ABSTRACT

Objective: The objective of this study is to clarify the unity between science and human life. Thereby clarifying that science is a product of human life. Science becomes a commodity in trade to make money. This study aims to contribute to clarifying the difference between creativity and scientific instinct.

Methods: To achieve the above-stated goals, this study uses a qualitative method. In particular, the content of this research is reviewed and analyzed from human science. In addition, the subject accesses documents mainly from Karl Marx's complete works and academic articles referring to human life.

Results: Examining human life as directly related to science reveals several important findings. First, science takes the methodology from the history of philosophy and mathematics as scientific instinct. Second, true science is closely related to human life, that is creativity in science, this is the most basic characteristic of true science. Third, creativity in science becomes a scientific commodity, making the products of science have a money instinct. In human life, science becomes a money instinct.

Conclusion: Science is human life. Human life is expressed in different professions and job positions. Different job positions have different abilities and needs. One person's ability is another person's need. Satisfying ability is creativity. The creation of life is science. That is scientific life. Science separated from life becomes metaphysical theory and pure reason. Pure reason becomes a cognitive methodology, making science strange. All perception depends on pure reason, making the rest of life an aspiration and an ideal that is foreign to real life.

Keywords: science, people, goods, standards, money.

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Métodos: Para atingir os objetivos acima mencionados, este estudo utiliza um método qualitativo. Em particular, o conteúdo desta pesquisa é revisado e analisado a partir das ciências humanas. Além disso, a disciplina acessa documentos principalmente das obras completas e artigos acadêmicos de Karl Marx referentes à vida humana.

Resultados: Examinar a vida humana como estando diretamente relacionada com a ciência revela várias descobertas importantes. Primeiro, a ciência toma a metodologia da história da filosofia e da matemática como instinto científico. Em segundo lugar, a verdadeira ciência está intimamente relacionada com a vida humana, isto é, a criatividade na ciência, esta é a característica mais básica da verdadeira ciência. Terceiro, a criatividade na ciência torna-se uma mercadoria científica, fazendo com que os produtos da ciência tenham um instinto monetário. Na vida humana, a ciência se torna um instinto monetário.


Palavras-chave: ciência, pessoas, bens, padrões, dinheiro.

VIDA CIENTÍFICA

RESUMEN

Objetivo: El objetivo de este estudio es aclarar la unidad entre ciencia y vida humana. Aclarando así que la ciencia es producto de la vida humana. La ciencia se convierte en una mercancía comercializada para ganar dinero. Este estudio pretende contribuir a esclarecer la diferencia entre creatividad e instinto científico.

Métodos: Para lograr los objetivos antes mencionados, este estudio utiliza un método cualitativo. En particular, se revisa y analiza el contenido de esta investigación desde las ciencias humanas. Además, la asignatura accede a documentos principalmente de las obras completas de Karl Marx y artículos académicos referentes a la vida humana.

Resultados: El examen de la vida humana en relación directa con la ciencia revela varios hallazgos importantes. En primer lugar, la ciencia toma la metodología de la historia de la filosofía y las matemáticas como instinto científico. En segundo lugar, la verdadera ciencia está estrechamente relacionada con la vida humana, es decir, la creatividad en la ciencia, esta es la característica más básica de la verdadera ciencia. En tercer lugar, la creatividad en la ciencia se convierte en un bien científico, haciendo que los productos de la ciencia tengan un instinto monetário. En la vida humana, la ciencia se convierte en un instinto monetario.

Conclusión: La ciencia es vida humana. La vida humana se expresa en diferentes profesiones y puestos de trabajo. Diferentes puestos de trabajo tienen diferentes habilidades y necesidades. La capacidad de una persona es la necesidad de otra. La capacidad satisfactoria es la creatividad. La creación de la vida es ciencia. Así es la vida científica. La ciencia separada de la vida se convierte en teoría metafísica y razón pura. La razón pura se convierte en una metodología cognitiva, haciendo que la ciencia sea extraña. Toda percepción depende de la razón pura, haciendo del resto de la vida una aspiración y un ideal ajeno a la vida real.

