
Mathematical proof of the Law of Karma

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Abstracts: The Buddhist teachings assume that all living creatures obey the Law of Karma. Till this day not only ordinary people – but even scientists still do not believe and accept this fact and this is the main reason why some people say the Buddhist religion makes people simpleminded and some religions say the Buddhist religion is misleading. This is related to the absence of a scientific verification for the Law of Karma. The existence of the Law of Karma will be proved and verified in this article using the mathematical Set Theory. The incomprehension of the “Self” and its emptiness is described in the Buddhist teachings as ignorant. Herewith we shall explain the theory of the “Self” and its emptiness founded on the possession of the body and mind using the mathematical Set Theory. By reading this article the reader will comprehend the “Self” and its emptiness and overcome this ignorance.

Keywords: Karma, Destiny, Sins, Blessing, Body, Mind/Spirit, “Self”, Happiness, Suffering, Rebirth and Reincarnation

“If there is any religion that would cope with modern scientific needs it would be Buddhism”

Albert Einstein

1. Introduction and Notification

The Buddhist teachings say that the records and information of deeds executed by creatures with a mind or spirit during their lifetime does not perish and saved in mind/spirit. If the karma doesn't grow up in this life, the information of deeds afterward death transferred and continued on from one birth to another through the mind. If good deeds in a previous life bring happiness, afterwards, so will evil or bad deeds later lead to the suffering. This is what the Teachings of Buddha describe as the Law of Karma [1, 2].

The concept of the following 3 categories is described in Buddhist Philosophy as the mind/spirit.

Firstly, shapeless, colorless and clear *Secondly*, contains information of the own deeds (karma), *Thirdly*, with recognition character (knowledgeable). The theory of Karma is a fundamental doctrine in Buddhism. Karma is the seed of the mental, verbal and physical actions. Generally speaking, all good and bad action constitutes Karma. Karma embraces both past and present deeds.

A human completes a lot of different, good and bad

deeds and actions to achieve its goals and objectives. The total number of all these good and bad deeds and actions is uncountable. However, in the Buddhist teaching all bad deeds or action is differentiated and defined as follows: 3 physical, 4 verbal and 3 mental – these ten deeds or actions are prohibited and described here as sins. The ability to abide by these sins is described as a blessing. Therefore the execution of these ten bad deeds is called the ten black (dark) sins and abiding by them is described as the ten white blessings.

3 sins performed bodily:

1. To kill an animal (include a human)
2. To obtain something without permission (to steal)
3. Improper sexual intercourse.

4 sins performed verbally:

1. To lie
2. To distribute disparagements
3. To use excessive expressions
4. To gossip.

3 sins performed mentally:

1. To be greedy
2. To hate (or harm)
3. To be negative minded.

Buddhist philosophy divided into two parts the universe like eternal and not eternal universe, and is thought that the phenomenon of the not eternal universe are changing by

circumstance seed and cause.

2. Needs, Requirements and Existence of an Empty Elements

If we mark the diversity of the body and mind of all living creatures with the following symbols:

$$\text{☾} = \{\emptyset, 1, 2\} \text{ - Body}$$

$$\text{☽} = \{\emptyset, 3, 4\} \text{ - mind/spirit}$$

Here, \emptyset is an *empty element* and we will explain it in future.

The unification of the body and mind will accordingly become -

$$\text{☾} \cup \text{☽} = \{\emptyset, 1, 2\} \cup \{\emptyset, 3, 4\} = \{\emptyset, 1, 2, 3, 4\} \equiv \text{☾☽}$$

where the unification is marked with the symbol - ☾☽.

The intersection of the body and mind of living creatures is empty or valueless as follows:

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

A *set* is a well defined collection of distinct objects.. For example, schoolmates of a class, members of a political party or livestock of a nomad family. One member of the set is called an *element*. The following should be accented hereby: *Firstly, the Buddhist teachings* are considered that a *phenomenon* of the universe are manifested in 3 forms, which are the *body, mind and an imperfect cluster of elements and they have empty character* or properties. What does it mean of *empty character* of *body, mind and an imperfect cluster of elements*? Real or material items do not have a mind, but do possess spiritual character. This is explained in the fact that a material item can be animated with the completion of required conditions. The mind has no body or is not embodied, but has material character. This fact is manifested in the phenomenon that the mind can be embodied with the completion of certain requirements. Furthermore, after death with the completion of certain conditions *an imperfect cluster of elements* or *living creatures* are transferred to *body or mind*. This is the reason why we need an *empty element*, which contains these empty properties of the *body, mind and an imperfect cluster of elements*.

In this sense, we need the *empty element* to define the *“Self”* and *its emptiness* in the teachings of Buddha and to prove consequently the existence the *Law of Karma* or the *Law of Destiny*.

In the Set Theory [3] there is no concept of an *empty or valueless element* and consequently no symbol for it. Therefore, we are going to use the \emptyset symbol that is marked

empty set in the Set Theory, but it has not been used to mark empty set in set theory up to now. Actually we could take null or zero (0) number instead of the \emptyset . But in that case the intersection of the above mentioned set of the body and mind will not be valueless and is therefore incompatible with our requirements –

$$\text{☾} \cap \text{☽} = \{0, 1, 2\} \cap \{0, 3, 4\} = 0 \notin \emptyset$$

In the Set Theory the zero is not considered valueless. Or instead of the \emptyset element we could use the empty set \emptyset . In this case, *firstly*, it doesn't make sense, because any set includes an *empty* set or to express it differently: $\emptyset \subseteq A$. *Secondly*, Reflecting on an anecdote about a “know-it-all” student, who missed its first algebra lesson and asked his teacher afterwards “Teacher, have you made a mistake or am I wrong – what are these letters within the numbers?”, we decided to use the valueless element \emptyset in consideration of the fact that the unsuitable of being the set within the elements of set.

What if the question arises: “Is this valueless element useful in practice”? The following example from real life experience will describe and demonstrate the necessity for a valueless element in practice.

We shall assume that one Mongolian nomad family is breeding a herd of cattle consisting of 4 different, hybrid cattle types, in this example we will use the following Mongolian cattle: Mongolian cow, sarlag (yak or ox), khainag (hybrid of the yak and the mongolian cow) and ortoom (hybrid of the khainag and the Mongolian cow). The Mongolian cow and the khainag we mark as one set on the basis of their common properties, the sarlag and ortoom are marked as another set, also on the basis of their common properties. To describe it differently:

$$MC = \{\text{mongolian cow, khainag}\}$$

$$S = \{\text{sarlag, ortoom}\}$$

With the existence of these types it is presumable that other hybrid cattle types may arise and enhance the diversity of the herd of cattle. If khainag is the hybrid of the mongolian cow and yak, so ortoom is the mixed cattle type between the mongolian cow and the khainag. Doli is the hybrid of the mongolian cow and the ortoom and the usan guzee is a descended of the Mongolian cow and doli. If all 4 above mentioned cattle types are breded together it is possible that a doli can be born and it will be marked with the symbol \emptyset . The Doli will be included in the set with the Mongolian cow properties, because these properties are dominating in the khainag. Now we have the following:

$$MC = \{\text{Mongolian cow, khainag, } \emptyset\}$$

Accordingly the nomad family can be in possession of two types of herds of cattle:

$$MC \cup S = \{\text{Mongolian cow, khainag, } \emptyset\} \cup \{\text{sarlag, ortoom}\} = \{\text{Mongolian cow, khainag, sarlag, ortoom, } \emptyset\}.$$

The intersection between the types of herds of cattle will be

$$MC \cap S = \{\text{mongolian cow, khainag, } \emptyset\} \cap$$

$$\{\text{sarlag, ortoom}\} = \emptyset$$

and will be empty set. With the co-existence of these 5 cattle types it is presumably that the *usan guzee* (descendant of the mongolian cow and the doli) can be born which we mark with $\emptyset 1$. The Usan guzee should be included in the set with sarlag properties, because it has predominating yak qualities:

$$S = \{\text{sarlag, ortoom}, \emptyset 1\}$$

and accordingly the nomad family will have the following cattle types:

$$MC \cup S = \{\text{mongolian cow, khainag}, \emptyset\} \cup$$

$$\{\text{sarlag, ortoom}, \emptyset 1\} = \{\text{mongolian cow, khainag, sarlag, ortoom}, \emptyset, \emptyset 1\}.$$

The intersection between these two types of herds of cattle will be:

$MC \cap S = \{\text{Mongolian cow, khainag}, \emptyset\} \cap \{\text{sarlag, ortoom}, \emptyset 1\} = \emptyset$ and will be empty set as well. If the nomad family does not receive any descendants of the *doli* or *usan guzee* types, it will mean that $\emptyset = \emptyset 1$ and empty element. So, we will have: $MC \cap S = \{\text{Mongolian cow, khainag}, \emptyset\} \cap \{\text{sarlag, ortoom}, \emptyset 1\} = \emptyset$.

