Four Supports for the Journey - An Already Here Adventure

A choose-your-own-adventure practice book

An original temple welcome, complete practices, and choices you can follow on paper.

Begin at The temple garden on page 2.

Scenes are shuffled. Follow the page numbers at the end of each scene. You can stop or change direction whenever you choose.

The temple garden

An original fictional welcome

You step through a small gate into a well-kept garden. Beyond it stands a small but beautiful Theravada Buddhist temple. Inside, one man sits in meditation. His face resembles Siddhartha as you have seen him imagined in art. Incense is burning. Three meditation pads lie before him.

You may sit or move on. If you sit, he opens his eyes, smiles, and greets you: “Welcome. The path is wide. You may begin with your own ordinary experience, and see what it reveals.”

Your adventure

Four Supports for the Journey. A small journey brings together trustworthy company, listening, careful attention, and putting learning into practice.

“Try each invitation gently. You can question it, change direction, rest, or leave. Keep what helps and let the rest go. Ancient wisdom is an invitation to investigate, not a promise of an experience.”

Reading this book

Start using either choice below. After that, follow the page numbers rather than reading straight through. Scenes are deliberately shuffled; one scene may run over several pages. Choices appear at its end. In a PDF reader you can also click them. Keep a finger or bookmark at your current page when you pause. Two optional meetings with the man lead back to the exact scene you left.

Story and practice

This adventure is original fiction with modern practice pauses inspired by ancient wisdom. Choices and consequences are story devices, not historical events.

Detailed adaptation notes and gaps are available at the back of the book, so the telling can unfold without stopping for every editorial explanation.

Sources and wisdom

Supports for the journey

Choose what comes next

Sit, listen, and begin - turn to page 32.

Move on and enter the adventure - turn to page 32.

Optional: read how this telling was made - turn to page 45.

Ask the useful question

Pay attention; take care of your thoughts.

Pause before agreeing. What detail would help you understand or check the proposed action?

You look at the turn itself. Appropriate attention asks a useful question about what has been heard and what is actually happening. The map and the ground need to meet. A slogan repeated without looking cannot tell you whether the next step is the one you meant to take.

Practice pause

A brief gap

1. Notice

Notice a nonessential impulse, such as opening another video.

2. Distinguish

If comfortable, allow a few seconds before acting. The duration is unimportant.

3. Watch

What is the impulse doing during this pause? Does another thought join it?

4. Release

Act or leave it. Do not delay necessary care or attention to your surroundings.

5. Return

Let the exploration end. Notice your surroundings and the support beneath you. Resume ordinary activity when you feel ready.

6. Make It Yours

If this works for you, make it part of your practice. If it does not, let it go.

Notice, without grading

What was observable, and what would be useful next?

Sources and wisdom

Establishing mindfulness

How elaboration gathers

Supports for the journey

The three companions at Gosiṅga

Choose what comes next

Continue - turn to page 15.

Step off the path for now - turn to page 25.

Start from where you are

If you find a wise, thoughtful companion who lives with care, walk together with happiness and attention as you face difficulties.

Notice your actual place rather than the distance you think you should already have traveled.

A short walk is being planned. The man tells of Sariputta naming four supports for entering the path: company with integrity, hearing the true teaching, appropriate attention, and living what is learned. Your fictional companion has a map, but does not ask you to admire the map instead of meeting the road.

Practice pause

Knowing this position

1. Notice

Notice whether you are sitting, standing, walking, or lying down.

2. Distinguish

How do you know? Notice contact and position without adjusting them.

3. Watch

Stay with that ordinary knowledge briefly.

4. Release

Continue your activity; there is nothing to retain.

5. Return

Let the exploration end. Notice your surroundings and the support beneath you. Resume ordinary activity when you feel ready.

6. Make It Yours

If this works for you, make it part of your practice. If it does not, let it go.

Notice, without grading

What was observable, and what would be useful next?

Sources and wisdom

Establishing mindfulness

Supports for the journey

The three companions at Gosiṅga

Choose what comes next

Continue - turn to page 40.

Step off the path for now - turn to page 25.

