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(A) Xian Sheng can forgive all sins except the Unforgivable Sin

1. Xian Sheng cannot stop a follower of Baitiangong from simultaneously praying to the CREATOR and worshipping other deities.
2. However, Xian Sheng will be unable to grant forgiveness to such individuals after their passing.
3. As a Disciple of GOD, Xian Sheng has the privilege to forgive humans of all their sins if he so chooses. This extends to grave offences such as murder or murder after raping.
4. However, when it comes to the Unforgivable Sin¹, Xian Sheng does not have the privilege to forgive them even if he wants to.

(B) Never pray to anything, even under torture.

1. Xian Sheng addressed a previous inquiry regarding Baitiangong followers who pray to the CREATOR while also worshipping deities and their ancestors.
2. He is at a loss about how to address their clear lack of knowledge and understanding of Baitiangong's teachings. Consequently, Xian Sheng has no choice but to allow them to continue their practices.
3. "If they are doing it out of ignorance, they would not have committed the Unforgivable Sin " Xian Sheng remarked.
4. Nonetheless, he holds the view that no one can be forced into praying to idols, deceased people, or anything against their will. One always chooses to pray of their own volition.
5. The notion of compelling someone to pray unwillingly implies a dire situation where one is subjected to torture until they succumbs to the pressure.
6. Xian Sheng stressed that a follower of Baitiangong must never yield to torture but should seize any chance to resist, even when confronted with death.

1 The Unforgivable Sin in Baitiangong refers to sins that only GOD can pardon. The Disciples of GOD have the privilege to forgive a soul of any sins they have committed in life based on their prerogative. A follower who understands and accepts GOD, prays to GOD but later changes to praying to something else will have committed an unforgivable sin. However, if the follower stops praying to GOD and everything else too, he or she would not have committed an unforgivable sin. Understanding and acceptance of GOD is the key point here. Children of existing followers or new followers would not commit an unforgivable sin if they choose to switch to another belief as they have not understood the teachings and accepted GOD yet. It stands to reason that followers would only choose to stop praying to GOD because of certain events or situations that forced, compelled or tempted them to do so. Regardless of their reasons, praying to GOD is a one-time opportunity, the most serious matter, and not something trivial that we can discard when it becomes an inconvenience to us. Xian Sheng reminded all Baitiangong followers to follow his teachings as long as they need to before committing themselves one hundred per cent because the consequences of rejecting GOD later, will be committing an unforgivable sin that even Xian Sheng does not have the privilege to forgive, even if he wants to.

(C) Change bad Chinese traditional customs.

1. In reference to the tea serving ceremony in Chinese weddings, where the bride and groom kneel to offer tea to their parents or to an empty chair symbolising ancestors, Xian Sheng expressed that these customs are wrong and go against Baitiangong teachings.
2. We can only kneel before the CREATOR.
3. It is acceptable to serve tea to our parents without kneeling.
4. Anyone who kneels before a deceased person or an ancestral tablet, which signifies our ancestors, would have committed a sin.
5. Furthermore, it indicates that the person is superstitious.
6. Followers of Baitiangong ought to strive to discontinue such bad traditions, such as the practice of giving angpows, and instead directly hand out cash.

(D) If you wish to marry, do not think of divorce. If you contemplate divorce, then do not marry.

1. In the Baitiangong way of marriage, it would be best to have five pairs of Baitiangong brothers and sisters dressed in white as witnesses.
2. For couples residing abroad, inviting five pairs of Baitiangong brothers and sisters to attend might not be feasible.
3. If these witnesses are not followers of Baitiangong, they would not be able to pray to the CREATOR to bless the couple anyway.
4. Ultimately, the bond between a married couple is theirs and theirs alone. Despite receiving blessings from the CREATOR, Baitiangong couples have still ended up divorcing.
5. Individuals who truly understand the teachings of Baitiangong will heed Xian Sheng's counsel, "If you wish to marry, do not think of divorce. If you contemplate divorce, then do not marry."
6. Xian Sheng consistently urged the younger generation to pursue marriage only after they had ensured that they were genuinely compatible with one another.
7. Failure to do so could lead to perpetual disputes and conflicts, as they may not fully comprehend each other's character and personality.

