

A PROPOS OF THE BOṬIKA SECT

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Up to the period of the *niryuktis* (c. A. D. 525¹), the Śvetāmbara Jaina canon noticed only seven *nihnava*s (heretices), each of whom had differed on one singular point from, or one aspect or interpretation of, one or the other early doctrine of the Nirgrantha religion². Partly basing his exposition on the immediately preceding, rather succinct, exegetical notices and partly on the then current elucidatory traditions on such and similar old records, Jinabhadra gaṇi kṣamāśramaṇa in the *Viśeṣ-Āvaśyaka-bhāṣya* (c. A. D. 585³), presents an historical as well as quasi-historical account of these traditional seven, plus an additional or the eighth heretic, Śivabhūti. While the preceding more ancient seven *nihnava*s ultimately had been proven inconsequential, the eighth one,—the heresiarch Śivabhūti,—by his separation from the main ecclesiastical stream, brought about a major schism which eventually grew into a definite, viable, and an important sect with a school of thinking and practice that was branded “Boṭika dṛṣṭi (Boḍiā dīṭṭhi)” by the post-āgamic Śvetāmbara commentators.

The term “Boṭika” (“Boḍiya” or “Boḍiyāṇa” in Jaina Mahārāṣṭrī and “Bodiga” or “Boḍiā” in late Ardha-Māgadhī) has been taken to mean “Digambara” by current Śvetāmbara writers,⁴ a misinterpretation that has been perpetrated presumably from the time of the late medieval Śvetāmbara writings onward, and had of late attracted unwarranted attacks on Jinabhadra gaṇi kṣamāśramaṇa by some pundits of the Digambara sect who did not suspect that the interpretation of the term and hence the ascription of the sect was wrong⁵. Indeed, Walther Schubring was aware that the term did not originally imply the way it was later thought to be.⁶ Schubring, however, suggested no alternative interpretation. It was Muni Jambuvijaya who made a right guess that the appellation “Boṭika” had meant ‘Yāpaniya’⁷.

Let it at the outset be clarified that, before Jinabhadra gaṇi, the term “Boḍiya” is mentioned in the Bhāṣya (c. A. D. 550-575) on the *Āvaśyaka-sūtra*;⁸ the *bhāṣya-gāthā*, moreover, reports the date of the origination of “Boḍiya dīṭṭhi” to be V. N. S. 609/A.D. 132⁹. The still earlier *Mūla-bhāṣya* (c. A. D. 550) briefly alludes to a question asked by Śivabhūti to Ārya Kṛṣṇa at Rathavīrapura (the place of schism, unidentified, perhaps somewhere in M. P. or U. P.,¹⁰) which

apparently was a prelude to the discussion between the two pontiffs which ultimately led to the schisms (as the commentators including Jinabhadra gaṇi report). The latter *gāthā* also figures in the *Uttarādhyayana-niryukti* (c. A. D. 525)¹¹. The *gāthā*, as found in the *mūlabhāṣya* of the *Āvaśyaka-sūtra*, may have been taken from the *Uttarādhyayana-niryukti* or, equally, it may have drifted to the selfsame *niryukti* from the *mūlabhāṣya*. At any rate the *gāthā* in question is not posterior to c. A. D. 550. The *Niryuktis* do sometimes briefly allude occasionally with one word or a few catch words, to the anecdotes purporting to some historical events or happenings besides legends, parables, etc., which are not long afterwards commented upon by the Prākṛta *bhāṣyas* and the *cūrṇīs* and next by the Samskṛta *vṛttis* in fuller perspective. At the same time, there are instances where the *Niryukti-gāthās* are partly (or wholly and sometimes inextricably) mixed up with those of *bhāṣyas*¹². At any rate, the *mūla-bhāṣya* on the *Āvaśyaka* which alludes to Śivabhūti, is definitely anterior to the *Viśeṣ=Āvaśyaka-bhāṣya*. (This exonerates Jinabhadra gaṇi !)

