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Scientific Evidence for the Buddhist Teachings about the Existence of Elements of the Universe in three forms: The Body, Mind and Imperfect Cluster of Elements. The Law of Motion of Animated Matter

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Scientific Evidence for the Buddhist Teachings about the Existence of Elements of the Universe in three forms: The Body, Mind and Imperfect Cluster of Elements. The Law of Motion of Animated Matter

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"If there is any religion that would cope with modern Scientific needs it would be Buddhism"
Albert Einstein

I. INTRODUCTION

The existence of the Law of Karma in presence of two conditions: existence of three types of things of the non-eternal universe: matter(body),mind(spirit) and the imperfect cluster of elements(body-mind), and the occurrence of the separation of the mind from the body ,when humans and animals perish, was proven and verified[1].Thus, for the Law of Karma to be veracious, these two postulates shall be veracious/true, too. The Buddhist teachings in these sentences, "so believe", "believe so," take it as axioms [2].

In mathematics, an axiom is known to be true without proof. However, these sentences are not true obviously by mathematical understanding, but they have been going as axioms.

In this article, we will first prove and verify that animated matter prevailing appeared in the non-eternal universe (we just universe can go there any more), in order to prove the veracity of the sentence about the existence of elements of the universe in three forms: the matter, spirit and the imperfect cluster of elements.

II. FIRST APPEARANCE OF ANIMATED/SPIRIT ELEMENTS IN THE UNIVERSE

Theorem: Matter with spiritual characteristics was the first to appear in the universe.

Proof: When we proved the theorem of the Law of Karma [1], have showed the existence of 6 human types and 5 animal species and have writing their mathematical modeling. Here, we will make a brief mention about matter with spiritual characteristic evolving into an animal or a human, and how their soul passes onto the spiritual place in the universe .

If we identify the body as $\text{C} = \{ \emptyset, 1, 2 \}$, and the mind as $\text{M} = \{ \emptyset, 3, 4 \}$, the imperfect cluster of elements will be $\text{C} \cup \text{M} = \{ \emptyset, 1, 2, 3, 4 \}$ for animals and $\text{C} \cup \text{M} = \{ 1, 2, 3, 4 \}$ for humans, respectively.

As the body $\text{C} = \{ \emptyset, 1, 2 \}$ with spiritual characteristic, will obtain the mind through an evolution under the influence of conditions or circumstances. Its body-mind the form of $\text{C} \cup \text{M}$ and properties of $\{ \text{C} \cup \text{M} \}$. Animals with such a body-mind are known as ordinary or primitive animals. The reason is that as a matter becomes animated, it can evolve and acquire a body. In other words, a matter evolves into and acquires the following form.

$$\text{C} \cup \text{M} = \text{C} \cap \{ \text{C} \cup \text{M} \}$$

We know that if we do not store a meat and vegetables in the refrigerator, then crawl out the worms from the meat and the fly out the flies from the vegetables and fruits. The Buddhist teachings consider that, under certain conditions or circumstances, bodies

can obtain the mind, but not the creations of God or the Heaven. An animal originated from a matter with spirit characteristic, so the animal has dominant of the body. Consecutive evolutions made the animals able to own their bodies. Otherwise, the body-mind obtained the following form:

$$\text{☯} \equiv \text{☯} = \text{☯} \cap \{ \text{☯} \cup \text{☷} \}$$

“Be able to own the body” means to protect and preserve the body. This type of animals is called as a beast.

These body owning animals evolved into animal owners of mind. In other words, the body and mind of the animal will acquire the quality:

$$\text{☯} \cap \{ \text{☯} \cup \text{☷} \}$$

“Be able to own the mind ” means such animals are able to think. We know that a creature with the ability to possess or own its body and mind, we called a human being. Otherwise, this creature is:

$$\text{☯} \equiv \text{☯} = \text{☯} \cap \{ \text{☯} \cup \text{☷} \}$$

Science considers that human as a result of the apes. It means that in the beginning, apes were ordinary or primitive animals, but becoming self-preserving creatures, they evolved into beasts and become thinking creatures, which later evolved into humans.

Ordinary humans have the following form of body-mind:

$$\text{☯} = \text{☯} \cap \{ \text{☯} \cup \text{☷} \}$$

The humans of this type are similar to primitive humans which appeared a million years ago. We have already demonstrated that the law of Karma produced evidence [1] that humans of these two types are equal in quality, however different in the way how the body intersects with the mind, this is why we will not talk about this. Otherwise, it will become:

$$(\text{☯} \cap \{ \text{☯} \cup \text{☷} \}) \equiv (\text{☯} \cap \{ \text{☯} \cup \text{☷} \}) = \text{☯}$$

If you have doubts about it, please consider these two equations of sets or the plurality separately, unbind the brackets, add the denotation and compile them. The denotation of these two equations of sets is equal to man. Thus, man whose body and mind exist interconnected with the small eye is an ordinary man, and the man with a body and mind without being interconnected with the eye, is a foolish man.