Palabras clave: ciencia, personas, bienes, estándares, dinero.
1 INTRODUCTION

In terms of cultural exchange and economic integration, human life becomes richer. The richness of life becomes the richness of products. Each person's life is different and the product is different. Differences in products become differences in science. Differences in science make the sciences not only different but also contradictory. Conflicts in science become conflicts in social life, causing conflicts in families, religions, the state, companies, and banks to become common. However, it must be admitted that each science has its object but has the same purpose of serving human life. Human life becomes the object of science, which is the science of humans. Human science is a methodology for understanding other sciences. The unity of the sciences in methodology eliminates differences, using similarities in science to eliminate prejudices and different viewpoints for the common good and peace. That is why the article contributes to clarifying the difference between scientific life and pure reason, metaphysical theory, and theoretical science.

2 THEORETICAL FRAMEWORK

The richness of human life is the richness of abilities and needs. The richness of abilities and needs is the richness of objects of perception. Humans are not only the subject of perception but also the object of perception. The object of perception is not only humans but also nature. Nature and humans have unity in scientific research. Therefore, “natural science includes within itself the science of man just as the science of man includes within itself natural science: that would be a science” (Karl Marx and Engels, 42, P.179). "If I have the talent to do scientific research, but don't have the money to do it, then I also don't have the talent, meaning I don't have the real, effective talent to do it. On the contrary, if I have no aptitude for scientific research, but I have the will and the money, then I have the effective aptitude to do so" (Karl Marx and Engels, 42, P.214). Under these conditions "The natural sciences have carried out an enormous activity and have accumulated ever-increasing materials. But philosophy remains as foreign to them as they are to philosophy. Their brief association with philosophy was a monstrous illusion. The will to combine is there, but the capacity is lacking. Even history only incidentally pays attention to natural science as a factor of enlightenment, of the
usefulness of individual great discoveries. But natural science, thanks to industry, penetrates more and more practically into human life, transforms human life, and prepares for human liberation, even though it is directly forced to completely Humanize human relationships. The industry is the real historical relationship of nature, and therefore of natural science, with humans" (Karl Marx and Engels, 42, P.178). Comprehensively promoting human nature makes "natural science lose its abstract material direction, or more accurately, its idealistic direction and will become the basis of science." human science", although natural science "becomes the basis of real human life, but if we take one basis for life and another basis for science, from the beginning it is a lying" (Karl Marx and Engels, 42, P.178-179). These contents are the basis for clarifying Scientific Life.

3 METHODOLOGY

To clarify the content of human life, the content of this research is approached from a qualitative method. In particular, human scientific methodology and human philosophy are mainly used. That clarifies the difference between species and humans. Life is a satisfaction, satisfying needs is an instinct. Animals satisfy their instinctive needs, they take advantage of the external, tangible nature to survive without creating sensory fatigue. The animal does not change its food, so the animal will always be an animal. Species possessing human products is an instinct, they possess standards and money without knowing enough, so they don't know how to stop. Loving power, being greedy for money, not knowing enough, and not knowing when to stop are instincts. The life of a species is a possession. Humans are different from other species in that they are the creators of products. People survive by their products. The product and the subject have a direct cause-and-effect relationship. The difference between the subject and the product of transformation in each other's means and purposes makes the subject and product possess each other. Products become commodities in trade, making science a commodity. Science becomes a metaphysical theory separated from life and becomes an alien force dominating human perception. Theoretical sciences become the methodology of the sciences. Science becomes instinctive in perception and becomes a commodity measured by money. Product creation becomes instinctive in perception, pre-determined.
4 RESULTS AND DISCUSSION

4.1 SUBJECT OF SCIENCE

Science is a product of humans, so people live by science. The richness of human life makes science different not only in the field but also in the level of expertise. Differences in fields and professional qualifications become different jobs and professions. Science is the object of humans becoming humans the object of science. The sciences take humans as the premise and object of research. Scientific results serve human life. Science is foreign to human life, becoming metaphysical and symbolic. Science that does not serve human life is metaphysical and not scientific.

Human life is perceived as truth, but reality is always in a direct cause-and-effect relationship. The task of scientific research is to clarify the direct cause-and-effect relationship between the subject and the product. The cause comes first and the effect comes later. The effect comes first, and the cause comes later, which is freedom. Clarifying the connection between cause and effect becomes the study of the relationship between necessity and freedom. The object of science is not only necessity but also freedom. The unity of necessity and freedom is the content of human life. Human life not only needs each other's help and support from the limbs in work but also the cooperation of the senses and the brain in perception.

