

The Dharmasar Solution

— to the great problems of life —

100 Days to Enlightenment*

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OPEN-SOURCE SPIRITUALITY

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INTRODUCTION

Who would guess that an obscure Taoist manuscript hidden for centuries in a Buddhist monastery would hold powerful keys to well-being and self-realization? Seriously, this ancient technique fixes everything—even the most persistent human problems of happiness, love, sex, old age and death. No exotic belief system or esoteric knowledge is required. It's so simple and direct that anyone can learn it in a few days and feel immediate benefit. Yet when practiced to completion, it delivers results far beyond more complex and difficult methods.

WHAT IT IS

The Dharmasar Solution is a 7-step practice giving you the most powerful technique leading quickly and directly to Release (first-stage enlightenment). It can be presented in seven day-long workshop sessions or in podcast format covering the following:

1. Background, theory & prerequisites
2. Concentration, sitting & walking meditation postures
3. Loving-kindness *mantra* practice (*mettā*)
4. Meditation on the breath (*ānāpānasati*)
5. Backward movement of the light
6. Higher Power Supercharge
7. Practice 100 days until Release (stream-entry, first-stage enlightenment)*

* 100-day estimate to attain Release based on a healthy adult of average ability and intelligence, strictly following the training rules and practicing 2–4 hours a day, for 25 minutes with 5-minute breaks. Actual time required to achieve results may vary from 30–120 days or more, depending on the practitioner's meditation background, qualifications, motivation, skill, energy and time spent in practice. May not provide complete results for those with serious medical or psychological conditions or disability, although when practiced as directed it can do no harm and may provide relief.

The rest of this document introduces the topics of **the Dharmasar Solution**. These are introductory instructions for the purpose of acquiring an overview; detailed and complete training materials will be distributed in the classes and podcasts published on our [blog](#).

LOVE AND SEX

The failure of love and sex to provide lasting satisfaction is one of the greatest problems faced by human beings. When—not if—love fails to deliver on its promises, we try to cope with our disappointment in one or more of three typical ways:

- We become permanently sad (depression)
- We become permanently angry (aggression)
- We try to recreate the lost relationship (sexual obsession, manic depression)

Of course, none of these dysfunctional strategies really makes us happy. They simply deaden our feelings and distract us from the pain. But *any* external love is bound to fail. It *must* fail because everything in this world is conditioned, changeable, unsatisfactory and impermanent. But there is a fourth way of coping that really works: the Release of **the Dharmasar Solution**.

We pursue sex and love because we have a need for ecstasy. Ordinary love can give a taste of that ecstasy. But relationships are notoriously unstable, an unreliable source of ecstatic feeling. What if we could discover an independent, reliable source of even higher ecstasy within ourselves?

The Release attained by **the Dharmasar Solution** supersedes the fragile strategy of love and the gross pleasure of sex with the antifragile strategy and subtle pleasure of enlightenment. The ecstasy reliably attained through **the Dharmasar Solution** is more satisfying than love, more orgasmic than sex. It gives us everything we usually look for in love and sex—but without the downsides. **The Dharmasar Solution** is the perfection of love, the actual realization of Tantra.

OLD AGE, DISEASE AND DEATH

Even if we can temporarily solve the problem of love and sex, there remains the problem of mortality: aging, sickness and finally death. Death is inevitable for whatever is born; consequently the ancients said that death of the body is born along with birth. The living being moves towards death from the time of birth, never turning back even for a moment.

And even while living, death is always near. Life is like a dewdrop in the morning, clinging to a delicate leaf trembling in the breeze, touched by the sun's rays. Its position is so fragile; any moment it may fall. And even if it doesn't fall, it will gradually evaporate. Hence death, which is born along with birth, is inevitable.

We don't like to think of death because we have no solution for it. We resist it, mistakenly thinking it's the end of everything. Actually death is only the end of our body and ego—our present temporary form and identity. There is something deeper: the real Being that survives death. To overcome our ignorance and fear of death we must get to know that deeper Self.

The question is, who or what dies? Is it our real Self, or just an external shell? Death applies only to the temporary, conditioned body and mind. **The Dharmasar Solution** reveals the deeper Self, the immortal Being. This realization occurs automatically for one who attains Release through **the Dharmasar Solution**. It cannot be explained in words, but attaining Release means the end of fear of death.

BACKGROUND

The Dharmasar Solution comes from a very ancient and authentic source: *T'ai I Chin Hua Tsung Chih* by Master Lü Tung-pin. The 2500-year-old manuscript was kept hidden in a Buddhist monastery and published only in 1920 in a desperate attempt to save its valuable teaching from destruction. It was translated into German by Richard Wilhelm and then into English by Cary Baynes, and published in the west with comments by Carl Jung as *The Secret of the Golden Flower* in 1931.

