

## The Rebirth of Senior Laity Huang Jinxuang

I was fortunate enough to help an elder to be reborn. This elder, Huang Jinxuan, over seventy years old, was a great Dharma guardian. He had helped Shifu propagate Dharma in Singapore and also contributed greatly to Malaysian Sinology Academy. He owned hotels in Singapore, Australia, China, creating quite a big enterprise. He was very filial to his parents and fulfilled his ethical duties in every position. His family is very harmonious.

In his old age, he listened to the sutra teachings of Master Chin Kung and sought Sukhāvātī rebirth wholeheartedly. However, he had made some killing karma relating to the hotel business. These hotels do not offer just vegetarian food, they also offer meat dishes. Meat dishes involve killing, therefore the karma fell onto him and he got cancer in his later years. Three years' terminal cancer made him suffer tremendously. He wrote a letter to our fatherly teacher Shifu, Master Chin Kung, saying that he could not continue to recite Amitabha. The excruciating pain throughout his body had tormented him, he had no confidence to be reborn. Since I had a very good affinity with him and had known him for many years, Shifu sent me to comfort him.

On March 23rd, 2012 I went to see him. His face looked so melancholy when he saw me. He said, "My whole body is very painful." I could imagine that it must have been very painful for him because he was moaning all day. Despite a chanting machine by his side, it was useless. None of his family recited Amitabha with him. They probably did not learn as much as he did, let alone know how to perform an assisting recitation.

He told me that he did not know if he could be reborn. I immediately felt that he had no faith. The Ninth Patriarch of Pure Land Method, Master Ou Yi, said, "Whether one is reborn or not depends on whether one has faith and aspiration." If you don't have faith, how can you be reborn? So the first thing I was thinking was to enthuse his faith and also to urge his aspiration to be imperative and resolute, only then could he induce Buddha's blessing.

I held his hand and said, "Respected Elder Huang, Shifu asked me to come to see you." He was very happy upon hearing this. He asked, "Is Shifu well?" I said, "Very well, Shifu cared about you very much. He specially sent me to see you and tell you that you can definitely be reborn." Upon hearing this, his eyes opened up wide, and his faith was boosted instantly. He asked, "Can I be reborn?" I told him very positively, "You definitely can." I encouraged him and said, "Look back on your life, you fulfilled ethical duty in every position, you are indeed a good man."

In the past, his mother was also reborn into Sukhāvātī. His mother predicted her own rebirth time. She invited everyone before her departure and told everyone, "I am going to be reborn into Sukhāvātī, please come to attend my farewell." Holding her reciting beads (\*Skt. mālā), she recited Amitabha, Amitabha... she was reborn while reciting at the farewell. His mother's picture hangs on his living room wall, truly an image of a bodhisattva.

Look! when one person is reborn, the descendants will all be blessed by his fortune. His life is proof: his business was doing very well. His children and children-in-law were all very filial to him. The merit of his mother's rebirth is immense. As the old saying goes, "When one achieves Dao, nine generations of past ancestors will be redeemed." And of course the whole family is also sheltered under her blessings.

I said to him, "Look back on your life, you were filial and fulfilled ethical duties in every position. You are also righteous and guarded Dharma so earnestly after learning Buddhism. Now you seek Sukhāvātī rebirth wholeheartedly, how could Amitabha not come to escort you? You must believe that Amitabha will definitely come to escort you, because He has vowed to escort anyone at the end of their life as long as they seek Sukhāvātī rebirth." Do not be skeptical, do not doubt, and do not worry. You just need to recite Amitabha conscientiously and wait for His escort.

I asked him, "Is there anything that you still have not let go yet?" It depended on his aspiration. If he truly wants to go, he must relinquish everything. If there was still something that he had not let go of, his aspiration was not imperative. He had been ill for three years. Upon diagnosis with terminal cancer, he had written his will and passed down all his businesses to his children. I could tell that his aspiration was quite imperative, he had let go of his family and his children. The only thing that he had not let go of was his body. He said that he was in excruciating pain, not being able to recite Amitabha; I thus knew that he had not let go of his body.

