

The influence of Mādhava-Vidyāraṇya's *Sarvadarśanasamgraha* on expositions of Pātañjala Yoga in early modern histories of Indian Philosophy and beyond

Philipp A. Maas, University of Bonn, Germany

Many handbooks of Sanskrit literature and modern histories of Indian philosophy that were published in the last approximately one hundred years start their account of classical yoga philosophy with an overview of available primary sources. We read that Patañjali was the author of a work called *Yogasūtra*, which, according to these secondary sources, was glossed by an author named Vyāsa or Vedavyāsa in a work called *Yogabhāṣya*. As was noticed by Jacobi (1929), Venkatarama Raghavan (1938/1939), Bronkhorst (1985) and Maas (2006), this account contradicts, however, information from a number of comparatively early primary Sanskrit sources, which indicates that the *Pātañjala Yogaśāstra* (i.e. the *Yogasūtra* together with the so-called *Yogabhāṣya*) may rather have been composed by a single author whose name was Patañjali. The present author's search of support in favour of a separate authorship of Patañjali and Vyāsa for *sūtra* and *bhāṣya* passages led to Mādhava-Vidyāraṇya's (14th century) *Sarvadarśanasamgraha* – a work that was composed ca. 1000 years after the *Pātañjala Yogaśāstra* – as providing the oldest unambiguous evidence. Since the publication of Halbfass' *India and Europe* it is well known that Mādhava's doxography had considerable influence on one of the earliest modern expositions of Indian Philosophy, i.e. Deussen's *Allgemeine Geschichte der Philosophie* (1894-1917). The degree of influence that Mādhava had on the exposition of yoga in Deussen's monumental work has, as far as I can see, not yet been studied in detail. And likewise, the (indirect) impact of Mādhava (via Deussen?) on later expositions of yoga philosophy remains to be determined. In order to address these issues, the present paper starts with a brief summary of the exposition of yoga in Mādhava's work. The focus will be on those concepts of Pātañjala Yoga which figure prominently in the *Sarvadarśanasamgraha* as well as on those ideas which Mādhava mentions only briefly (or not at all) with a view to determine Mādhava's approach towards yoga. In a next step I will investigate in how far Mādhava's doxography served as a model for expositions of yoga in a number of earlier histories of Indian philosophy, and which of Mādhava's concepts and attitudes are still *en vogue* in more recent expositions of classical yoga.