The Tambolian Map
Instruction Manual



The Truth is not hidden, just deeply unnoticed.

The 1992 version
Revised and updated 2024, Vietnam
Author and Architecture by Yogi Yasha,
Graphic Art by Elizabeth Kincaid
© All rights reserved 1992

Table of Contents

Brief History	3
Tambolian Oracle	4
The Grand Illusion	7
Delusion	10
Land of Clarity	11
Realization	13
Transition	14
Rules of the Map	17
Voting	17
Option Cards	18
Hidden Lines and Conditions	20
A Story of the Map	21
Conclusion	25
Background Symbols	24
The Elemental Practices	44

Appendix

Map Numbers	47
The Tambolian Map	49
Tibetan Visualizations	50
About the Author	51

Myths associated with the Tambolia Map:

Most people wonder if Tambolia exists. It might be better to think - given all the time the universe has had to establish something like a Galactic Library, why wouldn't it exist? Of course, access is the key and the most challenging part. The Galactic Library has two initial conditions: the *Mark of Emptiness* and *Self-Secret*. Once you understand these conditions, you can enter this library.

Figuring out something has consequences. Figuring out the obvious is dangerous. Figuring out something essential to the human condition is suicidal.

Tambolia is where forgotten things go.

A Brief History

What the Tambolian Map does for spiritual pilgrims and contemplatives is to organize the accumulated influences that make up the human condition into a single pictograph. The early Buddhist Mahayana practitioners noticed that the symbolic structure of the Wheel of Life, combined with the Tree of Life visualization, encompassed all the initial conditions.

The initial epiphany was recognizing that the photographs in the original mandala structures were not simply artistic style and symbolism but an efficient organization. This sophisticated insight into a symbol string process duplicates paleographic documentation. I contend it is more efficient once the process is understood. The Bhavacakra, Wheel of Life, is the organization of the initial conditions recognized by early Mahayana, but stylized into myth and aphorisms that have little meaning or are completely misunderstood or mistranslated in contemporary times. The current problem is 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 emotion, desire, and deception symbolism mean? There is no translation except symbolic inference of a more fundamental initial condition. One possible interpretation of this color is balance, which the Mahayana and Mystics realized in escaping the conflicted conditions of their time.

Another virtue of this symbol string structure is that it is easily understood by diverse cultures with different histories, languages, and customs as self-evident. Another example is computer icons. These symbols are becoming more pervasive and recognizable as we become a more integrated partnership valuing the world village.

An essential, yet tricky, part of this pilgrimage process is

asking the right question. The next most challenging part is figuring out what an answer might mean. It is possible, even likely, that answers often contradict conventional wisdom and establish additional problems. Occasionally, we discover solutions by looking for a problem!

The Tambolian Oracle

Your journey through the Tambolian Map begins with an Oracle. The Tambolian Oracle uses a dodecahedron, a 12-sided dice. Sometimes, we use the numbers 1-12. Sometimes we use the colors red, green, yellow, and blue, and sometimes we use odd and even numbers, depending on where we are on the Map. Using a deck of poker cards as a random number generator is also possible, though you must eliminate the king.

The Tambolian Oracle explains the initial conditions for your question. It is up to you to uncover the information hidden in those conditions. The Tambolian Oracle encourages you to discover the next step on the path. How you choose the next steps creates the path that eventually takes you to where you are supposed to be.

To begin the Mystical Tambolian Oracle, ask a question.

The Wheel of Life (Bhavachakara)

Cause and effect are undecidable. What we have are conditions and information. The problem is how to decide what the information means.

The First Roll

Primary Motivation starts in the center of the Wheel of Life. The colors are an adaptation from the five elemental families: Earth (Green), Air (Yellow), Fire (red), and Water (Blue). Either is the fifth component, and the color white, hidden and not included, is applied as a characteristic of the original unconditioned background.

1. Balance (Blue): You are primarily in Balance until you want to accomplish a specific task. What the Tambolian Map does is explain in what way you are out of balance. Occasionally, balance is the problem. Other times, it is the objective.
2. Emotion (Green): Emotions are located in your heart space and are mostly how you perceive yourself and how you want others to see you. Too much or not enough can both be problems.
3. Deception (Yellow): Deception is your head and the thinking, analytical part of your brain. It is pretty rare not to be deceiving yourself.
4. Desire (Red): Desire is the lowest part of your body. Desires are usually simple and easy to identify. Unfortunately, desire does not go away easily, either.

The Second Roll

Intensity of Experience The white, even numbers are a building effort and experience. The black, odd numbers are an un-building effort and experience.

1. Contemplation: sometimes you are full and must remove some ideas, beliefs, or confusion to accomplish the next task. You are currently thinking about how to do that.

2. Contemplation: Sometimes you have a project to do, but don't know how to begin. You are currently thinking about how to do that.
3. Doubt: The apprehensive feeling you get when you have new experiences. Making new spaces or destroying old projects are new experiences.
4. Hope: Expecting something to happen before it does. Hope is sometimes eternal, and sometimes it has to be.
5. Excess: Excess can occur when you don't make changes quickly enough. You are not making changes in your life fast enough.
6. Nourishment: Nourishment is what happens when and what you expect to happen. Sometimes this happens.
7. Stagnation: Stagnation means that nothing appears to be happening – not so. You just can't figure it out, or don't notice. Don't worry; many things you can't figure out happen to you.
8. Promotion: When what you wanted to happen is happening, and it was a good idea. Other people have noticed, and you are getting credit for being quite clever.
9. Decay: The stagnant magic has worked, and everything is falling apart, which is a good idea. But this isn't much fun, and there is much more to it than you thought.
10. Power: You have built your dream, and everything is in place and working. You are in charge; now, do something right.
11. Chaos: The un-building process is complete, and everything has returned to its original state. You can do anything from here. Sometimes, chaos is like fertilizer for new ideas.
12. Wonderful: Wonderful is exactly what you wanted – almost; unfortunately, by the time you get here, it is time

to do something else, but stay here as long as you can – if you can.

The Third Roll

The Environment and Current Situation. The numbers 1-6 are domains on the Wheel of Life. Numbers 7-12 can go around the Wheel of Life a second time, or another option is to go to other numbers located on different parts of the map. This is the process where the Wheel of Life and the Tree of Life are connected.

1. The Best of all Conceivable Places - This is the best place you can think of. There may be many possible best places. If you have a choice, this is usually a good one.
2. You're the Boss - This means that you are in control. It also means that if you make a mistake, everyone knows who made it, even you.
3. Mostly Unfulfilled - You have done everything you can think of, and it does not work, is not right, and you mostly wish you had never started.
4. Totally Unrealistic - You are being controlled by events that are entirely out of your control, and you do not know how to get out.
5. Instinctive Nature - For your instincts to work, you must disengage your analytical thinking mind. This is quite difficult, sometimes even impossible.
6. Spiritual Quest - When all else fails, this is always an option. Sometimes, this is the only option.

The Fourth Roll

The Chain Links bind you to your question. If you break these links, you can be free of any conditions. Unfortunately, these chain links are very far away and hard to find. Most people just want to be free. It is not as easy as just wanting.

1. Appearances - Appearances are the external view of others, including ourselves. It is what we try to tidy up before anyone sees us. Remember, appearances are only skin-deep, but stupidity goes clear to the bone.
2. Anxiety - Anxiety is when you figure out that you haven't figured it out. Very few people have, so there are many good reasons to be anxious. Being anxious about your anxieties is extra.
3. Hypocrisy - Hypocrisy is when you say one thing and think another. Oddly enough, we wouldn't have liked it if everyone had always told the truth. Sometimes, it is better not to say anything, which is passive-aggressive hypocrisy.
4. Attachments - Attachments keep us connected to what we are doing. Attachments can be anything, and figuring them out is the difficult part. Not being attached to anything is a popular meditation; unless you are attached to the meditation, then it is not.
5. Impatience - Impatience is being more eager than skillful. Remember, it is not your fault; you are perfect.
6. Fear - Fear is False Evidence Appearing Real. This acronym is a nice slogan, but unless it's true, you might have something to worry about.
7. Indecision - Indecision is when your mind grinds to a halt. It might be helpful to remember that no decision is worse than a bad one, because you can fix it.
8. Judgments - You have been told not to judge other people, which is a judgment, so don't do that either.
9. Anger - Sometimes, you have to be angry to accomplish a task. Sometimes it is the only way. It is important not to let anger make the decision.
10. Laziness - Laziness is when you don't want to do something that probably doesn't need to be done anyway,

and it is only a problem when someone notices.

11. Regret - Regret is when you decide to do one thing rather than another. Remember the adage that the grass is always greener on the other side of the fence. Unfortunately, almost everything is on the other side of the fence.

12. Health: physical, emotional, and others'. Sometimes, you need to pay attention to these things because if you don't, who might?

The Grand Illusion

(The LongChen Nying Tigue)

The Fifth Roll

Your chosen path lies within the Grand Illusion and has four possibilities. The Mystical Path (blue), the Organizational Path (red), the Personal Path (yellow), and the Ethical Path (green). Within the Grand Illusion is the Tree of Life, which binds us together regardless of our conflicts.

The Mystical Path (Blue)

The Mystical Path is not easy; most people try to avoid it for good reasons. The Mystical Path is where you find Mystics, Healers, Sensitive, and insightful people. If you are terrific here, and if other people notice, they tend to burn you at the stake or inflict other painful deaths to get you to the other side as soon as possible.

1. Make a Wish: The Wish-fulfilling gem is a unique meditation that means you get everything you wish for. You will notice this is a very dangerous meditation when you think about it.

2. First Awaken Moment: The moment when someone turns on the light in the room you have made for yourself. What you see is all the stuff you have carried around in your life. The First Awaken Moment is not always as fun as one might imagine.
3. Transition: Is what you must do to get out of the rooms you have made for yourself. Most people think these are all inside changes - not true. When you make this change, everyone notices.
4. Purification: Purification is when you clean out all of your rooms, closets, attics, basements, garages, dungeons, and hiding places, including opening up all the windows and doors, the gardens, and all the pathways, fences, roads, and storages sheds - everything. Keep going; there is still more work to do.
5. Confusion: Confusion is what happens once you have left your inside house and found yourself on fertile ground. This means that you are meditationally clean, which is very confusing, mostly because you have no idea what to do about what you have done.
6. Inner Vision: Inner Vision is noticing that everything you have imagined about yourself is a tiny fraction of your possibilities.
7. The Pot: Pots are made from beliefs, social norms, opinions, superstitions, commitments, obligations, decisions, influences, teachings, and sometimes strange Mystical Maps.
8. Outer Vision: Otter Vision notices that other people have isolated themselves in many small places and are sick, confused, irrational, stupid, destructive, and many other things, for absolutely no good reason at all.
9. Stirring: Stirring somebody's pot is an irresistible urge to cause problems just to see what might happen. A

good meditation is to figure out who is stirring your pot.

10. The Pot Stirrer: Most people think they cannot influence things at a distance just by thinking about them; all of them are wrong.

11. Wonderment: Wonderment is when you have figured out this path, and it does not kill you completely!

12. The Tree of Life: It binds us together regardless of our conflicts. Sometimes, this is called Loving Kindness. Sometimes it is explained as: 'Why would anyone intentionally create something like this?'

The Organizational Path (Relationship) (red)

Organizations are how we manage business, relationships, friendships, family, and ourselves. Unfortunately, all these conditions are inherently unstable; you must work to keep them going - good luck. In addition, organizations cannot begin unless they get the point.

1. Begin: 'Seeing is believing,' as the saying goes. The problem with any organization is getting you to see what they offer. I suspect that believing what you see is the hard part.

2. Friendship: Everyone knows it can happen, but no one can explain why, how, or anything else. Plato tried to explain it and gave up, saying he couldn't figure it out, at least logically.

3. New Experiences: This is when you think about how to engage with the service, product, or relationship.

4. Support: This is when you invest in the product, services, or relationship that the conditions offer.

5. Making Decisions: To proceed with organizational development, you have to decide whether the product, service, or relationship is beneficial.

6. Responsibility: This is when you use the product, services, or relationship the organization offers.
7. Production: This is the highest level one obtains in any organization that produces an outcome, product, service, or wholesome relationship.
8. Politics: There is a gap between producing people and political people. Political people will behave differently and have different expectations in any organization - entitlement and deceit being the most obvious, most expensive, and least helpful.
9. Directors: Only political figures will be chosen.
10. Leaders: Only the directors will choose leaders.
11. History of Effectiveness: The most effective leaders are the people who know the most about the organization, product, service, or relationship.
12. Idea of Usefulness: Because the leader cannot do all the work, their best strategy is to tell everyone else how important they are in the process, especially the people who do not choose to be political.

Personal (yellow)

Personal should be the most popular path through the Grand Illusion. You should figure yourself out before criticizing or even honoring others. Mostly, we don't do this, which is a good way to make many disastrous mistakes.

1. Beginning: Being born is what this means, but noticing that you have managed to be born on the earth takes most folks four or five years.
2. Childlike: This is when everything is new, fresh, exciting, and wonderful. Everything is possible, and there are no limits. It is a good thing to have this last as long as

possible.

3. Learning: This is how you figure out how to be like everyone else. What it costs you is your child-like wonderment, a very high price.

4. Rebellion: This is when you finally realize that everything you have been told makes little sense. Many people never do better than this. These people are normally quite popular.

5. Submission: This is committing to something that you learn how to do well, hopefully. There is an extraordinary difference between those who do this and those who don't.

6. Producer: All production is experiential learning and is usually quite satisfying. Occasionally, this is your profession, but it is often an avocation.

7. Organizer: Experience builds confidence, enabling a person to make changes in their life.

8. Changing: This is deciding that your accomplishments are the best you can do.

9. Enduring: Eventually, people will notice that any decision they make will have limitations. We are all bigger than our choices.

