

The Half-Day Aeon: Time, Suffering, and Soteriology in Chapter Fifteen of the Lotus Sūtra

I. Introduction: The Half-Day Aeon as a Gateway to Wisdom

In the vast and complex tapestry of Mahāyāna Buddhist literature, the *Saddharma Puṇḍarīka Sūtra*, or *Lotus Sūtra*, stands as a monument to pedagogical ingenuity and philosophical depth. Its dramatic narratives, profound parables, and bold doctrinal proclamations have shaped the course of East Asian Buddhism for nearly two millennia. At the heart of this text lies a pivotal moment of cosmic theater: Chapter Fifteen, "Welling Forth from the Earth." The chapter presents a scene that is at once bewildering and illuminating, a passage where Śākyamuni Buddha and his vast assembly sit in profound silence for a period of fifty small *kalpas*—an expanse of time so immense as to defy human imagination. Yet, through the Buddha's "supernatural powers," this incalculable duration is perceived by all present as having lasted merely "half a day".¹ This extraordinary event is not a mere flight of mythological fancy; it is a meticulously crafted pedagogical device, a profound philosophical puzzle that functions as a gateway to the Sūtra's most essential teachings.

The scene operates as a form of spiritual koan, a paradoxical statement or question designed to exhaust the rational mind and provoke a direct, non-conceptual insight into the nature of reality. The stark contradiction between the objective passage of fifty aeons and the subjective experience of a brief afternoon serves to shatter the audience's conventional, and ultimately suffering-bound, perception of time as a fixed, linear, and absolute container for reality. This deliberate disruption of ordinary consciousness is a supreme example of *upāya*, or "skillful means"—the Buddha's compassionate ability to adapt his teachings to the capacity of his listeners.³ Rather than delivering a dry, philosophical lecture on the phenomenology of time, the Buddha orchestrates a direct, embodied experience of its relativity. This is a performative utterance of the highest order; the teaching is not merely spoken but enacted upon the consciousness of the assembly, shifting the lesson from the realm of doctrine to the realm of lived, albeit induced, experience. This experiential jolt is essential, for it prepares the

minds of the listeners for the even more staggering revelations that are to follow.

This report will argue that the temporal paradox in Chapter Fifteen is the lynchpin that connects the *Lotus Sūtra*'s grand cosmology to its urgent soteriology—its doctrine of salvation or liberation. By demonstrating the ultimate malleability and relativity of time, the Buddha reveals that suffering (*dukkha*), which is intrinsically bound to our experience of impermanence, finitude, and the linear march of moments, is not an absolute or intractable reality. Rather, it is a product of a limited, deluded, and attached consciousness. To understand time on the Buddha's scale is therefore not an exercise in abstract cosmology but a direct path to liberation from the fetters of *saṃsāra*, the endless cycle of birth, death, and suffering. The report will proceed by first providing a detailed analysis of the cosmic drama that unfolds in the chapter, focusing on the emergence of the Bodhisattvas of the Earth. It will then deconstruct the Buddhist concept of the *kalpa* to establish the mind-altering scale of the fifty-aeon silence. Following this, the analysis will turn to the philosophical core of the event—the doctrine of temporal relativity—and explore its soteriological function as an antidote to the ego and its attendant suffering. The report will then examine the diverse interpretive lenses through which this chapter has been understood in the major schools of East Asian Buddhism, before concluding with a comparative dialogue that places these concepts alongside the temporal frameworks of Abrahamic religions and modern science. Ultimately, this investigation aims to illuminate how this single, dramatic passage invites the practitioner to see the world on the Buddha's scale, and in doing so, to discover the ever-present potential for awakening.

II. Welling Forth from the Earth: An Analysis of the Cosmic Drama

The fifteenth chapter of the *Lotus Sūtra* does not begin with the temporal paradox but builds towards it through a sequence of dramatic events that are rich in symbolic meaning. The entire episode is a carefully choreographed revelation designed to shift the assembly's understanding of where the true potential for enlightenment resides.

The Rejection of External Saviors

The chapter opens with a grand gesture of devotion. Innumerable Bodhisattvas, enlightened beings dedicated to the salvation of all, who have traveled from other worlds and distant realms to hear Śākyamuni preach, step forward.⁴ They have witnessed the power of the *Lotus*

Sūtra and, out of profound compassion, they make a solemn vow. They offer to remain in this *sahā* world—our world, defined as a place of suffering that must be "endured"—after the Buddha's final passing, his *parinirvāṇa*. Their mission, they declare, will be to protect, uphold, and tirelessly propagate the *Sūtra* for the benefit of future generations.⁴

