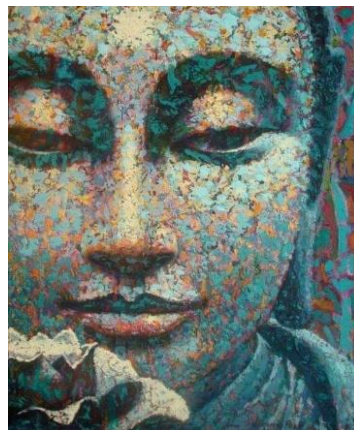


The Buddha's Path

The Buddha's Path

Terton Lama: Jigme Gyatso, Rime Rinpoche
24may21a



I. Opening Material

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A. Acknowledgments

This sadhana or practice text and its commentary was inspired by:

*The termas or psychic instructions I received from:
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*the oral instructions of Bhakha Tulku Rinpoche, Chogyal Namkhai Norbu,
Lama Chodrak Gyatso, and Lama Olé*

*meditation manuals composed by Gautama Siddhartha: the Buddha
“Maha Satipatthana Sutta– the Greater Discourse upon the Four Bases of Mindfulness
translated by Maurice Walshe,*

*“Satipatthana Sutta –the Discourse upon the Four Bases of Mindfulness”
translated by Bhikkhu Nanamoli*

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“Anapanasati Sutta – the Discourse of Mindfulness with Breathing”
also translated by Bhikkhu Nanamoli

a meditation manual composed by Ven. Dr. Madawela Punnaji Maha Thera
“Ariyamagga Bhavana – the Sublime Eightfold Way”

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*one of the last meditation manuals composed by
Dza Patrul Rinpoche, Jigme Chökyi Wangpo
**“The Heart Treasure of the Enlightened Ones
the Practice of View, Meditation, and Action;
a discourse Virtuous in the Beginning, Middle, and End”**
and the explanation thereof given by Dilgo Khyentse Rinpoche
translated by the Padmakara Translation Group,*

*a meditation manual composed by Karma Chagme Rinpoche
**“The Quintessence of Spiritual Practice,
the Direct Instructions of the Great Compassionate One”**
translated by Eric Pema Kunsang*

*a sadhana by Thangtong Gyalpo
**“All Pervading Benefit of Beings
The Recitation and Meditation of the Great Compassionate One”**
translated by Tyler Dewer*

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a meditation manual composed by Bokar Rinpoche

**“Chenrezig: Lord of Love,
the Principles and Methods of Deity Meditation”**

translated by Christiane Buchet

a sadhana compiled from traditional sources

“Praises and Requests of the Twenty-one Taras”

translated by Ani: Thubten Chodron

a meditation manual composed by Atisha – Shrijana Dipamkara

**“Sadhana of the Venerable Tara:
Tara Battarika Sadhana”**

translated by Martin Willson

a sadhana composed by His Holiness Dudjom Rinpoche, Jigdral Yeshe Dorje

“The Daily Recitation of the Revered Noble Tara”

translated by the Vimala staff

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a meditation manual composed by Lama Palden Drolma

“Love on Every Breath:

Tonglen Meditation for Transforming Pain into Joy”

a meditation manual composed by Lama Kazi Dawa Samdup

“Tibetan Yoga; and Secret Doctrines”

translated by Lama Kazi Dawa Samdup and edited by W. Y. Evans-Wentz

a meditation manual composed by Gyalwa Wensapa

“A Source of Every Realization:

Handprints of the Profound Path of the Six Yogas of Naropa”

translated by Glenn H. Mullin

a sadhana composed by Dudjom Rinpoche Jigdral Yeshe Dorje

“The prayer of Calling (the Lama) from Afar

A Spontaneous Son of the Original Nature”

translated by Yeshe Melong

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a commentary composed by His Eminence Chagdud Tulku

“Ngondro Commentary:

Instructions for the Concise Preliminary Practices of the New Treasure of Dudjom”

Compiled by Jane Tromge

a sadhana composed by Dudjom Lingpa Rinpoche

“Dudjom Tersar Ngöndro”

translated under the direction of His Eminence Chagdud Tulku

and a meditation manual composed by Lama Surya Das

“Natural Radiance: Awakening to your Great Perfection”

