



# The Buddha Project

## IDMT Meditation Script

October 4, 2025: Generating bodhicitta: Six causes, one effect

*[Visualize the Buddha in whatever way you wish. No matter how you do that, and for the moment that is completely up to you, it is important to have a sense that it is a live phenomena, not a statue. The real Buddha is appearing indeed mixed in your own mind. On the other hand, visualize the Buddha as an appearance, which is mere wisdom energy, one could say. It is his mind's wisdom realizing emptiness that manifests as form to you. Let's take five minutes to visualize the Buddha in the aspect of your own mind. Try to feel that relationality.]*

### Arriving in the present

1. Let's start with a comfortable position, so that we can remind ourselves of the seven cause and effect training of last year.
2. So far we have approached the comfortable position from the perspective of letting go, which doesn't mean ignoring anything. It means setting all things, inside and outside, free from judgment, aversion and desire.
3. Let's take a few moments to simply be aware of the entirety of the present. By letting go, allow our minds to become expansive and spacelike, so that all things are welcome to come and go.

### Cultivating a motivation

4. Doing so shows us something of great importance: that we are quite free, in the absence of judgment, aversion, desire, to place our attention wherever we want and that the friction that we experience with the world luckily comes from our side.
5. If the world were the problem, we would not be able to find freedom. To the extent that we become familiar with letting go, we become more and more space-like. Where things come and go, where we are free to act or not, and where our contentment, our peace, can no longer be disturbed.
6. This freedom in the here and now allows us to look deeply and to become aware of the flowing nature of experience. A causal flow in which in each moment knower and known are reborn. The knower only makes sense in relationship to the known and the known comes into existence by way of the knower, as an infinite dance in which one moment produces another.
7. This does not happen in isolation. Names and concepts are things that we share, they are social constructs. That's why we call them conventions, because the way we give things names and we attribute functions, we do together.
8. If our mind were to be like a river, then all other living beings are like our banks, the banks of that river. But a river changes the banks and the banks change the river.

### The actual practice

9. As every effect must have a cause, even though this can be difficult to imagine, our particular stream of consciousness has no beginning and will have no end. We might have



difficulty remembering our past lives, but any of us might have difficulty remembering even yesterday.

10. An endless flow and an endless dance in which we have met again and again. All conditions being equal within an infinite amount of time, whatever can happen will inevitably happen. So each of us we have met in many different ways as hungry ghosts and gods, as friend and as enemy, as brothers and sisters. Very importantly, as mothers and children. *[1. Recognizing all sentient beings as our mother]*
11. You might wonder why I highlight the role of mother. That is simply because, according to the Buddha, it outshines every other relationship. As His Holiness the Dalai Lama keeps repeating, he would not have had his life and he would not have compassion, if it were not for his mother.
12. At some point in the past, we were the most important being for any other living being. In that moment for our mothers, we were the dearest, more precious than any jewel, to be cared for even with her life itself.
13. It's not that we should see others like this, but it is rewarding to do so. It instils appreciation and gratitude in our hearts, the source of worldly happiness and Buddhahood alike. *[2. Remembering their kindness]*
14. But while we, with their help, have found a precious human rebirth, a path to awakening, freedom and unconditioned happiness, most of our mothers have not. For their perceptual error gives them the wrong map for the wrong place.
15. Their afflicted actions thereby create the causes for more unfortunate experiences, hurtful, unsatisfactory, feeling disempowered, though this is surely not their fault. What else could we then want, then for them to be happy? *[3. Wishing to repay their kindness]*
16. Not only out of gratitude, but it would solve every problem in this world. Try to feel as though you hold them, all of them, with a deep wish for them to be happy. To have the resources, the safety, the friendships they need. For them to figure out that what they always looked for, happiness, was always to be found within them. And to wish that their perceptions may become reliable guides, so they can find what they seek, be free of worry and fear. May our mothers be happy. May we bring that about. *[4. Love]*
17. But we know ourselves from personal experience that to be happy is not easy, for our minds are not good maps with regard to where it is to be found. So we can deeply wish our mothers to be free from their zero-sum games, in which one's winning is someone else's loss, causing our conflicts and deprivation, injustice, and endless uncontrolled rebirths. Where our mothers find freedom from the hindrances of aversion, desire, excitement, torpor and doubt, so that they may find contentment and calm within. Their infinite resource was always simply disturbed. May they find freedom from ignorance, believing things and selves to exist in impossible ways, imprisoning our agency and our well-being. May all our mothers be free from stress, dissatisfaction and disempowerment. May we bring that about. *[5. Great compassion]*
18. We humans are inclined to wait for others to make the first move, but if we all wait for each other, nothing will ever change. And so, being followers of that Buddha that is sitting in front of us, the most courageous, the most compassionate of all men and women, we can express our willingness to take initiative. We shall pursue the happiness and freedom of our mothers, even if we would have to do that all by ourselves. *[6. The Special Intent]*



19. But we know, as followers of the Buddha in front of us, that we ourselves are for the moment not capable of doing so. We ourselves are still unfree and afflicted, the needs of others often invisible to us, energy and resources limited. But to know the Buddha means we can become a buddha, for we know others by way of ourselves. Knowing the Buddha now tells us that we have the same nature as the Buddha, restrained for the moment, but ready to be unleashed.
20. We can generate that the greatest of all courageous minds. Having trust in our own nature, trust in the Buddha, trust in our relation. “I will become a buddha, for the sake of all living beings. I will accomplish all of my own needs through the dharmakaya, so that I can behold them and be with them in the way that they need for as long as they need. As long as space remains, as long as my mothers still remain, I will remain with them to dispel all the miseries of the world.” [7. *Bodhicitta*]
21. Try to feel again that intent and radiate it out in all directions, holding our mothers with it, for they need to be held, they need to have hope. They need to trust that there is a solution to their situation. That remembering their kindness, thereby acknowledging them, we will bring them what they need.
22. Let's remain for a moment with this felt sense, observing what it does to us to have such a vast, kind and powerful vision. How it feels to love them limitlessly and unconditionally and that there are the trust and conviction that we have what it takes to bring their needs about.

**Review and finish**

23. And with that feeling, empowered by that feeling, we can slowly rise from meditation.

*Lightly edited script, not reviewed by Ven. Gendun  
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