

創刊號



# 生命提昇

2010年9月香港  
2010年10月台灣  
(逢月初出版)  
雙月刊

*Life Enlightenment*  
*Bimonthly Inaugural Issue*  
September 2010

究竟為什麼不同的人之抗壓能力，分別會那麼大呢？

有什麼方法可以增強我們的抗壓能力呢？

全球「死亡品質」排名

北京首家生命關懷病房在老年醫院成立

有前世記憶為佛教僧人的兒童

「希望」可以理所當然嗎？

**Children Who Speak of Memories of a Previous Life as a Buddhist Monk**

**Neuroasthenia – Coping with Stress**

**Never Take Hope For Granted**

HK\$10

香港

NT\$120

台灣

ISSN 2218653-0



9 772218 653002

ISSN 2218-6530



9 772218 653002

10

# Snapshots of Activities



中英文司儀  
The Two Masters of  
Ceremony (English  
& Cantonese)

Foundation invited two Keynote Speakers to hold the first of a series of talks on the topic of “Science, Life and Death, Reincarnation” as follows :

- (1) “Scientific Evidence on Reincarnation” (with Cantonese Translation), by Dr. Erlendur Haraldsson, Professor Emeritus of Psychology, Faculty of Social Sciences, University of Iceland (with 30 years of research experiences and is one of the pioneers in the field); and
- (2) “One Needs to Be Prepared for the Good Death” , by Dr. Yen Hui Lee, Associate Professor, Department of Life and Death Studies, Nanhua University, Taiwan.

### The contents of the talk concern about:

- Can science unveil the mysteries of life and death?
- Can we trust memories of past lives?
- What is meant by “good death” ?
- Is there reincarnation after death?
- Does reincarnation conform to science?
- How to elevate on the spiritual evolution of human life?

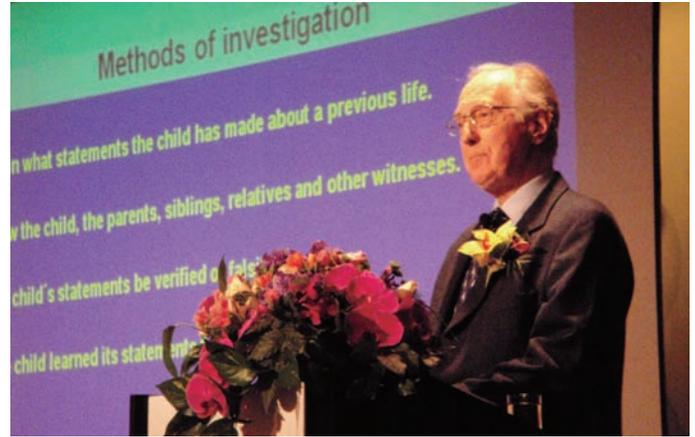


李燕蕙教授之講座(一)  
The Talk by Prof. Lee (1)

## Short Introduction of Professor Erlendur Haraldsson

Erlendur Haraldsson Ph.D. is professor emeritus of psychology at the University of Iceland and an active researcher on psychic and transpersonal phenomena with over hundred publications in scientific journals. Since the late 1980s, he has made extensive investigations in Sri Lanka and Lebanon of children who claimed to have remembered their previous lives, and has investigated almost one hundred individual cases for psychological studies. His research has centered on the questions: Can the alleged memories be verified or falsified? Do the cases stand a thorough scrutiny? How can they be explained? Do children who claim previous life memories differ psychologically from other children? In some of these studies, he worked closely with Prof. Ian Stevenson of the University of Virginia who has investigated past-life memories in numerous countries around the globe for over several decades.

Prof. Haraldsson is the author of five books that have appeared in numerous languages. Widely known is “At the Hour of Death”, which a unique study of deathbed-visions that he wrote with Karlis Osis, after a major study of visions occurring to patients who were closed to the time of death. Another is “Miracles Are My Visiting Cards” which is a thorough study of the claims about miraculous phenomena that have been associated with the Indian “god-man” Sathya Sai Baba. Furthermore, he has also conducted a major study of encounters with the dead, and apparitions and hallucinations in the normal population. For further information see his homepage: <http://www.hi.is/~erlendur/>



喀魯臣教授之演講情況(二)

The Talk by Prof. Haraldsson (2)



喀魯臣教授之演講情況(四)

The Talk by Prof. Haraldsson (4)



李燕蕙教授之講座(四)

The Talk by Prof. Lee (4)



李燕蕙教授之講座(二)

The Talk by Prof. Lee (2)

## Short Introduction of Professor Yen-Hui Lee

Professor Yen-Hui Lee is an Associate Professor at the Department of Life-and-Death Studies at the Nanhua University in Taiwan. She has worked on a number of topics at the intersection of Heidegger's philosophy, hermeneutics, creative dream-work training, psychodrama, narrative therapy, narrative research, psychotherapy, grief counseling, Buddhist psychology and spiritual healing, etc. In the past five years, she had received grants from Taiwan's National Science Council to conduct two research projects on the therapeutic philosophy of Martin Heidegger and Daseinsanalysis.

