

# 05-1999 22011999

## (A) "The Light of GOD" vs. "A Light of GOD"

1. After listening to the followers debate the topic, "A Light of GOD," Xian Sheng said he had a different take on it. When they told him that his Cantonese description of "fire" was incorrect and that it should actually be "光"—meaning light (noun) or brightness (quality)—he admitted they were probably right since his Cantonese isn't always accurate.
2. When Xian Sheng requested an explanation regarding the term "光", and they defined it as light, he readily accepted their explanation. He clarified that from his point of view, trying to explain things with his limited Cantonese was a big issue because he just couldn't express his thoughts clearly.
3. Xian Sheng clarified that "A Light of GOD" can be anything. But it is definitely not "A Fire of GOD" because everyone agreed that "火" specifically means fire and not light. Because of that, Xian Sheng decided to use the Cantonese word "光" instead, and he told everyone not to use "火" or fire to translate the word light, thereby adhering to the standard usage of the word.
4. Xian Sheng emphasised that when people come face-to-face with GOD's Light, if GOD decides to show HIS Light, everyone would automatically kneel right down before it. He stressed that you absolutely must kneel before GOD's Light. He explained that you can't move closer to the Light, and you can't even lift your head up to look at it, because your body just automatically submits and kneels before The Light.
5. Sister Wong Chew Peng asked if The Light Xian Sheng mentioned was just a representation of GOD. Xian Sheng explained that he was talking about the actual, literal The Light of GOD<sup>1</sup>.
6. Brother Phuah Kim Yean asked if The Light of GOD had ever appeared to the Disciples of GOD in the Plane of Nothing or the Saints in the Heavens, and they would all knelt before it. Xian Sheng said that even he would have to kneel down because he just couldn't look at The Light. When Brother Phuah pressed him for an answer about whether The Light of GOD had ever actually made an appearance, Xian Sheng didn't say anything but simply nodded his head. He then clarified that if GOD desires to send HIS Light, regardless of whether the witnesses are Disciples, Saints, or any other spiritual beings, they would be able to witness The Light. On the contrary, if GOD does not desire to reveal it, no one is capable of witnessing The Light.

---

1 Xian Sheng explained that GOD does not have a shape or form. Just like we cannot see the air breathe, we cannot physically see GOD. Instead, GOD shows HIS presence through The Light, which is an energy so incredibly powerful that no one can look straight at it or even step toward it. When you are in its presence, you automatically bow your head and drop to your knees in total reverence. So when Xian Sheng says he is "a Light of GOD," he is explaining that he, the Holy Spirit, and all the Disciples of GOD are representatives—acting as a Light that belongs to The Light. Moreover, if all the people on Earth who pray with their mind, body, and soul combined, they form a Light of GOD too.

7. A sister asked if The Light means that GOD is actually there. Xian Sheng confirmed that The Light truly represents GOD. He made it clear that it's not like he—or the disciples—that represent GOD. However, Xian Sheng said specifically that he is "a point of The Light of GOD," which is completely different from the actual Light that truly represents GOD.
8. So when Xian Sheng said that he is "a (point of) The Light of GOD", he was showing how this is different from The Light of GOD. Once again, Xian Sheng made it clear that if GOD decides to project HIS Light for everyone to witness, everyone would freeze in their tracks and kneel straight down. Nobody would be able to move closer to The Light. Brother Woo Kwai Moon then shared his thoughts, saying that if no one can advance towards The Light, it just proves that it's completely beyond comparison.

### **(B) Everyone will automatically curtsy before the Disciple of GOD.**

1. Xian Sheng explained that he—just like all the other Disciples of GOD—is a light of GOD. He said that whenever we meet the Disciples of GOD, we would automatically show respect by giving a curtsy.
2. It's a bit different from when we encounter The Light of GOD, where we would automatically kneel right down before The Light. For the Disciples of GOD, you don't actually kneel on both legs. Instead, it's just a slight bending of the knees and a little bow of the head to show respect. Xian Sheng actually used the term "curtsy"—and even though that's usually a word for women, he explained it's the perfect way to describe the actual posture.
3. Someone tried out the curtsy, and Xian Sheng said that was actually very close to the right posture. Brother Phuah demonstrated a half-kneel on one leg, but Xian Sheng pointed out that the kneeling should be very slight—not even halfway down. Instead, Xian Sheng described it as just a slight bend in the front leg. Your palms should face upwards, placed on top of each other, while your head gives a slight bow. Xian Sheng explained that this is strictly a gesture of respect, not a way of praying or kneeling. It's really just a customary gesture of respect.
4. In the early days, Xian Sheng described the action in Cantonese as a kind of slight kneeling, simply because there wasn't a Chinese translation for the word curtsy. He explained that it's just a custom and definitely not kneeling on both knees. He reiterated that he just didn't know how to say curtsy in Cantonese.