However, knowing all that or even reading the book will be of little help in understanding the method or putting it into practice. For *The Secret of the Golden Flower* is an esoteric work in the tradition of Lao Tsü and Chuang Tsü. Its real meaning is veiled, and only one who is experienced in its practices can unlock its mystery. I was fortunate to meet such a Master in 1982 and study its arcane methods, leading to experiencing Release in 1984.

I attempted to share my discovery with some friends, but unfortunately, was unable to transfer the knowledge to them. After that I kept the practice to myself for almost thirty years until, after deep study of Vedānta, existentialism and Theravāda Buddhism, I finally understood how the methods work. That technical background made it possible to develop **the Dharmasar Solution** to share this powerful knowledge and benefit a broad range of people.

And here is a warning: this knowledge cannot be taught or studied like an academic subject. It must be caught from someone who has realized it deeply. It may be possible for an exceptional autodidact to teach himself the method from this description. But it's very unlikely that even such a genius could attain Release without experienced guidance. I'm willing and even eager to be proven wrong on this point, but please be aware: **the Dharmasar Solution** is deeper than it may seem at first. If you try to work its magic independently and get into trouble, don't say I didn't warn you!

THEORY

"That which exists through itself is called the Way (Tao)." — Master Lü-Tsü

The first thing to understand is that you have been hypnotized, and to find the truth you have to go through a dehypnotizing process. You have been conditioned, and you have to become

unconditioned. If you remain as you are, even if you encounter the truth you will see it in terms of your conditioning, not as it is. Remember that death is coming. Don't think that "Death isn't going to come today;" it can happen any moment. You must feel a great urgency to grow, to change, to lose the conditioning and discover the truth before it's too late.

Conditioned people live unconsciously, simply following the opinions of others. What others say becomes their identity, their soul. Have you ever encountered yourself directly without considering others' opinions? To see the truth you must know yourself directly. If you have not done it, you have not yet lived. Life starts only by encountering oneself, by seeing oneself directly, immediately. Authentic Being exists only when you are capable of seeing yourself as you are, not as others see you or think about you.

After all, what can others know about you? They can watch your external behavior, but they cannot see *you*. Only you can know yourself—nobody else. It cannot be delegated to anyone else, not even to experts like psychologists or spiritual teachers. We are dependent on others' opinions because we are absent, we are not real. We are not situated in our real Being. The lights are on, but nobody is awake inside. Conditioned by school, job, family, religion and society, we are deeply asleep. We don't see ourselves as we are.

For example, we see ourselves from others' point of view as either male or female. We don't understand that each of us is actually both. We have within us both the *anima* and the *animus*, both the female and male principles. Actually it cannot be otherwise. Because the external body is female, the inner is male, and vice-versa. This is due to the duality of the manifested world.

Similarly, because there is truth, there must be untruth; because there is right, there must be wrong; because there is pleasure there must be displeasure and pain. Accordingly, light and darkness, up and down, here and there, within and without, space and time, yin and yang—all these complimentary pairs exist because of the fundamental duality of existence.

Finally and most importantly, because of being there must also be nonbeing. Because there is birth there must also be death. It's inescapable. Being and becoming lead to aging and death as surely as the sunrise leads to the sunset, as the tide coming in leads to the tide going out.

So first we must discover the complimentary opposites, the polarities within ourselves. And second, we must transcend them and discover the plane of unity, of the birthless and deathless, of the eternal, the divine. There we will also find our real, immortal Self. This is *nirvāna*.

Part of our conditioning is that our energy and attention are always directed outward toward the world. Thus **the key to success in meditation is turning our energy and attention inward, toward the Self**. This is the whole purpose and method of **the Dharmasar Solution**. Once that key transformation is accomplished by a certain training, the rest happens naturally in time.

The word Tao essentially means 'the Way'. Nothing can be said about the goal. The goal is transcendent; it remains elusive, inexpressible, ineffable. But something can be said about the Way. To avoid trying to speak about the goal, Taoists have never used the word God, truth, or even *nirvāna*; they simply use the word Tao, 'the Way'.

The Buddha says, “The Buddhas can only show you the Way. If you follow the path, you will reach to the truth. And you will know it for yourself when you realize it in the here-and-now.” Nobody can define the truth, because words and symbols are inadequate. Truth must be your own experience. But the Way to the experience of truth can be defined; the Way can be made clear. And once the Way is clear, then all that is needed is to walk on it.

The Way exists through itself alone; it’s not dependent on anything else. Even if no Buddha or Master comes to show us the Way, it’s still there waiting to be discovered. That is because this Path, the Way is natural and pure; it does not need to stand on anything outside itself.

I am not claiming to be special; I am just an ordinary man. But I can show the Way because I had the good fortune to meet a real Master and have walked on the Way a certain distance. Whatever I have done, you can certainly do also. So now I am sharing the Way of **the Dharmasar Solution** with you.