Connect an image with real support

If a guardian or meeting-place image is useful, connect it with a real person or service you could appropriately contact. Imagined company is distinct from an actual relationship.

The man distinguishes this doorway from the old teaching. A represented place or remembered experience may help someone explore attention; another person may find nothing useful in it. Neither response needs a defense. This part of the story gives you permission to experiment without treating a vivid image as evidence of an external event or a spiritual result.

Practice pause

Give your guardians real names

Before you begin

Write the name of one trusted person, community resource, or professional you could contact. Let a guardian or meeting place in your imagined setting represent that real connection. If nobody comes to mind, identify a suitable support service instead.

Take care

Keep this brief, seated or lying safely. Stop at dizziness, panic, disorientation, an unsettling sense of unreality, or other concerning effects. Use the return steps. Do not push through; if effects persist or worry you, seek professional support. Unusual does not mean advanced.

1. Prepare

Write the name of one trusted person, community resource, or professional you could contact. Let a guardian or meeting place in your imagined setting represent that real connection. If nobody comes to mind, identify a suitable support service instead.

2. Experiment

With an ordinary point of support beneath you, rehearse “Could you listen for a few minutes?” Notice the difference between imagining help and preparing the first sentence. Speak, type, or use your usual communication method.

3. Compare

Notice whether imagined company changes the feel of being on your own. It may also suggest a clearer next step toward connection. Check how to reach that person or service and whether the request is appropriate. Contact them when useful and make a second option if needed.

4. Return

Look around and name familiar objects. Feel the chair or floor. Move your hands and feet. Stand or walk only when steady and appropriate, then resume ordinary activity.

5. Make It Yours

If this works for you, make it part of your practice. If it does not, let it go.

An optional personal exploration

This modern method is not established as an instruction in the referenced teaching. Try it only if useful; its relationship and limits are explained in the adaptation notes.

Notice, without grading

Was this useful today? An image, memory or feeling does not establish the source’s reported outcomes.

Sources and wisdom

Fruits of the contemplative life

Supports for the journey

The three companions at Gosiṅga

Choose what comes next

Return to the shared stretch - turn to page 23.

Step off the path for now - turn to page 25.

The next part belongs to your day

Let the story and exercises finish. You can choose an ordinary activity, take a rest or explore another adventure.

The place you have been exploring continues beyond your part in it. There is still work to do and information nobody possesses yet. The man is waiting at the temple to receive an ordinary person, not an example of a completed teaching. A useful direction can be carried without making the story’s ending settle the rest of your life.

Notice, without grading

Which small observation or action is worth carrying forward? Completion records participation only.

Back at the temple

You return through the well-kept garden to the small temple. Incense drifts past the three meditation pads. The man opens his eyes, smiles, and welcomes you back.

The man speaks

You explored company, listening, attention and putting learning into action. The next part may belong to a real conversation or a modest step beyond this page.

“You are welcome to walk another adventure, or return to ordinary life. There is nothing you need to prove before you go.”

An ending

To return to ordinary life, close the book here. Finishing marks participation, not an attainment.

Sources and wisdom

Supports for the journey

The three companions at Gosiṅga

Choose what comes next

Sit in the temple and begin a fresh visit - turn to page 2.

Make room to hear

Let your hands rest and give a short instruction room to be heard before planning the reply.

The companion speaks, and you notice how quickly advice can become background to your own plan. Listening is the second support, but it needs the first beside it. The source does not recommend taking every confident voice as a guide. Integrity has to become something you have reason to trust.

Practice pause

Hands at rest

1. Notice

Place your hands on a comfortable surface. Notice their temperature and points of contact.

2. Invite

Notice the contact of your palm and fingers separately. If moving is comfortable, lift one finger a little and set it down; otherwise compare two points of contact.

3. Listen

Compare the pressure before and after, or between the two points. Which details can you describe? Temperature or pressure may stay unchanged.

4. Respond

When ready, pick up an ordinary object and notice its contact with your hands.

5. Return

Let the exploration end. Notice your surroundings and the support beneath you. Resume ordinary activity when you feel ready.

6. Make It Yours

If this works for you, make it part of your practice. If it does not, let it go.

Notice, without grading

What was observable, and what would be useful next?