Products of cognition are generalized and abstracted into a theoretical system. The theoretical system separated from reality becomes pure reason in thinking. The theoretical system that appears is not only a product of helplessness and unhappiness, but it is also a product of the ideals and aspirations of the thinker. Doctrine is a thinker's theoretical system, so doctrine exists through their work and profession. Thinkers can live by the products they perceive, create, and produce. Theories appear as both a system of theoretical knowledge and a specific historical content of life. The theory is theoretical science.

Philosophy and mathematics are theoretical sciences, but philosophical theories are rich, while mathematics has a theoretical system. When philosophy ceases to be life, it becomes a profession that makes philosophical products pure reason. Sciences that use methodology from the history of philosophy to research science have no premise, causing the sciences to become confused and even contradictory in theories of economics,
politics, and law. studies, religion, aesthetics, ethics. The contradictions within and outside these sciences become impotence in scientific cognition. While the East was still infatuated with emotional thinking and two-sided humanism, the West had completely solved the problem of criticism of pure reason, marking the end of classical German philosophy. Scholastic philosophy helped the West survive in the medieval night for about a thousand years, while the two-sided emotional and humanistic thinking in Eastern philosophy created conditions for some countries influenced by that philosophy to become confused and backward until the late 19th and early 20th centuries. Business and production of traditional philosophical goods are slaves to pure reason, super biology becomes a slave to the instincts and habits of money.

Eastern philosophy, scholastic philosophy, metaphysics, and pure reason in history have been the methodology for extra-human sciences or have two-faced humanistic colors that make life helpless misfortune, and individuals are different means in the entire social structure. Philosophy is pure reason, metaphysics is philosophy without humans as a methodology for science, which is non-human science, and science associated with philosophy makes science humane. two-sided. Postmodern philosophy has a different methodology from pure reason, it has a way of thinking that is different from modern philosophy in terms of rationalization, “Postmodernism as a way of thinking or scientific paradigm emerged as a continuation, criticism, and an effort to improve the previous paradigm, namely modernism which deified rationality, homogeneity, and universality, and adhered to the understanding that truth in science is absolute and objective. Postmodernism is then present to deconstruct these principles and provide an alternative new way of thinking in knowledge by upholding the principle of respecting differences and placing the meaning of reality in a subjective, plural-particular frame, not the other way around as believed in the modernism paradigm, namely objective, singular-universal. Apart from that, postmodernism also rejects the principle of logocentrism in knowledge and believes that there is no meaning that is independent of context but is always related to other texts that surround it” (Sudartini, S., 2024, P.15). The impotence of philosophical methodology in history has now been replaced by mathematical methodology.

Mathematics appeared to be significant in eliminating philosophical methodology in history, creating conditions for the development of natural sciences and technology. Mathematics appears as a requirement of life, it abolishes philosophy and metaphysics.
From the beginning, life is about exchanging ways of living, but later on, exchanging life is expressed in lifestyles, occupations are goods, making life difficult to understand. Incomprehension is characterized by the transformation between opposites of life such as right and wrong, truth and falsehood, justice and injustice, and good and evil. The transformation of opposites is a process of quantitative accumulation leading to qualitative change. The different properties and functions of life are quantified in natural functions and social tasks.

Life is quantified by time, productivity, and efficiency expressed in products. Differences are determined by scale and nature and are requirements of life. Mathematics appears not only as a requirement for production labor, making products with good quality, beautiful designs, low prices, and high productivity in the ideal object modeling, but also as necessary for commerce. Accurate in weighing, measuring, measuring, and counting. Mathematics is born from life and solves the requirements and tasks of life. Mathematics exists through the work of mathematicians. But mathematics becomes “the development of calculation routines for dynamic simulations has greatly simplified the interpretation of the process's phenomenological model. This simplification enables the incorporation of various additional pieces of information into the process, enriching the overall understanding and control of the process dynamics. Such enhancements in the simulation models contribute to a more comprehensive and nuanced approach to process analysis and optimization” (Costa, HCS, Carneiro, FL de L., Pereira, JRLA, Pereira, MA, Pereria Neto, AT, & da Silva Júnior, HB, 2023, P.14)

