ISSN 0974-8857

तुलसी प्रज्ञा

TULSÍ PRAJÑÁ

वर्ष 43 • अंक 171-172 • जुलाई-दिसम्बर, 2016

A Peer Reviewed Research Quarterly

जैन विश्वभारती संस्थान
लाडनूँ - 341 306 (राजस्थान) भारत
JAIN VISHVA BHARATI INSTITUTE
Ladnun - 341 306, Rajasthan, India

The Concept of Space and Direction in Jain Philosophy

***Samani Dr Shashi Prajñā**

****Vikas Jain**

Almost all the Indian philosophies in metaphysics and modern science has accepted the space (*Ākāśa*) as a substance, although there may be difference in the concept, structure and about other basic characteristic of this substance. In Jainism, we find a great detail of Ākāśa substance called space in *Bhagvatī Sūtra*, the 5th Canonical Text and also under the other treatise written by the various *ācāaryās*.

Definitions of Substance in Jainism

In Jain mestaphysics, we find mention of six substances although, Jainism believes in two basic substances – Soul or Self (*jīva*-sentient being) and Non-Soul (*ajīva* – non-sentient being). But under metaphysics, Jainism expands these two substances in to six substances and under spiritual practice it expands these two substances to nine (or seven in some texts) as real-entities.

As per Jainism, a *sat* or Existence is that which has origination, cessation and continuation (all the while)[1]. Further it has been said that existence is the character of substance.[2] Since all the six substances defined in Jainism has all these three qualities, that's why, these are taken as Real or *sat*. Substance has been defined as, "That which is substratum of attributes (*guna*) and modes (*pryaya*) is substance"[3]. In this context Jainism has defined *loka* or universe which constitutes of six substances namely,

(i) Dharmāstikāya – Auxiliary cause of medium of motion,

(ii) Adharmāstikāya- Auxiliary cause of medium of rest

(iii) Ākāśāstikāya- Space or medium of accommodation

(iv) Jīvastikāya – Sentient Being or Psychic entity

(v) Pudgalāstikāya – Matter or Physical entity

(vi) Kāl – Time

A new term, *āstikāya* – a homogeneous continuum of individual points *pradeśa,* is coined to define the universe in *Bhagavaī*, which is not used in any other philosophy, it has been used to describe all these substances except *kāla*.

Concept of Space in Jaina Philosophy Jainism accepts Space as *amūrt* i.e. non-corporeal, non-sentient, eternal and non-moving. Now with this brief introduction of substance in Jainism, following are some of the definitions we find about Space–Substance in Jainism:

1. Providing accommodation is the specific characteristic of Space.[4]
2. Space is that substance, whose distinguishing characteristic is to provide room to all other substances.[5]
3. Space acts as receptacle of other substances.[6]
4. *Ākāśa (*space) is a substance, the distinguishing characteristic of which is act of accommodation.[7]

In brief, it has been accepted in Jainism that Space is a substance which provides accommodation to all other substances. Lord Mahavir also replies to a question of Gautama Ganadhar that Space is a container or accommodator for sentient and non-sentient beings[8]. When Gautama asked Lord Mahāvīra: "Lord! What is the use of space for living and non-living substances?" Lord replied: "Gautama! *Ākāśa* is the one which provides accommodation to all substances. If *ākāśa* were not there, where would the *jīvas* stay in? Where would the *dharmāstikāya* and *adharmāstikāya* pervade? Where would the motion of *pudgala* take place? The whole world would have been without a support."[9]

One question has been raised— why cannot space be credited with the function of motion and rest in addition to its own function of accommodating things? According to the reply given by Ācārya Kundakunda, such a hypothesis would be impossible because it would be conflicting with other facts. If the space is endowed with the attribute of motion and rest, then why

do the emancipated souls (*siddhās*) whose tendency is to go upwards come to stay at the summit of the world. Moreover, wherever there is space there should be free chance for motion and rest. But neither a living entity nor a single atom of matter could travel beyond the limit of cosmos though there is space beyond. Therefore, Kundakunda concludes that space is neither the cause of motion, nor of rest. These require independent principle for their function.[10]

If space or Ākāśa had been the cause of motion and rest, then there would have not been any trans-cosmos and a systematic cosmos at all because space is everywhere. All the sentients and insentient would not have been confined to the universe (cosmos-space) only. They would have been scattered throughout the space.[11] Pt. Sukhlal ji also provides similar logic in favour of not providing condition of motion and rest by Space he writes that to provide the limit to motion in limited space and then rest to the same motion, *Dharmāstikāya* and *Adharmāstikāya* are admitted as independent substance in Jainism. In a way he provides the logic to negate the Space having been the cause of motion and rest in addition to accommodation.[12]

Space is Self-subsistent[13]

According to Jaina philosophy, the sustenance of the *loka* (cosmos-space) is of eight types:[14] (somewhere it has been defined as six types[15] and somewhere of four types[16] just by merging some of the following points into one)

1. The air is sustained on the space.
2. The ocean is sustained on the air.
3. The earth is sustained on the ocean.
4. The mobile and immobile beings are sustained on the earth.
5. The non -souls are sustained by the worldly souls.
6. The worldly souls are sustained by the *karmas*.
7. The *karmas* are caught by the worldly souls.
8. The worldly souls are caught by the *karmas*.

