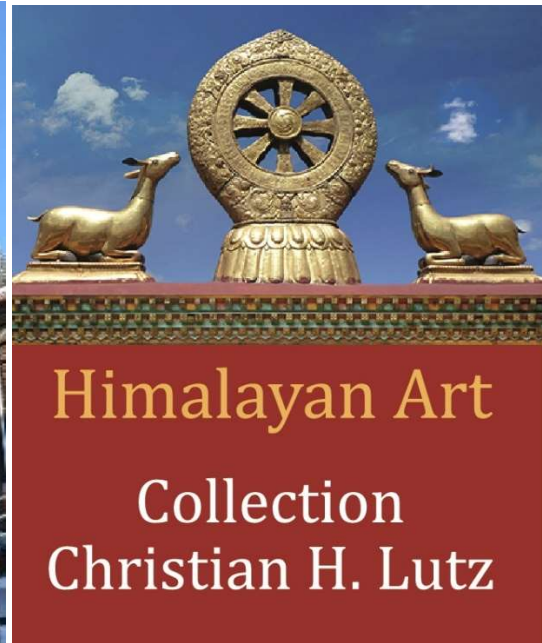




Tibetinstitut
Andiastr



Himalayan Art
Collection
Christian H. Lutz



Lumbini
International
Research
Institute

The Tibet Institute (Andiastr), the Lumbini International Research Institute (Nepal) and the Himalayan Art Collection Christian Lutz (Basel/Therwil) organize a

Workshop under the Title

Tibetology: Present Research and Future Perspectives

6th of October (arrival day) to the 10th of October (departure day) 2024 in Basel/Therwil

2nd Circular:

Program of the workshop

with List of Participants, Titles of Papers and Abstracts

Monday, 7th October

9.00 o'clock

Reception in the Himalayan Art Collection Christian Lutz (Basel/Therwil)
and tour of the museum

13.00 o'clock: Lunch

1st session in the Conference Hotel in Basel: Hotel Victoria

Chair: Christoph Cüppers

14.00 o'clock:

Joanna Bialek

Why linguistics matter? A few reflections for the future of Tibetan studies

Linguistic contributions were among the very first studies published in European languages in connection with Tibet and its culture(s). Works of Isaac Jacob Schmidt, Alexander Csoma de Kőrös, Anton Schiefner, Heinrich August Jäschke, or Sarat Chandra Das, to mention just the most prominent ones, opened the gate to Tibet for western scholars by making Tibet's languages intelligible to wider circles of the academic community. These very first attempts to understand languages so much different from any European language owed a great deal to Tibet's own linguistic tradition, especially the one flourishing after and influenced by the thought of Si-tu Pan-chen Čhos-kyi Ybyuñ-gnas (1700–74). The unrestricted acceptance of the inherited knowledge, on the one hand, granted Tibetan scholarly tradition deserved attention in the eyes of western scholars, but, on the other hand, hindered its critical treatment as required by modern science. Serious consequences that result from this unconcerned approach and the lack of analytical criticism haunt Tibetan studies still today. In my talk I shall broach the issue of language organisation and representation by illustrating several misconceptions or misunderstandings that have accumulated over time in the field of Tibetan studies and exert their influences far beyond the sphere of language acquisition and use.

14.45 o'clock:

Berte Jansen

The Making of the First Tibetan-English Dictionary: A Newly Discovered Manuscript from 1820

15.30 o'clock: Tea and coffee break

15.45 o'clock:

