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EXCLUSIVE SPIRITUAL GOODS

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ABSTRACT:

The body and the person are a unity in behavior. The body satisfying man is a human act, and man satisfying the body is a bodily act. Man is a bodily need. Humanity is constantly being revealed through satisfying different behaviors. Any behavior that helps life, which is inherited and followed by the next generation, becomes popular, then the standard appears. An organization is a unity among individuals who share the same standards. By assigning functions and tasks in an organization, monopoly behavior is born. Monopolistic behavior sets standards and issues money. The real person is a unity between the body and the individual. The individual is behavior that is out of line with the norm. When the individual becomes popular, the exclusive individual appears. Standards make common equivalents of exchange, then people become slaves to standards. When slavery appears, freedom is realized. Freedom from the individual by labor. Labor produces wealth. Behaviour, person, individual, standard, exclusive behavior, exclusive individuality, freedom, labor inside, while wealth and money are outside but united in the body. The body is an exclusive spiritual commodity as a common equivalent for exchange, buying and selling, all of which are commodities. Buying and selling, exchanging between bodies causes social division, mental illness spreads, and private individuals become popular. Private is irresponsible. Freedom is responsibility.

INTRODUCTION

In the coming time, science will develop strongly in many fields, labor will be diversified into different professions, family relations, religion, state and company will continue to change; Normative values of the organization, the price of money in some countries will no longer matter when the USD becomes popular. In the field of medicine, there are new advances, body parts are replaced, life expectancy is increased, the concept of the value of life has changed. Large population, ecological imbalance, exhausted old resources, unemployment, epidemics, wars, arms race... are posing potential risks. Freedom, equality, democracy, justice are still understood very differently. Economic development models and political institutions are outdated and outdated, and have not yet created new driving forces. The values of traditions, ethics and laws will change, new values are being shaped by ideological struggles that continue to take place. Disagreements in family, religion, state, company will become more common. Old diseases of society have the condition to recur and infect. Real people have not been placed in the right position and role as a premise in scientific research. The body has not really become the resource of all wealth and money. Human science is not fully understood. The article titled Exclusive Spiritual Commodities contributes to the multi-dimensional view of science about people by means of dialectical and historical materialism.

LITERATURE REVIEW

The article titled proprietary mental goods is new research but it is inherited from different studies. According to *Human issues in Karl Marx's Economic and Philosophical Manuscripts of 1844* (2018), man is both a historical product and a creative subject of himself. Human activity is free. All human values are derived from work, and the alienation of labor makes an alien force dominate man. *Karl Marx's theory of human nature* (2019) clarifies that human nature is fully, comprehensively and realistically revealed through living activities; distinguish between animals and humans. Man is separated from animals by free activity. *A discussion about personal alienation* (2019) presents a real-life individual as a subject with needs and the ability to realize needs. Individual alienation is affected by the antagonistic division of labor, the old way of life is not very scientific, and the old ideology is still heavy.

Human Sciences (2020) clarifies the necessity of taking real people as a premise for scientific research. Human science is true science. *Money with perfecting human* (2020) clarifies that money is a means of being equal in exchange and purchase of goods, but when money is the end, people become goods. When human goods are expressed in standards, standards become equal objects in exchange and purchase between people. *Nature of Religion* (2020) points out that religion is one of the forms of social consciousness that plays a certain role in social life. However, religion has taken death to explain the meaning of life. The death of one person so that the other can live is a meaningful death.

To die means to live by religious standards. *Discussion about the private - owned and private individual* (2020) distinguishes between private ownership and private ownership. Private property is the ownership of products by labor. Private ownership is the ownership of products not equal to labor. The private

sector creates the bad habit of laziness, which causes society to have an antagonistic division of labor. *Humans' value and cost* (2020) makes it clear that people are value. The value of people is expressed in the standards and standards of exchange and sale like other goods that express the price of money. The price of the norm depends on social needs, so the human price is determined by society. Human values are the same, but human prices depend on social needs.

According to *The Nature of Education* (2020), when people liberate themselves from the natural world by labor, the cultural, traditional and moral standards that make people slaves are common. Prison confines the body; the standard education is to confine people. The falsehood of standards makes people a means of subsistence for each other. *The Nature of Power* (2020) presents power as the power used in creating and educating each other in human nature. Thereby clarifying the relationship between workers and products and the relationship between workers and non-workers, which is the political-economic relationship. The power of workers is political economy private; the power of non-workers is political economy private. Family, religious, state, and corporate organizations are different, but the organizations are private in nature in terms of political economy.

