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The Buddha as a Contextual Behaviourist

Practicing Mindfulness – The Four Foundations of Mindfulness in the Satipatthana Sutta and the Four Mindfulness Processes of the ACT Hexaflex

**The Four
Foundations of
Mindfulness –
Satipatthana
Sutta, Majima
Nikiya**

**The Four
Mindfulness
Processes in the
ACT Hexaflex**

Intentions for practice

- Relaxation
- Greater self knowledge
- Access to inner guidance and insight
- Better understanding self to understand clients
- Anchoring
- Stress relief
- Support courageous living
- Being more present to things I care about
- Spiritual connection
- Peacefulness
- Sanity
- Health and wellbeing
- Understand my own delusions
- Get rid of negative thoughts
- Control my emotions
- Be more present in the current moment
- Internal sense of calmness
- Pushing away and reaching towards
- Experience being a human being rather than human doing
- Truth
- Existential thing
- Act of kindness
- Sense of connection in a group

The Purposes of Buddhism and ACT

**Insight in support of
Cessation of suffering**
*‘One thing and one
thing only do I teach,
suffering and how to
end suffering’*
(Majjhima Nikaya 1. 140)

**Developing
psychological flexibility
through mindfulness in
the service of valuing
(living into a valued
direction)**

How to Practice

4 Foundations of Mindfulness

The Practitioner dwells perceiving...

- Kaya – body
- Vedana –feeling tone
- Citta – heart/mind
- Dhammas - phenomena

4 Mindfulness Processes

Establish skills in flexible repertoires of behaviour

- Present Moment
- Acceptance
- Defusion
- Self-as-context

**1 Kaya - Body
(includes
breathing and
walking and
sitting and lying
and body scan
practices)**

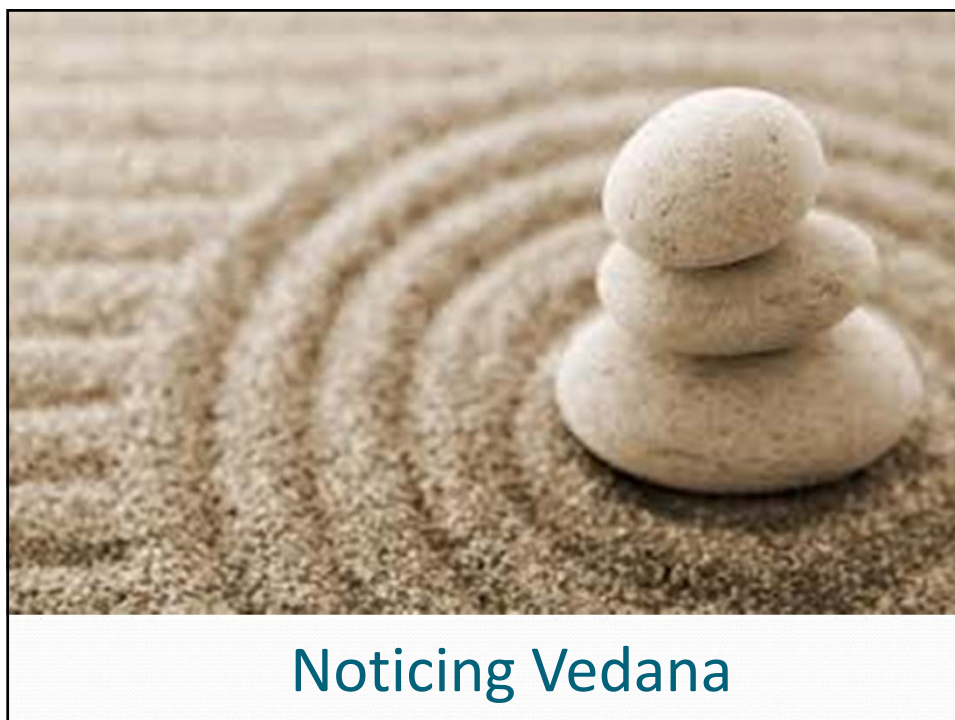
**1 Present
Moment –
flexibly
returning to
notice the
present moment
through the 5
physical senses**



