

MATHEMATICAL PROOF OF THE FIRST STAGE OF THE LAW OF KARMA
THAT GOOD DEEDS LEAD TO HAPPINESS AND BAD DEEDS LEAD TO SUFFERING.
WHAT IS BUDDHA-“GOD” BY BUDDHIST RELIGION UNDERSTANDING?

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Abstract: In this paper, we will prove the Buddhist teaching that good deeds/action lead to happiness and bad deeds lead to suffering has a scientific verification by using an optimal control theory branch of mathematics. The Buddhist teaching considers that Buddha is a good mind/soul with information about good deeds or good karma. Here we will prove this view has scientific evidence as a theorem.

Introduction

In Buddhism, it is believed that every living creature obeys the law of karma.

What is the law of karma?

Information (karma) about actions performed by the human body, language, and mind is recorded in the mind or soul, depending on the nature of their actions. This karma develops like seeds of plants-good deeds become happiness, bad deeds suffer if the cause and condition are together. If the karma did not develop as happiness or suffering during one's current lifetime then after dying the soul with karma does not die or disappear, but it becomes an important factor for rebirth in one of the 6 realms depending on its karma. Some people do not believe in this Buddhist teaching, believing that this is just religious propaganda and that the afterlife or rebirth does not matter if a person is satisfied with the current life. Even some believers call Buddhism a false

religion. In truth, good and bad deeds committed by a person during his life turn into either happiness or suffering, and if not, this becomes a decisive factor for where the person's soul will be reborn in the 6 realms of Samsara. This is called the **law of karma** [1,2].

Today, not only ordinary people, even scientists have trouble believing in the *karma law*. Because of this, some people believe that Buddhism is misleading people, and some religion sees Buddhism as a false religion. This is because there is no scientific proof for the *Law of Karma*. The law of karma consists of two main stages: the first stage is the good deeds lead to happiness and bad deeds lead to suffering, and the second stage is deeds that have not developed during a lifetime, determine their reincarnation after death.

The second stage of the law of karma has been proven to have scientific evidence by using the mathematics branch, a theory of sets [3-6]. Here, we shall prove the first stage of the law of karma using the theory of optimal control. Also, we will prove that the Buddha is not a creator, it is a good mind with good karma. And we tried to demonstrate that the Buddha of Buddhism and the God of Christianity are two different things.

1. What is a duality relationship?

The meaning of human life lies in living with having short or long-term goals and achieving them. If you create an achievable goal that's appropriate to your knowledge and skills and live by achieving it, then you should believe that you have achieved the form that is different from an animal, but very real precious human being. A life short as a glimpse of the sun through the clouds is to be lived and spent with meaning. "God" or Buddha does not perceive people living to achieve their dream as greed, but will help them to realize it through duality.

What is duality? In Buddhism, it is believed that there is nothing in this world that has no relation with each other. We well know things that are connected through positive and negative relations. For example, the health of human beings is directly related to food. Moderated consumption of good food that is rich in vitamins keeps the body healthy. However, too much of any food or unhealthy food can result in a loss of healthiness. From this, we can see that health is directly related to food. Just like this, the quality and quantity of harvest are directly related to weather. If the weather is warm, sunny, with enough precipitation, there will be a good harvest, and if the weather is bad, then the

harvest will be bad too. Therefore, whether the harvest is good or bad is directly related to weather.

However, our age is inversely related to the remainder of our life span. The older we are, the less time is left for us to live, and our life expectancy will not increase. This shows that the number that represents our age is inversely related to our remaining life expectancy. Just like these examples, many examples could be named to show how everything is directly or inversely related to each other. This is called a **duality relationship**.

For example, price and production have a dual relationship. When production is increased, then price lowers, and when production is decreased, the price rises. Parents also discipline their children in dual nature. They teach discipline their kids by encouraging their children when they do things right, and by disapproving when they do things wrong.

Also, like this, when one has a goal and tries to achieve it, “God” or Heaven helps them through duality just like parents would to discipline their children. In other words, when one good deed is done, then they are given happiness, and when the bad deed is done, they suffer. We shall prove this by using optimal control theory.

2. Optimal control problem

Problem: Problems naturally arise in life such as “What is the best management for the enterprise to maximize profits by using available resources for one or five years?”. Such problems with a certain time, condition, and goal are called optimal control problems in mathematics.

