

Xuefeng Corpus

Indexes

I. Poems

1. You must Come from Heaven
2. The Furthest Distance of All
3. I Pursue No Success
4. Come and walk on this beautiful way
5. Set out, towards the hometown of freedom!
6. Walking on my way
7. Song for my lovers
8. Attachment to the Second Home (now New Oasis for Life)

II. Satires

1. Please Point Out Any of Zhu Yunchuan's Comments which are Inconsistent with the Facts of Lifechanyuan
2. One Response to Zhu Yunchuan: "An Analysis of Lifechanyuan, from its Founding to its Closure"
3. Refuting Zhu Yunchuan's Comments

III. QAs

1. Personal Information of Xuefeng
2. The Difference between Tao and the Way of the Greatest Creator
3. What Caused Prime Minister Bigan to Die Immediately When He Heard Daji's Words?
4. Chanyuan Celestials Asked the Guide Several Questions about the Chapter of LIFE

1. You must Come from Heaven

Xuefeng

Mar 01, 2012

(Translated by Conglong)

You smile and talk gently as white clouds from above
You walk quietly as the swinging willow
You are sweet as the spring water
Clean and pure

Your love is transparent and pure
flows with fragrance
Your affections are sincere as the lasting spring
Green lands all year round

You kiss freely because you come from heaven
You must come from heaven because you are born of love
You are here only for love and affection
You have come a long way to share love

It is the gentle breeze and the dancing bamboo
Climb to the summit of a hill and my eyes see it
Walk into the valley and my ears hear it
Seeing you, I see flowers and birds
Hearing you, I hear clear spring water in the mountains
Beauty is everywhere
It is all you
You fill my heart with endless joy

You are the source of greatness
I met you in heaven, unforgettable that you are
Like a bee fluttering in a sea of flowers

Life is so beautiful, because of your fragrance
LIFE is so brilliant, because I am nurtured by your love
No more wandering, let us return to the faraway place
No more hesitation
Hand in hand, let us return home:
– Heaven –

2. The Furthest Distance of All

Xuefeng
(translated by conglong)

is not that we are ignorant of love,
but the secular world is a dam
that stops rivers from sharing water.
is not that love can't burn,
but the gossips and naysayers are sharp
always to cool the flames of passion.
It burns, but buried deep within the heart.

The Furthest Distance of All

is we have shared love for many years
and are together still,
but we must separate.
I cannot live without you,
but must feign not to care,
and cry bitterly in silence.
is not as simple as I miss you,
but the divide is so great
that silently we weep
even when together.

The Furthest Distance of All

is not the length of the Yangtze River,
but that I could not find you,
though I searched from source to end.
is not that the Yellow and Yangtze Rivers never meet,
but when I see your name in Lifechanyuan,
I do not see the most precious gift bestowed by God.

The Furthest Distance of All

are the trails of two hearts that never converge.
I know it is there, but just beyond the shadows.
is like the meteor in flight;
if meeting is our fate,
we will surely meet in Elysium.

The Furthest Distance of All

is the distance between human and celestial:
one is on earth; the other is in heaven.

3. I Pursue No Success

Xuefeng

(Translated by Conglong)

I do what I like to do
I follow my inner voice
Let my nature burst like a fully blossomed flower

If god wants me to be a big tree
I will try to extend my hands to the blue sky
If becoming a wildflower is my destiny
I will do my utmost to show my beauty

I'm a stream, why bother compare with rivers
I'm a little grass, why compete with a peony for beauty
Everything is part of god's blueprint
No one is noble or humble

Life is just a journey
The sceneries are my guardian angels
Why should I copy others and ignore my nature
Chasing after success is twisting my nature

I don't want to be great
nor do I care success
Every day, I just want to show my true self
No matter what I achieve in the end
I only want a beautiful journey

I'm not a warrior of life
Nor a guard of some doctrine
I have no interest in competing with masters
They have their talents

I have my own fun

I just want to be a little bee
Flying through the mountains and plains
It feels so good to be ordinary
No longer lift my neck to pretend I'm tall

Tiny bridge, flowing brook, and cottages
worn road, west wind and lean horse
Even living in the remotest corner
I will find myself happiness

Let me just live in the quiet small village
Having joy with crickets and sparrows
Winter goes, spring comes,
Feeling the coolness
and softness of breeze