## **Accept Death and Let Amitabha Arrange Everything**

At that time his children also told me that he expected to do the same as Teacher Liu Suyun who recited Amitabha and cured her terminal stage of lupus. This indicates that he sought to survive and did not genuinely let go. Liu Suyun did not seek to survive; she sought Sukhāvātī rebirth, not to live. She had no thought of staying, this kind of attitude got her cured. Surviving or not is not up to us. It is up to whether we still have affinities with all beings in this world or not. If we do, Amitabha will bless us to have our life extended.

Senior Huang misunderstood this implication. He thought, "If I want to stay, then Amitabha will let me stay." Actually, wanting to stay shows that you do not want to go to Sukhāvātī. If you do not want to go, you are different from teacher Liu Suyun. She wanted to go to Sukhāvātī, but got cured and stayed. Whoever stays must have a mission. So if you are sick, don't think of staying, think of going. If you think of going, you probably will survive. But if you think of staying, you probably won't survive. And you will not be reborn into Sukhāvātī either. It would be horrendous to be transmigrated in accordance with your karma.

Master Yin Guang reminded practitioners that one should put the word "death" on his forehead. He said, "A practitioner, who learns Dao, if remembering this word within every

thought, can naturally realize Dao." Practicing Buddhism is learning to seek Sukhāvātī rebirth, do not be afraid of death. If you covet life and fear death, you will still have to die finally, won't you? As a Buddhist, we must be very open-minded, we accept death. Most people treat death like a taboo. Dao's practitioners are very different, they neither covet life nor fear death. To a practitioner, death is a liberation, why should one be scared?

When I came to Japan, some people persuaded me to be careful. I said, "I have no fear, I always wanted to go earlier. Isn't it great if Amitabha comes to escort me earlier?" Do I still need to find a place to hide? No need to. If you shouldn't die, it must be that you have a mission in this world. Amitabha will take care of you. He will guard and bless you, you do not need to worry about yourself. If you want to stay and contemplate the ways of escaping disasters, then Amitabha does not need to take care of you.

When you do not make arrangements for yourself, Amitabha will take care of you meticulously. When you use this kind of mentality, you will be able to go with the flow of everything. Being reborn or staying, let Amitabha arrange it. When asking ourselves, we must genuinely want to go and not to stay, but whether going or staying, it is all arranged by Amitabha. How wonderful it is! Teacher Liu Suyun had achieved the attainment with this attitude.

However, Senior Laity Huang wanted to stay. I told him, "How much suffering is in this world? Look, you have a really fortunate life, but still have to suffer the bitterness of illness. The six paths of reincarnation are too painful, it's better to go to Sukhāvātī quickly. Your pain is due to the five skandhas of your physical body; the torment is unavoidable. When you are born into Sukhāvātī, your body will be an incorruptible adamantine body, how could you have this illness and affliction? So, you must wish that Amitabha comes to escort, the sooner the better. When you get to Sukhāvātī, you will be an avaivartika bodhisattva. You can come back with your future returned vow and you will be able to liberate others with ease."

After listening, he nodded his head and said, "Yes, I very much want to go to Sukhāvātī." At last, I said to him, "If you want to go, let's recite Amitabha together." He said. "Okay!" I then recited Amitabha with him. I used the dharma-bell to lead him while reciting by his side. This is assisting recitation, helping and reminding him to recite Amitabha.

## **Forget Pain and Boost Confidence by Reciting Amitabha**

When death approaches, our mind is usually very weak. We need someone to help us dwell on righteous thoughts with a clear mind. At this moment, if we are entangled by our karma, we would not be able to control ourselves and would need help the most. So, if someone can implement assisting recitation, the merit would be infinite. Think about it, to help one person to go to Sukhāvātī is to help someone become a Buddha. You have helped one person to

achieve Buddhahood! Can you find any other worldly merit bigger than this merit? For this reason, whenever there is a chance to do assisting recitation, you must not let it slip by.

I particularly like to do assisting recitation for others. When we help others, it is indeed helping ourselves. Because we get used to it when we always see and help with others' leaving, we will be at ease when it's time for our own departure. So, I recited Amitabha with him. He was in pain, I held his hand and encouraged him, "Recite aloud, the more pain the louder you must recite. Do not think of the pain, think of Amitabha. Once you think of Amitabha, the pain will be gone."