(E) Change is good at any age.

1. The age at which an individual chooses to become a Baitiangong follower is less significant than their understanding of Baitiangong's teachings, which would lead them to change their erroneous way of life.
2. A follower who truly changes in a single day is better than a follower who takes ten years to change.
3. When a person is resolved to change their erroneous way, their age does not matter.

4. Xian Sheng brought up a long-time follower in the discussion room and once again reminded him against dwelling on the past by persistently complaining about and criticising someone who has hurt him before.
5. We should use our mind, body, and soul to make a change.
6. If we find it hard to stop talking nonsense, we should stand in front of a mirror and give ourselves a firm slap on the cheek.
7. Repeat this daily until we come to the realisation that we need to change. Only then have we truly changed.

(F) Change or suffer.

1. The age at which we become followers of Baitiangong is irrelevant, whether we are 16 or 60 years old.
2. What truly matters is whether we change our erroneous ways.
3. If we refuse to change, we will suffer the consequences when we pass away.
4. It is better for us to slap ourselves in this life than to be slapped by others in hell.
5. If we were to slap ourselves until we come to a realisation, change our erroneous ways, and pass away shortly, we will be happy we did.
6. The most important thing is that we have made the effort to change.
7. GOD is very forgiving, and we will receive Xian Sheng's prayers to the CREATOR asking for forgiveness for our soul and a good place in heaven.
8. However, if we refused to change our erroneous ways, even Xian Sheng's prayers to the CREATOR for forgiveness for us would be in vain.
9. We do not need to involve GOD in this discussion, as even Xian Sheng would not forgive us.
10. Xian Sheng reiterated to the followers that he possesses the ability to forgive us, even for grave sins such as committing murder through arson or killing individuals after sexual assault.
11. This privilege and authority belong to Xian Sheng as a Disciple of GOD.

(G) Do not give GOD terms and conditions

1. In matters of illness and disease, Xian Sheng consistently encouraged the followers to seek medical treatment instead of asking him to heal them.
2. Praying to the CREATOR should be offered freely, willingly and without any terms and conditions.
3. Xian Sheng recounted his personal account in 1997 when he experienced a loss of motor function in his right hand.

4. He had to use his left hand to lift and hold his right hand at the solar plexus position to pray.
5. Xian Sheng asked GOD, "How can I give my mind, body, and soul to you in prayer when I can't even lift my hand?"
6. A Voice responded, "You do so in this manner," and Xian Sheng found both hands were raised involuntarily, extending toward the sky.
7. From that moment, Xian Sheng regained complete motor control of his right hand.
8. Before this loss of control, Xian Sheng always extended his hands outward before joining his palms at the solar plexus area as a gesture of surrendering his mind, body, and soul during prayer.
9. As Xian Sheng asked how he could continue this practice when he could no longer raise his right hand, the Voice replied by enabling his hands to extend outward automatically and restoring his motor function.
10. Xian Sheng clarified that he placed no terms and conditions on GOD but simply posed a question.
11. Throughout, Xian Sheng had taught Baitiangong followers to willingly give their mind, body, and soul in prayer without seeking rewards in exchange for praying to the CREATOR.
12. This highlights the beauty of Baitiangong; the act of praying to the CREATOR is without conditions. Some followers do not understand this.
13. They work for Xian Sheng and expect that GOD will protect them from harm and misfortune, be prosperous. Ultimately, they expected something in return.
14. Xian Sheng explained that it is best not to think about it, not to bother with it, and not to have any expectations whatsoever.
15. Whether we received any form of blessings or not, we should not dwell excessively on it.
16. Do not expect to receive something as a guaranteed outcome.
17. If we keep expecting something, we may end up receiving nothing; however, if we let go of expectations, we might find that good things come our way.
18. What arrives naturally is always the best when we harbour no expectations.
19. Xian Sheng cautioned Baitiangong followers against superstitious thinking, suggesting that GOD wanted them to be sick as GOD did not answer their prayers for healing.
20. They are sick because they lack exercise and do not live a healthy lifestyle; GOD is not the cause of their sickness.
21. It is possible that GOD intends for certain followers to experience illness as a catalyst for them to change their lifestyle.
22. Yet, they should not resort to superstitious beliefs that suggest GOD wishes them to be sick, which could lead them to forgo seeking the necessary medical treatment.
23. Xian Sheng expresses disdain when comparing Baitiangong to Falun Gong, which instructs its members to meditate for healing rather than seek medical care.

