# OM AH HUNG

## Sadhana of Chenrezig

Purification and Accumulation

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*Photo: Drikung Kagyu Rinchenling Monastery*

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# OM AH HUNG

**Is the essence of all Buddhas' body,
speech, and mind.**

**A gentle, yet powerful sadhana to revitalize
bodhicitta, clarify the mind, and guide practitioners
toward authentic inner transformation
for enlightenment.**

**Offered with great compassion by His Eminence
Khensur Konchog Gyaltshen Rinpoche.**

# OM AH HUNG Sadhana of Chenrezig

**This same practice may also be performed as White Tara, Green Tara.**

## Brief Introduction

This easy-to-follow, yet profound practice was taught by His Eminence Khensur Konchog Gyaltshen Rinpoche during his second-day teaching on *The Letter of Drakpa Dorje — Stages of Mahamudra* at Drikung Kyobpa Choling, and was also kindly made available on Zoom on 9 November 2025. You can listen to Rinpoche leading this practice on Khenchen Konchog Gyaltshen Rinpoche's YouTube Channel: It is labled **OM AH HUNG Sadhana of Chenrezig**. Here is the link info. https://youtu.be/AAZj1wXQdT4?si=pklzCAxHPfjWT3fy

Out of great loving-kindness and compassion for all mother sentient beings, Rinpoche composed this practice for those who understand the preciousness of loving compassion as the means to give rise to and strengthen bodhicitta — the root cause of enlightenment, and recognize the importance of developing meditative concentration and wisdom on emptiness for realizing the true nature of mind, and yet, wish for a guided method to do so. It is especially suited for those seeking a refreshing way of practice to counteract mental laxity and distraction that may arise from routinizing their usual Chenrezig, White Tara or Green Tara practice. Simple, yet profound, this practice is general enough to fit all — an easy entry for beginners and a refreshing renewal for long-time practitioners.

With Rinpoche's purest motivation and wisdom of skillful means, may this sadhana bring great benefit to those with karmic affinity, and may all attain enlightenment swiftly for the sake of all mother sentient beings.

## I. Refuge and Bodhicitta

In the presence of all the Buddhas and Bodhisattvas of the ten directions,
I take refuge in the Three Jewels — Buddha, Dharma, and Sangha —
until I attain full enlightenment.

Through the merit of this practice,
may I accomplish the supreme realization of Chenrezig,
and lead all sentient beings to that same state.

## II. Dissolution into Emptiness

Visualize that this ordinary body, composed of flesh, bones, and blood,
dissolves into emptiness —
like a heap of clouds or a rainbow vanishing into the vast sky.

Rest briefly in that open, luminous expanse —
the natural state of mind, free from grasping.

## III. Arising as Chenrezig

From the state of emptiness arises a lotus flower,
symbolizing the pure nature of the mind.

Upon the lotus is a sun disc of wisdom,
and upon the sun disc, a moon disc of compassion.

On the moon disc, one appears as the four-armed Chenrezig,
radiant white in color,
with one face and four arms:
the first two hands joined at the heart holding a wish-fulfilling jewel,
the second right hand holding a crystal mala,
and the second left hand holding a white lotus.

He is adorned with silks and precious ornaments,
and rests in the nature of great compassion —
the inseparable union of appearance and emptiness,
not an ordinary body of flesh, bones, and blood,
but a wisdom body that is rainbow-like.

At the **forehead** is a white **OM**, the essence of loving-kindness.
At the **throat**, a red **AH**, the essence of compassion.
At the **heart**, a deep blue **HUNG**, the essence of bodhicitta.

## IV. Self-Purification

Recite the general mantra **OM AH HUNG**,
instead of the deity's specific mantra.

**AS ONE RECITES:**

**White light** of loving-kindness radiates from the white **OM** at the forehead, purifying all physical obscurations.

**Red light** of compassion radiates from the red **AH** at the throat, purifying obscurations of speech.

**Blue light** of bodhicitta radiates from the deep blue **HUNG** at the heart,
purifying all obscurations of mind —
attachment, aversion, and ego-clinging.

Continue the recitation and visualization for one round of mala.

