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(A) We must conduct the Baitiangong way of Obsequies, whether the family likes it or not?

Note: To prevent the spread of his flu, Xian Sheng positioned himself near the door, allowing the air conditioning to sweep respiratory droplets out of the room instead of letting them accumulate in the enclosed space.

1. Xian Sheng spoke regarding Sister Leow Siew Chee, who recently passed away in Cheras. He sought to clarify where the fault lay, as the deceased's son claimed his mother's instruction was for her ashes to be placed in an urn within a columbarium. Xian Sheng questioned whether the responsibility for this situation rested with our movement.
2. Xian Sheng stated that if the mother had indeed left those instructions for her son, then the fault would lie with our movement rather than with the son. He observed that the Letter of Intent signed by the deceased mother—intended to ensure her family followed the Baitiangong way of obsequies—was rendered pointless. This was because she lacked a true understanding of Baitiangong, which led her to instruct her son to place her ashes in an urn within a columbarium.
3. The son maintained that he was merely following his mother's instructions. Consequently, Xian Sheng surmised that if she had indeed left those directions, the fault lay entirely with our movement. However, if she had not left such instructions, then the son would have lied, and the burden of that sin rests upon him.
4. Xian Sheng raised a hypothetical question as to whether we should strictly uphold the instructions in the Letter of Intent. He questioned if we should go as far as seizing the remains of the ashes.
5. Xian Sheng stated that if the mother had indeed left instructions for her ashes to be kept in a columbarium urn, it would be futile for us to seize them. He reiterated that she clearly did not understand the Baitiangong practice of scattering ashes into the sea. He then questioned whether the Area Counsellor Coordinator had ensured that she truly understood this requirement.
6. Xian Sheng emphasised that to ensure the Letter of Intent is strictly adhered to, we must invite both the Baitiangong followers and their family members to a meeting while they are still living and of sound mind. This ensures that everyone involved fully understands the requirements and conditions of the Baitiangong way of obsequies.
7. Although some argued that family members might be impossible to contact, Xian Sheng maintained that it is the sole responsibility of the Baitiangong individual to bring their children forward to witness and understand the Letter of Intent. He made it clear that the movement is not responsible for initiating this contact. Instead, our role is to ensure that, once present, the children fully comprehend the Letter's contents and their parents' intentions for signing it.

8. If our efforts fail in the end, attempting to seize the body of the deceased from the family would only result in their hatred and wrath. In the long run, such actions are simply not worthwhile.

(B) What is our principle? Soul or body?

1. While some may argue that we must strictly uphold the principles of the Baitiangong way of obsequies, we must realise that we can only do so if there is agreement from at least some family members. If all ten of them are opposed to our principles, how could we possibly hope to uphold them?
2. Human emotions are frequently clouded by anger. When all ten family members stand against us, how can we hope to implement the Baitiangong way of obsequies? Xian Sheng remarked that the only way to force the matter would be if we were prepared to fight with them. We must then ask ourselves whether such a conflict is truly worthwhile.
3. In Baitiangong, we place our emphasis on the soul; yet, we find ourselves trying to seize a deceased body. Xian Sheng asked us once more to consider whether such a fight is truly worthwhile. From this viewpoint, the principle seems to be about seizing the deceased body.
4. If we chose to contest the family's wishes in court, we would be required to safeguard the deceased's body by seizing it and returning it to the hospital morgue. Xian Sheng asked how else we could possibly secure the body during a legal battle, other than placing it back in a morgue where it remains under the court's jurisdiction and cannot be removed without official approval.
5. Xian Sheng pointed out that even if we were granted an expedited trial, the process would still take several days or perhaps even a week. During this delay, the hospital authorities would likely exert pressure on us to vacate the morgue space. What else could we possibly do, Xian Sheng asked. The only other alternative would be to exhume the deceased from the burial grounds and perform a cremation on a decomposing body. There are many such complications that we must carefully consider.

(C) The burden of sin is on them.