10. Letting Go: This is when you decide that nothing is better than something. Also, this is when rebellion works.

11. Returning - You came from someplace, and it is still there. Also, it will be there when you get there, but here it might not be.

12. Now: Being in the now, or the present, is not a typical choice, but when someone decides to be here, truth, trust, and childlike qualities are part of it.

Ethical (green)

This structure is your inside house. It is said that the center of this house has an excellent view. This is where you store most of the junk in your life. Sometimes, you hide many good things there. Most meditational practices are designed to clean up this house.

1. Healthy Body: Not only do you have to have a body, but you also have to be in your body. Most people are in the future or the past in some fantasy, social, or other context. You will never find you're inside-house without being in your body.
2. Open Mind: A mind is not your brain. Your brain digests your food and keeps you warm. One thing your mind has to be ready for is new experiences.
3. Reasonable Teaching: Reasonable teachings are teachings that make sense to you. What other people think and value is none of your business.
4. Compassion: Compassion is both wondering and caring about other people. Most of the time, we forget to include ourselves.
5. Trust: Trust is noticing that we are not alone. The next part is to be trustworthy; the biggest problem is to deserve the trust you get.
6. Opportunity: Opportunity is noticing the doorways; going through them is the hard part.
7. Equality: Most people think others are smarter, more attractive, and more appreciated than they are, until you notice that they are thinking the same thing about you.
8. Effort: Effort is doing the work until it is done. This is harder than you expect. Many times, once you complete the work or project, it is not what you expected or wanted - life's a bitch.

9. Adventure: Adventure is doing something really stupid and then living through it.
10. Confidence: If all else fails, at least learn something. A nice aphorism, but when you hear yourself laughing, it is the only time you will know that you have actually figured something out.
11. Boundlessness: It is not only bigger than you are. It is eternal. The universe is bigger than we imagine and possibly bigger than we can imagine.
12. Harmony: There are many treasures hidden in the darkness of your mind, and harmony is one of them. It is important to remember that once you find a treasure, you are only half done; getting back is the most difficult part.

Delusion

Delusion is where you go when you have been stupid in the illusion. Delusions are neither good nor bad but decidedly more difficult.

1. Truths and Falsehoods: There is no place where there is only truth or an opposite place where there are only falsehoods. Truth and falsehoods are mixed up. We have to figure out which is which, and most of the time, we get it wrong.
2. Obsessed: Obsession is only one of the reasons we stay in the bottomless pit. Addictions, psychosis, stupidity, ignorance, there are lots of them - take your pick.
3. The Bottomless Pit: The bottomless pit is humanity's exclusive domain. All other living things are more intelligent than this. Remember, if you decide to go to the bottom of the bottomless pit, take your lunch.
4. Envy: There are many reasons we have created a Bottomless pit: jealousy, attachments, bad choices, other

people's choices, and living someone else's idea of a life. Makeup one; they are easy to do.

5. Love: This is sometimes called romantic love. There are two looks: twinkle-toes oblivion or low-tide glumes. There isn't much in between.

6. Anger: When anger is your only option or anger is making the decisions for you, you are in a lot of trouble.

7. Giving: Giving is a good idea, sometimes, unless it comes from a guilty conscience, a desire for credit or opportunity, to look good, be important, or a desire for control. Many times, there are better ways of doing so - sharing being one.

8. Lusting: Lusting desires things for reasons other than the thing. There is no end to this; if you have this problem, you have a big problem.

9. Hoping: Hoping is when all else fails. This is usually true for good reasons; notice that hoping is when you have ignored those reasons.

10. Despair: Despair is an analytical problem when you finally realize that everything you thought was true is absurd. It happens all the time.

11. The Path of Good Intentions: Shakespeare's quote goes, "The path to everlasting bonfire is paved with good intentions." Be glad you are doing all this work for a different reason.

12. The Seed of Life: The seed of life must be placed in the magic of darkness for the transition to occur. No one can imagine what any transition might mean.

The Land of Clarity

The rules change depending on where you are on the map. In the Land of Clarity, you must answer each question. There is a wall that separates the Grand Illusion from the Land of Clarity for excellent reasons. Especially once you notice you are on the other side.

What is the name of the Gate Guard?

The door is unlocked. You have to figure out what side of the door you are on, whether you should go through the door, whether there are easier doorways, and whether any of this is real.

Where does Power come from?

Power here is typically orthodox traditions. Traditional people know they are elsewhere but are afraid to continue into the Land of Clarity. If you continue into the Land of Clarity, the orthodox people will not like you anymore.

Who is your partner?

Your partner is rarely another person. It might be the reason you need other people. Or it might be the reason why you abandon people altogether.

What is the difference between Good and Evil?

The Lama said there is no difference between good and evil, but choose the good when you have a choice. I suggest that good and evil are just extreme cases of the middle. I suspect neither of these answers will help you much.

What is the River of Life?

Absolutely everything may be alive, including the planet we live on and the universe we live in. If this is the case, no human has the slightest clue about what life might be until we die, and then it is both obvious and too late.

What is Consciousness?

I suspect that everything is conscious. However much we brag about how clever we are, I suspect we are somewhere in the obscure middle. We will probably better understand consciousness in a million years or so.

What is the name of Sanctuary?

There are many sanctuaries, and figuring out where one is can be an essential meditation. Many people spend a lot of time there until they realize it is a resting place for the more difficult part of the pilgrimage.

Who Teaches?

A monk was meditating on a rock when another monk asked him what he had learned.” Not to ask questions,” was his answer. He discovered that the truth is not hidden; it is just deeply unnoticed.

Name the Island.

These are personal islands. Buddhism is an island, as are all traditions, cultures, values, and opinions. Noticing these choices as islands is the hard part.

Name the Boat?

To get from here to there, you often need help. There are many metaphors for this help, faith being a very bad one, though very popular. Whenever it works, you are very grateful.

Who Sees?

When you do something exceptionally stupid, a voice in your head asks - Why might you do such a thing. It is as if someone is watching you live your life. Figuring out where this voice comes from is a fairly difficult meditation. Most people already know that one of the voices is their mother. Figuring out what the original voice and your original face are can sometimes make you a very odd person.

Name the Bridge

The bridge is another way to get from here to there. It is vital to have more than one way to do that. There are many ways to do this, but you must choose one, or it doesn't matter.

Common Ground - What am I doing here?

Common Ground is the most crucial part of the map, though it is not the end. You came here, and you might as well figure out why you might do such a thing. You will hear laughter if you figure out why you came here. The laughter comes from all the people who figured this out before you and all the people who will eventually figure it out. They are a fun group.

What is Serenity?

Many people think this is enlightenment, and they are not far off. Many pilgrims stop here for a while. When you find a serene person, you are probably quite far away.

Who is responsible for the Teachings?

Many people wonder when they will graduate from their meditation practices into something meaningful. All meditation is self-realization. You are through when you say you are through. Also, you are not through until you notice you are through - only then are you through. Also, having the fools consider you no fool is a distinction that is hardly worth pursuing.

Where does Love come from?

Love comes from somewhere; it is still there and has always been there. When you get there, you usually discover different names for it, loving kindness being one. There are very few genuinely loving people. When you find one, gratitude and happiness are generally quite close.

Name the Shadow of Death

The shadow of death is not death, but it will get your attention quicker than almost any other experience. Sometimes there is a sound associated with this experience; it is your butt slamming shut.

Realization

Realization is included because some people will want to meditate there. You can learn many interesting things there, but unfortunately, they are not very useful in everyday life. Realization insights are also quite pervasive, whether we want them to be or not.

Realization is extra, but almost everyone likes it. If you figure all this out virtually, no one will ask you any questions about it, and it is only helpful occasionally, though it can be beneficial.

1. The Hermit Mystic - Many meditators choose this as a final practice. Almost none of these people are in temples, monasteries, or traditional organizations. They leave as fast as they can. They are also quite hard to find, even if you know what to look for. When you find one, they might not talk to you, and if they have a stick, don't sit too close.
2. Perfect Body - Your body is perfect, or as perfect as it will ever be. Your current body has a long history of taking this form, for about 4 billion years. Appreciating your body's limits is helpful. Noticing that these limits do not constrain you is also beneficial. Often, your body/mind is more intelligent than you are. Miscommunication is true about as often as it lies to you, which is most of the time.
3. The Pilgrim Wanderer - This meditation is quite common and takes you beyond traditional temples and orthodoxy. What is expected is that you can get to the places you need to, hear what is not being said, see what is unnoticed, and do what needs to be done. It would be an excellent idea if you could do this without being noticed. If you are noticed, you mostly get into trouble, end up in jail, are misunderstood, and are criticized.
4. Perfect Speech - Perfect speech comes from an integrated mind, body, consciousness, self, caring, and clear awareness. It has also been noticed that if you know the correct answer, all your answers will be clear and understandable. If you do not know the correct answer, all your answers will be wrong.
5. The Teacher Friend - Very few meditators choose to be teachers. Most students know there are very few good teachers. All teachers know there are very few good students. If you find a good teacher, listen to what they

say. If you want to be a good student, do what they tell you.

6. Perfect Mind - All minds are perfect. What has happened is that, over many years, you have been told you are not perfect. The problem is that you believed them. The minds of small children are often good examples of perfect minds. To appreciate your own perfect mind, go back to when you were a child and then value that time.

7. The Graces - Some people have no graces at all; others have them but do not know anything about them. Those who discover their graces are often surprised by how simple and obvious they are. Most of the graces that traditions have are not even close to what graces are. A few people have more than one grace. These are very special people.

8. The Way - There are banners of victory over the typical confusion of the human condition. One is the Way, or the path, or how to get from here to there. Sometimes, this path leads to the top of the mountain, and sometimes much farther. You can see all paths once you see your path to the end. This realization is not as incredible as one might hope.

9. Wisdom - Wisdom is another banner and can be anything. One enlightened person said about a certain kind of wisdom, “It is crazy, but is it crazy enough?”

10. The Limit of Experience - Eventually, ordinary people will not let you be among them because you are such a big problem for them. Being a problem is true even if you don’t say anything or even do anything. If you insist on being about, they will kill you, throw you in jail, discredit you, or put you in a monastery. These conditions are a good time to figure out how to do the invisible meditation.

11. Where do people go when they figure it out? - I have not ever the remotest inkling of a possible hint or the slightest clue of where that might be.
12. Truths and Falsehoods - This is the same place as the Truths and Falsehoods at the beginning of delusion. The Map wraps around itself in many convoluted ways.

Transition

A Missing Domaine within the Tambolian Map

This segment is not included in the 1992 version of the Tambolian Map because I had not completed the Bardo practice needed to make a cogent interpretation of the available symbolism. Fortunately, much of the related symbolism is already on the Map. Some of the problems in organizing Transition were to figure out:

The proper place for Transition is in the lower right-hand corner of the Map, under the current 'Name the Shadow of Death'. The rules and description plaques for the Tambolian Map can be moved to the back of the Map and made more prominent and much easier to read. The structural appearance of Transition includes:

Current Proposals

1. The initial entrance is the mouth of a cave, overlaying the existing pathway.
2. The first numbers (1 through 3) are on the pyramid, representing the ancient mysteries of the inevitability of all transitions.
3. The following numbers (4 through 6) are breaking the cords of Realization, though they are also connected to the *Tree of Life*, which binds us together regardless of our

conflicts.

4. The numbers (7 through 12) are the core insights, portraying a clockwise spiral of separated *chain links* in a golden hue of reflected candlelight.

Proposed Transition Definitions

Twelve segments in the Transition domain portray a mystical (Bardo) pilgrimage. Once entered, this process must proceed from numbers 1 through 12, consecutively, and by a majority vote of participating pilgrims. The transition can be entered by scrolling through the waterfall in the *Land of Clarity*. Getting into Transition is challenging by design, and as a natural consequence, though we all figure it out eventually. Each segment is an *isolated domain* that can be transcended with an awareness of its limitations and insights into whether there is a next or an onward. It's not easy to do; you stop when you run out of next or onward. Absolute investing in any domain constitutes an outcome. These outcomes may be justifications, even an explanation, for why things go bump in the night.

1. Conditioned Consciousness - You are experiencing an enhanced, alert state of consciousness, marked by a premonition that things are about to change and will change dramatically. Being calm gives you an advantage. Fear, resentment, anger, denial, rejection, allegations, and similar attitudes are not helpful. Stupidity, faith, superstition, beliefs, opinions, expectations, and other cultural and spiritual investments are problems that cloud and obscure the moment.

2. Name the Shadow of Death - Name Your Shadow is where to get your attention and is the first test in a Mystical unraveling process. Transition is an extremely

vivid moment, including 100% emotions, 0% intellect, and much more. Wonderment is a good response; fear is not.

3. The Silent Hand - No time, place, or culture lacks a story about the Silent Hand. Martial Arts may be the most obvious contemporary application of the Silent Hand. The Silent Hand tells us the truth - relentlessly.

4. Body - The cords that bind the body to the Tree of Life and other parts of yourself have to be broken in different places. Breaking cords in only one place constitutes an incomplete transition, which happens all the time. Some examples are the loss of a loved one, a sick child, divorce, military service, college, and many more, which are justifiable concerns for various reasons that change the body's conditions, where returning is unlikely.

5. Memory - The cord for Memory needs to be broken from the body as well as from consciousness to be able to go to an independent Memory Depository somewhere! Memories are our neurological accumulation of subjective sense experiences. What Transition is proposing is that all Memories be valuable and universally accessible. What you do is important and memorable; eventually, by yourself - eventually.

6. Self - It's proposed that your body is the gene strategy for making more genes. A possible unintended consequence of this strategy is that the body is also a temporary doorway into a conscious self. While this doorway is open, it is important to use it intelligently and enthusiastically. The senses are how we access the universe. We have only five semi-good senses compared to other living things. Sensations are mechanical and malleable to some extent; use them or lose them. There has been a proposed sixth sense, which is probably true.

