

Explorations in
Human Spirituality

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**Grihasthya Dharma: The Path to
Enlightenment of Sacred Married
Homelife**

Stuart Sovatsky

*“Where man and woman worship one another is the play of the
Divine”*

—Tantra Shastras

It’s not in some clever metaphor that you toss out to help, it’s
whether you will swim out to where the drowning people are and
haul them back.

—Anonymous

Life-long Marriage and Enlightenment

For five thousand years, or two-hundred generations, the vast majority of *Sanatana Dharma* (“The Eternal Way of Salutary Practices,” the indigenous name for “Hinduism” which is a Persian coinage, and the umbrella term inclusive of all the variations of Indian traditions) followers have believed they would attain their highest spiritual maturity via the love and responsibilities of lifelong *grihasthya dharma* (“sacred married household ideal ways of life”), than by specialized spiritual practices—years and years of long meditation sessions and the practice of various yogas. The latter were always considered to be proper to the second great lifestyle of

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Sanatana Dharma, lifelong celibate monasticism (*sannyasa*, “world-shedders”) of lamas, swamis, arhats, munis, brahmacharis, yogis and, according to the doctrine of *ashrama*, (stages of life), to retiring elders (also known as *sannyasa*) who have completed their parental and community responsibilities, emerging between the ages of fifty and seventy-five and moreso thereafter, unto death, named, *maha-samadhi*, “great knowing of origin-consciousness,” and, thus, understood as an enlightenment itself).

What is the greatest spiritual maturity of either *grihasthya* or *sannyasa*? It is the cognitive-emotional capacity to grasp life as an all-inclusive whole—everyone and everything included just as it is, with all the conflicts, joys, sufferings, fleeting impermanence, truths and half-truths regarding Reality and “reality”—and to operate in it as an essential part of it all, in humbling awe that it is (and we are) so much greater than one’s unenlightened state surmised. And, especially, to know the subjective- knower Who (“*Ka*”) is common to all, *that* “Who” who *is* subjective-consciousness itself, regardless of moral, ethnic, personality, intellectual, or any other differentiating qualification.

Thus, *grihasthya* soars into the grand ideal of an all-embracing, harmonious world family, as seen in the centermost and wistfully emphatic maxim of *Sanatana Dharma*, “*Vasudhaiva kutumbakam*” (“The world is, *indeed*, one family.”) Within numerous spiritual traditions worldwide, these claims regarding family are no mere idealized constructs or social institutions, no more than breast-milk should be seen fundamentally as a mere bio-commodity—they are considered accurate perceptions of the organic continuity and the inter-relatedness of life on this planet, as genetic, evolutionary, ecological and political-historical research corroborates, over and over again. They are reports from the highest state of consciousness about what life and existence look like, beneath the layers of an overbearing “otherness,” with its millennial history of reverberating wars and wars against wars, whether global, in one’s own family, or within one’s own mind-dialogues.

The awakening from “history-as nightmare” that James Joyce wanted Daedalus to find is the awakening into the indivisibility of

universal familial love and loyalty, based in the universality of *Ka* or subject-ness. And, it is the awakening the *grihasthya* sacred marriage therapist is guiding others toward. In this awakened reality, we all personally find a substrate of mind that is capable of resolving conflict in the poignancy of shared existence and collectively live embarrassingly close to a world culture of global cooperation and even love. It is always right there in the openness of the moment, *Vasudhaiva kutumbakam*.

Everything hangs together, we are all in one rocky boat or, rather, there is only one boat and we are all in it. The great eighteenth-century romantic theologian, Freidrich Shleiermacher called our condition “absolute dependence within the Whole,” the contemporary Zen Buddhist poet Gary Snyder called, “The One Earth Household” and the visionary thinker, Marshall McLuhan called the “Global Village.” And even the most dysfunctional family or marriage is in it, struggling against all sorts of counter-forces and ideas, trying to manifest the real *dharma*, their greatest hope—the happy family—as distant as it might appear to some. Fortunately or unfortunately, the happy family is not some distant possibility...it is also always only a few words away, but then must be sustained via words, deeds, openness of heart moment after moment after day, week, year, lifetime. The purpose of time itself: to perfect the manifestation of this *dharma* within individuals (“enlightenment”), labour-specialized societies and interconnected culture-state worlds. Thus, the ideal of *Vasudhaiva kutumbakam* is the embodied manifestation of an enlightened, whole-culture.

