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CPR的抉擇

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「生命意義」(1)

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

Three New Cases (4)

**The Project on the "Life Enlightenment
Hospital"**

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Series on

“Research Reports”

Children Who Speak of Memories of a Previous Life

as a Buddhist Monk: Three New Cases (4)

by Erlendur Haraldsson and
Godwin Samararatne

Previous Synopsis: The Case of a Chief Monk's Reincarnation - Duminda Bandara Ratnayake

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.



Duminda

because he repeatedly uttered them over a period of more than two years.

After detailed and careful inquiries, we have finally learnt that there was only one monk who had simultaneously "owned a red (or brownish) car, had died from a heart attack, had owned a gramophone, and was a Mahanayaka", and he was the Ven. Gunnepana Sarananakara.

Conclusion 2

Every mahanayaka taught apprentice monks so this item is of no value in distinguishing between them. Which of the mahanayakas preached? According to Ven. T. Piyaratana, Ven. Mullegama was famous for his preaching. Ven. Gunnepana did quite a bit of preaching. Ven. Yatavatte, Ven. Udugama and Ven. Godmunne did no preaching. Again we have two candidates, Ven. Gunnepana and Ven. Mullegama; the latter, however, had no car and died by paralysis, not of a heart attack.

The fan used by monks in Sri Lanka is a part of every monk's paraphernalia; however, it is only used by

monks who preach and only some monks do that. The holding of the fan and reciting of stanzas, so important to Duminda, is done at the beginning of any formal sermon.

Duminda spoke of having had an elephant. Ven. Piyaratana was not sure whether Ven. Gunnepana had owned an elephant, but he was

sure that Ven. Yatavatte had owned one. Again, Mr Sedaraman's testimony proved informative. According to him, Ven. Gunananda, the chief disciple of Ven. Gunnepana, had caught an elephant and had it brought to Gunnepana village where Ven. Gunnepana Sarananakara was a frequent visitor (he had been born there and had lived in the local monastery). Ven. Gunnepana had taken much interest in this elephant, which died shortly before he himself died.



Duminda visiting Asgeriya



Duminda in monastery

According to this testimony, we may infer that two of the mahanayakas had owned or taken particular interest in elephants, Ven. Gunnepana and Ven. Yatawatte. The latter, however, had no car, died of paralysis and did no preaching. Once more Ven. Gunnepana is the most likely person to match Duminda's statements. Besides, the Asgiriya Monastery owned several elephants which were used on festive occasions.

Mr Sedaraman did not reveal much to us about Ven. Gunnepana's personality except that **he had always been gentle, kind and friendly towards everyone, was very calm and never got excited.** He had come from a poor family and the lay-people liked him. Ven.

Piyaratana, who also knew Ven. Gunnepana, remembered him as **a very virtuous monk who strictly observed all the rules.**

Only one mahanayaka, Ven. Gunnepana, matches the five principal statements listed in **Table 3.** Three (Mullegama, Yatawatte and Godmunne) fit one statement, and one (Udugama) none at all. Ven. Gunnepana is clearly the primary candidate to fit Duminda's description.

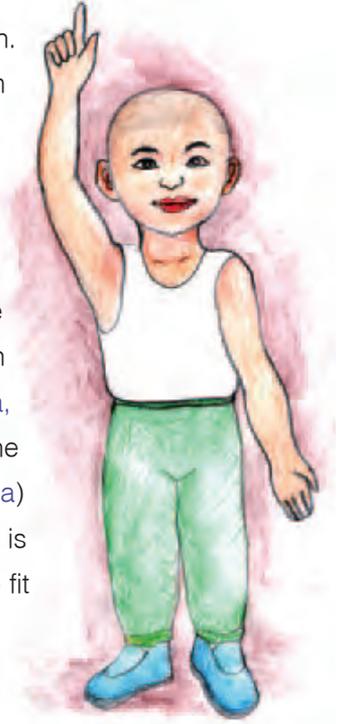


Table 3: List of Abbots of Asgiriya Temple from 1921 to 1975

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			

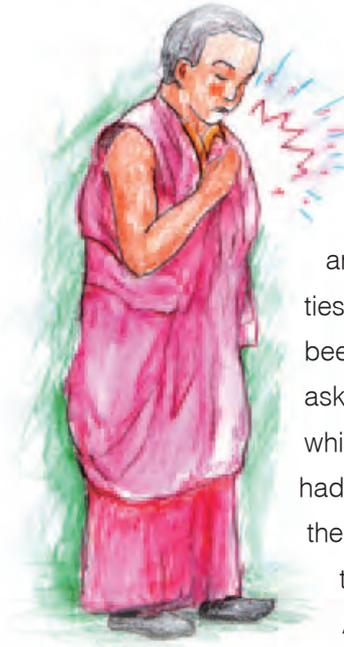
Possible Effects of Contamination in Duminda's Statements

One of the principal difficulties in investigating cases of children who claim to remember a previous life is to get the child's statements before they may have become contaminated by knowledge of some person that people around the child come to believe to have been his previous personality.

One must attempt to distinguish the child's original statements from whatever the child or those around him may have later added or substituted. In this case **the possibilities for such contamination were smaller**

than usual, since the original investigation by the journalist was superficial and the child's statements only to a small extent matched the monk whom the journalist picked as the supposed previous personality.