She studied philosophy at University of Freiburg in Germany, where she obtained the Ph.D. of Philosophy in 2002. While in Germany, she worked for one year in an elderly residential day care facility and facilitated psychodrama groups for 6 weeks in a drug rehabilitation clinic.

Dr Lee has led more than 50 Mind-Body Workshops for different educational, clinical and religious organizations for the past three years. These workshops are Dr Lee's innovative attempt to try to blend psychotherapy, life-and-death, philosophy and meditation together to heal up both the mind and the body. For further information see her URL at: <http://www.lifeanddeath.net/professors/yhlee/> 



李燕蕙教授之講座(五)  
The Talk by Prof. Lee (5)



喀魯臣教授之演講情況(五)  
The Talk by Prof. Haraldsson (5)



基金會之創始人、永遠董事及行政總裁羅美玲女士向李燕蕙教授致送紀念品  
The Presentation of Souvenir to Prof. Lee by CEO Ms. Law



350位聽眾及嘉賓，座無虛設  
The Audience of 350 People

# “Life Enlightenment” Bimonthly – Inaugural Message from the Editor

During the several thousand years of human history, it was only for the recent two to three centuries that advancement in scientific and technological developments has pushed forth our ‘materialistic culture’ to a new height. However, with this material advancement, there have been great changes to our society and its culture in a gradual way of loss: that the ‘spiritual aspect’ of modern people has been in a state of imbalance, and their ‘quality of life and well-being’ is also deteriorating. While modern people have been stressing the need to enhance their “quality of living” in modern society, **the same level of importance has not been accorded to their “quality of life and well-being”.**

The life of a person includes his life and his death. **“Life and death” is a basic and fundamental issue that all human beings must have to face with.** On the knowledge level, the domain of “life and death” covers a wide spectrum of disciplines and is multi-facet in nature. If we can adopt a cross- and inter-disciplinary approach to probe into this important human issue of “life and death”, the perspective of coverage would be more extensive and comprehensive in a holistic manner.

In this regard, the mission of our Foundation is to help modern people to probe into the core issues of human “life and death” from a multi-disciplinary and multi-angled perspective, so as to have more in-depth understanding

of this fundamental issue, in order to fulfill the vision of our Foundation on the **enhancement and elevation of the overall quality of life for the whole of humanity.**

Through education and various other services and activities, we will try to promote and enhance the ability of modern people in dealing with different issues associated with “life and death”, thus helping to re-structure and achieve an integrated and holistic healthy condition of both “body and mind”, in order to enhance the overall ‘quality of life’ of modern people. In order to achieve this main objective, the Life Enlightenment Charity Foundation has now launched this bimonthly magazine of “Life Enlightenment” to be the focal point in promoting the various educational and related services and activities. **This magazine has been born upon the call of such an important vision and mission.**

My friends: if your emotion is disturbed, your life is dull, you are spiritually empty and helpless, your life is full of pains and miseries, and lack of direction for the future, this “Life Enlightenment” bimonthly magazine would hope to bring you some warmth and sunshine, and will enable you to find the right direction and guidelines for your own purpose in life. Please give us an opportunity by reading carefully the articles in this magazine, which have been written with painstaking efforts and are

sincerely dedicated to all of you. **We sincerely wish to be with you forever, and to walk along with you through each and every stage of your life's inner journey.**

## The Objectives of the “Life Enlightenment Charity Foundation”

We aim to:

1. Organise courses on the “life and death education”. On the part of “**life education**”, it will mainly focus on: the building of the correct outlook towards life; the learning of the various methods in enhancing and elevating one's direction of life and the ways to achieve them; and the enhancement and elevation on the quality of one's emotion and spirit. On the part of “**death education**”, it will mainly focus on knowing the ‘truth of death’ and its real meaning. There will also be learning on how to master the skills in facing death and the ways to handle death, such that one would have a much deeper understanding and real knowledge on the ‘meaning of life’, which in turn will further help to enhance and elevate on one's ‘quality of life’.

