

## 5.4 Sixth Arā

Real Time is made of infinite number of units. We measure time in units like second, minutes, hours, days, are simply the form of conventional time, not real one. Jain concept of time is really cyclical. There is no beginning, no end to time. Time is eternal. A full cycle of time consists of two halves one of these semi-circles is a period of ascent (*Utsarpini Kalā*) the second half is the descent (*Avsarpini kalā*) During ascent period, it is believed that there is around happiness and prosperity which gradually improves. When the pinnacle is reached, the other half of the cycle, the descent period (*Avsarpini Kalā*) starts, and everything begins to gradually deteriorate until the period of ascent (*Utsarpini*) again begins. Thus both ascent and descent period (*Utsarpini* and *Avsarpini Kalā*) moves like cycle one following the other.

Each such period has Six *Arās*. Whereas the ascent period is period of happiness, prosperity, health etc., the level of such happiness etc. is different in Six *Arās* e.g. when there is a descending period in first *Arā*, the happiness, prosperity of previous period is still there and it is gradually declining; therefore the Sixth *Arā* of the descending period will be most miserable to say it is the worst. Then the ascent period starts; in the First *Arā*, the unhappiness etc. of previous period still exist and only gradually decline; so in the First *Arā* there will be quite substainal portion of such unhappiness will prevail, things will improve gradually with 2<sup>nd</sup> *Arā* better, 3<sup>rd</sup> *Arā* much better 4<sup>th</sup> *Arā* still better , 5<sup>th</sup> all the more better and the 6<sup>th</sup> *Arā* of ascent period will be the best. This cycle of both ascent and descent periods continue eternally.

It is also believed that the 4<sup>th</sup> *Arā* of each period is better for human development. The Tirthankaras etc. are also produced in 4<sup>th</sup> *Arā* of each period – ascent or descent.

This cyclical concept of time is very important for Jains, because with this concept, we realize that ,

- There is no beginning and no end of Time. Time is an eternal element.
- Good time and bad time will pass away. Our civilisation, our planet are just current mode of the element and they can be altered in form and structure when time comes.
- Because there is time, there is Change without time, change would not occur.