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The Disappearing State

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Abstract---The appearance of the state is the need of life, it appears to remove helplessness, unhappiness, and falsehood in family and religious life. But the existence of the state becomes a public servant's job. Civil servants became a livelihood for the state in enforcing laws and issuing money. Money and law are the basic tools of every state. The state governs citizens by law and distributes products with money. When public servants are scarce, fake public servants appear popular, making society constantly increase inequality. Eliminating falsehoods of civil servants, eradicating social injustice becomes the abolition of the state. The perishing of the state is a natural historical process.

Keywords---civil servant, citizen, state, law, money.

Introduction

The origin, nature, function, and model of the state have been discussed a lot in history. The issue of the existence and death of the state has also been studied from many different angles such as philosophy and politics. In today's conditions, it is the war of aggression, the maintenance of national independence and sovereignty, and the issue of power imposed by big countries that is a hot and hot issue. Power, the state, labor, and employment are posing under many different aspects. To contribute to a clearer understanding of the function and nature of the existence and death of the state, it is necessary.

Literature review

The article titled *The State of Death* is new research, inherited from the following studies. *Discussion about the privately - owned and private individual* (2020) analyzes, clarifies, and affirms that the issue of ownership of the means of living is the cause of the emergence of private property and the state. *Humans' value and cost* (2020) show that humans are the equivalent of exchange between standards and money. It is the basis for studying the function of the state, which is to manage citizens by law, to distribute money. *The Nature of Education* (2020) points out the role of education in perfecting people, especially the role of education in the existence of the state. *The consistency between the truth and deception during humans' development process* (2021) shows truth and deception in the norm. Thereby clarifying the falsehood of the law, the injustice of money. *The Spiritual Goods* (2021) clarifies spiritual needs, universal spiritual needs, spiritual goods. Justice, liberty, and truth in states are common spiritual needs. *The Nature of Human Life* (2021) clarifies that the human object is life. *The Nature of Liberty* (2021) analyzes freedom about necessity, personal responsibility, private property, and slavery. *The Alienated Human* (2021) clarifies that people lose themselves by alienated labor, alienated behavior. *The nature of money* (2021) clarifies the power of money and the demise of the currency system. The above works are necessary information to clarify the state of perishing.

Research Methods

The article focuses on the study of the state by the method of complicated materialism and historical materialism, 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 Discussion

The existence of the state

The state is the product of alienated human beings. If suffering, struggle, unhappiness in the family, religion do not appear, the state does not come into being. The state appeared to eliminate falsehood, impotence, unhappiness in the family, religion, and alienation in general. When the population is larger, living materials become scarce, making helplessness and unhappiness popular, then

the requirement and task is to remove the power and unhappiness. The impotence and unhappiness are that there is a scarcity of objects that meet the population's ability and needs. However, each human being is a specific person with different needs and abilities that make it rich in relationships with objects. Differences between persons in terms of abilities and needs are inevitable, but differences between persons about objects have not been fully realized, so helplessness, unhappiness becomes an injustice between persons of a universal nature. If injustice does not appear, the need to eliminate injustice is meaningless. The need to eliminate injustice makes justice a popular spiritual need. Justice becomes a popular spiritual need, while injustice becomes a popular reality. Equity is reflected in the social management function of the state. The state does not give humans any real needs other than the promise and hope of justice. The existence of the state makes the promise and hope of justice popular, while justice among human beings is the single phenomenon. The state appears to make justice a popular spiritual need, while injustice is a popular reality. The existence of the state makes injustice and discrimination among human beings a popular phenomenon, and human alienation takes place incessantly.

The existence of the state, justice is a popular spiritual need, the right to life, liberty, and happiness are the hope of alienated humans. The state does not promise the right to life, liberty, happiness, the existence of the state becomes superfluous. The right to life, liberty, and happiness are basic human rights. The need to be human becomes the need of the state. When the state becomes a popular spiritual need, being human remains only a popular spiritual need, alienated humans become popular, the right to life depends on the state. For those who do not need the state, the badness of that state becomes superfluous for them; for those who live off the state, the state becomes meaningful. The state does not exist somewhere outside of humans in general, but the state exists for alienated humans. The state is the living object of alienated humans, so there is unity and mutual ownership. The alienated humans in the state or the state in the alienated humans are the same but different in that the alienated humans use the house country or state employing alienated humans. This mutual use makes the state and the alienated humans differentiate into civil servants and citizens.