The foolish man evolves into an ordinary man, and may then continue its evolution in two ways. One group of people can evolve into humans with generous souls, which means their bodies and souls have the following form:

$$\text{☯} \equiv \text{☯} = \text{☯} \cap \{ \text{☯} \cup \text{☷} \}$$

Another group of people are able to evolve into humans with bounteous bodies. The form of their bodies and souls is:

$$\text{☯} \equiv \text{☯} = \text{☯} \cap \{ \text{☯} \cup \text{☷} \}$$

Humans with generous minds evolve into humans with bounteous bodies, and humans with bounteous bodies – into humans with generous minds. In other words, their bodies and minds reveal the following form:

$$\text{☯} \equiv \text{☯} = \text{☯} \cap \{ \text{☯} \cup \text{☷} \}$$

Humans with the body-mind of this form are considered enlightened or saintly humans.

If with the death of an enlightened or saintly man his body and mind becomes separated from the

properties, and his mind as $\text{☷} = \{ \emptyset, 3, 4 \}$ form, passes onto the spiritual place, because he has this form. Also, this type of mind can reincarnate as a heavenly animal:

$$\text{☯} \cup \text{☷} = \{ \emptyset, 1, 2, 3, 4 \} \cup \{ \emptyset, 3, 4 \} = \{ \emptyset, 1, 2, 3, 4 \} = \text{☯}$$

With the death of a heavenly animal, its body and mind will be separated, and as the form of its mind

becomes $\text{☷} = \{ \emptyset, 3, 4 \}$, it ascends to the spiritual world as well.

Thus, we learnt that the evolution of matter with

spiritual characteristics $\text{☯} = \{ \emptyset, 1, 2 \}$ makes its minds transform into $\text{☷} = \{ \emptyset, 3, 4 \}$.

And now, let's see whether a spirit with matter characteristics evolves into matter or a body.

As $\text{☷} = \{ \emptyset, 3, 4 \}$, it evolves into an animal

with properties $\{ \text{☯} \cup \text{☷} \}$, under the influence of the cause and conditions.

$$\text{☯} = \text{☯} \cap \{ \text{☯} \cup \text{☷} \}$$

Animals of this type are called of the heaven. There will most likely be somebody can say that animals of the lower world have the same form, thus questioning the origin of matter. The Buddhist Teachings consider that there is nothing that cannot be explained. This is why there should be an explanation for this appearance, too. The reason why these animals are not from the lower world, because the above animals originated from spirit and therefore these animals has dominant character of spirit. These two animals, which originated from matter and spirit and have the same form, but their minds are different.

The animals of the heaven world evolve into

animals with the ability to think: $\text{☯} = \text{☯} \cap \{ \text{☯} \cup \text{☷} \}$

}. The creatures with this quality we called an Animals from Asura Heaven.

We will call the heavenly animal both the animal of heaven and the animal from Asura Heaven in the further.

With the following property:

$$\text{Yin-Yang} \cup \text{Yin-Yang} = \text{Yin-Yang} \cap \{ \text{Yin-Yang} \cup \text{Yin-Yang} \}.$$

As we know, animals with the body-mind of this property are human or men. However, science has not yet found the heavenly man, its origin from the heavenly animal.

Let's see whether with the evolution of man with spiritual origins, his mind to the material world or not.

People with the origin of Heaven as a result of the development of their qualities may become the

ordinary man $\text{Yin-Yang} = \text{Yin-Yang} \cap \{ \text{Yin-Yang} \cup \text{Yin-Yang} \}$. With consecutive evolution, the ordinary humans can become humans with generous souls, with the properties:

$$\text{Yin-Yang} \cup \text{Yin-Yang} = \text{Yin-Yang} \cap \{ \text{Yin-Yang} \cup \text{Yin-Yang} \}.$$

In evolving more, humans can transform into humans with bounteous bodies:

$$\text{Yin-Yang} \cup \text{Yin-Yang} = \text{Yin-Yang} \cap \{ \text{Yin-Yang} \cup \text{Yin-Yang} \}.$$

With continuous evolution, the abovementioned humans with generous souls can evolve into humans with bounteous bodies and humans with bounteous bodies – into humans with generous minds. It means that in regards to their bodies and minds, humans can reveal:

$$\text{Yin-Yang} = \text{Yin-Yang} \cap \{ \text{Yin-Yang} \cup \text{Yin-Yang} \}$$

Briefly, with continuous evolution, the ordinary man may acquire qualities of a enlightened human. In the Buddhist teachings, this type of heavenly humans are called Bodhisatva. When a Bodhisatva perishes and his body and mind become separated from the

properties, as his mind has the form $\text{Yin-Yang} = \{ \emptyset, 3, 4 \}$, it passes onto the Heavenly world, if his soul is going with

his mind. If his soul is going with his Yin-Yang body, the soul doesn't go to the real world because the real world has not yet manifested in the universe.

Therefore, the soul can go with body and mind. We will analyze it in the following article: "The scientific evidence of the Buddhist teaching of the separation of body and mind after the death of people and animals."

