



IDMT Meditation Script

November 1, 2025: Giving up self-cherishing (with visualization of Aryatara)

Arriving in the present

1. Let's start with a comfortable position.
2. We can start our practice with a moment of letting go, not of things and of persons, but of the prejudice that ignorance, desire and aversion project on our world.
3. So we can see for ourselves that when we let go of the objects of our senses, when we set them free, when we set the body and mind free, our attention comes to abide naturally, spontaneously.

Cultivating a motivation

4. Now that we are gradually going to explore the practice of exchanging self and others, it is important to be comfortable in our minds, to feel safe.
5. In the safe space that we create in the mind, we can invite all living beings. First the ones close to us, our parents to the left and to the right, and our family, friends, colleagues. Then the people and the other creatures that make part of our daily lives, and then the people that they depend on in turn: their families, friends, colleagues and so on.
6. Until we have a sense that the entire web of life is surrounding us. As the Buddha so beautifully calls it: the web of kindness. All are present, sitting on a lotus, calmly meditating, beings close and far, large and small.

The actual practice

7. Moreover, we can imagine that above all of this appear all the Buddhas and, if we have one, our Guru, in the aspect of Aryatara, the female buddha of compassion to guard us and inspire us in this practice.
8. Then we can bring our object of negation to mind by remembering a difficult memory in which we feel felt bad about ourselves, not good enough, attacked or angry, for it allows us to explore how the self appears to us in these difficult circumstances.
9. We explore especially how this self feels alienated, as though it is positioned outside of the world, looking upon that world without being part of it. So that we know what self the Buddha refers to when he invites us to let go of self-cherishing.
10. As Tsongkhapa highlights, this is an unrealistic sense of self and our mind's preoccupation with it is the only enemy we have, for it creates a neediness that can never be satisfied and it is the basis of all our mental pathologies, all our neurosis. It causes us to bounce back and forth between pride and feeling not good enough. It causes us in time of trouble to feel condemned to ourselves. It causes us to feel alone and alienated. It causes endless mental chatter to keep propping it up. And yet we know from personal experience these stories to be highly unreliable, leaving us with worry and fear.
11. When we experience physical suffering, it makes things far worse by adding mental suffering. It steals our calm, for it's always requiring something else, something more. In times of social problems, it makes our situation much, much worse by inflicting anger, bitterness and jealousy.



12. It puts us in a position of conflict with others, for it causes us to pursue pleasure at their cost. Causing not only all our societal problems, but reshaping our future experiences in most unpleasant ways, unfortunate rebirths included.
13. If self-cherishing worked, we would have been satisfied a long time ago. Yet here we still are, in need, still not having achieved mental calm, liberation nor the qualities of Buddhahood.
14. When we analyze, we realize we don't exist in this way. For not only have all beings been our mothers in the past, they are so today. For to begin with, the body that we call ours we only call ours by habit, while it was made by our parents. Its sustenance, care and provisions require untall beings to support it, as every quality, capacity, knowledge we have. Without the language we share, we would not even be able to make sense of our world, to make sense of us as persons.
15. So how can we say where the self begins and where the self ends? Is the self not only just a name for collections of moments in time, a collection of parts in the present? Is it not in the same way part of the body of living beings? Does it then not make sense to care for others as the right hand cares for the left one, or your present moment cares for a latter one?
16. Is it not true then, that we find ourselves in a world of, as the Buddha calls them, children working only for their own ends and yet being dissatisfied? While Buddhas work only for the welfare of others and through doing so found completion.
17. Realizing that every quality that we possess and our ultimate perfection is dependent on others, with Tara in front of us as a reflection, we may generate the aspiration that one day we may give up on this self-cherishing that causes us limitless harm and learn how to engage in only cherishing others.
18. May the aspiration arise in us to become like Aryatara, to become a Buddha for the welfare of all sentient beings. Realizing that this world is not a zero-sum game, that our benefit can't be achieved at the cost of others. That Buddhahood is obtained by win-win games, while our perfection is gained by caring for all those that we depend upon.
19. May I become a Buddha for the welfare of all living beings and through that Path find fulfilment by the perfection of all the qualities of my mind that bring happiness, generosity, kindness, care, patience and calm.
20. In the same way that I can become habituated to seeing a former enemy as a friend whose absence would lack me, may I come to see all living beings as objects of my care and thus be freed of the demon of self-cherishing.
21. And thus requested, we can imagine that light flows from Aryatara, that her radiance fills us, relaxing all the tension in our body and mind caused by self-cherishing, the endless fight of win and loss games.
22. She then dissolves into a golden light and enters the tip of her head, fills our being and thus our mind and hers become inseparable, showing us a natural path to our Awakening.

Review and finish

23. And with that trust, we can slowly rise from meditation.

*Lightly edited script, not reviewed by Ven. Gendun
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