



MAŁGORZATA GLINICKA
UNIwersytet Warszawski

THE FATE OF MISGUIDED SOULS: KUNDAKUNDA'S AND AMRTACHANDRA-SŪRI'S PERSPECTIVE

*"Spreading and intensifying, the power of my karma rules me,
And I am sinking in an ocean of saṃsāric suffering.
My mind burns with the fires of explosive anger.
My wisdom is hidden by the enveloping darkness of ignorance.
My consciousness is drowning in an ocean of lust.
I am propelled by a mountain of fierce arrogance into bad rebirths.
I am blown through saṃsāra by gales of the red winds of envy.
I am bound by the tight knots of belief in a self.
I have fallen into a fire pit filled with burning coals of desire.
[...] The very face of compassion I was looking at but
Could not see with my water-bubble eyes.
[...] I am falling into an abyss of errors"¹.*

This article aims to show in juxtaposition the concepts related to the status of living beings mired with delusion of two Jaina² thinkers — Kundakunda (2nd c. CE)³ and Amṛtachandra-sūri (10th c. CE)⁴, the commentator of Kundakunda's works and independent author. Their

¹ *The Subjugation of Rudra* from: *The Great Compendium of the Intentions of All The Buddhas Sutra*, Chapter 28: "The Last Inferior of Longings", in: Jacob P. Dalton, *The Taming of the Demons. Violence and Liberation in Tibetan Buddhism*, Appendix A, Yale University Press, 2011, pp. 191–193.

² The term "Jaina" refers to Jainism, the oldest non-brahmanic Indian religion and system of Indian philosophical thought, which has its origin in the teaching of Mahāvīra Vardhamana (6th-5th c. BCE). Umāsvāti (2nd c. BCE) in *Treatise on Reality (Tattvārtha-sūtra)*, I. 4., states that "The soul, the non-soul, influx, bondage, stoppage, gradual disjunction and liberation establish reality".

³ Detailed information concerning Kundakunda in: W. J. Johnson, *Harmless Souls: Karmic Bondage and Religious Change in Early Jainism with Special Reference to Umāsvāti and Kundakunda*, Motilal Banarsidass Publ. 1995.

⁴ Dating after Vijay K. Jain in: PASU xiii.

perspective will be presented in accordance to *Samaya-sāra* [The Essence of the Absolute Consciousness] of the former and *Puruṣārtha-siddhy-upāya* [The Means of Complete Attainment of Human Aims] of the latter.

According to the Jaina philosophy an individual soul (*jīva*)⁵ attains respective stages of spiritual development (*guṇa-sthānas*)⁶ — understood as situation and saturation of merit and demerit components — traversing the whole scope spread between *mithyātva* (“falsity”, “unreality”, “perversion”, “illusion”) and *samyaktva* (“completeness”, “perfection”) tiers [Jain 2010, 50]. Each state is strictly connected with the level of immersion in *saṃsāra*⁷, the entanglement in recurrence and repetitiveness of rebirths, treated as peculiar *plerosis* of regeneration⁸. These levels of spiritual development result from deluding *karmas* (*mohanīya karma*)⁹, defined by Swami S. P. Dasji as these *karmas*¹⁰, which “obstruct the soul’s efforts to acquire right faith and perfection in right conduct and also delude the personality and

⁵ The distinction between living being (*jīva*) and non-living being (*ajīva*) is characteristic to the Jaina philosophy and broadly discussed in philosophical literature.

⁶ Term *guṇa-sthāna* is a compositum of *guṇa* (“quality”, “peculiarity”; “attribute”, “property”, “characteristic”; “good quality”; “merit”, “virtue”, “excellence”) and *sthāna* (“abiding”, “position”; “state”, “condition”, “continued existence”; “abode”, “dwelling”). More in: Tatia 2006.

⁷ Ibidem. 4.16.160, p. 77. Mahendra Kulasrestha writes: “A fool, doing cruel acts, comes thereby ignorantly to grief. «Through delusion he is born, dies, etc.». Being conversant with the deliberation about this delusion, one is conversant with the Samsara; being not conversant with that deliberation, one is not conversant with the Samsara”. Mahendra Kulasrestha, *The Golden Book of Jainism*, Lotus Press 2006, p. 58.:

⁸ Term *plerosis* was used in: F. Brentano, *Psychologia z empirycznego punktu widzenia*, transl. W. Galewicz, PWN, Warszawa 1999.

⁹ SSār 2.30.68, p. 34.

¹⁰ According to Jeffery D. Long, “karma is understood in Jainism to be a material substance which produces the universal law of cause and effect, which produces experiences in our souls according to certain regular patterns — an understanding unique to the Jain tradition. As we have seen, Jainism shares with all the other Indic traditions (except for the Cārvāka or Lokāyata materialists) a belief in *karma*, *saṃsāra*, and *nirvāṇa* or *mokṣa*. So, like the Hindus and Buddhists, Jains believe that we wander from lifetime to lifetime (the literal meaning of *saṃsāra* being «wandering about»), impelled by the law of cause and effect — *karma* — to be reborn until we attain liberation — *mokṣa* — from this process”. Jeffery D. Long, *Jainism: An Introduction*, I.B.Tauris 2013.

character"¹¹. The factor which joins the cycle of births and concrete living entity is the *karmic* matter of subtle conformation gluing itself and cohering to the being¹². Only a pure soul, ie. a right believer¹³, has no delusion (*moha*)¹⁴. Delusion can be destructed¹⁵, conquered (*jidmoha*)¹⁶ and destroyed (*kṣīṇmoha*)¹⁷.

Two Dimensions of Reality

Both visions are coherent and complex — based on clear argumentation. Each one of them appeals to the crucial difference between the empirical point of view (i.e. skr. *vyavahāra naya*, pkr.

¹¹ Swami S. P. Dasji, *Indian Philosophy*, Swaminarayan Temple, Bhuj 2010, p. 45.