Posterior to the *Viśeṣ=Āvaśyaka-bhāṣya*, the *Āvaśyaka-cūrṇī* (c. A. D. 600-650), while explaining the relevant older *bhāṣya-gāthās*, narrates the Śivabhūti episode at some length, and, at one other place, classes the monks of the five sects, —the Ājivaka, Tāpasa, Parivrajaka, Tatkṣaṇika (Buddhist), and 'Boṭiya'—as *avandya*, unworthy of paying obeisance.¹³ A verse, plausibly an interpolation, in the *Ogha-niryukti* (main text c. early 6th cent. A. D.) interprets a visual encounter on one's way with a Cakracara¹⁴, Pāṇḍuraṅga (Śivaite monk) and Boṭika as auguring unpropitious, the worst of them all being Boṭika, meeting whom would consequence in death¹⁵ ! This interpolation, however, could be of a date as early as the seventh or the eighth century; for contempt toward the Boṭika is also noticeable in the *Sūtra-kṛtāṅga-cūrṇī* (c. last quarter of the 7th cent. A. D.)¹⁶, and what is more, still earlier in the *cūrṇī* by Agastyasimha on the *Daśavaikālika-sūtra* (c. A.D. 650)¹⁷. Incidentally, Bāṇa-bhaṭṭa, in the *Harṣa-carita* (c. early 7th cent. A. D.), explicitly refers to an episode of visual encounter of a *nagnāṭaka* to prince Harṣavardhana at one place and prince's looked upon as inauspicious, even prognosticative of death¹⁸ ! It is then clear that, aside from the Śvetāmbaras, the brahmanists of the period also believed that the visual confrontation with a nude Jaina monk (*kṣapaṇa*) is unpropitious.

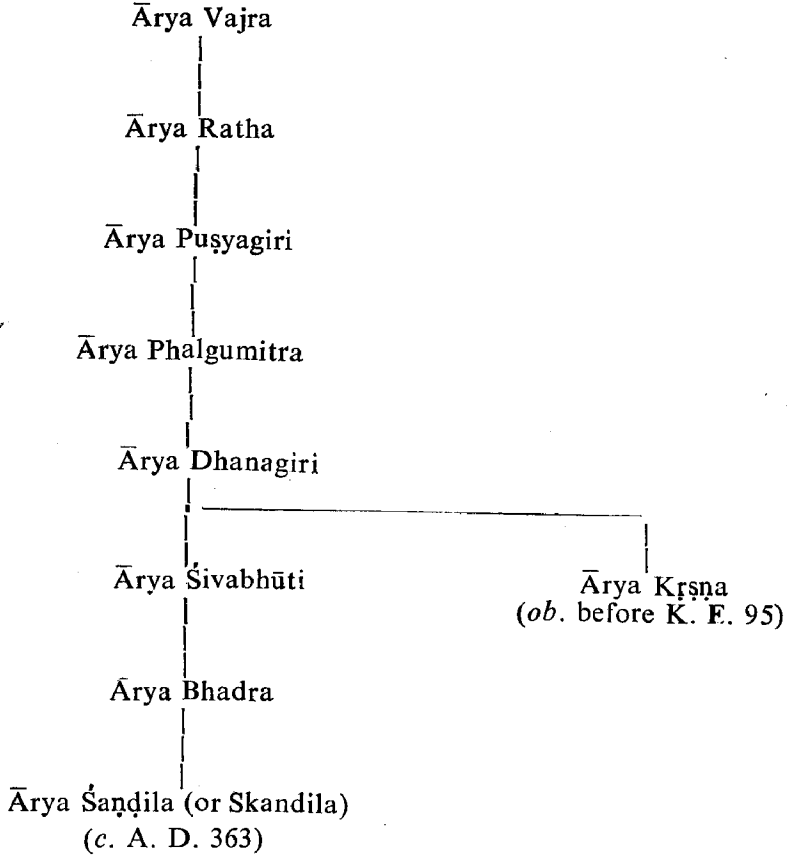
Among the early literary notices on Boṭika, the last is perhaps by Haribhadra sūri. In his *Boṭika-pratiśedha*¹⁹ which may perhaps be the same as his *Boṭikā-nirāsa*²⁰ also gives the characteristics of Boṭika²¹ not applicable to the Digambara but to the Yāpanīya sect.²²

