

SEMBAHYANG KEPADA TUHAN

PRAY TO THE CREATOR

拜 天 公

Bài Tiān Gōng

47th Anniversary Celebration of the  
Revelation of the Prayer to Pray to the CREATOR to  
Xian Sheng on 4th October 1976

第四十七周年纪念  
庆祝先生于一九七六年十月四日得到  
拜天公的经文

Date : 4th October 2023  
Venue : HGH Convention Centre,  
Lot 475, Jalan Sentul,  
51000 Kuala Lumpur.

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拜天公的经文

天公天地

日月球星

金木水火土

一世世上好

全部天公造

天公圣灵

人仙都是好得爱

天公圣灵

人仙都是好得爱

# THE PRAYER TO PRAY TO THE CREATOR

**Chinese Phonetics 汉语拼音 han yu pin yin**

Tiān Gōng tiān dì  
rì yuè qiú xīng  
jīn mù shuǐ huǒ tǔ  
yī shì shì shàng hǎo  
quán bù Tiān Gōng zào  
Tiān Gōng Shèng Líng  
rén xiān dōu shì hǎo dé ài  
Tiān Gōng Shèng Líng  
rén xiān dōu shì hǎo dé ài

## **Explanation of the Prayer to Pray to the CREATOR**

GOD the CREATOR of heaven and hell  
The universe  
The elements  
All and more than that  
In GOD's time  
All and more than that must be good  
All and more than that are GOD's creation  
If we love GOD and the Holy Spirit  
We know GOD and the Holy Spirit will love us

Note: The Prayer to Pray to the CREATOR was revealed to Xian Sheng in Chinese characters and was read out to Xian Sheng in Cantonese. The English version is merely for purposes of understanding the meaning of the Prayer and is not meant for praying.

注：先生得到拜天公的经文时，是听到并看见以粤语发音的汉字经文。英文翻译只是帮助不谙中文的追随者了解经文的含义，它不能用于祈求。

# To Follow Strictly The BAITIANGONG Way of Obsequies

## 完全遵行拜天公白事方式

第47周年纪念册，是由拜天公宇宙神圣运动编委小组以及每个星期讨论会的兄弟姐妹给予的意见所整理出来的资料。

This BAITIANGONG 47th Anniversary edition is a compilation by Editorial Committee and the comments given by brothers and sisters in the weekly discussion session.



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# Preface

In BAITIANGONG, we believe and accept that the death of a person is only the demise of his/her physical body, as the soul does not die but merely leaves the physical body. The phrase used by Xian Sheng Chew Choon Ming “You die to Live” aptly described that when a person dies, the soul leaves the body and will continue to exist in another spiritual plane such as : Heaven, Hell, Limbo or Earth Plane. Below are some of the determining factors of the soul’s destination:

(A) Those who prayed to the CREATOR with mind, body and soul will have the opportunity to go to Heaven to enjoy eternal life.

(B) If you commits more sins than good deeds in your lifetime, even for a believer of BAITIANGONG, your soul will lose the chance for an eternal life in Heaven. The soul will then go to Hell to undergo punishment and after the sentences are over, it will then be reincarnated to another human body to undergo another round of examination in life.

# 前言

我们相信也接受当一个人去世，即是他的肉体死亡和他的灵魂离开肉体，而灵魂是不灭的。先生赵崇明说“人去世是永生”，这句话的意思是说，当一个人去世后，其灵魂会继续存在于其它的神圣界线如：天堂、地狱、灵界及球界。以下是一部份的条件决定一个人在人间处事待人时所表现的优劣“成绩”：

(A) 以灵感、肉体、灵魂拜天公的人在去世后灵魂有机会去天堂享永生。

(B) 即使有拜天公，但在一生中做坏事比做好事多，灵魂将失去享永生的机会。此灵魂将会去地狱受刑罚，于刑期结束后再投胎做人，再次经受另一个人生的考试。

(C) The plane of Limbo is a spiritual realm for those who has done a lot of good deeds or does not commit sins in their lifetime but did not have the opportunity to pray to GOD. For example: a disabled person may lead a relatively simple life and does not undergo much examination in life; they neither do good nor commit sins. Upon their demise, these souls are likely to go to the plane of Limbo where they will have many opportunities to realize the existence of GOD and pray to GOD. When a soul accepts and pray to GOD, it will be given a place in Heaven. However, if this soul still does not accept the existence of the CREATOR after a definite period of time, it will then be reincarnated to another human body to undergo another Vicious Cycle of Reincarnation. Such a soul however does not need to go to Hell to be punished.

(D) When a person commits suicide, his soul becomes a wondering soul and it will lingers about the earthly plane to suffer for a long period of time. After an indefinite period of suffering, the soul will be led to Hell to undergo punishment for any sins that he/she may have committed during his/her lifetime. Thereafter, the soul will be reincarnated to another human body and again undergo another Vicious Cycle of Reincarnation.

In BAITIANGONG, our main purpose is to save souls and to leave the Vicious Cycle of Reincarnation. Xian Sheng had taught us that only those who pray to GOD with their mind, body and soul will have the opportunity to enjoy eternal life in Heaven.

(C) 灵界是给做好但没机会接触拜主的人之去向，当中也包括：有些残疾人士的人生考试是比较简单，他们没能力做好事也没能力做坏事。当他们去世后，其灵魂有很大的可能会去灵界，而在灵界的灵魂有许多机会接触拜主。一旦他接受拜主，该灵魂将从灵界转去天堂。反之，过了限期，此灵魂依旧不接受有主的存在，他是无需去地狱受刑，而会直接回到轮回圈再次投胎做人。

(D) 大部份自杀者的灵魂会成为无主孤魂，他们会在球界受苦一段极长的时间，直到刑期结束后再转去地狱受刑罚于人生中的其它罪行。在地狱受刑完毕后才有机会投胎做人。

拜天公的宗旨是救灵魂离开残酷的轮回圈。先生提醒我们，唯有以灵感、肉体、灵魂拜天公的人，在去世后其灵魂才有机会到天堂去享永生。

# Wearing full white during obsequies

In layman's perception, white represents purity and elegance. For the brothers and sisters in BAITIANGONG, white garments are worn in all the spiritual activities as it symbolizes a state of enlightenment and at the same time it is hoped that the followers will carry a sense of virtue and righteousness.

