is not strictly fixed at 6:00 pm. He noted that the delay was caused by some followers arriving late, which left him with insufficient time to finish his sermon. Nevertheless, Xian Sheng said that they can fix the start time to 6:00 pm so that they can start meditation simultaneously.
7. Xian Sheng mentioned plans to eventually establish a video conferencing system that uses television to broadcast. This would allow the followers in Singapore, Ipoh, and Kuantan to listen to his Sunday sermons at the same time.

## **(AA) Acceptance vs "Urn Installation."**

1. Regarding the subject of the urn, Xian Sheng confirmed that we simply clasp our hands together when praying to the CREATOR, making the urn unnecessary. Since it was no longer needed in Baitiangong, Brother Lam pointed to the one located in the Singapore Holy Hall. Xian Sheng immediately instructed them not to remove it and to leave it where it was. Brother Lam then noted that although the urn is no longer used when praying, its image still appears on the cover of the anniversary books; he asked if it still serves as a symbol of Baitiangong. Xian Sheng confirmed that the urn still serves as a symbol in Baitiangong.
2. Xian Sheng asked if they understood his message that consistently stated that we only need to clasp our hands to pray to the CREATOR. He emphasised that using nothing but our own hands is the best way to pray. He then asked the followers to confirm if they had heard him saying this from the beginning.
3. The urn, however, stands as the sole compromise. Xian Sheng explained that it is the only compromise ever made, and there are to be no others. He recalled a time when a group of followers pressured him to change the spiritual guidelines on sexual relationships as an additional compromise. Xian Sheng stated clearly and firmly that no other compromise would be made.
4. Sister Liew asked for confirmation that the urn is no longer used during obsequies. Xian Sheng confirmed this, explaining that the Baitiangong Way of Obsequies remains the same: the coffin is placed in the centre, and the followers take turns praying for the deceased. No urn or any other paraphernalia is required.
5. A sister asked if any symbol or representation was required. Xian Sheng pointed out that a large cloth banner with the words 'Baitiangong' is already displayed at the front of the venue. In response to further questions, Xian Sheng added that even the kemayan (incense) is unnecessary, which came as a surprise to the sister.
6. Xian Sheng reiterated that the procedure has not changed. The followers are to take turns praying, and no urn or additional paraphernalia are necessary. The only thing required is a large banner displaying the name 'Baitiangong'.
7. Regarding the question of how to conduct the process of "Urn Installation" for new followers, as the urn is no longer required for praying, Xian Sheng remarked that it was a good point to raise. He explained that the process of "Urn Installation" has become much simpler than it used to be.
8. Xian Sheng explained the simplified procedure: When a probationary follower has practised the teachings for some time and is ready to fully commit to Baitiangong for life, a group of followers will visit their home and offer the following prayer: "GOD, Brother/Sister [Name] now understands and has accepted the Baitiangong teachings. We accept them into Baitiangong. We ask GOD to bless them with an analytical mind and logical thinking to better understand the teachings."
9. Xian Sheng emphasised that an urn and other paraphernalia are not necessary. When Sister Liew noted that he had previously mentioned a distinction between followers who have an

urn and those who do not, Xian Sheng clarified that she had misunderstood. He explained once more that the urn is strictly a compromise.<sup>2</sup>

10. Followers who have completed the Acceptance process are considered full-fledged Baitiangong members. They would have an urn in their homes according to past practice. However, their children—who are automatically recognised through their parents—would not own an urn if they moved out to their own homes. Xian Sheng explained that they can still pray by simply using their hands.

### **(AB) The New Acceptance Process replaces the Urn Installation.**

1. Xian Sheng said that Baitiangong is completely different from Christianity. He gave the first example, noting that Christians do not kneel to pray to the CREATOR. Instead, they sit down when praying. The next example involves the Christian practice of water baptism, where water is sprinkled or gently poured on the head. There is also a full submersion method where the participants jump into a pool or natural bodies of water. Xian Sheng asked if the followers had seen the fully submerged form of baptism (known as Immersion).
2. A sister asked Xian Sheng, since the urn is no longer necessary for the Acceptance process (as opposed to the previous Urn Installation process), and one only needs to find a group of brothers and sisters to participate in Acceptance, do they still need to undergo fasting for 24 hours once? Xian Sheng said that he will conduct the first Acceptance process without the urn or plaque in Kuala Lumpur soon. The sister persisted in questioning Xian Sheng whether they must fast at least once for the first time, and what if they could not fast at all. Xian Sheng replied that it would be best if they could fast, but if they are unable to do so, Xian Sheng would still be willing to accept them to pray to the CREATOR. Nevertheless, they must fast for 24 hours once a year after that. They must be told that fasting for 24 hours once a year is compulsory for Baitiangong followers. However, it would be ideal to encourage them to practise fasting first, before their Acceptance. The reason is that we do not want them to suddenly say that they cannot fast in the month of October.
3. Xian Sheng said there will be a probationary follower who will undergo the Acceptance process this coming Wednesday in Kuala Lumpur. Xian Sheng will conduct the Acceptance process for the new probationary follower without using the urn, kemayan and other paraphernalia. Xian Sheng will bring the video recording for the Singapore brothers and sisters to see the entire process.

