

Spiritual Care Directive

A BUDDHIST PLAN FOR THE TIME OF DYING

Name

Date

My Dharma Advocate

peacefully
PREPARED

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Lined writing area consisting of 30 horizontal lines.

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Dharma Advocates

DHARMA ADVOCATES / DHARMA FRIENDS and their contact information. I am grateful to have Dharma Friends who have exchanged end of life planning and Spiritual Care Directives. These Dharma Advocates may attend my dying while I am in sickness, during active phases of dying, the moment of death and the days following my death. Doing practice together, in my room or remotely, will help steer my mind towards the dharma and the teachings I have received. My Dharma Advocate knows my Teacher and will contact him/her to ask what prayers, practice and sponsorships should be done during this time.

1. Dharma Friend: _____

Our dharma connection: _____

Contact Info - Telephone/email: _____

I welcome their support in the following ways: _____

2. Dharma Friend: _____

Our dharma connection: _____

Contact Info - Telephone/email: _____

I welcome their support in the following ways: _____

3. Dharma Friend: _____

Our dharma connection: _____

Contact Info - Telephone/email: _____

I welcome their support in the following ways: _____

4. Dharma Friend: _____

Our dharma connection: _____

Contact Info - Telephone/email: _____

I welcome their support in the following ways: _____

My Teachers

MY TEACHERS Please seek my Teacher's guidance for the time of sickness and dying. I also have special relationships with other Teachers and it would be auspicious to contact them for support and prayers.

In order to keep the circumstances auspicious, generous and accumulate good merit, please make an offering at the time of these requests to them personally or their organization, monastery, etc. I have made the following offering instructions.

Name of Lama/Teacher: _____

Contact Info: _____

Please have compassion on me with the following request: _____

Offering: _____

Name of Lama/Teacher: _____

Contact Info: _____

Please have compassion on me with the following request: _____

Offering: _____

Name of Lama/Teacher: _____

Contact Info: _____

Please have compassion on me with the following request: _____

Offering: _____

Dharma Box

Contents may include:

Spiritual Care Directive

Liberation upon sight – Photos of my Teachers, thangkas, stupas

Liberation upon touch / wearing – Takdrol / Dharani blanket

Liberation upon taste – Mendrup / Dutsi / Vajrasattva pill

Liberation upon smell – Incense sticks or powder

Liberation upon hearing/sound - Recordings of chants, recitations, practices, etc

Practice Instructions booklets

Prayer Books

Tibetan Book of the Dead, book

Mala

Sur Incense

Kata

Blessed water

Saffron

Candles

Ting-shas (meditation cymbals)

Essential oils (ie frankincense, lavender)

Homeopathics

Chapstick or lip moisteners

Approaching Death

1. CONTACT MY DHARMA ADVOCATE AND DHARMA FRIENDS

2. CONTACT MY TEACHER(S) AT IMMINENT DEATH AND/OR IMMEDIATELY FOLLOWING DEATH.

3. CONTACT MY SANGHA CENTER

Primary Contact and Number: _____

Name of Center: _____

Prayer List - Please request that my name be added to the daily Prayer List.

4. THE ENVIRONMENT. The environment is a powerful display that can point the mind towards the dharma.

My request and preferences are as follows:

A. SIGHT - If possible, arrange within sight of my bed or on a nightstand or dresser the following:

B. SOUND - I prefer that the room is either quiet or specific prayers or mantras are being recited.

TRADITIONAL AND PERSONAL ASPIRATION PRAYERS. Please recite my Traditional and Personal Aspiration Prayers as often as you like. Not only have I have written these prayers carefully and purposefully, I have recited them often. They will be familiar to me.

Moment of Death

1. **LAST MOMENTS.** The last moments of awareness is extremely important. I aspire to:

2. **SITTING POSTURE WHILE DYING / LIONS POSE DURING DYING.** If I die in sitting meditation, allow me to stay in the position until my body drops naturally. My body may be placed in the Lions Pose as follows:

3. **GENTLY MASSAGE THE TOP OF MY HEAD.**

4. **TOUCHING THE BODY AFTER THE LAST BREATH.**

I request that touching my body is limited after my last breath until the signs have appeared.

___ YES, I request that my Dharma Advocate decide when the signs appear and is appropriate to touch or move my body. Until those signs appear, please refrain from touching my body if possible.

___ OTHER. State other preferences or exceptions.

5. **THE ENVIRONMENT.** The environment is a powerful display that can point the mind towards the dharma.

My request and preferences are as follows:

A. LIBERATION UPON SIGHT - If possible, arrange within sight of my bed or on a nightstand or dresser the following:

B. LIBERATION UPON SOUND - I prefer that the room is either quiet or specific prayers or mantras are being recited.

PRAYERS AND PRACTICES. My Teacher may be called to perform Phowa or offer prayers deemed necessary over a speaker phone or recording to be played near the head area.

C. LIBERATION UPON TASTE - Please offer the following:

D. **LIBERATION UPON SMELL** - The incense in my dharma box is familiar to me and will create a calming state of mind.

6. BEHAVIOR AROUND MY DEAD BODY.

7. DEDICATION. I would like to have the merit dedicated to:

8. SPONSOR PRAYERS AT _____ (At Moment of Death)
These are acts of generosity. It is important to me to be of benefit to others, and offer up my act of dying for the benefit of all beings.