¹² Ibidem, s. 45: "This doctrine is a direct corollary of the Jaina conception of matter which is described as being amenable to multifarious modifications". Further, Jain suggests that the role of karmic matter is similar to that of the Buddhists' *māyā* ("illusion", "unreality", "deception", "fraud", "trick", "sorcery", "witchcraft magic", "an unreal or illusory image", "phantom", "apparition") or Vedānta's *avidyā* ("ignorance", "spiritual ignorance", "illusion, personified as Māyā", "ignorance together with non-existence"), but the difference is essential. These two are theoretical concepts and the doctrine of karmic bondage represents a concrete idea of a subtle matter, which — according to Jain's words — "flows into the soul when the latter has become receptive for it, under the influence of attachment (*rāga*) and aversion (*dveṣa*), the two modes of spiritual delusion (*moha*). The *samsārin* (unliberated, mundane and embodied) soul has continued to be held in the bondage of karman since beginningless time, and being associated with this karmic matter it has never been without a concrete embodiment". The concept of karmic matter is discussed in many works, such as: N. Appleton, *Narrating Karma and Rebirth: Buddhist and Jain Multi-Life Stories*, Cambridge University Press 2014, A. K. Jain, *Faith & Philosophy of Jainism*, Gyan Publishing House 2009, J. P. Jain, *op. cit.*, P. S. Jaini, *The Jaina Path of Purification*, Motilal Banarsidass Publ. 1998, P. S. Jaini, *Collected Papers on Jaina Studies*, Motilal Banarsidass Publ. 2000, W. J. Johnson, *op. cit.*, K. V. Mardia, *The Scientific Foundations of Jainism*, Motilal Banarsidass Publ. 1990, D. Muni, *A Source-book in Jaina Philosophy: An Exhaustive and Authoritative Book in Jaina Philosophy*, Sri Tarak Guru Jain Granthalaya 1983, Y. J. Padmarajiah, *A Comparative Study of the Jaina Theories of Reality and Knowledge*, Motilal Banarsidass Publ. 1963, J. S. Sanghvi, *A Treatise On Jainism*, Netlancers Inc 2014, I. Ch. Shastri, *Jaina Epistemology*, P. V. Research Inst. 1990, K. L. Wiley, "The Significance of *Adhyavasāya* in Jain Karma Theory", *International Journal of Jaina Studies*, Vol. 7, No. 3 (2011) 1–26.

¹³ SSār 5.13.176, p. 84–85. Right believer is a non-perpetrator of bondages.

¹⁴ SSār 2.15.53–2.17.55, p. 28–29. "O deluded person", SSār 2.26.64, p. 32–33.

¹⁵ PASU 37, p. 30.

¹⁶ SSār 1.32, p. 19.

¹⁷ SSār 1.33, p. 19.

*vavahāra desidā, vavahāraṇae*¹⁸) and the transcendental point of view (i.e. skr. *niścaya naya*, pkr. *ṇiścayadā*¹⁹, *ṇiścayassa*²⁰, *ṇiścīdā*²¹, *ṇiścayaṇayassa*²²). About this distinction quite much has been written already in the Jain literature²³.

Kundakunda underlines the equality of a soul and a body from the empirical point of view, but the transcendental point of view requires a different scope of understanding²⁴. Amṛtachandra-sūri incorporates this idea in the following way:

Anything that really exists (*prāyaḥ sarvo'pi*) in this world (*iha*) turns away from the true understanding (*bhūtārtha-bodha-vimukhaḥ*) revealed by the transcendental point of view (*niścayam [...] bhūtārtham*) [...]²⁵.

Further he gives a more precise description of what kind of instrument is needed to make some things available to a nescient:

In order to make the ignorant (*abudhasya*)²⁶ understand (*bodhanārtham*), the saints (*munīśvarā*)²⁷ teach (*deśayanti*) them through the prism of the empirical point of view (*vyavahāra naya*) [...]. There is no instruction (*deśanā nāsti*) to that [person] whose whole (*kevalam*) knowledge concerns only (*eva*) the empirical point of view (*vyavahāram*)²⁸.

Expressing it metaphorically and figuratively²⁹, the author of *Puruṣārtha-siddhy-upāya* phrases it as follows:

¹⁸ SSār 1.27.27.

¹⁹ SSār 1.16.16.

²⁰ SSār 1.27.27.

²¹ SSār 1.31.31.

²² SSār 2.18.56.

²³ Bhattacharya 1966, Jain 1999, Jain 2003, Kanak, Mittal 1976, Pruthi, Sharma 1995, Shaha 1987, Simha 1990, Sogani 1967, *Studies in Jaina History and Culture: Disputes and Dialogues*, 2006, Tatia, Talib 1975 etc.

²⁴ SSār 1.27, p. 16.

²⁵ PASU 5, p. 6.

²⁶ Term "ignorant" has been used to indicate a soul.

²⁷ Āchārya — a spiritual guide or teacher.

²⁸ PASU 6, p. 7. Por. SS 1.16.16, p. 12. All quotations are based on Vijay K. Jain's edition including modifications due to own translation of PASU.

²⁹ SSār 3.38.106, p. 53.

Just like for [a man,] who has not known a lion (*anavagīta-siṃhasya*), a cat (*māṇavaka*) is like the lion (*siṃho yathā bhavati*), in the same way (*tathā*), a man, who does not have a knowledge of the transcendental point of view (*aniścaya-jñasya*), wields only (*eva [...] yāti*) the empirical point of view (*vyavahāra*) as the ascertainment (*niścayatām*)³⁰.

The animal parallel resembles the Platonic Allegory of the Cave — the discernment between doxastic, non-reflective level of apprehending the reality, based on sensory perception, and *episteme*, the only true knowledge and an accomplishment of cognitive process. The main issue is that a cat is a disanalogy to a lion, although both of them belong to the same family of *Felidae*. There is also a striking resemblance to the Buddhist approach — the contradistinction between the conventional truth and the ultimate truth propounded by Vasubandhu (4th c. CE)³¹. In the case of Plato's philosophical construction, as well as in the Vasubandhu's dyad, the lack of knowledge directs towards equation of these two very tiers, a transfer of meaning and erroneous satisfaction of malformed image and incomplete understanding. There are other conceptions of approximate tenets. Worth mentioning is for example a metaphysical pyramid of Vyomaśiva (10th c. CE), representative of vaiśeṣika school, according to whom a pyramid structure is located on the domain of partials and mounting classes of abstraction towards the highest pitch of existence (*sattā*) [Ganeri 2011, 171].

Karmic Thrall

The unknowledgeable living being stays — perpetually and unceasingly — under influence of passions as their creator and enjoyer, and in consequence flounders in falsification of reality³².

Amṛtachandra enumerates different kinds of falsehood³³: “a statement that wards off the existence of an object” (*sad api hi yasmin*

³⁰ PASU 7, p. 8. Por. PASU 50, p. 39.

³¹ Vasubandhu's distinction between the conventional truth and the ultimate truth was undertaken in: Buescher 2005, The Cowherds 2010, Newland 1999, Tsering 2008.