None of these sources, however, define or explain what 'Boṭikā' means. The term may mean "polluted" or "corrupt". The verb 'boṭavun' in the current

Gujarāṭi means 'to pollute'. The *Sārtha Gujarāṭi Jodḥnikośa*²³ derives the word from the *deśya* 'boṭṭa'²⁴ whereas the Prākṛta is "Boḍiā" and not "Boṭṭiā". So Professor Harivallabh Bhayani suggested another current Gujarāṭi word "boḍavun" to shave as a source-word and "Boḍiā" and its Sanskritized form "Boṭika" simply meaning "shaven" or by extension, nude.²⁵

But the meaning of the term glossed above does not go far in explaining the characteristic features and doctrinal positions of the Boṭika sect. A statement in the *Ācārāṅga-cūṛṇī* (c. late 3rd quarter of the 7th cent. A. D.), cited by Muni Jambuvijaya, somewhat illumines the problem.²⁶ According to this commentary, the Boḍiyas are those whose only possession is their body (*śarīra-parigrahi*)²⁷ meaning thereby that the Boṭika monks practised nudity, and they received in and ate food from their folded palms (*pāṇi-puta-bhoji*), which, by implication, meant the rejection of begging bowl, the use of which the monastic practice of the proto-Śvetāmbara friars allowed. However, the definition of the term Boṭika, if this feature alone is considered, can equally apply to the Digambara monks. That the *Cūṛṇī*'s succinct but pointed description applies to the friars of the Yāpaniya order is clear from the Yāpaniya work *Ārādhanā* of Śivārya (c. 6th cent. A. D.), the author specifically declaring himself to be '*pāṇi-tala-bhoji*'.²⁸ The early Yāpaniyas, it seems, were particular in stressing this specific feature of their practice since the Northern Yāpaniya monks, unlike their Digambara counterpart, often bore the epithet 'ārya' (as in Śivārya's lineage) or *vācaka*, *kṣamāśramaṇa*, etc. as their early Gupta inscriptions (c. A. D. 370) from Vidiśā would tend to suggest.²⁹ There the friar concerned is expressly called "*pāṇi-pātrika*", the one who uses palms as bowl. The Yāpaniyas and the Digambaras shared two monastic features in common; strict nudity, and almost absolute non-possession for friars. But the Yāpaniyas recognized the same early *āgamas* which are the part of the Śvetāmbara canon; and hence there was no doctrinal difference between the Śvetāambaras and the Yāpaniyas unlike Digambaras and these two sects.

However, the secessionist Śivabhūti, the originator of the Yāpaniya sect, was not Digambara but Śvetāmbara. Śvetāambaras for long did not know about the existence of the Digambara sect and their different doctrinal views. Hence by the term Boṭika they could not have meant Digambara but Yāpaniya. According to the earlier part of the *Sthavirāvali* (hagiological list) of the *Paryuṣaṇā-kalpa*,³⁰ he was the disciple of Ārya Dhanagiri and grand disciple of Ārya Phalgumitra in the line of the illustrious of Ārya Vajra; and, according to the later additional part (c. A. D. 503/516)³¹ of the selfsame *sthavirāvali*, Śivabhūti had a confrère Ajja Kaṇha, Ārya Kṛṣṇa.³² There is, however, no hint there about Śivabhūti's secession from the main stream. In point of fact, his disciple—Ārya Śaṇḍila—onwards the line of pontiffs continues till it ends with Ārya Śaṇḍila (or Skandila) who had presided over the Mathurā Synod (c. A. D. 363) :



From the *sthavirāvali* it is clear that Ārya Śivabhūti was a senior confrere of Ārya Kṛṣṇa as against the impression carried in Jinabhadra gaṇi's narration, which makes Ārya Kṛṣṇa "guru" and Śivabhūti "śiṣya", a mistake in fact had been made by the earlier *bhāṣya*. Significantly, while the Śvetāmbara commentators denigrate Śivabhūti, the Digambara Jaina work *Bhāvapāhuḍa* (*Bhāvaprābhṛta*, c. late 8th cent. A.D. or later),⁸³ ascribed to Kundakundācārya, extolls Śivabhūti for his *bhāvaviśuddhi* by *tusa-bhāṣa*.⁸⁴ Since no Digambara pontiff with the appellation of Śivabhūti is known, it is very likely that *Bhāvapāhuḍa*'s Śivabhūti is probably identical with the separatist Śivabhūti of the Śvetāmbara sources, who was most welcome to the Digambara sect since he had insisted on nudity and absolute non-possession.

