



Meditation in Way of The Four Foundations of Mindfulness for Personality Refinement

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Abstract

This research is Quasi-Experimental method research which collected data from selected samples by simple random sampling with the researcher's observation, the interview of meditation master who in charge of the training and the answering of researcher's created questionnaire. The samplings are students who studying Master of Arts (Vipassana Meditation), Class 12th at Pali Suksa Buddhakhosa Campus, Nakhon Pathom, Mahachulalongkornrajavidyalaya University and who were participants in Vipassana meditation course in way of the Four Foundations of Mindfulness (Vipassana) for seven-month training course, and then the returned data are analyzed, synthesized and compiled for the purposes. From the study, it was found that; 1) Vipassana Meditation developed for the creation of insight. 2) The insight developed mind effected to egoism reduction. 3) The insight developed mind and egoism reduction caused a person to have Sammaditthi that become to be a right behavior and proper personality person as the result.

Keywords: Meditation in way of The Four Foundations of Mindfulness, Insight, Egoism, Sammaditthi, Personality

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Introduction

Buddhism accepts that everything is existing, but everything is not anything should be possessed that it is us or ours. From the basic psychological reasons of human: Self-Protection and Self-Preservation, this basic idea creates the existences of identity and egoism. But Buddhism points that ego or self does not exist, because of the illusions of ego, and these are what ordinary people strongly hold on to. Ahankara: strongly arrogant self-arrogance. When one has an aggressive reaction from strong self-arrogance will create Mamankara: the sense that these things are ours. The holding on to ours happens in the same time of self-arrogance with the idea that these are our-selves, we are superior to the others and things are our belonging. If people hold on self, it also has the holding on other things as their belonging.

Meditation in the way of The Four Foundations of Mindfulness is the only way to eliminate ignorance from the mind, is to help people in this world from suffering. The elimination of Ahankara-Mamankara out of the mind with transcendental wisdom is the redemption of the Five Aggregates and is the removal of the ego that overlaps the morality of nature

phenomenon by Insight. After these redemption and removal, people can see the truth of nature phenomenon as it is in common.

Buddhism emphasizes that the expression of behavior of the human beings are all from the mind. The redemption of the adherence of five Aggregates from the mind with insight and consciousness, seeing and understanding the world of phenomenon, perceiving the state of perfection as a righteousness, and the knowledge that people have their own karma and have to be responsible for the result of karma means to understand the state that should be unequivocal and comply with the rules of nature. By doing the right thing, the deeds go in their ways to produce good results. Right view is correct cognition as the core of good conduct, right custom and right manner.

Wrong view, verbal abuse, wrongdoing and wrongful living are being eliminated by Sammaditthi which is the first transcendent in the Noble Eightfold path. This causes people to have responsibility of their actions or deeds, to have an effort to use their own talent and intelligence, do not encroach others and has compassion to assist others. The behavior of the person will be

adjusted according to the arisen wisdom. Personality or the intrinsic nature of a person based on the six types of Buddhist characteristic behavior is also improved as well. And even though a person who has a sense of worldly right view, he will have a happy life and his influence to the happy society.

The researcher studied the experiments on the development of meditation in way of The Four Foundations of Mindfulness (Vipassana meditation) to create insight and to reduce Ahankara-Mamankara which caused us to have an idea that we are superior to or better than others, and this is our major cause of suffering. The creation of insight, egoism reduction are affect personality adjustment as a hypothesis in this research then summarized and analyzed, synthesized and discussed the outcomes as a result.

Objectives

1) To study meditation course in way of The Four Foundations of Mindfulness (Vipassana Meditation) according to Pali Suksa Buddhakhosa Campus.

2) To try out the meditation in way of The Four Foundations of

Mindfulness for creation of insight and egoism reduction.

