

WELCOME TO THE 12th ANNUAL FOUNDATION COURSE IN PALLIATIVE CARE

4th – 6th JANUARY 2013
JAWAHARLAL NEHRU AUDITORIUM
ALL INDIA INSTITUTE OF MEDICAL SCIENCES, NEW DELHI

ORGANIZERS

CanSupport &
Institute Rotary Cancer Hospital, AIIMS



Spiritual Palliative Care

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www.mediacion.de/index.php/vortraege

Religion and Death: Buddha

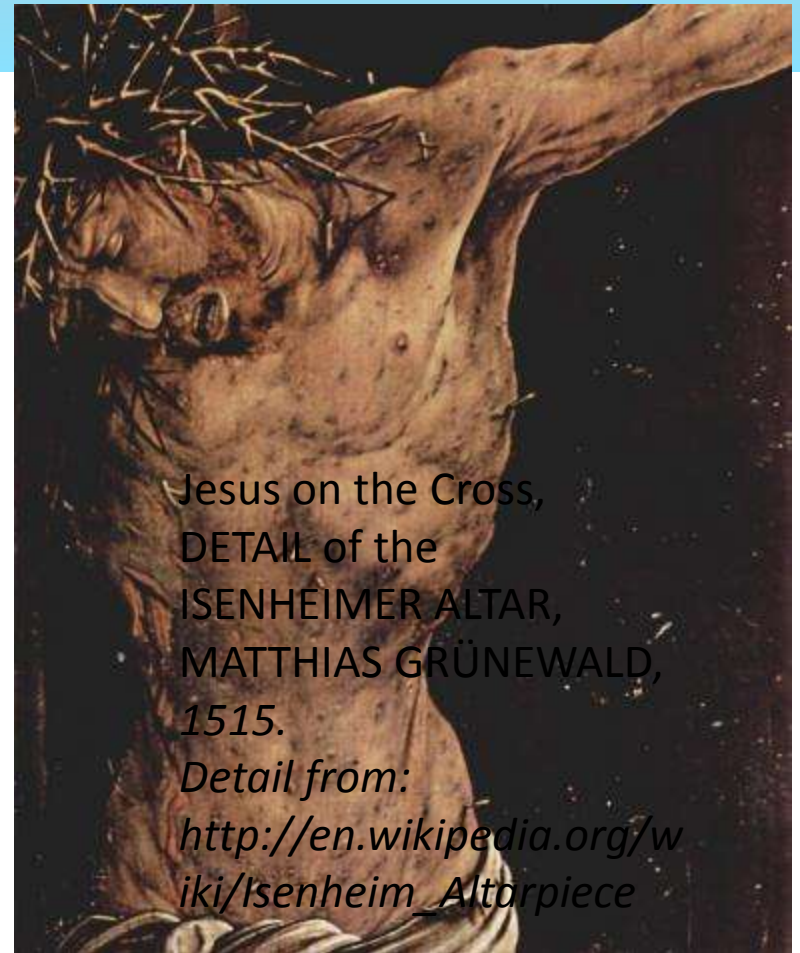


Picture: <http://www.artofdharma.org/wp-content/uploads/2011/12/buddhadharma.jpg> from the page:
Buddha overcomes death, skeleton, highest yoga tantra mandala center (red, green, blue, yellow), Lord Buddha, bell, painting in a Nepalese art gallery, Kathmandu, Nepal Photo 7 octobre 2007
(© [wonderlane / flickr](#))

Buddha seeks liberation through overcoming death.

Religion and Death: Christ

Jesus liberates
believers through his
death on the cross.



Jesus on the Cross,
DETAIL of the
ISENHEIMER ALTAR,
MATTHIAS GRÜNEWALD,
1515.

Detail from:
http://en.wikipedia.org/wiki/Isenheim_Altarpiece

Religion and Death: Ramana



Picture: Ramana at the aged of about 25; source: <http://www.sriramanamaharshi.org/bhagvan.html>; text: <http://www.sriramanamaharshi.org/selfrealisation.html>

Ramana Maharshi's experience: "I said to myself mentally: 'Now that death has come. What is it that is dying? This body dies. But is the body I?' . . . The body dies but the Spirit that transcends it cannot be touched by death."