What Consciousness is and how to use it is what the Tambolian Map is designed to discover.

7. Wonderment - Wonderment is a childlike quality that includes naivety, gullibility, enthusiasm, excitement, being present, wandering into unexplored places, trying different things, and many other adventures. I propose that one adopt these characteristics – the Buddha did.

8. No Mind, No Body - Meditation is a practice in which being present or subjectively aware is possible without the distractions of the mind or body. We live in *No Mind, No Body* most of the time without noticing or valuing those moments. Some examples of No Body, No Mind are daydreams, fantasy, belief, and many other places. One notices, at transition, that both body and mind are not missed all that much.

9. Unconditioned - I suspect that few people actually reach this level of the Transition domain with any sense of wonder, but I encourage you to do so. The Heart Sutra describes this well: *"...no eyes, no ears, noise, no tongue, no body, no mind, no consciousness and no extinction of it, no old age or death and no extinction of it…"*

10. Willingness to Participate - In order to participate, you should be interested in what you are doing. You are currently living a life. Discovering the question you asked - in order to get here is important. If you know *what you are doing here,* knowing this, almost nothing can disturb your harmony.

11. Truths and Falsehoods - However far you go or do not go, there is a horizon limit. At that limit, there are both Truths and Falsehoods. Figuring out which is which is the tricky part. Up to now, we have mostly gotten it wrong. Be suspicious of anyone who says they have all the answers – especially the Tambolian Map.

12. Why? - At the beginning of the pilgrimage through the Tambolian Map, the condition of balance is presented. Don't you know you are out of balance until you ask the question – Why? If you ask this question, you are a big problem, even to yourself. If you ask this question in the protected environment of the Tambolian Map, it is possible to get insightful answers. The first Mystical rule is - Do not answer questions before they are asked. Rule two is to be nice to one another, including yourself.

Insights

There are many transitions in one's life, some more difficult than others. The final transition is death, which is not part of this process; nevertheless, there are many similarities. The Transition segment serves as the model for the Tambolian Paradox, a fantasy narrative that establishes the application of the Tambolian Map in contemporary stories.

Rules of the Map

The journey through the Tambolian Map is the discovery of the Exit Realities hidden in every niche. A niche is anywhere you happen to be within the Tambolian Map. Exit Realities are insightful doorways to another niche with different characteristics and possibly even more of a problem.

Option 1 – Explain your way out

Every niche has a name. You can sometimes get out by noticing where you are and where you wish to go and explaining how to get there to the other players. You can move to the next niche if 50% of the players approve.

Option 2 – Choose a card from your chosen path

Some cards move you around the Tambolian Map; go to where they tell you. Some of the cards are problems pertaining to your path. You must answer the question or statement. You can move to the next niche if 50% of the players approve.

Option 3 – Roll a random 12-sided action dice and do what it says

The Random Action dice moves you about the map and introduces unexpected insights that can add experiences to the pilgrim's journey.

1. Go to – Name the Gate Guard?
2. Go to – Name the Shadow of Death?
3. Enlightened – you may go to any place on the map at any time
4. Think of something you are on your own
5. Deep in Meditation - forget a turn
6. Go to -Who is your partner?
7. Go to Realization – Roll the dice to find your new niche
8. Go to Delusion - Roll the dice to find your new niche
9. Go to Mystical - Roll the dice to find your new niche
10. Go to Organizational - Roll the dice to find your new niche
11. Go to Personal - Roll the dice to find your new niche
12. Go to Ethical - Roll the dice to find your new niche

Voting

All players have to vote. Anyone with a question concerning your answer is encouraged to ask their question. Thumbs up - means Yes, Thumbs down - means No. If there is a tie vote for the player, the decision is up to the player. I consider this practice the most instructive and essential part of any journey.

Tambolian Map Option Cards

The process information in the Option cards reflects the conditions of that specific chosen path. Though this argument does not convey the insights of this process, reading through the options often helps appreciate the level of sophistication in these oracle traditions.

Mystical (blue)

Go to the Organization Path and roll the dice to find your new niche

Go to the Personal Path and roll the dice to find your new niche

Go to the Ethical Path and roll the dice to find your new niche

Go to Realization and roll the dice to find your new niche

Go to Delusion and roll the dice to find your new niche

Go to Name the Gate Guard

Go to Who's Is Your Partner?

Roll Random Action dice

You got here from there you can get there from here?

Be self-centered

Can thoughts think?

Are all possible things optional?

Where are you going?

Is Wonderment the first step?

Who was here first?

Is everything somewhere?

Where did you come from?

What is your purpose in life?

Why is there darkness?

What does your soul know?

Are we more than we can imagine?

If you had a choice, what would you choose?

Where does your spirit go?

How big are you?

Organizational (Relationship) (red)

Go to the Personal Path and roll the dice to find your new niche

Go to the Ethical Path and roll the dice to find your new niche

Go to Realization and roll the dice to find your new niche

Go to Mystical and roll the dice to find your new niche

Go to Delusion and roll the dice to find your new niche

Go to Name the Gate Guard

Go to Who's Is Your Partner

Roll Random Action dice

Am I overcome by things that don't matter?

What do I fear?

What do I want for myself?

How can I know what is the truth?

What is play for me?

If joy is possible, why am I not choosing it?

What is keeping me from getting what I want?

How old am I?

How do I take care of myself?

If I am not where I am supposed to be, where am I?

If I am only for myself, what am I?

How do I see myself?

Personal (yellow)

Go to the Ethical Path and roll the dice to find your new niche

Go to Mystical and roll the dice to find your new niche

Go to the Organization Path and roll the dice to find your new niche

Go to Realization and roll the dice to find your new niche

Go to Delusion and roll the dice to find your new niche

Go to Name the Gate Guard

Go to Who's Is Your Partner

Roll Random Action dice

Do you know more at the end or the beginning?

Why is there usually resentment, yours or theirs, when you leave the system?

Where does politics come from?

Is this it?

How can you participate in this while still nurturing yourself?

If I am not for myself, who will be?

How were you convinced to be here?

What will happen if I don't do it?

What is present at every new beginning?

Do you deserve the leaders you have?

They are not only bigger than you are. They are eternal

There is always a place for you – do you want it?

Ethical (green)

Go to Mystical and roll the dice to find your new niche

Go to the Organization Path and roll the dice to find your new niche

Go to Realization and roll the dice to find your new niche

Go to Personal and roll the dice to find your new niche

Go to Delusion and roll the dice to find your new niche

Go to Name the Gate Guard

Go to Who's Is Your Partner

Roll Random Action dice

What is your feminine quality?

What is the subtle sound within?

Where do people go when they figure it out?

What is your masculine quality?

The center of the house has an excellent view

Not finishing is worse than not starting

Getting in is sometimes easier than getting out

You must stop to see the details

Where is your mind?

Where does joy come from?

Where is the beginning?

How much does one lie cost you?

The Hidden Lines and Conditions

When drawing any Mahayana mandala, hidden lines appear depending on the initial conditions and the meditation's objective. There are also hidden lines in the Tambolian Map.

The existence and outcomes of these hidden lines constitute another deeper level of symbol-string information. At this level, there is ancient, even Paleolithic, mystical significance. The Sanskrit term for this mystical organization is the *sv-astika*.

Consider the pathway from *Truths and Falsehoods* in Delusion, up through the Tree of Life, across the page to Common Ground, and then up the Map to *Truths and Falsehoods* in Realization. As we usually view information from left to right rather than from lower left to upper right, most people can recognize this as a traditional pathway, however sophisticated, as a single step upward implying a positive, wholesome movement. However, as in most esoteric strategies, there is an alternative path.

This pathway is a mystical choice and has different conditions. Most pilgrimage myths remind us that this choice is perilous, fraught with dangerous transitions, physical death, and mystical powers. Some have suggested it is like throwing yourself into the living darkness of the boundless unknown; other possibilities, meditational skillful means, even fearlessness.

Begin at *Balance* on the Wheel of Life, then go to the description plaque on the right and down to the description plaque on the bottom, which continues onto the right corner of the Map. The plaques contain directions for accessing and managing the information in the Map. Several conditions are depicted in this pilgrimage path. The plaques cover areas of the map, and the information on them is written. Of course, words, or the information in the words, come from somewhere. In this case, it is an oral tradition of the Dzogchen practices, but where did that information come from?

According to Wikipedia, the Sanskrit word *svastika* evolved into the Western term *swastika*, meaning any lucky

or auspicious object, particularly a mark made on persons and things to denote auspiciousness, good luck, or well-being.

It comprises *su-* meaning "good, well," and *Asti,* "to be." *Suasti* thus means "well-being." The suffix - *ka*, meaning "soul," in *svastika* might therefore be translated literally as "that which is associated with the well-being of the soul," corresponding to "lucky charm" or "thing that is auspicious." In this sense, the word is first used in an ancient Harivamsa sutra. The Ramayana does have the word, but in an unrelated sense of "one who utters words of eulogy."

The most traditional form of the swastika's symbolization in Jainism is that the four arms of the swastika remind us that during the cycles of birth and death, we may be born into any one of the four destinies: heavenly beings, human beings, animal beings (including birds, bugs, and plants), and hellish beings.

The most traditional form of the swastika's symbolism in Hinduism is that it represents the Purusharthas: Dharma (that which makes a human a human), Artha (wealth), Kama (desire), and Moksha (liberation).

Another Story of the Tambolian Map

The information uncovered, along with the extraordinary range of the Tambolian Map, is developed in the six-book series of the Tambolian Paradox, and it will be as soon as I finish the manuscripts. How the Tambolian Map was discovered and became a reality is quite another story. I suspect it all started with me pilfering the Longchen Nyingtik Refuge Tree Visualization. This story is one of the themes I included in the *Buddhist Humor* book, Bangkok, Thailand, 2011.

I began formal practices in the Nondro tradition in 1969. I eventually moved into Padma Ling Monastery in the summer

of 1971 with Tarthang Tolku Rinpoche and began formal practices. It was a frenzied time in a frenzied year in the heart of the hippy revolution at Berkeley, California. The Padma Ling Monastery is a converted fraternity house five blocks east of Telegraph Avenue, arguably the most berserk place on the planet. Within a few weeks of living in the basement, in a closet under the stairs leading to the meditation and ceremony room, I decided to acquire the Longchen Nyingtik Refuge Tree Visualization.

I noticed other students had this enigmatic pictograph on their alters. Not familiar with the typical Tibetan protocols in such matters, I snuck into the ceremony room when no one was around, rummaged under the altar until I found the stack of visualizations, and snatched one as clean as the Artful Dodger in any Dickens novel. I shortly discovered that this was a serious breach of meditational and spiritual integrity, but I kept the visualization anyway.

A few weeks later, Tarthang Tolku Rinpoche visited me in my little closet- room. This was not as easy as it might seem. I lived in the basement of a large fraternity house converted into a meditation center. To get to my room, you had to know the right hallways, go through the correct doorways, and navigate around some basement storage, all of which meant about half the journey was in complete darkness, even in the daytime.

We, as students, were supposed to be up at 6:00 am to do the morning practices in the ceremony room at 6:30 am. Tarthang arrived at my room at 5:45 am and caught me sitting in the half lotus, with my altar properly set up, with a candle burning in a proper dish and incense in the proper sand holder, chanting away like a mad mendicant. I'm not sure what he was expecting to find as the door banged open, and Tarthang, being a large man, filled up the closet and then some. He took a quick look around, saw the Refuge Tree visualization, among

other things, and said a “Harrumph” kind of sound, implying, I suppose, no justifiable reason for yelling at me, and banged out again.

For the next couple of years, I mostly stayed at Padma Ling Monastery between trips to the desert. Gyaltrul Rinpoche was also living in Padma Ling at that time. I was his Chopon (temple servant), and I was the same for two other Lamas, DodrupChen Rinpoche and Lama Jigtse. We seemed to get along quite well, and he ultimately tested me on the symbolism of the Longchen Nyingtik Refuge Tree visualization.

I was never sure why no one at Padma Ling or anywhere else seemed interested in this remarkable pictograph. I loved it from the beginning; I was completely fascinated by what eventually evolved into a sophisticated arrangement of symbol-strings-algorithms of abstract Decision-Making protocols and outcome management strategies.

Initially, the Longchen Nyingtik Refuge Tree pictograph appears to be an organization of the historical lineage of the Dzogchen Masters in the form of a refuge tree. This Tree, a possible depiction of the Bodhi Tree at Bodhi-Gaya, India, is an a priori structure and is typical of all Mahayana Buddhist lineage visualizations. Branches are leading to Monks and Bodhisattvas, Yoga Masters, mediators, billowy clouds, banners of victory, an upside-down rainbow, and other peaceful/wrathful deities floating independently here and there. The pictograph seemed artfully stylized, historically complex, and conceptually tedious at first glance. Until I thought about it for a while, then it became infinitely fascinating. An esoteric plan representing my spiritual journey morphed into a mapping algorithm of my conceptual mind, then into a convincing argument for enlightened awareness, and finally into a panoramic vista of the human condition.

This was a completely compelling realization process,

utterly fascinating, addictive, and persuasive. I asked Gyaltrul Rinpoche to test me on this process sometime in 1975. We were in Oakland, California, at the time, and after my explanation, he said that I had passed the test, but I figured it out too fast. I asked him again to try to understand what he meant. Had I actually figured out the symbolism of the Refuge Tree visualization?"Yes," he said, then emphasized, "But you did it *too fast*!" Figuring out the Refuge Tree visualization was easier than figuring out Gyaltrul Rinpoche's answer. To this day, I haven't the foggiest clue about what figuring out something too fast might mean. I was able to unravel this Refuge Tree visualization, which enabled me to pass the Insight Test given to me by the Supreme Patriarch of Thailand a few years later (1980), which, of course, led me to the Forest Monks in northern Thailand and eventually a sunny cave in the Superstition Mountains in Arizona.