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C. Heart Treasure Syllabus

Lesson	Volume	Chapters	Lesson	Volume	Chapters
1 st	A-na-pa-na-sa-ti	Sut-ta	9 th	8 th of 14	43 rd – 48 th
2 nd	1 st of 14	1 st – 6 th	10 th	9 th of 14	49 th – 54 th
3 rd	2 nd of 14	7 th – 12 th	11 th	10 th of 14	55 th – 60 th
4 th	3 rd of 14	13 th – 18 th	12 th	11 th of 14	61 st – 66 th
5 th	4 th of 14	19 th – 24 th	13 th	12 th of 14	67 th – 72 nd
6 th	5 th of 14	25 th – 30 th	14 th	13 th of 14	73 rd – 78 th
7 th	6 th of 14	31 st – 36 th	15 th	14 th of 14	79 th – 83 rd
8 th	7 th of 14	37 th – 42 nd			

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II. Verses on Dharma Mind

by Seng-Tsan, the 3rd Zen Patriarch

Translated by Richard B. Clarke

Adapted by Tertan Lama: Jigme Gyatso, Rime Rinpoche

19may21b



The Great Way is NOT difficult
for those
who have
NO preferences.

When love and hate
are both absent
everything becomes clear
and UN-disguised.

Make the smallest distinction however
and heaven and earth
are set infinitely apart.

If you wish to see the truth
then hold NO opinion
for or against anything.

To set up what you like
against what you DIS-like
is the disease
of the mind.

When the deep meaning of things
is NOT understood
the mind's essential peace
is disturbed to NO avail.

The Way is perfect
like vast space
where nothing is lacking
and nothing is in excess.

Indeed, it is due to our choosing
to accept or reject
that we do NOT see
the true nature of things.

Live NEITHER in the entanglements
of outer things,
NOR in the inner feelings
of emptiness.

Be serene
in the oneness of things

and such erroneous views
will disappear
by themselves.

When you TRY to stop activity
to achieve passivity
your very effort
fills you with activity.

As long as you remain
in one extreme
or the other

you will never
know Oneness.

Those who do NOT live
in the single Way
fail in both activity and passivity,
assertion and denial.

The Buddha's Path

To deny the reality of things
is to miss their reality;
to assert the emptiness of things
is to miss their reality.

The more you talk
and think about it,
the further astray
you wander from the truth.

Stop talking and thinking,
and there is nothing
you will NOT
be able to know.

To return to the root
is to find the meaning,
but to pursue appearances
is to miss the source.

At the moment
of inner enlightenment
there is a going beyond
appearance and emptiness.

The changes
that appear to occur
in the empty world

we call real
only because
of our ignorance.

Do NOT search
for the truth;

only cease
to cherish
opinions.

Do NOT remain
in the dualistic state,
avoid such pursuits
carefully.

If there is even a trace
of this and that,
of right and wrong,

the Mind-essence
will be lost
in confusion.

Although all dualities
come from the One,
do NOT be attached
even to this One.

When the mind exists
undisturbed in the Way,
nothing in the world
can offend...

and when a thing
can NO longer offend,
it ceases to exist
in the old way.

When NO
discriminating thoughts
arise,

the old mind
cases
to exist.

When thought objects vanish,
the thinking-subject vanishes,
as when the mind vanishes,
objects vanish.

Things are objects
because of the subject [mind];
the mind [subject] is such
because of things [object].

Understand
the relativity
of these two

and the basic reality:
the unity of emptiness.

In this Emptiness
the two are indistinguishable

and each contains
in itself
the whole world.

If you do NOT discriminate
between coarse and fine
you will NOT be tempted
to prejudice and opinion.

The Buddha's Path

To live in the Great Way
is neither easy
NOR difficult,

BUT those with limited views
are fearful
and irresolute;

the faster they hurry,
the slower they go,
and clinging [attachment]
can NOT be limited:

even to be attached
to the idea of enlightenment
is to go astray.

Just let things be
in their own way
and there will be **NEITHER** coming
NOR going.

Obey the nature of things
[your own nature],
and you will walk freely
and undisturbed.