1. Xian Sheng clarified that the Letter of Intent, though straightforward in theory, is far from simple when put into practice. When we account for all possible negative outcomes, it becomes clear that thorough deliberation is required to resolve these issues. Furthermore, the task of following up to ensure the document is signed and understood by every family member is a long and complicated process. We are exerting a great deal of effort merely to provide the body with the proper Baitiangong way of obsequies.
2. When it comes to the soul, the matter is much more straightforward and simple, as we can pray for the deceased from any location.
3. Nevertheless, Xian Sheng emphasised that we must inform the family members that the burden of sin would rest upon them should they choose to deviate from following the

Baitiangong way of obsequies 100% as instructed. Xian Sheng then questioned whether the person in charge had actually informed the family members of this critical point.

(D) Did we inform the family members of our procedures and decorum?

1. Xian Sheng questioned whether our Person in Charge had conveyed the Baitiangong Way of Obsequies procedures and decorum, including the appropriate dress code, to the family members. Specifically, had they been informed that historically in ancient China, families observed funerals by wearing white, not black? Xian Sheng then posed the question of the black dress code's origin, answering that it stemmed from Christianity. He further questioned whether the followers understood that Christianity typically follows a black dress code for funerals and a white dress code (presumably for weddings). He reaffirmed that the traditional funeral attire in ancient China was indeed white.
2. Xian Sheng reiterated his question about whether the family members had been invited to a meeting to clarify our reason for the white attire. Many facets of the Baitiangong Way of Obsequies require thorough explanation to them. However, due to this oversight, considerable confusion and disorder arose, as explanations given at the last minute prove ineffective, leading to our Baitiangong way not being adhered to.
3. Xian Sheng explained that for our Baitiangong Way of Obsequies to be viable, we require at least 50% support from their family members. If all ten family members are against us, it is not worth the effort. Xian Sheng asked if we understood this logic. He reiterated that if we have 50% support, with five backing our way and five against them, coupled with the Letter of Intention by the deceased, we would have a better chance to conduct the obsequies.

(E) Principles have priorities.

1. Xian Sheng shared a hypothetical scenario where the seizure of the deceased body leads to a legal battle, in which none of the family members stands with us. Their lawyers would argue that although we prioritise the soul over the physical body, we are nevertheless fighting over the deceased's body. How would we answer such a question? We would be left completely dumbstruck.
2. When we are in court, the opposing lawyers will pose questions designed to discredit our case, even going so far as to bring up totally irrelevant things. They simply want an answer that challenges our core principle—whereby we preach about saving the soul, yet we are trying to take the deceased's body away from the family.
3. Xian Sheng explained that principles have varying levels of priority, being ranked from 1 to 2 to 3. Principles are neither rigid nor inflexible. With that in mind, Xian Sheng wants the followers to consider how they would handle a situation like this.
4. However, Xian Sheng stressed that it is vital for us to follow up, notify, and ensure that family members are thoroughly informed. We must not assume that our duty is concluded the moment the follower signs the Letter of Intent.

(F) Digging up graves?

1. Xian Sheng brought up a hypothetical scenario involving a follower living in Penang (where the Council members are not active). Even if we managed to obtain the elderly follower's thumbprint on the Letter of Intent, when we finally have the opportunity to visit them, the family drops the news that they actually held the funeral for their parent two years ago. Xian Sheng then asked what we could even do at that point. Even though we have the Letter of Intent and the follower's full consent, the family still went ahead with the funeral without letting us know, and we only found out two years after the fact. Xian Sheng asked for our thoughts on a situation like that.
2. Xian Sheng brought the followers' attention back to reality, asking for our thoughts regarding the present situation in Kuala Lumpur.
3. Returning to the scenario in Penang, how should we handle the fact that we possess the right to conduct the Baitiangong way of obsequies for a follower, yet the family disregarded their parent's instructions and quietly held a funeral without informing us two years ago? If we are to strictly uphold our principle, would we resort to exhuming the grave to retrieve the bones—given that the flesh has already decomposed and been consumed by worms and bacteria—in order to cremate them and grind them into powder?
4. Xian Sheng answered by asking why we would even bother going through all that trouble and piling up problems for ourselves.

(G) Does GOD punish those who go against Baitiangong?

