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The Tambolian Paradox

Syntopicon

by

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Syntopicon

This syntopicon is an adaptation of Adler's argument from the Great Books of the Western World to summarize the great thoughts and goals of Western Philosophers. Adler offered 102 specific topics from Homer to Freud.

This Syntopicon includes stories, insights, practices, and philosophies from the ancient 108 Karana postures of Shiva and Shakti, the Tibetan Dozchen Mandala, and the Thai contemplative Buddhadasa.

Western Philosophies tend to be linear, while Eastern Philosophies tend to suggest that Truths, Falsehoods, and Paradoxes are extreme cases of balanced tranquility.

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Book One
Mirth, Myth, and Mysticism

It was a sunny afternoon at Wat Arun, in Bangkok, Thailand. I was sitting with my sponsor and Buddhist advisor, Phra Venerable Simphone. All of a sudden, he said, "Yasha, you need to write a book about Buddhist Humor."

"The Buddhists are quite funny in their repartee," I suggested. "There must be many books on Buddhist Humor."

"No, there are no books about Buddhist Humor, not even in the Sanskrit or Palli text."

"What makes you think I can write a book of Buddhist Humor?"

"You have been studying and doing Buddhist practices for forty years. You would never have lasted that long if you didn't have a sophisticated sense of Humor."

Mirth

Mirth is a style of storytelling that often starts in the middle and wanders from there. Occasionally numinous, the stories intermingle a bit but eventually find a beginning somewhere. Mirth from Masters is more poignant than humorous, but this often complements insights in unusual ways. Organizing Buddhist Humor is like organizing the Buddha's teachings; it meanders about and is pretty much everywhere you look.

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Chapter 1

Sensuality, Relationships, and Whatever

Many people think relationships all disappear when you become a Buddhist. Remember that several Buddhist traditions allow their Sangha to marry, and that most Monks and Nuns were ordinary people at some time in their lives. And still have to answer questions about sex, sensuality, relationships, and all sorts of complicated choices.

1000 Wives

“How many wives do you have?” a student asked.

“About a thousand,” answered the Lama.

“Is that one of your wives over there?” the student gestured, indicating an extravagantly beautiful New York woman walking her jeweled collared dog up an eastside parkway.

“Yes, I think so,” replied the Llama.

“Wow! You must have many children?” the student concluded.

“No,” answered the Lama.

“No! Why not?”

“She says yes, I say no. I say yes, she says no.”

Meditation People and Lay People

Buddhist countries are composed of two types of people: Meditation people and Lay people.

Meditation people list the conditions they value like this:

- *Quiet harmony*
- *Happy family*
- *Pleasant eating place*
- *Chit chat*
- *Loud music*
- *Staying up late*

Lay people list the conditions they value like this:

- *Staying up late*
- *Loud music*
- *Chit chat*
- *Pleasant eating place*
- *Happy family*
- *Quiet harmony*

In Buddhist cultures, lay people always marry meditation people. Meditation people always marry lay people.

Relationships

A Buddhist definition of relationships is that none isn't enough, and one is too much.

Children

All Buddhists are obsessively interested in your relations, families, and how many children you have; do you need a wife, husband, girlfriend, boyfriend, or something else?

“Are you married?” the Master queried.

“Yes,” replied the visiting Layman, “We get along quite well. She laughs at everything I do.”

“That's exceedingly good,” replied the Master. “Do you have any children?”

“No,” answered the Layman.

“Why not?” questioned the surprised Master.

“My wife laughs at everything I do.”

Bulls and Cows

The first part of this story is old and well-known, but it's essential to remember that bulls are male and cows are female.

Two bulls came to the top of a hill and looked down on a herd of cows.

“Let's run down and have sex with one of those cows,” the younger bull said excitedly.

Hum, thought the older bull, “Let's walk down and have sex with all of them.”

This is where the Buddhist part begins.

A much older bull had just reached the top of the hill and looked out over the herd of cows. “I suggest that we stay here and let them come up and have sex with us.”

There was a much older bull that, puffing heavily, had just arrived. “Wow,” said the bull with a haggard expression. “That looks like a lot of work. I tell you what, my fantasies are quite wonderful; I can do what I want, stop when I feel like it, and no one complains. So, I think I’ll sit under this tree and enjoy my fantasies.”