3. Promote the setting up of a “Perfect Hospital” in providing an **integrated “holistic” end-of-life care services.**



The two hands at the bottom of the emblem represent the mutual care and support of human beings through the love and care by one person's “life to lighten up the life of another person”, this is **our motto of “Life Lights Up Life”**. The lamp of the lighted candle is representing the enlightened human wisdom of mankind in the lighting up and the shining upon of our human society and its civilization, and will thus be leading us all to a much brighter and better future for the whole of humanity. On the two sides of the lit up candle are two persons holding hands in hands, being united in body and mind with concerted efforts, and are together elevating upwards toward the sky. This symbolizes that the “quality of life and spirit” of all mankind would be further elevated, so as in enhancing our overall human civilization to higher levels of evolution and progression, towards a more universal ‘harmonious and accommodative’ global community, in order to bring into full play the enlightened civilization of all mankind.

**May these meritorious deeds  
become successful,  
May they benefit all those human  
beings who are drifting along the  
painful sea of sufferings!**

**Chief Editor: Ms LAW Mei-ling**

**1<sup>st</sup> September, 2010**

Special Column on  "Life & Death"



# Children Who Speak of Memories of a Previous Life as a Buddhist Monk: Three New Cases (1)

by Erlendur Haraldsson and  
Godwin Samararatne

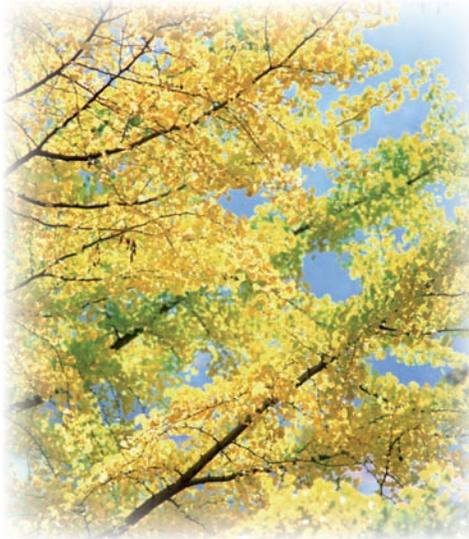
(Editor's Note: Due to our limited amount of space in this magazine, we have reprinted this article in an excerpt version, and have divided it into a series of articles.)

## Abstract

In Mahayana Buddhism – especially in Tibetan Buddhism – some children who are chosen to be lamas are considered monks reborn. No such tradition exists in the Theravada Buddhism of Sri Lanka, Burma and Thailand, but occasionally a child may appear who claims to have been a monk in a previous life. This report describes an investigation of three cases of children in Sri Lanka who at an early age claimed to remember a life as a Buddhist monk and showed monk-like behavioural traits. In two cases their statements regarding the previous life were recorded before attempts were made to verify them. In two cases a deceased monk was identified who seemed to match their statements about a previous life. The strength and weakness of each case is examined and some interpretations are discussed.

## INTRODUCTION

In several countries of Asia, as well as in other parts of the world, children can be found who at the age of two to four years start to speak of past events which they or persons around them believe to arise from memories of a previous life. Usually these alleged memories fade away after a few years and seem in most cases to disappear in the early years of primary school (Cook et al., 1983; Stevenson, 1987). In the majority of these cases the child speaks of a life that ended with a violent death, usually through some accident. Most of these children speak of a previous life that they claim to have lived a few years before their present birth. They almost never report having lived in earlier centuries and rarely in foreign countries.



A fairly large number of such cases have been found and some of them have been meticulously investigated, particularly by Stevenson (1975, 1977, 1987, 1997a, 1997b), Mills (Mills, 1989; Mills, Haraldsson & Keil, 1994), Pasricha (1990), Keil (1991), and the authors of the present paper (Haraldsson, 1991, 1995; Stevenson & Samararatne, 1988; Cook et al., 1983). The first author (E.H.) has investigated 60 cases in Sri Lanka in the last nine years with the assistance of the second author (G.S.) and other Sri Lankan associates. G.S. has investigated a large number of cases since the early sixties, in association with Ian Stevenson and Francis Story (1975), and on his own. Two authors have raised strong criticism of the investigations of cases involving alleged memories of previous lives (Edwards, 1996; Wilson, 1981). Regrettably, neither of them has had direct exposure to such cases.