The rigor of mathematics starts from premises, judgments, and univocal concepts, so mathematical calculations are always correct in theory. The consistency of mathematics as a methodology helps the sciences have unity. But the premises of mathematics do not start from reality, making mathematical theory metaphysical. Mathematics is correct in theory, recognized by sentiment as a premise, it is correct in the specified domain, the denominator is non-zero, and the square root is greater than or equal to zero. The metaphysical nature of mathematics makes scientific perception disoriented. The inability to understand the sciences originates from the inability of mathematical theory. By using mathematical theory as a scientific research methodology, programmed robots and computers can solve complex calculations in scientific research better. The inability of mathematics becomes the inability of science to become human misfortune. Eliminating unhappiness becomes eliminating metaphysical theory in consciousness.
Metaphysical theory does not start from human life, its premise does not solve the direct, realistic cause-and-effect relationship, but it begins with ideals and assumptions in thinking and collecting documents, decoding historical events and assumptions to rationalize pure reason becomes fiction in science. Science is no longer about improving the world, creating, and discovering new things, but is only a piece of jewelry, entertainment, rationalization, and self-indulgence of one part, making the other part a victim of it. It. Metaphysical science becomes strange, no one can change it by studying the past, except by thinking wrongly about history. The future never appears other than thoughts about what tomorrow will be like. Taking past or future objects as the premise, object, and purpose of research is utopian science. Not taking realistic, present, practical, and true objects as the premise of research becomes a utopian life. Utopian society is inconsistent in ability and need. Having a need, not having the ability is powerless. Potentially, not having needs is misfortune. Helplessness and unhappiness make life fake. Falsehood originates from theories that are foreign to practice and real life. Truth and reality are scientific life, and realistic society, from each according to one's ability, to each according to one's needs.

4.2 SCIENTIFIC INSTINCT

The cause-and-effect relationship between objects is natural, it is objective, common, and rich. The characteristic of a direct, realistic cause-and-effect relationship between nature and humans is that human communication becomes a social relationship. Society is the exchange of products, buying and selling of goods. Buying and selling goods in social life is truth, reality, and science. Scientific life is knowing how to exchange, sell what you have, and buy what you need. Living unscientifically means not knowing how to sell what you have, not buying what you need. Sell what you have, buy what you need, and know how to choose the right job and career. For example, the ability to make a living by teaching, depending on your level, you can choose to teach preschool, elementary school, middle school, high school, college, or university, depending on your expertise, you can teach students. Science, physics, chemistry, etc. Scientific life is effective, satisfying maximum abilities is creativity and happiness, and satisfying needs is the consequence of joy. The continuity of different joys in labor, work, and professions
is scientific life. Humans create science, which becomes science that promotes human factors.

Products of creativity make the production process improve productivity, good quality, beautiful designs, low prices, and low production costs, creating comparative advantages, economic efficiency is a source of money. silver. Products of creativity become goods in business and investment. Scientific research becomes a profession, scientists make a living from their products. Scientists are a profession for living but they do not live at any cost. When science is a living subject, it makes scientific professions and expertise rich. The richness of life is the richness of science. The richness of science makes scientists not only different in the field but also different in their level of expertise. Differences in fields and levels of expertise become differences in living standards, enjoyment, income, and social status and thus differences in the prices of scientific products. Competition between professions makes science more specialized. Any science that is no longer a requirement of life will self-destruct.

Any science that is still a need of life has the conditions for popularization. The popularization of science makes careers in that field instinctive. Excess labor appears, one part becomes lazy, another part persists in living by instinct, and another part creates new professions. The life instinct of this part becomes the object of the newly created profession. One of the popular creative professions is science. The richness of life causes science to be divided, metaphysical science takes instinct as the living object of laziness. Laziness to become rich is always eliminated by practice, laziness that is not eliminated is covered up by the scientist's standards. The appearance of lies in science causes metaphysical science to appear. Eliminating lies in science becomes eliminating metaphysical science. Science escapes the metaphysical nature of taking human life as the object of research. Humans are the object of science, science is the object of thinking, the theoretical system of cognition. The system of reasoning in perception becomes pure reason.