The existence of 4 different types of cattle means that the doli type can be born, but does not necessarily have to be born. It is the same with the *usan guzee* - the existence of 5 different types of cattle does not ensure the birth of the *usan guzee*, but only the possibility. Therefore, we marked it with the symbol \emptyset and the possibility or the indication that a descendant of the doli or *usan guzee* may be born into the nomad family.

$$YC = \{\text{МОНГОЛ ҮХЭР, хайнаг, сарлаг, ортоом}, \emptyset\}$$

On the other hand, theoretically, also exists an empty element in Set Theory. We will show it now. The *power set* $P(\emptyset) = \{\emptyset, \{\emptyset\}\}$ of the empty set \emptyset is empty and it contains empty set $\emptyset \in P(\emptyset)$. Therefore, the Russel's predicate is true. i.e. $\emptyset \in P(\emptyset) \Leftrightarrow \emptyset \notin \emptyset$.

That means empty set is not a member of itself, $\emptyset \notin \emptyset$. Even though, power set $P(\emptyset)$ is empty, but it is different from empty set \emptyset , because $\emptyset \in P(\emptyset)$ and $|P(\emptyset)|=1$, but $\emptyset \notin \emptyset$ and $|\emptyset|=0$. Thus, we have two empty sets so far. In axiomatic set theory, the empty set is unique set having no elements. Therefore, empty set \emptyset consists with the definition of the empty set. If we mark the empty set with cardinality 1 by symbol \emptyset , i.e. $\emptyset = P(\emptyset)$ then \emptyset is an empty set, but it is close to element of set, because cardinality of set $A = \{\emptyset, 1, 2\}$ is 3, $|A|=3$. So, we will call it an empty element, because it is empty and has an element.

We can understand that an empty element is an empty set with property of element. We can understand that an empty element is an empty room with empty box. Now we can give definition of *empty element*.

Definition: An empty element is a special empty set that contains empty set and with cardinality of 1.

Thus, we have the empty element to define the "Self" and its emptiness in the teachings of Buddha and to prove

consequently the existence the *Law of Karma*.

3. Mathematical Model of the Living Creatures

There are many ideas and theories about the "Self" and its empty properties of the Buddhist Teachings. Herewith we shall explain the theory [4] of the body and mind possession using the mathematical Set Theory.

We shall mark the set of the human body and mind as follows:

$$\text{☺} = \{1, 2, 3\} - \text{Body}$$

$$\text{☷} = \{2, 3, 4\} - \text{mind}$$

Here human body set contains element 3 of animal mind's set and mind set contains element 2 of animal body's set. Because an animal first time is owned his body and next time is owned his mind and at the end became a human being.

The unification of the body and mind will accordingly become -

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

where the unification is marked with the symbol - ☯.

If we examine the set intersection of the human body and mind, the set will be as follows and *not empty or valueless*:

$$\text{☺} \cap \text{☷} = \{1, 2, 3\} \cap \{2, 3, 4\} = \{2, 3\} \neq \emptyset$$

Animals are an *imperfect cluster of elements* and their unification can be illustrated as follows:

$$\text{Body } \text{☯} \text{ mind}$$

A human being is an *imperfect cluster of elements* as well and we will treat its coherence between the body and mind a little bit differently from animals. A human body includes element from mind and mind includes element from body.

$$\text{Body } \text{☯} \text{ mind}$$

As mentioned above we are viewing the union of the body and mind of a human a little bit differently from animals. We can clearly see a small difference in the icon which illustrates the union of the body and mind of a human - there is a small black spot within the white marked set and a white spot inside the black marked set. There is a reason for this - if we examine the human mind, then we can discover that the mind has its possession in the body - "This is my hand", "This is my foot", etc. And if we deal with the human body, we will discover likewise that also our body has its possession in our mind - "I'm thinking", "I want", etc. The icon above illustrates this interconnection. We will consider the union of the body

and mind of animals without these possessions. However, this does not mean that animals do not possess their own bodies and minds – we will just assume this for our demonstration or modeling of living creators. The icon with two mingling fish is also the symbol of *yan* and *yin*.

Now we have labeled the bodies and minds of humans and animals as *imperfect clusters of elements*, distinguishing them between their intersecting and nonintersecting plural properties.

Even though set of human being doesn't contain the *empty element*, it is included to the set of animal.

$$\text{☯} \subseteq \text{☯}$$

That means human has the *empty character*. Because human being belongs to animal and animal has empty property. People don't believe of *empty property* of human being because it doesn't look clearly. But truly exists human being who has *empty property or nature* in the population. Man gets off from ignorance by understanding the *empty property* of human being. It is called *Saint Man* or *enlightened man* if human being finds out *empty property*. Buddhism has own method and procedure *human being* became *enlightening man*.

In future we will show that existing an *enlightened man* who has *empty property in human beings*.

Let us analyze what the equal of the following set form statement is:

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

If we unbind the brackets and insert the corresponding numeral values, the result will be as follows and equal to that of an animal:

$$\begin{aligned} &= \{ \text{☯} \cap \text{☰} \} \cup \{ \text{☯} \cap \text{☷} \} = \\ &= (\{\emptyset, 1, 2, 3, 4\} \cap \{\emptyset, 1, 2\}) \cup (\{\emptyset, 1, 2, 3, 4\} \cap \\ &\quad \{\emptyset, 3, 4\}) = \{\emptyset, 1, 2\} \cup \{\emptyset, 3, 4\} = \\ &\quad \{\emptyset, 1, 2, 3, 4\} \equiv \text{☯} \end{aligned}$$

What does it mean or what do we have here? This is the evidence for the existence of animals which cannot possess their bodies and minds. We will call them *primitive or ordinary animals*.


Now we shall focus on the next statement of set form:

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

After unbinding the brackets and inserting corresponding numeral values we will have:

$$\begin{aligned} &= \{ \text{☯} \cap \text{☰} \} \cup \{ \text{☯} \cap \text{☷} \} \\ &= (\{\emptyset, 1, 2, 3, 4\} \cap \{\emptyset, 1, 2\}) \cup \end{aligned}$$

$$\begin{aligned} &(\{\emptyset, 1, 2, 3, 4\} \cap \{2, 3, 4\}) = \{\emptyset, 1, 2\} \cup \\ &\quad \{2, 3, 4\} = \{\emptyset, 1, 2, 3, 4\} \equiv \text{☯} \end{aligned}$$

It is the definition of an animal as well. This type of animal we will mark with . This type of animal can possess its own body like “This is my paw and leg”, however it cannot possess its own mind like “I’m thinking”. In other words, despite its ability to own the body, it is not able to possess its minds. Because of the following equation:

$$\text{☰} \cap \text{☷} = \{\emptyset, 1, 2\} \cap \{2, 3, 4\} = 2.$$


Here the intersection of body and mind is not empty; therefore the mind appears as a small eye like part in the body. Most of the universally known animals have this quality – there are animals with their natural self-preservation instincts, but without the ability to think or understand in an intellectual way. Most animals will run away to save their lives if we approach them too closely. This type of animal we will call a *beast*.