### **(AC) Can an individual pray to the CREATOR without Acceptance?**

1. Brother Sam Chee Yee asked Xian Sheng about the difference between truly accepting Baitiangong and casually accepting Baitiangong. He gave the example of his wife, who never truly said that she accepted Baitiangong but has been praying for many years. As for Brother Sam himself, he followed his parents in praying for over 20 years, but did not

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2 Historically, many Chinese people were accustomed to using joss sticks and urns for prayer and found it difficult to pray using only their hands. To accommodate them, Xian Sheng made a single compromise by allowing the use of joss sticks and an urn. What was formerly called "Urn Installation" is now referred to as "Acceptance".

- undergo the Acceptance process, where a group of brothers and sisters announce that they have accepted him into Baitiangong (similar to what his parents experienced).
2. Xian Sheng first explained to Brother Sam that he has to understand that his parents are full members of Baitiangong, and he has also been praying for many years. The CREATOR knows who prays and who does not, without us needing to announce it. The Acceptance process only applies to those who have never prayed to the CREATOR, but have been following and listening to the teachings and then decided that they want to officially accept Baitiangong.
  3. When Brother Sam asked about the status of his wife, Xian Sheng replied that she had been following and praying with him. Therefore, she does not need to undergo the Acceptance process separately.
  4. A brother asked how to differentiate between a believer and a disciple. Xian Sheng replied that there is no need to make a differentiation using such terms as the CREATOR would know. We cannot hide the reality of whether one truly prays or not from the CREATOR.
  5. The brother continued his question by using a probationary follower named Ah Chun as an example, asking whether he is considered a believer or a disciple. Xian Sheng once again said that these terms are irrelevant and make no difference. The most important point is when Ah Chun is ready to accept Baitiangong for life. At that stage, we will accept him into the Baitiangong Spiritual Movement. Xian Sheng emphasised that the important issue is that we accept him to pray to the CREATOR. He reiterated that when Ah Chun finally decides to accept praying to the CREATOR, he will not care about anything else; he will simply kneel down and tell the CREATOR of his intention to pray to the CREATOR. Xian Sheng clarified that a person can directly tell the CREATOR of their desire. He confirmed that the brothers and sisters visiting his home to confirm his acceptance are simply there to finalise the event for the movement to record.
  6. Brother Sam pointed out the part where Xian Sheng mentioned that it is important for brothers and sisters to accept him. He questioned whether Ah Chun could directly request the CREATOR for acceptance. Xian Sheng replied that he could. Xian Sheng explained that the difference is that Ah Chun is one individual. The brothers and sisters who pray to the CREATOR to accept Ah Chun have been praying for many years. (The meaning is that their collective praying is more powerful than Ah Chun's individual praying.)

**(AD) The time has come, as the 'sphere of light' is sufficient.**

1. Xian Sheng asked if the followers heard him mention that the time had come. This time has come because many of the followers have been praying for so many years. After all these years spent praying to the CREATOR, these followers have developed a 'sphere of light' around them, especially on their palms, which is now sufficient.
2. This is the reason for a group of brothers and sisters to visit the probationary follower who is ready for Acceptance. Xian Sheng explained that the brothers and sisters must first accept the follower, and then they pray to the CREATOR to accept the follower too, as their request

is achievable. Their request to the CREATOR is achievable and possible because their 'sphere of light', especially in the hands, is sufficiently bright and powerful. This is because the time has come.

3. Xian Sheng asked if the followers paid attention to his sermons. Did they discuss what he said in his sermons? Did they try to understand his explanation? One sister then suggested that the followers do not take his explanations seriously. Xian Sheng countered this by stating that it is likely the followers do not understand him.
4. Xian Sheng repeated his explanation, "The followers have been praying for so long, the time has come, your 'sphere of light' is sufficient, as you have been praying for so long." Nevertheless, Xian Sheng added that he hopes the follower's mind, body and soul accept praying to the CREATOR.
5. Xian Sheng explained more specifically that many of the brothers and sisters have accumulated sufficient 'sphere of light'. Therefore, when a group of Baitiangong brothers and sisters gathers together, their combined 'sphere of light' is brighter and more powerful. Xian Sheng said that he did not determine how many brothers and sisters must be together in a group to achieve this effect. Nevertheless, the more brothers and sisters there are in a group, the better.
6. The strength of the combined 'sphere of light' effect is the reason for a group of brothers and sisters to visit the probationary follower's home. They pray to the CREATOR, stating that we have accepted the follower, and request the CREATOR to also accept the follower. Xian Sheng stressed that acceptance is to accept the follower to pray to the CREATOR.
7. Xian Sheng explained that the installation of the urn is a compromise, and the urn also serves as a symbol of Baitiangong, whereas the plaque is only a symbol. However, after 22 years (mid-1976 to Feb 1999 is slightly over 22 years), the time for this compromise is over. Furthermore, after more than 20 years, many followers would have prayed for over tens of years, and their sphere of light is sufficient. That is why when a group of followers pray to the CREATOR and requests the CREATOR to accept the probationary follower, it is sufficient.
8. Xian Sheng will announce all the changes during the 1999 Annual Spiritual Discussion.

