

5. The result of meditation on emptiness

This is explained by some¹²⁶ as follows:

1. Benefit of self
2. Benefit of others

1. Benefit of self

1. Pacifying attachment
2. Pacifying suffering

1. Pacifying attachment

1. The non-establishment of the eight worldly dharmas, the objects of attachment
2. Ending conditioned existence, which depends upon these

1. The non-establishment of the eight worldly dharmas, the objects of attachment [460]

9.151

**What is there to gain and what is there to lose
Of things which are, in this way, empty?
Who exists to respect me,
Or to despise me?**

9.152

**Where do happiness and suffering come from?
What is there to be joyful or miserable about?**

In relation to the eight worldly dharmas:

- Not being gained or lost corresponds to the emptiness of gain and loss.
- Not being respected or despised corresponds to not being praised or criticized.
- Happiness and suffering are named explicitly.
- Joy and misery corresponds to being famous or infamous.

2. Ending conditioned existence, which depends upon these

**When I try to find reality itself,
Who has craving and what is there to crave?**

This is a general point that ultimately the one who has attachment and the object of attachment itself are not established.

Without going into a detailed explanation, the next lines explain that the span of life, with its happiness and unhappiness, is not established:

9.153

**When analysed, what lives in this world
And what can die in it?**

The objects of direct happiness in the future are not established:

What can arise ...

The objects of intense attachment right now and those in the past which are subsequently recollected are not established:

... and what has ever arisen?

Loved ones are not established:

What friends or relatives are there?

In summary:

9.154

**All is like space.
May we come to fully understand this.**

Being empty, may one understand this and may people who are like oneself also understand this.

This concludes the analytical instructions. The next verses concern instructions on unification with compassion.

2. Abandoning suffering

Here it will be shown explicitly that if emptiness is not realized, suffering arises and hence it is implicit that when emptiness is realized, suffering is ended. The suffering from the non-realization of emptiness has two parts:

1. An introductory summary of the visible sufferings
2. The invisible sufferings of other lives

1. An introductory summary of visible sufferings

**For those who want happiness,
The causes of conflict and excitement**

9.155

**Create intense disturbance and hysteria.
We are tormenting, fighting and arguing with one another,
Cutting and stabbing one another.
By such nonvirtues, we endure great difficulties.**

Those who have not realized emptiness but want happiness have great difficulties in just getting by, with terrible sufferings in this very life. Why are virtuous actions so difficult? Because of nonvirtue. In what way? [461] By the cause of conflict with enemies, anger and intense malice are created. From that comes fighting, arguing and cutting and stabbing one another. Thus, nonvirtues arising from anger are accumulated. By the cause of excitement towards friends, when one is with them, hysteria, fighting and arguing develop and when one is not with them, misery develops. Thus, the nonvirtues which arise from these are accumulated.

2. The invisible sufferings

1. The sufferings of the lower realms
2. Continuously experiencing suffering
3. Not knowing that one is suffering
4. The kinds of suffering which will be experienced

1. The sufferings of the lower realms

9.156

**Having enjoyed so much happiness,
In happy rebirths again and again,
After death, it ends, and one suffers,
Falling into torment for a long time.**

Having had happy rebirths again and again, one falls from them. When? At death. Where does one fall to? To the unbearable sufferings of the lower realms, which are difficult even to think about. For how long? For a long time.

2. Continuously experiencing suffering

After escaping that suffering, will there be no more suffering? Alas! One will continue to experience suffering. In dependence upon the five types of rebirth, one will constantly experience attachment to saṃsāra. Why? There are five main causes:

1. The roots of suffering have not been pacified
2. One does not have the means to dispel it
3. There are many obstacles
4. It is difficult to rely on the supports
5. It is difficult to abandon its causes

1. The roots of suffering have not been pacified

9.157

**Within conditioned existence, there are many precipices,
For there is no truth in it.
Where there is conditioned existence, there is no reality,
For they are incompatible.**

There being no reality means that, since there is no wisdom of realizing suchness, grasping at existence is not pacified, so the root of suffering is not pacified. Why is there no wisdom of realizing suchness? Because of its incompatible condition, i.e. the existence of its opposite. What is that? The many precipices of affliction by suffering. They are the effects, while non-truth—the obscuration of ignorance—is the cause. [462]

2. One does not have the means to dispel it

9.158

There is no way to truly exemplify
This unending ocean of unbearable suffering.
It is where we lack strength.
It is where life is short.