Now if we analyze the associated set form statement:

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

and insert the corresponding numeral values after unbinding the brackets, we will have the following:

$$\begin{aligned} &\{ \text{☯} \cap \text{☰} \} \cup \{ \text{☯} \cap \text{☷} \} = \\ &= (\{\emptyset, 1, 2, 3, 4\} \cap \{1, 2, 3\}) \cup (\{\emptyset, 1, 2, 3, 4\} \\ &\quad \cap \{\emptyset, 3, 4\}) = \{1, 2, 3\} \cup \{\emptyset, 3, 4\} = \\ &\quad \{\emptyset, 1, 2, 3, 4\} \equiv \text{☯} \end{aligned}$$

This result is equal to the properties of an animal as well. This animal type will be marked with . This means that there are animals with the ability to possess their minds like “I’m thinking”, but do not own their bodies. The reason is demonstrated with the following equation:

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

The intersection of the body and soul is *not empty* as well and the body appears as a small eye like part in the mind. It means that there are also animals with a free spirit or with the ability to think, but there is no evidence for the existence of this kind within the universally known animals. Creatures with this quality we shall name *Animals from Asura Heaven*. The Buddhist teachings believe that *Animals from Asura Heaven* exist. Consequently they may possess these qualities. Therefore it will be wrong to describe all consciously thinking creatures as humans, as some people mistakenly assume.

Thus we have three different types of animals distinguished between the properties of the body and mind:

1. Mind owning body or thinking creatures – Animals from Asura Heaven

$$\bullet \text{☯} = \text{☯} \cap \{ \text{☰} \cup \text{☷} \}, \{ \text{☰} \cap \text{☷} \neq \emptyset \}.$$

2. Body owning mind– Beasts

$$\text{☷} \bullet = \text{☯} \cap \{ \text{☰} \cup \text{☷} \}, \{ \text{☰} \cap \text{☷} \neq \emptyset \}.$$

3. Creatures without the ability to own their body and mind – Primitive or ordinary animals.


$$\text{☯} = \text{☯} \cap \{ \text{☰} \cup \text{☷} \}, \{ \text{☰} \cap \text{☷} = \emptyset \}$$

Now we will focus our view on the following set form statement:

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

and insert the corresponding numeral values whilst unbinding the brackets:

$$\begin{aligned} &= \{ \{ \text{☯} \cap \text{☰} \} \cup \{ \text{☯} \cap \text{☷} \} \} = \\ &= (\{ \emptyset, 1, 2, 3, 4 \} \cap \{ 1, 2, 3 \}) \cup \\ &(\{ \emptyset, 1, 2, 3, 4 \} \cap \{ 2, 3, 4 \}) = \{ 1, 2, 3 \} \cup \\ &\{ 2, 3, 4 \} = \{ 1, 2, 3, 4 \} = \text{☯} \end{aligned}$$

Here we have the genesis of the human being and will mark it with the icon . It means that a creature which is able to possess or own its body and mind will become a *human being*. Here is the explanation:

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

Because its intersection of the body and mind is not empty or in other words, if there is a creature whose body is interconnected with its mind and is able to own both, like an animal, it will be a human being. Such creatures we describe as *foolish humans*. Because of conflict situations related to misunderstandings, some people compare each other to animals or beasts.

Sciences assumed that human being as the formation of the anthropomorphic monkey. Seen above, *primitive animal* became a beast by protecting themselves of others and next time it's become a human by owning its knowledge or thinking, because people have seen that.

And now we are able to give a definition to “human being”.

Definition: A creature with the ability to possess or own its body and mind we call a *human being*.

Some people say that human being is the animal who is thinking. It is wrong because we know that like this animal are *Animals from Asura Heaven*.

According to this definition a living creature should have

the following characteristics to be considered a human being:


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

This time we will define the value of the next set form:

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

After unbinding the brackets and inserting the corresponding numeral values:

$$\begin{aligned} &= \{ \{ \text{☯} \cap \text{☰} \} \cup \{ \text{☯} \cap \text{☷} \} \} = \\ &= (\{ 1, 2, 3, 4 \} \cap \{ 1, 2, 3 \}) \cup \\ &U (\{ 1, 2, 3, 4 \} \cap \{ 2, 3, 4 \}) = \\ &\{ 1, 2, 3 \} \cup \{ 2, 3, 4 \} = \\ &= \{ 1, 2, 3, 4 \} = \text{☯} \end{aligned}$$

The result will be equal to the value a human has. This set we will mark with the  symbol. What we have here is a human being which is the unification of body and mind, but its body has the ability to own the mind and at the same time the mind can own the body as well:

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

What does the statement of this form mean? The first part of the form, i. e. before the multiplication sign of the set, shows us that the human being is an *imperfect cluster of elements* with an interrelated body and mind. However, the second part after the multiplication sign implies the fact that the body owns a little part of the mind and the mind a little bit of the body. Why are we assuming this reciprocal ownership relation between the body and mind? The reason lies in the fact that the intersection of either set is not empty:

$$\text{☰} \cap \text{☷} = \{ 1, 2, 3 \} \cap \{ 2, 3, 4 \} = \{ 2, 3 \} \neq \emptyset$$

The result of the set statement above implies that the human body and mind are not empty and it shows us that they have a reciprocal ownership between them. Almost every human being possesses the ability to own its body and mind. Therefore we will name them *ordinary humans*.

The multiplication symbol of the Set Theory looks as follows: “∩” and has the meaning of “and”. The add symbol of the Set Theory is represented with “U” and is the equivalent of “or” and “otherwise” in meaning. In particular, this set statement:

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

Means that the body owns the mind *or* the mind owns the body. Literally it says that, regarding their interrelation,

the body and mind are symbolized as an *imperfect cluster of elements*.

Let us discover now what the next set form will demonstrate:

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

Unbinding the brackets and inserting the corresponding numeral values will uncover the following:

$$\begin{aligned} &= \{ \text{☯} \cap \text{☰} \} \cup \{ \text{☯} \cap \text{☷} \} = \\ &= (\{1, 2, 3, 4\} \cap \{1, 2, 3\}) \cup \\ &= (\{1, 2, 3, 4\} \cap \{\emptyset, 3, 4\}) \\ &= \{1, 2, 3\} \cup \{3, 4\} = \\ &= \{1, 2, 3, 4\} = \text{☯} \end{aligned}$$

and reveals a result which is equal to that of a human. This type of human being we will mark with the ☯ icon. Despite the ability to own its mind: "I'm thinking", this type of human creature does not own its body, because with the following set form:

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

its *intersection is not empty*. The mind of this human type is not able to own its body. In other words, regarding its mind or spirit this human is free. People who easily and generously share their knowledge with others may belong to this type of human being. Therefore we shall call them *humans with generous mind*.

If we focus on the next set form:

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

Unbinding the brackets and inserting the corresponding numeral values will result in the following:

$$\begin{aligned} &= \{ \text{☯} \cap \text{☰} \} \cup \{ \text{☯} \cap \text{☷} \} = \\ &= (\{1, 2, 3, 4\} \cap \{\emptyset, 1, 2\}) \cup (\{1, 2, 3, 4\} \cap \\ &= \{2, 3, 4\} = \{1, 2\} \cup \{2, 3, 4\} = \{1, 2, 3, 4\} = \text{☯} \end{aligned}$$

and results in the human symbol as well. Hence, we will symbolize it with ☯, which means that this human type can own its body: "This is my hand", but does not have the ability to own its mind: "I'm thinking", because its intersection is not empty or valueless:

$$\text{☰} \cap \text{☷} = \{\emptyset, 1, 2\} \cap \{2, 3, 4\} = 2 \neq \emptyset$$

The mind of this human type owns its body, but its body cannot own the mind or we can say: this human is free with regards to its mind. People who are ambitious without

paying attention to their bodies may be this type of human and we will call them *humans with bounteous bodies*.

The next set statement:

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

reveals to us the following after unbinding the brackets and inserting the corresponding numeral values:

$$\begin{aligned} &= \{ \text{☯} \cap \text{☰} \} \cup \{ \text{☯} \cap \text{☷} \} = \\ &= (\{1, 2, 3, 4\} \cap \{\emptyset, 1, 2\}) \cup (\{1, 2, 3, 4\} \cap \\ &= \{\emptyset, 3, 4\}) = \{1, 2\} \cup \{3, 4\} = \{1, 2, 3, 4\} \equiv \text{☯} \end{aligned}$$

and gives us a result which is equal to that of a human and marked with the icon ☯. This human type owns neither its mind: "I'm thinking" nor its body: "This is my body". The explanation is in the result of the equation – its *plurality intersection is empty*. To express it differently:

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

People who strive for something without sparing their bodies and minds may belong to this type of human being, because they are *empty* or *independent* regarding their bodies and minds and we shall name them *Enlightened* or *Holy humans*.

