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(A) Read, reflect, discuss, debate and decide.

1. In Egypt, an Egyptian man claimed to be GOD incarnate. Xian Sheng asked the followers to consider his claim.
2. However, in Christianity, believers have held for centuries that Jesus is GOD incarnated as a man.
3. Xian Sheng urged the followers to develop a deeper understanding of this subject. After reading the article, they should prop up their pillows and take that quiet time to reflect deeply on what they had read.
4. Xian Sheng handed out printouts of the article he would explain shortly and requested the followers to set them aside for reading later at home.
5. He emphasised the importance of using their minds to analyse what they read, rather than simply gaining superficial knowledge from the article.
6. He reiterated that they should prop up their pillows and contemplate deeply about the article, and hopefully, they would receive a consciousness that allowed them to develop a deeper comprehension. The article itself is not important; rather, do they understand its contents well enough to judge whether it was right or wrong.
7. If they disagreed with the article and believed it was wrong, they should join the Friday spiritual discussion to explain their objections. Even if they agreed, they should still participate, share their reasons for agreement, or contribute additional insights to expand on the topic.
8. The importance is that the followers use their analytical mind and logical thinking to dissect the article, and then join the Friday discussion to voice their opinions. They could defend or challenge the article, retract or append certain statements, and discuss their reasoning.
9. Once again, Xian Sheng reminded them not to read merely for basic knowledge but to attend the Friday discussion to discuss, debate, and ultimately decide whether the article was right or wrong.

(B) Is God's incarnation as a human possible?

1. There was a very strange news coming from Egypt. A 60-year-old Muslim man, Mohammad Ibrahim Mahfuz, claimed to be God incarnate.
2. Xian Sheng stated that there were more than 70 sects of Islamic¹, depending on the country.
3. In Malaysia, Muslims who belonged to the Sunni branch would not face any problems. If they belonged to the Shi'a branch, they would likely not encounter issues either, provided they kept a low profile.
4. However, if Shi'a Muslims openly recruited Sunni Muslims to join them, declaring that Sunni was wrong and Shi'a was right, they would be subject to arrest and prosecution by the State Islamic Religious Departments (Jabatan Agama Islam Negeri – JAIN).
5. Malaysia follows the Sunni teachings of the Shafi'i school of jurisprudence. Therefore, Shi'a Muslim activities were highly restricted, and if they preached against Sunni teachings in an attempt to establish their own community, they would face severe consequences.
6. Returning to the topic of Mohammad Ibrahim Mahfuz—although he was a Muslim, he claimed to be GOD incarnate.
7. Xian Sheng asked a question: “Are such claims real?” and answered, “Yes!”
8. In Hinduism, three individuals claimed to be God incarnate: Sai Baba, Ramakrishna Paramahansa, and Rajneesh (Osho). There were many instances of people making such claims.
9. Xian Sheng asked, “Why would individuals make such claims?” He answered that the reason was their lack of understanding.
10. He explained that it was possible Mohammad Ibrahim Mahfuz had entered a meditative state while sitting cross-legged, eyes closed, swaying his body in a circular motion, and chanting repeatedly. They could fall into a meditative state without even realising it.
11. Xian Sheng said he knew about this because he had participated in such prayers long ago.

1 The Seventy-Three Sects

Imām al-Barbahārī (rahimahullāh, died 329 AH) stated: “Know that Allah’s Messenger (salallāhu ‘alaihi wasallam) said: “My ummah will divide into 73 sects, all of them will be in the Fire except for one...”

This narration is authentic when its various chains and wordings are gathered together. The scholars have reported it and established its authenticity – and the reality of the ummah [through the ages] further proves its truthfulness.

The Messenger (salallāhu ‘alaihi wasallam) stated that this ummah (of Muslims) would divide into 73 sects – and these are the foundations of the sects, there are of course more sects than 73, but these 73 constitute the foundations of all of them. All of them will end up in the Fire except for one. So the seventy-third sect is upon that which the Messenger (salallāhu ‘alaihi wasallam) and his Companions (radiyallāhu ‘anhum) were upon – it is the sect saved (Arabic: nājiyah), saved from the Fire. For this reason, it is referred to as the Saved Sect (Firqat an-Nājiyah) and they are referred to as Ahlus-Sunnah wal-Jamā’ah. And all those besides them are the opposers, those threatened with the Fire. Refer This Ummah will Divide into 73 Sects — [From Shaykh Al-Fawzān’s explanation of Sharhus-Sunnah \(Imām Al-Barbahārī, Died 329 AH\) \)](#)

(C) Idris Basari was Xian Sheng's close friend.