³² PASU 99-100, p. 66. Compare SSār 7.5.197, p. 95-96, psychic states of the Self 5.14.177-5.15.178, p. 85-86, Dwells in the impure nature of the soul, 6.6.186, p. 90, psychic imperfections 6.12.192, p. 92.

naśiddhyate vastu)³⁴, „a statement that affirms the existence of an object” (*asad api hi vastu-rūpam*)³⁵, „a statement that pronounces the existence of an object as another object” (*vastu sad api svarūpāt pararūpeṇābhidhīyate yasmin*)³⁶, „speech (*gaditam*) which is deviating from rules (*utsūtram*) and condemnable (*garhitam*)”³⁷, „wrong belief raised in as a lack of confidence according to substance (*tattvārthāśraddhāne niryuktaṃ [...] mithyātvam*)”³⁸, “wrong conduct” (*duḥprañidhānam*)³⁹, “sorrow of disorder” (*vyādhi-duḥkham*)⁴⁰, “having partially pleased the Three Jewels” (*asamagraṃ bhāvayato ratnatrayam*)⁴¹, “guilt” (*puṇyam*)⁴², “associating bondage with oneness” (*bandhakatvā ekatve, bandhakahā eyatte*)⁴³.

Rise of passions, caused by pursuits of pleasure-generating objects and various acts of evading unpleasant ones, elicits movement in the matter, which — according to Jaina perspective — is atomic [Jaini 1998, 101]. Each activity leads to transformation of the physical matter into *karmic* one and to bondage of different subtlety.

The Jaina thinker ascertains:

Undergoing (*prapadya*) a change (*pariṇāmam*) — the mere efficient cause (*nimitta-mātram*) — performed by the living being (*jīva-kṛtam*), different material objects (*anye pudgalāḥ*) again (*punar*) transform themselves (*svayam eva parṇamante*) in the

³³ Gambling as a seat of falsehood, destroyer of contentment, abode of deceitfulness, and seat of theft. PASU 146, p. 93.

³⁴ PASU 92, p. 62.

³⁵ PASU 93, p. 62-63.

³⁶ PASU 94, p. 63.

³⁷ PASU 95, p. 64.

³⁸ PASU 124, p. 81.

³⁹ PASU 191-195, p. 131-137.

⁴⁰ PASU 206-208, p. 155-156. “The following twenty-two hardships should ever be endured, without anguish, by the ascetics who wish to get rid of all tribulations: hunger, thirst, cold, heat, nakedness, determination not to beg for favours, absence of pleasures, lack of gain, insect-bites, abuse or insult, illness, uncleanness of the body, pain inflicted by blades of grass, despair or uneasiness arising from ignorance, lack of faith, non-appreciation of learning, reverence and honour (good as well as bad reception), sleeping on hard ground, pain arising from roaming, ill treatment or assault, discomfort of posture, and feminine attractiveness”.

⁴¹ PASU 211, p. 165. Three Jewels are: right faith, right knowledge, right conduct.

⁴² PASU 220, p. 174.

⁴³ SSār 1.3.3, p. 4.

soul (*atra*) into karmic matter (*karma-bhāvena*). [...] In such a manner (*evam*), the soul (*ayam*), although distinct (*asamāhita*) from its affections (*bhāvair*) due to the influence of the karmic matter (*karma-kṛtair*)⁴⁴, [...] appears (*pratibhātī*) to be one with them (*yukta iva*) to the ignorant (*bālīśānām*). This illusion (*pratibhāsaḥ*) is truly (*khalu*) the seed (*bhava-bija*) of the cycle of rebirths (*saṃsāra*)⁴⁵⁴⁶.

The core of misunderstanding is in identifying the variable and erratic with the soul. Strict translation from passions into conduct and way of behaving is the reason of cyclical recurrence and reversion of lives. The ignorant — as Kundakunda states — remains attached to all alien substances like iron in the midst of mire⁴⁷ being subject to the *karma* which is tantamount to suffering⁴⁸. It is conspicuously close to Rene Descartes' statement in his *Comments on a Certain Broadsheet*, that one ought to discern between something which is *a natura rei* variable and unstable and other thing which can *never* change — due to its inner essence⁴⁹.

Deluded Mind versus Three Pillars of Jainism

Consequences of coming into contact with karmic matter are threefold: cognitive, spiritual and moral. Amṛtachandra-sūri underlines the consequences of delusion on three pillars on Jainism. All kinds of misguidance have an impact upon the ability of fulfilling *ahiṃsā* ("non-violence"), *anekānta* ("manifold points of view") and *aparigraha* ("non-possession") postulates⁵⁰.

The ideal way of behaving in the universe consisting of living entities staying in relation to one another is *ahiṃsā*, an avoidance of any violent act towards oneself and other living beings. This can be

⁴⁴ There are different types of karmic matter in Jain philosophy: quasi-karmic matter (*nokarma*), psycho-physical karmic matter (*bhāv karma*) and subtle karmic matter. PASU 1.19.19, 3.30.98, 3.34.102.

⁴⁵ Italics in quotations are my innovation.

⁴⁶ PASU 12, 14, p. 10-12.

⁴⁷ SSār 7.27.219, p. 106.

⁴⁸ SSār 2.7.45, p. 23.

⁴⁹ Rene Descartes, *Comments on a Certain Broadsheet*, DV1 CCB ap. 347, p. 297.

⁵⁰ The problem of *ahiṃsā*, *anekānta* and *aparigraha* is undertaken in: *Ahiṃsā, Anekānta, and Jainism* 2004, Balcerowicz 2003, Johnson 1995, Mahapragya 2010, Padmarajiah 1963 etc.

achieved only by a person with clear, stolid mind, free from passions and emotions. Delusion immediately leads to development of aggressive and invasive deeds which may be superficial or lethal, but each abusive act, contravention and infringement has negative moral — verbal, mental or actual — connotations and implications. Amṛtachandra-sūri explains:

Infatuated by passions (*vaśa-pravṛttāyām*) like attachment (*rāgādīnām*), when a person remain in the condition of swerving from the right course (*vyatthānāvasthāyām*), he or she constantly (*dhruvam*) commits *hiṃsā* (*dhāvaty agre hiṃsā*), whether a living being is killed (*jīvo mriyatām*) or not (*mā vā*). It is due to the fact (*yastmāt*) that being dominated by passion (*sakaṣāyaḥ san*), the soul (*ātmā*) first (*prathamam*) injures himself (*ātmanātmānam*), but last (*paścāj [...] tu*), he or she may or may not cause injury (*jāyeta na vā hiṃsā*) to other living beings (*prāṇyantarāṇām*)⁵¹.