Xian Sheng taught us to pray to GOD and he led us to recapture the ancient Chinese funeral culture of attiring in white. Through Xian Sheng's teaching, we understand the importance of wearing full white during obsequies. Whether it is the followers of BAITIANGONG or the deceased's family members, attiring in white and kneeling down to pray to GOD to bless the soul of the deceased will also remind the deceased's soul to kneel down to pray to GOD.

We believe in the existence of the soul and in BAITIANGONG our ultimate purpose is to save souls. Not only we strive to save our own soul; we also hope to save the souls of others. Our physical body houses our soul to undergo various examinations in life on this earthly plane. When a person dies, his soul leaves the body and continues to exist in another realm.

## 白事穿白

在一般人的认知里，白色代表纯洁高雅。对一个拜天公信徒而言，在各项神圣活动时身穿白色衣服，主要是以神圣为主旨，同时也希望信徒在行为或心态上，都能做到里外一致。

先生教导我们拜天公，引领我们重拾古时候“白事穿白”的文化。通过先生的教导，让我们了解到在白事现场，身穿白衣白裤的重要性。不管是拜天公的信徒或去世者的家属，如果能身穿白色衣服，跪下拜天公为去世者的灵魂祝福，能提醒去世者的灵魂也一同跪下拜天公。

我们相信灵魂的存在，而拜天公最大目的便是救灵魂。除了救自己的灵魂也希望能救其他人的灵魂。肉体带着灵魂在人间经历各种考试，当一个人去世了，灵魂便脱离肉体，继续存在于其它界线。

Through Xian Sheng's explanation, we understand that the soul can see the people around him, however most of us cannot see the presence of his soul. Souls that exist in the spiritual realms that only possesses a certain colour is only able to see objects of that same colour. For example, in a green spiritual realm, souls can only see objects that are green in colour. White is a combination of all the colour spectrum, hence all visible colours in the spectrum can be reflected off the white object. By attiring in white, we hope that regardless of the colour of that realm, souls from that realm will be able to see us praying to GOD and they will in turn be guided to follow us and kneel down to pray to GOD. This is one of the main purpose of attiring in white clothing.

During the obsequies, brothers and sisters who are dressed in white take turns to kneel down and pray to GOD to bless the soul of the deceased; to seek forgiveness for the sins that may have been committed by the deceased during his/her lifetime in the hope that the soul will be accorded a place in Heaven.

For the soul to be able to kneel down and pray to GOD, this will be invaluable. Xian Sheng explained that when a deceased's soul knows how to kneel down and pray to GOD, he will receive forgiveness from GOD, and this soul will come to realize that he has passed away and will be able to leave the earthly plane to journey to another realm.

根据先生的解说，灵魂能看见周围的人，但大部分的人却看不见灵魂。有些界线只有特定的颜色，而存在于这种界线的灵魂也只能看见这种特定的颜色。比如说一些界线只存在青色，那么处于这种界线的灵魂也只能看见青色却看不见其它颜色。而白色则是一种包含了光谱中所有颜色光的颜色，白色物体也能反射所有色光。我们身穿白色衣服，就是希望灵魂不管是处在任何一种颜色的界线，都能看见我们在拜天公，同时提醒它们跟随我们一起拜天公。这就是我们穿白的主要原因之一。

所以在白事进行时，身穿白色衣服的兄弟姐妹轮流拜天公祈求给去世者的灵魂，除了祈求天公原谅及宽恕去世者生前所有的过错，让他的灵魂能去到更好的界线——天堂，也希望能提醒去世者的灵魂一同跪下拜天公。

倘若一个灵魂懂得跟随我们一起拜天公，在神圣上那是无价的。因为先生说过，当去世者的灵魂懂得拜天公，它将得到天公的宽恕，灵魂就会意识到它本身已经去世了，就能尽快离开球界去到另一个界线。

# We live to go through an examination in life and we die to live

In BAITIANGONG, we believe in and accept the reality of souls. Soul is interlocked with our physical body to undergo various experiences and trials in every phase of life.

As a believer of BAITIANGONG we are unwavering in embracing the principle of 'We live to go through an examination in life and we die to live'. Throughout our examination journey in this mundane life, we may assume various roles and responsibilities in our life cycles. In ancient Confucianism, the relationships of every individual in the society had been distinctively defined, for instance, between ruler and subject, husband and wife, parent and children, amongst siblings and acquaintances etc.

In the course of undergoing our examination in life, our competency and fidelity in the role we play are put to test as every role is beset with its underlying challenges. For instance, how well we have performed in parenting our children? As a child, have we duly repaid our filial piety? Have we fulfilled our obligatory constitutional duties as a citizen? Are we a caring and attentive person to our siblings? Are we a mean employer or a diligent and an honest employee? Have we been faithful and tolerant to our spouse? Have we ever fostered mutual trust and care in friendship? Most of all, whilst we are bestowed with the highest intelligence of all being and incessantly treasuring and benefit from the provisions of mother's nature, have we ever curious to whom the abundance of riches we shall attribute to? Do we even care to be concerned with if the CREATOR of the mother nature truly exist and would we volitionally acknowledge the ever-present CREATOR, feeling gratitude and earnestly express our highest respect towards the CREATOR?

# 人在生是考试，人去世灵魂是永生

拜天公的信徒相信并接受灵魂的存在。灵魂依附肉体、与肉体相连，在人间经历各种人生考验。

拜天公的教导强调“人在生是考试，人去世灵魂是永生！”在人生的过程中，我们会扮演并且身兼多种角色，来完成我们一生中的考试。在古代儒家思想里，就已经道出了人与人之间的层层关系，比如：君臣、父子、夫妇、兄弟、朋友等等。

而拜天公常说的“人在生是考试”，考的就是我们如何成为一个称职及合格的角色，而每一个角色本身都有其考题。比如说，如何成为一个有担当的父母？为人子女是否孝顺父母？是否有履行一个公民的责任？兄弟姐妹间是否相亲相爱？为人老板是否尖酸刻薄？为人员工是否勤劳诚实？夫妻之间是否包容与忠诚？朋友间是否做到信任与扶持？作为芸芸众生享受着大自然赋予的一切，是否有意识到万物创造者的存在？是否心存敬畏与感激进而接受祂、敬拜祂等等。

Trials in life are never confined merely to relationship but also in times of adversities and tribulations, likewise the glamorous moment in our prime, we are nevertheless not exempted from a different form of trial. Hence, irrespective of poverty, wealth, health, sickness, happiness or sorrow, the ultimate test to our inherent character is for us to make our own choices given the manifold of conditions in the surroundings.