As for the date of Ārya Śivabhūti, since he is fifth after Ārya Vajra (c. 1st cent. A.D.) in the succession list, he may be ascribed to c. 2nd-3rd cent. A.D. The Mathurā Śilāpaṭṭa (stone plaque) dated to the 95th year of the Kuṣāṇa Era very reverentially depicts "Kaṇha samana (Kṛṣṇa Śramaṇa or Ārya Kṛṣṇa)".⁸⁵ The date of the *śilāpaṭṭa* in terms of Christian Era variously can be A.D. 200-205, or 223, or 238, depending on the year from which the Era of Kaniṣka is reckoned or

computed.³⁶ In any case, the traditional date of V.N.S. 609/A.D. 132 for the Boṭika schism given by the *bhāṣya* and maintained by Jinabhadra gaṇi does not seem accurate.³⁷

The Mathurā *śilāpaṭṭa* of Ārya Kṛṣṇa represents the *guru-mūrti*, and the presence inside the depiction of Nāgarāja shows that some years had already elapsed after the demise of the pontiff Ārya Kṛṣṇa. Under the circumstances, the Śivabhūti schism ultimately may have taken place some time late in the last quarter of the second century A.D. at the latest.

We may note, in passing, the date given by Devasena in his *Darśanasāra*³⁸ for the origination of the Yāpaniya sect: According to which it was founded by Śrīkalaśa, a Śvetāmbara pontiff, in V.S. 675 (A.D. 619), or, as the alternate reading says, in V.S. 205/A.D. 159, at Kalyāṇa.³⁹ Kalyāṇa was the capital of the Cālukyas from the days of Āhavamalla Someśvara I who was enthroned in A.D. 1044. Nothing, however, is known from the historical records about that town before the days of the Cālukyas. And the date, at least A.D. 619 is much farther afield from the truth. Devasena for certain was in darkness about the origin of the Yāpaniya sect. For all sects (excepting for his own), he not only conjures up an historical wrong perspective but, the worst of all, a highly sectarian and venomous standpoint also of which Śrutasaṅgāra (15th cent. A.D.) and Ratnanandi (16th-17th cent. A.D.) were heirs.⁴⁰ There are no parallels in pre-medieval Śvetāmbara literature to the writings of the last two authors.⁴¹

Notes and References

1. The available *niryuktis* have been ascribed by late Muni Puṇyavijaya to (the so-called) Bhadrabāhu II, brother of the astronomer Varāhmihira (c. early 6th cent. A.D.), according to the Jaina writers of the Solāṅkī period. While the existence of Bhadrabāhu II cannot be proven, nor is there any real ground to so suppose, the *niryuktis* can of course be ascribed to c. A.D. 525, or inside years not long after the Valabhī Synod II (c. A.D. 503/516), with the qualification that they partly draw on the one hand from the floating *saṃgrahaṇīs* compiled between the third and the fifth century A.D., and on the other hand also contain verses which may have been interpolated between the sixth and the eighth century A.D.
2. The *Sthānāṅga-sūtra* (c. 3rd quarter of the 4th cent. A.D.), the *Aupapātika-sūtra* (c. 3rd cent. A.D.), and the *Āvaśyaka-niryukti* (c. A.D. 525) in particular take notice of the seven *nihnavaś*. The subsequent exegesis elaborate upon the original succinctly stated information in the aforementioned works.