The mathematical model for the problem:

$$(1) \quad \text{Max } F[x(t), u(t)] = \text{Max} \int L(t, x(t), u(t)) dt$$

$$(2) \quad dx/dt = \varphi(t, x(t), u(t))$$

$$t \in [0, T], \quad x(t) \in W[0, T], \quad u(t) \in \Omega[0, T]$$

Where: (1) – is a function representing enterprise profit, (2)- is the equation of state of production of the enterprise, \int - is the definite integral from the start of year 0 to end of year T

The task of optimal control is to find the optimal regime $x(t)$ and optimal control $u(t)$ that maximizes functional F . If (1) - (2) the solution of the problem exists and the function $H(t, x, y, u)$ is differentiable, then

$$(3) \quad \nabla_u H(t, x, y, u) = 0.$$

$$(4) \quad \begin{cases} dx/dt = \nabla_x H(t, x, y, u) \\ dy/dt = - \nabla_y H(t, x, y, u) \end{cases}$$

the condition will be met and it's called **Pontryagin's maximum principle**.

This was discovered by a Soviet Russian Mathematician leaded L.S. Pontryagin [8].

Here we have written the principle of Pontryagin's maximum in the form of a difference equation for future use.

Where: dx/dt , dy/dt are differential from x and y from time t . In other words:

$$(5) \quad \begin{cases} dx/dt = \lim_{\alpha \rightarrow 0} (x(t+\alpha) - x(t)) / \alpha \\ dy/dt = \lim_{\beta \rightarrow 0} (y(t+\beta) - y(t)) / \beta \end{cases}$$

Where: \lim is the limit α and β tends to zero, respectively

$H(t, x, y, u)$ is the connecting function for goal function (1) and equation of state (2) and it is called **Hamiltonian**. In other words,

$$H(t, x(t), y(t), u(t)) = L[t, x(t), u(t)] - y(t) \varphi(t, x(t), u(t)).$$

In $H(t, x(t), y(t), u(t))$ function, the t is time, $x(t)$ is the vector that shows production amount, $u(t)$ is the value of control and $y(t)$ is the value for dual variable. $\nabla_x H(t, x, y, u)$, $\nabla_y H(t, x, y, u)$ are the differential taken from $H(t, x, y, u)$ function from x and y . In other words,

$$\begin{cases} \nabla_y H(t, x, y, u) = \lim_{\delta y \rightarrow 0} (H(t, x, y+\delta y, u) - H(t, x, y, u)) / \delta y \\ \nabla_x H(t, x, y, u) = \lim_{\delta x \rightarrow 0} (H(t, x+\delta x, y, u) - H(t, x, y, u)) / \delta x \end{cases}$$

Where: \lim is the limit δy and δx tends to zero, respectively.

Putting (5) the place dx/dt , dy/dt of equation (4) and transforming it into the difference equation for $\alpha = \beta = 1$, it will become:

$$\begin{cases} x(t+1) = x(t) + \nabla yH(t, x, y, u) \\ y(t+1) = y(t) - \nabla xH(t, x, y, u) \end{cases} \quad (6)$$

The difference equation means \lim is left out.

From this, we can see that the production amount in t amount of time was $x(t)$ and in $(t+1)$ amount of time, it becomes $x(t+1)$, which shows that it depends on variable $y(t)$, $u(t)$ and gradient $\nabla yH(t, x, y, u)$ values and its direction.

Therefore, from above (6) system equation we cannot assume that values of $x(t+1)$ will always increase just because $x(t+1) = x(t) + \nabla yH(t, x, y, u)$ has a plus sign, and values of $y(t+1)$ will always decrease because $y(t+1) = y(t) - \nabla xH(t, x, y, u)$ has minus sign in it. If the production amount is correct from time to time $x(t+1)$ value will increase and $y(t+1)$ will decrease. If the production amount is incorrect from time to time $x(t+1)$ value will decrease and $y(t+1)$ will increase. The plus and minus signs will be determined depending on the direction of the gradients $\nabla yH(t, x, y, u)$, $\nabla xH(t, x, y, u)$. Therefore, the plus and minus signs on the above system equation can be understood as where one's value is increased the other will decrease, or where one's value decreases the other increases.

