

The Consistency between the Truth and Deception during Humans' Development Process

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Abstract

Humans are the subjects that create themselves through a direct and inevitable relation with their life. Life is an entity that fully complies with biological laws; therefore, the existence of life is manifested through natural life activities. Direct relations perceived by people are called the truth. Humans are the subjects that discover the truth about themselves and the whole world by their labor. Nevertheless, on the journey to find the truth, humans have been corrupted, and they deny themselves and their lives that can be seen via their deceptions. The deceptions are covered by norms, so the early ones were from clergy, officials and educators who had not admitted the truth about their own life journey. However, the deception is inevitably erased by the science of nature and humans. Humans who have attempted to implement standards and robots that have been programmed are of the same nature, but robots are more perfect.

Keywords: People, lives, money, standards, truth, deception.

1. Introduction

Truth and falsehood make people stand on one side or on the opposite, and the magicians of life use one side as the support for the other including prestigious politicians, powerful officials, and high-ranking clergy; on the other hand, the innocent and gullible people have become means for life's magic tricks. In the market economy of exchange and integration, the deceivers take advantage of the tradition, morality, law, and money to cover up their deceitful side. Finding fairness and eliminating injustice through the history has not been thoroughly resolved, but has increased conflicts in daily life. Therefore, instead of looking for fairness and eliminating injustice, should it be more practical to find the truth, to remove the falsehood. Truth and deception also have various approaches, especially in the history of ethical philosophy. Yet, to provide more basis for identifying truths, falsehoods and giving

necessary solutions to overcome the confusion between truth and deception in the present conditions, this article lays stress on clarifying the unity between truth and deception in the education of actual people studied from the dialectical materialistic methodology and historical materialism.

2. People discover the truth about themselves by necessities.

In addition to natural properties, life also possesses what other objects, entities, and species do not have, that are, humans. Things share the same properties of nature, but each species has its own properties. If life has as similar attributes as other species in nature, humans are the factor making it different from others. Life without human ownership has the nature of natural life like other species. Life possesses man directly, inevitably, so it is no longer to debate whether

man belongs to that life or not. However, when the direct and inevitable relation between lives and humans was not fully perceived, the need of understanding humans appeared. If life does not possess humans, it is meaningless; in other words, humans have no life, they become redundant. Human beings who do not possess life cannot use life for their purposes. Humans and life are in direct and undeniable relation, but life becomes the object for people to understand themselves in the process of separating them out of the nature like a seed splitting out of a tree. Nature becomes the object of humans in their own lives, so humans' perfection by the truth in the process of transforming the nature to create fertile soil and new homes to live in. It is unnecessary to identify that humans belonging to lives or vice versa, because relation between lives and humans is unavoidable. The direct and inevitable relation between humans and their lives is the prerequisite for the study of the truth and deception.

Humans discover the truth about themselves through a direct and inevitable relation with their lives, so humans have value when they come to life and make the object of life become meaningful. Due to having a direct and unavoidable relation with nature, humans are not able to choose their own bodies and forms from being given birth, but they have the ability to choose different life's objects to manifest vitality during their development. Humans always create opportunities for themselves by choosing the suitable objects for their vitality to be promoted; however, when life is lost, everything chosen becomes meaningless, and when life is eternal, everything is chosen becomes redundant. Humans will also become meaningless or redundant when life does not exist, so human values are reflected in the performance of functions, tasks, and purposes creating vitality by their objects.

Life is an entity that fully complies with biological laws, so the existence of life can be seen through natural life activities. The phenomena of life in the direct and inevitable relation to its objects make its nature manifested in the creation of power and life, both elements produced not only satisfy needs, but also create needs. The object of life is a means for life to reveal its nature which is directly and inevitably related to the object of life revealing the actual humans. The direct and inevitable relation between objects and lives are perceived by

humans as the truth. If the truth was inevitably perceived by everyone, it would be unnecessary to ask whether it is the truth or deception. Hence, the truth only makes sense for those who are not aware of the inevitable. Because people perceive themselves directly and unavoidably, they do not need to know the truth, only those who do not realize the necessity need to know the truth. The need for the truth comes from their inadequate awareness. The truth means humans' self-awareness, so life becomes humans' object in the journey seeking for the truth. Humans are unlikely to find the truth anywhere except for the objects in the direct and inevitable relation with lives.