As we know when the body and mind of the Bodhisatva separate from each other with the occurs in the form of Yin-Yang , and the mind reincarnates as a human or animal [1]. If the mind is assumed to be reincarnated as a human, it will be:

$$\text{Yin-Yang} \cup \text{Yin-Yang} = \{ 1, 2, 3, 4 \} \cup \{ 2, 3, 4 \} = \{ 1, 2, 3, 4 \} = \text{Yin-Yang}$$

If we remove the body from the detached body and mind following the death of these kind of humans, we will get:

$$\text{Yin-Yang} = \{ \text{Yin-Yang} \cup \text{Yin-Yang} \} - \text{Yin-Yang} = \text{Yin-Yang}$$

This mind can reincarnate as a human or an animal of a lower class, however as lower animal classes do not descend from humans, the mind will not go there, but probably can return to the Heavenly animals. It's possible. But for us the mind that is going to matter place, because we are going from spirit places to matter place. On the other hand, we have showed for the verification of the Law of Karma, that the mind $\text{Yin-Yang} = \{ 2, 3, 4 \}$ cannot solely or exist in the universe [1].

So, if we assume that the spirit with matter characteristic and heavenly animals were initially manifested in the universe, then the mind (soul) is not able to come to material world due to the interruption of life, because is not possible to emerge from the lower classes of animals, and the soul cannot be reincarnated as an animal of the lower classes, and therefore, the soul cannot come to the material world.

As matter with spiritual characteristics or body first manifested in the universe, and if we admit that it gave origin to animals of the lower world, it becomes possible for the spirit with matter characteristics to evolve and transit into the material world through an evolution through human and animal bodies depending on their Karma, as well as the soul which reincarnated from the material world into Heaven, transforms into the matter or body world by passing through human and animal bodies depending on their Karma. We will verify this statement.

As: $\text{Yin-Yang} \cup \text{Yin-Yang} = \text{Yin-Yang}$ with the death of a heavenly animal, it occurs the separation of its body and mind, which can lead to the reincarnation of the soul

$\text{Yin-Yang} = \{ \emptyset, 3, 4 \}$ in a heavenly animal or animals from Asura Heaven:

If this type of mind enters the human:

$$\text{Yin-Yang} \cup \text{Yin-Yang} = \{ 1, 2, 3, 4 \} \cup \{ \emptyset, 3, 4 \} = \{ \emptyset, 1, 2, 3, 4 \} \equiv \text{Yin-Yang} \quad (1)$$

We have not a man, but an animal, which is impossible. The reason is that if an animal mind enters a human, humans cannot transform into animals. As we have already proven this during the verification of the Law of Karma[1], we will not address this issue in this article.

From the other side, a heavenly animal can reincarnate as an animal of lower world, probably because animals of lower world already exist and

possess bodies and minds of this property. Despite of Heavenly animals having spent their good Karma in higher world, thanks doing good deeds in a previous life, if they have not done bad deeds, it is improbable for them, to reincarnate directly as lower animal species with limited intelligence, because heavenly animal and animal of lower world is very different by their mind. The impossibility of this to happen will be clearly evidenced during the analysis of the law of motion of animated matter.

From the formula (1) it becomes evident that in

case of the death of Animals from Asura Heaven 

=  \cap {  U  }, separation of their bodies and minds with its complement, the mind doesn't enter into the human. But, after separation of their bodies and minds with its properties, we will have the body that has a small mind like an eye, and it enters to humans:

$$\begin{aligned} \text{Yin-Yang} \cup \text{Yin-Yang} &= \{ 1, 2, 3, 4 \} \cup \{ 1, 2, 3 \} = \{ 1, 2, 3, 4 \} \\ &= \text{Yin-Yang} \quad (2) \end{aligned}$$

Therefore, from the formula (1) and (2) we observe that the soul of the Heaven animals, passing through the animals from the Asura of heaven, does not follow the mind and it enters to human bodies physically. During the verification of the theorem we will see that if the soul follows the mind, it would never have come to the material world. Furthermore, in considering the soul, we will also consider the body.

The soul, descended from the Heaven and reincarnated in humans, can evolve into the soul of many different properties like the holy, generous, with bounteous bodies, ordinary and foolish humans. Let's see where does go the soul after the separation of bodies and souls following the death of these different types of humans.

Firstly, as the body and mind of Bodhisatva has

form  =  \cap {  U  }, after the death of a human of this type his body and mind will be fully separated accordingly by their properties and the soul immediately transforms into an element or matter. It is explained by the fact that the human body with the soul

has  = { \emptyset , 1, 2 } form. As the element or matter has the same form, elements already have appeared in the universe. That means when the body transforms into an element, the soul also will be dead as body. But, the unanimated soul is completely different from an element. It can be proven by the perfectly preserved body until this day of former Hamba Lama Itgelt from (in Russia) who had passed away 70 years ago. As his soul is within his body, his body remains immune to deterioration process. If his remains were not uncovered, his soul could hopelessly transform into dust when his body someday gets in earth and dust. The

reason is that the soul will not get separated from the body it follows.