This is a noble and expected offer, consistent with the Bodhisattva ideal. Yet, in a stunning and pivotal moment, Śākyamuni Buddha refuses them. He silences their vow, stating, "Good men, you do not need to protect and maintain this Sutra".⁵ He explains that within his own *sahā* world, there are already countless Bodhisattvas, equal in number to the sands of sixty thousand Ganges Rivers, who are perfectly capable of carrying out this crucial task.⁵ This rejection is not a slight but a profound doctrinal statement. The Buddha is deliberately turning away the offer of external aid, of salvation imported from a purer, distant realm. He is setting the stage to reveal that the resources for the ultimate preservation and propagation of the Dharma are not foreign but are, in fact, indigenous to this very world of suffering. He signals that his own disciples, those he has personally taught and transformed, are sufficient for the task, preventing them from having "no work to do" and allowing them to amass their own merit.⁵

The Earth Trembles and Splits

Immediately following the Buddha's refusal, the scripture describes a cosmic event of immense significance. The earth of the "three thousand great thousand lands in the Saha world trembled and split open".¹ In Buddhist iconography, the trembling of the earth is a conventional sign that a moment of supreme importance is at hand, often accompanying a Buddha's birth, enlightenment, or the turning of the wheel of Dharma. Here, it signifies the imminent revelation of a truth so profound that it shakes the very foundations of the perceived world.

The splitting of the ground carries an even deeper symbolic weight. The earth typically represents the mundane, the solid, the familiar, and, in a world defined by suffering, the profane. It is the ground upon which the drama of *saṃsāra* unfolds. For this ground to fissure and open up suggests that what is taken for granted as mundane reality contains within it a hidden, sacred dimension. The truth is not to be found by looking up to the heavens or to distant Buddha-lands, but by looking down, into the very substance of our world.

The Emergence of the Bodhisattvas

From these newly opened fissures in the earth, an astonishing sight unfolds: "limitless thousands of tens of thousands of millions of Bodhisattvas Mahasattvas simultaneously welled forth".¹ The text struggles to convey their number, resorting to hyperbolic metaphors like the sands of sixty thousand Ganges Rivers, each Bodhisattva leading a retinue of disciples equally numerous.² The description of these beings is crucial to understanding their significance:

- **Appearance:** They are beings of sublime spiritual attainment. They possess "golden-hued bodies, the thirty-two marks, and limitless light".¹ These are the traditional physical characteristics of a Buddha or a highly advanced Bodhisattva, signifying their perfection of virtue and wisdom.
- **Origin:** The Sūtra is explicit about where they have come from. They "had been dwelling beneath the Saha World in the space belonging to this world".¹ This is a critical detail. They are not visitors from another dimension or a celestial paradise. They are natives of this world, having resided in a hidden dimension coextensive with our own realm of suffering. Their emergence is not an arrival but an unveiling.
- **Leadership and Qualities:** This immense host is led by four great Bodhisattvas whose names are allegorical, representing the cardinal virtues of the Mahāyāna path: Superior Practices, Boundless Practices, Pure Practices, and Firmly Established Practices.² They are described as having "inconceivable wisdom," being "solid in resolve and will," and possessing the "great power of patience".² They are the ideal practitioners, unsoiled by worldly things, like a lotus flower growing in muddy water.⁹

The Mission and Vow

The assembly, including the great Bodhisattva Maitreya, is stunned by this vision. They have never seen these beings before and are perplexed as to their origin.⁸ It is then that the Buddha reveals the most profound truth of the chapter: these are his original disciples, whom he has been teaching and transforming since the beginningless past.⁵ This statement creates the central paradox that the rest of the chapter, and the one that follows, will resolve. Their mission, for which the Buddha has held them in reserve, is to be the guardians and propagators of the *Lotus Sūtra* in the most difficult of times, the perilous future era known as the Latter Day of the Law (*mappō*).⁹

The entire sequence—from the rejection of external help to the emergence of an indigenous host of enlightened beings—functions as a powerful soteriological map. The geography of the event is its message. By having the ultimate protectors of the Dharma emerge from "beneath the earth" of the *sahā* world, the Sūtra dramatically subverts the common spiritual narrative of seeking salvation from an external, pure, and transcendent source. It is a powerful doctrinal

statement that the potential for enlightenment, the Buddha-nature itself, is not an alien concept to be imported from a heavenly realm. Instead, it is an intrinsic, immanent reality that must be unearthed from the very soil of our own suffering existence. This directly connects to core Mahāyāna tenets such as the non-duality of *saṃsāra* and *nirvāṇa* and the universality of Buddha-nature.⁷ The message is unequivocal: the resources for complete liberation are not in a distant paradise but are latent within the very ground of our being and our world. The spectacular emergence of the Bodhisattvas is a grand metaphor for this spiritual excavation.

