

Dedication

The end of this ritual is a dedication, which is recited to remind us that these actions have been for the benefit of all sentient beings.

Bodhicitta Prayer

May the supreme jewel bodhicitta
That has not arisen arise and grow,
And may that which has arisen not diminish
But increase more and more.

*Jang chub sem chog rin po che
Ma kye pa nam kye gyur chig
Kye pa nyam pa may pa yang
Gong nay gong du pel war shog*



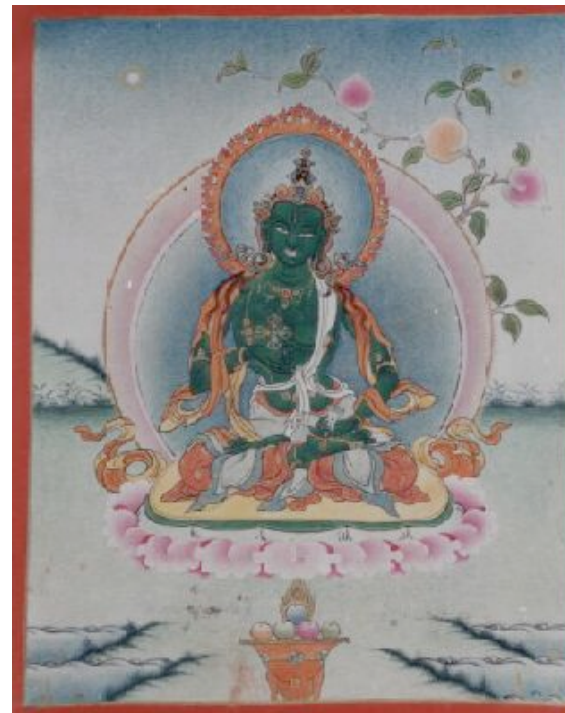
Dedication of Merit



Through this virtuous action
May I quickly attain the state of a guru-buddha
And lead every being, without exception,
Into that pure world.

*Ge wa di yi nyur du dag
La ma sang gyay drub gyur nay
Dro wa chig kyang ma lu pa
De yi sa la go par shog*

The Purification Ritual of Dorje Namjum



***Purifying the Environment,
Ourselves & Others***

The Purification Ritual of Dorje Namjum

The Importance of Motivation

From the Buddhist point of view all sentient beings yearn for peace, happiness, liberty, and freedom. We know this through our own experience. These goals can be viewed from a short-term or a long-term point of view. Buddhism teaches that to achieve these experiences in the long-term, it is necessary to achieve enlightenment. Whether we realize it or not, we each have the potential to achieve enlightenment, a potentiality called Buddha Nature. Buddha taught many different methods, for different types of individuals, to achieve this goal. Among these methods, the most important method is to develop profound love and compassion, a state of mind called Bodhicitta. Love and compassion not only brings long-term benefit but also short-term happiness, peacefulness, and hope. Whether a person is religious or not, the qualities of love and compassion can be seen as a great benefit, and as the actualization of a precious human quality. Now is the time for us all to actualize the power of love and compassion in our mind and behavior.

Love and compassion is like our soul, without it we are not truly alive. With love and compassion we can create more harmony in our relationships, our community, and in the world. For love and compassion to be truly beneficial it must be combined with the profound wisdom of the mind that knows the interdependence of all phenomena, or emptiness. Practicing love and compassion does not mean only being aware of love and compassion while we are meditating, but more importantly, it means expressing love and compassion in our interactions with others in the many other activities of our life.

From the Buddhist view, much of the suffering in the world is caused by negative patterns of behavior, or negative karma, in sentient beings, including ourselves. We each have the responsibility to reduce the suffering felt by our own heart, our family, our friends, our community, our society, and the world. It is necessary to develop this foundation of motivation to perform the Ritual of Purification of our body, speech, mind, of all other beings, and of the environment.

Purification Using Barley Flour Dough

While the purification ritual with water has removed most negativity, the remaining negativity can be removed using the ritual with barley flour dough. The teacher has previously blessed this dough and gives a portion of the dough to each student. You should hold the dough in your right palm, and while reciting the mantra:

*Nama Tsen Ta/ Ben Tha Ko Ta Ya/ Who Lu Who Lu/ Thic Ta
Thic Ta/ Ben Tha Ben Tha/ Hana Hana/ Amita/ Hun Pha*

touch the dough at your third eye, throat, and heart, as well as any location that has pain, blocked energy, or which needs purification. We imagine all negativity being absorbed into the dough as it touches us.