1. Xian Sheng recounted his past in Kepong Baru before his Spiritual Revelations in 1976, when he realised his true nature as a Disciple of GOD. He explained how Muslims might unknowingly enter a meditative state when deeply engrossed in prayer, noting that he had participated in a similar Islamic ritual.
2. Xian Sheng's close friend's father passed away. Xian Sheng had also been close to his friend's parents. At the time, his friend was a parliamentarian.
3. This parliamentarian stated that Xian Sheng was the first person of Chinese ethnicity to enter Kampung Baru following the 513 incident (the racial riots of 13 May 1969). On a side note, Xian Sheng reminded the followers to document his history for posterity.
4. Xian Sheng asked whether any of the followers knew who the parliamentarian was and if they had heard this information from him.
5. A follower recalled the parliamentarian who had stated that Xian Sheng was the first Chinese individual to enter Kampung Baru after the 13 May incident. He identified this parliamentarian as Idris Basari.
6. Xian Sheng clarified that Idris Basari—whose full name was Mohammad Idris bin Mohammad Basari—had served as a parliamentarian for the Setapak constituency (from 1982 to 1986, representing UMNO in Barisan Nasional).
7. Idris Basari stated that after the 13 May incident, no person of Chinese ethnicity had dared to venture into Kampung Baru. He further mentioned that Chew Choon Ming was the first Chinese individual to enter and that they would safeguard him from any untoward incident within Kampung Baru.
8. Idris Basari visited Xian Sheng at his house in Kepong. He invited Xian Sheng to Kampung Baru to attend the prayers for his father.
9. Idris Basari informed not only the Chinese people but also the Malay people that Xian Sheng was the first Chinese person who had dared to step foot into Kampung Baru.
10. Xian Sheng and Pak Yusuf had recently ridden their motorcycles to Idris Basari's house for a visit.
11. Idris Basari asked Pak Yusuf, "Siapa orang Cina yang terberani masuk Kampung Baru?" ("Who is the bravest Chinese person to enter Kampung Baru?") Idris Basari pointed at Xian Sheng and answered, "Inilah dia, Chew." ("Here he is, Chew.")
12. He added, "Dia pun Datuk awak." ("He is also your Datuk.") Pak Yusuf acknowledged this. Xian Sheng clarified that Idris Basari treated him as a Datuk² and told Pak Yusuf that Xian Sheng was also his Datuk because the three of them had been active in the Kepong Baru and Chow Kit areas.
13. Pak Yusuf had visited Xian Sheng at his home recently. Xian Sheng asked those who had accompanied him to Pak Yusuf's home to raise their hands. He recalled that Brother Kian,

2 Outside of a formally conferred title, Datuk often referred to a powerful and influential figure with strong networks and connections within a community.

Brother Wah, and Brother Phuah Kim Yean had been present at Pak Yusuf's home, where they had captured a python.

14. Xian Sheng had lost touch with Idris Basari and Pak Yusuf since their collaborative period in the 1960s. They recently reunited in Taman Melawati, where Pak Yusuf and Xian Sheng travelled by motorcycle to visit Idris Basari. During the visit, Idris Basari recounted to Pak Yusuf that Xian Sheng had been the first Chinese individual to enter Kampung Baru and that he had been his Datuk during their years of collaboration.
15. Xian Sheng asked the followers to reflect on the significance of him being the first Chinese person to enter Kampung Baru after the 13 May incident.

(D) Xian Sheng nearly became a Muslim.

1. Xian Sheng inquired whether Mahfuz's claim of being GOD incarnate was a genuine belief held by Mahfuz himself or simply a delusion. He replied that it could potentially be a genuine belief for Mahfuz.
2. Xian Sheng recounted his own experience prior to his Spiritual Revelations in 1976, stating that he was the sole Chinese person invited to attend Idris Basari's father's funeral prayer. All the attendees sat in a circle on the floor, surrounding the deceased. They recited the prayer³ as they swayed their bodies in a circular motion.
3. Xian Sheng admitted that he had nearly converted to Islam in his youth. He attributed this to Abdul Aziz bin Ishak, who served as Malaysia's Minister of Agriculture and Co-operatives from 1955 to 1962 under Prime Minister Tunku Abdul Rahman.
4. Aziz Ishak's daughter was his close friend. During her time as a student at Convent Bukit Nanas, a prestigious girls' school located in Kuala Lumpur's city centre, she often skipped school to spend time with him; they would then go out together in the city.
5. Xian Sheng's near conversion to Islam stemmed from his close personal relationship with the daughter of Aziz Ishak. (Aziz Ishak was 61 years old in 1976.)
6. Xian Sheng affirmed his consistent, close interpersonal relationships with Malays. He then posed a question to the followers, prompting them to reflect on why he was the sole Chinese individual present at Idris Basari's father's funeral prayers.
7. Although he joined them in prayer, sitting and swaying his body in a circular motion, he had not learned how to recite the Muslim prayers at that time.
8. Following their daily salat, they would sit and sway their bodies while praying. They acknowledged that, out of the five daily prayers, they might enter a meditative state and experience visions. Xian Sheng affirmed that this indeed occurred.