3. Jinabhadra gaṇi kṣamāśramaṇa apparently had passed away in c. A.D. 594. He had written the commentary in Sanskrit on his *Viśeṣ-Āvaśyaka-bhāṣya* which he had left unfinished before death. Also the *Viśeṣaṇavati* and the *Jitakalpabhāṣya* were compiled before the *Viśeṣ-Āvaśyaka-bhāṣya*. So the plausible date of composition of the *Viśeṣ-Āvaśyaka-bhāṣya* could be c. A.D. 585 or at most a few years later on average computation.
4. This is the stock view reflected in most of the current Śvetāmbara Jaina writings. The writers were under double delusion in that they mistook the Yāpaniya like the *Ārādhana* of Śivārya (c. 5th-6th cent. A.D.) and the *Mūlācāra* of Vaṭṭakare (c. 6th-7th cent. A.D.) as of Digambara affiliation (as did most, and still do many, Digambara writers themselves despite late A.N. Upadhye as well as late Pt. Nathuram Premi's investigations). The current historical investigations on the major early schisms in the Nirgrantha Church had, therefore, gone completely astray, the conclusions reached were absolutely erroneous, and all these writings have only served to mislead both old and new generations of scholars including Western and the Japanese. For the latest, among those who took "Boṭika" as "Digambara", cf. Jagadish Chandra Jain and Mohanlal Mehta, *Jaina Sāhitya kā Bṛhad Itihāsa* (Hindi), Pt. 2, Varanasi 1966, p. 205.
5. One other factor that arose their anger was Jinabhadra's defence on the āgamic position of the sequential occurrence of perception and cognition for an omniscient.
6. *The Doctrines of the Jinas*, first edition, reprint, Delhi 1978, p. 50 : "The Śvetāmbara report (Av. nijj 418 a) on the heresy committed by Boḍiya Śivabhūti in the year 609 after MV, who wanted the Jina-kappa (Jina-kalpa) to be made generally acknowledged and who himself accepted it notwithstanding the warnings of his guru. Originally, however, this was nothing to do with the Digambaras and was related to them only later".
7. Cf. "Prastāvanā" (Gujarāṭi) *Āyārāṅga-suttam* (Pt. 1), Jaina-Āgama-Series Vol. 2, Śrī Mahāvīra Jaina Vidyālaya, Bombay 1977, p. 49.
8. The first of these verses gives the date of the Boṭika schism at Rathavīrapura and the next verse ascribes it to Boṭika Śivabhūti the Heretic, and reports that this heresy came into being at Rathavīrapura. In the next verses figure a hint as to a dialogue between Śivabhūti and Ārya Kṛṣṇa at Rathavīrapura and to Kaunḍinya and Koṭṭivīra, two supporters and disciples of Śivaonati.

छव्वाससताइं णवुत्तराइं तइया सिद्धिं गतस्स वीरस्स ।
तो बोडियाण दिट्ठी रघवीरपुरे समुप्पणा ॥३०३२॥
उहाए पणत्तं बोडियसिवभूतिउत्तरेहि इमं ।
मिच्छइंसणमिणमो रघवीरपुरे समुप्पणं ॥३०३३॥
रघवीरपुरं णगरं दीवगमुज्जाणमज्जकणहे य ।
सिवभूतिस्सुवहिस्मी पुच्छा थेराण कघणा य ॥३०३४॥
बोडियसिवभूईओ बोडियलिगस्स होति उप्पत्ती ।
कोण्डिण्णकोट्टवीरा परंपरप्फासउप्पणा ॥३०३५॥

—विशेषावश्यकभाष्य

It seems that all four verses apparently are quotes from the earlier *bhāṣya*-commentaries. The last two at least have been called “*bhāṣya-gāthās*” or “*saṅgraha-gāthās*” by commentators. The basic verses are followed by a long narrative by Jinabhadra gaṇi (up to vs. 3093) on how it all eventualized.

9. Cf. above vs. 3032. The A.D. conversion is based on Hermann Jacobi's reckoning B.C. 477 as the year of Vira-nirvāṇa.
10. This is just a guess; it may not be right.
11. Cf. Muni Puṇyavijaya (Gujarātī), “Chedasūtrakāra and Niryuktikāra,” *Śrī Mahāvīra Jaina Vidyālaya Rajata-Mahotsava-Grantha*, Bombay 1940, p. 191. Muni Puṇyavijaya had regarded Boṭika as Digambara.
12. For instance the *niryukti* and the *bhāṣya* of the *Bṛhat-kalpa sūtra* and of the *Niśītha-sūtra*.
13. किं च, इमेवि पंच ण वंदियव्वा समणसहेवि सति, जहा आजीवण तावसा परिव्वायगा तच्चंणिया बोडिया समणा वा इमं सासणं पडिवन्ना, ण य ते अन्नतित्थे ण य सतित्थे जे वि सतित्थे न प्रतिज्ञा-मणुपालयन्ति ते वि पंच पासत्थादी ण वंदितव्वा ।

