



JĪVAKAPUSTAKA

JĪVAKAPUSTAKA, a medical text in Sanskrit and Khotanese belonging to the Indian Ayurvedic tradition. It is preserved in a single bilingual manuscript, incomplete and without colophon, that was recovered from the Caves of the Thousand Buddhas (Qianfodong) near Dunhuang (q.v.) in northwest China and is now kept in the British Library.

The manuscript, written in cursive Khotanese Brāhmī (q.v.) script, presumably dates from the 10th century and consists of 71 folios (ms. Ch. ii.003: facing Sanskrit and Khotanese in Bailey, *KT I*, pp. 136-95; facs. of fols. 44 and 64 in Hoernle, 1917, and of fols. 100r and 115r in Stein, 1921, pl. cl; complete facs. in Bailey, 1938, pp. 71-141; ed. of the Khotanese in Konow, 1941, with tr. and gloss.; cf. Emmerick, 1992, pp. 42-43; Meulenbeld, 1999-2002, IIA, p. 126, IIB, pp. 144-45; Skjærvø, 2002, p. 305). A. F. Rudolf Hoernle prepared a study on fols. 44-72r (secs. 1-25 according to Konow's numbering, partly published as Hoernle, 1917: see Emmerick, 1982), which he intended to publish under the title "An ancient medical manuscript from Eastern Turkestan" as the second volume of his *Manuscript Remains of Buddhist Literature Found in Eastern Turkestan* (Oxford, 1916): it is now kept in the India Office and Oriental Collections of the British Library as ms. Eur. D.723 (see Emmerick, 1992, p. 43, and 1997, and Skjærvø, 2002, p. xlv).

The work is an otherwise unknown collection of prescriptions taken from various texts and organized by type of preparation in complementary chapters, which are introduced by the Sanskrit auspicious formula *siddham* 'success', like most of the chapters of the Khotanese *Book of Zambasta* (q.v.).



The first chapter is presented (sec. 2) as a teaching of the Buddha to the physician Jīvaka (who is called “the king of physicians” in the Late Khotanese *Mañjuśrīnairātmyāvatārasūtra*, l. 358), hence the conventional title “The book (Skt. *pustaka-*) of Jīvaka” invented by Bailey (*KT* I, p. vii). In the first chapter Sanskrit sentences alternate with Late Khotanese ones, while the other chapters alternate the two languages section by section. Chap. 1 (secs. 1-3; see Hoernle 1917, pp. 420-29, and Emmerick, 1992) contains an antidote (Khotanese *agada-* from Skt. *agada-*); chap. 2 (secs. 4-46; see Emmerick, 1994, for sec. 6 and Hoernle, 1917, pp. 429-32, for sec. 18) deals with drugs mixed with clarified butter (Khot. *gvīha’- rūna-* lit. “cow oil,” Skt. *ghṛta-*); chap. 3 (secs. 47-73) with drugs mixed with sesame oil (Khot. *kūṃjsavīnaa- rūna-*, Skt. *taila-*); and chap. 4, which lacks the end (secs. 74-93, sec. 93 being partly extant only in Sanskrit), with powdered medicines (Khot. *cāṇa-* from Skt. *cūrṇa-*). The Khotanese version is based on the corrupt Sanskrit, which the translator could not understand fully, as is indicated by translation mistakes (see Emmerick, 1979, p. 243). For each prescription, the instructions for the preparation are followed by indications on its use. Twenty-nine of the ninety-three prescriptions have been identified in several earlier Indian medical works, including Ravigupta’s *Siddhasāra*, which is also extant in Khotanese (see Emmerick, 1979, pp. 235-37).

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