9. ORGAN DONATION.

_____ Yes, I wish to donate my organs. See my Organ Registration.

_____ No, I wish for my body to remain undisturbed.

10. EMBALMING.

_____ Yes, I wish to be embalmed.

_____ No, I do not wish to be embalmed.

11. CONTACT MY HOME FUNERAL DIRECTOR

Name: _____

Contact Info: _____

12. CONTACT MY HOME FUNERAL GUIDE

Name: _____

Contact Info: _____

3 Days After Death

1. It is very important to me, on the grounds of my dharma practice, that my body remain for at least three days in a state of grace without being moved. My thoughts about this are:

2. **WASHING THE BODY.** Upon my death and after the signs have appeared, my Dharma Friends may touch and move me mindfully to cleanse my body. This can be done with a simple sponge bath of soapy water or with saffron water (add several pinches of saffron to 1/2 gallon of water and steep until golden-orange.) You may also use the essential oils from my Dharma Box.

3. **DRESSING THE BODY.** My body may be clothed in an appropriate outfit and/or wrapped in a cotton or linen shroud. The takedrol may be left on my chest at the heart center.

4. **MOVING THE BODY.** If it is possible, please allow my body to remain undisturbed for three days. The body can be placed on a massage table, a covered table, a bed in a special room or bedroom. Dry ice can be used to preserve my body. Plans should be made in advance if dry ice is to be used.

___ Yes, I request that my body is left for three days, untouched, if possible.

___ OTHER. State other preferences or exceptions.

5. **THE ENVIRONMENT.** The environment is a powerful display that can point the mind towards the dharma.

My continuing request and preferences are as follows:

A. LIBERATION UPON SIGHT

B. LIBERATION UPON SOUND

TRADITIONAL AND PERSONAL ASPIRATION PRAYERS. Please recite my Traditional and Personal Aspiration Prayers as often as you like. Not only have I have written this prayer carefully and purposefully, I have recited it often. It will be familiar to me.

PRACTICES/MANTRAS

C. LIBERATION UPON TASTE

Cremation / Burial

WHAT TO DO WITH MY BODY – FINAL DISPOSITION

I WISH TO BE:

_____ Cremated

_____ Buried

CREMATION. The following practices may be done at the cremation site, at a different location at the time of the cremation or after the cremation. My thoughts about cremation are:

PRACTICES/PUJA/MANTRAS at Cremation:

MY ASHES. Please give to: _____

INSTRUCTIONS FOR MY ASHES

BURIAL. My instructions are as follows.

49 Days

1. **PRACTICE OF WHITE SUR OFFERING.** See attached instructions.

2. **PRACTICE OFFERINGS.** Practices may be done every day or every 7th day until the 49th day.

3. **SPONSOR PRAYERS AT _____ (Every day, Every 7TH day and at 49 days)**

4. **CHARITABLE CONTRIBUTIONS TO MY TEACHER, SPIRITUAL CENTER, ETC.**

Execution

I, _____ of _____, being of sound mind, make this SPIRITUAL
(Print name) (City)

ADVANCE CARE DIRECTIVE, a Buddhist Plan for the Time of Dying, and request that it be honored by all Dharma Advocates, Dharma Friends, Family, Friends, Caregivers, Nurses, Primary Physicians, Doctors, Lawyers and Funeral Directors.

Executed at _____, in _____, on _____
(City) (State) (Date)

(Signature)

STATEMENT OF WITNESSES I declare under penalty of perjury under the laws of California (1) that the individual who signed or acknowledged this Spiritual Care Directive is personally known to me, or that the individual's identity was proven to me by convincing evidence, (2) that the individual signed or acknowledged this Spiritual Care Directive in my presence, (3) that the individual appears to be of sound mind and under no duress, fraud, or undue influence, (4) that I am not a person appointed as an agent by this directive, and (5) that I am not the individual's health care provider, an employee of the individual's health care provider, the operator of a community care facility, an employee of an operator of a community care facility, the operator of a residential care facility for the elderly, nor an employee of an operator of a residential care facility for the elderly.

FIRST WITNESS

_____ on _____
(First Witness Signature) (Date)

_____ address _____
(Printed Name of First Witness)

SECOND WITNESS

_____ on _____
(Second Witness Signature) (Date)

_____ address _____
(Printed Name of Second Witness)

References

This SPIRITUAL CARE DIRECTIVE

has been evolved by Rhonda LoPresti of Peacefully Prepared

from a weekend teaching with Paloma Landry, 2014

For more information on End-of Life Coaching and Planning contact:

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Resources

Bardo Guidebook, Chogyi Nyima Rinpoche

Dying with Confidence, Anyen Rinpoche

How to Help Your Loved Ones Enjoy Death and Go Happily to Their Next Rebirth, Lama Zopa Rinpoche

Living is Dying: How to Prepare for Death, Dying and Beyond, Dzongsar Jamyang Khyentse

The Tibetan Book of Living and Dying, Sogyal Rinpoche

Preparing to Die, Andrew Holecek