If the fact that nature illustrates a direct and inevitable relation between humans and lives is an activity that satisfies needs, lives are manifested in the direct relation between men and women, and power is shown in the relation between lives and their objects. Realizing the inevitable in satisfying direct needs is the truth about humans. The truth about humans is the goal, and life is the means. It should be acknowledged that the means aims to achieve the goal, so they are united with each other. When the purpose of pleasure has been reached, the direct relationship between a man and a woman will lose its meaning. If there is no direct relationship between a man and a woman but pleasure is still achieved, the birth of children no longer carries the meaning of nature but the meaning of creation. If the sensory purpose has been achieved, it is meaningless to eat, drink, breathe, listen or to exist the direct relation between life and its object. The direct relation between life and its object does not exist, but the feeling is still satisfied, power has no natural meaning but creative meaning. Mutual change between means and purpose distorts natural life.

The truth always reflects the inevitable in the direct relation between life and its object – the nature. The each other's products in a direct relation lead to the corresponding truth. If humans do not have the needs to discover the truth about themselves, they do not need to know the life's objects and origin. If the life does not have the need to understand the truth about itself, life does not need to know the humans' object, where it originated, or whose object it was. Nevertheless, humans understand the origin of their life if it understands the truth about itself in a direct and inevitable relation with its object. Life is able to

manifest where its people come from if they understand the truth about themselves in a direct and inevitable relation with the created objects.

If the life is the inevitability of nature, the life's human attribute is the inevitability performed by humans shown by the truth. The humanity of vitality is the product of humans or the humanity of the product; life is no longer pure of nature but becomes its object to be exploited and used by humans. The relations between a husband and a wife, parents and children directly become a product of each other comprising the human attributes of life. The product's humanity exists not only in the life itself, but also in the object of life. If nature is inevitable, society will be created, produced by the humans' inevitability. The direct mutual relation between people makes it the same nature.

The maintenance of human race is the goal of life, and the means of life is the needs for its object. The unity between the purpose and means not only sustains the life of the natural world but also directly tightens the mutual relation among people that is called the family. The family is a direct and indispensable relation of nature which not only maintains the race, saves the life but also improves each other involving the natural attribute. The relations between a husband and a wife, parents and children are directly and inevitably perceived as the truth. The direct and inevitable relationship between a mother and a child is natural, so no mothers have questions about the child's origin and vice versa, no children suspect about their mother. The matriarchal system has not yet appeared is the fact that a mother and a child have a direct and unquestionable relation.

However, in the process of finding food for their survival, the mother-child relation is no longer direct and inevitable, so the truth about the mother and child manifested by where and how the food they earned is that leads to the emergence of Matriarchy. Matriarchy is caused by the direct and inevitable relationship between the mother and child perceived through the food they earned, which is the truth about mother-child relation in the relation of food ownership. Men who well perceive themselves through a direct relation with women never question whose child is, but when they perceive a direct mother-child relation, they may have that question. If the father and son were not aware of their interrelationship, the paternity

would not appear. Yet, the father-child relation is not direct. As a result, the falsehood about paternity appears to be pervasive. It is popular that children need to search for the truth about their origin, so the monogamy appears. Monogamous and monogamous families are the truth about a child born directly and inevitably.