Sources and wisdom

Establishing mindfulness

Supports for the journey

The three companions at Gosiṅga

Choose what comes next

Continue - turn to page 26.

Step off the path for now - turn to page 25.

Put a direction into conduct

Consider a small real action and its likely effects. Reading the map is preparation for walking.

Now there is a step to make. The fourth support is putting the learning into practice. The source's stream is the eightfold path, reaching through understanding, intention, conduct, and meditation. Our small road gives the distinction a simple form: a direction that is never lived remains a direction on paper.

A modern practice pause

Before the reply

Before you begin

Choose a safe, ordinary situation. You may pause or finish at any time.

Take care

No message needs to be sent. Keep boundaries and necessary protective action.

1. Invitation 1

Use a low-stakes message, real or imagined. Keep your hands comfortably supported. Leave urgent or unsafe situations to practical care.

2. Invitation 2

Before replying, ask whether the words are truthful and whether sending them is likely to harm you, the other person, or both. Bodily tension is information, not the answer to that question.

3. Invitation 3

Draft one accurate sentence without an accusation about a motive you cannot know. If it would cause avoidable harm, revise it or choose not to send it.

4. Invitation 4

If you speak or send, remain attentive to the effects. Stop or correct course when harm becomes apparent. You can also leave the draft unsent.

After the practice

What did you choose, and what still needs checking?

Notice, without grading

What was observable, and what would be useful next?

Sources and wisdom

Analysis of the path

Reflection on action

Supports for the journey

The three companions at Gosiṅga

Choose what comes next

Continue - turn to page 33.

Step off the path for now - turn to page 25.

Carry a question beyond the app

Restraint is helpful in actions, speech, and thoughts; it is helpful in every part of life.

End with an ordinary next step. If useful, note one question for a trustworthy person; there is no requirement to send anything.

The outing ends where another stretch of road begins. The four supports can be remembered without carrying the whole imagined journey: seek dependable company, listen, attend carefully, and let the learning enter conduct. The man receives you at the temple without calling this short walk a measure of awakening.

Practice pause

Ease without a review

1. Notice

If an easy moment is present, notice it. If not, simply sit comfortably.

2. Distinguish

Distinguish ease from excitement about being calm or checking whether it will last.

3. Watch

Let that extra evaluation rest briefly. Notice what remains.

4. Release

Look around and continue your day. There is no state to preserve.

5. Return

Let the exploration end. Notice your surroundings and the support beneath you. Resume ordinary activity when you feel ready.

6. Make It Yours

If this works for you, make it part of your practice. If it does not, let it go.

Notice, without grading

What was observable, and what would be useful next?

Sources and wisdom

Mindfulness of breathing

Supports for the journey

The three companions at Gosiṅga

Two sorts of thinking

Choose what comes next

Continue - turn to page 11.

Step off the path for now - turn to page 25.

A fictional shortcut

Let a guide make every decision. This direction is a story to examine, not an instruction to perform.

A shortcut offers to remove the uncertainty that has made the journey human. You can hear why the offer is attractive without accepting its terms. The man leaves the fictional consequence available to inspect, and leaves another direction open. The point is discovery, not catching a reader in a mistake.

Notice, without grading

What was observable, and what would be useful next?

Sources and wisdom

Supports for the journey

The three companions at Gosiṅga

Choose what comes next

Follow the fictional consequence - turn to page 42.

Begin with the shared practice instead - turn to page 6.

Step off the path for now - turn to page 25.

Choose what would help this moment

Different circumstances may call for a different response. Each invitation returns to the shared stretch.

The man returns to another part of the lesson while the next choice has room to form.

Stay with the first two supports. Someone offers advice, but their conduct matters as well as their confidence. A trustworthy companion can help a traveler notice what flattery would leave untouched. Listening, in turn, means making room for something not already contained in the traveler's preferred story.

Notice, without grading

What was observable, and what would be useful next?

Sources and wisdom

Supports for the journey

The three companions at Gosiṅga

Choose what comes next

Prepare to listen to a companion - turn to page 21.

Check the direction on the map - turn to page 35.

Continue with the shared practice - turn to page 4.