3 Tahlil (Arabic: تَهْلِيل) is a form of dhikr in Islam that involves the recitation of the phrase "La ilaha illa Allah" (There is no god but Allah). This practice emphasizes the Unity of God and is often performed as a part of religious rituals, especially in communities in Malaysia, Thailand, and Indonesia, where it is commonly associated with prayers for the deceased. Tahlil is significant in Islamic worship and is a way to honor and remember those who have passed away. Wikipedia

9. The sitting posture and swaying motions during prayer may induce a meditative state. This is corroborated by the experiences of his Muslim friends, who have also encountered similar effects.
10. It is, therefore, possible that Mahfuz, while praying, entered a state of meditation and travelled to a dimension of Nothing.
11. Many individuals who meditate and journey to a dimension of Nothing are unaware of where they were and the reasons for their presence there.
12. Xian Sheng posited that what they witnessed in the dimension of Nothing could be their 'Examination in Life'. He explained that in the dimension of Nothing, whatever the individual visualised would manifest into existence—or "Creation ex nihilo" (creation out of nothing).
13. Brother Tan requested clarification whether Xian Sheng was referring to a dimension of Nothing or a position in Nothing. Xian Sheng corrected himself stating they travelled to one of the dimensions within Nothing. (Earlier, Xian Sheng incorrectly mentioned a position in Nothing.)
14. Xian Sheng addressed the original question of whether Mahfuz genuinely believed himself to be GOD incarnate. He explained that many individuals undergoing their examination on the fifth and final realisation—"The realisation of the existence of the CREATOR" (see [Five Realisations](#))—fail. Instead of realising the existence of GOD, they mistakenly realised that they themselves are GOD, reasoning that only GOD can create anything by thought. This leads them to claim they are GOD incarnate on Earth.

(E) No freedom of interpretation in Islam.

1. Mahfuz had defied Islam by declaring himself GOD incarnate.
2. Xian Sheng stated that Islam has Five Pillars and asked whether anyone remembered what he read to them in the past. Brother Chang mentioned that the Five Pillars are:
 1. Shahada (Profession of Faith): The declaration that there is no god but Allah and Muhammad is the Messenger of Allah.
 2. Salah (Prayer): Regular prayer.
 3. Zakat (Almsgiving): Supporting the needy.
 4. Sawm (Fasting): Observing fasting during the month of Ramadan.
 5. Hajj (Pilgrimage): Making the pilgrimage to Makkah once in a lifetime for those who are able.
3. The Five Pillars are the foundation of a Muslim's faith and practice and therefore are very important to them.
4. The second pillar of Islam mandates five daily ritual prayers for Muslims. Mahfuz argued it was not necessary for five prayers and proposed a reduction to two prayers per day. Xian Sheng noted a similarity between Mahfuz's proposition and Baitiangong's practice.

5. Xian Sheng highlighted the possibility that Mahfuz was not wrong, an idea some could not understand. Mahfuz received a consciousness to pray two times a day. This contradicts a fundamental tenet of Islamic laws, specifically the second pillar, which mandates five daily ritual prayers for Muslims.
6. Secondly, he proposed that Muslims do not need to perform the Hajj at Mecca, Saudi Arabia. Once again, Xian Sheng reiterated the possibility that he may not be wrong.
7. However, he proposed that pilgrims should go to Alexandria in Northern Egypt. Once again, this contradicted another fundamental tenet of Islamic laws, specifically the fifth pillar, which states that those who are able must make the pilgrimage to Mecca once in their lifetime.
8. Mahfuz had contradicted two fundamental tenets of Islam which was why he was arrested.
9. Xian Sheng explained that there is no freedom of interpretation within Islam, unlike other religions where different denominations are free to interpret their doctrines. He cited the example of Mahfuz, who suggested praying twice daily instead of the prescribed five times and questioned the necessity of performing the Hajj in Mecca. Nevertheless, Xian Sheng viewed that he could possibly be right to make those proposals.
10. He clarified his view that Mahfuz could possibly be right despite his proposals deviating from the fundamental Islamic tenets. This is because they do not know his insight and justifications. Xian Sheng expressed his dismay that Mahfuz was arrested because of this.
11. Xian Sheng suggested that if Mahfuz were to continue preaching, he must make a formal declaration of departure from Islam (apostasy) via a statutory declaration. He clarified that while apostasy was a possibility, it would subject Mahfuz to severe ostracism, threats, and legal repercussions.
12. There is another problem with regard to his followers. There were 19 known followers who were also arrested along with him. Considering that his teachings deviate from mainstream Islam, it is quite a feat that he managed to secure 19 followers who are also Muslims.
13. Egypt is a Muslim-majority country with Islam as its official state religion. Mahfuz's proposals—praying twice daily instead of the mandatory five times and that Muslims do not need to perform the Hajj in Mecca—are in contempt of Islam, which warranted his arrest.
14. Xian Sheng read in the newspaper article that Mahfuz, if convicted of contempt of religion, would face a minimum of five years in prison. The same prison sentence would also apply to his 19 followers.