III. The Measure of Eternity: Deconstructing the Kalpa

To fully grasp the magnitude of the Buddha's fifty-*kalpa* silence and the subsequent temporal distortion, one must first understand the Buddhist conception of cosmic time, a framework designed to stretch the human mind to its conceptual limits. The fundamental unit of this cosmology is the *kalpa* (Sanskrit; Pāli: *kappa*), a term that translates as an aeon or a world-period, representing an unimaginably long duration that measures the life cycle of a universe.¹³

The Scale of a Kalpa: Beyond Numerical Grasp

The Buddhist scriptures intentionally avoid defining a *kalpa* with a simple number of years, as any finite number would fail to convey its true immensity and would be too easily assimilated by the rational mind. Instead, the Buddha employed powerful, poetic analogies designed to evoke a sense of philosophical vertigo and awe, underscoring that a *kalpa* is a duration beyond ordinary human calculation or comprehension.¹⁶

- **The Mountain Analogy:** The most famous of these is the simile of the great stone mountain. One is asked to imagine a colossal mountain of solid rock, a league (or in some versions, sixteen miles) in length, width, and height, without any cracks or fissures. Once every one hundred years, a celestial being flies past and brushes the mountain with a piece of the finest silk cloth from Kāśi. The Buddha states that the great mountain would be completely worn away to nothing by this gentle abrasion before a single *kalpa* had come to an end.¹⁵
- **The Mustard Seed Analogy:** Another powerful image involves an iron city, a league on each side, filled to the brim with tiny mustard seeds. Once every hundred years, a person removes a single seed. The vast city would be entirely emptied of its seeds, one by one, before the *kalpa* was over.¹⁴

- **The Ganges Sand Analogy:** To illustrate the sheer number of *kalpas* that have already transpired in the beginningless cycle of existence, the Buddha explained that if one were to count every single grain of sand in the great River Ganges, from its source in the Himalayas to its mouth at the Bay of Bengal, that number would be less than the number of *kalpas* that have already passed.¹⁴

While these analogies are primary, some later commentarial traditions, often in dialogue with Hindu cosmology, did assign numerical values to different types of *kalpas*. These figures vary, with a "regular" *kalpa* sometimes given as approximately 16 million years, a "small" *kalpa* as 16 billion years, and a "great" *kalpa* reaching into the trillions of years.¹⁴ A common figure, shared with Hinduism, equates one *kalpa* with a "day of Brahmā," lasting 4.32 billion years.¹⁴ The crucial point, however, is not the specific number but the mind-stretching scale it represents.

The Cyclical Nature of Cosmic Time

Crucially, Buddhist cosmology does not posit a linear timeline with a singular creation and a final apocalypse, as is common in Abrahamic traditions.²² Instead, time is cyclical, beginningless, and endless. Universes are not created once but undergo infinite cycles of evolution and dissolution. A *mahākalpa*, or great aeon, represents one full cycle and is itself composed of four distinct, incalculable *kalpas* (*asaṃkhyeya-kalpas*), each of which is further subdivided into twenty "intermediate" or "small" *kalpas* (*antara-kalpas*).¹⁵ The four stages of a great aeon are:

1. **The Kalpa of Formation (*vivarta-kalpa*):** During this period, a world system gradually takes shape out of the primordial chaos.¹⁵
2. **The Kalpa of Continuance (*vivartasthāyī-kalpa*):** The world exists in a relatively stable state, and it is during this phase that sentient beings, including humans, appear and live out their lives. Importantly, this is the only *kalpa* in which Buddhas can appear to teach the Dharma.¹⁵ The current cosmic age is identified as a *bhadrakalpa*, a "Fortunate" or "Wise Aeon," so named because it is a rare period in which one thousand Buddhas are prophesied to appear, including the historical Śākyamuni Buddha.¹⁴
3. **The Kalpa of Decline (*saṃvarta-kalpa*):** The world and its inhabitants begin a long process of decay, eventually being destroyed by a series of great cataclysms of fire, water, and wind.¹⁵
4. **The Kalpa of Disintegration (*saṃvarta-sthāyī-kalpa*):** Following the world's destruction, there is a vast period of empty, static chaos before the conditions for the next cycle of formation begin to coalesce.¹⁵

This entire framework is not presented as a mere scientific or historical chronology. It functions primarily as a soteriological tool. The purpose of contemplating the *kalpa* is to

induce a profound shift in perspective, a state of philosophical awe that decenters the human ego. The foundational problem in Buddhism is suffering (*dukkha*), which is understood to arise from craving and attachment (*tṛṣṇā*) to impermanent phenomena, most notably to one's own self, life, and personal concerns.²⁶ The ego thrives on a sense of its own centrality and the ultimate importance of its desires, fears, and grievances. From the limited viewpoint of a single human lifespan, these concerns feel all-encompassing.

By introducing the scale of the *kalpa*, the Sūtra forces a radical re-contextualization. When one's personal lifespan of a few decades is measured against the time it takes to wear away a mountain of granite with a silk cloth, the seemingly monumental importance of one's attachments and aversions is relativized and diminished. The contemplation of cosmic time thus acts as a powerful meditative device. It helps to loosen the tyrannical grip of the ego and its self-centered preoccupations, which is a fundamental and necessary step on the path toward liberation (*nirvāṇa*). It is a direct and potent antidote to the suffering caused by clinging to the fleeting and the transient.