### **(C) A Fire of GOD sounds like the burning Bush in Moses' encounter with GOD.**

1. Returning to the debate comparing "光" (translated directly as brightness) against "一点火" (translated directly as a point of fire), Xian Sheng wanted the Chinese-educated followers to tell him which one worked better. Brother Phuah argued that "光" or brightness doesn't really fit because brightness is just a measurement of the intensity of light sources, such as fluorescent lights. Fire, on the other hand, is the actual source. Another brother backed him up, saying that brightness itself isn't a source, since when we say something is bright, that brightness could be coming from absolutely any source.

2. Xian Sheng asked them how they would explain "A Light of GOD." Sister Amy Too argued that light is brightness, whereas if we say "火", people might picture a fire of GOD—kind of like in Exodus 3:2, where GOD appears to Moses “in a flame of fire out of the midst of a bush.” She felt that "光" best represents light, but Xian Sheng mentioned that fire is actually a form of "光" too. The remainder of the discussion was unintelligible.
3. Xian Sheng made it clear that the followers needed to deliberate and inform him of their choice. This was because Xian Sheng had initially described the concept in Cantonese as "天公一点火" (The Light/Fire of GOD). He admitted that he wouldn't really know how to use the word "光" in that exact sentence. One brother then explained that "光" does not denote a source itself, but rather serves as the measurement of light intensity.
4. Xian Sheng sketched out the outline of a flame and explained that The Light is actually a fire too. Sister Wong Chew Peng asked if The Light Sister Mary saw while meditating was the same one Xian Sheng was talking about. Xian Sheng said that it's the exact same Light, because there is only one Light of GOD.

#### **(D) Seeing two Dimensions simultaneously.**

1. Sister Wong Chew Peng questioned Xian Sheng as to why Sister Mary did not automatically perform the gesture of respect when she saw the Light of Xian Sheng, contrary to what Xian Sheng had said. Xian Sheng explained that Sister Mary was in two dimensions during her meditation when she saw the Light of Xian Sheng.
2. Xian Sheng explained how someone can be in two different dimensions at the same time. When they're in the Earth dimension, they see the people here. This extraordinary experience was not unique to Sister Mary during meditation; similarly, in the early days, a lady known as Fourth Auntie witnessed this miracle during her own meditation. While meditating, these individuals remain fully aware of their ability to see people from this dimension. However, when they shift their attention—a transition Xian Sheng demonstrated by looking upwards—they can peer into another dimension. They are capable of viewing both dimensions simply by altering their gaze, a mechanic Xian Sheng demonstrated by looking downwards at the Earth dimension and then looking upwards toward a different dimension.
3. Xian Sheng asked if anyone recalled a meditation session from the early days, during which an Indian man participating in the session experienced that very same miracle. His soul detached and floated above his physical body, allowing him to look down and see himself meditating alongside a group of people who were also meditating below him. But when he shifted his gaze upwards, he saw completely into another dimension. Xian Sheng then asked the followers if they really understood this phenomenon.
4. Xian Sheng used the example of wearing bifocal glasses to explain that you can only focus on either the top part or the bottom part of the lens, but never both at the same time. It means you can only see one dimension at a time just by shifting your gaze.
5. Xian Sheng then said that we ought to ask Sister Mary what she saw, and if she saw both dimensions clearly. Sister Mary explained that at first, she saw Xian Sheng on a horse leading a cavalry of thousands of horse-mounted soldiers. She began to wonder if she was

hallucinating, so she decided to take a peek by opening her eyes. When she did, she saw herself sitting there in meditation. A saint told her that she was looking at Heaven, and she realised she was actually looking at thousands of saints.

6. Xian Sheng asked for confirmation that she really saw herself in meditation when she opened her eyes to check if she was hallucinating. This confirmed what Xian Sheng said about how someone can exist in and see two different dimensions at the same time.

**(E) Baitiangong is very mystical.**

1. Xian Sheng asked if anyone remembered hearing Fourth Auntie talk about her experience during meditation. She said she was in Hell, but when Xian Sheng swept his hands across, she suddenly found herself in Heaven. To her, it literally felt like she was in both Hell and Heaven at the exact same time.
2. This meditation session happened in Ipoh back in the early days of Baitiangong. She was crying so hard (because the suffering in Hell is just completely beyond description), and that is what made her decide to install the urn at her place. Sister Lim Yew Eng mentioned that she remembered hearing all about it.
3. Xian Sheng said that we have to understand that meditation allows an individual to see and switch between our Earth dimension and another dimension instantly. Reflecting on this, Xian Sheng noted that numerous miracles have manifested within Baitiangong over the years.
4. If we were to say Baitiangong is very mystical, Xian Sheng admitted that we would not be wrong at all—Baitiangong is indeed very mystical.

