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of the Tibetan
dialectical system is to
be continually placing
every philosophical
system at risk" (58) and
he praises the "real
world creativity of
thinkers working with,
through, and 'beyond'
the [logical] forms" (p.

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263). Such statements describe the debate practice at its best and may appear naïve out of context. Liber

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Yaroslav Komarovski,
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textual analysis that it
misses that vital social
practice will necessarily
fail to capture what
most identifies this
philosophical culture,
which has its roots in
ancient South Asian
society.

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Abstract. Chapters 4-9
are the most important
part of the book. Here
Lieberman displays his
interpretive skills to the

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In Lieberman's words,
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the orderliness "in and of Tibetan debating," which is missed by Formal Analysis and by Tibetology, "is an orderliness which the debating Tibetan scholars produce, maintain, and exploit for investigating the nature of reality and for placing into formal statements their own ideas of 'universal

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truth." (2004: 28):4

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7th century), (Tibetan:

འཇམ་དཔལ་ལྷན་པོ་ལྷན་པོ་; Wylie:

chos kyi grags pa), was

an influential Indian

Buddhist philosopher

who worked at Nālandā.

He was one of the key

scholars of

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epistemology in
Buddhist philosophy,
and is associated with
the Yogācāra and
Sautrāntika schools. He
was also one of the
primary theorists of
Buddhist atomism.

~~Dharmakīrti — Wikipedia~~
Buddhist logico-
epistemology is a term
used in Western
scholarship for pramāṇa-

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vāda (doctrine of proof) and Hetu-vidya (science of causes). Pramāṇa-vāda is an

epistemological study of the nature of knowledge; Hetu-vidya is a system of logic.

These models developed in India during the 5th through 7th centuries.

The early Buddhist texts show that the historical Buddha was familiar

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