

Huntington, Emptiness of Emptiness,
p 169

(102) Negation of the possibility of an afterlife implies the presence of a mistaken belief in the self as a quality of intrinsic being, which is then attributed to the object of knowledge. **128**
This is so because, in this case, [belief in the ultimate reality of the material elements of] the body and belief [in the self as a quality of intrinsic being] both derive from the same source. **129**

(103)**130** We have by now accounted for the way in which the material elements do not exist, insofar as the preceding discussion constitutes a general refutation of production-whether it is self-production, production from another, production from both or from neither. It is clear that the elements do not exist, even though they were not specifically mentioned.

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128. "Object of knowledge" = the material elements.

129. According to Candrakirti, when one negates the possibility of transmigration and assumes that the present material world is the only reality, he elevates the physical body to the status of an ultimately real entity. If the material elements of the body are intrinsically existent, and consciousness has its origin in these elements, then this is simply another way of positing the existence of a real (transcendental) self. The philosophical view which negates the possibility of an afterlife has, in this case, its foundation in the concept of intrinsic being associated with the material elements. Therefore, in holding such a view one tacitly postulates the existence of a real, intrinsically existent self within the elements of the physical body. Strict materialism (or rationalism) is in this important respect no different from idealism, for both positions are founded on presuppositions of an essence (ātman) supposed to provide everyday experience with meaning and structure, and both have failed to see through the constraints of our natural interpretations and associated observational languages.

1 30. Cf. SBS, fol. 2 1 (p. 391):

bhiitiini tiini na hi santiyathii tathoktam siimiin yata/t svaparato dva yatai ca janma I
ahetukam ca khalu yena purii nieiddham bhiitiiny amiini anuditiini na santi tasmiit I