

THE METAPHYSICS OF ATTACHMENT: AN EXPLORATION BASED ON PRANIC HEALING

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Abstract

As a part of its profound & timeless wisdom, the Srimad Bhagwad Gita teaches the finest understanding and analysis of Human psychology. One of its great lessons is the process of attachment and subsequent mental & moral deterioration – a common human failing.

Modern Pranic Healing, an energy healing modality, provides fascinating insights that explain and validate this process of attachment & deterioration from the perspectives of the subtle bodies and the chakras thereof. Pranic Healing also offers simple and practical techniques to supplement the solutions suggested by Lord Krishna in the Srimad Bhagwad Gita.

This paper discusses the process of attachment and subsequent degradation using the Pranic Healing knowledge base and practical solutions.

Keywords: Bhagwad Gita, Pranic Healing, Subtle Bodies, Chakras, Attachment, Cords, Pranic Psychotherapy

Introduction

The greatness of the Bhagwad Gita has many dimensions. It is direct Divine preachings from the great Avataar, Lord Krishna. It offers timeless guidance and practical wisdom on every aspect of life and the purpose of human life. It also provides the finest understanding and analysis of Human psychology. Its shlokas offer an unmatched depth of knowledge on almost every topic of importance to Human Life.

One great lesson is regarding the process of attachment, how it forms in a person, how it strengthens, and how step-by-step it causes mental and spiritual decline. The Lord also offers guidance on how to avoid and overcome this decline.

Pranic Healing is a modern energy healing modality. It offers insights and techniques that work on the subtle bodies to help normalize the physical and subtle bodies of their ailments. It provides comprehensive information on the chakras and their physical, psychological and spiritual functions, and its healing techniques are primarily focused on the chakras. Although different energy healing modalities have existed since ancient times, Master Choa Kok Sui is considered the founder of modern Pranic Healing. He started teaching the subject in the 1980s and it is now taught and practised in over 120 countries worldwide. The Pranic Healing community regularly conducts scientific studies and publishes papers in reputed scientific forums internationally (SUI, C.K. 2017).

One of the significant initiatives of the founder of Pranic Healing, Master Choa Kok Sui, was to study the spiritual teachings of the well-known scriptures and interpret their metaphysics from the perspective of the energy or subtle bodies. Using inputs from clairvoyants, he was able to observe & document the effects of various life phenomena and activities – for example, attachments and meditation - on the subtle bodies. This led to interesting findings and correlations with ancient

spiritual wisdom, such as the Bhagwad Gita. In many cases, this enabled him to offer practical techniques to help humanity in its essential purposes – Self-realization and God-realization.

In this paper, the author discuss how the Bhagwad Gita describes the process of attachment formation and how it often leads to the complete deterioration of the person who has been ensnared by it (Vyasa, M. V.). Then consider how the Pranic Healing theory explains the meta-physics of this same phenomenon. The author also consider preventive and remedial solutions offered by Bhagwad Gita and the School of Pranic Healing.

In Chapter 2 shlokas 62 and 63 of the Bhagwad Gita, Lord Krishna teaches us:

ध्यायतोविषयान्पुंसः सङ्गस्तेषूपजायते ।
सङ्गात्सञ्जायतेकामः कामात्क्रोधोऽभिजायते ॥ 62॥
क्रोधाद्भवतिसम्मोहः सम्मोहात्स्मृतिविभ्रमः ।
स्मृतिभ्रंशाद्बुद्धिनाशोबुद्धिनाशात्प्रणश्यति ॥ 63॥

While contemplating the objects (dhyayatovishaya) of the senses, one develops an Attachment (sangha) to them. Attachment leads to desire (kama), and anger arises (krodha). Anger leads to clouding of judgment (sammoha), which results in bewilderment of memory (smriti-vibhrama). When memory is bewildered, the intellect gets destroyed (buddhi-nasho); when the intellect is destroyed, one is wholly ruined (pranashyati).

