

death to Taiwanese people by interviewing 20 terminally ill patients. She suggested that the Pure Land Buddhist notion of "rebirth into the Pure Land" can bring patients peaceful and positive thinking, for rebirth into the Pure Land means a brand-new life.³⁷ Perhaps not a brand new life, but this notion does provide some hopeful expectations after death. This hope can further stimulate people to pursue the ideal of a "good death" in Pure Land Buddhism, in which the attributes of a good death according to the standard of Western societies are also included. In addition, Buddhist teachings about the reality of the world offer insights into the nature of life: in the endless cycles of life and death, death is not just an end but a beginning of another life. In such a sense, the idea of death does not seem so harsh, and one may learn to accept it as a natural occurrence of life, which is also a goal that the hospice movement has tried to achieve. Furthermore, the process of managing a death in accordance with Pure Land Buddhist teachings and practices can provide a "good death" paradigm to the contemporary death awareness movements. All of these are the values contributed by Pure Land Buddhism to the cooperation.

Although such effort has been expended, the concept of a "good death", irregardless of whether one is referring to the standard in Western societies or that of Pure Land Buddhism, is still not widespread in Taiwan. According to C. S. Chao's talk published in the *United Daily News* on August 25, 2002, there are many cases in which the wishes of the dying to die naturally and peacefully without life-sustaining treatment were not respected by their family and health professionals. In 1 case, the dying was a Pure Land Buddhist. Her wish of peacefully passing away while reciting the name of Buddha Amitabha in order to gain rebirth into the Pure Land was not fulfilled, due to her family quarreling over the distribution of her property. These cases show the necessity and importance of spreading the concept of a "good death" in both Western societies and Pure Land Buddhism for educating the entire society. The Lotus Foundation and other organizations dedicated to promoting the concept of a "good death" have been working toward this direction by holding workshops and lectures about end-of-life care open to all levels of society.

However, Buddhist participants do not seem to pay sufficient attention to the elaboration of the teachings of Pure Land Buddhism and the justification for the collaboration between Buddhism and death awareness movement. In this case, one may wonder why they are related to each other. Therefore, connecting them at a theoretical level could be a task of their future collaboration. Moreover, there are many Buddhist groups in Taiwan, and each of them operates independently. Incorporating them as a resource to facilitate the promotion of the good death ideal is another challenge in the future.

REFERENCES

1. History of MacKay Hospice Center. Taipei: MacKay Memorial Hospital, 2000. (Available at <http://www2.mmh.org.tw/hospice/index.html>).
2. Hart B, Sainsbury P. Whose dying? A sociological critique of the "good death". *Mortality* 1998;3:65-77.
3. Mak JMH, Cliton M. Promoting a good death: an agenda for outcomes research — a review of the literature. *Nurs. Ethics* 1999;6:97-106.
4. Chen SC. The research on theory and practice of life-death education inside Buddha Pure-Land section. *Hua Fan Acad. J.* 2000;6:1-12.
5. Payne SA. Perceptions of a 'good' death: a comparative study of the views of hospice staff and patients. *Pall. Med.* 1996;10:307-312.
6. McNamara B, Waddell C, Colvin M. The institutionalization of the good death. *Soc. Sci. Med.* 1994;39:1501-8.
7. Steinhauser KE, Clipp EC, McNeilly M, Christakis NA, McIntyre LM, Tulsky JA. In search of a good death: observations of patients, families, and providers. *Ann. Intern. Med.* 2000; 132: 825-832.
8. Ellingson S, Fuller JD. A good death? Finding a balance between the interests of patients and caregivers. *Generations* 1998; 22:87-91.
9. Stevenson DB. Death-bed Testimonials of the Pure Land Faithful. In: Lopez DS eds. *Buddhism in Practice*. New Jersey: Princeton Univ. Press, 1995:592-602.
10. Master Yin-kuang. *Three essentials for those close to death (Lin-chung san-te-yao)*. Beijing: Resources of Ar-