Conclusion on religion and death

Religion and Spirituality try to overcome (physical, body-related) death and pains.

They do not focus intensely on the pre-final period of life.

Therefore they do not give elaborate on precise answers in their central statements on **spiritual palliative care**.

Cure / healing

Most believers seek cure/healing when they pray. They want to overcome sickness.

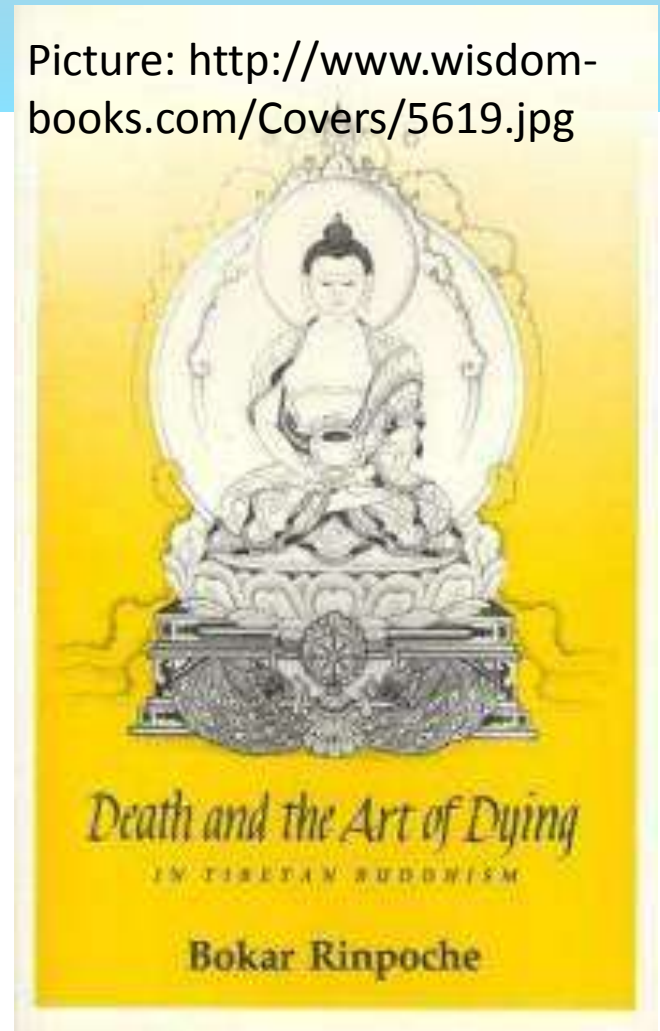


Hospital at New Delhi groundfloor (Max)

Bardo Thodol

The **Tibetan Book of Death** gives help for those within the final moments of life or in first moments after death: “liberation through hearing during the intermediate state”.