(F) Warning: Do not ever think of forming another Baitiangong.

1. If Mahfuz managed to convert a significant number of Muslims to his cause, a new Islamic movement—considered deviant—would emerge. Xian Sheng inquired about the possibility of this occurring. This would add another Islamic movement to the already numerous existing factions, which number over 70.
2. After reading the article for our understanding, Xian Sheng issued a stern warning to the followers.

3. Xian Sheng warned the followers against harbouring bad thoughts. To illustrate the bad thoughts in question, he cited Brother Too Hing Yeap's academic question posed to him at Gaia Restaurant: "Given that other religions have fragmented into numerous factions, is it not possible that the Baitiangong Spiritual Movement might also form another faction?"
4. Harbouring or entertaining thoughts of forming another Baitiangong faction was thinking bad (which contradicted the third Spiritual Guideline on Think Good). Xian Sheng reiterated his warning against harbouring or entertaining any bad thoughts of forming another Baitiangong faction.
5. He explained the reason why no one should ever harbour such a bad thought.
6. When one person harboured this bad thought, they were alone in it. When two people harboured this bad thought, it gained company. When three harboured this bad thought, it became a group. If suspicions or misunderstandings arose within the movement, this group might combine their bad thoughts and act together to form a new faction. This was why Xian Sheng warned everyone never to harbour this bad thought in the first place.
7. Actually, there could never be two Baitiangong movements because the Spiritual Guidelines are clear, concise, and straightforward.
8. Firstly, there is only one CREATOR, and all of us pray to the CREATOR. Secondly, we fear nothing except the CREATOR. And thirdly, all of us practise "Think Good, See Good, Hear Good, Speak Good, and Do Good."
9. Xian Sheng repeated his warning not to dwell on this bad thought. He instructed them not even to talk about the possibility that another Baitiangong faction might form after his departure.
10. The important points are: There can be only one Baitiangong Spiritual Movement, founded upon the first three Spiritual Guidelines. This reality would endure provided no follower harboured bad thoughts. However, if even one follower entertained deviant thoughts, this reality could be shattered.

(G) Look for the good in everything.

1. The human brain is needed for reading books. However, we used our minds to discern good from bad, absorb the good, and reject the bad. We should not think about the bad.
2. This applies to watching a show. After watching it, they kept thinking about the bad aspects. They only perceived the benefits of the bad people in the show. This is the reason people turned bad after watching a show.
3. However, if we saw the good aspects, then we would not turn bad. There are good and bad aspects to a show, but if we focused on the good, we would not be influenced by the bad.

(H) Birthday blessings to Jesus.

1. Xian Sheng read a tribute to Jesus, titled "Blessed Birthday, Lord Jesus Christ." The dedication appeared as a full-page advertisement in The Sun newspaper on 25 December 1998, his purported birthdate. The sender identified themselves as "From all your believers on Earth."
2. Xian Sheng instructed the followers not to publicise any dedications for his birthday. He stated that after his departure, he would not require anyone to dedicate a full-page advertisement to bless his birthdate. He did not need us to bless his birthday. Nevertheless, it was acceptable to commemorate his birthday.
3. Xian Sheng read the first line, which he found perplexing: "You were with GOD and You are GOD." Here, "You" refers to Jesus.
4. He asked Sister Vera to come forward to verify the accuracy of his translation. Sister Vera confirmed that his Cantonese translation correctly conveyed the article's meaning. She also acknowledged the confusion regarding the first line, asking, "If I am with you, am I Xian Sheng?"
5. He then translated the remaining lines into Cantonese. The original text was as follows:

You were not born of a human father.