The focus of these investigations has been to ascertain what statements the child has been making by

interviewing the child and relatives who live with and daily observe the child, as well as other independent witnesses. Secondly, every effort has been made to search for and find a deceased person whose life seems to correspond – to a greater or lesser degree – to the statements made by the child. When such a person is found (or under consideration as a match) we examine the correctness of each of the child's statements for that person. (For details on the methodology, see Haraldsson, 1991; Stevenson, 1975, 1987).

In about two-thirds of the cases in Sri Lanka it has not been possible to trace a person who fits the description made by the child. We call such cases 'unsolved'. There may be several reasons for this; among them, the statements were too general or too few, or they were found to be incorrect. (For a detailed discussion of unsolved cases, see Cook et al., 1983.) However, in about one-third of the cases some resemblance is found to a person who actually lived. Among these, a fair number show a rather striking correspondence between a child's statements about a previous life and the facts in the life of a particular person who has died.

Sri Lanka is a multi-religious society. Buddhism is the predominant religion, accepted by two-thirds of the population. There are also Hindus (16%), Muslims (8%), and Christians (7%). Cases of the reincarnation type have been found in all these religious communities (Haraldsson, 1991; Stevenson, 1977).

Among the cases of children in Sri Lanka who at an early age speak persistently of another life, we have found three young boys who claim to have been Buddhist monks in the previous life. What makes these three cases particularly interesting is not only

the alleged memories but also the behavioural features that the children display. Each child shows behaviour that is considered appropriate and even ideal for monks. At the age of two to three years they began to show an active keen interest in Buddhism. They aspired to live like Buddhist monks, their behaviour seemed to correspond to these aspirations and they often expressed a desire eventually to join a Buddhist order. Such behaviour sometimes caused considerable concern and distress to their parents. In two of the three cases the child was born of Buddhist parents, in one of Roman Catholic Christians.

## REINCARNATION AND PREVIOUS-LIFE MEMORIES IN BUDDHISM

The concept of reincarnation is an important doctrine in Buddhism, both in Theravada and Mahayana Buddhism. Monasticism plays an important role in both traditions. In Theravada as well as in Tibetan (Mahayana) Buddhism children may enter monastic orders at a relatively early age; in Sri Lanka, for example, at the age of 8-10 years, and in the Tibetan orders even earlier.

In the ancient Pali scriptures of Theravada Buddhism which were first recorded in writing in the first century B.C., there are references to a special faculty or knowledge involving the memory of previous lives, through which it is possible directly to verify in one's personal experience the truth of reincarnation and karma (Premasiri, 1995). It is stated that this faculty can be obtained through special training or cultivation of the mind. However, the Pali canon also mentions instances of "scepticism about the Buddhist claim to have super-normal faculties of knowing in general and also the claim that these faculties can be used to verify the truth of rebirth and

karma" (ibid, p. 8). This sceptical view has generally been rejected throughout the history of Theravada Buddhism.

In the famous, voluminous 5th century **Visuddhimagga** (Buddhagosa, 1991) a special chapter deals with how this faculty of previous-life memories can be developed. In this text no mention is made of spontaneous recall of previous lives, nor of the possibility that children may have such recollections.

## MONASTIC ORDERS AND CASES OF THE REINCARNATION TYPE IN THERAVADA AND MAHAYANA BUDDHISM

In Mahayana Buddhism many children are admitted into monastic orders. Some of them are considered monks reborn (called *tulkus*) whereas the majority are not.....

In the Theravada Buddhism of Sri Lanka, Burma (Myanmar), and Thailand there is no tradition of selecting child novices through alleged indications that they have been monks in a previous life. Occasionally, however – very rarely in fact – children may appear among Theravada Buddhists who at the age of two to four speak of memories of having been a monk in a previous life, or are interpreted to possess such memories. They express a desire to become a monk again. Their alleged memories and monk-specific behaviour and inclinations may lead them into monastic orders. We present a report on three cases of children that we have found and who claim to have been monks in a previous life. .... (To Be Continued) 

(This article has been reprinted with the kind written permission by Professor Erlendur Haraldsson, from the *Journal of the Society for Psychical Research*, Vol. 63, No. 857, pp. 268-291.)



# Neuroasthenia – Coping with Stress

By Dr. Wong Hiu Mei

MBBS(HK)

MRCPsych

FHKCPsych

FHKAM (Psychiatry)



Stress seems to be present anywhere in Hong Kong, which is a fast-paced and highly competitive cosmopolitan city. Working people face tremendous amounts of work everyday, students are stressed out with homework for their classes, even housewives need to face the surging price of daily modalities, and worry about the academic performances of their children. For those with their husbands working abroad, they also need to worry all day about whether their husbands have extra-marital affairs.

