**Description of the Project**

The Tibetan sub-project focuses on a particular group of corpus organizers: manuscript and xylograph editions of para-canonical scriptures, known as the rNy- ing ma rgyud ’bum ("Collection of the Ancient Tantras"). This corpus consists of Tantric scriptures that were excluded (with a few exceptions) from the Tibetan Buddhist canon due to their supposedly spurious, non-Indian, origin. The corpus organizers—which may be regarded as editions produced with great care and at great expense—fall into four groups, which differ greatly in terms of size and the organisation of the subsections and individual texts. The sub-project will study the different schemes used in the organisation of knowledge in this corpus, that is, mainly the organisation into sections and subsections and the history of their emergence. Developed by the compilers and editors responsible for the production of the editions, these doxographical schemes can be seen as attempts to address the need to organise the ever-growing corpus of rNying ma Tantric literature, for which, due to its unique contents, the organisational principles employed for other collections of Tibetan Buddhist literature, such as the Tibetan Buddhist canon, were inadequate.

**Objectives**

The objective of this sub-project is to study the causes and motives for the development of the various schemes of organisation of knowledge in the various editions of the rNy ing ma rgyud ’bum and the strategies developed by the editors to create coherent organisational schemes on the one hand and to fit the individual texts into them on the other. The examination will take place on two levels: (a) The general organisational schemes of each edition—including those of the sections, subsections, and individual texts—will be examined and compared. The finding will then be substantiated by historical and biographical material. (b) The study of the organisation of knowledge in the collection will be taken to a deeper level by a case study of one work, titled Bodhicittabhañāvanā. This work exists in numerous versions and has been classified in different ways within the organisational schemes of the collection. It lends itself ideally for an in-depth study of the strategies by which a large and ever evolving corpus of esoteric works was organised according to changing demands.