In a recent paper, “The Nature of the Madhyamika trick,” *(Journal of Indian Philosophy 2007)*, CW Huntington accuses Richard Hayes, Tom Tillemans, Richard Robinson, Graham Priest and me of distorting Nagārjuna’s and Candrakirti’s views through the use of logic and rational argument as hermeneutic devices. He accuses us of misattributing to them a commitment to rational argument, and of misusing logic in reconstructing their positions. He characterizes Prasangika Madhyamaka as anti-rational, and argues that we tame it beyond recognition, following the Svetantrika path of Bhāvaviveka. I defend the use of logic and reason in interpreting the work of Nagārjuna and Candrakirti, and show that the radical content of Prasangika Madhyamaka consists precisely in its rational defence of anti-foundationalist metaphysics and epistemology.