



**An Abbreviated Form of Meditation for the
The Uddiyana Medicine King—
Guru Rinpoche in the form of Medicine Buddha,
Extracted from the Practice text of Kalden Drenze (a
standing form of Padmasambhava)**

[After the preliminaries of Refuge, bodhicitta, etc.,...one spontaneously appears as Chenresig (if male) and Tara (if female). Experience Kalden Drenze (standing Guru Rinpoche) in space in front, then visualize...]

“...SHAR CH'OG OR GYEN MÄN GYÄL MI KYÖ SHAB/ T'ING GA SANG P'Ö CHÖ GÖ
PE SHA SÖL/

To the east is Akshobhya, the Uddiyana Medicine King,
dark blue in colour and wearing the secret robe, dharma shawl and
lotus hat,

CH'AG YE CHOG JIN A RU YÖN BHÄN DHA/ RÖL TAB PE
MA DA WA'I DEN LA SHUG/

his right hand in the gesture of supreme generosity holding an
arura plant and the left a skull-cup. He is seated in a posture of
ease upon a lotus and moon-disc,

'KOR DU DRANG SONG RIG SHI LHEN DU 'TSOG/ LHO
CH'OG OR GYEN RIN CHEN GYE PA TSÄL/

and around him are gathered the assembled host of the four families of seers. ...”

[Then, from the supplementary text:]

**Visualization for the Recitation of the Individual Special Activities Related to the Practice
of The Lord of Uddiyana, Guide to the Fortunate**

The section on specific requirements: To pacify fears of illness,

OR GYEN PE MAI T'UG KA NE/ MÄN LA DE SHEG DRANG SONG TS'OG/



From the heart of Padmasambhava of Uddiyana innumerable hosts of Medicine Buddhas,
Sugatas and Seers,

PAG ME NE PA'I CHI WOR JÖN/ WANG KUR JIN LAB DZE PAR GYUR/

Appear on the crown of my head granting empowerment and conferring blessings. *Visualizing this, recite...*

SEM CHEN GYU LÜ 'JIG PA'I NE JUNG TS'E/ MI ZÖ DUG NGÄL NE KYI NYEN PA NA/

When the illusory bodies of sentient beings are attacked by frightful diseases,
and they are struck by the unbearable afflictions of illness,

YI NYI T'E TS'OM ME PAR SÖL WA 'DEB/ OR GYEN MÄN GYI LA DANG YER ME PE/

I pray to you with undivided mind, free from all hesitation,
since you are inseparable from the Uddiyana Medicine Lama,

TS'E ZE MA YIN BAR CHE NGE PAR SEL/ OR GYEN PE MA 'JUNG NE LA SÖL WA
'DEB/

To the Lotus–Born Lord of Uddiyana I pray: If their life is not actually at an end, firmly dispel
all obstacles,

SAM PA LHÜN GYI 'DRUB PAR JIN GYI LOB

Bless us that that our wishes be effortlessly accomplished.

Recite this request many times over.

**OM AH HUNG BENZAR GURU BEKANDZE MAHA BEKANDZE RADZA
SAMUDGATE SOHA**

Reciting this [mantra] as much as possible frees one from fear of illness.

ITHI — *Thus it was said*

The Dissolution

LA MA 'KOR CHE 'Ö SHU RANG LA T'IM/ TRÖ DRÄL NE LUG NGANG DU NYAM PAR
SHAG/ **AAH**

The teacher and his retinue melt into light and dissolve into me,
and I remain in even–minded meditation in the abiding nature beyond all mental construct.

AAH

[As written in the main text, conclude with a dedication and aspiration for all beings. In addition, other verses of auspiciousness are recommended, such as the conclusion to Lho Nuden Dorje's Preliminary Liberating Instructions of the Drikung Dzogchen Lineage]

The Dedication

GE WA 'DI YI NYUR DU DAG/ OR GYÄN LA MA 'DRUB GYUR NE/
By this merit, may I swiftly realize the Guru from Uddiyana, and,
'DRO WA CHIG KYANG MA LÜ PA/ DE YI SA LA 'GO PAR SHOG/
having done so, lead all beings without exception to that selfsame state.

Prayers of auspiciousness

HRIH GYÄL KÜN 'DÜ SHÄL GYÄL WA KÜN GYI JE/ PE MA LE 'TRUNG PE MA 'JUNG
NE NYI/

HRIH Embodiment and presence of all Victorious Ones, Lord of all Conquerors,
born from a lotus, the very essence of Padmasambhava himself,
'DRO WA'I DÖN DZE 'DRO GÖN TRÜL PA'I KU/ OR GYÄN LA MA CHOG GI TRA SHI
SHOG/

your emanation—body their refuge and protector, you realize the aims of all living beings:
May the auspicious blessings of the Supreme Master of Uddiyana be present in this place.
CH'OG CHU'I SHING K'AM KÜN NA SHUG PA YI/ CH'IN CHU'I T'U LE JUNG WA'I
DZOG SANG GYE/

Perfect buddhas, born of the ten transcendent perfections and dwelling in pure lands throughout
the ten directions,

TOB CHU'I DAG NYI DE SHEG CHOM DEN 'DE/ RAB 'JAM TRÜL 'KOR GYAM TSO'I
TRA SHI SHOG/ May the auspicious blessings of the oceans of infinite emanated mandalas
of those who course in bliss, the transcendent victors—essence and embodiment of the ten
powers—be present in this place.

Reciting prayers of auspiciousness bring it to a propitious conclusion.

NE 'DIR NYIN MO DE LEG TS'ÄN DE LEG/ NYI MA' GUNG YANG DE LEG SHING/
In this place may the day be well and the night be well and the midday hours bring happiness
too.

NYIN TS'ÄN TAG TU DE LEG PA/ KÖN CHOG SUM GYI DENG 'DIR DE LEG SHOG/
May both day and night always be well; by the blessing of the Three Rare and Precious Jewels
may all be auspicious.

[Quickly edited for those requesting, who are unfamiliar with the main practice, during a time of epidemic, fears and needs, a very abbreviated practice of; *The Uddiyana Medicine King*—extracted from the jewel like sadhana, called “*The Excellent Path of Spiritual and Temporal Well-Being, The Activity Ritual of the Lord of Uddiyana, Guide to the Fortunate Revealed by Vidyadhara Urgyen Chemchog Nüden Tsäl*. A practice of Kalden Drenze (a standing form of Padmasambhava), a terma revealed by Lho Orgyen Nuden Dorje of the 19th century. An offering of Lama Gyaltzen at Namgyal Choling Gompa, March 20, 2020, revised March 24, 2020 (III).]