Now, an older bull had recently died. The meditating bull, under the tree, and thinking about his friend, decided to visit heaven.

“How is heaven?” he meditated.

“Wonderful, the sex is great!”

“How so?”

“Well, first of all, I’m a cow, and second, I am surrounded by very young bulls.”

Abstinence

“Master, is it easy to give up sex?” a Nun asked.

“Oh, yes,” answered the Master. “I’ve done it many times.”

Spiritual Celibacy Versus a Nonexistent Option

Fundamentalist Christians’ attitude about sex goes like this: Sex is bad, dirty, wrong, evil, the first original, terrible, discussing SIN, even if you just think about it. Sin will send you down, down, down. If you touch it, you are lost, damned to burn, burn, burn in hell forever and ever. Amen. Praise the Lord.

The Islamic fundamentalists’ attitude is a bit different, such that men can do pretty much anything sexual, they can imagine, and they may have as many wives as they can afford. All of them must be virgins, and if you suspect that they aren’t or have been unfaithful or even thinking about it, seen

in public unchaperoned or with their head uncovered, you can have them whipped, mutilated, stoned to death, their heads cut off, or sold into slavery. Allah is kind; all praise be to Allah.

The Buddhists are much easier to get along with and say that sex is not bad or wrong, and indeed not sinful: Buddhists do not believe in sin. The worst they can say about sex is that you might lose your reputation, or for a few minutes of pleasure, there might be nine months of heartache and headache. Also, sex is undoubtedly distracting from your meditation. If you happen to acquiesce to perfectly natural physical impulses, you must go to the back of the Sangha meditational line.

These ideas contrast sharply with the extinct Matriarchal Goddess Cults of ancient Anatolia, Crete, and many other places, which held beliefs similar to those about sex.

Abbess, “Really, guys, sex is one of the few things you do well. The priestesses and novices are well-trained and very enthusiastic, and best of all, you have no responsibilities. Our liturgy: Heaven now - why wait?”

Older Woman

“Master, do you like older women?” A novice solicited.

Hum, let’s see, thought the Master, “I’m in my sixties, but when I was your age, I thought forty-year-old women were quite old. Now I think forty-year-old women look especially nice.”

Misconceptions

An old Forest Mystic called his Master on his Cell phone from his wilderness retreat.

Mystic: “Hello, Master. We haven’t spoken for such a long time. How are you doing?”

Master - “Ah, it’s good to hear from you again. And I’m

doing well as usual, but one of my students tells me you're the father of her child."

Mystic - "Well, that's amazing; who is this student?"

Master - "A Miss _____."

Mystic - "That's nice. Is she pretty?"

Master - "Yes, she is quite lovely."

Mystic - "It is nice to know that I make love to attractive ladies; how old is the child?"

Master - "About four years old."

Mystic - "And what is the child's name?"

Master - "Robert, I believe."

Mystic - "Tell her that she had better change his name to Houdini."

Master - "You mean Houdini, the escape artist? How come?"

Mystic - "It would have been a rather remarkable conception since I had a vasectomy 25 years ago."

The End of Sex

A frustrated young novice who had recently noticed that girls had suddenly become more interesting asked, "Roshi, when does this sex thing go away?"

The Roshi brooded momentarily, "Hum, I'm sixty-seven years old, but I can't answer your question. You are going to have to ask someone older than I am."

"Argh!!" gasped the young novice, feeling overwhelmed.

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Book two

Sustainable Decision-Making

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Abstract

Esoteric Symbolic Architecture has lasted for thousands of years, establishing durability and confidence in its sustainability. Noting that the information is content-rich, accessible, and culturally neutral is convenient. That all this is obvious, is not obvious, and has been overlooked in contemporary times for obscure reasons. If the information seems ambiguous, you might appreciate our ancient ancestors' ingenuity in the original architectural organization and Mapping Strategies for Sustainable Decision-Making.

It was neither expected nor easy to notice the content-rich information in ancient symbolic structures, such as Temples, Mandala, Yantra, Stupa, Statues, Celestial Mansions, Lineage visualizations, and the Hidden lines of Tibetan Cosmology, among other esoteric artifacts. This could not have been done until recently, according to Dr. Solt, Harvard University School of Japanese Studies, and could only have been done within these conditions. First, one needed a technical background in Physics and Mathematics to see the mathematical arrangement of the various ancient symbolic components. Second, have lineage access to these ancient esoteric pictographs and meditation techniques.