PREREQUISITES

“One must not only draw the water from the well but also drink it.
Wisdom that is not put to practical use is meaningless.” — *I Ching*

The purpose of **the Dharmasar Solution** is to change you. If you just read about it or attend the class and don’t act on what you learn, it’s useless. If you don’t change, it’s like drawing water from a well but not drinking it. Simply you will remain as thirsty as you were before. So you have not only to be ready to change, but also willing to do the work to make it happen.

Before the farmer plants his field, he has to plow and cultivate it. Every weed must be burned or uprooted, every clod of earth overturned. Otherwise as soon as he irrigates, the weeds will sprout up again and ruin the crop. Similarly, before you can transform your life, you have to cut the weeds, burn them to the ground and uproot them. Otherwise as soon as you start to nourish yourself through meditation, the same old habits will pop up again and ruin your progress.

That has to be done by the disciple. The Master cannot give you the truth; he can only point out, “This is the Way.” I cannot walk for you, and I cannot eat for you. I cannot live for you, and I cannot die for you. These things have to be done by and for oneself. You have to be willing to rearrange your life. To change, to be transformed, you have to be ready to die to what you were and be born again as something new. Burn the weeds; plow your field. This is fundamental.

You will have to invest a substantial amount of time in the practice to be successful. To attain Release, an uninterrupted effort of 100 days or more is required. The typical modern lifestyle seems designed specifically to prevent people from attaining enlightenment. To make time for the practice, you may have to quit your job, leave your friends and family, move to an isolated cabin in the woods. Enlightenment is not cheap, and you get exactly what you pay for.

Astrologically, the best time to perform these practices is when Saturn is in the last ten degrees of the eighth house, according to the Vedic system of astrology. Don’t use the western system—

it's useless for spiritual purposes. The eighth house is a time of death, so let your old life die. Let go of everything and prepare for a rebirth into higher consciousness. If you have prepared yourself well, when Saturn moves into the ninth house, Release will occur.

We are already going through death and rebirth—not only life after life, but continuously throughout our lives. From a tiny egg, we grow into a fetus, are squeezed out through the birth canal and become an infant. The infant becomes a toddler. The toddler becomes a child, the child becomes a young rascal and so on, all the way to old age and finally death.

Every moment we are dying and becoming something new. According to biology, every seven years almost all the cells in the body die and are replaced by new ones. So we are already in a continuous process of transformation; the only question is *how* we will change. Will we remain stuck in the same old beliefs, limited to the same possibilities, or will we grow?

If we try to meet the expectations of others, we will not grow; we will remain in the same misery. Instead of measuring ourselves by others' values and expectations, we should measure ourselves by our joy—how much of our suffering has ceased, and how much our joy has grown.

This is the only meaningful measure of progress in life, the only way leading to true self-transformation and self-realization. If we make cessation of misery and increase of joy our compass, our guide for decision-making, for judging what is good and bad, then we will keep on the right course; we will remain on the Way that leads to truth.

If our joy is dependent on external objects and people, it cannot grow. It cannot grow because our energy and attention are directed toward unreliable objects. Things change, people change, conditions change. In fact everything changes all the time. The only thing we can count on absolutely is change. And we cannot control the changes outside of ourselves. So if we make our joy dependent on them, we will suffer.

The Dharmasar Solution is to find or create and cultivate a source of joy within ourselves, independent of the outside world, that never changes and over which we have complete control. Therefore the change we are looking for is to detach ourselves from external objects of enjoyment and connect ourselves with the internal source of joy.

And what is that? Our own life energy: *chi*, *qi* or *prāṇa*. We have been conditioned by society to direct our energy—our attention, our consciousness, our light—outside, toward external objects of enjoyment. **The Dharmasar Solution** is to redirect that same energy inside, and discover a superior internal source of joy—one that is always available—and surrender to it: dive in and swim in it like a fish in the ocean.

Traditional Chinese medicine and also Ayurveda teach that we are born with a certain original energy, original *chi* or *prāṇa*. But because we have been conditioned to search outside ourselves for pleasure, the energy has been leaking out through the senses our whole lives. Because of this, most people become dead inside around the age of thirty. Once that happens, generally they cannot produce anything creative, cannot do anything new. They are completely conditioned, fixed—like machines, robots—spiritually dead.

First the energy, the *prāṇa* or light has to flow inward so it falls on your real Being, and then your Being is revealed and you can enter into it. And to enter into one's own Being is to enter into ecstasy, into the kingdom of God. There, 'you' are not and only the All is.

You will observe that when the energy flows outward and downward, everything is unsatisfactory, imperfect. You feel unsatisfied, restless. But when the energy flows inward and upward, you are home, life is pleasurable. Even an ordinary occasion is beautiful, a cause for celebration. That's because when your energy flows toward external objects, you are becoming exhausted, moving toward aging and death. But when it flows inward, you are renewed, youthful, eternal.