9.159

It is where we are worn out, striving to live and get by,
Where we are exhausted by hunger and sickness,
Where we sleep and where we cause harm,
And where we meaninglessly associate with the childish and
with friends.

9.160

So life swiftly passes by without any meaning,
And a remedy is extremely difficult to find.
How can we find a way
To dispel habitual distraction?

Why can we not dispel it? Because the remedy—the antidote—is extremely difficult to find and because of disturbing and mistaken habitual distractions. Why is the remedy difficult to find? Because our exertion for it is weak, so we are lacking in strength, and this opportunity is unstable, so life is short. Why are there habitual distractions? Because we are worn out by striving to live and get by, exhausted by hunger and sickness and because we pass our time meaninglessly with sleep and harmful things and are occupied meaninglessly with childish people and friends, so this life passes by without meaning.

3. There are many obstacles

1. Outer obstacles
2. Inner obstacles

1. Outer obstacles

9.161

**It is where demons are striving to cast us
Into the great lower realms.**

In conditioned existence, demons are striving. For what purpose? To cast us into the lower realms. [For example], the demon Kāmadeva fired his flower-arrow at Queen Padmavati and so forth.¹²⁷

2. Inner obstacles

**It is where overcoming doubts is hard
Among its many mistaken paths.**

With incorrect views and doubts, one clings to one's doubts about the paths of perfection.

4. It is difficult to rely on the supports

9.162

An opportunity like this will be difficult to find again,

After transmigration from this life, such an opportunity will be difficult to find again. There will be no return of the eight freedoms and the five endowments of oneself will be difficult to find.

**And the presence of Buddhas will be extremely difficult to
find.**

The five endowments of others will also be difficult to find.

5. It is difficult to abandon its causes

It is difficult to escape the river of defilements.

It is difficult to escape the river of attachment, craving, views and unawareness. Therefore: [463]

Alas! The suffering just goes on and on.

3. Not knowing that one is suffering

The point here is that the childish are suffering but they do not know they are suffering. This main point is followed by an example. The main point:

9.163

**Although the sufferings are intense,
Some cannot recognize their own misery.
Alas! It is only right to feel pity
For those who dwell in the rivers of suffering.**

Suffering without knowing that one is suffering is the suffering of karmic formations, in which one does not know one is suffering. The example:

9.164

**This is like, for example, bathing again and again,
And then stepping into a fire again and again,
Proclaiming one's happiness,
While being in immense pain.**

Bathing and then entering a fire is explained by the author of the *Great Commentary* as someone being submerged in painfully cold water and then, wishing to be warm, stepping into a fire.¹²⁸ Others say it is a reference to an actual yogic practice of certain tīrthikas.

4. The kinds of suffering which will be experienced

9.165

**So, carrying on as if
There were no old age or death,
They are first subjected to death
And then fall into the unbearable lower realms.**

Those who assume they will not grow old or die will die and be reborn in the lower realms. Thus, if one has not realized emptiness, those sufferings will arise but, if one realizes it, they will be prevented.

2. Benefit of others

1. Pacifying suffering

2. Pacifying attachment

1. Pacifying suffering

9.166

**When will I be able to pacify
 These unbearable fires of suffering
 With a rain of accumulated happiness
 Falling from clouds of stored up merit?**

What is the means to pacify suffering? It is the rain of one's amassed happiness. From where will that rain of happiness fall? From the clouds of merit that one has well created.

2. Pacifying attachment

9.167

**Having fostered the non-conceptual
 And devotedly accumulated merits,
 When will I show emptiness
 To those lost in conceptualization?**

Who does one do this for? For those who are lost in conceptualization. From what cause will their benefit come? From reliance upon the non-conceptual—the accumulation of primordial wisdom—and from devotion to the gathering of merit—the accumulation of merit.

According to this explanation, the dispelling of the sufferings mentioned above [v154c-165] refers to the benefit of self. This explanation does not fit the root text in one respect. [464] For one who has not realized emptiness, does the 'suffering' refer to suffering experienced by self or by others? If the former, verses 166-7 also refer to one's own suffering, so they are part of the section on the benefit of self. If the latter, even if dispelled, v154c-165 refer to the suffering of others, so should not be included in the benefit of self. Therefore, the sections on the non-establishment of the worldly dharmas and ending conditioned existence together comprise the result of realizing emptiness and what follows concerns the benefit of others, which goes from v154c through to v165 in accord with the previous explanation, then dispelling suffering is v166 and the means to dispel it is v167.



PART V

THE SUBSEQUENT RESULTS