Sustainable Decision-Making is a popular proposal with only modest academic research or process specifics. With current and contemporary cultural conflicts, the application of

Sustainable Decision-Making is in doubt. Effective processes have historical Buddhist precedents that can serve as a guide for practical applications. Symbolism and symbolic structures are more ancient than writing and, in many ways, culturally relevant and more easily transcend superstition and social bias. Ancient Buddhist symbols, a descriptive and qualitative treatment of the Tree of Life (Long Chen Nying Tigue Visualization), the Wheel of Life, and mandalas (Bavachakra) are examples of this kind of symbol-string algorithm. This process organizes a vast range of symbolic knowledge intended to be self-evident and shared in an oral tradition and multi-culturally.

I propose that there are credible interpretations of the Buddha's original oral tradition in contemporary formats. The works of Buddhadasa, Suzuki Roshi, Paul Reps, Korean Zen Master Seung Sahn, and many others are examples. I have translated Buddhist symbolic pictographs into a Western format that can be translated into scientific terminology and into a contemporary oral tradition, the *Tambolian Map*.

All names, spellings, dates, and biological specifics are confirmed on Wikipedia, as is the topic's continuity. Unfortunately, discovering original sources for specific details is a problem and beyond the scope of this argument. Many statements and conclusions have historical precedence across cultures and traditions, although Western esoteric traditions are hindered by oppression and superstition.

The architecture of this material is original, though the information is ancient and self-evident. Mathematical formulas are limited to explanations for convenience. Using obscure terminology from Domains, Series, Cantor sets, Topological Number Theory, Matrix Algebra, Game Theory, Euclidean Geometry, and a few others would be redundant and lead to Profs and arguments. It is essential to appreciate our ancient

ancestors' imagination and skill in devising strategies that organize such a large amount of accessible context.

In addition, I contend that all the information in this document is based on the Buddha Dharma and was organized by me, not by anyone else. There is a spiritual and mystical protocol that establishes responsibility and accountability, the conditions for this document. Violating these esoteric conditions constitutes an outcome. Translated - *Be nice to one another, including yourself.*

Organizational Development

Sustainable Decision-Making is an outcome of Organization Development Research and, by definition, is a deliberate mapping strategy for an organization-wide effort to increase effectiveness. Organization Development Research defines Decision-Making in various ways. Unfortunately, the diversity of definitions reflects the complexity of its discipline. This contributes to the lack of application. Sustainable Mapping Strategies in Organization Development are about promoting organizational readiness to meet change. They are a systemic learning and development process intended to change the basics of beliefs, attitudes, and the relevance of values. The effectiveness of recent organizational development is to absorb disruptive technologies within complex demographics and to develop cultural values and opportunities by including fringe influences.

Organization development, historically explored by organizational researchers rather than anthropologists, concluded that ancient Egyptian, Byzantine, Hindu, Buddhist, and Taoist cultures developed Sustainable Decision-Making in astonishing detail. Mapping strategies for predictability in Decision-Making are at least 8,000 years old in India and China, although over 12,000 years old in Egypt and possibly

much older in Anatolia and Mesopotamia. If you include oral tradition, paleography, and hieroglyphic development, all are likely to be as old as, or older than, 14,000 years.

When you explore ancient megalithic cultures, you cannot consider contemporary strategies and politics practical. Understanding how ancient cultures sustain their identity is valuable and essential to contemporary outcomes. Literary translation of the symbolism and literature is not helpful because these are composed of analogies and metaphors that reflect the style and composition of contemporary traditions. What is more valuable is a meta-logical (mystical, or, in this case, what works) interpretation of the paleographic symbolism hidden in their megalithic structures, mandalas, and pictographs, including sophisticated lineage visualizations.

Academic insights, as applied today, were not possible forty or even five years ago, depending on conditions and culture. However, Religious traditions are astonishingly successful at marketing not only an idea but also one that makes no rational sense by their own definition of faith. How Sustainable Decision-Making has been practiced for thousands of years across countless cultures and societies is essential to managing contemporary outcomes. Having a Ph.D. is helpful, but knowing what Priests, Abbots, Ministers, Clergy, Imams, Mystics, and many other traditionalists know will give you extraordinary advantages.