The consistency between the truth and deception during humans' development process (2021) clarifies direct relationships that are necessarily perceived as truths. The truth is popular demand. Necessities that are not fully realized give rise to falsehoods. Lies are covered by standards. *The Nature of State* (2021) presents the human being in relation to its products. When taking products as common equivalents for exchange and connection between people, people become commodities. When taking standards, laws, and money as equals in exchange and purchase, injustice appears more profound. The state appeared to be the fair need of citizens, but the state became the means of living for officials. *The Spiritual Goods* (2021) distinguishes people from real people. Humans are subjects with needs and real people are subjects that satisfy each other's needs. Human needs are very rich and diverse, but after all, real people have the need to be human. If the individual is a scarce individual of nature, his product is scarce. Individuals are exchanged and sold to become spiritual goods. *The nature of human life* (2021) presents nature, man, and body as a unity. Nature is the inorganic body of man. Knowledge is outside the person but in the body, and wealth is outside the body but within the person. Knowledge in the body manifests as the standard, while wealth in man manifests as money. When people are used as a common equivalent for exchange, money and standards are commodities, but when money and standards are used as common equivalents, people are commodities and people are discriminated against. The existence of family, religion, state, and company is a common spiritual need, but it has become a means of earning a living for patriarchs, clergy, officials, businessmen, and teachers, making inequality deepened. The above documents do not clarify Exclusive Spirit Goods but it is the database to clarify Exclusive Spirit Goods.

RESEARCH METHODOLOGY

Method And Data

The research is based on the worldview and the methodology of Marxist philosophy, and at the same time uses specific research methods such as analysis and synthesis, logic and history, inductive and interpretation, abstraction, generalization, comparison, comparison and literary methods for research and presentation.

RESULTS AND DISCUSSIONS

Human Separates from Body by Standard

It is inevitable that the body has a difference in the male and female sexes. But it is common for men and women to have similar needs. The unity between men and women in sexual needs, childbirth is inevitable and common. The formation of a fetus in the body is unconscious and instinctive, but raising children is a bodily behavior. Unconscious, instinct is inside, and behavior is outside but unified in the body. When the physical object of need becomes scarce, the behavior of choosing the object of the need arises. This change is by behavior to satisfy the needs of the body. In a hot environment, the behavior puts the body in a cooler environment. Behavior that distorts the needs of the body.

The body needs energy to move, maintain temperature, grow, reproduce, synthesize nutrients, it needs to eat, drink, breathe... The body has a need to eat and drink, the senses detect objects respond to hunger, thirst, breathing... The external objects that satisfy the needs inside the body become objects of the parts and senses. External objects compensate for the internal needs of the body, but have different forms of existence but conserve energy. Physical satisfaction through different forms of energy causes different behavior. The lack of energy on the inside manifests itself in the needs of external objects. Needs that do not have an object to satisfy are sensory training or imagination arises. The blind imagination enjoys colors, the deaf hear music. Imagination is a need of the body that has no object to satisfy. Blindness and deafness are defects of the body, manifesting the need to see or hear or the need to be created, the human - made sense is awakened. The defect of the body is the human - made sense that has not been awakened, the defect of behavior is a residual part of nature that has not been realized. The body produces catalysts, antibodies, insulin, glucosen... unconsciously, instinctively; also select catalysts, antibodies, insulin, glucose... in different forms by eating, drinking, breathing, seeing, hearing... Functions of the body and behavior are different, but behavior and body have mutual needs. The behavior of satisfying the body is a bodily behavior; the body is the end and the behavior is the means. Body satisfying behavior is human behavior; behavior is the end and the body is the means. If behaviors and people can be exchanged for each other, behaviors and people can be exchanged, bought and sold like other goods.

The body and the person are different but united in their behavior. Behavior is a part of nature. Where is the strength of the body, the strength of the action will

come, if the body is not strong enough, nature will not allow that act to be performed; When the body is trained, the perfection of behavior appears. The power of nature put into the body in the form of different energies, the power of the body manifests in different behaviors. The strength of the body trains behavior in relation to nature. When there is a scarcity of responsive objects, behavior can change the state of need in the body such as when hungry, you can skip meals, when thirsty but give each other water, hot peppers still eat ... manifesting training needs. The energies of nature are received by the body through the organs, senses, and human - made sense by different behavior that have produced catalysts, antibodies, insulin, glucose, knowledge, will, wisdom, reason.... Behavior changes the relationship between the body and the outside nature. Change is the object for behavior to be expressed through the body. The need of the body is not trained by behavior, the need is transient, temporary; while the body is trained by behavior, the conditioned need is reproduced, recalled, and increased the need. Any behavior that is beneficial to the body is repeated, long remembered, preferred, habitual, perfect.

The relationship between acts is a mutual owned between people. The body satisfies the organs, the senses, the person satisfies the behavior. The relationship between parents, children, husband and wife, grandparents caring, helping, protecting... is satisfying behavior. Satisfying physical or human behavior is natural. The husband-and-wife relationship is directly rewarded with pleasure, the care, help and protection between parents, children and grandparents is directly rewarded with joy, so there is no discrimination between people. The help and care for each other is direct and inevitable, so there is no need for reciprocation, gratitude, or self-interest. Caring, helping and protecting is voluntary, self-conscious, free, and selfless. The body, the behavior is directly satisfied, there is no need for reciprocation, return the favor, so the relationship of hope and promise, help and repay, borrowing and paying has not yet appeared. Parents, children, spouses, and grandparents are equally straightforward and direct, so the standard has not yet appeared.