Note that this equation is written for the corresponding optimal solution (1) - (2). In other words, the value of the state and dual variables from time t to time $t + 1$ is determined by a differential equation of the form (6) on the optimal trajectory of the corresponding solution

We will need these insights in the future.

3. The mathematical proof of Buddhist teaching that the good deeds lead to happiness and bad deeds lead to suffering

The mathematical model of a person who sets a goal and strives to achieve it is analogous to this thoughtful management policy. If the goal is attainable or there is a solution to the problem (1) - (2), then the Pontryagin maximum principle is satisfied, and its solution satisfies a system equation of the form (6). For example, a person who wants to have high professional knowledge or an academic degree needs to study for four to five years. It will start in year 0 and end in T time interval. However, the goal is to obtain the greatest amount of knowledge within a given time, then the mathematical model for this problem will have the same formulas as the above problem, and the solution will be satisfied (6) of the system equation. Also, a politician who makes every effort to become a member of Congress, or a businessman who aspires to become wealthy, or an athlete who trained to increase his rank, or a monk learning hard to attain enlightenment, almost everyone who works hard to achieve his the purpose of the mathematical model must have the same formulas as the above-mentioned problem, and its solution is satisfied by formula (6) of the equation of the system.

When a person sets goals, large or small, for the long or short term, he or she relies on his or her knowledge, skills, and abilities.

Now let's take a look at a person who works with a manager on how to achieve a goal that can be achieved over some time.

The mathematical model for a person who is trying to achieve one's goal is formulated similar (1) -(2) and if the goal is achieved, or in other words, the solution of the problem that exists, will be satisfied Pontryagin's maximum principle (3) - (4) and its system difference equation will be in the form of (6).

Suppose we have an achievable goal, or problem (1) - (2) has solutions. an achievable goal means that a person striving for a degree can defend a scientific degree, or a fighter has the physical strength to achieve the title, and a monk has the knowledge and morality to do this.

We assume that the optimal movement of a person $x(t)$ always increased to the time T_1 ($T_1 < T$) in the interval $[x(0), x(T_1)] \in W[0, T]$. Then the corresponding value of its duality variable $y(t)$ should be reduced from time to time by formula (6). This is similar

to the gradient method of $H(t, x, y, u)$ that convex at x and concaves at y , which faces to the saddle point of $H(t, x, y, u)$ functional.

In that saddle-shaped figure, we see a large mountain with such a shape. We denote the vector of the state of the man who sets a goal and strives to achieve it by $x(t)$, and the vector of the state of God by the binary variable $y(t)$. Because the binary variable is the other side of the binary dependent phenomenon. For example, production and price are binary linked, and if x is the amount of production, then the price is the binary variable of production.

Soviet-Russian mathematician L.B. Kantorovich confirmed that for the problem of optimal planning of the enterprise the dual variable is the price and for that he received the Nobel Prize in 1975.

Man is at the bottom of a saddle-shaped mountain and he does not know where is the mountain saddle-point. But God is on top of the mountain and can see where the person and the mountain pass are. Let's represent the manager as the control variable $u(t)$. The manager also does not know where the mountain pass is, but can appear on the side of god and be able to observe where God is heading and then appears on the side of the person to guide him. In other words, the manager travels up and down by the middle hill of the mountain $u(t)$ that exists between god and the person like a messenger to connect them both by observing the movement of God and then guide the person accordingly. The manager can only see the image of God, who is at the top of the mountain and by looking at his movement, can guide the person.

Suppose that a person was at the bottom of a mountain at time 0 and correctly took his first step up from point $x(0)$. If a person made the right move, then God will descend from the top of the mountain from point $y(0)$. This follows from equation (6), where the value of $x(1)$ increases, then the value of $y(1)$ should decrease. This shows that God inspires human actions. The manager, who saw the movement of God, finds out that the person has taken the right step, and asks him to go further up to the right. If a person has taken the right step, then the value of God should decrease. Similarly, if a person follows the leadership of the manager and continues to follow the right path, then God will inspire the person further and go down the mountain, as can be seen from equation (6).

