



Death Personal Wish  
Form

Preferably fill in by hand (in clear block letters)

Name and last name: .....

Date of birth and place of birth: .....

Residence  
address: .....

Zipcode and city: .....

Phone: .....

E-mail: .....

Name of spouse / partner / agent: .....

If different, spouse/ partner contact details .....

Do you feel connected to a Buddhist organization? Yes / No

If so, to which organization (Dharma centre, study group, monastery/ nunnery, project) you feel most connected? Name / Address, Postal code and City:

.....

Phone: .....

General practitioner: Name / telephone number .....

*The Personal Wishing Form Around Dying is an initiative of the Network 'Dying consultants' from the Maitreya Institute. It is intended for personal use only and developed for those who would like to record some things around their death and / or want to think about that. The filler is responsible for organizing and arranging of the things he or she would like to have organized or arranged.*

*In the text guidelines are given at different places, based on the Tibetan Buddhist teaching as taught at the Maitreya Institute. These guidelines are intended as consideration, not as personal and/or binding advice.*

**PART I. While dying**

Much is known about the process of dying in Tibetan Buddhist teachings. The state of mind of one dying is considered crucial in this process. The more you have practiced your mind in having and keeping a positive attitude the better. For more information see the Handbook for Disease Consultants.

You are completely free to prepare your wishes according to your own judgment. The following questions are only intended as tool. Tips:

∅ Communicate your wishes with loved ones, family and / or friends and your doctor so that they can help you to prepare. The clearer you are in your wishes, the better your environment can assist you.

∅ Keep in mind how your wishes might be perceived by non-Buddhist family members and friends. If the rituals are disturbing for them, it is recommended that they take place elsewhere.

### 1. Wishes regarding the treatment of your body

It is ideal if your mind stays clear during dying so that you can keep your attention in your inner self processes. However, when pain or tightness is too intense, this can also disturb the clarity of the mind and medication can offer a solution. If you have specific wishes in this area with regard to resuscitation (non-resuscitation certificate), artificial respiration, palliative sedation or not, blood transfusion, tube feeding or other lifesaving actions, medication for pain and stuffiness, injections into the upper arm, catheter, you can record this in a 'non-treatment statement'. Examples of non-treatment statements can be found on the internet. This must be renewed every year and provided with signature of both yourself and the general practitioner.

v I have entered a non-treatment statement: Yes / No

Where to find: .....

### 2. Wishing regarding the location

Many people prefer a pleasant environment to die and need rest. That will certainly apply if you are used to do Buddhist practices. Experience shows that when location needs are clearly formulated, institutions are willing to cooperate. Removing objects that bring up a lot of attachment and placing inspiring images that generates a lot of trust, like a Buddha or teacher who inspires you or awake beneficial thoughts are ways to activate positive thinking.

v My preference is that my dying takes place at the following location:

O Home with home care .....

O Hospice: .....

O Hospital: .....

O Nursing home: .....

O Elsewhere, namely: .....

v My wish is that within my-field of vision one will place:

.....

v My wish is that out of my eyesight (I don't like to be confronted with) will be kept: .....

### 3. Wishes with regard to practices

Tips:

∅ Your practices are intimate, do not share them with others, unless they are spiritual friends at the time of dying (so they will assist you). Keep your wishes simple. Be aware that dying is an event in which everything changes, and you will not always have energy for extensive practices.

∅ The most important preparation is internally, long before you die, through habituation. Do research in your mind which thought patterns emerge automatically and whether they are positive or negative. Stop negative thought patterns and make a habit of engaging in positive thoughts and practices. Lessons and advice from your spiritual teacher, an image of a buddha, mantras or prayers can be helpful. Take care that positive thoughts automatically emerge in times of distress and stress [such as when dying].

∅ The texts state that it's best not to burn incense during the dying process.

3a. Wishes regarding an altar

v I want an altar: Yes / No

v On this altar, I would like to have:

O .....

O .....

O .....

3b. Wishes with regard to practices

v The following prayers / mantras / practices I would like to do, or wish to be done by others:

O .....

O .....