When Christ forgave his crucifiers and Gandhi’s *satyagrahi*’s (followers of Non-dual truth-power) absorbed the blows of British soldiers without fighting back, we all got to see the radical nature of this nondual, one-family state of consciousness. In his Nobel Prize winning book, *I and Thou*, Martin Buber called it, “the terrible point of loving everyone.” There is no other choice but to live as one all-embracing family, because the alternatives are lies, immature half-perceptions, justifications for lesser ways of living, or worse, mere domination or vengeance.

Likewise, this grand embrace is no quiescent, meditative passivity. Indeed, all one’s capacities are challenged to make every

conceivable positive difference and improvement in oneself and the world, up to one's lattermost *sannyasa* (world-shedding) years when we each succumb to physical demise and bodily death. The greater the efficiency of any means of amelioration, i.e., the greater the congruence or "oneness" of means and goal ("skillful means"), the more matured one's enlightened action would seem to be.

This is also the inner meaning of the term, *yoga*, where the path (methods) and the goal become the same thing by loving the path and everything about it as an act of devotion, of *bhakti*. That is, one sustains (is devoted to) the poignant mood of truing all variances toward this ideal that is also the most real of possibilities. For, all marital and family duress and dysfunction is only made more poignant by an ongoing longing for an ideal that slips away, returns, and slips away, again and again.

Such passion and involvement is what I will mean by embodied *advaita* or, more precisely, *dvaita-advaita*, dualism-non-dualism, a historical refinement of the latter to abide obvious differences such as gender, degrees of maturity, and the fluctuations of longing for the ideal, for consummate romantic love (as in *bhakti* and certain *tantric dvaitic-advaitic* traditions), security, well-being), living honorably and evermore effectively in the current situation we are in as the "one situation without a second." It is to be the therapist's level of devotion to the couples she is guiding in *grihasthya*, as well.

Indeed, the therapist must often engage with the couple like a surgeon who is working to save the life of an emergency room patient who, of course, does not know the way to save himself, though it is the life of his own body that is being saved. In even more extreme cases, she is like a fireman cajoling people to jump with their partners out of burning buildings of their own horrified making and into the romantic net of *grihasthya*, a net of the interconnectedness of all life whose human threads are romantic love and the urges to nurture and mature beings throughout their whole lifetime.

In contemporary transpersonal discourse, *grihasthya*, with its focus on homebuilding, worldly security and child-rearing is more

of a “descending,” grounding path, as compared with the minimalism and self-sufficiency of celibate *sannyasa*. It is a path committed to fostering and sustaining relationships, not reducing them to ideas of mere “attachment,” ill-fated searches for false-security or something dismissable, like a “mere institution of marriage,” when times are even extremely difficult, particularly when there are children involved. Children are the embodiment of a future that adults must hold as a sacred trust, often whether they “feel like it” or not.

Thus, staying married “for the sake of the children” can be an incredibly powerful launching pad into renewed marital passion, creativity and happiness. Often, in cases of anguished marriages, it is the last barrier to divorce: such is a sign of the power of *grihasthya*, parenthood taps modes of passion that exceed all manner of personal gratification. Such passion can be deftly fanned by a Nondual marriage therapist to solve numerous problems and to reignite a happy marriage—it is *that* deep. It—parenthood—is the source of incarnation itself, grounded in the natural mystery of gender-attraction, nesting- or home-building instincts, and the innocent passage of time unto aging and bodily death.

This “descending” path, thus, broadens into the all-consuming endeavor of family creation and the proliferation of supportive (sustainable) industries and technologies (the *dvaita-advaitist*, Heidegger’s “care,” the “worlding” of a world), while (lifelong or elder) *sannyasa* is more “ascending” or “transcending,” wherein the most immediate of pleasures and truths preempt the unfolding of very much of the world of descent. Thus, the preliminary stage of elder *sannyasa* is called *vanaprasthya*, forest-dwelling life.

Thus, too, we look for the way spiritual teachers actually live to see the depth of their awakening, not merely in their lectures or books. The groundedness of their attainment is seen not just in the glow in their eyes, but also in the glow in the eyes of their closest family members, as well. Do they work with the poor and most anguished? Perhaps they are so consumed with loving service, they forgot to tell others that they are “spiritual teachers.”

This is *grihasthya*, too—a kind of collective awakening to being together, holding everybody together, those with homes (*grihasthins*)

supporting the homeless and the needy with alms, living our years together, and, one by one, dying into the invisible, eventually. All such experiences show us the actual expanse of life that psychotherapies aspire to help us become equal to, and a very broad expanse it is—from helping those imprisoned by anger and self-criticism, or fame and money, to those imprisoned in abusive relationships, or in the loneliness of psychotic delusions, or those behind steel-bars as murders, tragically bonded to their victim’s families—in a deeply emotionally-embodied way.