The question may arise, where does the space sustain? When Space provides the accommodation to all other five substances, then who provides the accommodation to space? Answer to this question is that all the substances must stay at some place or other; that is to say, to act as occupant or to seek room is a function of them. But to provide room – a place- within itself is the function of Space; hence it is the provision of room that is admitted to be a

defining characteristic of Space. Further to answer this question Dr Nathmal Tatia in his Notes on 1/6 of JSD writes "All the five substances *Dharma etc.*, exist and have accommodation in cosmic space. Space however is not contained in anything, but is self-subsistent. It has been conceived as containing six substances because it is the locus of all the five substances and also of itself. Space is locus of itself from conceptual standpoint but of others in the literal sense of the term. *Dharma* and *Adharma* although they exist in the entire extent of cosmic space, are not independent of their locus. It is Space which is ultimate locus of everything."If it is conceived some other substance as accommodator of Space, then it would become problem of *reguressus ad infinitum.* That is why in *Sarvārtha Siddhi* text also, it has been clarified in the commentary of 5/18 *sūtra* of TS that specific characteristic of Space is to accommodate other substances and also to itself. In trans-cosmic Space the other substances do not exist and therefore Space only has to accommodate itself. In other words, it is receptacle of itself too.

Cosmic and Trans-Cosmic Space

Although Space is a single and undivided substance in Jainism, but due to presence of *Dharmāstikāya and Adharmāstikāya,* Space in Jainism is divided into two kinds – Cosmic Space (*Loka)* and Trans-Cosmic Space (*Aloka)*.[17] All four substances (*Dharma, Adharma, Jīva and Pudgal)* are contained in cosmic space.[18] That Space which comprises and accommodates the six substances is called Cosmic-Space (*Loka).*[19] But owning to the absence of the medium of motion and the rest, the pure empty Space is called Trans-Cosmic Space (*Aloka)*.[20] Cosmic Space is plenum; Trans-Cosmic Space is a vacuum. *Dharma* etc. do not occupy the entire Space, but they occupy only small portion of entire *infinite* Space. The portion of Space which has been occupied by these substances is called Cosmic Space, and the rest of the Space, which has not been occupied by any substance and is pure vacuum, is called Trans-cosmic Space. So Ākāśāstikāya Space = Cosmic Space + Trans-Cosmic Space

In Jain conception, trans-cosmos means only space, whereas, cosmos means space accommodated with living and non-living beings. According to Jain philosophy, the division of cosmos and trans-cosmos is natural and beginning-less. It is not created by any divine being. All philosophies accept the concept of cosmos and creation in some form or other but no philosophy

accepts the idea of trans-cosmos or non-creation. It is an original contribution of Lord Mahavira. This postulation has supported the doctrine of existence with its contradictory pair. The principle for this expression is non-absolutism. The world is full of contradictory pairs, which cannot be explained without the doctrine of non-absolutism or *anekāntvāda*.[21]

An argument is often advanced when there is totally vacuum in Trans-cosmic space i.e. it does not provide accommodation to any other substance, then how can still we say this Space. Answer to this is, just by not providing accommodation; Trans-cosmic Space does not loose the characteristic of providing accommodation. The potentiality of providing accommodation is always there, whether some substance take accommodation or not, it does not matter.

Size of the Space *(Ākāśātikāya)*

Each substance in Jainism is made up of space points (*pradeśa)*. By *Pradeśa,* it is to be understood as subtle constituent part in whose case it is not possible even to posit through intellect a further constituent part.[22] When it is part of aggregate, it is called *pradeśa (*point) and when it is separate from aggregate then it is called *parmānu (*ultimate atom). A *pradeśa* is indivisible unit of a substance[23] and when some *pradeśa* meet and get associated then an aggregate is formed. There are an infinite number of points (*pradeśa)* in Space.[24] There are innumerable points in *dharma, adharma, loka (*cosmic-space) and each *jiva (*soul).[25] Further the Trans-cosmic Space has infinite points.[26] The sum up the above definitions is that Space in size is an infinite substance. But since, *dharma, adharma* have innumerable points and that part of Space which is occupied by these are called Cosmic-Space and so Cosmic Space is finite in size.

Some equations can be drawn or derived from above definitions:

(i) No. of points in Space = infinite

(ii) No. of points in Cosmic Space = innumerable

(iii) No. of Points in Trans- Cosmic Space = infinite – innumerable = infinite

(iv) No. of Points in *Dharmāstikāya* = *Adharmastikaya* = Cosmic Space = A Single *Jiva* = innumerable.[27]

It is known that *Dharmātikāya* and *Adharmāstikāy*a, pervade in entire Cosmic-Space, that means:

(v) Size of *Dharmstikāya* = Size of *Adharmāstikāya* = Size of Cosmic Space but there are infinite jivas which live in this Cosmic Space. So from this read above (iv) and (v) a new equation emerges:

(vi) Size of Each *pradeśa* of *Dharmāstikāya* = Size of Each *pradeśa* of *Adharmāstikāya* = Size of Each *pradeśa* of Space (not equal to) Size of Each *pradeśa* of *Jīva.* But there emerges a situation in *Kevali Samudghāt,* when a *Jīva,* expands his all soul-points on entire Cosmis Space, at that time, this situation read with equation (iv) will emerges as:

(vii) Size of Each *pradeśa* of *Dharmāstikāya* = Size of Each *Pradeśa* of *Adharmāstikāya* = Size of Each *pradeśa* of Space = Size of Each *pradeśa* of a *Jiva* at the time of *Kevalī Samudghāt.*

Size of points of *Dharmāstikāya, Adharmstikāya,* and *Ākāśāstikāya* remains same and does not have the capacity to contraction and expansion as in the case of points of *jiva* and matter. From this statement, the inference can be drawn as, although it is said that *pradeśa* is indivisible, but there is difference in the size of *pradeśa* of first three substances vs *jīva pradeśa* and matter's *pradeśa or* atom in case of matter.

The maximum size of one *pradeśa* of *jīva* can be equal to the size of one *pradeśa* of first three substances, at the time of *kevali samudghāt.* But their sizes of *pradeśa* at any other time other than *kevali samudhghāt* is always smaller than the size of one *pradeśa* of first three substances. A liberated or worldly *jīva,* having equal number of *pradeśa* to Cosmic-Space and other first two substances, occupy only very small portion of the Cosmic-Space. In the same way, size of atom or one *pradeśa* of aggregate may be or may not be equal to the size of one *pradeśa* of first three substances. While discussing the Rules of Accommodation in this article, we will see that in some situations the size of *pradeśa* of first three substances can be even infinite time of the size of *pradeśa* of *Jīva* or Matter, but still *pradeśa* of all substances are treated as non-divisible, that is, the smallest part of any substance. In conclusion, it can be said, the atom of matter is smallest, but *pradeśa* of first three substances may be indivisible and last particle of these three substances, but still these are not smallest as compared to atom of matter or *pradeśa* of *Jīva.*

Further cosmic-space is equal to infinitesimal portion of Trans-cosmic space. So Trans-cosmic Space is little less than from Total Space.[28] In 11/110 *sūtrā* of *Bhagvatī Sūtra*, Lord in the reply to Gautama, provides the size of Trans-cosmic space through the speed of celestial beings in different directions and after running for many years, are not able to reach the end of the Trans-cosmic. Still their covered part is less than uncovered part.

Shape of the Space *Ākāśāstikāya*

Space is an *amurt* or incorporeal Substance. As per the definition given by Ācārya Mahapragya *amūrt* is made from *murchh dhātu* of Sanskrit. which means that a substance which is devoid from the capacity of taking a shape is called *amūrt.* Ācārya Mahapragya has accepted that Shape means which will change during the time. A static shape (as assumed of *loka*) or of *moksha* jīva, which is devoid of change, is not a shape. But in texts, we find that many a times in Jainism, to Cosmic-Space (*loka),* a shape or configuration has been attached to *loka* called *supratisthaka*[29] (details of this has been discussed under next point) and mathematical computations are also provided to that shape.

But how can an *amūrt* substance have shape? In this context, only this has to be understood that part of Space which has been occupied by *Dharma and Adharma,* has been demarcated and treated as shape of Cosmic Space or *loka.* A logic can be derived from this that shape is of *Dharma* and *Adharma,* and same has been assumed for Cosmic Space. But we should remember that *Dharma* and *Adharma* are also *amūrt* substance and they are also devoid of shape. So the conclusion is as said earlier, the portion of Space which has been occupied by *Dharma and Adharma,* has been assumed as Shape of Cosmic Space. A far-fetched logic can be generated that since entire cosmic space is occupied by infinite number of matter or atoms of matter, and matter in Jainism is *mūrt dravya*, which has shape, so the shape of Cosmic Space is sum total shape of all matters put together. But a characteristic of shape is that it must have *sādi parināman* (Transformation without beginning) and it must change to some other shape. But since this assumed shape of *loka* does not change to some other shape, that also proves that it lacks the quality what a shape should have. This assumed shape can be compared with the shape of assumed shape of *siddha,* whereas in the former, it is the number of Space-points covered by *Dharmāstikāya*

and other substances and in later case it is the number of Space-points covered by a *siddha jīva.* In both the cases, they never change and remain same endlessly.

So we can conclude that from the transcendental point of view, *amūrta* does not have shape, but from pragmatic-point of view, the number of space-points has been occupied by any *amūrta* substance has been assumed as shape. A reference can also be drawn to the discussion under the head of "configuration of *siddhas"* in *Bhikshu Āgam Viṣaya Kośa*-1 page 710. Trans-Cosmic (*aloka*) space is devoid of any shape. But we find the reference of an assumed shape in *Bhagvatī Sūtra.* The shape of the *aloka* was explained by Lord Mahāvīra to his disciple Gautama, by the illustration of an infinitely big sphere which is hollow from inside.[30]

In other words, *aloka* resembles a huge sphere of infinite radius. This conveys the same idea that the universe is like an island of five substances viz., *dharmāstikāya* etc., a float in the infinite ocean of space. But it should be noted here that the space, cosmic and supra-cosmic, is a single entity. Only due to presence of other substances we divide space into two parts.[31]

Sometimes we also find that *loka* is situated in the middle of the *aloka,* and we also find a picture of a Circle depicting *aloka* and *loka* configuration in the middle of it. Along with this we find mention of Eight *Ruchak Pradeśa* (Central Points) of *Space.*[32]

Two questions arise from above discussion about *Aloka.*

(i) How can there be a shape of something, which is infinite and *amurt*?