IV. The Doctrine of Temporal Relativity: When Fifty Aeons Equal a Single Thought

The philosophical heart of Chapter Fifteen lies in its audacious manipulation of time. This is where the Sūtra moves beyond describing vast cosmic cycles and actively demonstrates their relativity. The event is stated with stark simplicity: while the innumerable Bodhisattvas emerge from the earth and praise the Buddhas, a period of fifty small *kalpas* elapses. During this entire time, Śākyamuni Buddha remains seated in perfect silence, as do the four assemblies of his followers. Yet, through the Buddha's "spiritual power" or "supernatural powers" (*rddhi*), this immense duration is perceived by everyone in the great assembly as having been no longer than "half a day".¹

Time as a Function of Consciousness

This temporal compression is not presented as a physical event but as a psycho-spiritual one. The text is clear that the Buddha "caused the great multitude to think" this was so.¹ This points to a core Mahāyāna doctrine: that time is not a fixed, objective, external container, but is a phenomenon that is co-dependent on the consciousness that perceives it. Monastic commentaries, particularly within the traditions that value such philosophical explorations,

explain this through the principle of the unobstructed interpenetration of all phenomena, a hallmark of advanced Buddhist thought.²⁸

From the perspective of an ordinary, deluded mind, trapped in the web of cause and effect (*karma*) and defined by ignorance (*avidyā*), time is experienced as a rigid, linear, and inescapable sequence of past, present, and future. It is the inexorable medium of impermanence and decay. However, for an enlightened consciousness, particularly one absorbed in a profound state of meditative concentration (*samādhi*), the conceptual dualities that structure ordinary experience collapse. Distinctions between long and short, far and near, vast and small, past and present, lose their absolute meaning. As one commentary explains, this state is one where "the small can manifest within the great, and the great can manifest within the small... Thus, fifty small eons is not a long time, and the time it takes for a single thought is not a short time. One thought can take fifty small eons, and fifty small eons can be contained in a single thought".²⁸ Time becomes elastic, malleable, and ultimately empty of any inherent, independent existence. It is not a fixed reality but a relative construct. This aligns perfectly with the sophisticated Tiantai school's doctrine of "three thousand realms in a single moment of life" (*ichinen sanzen*), which posits that the entirety of existence—all possible states of being and their environments—is fully contained and immanent within each fleeting moment of consciousness.²⁹

The Buddha's Silence as a State Beyond Time

The Buddha's silence during these fifty *kalpas* is as significant as the temporal distortion itself. In the Buddhist tradition, a Buddha's silence is never an empty pause or a refusal to engage. It is a profound mode of communication in its own right, often employed when the truth to be conveyed is beyond the limits of language and conceptual thought.³¹ The silence signifies:

- **Apophatic Teaching:** It points toward the ultimate reality (*dharmatā*), which is ineffable. Any verbal description would necessarily be a limitation or a distortion. The silence invites the assembly to experience a reality that cannot be spoken.
- **Deep Samādhi:** The silence represents the Buddha's absorption in a state of profound meditation where the constructs of past, present, and future have dissolved. He is not "waiting" for fifty *kalpas* to pass; he is dwelling in a state of timeless presence.
- **The Ground of Being:** The silence represents the "groundless nature of being," the fundamental emptiness (*śūnyatā*) and stillness from which all phenomena arise and to which they return.³² By remaining silent, the Buddha embodies this ultimate ground.

The entire event, therefore, is a lesson in the nature of Buddhahood itself. A Buddha is one who has been liberated from the prison of conventional time. For him, aeons can be compressed into an instant, and an instant can contain aeons, because he perceives the

ultimate non-existence of time as a separate, objective entity.²⁸

This extraordinary demonstration serves a crucial narrative and doctrinal purpose that extends beyond the chapter itself. It acts as the necessary precondition for the Sūtra's ultimate revelation in the subsequent chapter, "The Life Span of the Thus Come One." The assembly, led by the Bodhisattva Maitreya, is deeply perplexed. They have just witnessed the emergence of a host of ancient, majestic Bodhisattvas, and the Buddha has claimed them as his own disciples. Maitreya voices the logical paradox that troubles them all: how could Śākyamuni, who attained enlightenment in India a mere forty-odd years ago, have possibly had enough time to teach and train such an immeasurable multitude of advanced beings?⁸ This question is perfectly reasonable from within a human-scale, linear framework of time.

However, the assembly's own recent experience has already dismantled the very foundation of that framework. They have just personally lived through fifty small *kalpas* while perceiving it as only half a day. This direct, induced experience serves as an irrefutable "proof" that the Buddha's relationship to time is fundamentally different from their own. The logical impossibility of his claim has been pre-emptively subverted by their own phenomenological evidence. Therefore, when the Buddha finally answers Maitreya's question in Chapter Sixteen by revealing that he *actually* attained enlightenment an "inconceivable number of thousands of kotis of Aeons" ago, the assembly is prepared to accept it.³⁴ Their primary intellectual objection—the constraints of linear time—has been shattered. The temporal paradox of Chapter Fifteen is thus not merely a spectacular wonder; it is a brilliant hermeneutic strategy, a key that unlocks the door to the even more profound teaching of the Eternal Buddha by first deconstructing the very concept of time that would render that teaching unbelievable.