As you are now, when the light flows outward, you exist only in the shadow. You exist, but you cannot see your real Self. You remain unaware of your real Self, so you manufacture a false self, a consensus identity, a false 'I'.

Your real Being is the Supreme Self. Your real Being is Self with a capital S—impersonal, universal Self. It has nothing to do with false 'I', the false self; it's the Self of All. But to reach that, a great transformation has to take place. 'You,' the false self, has to die so that the real Self is revealed. The ugly ego has to disappear, and then you will merge with the energy and beauty of the All. Instead of a struggle like it is now, all suffering disappears and life becomes a celebration. Now, how do we accomplish this transformation?

STAGES OF ENLIGHTENMENT

In our presentation of **The Dharmasar Solution** so far, we have experience that the Buddha's Path is very high. In the Buddha's time, people were more sincere, philosophically astute, pious and developed in consciousness. His teaching is addressed to people who are very advanced. Therefore it begins beyond the range of most people today.

This makes it necessary to provide preliminary materials to help you prepare for the actual methods of the Buddha's teaching. These are the Preliminary and Transitional phases shown in the table below. The Path and Fruits phases are the traditional stages of development in the Buddha's Path. They will develop naturally once you begin the practices of **The Dharmasar Solution**.

Phase	Stage	Description
Preliminary	Being in the World	Conditioned existence: ignorance of self-realization, fruitive work and pursuit of temporary sense pleasure; aging, disease and death.
	Suffering	Realization that no amount of material sense enjoyment, acquisition, fame etc. can uproot the causes of suffering.
	The Terror of the Situation	Existential realization of being trapped in <i>samsāra</i> (continuous death and rebirth) with no way out.

Phase	Stage	Description
Transitional	Becoming Genius	Cultivation of knowledge, particularly of how to learn. Acknowledgement of need for help from more advanced beings. Broad survey of human knowledge, especially the great spiritual traditions. Search for a realized teacher.
	Call of the Friend	Recognition of the Call of the Friend throughout ancient esoteric literature and spiritual traditions.
	Hearing the Call	Identification of the Friend as a particular Teacher or tradition that speaks to one's personal needs for spiritual instruction.
	Conscience	Realization that one's ignorant thoughts, words and actions in the past are the cause of bondage to <i>saṃsāra</i> ; certainty of the necessity for change, especially improvement of character.
	Integrity	Practice of truthfulness and straightforward dealings, keeping one's word, harmlessness and blamelessness.
Path	Authenticity	Taking a stand for one's vision and knowing of what is actually good for one's future life and happiness, regardless of the opinions of others or the relative moral standards of the surrounding society.
	Faith	Trust in the divinity and effectiveness of a particular path or teacher; learning the methodology of the path and testing one's understanding of it by practical experiment and experience.
	Contentment	Experiencing the results of authentic spiritual practice in the form of understanding, loving-kindness, mental peace, insight, material prosperity, security, freedom from negative mental and emotional states.
	Rapture	Absorption in <i>jhāna</i> (meditative concentration) leading to momentary feelings of ecstasy.
	Calmness	Confidence and commitment based on experience that one's spiritual practice and path lead to actual enlightenment.
	Bliss	Experience of deeper, more permanent joy from detachment, seclusion, prolonged concentration and meditative insight.
	Samādhi	Complete withdrawal from sense perception and absorption in higher transcendental <i>jhānas</i> .
	Eye of Dhamma	Direct personal vision and realization of the Four Noble Truths.
	Disenchantment	Complete certainty that conditioned experience and sense enjoyment cannot provide any real pleasure, security or freedom from suffering and rebirth.
	Dispassion	Detachment from all processes of becoming by means of Dependent Origination.
	Deliverance	Absolute confidence that the Noble Eightfold Path leads to cessation of becoming and Nibbāna.
	Cessation	Actual cessation of becoming and its fruits.
	Nibbāna	Attainment of the Unconditioned, the Deathless.

Phase	Stage	Description
Fruits	Unbinding	Complete freedom from rebirth.
	Stream Entry	One will be reborn in <i>saṃsāra</i> a maximum of seven times and is certain to attain Nibbāna.
	Once-returner	One will be reborn in <i>saṃsāra</i> only once and is certain to attain Nibbāna after the next life.
	Non-returner	One will be reborn only once in a Pure Abode and is certain to attain Nibbāna in the next life.
	Arahant	One has attained Nibbāna in the present life, at the end of which one will attain complete Unbinding.

TRAINING RULES

The following precepts must be observed strictly during the training period (about 100 days):

Precept	Explanation
Non-lying	How can we find truth if we are telling lies?
Non-stealing	Become blameless, free from guilt.
Non-intoxication	Become clear and sharp, not dull and confused.
Non-sex	Stop the leakage of life energy, conserve it within.
Non-killing	Nonviolence, observe vegetarian diet.
Non-greed	Simple living: avoid entertainment, news, shows, novels. Dress simply in white without ornaments and scents. Give up commercial and business activities.
Non-hatefulness	Develop <i>mettā</i> and give up pride and hatred, even for those who are inimical.