Once at the moment $t(t < T_1)$, a man stopped his movement in the direction of the manager's guidance and asks the manager what is happening now. At this time God doesn't go down or up, but walked a little to the right and stopped, the manager told the man to go left upward a little. The man should go left upward, but then he thought that this manager was telling me to go to right upward, and then he told me to go left upward and questioned the manager's leadership. Then he went up a little straight up and

asked the manager what is going on, the manager looked at the movement of God, but God was climbing back up, not coming down. This means that the person was walking in the wrong action, where the value of $y(t+1)$ increases in equation (6). Therefore, the value of $x(t+1)$ should decrease. This means that in a mathematical sense, it contradicts the assumption that the value $x(t+1)$ should increase in the interval $[x(0), x(T_1)] \in W[0, T]$. In other words, man-made the wrong action, and God punishes man.

Decreasing the value of a person $x(t+1)$ means that they face difficulties and sufferings. Buddhism teaches that physical or mental pain is called **suffering**, and any action that causes suffering is called **bad deeds**. **Happiness** is not suffering, and any action that causes happening is called **good deeds**. What are good and bad deeds will be discussed below.

If we look at the actions of a person and a manager in one step, it is like candy and toys hanging from a rope at a short distance, and a blindfolded person is directed to it. If a person moves in the right direction, then candy or toys are cut from the rope, and if a person moves in the wrong direction, this person is likely deviating from him. In this scenario, the blindfolded person is the person, and the person who directs this person is the manager. This time God may be a feeling.

As a person striving to achieve a goal, we recognize that the theory of good governance is a necessary condition of the policy and that if the policy is decided, the principle of Pontryagin's maximum will be fulfilled. That is, if a person does the right thing or does a good deed, he will be happy to achieve his goal, and if he does the wrong thing, he will suffer because the goal will not be achieved. One of the problems of good governance, using the principle of Pontryagin's maximum, shifts from time to time to the problem of calculating nonlinear differential equations, and the condition under which the solution of this equation is stable is called a **regular condition** [9].

Therefore, the regularity of finding the right policy solution for a person who is striving to achieve his or her goals is the right thing to do. If a person does something right or good deeds, he will achieve his goal, he will be happy, and if he does something wrong or bad deeds, he will suffer. That's why wrestlers have spears and monks have to keep their integrity.

Thus, we proved the Buddhist teaching "good deeds lead to happiness, and wrong ones to suffering" has scientific evidence.

A Human completes a variety of actions, both wholesome and unwholesome to achieve their goals and objectives. The total numbers of these wholesome and unwholesome actions are uncountable. However, in the Buddhist teachings, all actions are

differentiated and defined. Wholesome actions are defined as blessings and unwholesome actions are defined as sin.

Ten unwholesome actions are called **ten black sins** and if one refrains from these actions they are called **ten white blessings** [7].

There are three unhealthy bodily actions:

1. Taking life (Murder)
2. Taking what is not given (Theft)
3. wrong sexual intercourse

There are four unhealthy verbal actions:

1. Lying
2. Divisive speech (Slander)
3. Hurtful or harsh speech
4. Frivolous speech (Gossip)

There are three unhealthy mental actions:

1. Covetousness (Greed)
2. Ill-will (hate)
3. Wrong view (delusion)

If you do not commit such 10 black sins with the body, language, and mind, it is called **moral** in ethical science. From the above evidence, it follows that if you set large and small goals to achieve them and do not commit sins or adhere to ethics and morality, you will not suffer. Not suffering means being happy. In this sense, the Buddha taught the four truths of suffering.

Jesus Christ said “what you grow is what you harvest”, which shows that Christians believe the 1st stage of the law of karma “good deeds leads to happiness and bad deeds lead to suffering”.

The reason that production does not work without planning in the marketing economy but manages to develop without going bankrupt is the result of the duality of

manufacture and price. Production is maintained by to demand of humanity in the capitalist economic environment. If this production is correctly operated then the price increases and motivates it. However, if the volume of production increases strongly, then the price decreases, which leads to a decrease in production. And again the product starts to grow, which will lower the price again.

This is a marketing economic environment that is a duality between price and production that creates a balance in the market. The balance point is the solution to this problem. In other words, the “God” in production is the price. The economic crisis means that the balance between price and production has been lost and the economy has become “sick”. In other words, the price - the “God” is punishing production. Like the price, “God” follows a person, like a shadow, rewarding for good deeds and punishing for bad ones.

Now we will consider what is Buddha- “God” by Buddhist religion understanding.

4. What is Buddha-“God” by Buddhist understanding?

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We have proved that if “God” exists, he helps people by making them happy if they do good deeds, but punish them if they do bad deeds.