**(F) Mystical is finding a man in 1996 with an old photo from 1974 in Srinagar safely.**

1. Xian Sheng recounted that his journey to Kashmir was likewise very mystical. They were searching for a specific individual living in Srinagar in 1996, armed only with a photograph taken back in 1974. Xian Sheng challenged the followers to attempt such a task themselves to truly appreciate how mystical it was that the search succeeded, given that Srinagar is a vast city located within the Kashmir region.
2. Faced with this uncertainty, Xian Sheng knelt outside the Rozabal Shrine and prayed: "GOD, if this is truly the grave of Jesus, let me find his descendant. Then I will believe." After he prayed, the group toured Srinagar and stopped at jewellery shops to look for sapphires, which are popular in Kashmir. He had even asked several people to help look for this person before their arrival in Kashmir.
3. All of the searches turned out to be completely in vain, and when they asked around the area, no one seemed to know this individual at all. Xian Sheng and the three brothers were actually the only tourists in Srinagar during that period. Everywhere they went, they saw police and military personnel everywhere carrying firearms. Xian Sheng mentioned that the guards seemed to recognise that he and his companions were tourists, and they appeared to be protecting them.

4. More importantly, Xian Sheng said that because they knelt down to pray, they were able to leave Kashmir alive. The antagonistic people saw that they knelt and prayed, and it was probably because of this action that they were spared from being killed. Xian Sheng heard that other tourists were kidnapped and subsequently killed.
5. During their tour, the driver was informed that the individual they were trying to find was located in another quarter of the city. They immediately drove to the area and searched on foot, but they still could not find him anywhere. Suddenly, a male servant walked up to the group and asked if they were looking for his master. Xian Sheng replied that they were indeed looking for him and asked how the man knew about their search. The servant explained that his master had told him to go out to look for them and invite them to his house. They then had to walk a very long way to finally reach the home.
6. When they reached the house, Xian Sheng asked Basharat Saleem how he knew that they were searching for him. Basharat explained that while he was performing his Salah (daily ritual prayers), he received a sudden consciousness that Xian Sheng was looking for him, and that is what prompted him to send out his servant to find them.
7. Xian Sheng asked if it made sense that Basharat Saleem would just send his male servant out to look for him every day for 365 days a year. This definitely counts as a miracle and is something very mystical indeed. No outsider would believe us if we told them that this happened. If we were to share this story with Christians, they would simply accuse us of lying. Nevertheless, besides Xian Sheng, there were three other witnesses: Brother Daniel Low, Brother Chan Gam Fai and Brother Ong Eak Kee. The tour guide and the driver are also witnesses who saw this miracle happen.

**(G) Did Xian Sheng leave us riding a flying horse?**

1. Sister Wong Chew Peng mentioned that the miracle of how Xian Sheng found Basharat Saleem has plenty of witnesses, but the miracle Sister Mary witnessed does not. Xian Sheng explained that her miracle would not have any earthly witnesses because she was deep in meditation when she saw Xian Sheng appearing as a Light of GOD. Brother Phuah added to the conversation, saying that the saints are the actual witnesses in that realm.
2. Xian Sheng repeated that these kinds of miracles would not have any witnesses because she was deep in meditation at the time. He said that the whole situation was very mystical indeed.
3. Putting Sister Mary's miracle aside, ordinary people would not even believe the miracles that Xian Sheng saw, like the flying white horse which appeared during his Spiritual Revelations in 1976. Nevertheless, he asked if they remembered how, during meditation, Fourth Auntie saw the very same flying white horse taking Xian Sheng home. Sister Mary confirmed that she had heard all about that miracle.
4. Fourth Auntie stated that the person standing in front of them was not Xian Sheng anymore, because the real Xian Sheng had already flown home on the flying white horse. Xian Sheng admitted that Fourth Auntie did indeed see the very same white horse that Xian Sheng rode during his Spiritual Revelations.

5. When we talk about what makes a witness credible, how do we actually determine what constitutes a reliable witness? Sister Wong suggested that a witness should not be so mystical that they claim to see things like the five different coloured buttons on Xian Sheng's official attire.