When thought
is in bondage
the truth
is hidden,

for everything
is murky
and unclear

and the burdensome practice
of judging
brings annoyance
and weariness.

What benefit
can be derived
from distinctions
and separations?

If you wish to move
in the One Way

do NOT dislike
even the world
of senses and ideas.

Indeed,
to accept them fully
is identical
with true Enlightenment.

The wise man strives
to NO goals
BUT the foolish man
feters himself.

There is one Dhar-ma,
NOT many;

distinctions arise
from the clinging needs
of the ignorant.

To seek Mind
with the [discriminating] mind
is the greatest
of all mistakes.

Rest and unrest
derive from passion;

with enlightenment
there is NO liking
and disliking.

All dualities
come from
ignorant inference.

They are like dreams
or flowers in the air:
foolish to try
to grasp them.

Gain and loss,
right and wrong:

such thoughts
must finally
be abolished
at once.

If the eye never sleeps,
all dreams
will naturally cease.

If the mind
makes NO discriminations,

the ten thousand things
are as they are,
of single essence.

To understand
the mystery
of this One essence

is to be released
from all entanglements.

When all things
are seen equally
the timeless Self-essence
is richer.

No comparisons
or analogies
are possible

in this causeless,
relation-less state.

Consider movement stationary
and the stationary in motion,
both movement and rest
disappear.

When such dualities
case to exist
Oneness itself
can NOT exist.

To this ultimate finality
NO law or description
applies.

For the unified mind
in accord with the Way
all self-centered striving
ceases.

Doubt and IR-resolutions vanish
and life in true benefit
is possible.

With a single stroke
we are free
from bondage;

nothing clings to us
and we hold to nothing.

All is empty,
clear,
self-illuminating,

with NO exertion
of the mind's power.

Here: thought,
feeling,
knowledge,

and imagination
are of NO value.

In this world
of Suchness
there is NEITHER self
NOR other-than-self.

To come directly
into harmony
with this reality

just simply say
when turmoil arises,
“NOT two.”

In this
“NOT two”
nothing is separate,
nothing is excluded.

NO matter
when or where,
enlightenment means
entering this truth.

And this truth
is beyond
extension or diminution
in time or space;

in it a single thought
is ten thousand years.

Emptiness here,
Emptiness there,

BUT the infinite universe
stands always
before your eyes.

Infinitely large
and infinitely small;
NO difference,

for definitions
have vanished
and NO boundaries
are seen.

So too
with Being
and NON-being.

Do NOT
waste time
in doubts
and arguments

that have nothing
to do
with this.

One thing,
all things:

move among
and intermingle,
with OUT
distinction.

To live
in this view
is to be

without anxiety
about
NON-perfection.

To live in this view
is the road
to NON-duality.

Because the NON-dual
is one
with the yielding mind.

Words!
The Way
is beyond language,

for in it
there is NO yesterday,
NO tomorrow,
NO today.

The Buddha's Path

Not Two

Observant inhalation: ***How could this...***

Relaxing exhalation: ***NOT be two?***

*one set of sixteen breaths
count the sixteen breaths upon the right: **little, ring, middle, and index** finger's:
lower, middle, and higher sets of creases, as well as its tip.*

II. The Four Bases of Mindfulness

A. *Circumstance – Dhamma*

1. *Circumstantial Awareness*

Observant inhalation: *Notice lots...*

Relaxing exhalation: ***relaxing!***

FIRST set of sixteen breaths
*touch tip of left thumb to its little finger, slide down to its **lower** set of creases*
*count the sixteen breaths upon the right: **little, ring, middle, and index** finger's:*
lower, middle, and higher sets of creases, as well as its tip.