Step off the path for now - turn to page 25.

Prepare to listen to a companion

Let care for the other person accompany the wish to get useful advice.

The man returns to another part of the lesson while the next choice has room to form.

Stay with the first two supports. Someone offers advice, but their conduct matters as well as their confidence. A trustworthy companion can help a traveler notice what flattery would leave untouched. Listening, in turn, means making room for something not already contained in the traveler's preferred story.

Practice pause

Wishing well

1. Notice

Think of someone easy to like.

2. Distinguish

Offer a simple wish for their safety and well-being.

3. Watch

Notice the response. Later, if comfortable, include someone you feel neutral about.

4. Release

Let the wish rest. You need not start with a difficult relationship.

5. Return

Let the exploration end. Notice your surroundings and the support beneath you. Resume ordinary activity when you feel ready.

6. Make It Yours

If this works for you, make it part of your practice. If it does not, let it go.

Notice, without grading

What was observable, and what would be useful next?

Sources and wisdom

Cultivating care and steadiness

Supports for the journey

The three companions at Gosiṅga

Choose what comes next

Return to the shared stretch - turn to page 4.

Step off the path for now - turn to page 25.

Optional: visit the man in the temple - carry only what helps - turn to page 29.

Ask for support without disappearing

Difficulty may call for help, rest or a smaller task. Your own judgment remains part of the journey.

You need help. The request can be clear enough for another person to answer and small enough not to erase your own participation. Good company is not the same as handing someone else the whole task of deciding how you should live. The support and the walking belong together.

Practice pause

Meeting difficulty with care

1. Notice

Bring to mind an ordinary difficulty someone is having.

2. Distinguish

Notice judgment, if present, and the possibility of wishing them relief.

3. Watch

Offer care without taking over their experience. What changes, if anything?

4. Release

Choose practical kindness if appropriate, or leave the intention there.

5. Return

Let the exploration end. Notice your surroundings and the support beneath you. Resume ordinary activity when you feel ready.

6. Make It Yours

If this works for you, make it part of your practice. If it does not, let it go.

Notice, without grading

What was observable, and what would be useful next?

Sources and wisdom

Cultivating care and steadiness

Supports for the journey

The three companions at Gosiṅga

Choose what comes next

Continue - turn to page 37.

Step off the path for now - turn to page 25.

The journey can continue elsewhere

A task, another person, rest or a different practice may be the next useful part of the walk.

The man leaves the gate unlatched. The imagined scene can remain unfinished while you answer a person, move your body, eat, or rest. Leaving the path is not made into a flaw in your character. A bookmark is an invitation, not a debt; the story can meet you again if returning is useful.

Notice, without grading

Your previous scene remains available in your account when signed in, or in this browser for guests when storage works.

An ordinary pause

You may close the book, explore ordinary life, and return to this page whenever you choose. Leaving can be part of walking the path.

Leaving the path

The man in the temple offers a quiet farewell. You can return to ordinary life now, or return to your bookmarked page another day. This pause is not a completed journey.

Sources and wisdom

Supports for the journey

The three companions at Gosiṅga

Choose what comes next

Visit the temple again - turn to page 2.

Advice and your response

Recognize what you are thinking about the advice. Admiration or irritation can be present without deciding whether it is sound.

There is an instruction you would rather not hear. Perhaps it slows the journey, or asks you to reconsider a turn. The man lets this small resistance enter the story. Hearing a teaching is not the same as using it only to decorate a direction already chosen.

Practice pause

Recognize a thought

1. Notice

Sit comfortably and notice a thought when you become aware of one.

2. Distinguish

Is it a plan, a wish, an objection, or another kind of thinking?

3. Watch

Can you notice the thinking as well as its subject? There is no need to find a separate observer.

4. Release

Let attention return to the room. Nothing must be silenced.

5. Return

Let the exploration end. Notice your surroundings and the support beneath you. Resume ordinary activity when you feel ready.

6. Make It Yours

If this works for you, make it part of your practice. If it does not, let it go.

Notice, without grading

What was observable, and what would be useful next?

Sources and wisdom

Supports for the journey

The three companions at Gosiṅga

Two sorts of thinking

Choose what comes next

Continue - turn to page 20.