(ii) How can there be a middle of something, which is infinite?

Even if we assume that the word-Space, *Bhagvatī* and *Thāṇaṁ* has been used for Cosmic-Space while mentioning the Eight Central points, Still question remains about the shape of Space and why somewhere it is mentioned that Cosmic space is situated in the middle of Space. And if we assume that the word Space (*Akashāstikāya)* has been rightly used in both the texts, while mentioning the Eight Central Points, then it leads to a conclusion that concept of infinity has more secrets in it, what we know today. One interpretation can be drawn that any portion of the *annant* is middle of that for example, today can be considered as middle of total *Kāla,* since *Kāla* is infinite, in the same way, it may be said that *loka* is situated in the middle of the Space.

Had Gautam Swami might have been asked these questions also while asking the shape of *aloka,* then we would have been known something about infinity also, which as of today we do not know. It seems, infinite is still a number, as aggregate of matter consisting infinite atoms is also not limitless, but even can accommodate one single space point. Further we find how to calculate nine types of infinites in Jain scriptures. More deep study requires on this subject.

Rules Regarding the Accommodation

As we have understood that characteristic of Space is to provide accommodation. Rules of accommodation are very *od in nature*. One Cosmic-Space Point gives accommodation to one Point (*pradeśa)* of *Dharmāstikāya* and one Point (*pradeśa) Adharmāstikāya.* That is why these substances are co-existent and co-extensive. Their units penetrate each other without offering any kind of resistance.The reason for this non-collide or non-resistance is due to *amurta* nature of it. On one Space-Points *pradeśa* of other *amūrt* substance can co-exist. In respect of giving accommodation to matter, one-space Point can be occupied by one atom, two atoms, even one hundred atoms and maximum upto aggregate of matter having infinite atoms (Points).[33] But while giving accommodation to *jīva,* infinite *pradeśa* of *jivāstikāya* needs at least innumerable space points for accommodion. Pandit Sukhlal has pointed out the reason of *karman sharīra,* since this body cannot be abstracted more than that, that is why Jiva needs minimum innumberable space points. These rules further validates our discussion regarding the size of *pradeśa* of each substance.

Space is One and Motionless

Dharma, Adharma and Space are each a single, indivisible, whole, that is, they are each one substance.[34] Further each of these three substances is motionless,[35] or we can say these are static entity. They do not move, do not help each other to act or not to act.

Despite remaining in one place, which is all cosmic space, the three substances are, like all substances, dynamic. They are also having modes like *arthapryāya* and *savbhav paryāya* (since we have discussed the idea of origination, cessation and persistence and also of quality and mode of a substance, but without losing their identity.

In Jainsim often a substance is described from five points of view[36]:

(i) **Substantial Point of view:** Space and Cosmic Space is one, the number of points of Space is infinite, whereas number of points of Cosmic Space is innumerable. These points always remain in aggregate form and never get separated. In other words, indivisibility is an intrinsic feature of the space points. That is why points of Space and other substances (except matter) does not become ultimate-atom, since they never get separated. Once *Ācārya Mahāpragya* has said that any characteristic of a substance, comes from its *pradeśa* (points). So it means that all the space points, which has the capability to accommodate are in the form of aggregate is called Space. So now there is no single point remained in individual form, which may have the capacity to accommodate.

(ii) **Spatial point of view:** Space if infinite and immeasurable and does not have a definite shape, where as Cosmic-Space due to occupation of *Dharma and Adharma*, is finite and assumed as having shape called *supratisthaka*.[37] This cosmic-space is divided into (i) upper region (ii) middle region and (iii) lower region and having total height of 14 *rajju*[38]and the cubic measure of comic space is 343 cubic *rajjus*. One should note that there is difference of opinion about assumed shape of *loka* in both the *Shwetāmbar* and *Digambara* traditions, and further how to reach at 343 cubic *rajjus* with has been very beautifully explained in *'The Enigma of the Universe'* book by using modern mathematical techniques.

(iii) **Temporal Point of View:** Both Space and Cosmic-Space are beginningless and eternal and there is no temporal sequence. These facts become clear from the reply given by Lord Mahavira to the question of Roha.[39]These were in the past, in the present and will also remain in the future. So from this point of view, this is infinite.

(iv) **Mode Point of View:** Space is *amūrt* Substance, so it has only intrinsic mode (transformation of an entity, which occurs naturally, independent of anything else to cause it) and does not have extrinsic mode (which depends, for its occurrence, on conditions which are external). But the word cosmic-space also has been interpreted as *loka* and a definition is advanced to this word also is that whatever

is seen (*lokkai*) is the cosmos (*loe*). ***'je lokkai se loe'***[40] So from this perspective Cosmic Space has both kind of modes, since it is the matter which is *mūrta dravya* and can be seen and since matter is all cosmic-space pervading, this definition has been given. So Cosmic-space has both kind of modes.