Dieter Schuh

Applied Mathematics and Tibetology

Zunächst möchte ich hier der Frage nachzugehen, ob die in den bisher erforschten Bereichen Zeitrechnung und Astronomie (skar-rtsis) sowie Finanz-, Wirtschafts- und Steuermathematik (rde'u-rtsis) angewendeten Kalkulationsmethoden bzw. mathematischen Operation in Tibet der letzten 4 Jahrhunderte für sich genommen so etwas wie die **Arithmetik als reine Mathematik** darstellten und somit in ihrer Gültigkeit nicht zu hinterfragen waren. Dazu wird ein Beispiel vorgelegt. Dass diese Gültigkeit von namhaften tibetischen Mathematikern auch so bewertet wurde, ergibt sich aus der folgenden abschliessenden Bemerkung des sde-srid Sangs-rgyas rgya-mtsho (Vaidūrya dkar-po, S. 21) in seinen Erläuterungen zur Arithmetik: *rab-byams shes-bya kun brtsi yang/ bsgyur-bkod thams-cad de-ltar yin* „Wenn man auch alles verbreite Wissens berechnet, jedwedes Multiplizieren und Dividieren ist wie dieses.“

Im Grunde begründete dies auch die Prüffähigkeit von Abrechnungen von Forderungen aus der Steuererhebung und Finanzplanung und Wirtschaft durch die Mathematik, so dass diese eine der Säulen eines rechtstaatlichen Gemeinwesens und Staates in Tibet darstellte.

Grundsätzlich ist festzustellen, dass das arithmetische und astronomische Wissen der Tibeter nicht das übersteigt, was man bis zum Ende der Mittelstufe in einem deutschen Gymnasium lernt. Gleichwohl verbreitete der Koreaner Jo, Sokhyo folgende These: “However, the field of Indo-Tibetan astronomy is beyond the reach of understanding of nearly all Tibetologists.” Der zweite Teil meines Vortrags wird Beispiele zu Anwendungen von mathematischen Methoden durch Tibetforscher liefern, die diese These schrecklicherweise unterstützen.

Im dritten Teil möchte ich leicht beherrschbarere mathematische, statistische Verfahren vorstellen, die als Grundlage für eine seriöse Darstellung der Sozialgeschichte Tibets unabdingbar sind. Mein Vortrag endet mit dem Hinweis, dass ohne umfassende Kenntnis der tibetischen Schriftsprache seriöse tibetologische Forschungen nicht möglich sind.

Englisch Translation:

First of all, I would like to address the question if the calculation methods and mathematical operations used in the previously researched areas of time calculation and astronomy (skar-rtsis) as well as financial, economic and tax mathematics (rde'u-rtsis) in Tibet in themselves represented something like **arithmetic as pure mathematics** and that therefore their validity could not be questioned. An example is presented for this purpose. The fact that this validity was assessed in this way also by well-known Tibetan mathematicians can be seen from the following concluding remark of the sde-srid Sangs-rgyas rgya-mtsho (Vaidūrya dkar-po, p. 21) in his explanations of arithmetic: *rab-byams shes-bya kun brtsi yang/ bsgyur-bkod thams-cad de-ltar yin* “Even if you calculate anything that is widely known, every multiplication and division is like this.”

Basically, this also justifies the auditability of statements of claims from tax collection and financial planning and Economics through mathematics. This auditability was one of the pillars of the constitutional community and the state in Tibet.

Basically, it must be said that the Tibetan arithmetic and astronomical knowledge did not exceed what one learns by the end of middle school classes in a German high school. Nevertheless, the Korean Jo, Sokhyo spread the following thesis: “However, the field of Indo-Tibetan astronomy is beyond the reach of understanding of nearly all Tibetologists.” The second part of my paper will provide examples of applications of mathematical knowledge by Tibet researchers that terribly support this thesis.

In the third part I would like to introduce mathematical, statistical procedures which can be easily mastered and which are indispensable as a basis for a serious presentation of the social history of Tibet.

My lecture ends with the statement that serious Tibetological research is not possible without comprehensive knowledge of the Tibetan written language.

16.30 o'clock:

Wolfgang Holzwarth

The *Shigar-nāma* and 17th century Baltistan history

This paper deals with an early source on the Muslim principality of Shigar in the westernmost corner of the Tibetan speaking area: a versified chronicle written in Persian language, covering events in the 17th century.