Naturally occurring inevitable, common; the body takes place unconsciously, instinctively; behavior takes place in the unity of the body with nature. But nature is the inorganic body of man, the union between the body and nature is the unity between the body and man. Bodies that satisfy people together, human behavior becomes more common. Human behavior is the unity between people. The unity between people is the similarity of behaviors. The same behavior of survival is the norm. Norms in behavior, of people, and beyond people with normative needs. People who meet different standards are different organizations; People are the means; the norm is the end. Family, religious, state, and corporate organizations exist by different standards.

All similar behaviors are unconscious, instinctive. To carry out the inevitable and popular, the standard is superfluous, so the standard is not universal. Norms are special individual in their direct relationship between behaviors. Love, happiness, joy... are inevitable and special individual. Hunger, sickness, old age, and death appear, then love for the hungry, concern for the sick, respect for the elderly, and mourning for the dead are meaningful. Physiological weakness is special individual, but physiological weakness that does not perform sexual

function is inevitable. But not performing a sexual function and not doing lust are the same conduct. Noble is not to do lewdness and lust is the norm or norm is not to do lewdness and physiological weakness is noble. Satisfying the behavior between men and women is inevitable in maintaining the race, but that relationship is distorted by the norm. When the relationship of direct satisfaction is deformed, it is compensated by the need. But need and satisfaction are different. The norm is a need, so it is the object of satisfaction. The norm is the object of demand, the norm becomes the commodity. If all standards are followed, standards are superfluous. The norm is universally satisfied, the normative becomes meaningless. Norms are goods that satisfy particular customers, standards are universal spiritual needs. People have a need for standards; The norm is the end; the person is the means.

Norms emerge when there are different behaviors. Norms that bring disparate behavior back to being human are of the same nature, norms make sense. But being human became common, the norm became superfluous. Humans have standard needs like the need to enjoy artistic acts. Enjoy standards such as watching magic, watching circus, dancing, listening to music. In addition to the time to satisfy behavioral needs, the remaining time is to satisfy normative needs. Satisfying a normative need becomes satisfying a spiritual need. Standards become social needs, standards can make a living such as magicians, circus performers, dancers, singers... Standards do not make money, standards become meaningless. But what standard can make a living, that standard becomes a need. Standards become needs, standards can be exchanged, bought and sold like other goods. Hot growth, inflation of standards, falsehood appears. Deception is only in standards, but standards may not be falsehood. Truth and falsehood agree on the norm. Norms are the object of falsehood. The falsehood is covered by the norm, so the standards make it possible for the false to flourish. The degree of falsehood corresponds to the need for truth, falsehood is common, truth is a universal spiritual need. Falsehood is universal, the real man is specific individual. Real people are specific individual, imaginary people become popular. When people share the same nature, then the person is the end, and the norm is the means, then creative behavior occurs.

Creative behaviors that are suitable for living conditions are socialized and become norms. The people who satisfy the standards are parents, children, spouses, grandparents; monk; officials; entrepreneurs are bound by different standards into family, religious, state, and corporate organizations. Standards suitable to conditions and circumstances have trained individuals from the necessity of nature to become an organized and managed lifestyle. Behavior is both the satisfaction of people and the needs of others. This behavior is the norm. The body is a slave to the universal and inevitable needs of nature, while man is a slave to the standards. If the body is not satisfied with the organs, senses, and human - made sense, it will show hunger, thirst, pain, and discomfort; and people who do not meet the standards are abandoned, lonely, unhappy, with a guilty conscience. Man, who is not a slave to standards puts his body in jeopardy. The body that is not naturally satisfied is to put man in an adventure. When the body is in danger, the person becomes an adventurer, and vice versa. Overcoming adventures, taking risks is creativity. People have bodily needs are people have standard needs. The body and the norm are unified

in human beings. When the norm is the means and the person is the end, the behavior is creative. Creativity is personal.

The Individual Breaks Away from The Norm by Behavior

Humans have a need for standards and individuals have a need for creativity. People and individuals are different, but united in behavior, behavior is the unity between the need for standards and creativity. If creativity is the means and standards are the end, then individuals are slaves to organizations. When creativity is the goal, and standards are the means, the organization serves individuals. The individual is the difference of nature. The difference of nature is that nature is perceived. The necessity of nature to be perceived is knowledge. The universal of nature is perceived as the will. Recognizing the inevitable, popular is the knowledge and will of the individual. Individuals have knowledge and will. The body is unconscious, instinctive; behavior is the normative need, the individual is the creation. The body not created by behavior is an organized species; behavior with standard needs is no more than an animal; the body does not satisfy the unconscious; the behavioral instinct is a corpse. The unity between the body and the individual is the unity between the unconscious, instincts, knowledge, and will in behavior. Bodily behavior satisfies the organs, senses bring sensations; While individual behavior satisfies knowledge, will brings joy. The individual is the unity between knowledge and will in behavior. Knowledge and will are different but have needs for each other, so knowledge is the end, the will is the means and vice versa.

