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Life Enlightenment

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全球最大型的瀕死體驗研究

輪迴的科學證據

睡眠睇真D —— 安枕無憂無難度

選擇安寧緩和療護，保障自己善終的權益

蓮花基金會與陳榮基教授簡介

**World's Largest-ever Study of
Near-Death Experiences**

Update on AWARE Study 2009

**How to Combat Insomnia & Get a Good
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The Project on the "Life Enlightenment Hospital"

The notion and plan of the "Life Enlightenment Hospital" is a totally new, innovative and unique large project on medical services. The core of the project is initially to establish a full service private hospital with 260 beds. Besides the provisions of general medical care, it will also provide **an innovative integrated holistic caring service** that has never been provided by hospitals and other institutions before. This unique kind of **"end-of-life care"** will comprise of the following:

1. **Death Education, and knowledge on course of the after-death world** – to eliminate the patients' feeling of loss towards death and fear;
2. **Palliative care before death** – including care service for the dying persons' relatives and caregivers;
3. **An all-round "end-of-life care" and after-death services** – caring services for the dead at the crucial moments of death and dying, as well as the "guiding services for both the few hours, and (for navigating through the critical period) within 49 days, after death".

In fact, modern people have a very limited understanding on death.



Currently, the services provided are very incomplete and fragmented, such that it makes the dying persons and their relatives to have suffered, especially from the **flaws and faults** that are caused by the present death and dying services. The scientific knowledge on brain cognition in advanced modern sciences has unveiled the fact that "human cognition" does not necessarily occur only in the human brain. There are some cardiac arrest patients who have suffered from their health problems and

had gone through the "Near-Death Experiences" (NDEs), as well as those who have revived from their deaths, due to various causes, and had also gone through the "Near-Death Experiences". These people could provide lots of relevant information in providing a clue that deceased persons could still have their "cognitive ability" even after "clinical death". **These empirical experiments, which have been conducted by world-renowned authoritative scientists with their reports published in scientific journals, have found to be strong proofs with solid scientific evidence.**





Scientists have found that about 10-15% of those cardiac arrest patients who had been confirmed as "clinically dead" (that is, the cessations of breaths, heart beats and brain functions) could be revived by "cardiopulmonary resuscitation" (CPR) from death. Their "experiences of clinical death" could provide solid scientific evidence in proving that the human "consciousness and awareness" continue to exist during the "state of death".

In fact, the findings of at least five scientific researches conducted independently in England, USA and Holland have shown that about 10% of those patients who have later survived, after suffering from acute cardiac arrest and were confirmed as in the "state of clinical death", were found that they still had their "continuation of consciousness" during that time period.

This "continuation of consciousness" of a person never cease even during the "state of clinical death". This discovery has a strong and significant meaning to it, which has confirmed the fact that it does not mean that nothing will remain after death, but instead, the "continuation of consciousness" of a person still continues to keep on functioning. In fact, these relevant researches and their findings had now been published in such renowned medical journals as "Resuscitation" and "The Lancet", where availed relevant research reports.



Dr. Sam Parnia, as Chairman of the "Horizon Research Foundation", an independent organization focused on research of the "mental states of human beings during terminal moments", has announced the launching of a large-scale research project during the "Symposium on Human Consciousness" held by the United Nations in September of 2008. This is a large-scale research experiment on the topic of "whether

there is the continuation of consciousness and awareness at the moment of death"? This research project would last for three years, and has been carried out by 25 physicians from nine different hospitals in both England and USA. This research project has sampled on researching 1,500 patients

who had survived cardiac arrest, which is led by Dr. Sam Parnia, the Honorary Senior Clinical Researcher at the University of Southampton, UK, together with **Dr. Peter Fenwick**, an authoritative Neuropsychiatrist.