Another unusual connection exists between this Refuge Tree lineage visualization pictograph and the Gyaltrul Rinpoche, who came to Berkeley, California, via Belleville, Canada. He came as the official Lama for fifty Tibetan families sponsored by the graciousness of the Canadian Government. Occasionally, I had to take him back there to visit his traditional parishioners. We usually stayed at the hectic home of Nurup Rongue, who is the son-in-law of the King and Queen of Kam, Tibet. (The King and Queen of Kam, Tibet, look exactly like the King and Queen on a deck of cards).

One afternoon, I was asked to take a blanket outside to Nurup's father, Tinzin, who had recently moved into the house. He was sitting under a tree in the backyard. I remember giving him the blanket, then lying beside him and falling fast asleep, which was odd behavior for me. A few days later, Tinzin came into my room and noticed the Refuge Tree visualization. He became quite agitated; he left and brought back his son to

translate his concerns. Tinzin said he was the original artist of this particular Refuge Tree visualization, which he had drawn in Kam, Tibet, about 20 years earlier, and asked how I had come to acquire it. I said that I got it from Tarthang Tolku Rinpoche. He immediately said that Tarthang had stolen it from him in Dharmsala, India. I told them both how I had stolen it from Tarthang. Tinzin's eyes glistened with the most conspiratorial laughter I had heard, maybe ever. We all laughed for a while, then went out for some tea.

The next part of the map discovery was unraveling the Bavachakra (the Wheel of Life), the most obvious symbol of the Buddhist Dharma. Several renditions of this pictographic visualization show the Tibetan Mahayana being the most elaborate. When I first saw this Wheel of Life mandala, I was surprised, or possibly intrigued, by the wrathful deity holding the Wheel of Life, glaring over the edge with a less-than-encouraging expression. I suspect, then, that going over the edge of this visualization process would be a challenge. I spent several years just having a Tanka of Wheel of Life around before I decided that what I had read about the stories and symbolism did not make very much sense, and that was not the original objective of the symbolism. I suspected that the early Buddhists wanted the symbolism to be useful and helpful, and that criterion got lost over the years. So I decided to apply a mapping strategy I was working on as a Physics project, which is a very fundamental science that simply asks: what does an answer look like?

The Bavachakra no longer looked like an answer, but I suspected the real answer was still hidden in all the visual noise. This is also not an unusual problem in Physics. Once I whittled the information down to simple bites, I took it to the local Buddhist scholar. He looked at my translation and announced that it was not scholarly. I pointed out that

the academic translations were incomprehensible, and he agreed that they were, but he still contended that my work was not scholarly. I then asked him if my translation was understandable and possibly helpful. He said that it was, but it was not scholarly. He abandoned his robes a short time later and married one of his students, which I thought was astoundingly and wonderfully non-scholarly.

The entire process unraveled when I was invited to come to Seattle. I was sponsored there by Dr. Eye, a heart surgeon at Swedish Hospital, and his family, who invited me into their home and treated me as family for almost two years. Early on, they asked me to do a weekend seminar and explain to them how I had helped their daughter over some complicated emotional problems she could not handle, along with their very professional colleagues, who could not figure it out either. I told them about remote viewing, visualization, pictographs, mantras, trust postures, and exercises, and several Lama Tales about the funny things that happen to people who have made my lifestyle choices.

Everyone seemed delighted to get this information, but the feedback from Mrs. Eyer, who was also the undisputed leader of the clan, said, "We didn't understand a word you said."

These people were reading *A Course in Miracles* aloud and had gone through the book three times in their house over at least 5 years. The Urantia Book was very esoteric, and all of Madam Helena Blavatsky's works were on their bookshelves, along with most of the contemporary spiritual material available at the time. They even had the author of the *Rune Book* as a guest, and he was an idiot. I was astounded that they didn't understand me. Sally, Mrs. Eyer asked me to choose the simplest topic and make a single seminar out of it, which I did, and it turned out to be the Tambolian Map visualization. I spent the next almost sleepless three months figuring out how

to do it. It was a wonderful time of creativity, imagination, and undisciplined fantasy that any hopeless romantic could have fallen into. The most interesting part was that I hadn't had the remotest clue of what I had figured out. Understanding what I had done took another fifteen years. First, I was reluctant to put everything I knew about the visualization into the pictograph. Actually, the next rendering of the Map will have everything I know about it.

First off, I figured that I had an interesting Board Game. After playing it for a couple of years, I decided that I had a reasonably close approximation of the human mind. Then, after a couple more years, I decided that I had figured out not only the conditions of the human mind but an accurate interpretation of the human condition. This was an unbelievable insight, but what bothered me the most was that I had figured out the enlightened mind in a tantric sense. In this case, it is a mind without barriers. This is not to be confused with nirvana, which is the unconditioned mind. In the tantric enlightened mind, there are conditions that are acknowledged but not separate, such as the Tambolian Map.

Conclusion

There are numerous explanations concerning these numbers. One is that the calculations are not a Factorial iteration, meaning that any combination of conditions and information are not eliminated by use. The outcome cannot be decided using either reductionist or Holistic strategies. It never gets easier or harder. Western strategists have been trying to apply linear, reductionist, and holistic arguments to decision-making since Aristotle and other ancient Greeks, to no avail. These strategies do not work and cannot be fixed.

The arrangement of initial conditions (34 segments) with

the addition of an information content strategy (110 segments) can generate billions of possible outcomes, large but not infinite. The reason solving problems is difficult is that there are so many possible outcomes, both wrong and efficient.

The Background Symbols

Background symbols are an organization of many background objects in pictographs that are commonly ignored by academics and visualization professionals. The Tambolian Map illustrates how the background symbols are contrived, interpreted, and incorporated into the Map's pictography. This pictographic organization is not intended to definitively interpret specific symbols. It is designed as a training resource and source of inspiration for Tambolian Map pilgrims and facilitators to develop their insights and encourage others to be creative in this regard.

As a prerequisite, concerning the background symbols within the Tambolian Map, the domain symbolism, symbol-string algorithms, and pictographic metaphors are how spiritual pilgrims imagine or visualize their subjective selves. The Background symbols, not the pilgrimage paths, are how mystics, shamans, hermits, healers, and other insightful and enlightened people explain and live their true natures. In this pictograph, the background symbols represent the matrix of the pilgrimage path; therefore, they show how spiritual traditions are constructed.

Initial Path through the Tambolian Map

The initial Pathway through the Tambolian Map begins in the lower right corner, behind the instruction plaque, and is an obvious continuation of a path of undetermined origin or

duration. The Path continues through the Map with a single, smaller offshoot into the Land of Clarity, then continues off the left side of the map past the Tree of Life, the Grand Illusion domain.

Any visualized or imagined path is a metaphor for a personal intention choice. Most people never establish an individualized intention. Many people's intentional lives are created superficially or intentionally by cultural values, social conditions, traditional religious doctrine, or specific family values. Other objective motivations include education, travel, physical ailments or limitations, poverty, prosperity, attractiveness, acceptance or rejection, and many different influences. Few people question or reflect on their intentions until a conflict or crisis arises in their lives. At these transitional times, unexpected opportunities can create previously unimaginable options.

This visualized path symbolism encourages those with an individualized intention to see, recognize, or understand the mystical or spiritual options available at any particular moment. An implication is that having an individualized, spiritual, or intentional path does not guarantee insight, enlightenment, or any other outcome. This initial path through the Tambolian Map is not the map's objective but a convenient access strategy.

The Rocks on the Initial Pathway

There is never an individualized intentional path that is a straight line to any place. Every individualized intentional path is littered with unexpected hindrances, surprises, doubts, tragedies, and disasters. Many experienced pilgrims have advised that when on this path, enjoy the experience, smell the flowers, take a nap whenever possible, take your time,

be happy, and do not worry. One name that was attributed to a very small stone on the path was *a hindrance*. One part of meditational practice is how big a stone or difficulty it will take to stop you on this visualized pilgrimage path.

Why does the path go from one side entirely through to the other side?

All intentional paths have numerous characteristics, whether a spiritual pilgrimage, personal growth, financial success, power, conquest, or even personally or historically destructive. Some lead to actual objectives, which are occasionally achieved. Most are just paths going from where you are to some other place. Some paths lead into the darkness of your own true nature, a perilous choice.

If your path leads to your own true nature, you may eventually get to the top of your inside mountain (meditatively known as the excellent Mount Meru). What is noticed is that only a few paths reach the top. If you reach the top and look out into the surrounding environment, you will see that most paths do not even perceive the mountain in its true nature. Other paths slow down or stop for a view, then proceed.

While others begin up the mountain but get distracted or fascinated, go in circles, or just stop partway up. Reaching the top has meditational virtue, but the price is high. What is realized is that very few pilgrims have the opportunity to experience the spectacular view of the center of the unimaginable and astonishing universe, which is sad for the adept.

Why No footprints on the path?

There is a story about a student and a Master. The student noticed that when there are no problems or hindrances, there

are two sets of footprints on the path of time. However, when there are difficulties, there is only one set of footprints.

The Master's insight is that the pilgrim is carried through difficult times. The Tambolian Map suggests that the footprints along the path of time, or on any spiritual pilgrimage, are not easily perceived through traditional values.

Why are there no people on the initial Tambolian Map path?

Most people think we get along with one another, which is why we have societies and cultures. This is only microscopically true. At least for the current historical period, it is obvious that patriarchal cultures are not only a potential hazard for the planet, but they are likely to be terminally catastrophic in themselves. As Plato's Greek Philosopher, Socrates, pointed out 2500 years ago, few of us are even remotely rational. Suppose you consider the enthusiasm we have for superstition and gullibility in traditional orthodox religions and their destructive belief and values. In that case, psychotic behavior might be a closer interpretation of the current human condition. One of the meditational distinctions of a true pilgrim is the observation that everyone is a bit odd except me and thy, and sometimes, I even worry about thy.

The Oracle

Before writing and the pyramids, before hieroglyphs and the petroglyphs, it was a time of the mysterious storytellers and their secret pictographs. These were shared by the old and ancient ones who were trusted and believed because they were the custodians of the mysteries. There were many mysteries: How can you be safe? How do we become good people?

Another was how to get from where you are to where you need to be. The strangest and most mystical memory was: "What am I doing here?" These memories persisted through the Pictographic Maps; they had many names throughout the centuries and traveled far, perhaps to every possible place.

Eventually, the pictograph symbol string in the question, "What am I doing here?" became an Oracle. The Shaman-Healers and the Mystic-Hermits, the Pilgrim-Wanders, and the Teacher-Friends maintained the memory of the Oracle. Oracle time was a time of enchantment and wonder. When the hunters were quiet, the children were quiet, the fire was warm, and everyone could hear. There was a mystery, and the mystery was the Oracle Map itself.

The most recent version of one of the mystical Oracle Maps is still 2500 years old and was hidden in the Mandalas and visualizations of the Tibetan Mahayana practices. It was not translated or appreciated in the West until 1970, when a hidden Mystic discovered it. At that time, this ancient Oracle Map was made fresh again by adventuresome people searching for the next place they needed to go, where the solutions to problems were found, places not hidden but deeply unnoticed. This ancient Oracle pictographic Map is now known as the Tambolian Oracle.

The Tree of Life

Since the ancient Egyptian (Acacia) Tree of Life, it would be more accurate to appreciate that every historical culture has had a Tree of Life as part of its myths, superstitions, mystical traditions, or cosmology than to find a durable culture that didn't use it. Not using the Tree of Life as a mystical structure would be inconsistent. The Mahayana Buddhists used this visualized symbolism and developed it in a sophisticated way,

which is helpful. That this symbolism has been introduced to the Western academic and spiritual community is fortunate. Unfortunately, the original pictograph is traditionally formal and complex, having been compromised by 2,500 years of cultural influences, myths, beliefs, styles, mistakes, and who knows what else, meaning that some of the original information has been distorted. What is also true is that this kind of pictographic memory matrix is astonishingly durable. It may also be true that many of the structural additions and changes over the years were insightfully helpful contributions.

The Tibetan-style Tree of Life symbolism is transcribed into Western symbolism and terms, which is the simplest way to maximize information. It is expected that additions and changes will be made to the Tambolian Map Tree of Life pictograph until it eventually resembles the original Longchen-Nyingtik pictographic visualization.

The Land of Clarity

The Land of Clarity is a name we use to organize both a traditional and an ancient esoteric pilgrimage process. The conditions within this esoteric pilgrimage are so well established that figuring out what orthodox or mystical tradition you follow is simply figuring out in what order all of these questions are expected to be answered. Each question is mystically and esoterically designed to lead to an infinite regress of discernment. Most Masters will expect that your first one hundred answers will be nonsense. There is also an implication that answers to questions have a specific location within a contrived environment rather than linear or hierarchical dependency or expectation. Each question is an independent doorway to expected and specifically insightful outcomes that are also individually relevant.

One Master pointed out that if you understand the question, every answer you give is correct. If you do not understand the question, every answer you give will be incorrect. After reading a student's proposal, one scientist once pointed out, "that it was so bad it isn't even wrong." Most Masters are encouraged when their students simply get it wrong.

Delusion - the roots of the Tree of Life

There is a version of the Egyptian maxim "As above, so below," which holds that trees whose branches reach heaven and whose *roots reach hell*. The Buddhist version implies that if the Grand Illusion is not a sufficient teacher, you are welcome to try Delusion. Occasionally, one can wonder if there are more difficult lessons than delusion. The answer is, of course, yes, and it is at the bottom of the bottomless pit. If you decide to go to the bottom of the bottomless pit, and there is a bottom to the bottomless pit, and you do not want to go there, but if you decide to go there, take your lunch.