(v) **Quality Point of View:** Quality of Space is to provide accommodation.

Logics in Favour of Existence of Space *Ākāśāstikāya*

Once Madduka, a devotee of Lord Mahāvīra, has given the adequate replies to the other philosophers about the existence of *amūrt* substances which we cannot see, like air, fire in the wood etc cannot be seen. After certain individual logics, Madduka finally said that "The extra-sensory perception of most of us is not developed. Therefore, neither we know, nor we can see the objects, just because we do not know about them, it does not mean that they do not exist at all. Whether we are aware of *Pañcāstikāya* or not, but the principle of *Pañcāstikāya* propounded by Lord Mahāvīra is true."[41]

"All these three (*Dharma, Adhrama and* Space) are supra-sensuous, so their existence cannot be proved on the basis of ordinary perception. It is on the basis of scriptural testimony that their existence is admitted, but a reasoning is also available which lends support to the scriptures and proves the existence of the substances in question... All the four substances *Dharma, Adhrama, Jīva and pudgal* or matter must stay at some place or the other; that is to say, to act as occupant or seek room is a function of them. But to provide room – a place – within itself is the function of Space- Hence the provision of accommodating is admitted to be a defining characteristic of Space."[42]

Thus, we can prove the existence of Trans-cosmic space (which is not defined in any other philosophy) logically as follows: since the cosmos or universe is perceptible and graspable by everyone, so its existence is beyond doubt. So, when we accept the existence of cosmic space or cosmos, then the existence of supra-cosmos is self-evident, because, according to logic, any object whose designating term is etymologically proved and linguistically correct is definitely an object which must have its opposite. For example, the word pot designates an object; the word non-pot is its opposite. The word

pot is affirmative; the word non-pot is negative. In the same way, the word *loka* (cosmos) is affirmative and the word *aloka* (non-cosmos) is negative. Both *loka* and *aloka* have real existence. We have called the space of *aloka* as supra- cosmic space which exists really beyond the cosmic space. So Space is Non-conscious, *amūrt*, having infinite points, having nature of giving accommodation to other substances, one single substance and co-extensive with cosmic and trans-cosmic space. Now let us proceed to explain the concept of directions in jainism.

Concept of Directions in Jaina Philosophy

In Jaina, Philosophy, Direction is not an independent substance, but they are the part of Space only. Directions (point of compass) are but specific determinations of Space and do not constitute a different substance.[43] Jainism believes that there are six directions in the Universe (Cosmic-Space)[44]. East, West, North, South, Upward and Downward. In an answer to a question about the vastness of Universe, Lord Mahavir has replied and we get the idea about directions. "..... With this fastest divine speed the six gods run in each direction; one goes in the East, one in the West, one in the North, one in the South, one in the upper and one in the lower direction....."[45].

In few texts, 10 directions are also mentioned in the Cosmic-Space by adding four directions.[46]We also find same reference of ten directions *but* from Trans cosmos point of view, where Southeast, Northeast, Southwest and Northwest are added.[47] This also proves that directions are the part of Space in Jainism.

In reality, six are original directions and rest four mentioned above are additional directions. The movement of *Jiva* and their other transactions happen only in these six original directions, and does not happen in four additional directions. That is why, this division is very relevant for original directions and additional directions. Collectively there are 10 directions, but from functional point of view, these are divided into six and four.[48] Names have been given to these directions as East-*Indra*, East-south-*Āgneyi,* South-*Yamya,* South-west-*nairiti,* West-*varuni,* West-north-*Vāyavya,* North-*Soma,* North-east-*iishani*, Upward – *Vimla* and Downward-*tma.*[49]

As per Jainism, directions are not an independent substance. This is a specific structural formation of Space-points. The ten directions begin from *Rucaka Pradeśa* i.e. Central space-units of the *Loka* (cosmos) it is a specific

configuration formed by the eight *pradeśās* (the indivisible units) qua-space (i.e., space-units) which are situated right in the centre of the *tiryagloka* middle cosmos, with four units in the centre of the plane of minimum size and the other four exactly above them in the next plane, the eight units forming a cubical shape similar to that of the cow-udder. It is a very small cube with each dimension measuring two(space-units).[50] As per Aacharya Siddhsengani this eight space-points ruchak is real direction.

The canonical texts refer two types of word, viz; direction (*diśā*) and intermediate direction (anudiśā).[51] Direction is a measurement of cosmic-space with reference to the various locations.East, West, North and South these are directions. These begin with two space-points and increasing by two it covers infinite number of space-points in the end. Intermediate direction is a part of direction. The intermediate direction like upward direction (*ūrdhva diśā*) and downward direction (*adhodiśā*) begins with four space-points and remains same till the end. There is no increase in the space-points of intermediate one.