Please go after success and greatness
Let me stay in *New Oasis for Life*
Take care of each other

4. Come and walk on this beautiful way

Xuefeng

March 29, 2009

Come and walk on this beautiful way
This way leads to everlasting life happy
If you want to have a freedom life
Come and walk on this way

Come and walk on this wonderful way
All your pains in heart will run away
This way guided by all sages

Will leads to heaven directly

Come and walk on this miraculous way
Tomorrow a celestial being you will be
All kinds of beautiful sceneries you will see
Kind hearted people with you all the way

Come and walk on this Lifechanyuan way
Your life will be getting better and better day by day
Lovers dancing and singing night and day
For we are walking on the Greatest Creator's way

5. Set out, towards the hometown of freedom!

Xuefeng

March 13, 2012

There is a beautiful place
That is the kingdom of the Greatest Creator
The hometown of freedom
Green mountains, clear waters,
Warm and sunny all year around
Flowers are blossoming
covering on the hills and yards
Streams flowing, spring tinkling
Willows swaying, bamboos dancing
Kingfishers flying
Happy people singing loud
Never need to struggle for survival

Ah! This charming land looks like a picture
White clouds hanging over the mountains
Colourful rainbow appearing and diminishing
Winding paths and peeping green tiles
Harmony and peace can be felt everywhere
The free kingdom in my dream!

No stealing, no fighting
No hurting, no gossiping
No suspecting, no cheating

No annoying noises
Not even jealousy, comparison and complaints
Everything exhibited in beauty

Run away from the prison of human nature
Get away from the sufferings
Life is a flash in the pan
No need to attach to the annoying person or thing
Not worthy to tangle in anything that limits freedom

Boss, wife or kids
King, husband or brothers
Whoever limits my freedom
I will run away

Time is flying like a horse running across a fissure
Which I can't afford to waste
When I am alive
I should present my true self
Rules, commandments, morals, dharma are not good
As long as they are bondage

Let me live according to my own will
but within the law of nature
As long as I don't hurt nature, people and other life beings
Whatever I do
will please the Greatest Creator

Let me go for the free land
when the sun rises in the morning
Muddy road, strong storm
wolves, tigers, cliffs
will never stop me
If I don't have freedom
Am I different from a living corpse?

Sweats, tears and blood droplets might be my company
To get freedom, I'm not afraid to pay any price
Even if my body is bruised
and thorns are on the way
Not to mention the secular gossips
I don't care people say I'm heartless
I never want to have the tragedies
people had before

I' m diligent, kind,
and willing to devote myself for the wellbeing of others
But will not accept anyone' s control, enforcement
and attack on my soul
I' m simple, innocent, and long for mutual respect and love
But will not tolerant constant supervision and complaint

I will not live in a place my freedom is controlled
I' m not willing to fight for power and money

and accompanied by people who are short-sighted

I am a pretty flower in the fairyland
unsophisticated,
I' m pure and elegant
The sky of my soul is so blue
Without little dust and stain
Let the doctrines enslaving my soul go to the hell
I' m only fascinated by the faraway picturesque and harmonious place
That is my free hometown and where I will go

Carry my small baggage
Head forward, no longer look back,
No more hesitation and wander,
I' ve chosen the goal and direction
Each step towards the magnificent splendor of life,
Set forth
towards that hometown of freedom!

6. Walking on my way

Deiform Celestial

Sept. 13, 2006

I come from far away, bring the true news of life way.
Following my step night and day, for I'll lead you to Heaven to stay.
The "Chanyuan girls will always be 18 " I wrote today,
There is deep meaning inside of it lay.

All of you come from women's bay,
must go back through it for a long life stay.
Change your value upside down, like a Grass hold earth tightly.

Washing Chanyuan girls' feet like washing baby,
your heart will be pure and bright.
Please walk on my way, you'll know something in the future by day.
I'm crying my dear.