It is not straightforward to perceive a direct and inevitable relation in identifying fathers, mothers and children, but it is associated with the process of seeking scarce food storage due to the constant accumulative number of population. Family life enables people to find the truth about themselves through a direct and inevitable relation in determining the ownership. Family is the place where people realistically perfect themselves. Parents are always honest in acknowledging that the child's body is their product, no matter what the child's body or shape is, there is no discrimination among children. Children are the products of their parents inevitably, so the truth is that no matter what their parents' shape or body is, they are their parents. Parents are always gentle, kind, and tolerant to their children regardless of circumstances, and their children are always beautiful, talented in the hearts of parents. The truth about the family is to realize the inevitability of each individual in the direct relation between people and possessions by that truth. Mutual help and care in the family is direct and inevitable, so there is no need for reciprocity, gratitude, or self-interest. The truth about a family is the vitality of each member of that family.

If humans' life is used as a means of maintaining their race to realize the truth about themselves, and it is also used as a means of labor to realize the truth about themselves. People seek and select objects to live and are manifested through common labor. Humans can use their life directly for their own purposes through labor. Labor for living is inevitable; moreover, labor is the need, means and purpose for humans to be created in a realistic way. Humans fully expressing themselves through labor make all objects of life meaningful. Labor makes the direct relation between life and its object revealed the inevitability of transforming one thing into another. The creation of humans is as identical as the creation of products manufactured by humans through labor. People, labor, and products share the same attributes, but have different forms of existence. Humans exist not only in life, but also

in manufactured products. Actual humans are illustrated in the label, design, quality of products. If people are likely to perceive that they exist in their products, they may understand themselves by the truth through the labor shown in the product.

Individual capacity, quality, and virtue are fully illustrated in their products. If people are constantly being created, products are constantly being innovated. If people are aware of themselves through their products, they will not be irresponsible for those products. It will be a joke if people deny their personal products because those products are the truth. Humans can devote themselves by labor so that their products become humanity. In terms of the maintenance of life, its object is the subject, and life is only the product, but that subject is never manifested by the activity of living by labor with universal nature including humans' values. Nevertheless, if all labor is popular, the exchange of products becomes redundant. Exchange of different products is the exchange of labor among different professions. If any individual labor becomes a popular living demand of the society, that labor becomes the subject, and the need for that labor becomes a product, it is an imitative activity.

Creation is actual human, labor products belong to specific individuals, that is inevitable possessiveness. People's life in the direct relation of family and in the direct relation between the object and its product reveals its inevitability and indispensable vitality respectively. Due to labor, the senses of life are developed; consequently, the sensory aids are produced. When the sensory aids become popular, the vitality will be fully realized. Life becomes the object of science, so human science studies objects related to human vitality. Vitality is a truth that people naturally perceive in a direct and inevitable relation, it is the science of people, so the truth always liberates and saves people from crime and suffering meaningfully.

When labor becomes a universal need, all labor becomes power. Laborers not only produce products to support themselves but also have the power to care for and help others. Care and help become the needs of the laborers; and the non-laborers become the object of caring needs. How hard workers plant trees, raise animals and take care of their children, they also help other people who are unable to labor like that. "Mutual help of a community is in a selfless, free, voluntary basis

when the cause and effect relation and inevitability of humans become products. Humans' mutual help and care is indispensable for their development and improvement, which has been paid off by the creation of themselves. If self-employment created humans' happiness and satisfaction, the practice of helping others could bring them such bliss as a reward. Without any other payoff, people are still satisfied by helping others since they can be created happily and become actual humans" (Quoc, Tri, Dung, Lam, & Dinh, 2020) by the truth. People in a community become various educators with a universal meaning to make each other's products become people of the same nature. Education is the reality of living in a direct and inevitable relation among people to be inevitably created by truth. Humans become each other's living needs, what human needs, they can all rely on that need to live.

3. Deception appears in the humans' perfection process

If the truth is to realize personal vitality through a direct and inevitable relation, the deception is to deny that relation. If the deception is effortlessly discovered, it becomes the joke; hence, it is not always detected immediately. If deception is not discovered, it is not deceptive and the fact that people become mutual living objects is harsh. If an animal understood that death was unavoidable, it would not wait until it was slaughtered by humans. The way humans behave with other species in the wild is similar to that they treat their own race. Humans are "slaughtered" from life to death, but are masked by norms. If there are no standards conceal that, human vitality cannot become a popular need. If the deception is not too pervasive that it places others in danger, it is not been realized. The harshness is covered by the standards, so the standards make falsehood constantly increase. It is the deception only when is it concealed by norms. Deception is only found in moral people, but those who are moral may not be dishonest. Norms become the subject of deception.