In this way we have established that there are 5 different types of human beings in regards to their bodies and minds:

1. Holy humans:

$$\text{☯} = \text{☯} \cap \{ \text{☰} \cup \text{☷} \}, \{ \text{☰} \cap \text{☷} \} = \emptyset.$$

2. Humans with a bounteous body:

$$\text{☯} = \text{☯} \cap \{ \text{☰} \cup \text{☷} \}, \{ \text{☰} \cap \text{☷} \} \neq \emptyset.$$

3. Humans with a generous mind:

$$\text{☯} = \text{☯} \cap \{ \text{☰} \cup \text{☷} \}, \{ \text{☰} \cap \text{☷} \} \neq \emptyset.$$

4. Ordinary humans:

$$\text{☯} = \text{☯} \cap \{ \text{☰} \cup \text{☷} \}, \{ \text{☰} \cap \text{☷} \} \neq \emptyset.$$

5. foolish humans:

$$\text{☯} = \text{☯} \cap \{ \text{☰} \cup \text{☷} \}, \{ \text{☰} \cap \text{☷} \} \neq \emptyset.$$

Those properties category of people basically corresponds with follow classification of Parker. 1., I do not know, but who does not know he knew. He is a fool. Go away ... 2. Know I do not know, but do not know man. He is a simple man. Train him.... 3. Knew, but who does not know. He is a man sleeping. He forks.... 4. Who know

know whom to know? He was a wise man. Follow him ...

4. Definition of ‘Self’, Emptiness and Non-Emptiness of ‘Self’

If we consider the plurality of all these different human types as ‘Self’, it will reveal to us the following:

$$\text{‘Self’} = \{ \text{☯}, \text{☷}, \text{☵}, \text{☶}, \text{☱} \} .$$

Let us see whether this plurality matches up with the ‘Self’ concept of the Buddhist teachings or not.

For this we shall first analyze the definition of the term ‘Self’ used in Buddhist Philosophy. The term or concept ‘Self’ is able to change, delight or suffer, but it is not a material. If ‘I’ or ‘me’ would be a material, we cannot say ‘I think’ or ‘I’m thinking’. But the term ‘Self’ is not a mind, because if the ‘Self’ was the mind, nobody will be able to recognize it. The ‘Self’ would say ‘I’m thinking’ – similar with a human being. And of course the ‘Self’ would say ‘This is my body’ as well. However, the ‘Self’ should never be understood as a consolidated complex of the body and merged with the body.

The concept of the following 3 qualities (categories) is described in Buddhist Philosophy as the ‘Self’.

Firstly, existence in the material plane *Secondly*, existence in emptiness *Thirdly*, neither existing, nor non-existing.

Now we shall verify whether the above mentioned plurality ‘Self’ fulfills the 3 quality requirements of the ‘Self’ in Buddhist Philosophy.

The plurality ‘Self’ fulfills the 1st quality requirement of the ‘Self’ category of the Buddhist Philosophy, because the compounding elements of the set ‘Self’ consist of human creatures with different qualities and characters and we all know about the existence of such people among us in real life. The ‘Self’ plurality also matches with the 2nd quality requirement of the ‘Self’ in the Buddhist Philosophy, namely its empty character, because the holy humans are in the possession of emptiness and they belong to this plurality. And, finally, the plurality ‘Self’ also corresponds with the neither existing, nor non-existing quality as the 3rd quality requirement of the ‘Self’ plurality according to the Buddhist Philosophy, because the ‘Self’ consists of human creatures with different characters. Human beings seem to exist during their lifetime, but after their death the body and mind are disunited – while the corpse is buried, the soul seeks its next birth in the evanescent life and seems not to exist. Soul belongs to mind. Herewith the plurality ‘Self’ complies with all 3 qualities of the ‘Self’ according to Buddhist Philosophy.

Now it’s time to check whether the ‘Self’ plurality is suitable for a human being or not. For that we will first of all examine whether one of the ‘Self’ plurality – ordinary

human – is able to fulfill all 3 property requirements of the ‘Self’ category described in Buddhist Philosophy. An ordinary human truly exists in real life and the material plane – and fulfills herewith the 1st requirement. Ordinary humans have a common characteristic – sometimes they seem to exist, but sometimes it is the contrary. Herewith they are meeting the 3rd property requirement. However, we already know that ordinary humans are in possession of the non-empty property – this is the difference between an ordinary human and the ‘Self’ plurality. Let us examine whether a holy human being can fulfill the quality requirements of the Buddhist Philosophical ‘Self’ category. A holy human also lives in the material plane, exists in emptiness and has neither existing, nor non-existing behavior. The following question may arise – Does it mean that a holy human is the ‘Self’? To give a response to this question it will be enough to verify the plurality of a holy man and ‘Self’ are equal. Under which conditions would these two sets be equal? According to the Set Theory these two sets must be subset each other in a reciprocal way. Mathematically, two sets A and B equal $A=B$, if $A \subseteq B$ and $B \subseteq A$. We shall focus on that. The ‘Self’ set is a plurality of human types with the following 5 properties:

$$\text{‘Self’} = \{ \text{☯}, \text{☷}, \text{☵}, \text{☶}, \text{☱} \} .$$

The ‘Holy human’ is the first set of the ‘Self’ plurality and we can clearly see that it belongs directly to this set, but it is also evident that the set itself is not included in the subset of the holy human, because it will never contain somebody with different qualities. In other words, the subset of a holy human does not include the set ‘Self’, which means that the plurality of the ‘Self’ and holy human are not equal and not the same. If we further verify all other human types following the method above, we can easily see that they are all included in the ‘Self’ plurality, but none fulfill the 2nd property requirement of the emptiness and therefore is not the ‘Self’. We can conclude that the ‘Self’ by itself should not be merged or confused with ‘I’ or ‘Me’ as an individual.

After all this, we are now able to give a definition to the term ‘Self’ in Buddhist Philosophy in the language of the Set Theory.

Definition: The plurality of human beings with the following characteristics will be described as the ‘Self’:

1. Existence in the material plane;
2. Existence in emptiness;
3. Neither existing, nor non-existing.

From this definition we can derive that the ‘Self’ certainly stays and represents the body and mind – just like a signboard. Concentrated in one location, the set of trees that forest, like this the ‘self’ can be understood as plurality of people of a different nature.

Thus the ‘Self’ is a plurality of different property human types and consists of holy humans with the sense of emptiness regarding their body and mind, non-empty and non-generous humans in respect of their body and mind and ordinary human beings. From that we can now define a

definition for emptiness and non-emptiness of the “Self”.

Definition: As the emptiness of the “Self” we describe the empty characteristic which is owned by holy humans regarding their body and mind and by the “Self” plurality.

Definition As the non-emptiness of the “Self” we describe the non-empty characteristic which is owned by human types regarding their body and mind and by the “Self” plurality.

Because of this non-emptiness of the “Self” human beings will always be attached to arrogance, pride, fury, anger, greed, passion, jealousy, envy and spitefulness. The incomprehension of the emptiness of the “Self” is considered in the Buddhist teachings as ignorant and only through a deep understanding of the emptiness of the “Self” will a human being be able to overcome its ignorance. Humans without any possession demands of body and soul we describe as Enlightened or Holy humans. This means that now we have the possibility to form the definition for holy humans using the sense of emptiness of the “Self”.

Definition: One who has achieved the emptiness of the “Self” is a *Enlightened human*.

At this moment we shall examine whether this definition corresponds with the description of enlightenment man in the Buddhist teachings.

According to the Teachings of Buddha; one who is released or disengaged from suffering is described as a *Enlightened human*. Suffering arises from bad or negative deeds, feelings and thoughts. They are generated on the other hand by ignorance. Ignorance comes mostly from the incomprehension of the emptiness of the “Self”. At this point we can conclude that a human being who has achieved the emptiness of the “Self” will be released or disengaged from suffering – this concept arises from its inherited quality. Herewith our definition for a holy human as someone who achieved the emptiness of the “Self” matches the Buddhist Philosophical definition of a Enlightened human as someone who is detached or released from suffering. Consequently we now have the opportunity to define what actually the foundations or circumstances for happiness and suffering are.

