



# FPMT In-Depth Meditation Training



## IDMT Year 3: Appendix

Version: 30 April 2026

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# 1. The Seven Limb Prayer

1. **Prostration** – The act of homage through body, speech, and mind to the Buddhas, bodhisattvas, and noble ones, establishing respect as the basis of practice.
2. **Offering** – The presentation of material, mental, and imagined offerings, functioning to accumulate merit and counteract miserliness.
3. **Confession** – The clear acknowledgment of non-virtuous actions done by body, speech, and mind, undertaken with regret and resolve to restrain.
4. **Rejoicing** – The conscious appreciation of virtue, whether one's own, others', or that of Enlightened ones.
5. **Requesting to Teach** – The petition to the Buddhas and masters to turn the Dharma wheel, ensuring the continuity of instruction.
6. **Requesting to Remain** – The plea that realized beings not pass into final nirvāṇa, maintaining their presence for the benefit of disciples.
7. **Dedication** – The directing of all accumulated virtue toward the attainment of complete awakening for oneself and others.



## 2. Shamatha

### Buddhaghosa

#### Five hindrances

1. **Sensory desire:** covers all degrees of selfish desire, longing, attachment, and clinging. Its characteristic is grasping an object. Its function is sticking, as meat sticks to a hot pan. It is manifested as not giving up. Its proximate cause is seeing enjoyment in things that lead to bondage. Here it refers specifically to sensory desire.
2. **Ill-will or hatred:** comprises all kinds and degrees of aversion, ill will, anger, irritation, annoyance, and animosity. Its characteristic is ferocity. Its function is to spread, or to burn up its own support, i.e. the mind and body in which it arises. It is manifested as persecuting, and its proximate cause is a ground for annoyance.
3. **Sloth:** sluggishness or dullness of mind. Its characteristic is lack of driving power. Its function is to dispel energy. It is manifested as the sinking of the mind. Its proximate cause is unwise attention to boredom, drowsiness, etc.  
and...

**Torpor:** the morbid state of the mental factors. Its characteristic is unwieldiness. Its function is to smother. It is manifested as drooping, or as nodding and sleepiness. Its proximate cause is the same as that of sloth. Sloth and torpor always occur in conjunction and are opposed to energy in effort.

Sloth is identified as sickness of consciousness, torpor as sickness of the mental factors. As a pair they constitute one of the five hindrances, which is overcome by initial application (investigation, vitakka).

4. **Restlessness:** this agitation has the characteristic of disquietude, like water whipped up by the wind. Its function is to make the mind unsteady, as wind makes a banner ripple. It is manifested as turmoil. Its proximate cause is unwise attention to mental disquiet.  
and...  
**Worry:** a worry or remorse after having done wrong. Its characteristic is subsequent regret. Its function is to sorrow over what has and what has not been done. It is manifested as remorse. Its proximate cause is what has and what has not been done (i.e. wrongs of commission and omission).
5. **Doubt:** signifies spiritual doubt, from a Buddhist perspective the inability to place confidence in the Buddha, the Dhamma, the Sangha, and the training. Its characteristic is doubting. Its function is to waver. It is manifested as indecisiveness and as taking various sides. Its proximate cause is unwise attention.



## The Seven Awakening Factors as Antidote

1. Developing out of well-established **Mindfulness**:
2. **Investigation of dharmas**: meaning includes both 'investigation' into nature of subjective experience and 'discernment', correlating the experience with the teachings of the Buddha. Contrasts with **doubt**, which arises owing to the lack of clarity about what is wholesome and unwholesome. It arouses:
3. **Energy (joyous effort)**: related to putting forth effort and qualified by the attribute 'unshaken'. To be applied with continuity (parallels 'diligence'), it can manifest both mentally and physically. It stands in direct opposition to **sloth and torpor**. Leads to the arising of:
4. **Joy**: a non-sensual type of joy, such as the one experienced during absorption attainment. It counters **aversion**.
5. **Tranquility (pliancy)**: Related to physical and mental calmness and therefore a direct antidote to **restlessness and worry**, but also to elation from earlier progress with investigation. Leads to a happy state of mind, which in turn facilitates:
6. **Concentration**: Arises because of development of calmness and lack of distraction. It counters **desire**. The culmination of awakening factors comes with establishment of:
7. **Equanimity**: A balanced state of mind resulting from concentration and well developed satipaṭṭhāna, when the meditator is capable of dwelling 'independently, without clinging to anything in the world'. Rather than neutral feeling, it refers to a mental attitude of balance, detachment, and impartiality.