I shall briefly review major steps in the study of this chronicle: First, in 1856 Emil Schlagintweit acquired a manuscript copy of the chronicle which was deposited at the Bodleian Library (Oxford) and has long escaped scholarly attention. Second, in 1939 Hashmatullah Khan Lakhnawi published a summary of the chronicle in Urdu, using another, more complete manuscript, which is lost by now. Third, in 1994 Khosrow Behrouz prepared a critical edition of the text, based on several manuscripts (including copies that had been procured by Klaus Sagaster in Shigar) along with a German translation. Fourth, in the 2010s Dieter Schuh published extracts drawn from the still unpublished German translation, along with notes on complementary sources and the chronological frame.

My additional remarks, which also heavily rely on Behrouz' ground breaking work, will address the following aspects:

1. The hypothetical “original text” of the “*Shigar-nāma*”. The earliest testified manuscript, I shall argue, is the version used by Hashmatullah Khan: an illuminated and versified showpiece dated 1166/1752-53, most likely produced in Kashmir. The anonymous compiler of this work obviously relied on some unknown oral or written source of events in Baltistan in the 17th century.

2. Hashmatullah Khan, Behrouz and Schuh have already indicated complementary sources from neighbouring areas that obviously relate to persons and events mentioned in the “*Shigar-nāma*”. In continuation of these efforts, I shall point to further historiographic and epigraphic evidence, referring to persons mentioned at the very beginning and the very end of the reporting period of the “*Shigar-nāma*” (c. 1637 to c. 1679).

If time allows, I shall add some concluding remarks on the problematic sequential structure (and hypothetical reconstruction) of the text. Except for the first part of the chronicle– the

one also covered by the Schlagintweit manuscript – the sequence of the various historical accounts is unclear. Regarding the second part of the chronicle, all the manuscripts scrutinized by Behrouz as well as the hypothetical “Urtext” (MS Hashmatullah Khan) contain a number of gaps and are broken into textual fragments.

19.00 o’clock: Buffet Dinner

Tuesday, 8th October

2nd session in the Conference Hotel in Basel: Hotel Victoria

Chair: Dieter Schuh

9.00 o’clock:

Ian J MacCormack

Pillow Politics: Palace Seating in the Khri stan rnam dbye

9.45 o’clock:

Christoph Cüppers

The list of officials to accompany the Fifth Dalai Lama on his journey to China

While trying to shed light on the logistics of the 5th Dalai Lama's journey to China in 1652, I came across a document published in 2017 that lists the officials who were to accompany the Dalai Lama on his journey. The Dalai Lama realised that his entourage would have to successfully navigate the challenges of such a long journey. His entourage should represent his court and be effective in different environments and situations.

In my presentation, I will briefly introduce the contents of this document and use it as a starting point to further discuss the roles of some of the officials mentioned in this document.

Although this document is sealed, it appears to be a draft, but as such it contains some information about the process of preparing this prestigious journey.

10.30 o’clock: Tea and coffee break

10.45 o’clock:

Hanna Schneider

“The relevance of the letter writer (yig bskur rnam gzhag) genre within the landscape of Tibetan diplomatics“

Taking Kadrung Nornang’s chapter on the correct formulation of arbitration contracts (*dp̣yad mtshams khra ma*) as a point of departure, the main aim of my presentation this time primarily focusses on the co-relationship between the written guidelines laid down in the official and

semi-official letter collections, formula books, and letter-writing manuals of the Ganden Phobrang era and the actual impact of their theoretical framework on day-to-day Tibetan administrative procedure.

How did prominent Tibetan figures such as the Vth Dalai Lama Ngawang Losang Gyatso, the Desi Sangye Gyatso, or the regent bShad Sgra dBang phyug rgyal po shape the development of the administrative language and the practice of the chanceries of 17th to 19th century Tibet?

What role did these guidelines play in the training of prospective Tibetan scribes, clerks and administrators?