We know life is full of choices, every decision made will lead to a different path in consequences and encounters. Every encounter is a sequential trial condition or consequential environment resulting from the choices we made. This is where our life trial and test are taking place and continual in such an interwoven relationship of choices and consequences. Unknown to many, our deeds be it good or evil committed during the various trials and encounters ordain our destiny in the afterlife. Merits gained from good deeds may save our soul from punishments in the hereafter. Our souls may attain a heavenly plane, on the contrary, if we are saddled with heavy sins, our souls will end up in a negative plane - Hell, and we still remain entrapped in the Vicious Cycle of Reincarnation. In short, our spiritual success or failure in the present life time will determine the destination of our souls.

考验不仅仅存在于人与人之间，同样也存在于逆境中的磨难及顺境中的意气风发。所以不管贫穷、富贵、健康、疾病、快乐或悲伤，考验人性的最后，都是要我们自己作出选择。

人生处处在选择，不同的选择不同的结果，有了不同的过程与际遇，然后在这环环相扣的关系与处境里累积神圣的分数。做好得到足够的加点，灵魂就能得救去好的界线——天堂；做坏累积到一定的减点，灵魂去坏的界线——地狱，继续循环于残酷的轮回圈。总的一句，人生考试的成败，主宰了灵魂最终的去处！

# Introduction

BAITIANGONG Universal Spiritual Movement is a Spiritual Movement where all our brothers and sisters pray to the CREATOR, the CREATOR of all things in the universe. We also addressed the CREATOR as TIANGONG, GOD, TUHAN, SHANGDI, HEAVENLY FATHER or LAO TIAN YE etc. Even though addressed by so many names; there is only one CREATOR of all things in the universe. In BAITIANGONG, we address the CREATOR of all things as TIANGONG.

The spiritual leader of BAITIANGONG Universal Spiritual Movement is Mr Chew Choon Ming. He is the Disciple of GOD, the Deliverer of All Unclean Spirit and we addresses him as Xian Sheng. Xian Sheng was born in Ipoh, Perak on 6th August 1936 and he returned to The Plane of Nothing on 5th June 2000.

Towards the end of the year 1975, Xian Sheng begun to receive many Spiritual Revelations, revealing to him that his purpose of coming to this world is to save souls and to leave the Vicious Cycle of Reincarnation to go to Heaven. In June of 1976, Xian Sheng begin to preach the importance of praying to GOD.

# 简介

拜天公宇宙神圣运动是一个拜主的组织，天公是万物创造者。我们也可称祂为主、上苍、TUHAN、上帝、天父及老天爷等等的名称。名称虽多，但万物创造者只有一个。在拜天公，我们称呼万物创造者为天公。

拜天公宇宙神圣运动的神圣领导者是赵崇明，我们称呼他为先生，他是天公的徒弟，全部有罪灵魂的拯救者。先生于1936年8月6日出生在霹雳州怡保，并于2000年6月5日返回空界。

1975年尾，先生开始得到许多的神圣显示，让他知道他到来人间的目的是救灵魂。于1976年6月，先生就开始向人宣传拜主的重要。

Xian Sheng came to this world for the purpose of guiding and to lead us to worship the CREATOR, to love, honour, respect, fear (fearing the repercussions of GOD's wrath as a result of committing sins) and to pray to the CREATOR. When we pray to the CREATOR, we fear nothing except the CREATOR, and we accept the CREATOR whole heartedly; and not to pray to please someone or something else. In BAITIANGONG, we must use our analytical mind and logical thinking, and to achieve praying with our mind, body and soul.

We are a very lucky group; we have Xian Sheng Chew Choon Ming, the Disciple of GOD, the Deliverer of all Unclean Spirits, to guide us back to the correct path of praying to the CREATOR. We seek to steer clear of superstitious beliefs and idol worshipping, to avoid transgressions that will taint our souls with sins - for our soul to qualify for the positive plane of Heaven upon our demise.

Xian Sheng taught us to think good, see good, hear good, speak good and do good as a way of life. To follow the Spiritual Guidelines and all other teachings by Xian Sheng, to accumulate positive points, to pass our examination in life and leave the vicious cycle of reincarnation to enjoy eternity in Heaven.

先生来到人间的目的，就是要教导我们接受一个万物创造者 — 天公，接受祂、敬爱祂、畏惧祂、膜拜祂。

我们敬拜天公，要除了天公，万事不怕不忌，也不要因为任何人或事而影响拜天公的信心。拜天公必须以逻辑的思考、灵感的分析并以智慧的了解，方能做到以灵感、肉体、灵魂拜天公。

今天我们都是非常幸运的一群，得到天公的徒弟，全部有罪灵魂的拯救者 — 先生赵崇明来到人间教导我们走回一条正确的道路，让我们在迷思中得到醒觉与觉悟。

先生教导我们要以想好、看好、听好、讲好及做好为生活中的处事态度。遵守并跟从所有神圣规则，来为我们的灵魂累积加点，那么灵魂最终便能逃脱轮回的枷锁，到达天堂享受永生的快乐！

# Who is GOD? 谁是天公?

**GOD**

**主**

**天父**

**TUHAN**

**上苍**

**上帝**

**CREATOR**

**万物创造者**

**老天爷**

**TIANGONG**

**天公**

Who taught us to pray to GOD?

是谁教导我们拜主？



先生  
赵崇明

Xian Sheng, Chew Choon Ming

天公的徒弟，全部有罪灵魂的拯救者

The Disciple of GOD, the Deliverer of All Unclean Spirits

(6/8/1936 – 5/6/2000)

We kneel down, face skyward, hands clasp at the solar plexus and with the shoes removed with our soles facing upward.