**(H) Xian Sheng is larger than Planet Earth, and Guan Yin stood on his palm.**

1. Xian Sheng explained the nature of visual and perceptual illusions that occur when we look at an object. He used the example of looking at a man who appears very small because he is standing far away from us. This is how our normal perception works, since things always look smaller the further away they are from our eyes. Even so, Xian Sheng questioned whether that man is actually smaller or larger than what we consider to be normal size.
2. Xian Sheng asked if the followers remembered him saying that Guan Yin stood on the palm of his hand. Many people depict Guan Yin as a being larger than life, or her size is way larger than a normal-sized human, but nevertheless, Guan Yin stood right on Xian Sheng's palm. He clarified that he was telling the truth when he said that Guan Yin was literally standing on the palm of his hand.
3. During a meditation session later on, someone actually saw in their meditation that Guan Yin was exactly the right size to fit right on the palm of Xian Sheng's hand. Xian Sheng then asked the followers, "How large do you think he was back then?" He then shared that he could possibly be larger than planet Earth itself.
4. Xian Sheng asked if anyone remembered hearing Mrs Foo share the story where she saw Xian Sheng looking so large that he was bigger than a mountain. Sister Mary confirmed that she had heard Mrs Foo share her miracle about Xian Sheng being so large that he completely overshadowed a mountain. That was the incredible scale on which Xian Sheng appeared to others in meditation when revealing his divine form.
5. Xian Sheng shared another experience that was told by Brother Chan Soo Kean's father. In this encounter, he saw that Xian Sheng was extremely huge, but as Xian Sheng walked towards him, he gradually shrank down until he was back to his normal human size. Xian Sheng explained that the reason he shrank himself down was simply so that he could interact with all of us. He said that he could not possibly interact with human beings in his true divine form, because that form is huge beyond our comprehension.
6. Xian Sheng explained a paradoxical situation that provides the logic behind Sister Mary's story. Sister Wong Chew Peng had earlier questioned how Sister Mary could see all of the different coloured buttons on Xian Sheng's official attire when he was so far away from her in Heaven. He explained that in his divine form, Xian Sheng was so incredibly large that his buttons were clearly visible even across a massive distance. When she looked down to see the people who were meditating in the Earth dimension, and then looked back up to Heaven, her vision reset, and she saw Xian Sheng far away riding the white horse. Sister Mary was able to see Xian Sheng in both his true giant form—where she could clearly make out the buttons representing Metal (gold), Wood (deep blue-black), Water (clear transparent), Fire (red), and Earth (yellow)—and his smaller form, where those buttons could no longer be

seen. That is the true explanation for why Sister Mary could see the colour of his buttons despite the great distance between them.

7. In fact, Xian Sheng shared a recent experience that happened to Sister Wong Chew Peng, which took place at a very close distance instead of far away. Sister Wong saw Sister Siew Ling wearing a flowery dress when she entered Xian Sheng's house. But when she came back downstairs, she was wearing white attire instead. When Sister Wong asked Sister Siew Ling if she had changed her clothes, Sister Siew Ling replied that she had not and told Sister Wong that she was simply mistaken.
8. Xian Sheng explained that sometimes, people experience the kind of vision where they see things or objects differently from physical reality. Xian Sheng simply wanted to remind us that people can have these perspective experiences, and we cannot always understand what we are seeing. There are no scientific explanations for them, even though these phenomena are not mystical in nature.

#### **(I) From a defunct hand to a fully functional hand.**

1. Xian Sheng shared a personal experience from his own life and asked if the followers thought the situation was mystical. Back in 1997, Xian Sheng experienced a loss of motor function in his right hand after he fell from his Harley Davidson motorcycle. That injury left him totally unable to raise or lift his right arm for several months.
2. They drove Xian Sheng to the hospital numerous times to see the specialist, tried all sorts of Western and herbal medications, and even resorted to alternative therapies like acupuncture and Gua Sha, but nothing worked. At long last, Dr Gobinda Singh declared that the hand was entirely beyond medical assistance and that Xian Sheng would simply have to live with the disability for the rest of his life.
3. Xian Sheng remained completely unable to lift his right hand, leading him to wonder what the future held for him. He asked the followers if they remembered this specific period of his life, reminding them that it was a real historical event that actually took place, even though looking back at it now in hindsight, there were absolutely no traces left behind to show it had ever happened. He then asked them how they would explain a miracle like that.
4. On a Friday morning at his house, Xian Sheng knelt down to pray. He used his left hand to lift his right hand up and asked, "GOD, how can I give you my mind, body, and soul when I cannot even lift my hand?" Customarily, whenever Xian Sheng prayed, he would lift both hands high above his head and recite the words, "GOD, I give you my mind, body, and soul."
5. On that day, Xian Sheng's thoughts were focused entirely on how he could give his mind, body, and soul when he could not even lift his right hand anymore. Then, quite involuntarily, his right hand was raised, extending automatically toward the sky. From that exact moment, Xian Sheng regained complete motor control of his right hand. Xian Sheng then asked how we would explain an event like this, since it was completely beyond any medical explanation. He reminded the followers again that his hand went up instantly on the spot.

