



IDMT Meditation Script

February 28, 2026: Immeasurable Compassion and emptiness of a Self-Sufficient Substantially-Existent self

Preliminary visualization

1. Let's start with our visualization. We can visualize that we are surrounded by all mother sentient beings, knowing that like us, they seek happiness, they seek to avoid suffering.
2. As Chekawa Dorje highlighted, the most important is to experience them as dear to us, for not only have they been our mothers in past lives, but even in this very life our existences are so profoundly interwoven. If you really want to tell who you are in this moment, you would have to tell the story of all of them. Our story is their story.
3. From hell-being to god, from ant to human, none of us is self-sufficient. We need each other.
4. Amongst all life, one life form is different, and these are buddhas. In contrast to any other form of life, they work solely for the welfare of others.
5. We can acknowledge the presence of all buddhas by visualizing the founder of our fortunate era, Buddha Shakyamuni. In Buddha Shakyamuni, the Buddha of the three times, we can imagine that also our future buddha is present here.
6. For that is what we seek. Here sitting between all our mothers, we seek spiritual adulthood, to accomplish our welfare by accomplishing the welfare of all.
7. Having established our goal and our object of refuge, we can go to our prayers.
[prayers]

Arriving in the present

8. Let's start with a moment of sitting still. Sitting still with our community, our family, of mother sentient beings. Experiencing them with gratitude and appreciation, as dear.
9. Although some of us may be more lost than others, some of us are more burdened than others, some of us have better conditions and others worse. In the light of the Buddha, we can know for ourselves that we are the same. Beyond the appearance, we are all buddhas to be.

Cultivating a motivation

10. Although it can be easily shown that our ultimate nature is one of freedom, it is with great sadness that we have to acknowledge that all of us hurt: the pains of aging, sickness, and death, the enormous weight of dissatisfaction, the ultimate grievance of a mind conditioned seemingly out of our control. Leaving all living beings in a wrestle for life.
11. As much as our benefit is interdependent, the events of today also show how our harm is interdependent, with the circle of violence steadily increasing. And all that due to a relatively superficial cognitive mistake: the belief in a disconnected, alienated self, that hinders us from finding both internal and external satisfaction.
12. As we are practitioners of the bodhisattva Path, this should not lead to depression or despondency, but to resolve.



13. So we can, from the bottom of our heart, for ourselves and all our dear mother sentient beings, generate the wish that we may all one day be free of suffering and know, feel deeply that we ourselves can bring that about.
14. But we can all use a helping hand, so we can ask the Buddha for blessings to affirm that also we ourselves will become wheel-turning kings and queens. Lord, bless us to be able to bring us, maybe in this very life, to completion so that we may bring about an end to suffering. Bless us to act in this world from an impartial and unconditional compassion.
15. We can imagine, or better, we can know, that the Buddha delights, dissolves into a golden light which enters our crowns, lifting our burdens: all the habitual patterns of anger, attachment, ignorance; liberating our body, speech, and mind.
16. Liberating our compassion which now, like nuclear energy, radiates from your heart. Holding for a moment all living beings in your embrace. "May you be free of suffering and don't worry, I will bring this about."
17. Let's take a moment to rest in this felt sense of compassion, to create a safe environment for our vipassana.

The actual practice

18. In the safe space, we can generate a sense of "I". Using a memory of an unskillful past moment can be helpful in doing so.
19. To define our object of negation it's important to keep exploring the way in which this "I" appears to us. Not through reasoning, but by looking back from the side, again and again.
20. We can establish something of importance. If this appearance is true, the self must be one of two things: it must be separate or one with the aggregates. Let's see if we can use analysis to find this self. We can start with the aggregates.
21. *[body]*. Is the body the self? We find that the body cannot be the self, for it changes all the time. All cells are exchanged every seven years. The body gets sick, sleepy and hungry and is conditioned out of our control. The body is in the nature of suffering.
22. *[feelings]* We can explore feelings, a feeling self. Also feelings are always changing, from pleasant to unpleasant to neutral, impermanent, conditioned by forces mostly out of our control and the three times strongly connected to the sufferings of dissatisfaction, pain and ignorance.
23. *[discernment]* The same thing we find with discernment or discrimination. An activity that actually happens completely outside of our field of awareness and equally impermanent, conditioned and all too often misleading.
24. *[volition]* Although our culture strongly grasps for free will, our volition does not fare much better. Causing our mind to look like a monkey jumping from one thing to the next, impermanent, conditioned and leading us all too often to choices that we would have preferred not to make. So even volition is not self.
25. *[consciousness]* What about the mirror-like awareness? Even that is discontinuous, in the sense that every moment is different, and conditioned because it arises in relation to an object that often we don't choose. How precarious this is is clear when we suffer from PTSD, depression or obsessive thinking.
26. *[separate from aggregates]* As we have seen, if that self is not one with the aggregates, then it must be different from the aggregates. What would a self be that is not aware, has no

experiences, is without volition or discernment? We know from first experience that we can't act beyond the conditions of our aggregates.

27. We are empty of a self-sufficient self. When we looked to locate that appearance, this mode of existence, we could not find it.
28. Find the gap that that creates, the gap of non-findability. Let your mind rest there.
29. If the object becomes vague, you can remind yourself of some of the reflections. If you lose it, you can quickly go from the beginning till you find it again. The dominating dictator of a self-sufficient self that seems to exist is unfindable; you are empty of it.
30. When you have some stability, it's worth observing that as long as you abide in this emptiness, your troubles don't surface, because they cannot, no unskillful emotion can arise.
31. We now hold medicine. This is the free space in which anger, depression and attachment cannot enter.

Review and finish

32. Now we can slowly rise from meditation, taking our freedom with us.

*Lightly edited script, not reviewed by Ven. Gendun
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