If the knowledge is the same but the will is different, the purpose is the same but the means are different, so the individual is different; if the will is the same but the knowledge is different, the means are the same but the purpose is different, so the individual is different; If knowledge and will are different, then the purpose and means are different, so the individual is different. Individuals who do not have different behaviors are not perceived. Without the relationship between behaviors, self-awareness does not occur. The difference between these behaviors is individual. Satisfying individuals with similar behavior are the norm. The criterion for satisfying the particular is individual. Individuals and norms agree on behavior but differ in individual and universal needs. Individuals who satisfy particular needs are real people. Individuals who do not satisfy particular needs are imaginary people. Real people show behavior through different objects, imaginary people mask behavior with different norms.

Body, person, individual, creation, norm is a unity in behavior. Behaviors of mutual need are exchanges between bodies, people, individuals, creations, and norms. Satisfying mutual needs between behaviors is educational. Education is life, but when the population is large, the need for mutual behavior is a common need. The good that meets a common need in the act of learning from each other is teaching. Teaching becomes a profession for a living. When teaching becomes a profession, the relationship between behaviors becomes a relationship between norms. Life produces individuals, education produces standards. Life produces creativity is the scientist, and education produces the universal norm.

Scientists satisfy behavior in scientific research, and scientific research results are affirming that the existence of individuals is inevitable. Scientific knowledge is personal, but when scientific knowledge is disseminated, that knowledge is public property. Living by public knowledge is the same in terms of standards. Living with the same public knowledge makes people of the same nature. The teacher is one of the monopolistic acts in the dissemination of knowledge. The public knowledge in the textbooks such as the law of universal gravitation, the theory of relativity, the square of the hypotenuse is equal to the sum of the squares of the two sides of the right angle, etc. to produce a complete human being with the same standards. The norm is the product of the combined knowledge of Isaac Newton, Albert Einstein, Pythagorean... The standard human being with public knowledge is a robot. The individual is eternal if the individual's creativity becomes public property that human beings can use to make a living. Nature is a public property that species use it to live, so creativity is a public property that humans inherit and follow in the process of evolution. While it is natural for the body to satisfy each other, the behavior is mutually satisfying in that the behavior of one individual has what the other individual needs. Individuals are objects to enjoy and educate each other, that is the process of being active - alienation and passive - alienation. Being active - alienation is standardized behavior. Being passive - alienation is normative behavior. The individual is a creative and useful subject that becomes a standard value, on the contrary, an individual who becomes obsolete or outdated is pulled out of that backwardness by the standards. All real human beings have a common origin from public property. Being active - alienation or being passive - alienation, the individual is the product of social circumstances. The unity between organizations and individuals is the personal unity with grandparents, parents, children and spouses; monk; officials; businessmen.

The historical norm is that organizations have become noble at different stages of their lives. Organizations that have noble and prestigious standards as a equivalent for exchange and sale, organizations are commodities. Taking the patriarch, cardinal, leader, director as a common measure, grandparents, parents, children, husband and wife; monk; officials; Entrepreneurs, farmers, workers, intellectuals are commodities. Relationships are free, voluntary, and disinterested when behavioral satisfaction is the goal, and standards are the means. But when the standards are goals, and the behavior is the means, people connect not because of the behavior but because of the norm. Norms distort behavior, so the relationships between behaviors are hope and promise, help and return, borrow and pay, buy and sell.

The individual is the means, the organization is the end. When the organization is the means and the individual is the end, the exclusive individual appears. Exclusive individuals are patriarchs, cardinals, leaders, and directors. The function of the exclusive individual is to produce intelligence in accordance with the realities of life or to produce life in accordance with the intellect. When organizations assign functions and tasks to individuals, monopoly behavior occurs. One of the basic acts of monopoly is the act of setting standards and issuing money in various forms. Monopolistic behavior makes connection and exchange coercive. When monopolistic behavior becomes noble, wealth deforms different behaviors in society, conditional norms adjust to suit

organizations. Exclusive behavior becomes commonplace, imagination is born. Imagine training people with common spiritual needs. The imagining of covering up behavior with standards makes lies, fraud, theft, robbery, corruption, embezzlement, smuggling, tax evasion.... private individual became popular. Behavior that puts the right nature on the body, imagines the appropriate standard on the behavior. Private individual, fantasy is being erased by reality; individual and creative have conditions to develop.