7. Song for my lovers

Deiform Celestial
May 5, 2006

From Harare to all over the world
From my soul to every lover's heart
In the name of the Greatest Creator, I miss you
Day and night

My life becomes so colorful
Like a after rain sky rainbow
For all of you I grow younger and younger
Like a stream never stop flow

My lovers all so wisdom humble
They possess exceptional talent also beautiful
I guess they come from heaven like angel
Spread good news to the people

Name from Penglai, Jiaoe, Lingbo, Wannian celestial
Follow Yiyun, Yinhe, Huiying, Jingying celestial
Hand in hand comes Runhe celestial
Beauty Conglong brings me some lover more

Oh, Lifechanyuan like a love sea roar
Each other's love like spring grass fast grow
I cherish the love like my soul
Until we reach Celestial Islands Continent

8. Attachment to the Second Home (now New Oasis for Life)

Xuefeng
Jan. 10, 2011

The Second Home, a paradise on earth, where angels gather and soar freely
A peaceful life in the fairyland, with green mountains and blue waters, and clear sky

Far from the bustling world, free of worries, and happy, free and merry every day
without earthly relations, without care and worry, with beauty and pleasure around

without disputes and obstacles, the life is free and easy

All is comfort, peace, auspiciousness, and pleasure

It is like the heavenly kingdom

All fairies in the home are elegant

with endless charms like a dream

with noble character like precious flowers

with rich connotations and light heart

All faeries are handsome

as learned as the master strategist Zhu Geliang

Civilized in speech and behavior

with great love and gentle feeling

The home is a beautiful picture

with precious plants and rare flowers

the maple bridge, the blue waves, the red flowers and green willows

The boats sailing on the lakes make endless ripples, the emerald peaks extend to the distant horizon

There is wafting fragrance, sparse shades, beautiful flowers, splendid sunshine, and the fragrant path leads to dense groves of flowers and bamboo

The swallows flit to and fro in pairs, the elegant orioles are perched together, the cranes and swans are singing

In the moonlit night, melodious music is played, expressing endless love,

and attachment to the Second Home

II-1. Please Point Out Any of Zhu Yunchuan's Comments which are Inconsistent with the Facts of Lifechanyuan

February 2, 2017

Below are Zhu Yunchuan's Comments:

An analysis of the Second Home of Lifechanyuan from its founding to its closure:

The founding and closure of the Second Home (herein referred to as Lifechanyuan) are in fact related to China's current domestic ideological transformation as I have commented previously:

1. Lifechanyuan follows the line of Christianity and is an attempt to unify other religions along the same line. The control of Christianity in China was not very strict over the last few years, so Lifechanyuan was allowed to establish itself and develop; now the advancement of Christianity is strictly controlled, so Lifechanyuan has been forcibly disbanded.
2. Lifechanyuan advocates for the dissolution of families and promotes sexual freedom, which is of interest to a very small group of people in both China and the West. Just as metaphysics of the Wei and Jin Dynasties died prematurely by not conforming to Tao, Lifechanyuan is not in line with the long-term development of human society; it takes an evil path.
3. As with all religions, Lifechanyuan preaches cosmic mysticism, a manifestation of an incomplete theory. It allows people to shift from the oppression of the secular regime to the oppression of a theocracy; it is not liberating people, but re-enslaving them into another form.
4. True communist societies are based on natural people returning to real humanity, emphasizing the building of families, secular traditions, moral responsibility, allowing what belongs to society to return to it, and returning what

belongs to individuals to them, rather than giving up everything only for the extreme selfishness of personal enjoyment.

Communism is common creed, and selflessness does not mean extreme publicity, but without any need to be private. Connecting the two extremes of extreme publicity and extreme privacy are western religious characteristics. Common creed is the denial of extreme publicity and extreme privacy. The first forms of political power entered into from primitive societies were extremely public slave societies. Public ownership is not the most advanced social system, but the most backward; system-officials or managers at all levels become slave owners, large or small, and the common people are civilians. Others are regarded as criminals and prisoners of war, and the weak as slaves. Personal identities are defined directly by collective violence without any reason.

Lifechanyuan is in the primitive state of the transition from theocratic power to political power. They cannot establish political power, although they have voluntarily given up violence. After all, the natural law of human history, in the words of Mao Zedong, is that "political power grows out of the barrel of a gun". All in all, Lifechanyuan is not a new human social model, but an unsustainable, theocratic model of primitive public ownership. The reason why it is not sustainable is that it runs in the opposite direction of Tao; more specifically, it deviates from the four great ways:

Deviating from the way of the culture:

The spiritual understanding of human culture started from ignorance but has reached the threshold of enlightenment. Humans want to be their own masters, rather than being subservient to mystical gods. Lifechanyuan reasserts the supremacy of divine power, allowing angels, shepherds, and their "tour guide", who was sent by the so-called Greatest Creator to "reap crops" in the human world, pretending to be the authority of truth and violating the heavenly rules of "truth cannot be transferred by anyone's will".

