

Madhyamaka in Abhidharma śāstras: The case of *Tattvasiddhi of Harivarman

Summary

There are only few, very short and passing references on Madhyamaka (or generally Mahāyāna) philosophical standpoint in preserved Abhidharma treatises (e.g. in Abhidharmakośabhāṣya, Abhidharmadīpa and *Nyāyānusāra). The only exception, to some extent, is *Tattvasiddhiśāstra (Chengshizong) of certain Harivarman who probably belonged to Bahuśrutīya school and lived in 3-4 CE. In IV. 143-151 he discusses four wrong doctrines about the nature of the real (sat) one being the doctrine of non-existence (abhāvavāda). The argumentation that he puts in the mouth of his opponent in favour of non-existence of things strongly resembles standard Madhyamaka „reductio ad absurdum“ method (prasaṅgavākya). In my presentation I will try to show that the major Harivarman's source for his account on Madhyamaka argumentation were not Nāgārjuna's works, but those of his pupil Āryadeva (especially *Śataka) who probably did not live long before Harivarman. I will also try to point out that the criticism of Madhyamaka's argumentation and standpoint put forward by Harivarman is a typical one, occurring again and again in Madhyamaka treatises and being answered there.