The numerous research findings of the different experiments have confirmed that the "consciousness and cognitive ability" of human beings continue to exist even after death. Furthermore, it has also shown that the physical bodies still have not yet died completely after a few hours to a few days, and so special caring services for them are much needed. In fact, a related large-scale study of near-death experiences has already been launched. Therefore,

the palliative care services before death, the end-of-life care services, and the “guiding services after death” are clearly all extremely important for the dying persons. If the dying person has received the necessary **“Death Education”** while one is still alive, and has learned the necessary knowledge on the operations of the **“World After Death”**, they will definitely understand the importance of the “end-of-life care services”. As a result, the society will have a huge demand for this kind of service. Unfortunately, there is still not a single institution that can provide such type of comprehensive services at the present moment. **Such a fault is, indeed, a great regret for all human beings, but, at the same time, it is actually a great business opportunity.** As such, in order to assist the dying persons to have real and civilized cares during their last journeys in life, the “Life Enlightenment Charity Foundation Limited” has proposed to establish this Special Project on the “Life Enlightenment Hospital”.

“Life Enlightenment Charity Foundation” *

“Life Enlightenment Charity Foundation Limited” (herein known as the “Foundation”) actively advocates the Special Project on the “Life Enlightenment Hospital”, through playing the role of a **charity body**. Upon the completion of this Special Project, **the “Foundation” will re-invest all the amounts of profits gained from this operation for other charity projects**, so that this innovative

project of great potential can help to nurture numerous other charity projects and items, with its sustainable resources to be perpetually developing, without ever drying up. The “Foundation” anticipates that this Special Project of the “Life Enlightenment Hospital” would create great demands in Hong Kong, the Mainland, and even for the whole world,

due to **its innovativeness and uniqueness** (especially on the various integral components of the end-of-life care, education on death, as well as the continuity of the holistic integrated services). Hence, upon the completion of its structure and the launching of its operation in Hong

Kong, the “Life Enlightenment Hospital” will become a unique role model of its own, so that its mode of operations would then be further extended to the rest of China, and to the global market of the whole world in a “franchise manner”.

It is estimated that the total investments for the first phase of development for the “Life Enlightenment Hospital” will require HK\$2.7 billion. As this Special Project will have new sources of income coming from its innovative services (such as the “end-of-life care”



services, etc.), therefore it is expected that the payback period for this project would be around seven years. Furthermore, the "Foundation" is exploring its feasibility on all sorts and styles of financing alternatives, which may take different formats of financial cooperation with public and/or private organizations, and direct investments of individuals, as well as loans, subsidies, and/or donations.



We strongly believe this Special Project on the "Life Enlightenment Hospital" can actually cater for the real needs of dying persons, and will really provide the real caring services for their last journeys in life while living in a civilized society, all of which will simultaneously create a whole new market. Therefore, this is, indeed, a project that is both of a charitable nature and of great commercial opportunities.

* "Life Enlightenment Charity Foundation Limited" is a registered charity body in the Hong Kong Special Administration Region of China. The general public can find evidence on the Hong Kong Special Administration Region Government website at URL: http://www.ird.gov.hk/chi/tax/ach_search.htm

No Restrictions on Any Religious Beliefs

Many people might have misunderstood that the all-rounded "end-of-life care services" during and after death – especially the "guiding services for both the few hours, and (for navigating through the critical

period) within 49 days, after death" – would let this Special Project on the "Life Enlightenment Hospital" to be restricted by and confined with the religious norms of "Tibetan Buddhism"? The answer is totally negative, that is, there are absolutely no restrictions at all on any religious beliefs. This is because the

"World After Death" is a kind of environment that exist in Nature, and its Law of Evolution is well beyond any religious norms. In this regard, the kind of spiritual guidance for all human beings, and even for all sentient beings, to select for the right paths, while protecting them from falling into dangerous pitfalls, when entering into the "World After Death" should be a kind of universal education and basic knowledge, and is thus not confined to any religions. As such, this Special Project on the "Life Enlightenment Hospital" is suitable for all human, and sentient, beings. Yet, on the other hand, this Special Project will not hinder anyone to conduct any kind of religious rituals and ceremonies. Indeed, it can be described as the best place of help and guidance, in terms of spiritual shelter and refuge, for all human, and sentient, beings. It is also the best place of spiritual assistance in guiding one's spiritual "life" to be uplifted, and to become "enlightened" eventually and successfully. From the deepest of our hearts, we hereby sincerely wish and pray that such a perfect kind of "Life Enlightenment Hospital" would soon be established !