The author of *Puruṣārtha-siddhy-upāya* expresses the problem of *anekānta* (avoidance of one-sidedness) in the face of delusion:

Lord Jina's (*jina-varasya*) excessively (*atyanta*) sharp-edged (*nīṣita-dhāram*) chakra of manifold points of view (*naya-cakram*) — dangerous to be approached (*durāsadam*) — when used by misguided intellects (*durvidgdhānām*), is difficult to be warded off (*dhāryamāṇam*) and cuts off (*khaṇḍayati*) their heads (*murdhānam*) in no time at once (*jhaṭīti*)⁵².

This vivid and dynamic vision — savage and exquisitely sharp — includes the motif of the wheel of existence which is a remorseless immurement in corporeal state. The *Jina* [cf. George 2008, 317-410], renowned typified spiritual, is someone, who has created a ford in the flux of life and who has attained the moral and intellectual peak of comprehending the reality and immeasurable depths of purification and fruition, extraordinary but without contrivance and any subjugation, fully cognisant (*kevalin*) and free from the metempsychotic process. Proliferated points of view, subsets of the set of all meanings, are converged on single pivot wielded by this vigilant soul, who possesses a tool of generating points of view, controlling the

⁵¹ PASU 46-47, p. 36-37.

⁵² PASU 59, p. 43.

significance of all of them and provides with means of avoidance. Injudicious and deluded individuals are metaphorically dismembered and ravaged by it. An erring and sinning person makes his or her soul's structure quake and falter. However, it is quite easy to lose control over one's mind, words and deeds, because multiplicity of view-points often leads to misunderstanding, falsifying and deterring from proper reasoning and behaving.

Amṛtachandra uses the figure of a lost traveler for describing a mislead person. He marks that remedy is cognizance and proper usage of partial standpoints, and this is to be achieved with the help of trained and knowledgeable teachers (*āchāryas*):

Thus (*iti*), to those who have lost their way (*mārga-mūḍha-drṣṭinām*) in the difficult wood (*gahane sudustare*) of multiple view-points (*vividha-bhaṅga*) only the teachers (*guravo*), guiding [in the application] of recognised partial standpoints (*prabuddha-naya-cakra-saṅcārāḥ*), are refuge (*bhavanti śaraṇam*)⁵³.

Self-Contradiction

The main error consists in an association of the self with bondage or any other thing. It is — according to Kundakunda — “self-contradictory” (skr. *viśaṃvādinī*, pkt. *viśaṃvādiṇī*) procedure:

Karmic matter (*karmaṇi*, *kamme*) and non-karmic body-matter (*nokarmaṇi*, *ṇokammamhi*) constitute the I (*aḥam-iti*, *aḥam-idi*) and I am (*ca aḥakam*, *ca aḥayam*) identical with karmic matter and non-karmic matter (*karma nokarma*, *kamma-ṇokammam*). So long as (*yāvad*, *jā*) this belief (*eṣā buddhir*, *eṣā buddhī*) [persists in the Self], it is said (*bhavati tāvat*, *havadi tāva*) to be *apraṭi-budha* (*apraṭi-buddho*, *appaḍi-buddho*), [i.e.] lacking in discriminative knowledge⁵⁴.

⁵³ PASU 58, p. 42-43. Por. PASU 19, p. 15-16. Educational process is very important — an improper master-disciple relation leads to tantalising with distorted image of reality: “This way, because of the inappropriate instructions of the lax preacher, the disciple, notwithstanding his high aspirations, gets hooked to a low spiritual position, and thus gets deluded”.

⁵⁴ SSār 1.19.19, p. 13. All quotations of SSār after A. Chakravarti with infinitesimal corrections, complemented by sanskrit and prakrit phrases, in the order “skr. ..., pkt. ...”.

When a soul identifies itself with any animate entity, inanimate object or composite of these constituents, or with possession of them, the element of error appears. Kundakunda distinguishes here between an artificial consciousness and innate one:

«I am other substance (skr. *aham etad [...] paraḍṛavyam*, pkt. *ahamedam [...] paraḍavvam*), animate, inanimate, or mixed (*sacittâcitta-miśraṃ vā, sachittachittamissaṃ vā*); it is myself (*etadaḥam, edamaham*); I am its (*aham etasya, ahamedassahi*) and it is mine (*asti mamaîtat, atthi mama edam*); it was mine in past time (*âsîn mama pūrvam etad, âsi mama puvvamedam*) and I was its (*aham etat câpi pūrvam, ēdassa ahampī âsipuvvamhī*); even again it shall be mine (*bhaviṣyati punar api mama, hosāi puṇo mam edam*) and I shall be its (*aham etat câpi bhaviṣyāmi, edassa ahaṃ pi hassāmi*).» Such erroneous notions about the Self (*asadbhūtam ātma-vikalpam, asaṃbhūdam ādaviyappam*) only the deluded one (*saṃmūḍhaḥ, saṃmuḍho*) entertains (*karoti, karedi*). But one who knows the real nature of the Self (*bhūtârtham jānan, bhūdatthaṃ jāṇamto*), non deluded (*asaṃmūḍhaḥ, asaṃmuḍho*), never entertains (*na karoti, na karedi*) [them]⁵⁵.

This passage raises several crucial philosophical matters — problem of substance [cf. Kulasrestha 2006, Long 2013] and its temporal continuity, identity, ownership and belongingness to some other entity. It shows that identifying a soul with other object or conviction of owning or belonging is erroneous. If we are not able to say anything about presence, we will not be able to say anything about past or future. Concurrently to the division between the empirical point of view and transcendental point of view, there is also a division between superficial awareness, equivalent of external perception, and intimate, inner knowledge.

In the case of the soul (*jīve, jīvo*) that is characterised by various emotions (*bahu-bhāva-saṃyukte, bahubhāvasaṃjutto*), [such as desire, etc.], there are physical objects (*pudgala-dravyam, poggalaṃ davvaṃ*), some [of which are] intimately bound to it [like the body] and some not so intimately bound (*baddham-abaddham, baddhamabaddham*), [such as wealth]. «These material objects are mine» (*mamēdam, majjgaminam*) — so

⁵⁵ SSār 1.20-22, p. 14.

declares one whose intellect is deluded by wrong knowledge
(*ajñāna mohitamatiṣṭi [...] bhaṇati, aṇṇāṇamohidamadī [...] bhaṇadī*)⁵⁶.