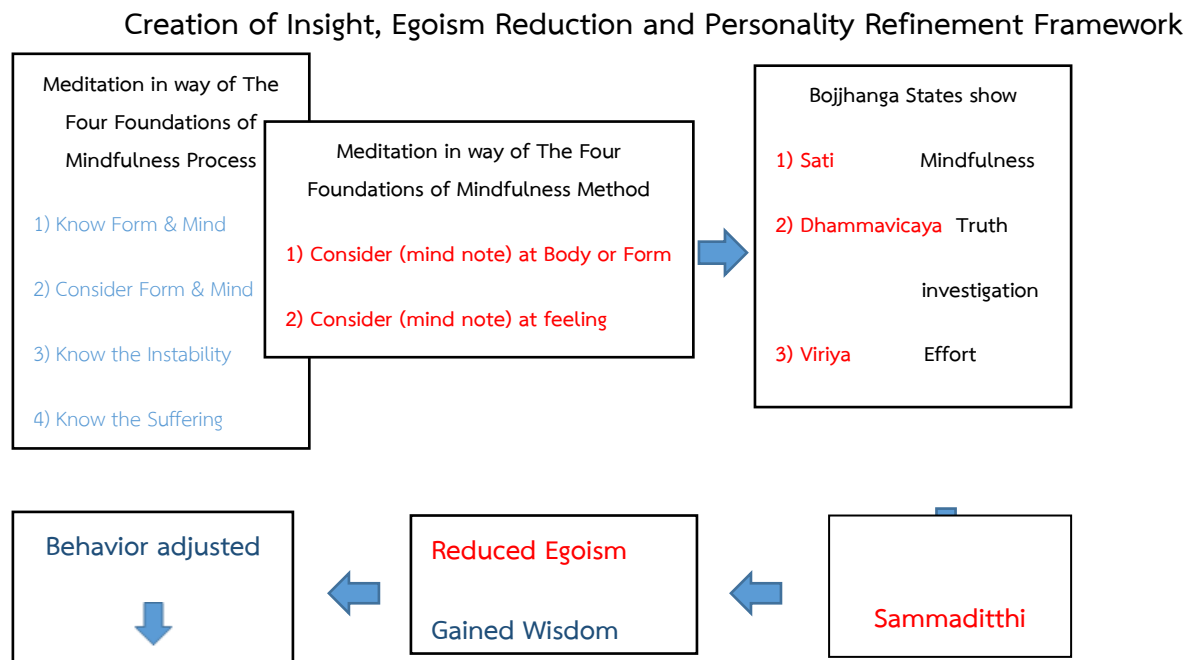
3) To evaluate personality modification after having the Mindfulness meditation in way of The Four Foundations of Mindfulness practice.

Research Methodology

This Research was a quasi-experimental Research studied on meditation in way of The Four Foundations of Mindfulness for Personality Refinement. The researcher studied the consequences of meditation in way of The Four Foundations of Mindfulness, studied egoism reduction and the effects of personality refinement on the basis of the six types of characteristic behavior in Buddhism from the scriptures such as Tipitaka, commentary, etc., and studied the psychological theories of egoism and behaviorism from texts and research papers.

The natural phenomena occurred to the meditators that effected the creation of Insight, Egoism reduction and Personality Refinement were studied and collected from (1) Multiple choice questionnaire. (2) Self-report of the practitioners through the open-ended questionnaire. (3) Interview of the natural phenomena

progression of practitioners from the researcher.
Vipassana master. (4) Observation of



Research Results

1) Vipassana Meditation developed the introspection for creation of insight;

1.1) The introspection of Contemplation of Body (S.D.= .93, sig. = .76).

1.2) The insight of Contemplation of Body (S.D.= 1.04, sig. = .299).

1.3) The introspection of Contemplation of Feelings (S.D.= .88, sig. = .146)

1.4) The introspection of Contemplation of Mental Condition (S.D.= 1.06, sig. = .568)

1.5) The introspection of Contemplation of Mind Objects (S.D. = 1.36, sig. = .287).

2) The effect of mental development of introspection for creation of insight;

2.1) The intuitive consciousness has the effect of perceiving the state of Paramattha: the

state of highest good and perfection (S.D.=.96, sig. = .45). Perception of Paramattha can decrease or extinguish egoism: the sense of selfishness (S.D.=1.34, sig. = .874).

2.2) The effect of having insight created the perception of Paramattha and the perception of Paramattha was the factor to reduce or extinguish egoism create wisdom in the meaning of Buddhism which refers to Sammaditthi as a result (S.D.=.98, sig. = .575).

2.3) Sammaditthi can be arisen because of Vipassana meditator attained Upekkha state: state of equanimity or neutrality, there is a state of mental detachment (The difference of pre-test average score and post-test average score) were significantly correlated in every levels at 0.05.

3) Sammaditthi: right view is the factor that makes a person change to Samma-patipatti: to have right behavior, and influence to have the personality changes as the result. The average score from Vipassana meditation for the reduction of egoism of the meditator was significantly correlated with personality modification (Y) at 0.05 level. The correlation coefficient was .38 and the

mean score for personality adjustment = $1.537 + 0.262X$.

The analysis of wisdom development of practitioners from meditation in way of the Four Foundations of Mindfulness

The cognitive wisdoms were built up insight-knowledge respectively from:

- 1)Namarupapariccheda-nana: Knowledge of the delimitation of mentality-materiality.
- 2)Paccaya-pariggaha-nana: Knowledge of discerning the conditions of mentality-materiality.
- 3)Sammāsāna-nana: Knowledge of comprehending mentality-materiality
- 4)Udayabbaya-nana: Knowledge of contemplation on rise and fall.
- 5)Bhanga-nana: Knowledge of contemplation on dissolution.
- 6)Bhaya-nana: Knowledge of the appearance as terror.
- 7)Adinava-nana: Knowledge of contemplation on disadvantages.
- 8)Nibbida-nana: Knowledge of contemplation on dispassion.
- 9)Muncitukamyata-nana: Knowledge of the desire for deliverance.
- 10) Patisankha-nana: Knowledge of reflective contemplation.
- 11)Sankharupekkha-nana: Knowledge of equanimity regarding all formations.