Children Who Speak of Memories of a Previous Life as a Buddhist Monk: Three New Cases (3)

by Erlendur Haraldsson and
Godwin Samararatne

Previous Synopsis

When Duminda Bandara Ratnayake was about three years old he started to speak about a life as a chief-monk at the Asgiriya monastery in Kandy and often expressed his wish to visit that temple. The Asgiriya monastery is one of the largest monasteries in Sri Lanka, and its monks share with the Malvatta monastery the privilege of guarding the Temple of the Tooth, one of the foremost places of pilgrimage in Theravada Buddhism (Seneviratne, 1978).

Duminda was born on June 16, 1984, of Sinhalese Buddhist parents. He was the second of three sons. He lived with his mother at the farm of her parents, who are small landowners in Thundeniya, a mountainous rural area some 16 miles by road from Kandy.

Duminda showed some behavioural features unusual for a boy of his age. In October 1987 Duminda was taken to Asgiriya by his mother and grandparents. A journalist from the newspaper *Island* learnt about the case and was present during Duminda's visit.

The visit to Asgiriya by Duminda is of less importance in our investigation than Duminda's statements because it proved difficult to reliably reconstruct what had taken place. Duminda's statements are more important to us because he repeatedly uttered them over a period of more than two years.

The Search for a Personality Matching Duminda's Statements



Duminda

Oliver D. Silva, the journalist from *Island* who first reported on the case, quickly concluded that the boy had been referring to Ven. Ratanapala, a senior monk who had died of a heart attack in 1975 in Galatera outside of Asgiriya. We learnt from three monks who had known him that Ven. Ratanapala had not owned a

car or an elephant, had no personal income (hence no money bag), did not preach (hence did not use the fan), had no connection with the Malvatta monastery, and had been known for his interest in politics. Thus he was excluded as a candidate whose life might correspond to Duminda's statements.

If Duminda's statements did in fact refer to a certain monk who had lived in Asgiriya, answers to the following questions would seem pertinent in attempting to distinguish him from other candidate monks: Which monks had income from the temple (money bag), had connections with the Malvatta monastery

and the Temple of the Tooth, had frequent occasions to visit these places and had friends there? Which monks had preached sermons and exhorted laymen to recite the Buddhist precepts, thus using a monk's fan? Which monks travelled and often used a red car? Which monks had a heart condition, fell down and died in a hospital? Which monks owned a radio? Which monks owned an elephant?



Duminda visiting Asgeriya

Furthermore, it seemed likely that the monk we sought had lived many years in the Sangha (the Buddhist clergy) since he had been a senior monk, had not been a vegetarian (Duminda did not reject non-



Duminda in monastery

vegetarian food at home), had not been a 'meditating' monk (Duminda's emphasis was on ceremonies and behaviour), and had been virtuous and strictly obeyed the rules.

Duminda had clearly stated that he had been a senior monk though he never explicitly mentioned the title 'mahanayaka'. We independently asked his mother, grandmother and grandfather about which Sinhalese word Duminda had used to describe his position. They agreed that he had referred to himself as 'nayaka-hamduruvo' meaning chief-monk, and less frequently 'loku-sadu' or 'loku hamduruvo' meaning 'big' monk. The red car and the money bag also indicated



either a senior monk who had died quite recently, or a mahanayaka (chief-monk) of Asgiriya who had lived not earlier than right after the first World War. The Asgiriya monastery has only one mahanayaka, and he is elected by the monks. Not until the twenties had a mahanayaka owned a car, and only in the eighties had other monks than mahanayakas owned cars. The same can be said about possessing money bags; now a few of them may have some personal income but that is quite a recent development.

After detailed and careful inquiries we learnt from various monks in Asgiriya that no monk who had died in the seventies or eighties seemed to match the statements made by Duminda. His description therefore could only fit a previous mahanayaka, if anyone at all.