People vary in their abilities in the handling of stress. Some people are able to manage their stress effectively, while others, without adequate coping strategies, are more prone to develop a series of physiological and psychological reactions, which is known as “**Neuroasthenia**”. It refers to “minor psychiatric illness” in medical term, which includes mild depression and anxiety disorder.

In fact, it is the most common psychiatric illness in developed countries, with up to **15% of their population suffering from various degrees of “depressive or anxiety disorder”, as according to the World Health Organization**. It usually manifests in symptoms such as: a loss of appetite, headache, insomnia, rapid heartbeats, decreased immunity, ache of unknown causes, nervousness, irritability, pessimism and loss of confidence. In serious cases, their functioning may be affected, and may even become aggressive or even suicidal in tendency.

Why people vary in their ability in coping with stress?  
And how can we enhance our stress coping?

One's coping ability is determined by a multiple of factors, including: character, developmental history, education, life experiences, family and social supporting networks, etc. **With proper training and practice, we can enhance our stress coping.** Here, I would like to share with you some good tips:

1. **Feeling tired?** Let us get adequate sleep, smoke less, drink less alcohol and caffeine-containing liquids, have a balanced diet and regular exercises. All these can help us to **feel more energetic.**
2. **Facing too many things at a time?** We can learn to manage our time more effectively by **prioritizing the tasks** according to their urgency. We should be more assertive and **learn how to politely refuse** other's requests when necessary.
3. **Feeling worried?** Don't bottle up your feelings, and **try to talk it over with** family members or friends **whom you can confide in.** This can help you to put your problems in a **more objective perspective** and figure out the solutions more easily.
4. **Let go of stubbornness:** Life is impermanent, **do not hold on too much upon one's gains or losses.** There is a Chinese saying that: 'how do you know the losing of a horse is not a blessing, after all'? Everyone is born naked and empty-handed, the loss of today is just due to the having of it yesterday; the bitterness of losing wealth and fortune today is just because of

the enjoyment in the possession of them in the past. After all, one only needs to save up one's "body and mind", and there is always a chance to turn around those difficulties.

5. **Feeling unhappy?** We can cheer up our moods by listening to favorite music and songs, or by walking around. We can imagine walking in the green fields, or watching stars at a beach, so as to detach ourselves from the stressful reality in relaxing our minds and bodies. Giving others a helping hand is another effective way to cheer ourselves up. Are you calculating too much only on your own problems, without ever having some considerate thoughts about others? Think of trying to take up some voluntary works, and you will get the most rewarding and gratifying experiences that you would never have before.

There are many different kinds of coping strategies on stress. One may find that some of these coping strategies may seem to be more effective and work better for oneself than some others. The most important point is that we need to know which of these strategies are most suitable and work best for ourselves. However, if one's conditions keep on getting worse, or if one's functioning in either of the family, social, academic or work effectiveness seriously deteriorates, or one slowly develops aggressive or suicidal tendencies, all of which may seem to signify the possibility of a more serious condition to happen. In which case, one should seek for help from certain professionals, such as social workers, family doctors, psychiatrists, clinical psychologists, or psychotherapists. 🌅



# Never Take Hope For Granted

A book review of a novel "The Road", and its implications that link us to our present world and humanity

By Ronald Chan Wai Ming

Humanity and its morality have been developing since the beginning of human civilization. Many people believe that morals are sets of fixed codes of values and conducts that are embedded deep down inside our own souls

and thus give us the guiding principles upon which we can base to make judgments as to what is considered as right or wrong, good or bad. However, there are others who might think otherwise. This

is exactly what we have to rethink about, as we read through Cormac McCarthy's novel of *The Road*, in which it describes a world without morals, hopes, dreams, colors, past and future.

*The Road* is a famous novel released in 2006, written by American writer Cormac McCarthy.

It was awarded the 2007 Pulitzer Prize for Fiction and the James Tait Black Memorial Prize for Fiction in 2006. In his novel, McCarthy described a world in which human civilization has come to a doom due to some unforeseen reasons, probably natural disasters, environmental problems, or even nuclear wars. What come afterwards is a world full of selfishness and cruelty, in which those survivors have to kill and eat each other in order to survive. There is no hope, no dreams and no trust in such a world, except the little love and care between a father and a son, who are the two main characters of this story.

