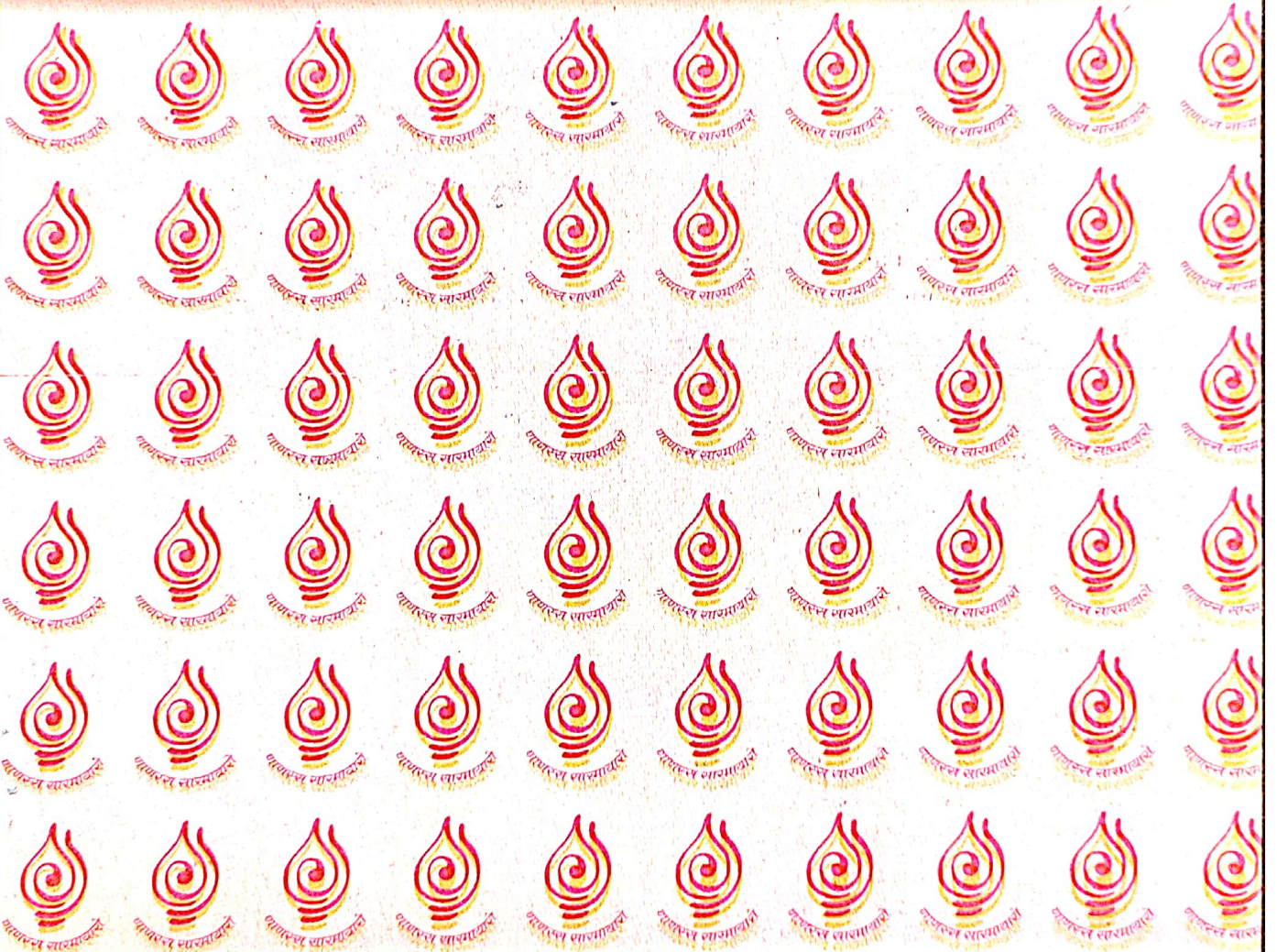


# तुलसी प्रज्ञा

## TULSĪ PRAJÑĀ

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

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## The Concept of Space and Direction in Jain Philosophy

\*Samani Dr Shashi Prajñā

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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 5<sup>th</sup> Canonical Text and also under the other treatise written by the various *ācāryās*.

### Definitions of Substance in Jainism

In Jain metaphysics, 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 into 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)<sup>1</sup>. Further it has been said that existence is the character of substance.<sup>2</sup> 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"<sup>3</sup>. In this context Jainism has defined *loka* or universe which constitutes of six substances namely,

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