2. Deviating from the way of the economy:

Economically, the globalization of human society is unstoppable and the worldwide division of labor is imperative just as is the cooperation of the cells and organs of the human body. Only the distribution of material wealth is extremely uneven. Just as with human cancer cells, private ownership is destructive to human society. Communism does not reject the division of labor and cooperation, but rejects those cancer cells' monopolization of resources. Communism can achieve reasonable allocations of resources and an ecological balance through the establishment of communities with common destinies. Lifechanyuan chose a rudimentary agricultural civilization in an attempt to establish isolated agricultural economies - Xanadus, which will inevitably lead to material scarcity and become unsustainable.

3. Deviating from the ways of politics and of Humanity:

In Politics, families are the cell bodies that realize social harmony, fairness, justice, efficient organization, and sustainable development. Personal happiness cannot be separated from the assurance of families' spiritual, material, and interpersonal relationships. Management Science has proven that a team of four to eight people has the highest efficiency. Lifechanyuan breaks up small families of two to ten people and tries to build "big families" of more than a hundred people, the equivalent of enterprises. Such an organizational mode will inevitably fall into ethical dilemmas such as management chaos, power being used for personal gain, corruption, profiteering at the public's expense, and is difficult to sustain; not to mention that it is a factual challenge to the secular regime.

4. Deviating from the way of public opinion, demons and gods:

From the perspective of social opinions, it is understandable that everyone pursues happiness and joy. Lifechanyuan advocates family dissolutions and sexual freedom, but with a small number of men monopolizing so many women, how could most unattached men tolerate this? It would be strange if they were not envious, hateful, and opposed the few successful men desperately. In the nineteenth century, Hong Xiuquan only allowed sexual freedom for himself and a few other men, but suppressed the legitimate sexual needs of many - this is why he failed.

The above text on Lifechanyuan is not my criticism but my comment; not my opposition, but my analysis. In fact, I mean to point to a way out. I hope I have offered some inspiration to Xuefeng, Chanyuan celestials, and friends of Lifechanyuan.

II-2. One Response to Zhu Yunchuan: "An Analysis of Lifechanyuan, from its Founding to its Closure"

Taiji

June 27, 2017

(Translated by Qinyou and Edited by Kaer)

From Zhu Yunchuan's closing statement in his article, we can see that his purpose was well-meant. Lifechanyuan is an open system, so we absorb and adopt what is correct and discard what is incorrect. Billions of gallons, the sea does hold; for greatness is measured by content.

Zhu said that "the closures were in fact related to the current domestic ideological transformation". This is correct, but his arguments are somewhat irrelevant. It might be that he has never read our Chanyuan Corpus or Xuefeng Corpus comprehensively or that he barely knows that Chanyuan values are fully based upon the thoughts of Jesus, Shakyamuni, and Laozi. For example, the chapters on Celestial Cultivation, the attainment of Buddhahood, and Self Improvement and Cultivation to list just a few, are unlikely to appear in the Christian community. The content of Celestial Cultivation is always the main line of our theory because as Chanyuan celestials, we strive to climb to the highest states of Life and life.

Speaking of the highest state of life, we are to live the goal of happy, joyous and free ones. Zhu said that Lifechanyuan advocates sexual freedom and the dissolution of families, but this argument does not hold to the facts. Sexual proliferation and family crises are social phenomena that have existed throughout history and have caused many human tragedies. As rational people, we should face these phenomena properly and seek fair, reasonable, and natural solutions so that everyone can live happy, joyous and free lives without hurting each other, and this solution is exactly what the New Oasis for Life's new life mode as created by Lifechanyuan's guide Xuefeng does. Traditional societies, which Zhu holds fast to, include imprisonment, suppression, dominance, and the moral bondage of sex, as well hot and cold wars and domestic violence that occur in traditional families. Are these not the root causes of countless tragic incidents? So, is this traditional model in line with the long-term development of human society, or is the model below more in line with the long-term development of human society? People live freely - including sexually; they do not possess each other, bind or harm each other, small families grow into large ones, people get along with each other harmoniously, and women are respected first and foremost.