The Unidentified Cave in Delusion

We have highlighted three conditional caves within the Delusion symbol string - Lusting, Anger, and Despair. If you think that these are the only problems you can have in delusion, you are being a bit naïve, gullible, stupid, ridiculous, and absurd. I encourage you not to have all these conditions at once. The unspecified dark cave is not just a reminder that there might be more problems to solve, but also an opportunity to do something entirely different. Many things can be hidden there, as in other places within the Tambolian Map. Some of the treasures in this choice can be quite helpful, but mostly, the wisdom in this part of the map is quite expensive.

The Wall that Separates the Grand Illusion and The Land of Clarity.

A wall is a very specific and recognizable barrier. This barrier is specifically designed to separate two completely different strategies (insolated inner spaces) concerning one's journey. What is important is that the rules differ on either side of the wall. The other is that getting in is easier than getting out. In various conditions, barriers are called phase changes, domain differences, transitions, evolutionary expectations, insights, and other possible explanations. I have identified 144 different kinds of transitions in the Tambolian Map, but I expect that there will be many more provocatively inspiring moments to enjoy! Every possible journey through the Tambolian Map is an individual, isolated experience, and there are at least 7 billion permutations in the Oracle section of the map. If you add all the permutations in the Tambolian Map, it may be an undecidable number, though not infinite.

The Ball on the lintel of the doorway to the Land of Clarity

It is not essential to memorize or even remember the definitions and explanations I use in this narrative, because numerous background explanations of the symbols motivate experience and insights. How many symbols or conditions there are that can stimulate extraordinary and helpful knowledge is undecidable. While working on the background symbols, one noticed that the universe seemed to come from somewhere. The ball might be the first original atom, in the Greek sense, as the first or smallest possible thing, and this ball on the lintel of the doorway to the Land of Clarity is where it should be. My intention was much more straightforward. I put it there

because I thought there should be a defined place, a circle in this case, where there was absolutely nothing. In addition, this ball is almost in the center of the Map.

The Mountain behind the Grand Illusions

For most people and much of human history, the visual horizon was the limit of experience and knowledge. This is still true for many people today. Occasionally, someone will travel to that limit, and what is discovered is that there is more, and there is always more. What someone said about science is that as you push the limits, you discover that there is *more and more of more and more.* Although the Earth has a finite surface, humans still have more to explore and discover. Five hundred years ago, in Western cultures, we were constrained to our five senses and Greek linear logic. Then, the telescope was discovered, and craters on the moon and moons around Jupiter caused a sensation, followed by the microscope, which was even more of a problem. What we found was more. There was bigger, smaller, faster, more complicated, longer, shorter, weirder, stranger, and more bizarre. There is no place we have gone, seen, or been where there is no more. Is there more to the Tambolian Map than where you can go, see, and be? If you answer yes, you have not figured out very much. If you answer no, you are not right either. If you laugh, you are closer to the answer than most.

Why is there Snow in the Mountains?

What there is manifests as hot and cold, high and low, here and there, all sorts of contrasts. The contrasts and differences make life interesting, fun, and deadly. Religious traditions, customs, and habitual behavior are strategies that try to

eliminate contrasts and differences. I have been asked to explain what makes a good teacher. As far as I can tell, if anyone says they can teach you something, they are fools. Oddly enough, if you cannot figure this out, it is better to stay with foolish teachers and not wander off to other places, possibly enlightening places, where you would be in the way or at the center of the balance, where you would be a severe problem.

Sitting on or looking at the snow on high mountains might be a sign of enlightenment in a certain way. Sometimes, the difference between contrasts and the same is that both and neither often matter.

The Fire on the Wheel of Life

The middle way is what the followers of Gautama taught as a vehicle to enlightenment. One way this is experienced is through balance, which is in the middle of the Tambolian Map Wheel of Life mandala. Being centered in that balance is another kind of meditation that one has to figure out somewhere along the way. What is also true is that in order to accomplish anything, you have to get out of balance. The degree of imbalance in any given situation is what has to be managed. It will be managed for you if you do not manage this imbalance. Your parents, mostly your mother, and then the culture, society, beliefs, values, authorities, governments, sickness, addictions, and then almost anything and everything you can think of does the managing. At the extreme end is the fire at the edge of the Wheel of Life. If you manage to get that far, merely being in trouble is a fond memory. There is information about this fire, which is costly information. If you figure out the information in this fire, you may not return. Those who do come back are very different.

The faces in the roots of the Tree of Life

There are two faces at the base of the Tree of Life; one of the faces is a man, and the other is a woman. I am not sure which is which. When I pointed this out to Liz, the original artist, she said she was not very good at drawing faces, which seemed true enough. One thing you should remember is that you got here somehow. Blaming your parents is a good beginning, but it is undoubtedly only a small part of the answer. That we exist is an answer to the question. “Where do you go when you have been stupid in non-existence?” I still encourage everyone to be nice to their parents, which is polite, and there are specific responsibilities you have toward them. One meditation is to imagine all your other relatives who were born, lived long enough to have children, and raised them long enough for them to have children. That is a lot of work! Now imagine that you have had children and that they lived a senseless life of indolence and stupidity when they had a chance to do well and possibly help others. Stupidity is a sad thing. So, living a wholesome life is essential to you and the countless generations that had to live and die for you to be here. A humbling fact is that your parents had to be here, and the Earth and the entire universe had to exist before you got here. That is very big, so do the best you can and appreciate the problems you have.

The Sun face

There are several sources of light on the Tambolian Map: the Fire around the Wheel of Life mandala, the Graces, the moon, and the stylized Sun with the Face. Two other sources of light are less apparent on the map. Look for a shadow on the Tree of Life. A shadow on the right means that there must be a light off to the left. There is also the light of your own true nature, which grows brighter and more specific the more

you use and understand the Map. With the light of your own true nature, you can see more details and metaphors in the symbolism until it fills your entire conscious mind. This is not bad since most minds are filled with fluff. What someone said about the Sun with the Face was that it was a metaphor for *willingness to participate*. I thought this was a very good answer. My reason for putting a Sun with a Face in the Map is from Plato's Parable of the Cave. It represents the fire in the cave that illuminates the images we all believe are real, like our actual sun does for our current beliefs and values, while the Graces are the actual realization of one's own true nature, and are much brighter.

Where do People go when they figure it out?

I am occasionally asked where people go when they figure it out, and I have noticed that few, if any, have figured it out other than not being here. This is, of course, not so, and where people go is simply unnoticed until you get there yourself. If you think about maps, they are views of conditions from outside those conditions. When you look at a city or state map, you are looking at it from several miles up into space, even from outer space. It is not a regular place to be, but it is still a place. The Tambolian Map is seen from a distance. At first, you see the map from a vague place, but then you see more details and become more familiar with the environment. Eventually, you will not be separated from the map. Originally, you were out of the Map but not in a very interesting place. The Tambolian Map is a pictograph that organizes options that were otherwise difficult to notice. Therefore, one answer to where people go when they figure it out is within the map itself, rather than looking at it from the outside. They do not have a view of the Tambolian Map; they are the view.

The clouds in the blue sky

The clouds are where angels hide and watch humans doing all the stupid things they think are important. Alternatively, they are a refuge from the sun on a hot day. Some defined meditation as the shade under a tree, a metaphor for protection from the confusion of the hectic present. I thought this was a rather good insight. I suspect the clouds are for contrast and sunsets, purity of thought, or the evanescence of thought and life. I have never been a cloud – it might be something worth considering. Clouds can also be vast and destructive storms, which I interpret as nature's way of getting our attention.

The Animated Tree in Sanctuary

I am a J.R.R. Tolkien reader, and the Animated Tree is an Ent, a talking tree, who was not on anyone's side and could be very dangerous to their enemies. The Animated Tree is also a reflection of the Tree of Life; it is not on anyone's side and kills all its participants, often in unpleasant ways. The Animated Tree also looks at the children who can see and visit this realization of the Tree of Life, and they often do. Children sometimes sit in a tree and are better off for it. There is a good deal of unexplained wisdom one can learn by sitting in a tree, being by a tree, looking at a tree, wishing under a tree, being in the shade of a tree, walking under trees, planting trees, and anything else that involves trees, forests, gardens, oases, and swings in trees over summer swimming holes. Unfortunately, only a few people are very good at doing this, especially as adults.

Again, every enduring culture has a Tree of Life mythology. The Tree of Life is where mystics learn the hidden knowledge through their unforgotten childlike nature. This Animated Tree is able to talk as well. As far as I can tell, almost everything

is smarter than we are because humankind is the first animal capable of creating a sustainable illusion. Part of these illusions is that we think it is a good idea. One of the ways to avoid this illusion is to listen to the trees.

It takes about twenty minutes for a tree to notice you are there and another two hours to have an opinion about it. These things are noticed in very simple terms, which do not have words, but there is information there if you notice.

The Castle at, Where does Power come from?

The Buddha said you do not have to be a monk or nun to become enlightened. He also said not to build permanent temples. If you see one of these temples, especially a very expensive one, be aware that this is not part of the original teacher's teachings. There are many kinds of sanctuaries; I even suspect they have a virtue and make important contributions to one's tranquility. Often, these castles are built to hold treasures of actual value and spiritual significance, though I suspect that they more often contain extraordinary delusions that people seem to cherish and migrate to in vast numbers with astonishing resources and endless hours of labor. In all dogmatic traditions, these efforts are encouraged to accumulate merit, the good graces of god, to live a better life or death, or to have a bigger, more amazingly absurd, ridiculous, useless thing than your neighbors. I pointed out to Venerable Somphong that, when he told me the Stupa at Wat Arun was the tallest Stupa in Bangkok and that no one could build a taller one. I pointed out that it was just a phallic symbol, a man thing, which said that this was a man's place, and the bigger the Stupa you have, the better your supposed virtue. He was appalled at the notion and denied everything. If you look at these places and do not see a phallus, your delusions are humorously extreme. Another fun note is that, in

Buddhism, the Stupa is not a phallic symbol; the Eiffel Tower is not a phallic symbol in France.

Why are there outbuildings at the Castle

Outbuildings are where religious traditions stash stuff they neither need nor want. Sometimes, people fall into this category, not as many as expected. Most People think temples, churches, and other sanctuaries are quiet, tranquil places. I might remind you that there is a reason these places are usually far, far away. This is where you have to face your most complex problems, Mt. Stupid being one of them.

For many sensitive people, even formal sanctuaries are too hectic, political, dramatic, dogmatic, orthodox, traditional, and for all sorts of other reasons, they need or want to be isolated. How some orthodox traditions figured this out is a mystery, but once you realize you need to be somewhere else, there are the outbuildings. It might be interesting to speculate about why we need sanctuaries in the first place; one might be that the ordinary lives we consider normal and reasonable are neither. Another is that none of it makes any sense, including the sanctuaries, outbuildings, and any choice we recognize as a choice. What if life itself is an outbuilding? Someone asked this question: “If a little bit of knowledge can get you into trouble, how much knowledge do you need to get out of trouble?” What if we only have enough knowledge to stay in trouble?

The Forest by the Castle

Biologists suggest that people use genes to make more genes; I think this is truer than not. Allen Turing (1939) proposed that consciousness is a product of complexity and nothing more.

Many trees and plants have more genes than we do and have been around, in various forms, for many millions of years; we have not! Forest ecology is orders of magnitude more complex than we are; actually, the forest, plants, and microbiology are keeping us alive, not the other way around. For mystical and sensitive people who want to figure out why we are having so much trouble here, maybe there is a resource close at hand that can be utilized. Perhaps you will figure out where that might be. Maybe the forest has the wisdom we need; if we diminish it enough, we diminish ourselves.

The three flags on the Castle

The three flags were supposed to be three different colors, possibly representing the changing colors of a candle meditation. Every sanctuary I have attended uses candles for some unexplained, though traditional reason. When asked about the importance of candles, especially in Christian traditions, the answer is typically mumbled nonsense.

In a candle meditation, you sit in a dark place and look at a candle for several minutes, then close your eyes and wait for the secondary image. The object is to keep this image from wandering off. The image also changes colors. The flags represent two of these colors. The outcome of this meditation is to get to the first original flame, which has a specific color, not one of the flags, but was supposed to be. This original flame can consume everything that is put into it without remainder. It is a handy tool to have when you are trying to clean up your inside house. Mt. Stupid and the residue of growing up is in an insane place, time, and culture with contemporary irrational history.

Why the Castle door is black

There are several black holes on the Map: The Castle in the Land of Clarity, the Ethical house in The Grand Illusion, the cave in Delusion, the bottom of the bottomless pit, and behind the question - What is Sanctuary? The original drawing had a cave with a monk sitting at the entrance. I suspect that darkness is a problem for most people and is avoided as much as possible. For me, darkness represents the unknown, unexplored, unnoticed, unappreciated, forgotten, ridiculed, and demeaned, and is, in every way, marginalized by traditions and religious dogma specifically. From a meditational point of view, from an enlightened perspective, everyone, especially Western orthodox traditions, is actually in the dark about what they perceive as true, and anything else is a criticism of those choices, which is also true. In mystical practices, darkness is where you go to figure things out. One example is the Buddha, who attained enlightenment at night, in the dark. Why do monks get up at 0400? Sadly, most monks do not know why they get up at 0400.

Why the door is black into the house of Ethics

One of the meditations encouraged in Eastern mystical practices is cleaning up your inner house, sometimes referred to as the house of the Lord within. I liked this practice and had a wonderful time figuring out fun ways of dealing with all the unexpected conditions I encountered. In Asian mystical traditions, one meditational expectation is cultivating fertile ground. How to do this is included in the house cleaning and is the objective of the practice.