Science is a theoretical system about objects in a direct, realistic cause-and-effect relationship. Living by science makes people become a product of science, it has scientific instincts. Science becomes a strange force that dominates people, all thoughts, jobs, and professions depend on science. The scientific instinct is to possess existing truths without knowing enough, always finding them lacking, not knowing how to stop, so it has nothing new, other than collecting documents and re-cutting historical events to make them
reasonable, a system in cognition. Scientific results that satisfy society become commodities, products of science made to order and counted according to customer standards.

4.3 SCIENTIFIC GOODS

Scientists live by scientific products. The scientific research profession is a scientist. Science is a commodity. A scientist's effort, intelligence, and talent are measured in money. The right to life is money. "The human right to environment is legal and has characteristics that distinguish it from other rights in that it is a general and absolute right that can be evaluated by "money" (Alubaidi, AH 2024, P.21). Scientific products are exchanged, bought and sold, making scientists a commodity, and a scientific market appears. Scientists are bought and resold in different forms. Scientific business appeared a part of them made a living by trading this type of goods, it was the private sector where science appeared. Science is no longer the product of scientists but it is the product of private individuals. The results of research projects are purchased by private individuals for resale, or used for private purposes. Scientific life becomes private life, making science metaphysical and imaginary. The imagination of science serves private life, while the remaining parts that believe in metaphysical science become its victims.

Scientists lose themselves, and scientific products are evaluated and judged by private money. The price of the works is measured by the corresponding amount of money. Scientists spring up like mushrooms, scientific inflation appears and lies in science make science of poor quality. Science is no longer the creation of life, but it serves the production of goods, the nobility of standards, monetary profit, and economic efficiency. Scientists are equally nice but standards and money distort science. The differentiation in scientific life became common. Poor quality scientific goods make it possible for theoretical and utopian science to revive. Blind belief in utopian scientific theories became the new form of religion.

A scientific theory is no longer life but a rationalization of standards. Science does not bring nobility by standards, a lot of money is not science. Scientific products always bring economic efficiency to private individuals, while those who believe in science become its victims. Scientific ideas become the absurdity of life, but without science, it cannot live true to itself. The sayings exhort and discuss success, promotion, wealth, lots
of money, nobility, creating merit, winning people's hearts, become possessive of each other's lives, because poverty and lowliness stand for wealth and nobility. If you don't consider yourself lowly, you don't need nobility. Seeing that I am poor, I am greedy for money. Science is no longer about life, but science is a way to effectively possess human life.

Take possession of each other's lives through scientific research. Great scientific works were covered, put into catacombs, and kept, turning them into antiques and then left behind. The products of printed and published scientific works are necessary, but they become works and books written about science without people or without clarifying direct cause-and-effect relationships. These scientific works are antiques that are constantly dug up and then buried in the minds of literate people who know how to quote the ideas of their predecessors. Science is no longer a rigorous, logical theoretical system in terms of form but becomes subjective, and emotional, and is considered something new.

Science is a commodity, and science business is a different type of commodity. Science promotes the human factor to become an object serving the existence of standards and survival habits of species. The survival of species becomes a profession, jobs become an effective source of money. Different occupations but they are all the same people, but measured by money, money becomes a measure of people. An effective source of income is exploiting, promoting, and possessing living people. Science is human life that becomes money life.

Science is not for people, it is for money. Science corresponds to money. Having science means having money and having money means having science. The domination of money becomes the domination of science. Science becomes an alien force that dominates humanity. Scientific life becomes instinctive, satisfying science is joy, and satisfying humans is suffering. Joy and suffering transform each other into means and ends, confusing life and science. Taking one basis for science and another basis for life is a lie from the beginning. Fraud and lies in science make life difficult to understand, the distinction between right and wrong, truth and falsehood confused. Science and unscience, reality, and fantasy are measured in money.

Scientific life is dominated by money. Faith in science becomes faith in money. The trust and prestige of science do not come from life, it comes from absolute truths of historical events. Collecting documents and evidence from history becomes the argument of science, but it does not come from practice, living reality. The remaining science tries
to explain history to deepen existing truths, to confirm the heroic periods of human history that have gone through, and then ignore the way of life and technology to make money. The absolute truth of history is that no one can improve the past, but they are turning the truth of history into an error of perception. The error of scientific perception becomes helplessness, which is the unhappiness of life. But no scientist is responsible for his products, only living people become its victims.