Chapter 1

Social Norms

Science and scientists have been pushing the limits of social norms and expectations for 500 years. Mystics, Yogis, and Spiritualists have been exploring the extremes of the social, mental, and emotional realms for thousands of years. One of their observations is that adopting social and cultural values is constraining and inherently unnatural by definition. As long as these expectations remain oral, or at least scientifically or culturally analytical, there are astonishing variations of these expectations; many, if not most, are both rational and wholesome. An example is secondary economies. If these social and cultural constraints and expectations are translated into legal jurisprudence, they become an institutionalized catastrophe. What natural Sustainability in Decision-Making encourages is maximizing opportunity in every possible way. Therefore, the new and helpful information within Sustainable Decision-Making will reside on the fringe of social and cultural accountability.

These opportunities for leading-edge insights give you extraordinary advantages in outcome management. Mapping Strategies for Sustainable Decision-Making are interventions focused on change agents, systems, and the development of structure, including outcome management.

Sustainability in Decision-Making consists of a series of expectations:

- *Find the problems - solve the problems*
- *All conflicts eventually lead to talking*
- *All talking will eventually lead to listening*

- *All listening will eventually lead to silence*
- *How much does one lie cost you?*
- *All information is vague.*
- *People can overcome any solution.*
- *Location matters*
- *Figure out Sustainability - or die.*

In practice, hierarchical and authoritarian strategies are not as effective in a normal environment as competent leadership grounded in insightful personal choice. The historical application of patriarchal power has been the precept - *Might makes Right*. All of us have experienced small-minded, poorly informed people in positions of power, and everyone wonders why incompetent people are promoted to them. In the historical context, sustainability concerns endurance. This outcome is important, but influencing these expectations seems elusive.

Numerous influences on sustainability go largely unnoticed. For example, personal or subjective safety and security are high priorities perceived as threatened by multiple factors. Often, contrived threats are reported for politically motivated reasons, profit, power, and re-election. There are social and cultural sustainability concerns motivated by well-being, self-image, history, and many other factors. These categories are why people manage the environment and justify destructive outcomes, wars, isolation, fear of change, and, currently, extreme profit margins.

The idea of sustainable living and ecology has recently become a topic, and it has been a conflicted, often contentious debate. What is chiefly denied is that sustainable arguments are motivated by population growth and the natural costs and destruction it entails. The idea of *net-human benefit* as to human impact is proposed to include environmental considerations. However, the application has been slow. What cannot be denied nor avoided, even by the most ardent critics,

is that if we do not figure out sustainability, unintended consequences, even death or devastation by unavoidable, unforeseen human absurdities, augmented by natural forces, is a very conceivable outcome. Therefore, we have to figure out sustainability or die. Those who do not apply Mapping Strategies for Sustainable Decision-Making in the changing conditions and demographics are destined to suffer. For those who do figure out sustainability, there are unexpected, unnoticed, and unappreciated opportunities.

Abstractions

Thinking in abstractions is considered one of the key traits of modern human behavior, which is believed to have developed between 70,000 and 50,000 years ago. Its development is likely to have been closely connected with the development of human language, which, whether spoken or written, appears to both involve and facilitate abstract thinking.

An Abstraction is an insight with all the specifics removed. An Abstraction is a piece of pure information. Sustainability in Decision-Making is an abstraction that has to have a perceived value in itself. This value has to be independent of any conditions. Perceived value is essential in Sustainable Decision-Making.

Two hundred years ago, in the United States, democracy was an abstraction, a concept without specifics. Since that time, democracy has accumulated numerous conditions that have made the abstraction into specific expectations that are no longer achievable. It is essential to keep Sustainability in Decision-Making a perceived and highly valued Abstraction. This can be done by organizing outcomes and organizational development as specific objectives.

Abstraction involves induction, or the synthesis, of ideas of particular facts into a single thought. It is the opposite

of specification, which is the analysis or breaking down of a general idea or abstraction into concrete facts.