## Asanga

Hindrance	Antidote
Unserviceability <sup>1</sup>	Faith (trust)
	Aspiration
	Effort
	Pliancy
Forgetting the instruction	Mindfulness
Laxity and excitement	Introspection
Non-application	Application
Overapplication	Non-application

### I. The Five hindrances

#### 1. Unserviceability

A mental factor which, through its own power, causes procrastination with respect to cultivating concentration:

- Unserviceability of neutral activities is putting off meditation by engaging in neutral activities such as sleep or gardening.
- Unserviceability of attachment to bad activities is thinking about negative things such as one's enemies rather than cultivating concentration.
- Unserviceability of inadequacy is, for example, putting off concentration by thinking that one could not possibly attain the realizations of Buddhas and Bodhisattvas.

#### 2. Forgetfulness

A mindfulness that is concomitant with afflictions. It has the function of acting as a support for distraction. 'Forgetting the precept' means that one loses the object of observation.

#### 3. Laxity (mental dullness)

A distracted mind which destroys the intensity of clarity in a concentrated mind, due to:

- Decreasing concentration (loss of intensity)
- Lethargy and sleepiness (cloudy mind)
- Overly withdrawn mind (loss of clarity)

#### *And excitement*

A division of attachment. It is a disturbed mental state which loses the object of concentration and scatters towards external objects of attachment.

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<sup>1</sup> Often translated as laziness



- Gross excitement completely loses the object of meditation.
- Subtle excitement holds the object, but a corner of the mind has come under the influence of discursiveness, and pleasing object of desire is about to appear to the mind.

#### *4. Not applying the remedies*

Even though laxity and excitement have been recognized, one does not apply the remedies.

#### *5. Overapplication*

Consists of applying remedies for laxity and excitement even though they have not arisen. Though overapplication occurs mainly in the eighth mental abiding, a similitude of it can occur earlier. Thus, in some sense, all five faults can arise in the first mental abiding.

## II. The Eight antidotes

### *1. Faith (or trust)*

A conviction, clarity, and wishing with respect to an existent (virtuous beings) that is endowed with excellent qualities and power. It has the function of acting as a support for aspiration. Three types:

1. **Clarifying (admiring) faith:** a clear mind engendered by seeing the excellent qualities of those endowed with concentration. It is called "clarifying" because the murkiness of the mind is cleared away, whereupon all excellent qualities of realization become suitable to arise in one's continuum.
2. **Faith of conviction:** the gaining of conviction through contemplating the methods and stages of concentration.
3. **Wishing (aspirational) faith:** having ascertained the disadvantages of a distracted, dull mind and the disadvantages of the desire realm or the four noble truths, one thinks I will definitely obtain calm-abiding.

### *2. Aspiration*

The very wish to be endowed with this or that [attribute] of a desired thing, concentration in this case. It has the function of acting as a support for making effort.

### *3. Joyous effort*

The antidote to unserviceability. A mind that is enthusiastic about virtue.

### *4. Suppleness or pliancy*

A serviceability of body and mind due to severing the continuum of unfavorable states of body and mind. It has the function of eliminating all obscurations. Used as antidotes throughout cultivation of the nine stages in the sense that one can reflect on the benefits of having suppleness.



## 5. *Mindfulness*

A non-forgetfulness of the mind with respect to a familiar object. It has the function of nondistractedness.

## 6. *Introspection*

Also 'clear comprehension.' Closely related to, and often appears in compound with, mindfulness. The factor that observes the mind to determine whether it has strayed from its object (laxity and excitement). It is not the actual antidote, because it merely identifies laxity and excitement.

## 7. *Application*

Applying the antidote at exactly the right time after recognizing distraction through introspection. It concerns the mental factor of intention, a mental action. It has the function of engaging the mind in virtue, non-virtue, or the unspecified.