Noticing Kaya

**2 Vedana -
Feeling tone
(pleasant,
unpleasant and
neither pleasant
nor unpleasant)
- not emotions**

**2 Acceptance -
allowing, being
willing to show
up to the
difficult (and
joyful)**

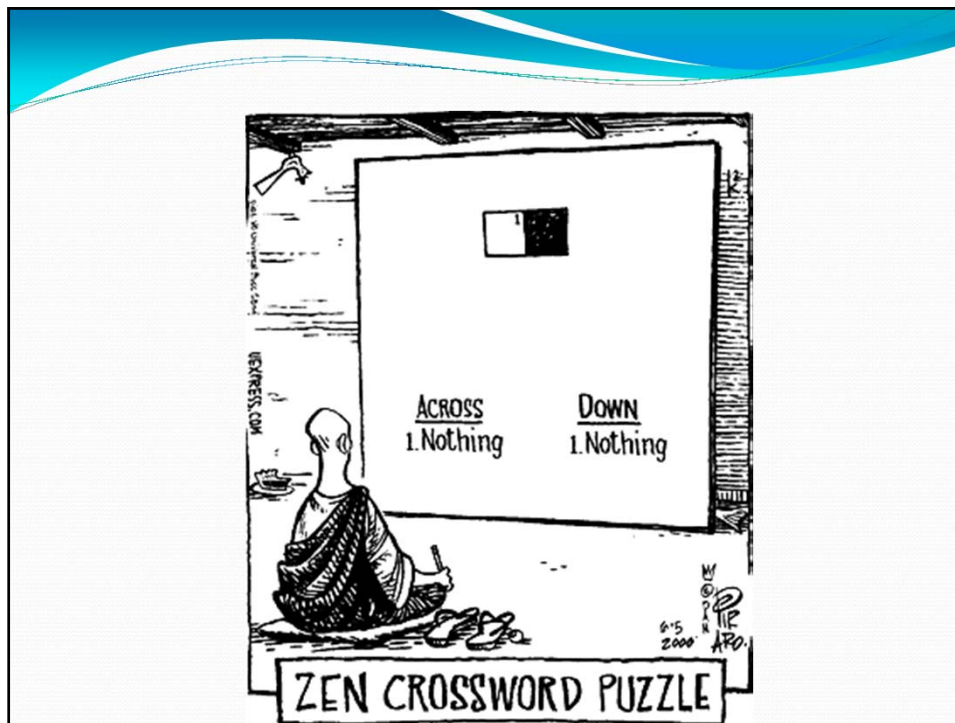


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| <p>3 Citta – heart/mind – include mind states – greed, anger, delusion, lazy, slothful, developed, undeveloped, inferior, superior, concentrated, unconcentrated, free from defilements and not free from defilements</p> | <p>3 Defusion – having space from the internal contents of mind, not being stuck in the mind or emotions..</p> |
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Noticing Citta

- 4 Dhammas - Phenomena - mental objects
- 5 Hindrances
- 6 Sense Bases
- 7 Factors of Enlightenment
- 4 Noble Truths
- 5 **Aggregates**



5 Khandhas (Aggregates / Bundles / Heaps) = a person

- Form, **rupa**, physical phenomena,
- Consciousness, (knowing of), **vinnana** awareness in relation with awareness objects
- Feeling, **vedana**, feeling tone, pleasant, un and neither
- Perception, **sanna**, labels, identifies objections from the procession
- Mental formations, **sankhara**, fabrications, intentional activity, evaluations, stories, elaborations

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| <p>4 Dhammas - Phenomena – mental objects</p> <ul style="list-style-type: none"> - 5 Hindrances -6 Sense Bases - 7 Factors of Enlightenment - 4 Noble Truths - 5 Aggregates | <p>4 Self as the behaviour of discriminating one's own behaviour.</p> <p>A linguistic construct developed in response to social reinforcers.</p> <p>We are reinforced for</p> <ul style="list-style-type: none"> a) Abstracting general qualities, stories (a 'ME'-THERE-THEN – self-as-story) b) Reporting current experience (a 'ME'-HERE-NOW – self-as-process) c) Discriminating a point of view from others (self-as-perspective) |
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