## **(J) Get up and walk.**

1. Xian Sheng asked if anyone among the followers had heard about the reality of instantaneous healing. He then explained that there are several examples where he instantly caused a person to be able to walk again, and he shared that one of those notable examples was his very own father, as many followers are aware that Uncle Chew was not able to walk in his late 80s.
2. Another incident involved an elderly man in his 80s, Brother Yong Yuen Chai, who was lying in hospital. There were a few followers who witnessed a doctor performing a reflex test using a reflex hammer, but there was no response from either leg. Xian Sheng noted that this indicates the legs could not walk anymore. A normal leg experiences a knee-jerk reflex when the hammer taps the tendon below the kneecap. Xian Sheng was telling Brother Loh Chee Yoke and the group of followers that he would let the doctor perform his tests first and that they should observe carefully. They saw that there was clearly no response at all.
3. After the doctor had left, Xian Sheng covered Brother Yong's eyes, placed his palms together, and told him to stay quiet and meditate. Since Brother Yong spoke the Hakka dialect, Xian Sheng had to speak to him in broken Hakka. Xian Sheng then recited the prayer and used hand gestures to "communicate" with the man's legs, directing them to move. Suddenly, Brother Yong's legs actually started moving and kicking. The Malay patients in the nearby beds watched this entire episode with a lot of interest too.
4. Xian Sheng reminded the followers that they had all witnessed the doctor performing tests on Brother Yong's legs and confirming that his legs were completely unresponsive. Xian Sheng then told Brother Yong to open his eyes, get out of bed, and walk. Brother Yong protested, saying that he could not walk at all. Xian Sheng replied that both of his legs had just been moving and kicking, which meant that he could indeed walk again. He then commanded Brother Yong to get up from his bed and walk.
5. Brother Yong sat up and asked in a hesitant voice to confirm that he could indeed walk. Xian Sheng reassured him one more time. Brother Yong stood up and then walked around the area. By walking around like that, he proved to everyone that he was instantaneously cured.
6. Xian Sheng asked how we could ever explain the miracle of his father instantly walking again, since no one would ever believe us. He explained that people would laugh when they read about this from our Anniversary Booklets. The Chinese people who read the libellous articles in the newspapers only knew Chew Choon Ming (Xian Sheng) as a charlatan and a cult leader, and they would say that these miracles are fakes and simply cannot be real. If we were to try to explain the situation further, they would just claim that Xian Sheng and his father had collaborated to concoct this fake miracle. That is simply the natural response that people have toward miracles.
7. However, when it comes to the miracle of Brother Yong, it would be very difficult for people to claim that he and Xian Sheng had collaborated to fake the event. This is because the doctor had already confirmed for a fact that his legs were completely unresponsive.
8. As for another miracle where it would be difficult to show any collaboration, an elderly man in Balik Pulau was able to walk instantaneously after Xian Sheng healed him. This miracle was witnessed firsthand by his guest, an Australian woman who was a specialist in

transcribing speeches, when they went to Penang for a short holiday. Xian Sheng had taken her to enjoy the special red durians at Balik Pulau when he remembered the old man from a meditation session he had held there in the late 1970s.

9. When Xian Sheng visited the location where he had conducted meditation decades ago, he found out that the old man could not walk and had been in that condition for the past three years. (They then looked for the old man, and Xian Sheng healed his legs and brought him to Balik Pulau town, where he walked around the town for everyone to witness this miracle with their own eyes.)
10. Xian Sheng asked once again, "Would anyone believe us when we tell them about this miracle?" Xian Sheng then replied that they would not. However, the people in Balik Pulau would definitely believe it because they had witnessed it with their own eyes, coming out in droves to congratulate the old man. Unfortunately, none of them actually joined Baitiangong. Sadly, even this miracle that they saw with their own eyes failed to captivate them to pray to the CREATOR.
11. Xian Sheng asked how to interpret human behaviour and how to get their attention. Sister Wong Chew Peng suggested that if we were to charge tens of thousands for spiritual healing, that would certainly grab everyone's attention. She noted that when it was done entirely for free, it failed to arouse their interest.

#### **(K) Just accept death and die.**

1. Xian Sheng reiterated that many things in Baitiangong seem very mystical, which makes it very difficult to explain them to outsiders. He added that it is essentially impossible to explain, admitting that we would not even know how to explain them.
2. Xian Sheng highlighted that the way we all joined Baitiangong is also sometimes very mystical. He asked what it was that made us accept Baitiangong, and how we managed to encounter Xian Sheng, who preached about praying to the CREATOR. If we look back deeply at how our journey first began, it really does seem strange and even mystical how we ended up in Baitiangong.
3. Sometimes, the way Xian Sheng speaks to a sick person is really quite shocking, because he would tell them that they have lived long enough and if they are going to die, they should just accept death and die. Xian Sheng asked us how the Buddhists, Taoists, Christians, and people in other religions would react if they ever heard Xian Sheng telling someone this.
4. Xian Sheng asked if the members had finished writing the report about Brother Ah Seong, who had requested Xian Sheng to prolong his life just a little longer. Xian Sheng urged them to quickly carry out the interview and finish the write-up while his wife and son, Danny, were still there. In his first plea, Brother Ah Seong was suffering from a serious kidney disease and had pleaded with Xian Sheng to extend his life so that he could watch his young son grow up. Xian Sheng agreed to this request and extended his life for several years. Years later, when the kidney illness came back and caused him great pain, Brother Ah Seong visited Xian Sheng at the Kampung Kuyoh Meditation Hall to plead for a few more years of life. Xian Sheng then called Brother Ah Seong's son to stand right beside him, pointing out that the boy was now bigger and taller than his father himself.