## 8. *Non-application or Equanimity*

A discordance with afflictive states, an evenness of mind, a dwelling in a natural state, and a spontaneous abiding, within abiding in non-attachment, non-hatred, non-ignorance, as well as effort. It has the function of not allowing an opportunity for afflictions.

When the ninth abiding is achieved, one no longer needs not strive to use the antidotes to laxity and excitement and one attains a spontaneous abiding of the mind.

In general, there are three types of equanimity:

1. Equanimity of application
2. Equanimity which is feeling
3. Immeasurable equanimity

From among these, this [mental factor here] is the first one.



## 3. Dependent arising

Phenomena in general are dependent in three ways:

- **Causal dependence**, when an object depends for its existence on its causes and conditions.

In other words: Causal dependence refers to the way an effect arises by depending on the causes and conditions that produced it. All conditioned phenomena, and therefore all impermanent phenomena, are dependent on the causes and conditions that produce them.

- **Mereological dependence**, when an object depends on its parts.

In other words:

- A house depends on foundation, roof, walls, rooms, etc
- Form depends on the four elements, which in turn have directional parts
- Compounded space depends on directional parts
- Person depends on temporal parts
- Mind depends on temporal parts and its six types and fifty-one mental factors

- **Conceptual dependence**, postulating the dependence of an object on a basis of designation, a designating mind and a term used to designate the object.

In other words:

- Mutual dependence involves phenomena being posited and attaining their conventional identity in relation to other factors, as the examples of seed and sprout and mother and child demonstrate. Mutual dependence also pertains to, for example, long and short; young and old; self and other; and friend, enemy, and stranger.
- Names are imputed or designated in dependence on something that is able to fulfill a unique or specific function that corresponds with the meaning of the name. Something exists as that object only when we give it a name. Before the name has been given, we can't say that particular object exists (e.g. being a president).
- Since all phenomena (including emptiness itself) are merely imputed by conception, everything that exists arises from the conceptual mind that imputes it. While that does not mean that a conceptual mind causes or produces it, it is true that all phenomena depend on, rely on, and arise from the conceptual mind that imputes them.

From another perspective, two types of dependent arising are spoken of:



- **Causal dependence**, which is the same as dependence on causes and conditions , but applies only to impermanent or functioning phenomena.
- **Dependent designation**, which applies to all phenomena, both permanent and impermanent.



## 4. The two truths

### 1. Conventional (or obscurational truth: kun rdzob bden pa)

- By way of the knower:

*Jetsun Chokyi Gyaltzen: an object that is found by a valid cognizer analyzing a conventionality and with respect to which that valid cognizer analyzing the conventionality becomes a valid cognizer analyzing a conventionality.*

In other words: that which is validly established for a worldly, conventional valid cognizer, though it does not withstand analysis by an ultimate reasoning consciousness.

- By way of appearance

*An object whose mode of appearance (inherently existing) and mode of abiding (not inherently existing) are not in accordance.*

In other words: the mode of appearance of phenomena, is the deceptive way in which things appear as if they were inherently existent to ordinary, mistaken minds.

- ‘How phenomena appear’, namely as if inherently existent.
- ‘How phenomena actually abide’, namely as empty of inherent existence.

### 2. Ultimate truth (don dam bden pa)

- By way of the knower:

*Jetsun Chokyi Gyaltzen: an object found by a valid cognizer analyzing the ultimate and with respect to which that valid cognizer analyzing the ultimate becomes a valid cognizer analyzing the ultimate.*

In other words: that which is validly established for an ārya’s exalted wisdom directly realizing emptiness (‘phags pa’i ye shes mngon sum), i.e. the object known when all superimpositions are cleared.

- By way of appearance

*An object found by a valid cognizer analyzing the ultimate and with respect to which that valid cognizer analyzing the ultimate becomes a valid cognizer analyzing the ultimate.*



In other words: it is found through ultimate analysis. It is the nature of all phenomena, including emptiness itself. To a direct realizer, it appears as it exists: empty of inherent existence.

The two truths are the two aspects of phenomena: their mode of appearance is conventional truth, and their mode of abiding is ultimate truth.

For a given basis of designation, its mode of appearance is conventional truth, and its mode of abiding is ultimate truth. Because these two are not in coherence, they are distinguished as the two truths.

