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SANSKRIT TEXT OF ... page 449
note 1 E.g., Stcherbatsky (Buddhist
Logic, p. 133), '...the Buddhists
were always obliged to defend
themselves against the stricture
that there is in their outlook no
place [sic] neither for Bondage [sic]
nor for Deliverance, since the Ego,
the Agent who could be bound up
and then delivered does not exist at
all'; cf. Wayman ('Buddhist

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Dependent Origination', p. 198), 'If the dharmas are not ours, then, whose are they? Or, if the dharmas do not come from us, then, whence

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... Robinson (1957: p. 294) holds

that Stcherbatsky (1927), opened a productive period in Madhyamaka studies. Schayer (1933) made a

departure into the rules of inference employed by early Buddhist dialecticians and examines the

Catuskoti (Tetralemma) as an attribute of propositional logic and

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