Spiritual Care Directive

A BUDDHIST PLAN FOR THE TIME OF DYING

Name	
Date	
Date	



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offering compassion the dissolution of the hody phone practice and more. Qualities and practices that are important
offering, compassion, the dissolution of the body, phowa practice and more. Qualities and practices that are important
to me on the outer, inner and secret levels. The significance of my relationships to my Teacher(s), sangha, family and
friends at the time of death. My ideal dharma death

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Aspiration Prayers ____

Aspiration prayers may be traditional prayers from a Teacher, lineage practices and sangha. They may also be person and self-authored. Reciting these aspiration prayers provide great comfort, support, familiarity and spiritual directio My Traditional and Personal Aspiration Prayers are:		
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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:

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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/T	acher:	
Please have com	assion on me with the following reque	st:
Offering:		
Name of Lama/T	acher:	
Contact Info:		
Please have com	assion on me with the following reque	st:
Offering:		
Name of Lama/T	acher:	
Contact Info:		
Please have com	assion on me with the following reque	st:



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



1. CONTACT MY DHARMA ADVOCATE AND DHARMA FRIENDS

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

Pr	ayer List - Please request that my name be added to the daily Prayer List.
TH	E ENVIRONMENT. The environment is a powerful display that can point the mind towards the dharm
Му	request and preferences are as follows:
A.	SIGHT - If possible, arrange within sight of my bed or on a nightstand or dresser the following:
В.	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

___ INITIALS ___ DATE

]	may be included here.
]	My practice requests and preferences are:
-	
-	
-	
-	
-	
-	
C.	TASTE - While I am in the process of dying, please offer the following:
	SMELL - The incense in my dharma box is familiar to me and will create a calming state of min-
E.	TOUCHING – My thoughts on touching my body are:

PRACTICE REQUESTS. Listed here are certain practices that I do regularly. Instructions from my Teacher

and practice. I wish that those present **not** touch me during the active time of dying. I appoint ______ to make the call as to when this time begins. _____ YES, I do NOT want to be touched during this time. _____ OTHER. Preferences or exceptions may include: **5. SEDATION / MEDICATION.** My personal thoughts on medicine and being medicated and sedated are: **6. DEDICATION**. I would like to have the merit dedicated to: ___ INITIALS ___ DATE ©2020, Peacefully Prepared, LLC

I have appointed a Dharma Friend to make the decision when to determine that touch should be limited. My Dharma Friends are familiar with the practices recommended by my Teacher, the dissolution of the elements and consciousness, the teachings on the six bardos and how to hold a supportive space of Dharma advice

	_ (while sick and dying) These may
my last acts of generosity. It is important to me to be of benefit to other	s and offer my dying on behalf of other
GOODBYE CEREMONY. Since the state of mind is so important dur to setup a Goodbye Ceremony during the days or hours before death to me one last time. My thoughts about this are:	



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 on
	move my body. Until those signs appear, please refrain from touching my body if possible. OTHER. State other preferences or exceptions.
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Му	request and preferences are as follows:
A.	LIBERATION UPON SIGHT - If possible, arrange within sight of my bed or on a nightstand or definition the following:
В.	LIBERATION UPON SOUND - I prefer that the room is either quiet or specific prayers or mantrabeing recited.
	PRAYERS AND PRACTICES. My Teacher may be called to perform Phowa or offer prayers de necessary over a speaker phone or recording to be played near the head area.
C.	LIBERATION UPON TASTE - Please offer the following:

6. BEHAVIOR AROUND MY DEAD BODY. 7. DEDICATION. I would like to have the merit dedicated to: (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.		D.	LIBERATION UPON SMELL - The incense in my dharma box is familiar to me and will create a calming state of mind.
7. DEDICATION: I would like to have the merit dedicated to: 8. SPONSOR PRAYERS AT			
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the benefit of all beings.	8.		
O.D. CH.D. LLIC			
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9. ORGAN DONATION.	
Yes, I wish to donate my organs. See my Orga No, I wish for my body to remain undisturbed.	
140, 1 wish for my body to remain undisturbed.	
10 EMDALMING	
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:	
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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 liner shroud. The takdrol 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.
	OTHER. State other preferences of exceptions.

У	continuing request and preferences are as follows:
۱.	LIBERATION UPON SIGHT
3.	LIBERATION UPON SOUND
	TRADITIONAL AND PERSONAL ASPIRATION PRAYERS. Please recite my Traditional Personal Aspiration Prayers as often as you like. Not only have I have written this prayer carefully purposefully, I have recited it often. It will be familiar to me. PRACTICES/MANTRAS
	Personal Aspiration Prayers as often as you like. Not only have I have written this prayer carefully purposefully, I have recited it often. It will be familiar to me.
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	D.	LIBERATION UPON SMELL				
	E.	LIBERATION UPON TOUCH				
6.	DI	EDICATION. I would like to have the merit dedicated to:				
7.	De	CONSOR PRAYERS AT				

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:
THIS TISED, TO STATE THE STATE OF STATE
MY ASHES. Please give to:
MI ASHES. Flease give to:
INSTRUCTIONS FOR MY ASHES
BURIAL. My instructions are as follows.

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4.	PRACTICE OFFERINGS. Practice	es may be done every day or every 7 th day until the 49 th day.
3	SPONSOR PRAVERS AT	(Every day, Every 7 TH da
J.	and at 49 days)	(Every day, Every / da
4.	CHARITABLE CONTRIBUTIONS	S TO MY TEACHER, SPIRITUAL CENTER, ETC.
4.	CHARITABLE CONTRIBUTIONS	S TO MY TEACHER, SPIRITUAL CENTER, ETC.
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WHAT TO DO WITH DHARMA ITEMS

Dharma items require special care and may include all representations such as: statues, photos, stupas, thangkas, pechas, ornaments, malas and texts (both personal practice texts and books). Some of these items may be secret or have incredibly deep and meaningful connections. It is important to clearly identify these pieces to ensure that they are carefully respected and protected and that they are passed on to Dharma Friends or Dharma Center. This is especially important if family is not Buddhist and may not be aware or understand the significance of these items.

I have Dharma items that I would like to give to specific people or donate to a Dharma center.					
Item	To whom they are assigned or given				



Ι,	of	, b	eing of sound mind, make this SPIRITUAL
(Print name)	(City)		
ADVANCE CARE I	DIRECTIVE, a Buddh	nist Plan for the Time of	of Dying, and request that it be honored by
Dharma Advocates, I	Dharma Friends, Fami	ly, Friends, Caregivers,	Nurses, Primary Physicians, Doctors, Lawye
and Funeral Directors	5.		
Evacuted at		in	on
(City)		(State)	, on (Date)
(Signature)			
(Signature)			
Spiritual Care Directi fraud, or undue influe the individual's heal community care facili	ve in my presence, (3 ence, (4) that I am not th care provider, an entry, an employee of an) that the individual app a person appointed as a employee of the individ- operator of a community	that the individual signed or acknowledged the pears to be of sound mind and under no dure an agent by this directive, and (5) that I am redual's health care provider, the operator of a year facility, the operator of a residential catial care facility for the elderly.
		On	
(First Witness Signa		OII	(Date)
		addr	ress
(Printed Name of F			
SECOND WITNESS			
		on	
(Second Witness Sig	gnature)		(Date)
(Printed Name of Se	econd Witness)	addr	ress
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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:

Rhonda LoPresti at 619-200-5433

Rhonda@peacefully-prepared.com

www.peacefully-prepared.com

Resources

Bardo Guidebook, Chokyi 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

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