Definition: The emptiness of the “Self” is the foundation or circumstance of happiness.

Definition: The non-emptiness of the “Self” is the foundation or circumstance of suffering.

With the definitions above we have arrived at the judgment that a human being is creating its foundation for suffering by owning its body and mind. One who is able to understand the non-emptiness of the “Self”, to process its mind, detach itself from all bad and negative thoughts, to achieve and comprehend the emptiness of the “Self” and to reach the highest joyful level of its soul will be described accordingly as a Saint or God.

The definitions above tell us also that the emptiness of the “Self” is the circumstance for happiness and the non-emptiness of the “Self” the circumstance for suffering. This correlation is defined and depends on the question, where do the minds of the 5 human types of the “Self” plurality

go after their death.

5. Mathematical Proof of the Law of Karma

Using the Set Theory [3] we will prove that after the biological death of a human being, its mind does not die or perish with the body, but is reborn or reincarnated in one of the 6 living manifestations of the universe. Furthermore, a demonstration will be given in which not only the human mind, but also the souls of the other 5 living manifestations find their reincarnation after death in rebirth as one of the 6 living manifestations of the universe. In other words, we are going to prove *the Law of Karma* using the Set Theory or in easier terms – we will demonstrate that *the Law of Karma is scientifically acceptable*. Why is it *acceptable*? It is *acceptable* because the existence and evidence of *the Law of Karma* is provable with the mathematical Set Theory.

From a viewpoint of biology, death is defined as the moment of cardiac standstill, but according to the *Teachings of Buddha* death is the separation of the body from its mind. How plausible are the *Buddhist teachings* which say that *with a human’s death its body and mind are being separated* and the *difference between the mind and soul* are closely analyzed in this book [5]. How will we focus on the question; where does the human spirit or mind go after its separation from the body after death?

Firstly, the body and mind of a human being are interrelated and connected as an *imperfect cluster of elements* and the reciprocal ownership between the body and mind may be kept effective even after their separation. In other words, both pluralities of the body and mind can be separated like *complement* of the set according the following scheme:

$$A \text{ ☯ } B \quad CA = B \text{ or } C \text{ ☯ } = \text{☯}$$

Hereby: C – is the symbol for the set complement. B (C A= B) is the complement for set A, A (CB=A) is the complement for set B.

Secondly, despite the fact that a human being has the ability to own its body and mind, as we have determined – there are different behaviors regarding this possession depending on the diversity of the 5 human types. Therefore, just like their body and mind ownership, the separation of their *bodies* and *minds* may depend on its possession behavior. For example, the body and mind of an *ordinary human* will be disunited as follows:

$$\text{☯} = \{ \text{☯ } U \text{ ☯} \}.$$

Now we will take a closer look at the two ways of separation and the destination of the bodies and minds of

the 6 animal types. The following theorem will describe it for us:

Theorem: If *firstly*, the existence of all things, objects, happenings and acts of the *not eternal* universe can be differentiated into three categories – material, spiritual and imperfect cluster of elements, *secondly*, after the death of animals and human beings their bodies and minds will be separated – after the fulfillment of these two requirements, their *mind(soul)* will be transferred into one of 6 animal types and the exact destination, circumstances and quality depend on all deeds performed during their lifetime.

Proof: First of all we shall analyze to what location(space) or what kind animals and humans the souls of the 5 human types will be transferred after their death. At this point it must be highlighted that from the soul separated body no common property should be deducted, but from the disunited body and mind. Soul/ghost is the separated mind from the body.

1. Firstly, we will determine to what kind animal and human the soul of an ordinary human is transferred by the separation of the body and mind after its death.

The body and mind of an *ordinary human* has the following structure and in all different ways of separation with the complement of their bodies and minds and with the properties of the bodies and minds the result will be as follows:

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

By using the rule which says that the *multiplication of two equivalent sets is equal to itself* here, we will have the following:

$$\text{☯} U \text{☷} =$$

After deducting the body it will look as follows:

$$\{ \text{☯} U \text{☷} \} - \text{☯} = \text{☷}$$

The mind ☷ separated from the body does not belong to the 3 plurality types. In other words,

$$\text{☷} \notin \{ \text{☯}, \text{☷}, \text{☯} \}.$$

But according to the Energy Accumulation and Conversion Law the *soul* will be not perished. Because the *soul* is an energy. The following question may arise hereby: Will the soul ☷ be able to exist separately in the *universe*? The soul ☷ cannot exist separately in the *not eternal universe*, because if we assume that the soul ☷ has the ability to exist in the *not eternal universe*, it should belong to the existence plurality of the material, spiritual and *imperfect cluster of elements* as the soul with its small possession, like eye of the body. But the ☷- soul is not included in the above mentioned plurality, which means that it cannot exist independently in the *not eternal universe*.

Now we can check whether this soul is being transferred to a human being or animal.

Firstly, we will combine the soul ☷ with the human body and mind. To express it differently:

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

$$\{1, 2, 3, 4\} = \text{☯}$$

The calculation above shows us that the separated *soul* after death transferred to a human creature or in other words, this *soul* may find its new *rebirth* or life by being transferred to a human. If the *soul* of *animal or human* finds its new life as a human being or animal we speak of *rebirth or reincarnation*.

Now it is time to combine the separated *soul* with the body and mind of an animal:

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

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

In this case the *soul* ☷ also find a new life by being transferred to an animal.

2. Our next step will be the examination of the location, where the *soul* of a *holy human* is transferred to after its death.

A. The body and mind of a *holy human* or *enlightened man* has the following structure:

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

If we assume that its body and mind are being separated through their *complement*, we will have the following result:

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

After deducting the body from it we shall have:

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

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

If we unbind the brackets and insert the related numeral values, it will become as follows:

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

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

$$\{2\} U \{3, 4\} = \{2, 3, 4\} = \text{☷}$$

We have already demonstrated that this type of *soul* is transferred to human being and animal.

By the separation of the body and mind of a *holy human* through their *complement* the *soul* will be transferred to

either a human or animal – just like *ordinary humans*. The process of finding a new embodiment for a *Holy Human* can therefore be a complex and difficult procedure. The *soul* of a *Holy human* can be also transferred to an animal, but in that case its *soul* will be reborn as an *animal from Asura Heaven*. This will be evident during the verification of the theorem.

B. If we assume that the body and mind of a *enlightened man* were separated according to their *properties*, we get the following set form:

$$\text{☯} \cap \{ \text{☱} U \text{☷} \} = \{ \text{☱} U \text{☷} \} \cap \{ \text{☱} U \text{☷} \}$$

and by using the mathematical characteristic which says that the multiplication of two equivalent sets is equal to itself, it will look as follows:

$$= \text{☱} U \text{☷} =$$

and after deducting the body, we will receive the pure *soul* only:

$$= \{ \text{☱} U \text{☷} \} - \text{☱} = \text{☷}$$

This *soul* belongs to the plurality of sets. In other words:

$$\text{☷} \subseteq \{ \text{☱}, \text{☷}, \text{☯}, \text{☴} \}$$

By the separation of the *body* and *mind* of a *enlightened man* according to their *properties*, only its pure *soul* remains afterwards. This type of *soul* can be transferred in three different places. On the one hand it will become *nirvana* – which means that the *soul* is going to Eternal universe. For example, Buddha after death his *soul* was going to become Nirvana. That means the *soul* of the Enlightened or Holy man no reborn in the *Not Eternal Universe*. On the other hand the *soul* of the Holy man reborn in *God's Place*. God's Place is also called and known as *Paradise*. On the other hand the *soul of the Holy* or *Enlightened man* can be transferred to *Heaven's Place*. Because the *body* and *mind* of animal of the *Heaven place* has structure ☱ and $\text{☱} U \text{☷} = \text{☱}$.

If the soul of enlightened man was transferred into Paradise or Heaven place then the soul will be reborn in Not Eternal Universe. This is called *Bodhisattva*.

