

ADVITA PSYCHOLOGY

Foundation

1. CORE TRUTH



You are not the body,
not the mind.
You are the consciousness
in which body and mind
are experienced.

2. THE PROBLEM



Avidyā (Ignorance)
Not knowing our true nature.



Identification
Mistaking body-mind,
thoughts, emotions
as "I".



Attachment & Fear
Desire, aversion, fear,
expectations.



Suffering
Stress, anxiety, anger,
grief, confusion.

3. WHO AM I? MODEL

I am not the body
Body is observed.

I am not the mind
Thoughts are observed.

I am not the emotions
Emotions are observed.

I am the witness
The observer of all
experiences.



**I am pure awareness
(Sākṣī) – ever free.**

Advaita Center for Understanding
the Mind, Self & Consciousness
www.meditativeworlds.com

4. KEY CONCEPTS



Ātman
Your true Self; pure
existence-consciousness.



Brahman
Ultimate reality; non-dual,
limitless.



Jīva
Individual self as identified
with body-mind.



Mind (Manas)
Processes thoughts,
senses, reactions.



Buddhi
Discrimination, reasoning,
decision-making.



Ahaṁkāra (Ego)
"I-maker"; sense of being
a separate individual.



Citta
Mind-field of memories,
impressions, tendencies.



Saṁskāra & Vāsanā
Impressions and latent
tendencies that drive
behavior.



Māyā
Power that makes the
one reality appear as many.



Avidyā
Fundamental ignorance –
not knowing our true Self.



Karma
Actions and their effects
in the realm of individuality.

5. THE GOAL



Self-knowledge (Jñāna)
Recognizing Ātman as non-different
from Brahman.



Freedom (Mokṣa)
End of misidentification, freedom
from suffering, abiding as pure
consciousness.

7. THE ADVITA APPROACH



Viveka (Discrimination)
Discern between Self
(unchanging) and non-Self
(changing).



Vairāgya (Non-attachment)
Freedom from clinging to
pleasure and avoiding pain.



Sākṣī-bhāva (Witnessing)
Observe thoughts,
emotions, sensations
without identifying.



Ātma-vicāra (Self-Inquiry)
Ask: "Who am I?"
Stay with the sense of "I"
and trace it to its source.



Śravaṇa
Listen to the truth
from a trusted source.



Manana
Reflect, reason and
remove doubts.



Nididhyāsana
Deep contemplative
abidance in the truth.

8. SHIFT IN PERSPECTIVE

FROM IDENTIFICATION

- I am anxious.
- I am angry.
- I am my thoughts.
- This is happening to me.



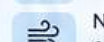
TO WITNESSING

- Anxiety is being experienced.
- Anger is being experienced.
- Thoughts are appearing.
- This is an experience in awareness.

9. SIMPLE DAILY PRACTICE



Pause several times a day.



Notice body, breath, thoughts,
emotions.



Remember: "I am the witness."



Let go, rest as awareness.



ONE LINE TO REMEMBER

You are not the changing experiences; you are the unchanging awareness in which all experiences arise and subside.



MENTAL HEALTH COUNSELING BASED ON ADVAITA

CHEAT SHEET

1. CORE ADVAITA UNDERSTANDING



You are not the body, mind,
thoughts or emotions.
**You are the awareness
in which they appear.**

2. VIEW OF MENTAL HEALTH



**Suffering comes from
misidentification.**
We mistake the changing
mind for the true Self.



**Identification creates
attachment.**
Leads to fear, anxiety,
anger, sadness, stress.



**Thoughts & emotions
are natural.**
Problem arises when we
believe "I am this."



Freedom is possible.
By knowing and resting as
the witnessing awareness.

3. GOALS OF COUNSELING



Relieve psychological distress



Reduce identification with
body-mind-ego



Develop inner clarity,
emotional balance



Cultivate self-acceptance,
compassion & peace



Awaken Self-knowledge
and inner freedom

4. ADVAITA COUNSELOR'S ATTITUDE



Compassionate & non-judgmental



See the client as awareness, not
just their problems



Respect their journey



Confidential, ethical, grounded
in presence

5. COUNSELING PROCESS

1



Deep Listening

Listen without judgment.
Create a safe, trusting
space.

2



Explore the Story

Understand their experiences,
thoughts, emotions and
patterns.

3



Identify Misidentification

Gently point out identification
with body, thoughts, roles,
past, future.

4



Introduce the Witness

Guide them to observe
thoughts, emotions and
sensations as objects.

5



Self-Inquiry

Support them in asking
"Who am I?" or "To whom is
this happening?"

6



De-identify & Release

Help them see the transient
nature of thoughts, emotions,
and stories.

7



Abide as Awareness

Encourage resting as the
aware presence beyond
changing experiences.

8



Integrate in Daily Life

Bring awareness into
relationships, work, choices
and challenges.

6. KEY TOOLS & APPROACHES



Sākṣī-bhāva (Witnessing)

Observe without reacting.



Ātma-vicāra (Self-Inquiry)

Who am I? What is aware of this?



Viveka (Discrimination)

Real vs unreal, Self vs non-Self.



Vairāgya (Non-attachment)

Let go of clinging and aversion.



Compassion & Acceptance

Be kind to the mind while
seeing through it.

7. COMMON ISSUES & ADVAITA PERSPECTIVE



Anxiety & Worry

Notice the worry as thought.
You are the awareness, not
the worry.



Depression & Hopelessness

Feelings come and go.
You are the constant aware
presence.



Anger

Observe anger as energy.
No need to suppress or
act it out.



Low Self-Esteem

You are not your self-image.
You are the limitless Self.



Relationship Issues

See roles and expectations
as mental constructs.
Respond from awareness.



Stress

Return to the present.
Awareness is calm, even if
the mind is not.

8. PRACTICES FOR CLIENTS



Daily Witnessing

Spend a few minutes daily
observing thoughts.



Mindful Awareness

Feel the body, breath,
sounds—without labeling.



Self-Inquiry Moments

Ask "Who am I?" during
stressful moments.



Reflection & Journaling

Write and inquire: "Who is
experiencing this?"



Gratitude & Surrender

Release control, trust life,
rest as awareness.

9. REMEMBER

“You don't need to become
a different person.
You need to recognize
who you truly are.”

**Awareness is your
natural state.
Freedom is your nature.**



ONE LINE TO REMEMBER

You are the awareness in which thoughts, emotions and life
appear. Knowing this is the foundation of true mental well-being.