Thus, my aim here is to convince you all that the study of the Tibetan letter writer genre and the guidelines formulated therein altogether form an important corner stone for our understanding of the main issues of Tibetan diplomatics, worthy of being included in the syllabus of present-day researchers and students of Tibetan administrative history alike.

11.30 o'clock:

Peter Schwieger

New Light on Old Seals from Tibet

In my presentation I will continue the critical examination of existing seal research, which I have started in my contribution to the Festschrift for Dieter Schuh, by analyzing and discussing seals that have so far been analyzed either inadequately, incorrectly, or not at all. Since the time available will only allow a brief insight into "Present Research and Future Perspectives," I will restrict myself to those cases that can be analyzed on the basis of a unified approach and discussed against a common historical background. The results will shed new light on the selected seals and raise new questions about their historical background. Possible conclusions to be drawn from this can be the subject of the subsequent discussion. In any case, I would be delighted if fruitful suggestions or new perspectives emerge from the discussion.

12.30 o'clock: Buffet lunch

3rd session in the Conference Hotel in Basel: Hotel Victoria

Chair: Dorji Wangchuk

14.00 o'clock:

Karl-Heinz Everding

The Mongol Censuses of 1268 and 1287 in Central Tibet and the Establishment of the Administrative System of the Thirteen Myriarchies

The historical background of my research is determined by the rise of Sa skya as the central power of Tibet. After the Mongols had led punitive expeditions to Tibet in the 1230s and asked the Tibetans to send a figure of integration as a sign of their formal submission, the Sakya paṇḍita, accompanied by his two nephews 'Phags pa and Dharmapālarakṣita, traveled to the

Mongol court of Göden in 1247. This laid the foundation for Mongolian-Tibetan relations in both the political and religious spheres. Immediately after the final appointment of Khubilai Khan (1216-1292) as Great Khan, in 1265 'Phags pa bla ma (1235-1280) set out on a political mission to Tibet to establish the Thirteen Myriarchies. After the government affairs had been clarified, the first Mongol census took place under the Sa skya dpon chen Shakya bzang po (*dpon chen* 1265-1270), which was intended to record the Tibetan households and fix the taxes they had to pay, as well as to establish a comprehensive system of postal relay stations that extended over the whole of central Tibet and was to serve last not least military purposes. A revision of the Thirteen Myriarchies was carried out in 1287, after the balance of power among the Mongols and their Tibetan fractions had been settled in a millennium battle at the dPal khud mtsho, in western part of central Tibet.

The aim of the paper will be to present the reports written by the sTag tshang pa dPal 'byor bzang po (15th century) and the 5th Dalai Lama (1617-1682), to evaluate them and to work out their content structure. In addition, central questions of the administrative system of the Thirteen Myriarchies (Tib. *khri skor bcu gsum*) and the postal relay stations (Tib. *'jam mo*) will be analysed, the different types of taxes levied will be presented and the tax measures used will be discussed.

14.45 o'clock:

Alice Travers

A study of Ganden Phodrang army officers in the 19th century based on archival material

In contrast with the 20th century, the 19th century has hitherto represented a blind spot in our understanding of the social history of the Tibetan standing army due to a lack of sources. The 2016 publication of an 800-page volume entitled *The Precious Garland of Ganden Phodrang Officials' Registers* (*Gzhung dga' ldan pho brang pa'i las tshan phyi nang tog gnas kyi go rim deb ther rin chen phreng ba*) by the Archives of the Tibet Autonomous Region has changed the situation at least regard to the military officers: it contains the transcription of archival documents, specifically successive lists of government officials, which include military officers, that were compiled regularly (in 1794, 1814, 1825, 1828, 1830, 1842 and 1845 for the historical period of interest). Thus, these lists provide information on the identity and careers of military officers from 1791 to 1874, and their investigation allows us to trace the social composition, evolution and, to some extent, the functioning of the army's officer corps during this period.