V. The Soteriological Function of Cosmic Time

The *Lotus Sūtra*'s elaborate teachings on cosmic time and its relativity are not presented for their own sake as abstract metaphysical speculations. In Buddhism, all doctrines are ultimately evaluated by their soteriological efficacy—their ability to contribute to the ultimate goal of liberation from suffering. The concepts of the *kalpa* and the eternal Buddha are powerful tools designed to diagnose the root of human anguish and provide a transformative cure.

Suffering, Attachment, and the Perception of Time

The foundational teaching of the Buddha, articulated in the Four Noble Truths, identifies the root cause of suffering (*dukkha*) as *tṛṣṇā*—variously translated as craving, thirst, or attachment.²⁶ We suffer because we cling to things that are, by their very nature, impermanent. We grasp at pleasurable experiences, positive self-images, cherished relationships, and even life itself, desiring them to be permanent and stable in a world characterized by constant flux.²⁷ Conversely, we generate aversion toward unpleasant experiences, trying to push them away, an equally futile act of resistance against the nature of reality.

Our conventional experience of linear time is the very medium of this suffering. Time is the agent of impermanence; it is what carries away the things we love and brings the things we fear, such as old age, sickness, and death.³⁶ Our attachment to a fixed, enduring "self" or ego is a primary source of this anguish, as this constructed identity is constantly threatened by the passage of time. We are defined by our past (memories) and our future (hopes and fears), and we cling desperately to the fleeting present moment, creating a state of perpetual anxiety and dissatisfaction.³⁸

Cosmic Time as an Antidote to Ego

The introduction of cosmic time serves as a powerful antidote to this ego-centric predicament. The soteriological function of contemplating the vastness of *kalpas* and the beginningless, repetitive cycle of *saṃsāra* is to radically decenter the ego and relativize its concerns.⁴⁰ When the drama of one's personal life—its triumphs and tragedies, its ambitions and anxieties—is viewed against the backdrop of trillions of years and infinite cycles of world-systems being born and dying, its all-consuming importance begins to dissolve. This perspective shift does not induce nihilism but rather a profound sense of liberation. The problems and attachments that seem so monumental on a human scale are revealed to be infinitesimally small and transient in the grand cosmic scheme. This realization helps to loosen the ego's anxious grip, creating the mental space necessary for wisdom and compassion to arise.

From Historical Buddha to Eternal Buddha: Redefining Refuge

The temporal teachings of Chapter Fifteen are the essential prelude to the Sūtra's crowning revelation in Chapter Sixteen, "The Life Span of the Thus Come One." There, the Buddha declares that his historical life—his birth as Prince Siddhārtha, his renunciation, enlightenment

under the Bodhi tree, and his impending *parinirvāṇa*—is merely a skillful display, an appearance manifested for the sake of guiding sentient beings.³⁴ His true nature, he reveals, is that of the Eternal Buddha, who attained perfect enlightenment countless, immeasurable aeons ago and who has never ceased to be present in this world, teaching the Dharma out of profound and unending compassion.⁴⁴

This revelation fundamentally transforms the nature of Buddhist practice and the meaning of taking refuge. In earlier Buddhist traditions, refuge is often directed toward the historical figure of Śākyamuni, the great teacher who discovered the path and taught it to others, but who is now gone from the world.⁴⁷ The *Lotus Sūtra* redefines this act. The historical Śākyamuni is revealed to be a manifestation (*nirmāṇakāya*) of a cosmic, eternal principle of awakening. The universe itself is reconceived as a "great living entity carrying out activities of compassion from the beginningless past through the eternal future," and this vast organism is the eternal Buddha.⁴⁴

This shift radically alters the concept of refuge. It is no longer an act of venerating a past teacher but becomes an act of aligning oneself with an omnipresent, cosmic reality of awakening that is accessible here and now. The practitioner is not simply following a path laid down 2,500 years ago by a figure now absent; they are participating in the eternal, compassionate work of the cosmos itself. This makes the path to liberation immanently accessible and profoundly empowering. It shifts the locus of salvation from a historical past to an eternal present, providing a source of infinite hope. The goal is no longer just to follow the example of a past Buddha but to awaken to the eternal Buddha-nature that is the true identity of oneself and all beings. Liberation is not a distant goal to be achieved after many lifetimes, but an ever-present potential to be realized in this very moment.

VI. Interpretive Lenses: Scholarly and Monastic Perspectives

The profound and dramatic events of Chapter Fifteen have naturally been the subject of intense scrutiny and interpretation throughout the history of East Asian Buddhism. The major schools that hold the *Lotus Sūtra* in high esteem—Tiantai, Nichiren, and Zen—have each developed a unique hermeneutic lens for understanding its significance, reflecting their own doctrinal priorities and spiritual orientations. Examining these diverse interpretations reveals not only the richness of the *Sūtra* itself but also a fascinating trajectory in the evolution of Buddhist thought.