Table 3: List of Abbots of Asgiriya Temple from 1921 to 1975

Names	Years	Car	Cause of death	Radio	Preached	Elephant
Gunnepana	1921-29	red/brownish	sudden heart attack	gramophone	frequently	had one?
Mullegama	1929-47	no car	paralysis	no radio	famous for it	none
Yatawatte	1947-66	no car	paralysis	no radio	no preaching	had one
Udugama	1966-70	uncertain	old age	no radio	no preaching	none
Godmunne	1970-75	white	sudden	no radio	no preaching	none
		Mercedes	heart attack			

From an 83-year-old senior monk in Asgiriya, Ven. Thoradeniya Piyaratana, we obtained a list of all the mahanayakas in Asgiriya from the beginning of the 1920s (when the first car came to Asgiriya) to 1975, when the present mahanayaka, Ven. Gunaratna Chandananda, took office. This list is in **Table 3** with the principal statements made by Duminda, and how each of them fits each mahanayaka. We gathered this information from various monks in Asgiriya during visits in 1988 and 1989 but mainly from Ven. Thoradeniya Piyaratana, who knew no details about Duminda's statements.



Duminda claimed to have owned a red car. In **Table 3**, we see that only two mahanayakas had owned cars. Ven. Godmunne, who died in 1975, owned a white Mercedes car. Ven. Gunnepana Saranankara, who had died in 1929, owned a car.

In 1988 we interviewed independently two old monks who recognized Ven. Gunnepana in a group-photo to be described below. According to the Ven. Kappitivalana Sumangala, then aged 82 (now deceased), Ven. Gunnepana Saranankara had owned a car. When we asked if he could remember its colour, the monk said brownish. The same day we independently met for the first time with Ven. Thoradeniya Piyaratana, who also recognized Gunnepana Saranankara in the same group photo. He remembered the colour of his car as red or brownish.

In 1990 we learnt through the Ven. Molagoda Dharmaratana, who had become a resident monk in the village of Gunnepana, that an old man, Mr Sedaraman (born in 1914), had known Mahanayaka Gunnepana Saranankara since he was 12 years of age as he had lived in the village

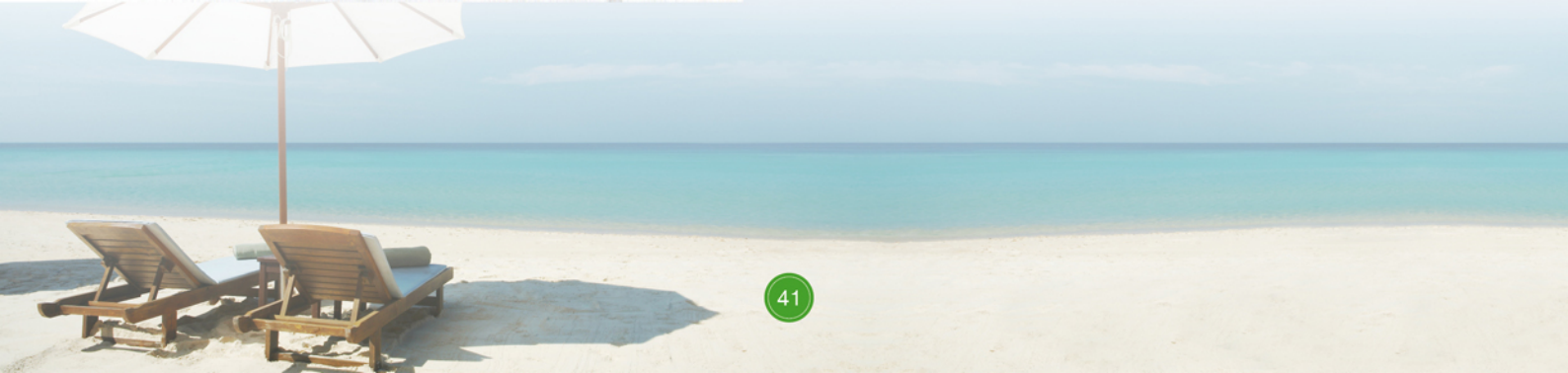
of Gunnepana. He and his father used to drum at festivals for Mahanayaka Gunnepana Saranankara. Mr Sedaraman told us that all these years when he knew Gunnepana he had owned a red car with a folding roof.¹ In his red car he had often visited his home village Gunnepana where he was born and where he had previously lived in the local monastery.