Formal abstraction in the West began with Francis Bacon's *Novum Organum* [HYPERLINK "http://en.wikipedia.org/wiki/Novum_Organum"](http://en.wikipedia.org/wiki/Novum_Organum) *Organum* (1620), a book of modern scientific philosophy that encouraged thinkers to collect facts before proposing generalizations. Bacon used and promoted induction as an abstraction tool. It countered the ancient deductive approach that had dominated intellectual life since the time of Greek philosophers like Plato, Anaximander, and Aristotle.

The Pali term for abstractions is *Udgrahana* and is specific to Right Action, one of the conditions of the Eightfold Path. This meditation focuses the mind without distraction and prepares the mind to attain wisdom.

Often, science takes the opposite approach: abstraction, moving from particular facts to a general idea; or, in one application, combining related algorithms into a single matrix with reliable outcomes. This treatment is similar to Allen Turing's argument on *Decidability* (1939), published at the Cambridge School of Advanced Studies, which led to the architecture of the modern computer. The Tambolian Map is similar in architecture, though it is contrasted in its application. The Tambolian Map is an iteration of large but finite outcomes. The unraveling of the symbolism of the Tambolian Map suggests an approach to a possible infinite regress.

Visualization as a Critical Structure

The Tambolian Map is an organization of the human condition using symbol-string algorithms (formulas) at multiple levels. How to notice which level one is working within are the rules

associated with that domain. In the *Hidden Line* domain, the rules are esoteric, including the *Self-secret* and the *Mark of Emptiness*.

One mystic noted that if anyone says they know what these rules mean, it establishes that they do not know what the rules mean (remembering Richard Feynman's insights on Quantum Mechanics). However, obtuse Self-Secret is, by definition, the information that is unrecognizable until the inquirer can manage it. The Mark of Emptiness is the omniscient condition where the information is unchanged by the observer, conditions, time, and human values. What this might mean is elusive. However, there are consequences for failing to observe these esoteric conditions, and ignorance of them is no excuse. This leads to the insights and application of the *Silent Hand*.

Cause and effect, determinism, karma, the hand of God, God's will, shit happens, luck, genes, the right connections, happenstance, random action, coincidence, and so on are all wonderfully creative ways of describing the Silent Hand. One of the many odd things about the Silent Hand is that everyone knows when it happens and has a story about what it might have been. There is not a single culture, society, tribe, clan, sect, or historical time that does not have a myth about the Silent Hand. The Silent Hand, in science, are fields (influence at a distance), the gravitation field, the electric and magnetic field, the short- and long-range quantum fields, including the Boson field and the singularity threshold, as a horizon limit of fields, proposed by Lee Smolin (Perimeter Institute, Toronto, Canada). Fields are the silent influence in all things and are ignored as an analogy and scalable to the esoteric notion of the Silent Hand. Rupert Sheldrake's contribution on Morphogenic Fields is another convincing argument.

The genus and gender of the Silent Hand is the hand of

a woman and has always been associated with the feminine. Secret symbols for femininity and associated mystical powers have been the pagan White Bat and the Asian Crimson Dragon. These mystical symbols are the original keepers of the Silent Hand. As far as we are concerned, ancient Chinese culture was the most understanding of the connection between the Silent Hand, femininity, and the Dragons. They still have the Dragon as part of their twelve-year cycle, temple guardians, and all sorts of special ceremonies, including the New Year (The birth of another year). Quan Yan, the Goddess of Mercy and the mother of compassion, often rides on a white dragon. The Martial arts used the Silent Hand in their meditations to guide them in the right direction. It is an excellent meditation for being present. A significant obstacle to contemporary Sustainability in Decision-Making is the lack of women's participation in the Decision-Making Process.

The Silent Hand is perceived through the *Insight Eye*, sometimes associated with the third eye, but more sensitive to the perception of conditions. You need to understand that the Insight Eye can see in all directions, given the motivation to do so. When Einstein noticed that gravity and acceleration were indistinguishable, he realized they were present in all directions. Mostly, it takes strong emotions or even deep compassion. It is how the Silent Hand seems to influence and motivate one to show up at the right place, at the right time, and, more importantly, to notice that you are doing so. It is everywhere, all the time. I think selflessness can see the Silent Hand along with conditioned awareness.