The body, the person, the individual, the norm, the exclusive behavior, the exclusive individual, the imaginary, the private is one in the behavior, the act becomes the equivalent in exchange, purchase and sale. When behavior is a commodity, private behavior appears, and private ownership is born, creating conditions for private individual to become popular. Private ownership is was born, standards appeared to determine ownership between individual acts, and organizations appeared. Standards such as fidelity, filial piety... are people's mutual ownership in the family; implementation of commandments and precepts is that monks possess each other in religion; law enforcement are mutually owned officials in the state; exchanging, buying and selling money is mutual ownership between businessmen in the company. Loyalty is mutual ownership among people in an organization. Loyal to one organization is not loyal to another, if the organizations have different means and purposes. The development process from family, religion, state, to company is mutual inheritance in the issue of ownership behavior. The family of grandparents, parents, wives, children. The religion of the monks. State of officials. Company of entrepreneurs.

The relationship between behaviors is the simultaneous relationship between people and individuals. This relationship not only ensures survival and maintenance of the species, but also brings joy and excitement because of the diversity of behaviors and richness of standards. Behaviors bring richness, life-forming, and norms bring peace, security, and orderly, managed order. Behavior that reveals an individual's abilities; and standards bring individuals back to organizations. The individual and the norm are a unity in behavior. Behavior does not come from knowledge to satisfy the organ, the act is done according to the pure command of the will to live, regardless of everything will happen to ensure survival. Behavior does not come from the will to satisfy the need; the behavior is performed according to the pure command of knowledge so that the necessity is done for survival. Regardless of whether or not it is necessary to be done by the individual, the behavior is the product of the will, or the product of knowledge. Individuals have knowledge and will in choosing objects to perform the behavior. If the individual has no other choice, the individual is not responsible. Individuals who perform acts with the necessity of nature or forced by the provisions of the norm, the standards and necessarily take responsibility instead of the individual.

Individuals are not found guilty of bodily acts, but it is not easy to distinguish between personal conduct and bodily conduct. Perceiving, evaluating and identifying an individual is based on the inevitable results of behavior. But it would be one-sided to convict an act but convict individuals, if the conviction is not considered from the individual act or the bodily act. Thinking, calculating,

and predicting behavioral results to choose the implementation decision is an individual behavior. But when it comes to individual guilt, the body is subject to the general punishment. Knowledgeable, willful behavior is a responsible individual; behavior without knowledge, without will is the individual with no responsibility. Knowledge, will and responsibility of the individual are closely linked. But private individual knowledge and will is irresponsible.

It is the responsibility of the individual to punish himself with regret, perhaps this, that or a painful conscience so that the next time he does not commit the act again, or the individual must pay the price failure of that action. Irresponsible individuals do not punish themselves, but benefit from the standards of organizations, and the responsibility rests with the norm. It is natural for grandparents, parents, spouses and children to protect each other, but it can be wrong against the standards of religion, state, and company. Standards of organizations are in conflict with each other, but reputable standards are promoted as a equivalent for exchange. The standards of the family make people possess each other by the standards of filial piety, loyalty... Priests do not bear children; officials execute death, imprison criminals, cause wars to kill fellow citizens; entrepreneurs buy and sell labor, individuals, acts... to get rich not be convicted because the responsibility belongs to the commandment, the precepts, the law, and the money. All human beings comply with the standards, all humans have no sin, but the sin is due to traditions, customs, commandments, precepts, laws, and money. It is irresponsible for people to comply with social norms. If a norm is needed to evolve, then that norm is responsible individuals. Imaginary knowledge trains need such as: satisfaction of the body, behavior, people, creativity, standards, exclusivity individual, exclusivity behavior, freedom, labor, wealth, and money. All these needs manifest in needs as the need for truth, justice, love, happiness, standards, money; needs for family, religion, state, company, party; the need to be at the head of organizations such as patriarch, cardinal, leader, director, president; professional needs such as clergy, officials, businessmen, teachers, scientists, singers, farmers, workers, intellectuals... all of these needs become common spiritual needs. Each individual has different family, religion, state, company, individuals are always pressured by different common spiritual needs. Personal protective behavior in all possible forms should manifest in different behaviors. Society creates pressure to distort individual needs, so behavior is distorted, inconsistent, and deviated from the norm. The out-of-phase or imbalance between common spiritual needs is psychosis. Neuropathy is a disease of the body; mental illness is a disease of the individual. The knowledge of justice, truth, gratitude, afterlife, money, wealth... not associated with behavioral satisfaction and job satisfaction makes the organization's standards conditions for development, mental illness is contagious. Individuals with an imbalance, or out of phase between personal needs and common needs, mental illness appears, depending on the degree of imbalance, or more or less out of phase, severe or mild mental illness. Psychosis is behavior that is deviant or behavioral inconsistency. Phenomena such as saying and doing don't go together, saying one way and doing another, deception, theft, robbery, corruption, smuggling, tax evasion... are different forms of psychopathy, of a private individual nature.