I have written elsewhere about the profound psychophysical stages of maturation that further ground this awakening in a body that can mature so far beyond Western developmental theories that only the terminology of *Kundalini Yoga* (and a scattering of less comprehensive, cross-cultural cognate terms such as Bushman *thxiasi num*, the shamanic “dance,” Buddhist *uju kaya*, Tibetan *tumo*, Quaker and hesychast “quaking,” the charismatic “Holy Ghost” shaking and spontaneous Judaic *davvening*) has described it. (Sovatsky, 1998, 1999, 2005).

In this chapter, I focus on the maturation of certain emotional capacities known in Western *advaitic* traditions as “soteriological” sentiments (sentiments that “bring us into Ultimate Wholeness”). These sentiments—guilt-apology, outrage-forgiveness, desperation-longing-missing, fear-reverence-awe, unworthiness-appreciation-gratitude, doubt-faith-hope, fickleness-devotion-attentiveness, infatuation-love-praise—range in potency from the most mundane levels to the most matured and saintly.⁶ Thus, their power can become so towering that the course of world history, or family histories, can swerve radically toward the ideal when we resort to them, instead of allowing unmitigated anger and immaturities to reign, or what the Western *dvaita-advaitist*, Freidrich Nietzsche predicted would be the time-arresting disease of the modern era, unforgiving or unapologetic resentment.

In the failure to awaken deep soteriological powers within family members, a quagmire begins to form that we call “clinical histories” (or “world political history.”) But, in so doing, we leave real time (*anicca*, the always-new impermanence of Buddhist enlightenment)

and it's washing-away ephemerality wherein love, forgiveness, compassion, apology, etc. are the only living emotional realities, forever truing and re-truing our lives from even the most horrid of strayings into shadowy realms, a shadowiness that is a sign of their pseudo-existence, compared to the light of *dharma*.

For, what makes relational dysfunctions so tragic is not merely the agony involved, but how unnecessary such situations can be. Yet, beginning with Freud's interest in "the repressed" and Jung's in "the shadow," generations of therapists of all stripes have been overly-encouraged to measure and work with the shadows thrown onto the interior walls of the proverbial Platonic cave, and devoting far less attention to the equally challenging problematic of leading clients into the light to feel its constantly fleeting beauty and warmth. And, however well intended and helpful, transpersonal admonitions against "flight to the light" have set up other barriers to the soteriological powers within us.

Based on the thirty-four years of therapeutic experience, I wish to convey how most any marital problem or crisis can be resolved from the Non-dual state using these sentiments—delivering on the soteriological claim regarding their near-omnipotence, the *Tantric* claim in my epigram regarding the power of sustained romantic adoration, and on the *grihasthya dharmic* claim that a life-long marriage can deliver enlightenment. I wish to show a way out of the dank cave into the land where love songs and poems are and always will be sung and written, the enlightened realm of *grihasthya*. If you have ever been "in love," you know exactly what I mean. Living there, "through thick and thin, till death do us part," is the primordial challenge.

Indeed, in *this* land there is only one final shadow that we will die even though we might wish to stay here with all the others, forever, just the way it is, making our way, one step at a time. Within this existential shadow of human mortality, all the lesser "dark-side" emotions—jealousy, anger, fear, arrogance, etc.—shriveled, we just don't have enough time to dawdle in those shoals once we grasp the poignancy of our condition. Suddenly, we become inspired and soar upon soteriological powers.

For example, you, reader, are more beautiful than words can convey, and so sincere and passionate about your dreams that I stand amazed. Your accomplishments blow me away, the integrity of your struggles, however under-acknowledged you might be. Come, let's put these books down and live the ultimate that is here-now, beyond books and teachings and therapies...come to my home, or invite me into yours, and let us create ten-thousand wonderful days together—such words point in the living direction I now have in mind, a “direction” that exceeds the medium of the printed page and is not afraid to go forth, as the Western *dvaitic-advaitic* traditions of existentialism exhort.

For, how would we engage with the daily life of our marital and family relationships if we were inspired by the conviction that our enlightenment was in the balance? How would family members and those in love with one another appear to one another if we were deeply moved by the “fact” that these relationships were our greatest pathways to enlightenment? What quotidian matters of domestic life, preparing dinner, washing clothes, going to sleep—would not suddenly become holy endeavors of *grihasthya*, evoking moods of gratitude and awe at the beauty of daily life?