Picture: <http://www.wisdom-books.com/Covers/5619.jpg>

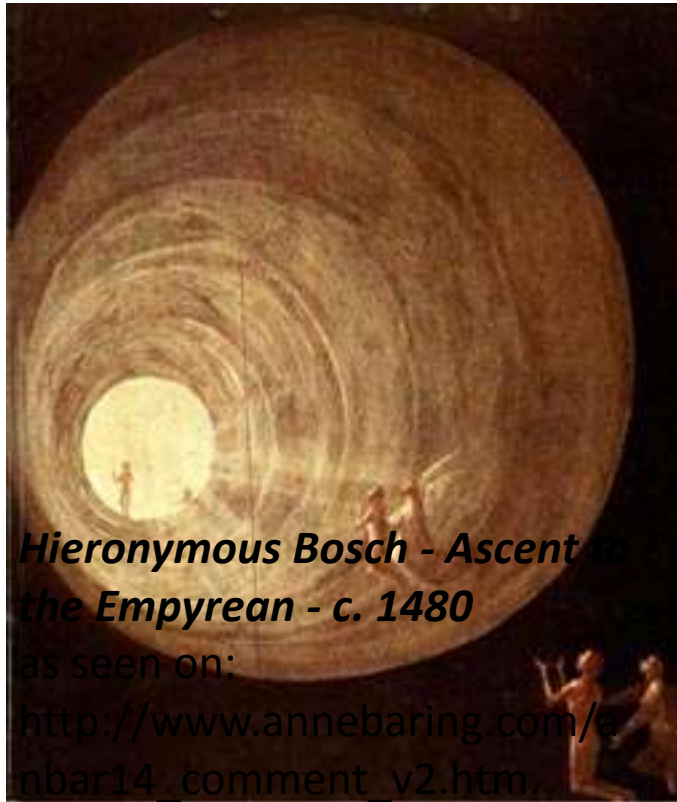


Ars Moriendi



In 15th century the Christian “**Art of Dying**” gave believers more positive view on the process of dying and wanted to help overcome fear and despair through faith, rituals and prayer.

Near Death Experiences



Hieronymus Bosch - Ascent to the Empyrean - c. 1480

as seen on:

http://www.annebaring.com/anbar14_comment_v2.htm

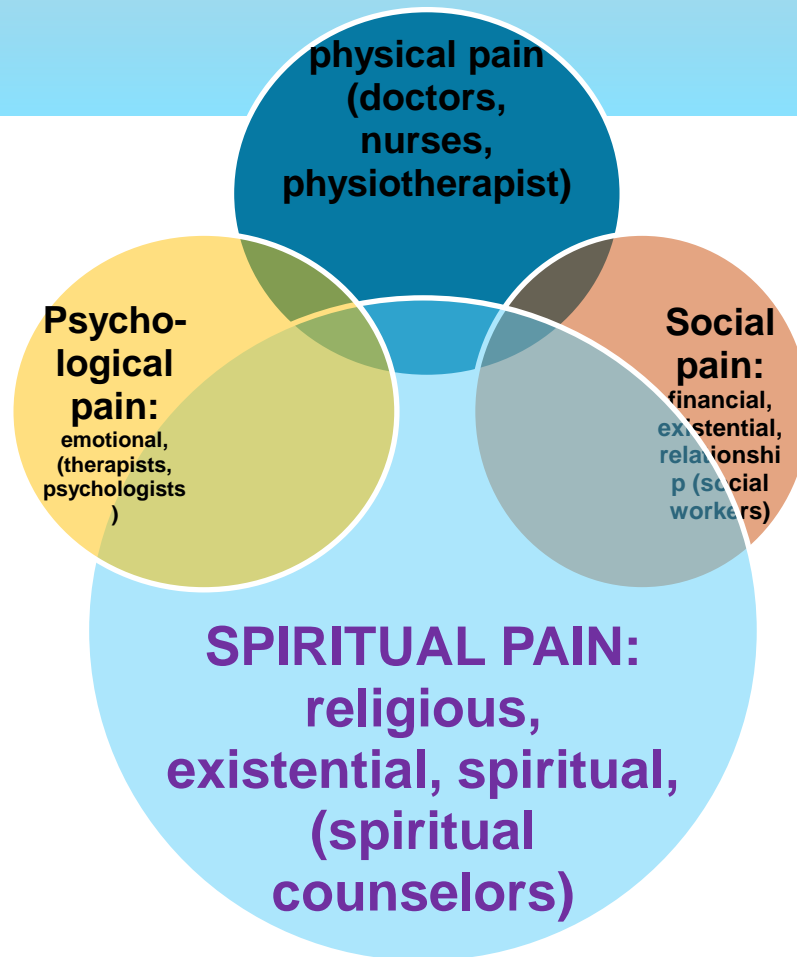
Whether lack of oxygen or reality: Some person draw faith through near-death experiences and so they overcome fears.

Conclusion

Religion did not elaborate intensely on the “art of dying” and the help for pre-final patients and relatives in their religious and spiritual needs.

Only after palliative and hospice care and clinical pastoral counseling movement came up some 50 years back religious and spiritual teachers put their mind into it on a structured way.

II. WHO and other Definitions



WHO definition on palliative care

Palliative care is an approach that **improves the quality of life** of patients and their families facing the problem associated with life-threatening illness, through the prevention and relief of suffering by means of early identification and impeccable **assessment** and **treatment of** pain and **other problems**, physical, psychosocial **and spiritual**.