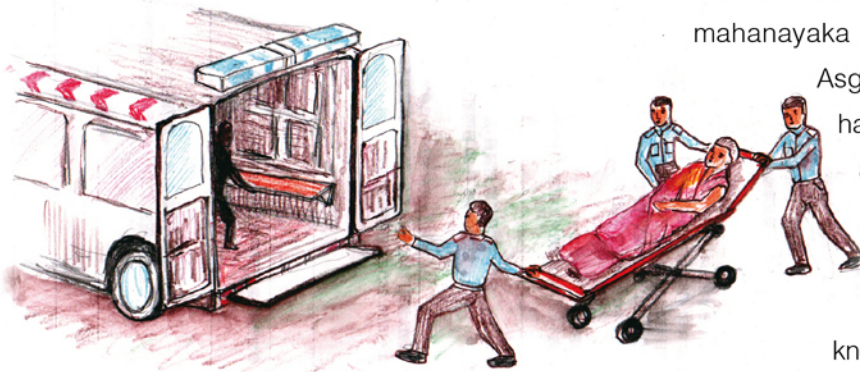
Conclusion

Only one mahanayaka, Gunnepana Saranankara, had owned a red (or brownish) car. Two of the mahanayakas, Gunnepana and Godmunne, had died from heart attacks. This item excludes the other mahanayakas. Duminda had stated that he had died in a hospital. However, Ven. Thoradeniya Piyaratana and Mr Sedaraman stated that Mahanayaka Gunnepana died in the Asgiriya Monastery after a physician had been summoned to him. Gunnepana's death certificate could not be traced, but this information seems reliable.



Did any of the mahanayakas have a radio? None, according to Ven. T. Piyaratana, but Gunnepana, and he alone, had owned a gramophone, and had records made of Buddhist chanting and recitations which he often played. At Duminda's home there was no gramophone, and Duminda has apparently





musicians because they had often drummed for the mahanayaka in the monasteries in Gunnepana and Asgiriya. This musical interest is likely to have caused Ven. Gunnepana to obtain a gramophone. Mr Sedaraman did not know that Gunnepana had owned a gramophone, but stated that he might have had one without his knowledge..... (To Be Continued) 🌞

never seen one, as far as we can ascertain from his family. Gramophones and radios have in common that they play sound. Could it be that Duminda did not recognize the difference since he had never seen a gramophone? If this is the case the evidence again points towards Ven. Gunnepana.

Furthermore, according to Mr Sedaraman, Mahanayaka Gunnepana had been particularly fond of music (drumming and trumpeting) and chanting, and there was more music played in Asgiriya during his time than either before or after his term in office. Sedaraman and his father had become close to Gunnepana as



Note 1: As always we conducted our interviews in an open-ended fashion and refrained from asking leading questions. Mr Sedaraman volunteered the information about the red car.





World News & Information

News & Information Team

(1) World's Largest-ever Study of Near-Death Experiences

ScienceDaily (Sep. 10, 2008) — The University of Southampton is launching the world's largest-ever study of near-death experiences this week.

The **AWARE** (AWAreness during REsuscitation) study is to be launched by the **Human Consciousness Project** of the University of Southampton - an international collaboration of scientists and physicians who have joined forces to study the human brain, consciousness and clinical death.

The study is led by **Dr Sam Parnia***, an expert in the field of consciousness during clinical death, together with **Dr Peter Fenwick*** and Professors Stephen Holgate and Robert Peveler of the University of Southampton. Following a successful 18-month pilot phase at selected hospitals in the UK, the study is now being expanded to include other centres within the UK, mainland Europe and North America.

"Contrary to popular perception," Dr Parnia explains, "death is not a specific moment. It is a process that begins when the heart stops beating, the lungs stop working and the brain ceases functioning - a medical condition termed cardiac arrest, which from a biological viewpoint is synonymous with clinical death."

"During a cardiac arrest, all three criteria of death are present. There then follows a period of time, which may last from a few seconds to an hour or more, in which emergency medical efforts may succeed in restarting the heart and reversing the dying process. What people experience during this period of cardiac arrest provides a unique window of understanding into what we are all likely to experience during the dying process."

A number of recent scientific studies carried out by



Dr. Sam Parnia

independent researchers have demonstrated that 10-20 per cent of people who go through cardiac arrest and clinical death report lucid, well structured thought processes, reasoning, memories and sometimes detailed recall of events during their encounter with death.