5. Xian Sheng asked if anyone else would ever speak to Brother Ah Seong the way he did. He told him straight to his face that his son was already taller and bigger than he was, so he should just accept death and die, since there was no real reason for him to live a few more years anyway. Xian Sheng reminded Brother Ah Seong that he had agreed to extend his life in the past only because he wanted to watch his son grow up. Brother Ah Seong actually had to look up just to see his son's face, suddenly realising that Xian Sheng had completely fulfilled the miracle he had requested<sup>2</sup>. Xian Sheng then asked if this tale was mystical.

#### **(L) Baitiangong has many mystical events.**

1. Xian Sheng then described the next miracle, which involved Brother Chew Kwai Fong. His two sons, Brother Tuck Loy and Brother Tuck Ching @ Ah Seng, arrived together on a motorcycle to plead with Xian Sheng to extend their father's life once more. Xian Sheng asked them how much time had passed since he first extended their father's life. He reminded them that he had previously given their father one more year of life solely so that they could convince him to pray to the CREATOR. Now that exactly a year had gone by, Xian Sheng asked if he had actually prayed. Consequently, Xian Sheng told them to go back to the KPJ Sentosa Specialist Hospital and simply pray for him to leave peacefully.
2. They drove back to the hospital and knelt down outside to pray for their father to pass away promptly. When they went up to their father's ward after praying, they were informed by their sister that their father had just passed away. However, instead of staying at the hospital to attend to their deceased father, they drove straight back to Xian Sheng to praise him saying Xian Sheng is awesome.
3. Xian Sheng asked who was present at Taman Maluri for the spiritual discussion and actually heard the two brothers explain how their father passed away right after they had asked the CREATOR for their father to pass away promptly. Once again, Xian Sheng asked the group whether that event was indeed very mystical in nature, pointing out once again that so many mystical events had taken place within Baitiangong.

#### **(M) Talking to the rain.**

1. Xian Sheng informed the followers that they should look at Baitiangong with a critical eye so that they could see deeply (in-depth) beyond the miracles, and he told them to read critically by reading between the lines to truly understand what he said in Baitiangong. The followers tried their best to decipher Xian Sheng's meaning in Cantonese. While many things happening within Baitiangong may seem mystical in nature, all of these miracles happened for very good reasons. This is why we need to see in depth and fully grasp the context to truly understand Baitiangong.
2. Xian Sheng announced on multiple occasions that he talks to the rain. Ordinary people would never say something like that in public. However, Xian Sheng would boldly tell the general public, whether they were Christians, Muslims, Buddhists, Taoists, Confucianists, or

---

<sup>2</sup> Brother Ah Seong and his family understood Xian Sheng's message clearly and knew that his time on Earth was finally over. They shared a lovely dinner together with all of his family members to mark the occasion. The following morning, the family found that Brother Ah Seong had passed away peacefully during his sleep.

whatever other religion they practised, that he talks to the rain, and he left it entirely up to them to choose to believe it or not.

3. How could the followers ever attempt to explain to others that they themselves were witnesses to Xian Sheng talking to the rain? Regardless of their difficulty, Xian Sheng could not care less about how he was perceived by the general public, and he even concluded by stating that it was entirely up to them whether to believe his claim that he talks to the rain. Xian Sheng then reiterated that many things in Baitiangong are indeed very mystical.