朝天下跪、双手合十置于心口处，赤脚并让脚板向上。





# Obsequies Administrative Procedures

白事行政程序

# What to do when a family member passes away? 当一个家庭成员去世时，该怎么办？

Notify the Elder or the Area Co-Counselors (ACCs) of your area or the office of BAITIANGONG Universal Spiritual Movement as soon as possible (\*Please refer to the [Elders and ACCs Contact List](#)). Please identify the name, age and sex of the deceased person. The office will assist in booking of funeral parlour, purchase of coffin, arrangement for crematorium and hiring of boat for scattering of ashes into the sea. However, if you have made your own arrangements, kindly share details, locations and contact numbers.

立即通知你的区长老，顾问或联络拜天公宇宙神圣运动的办事处（\*请参考[长老和顾问的联络名单](#)）。请注明去世者的姓名，性别和年龄。办事处可以协助租借殡仪馆，订购棺木，火葬场和出海撒骨灰的船。如果你对上述事情已经自己作出了安排，请说明详情，如地点和联系电话。

## BAITIANGONG Obsequies Notice

### 拜天公白事通告

Date of demise 去世日期: 9/7/2023

Name of deceased 姓名	Sis Teoh Boot Lean 张美莲姐妹
Age 年龄	70
Obsequies Venue & Date 白事地点和日期	Kwong Tung Cemetery Parlour P Room Jalan Old Airport 广东义山羽化苑 P 房  10/7/2023 Monday 星期一 (11.00am - 10.00pm)
Cortege will leave Date and Time 出殡日期和时间	11/7/2023 ( Tuesday 星期二) 早上9.30am
Cremation Venue 火葬地点	吉隆坡市政局蕉赖火化场 (早上10点) DBKL Cheras Crematorium (10.00am)
Scatter of Ashes 撒骨灰	11/7/2023 ( Tuesday 星期二) 1.30pm collect ashes 中午1点半领取骨灰 Scatter of ashes 撒骨灰

When all necessary information on the obsequies have been provided, the office of BAITIANGONG Universal Spiritual Movement will issue a BAITIANGONG Obsequies Notice, to notify and enable all our Brothers and Sisters to pray for the deceased.

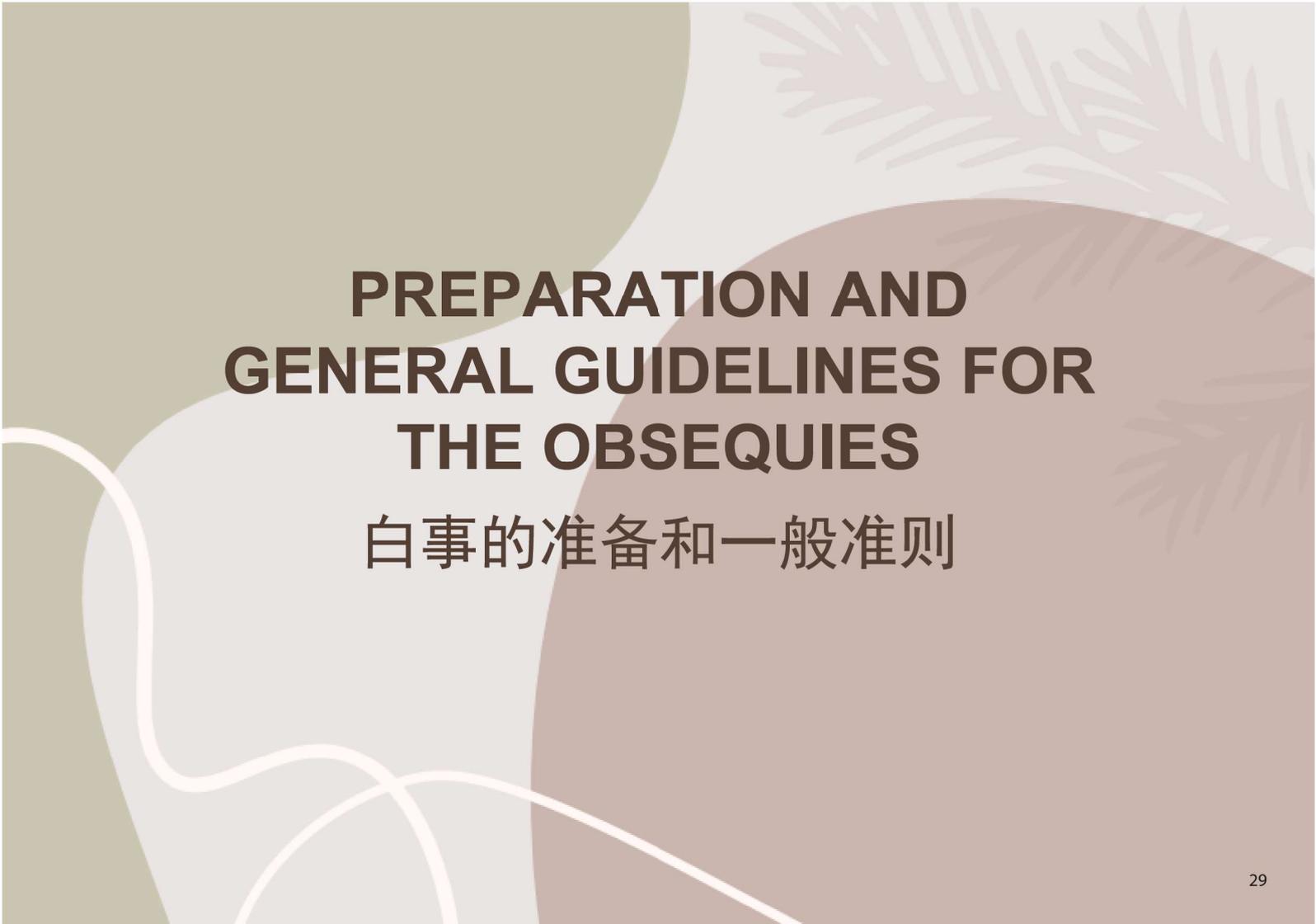
所有关于白事的资料完整后，拜天公宇宙神圣运动的办事处将发出拜天公白事通告。各地的兄弟姐妹将会祈求给去世者

o

Explain BAITIANGONG obsequies arrangements to the family members and advise them to sign the Authorization Letter

向家属讲解拜天公白事方式，并让家属签署授权书



The background features a light beige color with large, overlapping abstract shapes in muted green and brown. A faint silhouette of a pine branch is visible in the upper right corner. The text is centered in a bold, dark brown font.

