

*Yogena cittasya, padena vācām
malarṇ, śarīrasya tu vāidyakena
yo 'pākarot, taṁ pravāraṁ munīnām,
Patañjalim prāñjalir ānato' smi.*

This is cited in Śivarāmā's commentary on the Vāsavadattā (ed. Bibl. Ind., p. 239), which Aufrecht assigns to the eighteenth century. The stanza occurs also in some MSS. just before the opening words of the Mahābhāṣya (Kielhorn's ed., vol. I, p. 503)—that is, not under circumstances giving any clue to its date. We may add that an eighteenth-century work, the Patañjalicarita (v. 25, ed. of Kāvya-mālā, vol. 51), vouches for Patañjali's authorship in the fields of Yoga and medicine in the following *gīti* stanza:

*Sūtrāṇi yogaśāstre
vāidyakaśāstre ca, vārttikāni tataḥ
kṛtvā Patañjalimuniḥ
pracārayām āsa jagad idaṁ trātum.*

As to the precise medical work of which Patañjali was the author or with which he had to do, all three stanzas leave us uninformed. Not so the following stanza from the introduction to the commentary on Caraka, composed by Cakrapāṇi, who (according to Jolly's book on Medicine in Bühler's Grundriss, p. 25) wrote about 1060:

*Pātañjala-Mahābhāṣya-Carakapratisaṁskṛtāiḥ
mano-vāk-kāyadoṣānām hantre 'hipataye namaḥ.*

This agrees in sense with the other stanzas, and in addition informs us that Patañjali's medical work consisted in a revision (*pratisaṁskṛta*) of the great compendium of Caraka.

Accordingly, the Bhoja-stanza appears to be the oldest external evidence thus far at hand for the tradition as to the identity of the two Patañjalis, and this tradition is not older than the tenth century, a thousand years and more after Patañjali the author of the Mahābhāṣya.

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