Step off the path for now - turn to page 25.

An optional personal exploration

You can try a personally developed exercise, or continue without it. Its practical usefulness can be considered separately from its uncertain correspondence to the source.

The man distinguishes this doorway from the old teaching. A represented place or remembered experience may help someone explore attention; another person may find nothing useful in it. Neither response needs a defense. This part of the story gives you permission to experiment without treating a vivid image as evidence of an external event or a spiritual result.

Notice, without grading

What was observable, and what would be useful next?

Sources and wisdom

Supports for the journey

The three companions at Gosiṅga

Choose what comes next

Try connect an image with real support - turn to page 8.

Continue without this exploration - turn to page 23.

Step off the path for now - turn to page 25.

Carry only what helps

An optional meeting - original fiction

You find the man beside the temple garden. He makes room for you to sit. This meeting is a pause in the adventure, not a required practice.

The man speaks

“Let what you hear meet what you actually do. Check the direction carefully, then take a manageable step. A map kept untouched cannot become a journey merely because it is a good map.”

He smiles. “When you are ready, return to where you left the story.”

Sources and wisdom

Supports for the journey

Choose what comes next

Return to “Prepare to listen to a companion” - turn to page 22.

Choose what to continue

Identify one helpful condition to sustain and one unhelpful pattern to stop feeding. Companions can offer information; you still test the action.

There is a direction worth continuing and something worth revising. The companion does not demand a grateful report that everything helped. Integrity makes room for an honest answer. Listening and inquiry have more work to do when practice produces a difficulty instead of a pleasing result.

A modern practice pause

Choose what to cultivate

Before you begin

Choose a safe, ordinary situation. You may pause or finish at any time.

Take care

Having an unwanted thought is not wrongdoing. Work with what you cultivate and do.

1. Invitation 1

At a comfortable pause, choose one small unhelpful pattern and one helpful quality. For example: rehearsing blame and being willing to ask a clear question.

2. Invitation 2

Prevent: change one condition that would invite the unhelpful pattern, such as rereading a provocative draft. This is about conduct and attention, not preventing every unwanted thought.

3. Invitation 3

Abandon: if blame is already being rehearsed, stop adding the next accusation. Return to ordinary contact; take practical action if a problem needs it.

4. Invitation 4

Develop: deliberately offer a truthful question or a wish for the other person’s well-being. Use an unsent draft if no interaction is appropriate.

5. Invitation 5

Maintain: if care or clarity is already present, give it time and supporting conditions. Repeat a useful action without forcing a feeling.

6. Invitation 6

End by choosing one manageable action. Effort can be steady without becoming harsh.

After the practice

Which effort fits the situation now? It may change next time.

Notice, without grading

What was observable, and what would be useful next?

Sources and wisdom

Analysis of the path

Supports for the journey

The three companions at Gosiṅga

Two sorts of thinking

Choose what comes next

Continue - turn to page 17.

Step off the path for now - turn to page 25.

Four Supports for the Journey

You are preparing a short walk with others. A map, a conversation and an actual first step each have a part to play. None can do the whole journey for you.

The man begins a telling that will accompany the choices ahead. Its ancient lesson is larger than these brief exercises; the present-day scene is our invented doorway into it.

Sariputta comes to sit beside the Buddha. A short exchange unfolds around a word for entering a stream. What helps someone enter? The answer begins with people: keeping company with those whose lives have integrity. The journey is not imagined as a solitary invention.

Notice, without grading

What was observable, and what would be useful next?

Sources and wisdom

Supports for the journey

The three companions at Gosiṅga

Choose what comes next

Begin with an ordinary moment - turn to page 6.

Explore a fictional shortcut - turn to page 19.

Step off the path for now - turn to page 25.

Optional: visit the man in the temple - the garden does not hurry - turn to page 39.

Take a manageable first step

Where movement is appropriate, notice a few ordinary steps. You can also remain safely seated and read the invitation.

The pace is made manageable. A companion can help without doing the entire walk for you. Asking for a shorter stage or a pause need not mean that the journey has failed. Conditions matter to whether an intention can become an action someone can actually continue.