First, you discover that you live in a dark, frightening house. What you have to do is clean up the inside of the house. You notice it is full of things you have collected over the years

and no longer use. One way to do this is to put everything into the *First Original Flame* you figured out in the candle practices. This flame consumes everything you put into it without remainder. You clean out the rooms, especially under the rugs where you have swept things, the closets, the attic, and the basement; then you discover lots of dungeons under the basement. You have stashed your child-like quality in one of these places, which is a very good find. In another, you have stashed death as the only reliable way out of this life, a tough find. Please believe me that death is a desirable choice, especially at this time in your practice - be careful. You have to clean out every one of your hiding places. Then you notice there are ropes and hooks and shelves everywhere. You have these attachments to all of your stuff. You have to get rid of these attachments. Then you unlock and open all the windows and doors and let the air and light in. Then you suspect the house has to go, so you tear it down too. Then you notice that there are roads and pathways to the house that you have to dig up, as well as a garden and a wall around it. Everything has to go, then you can dig up the ground, such that you have an empty field that stretches through your entire mind. This is where fertile ground is located. This is where the Thai practices stop. Mystics plant something in this fertile ground.

The Path splits into two directions at the door to the Land of Clarity.

If the second roll of the dice from the Wheel of Life is chosen, you notice your primary motivation is duality. The Land of Clarity has the same feature. Once you figure out how to get into the Land of Clarity, noting that emotion, deception, and desire are not the only reasons that you decide things, you have a duality issue. You can go in one of three directions: the

Castle, the cliff, or the River of Life. We have a scroll there to help you decide, but this is because you cannot do it on your own. Figuring out the Land of Clarity is not possible from this location. You have to travel to the top of the mountain to determine the limitations and conditions of this choice. Avoiding dualities in your life is a challenge, and they are subtle and more complicated than one might expect. Imagine that you have a choice between two options. At this moment, you have all sorts of other possibilities; for example:

1. You can choose neither.
2. Not notice there are choices.
3. Turning around and going back to where you came from
4. Transforming your awareness
5. Expanding your mind to include all possible choices
6. Appreciate the limitations of any choice
7. Choose both at the same time
8. You can stop and not proceed - a common choice
9. You can ask questions
10. You can meditate and appreciate the moment
11. Laugh, cry, get angry, lose your way, go crazy
12. Dig a hole and bury yourself, which is also a common choice
13. Do nothing – not easy to do
14. Think of something you are on your own
15. In addition, many more

Where the Path ends

The path leads to the cliff at the River of Life. When you get to this edge, what you see is the end of the path and nothing more. All you see is emptiness. This is not a fun moment. First, you decide that you have made a mistake, and this is the

end; there is nothing more, and you have to go back. By this time, it is hoped that you have realized the symbol structure is more complex than first impressions suggest. One Chinese aphorism says, "When you get to the end of the road, stop." This is one of those *Ends of the Road* times. Another insight is that if you stop at the end of the road, you will only learn what others have learned. For meditation, this is unique because this is the only place on the map where this is possible. Think about how difficult it is to find the e*nd of any Road.* Then, imagine what it is like to be there.

Time

The Western academic community has been working on what Time might be for twenty-five hundred years. The Eastern Mystics reached agreement about Time many thousands of years ago; the Tambolian Map incorporates these insights in a subtle way, so that Time is the matrix of the background upon which the images and colors are composed. These Asian Mystics explain that there is only *the present time* and that the past and future are reflections of how big your present is. They also propose that the original Time was an infinite sequence, and that the current universe resulted from breaking it. This breaking has specific conditions that limit the available information. The Tambolian Map has seven domains, each representing a type of information available only in those places and at the right time. You have to go there and be there to access the information. Currently, and coincidentally, the scientific community has described or is considering different kinds of Time, each with information specific to those conditions.

Einstein Space/Time, where time can vary and be determined by your relative speed, and there can be both zero

and infinite time, possibly at the same time.

1. Entropic Time is the second law of Thermodynamics, which is the decay process that is measured by clocks.
2. Feynman Time, which is Quantum time, can move in any direction that seems helpful.
3. Zero point time, a time shorter than a Dirac moment, which is very small
4. St. Agustin Time is experiential but not explainable.
5. The 91 stable elements reside in Enduring Time, which is finite time but unchanging.
6. According to Bell's inequality, Entanglement Time is where time is invariant, no speed, but everywhere at every moment.

It is also important to remember that everything is in constant motion, and that time may be in constant motion as well. There is no such thing as stopping. The movement has two components: speed and direction. Scientists call this a vector. When one meditates, one is encouraged to stop one's busy, monkey mind, but what is actually done is that one matches the speed of one's surrounding vectors, which looks and feels like stopping. People who do not know how to match their surrounding vectors look very busy, out of place, and confused. It is also why yogis and other mystical people look odd!

Subjective Time is what most people understand as Time, as described mathematically in the West by Isaac Newton in the 1660s, and the Time we use for calculus and, for the most part, for everything you see and do in the modern world. Timing is essential and mostly incomprehensible in business unless you utilize the Mystical Time portrayed in the Tambolian Map. Again, the initial conditions determine the most influential timing. To discover the initial conditions, you must be in the

Present Time, and your Present Time must be big enough to include all of the initial conditions. Initial conditions also have vectors where the Right Timing is applied. So, to make self-sustaining business decisions, you have to be in the present time, at the right speed and direction, and big enough to include the initial conditions – easy, no problem, right?

Why does the path go all the way to the waterfall?

The path goes past the waterfall to a cliff. Although it is possible to see the waterfall if you do things that enable you to do so, listening is encouraged. A waterfall in your life is usually a problem. Jumping off the cliff into the waterfall is an extreme response to these problems. Occasionally, people jump off the cliff, which is a very quick jump to the Shadow of Death, through an alligator's stomach if you are dumb. I keep telling people not to go this way, but it is not an occasional choice.

The Waterfall

The Waterfall is a symbolic representation of dramatic changes in your life. Most people are unable to see when they are approaching waterfalls in their lives. Once over the falls, there is nothing you can do but hope for the best. It is also important to listen to how people commonly describe this experience, as if the rug had been pulled out from under me. When mystics go over the waterfall, you mostly hear laughing.

The rocks at the base of the waterfall

There are rocks under the waterfall that you cannot see, but they are there anyway. The object is to avoid them as much as possible. Most of the rocks have names: addictive

behavior, obsession, anger, jealousy, control, dysfunction, and expectations. There are many problems, most of which are hidden. Occasionally, hitting a rock is good for you, a payback of sorts and a blood sacrifice. If you are able to figure out this meditation, you are a very strange person.

The Help bottle

After the excitement and often the tragedy of the waterfall, people ask for divine intervention. This is when you learn to appreciate the minuscule contribution of superstitious belief, religious doctrines, and merit, including cultural values and expectations, which are mindless and useless at this time. Almost everything seems to disappear in the waterfalls of life. However, I expect help when I need it, wherever it comes from, though recognizing it is often difficult. I have noticed that the waterfall is the help I need occasionally, and that paying attention to these moments is a form of meditation. Zen people like this one. In addition, it is helpful to notice that just after the waterfall is a way out of the River of Life into Sanctuary, which is often a good choice.

The alligators

The alligator is a metaphor for the peace/wrathful deities in the Longchen Nyingtik visualization, which is the architecture for the Tambolian Map. Most of the time, these problems do not matter until you poke a stick at them. There are names for these problems, which include lust, anger, stupidity, cultural and social values, fantasy, and everything you take vows not to do. Sometimes, in your meditational practices, you decide that you can handle these problems; you are somehow above or beyond them. If you decide this is true, get ready for the

alligators. If you look closely at the peaceful/wrathful images, you will notice that they have skull necklaces. One of these skulls is probably yours or will be if you think this symbolism is invalid.

Why are there children here asking the question of who your partner is?

After thinking about this question, most adults soon realize that another person is not their partner. What has importance for men, and they are often willing to die for these choices, are religion, nationalism, money, and power. What distracts women are children, security, money, and other things they have kept hidden from men. I have decided this is a sad thing and probably a result of our fascination with the patriarchal social model. I hope that the next time we have an opportunity to choose a social model, we will be more people-focused. Oddly, children often choose, as their partner, their mother or a close play friend, even their dog or cat, always something alive. It is possible that what children learn as they become adults is not very helpful. One of the reasons that meditational practices take so much time is cleaning out most of what you have learned and valued, thought was correct, identified with, and have invested in.

Why are there two coconut trees on Name the Island?

The island is where you go when you decide that there is a special place for you and your expectations and social choices. You are an American or Mexican, wealthy, influential, and unique. You are educated and intelligent, and all of these choices are compared to others' choices.

The two trees represent duality in any choice you commit

to. Duality is a much more complicated realization than the word implies and may be an entirely human invention. Duality includes not just a sense of the other but also an investment in an isolated self. I suspect that Westerners have more of a problem with this than Asians do, but it could just be conditions of application. The idea that we are separate from the planet we live on or our universe is very odd.

Why is there an old man at the question of - Who sees?

In contrast to the woman stirring the pot in the Grand Illusion, there is a wizard kind of man in the Land of Clarity. It is important not to decide that one place is better than another; only the rules change, and both are a little crazy. When the Buddha became enlightened, he noticed that women and children were not the problem.

If you study scientific history, you will remember that modern science began with Galileo's use of the telescope. Men have been trying to figure out what they are looking at ever since. Men have been trying to do that for thousands of years, and more recently, women have decided to do the same thing. An entirely unexpected outcome is that when women look at the same information men have looked at for thousands of years, they see it differently. Most of the problem is that men filter the information through patriarchal filters, as women do with matriarchal filters. It is still possible to wonder if the world we live in is the world we live in.

The Rainbow at - Who Teaches?

When most people look at a rainbow, they think it is fun. It turns out that rainbows are quite astonishing things. Newton (1660) figured out that rainbows are made out of white light

from the sun. The Asians figured this out much earlier and interpreted the information in a very different way. What was so surprising was that all the information we know about the universe is contained in this rainbow spectrum (Fraunhofer lines).

When I talk about Rainbow walkers and Moonbow Walkers, I am encouraging you to explore these conditions from a meditational perspective that is thousands of years old and may offer access to an unreachable domain, using traditional scientific methods. One of the Rainbow practices is to notice that all the information in the universe is already accessible. All you have to do is notice. A scientific analogy goes - if the frequency spectrum stretches across the entire USA, the visual spectrum is the size of a dime.

The Creek from Serenity

In the book *The Map,* I begin with Roger sitting by a creek, looking at the water, trying to figure out what the information is in the water. Eventually, he decides that this creek is one of the universe's veins, leading to the *other there*; there are lots of them. Many myths and yogi meditations include sitting by the water for very good reasons. Sometimes, you have to discover places to go that are reliable as well as consoling. Sitting by a creek is one of those places. The creek on the Tambolian Map comes from serenity, which is a good place to discover. There is significantly more information there, but you have to go there. Of course, this is the fun part. There are questions associated with creek meditations.

1. What is its source?
2. Is there a specific beginning?
3. Where does it go?
4. Is there an actual end? Why is it noisy at the beginning

and quiet at the end?

5. Where does the memory of the creed reside?
6. Why is the water clear?
7. Is calm water always deep?
8. Is shallow water always noisy?
9. And many more

Going to and sitting by a creek is an ancient tradition, and it may be why men go fishing.

The Stairway up the Mountain

Two pathways are drawn in the Map, though they are the same path. The other path is behind the bird on the apex of the Ethical Path. This path depicts the journey up Mount Meru, your own true nature. This path is never straight and has many turns and conditions. Most people think that difficulties are their biggest problems. I suspect that the beautiful and inspiring views and perspectives are as much of a problem. Meditational caves and outcroppings, forest glens, and spectacular waterfalls are much more likely to stop you on this part of the pilgrimage. So, be careful of the lovely places.

Why is there only one Path up the mountain?

I can assure you that one path is quite enough, though there can be as many paths as there are people to walk on. If the investment in living an enlightened life becomes popular, more than one path might be needed. One meditation on this path is walking in the footsteps of the Buddha, Christ, or a Pilgrim Mystic. In Southeast Asia, this is depicted as an enormous, highly decorated foot measuring three meters. One is encouraged to walk with these feet. The objections that pilgrims have are numerous and creative,

1. They are not my feet.
2. They are too big
3. My feet do not look like that
4. I do not have any mystical marks on my feet
5. I am not a very good meditator
6. I do not have permission to use these feet
7. And many more excuses

When the pilgrim reaches the end of all these objections, they step onto the stylized feet and discover that these feet are everybody's feet and that their feet fit perfectly.

The Moon in the Darkness of the Mountain

The Moon is included for several reasons: as a contrast to the sun, as a duality metaphor, and as a regular mystical expression of femininity. I suspect the moon's backside has made an unexpected, unnoticed contribution to mystical experiences. One is a meditative environment uncluttered by the distractions of the Earth; the other is a place to put unwanted experiences. Both are reasonable options.

The three stars

The original intention was for these three stars to be the Belt of Orion, as the home and origin of the Egyptian Duat and an ancient mystical mapping strategy. Still, Elisabeth did not quite get it right. I thought it was fun that she was able to get one of the stars in the shadow of the moon, which would place it somewhere between the moon and us. Artists sometimes miss these technical details, and I did not want to make a fuss about them.

Why the path through the sanctuary does not lead into the sanctuary itself

Sanctuary is essential at the center of the River of Life and must be there to make the River of Life a circle, which conveys a sense of cyclic time. Sanctuary is then a place protected and isolated in a specific way that only your child-like quality can find and stay in. Sanctuary is also where you must go to find your childlike quality. There are other things located in the Sanctuary that must be negotiated, which can be tricky. If you do not need to do these practices, you can bypass them, but you cannot answer essential questions unless you figure out sanctuary. The animated tree is only one of the problematic practices that reside in this sanctuary. How many things you have stashed in your private sanctuary is always a surprise. Some of these surprises are important in your life.

The boat dock at Sanctuary

Getting out of the River of Life is not a simple task. Help is always needed, especially right after the waterfalls. Sometimes, the waterfall *is helpful* but seldom appreciated. The boat dock might be considered a helping hand, or even the Silent Hand extended into the turmoil of life, and often seems that way. The meditation is noticing a helping hand when it is offered and having the insight to take it. This is when spontaneity in your practice is a valuable tool.

