



The Buddha Project

IDMT Meditation Script

October 25, 2025: Emptiness of mind

Preliminaries

1. Let's start above all with a comfortable position once again.
2. Knowing for ourselves that if we come together to practice virtue, the Buddha is among us.
3. Take a moment to visualize him in front of us, in a way that moves you, that establishes a personal connection. In which the Buddha has an appearance of being glad to see us, for he is not here because of his own needs, but out of gratitude, because we are one of his mothers.
4. It is by looking at the Buddha that we realize our own potential. For he is like us, but without boundaries, without restrictions, without the burden of ignorance, obscurations, karma, without suffering and dissatisfaction.
5. When we recite the prayers, we know that the prayers are not for him. They are for us, because they describe the relationship we have with him, with our own Buddhahood. We too seek to be free, we seek to follow in his footsteps, caring for all other living beings, for that is truly what it means to have purpose. That is truly what it means to be a person.
6. With that in mind, we can go to our prayers, reciting them while keeping our visualization with us.

[prayers]

Arriving in the present / cultivating a motivation

7. Now we can return, being held by our motivation that we seek to overcome ignorance, for the benefit of all our mother sentient beings.
8. To dive deep in the nature of the mind, the nature of reality, we first need a deep motivation and a practice to help us let go of that which hinders us.
9. Being aware that all things that appear to our minds appear biased by aversion, desire and indifference, we can start by practicing for a moment, deliberately letting go of aversion, desire and indifference. First liberating all the objects of our senses: the heard, the seen, the smelled and the tasted, the tactile sensations and body awareness. We can set free the mind itself.
10. Until we end up with an open equanimous awareness. We can take a moment to enjoy this, to enjoy for a moment a mind that is not pulled at by unskillful emotions.
11. To let all things come and go, without trying to hold on to them, without refusing them.
12. That we might remind ourselves as well that what we're doing is not a path of achievement, but a path of letting go of what hinders the mind, because it is important to practice being at ease, being peaceful.

The actual practice

13. Then we can go one step further, by reminding ourselves that all these objects of mind are creations of the mind. Like a child drawing lines around bundles of parts, causes and conditions. The objects of our senses are the fruits of a social language game. Thus knowing that they don't exist as they appear, we can let them go as well.



14. We become aware of the conventional nature of the mind, clear and knowing. We can take a moment to rest here. Exploring what it is that is appearing to us. How do you understand the mind?
15. Notice that it appears to you as though you could know it in and of itself, without having to rely on other things. As though you are really aware of a looker, something that watches, that observes. Remain with that for a moment, let's investigate it well. *[object of negation]*
16. It is important to become familiar with this appearance, with the way it appears. So that we may investigate it, as we would investigate a mirage in the desert. Investigate if that appearance stands up to scrutiny and can sustain analysis. Like a thirsty man looking for water, we can try to get closer, to see if we can find any characteristic of that mind. To see if it has shape or color, form. For if it could be known by itself, we should find something now.
17. Then, to our surprise, we realize that in this way the mind is not findable. It is empty of manifest characteristics. *[emptiness of manifest characteristics]*
18. Maybe we can find the knowing aspect. But here we end up empty handed again, for we find no knowing in and of itself. We infer the knowing from the known. *[emptiness of knowing aspect]*
19. We might find somehow the present with the mind, that seems to persist in time. Here again we run into trouble. We can't find the future, we can't find the past. And if the present would have duration, then it would itself be made up of past and future and it would not exist. *[emptiness of persistence in time]*
20. Remain here for a while, simply in a state of not finding. Not finding characteristics, not finding an independent knower, not finding anything that persists in time. It's not necessary to elaborate, to philosophize. Just rest in that openness. You thought there was something to find and you didn't find it. *[non-findability]*
21. When you lose the object, the non-findability, you can always start anew. Take a look how the mind appears to you when you mention its name and see once again if you can find any manifest characteristics, a knower that can know in of itself, or something persisting in time. Until you don't find it and then you rest in the non-finding.

Review and finish

22. And then we can arise slowly from meditation, trying to hold on to that openness, as it were.

*Lightly edited script, not reviewed by Ven. Gendun
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