It is said that there are many people still containing their souls like Itgelt Lama, in caves in Himalays and inside pyramids of Egypt [4]. It is called Samadhi in Buddhist teaching and the place is called the Samadi world. In case of transition from the Samadi state into the element, the soul to become like the *spirit characteristics of the matter*. This element with spiritual characteristics will continue to evolve by revealing the anima, under causes and conditions required, not following the old path of evolution, but toward higher level of evolution in form of spiral. In this way, the life continues to exist in the universe moving forward in the form of the wheel of wisdom/teachings or Dharmachakra.

As the body and mind of an enlightened man or Bodhisatva has the same structure as of properties, after the death their bodies and minds separate from each other with the complement and the body will be separated with a small eye. In this case, if we deduct the mind from the detached body and mind, the soul remains with body. That soul can reincarnate as lower animal species, already existing in the universe, as follows:

$$\text{Yin-Yang} \cup \text{Yin-Yang} = \{ \emptyset, 1, 2, 3, 4 \} \cup \{ 1, 2, 3 \} = \{ \emptyset, 1, 2, 3, 4 \}$$

When this type of animal dies, separation between its body and mind by their complement, the soul with the body transforms into an element, because

the body has form  = { \emptyset , 1, 2 }. The body with soul can be transferred to humans, because when a detached body contacts a human, we will obtain:

$$\text{Yin-Yang} \cup \text{Yin-Yang} = \{ 1, 2, 3, 4 \} \cup \{ 1, 2, 3 \} = \{ 1, 2, 3, 4 \}$$

Secondly, the body and mind of humans with bounteous bodies evidence the following form:

$$\text{Yin-Yang} = \text{Yin-Yang} \cap \{ \text{Yin-Yang} \cup \text{Yin-Yang} \}$$

When humans of this type perish, their bodies and minds become separated by their properties, following this separation their bodies immediately transform into elements, because their bodies do not bear some small eyes. We have evidenced how the body transforms into an element, when the body separates with a small eye in case of the separation between the body and mind by the complement.

Thirdly, the body and mind of generous humans reveal has following form:

$$\text{Yin-Yang} = \text{Yin-Yang} \cap \{ \text{Yin-Yang} \cup \text{Yin-Yang} \}$$

In above, we have evidenced that following the death of humans of this type their bodies and mind

become separated either by its properties or with the complement, their bodies will be separated with a small eye and how their bodies transform into elements.

Forth, in above we have shown that following

the death of ordinary humans $\text{☯} = \text{☯} \cap \{ \text{☯} \cup \text{☷} \}$, their bodies and body become separated either by its properties or with the complement, and their bodies are bearing a small eyes and so, they are passing into animals and transform into elements.

Fifth, the body and mind of foolish humans evidence this properties:

$$\text{☯} = \text{☯} \cap \{ \text{☯} \cup \text{☷} \}$$

Now we will analyse the possibility the soul of humans of this type to be transferred to elements, following the separation between their bodies and minds after their death. The reason is that compared to humans of other types the soul with bodies of this kind of humans transit differently into elements. We have explained above that in case of separation between the body and mind by properties, their bodies and minds become separated in way similar to ordinary humans and how their bodies transform into elements. However, if the separation occurs with the completion, the quality of this separation will be:

$$\{ \text{☯} \cup \text{☷} \} \cap \{ \text{☯} \cup \text{☷} \} =$$

And, if we deduct the body:

$$= (\{ \text{☯} \cup \text{☷} \} - \text{☷}) \cap \{ \text{☯} \cup \text{☷} \} = \text{☯} \cap \{ \text{☯} \cup \text{☷} \} =$$

If we unbind the brackets, we obtain:

$$= \{ \text{☯} \cap \text{☯} \} \cup \{ \text{☯} \cap \text{☷} \} =$$

By inserting numeral values and simplifying the equation, we will obtain:

$$= (\{ 1, 2 \} \cap \{ 1, 2, 3 \}) \cup (\{ 1, 2 \} \cap \{ 2, 3, 4 \}) = \{ 1, 2 \} \cup \{ 2 \} = \{ 1, 2 \}$$

It results in an unknown for us body with soul. This body cannot transit directly transform into an element, because the element has the form of $\text{☯} = \{ \emptyset, 1, 2 \}$. Now, let's verify whether this soul with body incarnate or not in humans and animals.

$$\text{☯} \cup \{ 1, 2 \} = \{ 1, 2, 3, 4 \} \cup \{ 1, 2 \} = \{ 1, 2, 3, 4 \} = \text{☯}$$

We have the man, if it incarnates in humans. However, this body is contained in a human body, because:

$$\{ 1, 2 \} \subseteq \{ 1, 2, 3, 4 \}$$

Moreover, if we intersect this body with human body-mind, we will obtain:

$$\text{☯} \cap \{ 1, 2 \} = \{ 1, 2, 3, 4 \} \cap \{ 1, 2 \} = \{ 1, 2 \}$$

It originates a human with an incomplete body {

1, 2 } less than the human body $\text{☯} = \{ 1, 2, 3 \}$. What does it mean is that the soul with an incomplete body can reincarnate as man, but it also means a man with incomplete body contained in the body of ordinary humans. It explains why some babies are born blind or deaf or with disabilities.