Ignorant people identify self with non-self⁵⁷ which can be written in a form of an equation: “ $x = -x$ ”. “Believing non-self to be self, and self to be non-self, the ignorant soul becomes the causal agent of various *karmas*”⁵⁸.

The author of *Samaya-sāra* negates the possibility of identifying the individual self with substance and attributes it to individuals misled by the tendency of appropriating — they are not able to realise *aparigraha* postulate and are oblivious to the fact that nothing is assigned to us exclusively. Sometimes an individual soul identifies itself with principal category, like *dharma*⁵⁹, or emotion like anger⁶⁰. This *ipso facto* becomes the causal agent of corresponding psychic imperfections⁶¹.

One's conviction of being the one who gives misery or happiness⁶², or sends down merit or demerit, or kills others and gets killed⁶³, or causes other beings to live⁶⁴, is futile, erroneous and fraught with delusion⁶⁵.

The self that identifies with various states of existence — human and subhuman, infernal and celestial, bondages involving merit and demerit, medium of motion, medium of rest, soul and non-soul, the universe and beyond⁶⁶ — is incapable of attaining liberation (*abhavya*)⁶⁷, devoid of interests in a prerequisite tool for dissociation of *karmas*, ie. in *dharma*⁶⁸.

⁵⁶ SSār 1.23-24, p. 15.

⁵⁷ SSār 2.1.39-2.5.43, p. 23, 3.28.96, p. 48, 7.10.202, p. 98.

⁵⁸ SSār 3.24.92, p. 46.

⁵⁹ SSār 3.27.95, p. 48.

⁶⁰ SSār 3.26.94, p. 47.

⁶¹ SSār 3.22.90, p. 45.

⁶² SSār 8.23.259-8.25.261, p. 124-125, 8.17.253, p. 253.

⁶³ SSār 8.11.247, p. 118.

⁶⁴ SSār 8.14.250, p. 120.

⁶⁵ SSār 8.30.226, p. 127.

⁶⁶ SSār 8.32.268-8.33.269, p. 128-129.

⁶⁷ SSār 8.37.273-8.38.274, p. 130-131.

⁶⁸ SSār 8.39.275, p. 131-132.

Three Stages of Delusion: Erroneous Faith, Nescience, Non-Abstinence

Consciousness experiences delusion which undergoes permanent changes such as: wrong faith (skr. *mithyātvam*, pkt. *michchattam*), nescience (skr. *ajñānam*, pkt. *aṇṇaṇam*) and non-abstinence (*avirati-bhāvaś*, *aviradi bhavo*). These, together with actions of the body, the organ of speech and the mind, are of two kinds: belonging to *jīva* ("living beings") and *ajīva* ("non-living beings"). The same thing happens to the *karmic* matter⁶⁹:

The self of the nature of *upayoga* (*upayogasya*, *uvavogassa*) associated with delusion (*mohayuktasya*, *mohajuttassa*) from beginningless eternity (*anādayaḥ*, *aṇaī*) undergoes three different kinds of modifications (*pariṇāmās trayo*, *pariṇama tiṇṇī*). Let it be understood (*jñātavyaḥ*, *ñādavoo*) that these three are wrong faith (*mithyātvam*, *michchattam*), wrong knowledge (*ajñānam*, *aṇṇaṇam*), and wrong conduct (*avirati-bhāvaś ca*, *aviradi bhavo ya*)⁷⁰.

Misbeliever (*mithyādṛṣṭī*)⁷¹, therefore, is someone who is nonconscious (*achetana*)⁷².

Kundakunda lists four primary conditions of *karma*'s emergence and influx: wrong belief (*mithyātvā*), non-absinence (*avirati*), gross passions (*kaṣāya*) and actions of the body, the organ of speech and the mind (*yoga*). He underlines that an ignorant soul — whose dispositions are of wrong knowledge⁷³ — manifests itself into a disposition of unawareness⁷⁴.

The Jain scholar explains:

Know, that if there is in the Self knowledge of things that are not real (*jīvāṇām atattvôpalabdhiḥ*, *jivaṇam atachchauvaladdhī*), it is due to the operation of nescience (*ajñānasya [...] udayo*, *aṇaṇassa [...] udayo*); absence of belief in the reals (*jīvasyâtavaṃ śraddha-dhānatva*, *jivassa asaddahaṇattam*) is due to the operation of

⁶⁹ SSār 3.19.87-20.88, p. 44.

⁷⁰ SSār 3.21.89, p. 45.

⁷¹ SSār 3.41.109-3.42.110, p. 54-55.

⁷² SSār 3.43.111-3.44.112, p. 45.

⁷³ SSār 3.59.127, p. 62, 3.61.129, p. 62.

⁷⁴ SSār 3.58.126, p. 61.

mithyātva karma (*mithyātva* [...] *udayo*, *michchattassa* [...] *udayo*); impure cognitive activity (*kaluṣôpayogo*, *kabusouvavogo*) in the Self (*jīvānām*, *jivaṇam*) is due to the rise of *kaṣāya* (soul-soiling karmas) (*kaṣāyôdayaḥ*, *kasavudavo*), non-discipline (*aviramaṇam*, *aviramaṇam*) in the Self is due to the rise of conduct perverting karma (*asaṃyamasya* [...] *udayo*, *udavo asanjamassa*); the tendency to act (*kartavyo*, *kayavvo*) through thought, word, and deed is due to the rise of yoga (*yogôdayam*, *yogavudayam*)⁷⁵.

The reason of entanglement in *karmic* concatenation is immature attitude to vows and religious duties, leading to destruction of innate bliss⁷⁶. It happens to “those who are outside the presence of *paramârtha*”⁷⁷. He uses a phrase “childish austerities” (skr. *bāla-tapa*, pkt. *bāltapa*) and “childish observance of vows” (skr. *bāla-vrata*, pkt. *bālvrata*)⁷⁸.

To express it briefly: right faith gets obstructed by wrong belief, right knowledge gets obstructed by nescience, and right conduct gets obstructed by passions⁷⁹. Wrong belief, non-abstinence and passions are psychical (*chetana*) and material (*achetana*)⁸⁰.

The Metaphor of a King

Both thinkers use numerous metaphors and appearances to explain their quintessential intuition concerning human fallibility, its antecedent causes and consequences. Such verbal and multidimensional embodiment of crucial ideas tends to be very useful in approaching the problem of cognitive, spiritual and moral misguidance and distil figurative meaning helpful in retrieval of the meaning from empirical and transcendental points of view.