Individuals have different biological structures, attributes and needs, so when there appears a corresponding object manifested in personality that is called talent. Talent makes a difference by straightforwardly transforming one thing to another and vice versa. Talent that everyone

masters is no longer talent; nobody has a need for the impossible. If talent is of a particular nature, imagination about it becomes so pervasive; in contrast, how narrow the truth is, the falsehood is unlimited. Talent shows the inevitable, but it becomes the standard in promoting the vitality of those who have not yet had the conditions to show their talents, while non-talented people have imaginatively need for such standards. Suffering and unhappiness are the products of helplessness and incompetence. Besides, it cannot be ignored that talent that anyone can perform does not become the benchmark of talent. Talent having a unique and exceptional nature becomes a popular imaginary need expressed in the standard.

Without the emergence of single and unique behaviors, the norms do not appear. If norms can be followed by everyone, those become meaningless. If everyone obeyed the inevitability, the law on implementing that inevitability would be redundant. The standard does not reflect the universal inevitability, so it is manifested in the popularity of imagination. The emergence of standards is the manifestation of the specific inevitability in a direct relation; therefore, the love, happiness, joy, eternity are all naturally rooted. Without the existence of hunger, sickness, old age, and death, love for the hungry, concern for the sick, respect for parents, and mourning for the dead never appear. The physiological factor that means being unable to perform sexual functions is an exception, but it meets the needs of the reality, so "no sexual abuse" is honored as the popular norm. The direct relation between a man and a woman is true, but that relation is conditioned by "no sexual abuse" that distracts that pleasure from norms. As much as the truth that people lose is compensated by such deception and the deviation in the direct and unavoidable relation among people. The indispensable individuality becomes the universal norm that manifests itself as the spiritual life of a misleading essence.

It can be seen that the life is not completely separated from power, so the division of labor in the process of searching for objects for living appears in the family. Since the population grew leading to the scarcity of food, the early discovery of food appeared, that was the first form of labor. Diversification of demand is to diversify different forms of labor. Due to the existence of talent, exceptional and unique labor appears. Such labor

is socialized to become the need of living activities. Different livelihood activities produce a variety of products of labor, so there is an exchange of those products in the possession of life. The product exchange in the possession of life is the exchange of labor attributes, and the exchange between individuals who have the purpose of not only possessing life but also improving the object so that people may understand the truth. The fact that the division of labor takes place, the population is larger, production materials become scarce leads to the coexistence of unskilled, creative and passive labor. Unskilled labor takes popular production materials as the object, while creative and passive labor use human as the living object. The lazy person takes the diligent person as the object of rudely owning the products manifested in theft, robbery, murder; however, because the reality has been eliminating it, so the lazy can only possess products in a sophisticated way by standards. A criterion which fails to bring possession is meaningless, so it only makes sense to gain benefit from those standards. Subsequently, the criterion is not only the object of falsehood but also the object of gain. Standards becoming a living object of passive labor are popular, while creative work is of a particular nature. In the early time, no one wants to live by standards but only wants to live by the truth.

If the family is the truth, the direct and inevitable relations are obscured, so the family regime should be established with the concept of a husband and a wife, parents and children bound by the ownership. The standard inevitably reflects the truth; similarly, the concept of that standard conceals the deception in the family. The issue of inheritance, adultery, father and son ignorance, illness, weakness, and death are inevitable in the context of a large population, and living materials are scarce but hidden by the concepts of fairness, loyalty, care, help, and mournfulness lead to the excess of deception. Yet, when the population grew, there was a scarcity of means of production, so hunger, war, epidemics, natural disasters, and death appeared to make dishonesty more common; as a result, the religion and the state appeared to bring the truth for humans' life. If the religion and the state are not a need, they do not appear.

