

**Outline of the “The Questions of Maitreya”  
The Eighth Chapter of the Samdhinirmocana Sutra  
On Shamatha and Vipashyana Meditation**

**I) Nature**

- A) Abiding in what is the foundation for SV?

**II) Range**

- A) What are the four objects for SV
- 1) Conceptual images
  - 2) Non-conceptual images
  - 3) The limits of phenomena
  - 4) Accomplishment of the purposes

**III) Development**

- A) How does one become skilled in SV?
- 1) Hearing, understanding the Buddha's teachings
  - 2) S is to mentally attend to those
  - 3) V is analysis of them in stages
    - (a) Differentiation
    - (b) Thorough differentiation
    - (c) Thorough investigation
    - (d) Thorough analysis
  - 4) With five qualities
    - (a) Forbearance
    - (b) Intent
    - (c) Discrimination
    - (d) View
    - (e) Investigation

**IV) Distinctions and Definitions**

- A) How does one separate true SV from preliminary SV
- B) Are the paths of S and V different or not?
- C) Is the focal image of Samadhi separate from mind?
- D) If it is not different, how does the mind investigate itself?
- E) Are all appearances different from the mind?
- F) At what point do we focus only on Vipashayana? Shamatha? Both?
- G) What are mental signs?
- H) What is uninterrupted mind?
- I) What is one pointed mind?

**V) Types**

- A) How many kinds of V are there?
- 1) Vip arisen from signs the mental conceptual image
  - 2) Arisen from examination the characteristics of that image
  - 3) Arisen from individual investigation to understand through wisdom

- B) How many kinds of shamatha are there?
  - 1) Three kinds as corollaries to three kinds of VIP
  - 2) 8 kinds-4 concentrations and four limitless spheres
  - 3) Four Kinds love compassion joy equanimity

#### **VI) Suchness**

- A) What is dwelling or not on teachings/dharmas?
- B) What is observation of integrated and unintegrated dharmas?
- C) What are the three levels of integrated doctrines?
  - 1) Somewhat integrated
  - 2) highly integrated and
  - 3) Immeasurably integrated
- D) How does one attain SV that observes integrated Dharmas?
  - 1) Five causes
    - (a) Destroy arrant tendencies
    - (b) Joyousness of Dharma
    - (c) Limitlessness of the Dharma
    - (d) Partial purification
    - (e) increasing goodness
- E) On what stage are the S&V that observes integrated dharmas realized and attained?
  - 1) Realized on first bhumi
  - 2) Attained on the third bhumi

#### **VII) Working with Dharma and Objects**

- A) What are the three stages of SV as conceptual and analytical, or not?
  - 1) Conceptual and analytical: clear and coarse signs, this is hearing /investigation;
  - 2) Non-conceptual analytical: experience subtle mindfulness of signs, this is contemplating/individual realization;
  - 3) Non-conceptual and non-analytical: spontaneous and total with all signs, this is meditating/observing integrated dharmas.
- B) What is cause of shamatha/stabilization/equanimity?
- C) How with S&V does one comprehend Dharma and objects?
  - 1) Five dharmas: names, words, letters, individually, and integration;
  - 2) Ten objects: relative, fact, objects, apprehending, abodes, resources, mistaken, not mistaken, afflicted, purified;
  - 3) Five aspects: knowable things, noble meanings, knowledge, fruit of knowledge, and full awareness of that;
  - 4) Four aspects: objects of mind, objects of experience, objects of cognition, objects of affliction and purification;
  - 5) Three aspects: words, meaning, realms.
- D) How does one comprehend objects through hearing contemplating and meditating?
  - 1) Hearing: take words literally and adhere to them
  - 2) Reflection: adhering to words but grasping their intent and actualizing them
  - 3) Meditation: both adhering and not, literally and not, and actualizing them
- E) What is the insight of S&V that comprehends Dharma and objects ?
  - 1) S&V that observed integrated doctrines is knowledge

- 2) S&V that observed on integrated conscience is insight

### **VIII) Working with Signs**

- A) Through S&V how does one remove signs?
  - 1) Through attention to suchness one removes signs of dharmas and objects
  - 2) By not observing their nature and their signs of abiding as real
- B) Are the signs of suchness comprehension also eliminated?
  - 1) There is nothing to eliminate there
- C) What is mental analysis?
  - 1) Arisen from listening reflecting meditating
- D) How many signs and how are they eliminated?
  - 1) There are 10 kinds all illuminated by Suchness
- E) What signs of bondage are liberated?
  - 1) Signs of the afflictions
- F) How does one realize emptiness without degenerating into arrogance?
  - 1) The character of emptiness is absence of the imputational
- G) How many samadhis are included here?
  - 1) All of them

### **IX) Causes, Results and Functions**

- A) From what causes do S&V arise?
  - 1) Pure moral practice
  - 2) Pure view
  - 3) From listening and reflecting
- B) What are the results of these?
  - 1) Pure mind
  - 2) Pure wisdom
  - 3) All virtuous qualities
- C) What are the functions of SV?
  - 1) They liberate from Bonds of signs and errand tendencies

### **X) Obstacles and Antidotes**

- A) What are the obstacles to S, to V, to both?
  - 1) Views that overvalue body and things S
  - 2) Not obtaining the instructions of the aryas V
  - 3) Abiding in turmoil and being satisfied with lower attainment both
- B) Whatever obstacles to S & V and to both?
  - 1) S excitement and contrition
  - 2) V lethargy sleep and doubt
  - 3) Both fixation on the desirable and harmful intent
- C) When are S and the purified?
  - 1) When they overcome their respective obstacles
- D) How many types of mental distraction do S and B discover?
  - 1) Mental contemplation
  - 2) External mental distraction
  - 3) Internal mental distraction
  - 4) Distraction of signs

- 5) Distraction of errant tendencies
- E) What do S and V counteract on the bhumi?
  - 1) Differentiations for each bhumi

#### **XI) Fruition**

- A) After S and V how does one realize enlightenment?
  - 1) Begin with seven suchnesses
  - 2) Enter great equipoise regarding most subtle signs
  - 3) By eliminating internal signs also errant tendencies
- B) How does one achieve the BS great powers?
- C) One becomes skillful with six topics: arising, abiding, convergence, increasing, diminishing of mind, and skill in means
- D) What are the valid feelings that cease at nirvana?
  - 1) Awareness of errant tendencies
  - 2) Awareness of objects that are the fruit of those

#### **XII) Conclusion**

- A) What is the name of the teaching?
  - 1) The teaching of the definitive meaning of yoga