(For discussion, cf. Mohanlal Mehta, *Jaina Sāhitya kā Bṛhad Itihāsa* (Hindi), Pt. 3, Pārśvanātha Vidyāśrama Śodha Saṁsthāna, Varanasi 1967, p. 302.)

14. The meaning of the term is unclear to us. It may perhaps mean a monk of a sect whose practice was to progress circularly on his way.
15. For discussion see Jain & Mehta, *Bṛhad.*, Pt. 2, p. 205.
16. तमिति तं अत्तयाए पसंवुडं रोयमाणं, एगे ण सव्वे, समंता भासंति परिभासंति, आजीवकप्रायाः अन्यतीर्थिकाः, सुत्तं अणागतोभासियं च काऊण बोडिगा ।

and :

ते इति आजीविकाः बोडियादयो ये चोद्दिश्यभोजिनः पाखण्डाः ।
also :

प्रतिलभ्य ज्ञान-दर्शन-चारित्र्यवन्तं धर्मं प्रतिलभ्य तीर्थकरोपदेशाद् जमालिवद् आत्मोत्कर्षदोषाद्
विनश्यन्ति, गोदामाहिलावसानाः सर्वे निहन्वाः आत्मोत्कर्षाद् विनष्टाः **बोटिकाश्र** ।

(Ed. Muni Śrī Puṇyavijaya, *Sayagadaṅgasutta*, Prakrit Text Society Series No. 19, Ahmedabad 1975, pp. 90, 92, and 219.)

17. पुणो विसेसो जिणदेसिते, ण **बोडिग णिणहगादिसच्छंदगाहे** ॥
(Ed. Muni Puṇyavijaya, *Dasakāliyasuttam*, Prakrit Text Society Series No. 17, Ahmedabad 1973, p. 256.)
18. Cf. *Harṣacarita* V; also see V. S. Agrawal, *Harṣacarita : Eka Sāṃskṛtiika Adhyayana* (Hindi), Patna 1964, pp. 90, 109. Agrawal identifies the *nagnāṭaka* of Bāna bhaṭṭa with Yāpanīya monk. Earlier than Bāna, in Viśākhadatta's Sāṃskṛta play, the *Mudrārākṣasa*, similar hateful attitude toward the *kṣapaṇaka* (nude Jaina monk) is evinced as noted by Agrawal : (For the text, cf. Kane, fifth edition, Motilal Banarasidas, Varanasi 1965, p. 20.)
19. As the name suggests, the work deals with the refutation of the Boṭika (monastic) practices.
20. This is the view of Pt. Dalsukh Malvania he expressed during a discussion with the first author. We have not seen this work.
21. For details see in this volume the article in Hindi on this subject by Pt. Malvania.
22. *Ibid.*, pp. 68-73.
23. Gujarat Vidyapith, 5th edition, Ahmedabad 1967.
24. *Ibid.*, p. 109.
25. During a personal discussion with the first author.
26. “आह—जइ एवं अप्पबहुअणुथुल्लचेयणाचेयणदव्वआदाणातो परिग्गहो भवति तेण जे इमे **सरीर मित्तपरिग्गहा पाणिपुडभोइणो** ते णाम अपरिग्गहा, तं जहा—उदुंडग-**बोडिया(य)**-सरक्खमादि तेसि अप्पादिपरिग्गहवियप्पा णत्थि, तं च [s]परिग्गहं भत्तं (वत्तं) लद्धुं सेसाणि वि वयाणि तेसि भविस्संति, वलि(त्ति)त्ते य संजमो, ततो मोक्ख इ[त्ति] । तं च ण भवति, जम्हा—एतदेवेगेसि महब्भयं भवति [सू० १५४] जे बोडियादि आउक्काया रसगादि ति विहेति (आउक्काय-उद्देसिगादि णिणहेति ?) तेसि तदेव सरीरं महब्भयं । जे वि आउक्काइयउद्देसियादि परिहरंति जावणिज्जाइणो ते वि अपडिलेहितं भुंजंति अपडिलेहिते य ठाणादीणि करंति ।” —आचाराङ्गचूर्ण
(Cf. *Āyārāṅgasuttam*, “prastāvanā” (Gujarāṭi), Jaina Āgama Series 2, pt. 1, Bombay 1977, p. 49)
27. *Ibid.*
28. For the citation and the discussion thereof, cf. Nathooram Premi, “Yāpanīyōṇ-kā Sāhitya” (Hindi), *Jaina Sāhitya aur Itihāsa*, Bombay 1956, pp. 68-69.
29. G. S. Gai, “Three Inscriptions of Rāmagupta,” *Journal of the Oriental Institute*, Vol. XVIII, pp. 250-251.