In society, mental illness is the primary disease, while other diseases are secondary. The boundary between necessity, common, instinct, unconscious, and mental is very thin, so mild mental illness is difficult to detect, while mentally ill people are not self-aware of their own illness. Mental is popular becoming the norm of life, so mental is non-mental, and non-mental is individual to become psychotic. People who desire titles, lie, greed, envy, cheat, steal, smuggle... become popular are not mentally ill, while honest, frank, honest workers... are mentally ill. Perceiving the life of a mentally ill and realizing that knowledge is no better than a mentally ill. Một người không loạn thần nhận thức được một hành động loạn thần và thực hiện nó với tất cả ý chí của mình sẽ trở thành một người tâm thần. Kẻ thái nhân cách là tri thức tinh thần được thực hiện bằng tất cả ý chí. Khi bệnh tâm thần trở nên phổ biến, sự lây nhiễm tâm thần của cá nhân là không thể tránh khỏi. Psychiatric behavior is not commonly studied, but is studied by psychiatrists to treat mental illness. Psychopaths, criminals, private individuals share the same nature as irresponsible. With the same knowledge, mental illness is mild and severe, depending on the capacity of the will. The difference between mild and severe mental illness is due to the phase difference between the will to choose personal needs and popular needs. As the privatization individual of an organization becomes widespread, different types of mental disorders distort the organization. Individuals cannot keep their own necessity, clergy do not keep precepts, officials do not enforce the law but run after money, distorting the family, religion, and state. Entrepreneurs do not keep money but run after clergy, officials distort the company. Taking real people as a premise in mental illness research, individuals who live by their own abilities are not psychotic. The different types of psychosis are manifested in the universal need in relation to individual behavior. Private individual, the mentally ill lives by giving, giving alms in various forms of society. The fluctuating phenomena of life such as crime, greed, deception, injustice, discrimination between families, ethnic groups, religions, states, occupations, arms races, wars invasion, destruction of the environment... are all caused by different types of psychopaths and private individuals. War between organizations in the fight for territory, areas for food, ultimately possession between individuals of one organization and another; while wars on a large scale will be competition between peoples, religions, states, and companies for personal gain, even though individuals are always out of line with the standards of organizations. All wars are fierce because it is carried out by private individuals and psychopaths, and individuals become victims of wars. Private individuals, psychopaths become popular, then wars, epidemics, destruction of living environment, exploitation of resources are exhausted... inevitably happen, but individuals are the trend of evolution. As for the exchange, purchase and sale of bodies, behaviors, people, standards, individuals, creations, exclusive individuals, exclusive acts, and organizations are inevitable in life. Without this exchange, buying and selling, the dynamics of life cannot be created. Individuals who exceed the standard of creativity are mentally and privately unable to appear.

Freedom To Separate from The Individual by Labor

The body is unconscious, instinctive but carries information of external objects. When nature acts on the body, appropriate and inappropriate signals appear.

There is no difference in the process of satisfying needs, then perception does not take place, knowledge does not appear. If knowledge does not appear, there is no inevitable and universal choice of objects for survival. Choosing an object for survival is no longer a physical behavior but a human behavior. In addition to the time to satisfy the physical behavior, the remaining time is to satisfy the personal behavior. When the population is large, the means of living are scarce, so labor is a necessity of life. When labor is trained, perfect, habits, hobbies become needs, then labor is not for the purpose set but for the implementation of perfect habits. Then, in addition to the time to satisfy the behavior, the remaining time is to satisfy the labor needs. Labor is the goal, then labor is one of the forms of behavioral satisfaction. Labor to fill the gaps in time to fill. Labor is a means, but labor for the purpose is to produce means of living and wealth. Means of living, wealth is the means, labor is the end. Labor creates both the individual and the means of living and wealth. When work is both the end and the means of life, labor is freedom. Freedom becomes behavior that is out of line with the norms of organizations. Freedom distorts norms with different forms of labor.

Work reveals the health of the body; individual's knowledge and will, and at the same time produce the means of living, and the wealth is constantly increasing. The individual's knowledge and will is inside the body, while the means of living and wealth outside the body, although different in their form of existence, are all attributes of the individual. The product is the result of the health of the body and the knowledge and will of the individual. The real person is the unity between the individual and the body, the real person is the product of health, knowledge, and will. In exchange between products, real people are taught each other by labor. Labor becomes the livelihood of real people.

