

D.K. and Kalachakra

by David Reigle, *The Beacon*, Jan.-Feb. 1991

Many students of the Alice Bailey writings will have by now heard of Kalachakra, since "Kalachakra for World Peace" was the theme of the last two large public Kalachakra initiations given in the west by the Dalai Lama of Tibet. These took place in Switzerland in July of 1985, and Los Angeles, U.S.A., in July of 1989. There is considerable evidence, which will be somewhat elucidated below, that D.K. was one of the foremost Kalachakra masters of Tibet; that approximately three-fifths of the Kalachakra system's subject matter was treated of in his various books in English written with the help of Alice Bailey; that much of this treatment consists of what were previously oral teachings and which consequently greatly augment the existing (but untranslated) writings of the system; and that with the current coming out of this system with all its practices we will have the hitherto secret technical tools to powerfully implement the plan for planet earth, which includes world peace. Some observers already see a link between these Kalachakra activities and the political transformations of six eastern European countries within a short span of months in 1989.

Kalachakra is known in the Buddhist tradition in which it has been preserved as the teaching of Shambhala. D.K., in his last book, pointed out that the teaching on Shambhalla was the most important of all the newer truths which he transmitted.¹ Kalachakra, by legend coming from Shambhala, is historically considered to be the latest development of Buddhism's esoteric teachings. Yet in many points it differs markedly from any other Buddhist teaching. My own interest in Kalachakra was generated fifteen years ago upon reading Nicholas Roerich's references to it as the teaching of the future, equating it with his

“Agni Yoga.” In his book, *Shambhala*, he writes: “This Teaching of Kalachakra, this utilization of the primary energy, has been called the Teaching of Fire. The Hindu people know the great Agni—ancient teaching though it be, it shall be the new teaching for the New Era. We must think of the future; and in the Teaching of Kalachakra we know there lies all the material which may be applied for the greatest use.”² Nicholas and Helena Roerich were responsible for founding the Agni Yoga Society, and publishing several books, including one titled *Agni Yoga*.

D.K. speaks of Agni Yoga as the coming “yoga of synthesis,” thereby providing another name for the Kalachakra yoga, which is to gradually supersede bhakti and raja yogas. But he says, “In the book *Agni Yoga*, some of the teaching to be given has filtered through but only from the angle of the will aspect. No book has as yet made its appearance which gives in any form whatsoever the ‘yoga of synthesis.’”³

In 1985 for the first time, a book on Kalachakra was published in a western language. Not just one, but three books on Kalachakra appeared that year, all in the English language.⁴ Do any of these give the yoga of synthesis? Kalachakra is such a vast and comprehensive system of teachings, that a normal-sized book in English can deal only with some aspect of it, such as two of the three do, or feature some of its salient points, as the other one of the three does. It is also a system given primarily in terms of symbols, rather than in clearcut statements with detailed rationale, like we are used to in the West. Thus from these three books alone, it may not be possible for us to get a clear picture of the Kalachakra yoga, or even to fully ascertain what the Kalachakra yoga is.

The basic text of the system is the *Kalachakra Tantra*, first of the Books of Kiu-te, which latter are spoken of in Theosophical literature as the source of the stanzas of Dzyan given in *The Secret Doctrine*.⁵ The *Kalachakra Tantra* is largely unintelligible without its voluminous commentary entitled *Vimalaprabha*. Both were originally written in Sanskrit, then translated into Tibetan. Even though these texts are now available, they still await English

translation. From a study of these original texts, we see that the Kalachakra yoga can be viewed broadly as the overall study and practice of the system, or more specifically as its generation stage practices, or as its completion stage practices, the Kalachakra “six-limbed yoga.”

Viewed in the former manner, the Kalachakra system consists of three parts, termed outer, inner, and other, presented in a system of detailed correspondences. Outer is a detailed presentation of the cosmos, the macrocosm, including our planet earth. Inner is a detailed presentation of the human being, the microcosm, including its subtle bodies and energy systems. These two together comprise the “basis to be purified.” Other is a detailed presentation of the Kalachakra mandala, the initiations permitting its use in meditation, instructions on how to correctly visualize it with its symbolic inhabitants, and all the associated mantras. In brief, the Kalachakra mandala is a cosmogram representing the outer and inner worlds in idealized form, i.e., as they should be, free of imperfections. The Kalachakra yoga then, in broad terms, is meditative practice utilizing the correspondences presented in the system to allow the meditator, the microcosm, to identify with the macrocosm, and with their idealized form in the Kalachakra mandala, for the purpose of purifying the microcosm and the macrocosm.

About the yoga of synthesis, D.K. says, “It sounds like a redundancy to speak of union through synthesis, but it is not so. It is union through identification with the whole—not union through realisation or through vision. Mark well this distinction, for it holds the secret of the next step for the personalities of the race.”⁶ As has been seen, exactly this is the Kalachakra practice, and it is also exactly this that distinguishes Kalachakra from other systems. D.K. forewarns us of the difficulty of learning the new yoga, “The mode of training will be no easy short cut to the goal. Only the intelligent can attain it and only coordinated personalities will be eligible to the teaching.”⁷

Viewing the Kalachakra yoga more specifically as the system’s completion stage practices, the “six-limbed yoga,” a very interesting comparison with D.K.’s six stages of building

the Antahkarana can be made. This is a large and complex subject requiring much research into the Sanskrit and Tibetan writings. D.K. has said that, “Today, the true teaching of meditation and the construction of the bridge of light between the Triad and the personality are the most advanced teaching given anywhere.”⁸ Should there be sufficient interest in this comparison, perhaps some findings can be published in a future article.