Dr. Peter Fenwick

During the **AWARE** study, doctors will use sophisticated technology to study the brain and consciousness during cardiac arrest. At the same time, they will test the validity of out of body experiences and claims of being able to 'see' and 'hear' during cardiac arrest.

The **AWARE** study will be complemented by the **BRAIN-1** (Brain Resuscitation Advancement

International Network - 1) study, in which the research team will conduct a variety of physiological tests in cardiac arrest patients, as well as cerebral monitoring techniques that aim to identify methods to improve the medical and psychological care of patients who have undergone cardiac arrest.

Dr Parnia will formally announce the launch of the **AWARE** study at an international symposium to be held at the United Nations on September 11.

Doctors at 25 UK and US hospitals will study 1,500 survivors to see if people with no heartbeat or brain activity can have "out of body" experiences.

Dr Parnia and medical colleagues will analyze the brain activity of 1,500 cardiac arrest survivors, and see whether they can recall the images in the pictures.

Hospitals involved include Addenbrookes in Cambridge, University Hospital in Birmingham and the Morriston in Swansea, as well as nine hospitals in the US.

Horizon Research Foundation is a separate and independent charitable organization (with Registered Charity No. 296655 in the UK) that aims to provide support for scientific research and understanding into the state of the human mind at the end of life. We aim to do this by raising funds for high quality scientific projects, and provide various educational tools such as lectures, conferences and information booklets for the public and healthcare professionals.

See also URL at: http://www.Southampton.ac.uk/mediacentre/news/2008/sep/08_165.shtml



(2) Update on AWARE Study 2009

Source: **Horizon Research Foundation's Website** – 2 November, 2009

2009 was a good year for the research collaboration that had been set up and was announced at the US Symposium held in New York in 2008. This was the occasion where the launch of the **AWARE** Study was announced and throughout the end of 2008 and throughout 2009, we have managed to increase our broad collaboration into the study of the mind and brain during cardiac arrest and clinical death. I am pleased to say that we have now expanded our network both in the UK and in the United States and have also recruited a centre in France. There are also many other centres who are still working on their paperwork in order to be able to join the network of hospitals who are participating in the **AWARE** Study.

Although the network is continuing to expand, we have had the early part of the study in place since the early part of 2007 and therefore the team is working to be able to collect the data for the last three years with a view to making a preliminary publication and releasing the findings towards the end of this year or in the very early part of 2011.

Many people have written to us and have asked to be updated with the study results, however, as I am

sure everyone will understand, we are unable to release data in a piecemeal fashion. We therefore look forward to being able to release the results of our study once the study has been accepted for publication in a major Peer Review Journal. 🌅

Horizon Research Foundation's URL at: http://www.horizonresearch.org/main_page.php?cat_id=233

Notes:

* **Dr Sam Parnia** holds an honorary position as Senior Clinical Research Fellow at the University of Southampton in the UK where he heads the Consciousness Research Group.

* **Dr. Peter Fenwick**, M.D., F.R.C.Psych., is Senior Lecturer at the Institute of Psychiatry, Kings College, London, and associated with the Mental Health Group at the University of Southampton. He is also Consultant Neuro-psychiatrist at the Maudsley Hospital and at the John Radcliffe Hospital in Oxford. As a leading clinical authority on "Near-Death Experiences" (NDEs), Dr Fenwick has analyzed more than 300 such cases of life-altering events over the course of four decades of research, and is highly regarded both by medical colleagues and by the media for his knowledge of this subject.



How to Combat Insomnia & Get a Good Night's Sleep?

By Dr. Wong Hiu Mei

MBBS(HK)

MRCPsych

FHKCPsych

FHKAM (Psychiatry)



Dr. Wong is a psychiatrist currently serving in a public hospital. She graduated from the Medical School of the University of Hong Kong in 1998 and obtained the qualification of specialist in Psychiatry in 2009. Her major research interests include borderline personality disorder, community mental health and risk assessment in psychiatric patients.