We can understand Zhu's hatred of religion, and Lifechanyuan also advocates that human ideology should exist apart from religion, so no religious ceremonies or the like are held in Lifechanyuan and we resolutely oppose and fight against the concepts of spirits and deities. We only believe in the Greatest Creator who created the universe, and incorporate the teachings of gods, Buddha, and celestials in our actual production and life mode. Regarding the secular regime, we hold an attitude of respect and equality in the Chanyuan values and it is written clearly that Lifechanyuan exists harmoniously with the secular government. Lifechanyuan is only a platform from which mankind can open their thinking toward the spiritual realm. In material world affairs, the secular government has its meaning and value of existence. When the government did something against us because they did not understand us temporarily, we neither resisted nor complained, but just conformed to nature and followed nature as Laozi taught us to. There is no such thing as a "shift from the oppression of a secular regime to that of a theocracy", as Zhu

said. Logically speaking, this does not conform to our outlook on the world, or the life and values that we pursue.

From Zhu's fourth argument, it is clear that he confuses Marx and Engel's communism with Xuefeng-style communism. I will not say too much regarding the phenomena that emerged from the practice and implementation of those earlier systems. About Zhu's point of view, "allowing what belongs to society to return to society and returning what belongs to individuals to individuals", I want to ask, what belongs to society and what belongs to individuals? Lifechanyuan pursues life values in which no one possesses anything but can use everything that they need. This is neither private ownership nor public ownership, but non-ownership. I want to ask again, are today's world crises not the products of private and public ownership? There are traces of Laozi's thoughts in Zhu's interpretation of common creed. If Zhu wants to analyze more objectively and rationally, he should afford himself an opportunity to visit Lifechanyuan and experience our lifestyle personally. Perhaps he would find that Chanyuan celestials are just living lives of interconnectedness! It can be found that when people cast their paranoia aside, they can still get the same result by different routes!

About Zhu's comments on our deviating from the four great ways, it was also a novel summary. We will correct any mistakes that we might have made and guard against them if we have not done so. Honestly, Lifechanyuan is not an organization, has no authority, and everyone is equal with the right to speak up and protest. The truth of the authority of guide Xuefeng comes from Chanyuan values, but all are welcome to challenge it. You are welcome to refute the views in Chanyuan Corpus and Xuefeng Corpus, then you can break down what you think is the truth of authority.

Zhu, I will end this with a sentence from our 800 Values for New Era Human Being: "Those who contemplate new solutions with traditional values are reactionaries resting on their laurels".

II-3. Refuting Zhu Yunchuan's Comments

Huiguang

June 27, 2019

(Translated by Qinyou and Edited by Kaer)

1. Lifechanyuan's purpose is to "walk the way of the Greatest Creator", but this does not mean that it "belongs to the line of Christianity". Christianity cannot unify the world and what we call the Greatest Creator here with eight features is not the same as the God known by Christianity.

2. The desire for freedom is human nature. The male and female sexes are natural attributes given to us by the Greatest Creator. Families are created by people but they go on to prevent people from enjoying freedom and have a multitude of drawbacks. People recognize this generally and are searching for new ways of life in their progress toward civilization.

3. "Mysticism" is not suitable for use here because everything in Lifechanyuan is clear and plain with nothing mysterious. "Theocratic oppression" is from feudal society, but the author's expression is irrelevant. What the author called "theocratic oppression" in feudal society is not true theocracy. Gods are the real level of existence, second only to the Greatest Creator, and they are the advanced lives who manage the universe. They have certain powers, but never "oppress" Lives. Your so-called "theocratic oppression" is caused by people's ignorance and feudal rule. Lifechanyuan's New Oasis for Life is a brand-new communist life model with no exploitation or oppression, so what the author said is inconsistent with the facts.

4. "True human nature" conflicts with "family building". Families suppress humanity; everyone lives for their families; how many will care for their "moral obligations"? "Extreme selfishness for personal enjoyment" is the exact, true portrayal of people in families. They always say "my home", "my spouse", and "my child". "My" everything is first and foremost, while "yours" and "theirs" are less important. This is the freedom that the author talks about, but where is the freedom when these are all owned by individuals?

