

IDMT Meditation Script

November 15, 2025: Tonglen (giving and taking)

Arriving in the present

1. Let's start with a comfortable position, taking a moment to explore where we are in space and time. What day we are coming from, how we are feeling.
2. Like weary travelers that shake off the dust after a long journey. So we may enjoy a moment of sitting together in meditation, together with our spiritual family.
3. To be at peace, it is always good to start with a moment of letting go, letting go of dealing with the world and ourselves, through aversion, desire and judgment.
 - Let go of all the objects of our senses, setting them free, so we come to abide peacefully in the here and now as a consequence.
 - Take a moment to scan the body with appreciation, setting it equally free from our judgment, so we may become comfortable in our body.
 - Finally, we can set even the mind free, free of not being good enough, or of pride. Simply acknowledging it with appreciation, until the mind, our attention, becomes free and spontaneous.
4. We can take a moment to enjoy that, to enjoy a minute of not doing much at all. Simply relax. This is important, because to practice exchanging self and others, to practice giving and taking, we need a healthy, happy and powerful mind.
5. When the mind is rested, at ease, we can let it open. Like a vast, limitless space of luminosity and knowing. We can imagine that we ourselves sit down in the middle.

Cultivating a motivation

6. As this is a safe space, we can start to let in one sentient being after another. Starting with our parents, to the left and right, backed up by our siblings, family, colleagues and friends.
7. In front of us, someone that we might find challenging, together with his or her parents, siblings, family, friends.
8. Surrounded by all those other beings that we often don't acknowledge, but without whom we would not be able to live: teachers and nurses, carpenters and farmers, politicians and garbage collectors, mammals and insects, all with their own parents, family and so on.
9. Until we have a sense that all living beings are sitting around us. That great web of life, the great web of interdependence, that great web of mothers from previous and our present life.
10. Notice how we feel intuitively separated from them, as though I am separated from the world, which makes us alone and vulnerable.

The actual practice

11. When we consider why we experience the person in front of us as an opponent, we experience immediately within us:
 - A hardened and fearful sense of self.
 - A similar sense of self that we experience in relation to attachment and jealousy with regard to those that we call our loved ones.
 - That same self that fears to be abandoned, but to be not good enough.





- That same sense of self that causes us to ignore or even denigrate everyone else, even though without them we would not be capable to continue to exist.
 - A sense of self that makes every physical distress and every social challenge into a psychological drama.
 - That sense of self whose neediness steals all contentment. A neediness that never led us to satisfaction, but contrarily hinders us in developing calm abiding, liberation or Buddhahood.
12. What is that self, apart from being contrasted with others? Similarly as valleys exist only in relation to mountains and banks to rivers.
 13. Is believing in a self not the same as believing that valleys could exist without mountains and river banks without rivers?
 14. And is it not that by doing so we have created all the harm in the world since beginningless time?
 15. Imagine that above us Avalokiteshvara, the Buddha of compassion, appears in the aspect of His Holiness the Dalai Lama, showing us a way out. Showing us that even in a worldly sense he became the greatest and most happy of all humans by only caring for others. Thus meeting the need not only of himself, but of hundreds of thousands, maybe millions of people.
 16. In his footsteps we can realize that the self is only a name for a bunch of aggregates, a name for a continuity, a group of moments of mind.
 17. When we wonder what is necessary for us to exist, it is difficult to say where we begin and where we end.
 18. Like Chenrezig, we can let go, forget this harmful, limited sense of self and identify with all living beings as though they are our body, each contributing to our existence, as do our physical cells. Feel the goodness that this brings.
 19. Feeling that they seek to be happy and desperately seek to avoid suffering, even if their ways are clumsy or even harmful. But are not even the cells in the body doing the same?
 20. This eliminates our loneliness. Loving them and caring for them liberates us from our afflictions. Caring for them will make every quality of our mind immeasurable.
 21. By taking responsibility for them, they will allow us to become Buddhas, for their well-being.
 22. Longing for that awakening, we can imagine we lift the problems from their hearts, from the hearts of all our mother sentient beings. All that obscures their Buddha nature, their daily struggles, their hindrances to calm, their hindrances to awakening.
 23. Like black clouds leaving their bodies, drawing it towards us with our in-breath. But due to our motivation, when it enters our left nostril, it transforms into a golden nectar that heals every illness of our mind, alleviating our self-grasping and self-cherishing.
 24. We can see the relief in the faces of our mothers. We can feel the relief in our heart, as though we can finally breathe, generating a well-being so vast that it can never be entirely given away.
 25. Which on our out breath leaves our right nostril as a golden light returning to our mother sentient beings. Filling and nourishing them, giving them trust in their Buddha nature, opening their gateways to freedom.
 26. Feeling encouraged by Chenrezig, for this is exactly how he became the Dalai Lama, the Great Ocean of Compassion.
 27. When we finally feel like him, free and powerful, with only a wish left in our heart to become a buddha for the welfare of all living beings, we can imagine that we have fulfilled the need of all our mothers, fulfilled all the wishes of all the buddhas assembled here in Chenrezig.



28. With that confidence we can slowly dissolve the visualization. With Chenrezig dissolving into a golden light, entering our central channel, placing himself in our hearts.
29. And we may remember that we were never separated to begin with.

Review and finish

- And with that confidence, we can slowly rise from meditation.

*Lightly edited script, not reviewed by Ven. Gendun
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