

## IDMT Meditation Script

November 29, 2025: Conversations with the Buddha within

### Arriving in the present

1. Start by practicing letting go.
2. Not by abandoning things or people, but by acknowledging that our mind, unfortunately, turns everything into an identity or a possession project. Burdening all things with aversion, desire and judgment, which in turn bind our minds, control our minds.
  - Start by setting free all the objects of our senses. As the Buddha advised to Bahiya, to leave in the hearing only the heard, in the seeing only the seen, in the smelling only the smell, in the tasting only the tasted and in the feeling only the felt, thus giving freedom to our tension as well.
  - We can offer the same to the body, scanning through the body from head till toe. Relieving it from the burden of I and mine-making.
  - Finally, we can give this freedom even to the mind itself, observing its activities free of judgment and identification.
3. Until we arrive at this very simple, open, non-reactive awareness. Take a moment to rest here, let the dust settle, as it were.
4. This is important, as meditators need contentment and a solid ground.

### Cultivating a motivation

5. We also need a solid motivation. We have been coming together this season, not only because we seek freedom from our afflictions and their consequences.
6. Also, because we seek freedom, both for our heart and our wisdom. We aspire to practice like bodhisattvas, in order to become buddhas.
7. Imagine that we have a motivation so great, that it overcomes the mind's normal self-obsession. We become, as it were, aware of a buddha that has always been sitting with us. As Asanga did in the past, finding that Maitreya had never left his side. In the same way, we might discover that the buddha of compassion is sitting in front of us. If we are men, that might be Avalokiteshvara. For a woman, that might be Aryatara.

### The actual practice

8. We may imagine that the buddha of compassion tells us that they are not any buddha, but that they are the buddha that we will become.
9. They tell us that we are the seed and they are the fruit.
10. We are not so different. The difference is like a between a new traveller in the desert, that mistakes the trembling air for water and a Bedouin that knows this not to be true.
11. We appear to ourselves as independent from:
  - our body and mind;
  - causes and conditions, such as the web of life that we are a part of;
  - social concepts, by which we make sense of our perceptions.
12. Causing a sense of self that is harmful, impossible to live up to.



13. A sense of self that is often impossible to live with, never being good enough, being unpredictable.
14. That therefore is needy, requires constant consumption, stealing our contentment. That turns every challenge into a profound mental suffering.
15. Then our future buddha says: "I am you when you let go. When you let go of that illusion. When you let go of that alienated sense of self.
16. This precious human body and precious human mind are not self. They are what produces the self, and not out of context, but they do so in every meeting with every living being. Every characteristic, function and capacity arises in relation to others. I'm you when you see that there is no alienated self, that we are openness. We happen in relation. I am you, when you know that the appearance is not real. When the appearance leaves you for an awareness without center and every aspect of your mind is finally free."
17. You discover that your purpose always was to take care of that which you are dependent on. Every living being, directly or indirectly, gives you this moment of life. Appreciation and gratitude transform into limitless kindness and compassion.
18. The letting go of self-cherishing leads to limitless purpose. And as happiness always came from release to begin with, the release of self-grasping will give you all the happiness to fulfill that purpose. To care for as long as space remains, and for as long as sentient beings remain, to relieve their hurt.
19. In the freedom of the grasping, the boundaries of concept will fall away and we will see things as they are. Like the web of Indra in which every being is like a diamond reflecting all other diamonds. For when you have cleaned the mirror of the self, you will see all living beings.
20. They will say: "Now, please let go. Now that you have seen me, aspire to become me."
21. Generate the deep motivation to let go of all self-grasping and self-cherishing, so that your mind may become a buddha for the welfare of all living beings, including your own.
22. To the extent that that motivation arises in us, we can take a moment to let our attention hold it and feel it. You know deeply what it feels like to be a bodhisattva. You feel free of the burden of that solid center and intimately connected with all living beings and buddhas alike. A real refuge of knowledge, effortless kindness and compassion, like a light that cannot be diminished by its sharing. It brightens with every living being it touches, to become an oasis in the desert of samsara ourselves.
23. Then we can imagine that the Buddha in front of us dissolves into a golden light, full of trust and kindness. It dissolves into the tip of our heads through our central channel, setting free our body, speech and mind from its burdens. Finally, settling in our heart, like a bright fire, knowing that our Mahayana lineage has been awakened.
24. We are truly sons and daughters of the Buddha. We ourselves are buddhas to be.

### Review and finish

- With that certainty, we can slowly arise from meditation.

*Lightly edited script, not reviewed by Ven. Gendun  
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