3. Now we shall analyze where the *soul* of a *human with a bounteous body* goes after its separation from the body. The body and mind of a *human with a bounteous body* have the following forms:

$$\text{☯} \cap \{ \text{☱} U \text{☷} \}$$

A. If we assume that the body and mind were separated with their *complement*:

$$\text{☯} \cap \{ \text{☱} U \text{☷} \} =$$

we will get the following set form:

$$= \{ \text{☱} U \text{☷} \} \cap \{ \text{☱} U \text{☷} \} =$$

and after deducting the body from it, it will become as follows:

$$= (\{ \text{☱} U \text{☷} \} - \text{☱}) \cap \{ \text{☱} U \text{☷} \} = \text{☷} \cap \{ \text{☱} U \text{☷} \} =$$

If we unbind the brackets and insert the related numeral values, we will receive the following:

$$= \{ \text{☱} \cap \text{☱} \} U \{ \text{☷} \cap \text{☷} \} = \{ \text{☱} \cap \text{☱} \} U \{ \text{☷} \cap \text{☷} \} = (\{2, 3, 4\} \cap \{ \emptyset, 1, 2 \}) U \{2, 3, 4\} = \{2\} U \{2, 3, 4\} = \{2, 3, 4\} = \text{☷}$$

We already know that this type of *soul* transfers itself either to a human being or animal.

B. At this step we will take a closer look at the body and mind of a *human with a bounteous body*:

$$\text{☯} \cap \{ \text{☱} U \text{☷} \} =$$

under the condition, if they were separated according to their properties:

$$= \{ \text{☱} U \text{☷} \} \cap \{ \text{☱} U \text{☷} \} =$$

If we rewrite the equation above using the characteristic which says that the multiplication of two equivalent sets is equal with itself, it will be:

$$= \{ \text{☱} U \text{☷} \} =$$

and after deducting the body, the result will be:

$$= \{ \text{☱} U \text{☷} \} - \text{☱} = \text{☷}$$

This type of *soul* is able to be transferred to either a human or animal – we are aware of it as well. And so we have acknowledged that the *soul* of a *human with a bounteous body* will be transferred under any conditions to human being or animal.

4. Now we will analyze what happens with the *soul* of a *human with a generous mind* after its separation from the body:

A. *Humans with a generous mind* have the body and mind with the following properties:

$$\text{☯} \cap \{ \text{☱} U \text{☷} \} =$$

If we consider that its body and mind are being separated

through their complement:

$$= \{ (\text{☯}U \text{☷}) \cap \{ (\text{☯}U \text{☷}) \} =$$

And after deducting the body from it, the result will look as follows:

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

unbinding the brackets and inserting the related numeral values, we will have:

$$= \{ \text{☷} \cap \{ (\text{☯}) \} \} U \{ \text{☷} \cap \text{☷} \} = \\ = (\{2, 3, 4\} \cap \{1, 2, 3\}) U (\{2, 3, 4\} \cap \{\emptyset, 3, 4\}) = \\ = \{2, 3\} U \{3, 4\} = \{2, 3, 4\} = \text{☷}$$

This soul type will be transferred to a human being or animal.

B. If the body and mind of a human with a generous mind were separated according to their properties:

$$\text{☯} \cap \{ (\text{☯}U \text{☷}) \} =$$

we get the following set form:

$$= \{ (\text{☯}U \text{☷}) \} \cap \{ (\text{☯}U \text{☷}) \} =$$

After the use of the rule: the multiplication of two equivalent sets is equal with itself, the result will be:

$$= \{ (\text{☯}U \text{☷}) \} =$$

if we deduct the body from the set form:

$$= \{ (\text{☯}U \text{☷}) - (\text{☯}) \} = \text{☷}$$

the soul will be to 100 percent pure, separated and will belong to the plurality of phenomenon, or:

$$\text{☷} \subseteq \{ (\text{☯}, \text{☷}, \text{☯☷}, \text{☯☷}) \}$$

From this result we can derive that the soul of a human with a generous mind transfers itself after its separation into human being or animal – just like an ordinary human – or can be reborn in Heaven’s Place or as an animal from Asura Heaven.

5. Now it is time to determine where the soul of a foolish human goes after its separation.

A. Its body and mind have following forms:

$$\text{☯} \cap \{ (\text{☯}U \text{☷}) \} =$$

If we consider that the body and mind were disunited following their properties, we will receive:

$$= \{ (\text{☯}U \text{☷}) \} \cap \{ (\text{☯}U \text{☷}) \} =$$

and according to the “the multiplication of two equivalent sets is equal with itself” rule:

$$= \{ (\text{☯}U \text{☷}) \} =$$

after deduction of the body:

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

This type of soul can be transferred whether to a human being or animal – we have mentioned it in previous chapters.

B. If we consider the separation of the body and mind of a foolish human as complement:

$$\text{☷} \cap \{ (\text{☯}U \text{☷}) \} =$$

we will have:

$$= \{ (\text{☯}U \text{☷}) \} \cap \{ (\text{☯}U \text{☷}) \} =$$

by subtracting the body:

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

it will remain:

$$= \text{☷} \cap \{ (\text{☯}U \text{☷}) \} =$$

after unbinding the brackets and inserting the related numeral values, it will look like this:

$$= \text{☷} \cap \{ (\text{☯}U \text{☷}) \} = \{ \text{☷} \cap \{ (\text{☯}) \} \} U$$

$$\{ \text{☷} \cap \text{☷} \} = (\{\emptyset, 3, 4\} \cap \{1, 2, 3\}) U$$

$$(\{\emptyset, 3, 4\} \cap \{2, 3, 4\}) = \{3\} U \{3, 4\} = \{3, 4\} \quad (1)$$

We receive herewith an unknown type of the soul. We will mark it with ☷ = {3, 4}. It also does not belong to the plurality of the not eternal universe. In other words:

$$\text{☷} \not\subseteq \{ (\text{☯}, \text{☷}, \text{☯☷}, \text{☯☷}) \}.$$

Furthermore set ☷ does not contain the empty element \emptyset . What does it mean? This is the clear evidence for the absence of any empty characteristic and the soul will never be able to find its rebirth in any body type. According to the Buddhist teaching the Sukhavati paradise exists as the controversy to the spiritual place of souls which are unable to find their bodies. This spiritual place may be described with the equation above. Can this spiritual place exist? The answer will be “Yes” and this can be explained with the following concrete example.

We will start by the asking the question about the origin of the soul ☷. We know this soul was created as the result

of the intersection between the human mind set and animal mind set. This can be written with the following formula:

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

Khainag is the hybrid of the mongolian cow and yak and because its bull is sterile, the Mongolian nomads never use them as a breeder or inseminator. Without *khainag* bulls there will be no *khainag* brood born from *khainag*. In other words, *khainag* is unable to find its body for the rebirth. This is similar to souls, originated from human and animal minds, which may not find their bodies in the not eternal universe. These types of souls we shall call *hybrid souls*. *Khainag* is able to follow both the mongolian cow and the yak – the same as the *hybrid soul*, which can follow the human as well as its *soul*. But if this *soul* cannot find its human or animal body within 49 days after the human’s death, it will become a *soul* without embodiment. This is the reason why the bereaved of a deceased pray for its rebirth in a body with a *good soul* or at least that it finds a body. The *soul* ☷ has a delicate body; however it does not contain the empty element and therefore cannot be reborn as a human being or animal. The soul ☯ = {∅, 3, 4} which exists in the universe has a similar complex body like the soul ☷ = {3, 4}, but because it is in possession of the empty element or empty property, with the fulfillment of necessary requirements and conditions it will be able to be reborn. Why do we consider the *souls* above as delicate or complex? Both soul types contain their spirits or minds. Bodiless souls, but with their souls co-exist with us in the universe, such as *devils*, *witches*, *deities*, *demons* and *heavenly angels*. Because these souls are not able to find their embodiment or reincarnation they will not obey the *Law of Karma* as such. The Mongolian “*Boo*” or *shamans* have the ability to communicate with those *hybrid souls* and venerate them as their *idol* (in the meaning of their guardian and ancestral spirits).