Where the pathway of *Self-secret* and *Mark of Emptiness* cross establishes two additional conditions, *Balance and Centering*, and constitutes the Tantric aspect of the integrated feminine. The Tantric Feminine gives birth to the mystical masculine insights from herself. Balance, in this application,

must be present throughout the narrow pathway to stay on the path. There is only one Center, and discovering it in the Tambolian Map awakens Siddha Powers. Siddha Powers include healing, wisdom, compassion, meditative skillful means, and many others that augment Sustainable Decision-Making. What is not usually explained is the contrasts to these Siddha Powers - despair, ego, fear, rage, and irrational control and influences our current political condition. The lack of the inclusion of the feminine Silent Hand might be why adopting a Sustainable Decision-Making social strategy has been ineffective.

Oddly, and unfortunately, going this far into the Tambolian Map is perilous and reluctantly encouraged. This level of the Tambolian Map not only changes your life, but can also end it. In science, many have been persecuted for their accurate discoveries. At this time in the discussion, encouraging you to be careful is a bit redundant, and care may not be enough anyway. The numbers are not good; some become irrational, obsessed, and a problem for others. Some become a problem for themselves and die in many ways. A few emerge unchanged. It is important to remember that criticizing our deluded, unbalanced, and un-centered Decision-Makers can be perilous.

Conditions and Information

Paleographic mandalas and visualizations are ancient memory formulas that have yielded reproducible, sustainable outcomes. What they imply, unfortunately, is that the best we can do is vague. Fortunately, vague is significantly better than wrong. I contend that these Mandala and Lineage visualizations have levels of insight and domain sophistication comparable to those of contemporary mathematical and engineering arguments. What has been missing is a translation strategy that maps the

esoteric mandala symbolism to analogous algorithms of the right order reference (Allen Turing on *Decidability*).

Since Kurt Gödel's *Incompleteness Theory* in 1929, provability is no longer a mathematical argument. Reproducibility and sustainability are the conditions that can be formalized. Cause and effect are no longer arguments due to the undecidability of initial or unique causation or the falsifiability of any cause. The Buddha proposed a similar opinion. What current and fringe scientists are structuring is the information contained in any given initial conditions.

Contemporary Buddhists have the same problem in understanding the Dharma as Scientists do in understanding the universe we live in. The problems are not simply similar or scalar but precisely the same problem. What the Buddha said was that cause and effect are the bricks that create the conditions within the Dharma that lead to enlightenment - *the information*. What the scientists are saying is that the elementary particles are the bricks built from the universal laws that describe the universe, and that this information is also the universe. The Dharma cannot be understood by looking at the bricks of cause and effect. The universe cannot be understood by looking at elementary particles.

It is not possible to discern the building by looking at the bricks. The importance of the building is irrelevant compared to the space enclosed in the building, including what happens in that space, which is us! We, as Buddhists and Scientists, are fascinated by the bricks and miss the importance of not just the building but also the empty space it protects.

What the Tambolian Map does for Buddhism is to organize the accumulated influences that make up the human condition into a single pictograph. What the Buddha and early Mahayana practitioners noticed was that the symbol structure of the Wheel of Life, combined with the Tree of Life visualization,

contained all the relevant information concerning the human condition.

The Buddha demonstrated this expectation by saying, “I am turning the Wheel (circle) of the Dharma,” at Deer Park under the trees. The Buddha explained the entire Dharma in this statement under these conditions. If he said nothing else, it would have been enough, though a bit obscure. The Wheel of Life symbol structure includes all the requirements that constitute the Dharma; all I did was transcribe the Wheel of Life into contemporary, though algorithmic terms.

An insight correlation understands that all the mathematics generated by a simple circle is astonishingly close to knowing all of mathematics.

The initial process was to recognize that mandalas were not simply traditional symbolism but an efficient organization of sophisticated insights into a symbol string process that duplicates Neolithic pictographs. I contend more efficiently once the process is understood. The Bhavacakra is the organization of the initial conditions recognized by early Mahayana Buddhists, but it has been stylized into myth and aphorisms that have little meaning or are completely misunderstood or mistranslated in contemporary times. The current problem was to acknowledge the limitations of literary translations and capture the actual intent of the symbolic organization. For example, what does the dark blue color behind the chicken, rooster, and snake mean? There is no translation except symbolic inference of a more fundamental initial condition. One possible interpretation of this color is balance, which the Buddha realized in his escape from the conflicting constraints of his time.