While reading this novel of *The Road*, one might feel shocked by the vivid images of a cruel and inhumane post-apocalyptic world—the sky is dark, there are no trees, the weather is freezing and snows are gray – as described in the book. But what is most dreadful of all is the kind of "normlessness" that exists in such a world—most of those human beings who are still remaining would simply kill, eat and rape others. The mother of the little boy in the story even committed



suicide due to her horror of such a world, leaving her husband and son behind. She described themselves as “walking dead in a horror film”(55), illustrating **how horrifying that world is, a world that is so full of selfishness and greediness for one's own survival.**

*The Road* has further illustrated an important element of humanity: that **Morality can only exist if and only if we human beings can satisfy our own basic needs of survival.** It is extremely hard, if not impossible, to talk about what is right or wrong, or good or evil, with someone who is still trying hard to struggle to survive and live. When it comes to the worst of the times, it seems most likely that ethics and morals will be, and have to be, set aside in order to survive. This idea, which is pretty much similar to the “Survival of the Fittest” as proposed by Charles Darwin, does, in fact, exist in our present world, the world that we inhabit today: people who can't afford food and shelter would tend to resort to committing crimes, like robbery and theft, in order to get what they need. Irrespective of who we are, all of us will have to go and work every day and to compete for jobs in our capitalistic world, in order to earn our living. Furthermore, as can be seen in times of wars, the fact that killing, which is considered as immoral in ordinary times, has become morally justified as a right kind of defense, and so the more people that a soldier kills, the more heroic the soldier becomes. The statement of

“I'm starving, man. You'd have done the same!”(257) that was mentioned by the robber, who has robbed the father and the son in the story, has clearly illustrated such an idea, which corresponds in many ways to the happenings of our present world.

However, the author McCarthy does try to challenge such an idea by telling us the tale between the father and the son, and by showing us their mutual love and care for each other. He tries to convince his readers that, **even at the worst times of all, there will always be glimpses of hope and the shining of human nature somewhere deep down inside our hearts, and that humanity will prevail in the end.** Just like the fact that a cruel war would eventually end, and so the darkest and the worst time of human history will eventually pass away and people shall overcome it. The sad world described has not been overcome yet at the end of *The Road*, but the author has told us that **there is always hope**, as can be seen between the lines of the novel, in a part of the story that the son wish to save another boy who is starving and wander around the destroyed land:



Son: I'm afraid for that little boy. (Showing "loving kindness and care".)

Father: I know. But he'll be all right. (Showing "expectations and hope".)

Son: We should go get him, Papa. We could get him and take him with us. We could take him and we could take the dog. The dog could catch something to eat. (Showing the "spirit of mutual help in achieving hopes" by making a "plan" in search of food – the dog can help with this.)

Father: We can't. (This shows the pragmatic side of human nature.)

Son: And I'd give the little boy half of my food. ("Strong determination to achieve the objective" is specially indicated.)

Father: Stop it. We can't. (This shows the side of determined refusal in human nature.)

He (the son) was crying again. What about the little boy? He sobbed. What about the little boy? (86) (Fully revealed the "true and sincere emotions and loving kindness".)

The boy's innocence, his eagerness to help people in need and the father-son relationship all symbolize such kinds of hope in humanity.

Yet, one might argue that the only hope of the story, the son, wouldn't have survived if his father has not protected him. After all, "Good Guys" is only a minority in the story; the majority of those are cannibalistic tribalists. Hence, those "Good Guys" will soon die off much faster than those "Bad Guys" in such kind of a cruel situation, and so eventually leave us with only those "Bad Guys". This idea, even though pessimistic, is quite true, even when we see what happens in our present world. In this way, it means that we shouldn't take the glimpse of hope in our humanity for granted. Furthermore, this kind of hope can also be dimmed and get lost, if we do not treasure it and protect it with all of our efforts.

In other words, in order that our future generations may still enjoy the kind of hope that we now have, and for



which our forefathers have fought with great efforts, more actions will need to be done in order to protect and preserve them for good. Or else, our world might one day eventually become the world in **The Road**, in which human beings only act upon their own greediness and selfishness. In other words, we are now at the cross-road in deciding which of the two roads we are heading toward for our future mankind: the road which will bring us down to become simply beings of animalistic instincts and desires; or the road which will bring us more hopes, higher ideals and a brighter future for all of humanity. And which road we are heading toward will have to depend on what we are doing as of today.