It cannot be ignored that the emergence of religion, the state is to solve the problem of

falsehoods in life in general, and in the family in particular. If the deception in the family does not appear, the existence of religion and the state becomes redundant. The family is the place where each person is born, grows up and matures, so the exceptional and creative individuals appear in the family life. Each family lives in a condition where there is scarce means of production, common hunger, war, epidemics, natural disasters, and death, so talent emerges in that condition to handle the life's requests. The rulers of religions, leaders of states appear to be the talents that solve that requirement of the era. The rulers and leaders live their whole lives by the truth of their own life. Owners and leaders are the talents that meet the needs of society; they can take care of the weak, help the needy, and at the same time, make those who have possessions glorified, and the capable person promoted. The talent of the owners and the leaders is revealed in the redistribution of products that not only makes the majority satisfy their needs but also make the people of that era shared the same nature. The truth that the owners and leaders do becomes the need to be socialized into a specific historical standard of morality and law.

That fact became the popular need to be socialized when religious organizations and the state appeared. The emergence of religion and the state is the need for people to find out the truth but forget the individuals being created. The truth of religion and the state is epochal, and the family's truth becomes the tradition. Religions and states are not external but exist inside every person such as clergy and officials. Life does not exist by religions or states but by eating, drinking and breathing, so religions belong to the clergy; states belong to the officials. However, the clergy and officials exist in different lives, so it is shown through the activity of making a living. If people do not have a need for the truth, the existence of religions or states becomes redundant. If religions and states did not exist, the clergy and officials would not become a profession to make a living. If companies are producing goods to sell to the market, clergy and officials were constantly creating such new religions and states. If goods that have not been renewed become outdated, so the unaltered religions and states become obsolete. In the religious and state market, the competition between religions and the state is inevitable. In the religious and state markets,

making the living of clergy and officials has become a profession depending on the truth.

The clergy's creation of religion can be seen via the ability to see the direct and inevitable relation between life and death; turn inevitable death into irrational death; rationalize an irrational death into a meaningful death; a meaningful death into a meaningful life; put the yearning for life in the place of death; turn death into immortal life in fantasy. It is the profession of the clergy to make commandments and precepts (morals) to prepare for death by educating the survivors and performing rituals for the dead. The officials' creation of the state is illustrated by finding the direct and inevitable relation between the nature and life; turning vitality into individual life; turning individual life into injustice, turning injustice into fairness in law and money in imagination. Officials' profession is to issue legal documents and money. Clergy and officials transform death into immortal life and make the law and money fairness in imagination respectively. The creation of the clergy and the officials popularized by the educator that brought people back into slavery to popular norms.

Religions and states appear to be the truth, but the practice of the monks and the jobs of the officials make religions and the state become false. To help clergy and officials earn money for the living, the state must exist. If people do not have a need for religions and the state, the clergy and officials cannot survive as a profession to make money. Regarding the greedy clergy and officials, if there are any professions that enable them to earn more, they may not do the profession of clergy or officials. In the condition that all transactions, activities, exchanges need fee to learn and improve knowledge, but monks and officials are insufficient, so they cannot be humans. Money is a real need of vitality; however, monks and officials do not live at any cost. Although they are not greedy for food and lust, they make a living by ethics and law. Their capacity, qualities, and virtues are not as good as the leaders, but they tend to preach and educate others about the metaphysical things. The things that clergy and officials fail to do but ask others to do bring the whole society to the helplessness and unhappiness.

If clergy and officials are a profession to make a living, their object is people. Laborers exploit the natural world with all of their ability to

survive, the clergy and the officials exploit people to make a living. Looking back the history, it can be seen that the methods that clergy and bureaucrats can use are subtle, sophisticated, secretive, rude, revealing, educational, persuasive, deterrent, intimidation, violence to exploit people. Religions call for forgiveness for each other, but the clergy is morally entrenched. The state enforces fairness, but officials have monopolies in enacting, enforcing laws and issuing money.

