

A NEW SOURCE ON PĀTAÑJALA YOGA: THE OLD
JAVANESE-SANSKRIT DARMMA PĀTAÑJALA

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The paper aims at contributing to the study of the (textual) history of the Yoga system by documenting the most salient features of the unpublished *Darmma Pātañjala* ‘Book/Teaching of Patañjali’, an Old Javanese-Sanskrit Śaiva scripture retrieved from a rare Indonesian codex unicus dated ca. 1450 AD. Although it primarily features a philosophical exposition of the tenets of a form of Śaiva Siddhānta, this work—as suggested by the title—also contains a long exposition of the yoga system as illustrated in Patañjali’s *Yogasūtra*. In doing so, the text apparently attempts at assimilating the Pātañjala Yoga into a Śaiva theological framework, thus departing from the Tantric Śaḍaṅgayoga widespread in the other Old Javanese Śaiva scriptures known to us. To this end, the text either interweaves Sanskrit excerpts from an untraced versified version of the *Yogasūtra* with an Old Javanese commentary, or directly renders into Old Javanese what appears to be an original Sanskrit commentary.

Although the Old Javanese prose bears a strong resemblance with the arrangement and formulation of the topics treated in the *Yogasūtrabhāṣya*, it diverges from it in several respects, either by adding original elements and by presenting specific doctrinal details exclusively found in other (sub)commentaries, i.e. Bhoja’s *Rājamārtanḍa* and Vācaspatimiśra’s *Tattvavaiśārādī*. It will be argued that the Indonesian text, rather than freely borrowing from different commentaries, drew upon an as yet unidentified, and possibly lost, early ‘common source’.

The above conclusion has been arrived at also by Pines and Gelblum (1966) to explain the eclectic borrowing showed by the *Kitāb Pātañjala* ‘Book of Patañjali’, an Arabic rendering of the *Yogasūtra* composed by Al Bīrūnī in ca. 1037 AD. Besides their similar titles and their survival through *codices unici*, the two works share a dialogic structure and the apparent derivation from an untraced versified and commented version of the *sūtras*. Although any direct influence of the Arabic text on the Old Javanese one is probably to be ruled out, both digests will be shown to pursue similar—albeit independent—attempts at explaining in a concise way the Pātañjala Yoga system by rendering its seminal scripture into a different language and adapting its doctrine to a markedly theistic religious context.