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2. *Circumstantial Love*

Observant inhalation: ***Profound wealth...***

Relaxing exhalation: ***for each lot!***

*SECOND set of sixteen breaths
slide tip of left thumb up its little finger, to its **middle** set of creases
count the sixteen breaths upon the right: **little, ring, middle, and index** finger's:
lower, middle, and higher sets of creases, as well as its tip.*

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3. *Circumstantial Impermanence*

Observant inhalation: ***How could lots...***

Relaxing exhalation: ***always change?***

*THIRD set of sixteen breaths
slide tip of left thumb up its little finger, to its **higher** set of creases
count the sixteen breaths upon the right: **little, ring, middle, and index** finger's:
lower, middle, and higher sets of creases, as well as its tip.*

The Buddha's Path

4. Spontaneous Awareness

Observant inhalation: **Notice this...**

Relaxing exhalation: ***relaxing!***

*FOURTH set of sixteen breaths
slide tip of left thumb up its little finger, to its **tip**
count the sixteen breaths upon the right: **little, ring, middle, and index** finger's:
lower, middle, and higher sets of creases, as well as its tip.*

The Buddha's Path

B. Body – Kaya

1. Physical Awareness

Observant inhalation: ***Notice forms...***

Relaxing exhalation: ***relaxing!***

*FIRST set of sixteen breaths
touch tip of left thumb to its ring finger, slide down to its **lower** set of creases
count the sixteen breaths upon the right: **little, ring, middle, and index** finger's:
lower, middle, and higher sets of creases, as well as its tip.*

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2. *Physical love*

Observant inhalation: ***Profound health...***

Relaxing exhalation: ***for each form!***

*SECOND set of sixteen breaths
slide tip of left thumb up its ring finger, to its **middle** set of creases
count the sixteen breaths upon the right: **little, ring, middle, and index** finger's:
lower, middle, and higher sets of creases, as well as its tip.*

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3. *Physical Impermanence*

Observant inhalation: ***How could forms...***

Relaxing exhalation: ***always change?***

*THIRD set of sixteen breaths
slide tip of left thumb up its ring finger, to its **higher** set of creases
count the sixteen breaths upon the right: **little, ring, middle, and index** finger's:
lower, middle, and higher sets of creases, as well as its tip.*

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4. Spontaneous awareness

Observant inhalation: **Notice this...**

Relaxing exhalation: **relaxing!**

*FOURTH set of sixteen breaths
slide tip of left thumb up its ring finger, to its **tip**
count the sixteen breaths upon the right: **little, ring, middle, and index** finger's:
lower, middle, and higher sets of creases, as well as its tip.*

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C. Feelings – Vedana

1. Interpersonal awareness

Observant inhalation: ***Notice feels...***

Relaxing exhalation: ***relaxing!***

*FIRST set of sixteen breaths
touch tip of left thumb to its middle finger, slide down to its **lower** set of creases
count the sixteen breaths upon the right: **little, ring, middle, and index** finger's:
lower, middle, and higher sets of creases, as well as its tip.*

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2. *Interpersonal love*

Observant inhalation: ***Profound peace...***

Relaxing exhalation: ***for each feel!***

SECOND set of sixteen breaths
*slide tip of left thumb up its middle finger, to its **middle** set of creases*
*count the sixteen breaths upon the right: **little, ring, middle, and index** finger's:*
lower, middle, and higher sets of creases, as well as its tip.

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3. *Interpersonal impermanence*

Observant inhalation: ***How could feels...***

Relaxing exhalation: ***always change?***

*THIRD set of sixteen breaths
slide tip of left thumb up its middle finger, to its **higher** set of creases
count the sixteen breaths upon the right: **little, ring, middle, and index** finger's:
lower, middle, and higher sets of creases, as well as its tip.*

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4. Spontaneous awareness

Observant inhalation: **Notice this...**

Relaxing exhalation: ***relaxing!***

FOURTH set of sixteen breaths
*slide tip of left thumb up its middle finger, to its **tip***
*count the sixteen breaths upon the right: **little, ring, middle, and index** finger's:*
lower, middle, and higher sets of creases, as well as its tip.

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D. Mind – Citta

1. Mental Awareness

Observant inhalation: ***Notice minds...***

Relaxing exhalation: ***relaxing!***

*FIRST set of sixteen breaths
touch tip of left thumb to its index finger, slide down to its **lower** set of creases
count the sixteen breaths upon the right: **little, ring, middle, and index** finger's:
lower, middle, and higher sets of creases, as well as its tip.*

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2. *Mental love*

Observant inhalation: ***Profound joy...***

Relaxing exhalation: ***for each mind!***

SECOND set of sixteen breaths
*slide tip of left thumb up its index finger, to its **middle** set of creases*
*count the sixteen breaths upon the right: **little, ring, middle, and index** finger's:*
lower, middle, and higher sets of creases, as well as its tip.