Practice pause

Three ordinary steps

1. Notice

Choose a clear, level place where walking is comfortable and safe.

2. Distinguish

As you walk normally, notice movement and foot contact. No slow-motion sequence is needed.

3. Watch

Know three steps as well as feels easy, keeping attention on your surroundings.

4. Release

Return to your usual walking. Skip this if balance needs your full attention.

5. Return

Let the exploration end. Notice your surroundings and the support beneath you. Resume ordinary activity when you feel ready.

6. Make It Yours

If this works for you, make it part of your practice. If it does not, let it go.

Notice, without grading

What was observable, and what would be useful next?

Sources and wisdom

Establishing mindfulness

Mindfulness immersed in the body

Supports for the journey

The three companions at Gosiṅga

Choose what comes next

Continue - turn to page 43.

Step off the path for now - turn to page 25.

Check the direction on the map

Return to a source before repeating an instruction from memory. Leave unclear parts as questions.

The man returns to another part of the lesson while the next choice has room to form.

Follow the remaining two supports onto the road. Appropriate attention asks the useful question about what is heard. Practice gives the answer a life beyond the conversation. A map that is never consulted cannot help; a map consulted without taking a step cannot walk. These are our literary images for the work, not an extra ancient scene.

A modern practice pause

Recall, check, and put into practice

Before you begin

Choose a short, relevant passage in Sources and wisdom. Keep the reference available.

Take care

Use an ordinary, low-stakes example. Recollection is fallible; checking is part of the practice.

1.

Read a short passage once. Set it aside and recall its practical point in your own words, without claiming to quote it.

2.

Open the source again. Notice a detail you missed or changed. Correct your recollection; leave unclear points as questions.

3.

Consider one ordinary situation in which that teaching could guide a harmless action. Separate what the passage says from your own interpretation.

4.

Try one suitable small action, or plan when to try it. Later compare the result with your expectation. Discuss unresolved questions with a knowledgeable person if useful.

5.

End the rehearsal and return to your surroundings. Keep what helps; leave the exercise if it does not.

After the practice

What did checking change? Remembering a sentence is a beginning, not mastery of a teaching.

Notice, without grading

What was observable, and what would be useful next?

Sources and wisdom

Supports for the journey

The Fortress · Nagara

The three companions at Gosiṅga

Choose what comes next

Return to the shared stretch - turn to page 4.

Step off the path for now - turn to page 25.

Review the shared effect

If an action affected a companion, acknowledge it and consider repair. Learning includes how the journey treats people.

You consider how the walk is affecting both people. Advice can be accurate and still offered badly; a request can be reasonable and still remain unspoken. The old fourfold support reaches into these ordinary matters because a path is lived among people, not only explained in words.

A modern practice pause

After the choice

Before you begin

Choose a safe, ordinary situation. You may pause or finish at any time.

Take care

Repair does not require renewed contact with an unsafe person.

1. Invitation 1

Feel your support and recall one actual action from this adventure. If you only rehearsed it, keep that distinction clear.

2. Invitation 2

What effects did you observe on yourself and others? Separate observations from predictions, hopes, and bodily impressions.

3. Invitation 3

If you caused harm, acknowledge the specific action and consider a safe correction or repair. Ask a trusted person for guidance when needed; do not demand forgiveness.

4. Invitation 4

If the action was helpful, identify the conditions that made it easier and one way to repeat them. If the effects are unknown, leave them unknown and check later if appropriate.

5. Invitation 5

Set down the review. Return to an ordinary responsibility or rest; you do not need a verdict about your whole character.

After the practice

What will you keep, change, or check next time?

Notice, without grading

What was observable, and what would be useful next?

Sources and wisdom

Recognizing the direction

Reflection on action

Supports for the journey

The three companions at Gosiṅga

Choose what comes next

Continue - turn to page 30.

Step off the path for now - turn to page 25.

The garden does not hurry

An optional meeting - original fiction

You find the man beside the temple garden. He makes room for you to sit. This meeting is a pause in the adventure, not a required practice.

The man speaks

“Trustworthy company, listening to a sound teaching, careful attention, and putting learning into practice support a journey together. A companion cannot walk in your place, but good company can help you notice a turn you would otherwise miss.”