The process can be seen as a downward path, a ladder with eight rungs. How do we prevent falling into this path of destructive Attachment? If you succumbed, how do you recover from it? The Lord has offered guidance in many places. In chapter 2 Shloka 55, the Lord says:

श्रीभगवानुवाच।
प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान् ।
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ 55॥

Here, the Lord prescribes the proper mental state, Stithpragya, or stability of mind, as the prevention and remedy for the vicious attachment cycle.

When one attains stability of the mind and the senses through control or restraint and is satisfied in Self-realization, he may be called Stithpragya, or stable of mind. In other words, the authentic Self, the Soul, now controls the mind. In shlokas 2:56 through 2:59, the Lord further describes the Stithpragya – he who discards selfish desires and cravings, is undisturbed by misery, nor delighted by good fortune, resists likes and dislikes both. In other shlokas, he suggests meditation and revelling in the grace of the Lord as both prevention and remedy. This thread runs throughout the Divine Song, and Chapter 6 provides more insights and guidance.

Pranic Healing Theory: Process Prevention and Cure

The Pranic Healing theory approaches this phenomenon from a different perspective based on the metaphysical subtle bodies - viz Etheric, Astral, Mental and Causal, which to some extent correspond with the Pranamaya-Kosha, Kamamaya-Kosha (or Manomaya-Kosha), Vigyanmaya-Kosha and Anandmaya-Kosha respectively. These subtle energy bodies contain Chakras, which are whirling

energy centres. The chakras are like the organs in the physical body (the Annamaya-Kosha). The Pranic Healing system categorizes the chakras by size and importance into Major (biggest & most important), Minor and Mini (smallest). The system considers 12 Major chakras. The chakras have physical, psychological and spiritual functions. For example, the Mooladhara Chakra, at the base of the spine, is named the Basic chakra, and it controls the muscular & skeletal system, the production of blood, the survival instinct, industriousness, prosperity, etc. (Sui, C.K., 2004)

Our senses fall on many objects, but do not connect with every one of them. Some do not even take cognizance of, others come and go from our consciousness. But some cause a vibration within our subtle bodies – a Thought Form (TF) in the Pranic Healing parlance. The TF is energetically connected to the object it is related to through a Cord, which is like a link or thread. This Cord can be felt through the Pranic Healing technique of "scanning", and clairvoyants have confirmed this phenomenon as accurate, though metaphysical.

As an emotion of like/dislike towards the object arises, emotional energy attaches to the TF, growing it. The increased size causes the Thought to emerge again in the conscious mind – thereby adding more energy to the TF. The desire (or hatred, viz Raaga or Dvesha) towards the object strengthens the Cord, the attachment to the object.

The TF grows more substantial, and the thoughts related to the object become more persistent. The emotional content feeds this process and adds strength to it. At a stage in time, the TF now resides inside a chakra and, depending on the chakra begins to manipulate the person through the chakra's various functions. This is the beginning of the vicious cycle of attachment & subsequent downfall.

So far, the effects are temporary, and the person can overcome the desire and turn away from this thought and its object through simple, normal willpower.

However, if the desire (or hatred) is powerful, it damages the "protective web," a protective layer of the subtle bodies from external etheric and psychic influences. This protective web is constructed to withstand and block out external harmful entities, but it is easily damaged by strong negative TFs from within and greatly aggravates the situation, as now the TFs

- (i) penetrate deep into the chakra and can manipulate it,
- (ii) can attract Elementals (energy parasites that exist in nature and feed off negative psychic energies) into the root of the chakra, and
- (iii) spread into other chakras and other parts of the subtle energy bodies.

At this stage, the person is primarily inflamed or consumed by the TFs and Elementals, is on the border of irrationality, is losing self-control, and can easily indulge in immoral and evil acts. If this continues unchecked, the next stage is reached. Now, the influence of the authentic self on the body is almost entirely overwhelmed by the powerful TFs and Elementals, who now control and dominate the person's thoughts, words and actions comprehensively.

A perusal of the above will illustrate how the two descriptions of the Attachment phenomenon and subsequent degradation lead to the same end-point and also have interim stages that correlate well.