1. Xian Sheng referenced the earlier Cantonese version of the second Spiritual Guideline, "万事不怕不忌", which translates to 'Fear nothing and have no taboo in everything' (whereas the English version states, "Fear nothing except the CREATOR"). In Baitiangong, we do not subscribe to any form of taboo. What, then, is taboo about a family placing their mother's ashes in an urn? Is this issue instead related to our principles? However, even principles carry different levels of priority.
2. This is precisely why we must carefully consider how to implement the Baitiangong way of obsequies. Following this incident, if anyone wishes to observe the Baitiangong way of obsequies, we must demand absolute and 100% adherence. Otherwise, we will decline to conduct the service for them.
3. However, we must warn the family members that if they insist on conducting the funeral according to their own traditions, they will bear the burden of the resulting sin. We must make this explicitly clear to them. If they still choose to proceed with their own funeral arrangements, directly against their parent's instructions, then we would step aside and let them conduct it.
4. Xian Sheng explained that GOD's punishment doesn't happen in a direct, straightforward way as most people think. We've already seen plenty of things happen that show that people who scheme against us end up getting hit with the exact same consequences themselves.

(H) GOD works in mysterious ways?

1. Xian Sheng referenced the historical corruption case of Anwar Ibrahim, noting that the charges centred on allegations of corrupt practices and the abuse of power to shield his political reputation. Xian Sheng explained that the police had similarly engaged in corruption by abusing their authority to wrongfully arrest Baitiangong followers and had initiated the first move against us.
2. Our people went to collect a final and overdue payment, but the counterparty's staff lashed out first by throwing a punch at them. Both parties subsequently proceeded to the police station to lodge their statements. While Dato' Lim Hui Boon and Brother Phuah Kim Yean were filing their reports, the Investigating Officer complained that the counterparty's boss had also placed a call to his senior officer. Xian Sheng stressed that it is highly obvious that "the boss" referred to an influential figure hidden behind the scenes rather than Lim Hui Boon himself. Xian Sheng then asked Brother Phuah if it was possible that this individual was someone positioned very high within the Genting Highlands Group, possessing the influence to casually contact a high-ranking police officer and direct him to do his bidding.
3. Xian Sheng questioned who Dato' Lim Hui Boon was at that particular time, clarifying that he was merely a small fry. Would he have been capable of contacting the top brass at Bukit Aman Headquarters? Could he wield any influence over them, considering he did not even hold the title of "Dato" back then? Therefore, it is impossible that Lim Hui Boon directly called the Investigating Officer's senior official. This indicates that the counterparty must have contacted someone positioned far higher up the hierarchy to intervene and plead their case with the senior officer.
4. The police subsequently abused their authority by summoning our people to the station, only to arrest them on the spot. Furthermore, officers physically assaulted them while they were in detention. Xian Sheng praised Brother Phuah Kim Hoe for retaliating and striking back at the officers, emphasising that law enforcement officials would arrest individuals and subsequently beat them up while in custody.
5. Today, the tables have turned upon them, as the nation's top cop (IGP Tan Sri Abdul Rahim bin Mohd Noor) punched their own Deputy Prime Minister while he was being held in custody.
6. When it comes to the CREATOR, the popular idiom applies, "人算不如天算", which translates to 'Human plans are no match for Heaven's plans.' Xian Sheng informed the followers that regarding many of the troubles orchestrated against us, the perpetrators are now suffering those very consequences themselves. Did they truly believe they could trifle with Baitiangong?

(I) You will bear the full burden of the sins.

1. Xian Sheng stressed that our most important duty is to clearly inform the family members of the follower, saying, "You bear the sin. I will hand the funeral back over to you to manage, but you will bear the full burden of that sin. We have explained the Baitiangong way of Obsequies to you, but if you refuse to adhere strictly to it, the sin falls on you!"
2. If the son lied about his mother's instructions regarding the placement of her ashes in the columbarium, then he bears a twofold sin: the first for conducting the traditional Chinese religious funeral, and the second for lying. Xian Sheng added that he commits a third sin by dressing in black attire, knowing full well that Baitiangong followers always wear white attire.
3. Those were the reasons why Xian Sheng decided against conducting the Baitiangong way of Obsequies for the family. Xian Sheng had been updated on the situation by Brother K.C. Wong and the followers at the funeral parlour. Although we handed the funeral arrangements back to the family, we must nevertheless inform them that they will bear the sins.