Another virtue of a symbol string structure is that it is easily interpreted by diverse cultures with different histories, languages, and customs as self-evident. These symbols are

becoming more pervasive and recognizable as computer icons as we become a more integrated world village.

What Newtonian Physics, Relativity, Quantum Mechanics, String theory, cultural expectations, and understanding all explain are different conditions. What science has been doing for the last 500 years is discovering the various rules that govern each domain. The Tambolian Map explains that these domains are both co-dependent and insulated in sustainable ways. Understanding the domain you are in is about figuring out the rules; another way of visualizing the domains is to imagine them as insulated *inner spaces*.

The critical and challenging part of science is asking the right question. The next most difficult part is figuring out what an answer might be. In Buddhism, the beginning question is why, and then figuring out what the Buddha's answer might mean.

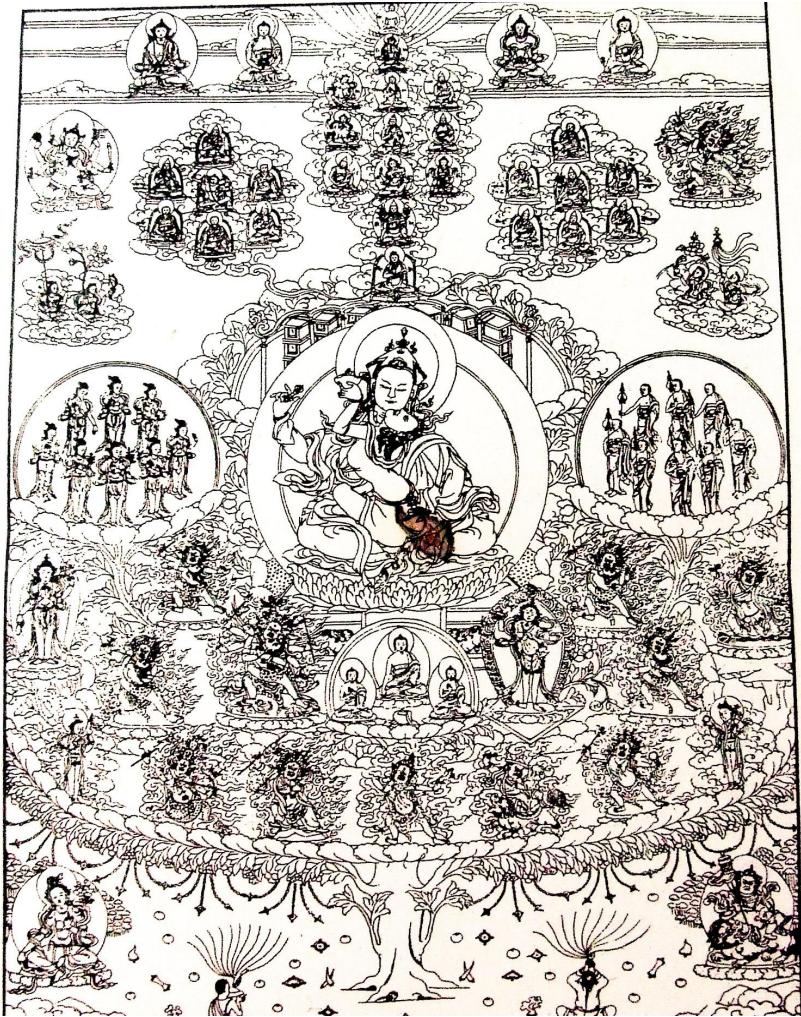
In contemporary scientific cosmology, the question is: Does the universe exist, and why do we need to know that?

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Appendix

The Tibetan Visualizations



The Bhavava Chakra



The Long Chen Nying Tigue

These are the original Tibetan Nyingmapa visualizations I used in the development of The Tambolian Map.



The Tambolian Map 1993

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About the Author



I am a retired American Research Physicist and a formally recognized Buddhist Mystic by the Supreme Patriarch of Thailand.

The mystical part is that I passed the Mindfulness-Insight Test given by the Supreme Patriarch in Bangkok in 1980. I was the first Westerner to pass this test in approximately 500 years since Europeans began traveling to Southeast Asia. Fortunately, I was born a mystic, but didn't know it for quite some time.