We find different descriptions regarding direction in Jain canonical texts. Generally the East is the direction in which the sun rises. The direction in which the sun sets is the west. If a man faces to the East and expands his both hands, the direction to the right hand is south and the direction to the left is the North. These directions are conventional measurements based on the sunrise and sun's movement. Technically they are known as *tāpadiśā*.[52] In Ācārāṅga-Niryukti, we find another description of direction meant for astrological purpose. The East would be infront of the Astrologer, the West behind him, and the North to his left hand and the South to his right hand. This distinction is called *Prajñapaka Diśā*.[53]

Conclusion

Thus space is a real entity in Jainism and is divided into two parts Cosmic Space and Trans-cosmic Space. It provides accommodation to all the sentient and non-sentient beings. Act of accommodation can not be assumed in the absence of space. It is without beginning and without end. All the directions emerges from the eight central points of the Space and extends to their respective direction. Space is formless i.e *amurat.* Although Space is infinite but living space is finite, which is called *loka-akāśa.*

References :

1. *Tattvārtha Sūtra* of Umasvati. English Trans. Nathmal Tatia under the title *That Which Is.* Delhi:Motilal Banarsidas Publishers Private Limited, First Indian Edition, 2007. 5.29, p. 135, *Jaina Siddhānta Dīpikā* of Aacharya Tulsi. English Trans. Prof. Satkari Mukherjee under the title *Illuminator of Jaina Tenets.* Edited with Notes and Introducion by Dr. Nathmal Tatia and Muni Mahendra Kumar. Ladnun (Rajasthan): Jain Vishva Bharati, 1st Edition, 1985, 10.32, p. 189.
2. *Sarvārthasiddhi* of Pūjyāpada. Ed. And trans. by Phoolchandra Shastri.Murtidevi Jain Granthamālā. Delhi: Bhāratīya Jñānapītha, 7th Edition, 1997, 5.29, p. 229.
3. *Jaina Siddhānta Dīpikā, op.cit.,* 1.3, p. 2.
4. *Bhagavatī, Viāhapannattī.* Vol. IV. Ed. Mahaprajña. With Prakrit Text Sanskrit Renderings, Hindi Translation and Critical Notations. Ladnun: Jain Vishva Bharati Institute, 2007. 13.58, p. 132.
5. *Uttarajjhayaṇāṇi.*Ed. Mahaprajña. With Prakrit Text Sanskrit. Renderings, Hindi Translation and Comparative Notes. Ladnun: Jain Vishva Bharati Institute, Fouth Edition-2006. 28.9, p. 441.
6. *Tattvārtha Sūtra, op.cit.,* 5.18, p. 129.
7. *Jaina Siddhānta Dīpikā, op.cit.,*1.6, p. 3.
8. *Bhagavatī, Viāhapannattī,* Vol. IV., *op.cit.,* 13.55, p.132.
9. *Ibid,* 13.58, p.132.
10. *Pancāstikāya* of Ācārya Kundkunda, *Tikā* by Amritchandra Suri and Jaisenacharya, Hindi Translation by Shrilal Jain Nyayatirtha, Pub. Bharatvarshiya Anekant Vidvat Parishad, *Sutra* 93, p.251.
11. *Ibid*, 91-92, p.246, 95-96, p. 253.
12. *Tattvārtha Sūtra* by Umāsvāti, Commentary by Pt. Sukhlal ji, English Translation by K.K. Dixit, Ahmedabad (India): L.D. Institue of Indology, 2nd Edition-April,2000, P. 188.
13. *Bhagvatī Vritti* by Abhdevasūri, *Bhagavatī, Viāhapannattī.*Vol. I. Ed. Mahaprajña. With Prakrit Text Sanskrit Renderings, Hindi Translation and Critical Notations. Ladnun: Jain Vishva Bharati Institute, 1994. 1.310, p. 384.
14. *Bhagavatī, Viāhapannattī.* Vol. I. Ed. Mahaprajna. With Prakrit Text Sanskrit Renderings, Hindi Translation and Critical Notations. Ladnun: Jain Vishva Bharati Institute, 1994. 1.310, p. 136.
15. *Thāṇaṁ*, Ed. Muni Nathmal. Text, Sanskrit Rendering & Hindi Version With Notes. Ladnun, Jain Vishva Bharati Institute, 1976. 6.36, p. 663.
16. *Jaina Siddhānta Dīpikā, op.cit.,*1.12, p.5.
17. *Bhagavatī, Viāhāpannattī.* Vol. I., *op.cit.,*2.138, p. 294; *Jaina Siddhānta Dīpikā, op.cit.,* 1.7, p.3.
18. *Tattvārtha Sūtra* of Umasvati. English Trans. Nathmal Tatia under the title *That Which Is.op.cit.,*5.12, p.126.