(J) Exposing the Double Standard in Police Misconduct.

1. Returning to the issue of corruption, Xian Sheng explained that when our staff went to Lim Hui Boon's office to demand their overdue payment, they were instead punched by Lim Hui Boon's bodyguard. When they went to the police station to lodge a report, the police abused their power by arresting our staff and beating them while in the lock-up. Recently, the police even punched their own Deputy Prime Minister, Anwar Ibrahim, while he was held in custody. The police force has now become a total laughing stock because their abuse of power has been publicly exposed to the entire world.
2. Xian Sheng asked Brother Phuah to instruct Sister Amy Too to send a letter of demand to the authorities, calling for an investigation into who initiated the phone call to the top official at Bukit Aman that led to the corrupt abuse of power, resulting in the arrest and beating of our staff. Anwar Ibrahim was accused of corruption for abusing his power by directing the police to act on his behalf. What then of the corruption in our case, which is exactly the same? The letter of demand should specify the exact date when both Brother Phuah and Lim Hui Boon lodged their police reports, as well as what the Investigating Officer (IO) said to Lim Hui Boon after hanging up the phone with his senior officer. Xian Sheng wants this letter drafted and dispatched to the government to see how they respond to this abuse of power.
3. The IO clearly said to Lim Hui Boon, "Why did you call Bukit Aman?" Xian Sheng explained that Lim Hui Boon was merely a small fry at the time. It is logically inconsistent that Lim Hui Boon could place a direct call to the top brass at Bukit Aman, yet still have to walk into the local police station like an ordinary citizen to lodge a police report. Therefore, it must have been someone higher up in the chain of authority who made that call to Bukit Aman to cover up for him.
4. When Xian Sheng asked Brother Phuah about it, he explained that one of the major shareholders of Lim Hui Boon's company is the son of the founder of Genting Berhad. The police report against Lim Hui Boon was disregarded without any action taken against Lim

Hui Boon. Brother Phuah said that writing the letter of demand is a viable option to revive the case. Xian Sheng replied that the police had abused their power, and now we see the police abusing their power in a full public display.

(K) "Words once spoken cannot be retracted." ~ Xian Sheng

1. Xian Sheng earlier spoke about the police abuse of power against Baitiangong followers and how it ultimately backfired when their top official punched Anwar Ibrahim while in custody, exposing institutional corruption to the entire world. Similarly, regarding these funeral rites, where the deceased's son mistakenly thinks he can outsmart Baitiangong—specifically Xian Sheng—Xian Sheng made it clear that if anyone wishes to try and play such games with him, he is more than ready to play along.
2. Xian Sheng said, "Words once spoken cannot be recalled." He then told him, "The sin will fall on you!" With that single sentence, he completely turned the tables on him. Because the son dared to play games with Xian Sheng, Xian Sheng retaliated, delivering a response a thousand times more devastating.

(L) "I am not allowed to forget - I am a pig." ~ Xian Sheng

1. Xian Sheng inquired whether any of the followers had read the letter he wrote to his lawyer, Simon Hue, directing his question specifically to Brother Phuah. Xian Sheng emphasised that he had explicitly included the word "pig" within the letter.
2. In court, Xian Sheng told the judge, "The Chinese have not hurt me enough, bringing all this filth!" The judge was taken aback and asked Xian Sheng to repeat his statement. (This statement demonstrates that certain Chinese individuals will resort to all manner of underhanded tactics to try to discredit Xian Sheng's good reputation.)
3. Xian Sheng then asked who was the one being hurt now. (This was in reference to the Nipah virus outbreak, which resulted in the culling of millions of pigs throughout the country—an animal deeply intertwined with the Chinese community's dietary staples, culture, rights, identity, and economic wealth.) Some might argue that the pig farming industry was not completely devastated, as the massive donations kept the farms afloat. But Xian Sheng said it would actually be better if those people embezzle the substantial donation money, because that would just add to their sins.
4. Xian Sheng asked the followers to think about why he chose the animal 'pig' among all the available animals that he could have referred to in his letter. Xian Sheng then asked who had read the letter. He recalled that he wrote something similar to, "I am not allowed to forget - I am a pig and not other animals."
5. Xian Sheng told the followers that he wanted them to clearly understand that they possess a "人头猪脑" (translated as "human head, pig brain"), meaning they are foolish individuals. They are the very ones who initiated the entire debacle to discredit Xian Sheng.
6. Xian Sheng asked the followers what they considered to be dirty or filthy. He pointed out that while these people dug up dirt to use against him, they didn't realise that the disease