At this time, you must encourage him and speak positive words. You must not say, "You have such heavy karma, why are you still not reciting?" You must not say these kinds of ominous and cruel words, these words will beat him down. You should say, "Your good roots are deep-seated, your merit is immense. If you recite Amitabha now, you will definitely get Amitabha's blessing." You must speak these kinds of positive words to bring him joy, his morale will then be uplifted. I held his hand and squeezed it with every recitation. As a result, he paid earnest effort to recite with me, and finally he really forgot his pain.

In fact, pain is your delusional thought. You think of pain and dwell your mind on your body, you then feel the pain. When you are asleep, you do not feel pain. Why? Because your mind does not dwell on your body, so you don't feel pain. When you recite Amitabha, your mind dwells on Amitabha and focuses on reciting, you forget the pain. We recited from 9:00 am until 2:00 pm. I observed that his condition was really good.

Shifu asked me to visit him, but I had to leave the second day. Before I left in the afternoon, I asked him, "Senior Laity, do you have the confidence to be reborn now?" He nodded his head and said, "I now have great confidence!" Look! Confidence arises when you encourage him. I said, "Do you still have any worry?" He said, "No more worries, I just hope that Amitabha comes sooner!" Seeing this situation, I immediately felt that everything would be okay. He was on his way!

Whether we are reborn or not, it all depends on faith and aspiration. Once the faith is sufficient and the aspiration is imperative, one can definitely be reborn. I comforted him and said, "Respected elder, you must recite Amitabha conscientiously and honestly. You must not stop reciting once I leave." At that time, I was preparing to attend an Ancestral Memorial Ceremony in April. This ceremony was to be held in Hong Kong, a Dharma-assembly of twelve thousand people. I said, "I will be busy over there and I will come back to see you after that. You must recite conscientiously." He nodded his head and said, "Please rest assured." I then said goodbye to him. He even joined his palms and watched me leave.

## **Predicting His Rebirth Time**

After reciting for four days, from the 23rd to the 27th, he told his family, "Amitabha came to tell me that I am going to be reborn in two days." He said, "Amitabha says that there are still two days left." He even lifted two fingers, probably afraid that people could not hear him clearly. From afternoon till evening, he told them three times, saying, "Amitabha is coming to escort me in two days." Wow! This is definitely not false! Then he asked his family to quickly set up his favorite Buddha statue in front of him. That Buddha statue is the one, when Shifu came to Singapore, that he put in the living room of the place where Shifu stayed. It was dedicated to Shifu, but now he said "I need it now."

With a very tall Buddha statue in front of him, he recited till the noon time of the second day, the 29th. He told his family, "Please quickly clean my body, and change my clothes and bed sheet." This was the implication that he was preparing to see Amitabha. But his family seemed not to have learned Buddhism deeply enough, so they were not sensitive. They just followed his instructions. They cleaned his whole body from head to toe and replaced his clothes and bed sheet after he discharged all his bowel movements. And then they recited Amitabha with him. Soon after, he was reborn while reciting. It was exactly two days.

Within eight hours after his rebirth, I arrived at his house. His daughter-in-law told me the situation in detail. I said, "You are truly amazing, you did not learn Buddhism in vain." We believe that his rebirth is definite since Amitabha had come and brought the message to him. He predicted the time of his own rebirth—two days in advance. This is absolutely a real rebirth because he had told you the time of Amitabha's escort.

Let us take a look; his karma was very heavy, his recitation skill was very poor, he was unable to recite Amitabha when death approached, and he even had a topsy-turvy mind. He was moaning and dwelling in the bitterness of his illness. But, as long as someone reminded him, igniting his faith and aspiration to recite Amitabha, his recitation would be utterly sincere at that time; each recitation could eliminate eight billion kalpas' heavy karma of birth and death. So long as we can recite Amitabha at the death approaching moment, we will receive and be blessed by the Buddha light. As stated in the 14th Vow of "All will be serene and blissful when the light shines on him," we will obtain single-mindedness and be free from a topsy-turvy mind at that time.

I gave Shifu a report when I went back to Hong Kong. There was a Dharma guardian, Laity Hu, with us. She has supported Shifu for many years. Laity Hu was very happy upon hearing this. She said, "Wow! He could make it, I am more confident now!" It is true, we must have faith! We should not have any doubts. Everyone can make it. The only fear we should have is that we are not fortunate enough to encounter this method. Once we encounter and truly comprehend this method thoroughly, which refers to "hearing Amitabha's name," we will definitely attain rebirth. Thank you all! Namo Amitabha!