The paper will begin by introducing this new archival source material and some methodological issues that studying it raises for the social history of the Tibetan army in the 19th century (among them the use of transcribed archives and the Tibetan government's practices for recording movements within the administration). It will then present the quantitative and qualitative data as well as observations resulting from the prosopographical analysis of the corpus of some 650 military officers composed thanks to these archival sources. Within the larger scope of the military and social history of the Tibetan standing troops, this paper will focus on two significant and related issues highlighted by the study of these military officers' careers: first, the unclear separation of the military and civil spheres; and second, the difficult implementation of promotions within the military officers' corps based on meritocratic principles strictly independent from birth privilege – a practice that would have been completely contradictory to how the rest of the government service for lay

officials, which was the preserve of aristocrats, functioned. These two developments had already been called for: the military/civil separation in the late 17th century by the Ganden Phodrang government itself; and the meritocratic principle from the late 18th century by the Qing authorities, which was mandated in the 29-article Manchu military reform aiming at professionalising the Tibetan standing troops. This article was at least briefly respected in the early 19th century, but no longer by the first half of the 20th century (Travers 2020 and 2009).

With these new sources, it is now possible to fill in the gap for the 19th century and to understand to what extent the separation of civil and military responsibilities and the meritocratic principles of promotion were ever implemented among military officers. In addition, they provide insights into, more generally, how the GP envisioned, prioritized and combined government service in the administration and in the army, and how this changed throughout the 19th century.

15.30 o'clock: Tea and coffee break

15.45 o'clock:

Yannick Laurent

Ethnogenesis in the Land of Snows: Identity formation through Buddhist patronage

The expansion of the Tibetan Empire (7th–9th centuries) initiated a gradual process of linguistic and cultural assimilation of the territories bordering the western fringes of the Tibetan Plateau. This process was then reinforced by the Tibetan elites, who promoted a new religious identity during the period of the later propagation of Buddhist teachings (10th–12th centuries). However, it was not until the 13th century that the completion of an ethnogenesis became evident in epigraphic records from the western borderlands. Documents attesting to donations and merit-making activities make it possible to follow the profound transformation of Buddhist communities in these regions. Their written testimonies not only praised the most virtuous benefactors but also reaffirmed the existing world order. By reclaiming the centre of the map, donor records from the western borderlands fostered a profound sense of identity and affiliation for some of the most peripheral communities of the Tibetan Buddhist world.

~~16.30 o'clock:~~

~~Leonard van der Kuijp~~

~~“Lo tsā ba Nam mkha' bzang po (14th c.) and His Quest for the Date of the Buddha's Anno Nirvanae”~~

19.00 o'clock: Buffet Dinner

20.00 o'clock

Dieter Schuh: Film documentaries about Northern Nepal, Ladakh and Tibet from the 80s of the last century

Wednesday, 9th October

4th session in the Conference Hotel in Basel: Hotel Victoria

Chair: Christopf Cüppers

9.00 o'clock:

Christian Luczanits

Early Book Illuminations from Mustang

In the course of the ongoing documentation of Buddhist monastery collections in the Mustang region, a large number of illuminated manuscripts have been recorded. These illuminations are invaluable to refine our knowledge of the early history of Buddhist art and Buddhism in the region. They also provide an invaluable link between the early painted caves of Mustang, not only in stylistic terms but also in religious and social ones.

Taking the illumination programme of a recently documented Śatasāhasrikāprajñāpāramitā ('bum) as a point of departure, I will present a more detailed account of the early artistic production in the Mustang valley. Thereby, it is clear that while major commissions may have been executed under the leadership of artists from outside the valley, there also must have been regional production, specifically in lower Mustang. Further, I will reflect on the religious and social context that we owe these works to.