Definitions on spirituality / religion

Spirituality is what gives a person's life meaning, how he views the world he finds himself in and this may or may not include a "God" or religious conviction.

Religious care relates more to the practical expression of spirituality through a framework of beliefs, often pursued through rituals and receiving of sacraments.

Roll of spirituality in palliative care

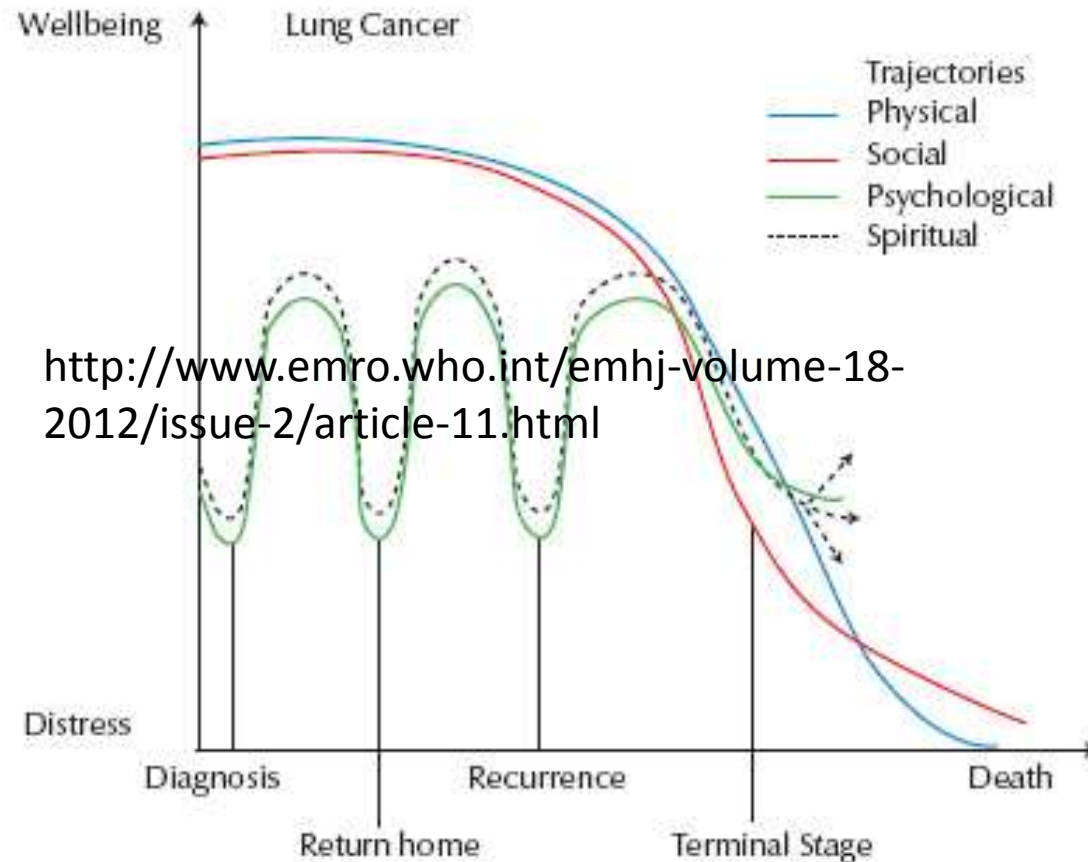
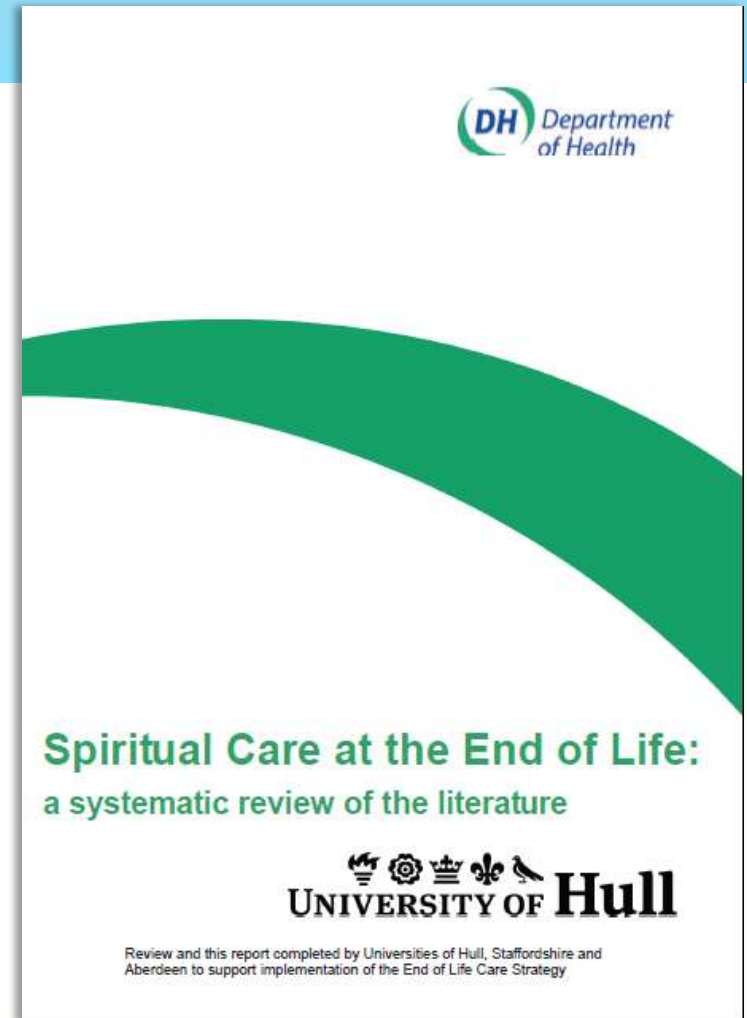


