

A Brief Bibliography of the Mokṣopāya Literature

The term *Mokṣopāya Literature* is here used for including the whole range of short versions, adaptations and translations that followed upon the Kashmirian Sanskrit *Mokṣopāya* soon after its composition in the tenth century. This reception history spanning almost a millenium includes various Sanskrit epitomes and abbreviated versions, Sanskrit commentaries on several of these versions, but also translations into a variety of Indian languages including Persian.

However, the larger part of this history was gradually eclipsed with the advent of the printing press in India and when at the end of the nineteenth century the three most wide-spread versions were printed, the actual variety of versions available in manuscripts was forgotten and following the overlap between manuscript and print culture, research acted as if (only) books had existed in pre-modern India.

Let this be a reminder that the following bibliography is just a start, and that the actual diffusion of the *Mokṣopāya Literature* will have to be based on a survey of manuscript versions.

SANSKRIT EDITIONS AND TRANSLATIONS

Mokṣopāya The *Mokṣopāya Project* (to be completed in 2022) has been producing a complete critical edition of the earliest version. A large part of the newly established text has been translated into German, and there is one volume of a philological commentary. Furthermore, all available fragments of Bhāskarakaṇṭha's *Mokṣopāyaṭīkā* have been edited.

Yogavāsiṣṭha This version is available in a bewildering variety of Indian editions, some accompanied by modern English, Hindi or other translations. The Sanskrit text invariably is that of the Bombay edition(s). The *editio princeps* was printed in pothi format in 1880 with the commentary of Ānandabodhendra, was the basis for all subsequent texts. In two more editions (1918, 1937) the text was only marginally corrected or modified, however the editors of the 1937 edition add occasional readings from an unknown Kashmirian manuscript. Despite a deceivingly close resemblance, this third edition has been newly typeset.

Laghuyogavāsiṣṭha This version condenses the roughly 30000 verses of the original to approximately 1/6th of its size. But this version is incomplete: it stops in the middle of the *Nirvāṇaparakaraṇa*. There is an Indian edition of it with commentaries, but recently Peter Thomi has produced a new edition based on the oldest manuscript, which conveniently documents the variants to the printed version. It is as yet unclear how stable or unstable this highly influential text was.

Vāsiṣṭhasaṃgraha A collection of just a few hundred verses from the *Mokṣopāya*. Judging from its availability in manuscript form, it was very popular. It has no narratives, but summarizes some of the main points of the text in a convenient way.

Unpublished versions: -sāras, -saṅgrahas etc. There are many smaller versions, often attested in singular manuscripts, none of which have been printed, as well as a few modern, 20th century compiliations.

Mokṣopāya

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Yogavāsiṣṭha

[editio princeps. Yogavāsiṣṭha mit Vāsiṣṭhamahārāmāyaṇatātparyaparakāṣa, pothi format, no title page, printend in Bombay 1880]. A part of this edition from private collection is available at: <https://doi.org/10.17192/eb2011.0422>.

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Tamil Versions

Persian Versions

SECONDARY LITERATURE

Before SLAJE's study on the textual history and identification of the oldest Kashmirian version in 1994, only a few studies by DIVANJĪ and THOMĪ had ever used manuscripts. As a rule studies were based only on the printed texts and such studies continue to be published despite the increasing availability of the new edition. Some studies even seem to be based on the English translations, which are not listed here. A glance at the quality of the English translations unfortunately shows that not much can be expected from studies based on them. Here studies from all categories are listed without judging their quality or whether they are still uptodate.

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