30. *Ed. Muni Darsanavijaya, Śrī Paṭṭāvalī-Samuccaya. Śrī-Cāritra-Smāraka Granthamālā, No. 22, Virāṅgam 1933, pp. 8 and 10.*
31. १८—थेरस्स णं अज्जघणगिरिस्स वासिट्ठसगुत्तस्स अज्जसिव भुइ थेरे अंतेवासी कुच्छसगुत्ते ।
१९—थेरस्स णं अज्जसिवभूइस्स कुच्छसगुत्तस्य अज्जमद्दे थेरे अन्तेवासी कासवगुत्ते ।
and :
वन्दामि फण्णुमित्तं च, गोयमं घणगिरिं च वासिट्ठं ।
कुच्छं सिवभूइस्सिपय, कोसिय दुज्जंत कण्हे अ ॥१॥
32. This goes against the *Āvaśyaka* literature's statement that Ārya Śivabhūti was a disciple of Ārya Kṛṣṇa. The *Sthavirāvalī* being about five centuries earlier, for is certainly more reliable on this point.
33. Pt. Pannalal Sahityacharya, *Kundakunda-bhāratī*, Faltan 1970, p. 263.
34. तुसमासं घोसंतो भावविसुद्धो महानुभावो य ।
णामेण य सिवभूई केवलणाणी फुडं जाओ ॥ —भावपाहुड ५३
35. *Cf. Vincent A. Smith, The Jain Stūpa and Other Antiquities of Mathurā, Allahabad 1901, Plate XVII, Fig. 2.*
36. It is now more or less certain that the Kuṣāṇa Era is not identical with the Śaka Era and hence did not commence in A.D. 78. The latest computation by G. V. Mitterwallner favours A. D. 143 for K. E. to begin.
37. It would be nearer the truth if the V. N. S. date is later than B. C. 477. Recent researches on the Buddha Nirvāṇa date favour a century later than the traditional B. C. 483. If this can be established, V. N. S., too, will come down by a century, in which case the Boṭika schism may have to be dated to c. A. D. 232. The Kaṇha-Samana plaque of K. E. 95, on Mitterwallner reckoning, is to be dated to A. D. 238. (The latter two dates are close enough !)
38. *Ed. Nathooram Premi, Bombay V. S. 1974 (A. D. 1917), p. 13.*
39. कल्लाणे वरणयरे संत्तसए पंच उत्तरे जादे ।
जावणियसंघभावो सिरिकलसादो हु सेवडदो ॥२९॥
40. For a rejoinder, *cf. Muni Kalyanavijaya Śramaṇa Bhagavāna Mahāvira (Hindi), Jālor V.S. 1998 (A.D. 1948), pp. 307-318.* Muni Kalyanavijaya, as most others had, confused Boṭika with the Digambaras, and to that extent (and also due to a few other historical errors) his rejoinder suffers.
41. The existence of the Digambara sect as such was unknown to the Śvetāmbaras, who otherwise knew Boṭika (Yāṇi) against whom of course they were bitter. Since Yāṇi sect had for long disappeared in North, the later Śvetāmbara writers confused “Boṭika” with “Digambara” because of the *nāganya* (nudity) and their being *pāṇi-tala-bhojī* or using palms as a begging bowl.