On the other hand, we have been demonstrated that if a person continues to perfect his mind and purifies his karma, and becomes enlightened by the finding of the emptiness of "Self", after death, his soul could be transferred to god's place as a Buddha or reborn in the heaven when we proved the second stage of the law of karma [3,4].

Here we will consider what a Buddha is.

Theorem. A Buddha is nothing but a good mind/soul with information about good karma.

Proof: When we proved the first stage of the law of karma, we showed that there is a dual relationship between “God” and man if there is exists “God”. So, let's say that man is yang and God is yin relationship. In other words,



Ying force symbolizes Dark, Cold, Evil, Rest; it means all negative, bad, woman basis. Yang force symbolizes Light, Warm, Good, Activity; it means all positive, good, man basis. *Forces of Ying and Yang* interact, overcome, and transform one to another [10].

On the other hand, when we proved the second stage of the law of karma, demonstrated that a person is in a dual relationship of body and mind, and if a person continues to improve his body and mind and discovers the emptiness of "Self", he is happy and become enlightened. And after the death of this enlightened person, the body and mind are separated and the mind/soul possible to go god's place and it is called Buddha- "God". In other words, the body and mind are also are in the following relationship between yang and yin [3,4].

Man = body  mind

If we replace this man with a body and a mind in the above formula of God and man, then the body that has yang becomes two yin: God and the mind.

The dialectical philosophy holds that some phenomena of the universe have two opposing sides, and that these two sides are in opposition to each other, but that one cannot exist without the other, and that this leads to development, which is called the law of the unity of opposites[11]. Similarly, Buddhist philosophy believes that some phenomena of the universe have two sides, yang, and yin and that because of the influence cause-and-effect of these things, phenomena arise and exist, and as a result of interdependence and interconnection, they develop, die, and disappear. This is called the theory of interdependence and interconnection [12,13].

It is understood that dialectical philosophy and Buddhist philosophy share the same views on the development of universe phenomena. However, it can be seen from the above that the body, which is yang, violates the law of the universe, getting happiness by placing one yin-"God" under the right hand and the other yin-mind under the left hand, which has the same functions. It follows that "God" and the mind are one.

Thus, the Buddha is right to say, "You should seek "God", not from the outside, but yourself and your heart." Thus, we understand that "God" is not a mystical being in heaven or here and there, but a mind. We know that person has two opposites minds like good and bad.

On the other hand, when approving the first stage of the law of karma, we showed that “God” helps people make them happy when man did good deeds and punish them when they did bad deeds.

So, from above, does “God” have such a good and bad mind? The question is right.

When we approve of the second stage of the law of karma, the soul, separated from the body by the death of an awakened man or a kind-hearted Saint, can be reborn in Heaven or go to the place of god as Buddha. The place of soul place where are going the soul of Awakened or Enlightened one after death is called the god's place. Buddhist teaching considers that there are four places of god similar to our world, but invisible. But after the death of a foolish man with bad deeds and a bad heart, the soul may reincarnate in hell or may go to the devil's place. Therefore, Buddha - “God” is a good heart with information about good deeds (good karma), and the devil is a bad heart with information about bad deeds (bad karma).

On the other hand, parents never feel bad about their children. In this sense, mothers and fathers are worried about their children even they are old age and they want their children to be good people. However, reprimanding a child for wrongdoing does not mean that the parent is feeling no good mind to their child. Parents scold their children for being good people. In the same way, Buddha does not torment a person if he does something wrong, whether it is his own or not. It's a good heart to make a person a good person.

As discussed above, it is clear that Buddha is a good mind with good karma. ***The theorem is proved.***

The next sentence follows from the theorem. In mathematics, a true sentence that follows from a theorem is called a consequence.

Consequence. A bad mind with bad karma is called a devil.

He who listens to the teachings of Buddha evaluates his mistakes and cultivates his mind will be enlightened, and when he dies, his mind will go to heaven or Buddha's place. Because of ignorance or disbelief in the teachings of Buddha, they suffer from bad deeds in this life, and after death, their souls go to hell or the devil's place. It is understood that man creates both the Buddha and the devil. It follows that Buddha and the devil coexist in a living person and that it is up to that person to become a Buddha or a devil. We have proved this has scientific evidence [3,4].