Students with good achievements and discipline are sticking out in the class as well as students with less or bad achievements and discipline. On the other side, students with average achievements usually do not stick out of the mass. It is similar in the Spiritual Place – *good souls* become Gods or Saints, *bad souls* are exposed as demons and devils, but average or intermediate souls are nearly non-visible.

Now we will check if the ☷ *soul* is able to be reborn in human or animal embodiment without remaining a *hybrid soul*.

A. First of all, we shall determine if this *soul* can be transferred to a human being:

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

From the equation above we can derive that after its transfer the soul becomes part of a human, but this *soul* is contained in the human’s mind. In other words:

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

If we intersect the human body with its mind, the result will be as follows and *not empty*:

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

Because the *intersection* contains less elements compared to the set of human minds, the re-born human being has a consequently poorer mind (intelligence) than that of an ordinary human. Therefore we shall mark this human type a bit differently – we define a human being with ☯, so we will mark the human type above with the symbol ☷.

In other words: ☯ \cup ☷ = ☷

From this point of view we can derive the following – if the *soul* of a *foolish human* transfers after its separation into a human body, the reborn human creature will consequently have a crude and unrefined *soul* (intelligence). Therefore it is, in fact, different from the above mentioned 5 human types and has a much poorer mind than the others and this re-born human type can be defined only as the *most foolish of primitive* or a human with a *low intelligence*. We know from our experience that those types of human are not capable of thinking or reflecting, despite their inability to protect their body. This might be evidence for their existence.

And so we now have 6 different human types:

$$\text{“Self”} = \{\text{☯}, \text{☯}, \text{☯}, \text{☯}, \text{☷}, \text{☷}\}$$

B. Our next step will be to determine whether the *soul* type ☷ can be transferred to an animal.

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

From the equation above we can clearly see that the *soul* can be transferred to an animal after its transition into an animal’s body and mind. However, this *soul* is contained in an animal’s mind, because of the following:

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

What are the consequences? This is the evidence for the rebirth of an animal with a poorer mind than an *ordinary animal*.



On the other hand, if we intersect it with the body and mind of an animal, we will receive the following result:

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

The result has an empty set. Therefore, even when the *intersection* of the two sets is *empty* like an ordinary animal, the *soul* will be contained in the mind of an animal and consequently the re-born animal will possess a *poorer soul* than an *ordinary animal*. In the Teachings of Buddha these

animals may be described as *hellish animals* or *animals of Hell*.

After the death of a *foolish human* its *soul* can be transferred to a human – a human being with a lower intelligence or *soul* will be born. If it is transferred into an animal – a *hellish animal* will find its birth in a new embodiment. At this point our Reader may ask: Why are we talking about birth, but not about rebirth or reincarnation? All living creatures, including all human types, are the result of the *development* of their own properties. We have already acknowledged that an animal becomes a human being after owning their body and mind *characteristics*. But *humans with a low intelligence* and a *hellish animal* – this is not a result of the *development* of their *characteristics* – it is just result of transition of the *soul* of a *foolish human being* after death into a human and an animal. This is the reason, why we talk of *birth* or *rebirth*. In other words, the *soul* separated from the body of a *foolish man* does not find a new embodiment – it is creating a new species. After the death of the other human and animal types their *soul* strived to find a similar embodiment by their transfer into a human or animal. Depending on its *properties* the *soul* would have been able to find its rebirth in an equivalent body.

We indicate *animals* with the symbol , so this type of animal we will identify with the icon . In other word: $\text{☯} \cup \text{☷} = \text{☸}$.

And so we have at this point 4 different animal types or species:

$$\{ \text{☯}, \text{☷}, \text{☸}, \text{☹} \}.$$

The souls of enlightenment humans, humans with a generous mind and animals from Asura Heaven are all being transferred after their separation from the body into Heaven's Place.

Now we are able to conclude the following about the destination of the human *soul* after its death: *souls of holy humans and humans with generous minds get transferred within its level or can make a transition into Heaven's Place ; souls of ordinary or foolish humans can only be transferred within their own or lower level as animals, primitive and hellish creatures. This means that the souls of holy humans and humans with generous minds are able to find their reincarnation at the same or higher level of embodiment. However, the souls of humans with bounteous body and ordinary human beings can find their rebirth at their own or lower level. This can be considered as evidence for the Buddhist teachings, which says that generous soul with decent deeds will raise chance of rebirth or reincarnation afterwards. The soul with bad deeds will find lower chance of rebirth. Therefore, the soul of the Holy human will transfer to animal from Asura animals. We said before the soul of the Holy human can be transferred to an animal. The animal is an animal from Asura Heaven, because it is verified foregoing evidence -*

the soul with good deeds is raised after death.

At this point we can already determine the following facts: within all human types there are many different ways and types to possess their bodies and minds, many different properties and characteristics. The rebirth or reincarnation of a human being depends directly on all these qualities, which means – there is no influence from any other factors. For example, A Enlightened or Holy Human will never suffer, because it does not own its body and mind and in that concern it is empty, ordinary or foolish human beings, however, are suffering, because they possess their bodies and minds – they are not empty. A Enlightened or Holy human with empty properties knows what is good deeds and what is bad deeds. And they don't do bad deeds. Therefore, they don't suffer in life time and their soul goes to higher level destiny after death. An ordinary or foolish human doesn't know what are bad deeds and good deeds. And they do bad deeds and suffer in life time and their soul goes to *lower level destiny* after death.

An animal has both body and mind, which means that after its death they must be separated as well. We have 4 different animal types, being *ordinary or primitive animals, animals from Asura Heaven, animal beasts and hellish animals*, and now we shall clarify how the *souls* of these animals find their new embodiment through rebirth or reincarnation.

1. Firstly, we will take a look at the *soul* of an *animal from Asura Heaven* and follow its way after the separation from the body.

A. The body and mind of an *animal from Asura Heaven* has the following structure:

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

If we assume that its body and mind were disunited through their *complement*, we will have:

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

By deducting the body the following will remain:

$$\begin{aligned} &= (\{ \text{☯} \cup \text{☷} \} - \text{☯}) \cap \{ \text{☯} \cup \text{☷} \} = \\ &= \text{☷} \cap \{ \text{☯} \cup \text{☷} \} = \end{aligned}$$

through unbinding the brackets and inserting the related numeral values, we will have:

$$\begin{aligned} &= \{ \text{☯} \cap \text{☷} \} \cup \{ \text{☷} \cap \text{☷} \} = \\ &= \{ \text{☯} \cup \text{☷} \} \cup \text{☷} = \\ &= (\{ 1, 2, 3 \} \cap \{ \emptyset, 3, 4 \}) \cup \{ \emptyset, 3, 4 \} = \\ &= \{ 3 \} \cup \{ \emptyset, 3, 4 \} = \{ \emptyset, 3, 4 \} = \text{☷} \end{aligned}$$

Here we can see that the *soul* was separated purely. In

our previous descriptions we have already defined that this type of *soul* is transferred into animals (*itself*) or finds rebirth in the *Spiritual Place*.

B. In this step we shall assume that the body and mind of an *animal from Asura Heaven* is disunited according their initial properties:

$$\begin{aligned} & \text{☯} \cap \{ \text{☰} \cup \text{☷} \} = \\ & = \{ \text{☰} \cup \text{☷} \} \cap \{ \text{☰} \cup \text{☷} \} = \end{aligned}$$

By using the set rule: the multiplication of two equivalent sets is equal to itself, we receive the following result:

$$= \text{☰} \cup \text{☷} =$$

After deducting the body from the equation above, the following will remain:

$$= \{ \text{☰} \cup \text{☷} \} - \text{☰} = \text{☷}$$

Here we can see again that the soul was disunited purely as well. This type of soul will find its reincarnation in the *Spiritual Place* or as an *animal of Asura Heaven*.