He smiles. “When you are ready, return to where you left the story.”

Sources and wisdom

Supports for the journey

Choose what comes next

Return to “Four Supports for the Journey” - turn to page 32.

Choose the purpose of the walk

Identify one modest reason for learning or asking for help. A clear intention can coexist with uncertainty.

Before taking a step, you ask what this walk is for. A purpose can be small and still guide a choice. The old teaching's four supports concern a larger direction toward awakening. Our outing will let their relationships become visible without pretending that arriving at a place establishes that result.

Practice pause

Recognition and intention

1. Notice

Look at an ordinary object such as a cup.

2. Distinguish

Distinguish its visible appearance, recognizing “cup,” and any intention to pick it up.

3. Watch

Is every part equally apparent? Does recognizing it immediately lead to doing something?

4. Release

Leave the cup alone or use it. Finish with ordinary activity.

5. Return

Let the exploration end. Notice your surroundings and the support beneath you. Resume ordinary activity when you feel ready.

6. Make It Yours

If this works for you, make it part of your practice. If it does not, let it go.

Notice, without grading

What was observable, and what would be useful next?

Sources and wisdom

How elaboration gathers

Supports for the journey

The fourfold round

The three companions at Gosiṅga

Choose what comes next

Continue - turn to page 13.

Step off the path for now - turn to page 25.

A journey nobody can continue alone

In this fictional branch, every small decision is surrendered to the guide. The character stops checking directions or learning from experience. When the guide is unavailable, uncertainty feels overwhelming and the journey stops.

The man does not rescue the imagined situation with a sudden lesson that makes its cost disappear. Someone has been left unheard, a need has gone unmet, or attention has become a wall. This consequence belongs to the fiction. You can retrace the turn and consider another response without practicing harm in your own life.

Notice, without grading

This fictional outcome is not a judgment about you. Retrace it, choose a different response, or leave for now.

Leaving the path

The man in the temple offers a quiet farewell. You can return to ordinary life now, or return to your bookmarked page another day. This pause is not a completed journey.

Sources and wisdom

Supports for the journey

The three companions at Gosiṅga

Choose what comes next

Try another direction - turn to page 19.

Visit the temple again - turn to page 2.

Compare the map and the moment

Careful restraint is helpful in seeing, hearing, smelling, and tasting.

Separate what happened from what you expected. A useful discrepancy can become a question for later discussion.

The map meets an unexpected obstacle. You can defend what the map says, or check the place where your feet have arrived. Appropriate attention does not disappear after a good instruction has been found. The teaching needs a person who is still willing to look.

Practice pause

One moment, five questions

1. Notice

Choose a manageable moment, such as waiting for a reply.

2. Distinguish

Ask: what bodily experience, feeling tone, recognition, and intention are present? What is currently being consciously experienced?

3. Watch

Notice which distinctions are clear. Conscious experience here means seeing, hearing, or knowing this event, not a hidden observer.

4. Release

Set the categories down. You need not find five separate objects.

5. Return

Let the exploration end. Notice your surroundings and the support beneath you. Resume ordinary activity when you feel ready.

6. Make It Yours

If this works for you, make it part of your practice. If it does not, let it go.

Notice, without grading

What was observable, and what would be useful next?

Sources and wisdom

Supports for the journey

The fourfold round

The three companions at Gosiṅga

Choose what comes next

Continue - turn to page 28.

Step off the path for now - turn to page 25.

How this telling was made

Original telling and modern practice

The temple man, present-day settings, connective descriptions, and reader choices are original literary framing. Historical stories retain their recorded direction. Dialogue is modern paraphrase, not a claimed historical quotation. Practice pauses are modern invitations; reading an outcome does not establish that outcome in the reader.

About the adaptation

Original contemporary fiction and practice invitations informed by the linked wisdom sources. No invented event or dialogue is attributed to a historical teacher.

The source and this adventure

The reference names trustworthy companionship, hearing the teaching, appropriate attention and practicing accordingly as supports for awakening. These fictional preparations and modern pauses introduce those relationships. An app cannot replace trustworthy people, verify a teacher’s competence or certify spiritual progress.