Reputable science is measured in money in life. Science corresponds to money and becomes a measure, not only in the family, religion, and state but is also a criterion for universities and research institutes in different fields and specialties, it is not only reference material but also works to glorify status, polish names, create status and prestige for different species. Metaphysical science and fiction grew like mushrooms, while honest, gullible people became naive, simple sheep led by monks but took on the name of scientists to become a profession.

Different viewpoints and prejudices mean that science has no premise and does not define the object of research. The objects of research are concepts, assumptions, aspirations, and ideals that make science a fallacy. Speaking becomes a living profession, and life is practice, reality proving scientific truths. True scientists have money through that profession as a consequence, while those with a lot of money consider themselves to be rich in a scientific way. But if you have as much money as a scientific career, that science must be a commodity. Selling products becomes a lot of money only when: first, scientific goods are sold to people with a lot of money, and second, scientific goods are sold to a large number of people in need. Satisfying needs is instinct, herding, satisfying abilities is creativity. The product of creativity is science.

Scientific work in response to money makes science not a product of creativity but a product of instincts. Products that serve instincts and create life make science different. Differences in scientific products are differences between scientists. Evaluating and judging a scientist becomes evaluating and judging instinctive or creative scientific works. The confusion in science is that it encourages satisfying the need to make money as you like while satisfying the ability to not make money and no one pays attention. Abandoning the inherent abilities of each person in life makes science become just imaginary metaphysical goods according to a given pattern, causing a loss of creativity.
4.4 SCIENCE CORRESPONDS TO MONEY

Science is the product of scientists, it is the product of the scientist's career. Metaphysical theory becomes the ideal that guides and orients public opinion; it creates products to satisfy needs, causing a part to forever possess metaphysical theories without knowing enough, always finding them lacking. The theory of relativity has the nature of guiding and orienting scientific awareness, but it has become the profession of related scientists. But the Theory of Relativity is always correct in theory, but the reality is not always correct, making science unthinkable. A part that lives by lies makes strange science serve the purpose of producing weapons of mass destruction, while the Theory of Relativity is just a means to cover up crimes against humanity. The theory of relativity becomes the living object of this part but makes the other part that believes in it become victims. Science is no longer non-profit but it has profit motives for one part, while the other part becomes its victim. “Low instrumentality level due to the not-for-profit mechanism also does not inflict a negative effect on the activity. The satisfaction also focuses more on non-material components instead of the material components” (Prasetyani, D., & Abidin, AZ, 2024, P.18)

Science becomes strange to life, making life helpless and unhappy because of the lies of science. Eliminating lies in science is reclaiming human rights. Regaining the right to life is deployed, implemented, and transformed by the commodity economy. Any useful science, that meets the task of performing natural functions and tasks in the division of labor, without unfair distribution, without discrimination is true science. The distinction, if any, is only the difference in performing natural functions such as social tasks. Even the comparison between noble and lowly is measured by the standard "do not commit adultery, do not commit adultery" making a distinction between monks and whores. Clergy sacrifices sex to become a living profession, while whores accept forced sex to make money. Living by profession is a fact of life, but prejudices prescribed by standards make truth and falsehood confused. Whores are more honest because they are not covered by standards, while clergy are covered by canons and become false.

True science shows that the difference between lowly and noble whores and monks is the prejudice of one species towards the other, while the similarities between species are all the survival habits of different occupations. True science does not abolish all professions in general, but only the suffering of different professions. It also does not
intend to abolish sex, but only intends to eliminate lies and suffering in sex. Eliminating suffering in sex becomes eliminates whores, and false monks become eliminating the lies of family and religion. When truth is measured by standards, standards make certain species prestigious and of high value. Family tradition is the goal, religion, state, and company are different means depending on specific historical conditions. Clergy are prestigious and their religion is respected. When civil servants enforce the law, the state is honored as the source of life. Companies and banks are the source of life, regulations are honored. Each species uses its standard as a yardstick. The difference between species is no longer discrimination based on race, skin color, hairstyle, or eye color, but discrimination based on traditions, canons, laws, and regulations becomes discrimination.