The fact that commandments, precepts, teachings are compiled by the clergy, the laws and money are produced by the bureaucrats has become a humanistic value for the time. If the laborers use tools such as knives, hammers, plows, hoes, machines to exploit the nature with humanitarian solutions, the clergy and officials use ethics and law to exploit people for their purpose. Ethics and laws turn people into robots that religions and the state can use for the clergy and officials' aims. If morality and law are the norms to be human, robots become so perfect that bureaucrats and clergy are no longer a profession to make a living. The profession of clergy and bureaucracy is effortless but abundant of property, so it becomes the target of the weak and the incapable. Clergy and officials having great capacity, qualities and virtues are rare. However, the increase in the number of the clergy and the bureaucrats leads to the booming in the number of the counterfeit clergy and officials. In a market economy, where quality is scarce, counterfeit goods appear. Those who produce fake and poor quality goods can survive so do the counterfeit clergy and officials.

The falsehood does not come from the real people, but from the deception of the clergy, officials, and educators manifested in the means of life having universal essence, and the falsehood of others has the imitating essence. Nevertheless, "when counterfeit clergy, officials, educators appear popularly, workers are fully exploited and become impoverished. The impoverishment of the workers is satisfied in their spiritual needs in accordance with the standards imagined by clergy, bureaucrats and educators to comfort them. The standards had promised and gave workers hope to live, replacing real life with being prepared to live." (Quoc, Tri, Lam, & Dinh, 2020) Therefore, it is not necessary to abolish all religions, the state, the general education system, but to abolish religions, the state, preserved education that has

supported clergy, bureaucrats, and officials to do falsely but covered by the noble profession. The counterfeit clergy, officials, educators and the thief, robbers, murderers have the same nature, but the latter are more honest. Religions, states and education bring the truth; on a contrary, the greedy clergy and bureaucracies are dishonest. Monks, officials, and educators are not admitting the truth about themselves in their journey of earning a living.

In the daily life, all relations, exchanges, and transactions are regulated by money, so the falsehood of religious ethics and the laws of the state is always expressed by the need for an ever-increasing amount of money. If money is not being produced, that means money is not real, there is no need for money. If there is no demand for money, its existence becomes redundant. If the amount of money was abundant for everyone, money possession became redundant. Money is the product of creative and exceptional labor. Money appears not only in family activities, religions, states, but also in enterprises as the driving force. "Money is a means of exchange, but when it becomes a goal, it pushes the social part to one side and the other to the other side. Those who are outside the money can watch and enjoy the swirl of money as the magic of life. Thanks to money as the target, people can choose which side they would like to stand on as long as they have enough money. Money shows many contradictory aspects of life, but if money does not appear, social dynamics do not turn into goals. The cost of money is the process of human development in history with a variety of intellect" (Quoc & Tri, 2020).

If everyone could own a large amount of money, that possession would become meaningless. Owning a large amount of money by the exceptional and creative labor is called entrepreneurs. Entrepreneur is popularized and become a profession to make a living formed by enterprises. Enterprises do not use traditional culture, morality, and law as the goal, but the constantly growing amount of money as the goal. If the standard of the clergy is morality and the standard of the officials is the law, the standard of the businessmen is the amount of money, it is righteous. The state gets richer based on the law and issues money, but entrepreneurs get the ever-growing amount of money recognized by the law. The state is the means of businessmen to make