⁷⁵ SSār 3.64.132-3.66-134, p. 64. Confer “As a consequence of the rise of wrong belief (*mithyātva*) etc., the material substance that comes in the form of primary karmic matter gets modified into eight kinds of karmic matter like the knowledge-obscuring karma. The time when the primary karmic matter gets attached to the soul, during that period, the Self is the causal agent of his own ignorant dispositions”, SSār 3.67.135-3.68-136, p. 65.

⁷⁶ SSār 4.3.147, p. 71.

⁷⁷ SSār 4.10.154, p. 74-75.

⁷⁸ SSār 4.8.152, p. 73-74.

⁷⁹ SSār 4.17.161-4.19.163, p. 78.

⁸⁰ SSār 5.1.164-5.2.165, p. 79.

Kundakunda uses the metaphor of king-soul, who is surrounded by city walls and takes parts in situations such as war, just like the soul is surrounded by its body and takes part in external interactions. If one tries to formulate the description of the city⁸¹, they do not describe the king himself. Similarly a description of the body does not emphasize inner attributes of an omniscient soul.

King with his entourage may symbolize the self with its passions:

At the sight of the military procession (*bala-samudayasya, valasamudayassa*), one may exclaim: «The king has started.» This statement is made from the *vyavahāra* point of view (*vyavahāreṇa, vavahāreṇa*), because only one person is the king (*tatraīko nirgataḥ rājā, tathekko ṇiggado rāyā*) in the whole procession⁸².

During the state of war, king is treated as the prime mover of warfare, but in reality violent operations are undertaken by army⁸³. In the same way the soul is treated as *karmic* bondage initiator, though the whole process of involvement in *karmic* matter is held under influence of passions.

Just as in the case of subjects who serve the king providing him with various kinds of pleasure-giving objects, the self serves the *karmic* matters and *karmas* do the same⁸⁴.

Poison Pot and Other Parallels

There are many metaphorical appearances in Kundakunda's work. One of them concerns wrong conviction that *karma* may be brought on only through negative emotions. In reality a *karma* of each kind — even this one which seems to be positive — bonds itself to the self:

A shackle made of gold (*sauvarṇikam [...] nigalam, sovaṇṇiyam [...] niyalam*) is as good as one made of iron (*kālāyasam, kalayasam*) for the purpose of chaining a man (*badhnāti [...] puruṣam, vandhadi [...] purisam*). Similarly *karma* whether good or bad

⁸¹ SSār 1.30.30, p. 18.

⁸² SSār 2.9.47-2.10.48, p. 26.

⁸³ SSār 3.38.106, p. 53.

⁸⁴ SSār 7.32.224-7.35.227, p. 108.

(śubham-aśubham, sumbhamasubham) equally binds the *jīva* (badhnāty [...] *jīvam*, vandhadi [...] *jīvam*)⁸⁵.

He also shows in figurative way how three stages of delusion are generated:

As the whiteness of cloth (*vastrasya śveta-bhāvo*, *vatthassa sedabhāvo*) is destroyed by its being covert with dirt (*malavimelanācchannaḥ*, *malavimelaṇāchchaṇṇo*), so let it be known that right faith (*samyaktvam*, *saṃṃattam*) is blurred by wrong belief (*mithyātva-malāvachannam*, *michchattamalochchaṇṇam*)⁸⁶.

The same phrase is repeated according to nescience and passions⁸⁷.

The reasons of infraction of right belief can be mental or material. It is interesting that even liberation of the soul from *karmic* bondage does not liberate it from the remnants of physical entanglement. These remnants generate the opportunity of other entanglements. The soul, previously in abysmal condition, experiences enhancement:

In the Self with right knowledge (*jñāninaḥ*, *ñāṇissa*), the old *karmas* (*pūrva-nibaddhās*, *puvvaṇibaddhā*) remain incorporated (*baddhāḥ*, *baddha*) only with the *karmic* body (*kārma-śarīreṇa*, *kammasarīreṇa*), like a clod of earth (*pṛthvī-piṇḍa-samānāḥ*, *puḍavipiṇḍa samānā*) without any effect on the Self (*pratyayās tasya*, *pachchaya tassa*)⁸⁸.

And another meaningful passage:

Just as food eaten by a person (*yathā puruṣeṇāhāro grhītaḥ*, *jaha puriseṇāhāro gahido*) in association with gastric heat (*udarāgni-samyuktaḥ*, *udaraggisanjutto*) is transformed into various kinds (*pariṇamati so'nekavidham*, *pariṇamadi so aṇajaviham*), such as flesh, fat, blood, etc. (*māṃsa-vasā-rudhirādīn bhāvān*, *māmsavasaruhrīdi bhāve*), so also in the case of the Self (*tathā*

⁸⁵ SSār 4.2.146, p. 70-71.

⁸⁶ SSār 4.13.157-4.15-159, p. 76-77.

⁸⁷ SSār 4.13.157-4.15-159, p. 76-77.

⁸⁸ SSār 5.6.169, p. 81.

jñāninas, taha ṇāṇissa), the previously bound karmic conditions (*pūrvam ye baddhāḥ pratyayā, puvvam je baddhā pachchayā*) transformed into various karmic modifications at the time of bondage (*bahu-vikalpam badhnanti karma, bahuviyappam vijjhante kammam*). This is true in the case of Self devoid of the pure point of view (*naya-parihīnās [...] jīvāḥ, ṇayaparihīṇa jīva*)⁸⁹.

Other metaphor — of gold which does not lose its inherent quality even if heated, tends to show that one deprived of knowledge is “blinded”⁹⁰.

Kundakunda presents a very interesting parallel of toxicology expert, who knows everything that is detrimental, has knowledge how to avoid it and does not expose himself to poisoning. Such a professional enjoys the fruits of the rise of *karmas* but does not attract bondages⁹¹.

