



Simple TARA Approach Suggestions to Ease the Dying Process

By Stephanie Mines, PhD.

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In honor of Nobel Prize Winner Elie Wiesel who died on July 2, 2016 and who dedicated himself to being the unforgettable voice of those who died in the concentration camps of the Holocaust.

"If we do not transform our pain we will always transmit it." **Richard Rohr**

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These brief interventions are collected to ease the discomforts and struggles that accompany the dying process. Included are short hands-on options based on Jin Shin TARA for the person who is dying, suggestions for more extended treatment when there is time, and suggestions for Jin Shin TARA applications for family members and others who encircle the one who is dying. In addition recommendations for how to be a healing voice to transmute pain so that it is no longer contagious are also provided.



JIN SHIN TARA APPLICATIONS TO BE DONE AT THE FEET OF THE DYING

**NOTE: Practitioner should always be comfortable.*

Palm calves to soothe the nervous system.

Hold both 7's to invoke peaceful crossing over. Hands may be crossed if comfortable.

Hold both 8's to encourage letting go.

Hold 6 and same side little toe to ease tension in the feet, restlessness in the legs and

Hold same side 15 and 6 to invite joy and to free the pelvis and legs.

JIN SHIN TARA APPLICATIONS TO BE DONE AT THE HEAD OF THE DYING

Hold both 4's to establish a bridge to the next transition of the soul.

Hold both 12's to surrender to the body.

Trinity release at crown of the head.

Cradle both 20's and both 4's to relax the mind.

Hold 20 and opposite 21, treat both sides. This provides pain relief.

Hold both 22's to allow patient to be present to the moment.

Hold both 26's for self-acceptance and love; freedom from guilt and shame.

Third Depth Flow



JIN SHIN TARA WHOLE BODY APPLICATIONS FOR THE DYING PERSON

Hold opposite fingers and toes, both sides. This provides complete integration.

Hold 3 with 11 with one hand and with the other hand release all fingers on the same side. Treat both sides. This helps breathing.

Hold same side 9 and high 19; both sides. This helps with transitions.

Hold same side 4 and 16 to allow patient to feel free to leave the body. Treat both sides.

Hold same side 12 and 23 to release resistance. Treat both sides.

Hold same side 3 and 25 to relieve tension overall; treat both sides.

LONGER FLOWS FOR THE DYING PERSON: USE WHEN TIME PERMITS

Bladder Flow

Main Central Vertical Flow

Fifth Depth Flow

20-21- 22 Flow

16-17- 18-19 Flow



JIN SHIN TARA SUGGESTIONS FOR FAMILY MEMBERS AND CAREGIVERS

Being present for the process of death requires utter and complete, whole-hearted presence. Your entire being is engaged. Family members and caregivers often fail to recognize this because of how fully they become immersed in the situation at hand. It will make a significant difference in the quality of presence provided if caregivers can step back and take care of themselves from head to toe. These suggestions are for this purpose. In addition these self-care flows are integrative and regenerating.

Hold 26's and Receive 36 Complete Breaths of Life

St. Brigid's Flow: Resetting the Vagus

*Note: This is a "cure-all" flow for the over-extension that caring for the dying demands. It is therefore named for St. Brigid who was an overall remarkable healer and source of comfort for the dying. Like all Jin Shin TARA flows this one can be shortened by extracting the first two steps and/or the beginning and ending steps.



SELF-CARE and TREATMENT VERSIONS ARE THE SAME

Hold the opposite 12 and 14; then

Hold the same side 12 and 14; do this for both the right and left sides; then

Hold the Right 12 with central 14; then

Hold the Left 12 with central 14.

Hold the Right 14 with the crown of the head; then

Hold the Right 14 with the Right 20 and then the Left 20; then

Hold the Left 14 with the crown of the head; then

Hold the Left 14 with the Right and then the Left 20.

Finally hold the same side 15 and 1 on both sides.

DIALOGUE AND SUPPORTIVE PRESENCE

The vulnerable environment of the dying process is ripe for healing. This threshold is an opportunity to dive into the gifts and spaciousness of transformation. Guilt, shame and resistance to the unknown can be transmuted at this fertile time. The tendency is to hold back and deny personal needs and inner experience. The practitioner can be of service by inviting communication, either with others or through private self-expression.



Nobel prize winner Elie Wiesel spoke out against traumatic repetition and used every opportunity to tell the truth. This compilation is inspired by how he boldly spoke about the unspeakable, liberating countless others from shame. Silence has at least three functions. One is the patience to go within but the others are resistance and fear. The compassionate, attuned practitioner can differentiate these and know when serving the highest and best good means awakening articulation. It takes courage to en-courage expression in others. It is much easier to say nothing.

Practitioners can create a safe container for family members to dive into their vulnerability. This can be done with either words or silence. Usually both are needed. Family members can be given tools and guidance for writing about their inner process to relieve tension and sort through the complex array of memory, emotion and soulful awakening that arises at this threshold. The more experience the practitioner has with their own willingness to go into the unknown within themselves the easier it will be to en-courage others.

Family members can and should be invited to use Jin Shin TARA both for themselves and for the dying person. This is empowering in both regards and builds a network of Family members can also be en-couraged to trust their inner sensations that track the



dying person's journey. This makes it possible to know when the soul leaves the body.

This intimate relationship forges an unforgettable teaching that will outlast the bodies of all who participate.