affecting the pigs was caused by dirtiness. Humans are figuratively dirty too, but they just haven't woken up to that reality.

7. Xian Sheng then questioned whether these individuals (specifically the MCA) believed they were guaranteed a victory at the polls in the upcoming 10th General Election (GE10).

(M) Xian Sheng's prayer exceeds the prayers of the whole world.

1. Xian Sheng explained that if GOD were to manifest a consciousness on Earth, it would result in widespread chaos and confusion because everyone would start changing their behaviour.
2. Xian Sheng explained the concept of the Total Sum of Consciousness. The idea is that every single individual consciousness is added together to make up the Total Sum of Consciousness, which is then projected upwards to become part of GOD's consciousness.
3. Xian Sheng then asked the followers if they recalled his past statements made on multiple occasions: if he were to personally kneel and make a direct request to GOD, his singular request would completely override the Total Sum of Consciousness of every individual on Earth. The combined consciousness of all humanity cannot match Xian Sheng's request to GOD, should he choose to make it. He rephrased this by asserting that his lone prayer to GOD carries far greater efficacy than the collective prayers of all mankind.
4. Xian Sheng then stated that humans are stupid, especially the ones who call themselves Malaysian Chinese within Malaysia.¹ He pointed out that the term "Malaysian Chinese" does not exist as an official nationality, as everyone is simply Malaysian. Xian Sheng instructed the followers to check their national Identification Cards (ICs) to see what is actually printed on them: Malaysian or Malaysian Chinese. A brother then confirmed that the official classification printed on their ICs is "Warganegara Malaysia," which translates directly to Malaysian Citizen.
5. Consequently, Xian Sheng asserted that these are the very individuals who exploit the race card. He specifically pointed out politicians who identify as Malaysian Chinese, accusing them of actively playing the race card. Their primary motive is to safeguard their own political power and positions, engineering public disarray and manipulating the ethnic Chinese community into supporting them by exploiting sensitive racial issues.
6. If GOD were to intervene to halt their racial exploitation of the Chinese community, these individuals would inevitably find themselves in total disarray. Xian Sheng issued a stern warning that should these people persist in stirring up racial sentiments, they would fall into even deeper disarray. Ultimately, they will face complete disarray in everything they attempt, whether in the realm of business or politics.
7. GOD created humans to undergo an examination in life. There is only one GOD, not two. Regardless of whether humans pray using the name TIAN GONG, ALLAH, GOD, or any

¹ From Xian Sheng's perspective, humans are stupid as they failed to see his efforts to lead them back to praying to the CREATOR, choosing instead to actively obstruct and demonise him. Although Xian Sheng possesses the capability to invoke direct divine action against them, he deliberately refrains from doing so because humans are currently undergoing their earthly examination in life, and he would never interfere with this spiritual process. Instead, Xian Sheng seeks only to guide those individuals who have awakened to the Five Realisations.

other title, there remains only one GOD, one absolute CREATOR. Many people have not yet awakened to this truth; they remain spiritually asleep.

(N) Do Not Compare Yourself to Xian Sheng.

