

winds. Meditating on the very bright light makes it easy to dispel dullness. Meditating on the crescent moon, drop, and nāda in the head and the bodhicitta in the form of dripping snow causes the experience of bliss to easily arise. These are necessary.

C" MEDITATING ON VASE BREATHING³⁷⁵

When it says "blending with vital winds" in the *Vajra Lines* this refers to the way to meditate in combination with the vase-breathing technique. At first, do not inhale through the mouth but slowly through the nostrils and then do not let the breath out. Press it down [below the navel] and think that the two channels, rasanā and lalanā, are filled with the air or vital winds. Swallow silently and push down on the abdomen, thinking that the winds of the two channels dissolve by absorption into the short *a*. Gently draw up the lower winds from the two lower orifices and join them with the downward[-moving] vital energy. Hold that for as long as is comfortable. When you can no longer do that, imagine they have gone inside the central channel, becoming completely blissful. Then slowly exhale through the nostrils, not the mouth.

Meditate [on vase breathing] when the stomach is empty or, if you have already eaten food, then after it has been digested. Then meditate without interruption but not for too long, so as to recover.

Once you have become sufficiently familiar with vase breathing, you do the [visualizations] while meditating on joining the winds by vase breathing. [301] That is, imagine the four channel cakras in the navel, heart, throat, and head, with the knot constrictions and the four letters in their centers as before. The downward-clearing wind that abides in the cakra in the perineum begins to stir and strikes the short *a* at the navel. It flares up and the light rays of inner heat's fire ascend within the avadhūti. The three syllables *ham*, *om*, and *hūm* melt and fall down to the short *a* at the navel, becoming one with it. Focus on that vital drop, which has the nature of innate ecstasy, and concentrate single-pointedly. When you are focused, meditate by remaining with that very fine inner heat fire in the *a*, like the burning of a single tongue of flame. Imagine that its light causes bodhicitta from the upper cakras to melt and dissolve into the navel's short *a*. Meditate single-pointedly on the short *a* until you see the signs of stabilizing. This meditation on inner heat acts as a foundation stone of the other five Dharmas. It states in *Clear Summary of the Five Stages*: