

Nature of Religion

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ABSTRACT: *Religion is one of the forms of social consciousness that plays a certain role in social life. However, in the process of existence and development, religion has turned a real and true death into meaningless death; as well as it rationalized the meaningless death into meaningful death, which is the death of one person for the other to live. Meaningful death means meaningful living. Every death that does not benefit the living of religion becomes an unjustified and meaningless one. Any death that gives life to religion is a meaningful one.*

KEYWORDS: *people, religion, life, death*

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I. INTRODUCTION

Discussing some issues relating to life, death, the existence of the tangible and invisible world, the relationship between the living and the death... are the basic matters mentioned in many religions. These topics have been raised from the past to present and there are many different conceptions and interpretations in the sciences of philosophy and theology. The concept of life and death or the concept of the relationship between the living and the dead is a philosophical category which have not only been mentioned in religions but also in philosophy and some scientific fields. Since after all, what religions and sciences are aiming to solve is the problem of human's life and death. Being a human, definitely everyone cares about their life and death. In everyday life, we often talk about life, the existence of each human, each society; however, we avoid discussing about the death and things relating to it. So, this article discusses the life of religion.

II. DEATH IS THE OBJECT OF RELIGION

Death is likely illogical to all living people if it is eliminated from the movement of nature, but if considering death as a change of nature, there is nothing absurd. Death is a product of nature, it is a form of transformation of nature from one form to another, and if death is a product of society and of itself, it is natural thing. If death is the product of itself, then it is a form of suicide. Death is a popular product of a society, it is alike every commodity that can be traded, bought and sold, and earned in various forms (insatiable - satiable) to make so much money. Human nature is its nature, it directs towards the existence and regulates its living activity; its instinct is to maintain the natural life while the natural life is absolutely to be dead. If life is permanent, everything becomes redundant and life is lost, everything is nonsense. Life and death are the same, which means they are completely objective, obeying the laws of nature that have been moving and changing.

Suicide is a special case of a will which is so strong that it is capable of opposing to the natural instinct of existence, against oneself and against the society as well. To fight against all is to possess all and to possess all is to deprive them all, to deprive them all is to possess their lives immeasurably by death. To possess all to live in an insatiable life is different from possessing life in a limit, but in term of quality, it is the same. Maintaining a life in a certain limit means we are torturing ourselves, seeking death, harming ourselves, dying slowly, languishing over the years, living by waiting for death to come as well. If a man can keep his life, he would die there. Life is a process toward death. So not being dead is very absurd. If death is a common product of a society, death must first be a social need, which can be traded, bought and sold like any other commodity. If there were a death without trading, it would starve to death as a human being. When death is a common product of society, it is also an individual's need, so when an individual would like to die, it is alike a form of suicide, so not dying is also illogical. Death is reasonable, true and the reality of human life.

But there are also some unreasonable deaths, which is the death of one person for the other to live. To possess life with limit is to die for the way of life in the past, to die to prepare for the future of life, and to live for the things outside of oneself now. To live for the past is to live for established standards, to live for the future is not to live, and to live for the present time is not to allow oneself to live actually. If it is a tragic way of life, then the death is absurd and humiliating, which means that life is not as death, death is the misery for all. In a society in which is also divided into forces, all deaths are absurd. And religion accompanies with the irrational

death which is unnecessary for a lifetime. All efforts to save lives but they still have to die in an unreasonable way. Maintaining one's life is no longer to have an illogical death, which requires to seek the eternity of man. All human activities, after all, have the same purpose are to maintain their life. Without life, man himself cannot live as a human being. Life exists and the safety of life is the premise of all living activities but life must die one day. Death has separated itself from life and death has become the object of religion.

Religion has imagined death as a man who is eternal, happy, no longer miserable, only enjoys love and justice; everything that a human being can do after his death but in reality no one would like to die, even those who live on a religious profession do not want to die; except the will of a suicidal person or a warmonger. Suicidal and belligerent people possessed without limit, so they died. But those who desire eternity and eternal happiness do not want to be miserable anymore and to be loved forever, are also people who desire so much, but they did not die, even more did not want to die, and they rationalize their greed for life and fear for death by condemning suicide and war. Suicide or war is meaningless and absurd. Being nonsense and illogical are due to the fact that the death of one person does not bring benefits, values and usefulness to the other person; if death brings benefits for others, then the death is proved to be meaningful and reasonable.

Religion also does not benefit money, wealth, property from the death of a suicidal man or an aggressor; if there were benefits, everything would have been different. Meaningful life means that life has to die meaningfully. When significantly dying, death is a product of people and of social value so that death can be traded, bought and sold for profit. But the fact is that death is not a need but there is a need not to die so the demand of death is not socialized but the demand of not being dead is socialized. If the dead demand is socialized, it becomes a commodity to be traded. Therefore, the death in a tangible way of exchanging, trading in currency is meaningless, unreasonable, and inhumane, but the subtle business of death is still existing.

III. THE DEVELOPMENT HISTORY OF RELIGION IS CLOSELY LINKED TO THE NEEDS OF HUMAN'S IMAGINATION

The development history of religion is closely linked to the history of human's misery and unhappiness, so it is the history of living activities associated with human imaginative aspirations. Human history in which one can distinguish people from animals by consciousness or by religion as well. Although religious life activities differ, they all share the same nature. The reality of a living life is a lot of suffering, unhappiness in life, especially in the early history of human society when people lacked food.

Religion has used all the things existing in the world if it needs these things to use them for what it desires to save religious life. Deaths have become a means for religion to live. If there is suffering, there is no more cruelly suffering than when man had to go through a period of eating each other's flesh and blood to live. From the beginning of history, when the spiritual life of man appeared in the form of beliefs, there was a possession of death in the form of a really delicate ritual. Death is religious nature - an early form of a particular religion is an honor and pride for those who live on that death. So far, there are some religions which tribute and honor the founders in the form of eating raw meat, drinking blood during their ceremonies.

Deaths and sacrifices in living activities for religions to live will always become the leaders or saints of religion. When religious leaders officially appear, they are always persecuted, banned, arrested, and not recognized as a product of society in their own time. They were abandoned and died (if they had no power) in their own homeland but religious activities still live. Religion was officially originated from the great sacrifice of those who produce it. Religion has lived with the active character of its followers.

When the level of productivity and labor can produce enough food only, the relationship between people is simple as well, but when the level of labor is higher, especially when there is a contribution of labor and social division into different forces, the more the social wealth can be produced, the more possession of the products to live would come out. How much wealth is, there is much possession; where the possession comes, the subtle deception appears. At that time, the nature of possession of other people's death is unchanged but that phenomenon of possession is more civilized. The way of possessing is more and more delicate, so man is not only deceived, insincere, possessed and opposed each other to the death in a very subtle way, but also is deceived himself and hollow-hearted to himself that he is not dying but still living. An alienation and a possession of death for religion to live become more and more sophisticated.

Doctrine, commandments, and precepts require religious people to sacrifice their lives seriously, while the class of clergy who regularly teach the commandments and precepts are sacrificing everything in order to live well. Sacrifice by giving up the human real life and following the norms and standards for a better life of comfort. In order to continue to live, the clergies try to give life to have a sense, value and usefulness; by teaching people who have dreams, ambitions, plans, things to do and need to do and still to be going on; try to attach himself to the noble mission that man must pursue. Thus, religious people who share the same fate are to carry out the commandments and precepts for religion to live.

Finding different ways of living activities also aims to maintain a life, if people can save their lives but have to give up all things, people will also give up wealth, property, money, power to save their lives, human

will also sell out everything to save their lives but they still have to die at the end. Death is the most fateful thing that man himself does not want. Not wanting to die means there is no need to die but still has to die, not knowing what will expect oneself after death. If we know that who we are after death, so the death is not fateful at all. Perhaps, consciousness has also been looking to see who the human is after his death, turning that rationality of death into a religious belief but not completely a realistic religion. Religion is a living activity that is alienated and death is alienated as well, which means that life is narrower while death is wider.

The desire to understand what happens after death has become a need for the man himself. Man has the need to find himself after death, find himself in glory or imprisonment, happiness or unhappiness, all of which always embed the attributes of the corrupted reality. Misfortune, suffering, imprisonment are the enemies of man who their real life is undesirable and needs to be abolished. Undesirable demand is also a need without misfortune, without suffering, without imprisonment. But the task of finding freedom, happiness and joyfulness in living activities in reality has returned to happiness, joy, freedom in abstract by loving a world after death. That is giving up the existing reality to live in the imagination of old concepts.

Social relations are generally natural relations between people and people, in which takes real-life activities as brokers. The natural relationship between people and people who take death as a broker is an active living relationship of people with the same religion. But it is not the true death or real death but an unjustified and meaningless death which brings benefits and money to others. Death becomes fateful in the reality of human life but it is not the empirical knowledge of death, but rather the imaginative theory of what happens after death, which is permanent in the mind of every human being. But people still live with such knowledge, knowledge that has never experienced through life, which has not experienced the death.

Living according to unproven knowledge is a way of life that is not really scientific. And scientific knowledge is the knowledge of life and has social significance. Religious knowledge has led people to live as religious people. Religious people appear to be scientific, knowledgeable people but in fact they live in the poverty of a given outdated theoretical knowledge of imagination. Even not yet being aware of the devil, they are educated that there are devils and ghosts, then they believe in the devil, the God. "Science is divine, business is divine ... every property is the property of the church, every profession is a religious function, is a level in the social hierarchy" (K.Marx & F. Engels, 1995, p.769). Remodeling oneself according to given imaginative theories would prove to be a good person in the admiration of everyone but when there are changes in living conditions, all kinds of remodeling become redundant.

Religion brings the aspirations of alive people into the place of the dead, which turns death into immortality in the imagination of people; therefore, one's life is always dead while the life will be eternal. So religious belief is that they divide themselves into temporary people and eternal people. There is a call to an austere body, living strictly with the norm of behavior is to refrain and repress oneself; that is the inner torment to become a product of religion. Product of religion with human character is in the body of a pious follower. Man prepares himself for what happens after his death. Living for death carries the noble mission of living for those who will die, and the dead people place a burden like a mountain on the shoulders of those who are living. He himself has become a man of religion, a religious man or a religion inside man, a religion belongs to man and man has his own religious life.

Man creates the needs, the methods to carry out such demands, all of which also create religious people with such needs. Man himself seeks the security of his life and religious man liberates himself from the world of reality. There is a need in the heart but there is not a need in reality. Thus, thinking of one way but doing in another way are corruption in life. This corruption takes away the freedom of man, which means that doing things that he does not want. And the desires to follow the knowledge of religion through rituals, doctrines, commandments and precepts are the moral knowledge of traditional, cultural and social nature. Following the existing knowledge is a pure product of society and thus making people poor with their human nature. Man must be a free subject enriching himself by creating himself. Religion kills people so that only humanity is left with products that are harming themselves.

When the wealth, which has been sustaining human life, is outside human-being and not dependent on them, in the development of religion, people eradicate outside religious sentiments, turn those religious sentiments into the inner nature of man and reject the clergy outside the mundane human being, place the clergy in the mundane human's heart, thus enable peoples to live on the aspect of religious life. Man loses himself and is alienated into religion, in which living activities are corrupted into religious life. Religious life is human's activities with themselves alienated. It is the relationship between living people to die and the living people to live. It is socialized into living activities of people, which are people living in religion.

Religious people are the products of religious society. Born in the environment of religious activities where their lives are, their living activities are regulated by the doctrines of that religion. Religion is originated and built on the foundation of a specific national culture. Religious thought always takes the breath of national features and the era in which it was born. No religion has ever fallen from the sky, but only the underground religion is trying to reach the sky. Every religion talks about things after death, but no major religion educates

people who want to die. If people are taught about the demands to die and listen to preaches about things that are not related to life, then the religious function loses its meaning.

Religious activities become living activities of people and they are not only an interaction between people and themselves but also activities among mutual people. Living among people of the same religion is a natural relationship and the actual living relationship of people with the same religion is human relations with people. That relationship is the one of coexistence, the struggle against natural disasters, epidemics, and crop failure ... to maintain human life. How that relationship is, how it has created such religious people. The society is divided into two forces including people who fight against natural disasters, epidemics and people who do not fight against those natural disasters and epidemics. People who are resistant to natural disasters and diseases give away their lives while people who do not fight against natural disasters have received lives from others. In society, there are people who know how to take care of and cover others from illness, disease, death and wild animals.