The knower is linked to the shell of a conch and its ability of transforming its color:

The conch-fish may assimilate (*bhuñjānasyāpi, bhunjjatassavi*) various things, animate, inanimate, and mixed (*vividhāni sacittācitta-miśritāni dravyāṇi, vivihe sachittachitta missiye davve*), and yet the white colour of its shell (*śaṃkhasya śvetabhāvo, sankassa sedabhāvo*) cannot be changed into black by the things assimilated (*nāpi śakyate kṛṣṇakaḥ kartum, ṇavi sakkadi kiṇhago kayum*); in the same way, nature of knowledge (*jñānam, ṇāṇam*) [...] cannot be converted into nescience (*na śakyam-ajñānatām netum, ṇa sakkamaṇṇaṇadam ṇedum*). The very same conch, may intrinsically undergo a change of colour, when the white-shell will be changed into black one (*gacchet kṛṣṇabhāvaṃ [...] śuklatvam prajahyāt, gachchejja kinhabhābvam [...] sukkattaṇam pajahe*). Similarly, the enlightened knower may undergo deterioration in himself by which he may lose his nature of knowledge and assume one of nescience (*ajñānena pariṇatas [...] ajñānatām gacchet, aṇṇāṇeṇa pariṇado [...] aṇṇāṇa dam gachche*)⁹².

Explaining the issue of *karmic* matter's remnants we can say that:

⁸⁹ SSār 5.16.179-5.17.180, p. 86-87.

⁹⁰ SSār 6.4.184-6.5.185, p. 89.

⁹¹ SSār 7.3.195, p. 93. The same is with alcoholic SSār 7.4.196, p. 94-95.

⁹² SSār 7.28.220-7.31.223, p. 106-108.

A man, smeared with oil standing in a place full of dust (*puruṣaḥ snehābhyaktastu reṇubahule sthāne sthatvā, puriso ṇehabhastodu reṇuvahulammi tṇaṇammi tṇāyiduṇaya*), performs exercises with a sword (*śastrair vyāyāmam, satlhimvāyāmam*), cuts or breaks (*chinatti bhinatti, chchindadi bhiṇdadī*) trees such as palm, *tamala*, plantain, bamboo, and *ashoka* (*tālī-tala-kadalī-vamśa-piṇḍīḥ, talītala kayalivamsa pindivo*) and thus causes destruction to objects (*karoti dravyāṇām-upaghātam, kareyi davvaṇamuvaghāyam*), animate and inanimate (*sacittācittānām, sachittāchittāṇam*) [...]. Certainly it is the oil smeared on his body (*sneha-bhāvas, ṇehabhavo*) that must be considered to be the real cause of the dust-deposit (*rajo-bandhaḥ [...] vijñeyam, rayavandho [...] viññeyam*) and certainly (*niścayato, nichchhayado*) not his various bodily activities (*na kāya-ceṣṭābhiḥ śeṣābhiḥ, ṇa kāyacheṭṭahim sesāhim*). In the same way a wrong believer (*mithyā-dṛṣṭi, michchhādīṭṭhi*) even while he is engaged in various activities (*varttamāno bahuvidhāsu ceṣṭāsu, vatṭanto vahuvihāsu cheṭṭhasu*), only if he performs those activities with feeling of attachment (*rāgādīnupayoga, rāyayi uvavōge*) then certainly he gets covered with karmic dust (*kurvāṇo lippate rajasā, kuvvanto lippayi rayeṇa*)⁹³.

The author of *Samaya-sāra* correlates different ways of the soul's behaving in what he calls "pot of poison" (*viṣa-kumbhaḥ, visakumbho*) and "pot of nectar" (*amṛta-kumbhaḥ, amayakumbho*)⁹⁴. Poison pot consists of repentance of past misdeeds (*pratikramaṇam, paḍhikamaṇam*), pursuit of goodness (*pratisaraṇam, paḍhisaraṇam*), disrespect of evil (*parihāra, pariharo*), concentration (*dhāraṇā, dhāraṇā*), ceasing from wordly acts (*nivṛtti, ṇiyattī*), censure (*nindā, ṇimḍā*), disgust concerning own behaviour exhibited in speech (*garhā, garuchā*) and purification (*śuddhi, sohī*). Nectar pot consists of: non-repentance (*apratikramaṇam, apaḍhikamaṇam*), non-pursuit (*apratīsaraṇam, apaḍhisaraṇam*), interests in evil (*aparihāra, appariharo*), non-concentration (*adhāraṇā, adhāraṇā*), non-ceasing (*anivṛtti, aṇiyattī*), non-censure (*anindā, aṇimḍā*), non-disgust (*agarhā, agaruchā*) and non-purification (*aśuddhi, asohī*). The former asks the soul to be a doer. The latter forbids any kind of activity.

⁹³ SSār 8.1.237-8.5.241, p. 115-116.

⁹⁴ SSār 9.19.306-307, p. 146-147.

Above appearances of *king, shackla, whiteness of linen, lump of earth, food, gold, iron, camouflage, expert of toxicology, shell of conch, a man living in a place of dust, poison pot and nectar pot* are meaningful and they present in a precise image the important Jain conceptualization of delusion and an its impact upon soul.

Conclusion

Both authors, though from different periods, present very complex and compatible view of the soul misguided by miscellaneous factors.

According to their works the soul owns its immutable modes: attachment, delusion, aversion, guilt⁹⁵ etc. Knowledge alone concerning the real nature of components of reality, processes, states, impressions etc., does not provide an ignorant person — who “gets tainted by such impure emotions of attachment”⁹⁶ — with relief⁹⁷. To liberate themselves from *karmic* dirt one should take a concrete action, but not merely by feeling worried and annoyed⁹⁸. The *karmic* ties⁹⁹, though they do not appear by themselves¹⁰⁰, seem to be very tight and stiff:

Knowing them (*jñātvā, nāduṇa*), bound as they are to the soul (*jīvani-baddhā, jīvaṇibaddhā*), to be impermanent (*adhruvā, adhuva*), evanescent (*anityās, aṇichchā*), unprotected (*aśaraṇāś ca, asara ṇāya*) and misery in their nature (*duḥkhāni, dukkā*) and also to be misery as their fruit (*duḥkha-phalāni, dukkaphaltti*) in future (the self) abstains from them (*nivarttate tebhyaḥ, ṇiyattade tehim*)¹⁰¹.

Association with various spaces of *karmas*¹⁰² — through the enjoyment of objects¹⁰³, identifying the self with other entities¹⁰⁴ and

⁹⁵ SSār 9.16.303, p. 144-145, 10.64.371, p. 175.

⁹⁶ SSār 8.42.278-8.43.279, p. 133.

⁹⁷ SSār 10.75.382, p. 180, “Scripture, spoken world, visual for, color, smell, taste, touch, karma, medium of motion, medium of rest, time, space, thought-activity are not knowledge”, SSār 10.83.390-10.95.402, p. 184-190.

⁹⁸ SSār 9.4.291, p. 139.