**PREPARATION AND  
GENERAL GUIDELINES FOR  
THE OBSEQUIES**

白事的准备和一般准则

Passed away  
at home  
在家中去世





## Passed away at hospital 在医院去世



# Cleanse the Deceased's Body 把遗体清洗干净



- Involvement of family members are encouraged. There is no need to hire outside help.  
鼓励家属参与而不假手于人。
- Dress up the deceased in white clothing, socks and shoes.  
为去世者穿上白色的衣服和鞋袜。
- 5 yellow buttons are sewn to the shirt/blouse to symbolize returning to the soil. The ashes of the remains of the deceased are scattered in the sea after cremation. This is the concept of returning to nature.  
衣服上钉有五粒黄色的纽扣，黄色纽扣是归土的象征，遗体在火化后骨灰撒海是回归大自然的理念。
- There is no need for a make-up and no articles to accompany the deceased in the coffin.  
无需为去世者化妆。棺木里没有任何的陪葬品\*

\*Not possible to bring along material possessions to the afterlife.  
生不带来，死不带去

After everything is dealt with, we kneel down to pray to TIANGONG for the deceased, so that the soul of the deceased aware that he/she has passed away.

一切处理完毕后，我们一起跪下拜天公祈求给去世者，让去世者的灵魂知道他/她已经去世



# “Chook Fook” 祝福

Pray for the deceased in this manner:-

拜天公祈求给去世者的方式： -

GOD, Sister/Brother (name) has passed away at age of (age). Please forgive her/him of her/his sins. Please let her/his soul leave peacefully. If deserving, please give her/him a place in Heaven.

天公，（姓名）姐妹/兄弟（岁数）岁已经去世，如果她/他在生时有做过什么错事，我要求天公原谅她/他、宽恕她/他、减她/他的罪，如果是应该的，我要求天公赐予她/他一个好的地位在天堂。

# 祝福 "Chook Fook"

拜天公祈求给去世者的方式  
Pray for the deceased in this manner:

天公, 張美蓮姊妹 70 岁已经去世, 如果她在生时有做过什么错事, 我要求天公原谅她, 宽恕她, 减她的罪, 如果是应该的, 我要求天公赐予她一个好的地位在天堂。

God, **Sis. Teoh Boot Lean** has passed away at age of **70**. Please forgive her of her sins. Please let her soul leave peacefully. If deserving, please give her a place in Heaven.

“人在生是考试, 人去世灵魂是永生”  
“You live to go through an examination  
in life and you die to live”

先生 Xian Sheng

火葬地点 Cremation venue: 蕉赖政府火化场  
Cheras DBKL Crematorium

日期 Date: 11.7.2023(Tuesday) 时间 Time: 9:30a.m.

# 祝福 "Chook Fook"

拜天公祈求给去世者的方式  
Pray for the deceased in this manner:

天公, 李承兄弟 76 岁已经去世, 如果他在生时有做过什么错事, 我要求天公原谅他, 宽恕他, 减他的罪, 如果是应该的, 我要求天公赐予他一个好的地位在天堂。

God, **Bro. Lee Loy** has passed away at age of **76**. Please forgive him of his sins. Please let his soul leave peacefully. If deserving, please give him a place in Heaven.

“人在生是考试, 人去世灵魂是永生”  
“You live to go through an examination  
in life and you die to live”

先生 Xian Sheng

火葬地点 Cremation Venue: Temeloh Crematorium

日期 Date: 22.7.2023(Saturday) 时间 Time: 9:30a.m.



Obsequies at funeral parlour 在殡仪馆办白事



Obsequies at private residence 在私人住宅办白事

# Conducting Obsequies at the Funeral Parlour/Private Residence 在殡仪馆或私人住宅办白事

- Family members to be attired in white  
家属穿上白色衣服
- Place only instruction sign in front of coffin  
在棺木前置放有关的警示牌
- Gently remind all to adhere to instruction on sign board  
请求亲友们遵守警示牌的说明
- Family member/Our follower stand watch ensuring instruction is followed  
家属或拜天公信徒必须监督着



## Why wear white attires in obsequies? 白事为何穿白色衣服？

- Take turns to pray for the deceased's soul  
轮流为去世者的灵魂祈求
- To remind the deceased's soul to pray to the CREATOR  
提醒去世者的灵魂拜天公
- To remind the deceased that he/she has passed away  
提醒去世者他/她已经去世
- To treat the deceased as our brother and sister  
视去世者为兄弟姐妹



# PRAY TO THE CREATOR 拜天公

Please do not kneel, pray or  
bow to the deceased  
請勿向去世者跪、  
拜或鞠躬



# PRAY TO THE CREATOR 拜天公

Please do not kneel, pray or bow to the deceased  
请勿向去世者跪、拜或鞠躬



# Praying to GOD for Soul of Deceased

## 拜天公为去世者的灵魂祝福



**祝福 "Chook Fook"**  
 拜天公祈求给去世者的方式  
 Pray for the deceased in this manner:

天公, 陈德高兄弟 66 岁已经去世, 如果他在生时有做过什么错事, 我要求天公原谅他, 宽恕他, 减他的罪, 如果是应该的, 我要求天公赐予他一个好的地位在天堂。

God, Bro. Chan Ah Kow has passed away at age of 66. Please forgive him of his sins. Please let his soul leave peacefully. If deserving, please give him a place in Heaven.

"人生是考试, 人去世灵魂是永生"  
 "You live to go through an examination in life and you die to live"

先生 Xian Sheng

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火葬地点 Cremation Venue: 仙洞山慈天火场  
 日期 Date: 8.6.2023(Thursday) 时间 Time: 9:30a.m.