The Tiantai School (Zhiyi): The Hinge of the Sūtra

The great Chinese patriarch Zhiyi (538–597), founder of the Tiantai school, established the foundational framework for all subsequent East Asian exegesis of the *Lotus Sūtra*. In his monumental commentaries, Zhiyi famously divided the Sūtra's twenty-eight chapters into two distinct halves. The first fourteen chapters he designated as the "trace teaching" (*jiàomén* or Japanese: *shakumon*). This section, he argued, details the teachings of the historical Śākyamuni Buddha—the "trace" or manifestation—who appears in the world and employs various skillful means (*upāya*) to guide beings of different capacities.⁴⁶ The second half, from Chapter Fifteen to the end, he termed the "origin teaching" (*běnmén* or Japanese: *honmon*). This section reveals the "origin" or true, fundamental identity of the Buddha as an eternal being who attained enlightenment in the remotest past.⁴⁶

Within this schema, Chapter Fifteen plays the crucial role of the pivot or hinge upon which the entire Sūtra turns. Zhiyi classified it as the "preparation" for the ultimate revelation.⁴⁹ The emergence of the Bodhisattvas of the Earth and the ensuing paradox of their origin create a profound sense of doubt and questioning in the assembly. This doubt, particularly as voiced by Maitreya, is not a sign of weak faith but is the necessary psychological state that the Buddha skillfully induces to make the assembly receptive to a truth that would otherwise be unbelievable. The temporal paradox and the appearance of these mysterious Bodhisattvas serve to shatter the assembly's limited, conventional understanding of the Buddha and of time itself. This prepares the ground for the "revelatory" section, primarily Chapter Sixteen, where the Buddha's eternal nature is finally disclosed.⁴⁹ For Tiantai, Chapter Fifteen is the masterful dramatic and philosophical device that makes the leap from the historical trace to the eternal origin possible.

The Nichiren School: The Mission for the Latter Day

The Japanese reformer Nichiren (1222–1282) built upon the Tiantai foundation but radicalized its implications, focusing with laser-like intensity on the practical mission for his own time. For Nichiren, the most critical figures in the entire *Lotus Sūtra* are the Bodhisattvas of the Earth who emerge in Chapter Fifteen.⁹ He saw them as the true and original disciples of the eternal Buddha, entrusted with a specific and vital task: to propagate the ultimate teaching of the Sūtra—which he identified as the invocation of *Nam-myoho-renge-kyo*—in the corrupt and difficult age of the Latter Day of the Law (*mappō*).¹²

Nichiren's interpretation moves the significance of the chapter from the purely textual and cosmological to the historical and personal. The emergence of the Bodhisattvas is not merely

a symbolic event that happened in the distant past on Vulture Peak. It is an ongoing reality and a prophecy being fulfilled in the present. He taught that any person who dedicates their life to upholding and spreading the *Lotus Sūtra* in the face of the obstacles and persecutions of the *mappō* age is, by definition, a Bodhisattva of the Earth, awakening to and carrying out their ancient vow.⁹ In this view, the *Sūtra* is not just a record of a past event but a living blueprint for contemporary religious practice and social engagement. Nichiren and his followers saw themselves as the direct successors to Superior Practices and the other leaders, fulfilling the Buddha's entrustment by establishing the correct teaching in the world.¹²

The Zen School (Dōgen): The Immanence of Awakening

The Zen tradition, with its emphasis on direct experience and non-reliance on scripture, tends to interpret the spectacular imagery of the *sūtras* as profound metaphors for inner states of realization. Thinkers like Dōgen (1200–1253) and other Zen masters read the events of Chapter Fifteen not as a literal, historical, or cosmological account, but as a symbolic depiction of the process of awakening (*kenshō* or *satori*).⁷

From this perspective, the "earth" from which the Bodhisattvas well forth is not the physical planet but the "ground" of one's own being, one's own mind or Buddha-nature. The Bodhisattvas are not external beings but represent the innate qualities of enlightenment—wisdom, compassion, perseverance, and purity—that lie dormant within every sentient being.⁷ Their "welling forth" is the moment of awakening, when these inherent enlightened qualities burst forth into consciousness, transforming one's perception of self and world. The Buddha's rejection of the "visiting" bodhisattvas from other realms reinforces a core Zen tenet: enlightenment is not something to be sought from an external source, a teacher, or a sacred text. It must be discovered within. As the famous Zen saying, quoted in one commentary, puts it: "The treasures of the house do not come in through the front gate".⁷ The truth is immanent, not transcendent. The entire cosmic drama of Chapter Fifteen is thus internalized, becoming a map of the inner landscape of contemplative practice.