**(AE) A subtle watermark of a pair of hands on the cover of the Anniversary Book.**

1. Xian Sheng remarked that if the followers had listened carefully during all of his past sermons, they would realise he has consistently taught that a pair of hands is all that is needed to pray to the CREATOR.
2. Xian Sheng informed the Anniversary Booklet Committee that they no longer have to print the urn on the cover for all future publications. Instead, the cover would feature a subtle watermark of a pair of hands. If anyone were not paying attention to the cover, they would not notice the watermark.

3. Xian Sheng reiterated that we only need our hands to pray to the CREATOR. He gave the example of what people in ancient China did during their wedding ceremonies when they did not have joss sticks and an urn. He referred once again to the pictograph of the word for worship, which depicts a person kneeling down with hands clasped. He urged the followers to maintain a reference file of these materials to help them share these teachings more clearly with others.
4. When Brother Raymond demonstrated different ways of clasping his hands for feedback, Xian Sheng clarified that the proper way is to hold them neatly together, ensuring the palms are flat against each other and the bases of the hands are in contact.

**(AF) Protection is you yourself and not the urn.**

1. Brother Raymond asked what protection was available now that the urn is no longer required. Xian Sheng instantly replied that they still have protection. During a catastrophic disaster, they should kneel, pray to the CREATOR, and meditate. Responding to a sister's comment, he explained that those with an urn may carry it outside (to protect the entire house), while those without an urn can pray and sit to meditate.
2. Xian Sheng stated, "Protection is you yourself and not the urn. You are yourself the protector." When we kneel to pray and then meditate, we become our own protectors.
3. Xian Sheng explained that he previously imbued all urns with the three prayers (The Lord's Prayer, the Al-Fatiha, and the Baitiangong prayer) because the followers did not yet have the sphere of light. After praying for ten or twenty years, the followers have now developed the sphere of light. The urn was a temporary compromise; the sphere of influence now comes from the followers themselves.
4. Xian Sheng asked if the followers remembered his account of a place he visited where a fire (2 feet height) appeared suddenly and flew over his head. He described being surrounded by a sphere of brilliant white light roughly 6 feet in diameter.
5. Xian Sheng explained that all Baitiangong followers who have been praying for a long time also possess a sphere of light. This protection originates from our own personal sphere of light.
6. Xian Sheng expressed uncertainty as to whether the followers followed his instructions: whenever they have free time, they should recite the prayer into their fingers to increase the sphere of light in their hands. (This is done 15 times simultaneously for the fingers on both hands, covering the 14 phalanges and the pulp of the thumb.) He explained that if they encounter an evil force in a back alley trailing them, they only need to hold up their palms, and the evil force will recognise that power. This force exists because we use our hands to pray to the CREATOR. Consequently, Xian Sheng concluded that protection comes from within ourselves.

## **(AG) A Light of GOD.**

1. Xian Sheng continued from where he left off earlier regarding a question from a brother about similarities to Christianity. He emphasised that Christianity is entirely different from Baitiangong.
2. He revisited the topic of immersion baptism, noting Brother Tan's description of how two church deacons usually assist in submerging the individual. Xian Sheng shared his own observation of a candidate leaping into a small baptismal pool that had already been used by numerous others. He raised concerns regarding the cleanliness of the water, pointing out the health risks involved when many people—including those with illnesses—are submerged in the same stagnant pool. He noted that baptism is also performed by the seaside, in rivers or in swimming pools.
3. Xian Sheng raised the question of whether baptism is practised in Baitiangong. He clarified that it has never been a part of the movement since its inception. However, he noted that the Elders and ACCs selected to assist him received a unique blessing: Xian Sheng recited prayers into their palms to share a portion of his light with them. This was necessary in the early years because, at that time, they had not yet developed their own spheres of light.
4. Several followers asked Xian Sheng about the difference between the Cantonese terms "一點火", translated as a point of fire and "一個光", translated as a unit of light. He admitted that he could not differentiate between the two, as these were simply terms given to him. In English, however, his terminology is clear: he calls it "a Light of GOD." He explained that both light and a fire that does not burn the surface it sits on are considered light. Although he is unsure how Chinese speakers make a distinction between the two, Xian Sheng simply refers to it as "a Light of GOD."
5. Xian Sheng said that the lights of all the followers together become a single Light of GOD because each of them prays to the CREATOR. Xian Sheng is a Light of GOD on his own. However, it takes all the followers combined or a hundred thousand individuals combined to make one single Light of GOD.
6. Followers must understand that they are not a Light of GOD as individuals. They are only a minuscule part of a Light of GOD. However, when hundreds of thousands of individuals unite, they become a Light of GOD, provided they pray to the CREATOR with their mind, body and soul, and pray until they become truly principled individuals.
7. Xian Sheng explained that if we can find individuals (not Baitiangong) who practise "仁义礼智信" (Benevolence, Righteousness, Propriety, Wisdom, and Trustworthiness), understand Realisation of Self, possess principles, and do not lie or cheat, they would also become a Light of GOD when grouped together.