#### **(N) Consciousness will reveal all.**

1. Xian Sheng urged Sister Chan Yen Peng to write the report about the miracle where Xian Sheng was able to raise his right hand again. Since the hospital report is already available, it would strongly support this miracle. He added that she could also interview the doctor to obtain even more supporting evidence. This would let people know that Baitiangong is indeed mystical, and that many things cannot be explained by science since they are actually spiritually related events.
2. Sister Wong Chew Peng wanted to know if it was because of consciousness that Sister Mary was able to see and immediately recognise that there were Muslims, Christians, and Baitiangong followers among the saints from far away. She asked what could possibly let her know this information, other than having a sign on their foreheads stating their former religion.
3. Xian Sheng confirmed that it was a consciousness that allowed her to know all of that information. Xian Sheng then explained that it was exactly the same for him too. He recalled a time when he saw two individuals and instantly knew who Jesus and Muhammad were. That consciousness came to him instantly.
4. Sister Lim Yew Eng sought confirmation regarding the fact that Sister Mary was able to tell from far away, from among a huge crowd of saints, that it included former Christians, Muslims, and Baitiangong followers. Sister Mary did not even need to walk up to the group of saints because she could tell everything from a distance due to the consciousness bestowed upon her.
5. Sister Wong Chew Peng inquired whether, if Sister Mary were to see "寿星公" (Shouxingong), the deity shown as short in traditional folklore, the real saint would actually look fat and short too. She asked whether this miracle was instead tailored to match exactly how humans imagine the saint to look. Xian Sheng replied that there was indeed a possibility that the saint appeared in a form that she already knew. However, he added that it was also highly possible that 寿星公 does not look anything like his earthly depiction.
6. Xian Sheng explained that when a person passes away, they are greeted by their deceased relatives or by someone to whom they are close and whom they trust, so that the soul does not experience the fear of the unknown. Sister Wong Chew Peng immediately shared that many people have related their personal experiences of seeing their deceased close family members or relatives coming to take or greet them so that they may safely cross over.
7. Xian Sheng raised the critical question of whether those apparitions were really showing their deceased family members or relatives. He pointed out that it is possible that the

individuals seen in their visions had already reincarnated long ago, or were still suffering in Hell.

**(O) How would Xian Sheng appear to us today?**

1. Brother Woo Kwai Moon asked whether those who reside in the Plane of Nothing, such as Disciples like Xian Sheng, have any shape or form, such as a human form. Xian Sheng replied that there is simply no need for a human form in that state of existence.
2. Brother Woo Kwai Moon then went on to question Xian Sheng further, asking him whether he would have a human form after he returned to the Plane of Nothing. Xian Sheng reiterated once more that there is absolutely no need at all for him or for any other residents to have any kind of form in the Plane of Nothing.
3. However, if there is a need for Xian Sheng to materialise before us, it is possible that he would appear extremely old to us. Nevertheless, his features would be unmistakable, and we would recognise him as Xian Sheng. Sister Wong Chew Peng added that Xian Sheng would take the form of a human for our benefit.
4. Even though we would clearly recognise that it is indeed Xian Sheng, he would look very old indeed, having white hair and bearing a long white beard too. Xian Sheng then asked if the followers fully understood that he would take on that particular look specifically so that we could see him.
5. Xian Sheng asked if anyone there had seen him in this old form before. He then told them that many people who used to meditate in the early years had actually seen him looking just like that. Sister Mary added to this by stating that Xian Sheng's eyebrows were also white and that he possessed a white moustache too.

**(P) The soul does not know the body is dead.**

1. Sister Chan Saw Wan asked Xian Sheng whether the soul would take some time rather than leaving immediately after the death of the physical body. Xian Sheng replied that this is simply a matter of a difference in time. Xian Sheng then went on to explain that the soul does not exit the earthly dimension immediately because the way time flows for a soul and the way it flows on Earth are completely different from one another.
2. Xian Sheng explained that the soul does not leave immediately. Nevertheless, it would be ideal if the soul could leave as soon as possible. This is the reason why we take turns to pray for the soul to leave peacefully so that the soul can quickly realise what has happened and leave, since the soul does not belong to the earthly dimension anymore.
3. Brother Phuah asked if the prayers are meant only for people who are non-Baitiangong followers. Xian Sheng answered that the prayers are actually for both Baitiangong and non-Baitiangong followers because a person who has just passed away is completely unaware that they have died. They truly think that they are still alive in the physical world.
4. Brother Phuah remarked that Baitiangong followers who regularly attend obsequies at funeral parlours should be familiar enough with death to recognise their own coffin and

- know that they have passed away. Xian Sheng explained that even though the soul sees its own coffin at the funeral parlour, it will still think that it remains alive. The departed soul feels completely fine and believes that there is nothing wrong with its condition. Nevertheless, the soul will slowly come to a full realisation that it has left this earthly world.
5. Sister Chan Saw Wan asked if the soul would feel fear once it came to that realisation. Xian Sheng answered that followers of Baitiangong would not experience any fear at all, but would instead instinctively kneel down to pray.
  6. Sister Chan Saw Wan followed up by inquiring about the state of non-Baitiangong followers undergoing traditional Buddhist or Taoist funeral rites. Xian Sheng replied that the situation is exactly the same for them as well, meaning that they also will not feel any fear initially. Sister Chan Saw Wan then clarified her meaning by stating that their souls would not realise that they had passed away, to which Xian Sheng agreed completely, saying that they definitely would not realise they had died. Sister Chan Saw Wan then asked how many prayers are necessary for such a soul to finally come to the full realisation that it is dead. Xian Sheng answered that their souls would continue to think that they are alive, remaining completely oblivious to the fact that people are praying for their physical bodies. In response to her final question, Xian Sheng stated that if a Baitiangong follower were to pray on their behalf, it would make a massive difference because the soul would be granted a consciousness to make it aware of its physical demise.
  7. Xian Sheng reiterated that when a Baitiangong follower prays for the deceased, that makes a difference. He explained that during a traditional Chinese funeral, the soul does not comprehend that the rituals and prayers are intended for its own benefit. Because the soul feels completely fine and believes that nothing is wrong with its condition, it feels exactly as though it is simply taking a stroll to watch a funeral procession.
  8. To the soul, the life spent inside a physical body is nothing more than a dream. It is necessary for us to understand this conundrum.<sup>3</sup>