This progression of interpretations—from Tiantai's cosmological-doctrinal analysis, to Nichiren's historical-missionary application, to Zen's psychological-metaphorical reading—reveals a significant trend in the development of East Asian Buddhism. It is a trajectory of increasing internalization and immanentization of the Dharma. What begins as a grand cosmic event unfolding on a universal stage is progressively brought closer to home. First, it is applied to a specific historical mission in the present world, and finally, it is collapsed entirely into the timeless, ahistorical moment of personal realization in the practitioner's own mind. This demonstrates the remarkable hermeneutic dynamism of the *Lotus Sūtra*, showing how a single, powerful narrative can be continually reinterpreted to meet the diverse spiritual

needs of different times and traditions: from establishing a comprehensive doctrinal system (Tiantai), to inspiring a transformative socio-religious movement (Nichiren), to guiding the subtle inner work of contemplative practice (Zen).

VII. A Dialogue Across Time: Buddhist Cosmology and Modern Thought

The profound and challenging conception of time presented in the *Lotus Sūtra* invites a broader comparative analysis. Placing its cyclical, consciousness-dependent framework in dialogue with the linear, historical time of the Abrahamic traditions and the "deep time" of modern science illuminates the unique character of the Buddhist worldview. Such a comparison reveals that these systems are not simply offering different answers to the same question, but are often asking fundamentally different questions, driven by distinct ultimate concerns.

Cyclical vs. Linear Time: Buddhism and Abrahamic Religions

The most fundamental distinction between the Buddhist and Abrahamic conceptions of time lies in its shape.

- **The Buddhist View:** As explored previously, Buddhist cosmology posits a universe with no ultimate beginning and no final end.²² Time is cyclical, with world systems undergoing infinite repetitions of formation, continuance, decline, and disintegration. There is no singular, transcendent creator God who initiates time or stands outside of it; even the highest deities like Brahmā are themselves subject to the laws of *karma* and rebirth within these cycles.⁵³ The entire cosmological structure serves a soteriological purpose: to provide a map of *saṃsāra*, the suffering-laden cycle of rebirth, and to illuminate the path to *nirvāṇa*, the liberation from that cycle.⁴¹
- **The Abrahamic View:** The traditions of Judaism, Christianity, and Islam are founded on a conception of time that is fundamentally linear and historical.⁵⁵ Time has a definitive beginning—the act of Creation *ex nihilo* by a single, eternal, and transcendent God.²² History is the sacred arena in which God's covenantal relationship with humanity unfolds, from the patriarchs and prophets to a messianic age or a final, eschatological conclusion. Time will have a definitive end: a Day of Judgment, the resurrection of the dead, and the establishment of a final, eternal state (the Kingdom of God, Paradise).⁵⁶ The purpose of time is theological and historical: to narrate the story of God's redemptive plan for

humanity.

This structural difference leads to profoundly different understandings of existence. In the Abrahamic view, a human life is a single, unique opportunity within a finite historical timeline, and one's ultimate fate is determined by faith and deeds within that one life. In the Buddhist view, a single life is but one moment in an unimaginably long series of lives, and the goal is not to achieve a final reward within a divine history but to exit the repetitive cycle of history altogether.

Kalpas and Deep Time: Buddhism and Modern Cosmology

On the surface, there are striking resonances between the vast timescales of Buddhist *kalpas* and the concept of "deep time" in modern scientific cosmology.

- **Points of Resonance:** Both frameworks shatter the anthropocentric view of time, revealing a universe with a history vastly older and a future vastly longer than that of the human species.⁵⁷ The geological time scale of Earth's history (billions of years) and the astrophysical scale of the universe's age (~13.8 billion years since the Big Bang) evoke the same sense of awe and human finitude as the analogies for the *kalpa*. Indeed, the coincidental similarity between some numerical values for a *kalpa* (e.g., the Hindu-derived 4.32 billion years) and the scientific age of the Earth (~4.5 billion years) is remarkable, though it should be treated as a curiosity rather than a proof of ancient scientific knowledge.⁵⁷ Furthermore, both systems conceive of cosmic cycles: Buddhist cosmology describes the four *kalpas* of formation and destruction, while scientific models speculate on possibilities like an oscillating universe (Big Bang followed by a "Big Crunch") or the eventual "Heat Death" of the cosmos.⁵⁹
- **Fundamental Differences:** Despite these superficial parallels, a deeper analysis reveals that the two systems operate from fundamentally different premises and toward fundamentally different ends.
 - **Purpose:** Buddhist cosmology is explicitly soteriological and life-centric. Its purpose is not to provide a physically accurate model of the universe but to create a conceptual framework that facilitates liberation from suffering.⁴² The universe is described in terms of the various realms of rebirth and the karmic laws that govern them. In contrast, scientific cosmology is empirical and explanatory. Its purpose is to describe and predict the behavior of the physical universe based on observational evidence and mathematical models. It is, by its own methodology, indifferent to questions of meaning, purpose, or salvation.⁵⁷
 - **Role of Consciousness:** In the Buddhist worldview, particularly in its Mahāyāna expression, consciousness is primary. As seen in the *Lotus Sūtra*, the perceived nature of reality, including time itself, is a function of one's state of mind. The

universe is ultimately mind-dependent. In the standard scientific model, reality is composed of matter and energy governed by physical laws. Consciousness is generally considered an emergent, and still poorly understood, property of complex biological systems, not a fundamental constituent of the cosmos.⁵⁷