Organizations are derived from standards, so freedom is derived from labor. Society has two different ways of living: standards and labor. Standards are the end of organizations; labor is the means. Labor is a means, while labor is the production of wealth and means of subsistence. For organizations, the norm is freedom, and labor is compulsory. Organizations are foreign to labor, but labor is the living object of organizations. It is productive to live by standards but to eat, if it does not accept gifts, alms, taxes, or appropriation of labor. But in conditions of scarcity of means of subsistence, labor is indispensable. Standards and labor are two different ways of living but are united in the body. When the norm is separated from the body, labor is in the body, of the norm but outside the norm there is a need for labor. If the norm has the need for labor, labor is the end, and the norm is the means. Labor satisfaction standards are freedom.

Organizations are reinforced by disparate norms and freedom is reinforced by labor. Without working and still having food, there are only animals, whose behavior and body are unified in the process of foraging. Labor is inevitable and common, but in the process of evolution, it has to compete quite fiercely with organizations of specific historical character. When the behavior puts nature in harmony with the body by selecting objects to suit the needs, the individual puts labor into nature by gathering, hunting, cultivating, and raising animals. The act of putting the body in nature by choosing a suitable living environment such as avoiding rain, wind, heat, flood, drought. Without changing the harsh

environmental conditions, laborers produce clothes to cover their bodies, build houses to avoid the heat, rain, wind and cold, dig water channels, build dams, and make banks to avoid floods and droughts... Labor and behavior are different but united in body.

Forms of labor manifest in the process of personalization of plants, domestication of animals, and rearing of fellow human beings to bring back all alien wilds to the body with the same human nature; connect the body with horses, cattle, dogs for faster movement, stronger traction, better odor discrimination, better bearing parts, sensory perfection, human - made senses awakened, personal and organizations appear, knowledge emerges; producing telescopes, microscopes, machines, cars, airplanes, computers, robots... to support the defective parts of the body and mind; producing parts and organs on the body to treat defects of the body such as hunger, thirst, pain, disease, illness, death..., intelligence is constantly increasing. Individuals carrying different forms of labor are free to live with all their own responsibilities.

Norm and labor are united in freedom. Freedom to satisfy labor is the diversification of different occupations. If freedom is taken as an equivalent for exchange and purchase, then the norm and labor are commodities. Freedom can be poor in money, lacking in the correctness of standards, but it can satisfy intelligence and reason in different forms of labor. All professions are equal, so there is no discrimination between individuals. Freedom does not depend on organizations, money or possessions, but freedom to live in different occupations as you like. Helping each other is not in the standard behavior, issuing money of organizations. Helping each other is not equal to the imagination of love, anxiety, hope, and promise, living, helping each other in the abilities obtained with all the responsibilities of individuals. Freedom becomes common, the inevitable is fully realized, diversification of professions becomes common, then there is no longer to measure and calculate the ugly and beautiful, the truth and the false, the noble and the lowly, fair and unjust... Diversification of industries becomes popular, then organizations are only individual, and the universal values of organizations are historical. The individual phenomena of organizations exist reflecting the rich evolution of history, the heartbreaking events in the evolutionary process that remain in the history of the magnanimity of a period. The richness and diversity of life originates from the cell, while the richness and diversity of organizations and freedom originate from the body.

Freedom and individuality are different. Individuals are acts of knowledge and will; Freedom is intellectual and rational labor. The individual and the free have different functions but have a need for each other as a unity in the body. When the individual is separated from the body, freedom is in the body, of the individual but outside of individuals who have a need for freedom. Individuals who satisfy their labor needs are free. The individual is separated from the body by different acts, freely separated from the individual by different forms of labor. The body living by labor is inevitable. Labor is diversified into different forms and occupations to meet the requirements of life. The workers inherited and followed by the next generation became popular. When labor becomes common, freedom is the master of the body.

In the process of evolution there is competition between organizations and freedom. Discrimination lies in taking the standards of organizations as a measure of society. If the standards of any reputable organization are valuable, then that organization is high priced. If the law is respected, the state is upheld, or if the standards are respected by the clergy, that religion is respected. If the family is taken as an equivalent for exchange, the values of religion, the state, and the company are inversely proportional to each other depending on specific historical conditions. Each organization taking standards as its own measure, there is a distinction between organizations in terms of standards, body, behavior, people, individuals, creativity, labor, freedom...; discrimination against the body in terms of race, skin color, hairstyle, eye color; discrimination against behavior in terms of traditions, commandments, precepts, laws, money, and discrimination against different labor professions... Labor has become a standard deviation, but labor become the living object of all. Humans exist by standards so that the body conforms to natural conditions; Freedom exists by working to reshape nature to suit the body. Without freedom, individuals do not transcend the norms of organizations. Individuals who do not exceed the standards of the organization, Jesus Christ, Siddhārtha Gautama, Galileo Galilei, Giordano Bruno, Gregor Johann Mendel, Karl Heinrich Marx, Albert Einstein... do not appear.