Nowadays, in our present world, sometimes we do feel that our society is morally declining and deteriorating. We see people act selfishly, we see terrible crimes in the news, we see tensions of wars between nations, and we see corporations neglecting product deficiencies and damaging our ecology and the environment for profit-making. We can see excessive materialism and false needs for commodities in our society. What happened that brought about the financial tsunami that swept across the whole world, back in 2008, reminds us that the culture of "greediness" by a few in the Wall Street can bring down most of us, even at the expense of the whole world. Economics even defines human beings as simply profit-motivated beings and are rational benefit maximizers. Is this what human nature is all about, after all? If we only act in a way that is purely based upon our own self interests and look forward towards only money and commodities, our lives will then lose all sense and meanings attached to it. Then, our human civilization

will truly become very grim and meaningless. We must gradually change our culture, which has been so selfish and money-oriented, through long-term education.

Meanwhile, there are other things that we can do and act starting from today, besides long-term education. We can bring love and concern to others, we can also be better persons ourselves and act as **role-models** to change others, because it is life that lights up life and gives us hope to live on, and that it is only through mutual communications and interactions among people that we can influence and make others to feel the **meaning of life**, such that they can slowly understand that they shouldn't act selfishly anymore. We should let people come to know, through ourselves personally, as well as through ICTs (Information and Communication Technologies) and the mass media, **that friends and families can possibly bring much more happiness to us all than just money and commodities!**

However, some might argue that it will be hard to act unselfishly in difficult times, such as in times of Wars. Just like what has been mentioned earlier, most people in general would tend to choose how to live on and survive as their first priority in such times. Yet, I believe that even during such times, there are still ways and means to protect oneself without hurting others, just like the father and the son in ***The Road***. They won't want to hurt others unless their lives are being threatened. **So, unless in extreme cases when survival and morality become mutually exclusive, we shouldn't give up our beliefs, moral principles and high ideals. Please do not forget that, historically, there were still quite a few people who had chosen not to give up their beliefs, moral principles and high ideals, even if survival and morality became mutually exclusive.**

Moreover, the argument that we act immorally due to survival is a flaw which doesn't justify selfish acts we see today, such as the "zero-sum game" (with the belief that "either you win or you lose, with no other possibilities") that is practiced in the business world, because most of us are **NOT** in such difficult times when our lives are being threatened.

After all, it is true that there are still some more "Good Guys" left who have invited the son to join in their family, as depicted at the end of ***The Road***. Furthermore, from the case of the father and his son, we can still clearly see the kind of love and care in a family, which is the shining part of human nature. **This is an undeniable fact that there are still love and kinship bonds**



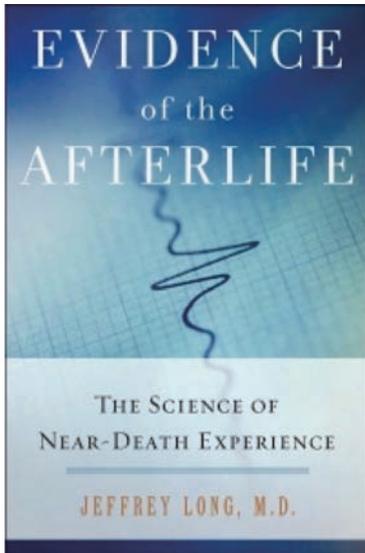
**among people, even at the worst times of life.** It also suggests that we, as human beings, are actually capable of sacrificing ourselves for our own beliefs and reasons, which can transcend the needs of basic survival. **We can also have our own choices to make, in terms of higher ideals and moral principles, and so we are not just purely slaves of our animalistic instincts and desires.** Yet, we do need to remind ourselves at all times that **we must have to fight with all of our might in order to keep up with our hopes and dreams**, as well as to treasure them so long as they are still with us in our present society. Like what the father has said to the son: "This is what the good guys do. They keep trying. They don't give up."(137)

#### Work Cited

McCarthy, Cormac. ***The Road***. New York. Vintage International, 2006.

**This Special Column Welcomes Articles from the Readers**

## Announcement of New Book Release



### Evidence of the Afterlife The Science of Near-Death Experience

by Jeffrey Long, M.D., a physician practicing the specialty of radiation oncology (use of radiation to treat cancer) in Albuquerque, NM, USA. Dr. Long has served on the Board of Directors of IANDS (International Association for Near-Death Studies), and is actively involved in Near-Death Experience (NDE) research.



### Description

In 1998, radiation oncologist Jeffrey Long and his wife Jody began their research project on near-death experiences (NDE). Through [nderf.org](http://nderf.org) (Near Death Experience Research Foundation), Jeff and Jody have gathered thousands of first-hand accounts of NDEs from all over the world. In addition to sharing the personal narrative of their experience, visitors to the site who wish to share their NDE are asked to fill out a 100 item questionnaire designed by Dr. Long in order to isolate specific elements of the experience and to red flag any possible counterfeit accounts. Currently the [nderf.org](http://nderf.org) database contains over 1600 legitimate NDE accounts, far more than any other NDE research database in the world. The NDErs span all age groups, races, religious affiliations and come from all over the world, and yet the similarities in their stories are as awe-inspiring as they are inexplicable.