### **(Q) Experiencing death in a dream.**

1. Sister Wong Chew Peng shared an account of how she had experienced the sensation of death through a vivid dream. In her dream, she described living alongside a group of people in a special communal living quarter located at the peak of a high and steep hill. Reaching these living quarters was a highly hazardous journey, requiring a very special and exhilarating method of transportation.
2. She remembered reaching the peak of the hill in a very short amount of time, but she passed away shortly afterwards from an unknown cause. She did not realise that she was dead, although she saw her own body lying in a pool of blood. The group of people with her was crying, highly agitated and deeply concerned about her. However, there were other people present who were not part of her Baitiangong group, and they were talking and laughing as if her death were none of their concern at all.

---

<sup>3</sup> This is exactly why Xian Sheng explained that even though the physical body feels real, the soul is the reality. Therefore, when viewed directly from the perspective of the soul, living a physical life on Earth is just like experiencing a dream.

3. At that moment, she remembered feeling no fear, happiness, or sadness at all, but instead experienced complete bafflement at what had taken place. She kept trying to reach out and speak to the people around her, but she could not physically touch them, and they could not see her, remaining entirely unaware that she was standing right next to them. She described the sensation as utterly bewildering, even though she maintained absolute clarity and perceived everything in her immediate surroundings. She woke up after that.
4. Sister Wong Chew Peng reminded Xian Sheng that she had previously shared her experience with him, and that his reply back then was that she was allowed to feel the exact sensation of a soul after death so that she could write it down for others. Xian Sheng acknowledged that this was true. She then reiterated that the soul does not experience any emotional feelings at all, except for a profound sense of bewilderment. Xian Sheng explained that a soul does not think of itself as being dead.
5. Xian Sheng repeated that Sister Wong Chew Peng was given this unique opportunity to experience exactly how the soul of a deceased person feels so that she could document and write down the spiritual experiences of others in a completely faithful and accurate manner.

**(R) 30 years fly by very fast.**

1. Xian Sheng spoke very frankly to the followers, telling them that the events in this human realm are actually quite trivial. Xian Sheng kept reminding them, urging everyone to listen very carefully to the fact that time passes by remarkably fast.
2. Xian Sheng visited his former classmates from the University of Malaya recently. When they sat down and chatted, they reminisced that it had been 30 years since they graduated together. His friends are now Datuks. He explained that they hold the rank of Datuk because of the prestigious honorary title awarded to them, and not because they are a datuk in the sense of being a grandfather. He mentioned Datuk Azmi Wahab as one of the friends whom he visited.
3. Datuk Azmi had invited Xian Sheng to attend a gathering at his house. Xian Sheng called Datuk Azmi, whom he referred to casually as Azmi instead of using the formal title of Datuk, and informed him that he was still in Kelana Jaya, noting that it was already 10 pm. He pointed out that by the time he arrived at the house, the hour would be exceptionally late. Datuk Azmi would not take no for an answer and told Xian Sheng to come over immediately.
4. Despite Xian Sheng's initial reluctance, he could not turn down the sincere invitation from his friend and drove over to his house. They ended up chatting well past midnight. Among the many subjects that were brought up during their conversation, they reminisced about how it had already been 30 years since they left the University of Malaya.
5. Xian Sheng mentioned that he was able to converse very well with Datuk Ali Hassan. He asked him who among all their old classmates looked the most youthful. Datuk Ali Hassan pointed out that Xian Sheng was undoubtedly the one. Xian Sheng joked that this was the absolute truth because he was still riding a large Harley-Davidson motorcycle while the rest of them had grown old. Xian Sheng added that if he were to push his Harley-Davidson

forward for them to ride, they would not be able to handle or ride his motorcycle, which clearly proved that he was the most youthful of them all.

6. Last night, Xian Sheng visited Datuk Zainuddin Awang. Datuk Zainuddin remarked to Xian Sheng that he had not changed at all since 30 years ago, highlighting that Xian Sheng had kept the exact same appearance today as he had possessed three decades earlier. Datuk Zainuddin said that the rest of them had all grown old. Xian Sheng confirmed that his old classmates did indeed look very old and noted that their hair was now completely white. Xian Sheng concluded, stating that 30 years had passed by remarkably fast.