Soon enough we will be as dead as the corpse that provoked Buddha's enlightenment. What are we waiting for? And, further, what if therapists, so inspired, could mobilize “untapped” powers of apology, forgiveness, renewed love and problem-solving capable of resolving the strife of daily life and even of the extreme strife of the vast majority of divorce-bound marriages?

What if the claimed unconditional powers of Non-dual consciousness were to bring alive the freshness of each moment so vividly that new beginnings in a love relationship or marriage seemed always at hand for both parties? Perhaps our “differences” really aren't that great. Such humility is surely at the core of *advaita*. Why shouldn't this so-forgiving mood be capable of resolving problem after problem, together, with very little lost to anyone: “In stretching ourselves thin for one another, we became vast” (Sovatsky, 2005, p. 84) For, in every Now is the opportunity to live the soteriological life and to discover its stream of emotions to be a

path into ever-deeper powers that keep us close to the heart of the matter.

When a couple I saw as clients for ten months, who had been married for fourteen years and bitterly divorced for two, remarried each other after some twenty Non-dual soteriological sessions, they and their children and extended families and friends were all confronted with the power of such regenerative emotions. Based in (overly) dualistic consciousness, no one could believe this remarriage could (or, maybe, “should”) happen. But, it did.

When a two-generation, incest-laden family met for a single two-hour session, the overseeing court could not believe that a despairingly apologetic incestuous stepfather and long-victimized stepdaughter and their sexually acting-out young child could all meet and end up planning a family reunification. But this is what happened. Why shouldn’t relentless contrition be able to rectify any horror? Who would really prefer a life of bitter animosity to one of having conquered the “unconquerable?”

When a man’s third marriage was on the brink of failing due to infidelity, and after thirty grueling sessions of apology, trust-building, and incremental forgiveness, the marriage deepened and was saved, on-looking family members feared the worst. It is four years later, and I recently saw their teenaged daughter and her boyfriend for couples counselling to steady their way, “...like what happened for my parents...” And, should this teenaged couple marry and have children who will stumble in their romantic relationships, they might pass on the story of their parents’ (the child’s grandparents) marital healing—instead of some story of divorce and pessimism—that will serve as a model of what “can be done.” Such a strengthened lineage history becomes a conduit of embodied *advaita*, no longer a mere philosophy or meditative glimpse into the subtleties of consciousness.

Earlier in my career, I often found myself supporting “freeing” individuals from “dysfunctional” relationships. I would help them to “individuate” and “recover” and felt rather helpful, as did my clients, who thanked me, at the time. In the last twenty-five years, however, after thousands of Non-dual soteriological sessions, I can no longer

say, with any certainty, which marriages are “beyond repair.” The power of people once in love to do the “impossible” has come to amaze me. Such wonderment can break through statistical norms of spiraling divorce rates and into the Nondual power, beyond the cynicism bred from such group-mentality norms. Group norms of wholeness could, thus, come to replace the latter, making the path of *grihasthya* easier for future couples within such a culture of enlightenment.

It is from this power that a broken culture such as ours can rebuild itself, one relationship, one marriage, one family at a time. In this way, the five thousand year pathway of *grihasthya* can be made real, just as meditation and yoga (methods belonging more to the *sannyasa* path) have become rather normal endeavors for some twenty-two million Americans, practices that seemed odd to the vast majority, only twenty-five years ago. The living powers of love, loyalty and familial coherence can prevail over the deteriorating effects that too often defeat us.

The “ascending powers” modeled by Wilber’s “spiritual heroes,” can raise the emotional norms of “descenders” beyond the instinctive “get into your feelings” clinical theories which easily lead to cycles of venting and breakdown, when not complemented with matured, soteriological sentiments. *Advaita* consciousness can give birth to ideal possibilities no matter how horrific the situation. For example, few know that the Camp David accord was triggered by an off-hours sharing of baby pictures by fathers and grandfathers, Sadat, Begin, and Carter, who suddenly awoke to the preciousness of life and forged the famous accord that ended (temporarily) a war.

Lineage as Embodied *Advaitism*: The Unbroken Flow of Life

The theme of this article is embodied *advaita*. In the *grihasthya dharma*, such embodied nondualism lives as the unbroken contemporary lineage of five intact generations of family life. A locale comprised of a vast majority of such lineages could be termed a “culture of enlightenment,” where the deepest powers of the soteriological sentiments sustain and celebrate each family, where

divorce is an extreme rarity (even in modern India, the rate is a mere 5% while the US rate is ten-times that) and whole, unbroken families, the overwhelming norm.