The dough attracts and pulls the negativity from us. We can actually feel this purification taking place. After this is completed, all the dough is collected together and placed in the middle of the group in a bowl. When we say the mantra

*Nama Tsen Ta/ Ben Tha Ko Ta Ya/ Who Lu Who Lu/ Thic Ta
Thic Ta/ Ben Tha Ben Tha/ Hana Hana/ Amita/ Hun Pha*

we imagine that all the negativity from the environment, from all humans and other sentient beings, and from all non-physical beings, is being absorbed and drawn into the dough in the center of the group. The dough is then taken and thrown to the west, symbolizing its removal, as the Sun sets in the west. We imagine that the power of all Buddhas is used to remove all the absorbed negativity to the west, and finally that it is totally eliminated.

Protection of the Purified Space and Purified Beings

We visualize a flaming protective sphere that protects all beings and the entire environment. This flaming sphere is represented in the outer-most ring of the sand mandala. Ultimately, it is our own wisdom and compassion which are the essential qualities that provide protection.

Purification of the Environment

First we purify the immediately surrounding space, our room, the objects in our space, our house, our neighborhood, our city, and finally, the entire world. We first need to recognize where in our environment the results of negativity have caused disharmony. We do this by sensing the results of previous negative actions in our space and in the environment. Then each participant takes some of the purified nectar in a container and we touch the tip of our right ring finger into the water and then we touch this fingertip to our right thumb and flick the water from our fingertip into the locations in our environment that we sense are in need of purification. As we do this we recite the mantra:

*Nama Tsen Ta/ Ben Tha Ko Ta Ya/ Who Lu Who Lu/ Thic Ta
Thic Ta/ Ben Tha Ben Tha/ Hana Hana/ Amita/ Hun Pha*

with strong motivation, and we concentrate on our intention to purify the environment, and as we do this we feel how the negativity is being removed from our environment. We visualize this purification taking place.

Purification of Others

We visualize our family and friends around us. The males are on the right and the females are on the left. Our enemies are in front of us while all those who are strangers are behind us. Farther out from us, across a great distance, are all sentient beings. If we have been initiated in any Tantric practice we can visualize ourselves as Dorje Namjum purifying our friends, enemies, and strangers, and all sentient beings, in the manner described previously. If we have not been initiated in a Tantric practice we can visualize Dorje Namjum doing these purifications. Our attention is drawn to those beings who have the most suffering. We see the purified nectar being thrown in their direction to purify them. We see the purified nectar being thrown in the four directions. As the water is thrown out to others to purify we recite the mantra:

*Nama Tsen Ta/ Ben Tha Ko Ta Ya/ Who Lu Who Lu/ Thic Ta
Thic Ta/ Ben Tha Ben Tha/ Hana Hana/ Amita/ Hun Pha*

This ritual originated over 2500 years ago and has been transmitted along an unbroken lineage until the present day, maintaining the authenticity of the ceremony. This ritual offers incredible benefits in addition to the long-term benefit of reaching enlightenment. On a daily basis we encounter challenges, including physical and mental illness due to various factors, including the environment, our food, and our karma. Dorje Namjum is one of the most powerful practices that can be undertaken as a group or individually, with tremendous benefit.

Dorje Namjum

Dorje means Thunder Bolt and Namjum means, that all negativity is purified. The main Deity for this purification ritual is Dorje Namjum. On the conventional level of understanding, Dorje Namjum is the primary Deity who has the power to eliminate all negativity in all sentient beings and in the world. From the ultimate level of understanding, it is the development of our own profound compassion and wisdom which manifests the qualities depicted in Dorje Namjum, that is the power that can eliminate negativity and suffering. This purification ritual is 2,500 years old, passed on from teacher to student. As I received this practice from my teacher and root Guru, His Holiness the Dalai Lama, I will teach it to you today.

The Steps in the Purification Ritual

In any form of ritual, there are three components: substance, mantra, and concentration. For the substance, we set up the ritual environment, including the altar, the cushions, and the offerings. Either on the altar or in front of you or the group, you should set a clean vase filled with water. Surrounding the vase it is lovely to place various offerings, such as candles (any colour) and flowers, as well as seven water bowls. On another place, there should be small balls of dough, made from flour mixed with water (one ball of dough per person). When you set up the altar, there are many prayers of blessing you can say, but a common blessing is to say *OM AH HUNG* three times. Then, sit on the cushion and create a clear, pure motivation.