Figure 3 Lung cancer – physical, social trajectories and psychological, spiritual trajectories from diagnosis to death. Source: [24]

Literature Overview 2010

Spiritual Care at the End of Life: a systematic review of the literature:

[www.abdn.ac.uk/cshad
/documents/SpiritualC
areattheEndofLife.pdf](http://www.abdn.ac.uk/cshad/documents/SpiritualCareattheEndofLife.pdf)



Present Research (examples)

http://edoc.ub.uni-muenchen.de/5433/1/Bauer_Stephan.pdf:

- a) Religious believers** do have in general **LESS** fear connected with dying - but only active believers with prior personal exposure to the topic.
- b) Religious/spiritual persons** with first exposure to an incurable cancer situation have **MORE** fear connect with dying than non-believers.

Munich University appointed a professor for Spirituality within Palliative Care in 2010.

Need for spiritual palliative care training

<http://www.docstoc.com/docs/4034491/Spiritual-Religious-Care-Competencies-for-Specialist-Palliative-Care-Assessment-Tools>



Spiritual & Religious Care Competencies for Specialist Palliative Care

- *Assessment Tools Levels 1 & 2*
- *Self-Assessment Tools Levels 3 & 4*

Marie Curie Cancer Care provides high quality nursing, totally free, to give terminally ill people the choice of dying at home supported by their families.

Marie Curie Cancer Care
Devoted to Life

III. Spiritual need assessment

HOPE*

H	Sources of Hope
O	Organized religion: level of identification or participation
P	Personal spirituality and Practices
E	Effect on medical care and end-of-life issues

FICA†

F	Faith
I	Importance/Influence of faith or spirituality
C	Community: identification or participation in spiritual or religious community
A	Address/Apply: how to address patients' spiritual or religious concerns

SPIRIT‡

S	Spiritual belief system
P	Personal belief system
I	Integration with a spiritual community
R	Ritualized practices and restrictions if any
I	Implications for medical care
T	Terminal events planning

SPIR-interview

European Journal of Cancer Care **15** , 238–243

- *Spirituality*: Would you describe yourself as a believing/ spiritual/ religious person?
- *Place*: What is the *place* of spirituality in your life? How important is it in the context of your illness?
- *Integration*: Are you *integrated* in a spiritual community?
- *Role*: What *role* would you like to assign to your doctor, nurse or therapist in the domain of spirituality?