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3. *Mental impermanence*

Observant inhalation: ***How could minds...***

Relaxing exhalation: ***always change?***

*THIRD set of sixteen breaths
slide tip of left thumb up its index finger, to its **higher** set of creases
count the sixteen breaths upon the right: **little, ring, middle, and index** finger's:
lower, middle, and higher sets of creases, as well as its tip.*

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4. *Spontaneous awareness*

Observant inhalation: ***Notice this...***

Relaxing exhalation: ***relaxing!***

*FOURTH set of sixteen breaths
slide tip of left thumb up its index finger, to its **tip**
count the sixteen breaths upon the right: **little, ring, middle, and index** finger's:
lower, middle, and higher sets of creases, as well as its tip.*

III. The Four Collections of Five

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A. The Five Aggregates

1. Body

Observant inhalation: *Notice form...*

Relaxing exhalation: ***relaxing!***

*FIRST set of sixteen breaths
touch tip of left little finger **palm**
count the sixteen breaths upon the right: **little, ring, middle, and index** finger's:
lower, middle, and higher sets of creases, as well as its tip.*

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2. *Bliss, Stress, or Neither*

Observant inhalation: *These feelings...*

Relaxing exhalation: ***relaxing!***

*SECOND set of sixteen breaths
touch tip of left thumb to its little finger, slide down to its **lower** set of creases
count the sixteen breaths upon the right: **little, ring, middle, and index** finger's:
lower, middle, and higher sets of creases, as well as its tip.*

The Buddha's Path

3. Appraisal

Observant inhalation: *How intense?*

Relaxing exhalation: *relaxing!*

THIRD set of sixteen breaths
*slide tip of left thumb up its little finger, to its **middle** set of creases*
*count the sixteen breaths upon the right: **little, ring, middle, and index** finger's:*
lower, middle, and higher sets of creases, as well as its tip.

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4. *Survival Instincts*

Observant inhalation: ***Which impulse?***

Relaxing exhalation: ***Relaxing!***

*FOURTH set of sixteen breaths
slide tip of left thumb up its little finger, to its **higher** set of creases
count the sixteen breaths upon the right: **little, ring, middle, and index** finger's:
lower, middle, and higher sets of creases, as well as its tip.*

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5. Awareness

Observant inhalation: ***What thinking?***

Relaxing exhalation: ***Relaxing!***

*FIFTH set of sixteen breaths
slide tip of left thumb up its little finger, to its **tip**
count the sixteen breaths upon the right: **little, ring, middle, and index** finger's:
lower, middle, and higher sets of creases, as well as its tip.*

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B. The Five Poisons

- 1. Relaxing into the dread that strives to shove
transforms it into mirror like wisdom*

Observant inhalation: Notice hate...

*Relaxing exhalation: **relaxing!***

*FIRST set of sixteen breaths
touch tip of left ring finger to **palm**
count the sixteen breaths upon the right: **little, ring, middle, and index** finger's:
lower, middle, and higher sets of creases, as well as its tip.*

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2. *Relaxing into the awareness of the desire that strives to pull
transforms it into discerning wisdom*

Observant inhalation: ***Notice crave...***

Relaxing exhalation: ***relaxing!***

*SECOND set of sixteen breaths
touch tip of left thumb to its ring finger, slide down to its **lower** set of creases
count the sixteen breaths upon the right: **little, ring, middle, and index** finger's:
lower, middle, and higher sets of creases, as well as its tip.*

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3. *Relaxing into the awareness of the befuddlement that fearfully clings transforms it into the wisdom of the basic space of phenomena*

Observant inhalation: **Notice cling...**

Relaxing exhalation: ***relaxing!***

THIRD set of sixteen breaths
*slide tip of left thumb up its ring finger, to its **middle** set of creases*
*count the sixteen breaths upon the right: **little, ring, middle, and index** finger's:*
lower, middle, and higher sets of creases, as well as its tip.