One must ponder such a culture without a second. Nearly everyone believes he or she is already attaining his or her highest *swa-dharma* (personal spiritual destiny) within his or her marriage, family and community. Only a few persons are otherwise drawn to the lifelong *sannyasa* path, an unlikely possibility in modern Western culture. Interestingly, “renouncing the world” is still a legally acceptable and honorable basis for divorce in modern India.

In such cultures, the powers of the soteriological sentiments are considered great enough to sustain the vast majority of marriages, through thick and thin, for fifty years. Family members believe themselves to be part of something unbroken and eternal, the lineage of incarnations, and whose sacred duty is to care for each generation. The idea of breaking a marriage to “start anew” would seem as contradictory as drilling holes into one’s boat to make it go faster. Indeed, the ideal is that each believes him or herself to be married to someone worthy of reverence and believes he or she is receiving the same from his spouse. Thus, marriage in the sacred family household is a life-long dedication to bringing the best out in one another.

For some, a profound sexuality opens that is well-described in texts such as Thiramular’s *Pariyanga* stanzas, that awakens deep bodily energies whose maturational powers can deliver on one of the oldest claims of the physical yogas, *shamanica medhra*, “going beyond genital puberty” and into what amount to a series of “post-genital” puberties, each adding new dimensions of bliss, maturity, and bonding to the awakening couple. Thus, the soteriological powers are further enhanced with erotic ecstasies and the awakening of spontaneous *mudras* (delight gestures) centermost, the *khecari mudra* wherein the pineal gland undergoes a puberty of melanin-endorphin engendered equanimity, inner light and rejuvenation. As I wrote in poetic form of the Non-dual *kavi* tradition,

Like shiny brass, turquoise and garnet bejeweled Tibetan icon couples

in upright thrilled embrace,
dvaita-advaita blossomed in those icons as secret truths
 mystico-erotica, original religion,
 fully matured, upward, inward, all glands alive, tumescent, engorged
 totally intent the one upon the other
 perfectly in love
 designed by the Cosmos
 each quantum crystal species plant animal male and female
 to capture the full attention,
 the one of the other, the other of the one,
 in perfect symmetry.

(Sovatsky, 2005, p. 30)

Such eroticism brings desire to the level of devotion, based in the fundamental attraction between the genders, and goes on to foster the embodiment of the Non-dual state felt as constantly “being in love.” Likewise, *Tantric*, and many goddess-based (*shakti*) traditions of *Sanatana Dharma* assert that mind or consciousness is absolutely vibratory in its essence. This inward duality, reflected in the *advaitic* “emptiness/fullness” two-sided concept has an outward form of the *grihasthya* marriage. Meditative states emerge, not via long internally-focused sitting retreats only, but naturalistically in the harmonious, mutually adoring relationship between spouses. The inner energies of mind come into harmony, as in the opening epigram, “Where man and woman worship (adore, love, revere) each other is the play of the divine.”

Thus, too, when there is disharmony between spouses, a kind of hellishness emerges. The tautology of the couple’s problem, “since we are not each other’s complement, we are now each other’s antagonist” implies a similarly circular solution, “once we are happy together again, our biggest problem will be over.” Indeed, at that time, deep synergistic powers of the dual energies of mind begin to generate wonderfully creative solutions to the problems of daily life that will always require our attention. When it seems like a couple cannot agree on “anything,” there is usually one thing they

will agree upon, they would enjoy being as happy as they can ever remember or imagine themselves being. I am often embarrassed to charge embittered couples for such a simplistic intervention. But, this koan has dislodged too many couples from their hostilities, so I keep using it.

Instead of numerous clinical maps of ways to sustain a “till death do us part” love, models of psychopathology abound, based in the consequences of multi-generational broken families and short-term, serial premarital relationships. Of course, this would be the case in a broken culture. Thus, the language of these models is replete with terms such as abandonment and separation anxiety, abusive, betraying and traumatic relationships, boundary issues, disturbed relational constancy, and so forth.

Indeed, the entire therapeutic regime of “empathy” and “compassion” (for suffering) reveals this same skewed preparation to listen for client suffering, plainly. From the model I am proposing, the fundamental therapist mood should be one of “clinical admiration” for a suffering set within a noble struggle of longing for ideal states. For, an essential part of all suffering, frustrations and angers is that we wish things could be going better than they are. It is in this conflict of *dvaitistic* (dualistic) longing, beyond mere defeatism, that suffering becomes noble and deserves to be named as such. It deserves the poignant admiration of the therapist.