The boat dock at Name the Shadow of Death

The Shadow of Death is not death but close. Death is a vast topic and will be organized in an addendum domain, *Transition*, which will be added as soon as possible. The Shadow of Death

is typically information that demonstrates that life is a very fragile experience. In addition, the edge of life is quite close, given that, compared to Death, all life is short.

The graveyard near the question - Name the Shadow of Death.

Death, as a horizon limit, is mostly unexplored. That one might Rest in Peace (RIP) is hopeful but, from a mystical perspective, idealistic. Cemeteries might help remind us of the impermanence of life, of where we come from, and of what we return to. We are made out of Earth stuff and remain so. Valuing where we go is part of the Tibetan Bardo meditation practices, which include the gap between life and death. There are some conditions concerning this gap:

1. It is porous, and everyone figures this out
2. You are not smarter after you die
3. You can talk to the dead
4. Humans are not the only things that die
5. Graveyards are noisy, and crematories are quiet.

The boat dock on Name the Island

Naming this island is how you get off it. Naming the boat is how you get somewhere else; the boat dock is how they are connected. Imagine all the things you are connected to. Take your time. There are lots of them; in fact, there is a connector between you and everything you own, you do, you imagine, and can’t imagine, expectations, fantasies, dreams, relatives, lovers, on and on to the entire universe and everything in it. Attachments are one possible name for the boat dock, though there are many possible names: investments, connections,

obsession, value, networking, love, caring, and compassion. Figuring out these attachments is part of the four-element practice of Earth, Air, Fire, and Water. Most objects and things are simply objects and things until you establish an attachment to them, which is not a good idea. As a meditational practice, healing, health, and vitality often involve managing and recognizing these attachments.

The linked rope in Realization

What binds us as a species is often called the Tree of Life by mystics and other contemplatives. What binds our cultural and social choices and concepts together is different. It is temporal. Thoughts and concepts can be self-sustaining, nurturing, destructive, and, therefore, something. The mind binds Euclidean things, people, and places to temporal concepts, whereas the brain does not. Deciding that humans are the first animals capable of creating sustainable illusions is ancient knowledge. Samadhi practices consider whether these rope links are a good idea. This rope is called the Golden Brad in spiritual pilgrimages and is elusive until you get there; it is just very odd.

The radiation patterns from the Graces

The Graces are not for everyone and are mostly a problem. Plato's Parable of the Cave influenced this location on the Tambolian Map. When a pilgrim leaves the cave and is confronted by unfiltered Absolute Truth, it is quite different. This Truth is not radiated outwards like the rays of the sun but is everywhere, all the time present (a force Field like gravity and magnetism). We propose three specific tracks for one to choose from. What normally happens is that you

will travel on all of these pathways. Some take much longer than others, and there are many more paths and choices than three. It is historically relevant that only the feminine quality can travel these pathways, which is true. Fortunately, we all have both masculine and feminine qualities, and the feminine component in our consciousness best manages the Graces. By the way, women also have to figure out which part of their consciousness is the feminine part, especially in this time and under current conditions, not as easy as they usually expect.

Who is the character in the lower right corner of the pictograph

I do not often include a specific persona in my material because figuring out my persona has been unreliable. I asked Lama Gyaltrul Rinpoche (1972) if I had a big ego, and he said, "No." Having a specific ego is often helpful, especially if you want people to remember you, what you did, and what you do, as opposed to what you think you did and are doing. In any spiritual pilgrimage, the childlike quality was eventually discovered and proved invaluable. How old that childlike quality is will be your spiritual age, and it will not change. I am about eight years old, which is a very good age for a male. That I am wearing a robe and carrying a potted tree is simply a reproduction suggesting that I am odd, an actual mystic, and probably a bit strange.

What is the potted plant on the boy pilgrim?

The plant is a depiction of the Bodhi Tree, under which the Buddha sat during his enlightenment. This tree is also the model for the lineage visualization that constituted the Grand Illusion in the Tambolian Map. The boy monk is a character

in a cartoon strip idea I had with the Tambolian Map artist, Elizabeth Kincaid, which is still a good idea. Many of the cartoon-strip ideas are included in the *Mirth, Myth, and Mysticism* Book, which would benefit from the addition of creative graphics.

Why is the Tambolian Map in a single picture?

Pictographic learning, including yantra, mandala, visualizations, and numerous variations, has been helpful since the Paleolithic period, 30,000 years ago. It is also a convenient way of sharing information and often the only way. Unfortunately, there are numerous ways to misinterpret the symbolism, including cultural filters, education, and historical perspective.

The Tambolian Map is designed as a pilgrimage in a linear process that lacks a specific finish, instead offering layers of insight that unfold through a dynamic interaction with other players and its explicit architecture. The Tambolian Map pictograph is a convoluted matrix that turns back on itself in strange and unexpected ways. The mathematical term for a convoluted surface is Topology, and the Tambolian Map is a single surface commonly known as a Möbius strip. A Mobius strip has only one side, two edges, and horizons. The actual dynamics, or how the map is played, is a Möbius strip in three dimensions and is called a Kline space. The Matrix lattice for the Tambolian Map is temporal and is modeled on a variation of the Kalusa-Kline solution to Einstein's space/time in Special Relativity theory. The realization that people figured out how to do this ten thousand years ago is not appreciated contemporarily; maybe this is a problem. The beginning of the Tambolian Map is Balance, which is independent of the matrix, and where that is located has not been established

scientifically. Most people will not read this far on this topic, and this explanation may not explain much.

Why the River of Life goes in a circle

Someone said we have time, so it doesn't all happen simultaneously. What seems true is that we do not figure out much given the duration of human present time. It is as if the universe encourages us to figure things out, so there is a cyclical component to time, implying that if you do not figure it out the first time, you get to do it wrong repeatedly until you get it right. The cycle of the River of Life includes calm parts, narrow parts, fast-moving parts, and a waterfall, or catastrophe part, with rocks to bash yourself upon, alligators, and unanswered pleas for help until you figure out how to escape this choice. One question the Mystics consider is if there is an alternative to life that might be more interesting. Mystics and scientists understand and appreciate that almost everything is more interesting than life!

Why Sanctuary is in the middle of the River of Life

Because the River of Life is a circle by definition, there is an outside, inside, center, and area or volume. If the center of your River of Life is a point, then you have a very small Sanctuary. If you are more interested, the Sanctuary can be as large as needed, but it must be surrounded by the River of Life. Sanctuaries not bounded by the River of Life can be a big problem. All monotheistic orthodox traditions predicated on the God of Abraham have excluded the River of Life, which is bounded by death and the fear of death, for an eternity in an afterlife - a terrible plan.

The stones at the door of the Land of Clarity

I realize these objects do not look like valuable gems, though many things do not at first. They are there to get your attention if you are paying attention, and the moment you notice, it is an exceptional time and always memorable. What is valuable, and how you recognize such things in your life, is the meditation on Spontaneity. Spontaneity is not mentioned in this version of the Tambolian Map, but it is an unavoidable implication in the application of the pilgrimage. The meditation traditions that encourage spontaneity are Zen and Martial Arts. The insight practice is figuring out what part of your mind can be spontaneous and why you do not include it in your present time, which is a conscious effort.

The History of the Wish-fulfilling Gem

The Wish-fulfilling-Gem is given to you if you inadvertently do something nice for a special person who already has one. The French fairy tale, *The Beauty and the Beast,* is an excellent example of what happens when you do this wrong. Some conditions are problematic when you have the Wish-fulfilling-Gem. One is that you get everything you wish for - everything. You quickly learn to be very careful about what you wish or desire. For example, if you wish for a car, you will, sure enough, get one. This car is costly, with all sorts of unintended consequences: monthly expenses, insurance, maintenance, unrealistic and unsustainable image, and family obligations that take time and energy. Wishing can become very expensive. What you actually needed and should have wished for was transportation between here and there, and that can be anything.

The History of the Wheel of Life

This depiction of the Wheel of Life is from the Tibetan Mahayana tradition and legend, which holds that the Buddha himself created the first Bhavacakra. The story of how he gave the illustration to King Rudrayana appears in the anthology of Buddhist narratives called the Divyavadana. As might be true of many visualization processes and the Tambolian Map, it is an adaptation of an earlier oral tradition or a complication of several meditations that simplify a specific complicated insight. This visualization is used in the Tambolian Map as an Oracle, which is neither traditional nor ordinarily available to the secular public. This meditation is typically applied as a philosophy of organizing conditions and information. This is in contrast to a less accurate view of a rigid cause-and-effect explanation of the human condition.

The History of the Tree of Life

How the symbolic image of a Tree of Life goes back in our history is undecidable, though disseminating this image throughout the world's cultures more than twelve thousand years ago is quite likely, though not academically established. Very early writings from Babylonia and Anatolia, including the Egyptian chronicles, might be the most reliable. In Egyptian Mythology, in the Ennead system of Heliopolis, the first couple, apart from the dualities of Shu and Tefnut (moisture and dryness) and Geb and Nuit (earth and sky), is the pantheon of Isis and Osiris. They are said to emerge from the Acacia tree of Iusaaset, which the Egyptians consider the Tree of Life, referring to it as the "Tree in which life and death are enclosed."

Over thousands of years of trade and the dissemination of cultural ideas, this symbolism is likely to have been

incorporated into every nomadic oral tradition. The fact that early Buddhists adopted this symbolism as a specific lineage visualization is helpful because it has been passed down for 2,500 years, unaltered for the most part. Some other systems that have endured include the Kabbalah, Norse tales, and the Persian Epic of Gilgamesh. However, none of these traditions has had the historical endurance and diverse applications of the Tree of Life in Buddhist symbolism.

The History of the Land of Clarity

The Land of Clarity is a Meta-level participation in the Tambolian mapping strategy and is hidden behind the Grand Illusion if you use an insight meditation. It is not possible to portray this feature in this kind of presentation, so I put it on the side. What also changes at the wall are the rules in the Land of Clarity, as they do in other parts of the Map. Some of the structural symbolism is a variation of the Egyptian mythology of Ma'at, an area that encompasses Truth, Justice, and Order, as well as the place *"Where people go when they figure it out."* The Duat is an agent of regeneration. The Doorway symbolism is from Kafka's existential story, *Before the Law*. The River of Life is almost a universal symbol of power, transition, forgetfulness, and dramatic change. I put the River of Life in a circle because it seemed a good way to do it, though it is also quite close to the Buddhist idea of impermanence and the seven levels of oceans, mountains, and continents that circle the base of Mt Meru. The island of Sanctuary is in the middle of the River of Life, which is where all sanctuaries must be. The path up the mountain is the meditational journey of your own true nature, not an easy practice. One criticism is that this is not a very good representation of this practice, and I struggled with the symbolism and settled on the meditation "*Walking in*

the footsteps of the Buddha." An unusual practice, though the steps are always golden if you do the practice correctly.

The Meditations of Common Ground

Common Ground is not in the Land of Clarity, though it is the only way to get there. The first Common Ground is discovered internally or conceptually; dreams often help. It is an application of the insight that - *you have to believe it before you can see it.* Once Common Ground is obvious, then there are many possible objectives. People who have discovered this place in their meditations establish many helpful organizations. Because this concept has so many choices and applications, figuring out what you are doing here is helpful. Helping others is a choice, though the *Pathway of Good Intentions* is best avoided. Another choice is noticing that *everything is just as it should be*. These people normally disappear into the mountains or wilderness, and you never see them again. I use the image of the Earth as a common ground symbol. It is a representation of the mystical Earth that is touched by enlightenment, saying, "I am here." Meaning that they had escaped the illusions created by the matriarchal catastrophe, and that we are currently in conflict.

The Silent Hand

How ancient the Silent Hand's symbolism might be is a good research topic. Everyone knows what you are talking about when the Silent Hand is mentioned, but it still seems impossible to explain, understand, control, use, or avoid. I asked Ven. Somphong about the Silent Hand, and he said, "I have no idea, but when it was present, it was best to *pay attention*." One way to experience the Silent Hand is to tell

your mother a lie and then watch what happens.

The Scrolls are doorways to different parts of the Map.

Occasionally, one needs directions. Often, directions are misleading, wrong, inappropriate, confusing, or dumb. There is a Grook (a poetic aphorism) that goes - *Shun advice at any price; that is what I call good advice.* Following the directions given on the Tambolian Map is helpful, but only initially. As soon as you are able to appreciate the symbolic structure of the Map, the scrolls will be just scrolls.

Rainbow Walkers

If you can imagine when the Earth was forming out of cosmic dust and at the settling down stage, some four and a half billion years ago, water in the oceans, lakes, rivers, rain, streams, and dripping here and there, along with the mountains, valleys, hills, hollows, and outcroppings, were the only witnesses. The interaction of these elements and conditions resulted in natural sounds, unfiltered light, clouds, wind, and, occasionally, quiet and serene emptiness. For much of the age of the Earth, this was the norm, unexpected and unnoticed, even today. The outcomes of these elements are the sunbeams, shadows, rainbows, and moonbows, and what they might mean is mostly unnoticed. If you are wondering about such things, there is information there, both ancient and obscure. Rainbow Walkers are daytime walkers, and when you meet one, be respectful because they know very ancient things.

Rainbow walkers are a sorority of the feminine, and access is achieved only in this way. Fortunately, we are a composite of masculine and feminine qualities; integrating them is a tantric realization that sometimes grants access. To be a

Rainbow Walker is to know how to create life. However, once one knows how to create life, one automatically knows how to destroy life, which is an insightful meditation. This is a very difficult practice for the men (the twenty-one Tara practices), but not as easy for the women as one might expect.