But possessing human life is mercilessly devastated brutally and violently by the natural world. Man who possesses that power with all his weakness is one who is destroyed to death. Man fights against nature with his imagination and erases that imagination with his real life. It is a coexistence with the power of aggressive nature and the reality of human living is helplessness, unhappiness and weakness. Man possesses the natural power by submission, kneeling, bowing, leaning, respecting and praising the power of nature. A ritual and pledges have appeared, which are praying for rain, praying for sunshine, asking for good luck, safety, good harvest, favorable rains, harmonious families ... When facing to the death, all people beg everything. Human activities are performed according to rituals and pleas depending on seasons.

People who produce religions are alienated and do not produce corrupted religions, which is a possessive relationship in the community of people who share the same religion. People who do not produce religion lose themselves and those who produce religion are corrupted and possessed. To the extent that religious people create religion, people who do not produce religion possess it there. People who produce religion are small, tolerate, pleading and showing their kindness which is tolerant, gentle, exemplary and holy. People who do not produce religion are not courteous to be coarse, too realistic to be not delicate, honestly speak to nonsense talking, say what they want to be wrong or show sexual lust. Religious producers possess the real life of non-religious producers, while religious people possess the imaginary life of religious producers. This possession manifests themselves as sacrificing their reality of life to become exemplary and holy people but very delicate in the riches of wealth, property, money, power and possession of abstract life to become too humiliated to be righteous, too honest to be fool, too naive but very religious to be superstitious, "a clean fast is better than a dirty breakfast", to be serious, live simply and poorly in reality. Thus, these people are poor in property, assets and even subtly poor in money.

In case anyone would like to save their life, but they have to give up their religion, then religion is no longer a living activity of religious people. But the living activities of man are to create himself in a realistic way and the creation of man in a positive way must have an object for it to be created. How man created himself, he also creates others alike in a realistic way. Therefore, people need each other as living objects, living together, relying on each other to live, depend on, surround each other to live and thus they cannot live without each other. Living is to find man's need which the others have. But insatiable demands of each other must die and dying in way is the death of suicidal people or aggressors. By the fact of living, reality is not able to possess the immeasurable death again, but only to possess the limited death. A more realistic living activity has emerged, which is ethics.

Ethics appears to overcome deception; moral standards fight against the most sophisticated and subtle acts of possession and corruption. When ethics is materialized in life, human living activities are ethical activities. Ethical activities are born as an indispensable necessity of the development process, pulling the way of life to the other side of the world back to this world in a much truer way. Morality appears to call people to be true to themselves and to others, to die for the truth that death becomes meaningful. The nature of morality is originated from the real life but when it was born, morality is a life of possessing death in a limited way. A stoic, altruistic lifestyle, or sexual pleasure and selfish lifestyles manifest themselves in various forms but carry the nature of such possession.

While the stoic, altruistic lifestyle is a way which oneself is the means and the others are the goal, in term of sexual pleasure and selfish lifestyle, oneself is the goal and the others are the means. Possessing by stoic and altruistic method is subtle and delicate but possessing by sexual pleasure and selfish way is exposing and coarse. Only when man is both the means and the goal of our living activities, that possession is the true and real one, which is the true morality and reality of true living. Living truly to one's heart and abilities will become a meaningful and common value of human life, which is a moral life. Then, the living activity is an activity by and for the truth. Truth is a need, so truth can also be a kind of business for living. Selling prestige and truth to live, thus truth can save man from death. Anyone living for the truth will no longer be abandoned or forgotten ones. If you live for the truth, in any case you will still be able to live.

IV. THE DEVELOPMENT HISTORY OF RELIGION IS CLOSELY LINKED TO LIVING OF HUMAN IN REALITY

In fact, the development history of religion is closely linked to the history of the development of morality, after all, it is associated with the history of the actual living activities of SSSS who are corrupted. There are different forms of living due to different needs, which bring social value at different historical times. Living activities that occur under certain conditions will flourish and develop, if they are not suitable and not adapted to human life, they will be forgotten and corrupted, and lost themselves. Ethics is a social need to live truly.

The truth is most respectful and valuable issue among social relationships. The development history of religion is linked to the history of morality, which is religious morality. However, morality and religion are two different fields. The purpose of morality is to find happiness and the meaning of real life while the purpose of religion is to find happiness, value in eternity after death. Religious morality considers real life as a means of life, which everyone must live truly to the commandments and precepts for another life after death. In that relationship, morality is the means while religion is the goal. If morality is used as a goal and religion is the means, it is a false fallacy or fabulous thing even. Every moral issues that have close relationships with religion are disguised ones. True morality or actual morality is living and dying for the truth and the reality of living activities.

