

### 5.3 The Time Scale in Jainism.

According to Jainism, the various types of usage as to Time. E.g. *Muhurt*, day and night, Week, Fortnight, Months, Years, decade etc., or past, present and future etc. as also numerable, non numerable etc. – all these take place only within *Manushyalokā* (मनुष्य लोका) and not outside it. The chief basis of division of time is but determinate activity and this activity is nothing but the motion of the *Jyotiskas* like Sun, Moon etc. The gross division of time like day, night, week etc. etc. depend on determinate motion of *Jyotiskas* (Sun, Moon, etc) and therefore they can be known through this motion; but the subtle division of time cannot be known through it. At a particular place, the usage as to the day takes place on the basis of an activity of the form of motion on the part of the Sun, beginning from Sun Rise upto Sun set. Similarly, the usage as to the night takes place on the basis of an activity of the form of motion on the part of Sun during the interval of time from Sunset to Sunrise. A *Mahurat* is the 30<sup>th</sup> Part of one day and night. A fortnight is fifteen days and nights. Two fortnights make a month. Two months make a *Ritu* (Season) Three *Ritu* makes an *Ayanā*, and two *Ayanās* make a *Varshā* (A year) an activity that still goes on makes a present phase of time (वर्तमान काल) and activity that is yet to take place makes a future phase (भविष्य) and an activity that has already taken place makes its past phase (भूत).

The duration of time that can be subjected to enumeration is *Sankhyata*; (numerable) and the duration that cannot be subjected to enumeration; but only can be known with the help of similies is *Asankhyata* (innumerable) e.g. *Palyopam*, *Sagaropam* etc. the duration of time that has no end is *Anantā* (अनन्ता) i.e endless.

There is also another way of looking at Time. Time is one of the six substances recognized in Jain Philosophy. Regarding functions of time, *Tatwasutrā* mentions as under;

**“Incessant minute imperceptible change, perceptible transformations, activity, anteriority posteroprity are the function of time”**

Time assists the substance to undergo by their own nature incessant, minute, imperceptible changes, constituting their own modes, that is, to exist in this manner, to assure transformations or modes like oldness, newness etc. to undertake movements from one place to another or activities of limbs and to become younger or older. E.g. when rice is cooked on fire, it becomes cooked rice after a process. Rice cannot at once become cooked rice. Every minute Rice undergoes minute imperceptible changes which ultimately results into gross perceptible changes gross perceptible change is not possible. This process of change takes place with the assistance of time. Thus time is the auxiliary cause of all the changes that the substances undergo. The process of changes is the function of substance itself; but time is only one auxiliary cause; which helps the substances to perform the function of change.

In *Bhagawati Sutrā* it is mentioned that *Jivā* and *Ajivā* substances themselves are called Time, which means that modes of these substances are called Time. Time is nothing over and above these modes. **Lord Mahavir told to his disciple Gautamā “O, Gautamā Time is nothing but Jivā Dravyas and Ajivā Dravyas.”**

There is yet another view which accepts time as an independent substance, and yet it differs from it. According to this view, time is atomic. There are innumerable time atoms. They are confined to cosmic space only. They are motionless. Therefore they eternally remain, where they are. Each time –atom occupies a separate space-point. Hence, they have no spatial extension. The smallest measurable mode of time space is called ‘*Samay*’. All the states like oldness-newness, anteriority-posteriority etc. arise depending upon the ‘*Samay*’ modes of time atom. (‘*Samayā* is defined as the time taken by a material atom to transverse on space-point by slow movement) **Acharyā Hemchandra Surijee has mentioned in “Yog Shastra”, “Time atoms are present an different space points of cosmic space. They serve as an auxiliary cause in the production of changes in substances. They are real time. (Mukhya Kalah so Uktaye)And, ‘Samayā’ āvalika etc. whose measures are given in Astronomy are form of conventional time.”**

**Pandits *Sukhlaljee*, an eminent scholar maintains that from the definitive view point. Considering time as nothing but modes of substances seems to be logically sound and essentially right**