Empathy from a therapist is not enough, it is in fact too narrow to grasp the nobility of a struggle that the struggler has surely also lost touch with. Admiration from the outside, from the therapist, can awaken the struggler to his or her own nobility. Empathy can easily miss that which is noble by focusing on duress with no context such as *grihasthya* to grant it dignity. One is left with “mere” anger, devoid of the disappointed hopefulness that is the *meaning* of the anger. In the cathartic embrace of “negative feelings,” therapists often lose touch with their, often, ironically hopeful inner-dimension.

The empathic, accepting stance sought to help clients bear with duress, to “be with the pain,” to locate it in the body and observe it, etc. But, “the pain” itself has more meaning in it than this

monochromatic term can convey. Suffering does not end merely via “accepting” it. It mitigates via elevating it to something noble. Staying married, holding families together, are noble acts, and they are *grihasthya*. . And when the sufferings of infidelity, incest, drug addiction, money woes, bitter arguing and so forth are resituated in the hopes for health, love and familial happiness, the soteriological process of rebuilding the family becomes the path to individual maturation and enlightenment. It is often up to outsiders, elder family members or therapists, to convince those who suffer in these ways that they are admirable, not just woefully suffering. And then to lead them, little by little, into the *dharma*, the deep cosmic forces of love, maturation and reconciliation.

Clinical admiration re-emphasizes what was “lost” in any separation, abandonment, betrayal, abuse—connection—but moreso, the ideal connectedness that can last a lifetime. And, beyond mere admiration, this stance sees such connectedness already existing in even the darkest moments of breakdown: (a) murder, as I have seen in corrections rehabilitation, where murders awaken in a shocking moment of confessant enlightenment wherein profound guilt and innocent love commingle strangely, (b) in acute psychotic breaks, as I have seen in twenty-five years of spiritual emergence “psychosis or transcendence” work, where sheer longing for personal connection has reversed psychotic symptoms, and (c) in conflicted marriages involving multiple affairs, violence, or just the hopelessness of “irreconcilable” differences (Sovatsky, 2001). Perhaps the depth of a Non-dual therapist’s awakening can be measured by her rates of success with ever-more serious issues. For, we are not talking mere new age dogma here. We are talking about the primordial powers of the universe that should always conjure images of greater effectiveness that can be measured in ways that convince even the most dubious observer.

The vista of the inter-generational *grihasthya* ideal is worth depicting, for, in this regard Western culture is a broken culture, and therapists are the repair-persons whose clients, theories (and, typically, their own lives) are so submerged in this brokenness that such ideals are barely imaginable. I have constructed the rather long

run-on sentence in the next paragraph (the reading of which is a meditation in itself) as an attempt to grasp a one hundred year, unbroken, five generations lineage in one continuous breathless swoop. For a lifetime is a singularity of human duration without a second, as becomes more apparent within the *advaitic* awakening, whenever it might occur, but certainly to some degree merely through the constant passage of embodied time. And, like the term, “enlightenment,” from the perspective of *advaita*, the next paragraph stands as an ideal that is always trying to come into evermore complete realization. Why? Because its continuity is the nature of earthly life, an ongoing ecological and largely self-sustaining whole, always seeking to rectify the (*adharmic*) brokenness that now abounds.

According to the *Sanatana Dharma* doctrine of *ashramas*, each generation is at the peak of *dharmic kama* (matured desire) to marry and begin bearing children around twenty-five years of age, with the hope of living to one hundred years of age, the *dharmic* “full allotment” of a human life, thus becoming great-great-grandparents (with their own great-great-grandparents, great-grandparents, grandparents and parents, all still alive or commemorated as ancestors along with countless other preceding ancestors) with children who have been married some fifty years and are by then seventy-five year-old great-grandparents who have children who have been married some twenty-five years who are now fifty-year old grandparents, who will then have children who are just becoming twenty-five year old parents of gestating or toddling babies, thus revealing for the centenarian the grand vista and birth after birth after birth after birth, deeply embodied sense of potentially endlessness incarnations while she naturally ages evermore toward her own (bodily) death, itself understood via the term, *maha-samadhi*, moment of “highest-knowledge,” a knowledge that hovers around *advaita*, “non-duality,” for, at this high point of recognition, all aspects of life: longings, woes, joys, things, ideas, death, past, present, future are all felt to exist in one embraced wholeness without a second against which it could be compared,

thus emerges wisdom without any struggle: everything is exactly the way that it is and that is *that*, but includes the possibility that there could be *more* enlightenment and wisdom than one now experiences since there is in *Sanatana Dharma* a continuity for any human from human being to saint to demi-god and *avatar* or world savior, and thus the humbling meaning of The Infinite shudders through this apparent “summit” of knowing, suggesting even greater states and requiring the paradoxical term (as the most-renowned *advaitist*, Adi Shankara came to realize late in his short life) *dvaita-advaita*, “the longings of dualism for a “Greater-Beyond,” plus the non-longing acceptance of non-dualism’s enlightenment claim: “The ultimate is Here and Now.”