9.45 o'clock:

Jörg Heimbel

The Biography of lHa btsun Rin chen rgya mtsho (1399–1449/57) and Its Significance for Tibetan Art History: Reassessing the Emergence of the mKhyen lugs and sMan lugs Traditions

A twenty-folio *dbu med* manuscript of the biography of the fifteenth-century dGe lugs master lHa btsun Rin chen rgya mtsho has recently surfaced. Until now, little has been known about the life of Rin chen rgya mtsho, except that he was the founder of 'Brong rtse Chos sde Thar pa gling to the northwest of rGyal rtse in the upper Nyang valley, and the author and compiler of a collection of medical texts known as the 'Brong rtse be'u bum.

Notably, half of the biography (ca. 10 fols.) is devoted to a discussion of Rin chen rgya mtsho's founding and building of Thar pa gling monastery. It includes detailed descriptions of the iconographic programmes of each temple, chapel, and stūpa, and mentions the Newari and Tibetan artists involved in the making of the statues and murals in these sacred buildings.

The account of the construction of Thar pa gling reveals significant art historical details that prompt a reassessment of the emergence of the two central Tibetan artistic traditions of the fifteenth century: the mKhyen lugs and sMan lugs. As the earliest and, to my knowledge, only contemporaneous work to mention both traditions, the biography of Rin chen rgya mtsho supports the assertion that the mKhyen lugs predates the sMan lugs. Furthermore, the detailed accounts of sMan bla Don grub's artistic activities at Thar pa gling, together with the

discussion of his founding of the sMan lugs tradition, suggests that his birthdate needs to be reconsidered and moved to at least 1410, rather than the decades later previously suggested.

In the light of this art historical information, in this presentation I will first outline the life story of Rin chen rgya mtsho and his founding of Thar pa gling. I will then explore the details his biography provides about the two artistic traditions of the mKhyen lugs and sMan lugs, with particular emphasis on the activities of sMan bla Don grub.

10.30 o'clock: Tea and coffee break

10.45 o'clock:

Volker Caumanns

Prince Viśvantara in the Land of Snows: Tibetan Adaptations of a South-Asian Narrative

With the spread of Buddhism in Tibet from the 7th century onward, not only religious teachings and practices found their way into the “Land of Snows,” but also a multitude of South Asian narrative materials. Among these, the biography of the Buddha and the stories of his previous existences, the *jātakas*, occupy a central position. Many of these *jātakas* became widely known in Tibet, including the *Viśvantara Jātaka*. Tibetan translations of various Sanskrit versions and one Chinese rendering of this *jātaka*, which praises the boundless generosity of Prince Viśvantara, were later included into the two sections of the Tibetan canon. These translations served as the basis for numerous indigenous Tibetan adaptations of the story, including a widely read dialogue novel, the libretto of a popular Tibetan opera, extensive retellings by treasure revealers, an elaborate poem in *kāvya* style, and, more recently, various movies. In my paper, I will trace the adaptation history of this narrative in Tibet. The focus will be on how formal and cultural aspects of adaptation went hand in hand in this process, shaping the Viśvantara narrative in a distinctly Tibetan manner.

11.30 o'clock:

Lewis Doney

Pilgrimage to Nepal and the Identification and Negotiation of Sacred Sites

Tibetan Buddhist historiography tends towards a “borderland complex” that fueled fascination with, and pilgrimage to, holy sites in South Asia. Yet, focusing on central Nepal—as both a destination for devotees and a periphery from the perspective of the major sites of the Buddha’s life—problematizes applying such discourse to modern times. Kathmandu’s Boudhanath *Stūpa* has on its own periphery a newly created “Ghyoi Lisang Peace Park” expressing Tibetan, Newar, Tamang and other Himalayan identities as part of its architecture, iconography and as used by pilgrims, tourists and locals. Yet the park is also a leisure destination run by municipal administrators. This presentation analyses its ecology in relation to other sites visited by followers of Tibetan Buddhism in Nepal that are both old and new. It will also contextualise them within older dynamics of pilgrims creating and reading space, identifying the “sacred” and negotiating holy sites.