You will not like these rules at first. They will seem like a restriction, a heavy burden. You will feel like we are asking you to give up all the pleasures of life, that your life will become drab, empty. Actually it's not so; we are asking to give up only the external pleasures that lead to exhaustion and death. If you don't give those up, then how will you find the internal pleasure that leads to ecstasy and eternal life?

The ego, the false self has to die to make room for the real Self. And how will it die unless we remove its nourishment? If there is a dangerous animal like a tiger in a cage and I want to kill it, entering into the cage and attacking it with a knife would be a very risky strategy. But if I simply stop feeding the tiger, in a few days it will starve to death. Similarly, the dangerous tiger of false ego lives in the cage of the body. If we stop feeding it with false external pleasures, it will become weak and easily can be vanquished.

Especially, the pursuit of sex enjoyment causes so much unnecessary stress and anxiety. As soon as we desire sex enjoyment, we require so much paraphernalia: nice clothes, an expensive house or apartment, beautiful furniture, new car, and so on. The accessories to our sex life, the corollary desires of this one desire, are endless. The competitive nature of social life means we need more money, more status, more friends, a bigger yacht... Where does it end?

And even if we are able to attract a suitable partner, the problems are only beginning. Just read the news and see how so many beautiful, talented, rich and famous people are suffering difficulty in their relationships. There is no happy ending to a life predicated on sex enjoyment. Either we drop dead of disappointment, exhaustion and stress, or we use our intelligence to give up wasting our valuable time and energy on the useless pursuit of external pleasures.

These training rules or precepts are not morality. They have nothing to do with right and wrong. Morality is simply a story for children, told to make them behave. Just like when we are taking a child to see the doctor and he is crying, we tell him, "The doctor is a nice man, he will give you some candy." Religious morality is like that. We tell people, "Do like this and you will go to heaven, don't do that or you will go to hell." Because people in general have no real understanding, religious teachers tell them children's stories to make them behave.

Without the knowledge of the real Self within and the transcendent pleasure of meditation, there is no practical basis for giving up the external pleasures. It's impossible to give up the old habits unless you know there is a superior source of pleasure. And without giving them up, you are simply feeding the tiger of false ego. So how will you transcend the false self and find the real Self within?

We observe that those who follow these training rules do well in meditation, and those who neglect them have trouble. From our point of view, it's as simple as that. But we remember how difficult it is. Your whole life has to go through a revolution. The Path is simple in principle but very difficult in application. We know this, but we will not deceive you: as long as you maintain the habit of external pleasure it will be difficult to make progress on the Path.

In practice, it's a gradual process. We begin by restricting the indulgence in external pleasures—rich food, nice clothes, entertainment, dancing and other such foolishness—all the time gradually increasing and deepening our practice until we lose the taste for them.

As soon as we realize our real Self, we will see what nonsense the external pleasures are. We will not want to waste a moment of precious time or a drop of energy or attention on them. That is why in authentic spiritual circles, ability to follow these Precepts easily and comfortably, without struggle, serves as a very reliable indicator of the integrity of a person's inner life.

MEDITATION POSTURES

There are four meditation postures. In order of preference they are: sitting, standing, walking and lying down. The best sitting posture is *padmāsana*, lotus posture. If you can't hold this posture comfortably for half an hour, then any cross-legged sitting posture will do. If you can't

sit cross-legged comfortably, then you can sit in a chair. You must be comfortable so the body can remain perfectly still and doesn't distract from your meditation.

The purpose of the meditation posture is to set a baseline for the senses, so we can concentrate on the quality and movements of energy, attention and consciousness. Of the six senses—sight, hearing, smell, taste, tactile sensation and the mind—we want to focus mostly on the mind. So we close our eyes and still our body to reduce distractions. Many meditators use a blindfold or earplugs to further minimize distractions.

When meditating for a long period, as we do in some of the classes, it's best to alternate sitting with stretching and standing or slow, mindful walking. We don't recommend sitting for more than thirty minutes, as the metabolism becomes sluggish and there is every chance of drowsiness or even falling asleep.

METTA

Once the meditation posture and basic concentration is established, we begin to clean the mind by practicing *mettā*. *Mettā* is a Pāli word meaning loving-kindness. *Mettā* is not ordinary love practiced by worldly people. That is more like lust than love. It's a business arrangement: "You give me sense pleasure, and I will give you sense pleasure in return." That may work for a short time, but then the dissatisfaction, cheating, recriminations and arguing begin. It may start out as pleasure, but worldly sexual love is actually a kind of suffering, a hell.

