The Path to Enlightenment of Sacred Married Home Life: Grihasthya Dharma as a Guiding Ideal for the Transpersonal Marriage Therapist

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Abstract
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 many Buddhist schools on release from desire, the diminishing role of the ego, guardedness toward “the mellow-drama” of “worldly” life (as Ram Dass famously cast relational involvements). 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. This article describes the value system and lifelong developmental path of the married householder (grihasthyin), where healthy ambition and egoic traits such as loyalty and lifelong commitment are emphasized en route to a balanced “ego-dissolution” and “ego-development” within the crucible of lifelong marriage, daily family life, and conscious aging. Thus, “spiritual bypass” issues are highly age-specific. Suggestions for a grihasthya-based marriage therapy are also described, drawing from forty-four years of clinical practice, as well as from the two-thousand-year-old Greco-Judeo-Christian soteriological (spiritually-healing) psychology based in admiration, gratitude, longing, apology, and forgiveness.

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and "Prasangika." The Path To Enlightenment Of Sacred Married Home Life: Grihasthya Dharma As A Guiding Ideal For The Transpersonal Marriage Therapist, Stuart Sovatsky. International Journal of Transpersonal Studies Advance Publication Archive. 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 many Buddhist schools on release from desire, the diminishing role of the ego, guardedness toward "the mellow-drama" of "worldly" lif... Marriage ceremonies last two days, one day prior to the Muhurtha(m) day and the day on which the actual wedding ceremony according to Vedic rites is conducted. On each day, the ceremony begins with Pooja invoking the blessings of Lord Ganesa, (Vigneswra), who is said to remove all obstacles and bless the peaceful and orderly conduct of ceremonies. The day previous to the marriage, it is a customary practice to visit a nearby temple, offer prayers to the presiding deity and take the Bridegroom (hereafter referred to as BG) in a procession to the hall where the marriage is conducted. In the ancient period, it is the boys' side which took all the initiative and was searching for a suitable girl for the boy. An arranged marriage is a marriage that is preset by some elder of the related families. This decision of marriage doesn't take into consideration the feelings of the concerned couple. Typically, these are just agreements that are fulfilled. Three years ago, they got married under the arrangements of their parents, they were set up to sleep together by someone tricky. The next day after the wedding, Gu Nianchen confirmed that Gu Shengxia was the one who have planned all these stuffs, so he elope with another women! Luckily, she had also inadvertently discovered the path to altering her fate! — The more gifts she received from the big villain, the longer she could live and the more cheats she would gain! System