



## IDMT Meditation Script

March 7, 2026: Emptiness based on dependence on causes and conditions, parts and imputation

### Preliminary visualization

1. Let's again find a moment to discover our place between all sentient beings.
2. In spite of our ignorance, we can cultivate a sense of connectedness, and a felt sense of dearness, that they are dear to us. Because it is due to their kindness that we have this unique moment of a precious human rebirth.
3. Above us and in front of us as meditators, we can today visualize Aryatara. For, although buddhas have no gender, I imagine that buddhas would especially want to appear as women in our world.
4. On the one hand, Tara is just one of us, another living being, but one that tries to show us the path to perfection without partiality, without conditions. Because freed by her wisdom, her love and compassion are without boundary. Love and compassion are simply given.
5. Inviting us to, like her, give our love freely as well.
6. In that relation to both the Buddha and to our mother living beings, we can recite our prayers.  
*[prayers]*

### Arriving in the present

7. Let's enjoy our comfortable position.

### Cultivating a motivation

8. To set our motivation in a way that is made pertinent by the developments in our world, we can for a moment reflect on the disadvantages of self-cherishing.
9. For the obsession over our own benefit, in competition with others, happiness despite others, is what causes all the conflict in the world and the fact that so many do not have enough, even to survive. Not enough food nor drink, freedom, justice, peace.
10. Self-cherishing makes everyone look like a tool or an obstacle. Our self-obsession makes every problem much worse and generates our incessant thinking, leaving us without peace and contentment.
11. It forces us to behave in ways that are contrary to the needs of others. Doing harm and diminishing others, but also diminishing ourselves, generating the conditions for the repetitive misery of samsara.
12. So, in front of Tara who has given up self-cherishing long ago, surrounded by our mothers, we can generate the sincere and deep wish to give up self-cherishing as well. That we may free all living beings from it as well.
13. We can pray to Tara that she may bless us, help us to accomplish this.
14. We can imagine her delight and as an answer to our request, she dissolves into a golden light and enters our crown.
15. Filling our body and mind, relieving us from all obstacles to other-cherishing, maybe a deep feeling of all living beings as dear, may be liberated in our heart. Filling our being and overflowing in all directions.



16. We can feel deep delight and safety when all of us for a moment experience what it would be like if we only cared for each other. Not only would that free us from all these oppressive thoughts, but there would also be so much more care if we cared for each other rather than for ourselves alone.
17. With that powerful state of mind, we can return to our meditation on emptiness,

### The actual practice

18. First try to bring to the fore the infamous object of negation, most helpfully done by remembering an unfortunate situation from the past, a moment of anger, jealousy, depression and so on. While remembering that situation, sort of peek to the side and gently explore how that sense of self appears to us.
19. As always, we're not trying to refute the person, but the mistake in which it appears. The better we know it, the clearer our understanding of emptiness will become.
20. We may notice that it seems to exist independently, without relying on anything else. As though we should be able to point at it: "Here we are. This is the self."
21. Know how that appearance in this memory feels: that it feels oppressive, it makes us uneasy.
22. *[dependence on causes and conditions]* Then we can see if that image, that appearance, sustains analysis. Could the self, for example, be independent of causes and conditions, like parents, food, social support, air to breathe? Know that when we look for anything about us that is independent of causes and conditions, we don't find anything.
23. *[... on parts]* We can investigate if that self exists independently from its parts, from body and mind. But in the absence of body and mind, what type of self would we be left with? A self without volition, consciousness, feeling. And could that type of self act despite body and mind, like when we're tired, sleepy, upset, sick, in pain, hungry? So, when we look for a self or any aspect of the self that is independent of body or mind, we don't find anything either.
24. *[... on imputation]* When we look at our immediate experience, we find nothing but a sliver between past and future, between a past that no longer exists and a future that does not exist yet. So without a notion of self projected on that eternal change, we would not find a self either.
25. So we apprehended an independent self and when we looked for it, we couldn't find it. We did not find anything that did not depend on causes and conditions, on parts or imputation.
26. Let the mind rest in that non-finding, that emptiness, that absence, the absence of that burden.
27. *[awakening factors]* Using *[1] mindfulness* to hold it, *[2] investigation* to deepen our understanding, this freedom to fuel our *[3] energy*, the release to give us *[4] joy*, the stillness to give us *[5] tranquility*, so the mind becomes *[6] concentrated* and *[7] equanimous*.
28. If you lose the object, you're very welcome to redo the whole thing. Find it again.

### Review and finish

29. Finally, we can slowly rise from meditation.

*Lightly edited script, not reviewed by Ven. Gendun  
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