When the above referred body reincarnates as an animal:

$$\text{☯} \cup \{ 1, 2 \} = \{ \emptyset, 1, 2, 3, 4 \} \cup \{ 1, 2 \} = \{ \emptyset, 1, 2, 3, 4 \} = \text{☯}$$

We will obtain animals with animal bodies, because:

$$\{ 1, 2 \} \subseteq \{ \emptyset, 1, 2, 3, 4 \}$$

From other side, if we intersect it with animal body-mind, we will obtain:

$$\text{☯} \cap \{ 1, 2 \} = \{ \emptyset, 1, 2, 3, 4 \} \cap \{ 1, 2 \} = \{ 1, 2 \}$$

An animal also with incomplete body { 1, 2 }

less than the animal body $\text{☯} = \{ \emptyset, 1, 2 \}$. What it means is that the soul with an incomplete body can reincarnate as an animal, but it also means the soul with an incomplete body can be contained in the body of ordinary animals. It explains why some baby animals present defects and mutations.

After the death of theses animal with incomplete bodies, their bodies and minds will be separated, and may transform into elements.

Thus, the soul of the Heaven animals come to the place of matter, passing through humans and animals depending on their Karma.

It is curious that if (after revolution) a heavenly animal evolves to a human, but with bad Karma, it presents the properties of a foolish man and reincarnates as a human with disabilities or handicaps, and meanwhile, if it does good deeds, then probably reincarnates as a good man. It is in this sense says "being born beautiful depends on destiny". We know that if a person from the material origin, developing as a person as a foolish character, after death, he gives birth to a stupid or a less minded human. A human can achieve enlightenment by studying the Buddhist teachings, thus advancing his mind. In this meaning says that having a good life depends on ideas or thoughts. We know that when the soul of a foolish man of material origin incarnates as an animal, it gives birth to an animals with small brains or animals from Hell [1]. It means that the soul of material origin can ascend to Heaven, as well as descend to Hell. It supports the

argument of Buddhist teaching that humans are able to create both God and Hell.

We will probably question how the soul of the animal of Heaven descends to animal and humans. There are cases the soul of material origin ascends to the Heavens by following the mind. As this type of souls follows its minds, is invisible for human eyes because of its form of energy. In contrary, the soul of spiritual origin transits into a matter place, when the soul follows the body. For this reason the soul of spiritual origin will be transferred to humans and animals acquiring any material or bodily form. The Mongols and Tibetans used to leave the remains of the deceased people in the nature to feed the wolves and vultures. As these two peoples believe in the Law of Karma, probably the meaning of this ritual is to let the soul to follow the body and get transferred to animals. The Hindu people also believers of the Law of Karma, incinerate the remains of the deceased people, probably because they believe if the soul is following the body, it will be burnt. As the burnt seeds do not grow, probably this is why says "it is better to die well than live a bad life".

From the exposed in above, we can conclude that if the matter with spiritual characteristics of the non-eternal world is considered as firstly appeared in the universe, in passing through humans and animals the soul regress and can transform into an element. In this sense, it can be understood that the Buddhist teachings greatly differ from our understanding of the death. But, if we consider the spiritual characteristics of the not-eternal world as the first appearance in the universe, first, the soul of the human being with different properties after their death can not reincarnate in a lower animal species, because the lower animal species doesn't evolve from human being, second, the soul with body couldn't transit into matter world, in case Samadhi, because the matter world didn't appear in the universe, an interruption occurs and, consequently, the heavenly soul will never come in the matter world.

Thus, we have proven and verified that spiritual elements were the first appearance in the not-eternal universe. *We proved the theorem.*

Brief conclusions of the theorem verification:

Firstly, when, under conditions and causes required, the time arrives for the matter with spiritual characteristics to reveal the soul and to evolve lower animal species to pursue its evolution. Humans evolve into generous people and those with bounteous bodies, known as holy or enlightened humans. After death the body and mind of an enlightened man will be separated making possible its ascension to the spiritual world. We called it a God. The place of the Gods is called Gods world. Depending on respective Karmas, people with other qualities reincarnate as humans or animals, even animals of the Hell [1]. During this passage the soul follows the mind. The transition the soul into the spiritual

world would be impossible unless the soul follows the mind.

Secondly, when, under conditions and causes required, the time arrives for the spirit with matter characteristics to reveal the soul and to evolve a heavenly animals and its evolution can result in the formation of humans. However, it is unclear whether exists or not a human of heavenly origin. As lower animal species do not descend from humans, it is impossible for the soul, originating from spirit (spiritual soul) to perform a passage into an element. But, it is possible for the soul originating from matter (material soul) can come in the material world, if the spirit has become a soul causes or acquired by the soul, as a result of development of the material soul, reincarnating in the animal from Asura heaven or human. In other words, it is unclear whether there is a man originating from spirit inside of humans or not, but exist a humans of spiritual soul or with the soul of heavenly animals. As elements were the first to appear in the universe and their evolution resulted in the appearance of humans, there probably was no need for humans of spiritual origin to appear. Anything appears if there is a need for it.