Moonbow walkers

Moonbow Walkers are, of course, a nighttime practice. The moon is considered feminine in Western mythology, which I suspect is true. A very sneaky way for men to access the mystical feminine is to follow a moonbeam to its source. One condition for doing the Tara practices, at least in the Tibetan Vajrayana tradition, is to do this practice between 2 AM and 4 AM, the quietest time of the night. One of the more secret pagan myths is that the feminine quality is portrayed as a White Bat, a nighttime flyer. In addition, the Tara practice is almost exclusively a White Tara meditational practice. One insight of the Moonbeam practice is that it is an unlocked back door to the feminine mysteries.

Sunbeam walkers

When the Sun comes from behind a cloud, one can notice possible changes. A clear day is when there is a single sunbeam. The Egyptians honored the Sun God Ra as the creative power. However, the Sunbeam Walker meditation is not specifically the creation of life but the creation of all possible things. The first realization of insight for a Sunbeam walker is wonderment, and the first step is not lying, not even to yourself. The next realization is noticing that not finishing is worse than not starting.

The hidden Treasures in the darkness

At the center of the inside house of Ethical, behind the pillar of opportunity, is a dark doorway. Darkness in Western mysticism is often seen as bad or even evil. The mystical insights hidden in the darkness are treasures that the traditionalists and orthodox religions are justifiably concerned about, for very good reasons. Several dark and mysterious places in the Tambolian Map lead to treasures. Some of these treasures are quite expensive. Where these dark places are located is a good clue to their costs. Normal-looking dark or mysterious places are often the most costly.

The Hidden Lines within the Tambolian Map

There are all sorts of hidden lines in the construction of the Tambolian Map, which form the matrix or lattice in which the specific domain and symbol string algorithms are constructed. Learning some helpful things is possible when you stumble over one of these lines. If you can follow one of these lines to the source, you will discover many things that most people would consider dangerous. One of these dangers is paradox. Combine these two statements - The following statement is true, and the preceding statement is false. Another is infinite regress; for example, two mirrors facing one another. The most amazing hidden line leads to the child-like quality, absolute truth, and the unconditioned other side.

The shadow on the right side of the Tree of Life

There are six obvious sources of light in the context of the Tambolian Map: the setting or rising sun, the moon, the Graces, and the ring around the Bavachakra. The shadow on the side of the Tree of Life implies that there are many other sources of

illumination. One is the light of one's own true nature, insight, and enthusiasm that leaves a trail but no shadow.

The leaves on the Tree of Life

The Leaves on the Tree of Life are just leaves until you pick one. If you decide to do this, prepare for a dramatic adventure.

The Three Birds on the Roof of Ethics

This mystical house has had several names during the creative process, Ethics being one of them. This inside house is more than ancient; it is spiritually pervasive and has had similarities to numerous mystical traditions, few of which we have any information about. The Egyptian Duat says, as above, so below, but what that excludes is the inner temple, which they knew in astonishing detail. A possible extended aphorism might be, *as above, so below, inside, outside, and forever.*

Our white bird's contribution was to dramatize what occasionally happens. One bird on the right is wondering what all this might mean. The bird on the left had decided to jump off, and instead of falling, it flew and discovered it was a bird. This was different from any of its possible expectations. The bird at the apex has returned from somewhere but is not talking, especially to humans. The white bird is depicted in ancient pre-dynastic Egyptian symbolism as mystical feminism and, in contemporary paganism, as a white Bat, a secret. The Pagan people get quite nervous when you know such things.

The Elemental Practices

The elemental practices of Fire, Earth, Air, and Water are part of the hidden lines symbolism within the Tambolian Map. The elemental practices are ancient meditational insights handed down by many cultures from both the East and West mystical and philosophical traditions.

These elemental practices are related to the four arms of the traditional Savastica. Tranquility is a fifth element at the intersection point where the four arms meet. These meditations are also known as Fertile-Ground practices. They are valuable practices.

Fire

The fire meditation consisted of looking at a candle. Find a quiet, dark place and bring a long-stem candle with a flame isolated and easily seen. Look at the flame for 30 seconds, then close your eyes. Eventually, a secondary flame appears.

Meditation is managing this secondary image. Often, it wanders off to the side. It takes a while to keep it centered, which is possible, but you need to keep looking at the candle and then close your eyes to find the secondary image. Often, it changes color and size. There is an end color at which the flame stabilizes and does not wander. This is frequently an intense blue color.

This meditation should take you to the first original flame. The condition of this original flame is that it consumes everything one puts into it without remainder or consequences.

The practice is to clean your inside house by putting all your stuff into the flame. The process is to open all the doors and windows of your inner house and air it out. Then, please put all the litter and junk you have collected throughout your life into the flame. Then clean out all the closets, attics,

basements, storage lockers, garages, cabinets, and every other place you usually stash things.

Cleaning out the obvious is not the end. A dungeon is hidden in your basement; you need to find it. Open all the cells and let everything you stashed out there be. Often, this is a challenging practice, especially when you discover that you have imprisoned many things you both love and admire. Let it all go!

When your inner house is free and clean, you get to go outside and clean up all the attachments that you have had to all this stuff. These look like pathways, driveways, roads, bridges, tunnels, ropes, cables, strings, and any other possible attachment idea. Put it all into the flame. Once the inside of your house is clean, and the outside of your house is clean to the uncluttered ground, you have reached the meditational insight of Fertile Ground. This is where all skillful meditation begins.

Earth

What precedes the Buddha's Earth-touching posture is a visualization that involves imagining a root extending from your body to the earth's center. First, sit on the ground comfortably and think of yourself as rooted to the earth, not just your body but your mind, ego, values, expectations, fantasies, history, and anything else necessary to you.

If you include your arms as a generational insight, imagine one arm as your mother and all her relatives, tracing back to their distant beginnings. Then have the other arm be your father and all his relatives, tracing their distant beginnings. The practice here is, how far back is that? Also, imagine all the work it took to produce all those relatives that had to be born, live to adulthood, have babies, and support them to adulthood, so you could be born and do this meditation. If you

don't do the best you can, was all this work worth the effort?

Now, let that root extend through the earth to the center of the earth. Before you get to the center of the earth, imagine its history; where did the earth come from? Why is it here? Why are we here as a product of the earth? Then, imagine the Universe the Earth is in.

Air

Breathe in... Relax...then wait; easy to explain, but difficult to do. Most people breathe in and then breathe out right away. This is not how the practice is done. You have to relax at the top of the breath in such a way that the breath comes out naturally, but not too far, so you don't have to breathe in right away.

Relax around the vitality of the breath, and then wonder where that vitality comes from. Why is the breath so important? If you don't breathe, you lose consciousness quickly and die soon after.

Remember, there are two places where breathing activity is not present. That is at the top of your breath, turning from breathing into breathing out. The other is at the bottom of your breath, where it turns from breathing out to breathing in. The mystics know these places are meditational windows. The top window is a view of where you might go after you die. The bottom doorway is where you came from before you were born; compelling windows, one might note.

Water

Imagine a huge reservoir of water above your head, with a valve that lets you control the flow of water onto your head. Allow a single drop of water to fall onto your head, and then imagine it falling through your body: first through your head,

then the chest, stomach, hips, and legs, and finally falling a long distance into another reservoir, where it makes splashes and ripples that extend out into the unknown darkness. Then do it repeatedly until you are clean of all the things water can clean. Increase the water flow through your body until every drop of water in all the oceans in the world has passed through you and then returns to where these oceans came from.

Tranquility

Tranquility is a word and an idea that has multicultural appeal. It is conceptually achievable without a formal lineage, which is also an expectation. Achieving Tranquility might be similar to formal meditational practices, but it is not an expectation. For example, the word Enlightenment has all sorts of historical implications and social expectations that make attainment unrealistic or even unattainable. This is not what the Buddha said, but what all the Asian religious traditions say.

The Mahayana traditions of Vajrayana and Zen suggest that one can be enlightened in a single lifetime, but only through their exclusive traditions. Currently, there seems to be no specific set of circumstances that defines the Enlightenment in any tradition. However, they often have obscure names like Arhat, Yogi, Terton, Kempo, Abbot, or any term other than simply ‘enlightened’.

Buddhist Mystics contend that Enlightenment, depicted by the Buddha’s Earth-touching posture, is when any human conditions do not influence one, be it life or death, social status, yoga austerities, other people’s opinions, or any other cultural or social expectations.

The Buddha’s encouragement of the middle way of balanced integrity is definition enough for living an enlightened life. There is another condition that does have

an attainable expectation of balanced integrity, and that is Tranquility. I, of course, will contend that Tranquility and Enlightenment are similar enough to be indistinguishable even to an erudite initiate. However, suppose one thinks of the conditions associated with Tranquility. In that case, it is quite a sophisticated idea because it is rare and because one can notice Tranquility in oneself and others without it being exclusive.

Ψ•

Appendix

The Tambolian Map Numbers

(for the truly obsessive)

Often, numbers put the magnitude and relevance of events and conditions into perspective. The Buddha said that the initial cause was indecidable and that conditions were necessary. He proposed the Bavachakra as a model for the magnitude of these conditions. The Bavachakra I use is from the Tibetan Mahayana tradition and has uniqueness from that history and application. Changing the explanation within the specific segments is possible, but the segments remain constant.

The Tambolian Map

The first segment is a single pictograph that includes observable conditions and information.

The Bavachakra

4 Initial conditions
12 Dualities
6 Environment
12 Chain links
34segments

The Grand Illusion

4 Domains
12 Organizational
12 Ethical
12 Personal

12 Mystical
52 segments

The Land of Clarity

18 questions
3 direction scrolls
21 segments

Delusion

12 segments

Realization

12 segments

Transition (next edition)

12 segments
144 segments

The number of segments in the Bavachakra is 34, but the permutations, or actual influence, are (4x12x6x12 = 3456) possible conditions that are comparable at any time. According to rational logic, deciding which of the finite conditions might have caused any specific outcome would be difficult. It is essential to describe an additional implication to this process: the absence of a specific decider and an omniscient perspective. The Buddha said there were only conditions, not conditions, and an operator, or deity, god, peaceful-wrathful spirit, authority, law, social value, or any other infinite mother or omniscient influence. Once the initial conditions are decided, the information in those conditions is decidable. The number of possible permutations of the information in these conditions is,

4 Pathways
12 Organizational
12 Ethical
12 Personal
12 Mystical
12 Delusion
12 Realization
12 Transition (Next Version)
18 Questions
3 Direction scrolls

(4x12x12x12x12x12x12x12x18x3 = 7.73 billion) This total is a huge number, but it is not infinite!

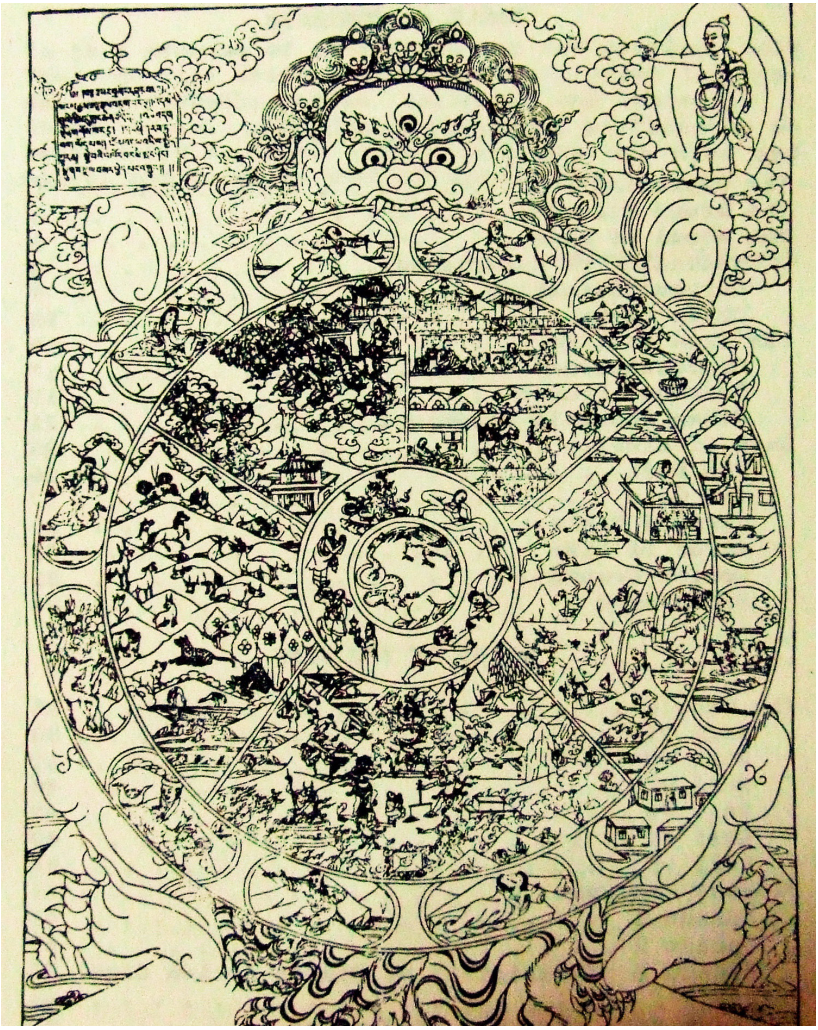
Conclusion

There are numerous explanations concerning these numbers. One is that the calculations are not a Factorial iteration, meaning that any combination of conditions and information are not eliminated by use. The outcome cannot be decided using either reductionist or Holistic strategies. It never gets easier or harder. Western strategists have been trying to apply linear, reductionist, and holistic arguments to decision-making since Aristotle and other ancient Greeks, to no avail. These strategies do not work and cannot be fixed.

The arrangement of initial conditions (34 segments) with the addition of an information content strategy (110 segments) can generate billions of possible outcomes, large but not infinite. The reason solving problems is difficult is that there are so many possible outcomes, both wrong and efficient.

The Tibetan Visualizations

The Bhavaha 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



Ψ•

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.

Y•

Ψ•

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 then 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.

Syntopicon

This Syntopicon is an adaption 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 Bhikku.

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

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