money. If the clergy installs ethical software in the mind of religious people, and the officials install the legal software in the mind of the citizens, the businessman installs the money software on the employee's mind in such way. Yet, the morality and law create robots, and money makes workers created. If religions protect clergy employment, and states guarantee the employment of officials, companies create jobs for businessmen and workers. If the clergy's salary is paid by religions, the officials' salary is paid by states, the salary of the businessman or employees will be paid by the enterprises. If the salary of officials is not derived from money issued by the state but from tax revenues, the dependence on enterprises is inevitable. Religions are out of the family by tradition and morality; similarly, states are out of religions by law and money, companies are getting out of the state with money and scientific knowledge. The family tradition, religion and the state's prestige become a symbol of a state and a trademark of the companies in the protection policy of that state respectively. The salary of businessmen and employees depends on the productivity of labor. Moreover, labor productivity depends on scientific knowledge, so money is obtained by scientific knowledge. Scientific knowledge is the truth and vitality nowadays. At the early time, the businessmen needed money produced by the state, but the money was exploited from productivity and efficiency of labor. Besides, labor depends on the qualifications, expertise and skills of workers by scientific knowledge. Science becomes the object that enterprises aim for. Scientific knowledge becomes the object to be educated. Knowledge of families, religions and states has traditional value, and epochal scientific knowledge is shown to be the price of money.

The essence of money is the truth and vitality, but people who desire constantly increasing money make it false. "Money becomes the true belief about parity in exchange, so betrayal is always expressed in money. Money and product exchange is between an exceptional labor and a common labor, so this injustice is obscured by taking money as a common parity. The existence of money in the society tends to expand injustice. If people are no longer gullible, there is no one can take advantage of the gullibility of money parity" (Quoc & Tri, 2020). That I may not adore Western civilization and Eastern culture but still

like USD and EURO is true. Relations between a father and a son, a husband and a wife; a clergy and a religious person, an official and a citizen, a businessman and a employee is the relations of money; in other words, money using people as subjects becomes deceptive. How clergy, officials are loyal to religions, states, businessmen and employees are loyal to the enterprises like that. Loyalty or betrayal to families, religions, states, and the enterprises are all justification in the money.

Tradition, morality, and law are internal but express the external need, while the money is external but it shows the internal need. People who possess and consume money have the same nature with who possess and consume norms. Those who are wasteful or stingy are actually just greedy for the truth but they are still criticized, while the norm users desire to be noble. Being criticized and noble are different in nature, so those who desire the tradition like the morality and law may not need the truth, so falsehood constantly increases, the helplessness and the misfortune become popular. Wherever the standard is used as a popular living object, such a place has such a degree of unhappiness, and so is human helplessness. Both people who desire to become a clergy, an official, an entrepreneur, a teacher without talent and who do not want to become a clergy, an official, an entrepreneur, a teacher are miserable, but the psychopath does not accept it as the truth but take it as a means for earning a living and enjoy false happiness.

4. Eliminate falsehood by producing sensory aids

Standards become popular needs of those who are incapable, so it is not scientific to use standards as a model to form people. The truth that becomes the object of human formation is the science of humans. If the norms turn the helplessness into unhappiness, the science of humans turns the misery into simple happiness by all necessity. If the human value is a constant, the direct and inevitable human objects are inversely proportional to each other in the process of searching for the truth about life. The immediate and inevitable objects are the norms and products used by humans for their livelihoods. If standards do not become common, products are not produced. The direct and inevitable relation with the entire universe by products is popular, but the

relation between people by standards is narrow and vice versa. Where external products are expanded, vitality develops accordingly. Where human vitality develops, the products are widely produced, that is the process of perfecting humans with all their life. Both vitality and multi-form products exist and have human values.

Products are the object of labor and labor is the object of science. Workers become the object of science, so human science has conditions for development. Humans used to take life as the object of perception but life becomes a manifestation for human perfection; however, nowadays science and technology produce means to develop the senses such as telescopes, glasses, microscopes, hearing aids. They also used to improve the resistance of the limbs and the body by using horses, wagons, airplanes, but now it is substituted by radio such as television, phone, computer, robot that help people hear, see, work and live everywhere in the vast universe directly and inevitably. Labor produces the means to support the senses, the labor and the movement; as a result, people manifest the truth in the direct and inevitable relation with the nature. Science take life as the object of understanding of a direct and inevitable relation with the entire universe, the truth about nobility and lowliness, happiness and unhappiness, freedom and imprisonment is in nowhere but everyone's heart. At that time, there is a direct and inevitable relation with the whole vast universe as well as direct labor everywhere to satisfy the need of living; consequently, differentiating life and death, high and lowly is self-deceivers.