## **(AH) Do you trust Xian Sheng 100%?**

1. A sister asked for specific examples of the spiritual protection being discussed. To illustrate, Xian Sheng described a hypothetical earthquake in Singapore. He explained that a follower would first pray to the CREATOR and then enter a state of meditation. In such a crisis, there is a possibility that the life of a single follower could save the lives of hundreds of other individuals. If the follower truly lives by the virtues of "仁义礼智信" (benevolence, righteousness, propriety, wisdom, and trustworthiness), fears nothing except the CREATOR, and 'think good, see good, hear good, speak good and do good', there is a possibility that a neighbouring high-rise might collapse, while the high-rise occupied by the follower remains standing.
2. Xian Sheng stated that the followers must pray with their mind, body and soul. Furthermore, they must trust and believe in Xian Sheng's word that the protection would work.
3. Regarding trust, Xian Sheng let out a heavy sigh and said that while he has asked the followers to trust him 100%, he cannot know for certain who does so and who does not. He made this statement because even the followers in Baixian do not place 100% trust in him.
4. He told them that if they wished to become saints, they must trust him 100%. He had hoped to cultivate followers in Baixian who would trust him 100%, so that they could become saints on Earth to serve as examples for all other followers. Unfortunately, Xian Sheng believes that even in Baixian, they do not trust him 100%.
5. He cited the example of Brother Tan An Bin, who works in Baixian. Xian Sheng had encouraged him to strive toward becoming a man of principle, yet noted that he had yet to demonstrate that he had principles. Looking directly at him, Xian Sheng questioned whether Brother Tan even believed his assessment, admitting that Brother Tan likely doubted his words. He observed that Brother Tan tends to simply laugh off and dismiss any such feedback or guidance given to him.
6. Xian Sheng explained that an irresponsible individual is fundamentally one without principles. Brother Tan countered, arguing that being irresponsible does not necessarily equate to a lack of principle. Xian Sheng then challenged him to consider whether an individual who lacks responsibility ultimately shows a lack of principle. It became clear that Brother Tan failed to see the relationship between the two and continued to argue the nuances. Xian Sheng felt he could no longer explain this to Brother Tan any further and said that Brother Tan does not trust him 100%. To Xian Sheng, the logic is straightforward: if Brother Tan trusted in him 100%, he would accept the assessment that he still lacks principles without further argument.<sup>3</sup>
7. Xian Sheng explained that Brother Tan must place his trust in him and work on changing himself until he becomes a man of principle. He revisited the example of the earthquake,

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3 Xian Sheng had mentioned that Brother Tan often serves as a lightning rod for criticism that actually applies to many within the Baitiangong spiritual movement. Although this dynamic seems one-sided, it is made possible by Brother Tan's remarkable emotional resilience. By taking the heat, he provides a buffer for those who are too fragile to be corrected publicly, allowing them to preserve their dignity while still hearing the underlying message. This role is mutually beneficial; it strengthens Brother Tan's own character while giving Xian Sheng a way to teach the group without causing undue emotional distress to those less resilient.

stating that if Brother Tan lacks principle, the act of sitting down to meditate during such a disaster would not save him; the ground would simply open up, swallow him whole, and close again. Xian Sheng noted that his words are plain and candid. Even though Brother Tan's soul argues that he is praying to the CREATOR, he nonetheless lacks principle.

8. Xian Sheng posed a critical question to the followers: How committed are we to praying to the CREATOR? There are various stages of commitment among the followers when it comes to praying to the CREATOR. We must ask ourselves where we find ourselves.
9. A sister asked if it is possible to sit calmly and meditate during an emergency. She specifically enquired about meditating during a major flood. Since the majority of people in Singapore live in high-rise buildings, Xian Sheng replied that they should meditate and that the best-case scenario would be for the water to stop rising at their specific floor. His answer was met with scepticism. Xian Sheng smiled and replied, "You have to trust me."