Praying to GOD in Rotation 轮流拜天公祈求

Pray to GOD for Soul of Deceased  
向天公祈求给去世者的灵魂



# Why do we kneel down to pray to GOD in succession during obsequies?

During obsequies, we kneel down and pray to GOD in succession or rotation to bless the soul of the deceased. This not only benefits the deceased but also benefits oneself as performing our Prayer is a good deed.

It is of major importance that we take turns to kneel down and pray, even while we have speaker giving sermons, as successive kneeling will influence the deceased's soul to kneel down and pray as well. By doing so, the deceased's soul would be able to take leave and proceed to another dimension without prolonging its stay on this earthly plane.

Xian Sheng had left us and returned to the Plane of Nothing. However, he had taught us to be prepared for our soul as consistently performing our Prayer in our daily life trains our soul to naturally know how to kneel down and pray to GOD.

When we pray in succession, our prayers are continuously emanated without any interruption.

To each his own, however, we rely on the collective actions from our brothers and sisters to pray in succession or rotation to bless the soul of the deceased; a legacy left to us by Xian Sheng.

## 在白事中，为何我们要轮流跪下拜天公？

在白事中，我们一定要跪下拜天公，不断地祈求天公赐福给去世者的灵魂。这样，不止是去世者得到好处，我们也会得到好处。因为当我们拜天公祈求一次，我们就多做了一次好事，即是说我们去白事现场拜天公祈求给去世者的灵魂就是做好事。

轮流跪下拜天公是很重要的，越多人跪下拜天公就越好，我们的目的是希望能够影响到去世者的灵魂和我们一起跪下拜天公。当去世者的灵魂懂得跪下拜天公后，他的灵魂就可以立刻离开去到 he 应该去的界线而无需再逗留于球面一段时间。

当主讲者在讲道时，我们也要继续轮流拜天公。

先生已经离开人间返归空界，不过，先生已经为我们的灵魂做好预备。只要我们在白事中不断地轮流跪下拜天公，我们本身也从中训练着自己的灵魂跪下拜天公。

这种轮流拜天公的方式，就如我们开了一条“路线”，向着天空将我们祈求时所发出的脑电波连续不断地推上去，而不让那条线中断。就以这样的方式让我们祈求时所发出的脑电波一直不断地传达给天公。

拜天公是同桌吃饭，各自修行。

我们要靠兄弟姐妹的力量一起祈求天公赐福给去世者的灵魂，而这种力量是我们看不见的，这种方式是先生留给我们，就是要一个接一个不停地轮流拜天公为去世者的灵魂祝福。



Sermon 讲道



## Sermon 讲道



Family members  
to kneel in front

家属跪在前方





Family members to kneel in front 家屬跪在前方

Pray to GOD together after sermon  
讲道完毕一起拜天公



Pray to GOD together after sermon  
讲道完毕一起拜天公



## Sermon before departure to Crematorium 出殡前的讲道



# Taking the last look 看最后一面（瞻仰遗容）



## Sealing the coffin 封棺



Adults and children need not turn and face back during this process  
在此过程中，成人和儿童都无需转身回避



# After Sermon Pray to GOD 出殯前拜天公





Family members are  
encouraged to carry  
the coffin

鼓勵家屬抬棺木

No Taboo 不用回避





Family members are encouraged to carry the coffin

鼓勵家屬抬棺木

No Taboo 不用回避





BAITIANGONG followers lead cortege, with family of deceased following hearse  
送殓行列：出殓时，拜天公信徒走在灵车的前方，家属与亲友走在灵车的后方



BAITIANGONG followers lead cortege, with family of deceased following hearse  
送殓行列：出殓时，拜天公信徒走在灵车的前方，家属与亲友走在灵车的后方



Send Off For Deceased, No Taboos, No Superstitions. 百无禁忌



Send Off For Deceased, No Taboos, No Superstitions. 百无禁忌





Sermon Followed By Prayer Before Cremation 火化前讲道以及拜天公



# Sermon Followed By Prayer Before Cremation 火化前讲道以及拜天公



Ready for Cremation

准备火化





Ready for Cremation

准备火化



# Ready for Cremation 准备火化





Collect Ashes

领取骨灰



## Collect Ashes 領取骨灰





## Collect Ashes 领取骨灰



# Praying to GOD After Ash Collection 取得骨灰后 — 拜天公



Reiteration:  
Respecting Wishes of the Deceased  
再次叮囑，尊重去世者的信仰





Scattered ashes at river 在河流撒骨灰





Scattered ashes at river 在河流撒骨灰



# Scattered ashes at sea 在大海撒骨灰





Pray to GOD  
Before  
Scattering  
Ashes

撒骨灰前  
拜天公

Scattering  
Ashes: Recite  
Prayer to  
Pray to GOD

撒骨灰时，  
默念拜天公  
的经文



## “Chook Fook” 祝福

Fix a suitable day or Sunday, to pray together for the soul of the deceased.

找适当的一天或星期天，与家属一起为去世者的灵魂祝福。





# Summary

总结

# Fear Nothing Except GOD 除了天公，万事不怕不忌

- Praying to the CREATOR: Advocate against superstition. 拜天公提倡破除迷信。
- Economical, practical, no wastage. 经济、实际、不浪费的理念。
- No need to fix auspicious date or time. 无论出殡、下葬、火化等等都无需选日子和时间。
- All are welcome to take a last look at the deceased. 任何人都可以到来瞻仰去世者。
- All are encouraged to pray to GOD for the soul of the deceased and to pray for the deceased to go a positive dimension (Heaven). 任何人都可以拜天公为去世者的灵魂祝福，祈求给去世者的灵魂去一个好的界线（天堂）。
- BAITIANGONG wear filial piety but do not take off filial piety. We wear filial piety until we leave this world. 拜天公有戴孝却没有脱孝，我们戴孝是直至我们离开人间为止。
- Wearing filial piety by BAITIANGONG people can be said to be the most practical and filial, because we directly pray to TIANGONG to bless our deceased relatives. 拜天公人的戴孝可说是最实际且最孝顺，因为我们是直接向天公祈求赐福给已故的亲人。

**Thing Good, See Good, Hear Good, Speak Good and Do Good.**

**想好、看好、听好、讲好、做好**

# Letter of Intent (Own Responsibility) 意向书 (本身的责任)

Letter of Intent

Name : KAN BAK CHUNG  
 NRIC No: 330611-01-5108  
 Address: BLOK D 05-06 SRI WANGI APT TAMAN TAMPAI  
INDAH 81200 JOHOR BAHRU, JOHOR.