Duminda's family never came to know the family or friends of that monk (or any monk), nor did they seem interested in knowing any details about the personalities whom Duminda might have been. For example, when we asked Duminda's grandfather which monk he thought the boy had been he did not know. For the family, it was enough to know that he had been a monk in Asgiriya.

Hence possible contamination is more likely to be of a general nature, involving the assumed or idealised characteristics of monks in general. Duminda lived in a rural area, and he might have seen a monk on the road and seen how they dress and fold their robes. Also

This, however, might not explain it all. E.H.'s first interpreter, Mr Ranasinghe, commented, when we were pondering about this, that his grandchildren of similar age also were sometimes up early but had never learnt any stanza, nor had he heard of any child, in his family or elsewhere, who had learnt these stanzas, which are in the dead language, Pali. However, we were not able to ascertain that he understood the meaning of individual Pali words.



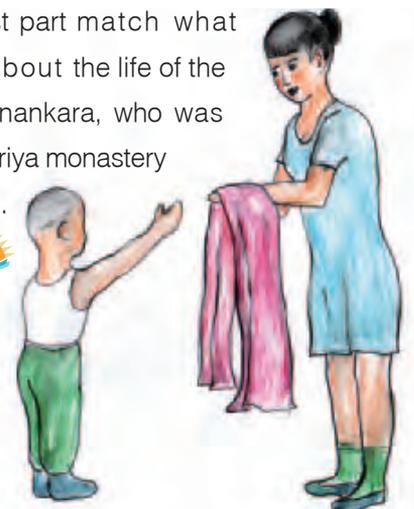
puzzling is his clear and correct recitation of stanzas at three years of age (in Pali, not his native Sinhalese), and the fact that he did it with a fan in a monk-like fashion.

We made many inquiries about how Duminda might have learnt these stanzas. Duminda's grandmother knew most of these stanzas but denied having taught them to Duminda. Another normal explanation was the fact that at five o'clock each morning a monk recites some stanzas on the Sri Lanka radio. The boy was an early riser and may have heard them.

In the case of Duminda Bandara Ratnayake we find many behavioural features unusual in a three- or four-year-old child and which correspond to the behaviour of monks in general, and, it seems, in particular to the life of Mahanayaka Gunnepana.

In addition, the testimony that we were able to gather from witnesses who knew the Ven. Gunnepana Saranankara indicates that Duminda's statements for the most part match what we have found out about the life of the Ven. Gunnepana Saranankara, who was chief monk of the Asgiriya monastery from 1921 to 1929.....

(To Be Continued)



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:

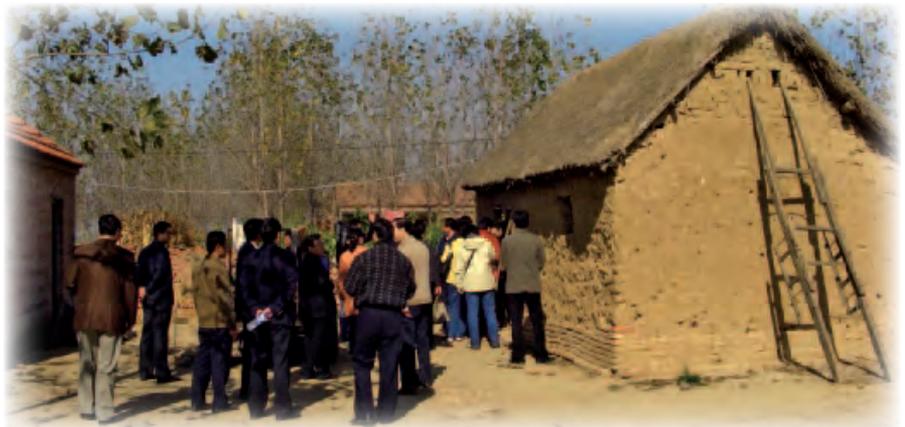
1. **Death Education, and knowledge on course of the after-death world** – to eliminate the patients' feeling of loss towards death and fear;
2. **Palliative care before death** – including care service for the dying persons' relatives and caregivers;
3. **An all-round "end-of-life care" and after-death 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”.



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”

“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



The Project on the "Life Enlightenment Hospital"

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 !**



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:

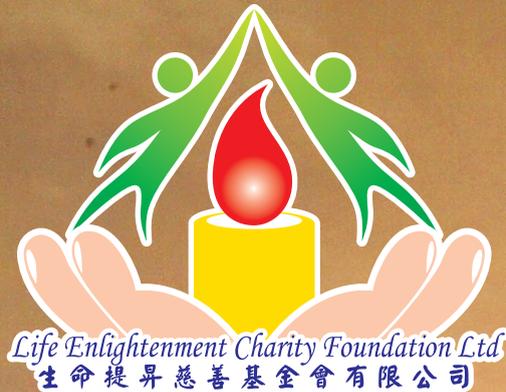
- Cash:
- Cheque(s) (_____ Bank, Cheque number: _____):
- Directly deposit to the Foundation’s Bank account (Please fax the deposit slip to 3157 1144, dated: _____):
- AutoPay (Monthly AutoPay amount: _____, Receipt will be sent in April of each year. If you choose the AutoPay method, please contact 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.