24. Doctors are also part of GOD's consciousness to address our health and medical needs².
25. Xian Sheng himself consulted specialists for a severe coughing condition.
26. Nonetheless, neither the specialist nor traditional remedies could resolve the issues with his right hand.
27. The final verdict from the specialist was that Xian Sheng's hand was beyond treatment and he would have to adapt to the disability.
28. After trying every possible treatment avenue, Xian Sheng finally turned to asking GOD for help.

(H) Silent Meditation

1. Each participant should sit on their own individual mat. Family members should not share a larger mat and meditate together. Parents should not sit next to their children, and the same goes for siblings and spouses.
2. It is important for everyone to practise in silent meditation.
3. The person in charge of meditation must ensure that no one walks around during this period.
4. Once we finish our meditation, it is important to remain seated quietly on our own mats. Movement should be limited to essential needs, such as going to the toilet.
5. The meditation should be conducted for at least 30 minutes. Every brother and sister must discipline and sit in silence for the full duration.
6. Some followers have reported experiencing cramps in their hands and legs while in meditation posture. Ideally, these cramps should render them immobile until they fall backwards asleep and their soul leaves their body.
7. In order to enter into a meditative state, we must cultivate patience. Fidgeting, looking around aimlessly, and staring at others during meditation every few minutes will hinder the purpose of meditation.
8. The proper technique for meditation involves sitting up straight, maintaining the correct hand position, clearing the mind of all thoughts and keeping our eyes closed throughout the session for a minimum of 30 minutes.
9. Begin with 30 minutes of meditation and gradually extend this to 45 minutes, eventually progressing to an hour.
10. Some followers express difficulty in attaining a meditative state. Xian Sheng noted that they show impatience, wanting to leave after only a few minutes of trying. How can they hope to reach a meditative state without demonstrating patience?

² GOD's consciousness exists in all of creation, from the universe to the galaxies to our solar system and everything on planet Earth, to ensure the natural laws and nature are fine-tuned to support human life. This is also known as the anthropic principle. Professionals like doctors, scientists, teachers, etc., are also part of GOD's consciousness to ensure a striving civilisation.

11. If we finish our meditation earlier than expected, we should sit quietly and recite the prayer using our fingers. It would be beneficial to repeat this until we drift into sleep and enter a meditative state.
12. As previously mentioned, it is best to clear our minds of all thoughts. This means refraining from thinking or reciting the prayer. Being close to family members can also influence our thoughts.
13. Ensure that everyone maintains a physical distance of at least an arm's length from each other. Each person should occupy their own mat at a distance where their outstretched arms cannot touch one another from any angle. This can be verified by swinging our arms 180 degrees. If the tips of our fingers touch those of a neighbouring person, then one of us will need to adjust our position.
14. Xian Sheng does not want the life force energy (aura) of those meditating to overlap with that of others nearby.
15. Xian Sheng wanted each individual to experience their own silent meditation. A dominant individual may share their meditation experience with someone within their energetic sphere due to overlapping auras.
16. Those conducting meditation sessions must ensure that all participants are seated according to the specified guidelines before beginning. Followers are expected to practice the disciplined form of meditation.
17. Xian Sheng hoped that our meditation practice could progress to the deepest levels, enabling him to lead us in meditation within the Tibetan and Himalayan regions, where we meditate continuously for five days without food or water. Attaining deeper levels of meditation allows individuals to slow their heartbeats and breaths to a point that becomes nearly undetectable by medical professionals.
18. Ultimately, Xian Sheng hopes for us to reach a spiritual level where followers can simply close their eyes and see the light of Xian Sheng descending upon them in a myriad of colours.

(I) No laws in Baitiangong

1. Baitiangong does not have laws like Islam to prevent followers from committing sins.