In a broken culture, this ideal is more than a latent possibility. It is the “eternal” (*Sanatana*) possibility that is always trying to make headway and to come into existence. As *Rta*, it is the cosmic order of things, more real and deeper than any dysfunction, historical betrayal or violation. It is the longed-for order that is the standard by which “dysfunction,” etc. is measured. And it lives, not as some harsh rule, but as the alluringly romantic ideal of love songs and love stories and the wondrous hope within any dashed or even “destroyed” hope. It is so deep, that a near-universal belief in *Sanatana Dharma* is a range of conjectures on reincarnation wherein the force of this ideal carries on after the bodily death of any being, engendering lifetimes upon lifetimes to ever-more mature each being toward this ultimate and full embodiment of the inherent *Rta* and *Dharma* of human existence.

Soteriological Sentiments

Emotions such as anger, hopelessness, grief, envy and jealousy reveal an auspicious ambiguity within the context of *dvaita-advaita*. The soteriological, “redemptive” approach owes its therapeutic potency to this ambiguity wherein these “shadow emotions” reveal a flickering “light-side.” This missed light-side offers the clinician and her client couples a pathway from mere empathic, “being with” verbal sharing of such negative affects into the greater hopes for love, partnership and futuristic optimism.

But, more subtly, *dvaita-advaita* claims that we have been trying to “be with” a set of falsely monochromatic emotions when trying to be with “anger” or “grief.” If we were to look more carefully, we would see that all “anger” involves a disappointment that events did not go the way we hoped. Buried in “anger” is a dashed-hope, waiting to be revived by the skillful soteriological therapist. And, because there is always a next moment of conscious opportunity (perhaps even after bodily death), “hopelessness” is always an overstatement. We do not know what might happen next and therein lies hopefulness. And beyond, yet inclusive of, any particular situation and any concern for “next moments” is the oneness of “resonance” between client and therapist that John Prendergast describes in his chapter, a resonance that heals effortlessly or perhaps “mysteriously,” as Dorothy Hunt describes it.

Likewise, “grief” contains the love that has been lost through death or some other ending, and the term, “pain of grieving” misses that this “pain” is a kind of anguished love. It will be in the grieving-one’s ability to project this love into the present-future that lives the redemptive power wherein new life and love grows out of past loss. In so doing, the Nondual awakening to the unbrokenness of Love can emerge, such as the legend of Buddha’s awakening conveys: upon seeing a funeral, He awakens to loving everyone.

Some Clinical Pointers

1. Ask client couples to tell you the greatest possible outcome they can imagine, far beyond merely solving some communication, infidelity or constant-fighting problem. Inspiration comes from aiming high, the higher the aim, the greater the motivation, for such indicates the greatest congruence with *grihasthya dharma*. Example: “We would like to live together happily, see our children grow up, travel together, and grow old together.”
2. Tell couples we are in a therapeutic process that will affect not only their marriage, but their children’s marriages, and even their children’s marriages. “Imagine the difference

between sitting together at your children's weddings, or sitting on opposite sides of the church sending either a message that marriage can endure, or one that, no, we were not able to find a way through our problems, as you take your vows, my children, stepping onto this same path."

3. I have the couple look at each other as I repeat these highest of goals and add that they are each with a partner who is willing to do all they can to make these goals happen. I ask them to believe in the other taking on this challenge as they believe in themselves taking it on. I say I have 34 years of experience of many hundreds of couples rooting for them who have been successful solving similar problems. I ask them to tell one another they will be whole-hearted and can be counted on to do his or her best.
4. I have couples tell me for at least five to ten minutes, what they have ever admired or loved or received from their spouse, an approach that is central to Positive Psychology. After they speak, I ask for the most mundane details, for *advaita* finds everything to be a pathway. What food did you have at that special dinner? How does she look when asleep? Can you describe how she looks when she is being the great Mom you admire? I go into greater and greater detail, so that the wholeness is brought out of each summarized admiration. It is far easier to solve substantive problems in a loving state of mind, so I typically only proceed to issues of lying, infidelity, abusive language, etc., after love and respect have become vivid.⁷ I repeatedly ask the couple to look at one another at poignant moments to nourish their visual-emotional experience of one another. I have them compliment each other on the beauties they see.
5. I then say, no wonder you are suffering from not being able to share such appreciation for one another, but instead to be fighting all the time.
6. The circularity of love that traces the nonduality of resonance is that when my expression of love to another makes her happy, that instantly makes me happy and *that* will make