This is the purification of one's body, speech, and mind
through the cultivation of loving-kindness, compassion, and bodhicitta

## V. Universe Purification

While reciting the second round of mala,
from the white **OM** at the forehead,
the red **AH** at the throat,
and the deep blue **HUNG** at the heart,
rays of loving-kindness, compassion, and bodhicitta light
radiate respectively outward,
pervading all directions and purifying the entire universe.

All appearances transform into the pure land of Amitabha Buddha,
where every sound becomes the mantra,
and every thought arises as altruistic intention.

## VI. Action Bodhicitta

While reciting **OM AH HUNG** for the third round of mala,
meditate on the suffering of all sentient beings in the six realms.

**Hell beings** are tormented by heat and cold without respite.
Contemplate their pain and give rise to deep compassion.

**Hungry ghosts** wander in endless hunger and thirst.
Their craving can never be satisfied —
generate the wish to free them from this suffering.

**Animals**, trapped in ignorance, prey upon one another
and suffer at the hands of humans —
give rise to loving-kindness for them.

**Humans**, though appearing fortunate,
are tormented by mental afflictions —
desire, anger, ignorance, jealousy, and pride.
Forever seeking satisfaction, they find none.
Reflect on their delusion and the endless cycle of dissatisfaction.

**Asuras**, consumed by jealousy and ceaseless conflict,
struggle against the gods and one another —
contemplate their turmoil and cultivate great compassion.

**Gods**, though adorned with pleasure and bliss,
are blinded by their enjoyment and forget impermanence.
When their merit is exhausted, they fall into lower realms —
reflect on this suffering and give rise to deep compassion.

Cultivate immeasurable loving-kindness, compassion,
and especially bodhicitta —
the wish to attain enlightenment for the
benefit of all beings.

Then, as one continues to recite **OM AH HUNG**,
radiate white light from the white **OM** at the forehead,
red light from the red **AH** at the throat,
and blue light from the deep blue **HUNG** at the heart,

sending these rays of light to all sentient beings throughout space,
purifying their suffering and obscurations.

This is the practice of Action Bodhicitta —
training the mind to expand its capacity
and strengthen its ability to benefit others.

At present, this is a mental training,
developing the mind's strength and vastness,
so that one day we may truly benefit sentient beings through our actions.

Without such cultivation, even profound meditations
like Mahamudra can be fragile.
This practice nurtures the courage of a Bodhisattva
who never tires of benefiting others.

It is a most sublime offering to the Buddhas,
for nothing pleases them more than the genuine arising of bodhicitta.

## VII. Sentient Beings Purification

With this spacious mind of bodhicitta,
the outer universe visualized as a pure land,
and all sentient beings are Chenrezig,
who are free from all suffering and delusion,
recite **OM AH HUNG** for one more round of mala.

## VIII. Dissolution and Resting in the Natural State

Then, the pure land dissolves into these countless Chenrezig,
who in turn dissolve into light and merge into oneself as Chenrezig.

Then, Chenrezig dissolves into the white **OM**.
The white **OM** dissolves into the red **AH**.
The red **AH** dissolves into the deep blue **HUNG**.
The deep blue **HUNG** dissolves from bottom to top,
merging into the top nada,
and finally into all-pervasive emptiness.

Rest the mind in this open expanse of all-pervasive emptiness —
a non-referential state without grasping or fixation.
Just relax the mind in this unconfined vastness of inner space.
It is uncontrived.
Simply rest there.

## IX. Dedication

The Generation Stage practice is the cause to attain the two Rupakayas,
and the Dissolution Stage practice is the cause to attain the Dharmakaya.
Thus, by this practice of Generation and Dissolution Stages,
may I and all sentient beings swiftly attain perfect enlightenment.

May the light of loving-kindness, compassion, and bodhicitta
pervade the ten directions,
transforming all worlds into pure lands
and all sentient beings into Chenrezig.

*Photo: Drikung Kagyu Rinchenling Monastery*

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**“Please keep the Dharma fresh and alive.
Thank you!”**

– Khensur Konchog Gyaltshen Rinpoche

This mantra when placed inside a Dharma text can purify the negative karma of accidentally stepping over it.

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