



IDMT Meditation Script

March 14, 2026: Advantages of cherishing others and emptiness of self-existence of the person, based on it being neither one with nor separate from the aggregates

Preliminary visualization

1. I would like to start with a visualization. From a tantric perspective, when we visualize the Buddha, we visualize three things:
 - We visualize all buddhas in the form of a single Buddha;
 - We visualize our Guru, the teacher that gives us access to the path, especially the teacher that gave us access to the mind of awakening, bodhicitta.
 - And very importantly, it is also the buddha that we will become.
2. So when we receive blessings from the Buddha, we receive blessings in three ways and that's a very intimate way of looking at that.
 - On the one hand, Buddhas have a universal aspect to them. To know one of them is to know all of them, so by the visualized Buddha in front of you, you have access to all buddhas.
 - The texts clearly say, and it's always a bit difficult in the West because it has been so heavily abused, that our root guru is more kind than all the teachers, all the buddhas, because all the buddhas are not here, but our teacher is with us.
 - And very importantly, the Buddha is also the mirror in which you see you. So that you can place whatever you are struggling with in the present, whatever is going well, in the context of the buddha that you will be. It's like having a retrospective perspective on your life. To look from the perspective of Buddhahood at the value of what the present is to you. Because once you're buddha, you know that this moment in time was essential. Without this moment in time, you would not have managed. It's one of the building blocks of your final enlightenment. The point is to empower you and one very good way of doing that is this reflection.
3. Now let's take a moment to visualize all living beings around us and to recognize them as dear, for every single living being contributes in a necessary way to our present, so they are truly our mothers. Another word to use for all mother-sentient beings is that they are the Field of Kindness.
4. Above them, in any way that suits you, Buddha Shakyamuni or Arya Tara, you can visualize the Field of Excellent Qualities, because the buddhas are the mothers of your Buddhahood.
5. Knowing that their kindness is unconditional, they will walk with you for as long as you need. For they have achieved their own end to be able to serve all living beings in the fashion they need.
6. With that visualization we can recite our prayers.
[prayers]

Arriving in the present

7. Thus having set our motivation, having made our relationship with the Buddhas and with all our mother sentient beings visible to us, we can return to our comfortable position.



Cultivating a motivation

8. Having reflected last week on the disadvantages of cherishing ourselves, cherishing the self, we can reflect today on the advantages of cherishing others. We can know that where self-cherishing disturbs the mind, cherishing others:
 - makes our mind beautiful, spacious and calm;
 - makes us feel safe in our relationships with others;
 - is like a flower celebrating the soil, the rain, the sunshine;
 - will provide us with all our worldly aims: friendship, appreciation, renown, success;
 - helps us overcome fear and loneliness;
 - will give us all the qualities of the Buddha: the four immeasurable thoughts, limitless generosity and ethics, patience, enthusiasm, the mind of awakening and Buddhahood itself.
9. Shantideva says: “Children work only for their own ends, but buddhas work only for the welfare of others. Know the difference between the two.”
10. Knowing cherishing others to be the gateway to ultimate happiness, we can request the Buddha for blessings, so that we may cultivate cherishing others ourselves, and share it freely with all mother sentient beings.
11. We can imagine that the Buddha smiles with delight and to respond to our request dissolves into a golden light, that dissolves through our central channel, removing all constraints of our body, speech and mind, liberating our profound wish to cherish others.
12. Now that this wish is free, we can imagine it filling our body and mind, radiating in all directions, touching the heart of every single one of our mothers, with that single wish that we may one day all cherish one another.
13. For those who cherish themselves are alone in their self-care, but those that cherish others will find themselves surrounded by an infinity of others trying to take care of them.
14. Let's take a moment to allow our mind to rest in that state of cherishing others, in cherishing one another. Let it nourish your feeling of what it means to be a bodhisattva. How it feels to be a connected being, so that we cultivate a deep sense of what we are, before trying to remove the ignorance of what we are not.

The actual practice

15. In that safe space, we can start again by exploring our object of negation: the way our self appears to our ignorance. You can do that by simply using the word “I” if you are familiar, or by remembering a memory of a moment of pride, anger or jealousy. Then gently explore from the corner of your eye, how that sense of self appears.
16. You may notice that this sense of self has a physical aspect, like a knot or a constraint in the center of your chest. You may notice that this sense of self feels like a burden, something that blinds you. A presence that is oppressive and makes you feel out of control. The presence of this image deeply disturbs the mind and steals your contentment.
17. When we explore the image, the self seems to self-exist as though it is knowable without relying on something that is not the self. A self that exists on its own, in isolation, dependent only on its own essence.
18. If it exists in this way, we should be able to find it and we should find it in either of two ways: either different from the aggregates or the same.

19. *[different from the aggregates]* If it exists independently from the aggregates, it can obviously not rely on them, nor have any of their qualities. Then it must be inherently different. Then such a self would not have volition, not have feeling, not be able to discern, could not even be aware. So obviously an inherent self, different from the aggregates, cannot be found and makes no sense.
20. *[one with the aggregates]* So let's explore the only other option: the self is inherently one with the aggregates. That leads to other problems, for the aggregates are many and so then the "I" would be many. Or if we insist that the "I" is one, all the aggregates will become a single thing. As our aggregates change in every moment, that inherent self would be different in every moment and every moment of the self would become disconnected from the next. If our physical aggregate ceases, the self would cease and the same thing with the coming and going of the different types of awareness.
21. So this self-existing self we couldn't find either: we found the absence of a self-existing self. Let the mind rest in this not finding. Let the mind rest in the emptiness of self-existence of the person.
22. Use your analysis to protect this sense against distraction and torpor. If the emptiness of inherent existence becomes less clear, strengthen it by little reflections.
23. If you lose the whole object, simply do the reflection again.
24. You can also use your analysis to observe the benefits of this perspective, for it protects you against unskillful states of mind. Observing emptiness, pride and depression, jealousy and anger, desire and attachment cannot arise.

Review and finish

25. And then we can slowly arise from our peaceful state.

*Lightly edited script, not reviewed by Ven. Gendun
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