The intent of the present article is to bring up some points which, when seen together, indicate D.K.’s connection with Kalachakra. An early book said about D.K., “He is profoundly learned, and knows more about the rays and planetary Hierarchies of the solar system than anyone else in the ranks of the Masters.”⁹ This is precisely the subject matter of “outer” Kalachakra, the only part of the system which could be openly discussed, according to Tibetan tradition. [2005 note: This sentence is inaccurate and misleading. It is not the planetary Hierarchies of the solar system that is the subject matter of “outer” Kalachakra, but rather the planetary movements in the solar system, and other such astronomical matters.] In another place, D.K. foretells that, “A very interesting period will come about the year 1966 and persist to the end of the century,”¹⁰ concerning the centennial effort of the Lodge. It is perhaps no coincidence that the year 1966 marked the first publication of the *Kalachakra Tantra* outside of Tibet, opening up scholarly access.¹¹

Recalling the fact that D.K. considered the teachings on Shambhalla to be the most important of all the newer truths he transmitted, a few more items on Shambhala from the Kalachakra literature will be of interest. The capital of the country of Shambhala is the town of Kalapa. To the south of Kalapa, in a sandalwood park, the king of Shambhala constructed a permanent Kalachakra mandala of great size. There he gave the Kalachakra teachings to the sages of Shambhala and initiated them into its practice, or sadhana.¹² Similarly, in recent centuries the Panchen Lamas of Tibet constructed each year at the private retreat attached to their residence (said to be the seat of the secret school of the Masters of the Wisdom¹³) a large

Kalachakra mandala, and were known as the foremost promulgators of the Kalachakra teachings. This tradition has been carried on to the present day by the Dalai Lama and his private monastery, Namgyal Datsang.

The above material in conjunction with D.K.'s information on Shambhalla underscores the importance of the Kalachakra teachings for the world. If Shambhalla is the physical (etheric) plane outpost of the planetary logos, the Kalachakra mandala existing there is indeed the blueprint for our planet. It is for this reason that the sages of Shambhala perform its meditational practice, or sadhana, to implement the plan on earth.¹⁴ Now, for the first time in history, these extremely sacred teachings, with all their power, are coming out to the world.

It can easily be seen what potential lies here, both for good and for evil. That is why this system has always been so carefully protected. Please do not attempt its practice without receiving the Kalachakra initiation, an absolute prerequisite, which safeguards both the practice and the practitioner. This is no trifling matter, and the publicly given Kalachakra initiations should not be regarded as mere external ceremonies which are no longer needed by new age disciples. D.K. could not give the specific meditation forms and mantras of the Kalachakra system before this essential element was in place and functioning in the world. Even now the detailed instructions for practice remain unpublished, but are available to practitioners who have received the Kalachakra initiation.

NOTES

1. *The Rays and the Initiations*, by Alice Bailey, p. 251.
2. *Shambhala*, by Nicholas Roerich, 1930, p. 28.
3. *A Treatise on White Magic*, by Alice Bailey, p. 429.
4. These are: *A Commentary on the Kālacakra Tantra*, by Geshe Ngawang Dhargyey, "restricted to those who have received the Kālacakra initiation," on Kalachakra practice; *The Kālachakra Tantra: Rite of Initiation for the Stage of Generation*, by Tenzin Gyatso, the Dalai Lama, on the

Kalachakra initiation; *The Wheel of Time: The Kalachakra in Context*, by Geshe Lhundub Sopa, Roger Jackson, and John Newman, a collection of articles.

5. See: *The Books of Kiu-te, or the Tibetan Buddhist Tantras: A Preliminary Analysis*, by David Reigle, 1983; and “New Light on the Book of Dzyan,” by David Reigle, in *Symposium on H. P. Blavatsky’s Secret Doctrine: Proceedings*, 1984.

6. *A Treatise on White Magic*, by Alice Bailey, p. 429.

7. *Ibid.*

8. *The Rays and the Initiations*, by Alice Bailey, p. 122.

9. *Initiation, Human and Solar*, by Alice Bailey, p. 57.

10. *A Treatise on Cosmic Fire*, by Alice Bailey, p. 753.

11. *Kālacakra-Tantra and Other Texts*, edited in Sanskrit, Tibetan, and Mongolian, by Raghu Vira and Lokesh Chandra, 2 parts, New Delhi, 1966. In 1985, the same year the three books in English on Kalachakra were published, an improved Sanskrit edition of the Kalachakra Tantra also came out: *A Critical Edition of Śrī Kālacakratantra-Rāja*, edited by Biswanath Banerjee, Calcutta.

12. See also: *Kālacakra Research Publications, No. 1: The Lost Kālacakra Mūla Tantra on the Kings of Sambhala*, by David Reigle, 1986.

13. *The Secret Doctrine*, by H. P. Blavatsky, Adyar ed., vol. 5, p. 391.

14. See also: *Kālacakra Sādhana and Social Responsibility*, by David Reigle, unpublished. [2005 note: now published, Santa Fe: Spirit of the Sun Publications, 1996.]

[The foregoing article was written by David Reigle, and published in *The Beacon*, vol. 54, no. 1, Jan./Feb. 1991, pp. 23-25, with the slightly variant title, “DK and Kalachakra.” This online edition is published by Eastern Tradition Research Institute, copyright 2005.]