## 5. Self of persons

From the coarsest to the subtlest:

### Permanent, Unitary, and Independent Self

An **intellectually acquired** wrong view that holds the self and the aggregates to be totally separate and unrelated to each other in that they have contradictory characteristics:

- **Permanent:** the self as unchanging; neither arising nor passing away.
- **Unitary:** the I as not depending on parts; as one monolithic object.
- **Independent:** as not depending on causes and conditions.

The self seems like a porter and the aggregates are the burden he carries.

Related to this conception of an unchanging self is the notion of an external, permanent creator of sentient beings and the universe.

### Self-Sufficient Substantially Existent Self

It has an **acquired form and an innate** form.

The I appears to stand on its own, as if it could be identified without one or more of the aggregates having to be identified by the mind. The relationship between a self-sufficient substantially existent person and the aggregates is like that of a controller and the controlled.

Here, the aggregates are seen as different from the person, yet having concordant characteristics with the person.

The I seems to be the mental consciousness that rules over the body and mind, which are its subjects; a possessor of the mind, that like merchandise that can be exchanged.



Here the self is the controller of the aggregates, such that the aggregates depend on the person but the person does not depend on the aggregates.

Realizing the lack of a self-sufficient substantially existent person is similar to the meditation having the aspect of grossness and peacefulness, in that it temporarily suppresses the manifest afflictions. But it cannot destroy them, for they depend on grasping at inherent existence.

## Inherently Existent Self

An I that exists in its own right, that exists inherently, that from the start is self-established, existing indistinguishably with mind and body.

We may learn an **acquired** form of grasping the inherent existence of the person by studying incorrect tenets, but the **innate** form is more insidious.

Innately, we do not conceive the I and the aggregates to be unrelated. This is only true for the acquired view.

After "I" has been validly designated in dependence on the body and mind, grasping that I as inherently existent may arise. The subtle self-grasping of the person takes the mere I as its observed object, not the body or mind. That is, the observed object of the view of a personal identity is the conventionally existent I, and the view of a personal identity erroneously apprehends it as inherently existent. It seems mixed in with the aggregates yet able to stand on its own; blended but still distinct from them.

This view thinks "I" and holds that I to exist by its own characteristics. Its conceived object, which is the object of negation, is an inherently existent I that does not exist at all.

## 6. Emptiness

Emptiness: is a mode of existence that is the absence of incorrect ways of existence that ignorance projects on persons and phenomena; in the context of the Prāsaṅgikas, this is inherent existence, which is synonymous with existence by its own characteristics, existence from its own side, and so on.



## 7. Inherent existence

The psychophysical aggregates are the basis of designation of the self; they are the basis of our innate sense of self. The notion “I” comes about as a result of some experience; it arises in relation to one of our aggregates.

The I appears inherently existent to this valid I-apprehending mind; however, that mind does not grasp the I to exist inherently.

Self-grasping arises after this. Something may happen in our environment that triggers it, or internally we may think of a troubling or desirable situation. At that time, the appearance of an inherently existent I becomes more vivid—the I seems to have its own essence and exist under its own power, independent of all other factors. It seems that there is a real I that is being threatened or wants something very badly. This I is the apprehended and conceived object of the view of a personal identity. At this time, the view of a personal identity, which is a form of self-grasping ignorance, has arisen, and it grasps that independent I.

“Self” is an essence of things that does not depend on others; it is an inherent nature.

In reality all phenomena are without their own power—that is, they cannot set themselves up—and therefore there is no self.

This refers to existing essentially (T. rang gi ngo bo), inherently (T. rang bzhin), autonomously (T. rang dbang), and without depending on another (T. gzhan la rag ma las pa).

There are various translations:

- **Inherent, intrinsic, or essential existence:** existence able to set itself up
- **Existence by its own entity:** having its own inherent nature.
- **Existence by its own power, autonomous existence:** a phenomenon appears to its apprehending consciousness as not depending on others—that is, not dependent on merely being posited by conceptuality—and it is taken to exist in that way. Its nature has an essence, its own unique mode of existence.
- **Existence without depending on another:** existence without depending on merely being posited by conceptuality.