O .....

v I would like to have the following texts at hand:

O .....

v I would like to see the following images:

O .....

O .....

O .....

3c. Other wishes regarding practices

O I do / do not want to burn candles or tea lights

O I do / do not want to hear mantra (s), namely: .....

O I would like to hear / no prayers, namely: .....

O I do / do not want blessed pills on my crown/tongue, namely: .....

O I do / do not want a Buddha statue, namely: .....

O I do / do not want a stupa at the heart centre, namely: .....

O Other wishes: .....

O .....

4. Wishing for spiritual guidance during your death

4a. Wishes regarding your spiritual teacher / teachers

It is not essential that your spiritual teacher is present on the spot, he / she can also pray from a distance (share this wish only with your intimates).

v I would like to inform my spiritual teacher / teachers about my death:

Name: ..... Tel/email: .....

Name: ..... Tel/email: .....

Name: ..... Tel/ email: .....

4b. Wishes regarding spiritual friends

Preferably choose people with whom you feel comfortable and who have expertise. Prepare in advance clear agreements with them.

v I would like to be personally assisted by my spiritual friend / friends, namely:

Name: ..... tel: ..... function: .....

Name: ..... tel: ..... function: .....

Name: ..... tel: ..... function: .....

Name: ..... tel: ..... function: .....

v I would like them to inform my spiritual teacher / teachers: Yes / No

v I would like him/her to communicate with my family / agent and my other friends about my spiritual wishes: Yes / No

Tip: if you make a list with people who would like to be notified, also during your illness, then you can ask a few people to send periodic (e-mail) messages about how you are doing and what you do would like them to do it for you (eg certain prayers).

v I have created a mailing list with (spiritual) friends: Yes / No

If so, where to find: .....

4c. Wishes regarding family and friends

v I would like the following people to be informed about my spiritual wishes:

Name: ..... Tel/ email: .....

Name: ..... Tel/ email: .....

Name: ..... Tel/ email: .....

v Are these persons aware of my spiritual wishes?

If so, I have informed them in a general / specific way?

**PART II. Wishes regarding the period between death and funeral**

**1. Wish for rest around the body**

*According to Tibetan Buddhist teachings, the mind can still stay in the body (in the heart centre) after the breathing has stopped. Depending on the condition during dying (serious illness, old age, accident, natural death) the mind can remain in the body for a few minutes up to a few days. That's why Buddhists prefer that the body is not touched for a certain period of time. Mostly, with good communication not touching the body for a few hours can be reached. It is not necessary that the doctor confirms immediately after death that death has happened, that is also possible to do later. The funeral director can also do his work later (the stiffness of the body is not a reason to do it quickly).*

*If the body needs to be touched, it is advisable to first pull the hairs by the crown, and possibly place a blessed pill or blessed mandala sand on the crown. This is to stimulate the mind the body to leave at that spot. Request that the last care, and the possible closing of the eyes and mouth are done with gentle movements; in a slow and caring pace and that the mouth is not sewn up. As long as the mind is still in the body, the body will not fall into decline. If there are signs that the mind has left the body - such as a strong smell – then there is no reason anymore for the body not to be touched.*

v I like / do not want my body to be left alone for a while after my death.

At least ..... (indicate time period)

v I do / do not want my eyes and mouth closed.

v My doctor is / is not aware of these wishes and I have made arrangements with him / her.

**2. Wishes with regard to the provision of (parts of) your body**

v I do / do not want to donate my organs

More information about this can be found: .....

v I have made my body available to science: Yes / No

More details about this can be found: .....

**3. Wishing for the laying out**

**3a. Location**

v The place where I would like my body to be placed is:

My own house

The nursing home / nursing home

Hospice

The funeral home

Elsewhere, namely: .....

**3b. Case / bar**

v I would like to lie:

In a coffin

On a bar

Other, namely: .....

v Wishes regarding the design of bar or coffin (material, shape, colour, handles, etc.)

.....  
.....

Add a picture if necessary.

v I would like the following objects to be on the crate:

.....  
.....

