

From: Keira, Ryusei, "Mādhyamika and Epistemology. A Study of Kamalaśīla's Method for Proving the Voidness of All Dharmas" Pages 10 onward

...he (Kamalaśīla) sets out an important series of five reasons for the nonexistence of any permanent or impermanent real intrinsic natures of entities, the five being as follows:

1. the "diamond-splinters" reason
(rdo rje gzegs ma'i gtan tshigs; vajrakaṇahetu),
2. the reason refuting the production of existent things and nonexistent things
(yod med skye 'gog gi gtan tshigs; *sadasadutpādapraṭiṣedhahetu),
3. the reason refuting production according to the tetralemma
(mu bzhi skye 'gog gi gtan tshigs; catuṣkoṭyutpādapraṭiṣedhahetu),
4. the reason consisting in dependent origination
(rten 'brel gyi gtan tshigs; pratītyasamutpādahetu), and
5. the reason of being neither one nor many
(gcig du bral gyi gtan tshigs; ekāneka-viyogahetu)

Jeffrey Hopkins, Meditation on Emptiness - page 61

In the Prasāṅgika system, the sevenfold reasoning, dependent- arising, and the diamond slivers are the three main forms of reasoning for establishing selflessness.

Three other forms are the refutation of the four extreme types of production, the refutation of the four alternative types of production, and the reasoning establishing the lack of being one or many.