



## IDMT Meditation Script

November 8, 2025: Advantages of cherishing others (with visualization of Aryatara)

### Arriving in the present

1. Let's find a comfortable position.
2. A comfortable position is much like cherishing others. Learning to listen how mind and body can support each other and within the body to find out how muscles and bones can maintain a comfortable position in which we can breathe freely, without making effort.
3. Finding a comfortable position is to practice gratitude and appreciation of the body, for in this life it is the precious vehicle to Awakening.
4. When we practice letting go of the objects of our senses, letting go of aversion, desire, and indifference, this is also a practice of appreciation. As for a bodhisattva, every sound and smell, every image and taste, every tactile sensation, is an opportunity to practice the path, especially when these objects of our senses are sentient beings.
5. For a bodhisattva, that is even true with regard to every aspect of the mind, every feeling, both dullness and excitement, clarity and stability. Whatever state of mind, for a bodhisattva it is an occasion to generate compassion, for both the occurrence of hindrances and aspects of our buddha nature show both the problems and the solutions that every living being possesses.
6. It is important to notice that when we practice letting go, also our mind is released, becomes spontaneous and natural.
7. A spontaneous and natural mind is a healthy mind and we need a healthy mind to be safe when we practice something so profound as cherishing others.
8. Bodhisattvas need to cultivate courageous and trusting minds, powerful.
9. Such a mind is open and relaxed, like a pure land to ourselves.

### Cultivating a motivation

10. The function of a buddha is to accomplish the welfare, the happiness of all living beings.
11. While caring for all living beings, it's also what produces Buddhahood. So if we want to cultivate the mind of Awakening, it's important to be mindful of all our mother-sentient beings, to remember them.
12. So we can visualize that we take place ourselves in this safe space of the mind and then invite all of them. Starting with those that are close to us, our parents sitting beside us, behind us our family, colleagues and friends. In front of us, those that we find challenging. Around us all those that keep us alive: farmers, salesmen, doctors, dentists, builders and around them, all those that they depend on in turn. Finally, including all beings, hell beings, hungry ghosts and their families, animals, half-gods and gods.
13. Like a near-infinite web of relations of interdependence.

### The actual practice

14. To guide us, we can invite Aryatara, resting above us in all her magnificence and if we have one, inseparable from our root Guru.



15. We can look around us with gratitude, for not only was every single one of these beings our mother in a past life, each of them, even in this life, contributes necessarily to our existence.
16. We can also look at them with appreciation of all their smaller and larger acts of kindness, also from knowing that they have buddha nature and here we are all buddhas to be.
17. We can observe them with kindness, for they all wish to be happy and the accomplishment of their happiness would end all problems of this world.
18. When we hold them thus, we can contemplate the advantages of cherishing others.  
Cherishing others:
  - we are free of aversion, desire and indifference, nothing to disturb our contentment. In the freedom of those three, it is easy to develop calm abiding. For cherishing others is the natural antidote to the hindrances of samadhi.
  - frees us to transform suffering. For in the absence of self-pity and anger, we can take back our agency, knowing that the cause was our own karma and that it only ripens once. So every suffering is also a little liberation. Without self-pity and anger, no new karma is created again.
  - allows us to forget that alienating sense of self. We may feel connected and embedded.
  - allows us to develop the four beautiful minds of equanimity, joy, love and compassion, for all four depend on them.
  - allows us to develop the qualities of a buddha through generosity, ethics, patience, and joyous effort.
  - permits us to develop the wisdom realizing emptiness, that not only destroys our unskillful emotions, but also all that obscures our potential to omniscience.
19. The self, the person, is already imputed on a collection, the five aggregates and earlier and later moments of mind. It causes our right hand to serve the left hand and our current self to get a pension for our older self.
20. In that case, imputing the self on what is necessary for our existence, we may as well include all living beings, since we may regard them as self. As our left hand pursues the well-being of our right hand, we can ask Aryatara to be a witness that we aspire to cherishing only others, so that we may find freedom for their well-being. For only buddhas can guide others to Buddhahood.
21. Notice how we are empowered by that motivation, for there is no possible higher goal and purpose that we could have. For apart from basic resources, human happiness comes from connections and purpose, buddhas hold all living beings close and serve all their needs according to their means, thus accomplishing the perfection of personhood and the perfection of bliss. May we become buddhas for the welfare of all our mother living beings.
22. Imagine that upon the generation of this mind, Tara responds with great joy, as do all our mother living beings. Light rays radiate from her, lifting up the burdens of our body, speech and mind.
23. Thus unburdened, she dissolves into a golden light, dissolving into us, merging her mind with ours. As she is the embodiment of the mind of Awakening, we can generate a feeling that we are protected, both in this life and in the ones to come, from all the miseries of self-cherishing. Knowing that she was always already inseparable from us.





## **Review and finish**

24. Then we can let the visualization dissolve and from within that sense of trust and courage, slowly rise from meditation.

*Lightly edited script, not reviewed by Ven. Gendun  
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