## TO WHOM IT MAY CONCERN

### Re: LETTER OF INTENT

- I am a follower of the **Baitiangong Universal Spiritual Movement** since 2010.
- I desire that after my death my body shall be made available to Brother(s)/Sister(s) ONG ERK KEE NRIC No. 380747-08-5249 and FOO CHEONG KONG NRIC No. 610809-14-5027 and that my funeral shall be carried out as simply as possible under the personal direction of the spiritual leader of the said persons.
- I desire that my body be cremated at any crematorium and my ashes to be scattered at any appropriate place.
- The Brother(s)/Sister(s) concerned shall undertake to give effect to my desires as far as reasonably possible and my relatives, kith and kin and other beneficiaries of my Will or my Estate shall not interfere with these desires of mine.
- The Brother(s)/Sister(s) concerned shall receive my body and shall be solely responsible for seeing that it is decently cremated in the particular ground in use for all persons of the religious persuasion.
- I desire that at my death there shall be no ostentation or show of any kind, that there shall be no flowers and that mourning shall not be worn by the relatives and that no expenses beyond that which is necessary shall be incurred.
- I hereby confirm that my intention stated herein shall be irrevocable and that no subsequent Will and testament or any other declaration executed by me shall have the effect of revoking my intention.

SIGNED BY KAN BAK CHUNG )  
 At BLOK D 05-06 SRI WANGI APT in )  
 the State of TAMAN TAMPAI INDAH JOHOR BAHRU )  
 this 2 day of MARCH 20 13 )  
 in the presence of: [Signature]

Witness's Name: CHIA SAI CHENG  
 NRIC No. 540924-01-5366  
 Address: BLOK D 05-06 SRI WANGI APT  
TAMAN TAMPAI INDAH 81200 JOHOR BAHRU  
 Contact No.: 0197290996

[Signature]  
 Witness's Name: HONG MENG HONG  
 NRIC No. 640603-10-6898  
 Address: NO. 2, JALAN ROS BANGLO GOLF KELAB  
SEK 881, BANDAR BUKIT BERUNTUNG 46300  
 Contact No.: 0122214868

姓名 :  
 登记号码 :  
 地址 :

致本证书的任何收受人

### 意向书

- 本人自 \_\_\_\_\_ 成为拜天公信徒。
- 本人渴望，当本人去世后，本人之身后事必须由 \_\_\_\_\_ 兄弟和 \_\_\_\_\_ 姊妹全权处理及尽其所能简化。
- 本人渴望，本人之遗体将以火化方式处理，可在任何火化场进行，事后本人之骨灰必须被散布于任何适当地点。
- 有关的拜天公的兄弟姊妹将负责促使本人的意向尽可能合理地实现，本人之家属、亲友及其他遗嘱与遗产受益人将无权干涉。
- 有关的拜天公的兄弟姊妹将接管本人之遗体，并全权负责确保其被正当的火化于特定之场所，即供所有宗教信仰信徒使用之火化场。
- 本人渴望当本人去世时，将不必要有任何形式的夸示或虚饰，也无须摆放鲜花以及家属不必披麻带孝，更加无须花费不必要之开销。
- 我特此证实于此阐明的本人意向将不能更改或收回，而且再没有任何随后由我签名生效的遗嘱或其他的宣言能撤销本人的意向。

日期: \_\_\_\_\_

签署: \_\_\_\_\_  
 (姓名)

证人姓名: \_\_\_\_\_  
 登记号码: \_\_\_\_\_  
 电话号码: \_\_\_\_\_

证人姓名: \_\_\_\_\_  
 登记号码: \_\_\_\_\_  
 电话号码: \_\_\_\_\_

# For adoption in the Last Will and Testament

## 供给最后遗嘱和遗嘱中采用

I desire that after my death, my executor shall ensure that

- (a) My funeral shall be carried out as simple as possible
- (b) My body shall be cremated at any suitable crematorium as soon as reasonably possible; and
- (c) That my ashes shall be scattered in the sea or at any appropriate place as soon as reasonable possible after cremation

In accordance with BAITIANGONG funeral rites as interpreted by BAITIANGONG UNIVERSAL SPIRITUAL MOVEMENT and under the direction of Council of Elders and Area Coordinators and for this purpose, my family members, relatives, kith and kin and other beneficiaries of my Will or my estate shall NOT interfere with my specific desire for cremation to be undertaken by BAITIANGONG UNIVERSAL SPIRITUAL MOVEMENT.

在我死后，我的遗嘱执行人能够确保

- (a) 我的葬礼应尽可能简单
- (b) 我的遗体应尽快在任何合适的火葬场火化；和
- (c) 我的骨灰应在火化后尽快撒入大海或任何适当的地方

根据拜天公的白事方式以及在长老或顾问的指导下，为此目的，我的家人、亲戚、亲友以及我的遗嘱或遗产的其他受益人不得干涉我交由拜天公宇宙神圣运动来进行火葬的特定愿望。

# Last Will (Singapore Version) 遗嘱（新加坡版本）

Dated this 19th day of May 2004

LAST WILL OF

Ref:

## LAST WILL & TESTAMENT OF

I, ( IC NO. ) of BLK  
HEREBY REVOKE all wills and Codicils heretofore  
made by me AND DECLARE this to be my last Will.

1. I appoint ( IC NO. ) of Blk  
to be my sole executor of this my Will and subject to the  
payment of all my just debts and funeral and testimonial expenses, I give all my real  
and personal estate whatsoever and wheresoever situate to  
absolutely.

2. If my should predecease me, I appoint  
( IC NO. ) of Blk  
to be my sole executor of this my Will and subject to the payment of all  
my just debts and funeral and testimonial expenses, I give all my real and personal  
estate whatsoever and wheresoever situate to absolutely.