Optional personal exploration

If a guardian or meeting-place image is useful, connect it with a real person or service you could appropriately contact. Imagined company is distinct from an actual relationship. The exact method is not an instruction recovered from this source. Keep what helps and let the rest go.

Practice beyond the story

Short exercises and fictional outcomes do not complete the training or establish liberation. Ethical conduct, sustained practice, source study and suitable real-world support remain relevant. Your reflections are not collected.

Wishing well

adaptation. Wishing well: This invitation adapts an operation from the cited discourse: cultivating care. Modern imagery, permission, and interpersonal techniques are adaptations; the full cultivation is not covered.

Recall, check, and put into practice

adaptation. Recall, check, and put into practice: New practice addressing: Retaining and examining a teaching. Original contemporary script. It introduces part of the cited training and requires real-world repetition; no attainment is inferred.

Knowing this position

adaptation. Knowing this position: This invitation adapts an operation from the cited discourse: knowing the body. This modern sensory comparison omits the full mindfulness framework and does not establish insight.

Recognition and intention

adaptation. Recognition and intention: This invitation adapts an operation from the cited discourse: distinguishing experiential categories. Changes in viewpoint, naming, or boundaries do not establish not-self, nonduality, or release.

Choose what to cultivate

adaptation. Choose what to cultivate: New practice addressing: All four efforts. Original contemporary script. It introduces part of the cited training and requires real-world repetition; no attainment is inferred.

Ease without a review

adaptation. Ease without a review: This invitation adapts an operation from the cited discourse: settling body and mind. Natural breathing and temporary ease do not cover the sixteen trainings or establish deep collectedness.

Hands at rest

supporting. Hands at rest: Attending to ordinary physical experience can prepare bodily mindfulness. This modern sensory comparison omits the full mindfulness framework and does not establish insight.

Recognize a thought

adaptation. Recognize a thought: This invitation adapts an operation from the cited discourse: recognizing and not feeding unhelpful thought. Regulation or preference alone does not establish ethical skillfulness; all four efforts and consequences need consideration.

A brief gap

adaptation. A brief gap: This invitation adapts an operation from the cited discourse: recognizing and investigating wanting. Regulation or preference alone does not establish ethical skillfulness; all four efforts and consequences need consideration.

Before the reply

adaptation. Before the reply: New practice addressing: Conduct in daily life. Original contemporary script. It introduces part of the cited training and requires real-world repetition; no attainment is inferred.

Three ordinary steps

adaptation. Three ordinary steps: This invitation adapts an operation from the cited discourse: knowing the body. This modern sensory comparison omits the full mindfulness framework and does not establish insight.

One moment, five questions

adaptation. One moment, five questions: This invitation adapts an operation from the cited discourse: distinguishing experiential categories. Changes in viewpoint, naming, or boundaries do not establish not-self, nonduality, or release.

Meeting difficulty with care

adaptation. Meeting difficulty with care: This invitation adapts an operation from the cited discourse: cultivating care. Modern imagery, permission, and interpersonal techniques are adaptations; the full cultivation is not covered.

After the choice

adaptation. After the choice: New practice addressing: Conduct in daily life. Original contemporary script. It introduces part of the cited training and requires real-world repetition; no attainment is inferred.

Give your guardians real names

uncertain. Give your guardians real names: An imagined form has a thematic resemblance to the mind-made-body passage; it may also be explored for its practical value. The uncertainty concerns textual correspondence, not a verdict on personal usefulness. Fruits of the contemplative life places the described a body represented in the mind after extensive conduct and concentration. These modern constructions are optional personal explorations, not evidence of that attainment. Keep what helps and let the rest go.

Sources and wisdom

Analysis of the path

Cultivating care and steadiness

Establishing mindfulness

Fruits of the contemplative life

How elaboration gathers

Mindfulness immersed in the body

Mindfulness of breathing

Recognizing the direction

Reflection on action

Supports for the journey

The Fortress · Nagara

The fourfold round

The three companions at Gosiṅga

Two sorts of thinking

Choose what comes next

Return to the temple garden - turn to page 2.