Examples - SPIR interview

- *Spirituality*: 'I am a believer in a broad sense. Whether it helps, I do not know.'
- *Place*: 'I find strength in my belief. Then I do not feel so alone.' 'God chooses strong people to deal better with the illness.'
- *Integration*: 'Although brought up in a strict religious background, I have nothing to do with institutional church.'
- *Roll*: 'I am glad that somebody is interested in such personal subjects.'

Spiritual palliative care in (future) India



http://3.bp.blogspot.com/_wscdnlZ6Ld4/S_vpMIVDufl/AAAAAAAAAAc/Toq06ATXfxI/s1600/india_map.jpg

- Who are the “carers”?
- Will karma-concept, traditional rituals, holy places refuge help?
- Which impact has the religious diversity?
- What influence has “alternative healing”?

There is more to listen, hear and learn on this.

Spiritual pain: problems / needs

- intrapsychic conflicts like: “Why me?”
- need for spiritual meaning of sickness/pain
- loss of meaning of (present) life
- negative life balance
- fear future negative remembrance
- uncertainty about the “beyond”
- loss of “home” / secure foundation
- feel of divine punishment or abandonment
- extinction of being/self

IV. What can we do ???

1. Pray



Photo right:

http://bhaktivedantahospice.org/wp-content/gallery/Photos_of_patients/Bhaktivedanta_Hospice_Photos_of_patients_Rani_Devi-178.jpg

Photo left:

<http://www.wphospitalnews.com/wp-content/uploads/2011/06/prayer-in-the-meditation-room.jpg>