Mettā is love without attachment. In a state of concentrated mindfulness, one forms the intention: "May all beings be happy in their hearts." More elaborately:

Think: Happy, at rest,
may all beings be happy at heart.
Whatever beings there may be,
 weak or strong, without exception,
 long, large,
 middling, short,
 subtle, blatant,
 seen & unseen,
 near & far,
 born & seeking birth:
May all beings be happy at heart.

Let no one deceive another
or despise anyone anywhere,
or through anger or irritation
wish for another to suffer.

As a mother would risk her life
to protect her child, her only child,
even so should one cultivate a limitless heart

with regard to all beings.
With good will for the entire cosmos,
cultivate a limitless heart:
Above, below, & all around,
unobstructed, without enmity or hate.
Whether standing, walking,
sitting, or lying down,
as long as one is alert,
one should be resolved on this mindfulness.
This is called a sublime abiding
here & now.

Not taken with views,
but virtuous & consummate in vision,
having subdued desire for sensual pleasures,
one never again
will lie in the womb. —*Karaṇīya-mettā Sutta*

The phrase rendered, “May all beings be happy at heart,” in the original Pāli is “*Sabbe sattā bhavantu sukhitattā*.” Either the English or Pāli phrase may be repeated as a *mantra*. After repeating it out loud for some time, gradually the repetition should continue subvocally. And what are the benefits of this practice?

“Monks, for one whose awareness-release through loving-kindness is cultivated, developed, pursued, handed the reins and taken as a basis, given a grounding, steadied, consolidated and well-undertaken, eleven benefits can be expected. Which eleven?

“One sleeps easily, wakes easily, dreams no evil dreams. One is dear to human beings, dear to non-human beings. The devas protect one. Neither fire, poison, nor weapons can touch one. One’s mind gains concentration quickly. One’s complexion is bright. One dies unconfused and, if penetrating no higher, is headed for the Brahma worlds.”

Once you make this practice a habit—not just a nice phrase but an attitude, a way of life—you will be amazed: the whole universe, the entire existence will shower love and happiness upon you. Your good wishes will be returned from every direction. Old enemies will call you up wanting to become friends. You will be bathed in gratitude. It has so much power.

What is happening? We are putting the power of *karma* to work for our benefit. Every thought, word and act creates causes. When those causes ripen in the future, we experience their effects. The quality of the effect perfectly matches the quality of the cause—only the subject and object are reversed.

So causing suffering to others causes us to experience similar suffering; giving joy to others causes us to experience similar joy. Wishing for others to become happy causes us to become happy automatically. Try it and see!

If you make no other lasting change in your life because of **the Dharmasar Solution** other than to make this loving-kindness *mantra* a constant practice, you will gain more than any other method or practice can bring you. Please keep it in your heart and recite it constantly!

CONCENTRATION

Concentration means focusing the attention within. And what will you find? Beauty or ugliness, light or darkness, joy or sadness, peace or conflict? You will find whatever you have put there. Just like no one can see your mind, nobody else can control your interior state. It's completely up to you. So the content of your mind is the result of your actions alone.

When you first start meditation, it's likely that you will encounter a mess. After all, you are suffering because your attention has been focused on the external world, and you have not been taking care of your internal world. It's just as if you're spending all your time taking care of the outside of your house—sweeping, cleaning and painting, maintaining everything—but never cleaning the inside. Of course the interior is a mess!

So you will have to clean it up. And the first step is to develop concentration, just like if you want to clean your house, first you must have proper tools. But if our objective is to clean the mind, we cannot use the mind as the object. The mind is not only polluted from years of wrong living, it's also too unstable.

Therefore we will focus our attention on the breathing. This is called *ānāpānasati*, meditation on the breath. The Buddha described it nicely:

“Mindfulness of in-and-out breathing, when developed and pursued, is of great fruit, of great benefit... Breathing in long, he discerns, ‘I am breathing in long’; or breathing out long, he discerns, ‘I am breathing out long.’ Or breathing in short, he discerns, ‘I am breathing in short’; or breathing out short, he discerns, ‘I am breathing out short.’ He trains himself, ‘I will breathe in sensitive to the entire body.’ He trains himself, ‘I will breathe out sensitive to the entire body.’ He trains himself, ‘I will breathe in calming bodily fabrication.’ He trains himself, ‘I will breathe out calming bodily fabrication.’ “

Development of concentration means sitting still, alert but relaxed, and focusing the attention on the breath. As you breathe in and out, you *discern* the type of breathing: in, out, short, medium or long. Discerning means to consciously observe and classify the type of breath. This practice can be done in any of the four meditation postures.

SIGN AND COUNTERSIGN

If your practice of *ānāpānasati* and *mettā* is developed to the stage of concentration, you will experience the Sign. The appearance of the Sign and Countersign signal higher stages of meditation, leading to complete concentration or absorption of the consciousness.