The history of different religions also has progressive and reforming thoughts to adapt to the reality of human life but these thoughts are also easily considered as blasphemy towards religion. But the renewal and renovation of religion is indispensable and attached to the socio-economic conditions of the era, which is the process of reviving the dead, turning the things that only the dead have back to where the people are living. But religious reform does not change the nature of religion, it is just to alter the form which is insatiable possession and still alive to transform to a form which is limited possession to live, which is the reform of religious morality.

When death no longer exists, then religion is gone, so religion exists as a demand to live. That demand is meaningful and has some common human values, so religion generally has a universal humankind meaning. The right to live is human right, religious activities are also human rights according to different religions, all of which are human needs. If there is really a universal need for religion, people still rely on that need to live and to earn a lot of money, so religious business will not be unethical, and making a lot of money or little money depends on the needs of the people who need it. However, making money by the subtle, sophisticated, revealing or rude way are all accepted, but what is the most effective, sustainable one can be seen in the history again. Therefore, it is necessary to have the same happiness for all people in the same situation, only religion can imagine.

But religious business is a religious possession, which is private ownership of death. Those who do not produce religion but can benefit from the fruits of religious life. The achievements of religious activities up to now are the efforts, intellect and enthusiasm of many previous generations contributed and they are also the sacrifice, persecution, acceptance of death to save religion to be alive. The religion does not come out flowers and fruits on its own home but it is strongly blooming in many other lands. Religion emerges as a need for possession of life, it possesses itself by dying to such an extent that living activity in society does not accept it, so it must die and be unable to live as a true religion or a pagan religion. Only those religions that meet the requirements of life will live as a mainstream religion.

The religions that are exported and imported must be powerful one must meet the needs of living activities. Religion imported into a new living environment must have extraordinary strength, which can change the old way of life, thinking, customs and practices to become a new religious life. If it cannot, then that religion is not a need for actual living human.

The nature of religion always stays the same, which is so much strong that dying is to live. Religion lives by its nature in the promising lands with its boundless power, but it is adapted to the implementation of its nature. When religion enters the promising land, it is lost when life is difficult. And while diseases and death are lurking, the promising land is a place where religion can live, which is living on hardship, sickness and the death of others even. Death becomes meaningful while religion is alive. Religion has lived on such promising land by its own way. Doomsday has become the returning day of people who have creation in glory, which is also the day of the end of life after death in the mind of innocent people.

But in an environment where all living activities are attributed to the exchange of money, religion as well as everything else can be exchanged and traded in various forms. In the existing conditions of money, money is a living condition, which is the need of life and living must fulfill that need. Money can make people noble, it can also make people become models of austerities, or make religious people more pious, but it can also make people vile, lousy, insatiable, greedy for money as a religious man. Religion will die according to

those people living for money. Religion is no longer living with the personality of religious men but living with the character of people living for money.

Living activities by money concealed in the form of religion will make a lot of money. Some enterprises in Vietnam can invest money here, in which they can invest slowly if they have small sum of money, take it to invest for it, which means that expanding the business depends on how much their profit can be got. In the religious life hidden by money, the religion lives only as a kind of existence but its nature is historical. But no matter how much money man has, he cannot buy his life, he still has to die. Figuring out the necessity of death, people will no longer seek the afterlife world, people will return to their natural life and reality, which is returning to the human to reclaim what he has lost or to be corrupted. Religion is a form of private property of death, but the death is not within oneself but the death of one person so that the other can live. The nature of capitalism and religion are the same, but capitalism is still more humane.

V. CONCLUSION

Religion is one of the forms of social consciousness, which appears to be to rationalize the meaningless death of man. In the process of survival and development of religion, death has become immortal in the imagination of those who are living. Religious people are sacrificing a realistic life for religion to live. Religion lives thanks to the death of religious men, in which trading goods is making money rudely and clearly but living in a well-fed and delicate life is by making a subtle living of monks. If a part of society today needs religion, businessmen can invest here to make a profit like trading everything else. There is little investment but profit will be much. However, those businessmen must be careful that when death is clarified, they should quickly withdraw their capital from this field to protect their money.

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