Introduction

Do you want to be productive, mentally sharp, emotionally balanced, and full of energy all day long? The way you feel during your waking hours hinges on how well you sleep at night. During our nightly sleep our body regenerates and regroups in order to be ready to tackle the next day ahead. However, many people experience difficulty getting enough sleep. A study by the Centre of Health Protection indicates that insomnia affect around 12.5% of population in Hong Kong.

There are many possible causes of insomnia. The causes of insomnia include:

1. Physical causes such as arthritis, asthma, heart disease, high blood pressure, hyperthyroidism, and Parkinson's disease. Certain drug such anticonvulsant and stimulants can also cause insomnia.

2. Psychological causes such as anxiety, depression, psychosis, substance abuse or sleep disorders.
3. Temporary events or factors including jet lag, working the night shift or long shifts, environmental noise, extreme temperatures, or a change in a person's surrounding environment and stress due to



traumatic event such as an illness or loss of a loved one, or a minor event such as a change in the weather or an argument with someone.

Side Effects of Insomnia

Chronically sleep-deprived people are vulnerable to sudden sleepiness, irritability, clumsiness, drowsiness which negatively affects their productivity, reduced reaction time, increased risk of traffic or industrial accidents, impaired memory, immune system and cognitive ability and even weight gain.

Sleep Debt - Hard to Repay

Individuals who get too little sleep during the work or school week but try to catch up on weekends may not realize that they are accumulating a chronic sleep debt. Many people have a false sense of reassurance that they can quickly recover from a chronic sleep debt with just one or two days of good sleep. However, researchers found that the ill effects of sleep deprivation won't disappear after



a full night of "catch up" sleep. It is because during the "catch up" sleep, the sleep in excess of normal sleeping hours is mainly made up of "light sleep" rather than "deep slow wave" sleep which are more refreshing and restful. That means one cannot replace lost sleep all at once. It may take a couple of days to repay the debt by having a few more hours of sleep per night.

Alcohol and Hypnotics Make the Matter Worse

Many people believe that alcohol and hypnotics helps them sleep. While they may make you fall asleep faster, they reduce your sleep quality.



While alcohol has an immediate sleep-inducing effect, a few hours later as the alcohol levels in your blood start to fall, there is a stimulant or wake-up effect. It is because alcohol increases the frequency of rapid eye movement (REM) sleep in the second half of the sleep period and REM is less restful and associated with dreaming. People may awaken from dream and return to sleep with difficulty.

The hypnotic medications also have a number of side effects such as cognitive impairment, dizziness, headache and daytime fatigue.

Both alcohol and sleep pills are quite addictive. After using hypnotics or alcohol for a period of time, they will begin to lose their effect. That means

you have to get more and more to get the same effect. Upon discontinuation of prolonged hypnotic/ alcohol use, withdrawal syndromes can occur. Subjects may experience even greater difficulty falling asleep, have more frequent awakening and worse quality of sleep. Besides, excessive drinking can cause a variety of health problems such as liver disease, stomach ulcers as well as depression.

Some Simple Tips that Many People Find Helpful

1. Make sure that your bed and bedroom are comfortable – not too hot, not too cold, not too noisy. Make sure your mattress and pillow support you properly.
2. Caffeine hangs around in your body for many hours after your last drink of tea or coffee. Stop drinking tea or coffee by mid-afternoon. Try to have your supper early in the evening rather than late. If you go to sleep with a full and heavy stomach, your active digestion will keep your mind and body awake and will not let you sleep easily.
3. Get some exercise. Try a brisk walk, a bicycle ride, or even gardening or housework. Be sure to schedule your exercise in the morning or early



afternoon. Exercising too late in the day actually stimulates the body, raising its temperature. That's the opposite of what you want near bedtime, because a cooler body temperature promotes sleep.

4. Fix a bedtime and an awakening time. The body "gets used" to falling asleep at a certain time, but only if this is relatively fixed and this is an essential component of good sleeping habits. Avoid napping during the day because it will make it harder to get off to sleep at night.
5. Establish a pre-sleep ritual. Pre-sleep rituals, such as warm milk, a warm bath or a few minutes of reading, can help you sleep.

If you have tried the tips above, but are still struggling with sleep problems, go and see your medical doctor to have a proper check-up in order to determine the problem and the best treatment. 🌅



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.