3c. Hands

v I would like to have my hands in the following position: .....

And I want to keep in my hands: .....

3d. Appearance

v I would like the following clothes:

O .....

O .....

v I also want to wear:

O My glasses

O My (faithful) ring

O My watch

O My teeth

O Other (jewellery and such), namely: .....

v Other wishes regarding my appearance (such as make up, hair dress, etc.)

.....  
.....

4. Wishes with regard to practices and prayers in the period that the body is laid out:

v Which practice (s): .....

v To be performed by: .....

.....

**PART III. Wishes regarding the funeral / funeral (cremation) ceremony**

1. I have a funeral/ cremation insurance with:

Name organisation: .....

Telephone number in case of death: .....

Insurance number: .....

Insured from: .....

Under the name of: .....

Insured for the sum of: .....

*Cremate or bury? Although cremation in the Buddhist countries is common, there is no objection to cremate.*

*With regard to burial there are roughly two possibilities: burial in a general grave or buried in a grave with only right. In the first case, in principle you do not have any renewal rights and the grave is usually cleared after a certain period of time. You will receive a grave with only the right a grave rights-mine of at least 20 years, with an extension right. Possibilities, conditions and costs differ per municipality and can vary widely. Ask your funeral director or the cemetery of your choice.*

*When cremating you must make a choice regarding the destination of the ashes. In general in West Europe, the law offers thereby a large number of possibilities, including storage at home or scattering at a location of your choice (for example a clean water or the top of a mountain). For this last option you must have permission from the owner of the land. Ask about the possibilities / conditions at your funeral director or crematorium.*

*In some centers of the Foundation for the Preservation of the Mahayana Tradition (FPMT), there is the possibility to have the ashes blessed with the Djangwa ritual and then process a part of the ash in a stupa or in tsa tsa's. This is accompanied by prayers and rituals. Ash can only be placed in sacred objects after the ashes have been blessed. Inquire about the possibilities via the website of the FPMT.*

**2. Wishes regarding burial or cremation**

v I would like to be:  Buried  Cremated

**1a. Wishes regarding burial**

v Cemetery: .....

v (Evt.) Grave number: .....

v I do / do not want a memorial on my grave.

Description type of memorial (attach a picture if necessary): .....

.....

Text on memorial:

.....

**1b. Wishes regarding cremation**

v Crematorium: .....

v I want the ashes to be:  Preserved  Scattered

v The ash / part of the ash must be stored in:

An urn, namely .....

(description style, if necessary add picture)

Another object, namely: .....

v This urn / this item must be placed:

In the columbarium / in the urn garden of the crematorium

Elsewhere, namely: .....

If a commemorative plaque is placed in front of the urn, I would like the following text:

.....

v I want my ashes to be scattered:

On the scattering field of the crematorium .....

At sea, by ship / by plane .....

In other water, namely .....

On a mountain, namely: .....

Elsewhere: .....

By (name / names): .....

.....

### 3. Wishes regarding the funeral / funeral ceremony

The mourning ceremony can help the next of kin in the process of their grief and in saying goodbye. It is good to offer them the opportunity to fill in the mourning ceremony according to their wishes. It is not necessary to recite Buddhist prayers and mantras during the mourning ceremony. That can be done elsewhere. If it disturbs the next of kin in their grieving process, it is recommended not to do it. It is important to encourage the relatives to think and to talk positively about the deceased.

See further at part IV.

v I would like a mourning ceremony: Yes / No

v I would like to have this funeral service carried out by:

A clergyman, namely: .....

A personal relationship, namely: .....

A funeral company, namely: .....

v Location:

Crematorium / Funeral Center: .....

Church/ temple: .....

Elsewhere, namely .....

v Invited guests for the funeral / funeral service:

In silence, no guests

Family

Friends

Spiritual friends

Acquaintances

Interested parties

I have prepared a special list of names and contact details in / on:



.....  
*Tip: Keep this list on the hard drive of your computer and keep it updated regularly, or share it with a close one.*

Mourning card:

Design (colour, type of paper, etc.): .....

Text: .....

.....  
Photo / image: .....