There are three stages of this sign: the Preparatory Sign, the Acquired Sign (often called simply the Sign) and the Countersign. They represent stages in the virtualization of the meditation

object, leading to *samādhi*. The fact that these important signals of progress in meditation don't appear in western meditation literature indicates that the authors are not practitioners, but only theorists.

The Preparatory Sign is the external meditation object—in the case of *ānāpānasati*, the breath. The Acquired Sign is a mental image created by concentrating on the Preparatory Sign. Having concentrated steadily on this internal Acquired Sign until he is able to see it satisfactorily in its original form, the meditator then develops the ability to amplify, control and change its form and size. Eventually the features most suitable for concentration are developed and the Countersign stabilizes in that form. When firmly established, the Countersign is said to be fixed. Fixing the Countersign culminates in the attainment of Absorption.

The Preparatory Sign is the object that the meditator takes for concentration. In the case of **the Dharmasar Solution** it's *ānāpānasati*, meditation on the ever-moving breath. The second sign is the Acquired Sign. This sign is seen by the inner eye. In *ānāpānasati* this second sign is a brilliant blue or white flash, point or spot of light, seen as a clear mental image either at the tip of the nose or in the visual field surrounding the third eye.

The Countersign is also a mental image: a reflection or modified form of the Acquired Sign, with modifications in form, features, color, size and motion. The Countersign has duration and motion, and advanced meditators can shift its position and shape at will. The advanced meditator, establishing it firmly in a state most suitable to his concentration, uses it as the most subtle and lofty foundation and stronghold of the mind. When the mind has the Countersign as its foundation and is completely absorbed in it, it attains the state called Absorption (*jhāna*), which is very close to *samādhi*.

The development of the Preparatory Sign into the Acquired Sign and Countersign may take weeks or months of steady effort. After concentration on the breath is firmly established, the Acquired Sign may appear briefly at first, flickering or flashing, then disappear. The meditator should make every effort to guard the Sign and maintain it. Gradually it will increase in duration until concentration can be transferred to it.

Once concentration on the Sign is stabilized, the Countersign may appear in the background or to one side. Sometimes the Countersign completely fills the visual field. In this case one has to pull back from focusing on the Sign to perceive it. The Countersign may manifest various visual features such as a moonlike disc, waves or moving circles of light. Or it may appear as a cluster or cloud of brilliant lights, like many Suns rising in the sky of the mind. It's very engaging and beautiful, often accompanied by ecstatic symptoms such as a feeling of aesthetic perfection or beauty, chills and horripilation, shaking of the body and orgasmic rushes of energy. Sometimes the entire body convulses with a whiplike motion. All these symptoms are very pleasurable and harmless, and should be cultivated along with visualization of the Countersign. They are encouraging indications that Release is near.

BACKWARD MOVEMENT OF THE LIGHT

This is the heart of **the Dharmasar Solution** technique. The *T'ai I Chin Hua Tsung Chih* states:

Master Lü-Tsü said: "When the light is made to move in a circle, all the energies of heaven and earth, of the light and the dark, are crystallized. When one begins to apply this magic, it's as if there were nonbeing in the middle of being. When in the course of time the work is completed, and there is a body beyond the body, it's as if there were being in the middle of nonbeing.

"Only after concentrated work of a hundred days will the light be genuine, then only will it become spirit-fire. After a hundred days there develops by itself in the midst of the light a point of the true light-pole. Then suddenly there develops the seed-pearl. It's as if a man and woman embraced and a conception took place. Then one must be quite still and wait.

"The determining thing in the midst of the primal transformation is the radiance of the light. In the physical world it's the sun; in man, the [third] eye. This energy [ordinarily] is directed outward [flows downward]. Therefore the Way of the Golden Flower depends wholly on the backward-flowing method."

Normally our consciousness is flowing outward. When you look at an object, your consciousness, energy or light flows towards the object. For example, looking at a beautiful flower, you forget yourself, you become focused on it. Then your energy flows towards it, your eyes are arrowed toward it. This is extroversion. You see a flower, it's beautiful and you are enchanted, you become focused on the flower. You become oblivious of yourself, you are only attentive to the beauty of the flower.

This is our conditioning. This outward flow of light has become our normal state of being. But when the light flows out, you focus on the object. You fall into the background; you become oblivious of yourself. And that's how almost all people live their life: in a compulsive state of constant extroversion. You see this, you see that, you are continuously seeing without ever returning the energy to the seer. In the day you see the world, in the night you see dreams, but you go on remaining constantly attached to objects.

This is dissipating energy, and in time you become enervated, exhausted, half-dead. The light has to reverse and flow back so that you are both the subject and the object simultaneously, so that you see yourself. Then self-knowledge is released and your energy is rejuvenated.

The energy spent in your extroversion can be crystallized into enlightenment if you learn the secret science of turning it backwards. In fact, this is the science behind all methods of concentration.