Ignorance apprehends persons and phenomena as if they existed as self-enclosed phenomena, devoid of dependence, as having an independent reality of their own, without being posited by a conventional consciousness.

The object of negation: that aside from our conception and name of an object, there is something in the basis of designation that is that object. Since inherent existence does not exist at all, only hypothetical definitions and descriptions of it can be given.



## 8.Object of negation

**Objects negated by the path:** mental obscurations, which can be subsumed in the afflictive obscurations and cognitive obscurations. The objects negated by the path are existent phenomena. If they weren't, sentient beings would not have to work to eliminate them.

**Objects negated by reasoning:** nonexistent things we mistakenly believe to be real. Although the ignorance that grasps at inherent existence is itself a real mental factor, the object it conceives and apprehends—inherent existence—has never existed at all. If things truly existed inherently, in the way ignorance apprehends them, we would be able to find something when we analytically searched for what they really are. But ignorance apprehends phenomena as if they existed independently of all other factors—something that cannot be found under analysis.

It is like proving that the bogeyman doesn't exist; it was never real to begin with. In the same way, refuting inherent existence and establishing emptiness is not a matter of destroying something that once existed. Everything has always lacked inherent existence. It's like removing the cataract-like mental obscurations so that you can see clearly.

Because of our deep-seated belief in inherent existence, we cling to people and things that appear to be attractive from their own side, have aversion to disagreeable people who appear hateful in and of themselves, are arrogant about our seemingly inborn talents, and become jealous of those who have opportunities we do not.

The object of negation is not all existence whatsoever, only inherent existence. The sense of I that meditates, eats, creates karma and experiences its results, practices the path, and attains awakening, and that does all these without existing under its own power, is a valid innate conception; on its basis we seek happiness and not suffering.

## 9.Negating inherent existence

Five stages in meditation on emptiness.

1. how a beginner develops experience with respect to the view of emptiness
2. how to cultivate a similitude of special insight based on a similitude of calm abiding
3. how to cultivate actual special insight based on actual calm abiding
4. how to cultivate direct cognition of emptiness



## Sevenfold Reasoning

### 1. Identifying the object negated in the view of selflessness

First, one concentrates and clears one's mind. Sitting quietly, one waits for the I to appear. If it does not, an appearance of it is created by thinking 'I', and with a subtle type of consciousness one watches the appearance.

If the consciousness that watches the appearance is too strong, one will not see the I, or it will appear and quickly disappear.

Without any reasoning and through the force of habituation, it conceives of an I that is as if self-sufficient, able to establish itself, naturally or inherently existent from the very start and fused with the appearance of mind and body.

The I appears at times to be physical and at times mental. The appearance of the I and the appearance of the mind and body are as if mixed like water and milk, undifferentiated. It would seem logically impossible for it to be self-established and yet mixed, but the innate intellect apprehending I does not analyze its object logically before, during, or after its apprehension.

### 2. Ascertaining that selflessness follows from the reason

Sameness and difference of entity are mutually exclusive; if two things exist, they must be either the same or different. If the I is found to be neither inherently the same entity as the mind and body nor a different entity from them, then the I does not inherently exist. No third possibility of concrete existence.

### 3. Establishing the presence of the reasons in the subject

Seven-fold reasoning in brief: I do not inherently exist because of (i) not being the aggregates, (ii) not being an entity other than the aggregates, (iii) not being the base of the aggregates, (iv) not inherently being based on the aggregates, (v) not inherently possessing the aggregates, (vi) not being just the composite of the aggregates, and (vii) not being the shape of the aggregates.

#### *i. Establishing that the I is not mind and body*

- The 'I' would be just another name for the aggregates



- Just as the aggregates are many, so the selves would be many, or just as the I is one, so the aggregates would be one.
- The I would be produced and would disintegrate just as the aggregates are produced and disintegrate.
  - The I is not inherently produced and does not inherently disintegrate because if it did, memory of former births would be impossible. For, the two I's of the different lifetimes would be unrelatedly different because they would be inherently other.
  - The I is not inherently produced and does not inherently disintegrate because then deeds done (karma) would be wasted as there would be no transmission of the potencies accumulated
  - The I would meet with the results of actions not done by itself.