Thirdly, the evolution of matter with spiritual characteristics does not result in the appearance of heavenly animals, as well as the evolution of the spirit with material characteristics is not in the origin of lower animal species, beasts and ordinary animals. However, the soul of superior and lower animal species reincarnate as each other, as intermediaries of humans.

Fouthly, despite superior animal species descending from the spirit and lower animal species – from the elements, it is impossible to determine whether superior animal species or lower animal species were the first to appear. However, as it is impossible for the spirit to evolve and pass into the material world without matter that have existed before, therefore matter and lower world animals must have manifested prior to the appearance of spirit and superior animals. The reason being that the element or body, spirit or mind and imperfect cluster of elements have the quality to transform into each other, under the influence of Karma and determined conditions. In the Buddhist teachings, this quality is called the empty properties or

Fifthly, the reason to name two humans with empty properties and equal in deeds and acts, holy or enlightened man and Bodhisatva, can be explained by different origin, matter or spirit of their souls. But, to help both people and animals, or holy mission is to find an enlightened Nirvana or God. The Bodhisatva is different from a saint or an enlightened person, because it offers a purpose to exist until the end of the universe, carrying the mind of mercy and compassion, to put end to the suffering of people and animals.

As, with ascension of humans to the not-eternal universe or Samsara, man can fall again into Hell or

even die, the Hinayana ("Smaller Vehicle") defenders tend to use this only chance to live to get to Nirvana and the Mahayana ("Great Vehicle.") defenders tend to use this only life to achieve enlightenment and aspire to find the blessing of Buddha to help the 6 animal species from suffering.

I didn't say that it is my opinion and ideas about the origin, evolution, death and ill elements of the universe, but unknown, it is true or false. In it you can believe because I have proved and verified. In this sense, the Buddha's teachings have a special focus on science proof or verification.

III. FACTS AND PHENOMENA OF THE NOT-ETERNAL UNIVERSE EXISTS IN THREE TYPES: BODY, SOUL AND THE IMPERFECT CLUSTER OF ELEMENTS

With the verification of the theorem that the matter with spiritual characteristics first appeared in the universe, it raises several or statemants as follow:

Statement 1 : Primitive animals, Beasts and other lower animal species descend from matters, and animal of heaven and those from Asura heaven are descendants of the spirit. In this sense, these two types of animals are called superior and lower animal species.

Statement 2 : Lower animal species serve as a connection or bridge in appearance of humans from matters and the transition of the soul into a matter. Meanwhile, superior animal species serve as a connection or bridge in appearance of humans from the spirit and the transition of a matter to the spirit. It is the role of animals.

Statement 3 : A human plays the role of a connection or bridge in the reincarnation of lower animal species in Heavens, or reincarnation of superior animal species as lower animal species. In this sense, a man is called as an animal of middle world.

Statement 4 : Taking into account that fact that there is always evidence of an imperfect cluster of elements in any presence of facts and phenomena of the universe with origins in matters or the spirit, it compels us to conclude that the imperfect cluster of elements was not revealed in the universe, a priori.

Statement 5 : A man manages to escape from the Hell thanks to its force of spirit, and by force of the body to descend from the heaven to the earth.

Statement 6 : By intermediary of passage through different levels, a hellish animalis able to ascend to heaven or become even the God, thanks to the force of spirit, and heavenly animals are able to descend by force of their bodies to hell, or even be transformed into an element. However, a heavenly animal is unable to descend directly to hell, as well as a hellish animal is unable to ascend directly to heaven.

Statement 7 : Humans descend from animals, but not animals from humans.

Statement 8 : Despite the spirit not being the first appearance in the universe, the spirit can evolve and transform into a human. Otherwise, a heavenly or man of heavenly origin can exist inside a man.

Statement 9 : When an animal is transformed into a human, it tends to develop a greed over its body and mind, and when a man gets enlightened, he tends to develop generosity over its body and mind.

Statement 10 : There are three types of facts and phenomena in the universe: matter or body, spirit or mind and imperfect cluster of element (body-mind). Under required causes and conditions, they can be transferred to each other.

Statement 11 : Depending on orientation of evolution the soul follows the mind or the body.

From the statement 10 we can see that the sentence "facts and phenomena in the universe do exist under three types: element or body, soul or spirit and imperfect cluster of elements" is true or veracious.

Based on statements in above, Danzanravjaa Dulduityn in his teachings "Paper Bird" made the following description of the formation of hell:

"...The dust of the universe accumulates and transforms into earth.

Mountains raise from the earth.

Water is born from the humidity.

Mist grows into clouds.

If a bodiless empty spirits goes wrong, it transforms into nisvanis or bad mind.

The nisvanis creates the hell"

In expanding more this description, the origin, development, evolution, death and deterioration of things of the universe can probably be defined as:

"...The dust of the universe accumulates and transforms into earth.

Mountains raise from the earth.

Water is born from the humidity.

Plants and animals are born from water and earth.

Humans are born from animals..

The multitude of people generate good and bad souls.

Good thoughts form Heaven.