1. Xian Sheng went back to his earlier point about this topic— that the sin is entirely yours to bear. He stated that if they insist on forcing the funeral to proceed according to their own desires, then they are the ones who have to carry that sin. Xian Sheng then told the followers to keep a close eye on them.
2. What if GOD wants to address the transgressions committed by individuals here on Earth? Xian Sheng asked if that was a possibility. He then answered himself, saying that GOD absolutely could do that.
3. Xian Sheng asked the followers if they remembered when Tun Hussein Onn (the third Prime Minister of Malaysia) embraced him. At that moment, Xian Sheng pointed at Musa Hitam, the Minister of Home Affairs, and urged Tun Hussein Onn to advise Musa Hitam regarding his inability to distinguish between a good man and an evil one. (Musa Hitam was the official who signed the executive order to arrest and imprison Xian Sheng back in 1982.) Ironically, Musa Hitam's own son would later suffer a far worse fate than what was intended for Xian Sheng, tragically losing his life in the 1993 Highland Towers collapse. Xian Sheng questioned whether the followers could see the clear, direct connection between these events, noting that the Malaysian Chinese community remains completely blind and oblivious to it.
4. When Musa Hitam ordered the arrest of Baitiangong followers for participating in an illegal assembly because the Spiritual Movement couldn't get registered under the Societies Act — we won the court case — it turned out that UMNO itself was actually an unlawful society all along. But of course, none of its ruling members faced arrest for participating in these unlawful party operations. While they weaponised the Societies Act to suppress the Baitiangong Spiritual Movement, UMNO was legally dissolved and declared illegal under that very same legislation in 1988. Highlighting this double standard, Xian Sheng questioned whether the followers could see the obvious and direct divine connection here as well.
5. If we were to analyse, study, and document the history of the Baitiangong Spiritual Movement alongside contemporary national events, it becomes evident that this is far from a simple, isolated chronicle. Instead, the movement's activities are profoundly intertwined and inextricably linked with the major socio-political milestones of the country.
6. Xian Sheng remarked that when people look at him, Chew Choon Ming, they merely see an ordinary man dressed in a plain T-shirt and shorts, noting that he had even contracted the flu. He acknowledged that, in terms of simplicity, he is the simplest person one could ever encounter. However, he emphasised that when it comes to being outstanding, he is the most outstanding; when it comes to uniqueness, he is the most special; and when it comes to humility, he is the most humble person of all.
7. Xian Sheng then posed a question regarding what could possibly possess greater significance than himself. He asserted that GOD alone holds greater significance, being

infinitely more special, more humble, and more of everything else by comparison. Here, Xian Sheng stated that humans should not try to compare themselves with him. All comparisons should be limited to within humans only.

(O) Practice to Sit Up, Prop Up Your Pillow, and Think Before Sleeping.

1. Xian Sheng advised the followers to listen attentively to his words and figure out ways to do what he told them to do.
2. However, he cautioned them against blindly accepting his words without thorough, independent reflection. He instructed that after the session, they should return home, and before sleeping, sit up on their bed, prop up their pillow, and deeply contemplate whether Xian Sheng's arguments regarding the funeral were indeed correct.
3. Xian Sheng then asked the followers to pray for Sister Liew Siew Choo, who was 84 years old, afterwards. He directed them to recite the prayer in the standard format: "GOD, Sister Liew Siew Choo has passed away. If she has committed any sins in life, we request the CREATOR to forgive, pardon, and lessen her sins. If she is deserving, please grant her a good place in Heaven."
4. Brother Foo Cheong Kong pointed out that according to her Identification Card, she was not actually 84 years old. Xian Sheng responded that the discrepancy is immaterial, as her family stated her age to be 84. He emphasised that when it comes to a person's age, the matter is entirely irrelevant to GOD.
5. Xian Sheng stressed that he wanted the followers to deeply contemplate everything he had discussed with them today before they retired for the evening. Once again, he asked them not to just blindly believe what he said, but to thoroughly think it through for themselves.
6. Xian Sheng added a request for the followers to also pray for Sister Lee Moi, the mother of Sister Ng Choon Mooi.
7. Ultimately, the important thing is that we pray for Sister Liew Siew Choo, aged 84, and Sister Lee Moi, aged 74. We pray like this: "We request GOD to forgive, pardon, and lessen her sins. If she is deserving, please grant her a good place in Heaven." That is the standard manner in which we pray. To us, the soul is what matters most, so we can pray for those who have passed away from absolutely anywhere.