<http://www.ltlblackbook.com/authors/detail/jeffrey-long-m.d>

Harper One The Little Black Book: Jeffrey Long M.D.  
(Hardcover, ISBN: 9780061452550, \$25.99)

© 2010 HarperCollins Publishers. All rights reserved.  
10 East 53<sup>rd</sup> Street, New York, NY 10022, USA.

Phone: (212) 207-7000



# Donation Form

"Life Enlightenment Charity Foundation Limited" is a registered charity in the Hong Kong Special Administrative Region government, and all donations will be exempted from tax under Inland Revenue Ordinance 88 of the HKSAR Government.

Please make a donation to the Life Enlightenment Charity Foundation Limited and help to carry out



**Life and Death Education**  
**Various charitable activities,**  
**Establishment of the "Life Enlightenment"**  
**Hospital and its innovative services.**



## We need your donations!

To make your donation, please complete this form and return it to: "Life Enlightenment Charity Foundation Limited", at 4/F, Federal Centre, 77 Sheung On Street, Chaiwan, Hong Kong.

Title: \_\_\_\_\_ First name: \_\_\_\_\_ Surname: \_\_\_\_\_

Address: \_\_\_\_\_

Mobile number: \_\_\_\_\_ Office phone number: \_\_\_\_\_

Email address: \_\_\_\_\_ Fax number: \_\_\_\_\_

I would like to make a donation of HK\$ \_\_\_\_\_ for:

- All projects:
- Life and Death Education, Printing of "Life Enlightenment" Bi-monthly Magazine:
- "Life Enlightenment" Hospital Establishment Foundation:
- No need to express gratitude.

### I prefer to make payment in:

- Cash:
- Cheque(s) ( \_\_\_\_\_ Bank, Cheque number: \_\_\_\_\_ ):
- Directly deposit to the Foundation's Bank account (Please fax the deposit slip to 3157 1144, dated: \_\_\_\_\_ ):
- AutoPay (Monthly AutoPay amount: \_\_\_\_\_, Receipt will be sent in April of each year. If you choose the AutoPay method, please contact us at 2558 3680 for registration.)

Please make payment by sending a crossed cheque, payable to "Life Enlightenment Charity Foundation Limited", together with the filled-in form to 4/F, Federal Centre, 77 Sheung On Street, Chaiwan, Hong Kong; OR Deposit to the bank account of "Life Enlightenment Charity Foundation Limited" (Hong Kong Bank: 809-523715-292). After which, please send the deposit slip and the filled-in form to our address, or fax them to (852) 3157 1144. Receipt will be sent to you afterward. For phone enquiry, please call: 2558 3680.

**Boundless Thanks, Boundless Blessings**

# 「生命提昇慈善基金會」的標誌

Logo of "Life Enlightenment Charity Foundation"



標誌的下方是一雙手，代表人類互相守望相助，以「生命燃點生命」。正在燃點的燭光，表示人類的智慧獲得啟迪，照耀著人類的社會及其文明，引向美好的將來。左右兩旁，分別有兩個人手攜手地往上提昇，表示著人類整體之「生命、精神素質」得以提昇，從而發揚人類的文明，促進世界社會之「和諧共融」。

The two hands at the bottom of the emblem represent the mutual care and support of all human beings through our motto of "Life Lights Up Life". The lamp of the lighting candle represents the enlightened human wisdom will be able to shine upon our human society and civilization, and thus will lead to a better and brighter future. On top of that, at the two sides, the two persons are united and are joining hands together for a higher elevation upward towards the sky. This symbolizes that the "quality of life and spirit" of the whole humankind would be further elevated so as to evolve our human civilization to higher levels of progression and elevation, towards a more universal "harmonious and accommodative" global community.

## 生命提昇慈善基金會有限公司

地址：香港柴灣常安街77號發達中心4字樓  
電話：(852) 2558 3680 傳真：(852) 3157 1144  
電郵：info@lifeenlightenment.org  
網址：http://www.lifeenlightenment.org

## Life Enlightenment Charity Foundation Limited

Address: 4/F, Federal Centre, 77 Sheung On Street, Chai Wan, Hong Kong  
Tel: (852) 2558 3680 Fax: (852) 3157 1144  
Email: info@lifeenlightenment.org  
Website: http://www.lifeenlightenment.org