5. "One person monopolizes so many "beauties", so how could other bachelor men stand for it? It would be strange if they were not envious, hateful, and desperately opposed to them". This does not match the facts. Since the New Oasis for Life applies communism, there is no "exclusivity". The author does not understand the culture of Lifechanyuan, "no investigation; no right to speak"! Please investigate first and then speak cautiously.

There is much more that I want to say, but let us first talk about these things.

III-1. Personal Information of Xuefeng

Xuefeng

March 3, 2012

(Translated by Conglong and Edited by Kaer)

As the founder of Lifechanyuan, my role is to reap “the ripe crops”, initiate the Lifechanyuan era for human beings, and lead Chanyuan celestials to climb the highest realm of Life and LIFE. To people who are practicing self-cultivation, your focus should be on whether the road to which I am leading is clear and whether the values I promote are reasonable. My personal background information should not be too important, though I have mentioned some details in my articles, except for my true name and birthdate. But there remain some people who are curious about me, so in order to satisfy them, I will re-introduce myself with information that can be verified by anyone.

Everything in Lifechanyuan is open to public, we are doing nothing mysterious, and there is nothing we wish to hide. As the founder of Lifechanyuan, it is reasonable for me to expose everything about myself to the public because I do not want to appear furtive.

My legal name on my ID : Zhang Zi Fan (张自繁)

My birthdate on my ID: July 17, 1957

My place of birth was Zhang Village, Lianhua Township, Yongjing County, Gansu Province, China (The intersection of the Yellow River and Da Xia River). The building of the Liujiaxia reservoir caused us to relocate and the name of our local administrative area was renamed, so my original birthplace no longer exists. We then moved to Hetan Township, the autonomous County of Dongxiang Tribe, Gansu Province.

Gender: Male

Height: 172cm (5'8")

Weight: 80 kg (176 Lbs)

Personal Appearance: I have been told that I was a “handsome guy”! Even now some people say that I am an “old handsome guy”. However, some people online said online that I am really ugly. No!

Middle school: The #3 Middle School of Dongxiang County

Technical college: Plier, Zhangjiakou Geological Technical School, Department of Geological Minerals

College: Lanzhou College of Education; transferred to Jiuquan College of Education

University: Advanced class, majoring in International Trading, University of International Business and Economics in Beijing, China.

Resume (in chronological order):

- Communist party branch secretary, League branch secretary, Administrative clerk, Accountant of the Production Brigade (in my hometown after I graduated from high school)
- Technician - Prospecting team, Geological Mineral Department, Gansu Province
- English teacher - The Children's School for Prospecting team, Geological Mineral Department, Gansu Province
- Drilling machine and motorcycle repairer - The #3 hydrology team in Jiuquan City, Geological Mineral Department
- English teacher - The 2'nd Middle School of Geological Mineral Department, Gansu Province
- Statistical officer - Lanzhou Yuzhong Prospecting Machinery Factory, Lanzhou City.
- Interpreter - A Chinese company in Zimbabwe, Africa
- Self-employed - Zimbabwe; before I founded Lifechanyuan. I was operating two grocery stores, a bar, a club and a fast-food restaurant.

Political Background: Joined the Communist Party of China in 1975, and left the party automatically because of my engagement in overseas businesses. Although I am no longer a member of the Communist Party, I have never changed my faith to devote my life to the realization of it.

Family Background: I was born and brought up in a poor farming family.

My Father: A member of the Communist Party of China, he was a very firm believer and practitioner of communism and devoted his full life to it.

My Mother: A very hardworking and kind farmer and an obedient and capable wife.

My wife: She is with me whenever I go and works with me. We change our living places quite often and she is basically always beside me. She is now a Chanyuan celestial and lives with me in the community too. Her room is next door to mine.

My Son: He went to overseas for middle school education when he was 11, and received his university education in USA. He is married now with a native American girl and legally a citizen of USA. I wanted another child - a girl, but because of the birth control policy, I just have one child.

Crime Record: I never had any criminal activity, and never did anything against law. My record is very clear.

Religious Background: When I was a child, I used to go to temple with my mother to worship some kind of Chinese gods like the earth god, king of dragon god, Erlang Shen etc. I got some knowledge about Taoism from my grandma, and a little Buddhism from my mother. I knew some Islam from my Muslim colleague, and also a little Hinduism from a few Indian people. I've learnt the Bible with Jehovah's Witnesses for three years, and had been to the "Kingdom Hall" from time to time.