Wars of invasion to possess mineral resources, oppression, and exploitation appeared, and ethnic and religious discrimination also took place in many parts of the world, threatening power and imposing hegemony. Power, war of aggression, war of money, and war of destruction are present. The right to life, freedom, and democracy are understood very differently. Social security such as health care, education, and human security are posing great challenges. All products and goods are produced by machines and robots. Traditional professions become unique, and jobs that are common and instinctive are replaced by robots. Instinctual possession is carried out by robots, resources, and minerals are gradually depleted, and the population has become a new competition, fighting for human satisfaction like a fight back to the roots. Human history becomes anniversaries, and dinosaurs keep being dug up and buried without end. Scientific achievements and great works are created and then perish with dust, but the next generations still have to live.

Science makes people confused and crazy, but they become lucrative prey. Modern, advanced weapons of mass destruction are created by metaphysical sciences, without humans. Sciences grow like mushrooms, and fame and success rely on science as a support, some are engrossed in chasing achievements, while those who understand life find peace with a full, complete life, without excess. Therefore, life in this human world is not lacking, so I do not want to live more. A lot of money can only be used to live until death, but a little money cannot be used to have happiness after death. Blessings and virtues in the real world are not enjoyed, but believing in happiness after death becomes deceiving oneself and others. Being born is a blessing in life, even though being
blind or disabled is not your fault, not your parents’ fault. Being able to live life without blaming anyone but living with all the responsibilities you have is the happiness of life. If you have to experience unhappiness before being happy, it's better to have a life without happiness. Science that does not bring happiness to people is meaningless. Science takes aspirations and ideals as the object of research and takes one generation as a means for the other generation to become metaphysical and imaginative. True science makes different generations happy, happiness is divided equally between generations. If you are forced to experience suffering, it is everyone's responsibility.

All life and death are natural, the transformation of the universe. If all things have a desire to die, life as a human is enough. If you are not fully and completely human, then you want to live a long life. The proverb tells a little lie to get into a mythical place, while being naive and gullible, thinking that if you live, stand here, look there to create merit, but forget that you are living. Looking back, there is no one more deceitful than the false monks, abandoning the path of maintaining the race, going against their own needs, preaching the path to death. Creating barriers to life, scientific instincts become supports for spiritual places. Metaphysical science is no longer reality, truth, and authenticity, but it becomes a money instinct, deforming life, and science becomes a popular imaginary commodity. Religion prepares its followers for death, while science fiction and metaphysics allow humanity to live in imagination. Machines and robots replace scientific instincts and become life.

Human life manifests itself in different professions as equal labor. Selling labor is buying money. Buying money is selling science. Science is no longer the product of scientists, but science is the product of private individuals. Loyalty to species and scientific work are the same, all are human. Patriarchs, clergy, civil servants, and businessmen appear to have the same professional significance. Patriarchs, clergy, and civil servants earn jobs from family, religion, and the state, while businessmen earn profits from companies and banks. But companies and banks are a species that perform business and production functions; Businessmen make profits from scientific industries. Power from family, religion, and the state takes standards as a measure, but companies and banks take profits expressed in the amount of money they receive in response to science. Science is a commodity that entrepreneurs speculate on, trade, and make a profit. Having science means having money, and having money means having power. The power of money becomes the power of science. Science is the life of people with money. The
life of money becomes the life of science. The object of science is financial life in today's conditions.

5 CONCLUSION

Through analyzing and presenting the content of scientific life, the following conclusions can be drawn:

Firstly, human life satisfies the ability to be creative. Creativity makes people differentiate into subjects and products. The product is not only for the subject to survive but also for others to live, that is scientific life. Scientific life is one person's ability and another person's need in a direct cause-and-effect relationship.

Second, the lives of species satisfy instinctive needs, and human life is creative. Species that live on human products are instinctive, they possess standards, and money is not enough. Possession of standards and money makes people increasingly poor as human beings. People are excluded from life by standards and money.

Third, science is regulated by standards and money, making science become a metaphysical theory, pure reason, and metaphysics. Science is separated from life and becomes a metaphysical force that governs cognition in general and science in particular. Metaphysical theories make life helpless and unhappy. Science is no longer a living reality, it is also an aspiration and ideal that makes society unimaginable. Scientific society differs from utopian society by metaphysical and imaginary theories.
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