### *ii. Establishing that the I is not different from mind and body*

- The I would not have the character of the aggregates, such as production, disintegration, abiding, form, experiencing, and realizing objects.
- There would be no basis for the designation I. The I would be a non-product, and non-products are changeless whereas the I obviously changes.
- There would be no object to be apprehended as I.
- The I would be apprehendable apart from the aggregates.

### *iii. Establishing that the I is not the base of mind and body*

The I is not inherently the base of the mental and physical (like a bowl for yogurt or like snow), because the I and the aggregates would be different entities.

### *iv. Establishing that mind and body are not the base of I*

The I is not inherently based on the aggregates (like a person living in a tent or like a lion living in a forest), for they would be different entities.

### *v. Establishing that the I does not inherently possess mind and body*

- (In the way that a person possesses a cow), for they would be different entities.
- (In the way that a person possesses his body or a tree its core), for they would inherently be the same entity.



### *vi. Establishing that the I is not the composite of mind and body*

- The aggregates are the basis of the designation I and an object designated is not its basis of designation.
- The composite of the aggregates does not inherently exist.
- The I would be many like the aggregates, or the aggregates would be one.
- If the composite of the aggregates were a different entity from the aggregates, it would be apprehendable apart from the aggregates

### *vii. Establishing that the I is not the shape of the body*

- Shape is physical and if the I were merely physical, it would not be conscious.
- Shape of the body does not inherently exist because it is a composite of the shapes of the limbs of the body.

For beginners it is necessary to become acquainted with the reasoning over a long period of time before an understanding of emptiness can be generated. However, reasons do not require endless establishment because if every reason had to be established by another reason, one would never realize the main thesis. The reasons are established to a point where experience manifestly establishes them.

## Diamond slivers

Six steps based on the thought: the body (self, mind, etc.) is not inherently produced because of not being produced from self, from inherently existent others, from both, or causelessly.

### Identifying the object negated in the view of selflessness

As previously.

### Ascertaining that selflessness follows from the reason

Whatever is not produced from self, from inherently existent others, from both, or causelessly is not inherently produced because inherent production is limited to these four possibilities: production is either caused or uncaused; and, if caused, the only possibilities are that the causes are the same entity as the effect, or a different entity from the effect, or both.



## Establishing the presence of the first reason in the subject

The phenomenon is not produced from self because:

- a. Its production would be senseless and endless
- b. What already exists in something is not produced from that something
- c. It would contradict what the world manifestly sees
- d. The producer and the produced would be one.

## Establishing the presence of the second reason in the subject

The body is not produced from causes which are inherently existent others

- because if it were, the body could be produced from anything that was other than it. For, inherently existent others are non-related others since otherness is their nature.
- because the body does not exist simultaneously with its causes.

However, if cause and effect were inherently other, the body that is approaching production would have to exist at the time of the activity of its approaching production because this activity depends on it.

Also, the causes would still have to exist because it is in relation to the causes that the body is other. How can a thing be inherently other than a thing that does not exist?

## Establishing the presence of the third reason in the subject

All the fallacies of production from self and from other descend on such a theory.

## Establishing the presence of the fourth reason in the subject

- Copulation of the parents, mother's care of the child in the womb etc. would be senseless
- Everything would arise from everything.

Thus, the yogi realizes without further cogitation that the body is not inherently produced.



## Dependent Arising

Selflessness follows from the reason: Whatever is a dependent-arising does not inherently exist because inherent or independent existence is the opposite of dependent-arising.

## Refutation of the four extreme types of production

Selflessness follows from the reason: Whatever product is not ultimately produced as an existent, a non-existent, what is both existent and non-existent, or what is neither is not inherently produced.

## Refutation of the four alternative types of production

Selflessness follows from the reason: Whatever product is not a case of one producing one, many producing one, one producing many, or many producing many is not inherently produced because the possibilities of inherently existent production are limited to these four.

## Not inherently being one and not inherently being many

Selflessness follows from the reason: Whatever is neither inherently one nor inherently many does not inherently exist because these two positions exhaust all possibilities of inherently existent things.



## 10. Sources

Jetsun Chokyi Gyaltsen, Presentation of Tenets

Jeffrey Hopkins, Meditation of Emptiness

Marki Siderits and Shōryū Katsura, Nagarjuna's Middle Way

