

THE SPHERE OF WISDOM

From a teaching by Geshe Wangchen on enlightened activity as explained in The Uttaratantra, on 3rd May 1985 at Manjushri London Centre, edited by Andy Wistreich.

Even though not inherently existent, from within the sphere of enlightenment arise the qualities of Buddha's holy body, speech and mind, which have infinite qualities. From the sphere of the dharmakaya also arises the enlightened activity of Buddha. This is like space because it has no physical limitation and no points of contact, yet whole planets and galaxies can exist within its sphere. Within the sphere of dharmakaya, Buddha's holy activities manifest. There are six basic elements from earth through to consciousness. Thinking in terms of the formation of the universe, first comes the physical basis of the elements, and then the arising of the inhabiting sentient beings. Evolution develops from the space element; the elemental particles - earth, water, fire and wind - arise from space, and on disintegration return to space.

All living beings have mind, the element of consciousness. Thinking of the arising of a planet, we have an external cause, space, from which the physical world arises, and an internal cause, consciousness, from which the sentient beings arise. In the evolution of such a world system then, we have the space and consciousness elements simultaneously. Therefore when our bodies disintegrate, we have both the disintegration of the material elements into space, and the absorption of the element of consciousness.

The explanation according to the Kalachakra Tantra goes above that to a category beyond consciousness - the sphere of wisdom. It speaks of two types of wisdom. The inner wisdom is the mind of clear light and the external wisdom is voidness itself. In this explanation, when the karma of this life is exhausted, the consciousness dissolves from gross to subtle levels and gives way to the sphere of inner wisdom. The internal physical elements dissolve to space and finally into the outer wisdom sphere, namely suchness itself. This is why they say that the basis of the external environment (the body, constituents, elements etc) is suchness, or emptiness of inherent existence itself.