⁹⁹ SSār 5.7.170, p. 82, 8.45.281-8.46.282, p. 134-135, 8.47.283-8.48.284, p. 135-136.

¹⁰⁰ SSār 10.34.341, p. 162-163.

¹⁰¹ SSār 3.6.74, p. 37.

¹⁰² SSār 10.7.314-10.10.317, p. 150-152, 10.5.312-10.6.313, p. 149-150.

¹⁰³ SSār 7.1.193, p. 93, 7.2.194, p. 93-94.

fruits of *karmas*¹⁰⁵, adopting external insignia of monks and householders¹⁰⁶ — leads the soul to behave like a snake that “by drinking sweetened milk does not become non-poisonous”¹⁰⁷, that is to jettisoning *karmas* (*nirjarā*)¹⁰⁸. *Karma* lulls the human being and wakes them up¹⁰⁹, filling with anxiety and constant balancing between the state of sleep and vigilance.

Kundakunda and Amṛtachandra-sūri clearly underline that to get out of this state and the *karmic* thrall one needs to undergo respective stages of spiritual and mental purification.

¹⁰⁴ SSār 10.17.324, p. 155, 10.18.325-10.20.327, p. 156-157.

¹⁰⁵ SSār 10.80.387-10.82.389, p. 183-184.

¹⁰⁶ SSār 10.101.408-10.108.415, p. 192-195.

¹⁰⁷ SSār 10.10.317, p. 151-152.

¹⁰⁸ SSār 7.1.193, p. 93, 7.2.194, p. 93-94.

¹⁰⁹ SSār 10.25.332-10.28.335, p. 158-159.

REFERENCES

- Ahimsā, Anekānta, and Jainism*, 2004, ed. Tara Sethia, Delhi: Motilal Banarsidass Publ.
- Balcerowicz, Piotr, 2003, *Dżinizm. Starożytna religia Indii*, Warszawa: Dialog.
- Buescher, John B., 2005, *Echoes from an Empty Sky: The Origins of the Buddhist Doctrine of the Two Truths*, New York: Snow Lion Publications.
- The Cowherds (Georges Dreyfus, Bronwyn Finnigan, Jay L. Garfield, Guy Martin Newland, Graham Priest, Mark Siderits, Koji Tanaka, Sonam Thakchoe, Tom Tillemans, and Jan Westerhoff), 2010, *Moonshadows: Conventional Truth in Buddhist Philosophy*, New York: Oxford University Press.
- Descartes, Rene, 1985, *Comments on a Certain Broadsheet*, Cambridge: Cambridge University Press.
- Dasji, Swami S. P., 2010, *Indian Philosophy*, Bhuj: Swaminarayan Temple.
- Ganeri, Jonardon, 2011, *The Lost Age of Reason. Philosophy in Early Modern India 1450-1700*, Oxford: Oxford University Press.
- George, Vensus A., 2008, *Paths to the Divine: Ancient and Indian*, Washington: CRVP.
- Jain, Jyotish Prasad, 2010, *Religion and Culture of the Jains*, New Delhi: Bharatiya Jnanpith.
- Jaini, Padmanabh S., 1998, *The Jaina Path of Purification*, Delhi: Motilal Banarsidass Publ.
- Kulasrestha, Mahendra, 2006, *The Golden Book of Jainism*, Delhi: Lotus Press.
- Long, Jeffery D., *Jainism: An Introduction*, London: I. B.Tauris 2013.
- Mahapragya, 2010, *Anekanta: Philosophy of Co-existence*, Ladnun: Jain Vishva Bharati, 2010.
- Newland, Guy, 1999, *Appearance and Reality: The Two Truths in the Four Buddhist Tenet Systems*, New York: Snow Lion Publications.
- Padmarajiah, Y. J., 1963, *A Comparative Study of the Jaina Theories of Reality and Knowledge*, Delhi: Motilal Banarsidass Publ.

- Tatia, Nathmal, 2006, *Studies in Jaina Philosophy*, Fremont: Jain Publishing Company.
- Tsering, Tashi, 2008, *Relative Truth, Ultimate Truth: The Foundation of Buddhist Thought*, ed. Gordon McDougall, Somerville: Wisdom Publications Inc.

Sources:

- PASU = Shri Amritachandra Suri: *Puruṣārtha-siddhy-upāya*. Realisation of the Pure Self. With Hindi and English Translation. English Translation and Edited by Vijay K. Jain. 2012, Dehradun: Vikalp Printers.
- SSār = Āchārya Kundakund: *Samaya-sāra*. English Translation and Commentary by A. Chakravarti, 1950, Banaras: Bharatiya Jnanapitha, Kashi Durgakund Road.
- TV = Umāsvāti/Umāsvāmi: *Tattvārtha-sūtra*. With commentaries of Umasvati/Umasvami, Pujiyapada and Siddhasenagani; translated with an introduction by Nathmal Tatia, 1994, San Francisco : HarperCollinsPublishers.

ABSTRACT

THE FATE OF MISGUIDED SOULS: KUNDAKUNDA'S AND AMRTACHANDRA-SŪRI'S PERSPECTIVE

The article is aimed at juxtaposition of two Jaina thinkers' concepts related to the status of living beings mired with delusion, i.e. Kundakunda's (2nd c. CE)¹¹⁰ and Amṛtachandra-sūri's (10th c. CE)¹¹¹ perspective according to *Samaya-sāra* of the former and *Puruṣārtha-siddhy-upāya* of the latter. According to the Jaina philosophy an individual soul (*jīva*) attains respective stages of spiritual development traversing the whole scope spread between *mithyātvā* ("falsity") and *samyaktva* ("perfection") tiers. Each state is strictly connected with the level of immersion in *saṃsāra*. These levels of spiritual development are a result of deluding karmas (*mohanīya karma*). The factor joining a cycle of births and concrete living entity is a karmic matter of subtle conformation glueing itself and cohering to a being. The article is focused on presenting types of delusion and its causing factors on the basis of two temporarily distant but contentwise compatible works.

KEYWORDS: Jainism, Kundakunda, Amṛtachandra-sūri, *saṃsāra*, karma, bondage, delusion, *ahiṃsā*, *anekānta*, *aparigraha*.

¹¹⁰ Detailed information concerning Kundakunda in: W. J. Johnson, *Harmless Souls: Karmic Bondage and Religious Change in Early Jainism with Special Reference to Umāsvāti and Kundakunda*, Motilal Banarsidass Publ. 1995.

¹¹¹ Dating after Vijay K. Jain in: PASU xiii.