19. *Jaina Siddhnta Dīpikā, op.cit.,* 1.8, p.4.
20. *Ibid* 1.13, p. 5.
21. *Bhagavatī, Viahapannattī.* Vol. I., *op.cit.,* p.134.
22. *Tattvārtha Sūtra* by Umasvati, Commentary by Pt. Sukhlal ji, English Translation by K.K. Dixit, *op.cit.,* p. 179.
23. *Jaina Siddhānta Dīpikā, op.cit.,* 1.31. p. 17.
24. *Tattvārtha Sūtra* of Umasvati. English Trans. Nathmal Tatia under the title *That Which Is.op.cit.,* 5.9, p. 125.
25. *Tattvārtha Sūtra* of Umasvati. English Trans. Nathmal Tatia under the title *That Which Is.op.cit.,* 5.7,5.8, p. 125, *Jaina Siddhānta Dīpikā, op.cit.,* 1.25, p. 16.
26. *Jaina Siddhnta Dīpikā, op.cit.,* 1.26, p. 16.
27. *Thāṇaṁ,op.cit.,* 4.495, p. 436.
28. *Bhagvatī Vritti, op.cit.,* 2.140, p.416.
29. *Bhagavatī, Vīahapannattī.* Vol. II. Ed. Mahaprajña. With Prakrit Text Sanskrit Renderings, Hindi Translation and Critical Notations. Ladnun: Jain Vishva Bharati Institute, 2000. 7.3, p. 326.
30. *Bhagavatī, Viāhapannattī.* Vol. III. Ed. Mahaprajna. With Prakrit Text Sanskrit Renderings, Hindi Translation and Critical Notations. Ladnun: Jain Vishva Bharati Institute, 2005. 11.99, p.406.
31. Mahendra kumar (Muni). *The Enigma of the Universe*. Ladnun (Rajasthan): Jain Vishva Bharati University, 2010 from Chapter Jain Cosmology, heading Space:Cosmic and Supra Cosmic.
32. *Aṇga Suttāni.* Vol. II. Contains *Bhagavaī* – Ed. By Yuvacharya Mahaprajña, with original text critically edited, Ladnun: Jain Vishva Bharati Institute, 1974, 25.240-243 And *Ṭhāṇaṁ,op.cit.,* 8.50, p. 805.
33. *Aṇga Suttāṇi.* Vol. II. Contains *Bhagavaī*, op.cit., 25.147-148.
34. *Tattvārtha Sūtra* of Umasvati. English Trans. Nathmal Tatia under the title *That Which Is.op.cit.,*5.5, p. 124.
35. *Tattvārtha Sūtra* of Umasvati. English Trans. Nathmal Tatia under the title *That Which Is.op.cit.,* 5.6, p. 124.
36. *Bhagvaī,* Op. cit., 2/127.
37. *Illuminator of Jaina Tenets, op.cit., p.4 footnote 4 states* - A *supratisthaka* is a configuration obtained by conjunction of three conical bowls with the shape of chopped of pyramids in the following manner – one bowl placed convexwise (that is, upside down) at the bottom, the second bowl placed concavewise (that is , with the face upward) above it, and the third one placed convexwise (like the bowl at the bottom) upon the second. The resultant configuration arising from the above said adjustment is *supratisthaka.*
38. *Illuminator of Jaina Tenets, op.cit., p.4* - A *rajju* is a conceptual measure consisting of innumerable *pramana yojanas* each *pramana yojana* being almost equivalent to eight thousand miles. IJT page 4; *That which is, op. cit., p. 276* - The *rajju* is the largest measuring unit. It is given as (innumerable ojanas x 10^{14}) 7.

39. *Bhagavatī, Viāhapannattī.* Vol. I., *op.cit.,* 1.296-298, p. 131.
40. *Bhagavatī, Viāhapannattī.* Vol. I., *op.cit.,*2.45, p. 222.
41. *Aṇga Suttāṇi.* Vol. II. Contains *Bhagavaī*, op.cit., 18.134-135.
42. *Tattvārtha Sūtra* by Umasvati, Commentary by Pt. Sukhlal ji, English Translation by K.K. Dixit, *op.cit.,* p.187.
43. *Jain Siddhānta Dīpikā, op.cit.,* Vritti of Sūtra 1.6, p. 3.
44. *Thāṇaṁ,op.cit.,* 6.37, p. 663.
45. *Bhagavatī, Viāhapannattī,* Vol. III., *op.cit.,* 11.109, p. 410.
46. *Thāṇaṁ,op.cit.,* 10.30, p. 909, *Bhagavatī, Viāhapannattī.* Vol. III., *op.cit.,*10.3, p. 333; *Bhagavati, Viahapannatti.* Vol. IV., *op.cit.,*13.50, p. 130.
47. *Bhagavatī, Viāhapannatti.* Vol. III., *op.cit.,* 11.110, p. 411.
48. *Bhagavatī, Viāhapannattī.* Vol. III., *op.cit.,*p. 335-336.
49. *Thāṇaṁ,op.cit.,* 10.31, p. 909, *Bhagavatī, Viāhapannattī.* Vol. III., *op.cit.,* 10.4, p. 333, *Bhagavatī, Viāhapannattī.* Vol. IV., *op.cit.,*13.51, p. 130.
50. *Jain Pāribhāṣhik Shabda kośa,* Ed. Mahasharamana, Ladnun (Rajasthan): Jain Vishava Bharati University, 2009, p. 288.
51. *Ācārāṇga Bhāṣhyaṁ*, Commentrator Acharya Mahaprajña, Ladnun (Rajasthan): Jain Vishva Bharati, 1994. 1.4, p. 17.
52. *Ācārāṇga Niryukti* 47-48.
53. *Ibid* 51.