Master: Apart from my teachers of primary school, middle school, technical school, college and university, I never formally acknowledged someone as my master. So I don't have a master, and I was not imparted anything from a master.

Interest: Music. I composed two songs – The Magic Second Home (now New Oasis for Life), and The School Song for Lifechanyuan University. I like to play flute, harmonica and dulcimer.

Nickname: My Chinese language teacher of primary school called me "the Phoenix in heaven"; and was nicknamed "Ancient King of Ge Sa Er" by my students when I was a middle school teacher. I was once jeered by my colleagues, and they called me "the half-celestial Zhang". Until now, Chanyuan celestials called me the "cool guide" and "loving guide". I was also nicknamed "Shrew" by some people outside Lifechanyuan. Recently, we are building some houses in the 4th branch, my brothers and sisters call me "Zhou Ba Pi" (In Chinese, it is used to describe a mean boss or leader). They intentionally called me this because I did a very tight work schedule for dozens of Chanyuan celestials everyday so that nobody would have an idle moment, moreover, I use a very loud speaker to play music at 7:00 in the morning; Once the music is on, everyone has to get up to work, and no one can sleep late.

Hobby: "Flirting", I love to joke with my brothers and sisters. I like women, I like almost all women, but I never abandon the old when I have a new lover.

This is basically everything about me.

If anyone wants to know more, please ask, and I will certainly answer you.

III-2. The Difference between Tao and the Way of the Greatest

Creator

Xuefeng
February 12, 2019

(Translated by Qinyou and Edited by Kaer)

Yixian celestial asked:

Dear guide, I came across a few questions while reading our corpus. As I could not figure them out, I can only ask for your advice. In the article, "Where Is and How do We Revere the Greatest Creator", there are several paragraphs:

- *This universe has 20-parallel worlds within 36 dimensional spaces. Where does the Greatest Creator reside in such a vast universe?*
- *The essence of the Greatest Creator is in the zero world of the 36 dimensional spaces, and the zero world is the node - the zero point that consists of the 20-parallel worlds; namely, the zero point of the geometric XYZ axis. This zero point connects with the 20-parallel worlds and is the command centre of the universe as our brains and central nervous systems are to our bodies.*
- *Everything in the universe is a manifestation of the consciousness of the Greatest Creator, which is Tao. This is like everything created on the earth except for the natural material is a manifestation of human consciousness. Constitutional law is the embodiment of the collective consciousness of all people. It can be said that human consciousness is constitutional law.*
- *Tao is the spirit of the Greatest Creator and all things run in Tao and are ultimately dominated by it. Therefore, all things are of the spirit of the Greatest Creator. That is, "all things have spirit".*
- *Thus, we conclude that the essence of the Greatest Creator is in the zero world but the spirit of the Greatest Creator is in all things, just as the Chinese President's body is in Zhongnanhai in Beijing, but his reach extends throughout China.*

My questions are:

1. How do we understand the meaning and the relationship among the above mentioned "the essence of the Greatest Creator", "the consciousness of the Greatest Creator" and "the spirit of the Greatest Creator"?
2. "There are 20 parallel worlds and 36 dimensional spaces". Does the "universe" here refer to the large universe or the "earth universe", the small universe? If it refers to the "earth universe", then is the "essence of the Greatest Creator" in the "earth universe"?

-
3. How to understand the meaning of “Tao” and “the way of the Greatest Creator”? Is there a difference between the two?

Xuefeng's Answers:

1. The essence of the Greatest Creator is the nonmaterial structure of its Life, its consciousness is its soul, and its spirit is its energy. These are the three constituent elements of the universe: consciousness, structure, and energy.
2. It only refers to the earth universe, and yes.
3. Tao is the general law and principle of the universe. The main content of the way of the Greatest Creator is to act in accordance with the creator's intention; that is, to act in accordance with natural principles.

III-3. What Caused Prime Minister Bigan to Die

Immediately When he Heard Daji's Words?