To mistake Buddhist cosmology for a primitive form of science is to misunderstand its essential purpose. Its value lies not in its predictive physical accuracy but in its transformative psychological power. The following table clarifies these distinct approaches:

Feature	Buddhist Cosmology (as per Lotus Sūtra)	Abrahamic Cosmology (General)	Modern Scientific Cosmology
Nature of Time	Cyclical, Beginningless, and Endless ²²	Linear, Finite (with a distinct beginning) ²²	Linear (since the Big Bang), potentially part of a larger cyclical or multiverse model ⁵⁷
Origin of Universe	No single creator god; part of an infinite cycle of formation and dissolution ²²	Creation <i>ex nihilo</i> by a single, transcendent God ²²	The Big Bang (~13.8 billion years ago) from a singularity ⁵⁷
Ultimate Goal/End	Liberation (<i>Nirvāṇa</i>) from the cycle (<i>Saṃsāra</i>) ⁴¹	Final Judgment, Resurrection, establishment of a divine kingdom/paradise ⁵⁶	Undetermined (e.g., Heat Death, Big Crunch, Big Rip) ⁵⁹
Primary Function	Soteriological: To provide a framework for understanding suffering and liberation ⁴²	Theological/Historical: To narrate God's relationship with humanity ⁵⁶	Empirical/Explanatory: To describe the physical universe based on observation and evidence ⁵⁷

This comparative analysis demonstrates that the *Lotus Sūtra*'s conception of time is a sophisticated element of a comprehensive spiritual system. It is designed not to compete with empirical science but to operate in a different domain—the domain of human consciousness,

suffering, and the potential for ultimate freedom.

VIII. Conclusion: Seeing the World on the Buddha's Scale

The dramatic episode in the fifteenth chapter of the *Lotus Sūtra*—the fifty-*kalpa* silence perceived as half a day—stands as one of the most profound and challenging passages in religious literature. As this report has demonstrated, it is far more than a fantastical embellishment. It is a masterfully constructed pedagogical event, a performative teaching that uses the disruption of time to reveal the deepest truths about reality, consciousness, and the path to liberation.

The analysis began by framing the scene as a cosmic *kōan*, a puzzle that forces the audience, both within the *Sūtra* and without, to abandon the comfortable confines of conventional logic. The emergence of the Bodhisattvas of the Earth, summoned from within the very ground of our suffering world, serves as a powerful statement on the immanence of enlightenment. It teaches that the potential for awakening is not an external grace to be imported from a distant pure land, but an innate treasure to be unearthed from the depths of our own being. To appreciate the scale of this drama, the report delved into the Buddhist concept of the *kalpa*, an aeon of such unimaginable length that its true function is revealed to be soteriological rather than chronological. Contemplating such cosmic deep time serves as a potent spiritual exercise, decentering the ego and diminishing the ultimate significance of the transient attachments that are the root of suffering.

The philosophical core of the passage—the relativity of time to consciousness—was shown to be the crucial key that unlocks the *Sūtra*'s ultimate message. By making the assembly directly experience the elasticity of time, the Buddha prepares them for the subsequent revelation of his own eternal nature. This demonstration dissolves the logical paradoxes that would otherwise make the concept of an eternal Buddha, who attained enlightenment countless aeons ago, seem incomprehensible. The diverse interpretations of this chapter by the great schools of East Asian Buddhism—from the doctrinal structuring of Tiantai, to the historical mission of Nichiren, to the psychological metaphor of Zen—further illustrate the passage's inexhaustible depth and its capacity to inspire a wide spectrum of spiritual practice.

In the end, the analysis returns to the initial contemplative insight: "When we see the world on this scale of time... it opens us up to the Buddha's wisdom." The wisdom imparted by this passage is precisely the realization that our perception of reality, including the seemingly immutable prison of linear time, is a mutable construct, a function of a limited and deluded mind. The suffering and attachments that define our ordinary lives are inextricably bound to

this limited perception. By presenting the spectacular device of the half-day aeon, the *Lotus Sūtra* offers not merely a doctrine but an imaginative key. It is an invitation to shift one's frame of reference, to move one's consciousness from the narrow confines of the finite, mortal self to the boundless perspective of the eternal Buddha.

The ultimate message is one of profound and radical optimism. The ground beneath our feet, the very substance of our suffering world, contains an infinite host of enlightened potential. The relentless passage of time, the agent of our anxiety and loss, is not an absolute tyrant. Time is not a prison, but a canvas for enlightenment. To see the world on the Buddha's scale is to recognize that the capacity for complete and perfect awakening, like the Bodhisattvas of the Earth, lies dormant but ever-present, waiting only for the right conditions to well forth.

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