

In verse 131, “Time’s Circle” is a literal equivalent of the Sanskrit term *Kalachakra*, which is the name of one of the initiatory rites in Tibetan Buddhism but also refers more generally to the concept of cyclical time. The image of the kalachakra or Circle of Time is roughly equivalent to the Medieval and Renaissance European image of the Wheel of Fortune. The latter is an emblem of the constantly fluctuating reality in which we live, with one set of circumstances continually succeeding another. The Wheel of Fortune in the tarot cards (Trumps Major number 10) is a typical Western iconographic image of this archetype. Another is the Buddhist *bhavachakra* or Wheel of Becoming, which depicts graphically the Buddhist concept of “dependent origination,” that is, the causal chain that produces misery in life and constantly repeats itself.

The Yogi of “Time’s Circle” can probably be understood as anyone who is trying to attain wholeness (the goal of Yoga) within the fragmented and ever-changing circumstances of this world. To do that, we cannot set ourselves apart from the world as a hermit or an ascetic who rejects the world and the body. Instead, we should follow the example of the Buddha, who, after he attained enlightenment, went among people, teaching and ministering to their needs. This concept is set forth in verses 131 to 134.

Those verses also contain a number of glosses and a note to clarify some of the terms used in them. In verse 133, the “silent Self,” to which we as a personality must be united, is glossed as the *atma* or ultimate Self in us:

Gloss 12. The Higher Self, the seventh principle.

And correlatively, our “Shadows” are the physical-bodily personality, or rather personalities, since all of us have more than one persona with which we face the world:

Gloss 13. Our physical bodies are called “shadows” in the mystic schools.

In verse 134, the “Lion of the Law, the Lord of Mercy” is identified in a note as “Buddha.” *Āranyaka*, literally “pertaining to the forest or wilderness,” denotes one of the four types of Vedic scripture, the others being the Vedas themselves, which are hymns or mantras, the Brahmanas or guidebooks for performing ritual sacrifices, and the Upanishads or spiritual and philosophical treatises. The *Āranyakas* were allegorical and meditational works intended especially for ascetics who had retired to the forests; the term is also used, as