Organizations set standards that make the means of production artificially scarce. When means of production are scarce, organizational divisions appear, diversity of behaviors, diversity of ways of living, and individuals become common, freedom becomes a necessity. Recognizing the inevitability of norms is reason. Recognizing a particular need is wisdom. Reason to choose a career that is suitable between intelligence and circumstances as a means of living is freedom. But if freedom is not realized, standard behaviors and unconscious, instinctive bodies are the same; Slavery to standards and slavery to food are the same. Freedom does not exist; wisdom and reason do not appear. Freedom does not appear then freedom is not perceived. Freedom is not perceived, then freedom does not become a need. Freedom does not become a need; freedom is not realized. Perception among the freedoms to inherit each other for the sake of survival. Bodies needing each other by bodily acts, individuals needing each other by individual acts are free to demand each other by diversifying different forms of labor. Freedom to exchange and buy and sell is socialized, then freedom becomes a special commodity.

The inevitable, universally perceived as the product of labor; Imagination is the product of exclusive acts. People practice the norm that manifests itself in various forms of money throughout history. Freedom produces wisdom and wealth by labor. When the act of monopolizing the issue of money appears, money is the measure of society. Money and possessions are outside the body. Person, behavior, individual, creativity, norm, freedom, exclusive behavior, exclusive individual, unified labor in the body. Your inner and your side need each other in the evolution of the body. The body satisfying the inner is freedom. The body that satisfies the outer is labor. Freedom and work satisfy each other in the diversification of different professions. Diversification of industries is the diversification of different products. Products that are exchanged, bought and sold are goods. Freedom to exchange, buy and sell goods is the market. The

commodity market is a free market. The free market is a place to exchange, buy and sell money, wealth, labor, standards, creativity, individuals, people, acts, acts of monopoly, exclusive individual, body; all is goods. But the body is a unity between the inside and the outside, so the body is the equivalent for exchange and sale, then all other goods are in inverse proportion to each other. The body is a universal need, but the body only meets the needs of specific customers. The body is an exclusive spiritual commodity.

The connection and exchange between bodies is buying and selling behavior, people, individuals, creativity, standards, exclusive behavior, exclusive individuals, freedom, labor, wealth, money silver. Body, behavior, person, individual, creation, norm, exclusive behavior, exclusive individuality, freedom, labor, wealth, money are different goods. In each historical period when a commodity is used as a equivalent for exchange, that commodity is scarce and appreciated. When goods are scarce as a equivalent for exchange and purchase, the remaining goods are inversely proportional to each other depending on historical social needs. The development trend of history depends on the type of commodity as a equivalent in exchange, purchase and sale. Mental phenomena are the result of the process of exchanging, buying and selling the body in the process of satisfying behavioral, human, individual, creative, normative, individual, and exclusive needs, freedom, labor, wealth, money. Society has a division that makes individuals appear in different mental forms. But without mental phenomena the dynamics of evolution do not appear. Goods that have a price are produced in the process of competition between organizations and freedom. The body is an exclusive commodity as a equivalent, corresponding to acts, people, individuals, creativity, standards, freedom, labor, exclusive individuals, exclusive acts, wealth, money in exchange, buying and selling. If there is mutual respect for each other's bodies, then the body prefers to be on the side of freedom or standards, or money or people, or wealth or behavior... it depends on need. The body is an exclusive commodity, valuing the body is a common need. The body is produced like any other commodity.

CONCLUSION

Humans have an inevitable need for the body to become perfect. Inevitably needs are equally satisfied, then real people are universal. The real man is a unity of the individual and the body. The body meets the inevitable, common needs of instinct, unconsciousness. The body satisfies its needs by eating, drinking, breathing, giving birth, sex, seeing, hearing, walking, resting, sleeping... of survival. Behavior aimed at satisfying body parts and senses. The body is separated from the animal world by action, the act is separated from the body by human. When standards become the measure of organizations, individuals appear. Individuals are bound together by standards into family, religious, state, and corporate organizations. Each organization has its own standards. Which standards are valued; the organization has value? The division of organizations takes place in individual behavior. Individuals exist in relation to organizations by the norm, the individual is separated from the norm by behavior. Creative behavior in foraging becomes common as labor emerges. Individuals who are satisfied with work are free. Freedom of labor, diversification of industries, diversification of products, diversification of goods

appears. The body is the exclusive commodity in a free market of goods. If evolution in changing body structure is discovered, then the stigma in organizations is acute. Some birds can raise howling bird but it will be monstrous, if it is discovered that a lion or robot is born from a woman's body, or legs give birth to a car, eyes grow telescopes... Too the evolutionary process of the human do not begin with the change of body shape, but from the change of behavior, living labor. All the different parts attached to the body are commodities. The body is the end, all the rest is the means. The body becomes the equivalent of exchange, purchase and sale of behavior, people, standards, individuals, creativity, exclusive individuals, exclusive acts, organizations, freedom, labor, of wealth, money. All are commodities that create the driving force of evolution. When freedom becomes universal, the inorganic body of man is completed.

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