2. Rituals



<http://news.in.msn.com/gallery.aspx?cp-documentid=3198975&page=2>

Recite holy texts,
give Ganga-water / Tulsi leaf

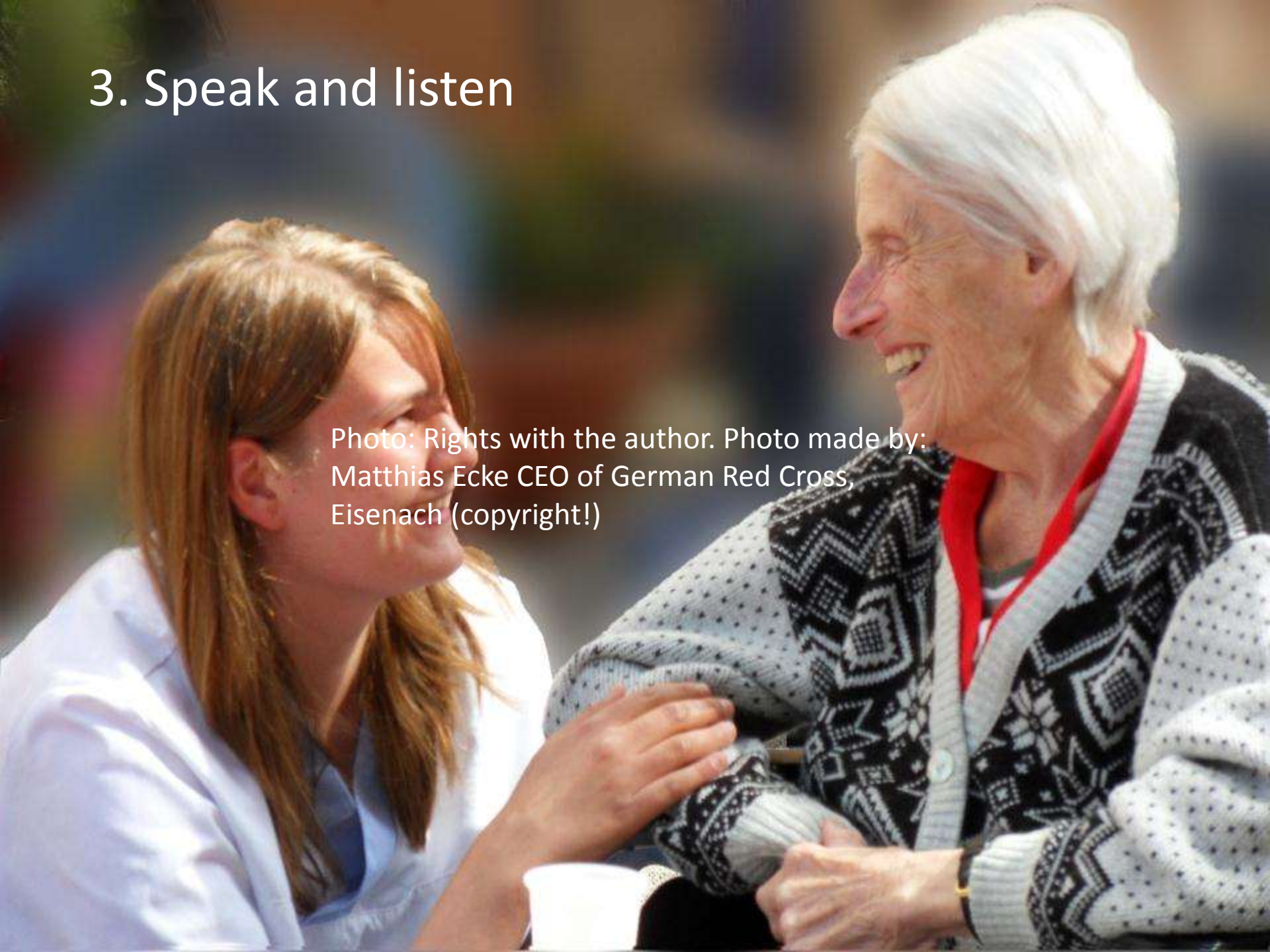


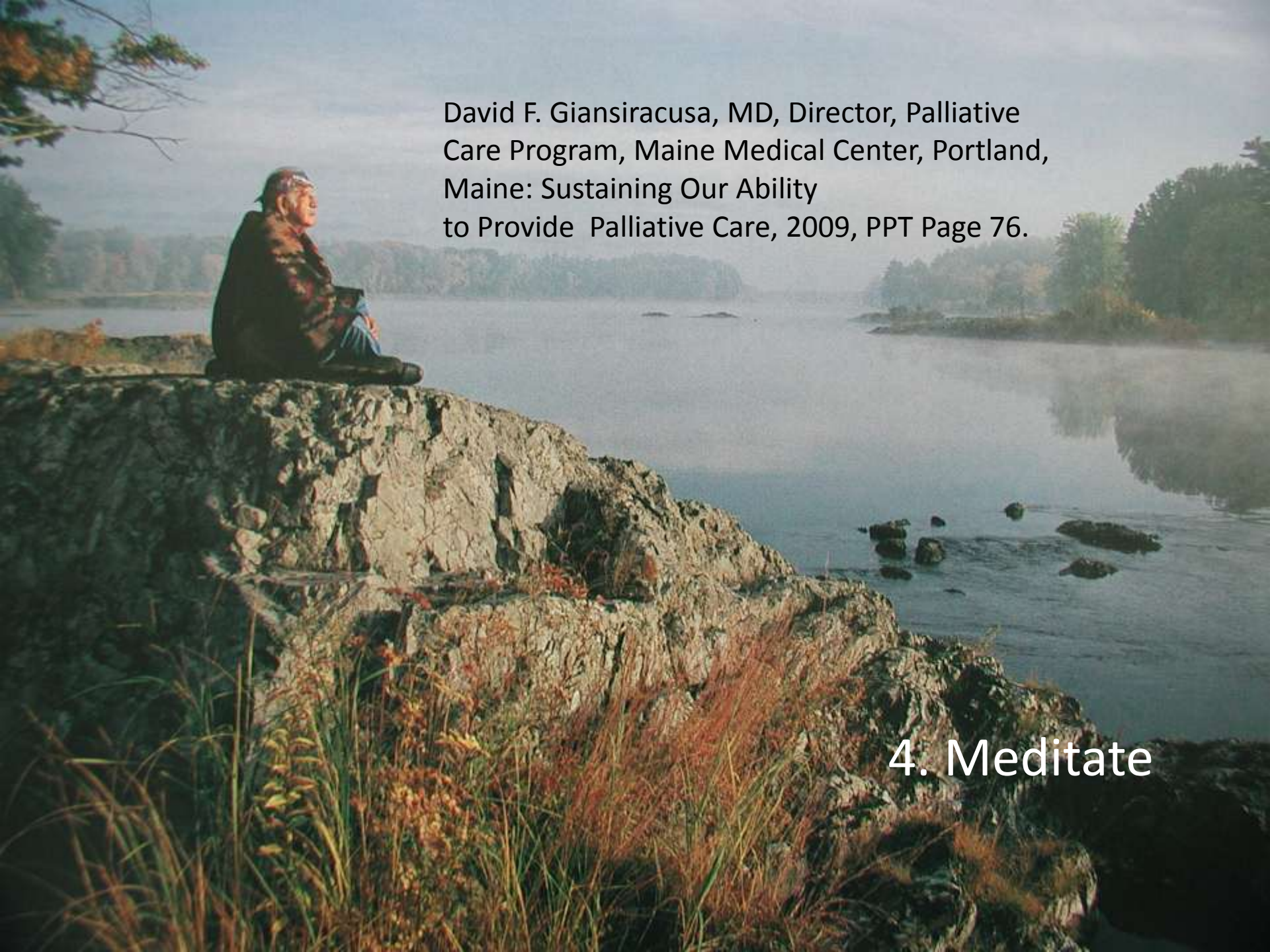
Bless, holy ointment, Eucharist

http://media.cleveland.com/religion_impact/photo/ritesjpg-3af3826ed990a741.jpg

3. Speak and listen

Photo: Rights with the author. Photo made by:
Matthias Ecke CEO of German Red Cross,
Eisenach (copyright!)



A photograph of a person sitting in a meditative pose on a rocky cliff. The person is wearing a patterned jacket and is looking out over a calm body of water. The background shows a forested shoreline and a clear sky. The foreground is filled with tall, dry grasses.

David F. Giansiracusa, MD, Director, Palliative
Care Program, Maine Medical Center, Portland,
Maine: Sustaining Our Ability
to Provide Palliative Care, 2009, PPT Page 76.

4. Meditate

5. Be present,
be still,
wait

V. Accompanying the “inner growth”

Photo from Monika Müllers
official website:

<http://www.monikamueller.com/impressionen.htm>

Taken from a trip to India



Monika Müller, a German
Spiritual Palliative Care Pioneer
meets

Mr. B., a baker from profession,
five days after hospital admittance
with an unclear diagnosis

Text recited (in German):

http://www.monikamueller.com/pdf/12_Nach%20innen%20wachsen.pdf