12.30 o'clock: Buffet lunch

5th session in the Conference Hotel in Basel: Hotel Victoria

Chair: Lewis Doney

14.00 o'clock:

Renée L. Ford

**Ascetic Traditions, Contemporary Times: A Preliminary Study of Nyungne
Retreat at Tekcholing Nunnery**

This paper examines the juxtaposition between nyungne retreat, a kriyayoga tantra fasting practice and its usage in Tekcholing nunnery, a karma kagyü institution, situated in Boudhanath, Nepal to understand how ascetic practices maintain traction and popularity within female monastic communities and volunteer retreatants. My objective in this conversation is to understand how traditional, difficult, and traditional practices might function for modern-day individuals. Firstly, I introduce nyungne by giving an overview of the text *The eleven aspects of Avalokitesvara: All-benefiting fasting ritual and sadhana of Gelongma Palmo tradition* (*'phags pa bcu gcig zhal dpal mo lugs kyi sgrub thabs dang 'brel ba'i smyung bar gnas pa'i cho ga gzhan phan kun khyab*), ritual activities, and daily schedule at Tekcholing nunnery. Secondly, I focus on the types of individuals participating in this retreat: nuns who reside there, former nuns who return to join for the two weeks, and other participants.

I derived this inquiry while conducting ethnographic research in the Kathmandu valley during my fieldwork throughout 2023, which focused on individual experiences and cultivations of “heart openings,” which include but not limited to compassion, love, and expressions of joy. During my time in Nepal, I spent several days participating in this nyungne retreat. Several retreat participants, resident nuns and lay people, shared their experiences with me. I wish to put these experiences into conversation with a cursory examination of the text used throughout the retreat to understand the impact this practice has on the participants. Approaching this study from an ethnographic perspective helps us gain valuable insights into what is overlooked within the text and may also support textual understanding. Primarily, my research elucidates how community is strengthened and demonstrates care as activities that cultivate compassion that align with doctrinal systems.

14.45 o'clock:

Dorji Wangchuk

**On the Māyājāla Tetrad (sgyu 'phrul sde bzhi) and Māyājāla Octad (sgyu 'phrul
sde brgyad): Some Reflections on the Evolution of the Māyājāla Cycle of
Tantric Scriptures and the Māyopamādvayavāda Doctrine**

The Old/Ancient Mantric (gSang-sngags-rnying-ma) and the New Mantric (gSang-sngags-gsar-ma) schools of Tibetan Buddhism usually came to systematize Buddhist Tantric systems/scriptures differently. The most conspicuous difference between the two traditions

lies mainly in their positions on the Yoganiruttaratantric systems/scriptures. In this regard, the Old school speaks of the Three Esoteric Tantric systems (*nang rgyud sde sgum*) and mDo-sgyu-sems-gsum. mDo, here, stands for Anuyogatantric scriptures/systems, sGyu for Māyājālatantric systems/scriptures, and Sems for Atiyogatantric (i.e., rDzogs-pa-chen-po or rDzogs-chen) systems/scriptures. Historically, however, Māyājālatantric systems/scriptures in general and specifically the **Guhyagarbhatantra* of what came to be known as the *Vajrasattvamāyājāla appear to have played a crucial role in the evolution/formation of the Anuyogatantric and Atiyogatantric systems/scriptures. Although for the Old school, the **Guhyagarbhatantra* and its satellite scriptures and texts associated with *Vajrasattvamāyājāla are central, it also came to speak of “Māyājāla Tetrad” (*sgyu 'phrul sde bzhi*) and “Māyājāla Octad” (*sgyu 'phrul sde brgyad*). In this paper, an attempt will be made to address two questions, namely, (a) how could have the Māyājāla cycle of Tantric scriptures evolved and (b) whether we can trace some central doctrinal red threads (e.g., the idea of radical Mahāyāna illusionism) that run through the Māyājāla cycle of Tantric scriptures and their satellite texts.

16.00 o'clock: Sightseeing tour through Basel or second tour of the museum

19.00 o'clock: Buffet Dinner



Conference Hotel in Basel: Hotel Victoria