Humans are the object of science, so its inevitability is fully researched and educated. Those sciences may thrive, especially biology, medicine and psychology, so it is unavoidable that human sciences make life, death, sickness and disease inevitable; clearly understanding physiological weakness without sexual desire, gestures to reveal inviting or reaction to objects are inevitable. In order not to have sexual desire, beauty or ugliness can be treated with plastic surgery. If labor is instrumental to have food, theft, falsehood and passive labor disappear accordingly. The reality of human life manifested in tendencies is inevitable. If tradition, morality, law, and money are the needs, medicine, biology, and psychology have conditions for strong development. Each individual talent is recognized

as the inevitability by medicine, biology, and psychology. When fraud, theft, and passive labor, clergy, officials, and counterfeit businessmen are in demand, the robots will be produced with scientific knowledge to care for and heal the deteriorating souls. Since products are produced attaching artificial intelligence, people may directly connect everything by capturing scientific knowledge about humans. Education in the past turned people into robots; in contrast, robots nowadays bring the human identity for the purposes of religions, the states and enterprises. In terms of following the given standards, there are no humans that are as perfect as robots. If families, religions, states and companies turn people into robots, the science of people turns the manufactured products into humans with the robot identity that becomes popular. People are products of the standards and robots that have the software installed are identical. But the software installed on the robot sometimes has technical errors and is broken by viruses because it is imperfectly and sub-optimally programmed by humans. Deception appears like virus. When the perfection of the robot installation software will be programmed with facts in the families, religions, states and companies in history by scientific knowledge, the damage caused by the virus will also be treated by robots. It brings vitality in directly serving one another, so standards and traditions become redundant.

When robots became living objects, humans were created using robots as means. Robots are the means to make the immense universe become a fertile land, a spacious home for people to live. Humans watch and enjoy the whole universe directly, naturally, inevitably through products as a means of support, so people are not only created but also produce the whole world covered with the green color of life. Cosmic destruction, apocalypse becomes a humorous story of crooks through time in their journey to find food. If the truth is life, deceivers cannot exist. Shapes, bodies, existence or death depend on the life, but robot is likely to change life according to humans' aims. Human beings are created through a direct and inevitable relation with the entire vast universe, so they not only have mutual affection but also the needs of all. If people return to their own truth, the governance of the world also becomes redundant. When humans are able to complete their nature, the falsehood disappears, so

they bring the natural and inevitable essence. Consequently, those who adore standards become slaves of tradition, morality, law and money while the workers living in science are faithful to the truth about themselves. At that time, discrimination becomes redundant; in other words, the conscious person becomes mental illness patients, and the person living by truth becomes the inevitability of nature.

5. Conclusion

Humans are life perceived through a direct and inevitable relation manifested in the truth. The truth is found in the families, religions, states and enterprises. However, the inevitability has not been fully disclosed, so the falsehood still appears. If the families, religions, states and enterprises can exist thanks to the tradition, morality, law and money, people always live by the truth about themselves with scientific knowledge. In today's condition, it is not necessary to eliminate all families, religions, states and companies, but only organizations that nurture the fabrication tend to be inevitably erased. If the falsehood is caused by those who

have not seen the truth about themselves, it will be erased by labor, science and technology. While the senses and organs of humans' life are perfected, the products used as a means of support are produced with the same human value. Humans directly and inevitably perceive and improve the nature by their life; similarly, they are aware and transform the vast universe directly and inevitably with manufactured tools and means. The deceptive people consider the manufactured products are the causes of all sins, while the honest person knows how to value those products as descendants of universal humanity with all the responsibility of a human being. The dishonest people who own the whole universe still suffer misery, and the honest people are always satisfied with what they have. True people respect the truth even though it is mundane, and the liar does not admit the truth about how to make a living for himself.

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