To verify this, try one small experiment. Stand before a mirror. In the beginning you are looking at your face in the mirror, at your own eyes in the mirror. This is extroversion: you are looking at your face as an object outside you. Then start feeling that you are being looked at by the reflection in the mirror: not that you are looking at the reflection, but the reflection is looking at you.

At first you will be in a very strange space. But just try it for a few minutes and you will feel very alive, as if something of immense power has started entering you. You may even become frightened because you have never known this backward flow; you have never experienced the complete circle of energy. You may feel shaken; trembling may arise in you, or you may feel disoriented, because your whole orientation up to now has been extroversion.

Do it for a few days. Just stand before the mirror and let the energy come back to you so the circle is complete. You will be surprised how much more alive you feel the whole day. And whenever the circle is complete there is a great silence. The incomplete circle creates restlessness. When the circle is complete it creates rest, it makes you centered. And to be centered is to be powerful—you have access to your total energy.

Now try it in meditation. When you get the Sign and develop the Countersign, instead of looking out at them as objects, feel the light, the energy flowing back to you. It's as if all the beings to whom you have wished loving-kindness are returning your good wishes. This is a most powerful practice. Now you are very close!

The mind must be made completely passive, feminine to admit the light into the third eye. My error had been in reaching out and trying to capture the light instead of just allowing it to stream in. The Bridegroom is eager to come in and consummate the heavenly marriage! The mind has to surrender and get completely out of the way. Then the liquid light fills the chamber until it reaches the lotus at the top. The lotus opens and then comes the full, heavenly light. O what bliss! This must be developed, the mind must be completely cleaned of dirt. Then when the heavenly king Nibbāna comes and sits on the throne of the mind, attainment is complete.

HIGHER POWER SUPERCHARGE

The final component of the complete **Dharmasar Solution** practice is the addition of the Higher Power. This involves adding the recollection and visualization of one's ideal Deity to the backward energy flow in the third eye. Any personal deity can be used, provided one has faith in him as a fully perfected being. For this example we will use the Buddha.

Recollection inspired by the Tathāgata is mindfulness of the Enlightened One's special qualities. Successful development of **the Dharmasar Solution** comes only to one who has absolute confidence in the Buddha and his teaching. Absolute confidence is the confidence afforded by practical experience of the effectiveness of the Noble Path. It's a prerequisite for Release (stream-entry). This confidence is developed by practicing according to the teaching and experiencing the result.

A meditator who wants to develop absolute confidence in the Noble Path should practice recollection of the Enlightened One at the commencement of each session. Fixed in the Precepts, he should go into solitary retreat in a favorable abode, quite secluded from sense enjoyment, free himself from the ten impediments to concentration (attachment to dwelling, family, gain, class, buildings, travel, kin, affliction, books and supernormal powers), and recollect the special qualities of the Enlightened One, the Blessed One, as follows:

Buddha-vandanā

*Iti pi so Bhagavā Araham
Sammā-sambuddho
Vijjā carana-sampanno
Sugato Lokavidu
Anuttaro Purisa Damma-sārathi
Sattā Deva-manussānam
Buddho Bhagavā'ti*

“That Blessed One is such because he is accomplished, fully enlightened, endowed with clear vision and virtuous conduct, well-gone, the knower of worlds, the incomparable leader of men to be tamed, the teacher of gods and men, enlightened and blessed.”

Every word in this verse is deeply significant. We explain the meaning in detail in our compilation *Glories of the Buddha*, which is published on our blog. This *gathā* should be recited and the form of the Buddha meditated upon before and during the practice.

SUMMARY OF THE PRACTICE

The complete practice of **the Dharmasar Solution** is summarized according to the *chakras* as follows:

Chakra	Practice	Purpose
7 Crown	Higher Power Supercharge	Increase intensity, catalyze Release
6 Third Eye	Backward movement of the light	Redirect flow, illuminate real Being within
5 Throat	Loving-kindness <i>mantra</i>	Engage vocal centers, ward off ill-will, create <i>subha-karma</i>
4 Heart	<i>Ānāpānasati</i>	Foundation of bodily fabrication
3 Plexus	Precepts & postures	Minimize distraction, plug leaks
2 Dan-tien		
1 Root		

Each practice should be learned separately and gone over thoroughly until mastered. Then gradually they should be combined until all can be practiced together. Someone learning to juggle practices first with one ball, then two, adding one at a time until he can maintain as many as desired. Similarly, the practices should be combined in whatever order one finds easiest, until all can be maintained simultaneously in their respective *chakras* without difficulty.

At this point intensive practice (4–8 hours per day) can be discontinued and development practice (2–4 hours per day) begun. Continue development practice for 100 days or until Release occurs. Don't worry, you will know when it happens! Then just 15–30 minutes a day of maintenance practice will keep you in the bliss. If it fades, just increase the time of practice until you're satisfied.

This completes the summary of **the Dharmasar Solution**. Best of luck, and may **the Dharmasar Solution** satisfy all your desires.