Buddhism teaches that man not only becomes an awakened or enlightened one through Buddhist teachings and also becomes Nirvana. Nirvana means that the awakened one is not only getting rid of Nisvanis and suffering in this lifetime but also entering a state

where one cannot be reborn in Samsara after death or release from the cycle of rebirth (saṃsāra). Also, we have proved this Buddhist teaching has a theoretical proof, practical statement, and unique interpretation [3,6].

The Buddha- Siddhartha Gautama was born as a human being in the universe from the god places, and through hard work, he became an Enlightened and perfect Enlightened man, and as well as Nirvana after death.

Who was Buddha- Siddhartha Gautama?

Siddhartha Gotama was born a royal prince in the sixth century BCE, the son of a great King on the Indian- Nepalese border. When he was 29 years old age he left his King's home and wife with a small son of wandering ascetic to embark on the religious and spiritual guests. Six years later at 36 years old age, he ended his quest, becoming an awakened or enlightened man by the deepest understanding of the nature of suffering, its cause, its cessation, and the way leading to its cessation-what come to be known as "the four noble truths". And he also described in terms of gaining insight into the causal chain of 'dependent arising'[13].

He was born as an ordinary human, attains Buddhahood by finding the path to the cessation of suffering, then he devoted the rest of his life to teaching the own doctrine to the cessation of suffering to groups of wanderers and ordinary householders. Some of them reach the same realization as he has done and become awakened or Buddha. In this meaning, Buddha was a teacher. Certainly, for the Buddhist tradition, the being who became buddha or awakened had been born a man, but equally that being is regarded as having spent many previous lives as a god. Yet in becoming a buddha he goes beyond such categories of being as human and divine. So, Siddhartha buddha eventually become a Buddha. Buddha is dharma-kaya which means he is the embodiment of Dharma and the collection of all of those qualities- non-attachment, loving-kindness, wisdom, etc. Thus, the nature of Buddha does not inhere primarily in his visible human body – it is not that which makes him a Buddha- but in his perfected spiritual qualities.

True, the Buddha did not create the world and he cannot simply "save" us- and the Buddhist would say that it is not so much that the Buddha lacks the power as the world is just not like that: no being could do such a thing. Yet although no savior, the Buddha is still 'the teacher of gods and men, the unsurpassed trainer of unruly men'; not the 'Father' or Saviour' of Judaism or Christianity. For the Buddhist tradition, the Buddha is a great Teacher; it is his rediscovery of the path to the cessation of suffering. But he was an extraordinary being: forcing fire and water to emanate from every pore of his body, and ascended to the heavens of the "Thirty-three gods to convey his deepest teachings to his reborn mother, etc.

As Teacher, then, the Buddha set in motion the wheel of Dharma he established a community of accomplished disciples, the Sangha. So, the who wants the cessation from suffering refuges to the three jewels Buddha, Dharma, and Sangha.

According to Buddhist tradition, the Buddha has been turned the wheel of Dharma three times. It was, firstly, by the teachings of the Four truths - Hinayana Buddhism, secondly, by teachings of Bileg paramitas(perfection) - Mahayana Buddhism, and thirdly, by the teachings of Tantra- Tantric Buddhism- Vajrayana Buddhism.

Buddha- Siddhartha Gautama died at age 85 years age. When he dies he became a Nirvana.

Thus the Buddha, who had a light body instead of God, was born into the universe as the son of a fleshly King, and through hard work, he became an Enlightened, Perfectly Enlightened Man, and after his death, he left Samsara and became Nirvana. Two centuries after his death, he became known as the Buddha.

The Buddha (also known as Siddhartha Gotama or Siddhārtha Gautama) was a philosopher, mendicant, meditator, spiritual teacher, and religious leader who lived in Ancient India (c. 5th to 4th century BCE) [14].

So, Buddha is not a creator, it is a good mind with good karma. Also, we demonstrate that the Buddha of Buddhism and the God of Christianity are two different things.

Christianity, on the other hand, considers a God to be the one who created the world, the universe, and everything on it, and who, if one can sincerely believe, helps regardless of good or bad deeds.

From the above, it is not clear that these two words, Buddha and God, which have different roles and functions, are understood and translated similarly. So, if you want to say and write that the Buddha is a God, you can say and write "God."