12)Anuloma-nana: Conformity-knowledge, adaptation knowledge.

Discussion

Research results on personality change follow the Sammaditthi principle consistent mindfulness (sati) examines its soteriological functions and its central role in the Buddhist practice of meditation and Psychology. The mindfulness (sati) is often described as something to be practiced or cultivated, that leads to the final religious goal of liberation knowledge, these are slain by the fourth knowledge of the Noble Path (Thera, A. . 2015).

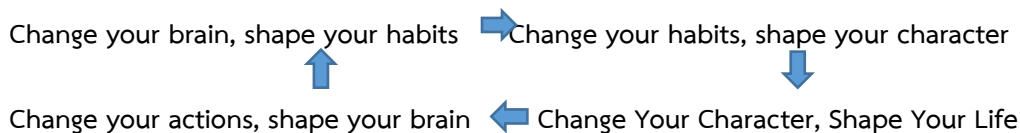
If one glances through the Buddhist Satipatthana you will find that there is a focus on the body, feeling and thought patterns. The cognitive theories of emotions as different from the body based theories help us to distinguish fear from anger, sadness from depression, nature of intense jealousy and malice. Cognitive therapy as found in MBCT focuses in changing patterns of thinking (Silva, P. 2017). Development of mindful awareness thus appears able to impact responding at an automatic level and it could therefore be involved in gradually transforming patterns of automatic and habitual reacting and self-evaluation. The

(Praveen. 2017) Of the states of wrongness, wrong views, wrong speech, wrong action, wrong livelihood are slain by the first knowledge of the Noble Path, wrong thoughts wrong speech, such as slandering and harsh Words, these are slain by third knowledge of the Noble Path. Here speech is to be understood as the mental inclination to such speech. Frivolous talk, wrong effort, wrong mindfulness, wrong concentration, wrong ideas of deliverance and wrong reviewed data suggest that this practice fulfills important self regulatory functions, for instance by letting intuitive self-attitudes to be more easily attuned and integrated into explicit self-attitudes, thus contributing to a more coherent self-image. (Crescentini, C. and Capurso. 2015)

Many of Dabrowski's observations and conjectures appear to be confirmed the process of disintegration which makes personality development possible requires that automatisms be weakened in some way. And Dabrowski has suggested that meditation will cause a separation from the instinctive structure and a purification of impulsive tendencies. Confirmation of this is given in the experimental work of Arthur Deikman

who found that meditators experienced "deautomatization of psychological structures that organize, limit, select and interpret visual stimuli". Just as motor behavioral procedures, once learned, become automated and intermediate steps used to learn the behavior drop out of consciousness (eg. in learning to drive a car), so also after perceptual and cognitive patterns have been learned in stages and have become established as habitual, the

intermediate stages are forgotten. This process is very practical as it frees psychic energy for other tasks, but at the same time it leaves the individual "stuck" with a particular set of perceptual and cognitive habits. Meditation, by deautomatizing these habits, opens the way for a new mode of perceiving and thinking, and even clears the way for a new level of perceptual and cognitive organization (Campanella, F., Crescentini, C., Urgesi, C., & Fabbro, F. 2014)



The degree of awareness of your own inner and outer behaviors, the more you engage in the behavior, the more it changes the physical structure of your brain. Over time, you change into the character that you really want to be (Ellerton, K. n.d.)

Conclusions

Research study of the experiment in development of meditation in way of The Four Foundations of mindfulness to create insight, the development of introspection to reduce egoism which caused of suffering, and affect personality refinement as a hypothesis in research. The results shown that the

attainment of meditation in way of The Four Foundations of mindfulness could create insight to the practitioner. And while the creation of insight was the result of mind noting with momentary concentration, egoism could be reduced or decreased only the moment that practitioner was doing the mind noting. But when the creation of insight of the practitioner was fully formed as a Sammaditthi, the right view consent affected the deeds, physical expression and verbal would be adjusted. Personality would be redefined accordingly.

The consistency of the development of Sammaditthi, Mundane-Sammaditthi is the

view point that support one's happy life. The right view affects the right thought. Right thought affect right verbal and right action. These are the causes of changes in better behaviors as a result for peaceful coexistence of the society. And these incidents will make

progress in the Noble Path more and more, to cause the mind from the right thought through right consciousness and right concentration as a result, and connect to the supra-mundane respectively for the absolute exit from suffering.

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