The Tibetan Lama Gyaltrul Rinpoche was a friend and advisor. I asked him if I was a Terton or a Bodhisattva because of the meditational practices I had completed, and he said, "I was, but I would not want to be recognized as one." I was something else, supposedly more interesting.

I am a Siddha Yogi because I was the first Western student of DodrupChen Rinpoche, the fourth, in 1973. I helped establish the Maha Siddha Nyingmapa Institute in Massachusetts. I am

a lineage holder of the hidden lines of the peaceful-wrathful mandala, which form the foundation of many secret teachings within the Tibetan Nyingma Dzogchen practices.

Lama Jigtse recognized me as a Bardo Master in 1975. A Bardo Master can open the numerous doorways to the other side. Some doors are more fun than others!

I have made many controversial decisions, mainly because they were fun and haven't killed me yet. One thing I do enjoy is writing. Words, like many things, can be friendly if you treat them well.

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Books by
Yogi Yasha

The Tambolian Paradox

Book one

The Voyage of the Dream-Maker

Misha and his grandson, Shilo, figure out how to get to Tambolia, a Galactic Library, by asking the question, *Where do people go when they figure it out?* The solution is Tambolia. The problem they discover is: why is the patriarchal model we are suffering from so invested in the ignorance of their own ignorance?

Book Two

The Map

The Tambolian Map explores the egmatic parable - People live their lives as if they're in a dark room, bumping into things, and learn little about their surroundings. An epiphany is when someone turns a light on in that room. The Tambolian Map is an ancient map of your mind with all the lights turned on.

Book Three

Lysandra

The current delusions we are suffering from establish that figuring out something has consequences, figuring out something that is obvious is socially and culturally dangerous, and figuring out something essential to the human condition is suicidal... meditational insights are answers, but no one likes them.

Book Four

The Pillars of the Dawn

The tops of the Pillars are the bottom of everything else, a mystical insight known only in Tambolia. What is at the beginning? Mystic Pilgrims have to answer this question at some point along the way. After the beginning, the rules change.

Book Five

The Children of Lysandra

The Wynyard Institute, Tambolia, and the Blue people adopt a pan-Galactic migration using a hunter-gather approach: equipping a small number of people with lots of durable tools and then leaving. The public excuse for the Horizon Project is to explore the Milky Way Galaxy. The actual reason is to discover why the Universe actually exists and why we might know that.

Book Six

Gifted

Those who know and know they know are in deep trouble. Avalon discovers she has the skill to influence things at a distance. Disciplining this insight requires years of practice with the help of mystic masters. Discovering this skill is unique to humans and essential in protecting the Galaxy's Culture Collectors.

Book Seven

Shiloh Station

The seventh part of the Tambolian Paradox series is still in the making.

Mirth, Myth, and Mysticism

This is a collection of original Buddhist Humor, Myths, and Mysticism, as well as insightful wisdom, gathered over fifty years of a mystical pilgrimage that took me to unusual places where the willingness to participate mingled with the mystical unknown.

Doorways

Doorways is a collection of mystical postures, including breathing exercises, Suttas and Parittas, and Dharma talks from the Theravada tradition, which I collected while in Bangkok. Phramaha Prasarn Pasano, Phramaha Somphong Santacitto Ph.D., and Phramah Yongyuth Thiradhamma are the three monks contributing.

Sustainability in Decision-Making

This is my Ph.D. thesis, which I did for the World Buddhist University in Bangkok, Thailand. I had to write the thesis in the simplest possible language because of the mystical insights that led to the organization of the Tambolian Map, which was translated from two twenty-five-hundred-year-old Tibetan visualizations: the Bhavachakra and the Long Chen Nying lineage visualization.

Syntopicon

This syntopicon is an adaptation of Adler's argument from the Great Books of the Western World to summarize the great thoughts and goals of Western Philosophers. Adler offered 102 specific topics from Homer to Freud.

This Syntopicon includes stories, insights, practices, and philosophies from the ancient 108 Karana postures of Shiva

and Shakti, the Tibetan Dozchen Mandala, and the Thai contemplative Buddhadasa Bhikkhu.

Western Philosophies tend to be linear, while Eastern Philosophies tend to suggest that Truths, Falsehoods, and Paradoxes are extreme cases of balanced tranquility.

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