You lived a sinless life on this Earth.

You had absolute authority over satan, sin and sicknesses while on Earth.

You came to call sinners to repentance.

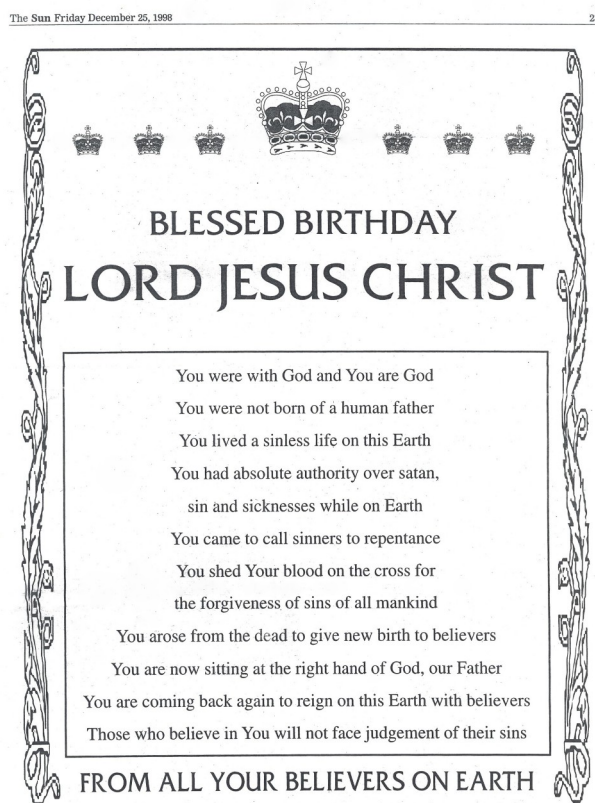
You shed your blood on the cross for the forgiveness of sins of all mankind.

You arose from the dead to give new birth to believers.

You are now sitting at the right hand of GOD, our Father.

You are coming back again to reign on this Earth with believers.

Those who believe in You will not face judgment of their sins.



6. Xian Sheng requested someone to provide a proper translation of the dedication so they could identify the contradictions.

(I) Contradictions in full page.

1. In the first line, they wrote, "You were with GOD," but on the same line, they also wrote, "You are GOD." This presented a significant contradiction.
2. Then, they wrote, "You are now sitting at the right hand of GOD, our Father." These two lines highlighted the strong contradictions and inconsistencies in the dedication.
3. Xian Sheng reiterated the third line from the bottom, which stated, "You are now sitting at the right hand of GOD, our Father." This meant that Jesus was now sitting next to GOD, the Father, after his ascension to Heaven. However, in the first line—prior to Jesus's death, resurrection, and ascension—they had written, "You were with GOD and You are GOD."
4. Xian Sheng asked whether the followers could identify the contradiction in these two lines. He said he found the dedication to be highly contradictory.
5. Regardless of their intentions, it was a real pity that these contradictions were published for all to see in the newspaper. The senders identified themselves as "From all your believers on Earth."

(J) Do you think Christians can save your soul?

1. Christians go to hospitals, claiming they can save patients' souls. Xian Sheng advised against naivety regarding this.
2. He stated that they were not saving but harming the patients' souls.
3. They asserted that Jesus was GOD, but in reality, Jesus was not GOD. They claimed that Jesus was resurrected, but in truth, he was not resurrected. Therefore, the question arose: how could they save people's souls?
4. For centuries, they had operated based on a lie. Xian Sheng asked if the followers believed they could save souls. He stated that they could not.
5. Regardless, the important issue was how Christianity might impact our children.
6. Xian Sheng mentioned that Sister Vera had read four Old Persian inscriptions to them. These inscriptions, dating back to 54 CE, were carved into the steps of Takht-i-Suleiman, also known as the 'Throne of Solomon'. Their translations were as follows:
 1. "The constructor of these columns is the most humble Bihishti Zargar, in the year fifty and four."
 2. "Khwaja Rukun, son of Murjan, had these columns built."
 3. "At this time, Yuz Asaf announced his prophetic mission. In the year fifty and four."
 4. "He is Jesus, prophet of the sons of Israel."
7. The key takeaway Xian Sheng wanted the followers to remember was that King Gopadatta had inscribed in stone that Yuz Asaf was Jesus. This information was referenced by Sister Vera on page 222 of Holger Kersten's book, *Jesus Lived in India*.
8. Xian Sheng thought a summary of the book would benefit the followers. If time permitted, he intended to compile the summary and pass the key points to them.