2. Now we will follow the *soul* of a *body owning animal* or *animal beast* after its death.

We know already that the body and mind of a *body owning animal* or *animal beast* has the following forms:

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

A. By assuming that the body and mind are separated with their *complement*:

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

Subtraction of the body will give us:

$$\begin{aligned} & = (\{ \text{☰} \cup \text{☷} \} - \text{☰}) \cap \{ \text{☰} \cup \text{☷} \} = \\ & \text{☷} \cap \{ \text{☰} \cup \text{☷} \} = \end{aligned}$$

Unbinding of brackets and inserting the related numeral values, we get us on the other hand:

$$\begin{aligned} & = \{ \text{☰} \cup \text{☷} \} \cup \{ \text{☷} \cup \text{☷} \} = \\ & = (\{ \emptyset, 1, 2 \} \cap \{ \emptyset, 3, 4 \}) \cup (\{ \emptyset, 3, 4 \} \cap \{ 2, 3, 4 \}) = \\ & = \{ \emptyset \} \cup \{ 3, 4 \} = \{ \emptyset, 3, 4 \} = \text{☷} \end{aligned}$$

The *soul* is being separated in this case purely as well. We are aware of the fact that this type of the *soul* is transferred into ordinary animals. Because:

$$\text{☯} \cup \text{☷} = \text{☯}$$

B. However, the body and mind of an *animal beast* can be disunited according to their primary characteristics – then the result will look as follows:

$$\begin{aligned} & \text{☯} \cap \{ \text{☰} \cup \text{☷} \} = \\ & = \{ \text{☰} \cup \text{☷} \} \cap \{ \text{☰} \cup \text{☷} \} = \end{aligned}$$

After rewriting according to the set rule: the multiplication of two equivalent sets is equal with itself, we will have:

$$= \text{☰} \cup \text{☷} =$$

and by deducting the body:

$$= (\text{☰} \cup \text{☷}) - \text{☰} = \text{☷}$$

This *soul* type will be separated and contain a small eye. We also know that this type of *soul* can be reborn either as a *human being* or *animal*.

In this case we can see clearly that the *soul* of a *body owning animal* or *animal beast* can be reborn as a human being, which means that the rebirth of an *animal beast* can be elevated.

3. The body and mind of *primitive* or *ordinary animals* have the following properties:

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

Their bodies and minds will be separated in both ways through complement and according to their properties in the following manner:

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

Because the multiplication of two equivalent sets is equal with itself, it will become:

$$= \{ \text{☰} \cup \text{☷} \} =$$

and after deducting the body:

$$= \{ \text{☰} \cap \text{☷} \} - \text{☰} = \text{☷}$$

the *soul* will remain and be transferred directly into the first and second form of *not neternal* universe – namely, *materialistic* and *spiritual things*. In other words:

$$\{ \text{☰}, \text{☷} \} \subset \{ \text{☰}, \text{☷}, \text{☯}, \text{☯} \}$$

This set form illustrates the fact that the body of an *ordinary animal* after its death will be absorbed into nature. Its *soul*, however, is able to exist further in the *not eternal universe* independently. It means that the *soul* of an *ordinary animal* can make a transition into the *neutral spiritual Place*.

Here we shall analyze if the *soul* of an *ordinary animal* is able to find its reincarnation as a human being or animal.

A. At first, we will find out whether the *soul* of an *ordinary animal* can be reborn as a human being or not:

$$\begin{aligned} \text{☯} \cup \text{☷} &= \{1, 2, 3, 4\} \cup \{\emptyset, 3, 4\} = \\ \{\emptyset, 1, 2, 3, 4\} &= \text{☷} \end{aligned}$$

From the above set form we can see that if the *soul* of *ordinary animal* is transferred into a human body it becomes an animal. It is impossible, because when the *soul* of the animal after death coming to newly born child doesn't become an animal. That means the *soul* of the ordinary animal doesn't come to the human being. This was verified in [5] when we have proved the theorem that all things and phenomenon of the not eternal universe are existed in 3 categories – materialistic, spiritual and imperfect cluster of elements.

Let me emphasize here, the *soul* separated from the body will come to the new born child or an animal type. The soul separated from the body never come to the human and animal with own soul, because animals and people should be just one soul.

B. Now we will determine if the *soul* of an *ordinary animal* can be reborn as an animal:

$$\begin{aligned} \text{☷} \cup \text{☷} &= \{\emptyset, 1, 2, 3, 4\} \cup \{\emptyset, 3, 4\} = \\ \{\emptyset, 1, 2, 3, 4\} &= \text{☷} \end{aligned}$$

This set form illustrates that the *soul* of an *ordinary animal* becomes an *animal* after being transferred into animal's body. Animals, whose intersection of the body and mind, have an empty value are described in the Teachings of Buddha as *ordinary* or *primitive animals*. This might be a reason why primitive animals often are indicated as blank. Within all animal species there are some, which are not capable of even protecting their own bodies. Those animals we shall call *primitive animals*.

And finally, we will study the way of the souls of *hellish animals and human beings with low intelligence* after their death. We know already that the *hybrid soul* after its transfer into a human body gives the birth of a human being with low intelligence (☷) and after its transition to an animal – birth of a hellish animal (☷). Hellish animals and human beings with low intelligence do not have any *properties* or *characteristics* like other human types and animal species, which means that *hellish animals and human beings with low intelligence* were not generated or created through natural selection. However, this generated human type (☷) and animal species (☷) are principally not much different from a human being (☯) and an animal (☷). Solely their souls are much poorer than the souls of their counterparts. Because their body and mind have no *properties*, they can only be separated through their mutual complement and the

soul will be transferred according to the transition of the *soul* of an ordinary human being and animal.

And so, with the death of animals their bodies and minds are separated and afterwards the *souls* are transferred into the following types of animals:

Animals of Asura Heaven will find their reincarnation in Heaven's Place or as an animal of Asura Heaven; animal beast are able to be reborn as an ordinary human being or ordinary animal; primitive animals will be reborn in a neutral Spiritual Place or as ordinary animals; the soul of hellish animals will find its rebirth as an animal or in the neutral Spiritual Place.

The reincarnation as Heaven's animal, animal of Asura Heaven and as a human being is also called the rebirth in the *Three Higher Levels of Destiny*, while the rebirth as an animal beast, primitive animal and hellish animal as the rebirth in the *Three Lower Levels of Destiny*.

And so we can conclude, at this point of time, the following: The soul of a Holy human or Enlightened man can be become nirvana, or can be reborn in God's Place, or can be transferred to Heaven's Place, or can be reborn animal from Asura Heaven, or can be reborn human being; the soul of a human being with generous soul will find its rebirth in Heaven's Place, or as human being or animal of Asura Heaven; the soul of a human being with a bounteous body will be reborn as human being or animal; the soul of an ordinary human can be reborn either as a human being or animal; the soul of a human being with low intelligence will find its birth in a human body. However, the soul of a foolish human will be born as human being with low intelligence or hellish animal or can be left a hybrid soul. The soul of an animal of Asura Heaven will find its reincarnation in Heaven's Place or as an animal of Asura Heaven; the soul of an animal beast can be reborn as human or an animal; the soul of an ordinary animal will find its rebirth in the neutral Spiritual Place or as an animal; the soul of an hellish animal will be born as an animal.

In other words, after the death of animals and human beings their minds will not perish, their souls do not vanish with their bodies, but will find their reincarnation or rebirth in 6 types of living manifestations. Their primary properties and characteristics will further decide or impact the manner, how or which human type or animal species will be chosen as rebirth or reincarnation. Both animal and human beings fulfill, during their lifetime, good and bad deeds depending on their nature, which means that someone's rebirth or reincarnation as one of the 6 living manifestations depends directly on all deeds performed during its lifetime.

Here I want to underscore that the practical and functional using symbol of the *yin* and *yang* for mark set of *body, mind and imperfect cluster* to do the proof of the Law of Karma much more accessible and understandable to our Readers.

6. Conclusion

In mathematics, a theorem is a statement that has been proven on the basis of established and accepted statements. The theorem of the Law of Karma becomes effective as soon as

Firstly, the existence of all things, objects, happenings and acts of the universe can be differentiated into three categories – material, spiritual and imperfect cluster of elements, *Secondly*, after the death of animals and human beings their bodies and minds will be separated. These two requirements of the theorem are true and evident, is proved, verified and described in book [5].

Therefore, the law of Karma is true and exist. In other words, the law of Karma is law of nature. So, all human beings have to take guidance the law of the Karma in their own life, not just only Buddhist and Hindus religion's believers.

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