her happy and *that* will make me happy....*ad infinitum*. Describing this circularity leads to something we might call “the One Happiness Reverberating,” i.e., a “resonance of happiness.” But, instead of being between client and therapist, it is between love partners or husband and wife. When deftly supported, this resonance of nondual rapport is the crux of *grihasthya*, the sacred center where “marriage” is this resonance brought into a daily life of homebuilding and family creation. When it has reverberated throughout the body for a few decades, and allowed to circulate through the spine, the eroticism I call “postgenital puberty” can emerge and become the basis for *pariyanga*, the little-known *tantra* of lovemaking involving *ajna chakra*, the yogic center of nondual knowing, and *khecari mudra*, the puberty of pineal and tongue, which is perhaps the culmination of all Kundalini yoga, as well.

7. Sometimes, I will immediately ask each spouse to apologize in a general way for any way he or she might have caused the other any pain or loss of shared creative time together and ask each to begin to let in the apologies, to let in the courage and quavering optimism of hope that is being created. I ask each to begin forgiving each other.
8. I ask them each to notice that their admirations and apologies and forgiveness are causing certain blushes in the recipient, blushes of nourishment and tearing-up of revived hope. I say, now that you see you can help cause the good feelings in one another, you must live knowing that also deprive one another of such nourishment when you miss opportunities to be so-giving. I ask them to pledge to give more and upon receiving, to express their appreciation and to watch it sink in to the other, as revealed in blushes, smiles and tearful brimming. Thus, the nondual resonance between them deepens and stabilizes, no matter what upsets may arise.
9. Week after week, we celebrate the moments of love as they occur in the mundane life of meals shared, bills paid, sleeping and waking together, and make headway, back

and forth, on issues of substance abuse, past affairs, money problems, lying and abusive treatment, and so forth. Thus, the nondual resonance between them becomes gradually evermore known and appreciated.

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- For a treatise on homosexuality within Vedic traditions, see: http://www.galva108.org/Tritiya_prakriti.html



The Path to Enlightenment of Sacred Married Home Life: Grihasthya Dharma as a Guiding Ideal for the Transpersonal Marriage Therapist. This paper attempts to correct the unwitting reliance of much transpersonal psychology upon Indian texts that were indigenously specific to sannyasins (nonhouseholder, monastics). This includes teachings from advaita vedanta, yoga, and more. Some forty years of the unwitting over-application of such teachings to modern non-monastic lives has helped create an artificial split in transpersonal and East-West spirituality teachings involving engaged/ embodied and implied un-engaged/un-embodied spiritual paths. Thus, he used healing magic on the world itself to go back four years, deciding to redo everything. This is a heroic tale of one healing magician who became the strongest by using knowledge from his past life and healing magic. Serialised in Young Ace UP. German / Deutsch Keyaru wurde durch sein Unwissen immer und immer wieder ausgenutzt. Aber eines Tages erkannte er die wahre Macht der Heilmagie und kam zu der Überzeugung, dass ein Heiler die stärkste Klasse sei. Wie auch immer, ehe ihm das Potential eines Heilers klar wurde, war er bereits allem beraubt worden. Daher wandte er seine Heilmagi The path to liberation or enlightenment of Moksha is supported by the harmonious interaction of Dharma, Artha, and Kama. 1. Dharma. Dharma means truth, the right way of living, and human behaviors considered necessary for the order of things in the world. Vedanta tells us that you can discover your Dharma by studying sacred teachings from the examples of highly evolved people, reflecting on and following what satisfies your heart, and listening to your deepest inner feelings. At the Chopra Center, we suggest asking your heart, "What is my purpose, how can I serve?" However, Artha and Kama, when balanced, also serve to support your Dharmic Path and eventually your outward Dharma leads you to inner Moksha. 2. Artha. The Sacred Ruins is a Manga (En/Raw), Action series written by "The King of King" — This Comic is About. In the post-civilization era, visions of the earth occurred frequently, and different fruits appeared in the famous mountains and rivers. Chu Feng, a college student, strayed into the bronze Kunlun Mountains during a lovelorn trip, unexpectedly awakened the blood of the Supreme King of King when the earth recovered, and opened the road to domination and practice! Summary. In the post-civilization era, visions of th