Name: .....

Names of the ones to receive a  
card: .....

.....  
.....  
.....  
Number: .....

v Speakers during the ceremony:

No speaker

Speaker (s): .....

.....  
 My relatives can decide who will speak and the number of speakers

v I would like the following music to be played:

.....  
.....  
.....  
.....  
.....  
v I want the following rituals to be performed:

v Flowers at my funeral:

No flowers

Kind of flowers: .....

I leave the choice to my relatives

I would like to donate the money instead the flowers to a charity, namely: .....

At the end of the ceremony, I want the coffin to:

Remain

Descends in the grave

is carried away

Slowly disappears from sight

During the meeting after the funeral I want the following to be served:

Rolls

Cake or cake

Soup

Other, namely: .....

Thank you card?

Design (colour, type of paper, etc.): .....

Text: .....

.....

Photo / image: .....

Name: .....

List of people to send it to:.....

.....

.....

.....

Number: .....

#### **PART IV. Wishes regarding the period after the funeral**

*According to Tibetan Buddhist teachings, a rebirth takes place between one second and seven full weeks after the mind has left the body. Because we do not know exactly when the rebirth is exactly taking place in the transitional phase between dying and rebirth (bardo) it is recommended to create every seventh day positive energy (for example by doing a puja or prayers), because it can stimulate the bardo being to get positive progress. The bardo being dies every seventh day a small death and is born again in the transitional phase, until it has found a new rebirth. For the deceased, it is important that the surviving relatives keep this period of seven weeks a positive mind set. Also helpful are remembering positive acts of the deceased, burning lights and other practices for the benefit of the deceased. For further information on applying for pujas contact a monastery or nunnery, or the local dharma centre.*

##### **1. Practices**

I would like the following practices to be done during the transition phase:

Medicine Buddha puja

Guru puja

Tara puja

Light Offering Practice

Ritual of saving animal lives

Another, namely:

.....

Commitments and wishful prayers: .....

I have / have not reserved an amount for prayers. The amount:

Is included in my funeral insurance

Can be found on this request form

Is kept in a cash box in the following place: .....

Is reserved on a bank account, namely .....

Has been deposited at: .....

## 2. Testament

I have a will: Yes / No

This has been drawn up by notary:

..... (name & contact details)

Buddhist possessions:

I would like to give my Buddhist possessions the following destination:

.....

I would like to give my other possessions the following destination:

.....

I have made a list for this: Yes / No

These wishes are implemented by:

Executor of the will (agent possibly two names):

Name: .....

Address: .....

Zip code and city: .....

Phone: .....

E-mail: .....

## Part V. Signing & archiving (/ distributing copies)

1. I keep in mind that unexpected events can take place, so that I will keep my mind in a stage of equanimity if it's not going according to my expressed wishes.

Name:.....

Date and place: .....

Signature: .....

2. I am responsible for the execution of my wishes and I requested the following persons to take care of this, they are aware of the contents of this request form and have a copy in their possession.  
Coordinator of the execution of my personal wishes (family member / agent):

Name: .....

Address : .....

Phone: .....

E-mail: .....

He / she promises to keep the content secret until my death (process starts) and to execute the wishes as good as possible.

Signature: .....

3. I have communicated with my family about my wishes, they are aware of the content of this wish form and agree with its implementation, they have a copy in their possession.

Family member:

Name:.....

Address : .....

Phone: .....

E-mail: .....

My family member agrees on behalf of the family (partner / parents / ) and gives permission for the execution of the wishes. He / she also promises to keep the content secret until my death (process starts).

Signature: .....

I know that any Consultant of Nalanda Monastery has an advisory role and do not fulfil my wishes, but they can be asked for advice:

Name:.....

Phone: .....

E-mail: .....

### 3. Envelopes

Put copies of the wish form in envelopes and provide the envelopes with the following data:

ü Secret until my death process starts, then open by (**name + contact details**)

ü Your name (first name(s) and family name)

ü Home address

ü Email/ telephone

Completed on (date)

Keep one of the envelopes with the papers of your funeral insurance.