***Associate Professor**
Deptt. of Jainology and Comparative Religion and Philosophy
Jain Vishva Bharati Institute, Ladnun (Raj.)

****Jain Scholar**
A.B.T.M.M.

RAJ HIN 28340/75

जैन विश्वभारती संस्थान, लाडनूँ
प्रकाशन सूची

क्र.	पुस्तक का नाम	लेखक/सम्पादक	मूल्य
01.	Anekant: Reflection & Clarification	Acharya Mahaprajna	30
02.	Anekant: Views & Issues	Acharya Mahaprajna	30
03.	Shraman Bhagwan Mahavir Life & Doctrine	Shri S.C. Rampuria	300
04.	Anekanta- The Third Eye	Acharya Mahaprajna	195
05.	Science in Jainism	Prof. M.R. Gelra	200
06.	The Quest for Truth	Acharya Mahaprajna	195
07.	Sound of Silence	Acharya Mahaprajna	140
08.	Journey into Jainism	Sadhvi Vishrut Vibha	39
09.	Jain Studies & Science	Prof (Dr.) M.R. Gelra	400
10.	Non-violence Relative Economics and A New Social Order	Prof. B.R. Dugar/Dr. Satya Prajna/ Dr. Samani Ritu Prajna	500
11.	Jain Biology	Late Shri Jetha Lal S. Zaveri/ Prof. Muni Mahendra Kumar	200
12.	Samayasara	Late Shri Jetha Lal S. Zaveri/ Prof. Muni Mahendra Kumar	450
13.	Jain Paribhasika Sabdakosa	Mukhya Niyojika Sadhavi Vishrutavibha	1125
14.	Bhagavai-2	Acharya Mahaprajna Eng. Trans. by Prof. Muni Mahendra Kumar & Late Dr. N. Tatia	1695
15.	JVB & JVBU Research Work	Samani Agam Prajna/Dr. Vandana Mehta	100
16.	Bibliography of Jain Text in Tamil	Shri K.P. Aravaanan	50
17.	The Enigma of the Universe	Prof. Muni Mahendra Kumar	500
18.	Preksha Meditation and Human Health	Prof. J.P.N. Mishra and Dr. P.S. Shekhawat	500
19.	आचार्य महाप्रज्ञ का संस्कृत साहित्य	डॉ. हरिशंकर पाण्डेय	550
20.	युग को आचार्य महाप्रज्ञ का योगदान	डॉ. हरिशंकर पाण्डेय/डॉ. जे.पी.एन. मिश्रा	100
21.	अंगुत्तर निकाय भाग-1	श्री श्रीचंद रामपुरिया	50
22.	अंगुतर निकाय भाग-2	श्री श्रीचंद रामपुरिया	60
23.	महाभारत परिक्रमा	श्री श्रीचंद रामपुरिया	60
24.	श्रमण सूक्त	श्री श्रीचंद रामपुरिया	150
25.	तीर्थंकर वर्द्धमान जीवन प्रसंग	श्री श्रीचंद रामपुरिया	80
26.	आवश्यक निर्युक्ति खण्ड-1	डॉ. समणी कुसुम प्रज्ञा	400
27.	आचारांग और महावीर	साध्वी शुभ्रयशा	150
28.	सम्बोधि का समीक्षात्मक अनुशीलन	समणी स्थित प्रज्ञा	100
29.	रत्नपालचरितम	डॉ. हरिशंकर पाण्डेय	100
30.	दूरस्थ शिक्षा की उपयोगिता	डॉ. आनन्दप्रकाश त्रिपाठी	100
31.	नई सुबह	डॉ. आनन्दप्रकाश त्रिपाठी	100
32.	जैन संस्कृति और जीवन मूल्य भाग-1,2,3	डॉ. समणी ऋजु प्रज्ञा	75
33.	भिक्षु न्यायकर्णिका	पं. विश्वनाथ मिश्र	120
34.	जीवन विज्ञान और स्वास्थ्य	डॉ. समणी ऋजु प्रज्ञा/समणी श्रेयस प्रज्ञा	120
35.	योग वैशिष्ट्य	डॉ. जे.पी.एन. मिश्रा	400
36.	अर्द्धमागधी साहित्य में गणित	डॉ. अनुपम जैन	200
37.	जैन पारिभाषिक शब्दकोश	मुख्य नियोजिका साध्वी विश्रुतविभा	995
38.	जैन दर्शन के प्रमुख सिद्धान्त	डॉ. समणी ऋजु प्रज्ञा	110
39.	शिक्षा दर्शन एवं मूल्य विकास	डॉ. समणी मल्लि प्रज्ञा/डॉ. हेमलता जोशी	160
40.	प्रेक्षाध्यान और योग	डॉ. समणी ऋजु प्रज्ञा	150

प्रकाशक - सम्पादक - प्रो. अनिल धर द्वारा जैन विश्व भारती संस्थान
लाडनूं के लिए प्रकाशित एवं तिलोक प्रिण्टिंग प्रेस, बीकानेर द्वारा मुद्रित