Xuefeng

April 29, 2019

(Translated by Qinyou and Edited by Kaer)

Tianfang celestial asked about a part in my corpus that reads: "But Bigan died immediately when he heard Daji, who was disguised as a vegetable seller, selling water spinach (heartless vegetables) say, 'vegetables can live without hearts but humans must die without them.'" Why, she asked? Was it because Daji's words blocked his thinking and forced his soul to leave his body? We know that when the soul leaves the body, the latter dies". She wrote further, "I want to ask you, dear guide, if Prime Minister Bigan was so powerful that even after his heart was dug out, his consciousness and mental activity still existed and his soul was still attached to his body, then why did he die immediately when he heard what Daji said?". "Could the reason have been that his thinking power was less powerful than Daji's or were other reasons such as faith involved? Could it have been that he believed Daji's words, that "Humans must die without hearts", and doing so caused his mind to be blocked, his soul to leave his body, and him to die? Was it his "belief" that ultimately killed him"?

Xuefeng's Answer:

There were three reasons for what happened:

1. Prime Minister Bigan did not know the essence of life, so he was easily fooled by listening to other people's "nonsense".
2. His thinking power was not as powerful as Daji's, so he was killed by Daji's power of thinking.
3. He firmly believed that "humans cannot live without hearts", and it was that limitation in his thinking that killed him.

These were the three reasons for his death.

III-4. Chanyuan Celestials Asked the Guide Several

Questions about the Chapter of LIFE

Xuefeng
March 23, 2020

(Translated by Qinyou and Edited by Kaer)

1. Treasure Celestial: Genes, the building blocks of LIFE are seen as the human genome with scientific instruments, are not LIFE's actual essence, but only an expression of the sealed book of LIFE.

Question: Can we understand and translate the Book of LIFE into the code of LIFE?

Answer: The Book of Life is similar to the code of LIFE, but they are not equal. The former is broad while the latter is narrow; the former is infinite while the later is limited.

2. Yangle Celestial: The Chapter of LIFE says that, "Cloning increases the amount of LIFE. Take humans for example, human bodies consist of trillions of cells; the universe is holographic and so are human bodies; a person can be cloned from any cell from any person. Besides, the consciousness of LIFE is rooted in its structure; as long as its structure does not change, the person cloned possesses the consciousness of the original person".

Question: Cloning creates a new physical structure, but if there is no new spirit body to live within it, will this physical structure automatically produce the same consciousness as the original person?

Answer: Yes, but cloning is against the way of nature, it is evil, and it will be punished.

3. Yangle Celestial: The Chapter of Life says that, "Under the permission and acquiescence of the Greatest Creator and the leadership of gods, angels began to create LIVES, especially human ones, according to the LIFE "blueprint" endowed by him; however, because of the shortage of lower-level spaces of LIFE, this creation destroyed LIFE's balance of symmetry. He then implemented two great LIFE extinction events on the earth in which most LIVES were transferred to the Yin world - the hell world. In this way, many LIVES were treated unjustly, so in order to balance things out, the Greatest Creator created the Thousand-year World, Ten-thousand-year World, and Elysium World. Since then, the quantity of LIFE in the universe has reached its limit and thus its total quantity was strictly determined".

Question: This shows that the births of those two worlds were earlier than that of the earth. Is that true?

Answer: In the beginning, there were no "worlds" in the scope of Life. Since the archangel became arrogant, the "world" appeared. Therefore, the 36 dimensional spaces were born at almost the same time. As a star, the earth must be more recent than the Thousand-year World, Ten-thousand-year World, but humans were not on the earth in the beginning.

4. "Eight Secrets on Life and Samsara" talks about the imprints of LIFE's reincarnation which says that to ascend our Lives to heaven, we must eliminate all the imprints of being a person.

My question is, what does the "imprints of being a person" refer to?

Answer: It is the memory of all experiences as a mortal person.

5. The preface of The Chapter of LIFE says that, "By being careless, human LIFE structures can degrade to those of animals such as dogs and pigs, but by being careful, those same human LIFE structures can change into goblins, spirits, Celestial beings, and Buddhas".

Question: There is no doubt that when a human's LIFE structure morphs into being an animal, it will have dropped to a lower level, but when it becomes a spirit, goblin, celestial being, or Buddha, will it have ascended to a higher level? I understand that spirits, goblins, celestial beings, and Buddhas are beings at equivalent energy level but at opposite poles. As it is possible for people to cultivate into being spirits and goblins, then my question is: does cultivation into those types represent an upgrade of a LIFE structure?



Answer: Spirits, goblins, celestial beings, and Buddhas belong to the same level but they are all higher than people. If a person becomes one of them, then it would be an upgrade of LIFE.