



IDMT Meditation Script

February 21, 2026: Immeasurable Love and emptiness of a Self-Sufficient Substantially-Existent self

Preliminary visualization

1. Let's start with a moment of visualizing all sentient beings around us, all our mother sentient beings and the Buddha in front of us above them.
2. As one of the great Maitreya texts calls it, these are the fields of kindness and of excellent qualities. In the sense that we are sitting here together due to the kindness of all living beings, but also due to our aspiration to pursue the extraordinary qualities of the Buddha.
3. That our mother sentient beings feel precious and the Buddha like a mirror, encourages us that we too can become Buddhas.
4. Perhaps we will see towards the end of this year that we have the same nature. Apart from our cognitive blindness, we are already by nature free and so are all our mother living beings.
5. So we have the deep trust, as Tsong Khapa says it, that although for all of us samsara is without beginning, for each of us it has an end.
6. And so with a deep motivation to accomplish that end for one another, we can recite our prayers.
[prayers]

Arriving in the present

7. Now that we are children of the Buddha, we could take a position that looks like one. To sit like the Buddha is kind to the body and to the mind.
8. That position is also symbolic: it can inspire us, give us confidence. As aspiring bodhisattvas, we need lots of confidence in the Buddha in front of us, in our mother sentient beings around us and above all in ourselves that we can accomplish Buddhahood for the welfare of all life.
9. For all life should be dear to us, as without this web of support, we would not be able to exist. In the same way as without buddhas we would not be able to aspire.

Cultivating a motivation

10. The truth of the matter is that we all want to be happy. Yet we find it difficult to define what it is and how to obtain it, which is why we struggle so much, why there is so much conflict.
11. The Buddha shows us convincingly that the source of happiness was always within, simply hindered by the destructions of aversion and attachment and the ignorance that underlies them.
12. Knowing what happiness is, how to obtain it and trusting that all our dear mother sentient beings can obtain it, can generate a deep, heartfelt wish. That unreciprocal aspiration that all living beings may be happy and that our practice may bring this about.
13. Imagine that this magnificent aspiration fills the heart of the Buddha with joy. Request him or her, depending on how you visualize the Buddha, to help bring this about, to bless our activities.
14. Upon this, the Buddha dissolves into a golden light, enters our crown, filling our body, our being, liberating our body, speech and mind from all hindrances that obstruct our immeasurable love.
15. Now liberated, this love flows from us, welling up from our hearts, filling our being and radiating in all directions. We can imagine that it fulfills any need living beings have.



16. Then simply shift your attention to love itself, become one with it and feel empowered by it, so we can start our analysis in a safe and affirming environment.

The actual practice

17. Remember that we are not here to negate the self, for it exists.
18. We are here to remove false aspects of its appearance that are a burden to us.
19. Try to find a memory of a moment in which we thought we really needed to do or accomplish something. We needed to study for an exam or go to the gym. Just take what comes to mind.
20. Try not to get lost in the narrative, but sort of peek, as it were, how the “I” appears to you. How do you experience that sense of self?
21. Notice how it feels as though you should be able to control mind and body. Mind and body seem to be things that you own, that as an owner you should be able to tell them what to do.
22. Sometimes you wish that you could exchange your mind with the mind of Einstein or Marie Curie, or buy another body like that of Brad Pitt or Jennifer Lopez. That therefore your self, your “I”, could be known independently of body and mind. How it feels as though you should be able to be independent of the state of body and mind.
23. Take a moment to explore that image, that felt sense. And importantly, we can explore the burden of that sense, for it often makes us feel not good enough. Every clip on TikTok and LinkedIn tells you what you should be able to do, yet our reality is different. It makes us feel unhappy about our body and our mind, dissatisfied with every aspect of our being.
24. Where can we find such a self? Have you ever been able to control the mind, when it was sad or depressed, upset, or had a migraine?
25. Did you ever manage to make your body succeed in excellence when it was ill and tired? Did you ever see a self distinct from body and mind?
26. And what would such a self be that is distinct, especially from the mind, and therefore distinct from feeling, discernment, volition, awareness? How would such an independent self, even if it did exist, interact with body and mind?
27. So we generated a sense of self and now that we looked for it, we couldn't find it. Let the absence of such a self, that is independent of body and mind, grow on you and the freedom of the psychological burden that comes with it. Like thinking you saw a ghost and when you looked at it, there was nothing there.
28. Hold that sense with your mindfulness. You can gently, nonverbally, investigate it, so it grows in clarity. It can sometimes feel a bit scary, and also exciting and empowering. These are your first steps into Nirvana.
29. Some of you may also notice that it brings a deep stillness and tranquility.
30. When you lose it, you can always simply generate it again.

Review and finish

31. From that stillness, we can then slowly rise from meditation.

*Lightly edited script, not reviewed by Ven. Gendun
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