Photos: http://www.ekir.de/bonn/images/KKBonn_STKHS_06_041104_Dem_Tod_entgegenwachsen.pdf

Book Titel: Nach innen wachsen:
der Sterbeprozess eines 42jährigen
Mannes, dargestellt an acht von
ihm gemalten Bildern; Author
Monika Müller; Publisher Monika
Müller, ALPHA Rheinland, Bonn ;
Year: 1992; Length: 20 pages



Fotos from
http://www.ekir.de/bonn/images/KKBonn_STKHS_06_041104_Dem_Tod_entgegenwachsen.pdf

A watercolor painting of a landscape. In the foreground, there are green and blue brushstrokes representing grass or water. In the middle ground, a small red building with a white roof is visible. The background features dark, moody brushstrokes in shades of brown, black, and grey, suggesting a forest or a distant shore. The overall style is soft and painterly.

Fotos from
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Fotos from
http://www.ekir.de/bonn/images/KKBonn_STKHS_06_041104_Dem_Tod_entgegenwachsen.pdf

A watercolor illustration featuring a blue pyramid in the foreground, set against a large, bright yellow sun. The background is a mix of soft, textured colors including red, orange, and green. The overall style is artistic and ethereal.

Fotos from
[http://www.ekir.de/bonn/images/KKBonn_STK
HS_06_041104_Dem_Tod_entgegenwachsen.p
df](http://www.ekir.de/bonn/images/KKBonn_STK_HS_06_041104_Dem_Tod_entgegenwachsen.pdf)

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