Pranic Healing offers a range of practical methods or techniques to prevent this from occurring and can also be applied to recover from a severely affected state. These methods may be considered complementary & supplementary to Lord Krishna's guidance as concrete techniques to apply Divine

Guidance to daily life.

Cutting Cords

Cords are the physical (rather, metaphysical) form of any attachment. They are real, but not on the physical plane. Cutting cords provides a simple, brief, yet effective technique to reduce external influences & attachments. The practice is simple and involves the application of Will.

Pranic Psychotherapy

This is a comprehensive set of techniques in the Pranic Healing school that deals extensively with this subject. It comprises many techniques that work to:

- a. Disintegrate Negative Psychic Energy, Thoughts Forms, Elementals in the Chakras and Subtle Bodies
- b. Repair the Protective web
- c. Normalize the Chakras

Pranic Psychotherapy, when applied correctly, is highly effective. Numerous case studies and research studies vouch for its practical use, both as preventive and as a remedy, for Self and others. There are many essential dos and don'ts to be followed. This method needs to be learnt properly.

Shielding

Shields are constructed using subtle matter and will to protect the subtle bodies against external influences. This powerful technique is mentioned in the Mahabharata—e.g. the Raksha Kavacha of Karna. It can be an effective technique to prevent attraction to sense objects and form attachments.

Pranic Breathing

It is well-established that breathing and the emotional state are closely interrelated. This simple exercise helps calm a racing mind and suffuses the subtle bodies with healthy energy, helping stabilize the mind. Anyone can learn and practice this simple Pranayama.

Soul Affirmation

The chances of succumbing to attachments are significantly reduced if we frequently remind ourselves of our authentic selves, who we truly are. This simple yet powerful affirmation is functionally equivalent to the mantra So Hum, or some of the Mahavakyas. Anyone can practice this technique.

Inner Reflection & Firm Resolution

According to the School of Pranic Healing, character development is the only sure-shot method to prevent the 8-step descent into irrationality and immorality. The tools to achieve this are self-awareness and Will. Inner Reflection & Firm Resolution is a simple & short practice that, when performed daily, is proven to reduce and finally remove character defects. The method is stunning in its simplicity and can be adopted by everyone. As character improves, the likelihood of raaga / dvesha, of Kama & Krodha reduces significantly.

Meditation

In the Gita, Lord Krishna makes the case for meditation as an integral and essential part of the Yogic Life. The school of Pranic Healing teaches many different Meditative practices, each having a

different purpose, yet all aiding the practitioner to purify and strengthen the subtle bodies and the chakras. The benefits are validated by research and scientific studies.

Mantra chanting

Mantras, properly chanted, change the vibrations of the subtle bodies and chakras. Different Mantras have different effects. This practice is open to all and not exclusive to the Pranic Healing School.

Divine Sacrifice

This technique requires the practitioner to invoke and involve the Divine powers for his inner purification and escape from the clutches of attachment. This effective method can be practised by everyone.

Pranic Healing and Pranic Psychotherapy's popularity indicates how practical and useful it has been found – it is now taught and practised in over 120 countries. For most of its practitioners, it also leads to a deeper and more experiential understanding of spiritual teachings like the Bhagwad Gita. As the founder of Pranic Healing, Master Choa Kok Sui, said, "Pranic Healing is a bridge to spirituality". The techniques listed above should be considered adjuncts, as they supplement and complement the Teachings of the Bhagwad Gita, a way to apply them to our lives (Sui, C.K., 2004).

Conclusion

Master Choa Kok Sui says, "There are different levels of truth and facets of truth." Concerning degradation caused by attachments, Lord Krishna has given us Truth at the highest level, and the meta-physical approach of Pranic Healing helps us obtain an understanding at a lower, more practical level. This can be very helpful in making the knowledge experiential, realizing it, and incorporating it into our life. The goal is laid out very clearly in front of us: Self-Realization by awakening the Krishna Consciousness within us. One should be open to embracing all paths that can facilitate our journey to this destination.

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