3. I desire that after my death, my executor shall ensure that,
- (a) my funeral shall be carried out as simply as possible;
  - (b) my body shall be cremated at any suitable crematorium as soon as  
reasonably possible; and that
  - (c) my ashes shall be scattered in the sea or at any appropriate place as  
soon as reasonably possible after my cremation,

in accordance with Baitiangong funeral rites as interpreted by the Bai Tian Gong  
Universal Spiritual Movement and under the direction of a Baitiangong spiritual leader  
or other person nominated by the Movement for this purpose and that my relatives,  
kith and kin and other beneficiaries of my will or my estate shall not interfere with  
these desires of mine or the directions of the abovementioned Baitiangong spiritual  
leader of any other person nominated by the Movement.

IN WITNESS whereof I have to this my Will set my hand this 19th day of  
May Two Thousand and Four (2004)

SIGNED by the abovenamed )  
(with right thumb )  
print) as his Last Will in the )  
presence of us present at the same )  
time who at her request in his )  
presence and in the presence of each )  
other have hereunto subscribed our )  
names as witnesses, this Will having )  
been first interpreted to )  
in Cantonese by )  
when )  
appeared thoroughly to have )  
understood and approve the )  
contents )

## BAITIANGONG OBSEQUIES 拜天公白事

Name of Deceased 去世者的姓名	Age 岁数	Date of Death 去世日期	Obsequies conduct 白事进行	Obsequies Chook Fook 白事祝福日
Bro Ng Lee Yik 黄利益兄弟	98	30/11/2022	1/12/2022	25/12/2022 (Sun BUSM KL & Zoom)
Sis Tan Jia Chee 陈佳祺姐妹	33	12/12/2022	12/12/2022	18/12/2022 (Sun BUSM KL)
Sis Looi Yin Fong 吕燕芳姐妹	73	19/4/2023	20/4/2023	7/5/2023 (Sun BUSM KL)
Sis Wong Pui Ying 黄佩贤姐妹	101	26/4/2023	26/4/2023	7/5/2023 (Sun Singapore Holy Hall)
Sis Chen Seong Moi 曾祥妹妹	79	4/6/2023	5/6/2023	18/6/2023 (Sun BUSM KL)
Bro Chan Ah Kow 陈德高兄弟	66	5/6/2023	6/6/2023	18/6/2023 (Sun BUSM KL)
Sis Teoh Boot Lean 张美莲姐妹	70	9/7/2023	10/7/2023	16/7/2023 (Sun BUSM KL)
Bro Lee Loy 李来兄弟	76	20/7/2023	21/7/2023	6/8/2023 (Sun BUSM KL)

## 拜天公宇宙神圣运动

### BAITIANGONG UNIVERSAL SPIRITUAL MOVEMENT

c/o No. 272A, Jalan Bandar 11, Taman Melawati, 53100 Kuala Lumpur, Malaysia.

Tel: 603-4108 8994/5 Fax: 603-4107 5222

### 咕腰圣堂 Holy Hall

Lot 1184, Kampong Kuyow, Mukim Petaling, 43300 Selangor.

### 吉隆坡会所 BUSM KL

No. 27B, Jalan Alam Jaya 21, Taman Alam Jaya, Batu 9, Cheras, 43200, Selangor.

### 怡保会所 BUSM Ipoh

No. 31A, Persiaran Bercham Selatan 17, Taman Bercham Jaya, 31400, Ipoh, Perak.

### 柔佛会所 BUSM JB

3rd Floor, No. 52-02, Jalan Setia 3/1, Taman Setia Indah, 81100, Johor Bahru.

## 拜天公宇宙神圣运动

### BAITIANGONG UNIVERSAL SPIRITUAL MOVEMENT

80, Sophia Road, # 05 - 01, Singapore 228190

[www.praytothecreator.com](http://www.praytothecreator.com)

[www.praytothecreator.org](http://www.praytothecreator.org)

**Addresses and contact details of Elders and Area Co-ordinating Counsellors (ACCs) and/or brothers and sisters in Malaysia, Singapore and overseas**

于马来西亚、新加坡和海外的长老与顾问及兄弟姐妹的地址和通讯处

Name	Address	Contact
<b>PETALING JAYA AREA 八打灵区</b>		
Bro. Chang Yoong Wah 长老郑东华兄弟 (Elder)	48, Jalan BK 4/4, Bandar Kinrara, 47180 Puchong, Selangor.	03-8080 3564 012-694 4050 <a href="mailto:changyoongwah@yahoo.com.my">changyoongwah@yahoo.com.my</a>
Bro. Phoon Chong Meng 助理长老潘仲文兄弟 (Co-Elder)	2, Jalan PU 1/1C, Taman Puchong Utama, 47100 Puchong, Selangor.	03-8060 8068 012-671 3648 <a href="mailto:phoon.cm@gmail.com">phoon.cm@gmail.com</a>
Sis. Shee Yeat May 助理长老许越媚姐妹 (Co-Elder)	62, Jalan Setiajasa, Medan Damansara, 50490 Kuala Lumpur.	03-2094 5673 017-873 8062 <a href="mailto:sheeyeatmay@yahoo.com">sheeyeatmay@yahoo.com</a>
Bro. Ngoh Ah Ping 顾问吴君宾兄弟 (ACC)		012-332 7628
Sis. Chin Kim Lian 顾问陈金莲姐妹 (ACC)	HC 19 Batu 4 1/4, Jalan Kelang Lama, 58100 Kuala Lumpur.	011-1628 8373 <a href="mailto:kimlian0331@hotmail.com">kimlian0331@hotmail.com</a>

Name	Address	Contact
<b>SENTUL AREA 洗都区</b>		
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欢庆第四十七周年  
先生于一九七六年十月四日  
得到拜天公的经文



先生赵崇明

Xian Sheng Chew Choon Ming

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It is recorded that u care,  
It is your own preparation  
To achieve your destination.

你所能付出的时间，  
你的关爱都被记录，  
这是你自己的准备，  
去达到你的目的地。

A handwritten signature in black ink, appearing to read 'Xian Sheng' with a stylized flourish below it.