

*A Juggernaut of the  
Non-Dual View*

ULTIMATE TEACHINGS OF  
THE SECOND DRUKCHEN,  
GYALWANG JE

BY TONY DUFF  
PADMA KARPO TRANSLATIONS

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## 49. Also, Gyalwang Je said ...

What is known as “Kālachakra” has three parts: outer, inner, and other<sup>232</sup>.

Outer Kālachakra is described like this. “Time” is one year. “Cycle” is the two journeys, South and North<sup>233</sup>, and in each of these journeys there are six months making twelve and in each of those a division into waxing moon and waning moon results in twenty-four. Each of those additionally divided up into fifteen gives three hundred and sixty<sup>234</sup>. The reason for calling this “Kālachakra” is because that kind of approach makes a Time Cycle of one year or a Time as-many-as-there-are-kalpas Cycle—hence the name.

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<sup>232</sup> Generally speaking, outer Kālachakra refers to the external world and the astrological calculations that are made with rational mind because of understanding the outer world’s interdependent relation with the inner world. Inner Kālachakra is the inner world of the body and the breaths and how that system works. Other Kālachakra is the system of relying on the maṇḍala of Kālachakra to progress through the stages of meditation to the ultimate meaning. Kālachakra is generally translated as “Wheel of Time” but here is it very clear that it means “Cycles of Time”.

<sup>233</sup> ... of the sun apparently moving north and south in the course of one year ...

<sup>234</sup> ... days in a year based on a lunar calendar for the months.

Inner Kālachakra is described like this. The collection of breaths taken in one complete night-day is “Time”. “Cycle” is taught as the two journeys, right and left<sup>235</sup>, and these each additionally are the six great shifts’ equal and unequal paths to give twelve great shifts which, by the nature of dividing the shifts into half shifts, is shown as twenty-four sides<sup>236</sup>. Each of those also is assessed as having fifteen parts so that each of sixty breaths having like that what is labelled a small day-night of three hundred and sixty, and so on, there is a complete Time Cycle of one day. Because of that kind of cycle or because living creatures cycle in that kind of way, it is called Time Cycle or “Kālachakra”.

Other Kālachakra is described like this. When of development and completion stages it is connected with development stage, it is connected with the purities: the complete purity of outer and inner time comes as the single kāya; the complete purity of the two journeys comes as the two feet; the complete purity of the outer and inner twelve shifts comes as the twelve shoulders; the complete purity of the sides<sup>237</sup> comes as the twenty-four hands; the complete purity of greater and smaller day-and-night comes as the three hundred and sixty joints, and so on. In the completion stage, “Time” is all phenomena being one in the essentiality which is unchanging bliss and that having the excellence of all superficialities starting with the two journeys of method and prajñā, the six limbs<sup>238</sup>, twelve true meanings, and so on is “Cycle”. Additionally, it says in the tantra,

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<sup>235</sup> The breath coming and going from two nostrils, left and right.

<sup>236</sup> This has a profound inner meaning; the same talk is thoroughly laid out in the text by Karmapa Rangjung Dorje called *The Profound Inner Meaning*. “Sides” here means “specific parts”.

<sup>237</sup> ... as mentioned in Inner Kālachakra above ...

<sup>238</sup> ... of the six-limbed yoga in the completion stage of Kālachakra ...

These, sealed by the three existences, are one cycle  
which is the single arising of the conqueror's bliss.