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4. Jealousy

Observant inhalation: **What envy?**

Relaxing exhalation: **Relaxing!**

*FOURTH set of sixteen breaths
slide tip of left thumb up its ring finger, to its **higher** set of creases
count the sixteen breaths upon the right: **little, ring, middle, and index** finger's:
lower, middle, and higher sets of creases, as well as its tip.*

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5. *Pride*

Observant inhalation: ***Notice pride...***

Relaxing exhalation: ***relaxing!***

*FIFTH set of sixteen breaths
slide tip of left thumb up its ring finger, to its **tip**
count the sixteen breaths upon the right: **little, ring, middle, and index** finger's:
lower, middle, and higher sets of creases, as well as its tip.*

C. The Five Elaborations

1. Emotions

Observant inhalation: ***What emote?***

Relaxing exhalation: ***Relaxing!***

*FIRST set of sixteen breaths
touch tip of left middle finger to **palm**
count the sixteen breaths upon the right: **little, ring, middle, and index** finger's:
lower, middle, and higher sets of creases, as well as its tip.*

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2. Intention

Observant inhalation: **Notice will...**

Relaxing exhalation: ***relaxing!***

*SECOND set of sixteen breaths
touch tip of left thumb to its middle finger, slide down to its **lower** set of creases
count the sixteen breaths upon the right: **little, ring, middle, and index** finger's:
lower, middle, and higher sets of creases, as well as its tip.*

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3. Cognition

Observant inhalation: ***Notice thoughts...***

Relaxing exhalation: ***relaxing!***

*THIRD set of sixteen breaths
slide tip of left thumb up its middle finger, to its **middle** set of creases
count the sixteen breaths upon the right: **little, ring, middle, and index** finger's:
lower, middle, and higher sets of creases, as well as its tip.*

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4. Recollection

Observant inhalation: ***What recall?***

Relaxing exhalation: ***Relaxing!***

*FOURTH set of sixteen breaths
slide tip of left thumb up its middle finger, to its **higher** set of creases
count the sixteen breaths upon the right: **little, ring, middle, and index** finger's:
lower, middle, and higher sets of creases, as well as its tip.*

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5. *Imagination*

Observant inhalation: ***What imagine?***

Relaxing exhalation: ***Relaxing!***

*FIFTH set of sixteen breaths
slide tip of left thumb up its middle finger, to its **tip**
count the sixteen breaths upon the right: **little, ring, middle, and index** finger's:
lower, middle, and higher sets of creases, as well as its tip.*

D. The Five Perceptions

1. Sensations

Observant inhalation: *Sensations...*

Relaxing exhalation: *relaxing!*

*FIRST set of sixteen breaths
touch tip of left index finger to **palm**
count the sixteen breaths upon the right: **little, ring, middle, and index** finger's:
lower, middle, and higher sets of creases, as well as its tip.*

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2. Flavor

Observant inhalation: ***What flavor?***

Relaxing exhalation: ***Relaxing!***

*SECOND set of sixteen breaths
touch tip of left thumb to its index finger, slide down to its **lower** set of creases
count the sixteen breaths upon the right: **little, ring, middle, and index** finger's:
lower, middle, and higher sets of creases, as well as its tip.*

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3. Scent

Observant inhalation: ***Notice scents...***

Relaxing exhalation: ***relaxing!***

*THIRD set of sixteen breaths
slide tip of left thumb up its index finger, to its **middle** set of creases
count the sixteen breaths upon the right: **little, ring, middle, and index** finger's:
lower, middle, and higher sets of creases, as well as its tip.*

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4. Sound

Observant inhalation: ***Notice sounds...***

Relaxing exhalation: ***relaxing!***

*FOURTH set of sixteen breaths
slide tip of left thumb up its index finger, to its **higher** set of creases
count the sixteen breaths upon the right: **little, ring, middle, and index** finger's:
lower, middle, and higher sets of creases, as well as its tip.*

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5. Sight

Observant inhalation: **Notice sights...**

Relaxing exhalation: **relaxing!**

*FOURTH set of sixteen breaths
slide tip of left thumb up its index finger, to its **tip**
count the sixteen breaths upon the right: **little, ring, middle, and index** finger's:
lower, middle, and higher sets of creases, as well as its tip.*

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