



# The Buddha Project

## IDMT Meditation Script

September 27, 2025: Shamatha, Infinite consciousness

### Arriving in the present and cultivating a motivation

1. Let's take a comfortable position for our last session in the In-Depth Meditation Training on shamatha, on letting samadhi grow.

### The actual practice

2. While there's many ways to approach it, we've been doing so through the most essential of all ways, and that is of letting go.
3. In the Cūḷasūññatasutta, the Buddha starts with advising us to observe all the baggage that the mind constantly carries around. Baggage from the past, desires for the future, guilt and worry. So burdensome and yet completely illusory. None of them are here in the present.
4. So we are free to let go. We are free not to have to attend to them. They're not real, they cannot fix the past and they can't control the future either.
5. Then he says, the moment we let go, we should observe their absence, the relief that comes with that absence. So that we learn to appreciate the absence of hindrances, the burden of conceptuality in our mind: the freedom from elaborations.
6. In that freedom, find what is still there. What is still there, is that each of us found a comfortable place, surrounded by fellow yogis, fellow practitioners of the past, fellow practitioners of ethics and kindness. It is important to attend to that, for if we want to go deeper inside, we should feel safe. The mind does not feel safe by itself. It is important to point out to it why it is safe. And again, try to feel that as a single thing, to feel held by that safety, so that our body and mind may relax even deeper.
7. Then if you look around a little bit, attending to such a complex phenomenon is still burdensome to the mind. It could be more peaceful. The Buddha advises us to let go of all in our perception, apart from the earth element, that sense of solidity, a hardness that pervades so much of the phenomenal world. Don't worry too much if you get it right. Notice how it feels to let that complexity drop. How it feels as though you jump into a new depth. When you let go of aversion and desire, you can choose whether or not to attend to your environment or not. Giving you access to calm and stillness in any occasion.
8. Then we can attend to what is left over, the earth element. We can follow that sense of the earth element wherever it is to be found: in our body, the room around us, through valleys and mountains, our planet, into the vastness of the universe, touching planets at its far end. Until you have a sense of that earth element, that toughness, solidity, without boundaries, like it is the backbone of the universe. For a moment we can rest with it.
9. In time, the coarseness of the earth element itself becomes a burden. A coarseness that brings a measure of unpeacefulness. And so we can drop that coarse aspect until nothing but its infinity, its spaciousness, remains. This is more subtle, but it is worth our while to take a moment to feel again what it does to our mind when we drop that coarse physical aspect. Allowing the mind to relax even deeper.



10. We can attend to what remains, a sense of infinite space. Notice how that infinite space feels to you. Maybe you find it very pleasant, sometimes it can be a bit scary. In either case, let yourself relax, there's many before you that were here.
11. But then even spaciousness is an elaboration and even that elaboration we can let go. Making the mind even calmer and deeper, stopping more of its activities, turning the attention of the mind to the mind itself. To being clear and knowing, a limitless clear and knowing. And again, don't worry if you get it right. It will become clear by itself by exploring it over and over again.
12. Simply hold with mindfulness whatever appears to you now. Let your investigation explore it with a sense of wonder. Allow yourself to be empowered by the state that you're in and enjoy the peace that it brings. Without elaborations the mind is calm, tranquil, pliant, absorbed and equanimous.
13. Then I will give you fifteen minutes to hold it and let it grow by itself. Remember, the driving force of mindfulness is familiarity. The only thing you have to do is to look.

**Review and finish**

14. And then, trying to hold on to the calm that became ours, we can slowly rise from meditation.

*Lightly edited script, not reviewed by Ven. Gendun  
© Ven. Losang Gendun and The Buddha Project*