Bad thoughts form Hell or ghost

With death, humans and animals turn into the dust of the universe"

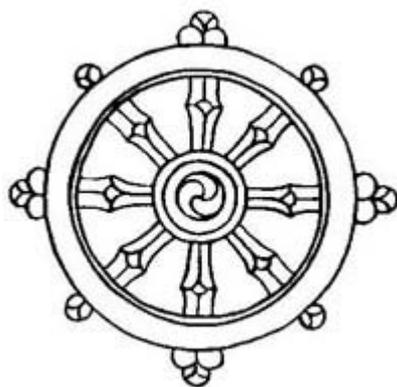
Thus, we verified that the teachings of Buddha about the origin of facts and phenomena of the universe were originated by a dualistic "Hii ": matter or body and spirit or mind The "hii" of Mongols is similar to the Chinese "chi" energy of Yin-Yan: yin energy with material or body characteristics, and yan energy – spiritual or mind characteristics.

IV. THE LAW OF THE MOTION OF ANIMATED MATTER

From the above referred theorem and statements, we can see that facts and phenomena of the universe have properties of matter/yan and spirit of virtue/yin. With evolution the matter or body ascends to the spiritual world, and the spirit or mind world, under the influence of causes and Karma. If conditions and causes required as present, this spirited matter (or mattered spirit) will acquire the soul and by passing through animals and humans depending on their Karma, continue its transition into to heaven world (or material world). And, the life infinitely continues in the non-eternal world (Samsara).

It gave the origin of emblem of the wheel of Buddhist teachings (Dharma wheel)

The Dharma wheel or Darmachakra the following shape:



The Dharma wheel in the emblem means that in the Samsara the life comes in the form of a wheel or cycle. In other words, the life starts with a spirited matter under conditions determined then ascends to heaven by through animals and humans depending on their good Karma. Or, under certain conditions, material spittis comes to the Earth by of by through animals and humans depending on their bad Karma. In this meaning, the teachings of Buddha consider the life in the (Samsara) as infinite, without a beginning or end.

The eight (8) spokes of the wheel represents 8 good or correct paths of Buddha: good ideas, good mind, good deeds, good words, good or correct life, good aspiration, good understanding, and correct meditation. It is considered that if a human follows these 8 paths and footprints, he can go beyond the Samsara and go away from this Dharma wheel. But, 8 spheres on the wheel top and shoulder probably mean that the life in the passes through 8 types of bodies, minds and imperfect clusters of elements. If we name these 8 bodies, minds and imperfect clusters of elements in clockwise or direction of rolling, they are: 1. Matter/Element, 2.Lower animal species with base mind, 3.Humans with base mind, 4.Animals from Asura heaven with base mind, 5.Heaven with base mind,

6.Animals from Asura heaven with auxiliary mind, 7.Humans with auxiliary mind, 8.Lower animal species with auxiliary mind. If the soul follows the mind, we have the base mind, and if the soul follows the body – auxiliary mind.

There are three small whirls in the center of the wheel. These whirls are explained differently, for example, as three treasures of Buddhist teachings: Buddha, teachings and monks/amas; or as teachings of 4 truths, intelligence of sutras and wisdom of mantras, etc. I think it is the body, mind and soul, because influenced by Karma and causes the spiritual matter and material spirit becomes animated phenomena (soul). Therefore, the wheel started rolling thanks to the soul. Probably, the soul grows and develops under the influence of Karma and causes, and acquires names we gave to parts on the wheel shoulders.

Excuse me if my explanation of three small whirls inside the spheres on wheel shoulders and wheel spindle, is incorrect.

The spirited matters (or material spirits) of facts and phenomena of the universe has probable spent a long time to become a soul, then to acquire the properties and characteristics of an animal. This animal by itself spent a quite long time to transform into a beast, and the beast spent some time to become a spirit-possessive animal. And that animal becomes a human. If the man achieves enlightenment through continuous governance or commandment of its body and by doing good deeds, it will become a generous man or human with bounteous body, or and its soul goes to heaven place or Buddha place. Meanwhile, humans who failed to do so, continue to circulate or swirl in the Samsara. It is unknown for how long will have to suffer those who did bad deeds and reincarnated as hell!

This is why it is substantive the Buddhist teachings about the possibility for a human if not to become Buddha at the end of the life, but at least to use this only chance to develop its soul and upgrade its reincarnations and become the Buddha. If a human reincarnates as an animal, it is uncertain for how long it will suffer because it will be impossible to develop its mind. The science considers that the life on the earth appeared 3.6 bln years ago, the first hominids appeared 10 mln years ago, the first humans - 1 mln years ago and homo sapiens – approximately 100 thousand years ago. From this we can see that if a human returns to the beast or hellish animal, it will be necessary to spent billions and millions of years to life its Karma. It is very difficult even to imagine how terrible it will be!!!

The life revolves in the Samsara as a wheel of teachings by interlaying each other, through evolution of the spiritual element that acquires the soul and transits through animals and humans, with the final goal to ascend to heaven, and through the revolution of animals

and humans to culminate with the transition into elements. If humans manage to understand the empty properties of the "Self", develop the mind, get enlightened and after death they can be transferred to Heaven or the world of God or ascend to Nirvana[6]. Using the language of science, this law of the soul or life revolving in the Samsara as the wheel of teachings can be named as the *law of motion of animated elements or matter*.

