

Title: The Psycho-Energetics of *Mamatva*: Deconstructing Entangled Attachment and the Preservation of Spiritual Vitality

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Abstract

This paper explores the mechanics of human attachment through the lens of spiritual psychology and bio-energetics. It posits that the prevailing human condition accepts energy damage and loss as a natural status quo, whereas it is actually a harmful deviation from the natural state. Central to this thesis is the distinction between *Niswarth Prem* (selfless love) and *Mamatva* (egoic mineness). By analyzing the concept of the "Locus of Identity," this paper argues that suffering (*Dukham*) arises not from relationships themselves, but from the internalization of external beings into one's psycho-energetic center. The paper concludes by outlining the state of *Jivan Mukti* (Living Liberation) as a model for "Energy Economy," where vitality is preserved through the non-internalization of the transient.

1. Introduction: The Crisis of Energy Loss

In the domain of personal transformation and spiritual practice (*Sadhana*), a critical impediment is the diminution and potential extinction of internal spiritual force. This depletion is frequently caused by "entangled attachments" that generate pain. While humanity largely accepts this energy damage as natural, it is, in fact, unnatural and deleterious to the human system.

The objective of this analysis is to examine under what situations this internal *Bhakti Sadhana* force is compromised and to delineate the mechanism by which attachment structures develop and subsequently damage spiritual vitality.

2. The Genesis of Attachment: Biology vs. Ego

To understand energy loss, one must analyze the formation of human bonds. Using the parent-child relationship as a primary case study, we observe that biological and neurochemical bonding is inevitable and necessary for survival.

2.1 The Natural State (*Prakriti*)

When a child is born, a profound connection is established instantly. This bond includes protection and a fixation of the *Manovrutti* (mental tendency) upon the child. This fixation is often driven by programmed biological imperatives, such as the infant's reliance on the mother's milk for survival. This initial bonding is devoid of ego; it is *Niswarth Prem* (selfless love). At the moment of birth, there is no ego present, only love.

2.2 The Emergence of *Aham* and *Mamatva*

As time progresses, a shift occurs. Two psychological constructs develop:

- **Aham ("I am"):** The sense of individual self.
- **Mamatva ("Mineness"):** The feeling that "this object/person is *mine*".

While *Aham* and *Mamatva* have a significant, functional place in the manifestation of *Prakriti* (nature), they become pathological when the individual ego grabs hold of the natural love and claims it. The ego fools the individual into believing this possessiveness is love, when in fact, it is a disturbance of love.

3. The Locus of Identity and Internalization

The core thesis of this paper rests on a concept from psychology identified here as the "Locus of Identity"—the psycho-energetic center of the individual.

3.1 The Mechanism of Entanglement

Entangled attachment occurs when an individual brings the existence, thoughts, feelings, and interactions of an external being into their own Locus of Identity. Although the external being is intellectually known to be separate, they are internally processed as part of the self.

This internalization defines *Mamatva*. Consequently, the external being's happiness becomes the individual's happiness, and their distress becomes the individual's distress. This linkage creates a binding (*Bandhan*) that inevitably results in pain (*Dukham*).

3.2 The Persistence of the Bond

This "mineness" creates a scenario where the parent—or attached individual—never loses their *Vrutti* (mental focus) on the object of attachment, regardless of time or distance. This results in a continuous energy drain. For example, even in the absence of a physical object (such as birds one grew up with), the internalized impression remains, manifesting in dreams or memories because the *Sukh* (pleasure) derived from them is missed.

4. Energy Economy and Vitality

The state of one's attachments directly correlates to their bio-energetic vitality, a concept referred to as "Energy Economy".

- **Collapsed Energy:** When attachment creates a gripping or holding pattern externally, energy is collapsed. This leads to friction and a loss of vitality.
- **Free Circulation:** In a state of non-attachment, energy circulates freely, leading to a state of low friction and high vitality.

Case Study:

Consider the example of a grandfather whose grandson breaks an engagement. Because the grandfather had internalized the marriage into his identity (linking it to his status and happiness), the disruption caused him to lose his appetite for a week. This is the "sickness of binding". The Jivatma (embodied soul) essentially holds a doctoral degree in generating self-pain through these mechanisms.

5. *Jivan Mukti*: The Resolution of Identity

The solution to energy damage is not the cessation of relationships, but the correction of the Locus of Identity. Relationships, duty, and affection must exist; they are not the cause of suffering. Suffering arises solely from the internalization of the external.

5.1 The State of Living Liberation

Jivan Mukti (Living Liberation) is defined as the state where no external being is internalized into the personal identity. In this state:

- Interactions remain interactional, transactional, and functional.
- Memory and experience remain, but without the binding of *Rag* (attachment), *Dvesh* (aversion), *Aham* (ego), or *Mamatva* (mineness).
- This state allows for *Niswarth Prem* (selfless love) to manifest without distortion.

5.2 The Sole Internalization

The only entity that should be internalized into the identity is *Narayana* (*Paramatma* / The Divine). By internalizing the form and saintliness of the Divine, one experiences *Ananda* (Bliss) rather than the dualities of pleasure and pain.

6. Conclusion

The transition from entangled attachment to spiritual freedom requires a shift in the Locus of Identity. While society often conflates worry and attachment with love, true *Prem* is free of egoic internalization. By understanding that the *Jivatma* is prone to "grabbing" love via the ego, the seeker can consciously choose to keep external interactions functional while reserving the inner identity solely for the Divine. This results in the preservation of spiritual force and the attainment of a state of high vitality and low friction.

Note: This paper is based on the transcript of a Satsang delivered by Sachin J. Karnik on November 25, 2025.