BUDDHIST DELIVERANCE:
A RE-EVALUATION OF THE RELATIONSHIP
BETWEEN SAMATHA AND VIPASSANĀ

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Abstract

This work provides an analysis of the two inter-related processes of Buddhist meditation, *samatha* and *vipassanā*. Despite their frequent appearance in the Buddhist canonical and commentarial texts, most scholars have not settled the exact role of *samatha* and *vipassanā* in the path of enlightenment. They continue to remain divided over the question as to how *samatha* and *vipassanā* are related. This research contributes to the eventual resolution of this question for the Buddhist presentation of the way to liberation. The determination will focus on the clarification of *samatha*, *vipassanā*, and their collaboration.

The clarification of *samatha* begins with its etymological study as well as the detailed examination of the principle equivalent term, ‘*samādhi*.’ Its perspective of important set of concentrative attainments, namely, the *jhānas* will be investigated covering three major areas: the general characteristics of the term ‘*jhāna*,’ the specific characteristics of each *jhāna* state and the potentiality of subject of concentration for the *jhāna* attainments. This investigation of *jhānas* focuses on their relationship with *vipassanā* contemplation and Buddhist ultimate goal in reference to the mental quality rather than meditative exercise.
The critical analysis of *vipassanā* is based on two inquiries: the development of *vipassanā*, and its advantage. The first inquiry is to explore the etymological characteristic of the term ‘*vipassanā*.’ And then the commencement of *vipassanā* will be discussed in relation to the complementary process which is *samatha*. The second inquiry is to examine how the process of *vipassanā* operates in order to overcome the mental defilements.

The evaluation of the relation between *samatha* and *vipassanā* will be performed to understand the path of enlightenment. This section aims to clarify the issue of whether or not *samatha* needs to be strengthened during the process of *vipassanā* and how they work together in order to nullify all cankers.
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Abbreviations

A.  Āṅguttara Nikāya
Abhi-s.  Abhidhammattha Saṅgha
As.  Dhammasaṅgaṇī-āṭṭhakathā (Āṭṭhasālinī)
D.  Dīgha Nikāya
Dhs.  Dhammasaṅgaṇī
dhp.  Dhammapada
It.  Itivuttaka
It.-a.  Itivuttakaāṭṭhakathā (paramatthadīpanī)
Khp.  Khuddakapāṭha
M.  Majjhima Nikāya
Mil.  Milindapañha
Mp.  Āṅguttaranikāyaṭṭhakathā (Manorathapūraṇī)
Nid.II.  Cūlaniddesa (Mahāniddesa Part II)
Paṭis.  Paṭisambhidāmagga
Ps.  Majjhimanikāyaṭṭhakathā (Papañcasūdanī)
S.  Saṁyutta Nikāya
Sdp.  Paṭisambhidāmaggaṭṭhakathā (Saddhammappakāṣini)
Sn.  Sutta Nipāta
Sp.  Vinayaṭṭhakathā (Samantapāsādikā)
Spk.  Saṁyuttanikāyaṭṭhakathā (Sāratthapakāṣini)
Sv.  Dīghanikāyaṭṭhakathā (Sumaṅgalavilāsinī)
Ud.  Udāna
Vibh. Vibhaṅga
Vibh.-a. Vibhaṅgaṭṭhakathā (Sammohavinodanī)
Vin. Vinayapiṭaka
Vism. Visuddhamagga
Vism-mhṭ. Visuddhamagga-mahāṭīkā (Paramatthamañjūsā)
C.E. Christian Era