Thus, we can conclude that the law of motion of spiritual element or matter not yet discovered by the science, was already discovered by Buddha over 2500 years ago. It is fascinating and wonderful. Only since recently the quantum physics has discovered that the smallest nucleus of physical phenomena has information or spiritual characteristics. We can learn a lot by studying the teachings of Buddha.

Facts and phenomena of the universe have their origin in the dust or "hii" or "chii" energy charged with yin and yan energy. And, fire, earth/dust, iron, water and wood are 5 types of its material manifestations. Also, we can conclude that several types of spiritual component of "hii" energy should exist in the spiritual place, such as transcendental world of Manushir Buddha, world of mercy and compassion of Migjid Janraisig Buddha, luxurious and sumptuous world of Namsrai and Jesus, Gandan world of Maitreya, adisha and Saint Zonhova, world of health of Manal, world of mantra of Ochirdari Buddha, world of freedom of Marx and many other worlds.

V. DUALISTIC AND DIALECTIC CHARACTERISTICS OF THE BUDDHIST PHILOSOPHY

The materialists consider the matter as the primary element of the universe. The subjective idealists defend that the spirit is the primary substance of the universe, and the objective idealists consider that the universe was created by "God" or Spirit of universe.

The Buddhist philosophy does not provide a definite answer to the question about the origin of the. However, some philosophers define the Buddhist philosophy as materialistic, others as idealistic, even as subjective idealistic. Basically, the Buddhist philosophy is dualistic. Allow me to explain:

The Buddhist teachings consider that there are three types of existence of facts and phenomena in the universe: matter or body, spirit or mind and imperfect cluster of elements, that influenced by karma and causes, can be transferred from one type to another in form of a Dharma wheel. We have verified that these teachings are scientifically based. From the verification of the theorem, we have concluded that lower animal species cannot exist unless matter or body was the first to appear in the universe, as well as superior animal species cannot exist unless spirit is absent. Humans

cannot exist unless lower and superior animal species do exist. Still more, the law of motion of animated matter cannot exist unless life revolves in the form of the Dharma wheel.

The appearance of animals and humans of the lower world resulted from the development and evolution of matter with spiritual characteristics. This is why some facts and phenomena of the universe are of material characteristics, which compels some philosophers to define the Buddhist philosophy as materialistic. If Buddhist philosophy was materialistic, it could not accept the existence of heavenly animals from spirit with matter characteristics. Some other philosophers to define the Buddhist philosophy as subjective idealistic. This consideration will reject the existence of lower animal species of material origin. From said, it is obvious that there are two sources of facts and phenomena of the universe: matter or body and spirit or mind. But, animated matter was the first to appear in the universe, to exist a law of motion of animated matter. However, this does not mean that the matter is primary because it is unknown that which one is first, there are in the universe the lower species of origin of the material or the superior species of spiritual origin. Hence, *the Buddhist philosophy of being dualistic*.

The dialectic philosophy defends a causal provision that everything is the universe, facts and phenomena, is based on contradictions of opposites. The numerical alteration of this causal provision leads to the evolution, death and deterioration of the facts and phenomena of the universe. And, this cause is cognizable. The Buddhist teachings consider that matter and facts of any bodily or bodiless mortal have two aspects: arga or body and bileg or spirit, and The influence of these two, cause and karma, causes the birth, development, evolution and death of facts and phenomena. Buddha had the ability to recognize, the reason is not only the of the material phenomena, and even a hidden spiritual reason, and discovers the law of Karma and the law of motion animated matter. Therefore, the Buddhist philosophy is a dialectic philosophy. Thus, from the answers of the Buddhist philosophy to two core philosophical questions we can conclude that *Buddhist philosophy is dualistic and dialectic*.

The science proved that the body of children is formed by chromosomes of their parents. In this sense, a human is considered created by parents. The Buddhist teachings defend that the soul enters or descends to the body, and in this sense, he soul is creation of God. In fact, a human becomes a human when the soul bearing the information about Karma of the previous life, enters the body created by parents [1]. It can be understood like a computer created by engineers, with the installation of hardware and software, interacting with each other.

Like how can a magpie singing on an
enrockment not yet built

I could say:

How could the life exist on this not existing the world

How could I exist from not existing parents

How can a dutiful spirit appear without the existence
of heaven

Where could the spirit of this body come from without
the existance of death first.

VI. CONCLUSIONS

There are three types of existence of facts and phenomena of not-eternal universe: matter or body, spirit or mind and the imperfect cluster of elements (body-mind). The matter with spiritual characteristic appeared a priori in the universe. Under the influence of cause and conditions, this matter with spirit characteristics acquired the soul and reincarnated to animals and humans depending on theirs karma. The soul moves and ascends to the spiritual world. Under the influence of causes and conditions the acquired the soul and reincarnated to a heavenly animals depending on their Karma. The soul to the material world, having through animals and humans depending on their bad Karma. Thus, the law of motion of animated matter is evidenced by the life revolving in the not- eternal universe or Samsara in the form of the Dharma wheel.

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