If the soul with information good karma has a biological body it is called an Enlightened man, if it has a light body it is called Buddha, and if it has a nobody and no soul /consciousness it is called Nirvana, which is proved in [3-6].

From the above, it can be understood that if a person is a monk and the manager is a teacher, a monk who wants to defeat Nisvanis and ignorance can become enlightened if he keeps the priesthood well and follows the Buddha under the guidance of a teacher.

But for ordinary people who work and live, they want to be happier in this life and increase their reincarnation in the next life, they need through Buddhist teachings to correct their nisvanis mind, endure bad deeds and increase their consciousness or from the point of view of science, they need to increase its ethics and morality.

Nisvanis refers to evil spirits such as greed, pride, anger, jealousy, and ignorance that affect the peace of mind. However, Buddhist teachings say that these evil minds are caused by ignorance. Ignorance is the no recognize of oneself and the phenomena of the universe. If a person recognizes and realizes the emptiness of the "Self" through meditation and prayer, overcomes the nisvanis, bad karma by riding of the ignorance, then he attains enlightenment and becomes a Buddha-"God." Buddha Siddhartha, through his hard work and effort, found a way to develop human consciousness, he attained enlightenment by overcoming his nisvanis and ignorance.

Thus, we can say that:

Over 2500 years ago, Buddha by enlightenment discovered the dual relationship between a person and "God". And found out a *condition* of how to meet the person with "God" and the way people can become Buddha or "God". In the 20th century, Soviet Russian mathematicians, headed by L.Pontryagin, have developed the theory of optimal control. We have scientifically proved by using the theory of optimal control that the person and "God" have a duality relationship and the person can achieve his goal and the person can meet with "God" or become an enlightened man. The *condition* to achieve his goal is good actions for a person who is trying to achieve his goal, as well as a good mind and good deeds for a monk who is seeking enlightenment.

Buddhism teaches that "God" helps people through duality. However, let's see how this is perceived in Christianity and Islam.

In Christianity, there is a phrase "If you believe in me, I will give you life", this means that whether you are good or bad, while you believe in "God", he will help you. In other words, Christians believe that "God" and people are directly related.

Muhammad said: "Blessed is he who believes in Allah, and punish him who does not believe." In this, people who do not believe in "Allah" will be punished by someone other than themselves. If it said: "People who believed in Allah will live happily, and those who do not believe will be punished," this could be a duality. But since this is not so, anyone who believes in Islam can punish those who are not, which means that they sow suffering.

The opinions between believers of different religions very high because they explain the relationship between God and humans differently. For example, Buddhist people's general approach to life is that "If one fixes one's mind, do good deeds and do no harm to living beings, what bad would happen to me?" While Christians, believe "What bad would happen to me if I believe in god and I am rich?" and Muslims believe that "What bad would happen to me if I pray for Allah and no one to vilify me?". But let's change these believers' thoughts. If we ask what if someone were to bully you, what would you do? Muslims would answer that why would they be arrogant? We will punish them.

Christians would answer “if I have money they wouldn’t offend me”. Buddhists would answer “if we show goodwill and are friendly to someone else you can even make your enemy into a friend.

For this reason, throughout the entire existence of Buddhism for over 2500 years, they have never had a religion-related war. If someone asked me if there is a God in Buddhism, I would answer yes. But in principle, he is different from the gods of other religions. In other religions, God is a creature that is separate from people and exists in a place other than ours, such as heaven, creating all the phenomena of the universe and helping humanity, regardless of whether they perform good or bad deeds. In Buddhism, people believe that “God” helps people through duality and that people themselves create “God”, which has a scientific basis.

5. Conclusion

We have proved the first stage of the law of karma that good deeds lead to happiness, and bad deeds lead to suffering, and as well as the people and “God” have a duality relationship using the theory of optimal control. In [3-6], we also have proved the second stage of the law of karma that “ if good and bad deeds did not ripen as happiness or suffering during his present life, then after death an animal and human the soul with karma doesn’t die or fade away, but takes rebirth in one of the 6 animal types of realms of Samsara depending on their karma. The soul continues to exist in the universe from one birth to another birth. If humans develop his mind and action a then they can become a Buddha or “God”. If humans develop their mind and action an unhealthy way, then they are reborn in hell or become a devil”. In other words, the second stage of the law of karma is true. Thus, we have fully proved the existence of the Law of Karma scientifically.

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