The state is a product of humans being corrupted, so the state exists outside of humans. But the state does not exist in books, in the deep forests, poisonous water, but the state exists for alienated humans. The state does not exist outside of humans, then alienated humans do not need the state. Alienated humans who need the state are citizens, that is, helpless, unhappy, miserable, vulnerable humans who are always put in danger, that is, human beings are corrupted. Citizens are human beings who are alienated, oppressed, exploited, and unjust, so they need justice. Justice does not exist outside the citizen, the citizen does not need justice. But equality among citizens is judged by the social management function of the state. Citizens do not need justice, then the existence of the state for citizens becomes meaningless. The existence of the state is a popular spiritual need. The state does not appear outside the citizen, the citizen does not need the state. Citizens do not need the state to enforce justice, then that state should be abolished as the need to eliminate injustice towards citizens. The need for justice

expressed in civic life is the need to keep what belongs to you. Body, limbs, face, nose are natural possessions with inevitable nature, so disputes between persons are not common, injustice has not appeared. But by subsistence activities, alienated humans separate themselves from the product of standard or money. Differences in standards, disputes over money, and private individuals appear to deepen the injustices.

The state is outside the citizen, so the citizen belongs to the state or the state belongs to the citizens alike, but the difference is that the state uses the citizens or the citizens use the state. The state and citizens are a unified whole, the ownership regime between the state and citizens becomes superfluous. If the state and citizens do not exist independently, then the discussion of establishing mutual ownership between the state and citizens becomes meaningless. The state uses citizens for what it wants to be the state that owns the citizens; and when citizens use the state for what citizens want to be citizens who own the state, ie civil servants. The dispute over property rights among alienated humans makes private ownership appear, while the dispute between civil servants and citizens over state ownership makes the regime of private ownership appear. Public ownership emerged. Resources and society in a territory belong to the state, but resources and society become public ownership when public ownership appears. The State becomes the owner of public ownership with the function of managing, protecting and using resources and society in a specific territory. The state acts in the name of public ownership to manage the things that civil servants want to become the work of the state.

Humans are corrupted, citizens who own the state are civil servants. The state exists outside of humans but exists in civil servants, so civil servants and the state are a unity. Public servants who use the state are public servants who use themselves to exercise their rights to life and liberty, in pursuit of happiness, so the state is a means, while civil servants are allowed to be humans. The work of civil servants takes on the identity of a newly emerged species. Civil servants are humans, then the rest of the society is alien to humans, not humans, aliens humans, that is, citizens with housing needs, the need to become a civil servant, or the need to be a person, the state becomes the popular spiritual need of citizens. But when there is a dispute between citizens and civil servants over the ownership of the state, the state becomes the end, and the civil servant and citizen become the means. The purpose of the existence of the state becomes the exclusive professional species of civil servants, and the citizens become objects of the state.

The state and civil servants are a unified whole, so public servants owning the state is indispensable. The fact that public servants own the state or the state owns public servants is equally indispensable in a unified whole. Public servants belong to the state, the state uses civil servants to do what the state wants. The state belongs to the civil servant, the civil servant uses the state to do what the civil servant wants. Whatever form of ownership exists, the state is an exclusively professional species used by public servants to do what it wants. If the state does not exist, civil servants cannot exist as a profession, a job for a living. If scientists can live by scientific knowledge, clergy can live by religious profession, civil servants can live by government work. The essence of a particular state is

manifested in the jobs and occupations of civil servants. The existence of the state becomes superfluous if civil servants do not become a profession for a living. The state belongs to civil servants, so the state that exists in each public servant is outwardly a profession. The state is a popular spirit, but it does not exist somewhere outside, but it exists in the jobs and professions of civil servants. The civil servant job is not a noble profession, easier to make a living than other professions, the civil servant profession does not become a profession of popular demand. Which profession is easier to make a living in than other occupations, that profession is reflected in the talent, creativity, and scarcity to meet the popular needs of society. A civil servant is a popular profession that anyone can do, the work of civil servants is no longer a popular spiritual need. But when public servants become scarce, fake civil servants appear. If civil servants are no longer a profession for a living, or fake public servants appear to be popular, the existence of the state is no longer a popular spiritual need.

The state becomes the owner of resources and society in a particular territory. The state uses and manages resources and society in a territory for what the state wants. Humans are honest with themselves but when humans are corrupted, it is loyal to the law, money in a particular society is loyal to the state. Loyalty to the state becomes loyalty to the country and loyalty to civil servants. The essence of the state is the same in that it is the product of alienated humans, so when it comes to overcoming alienated humans, by building different models of state. But so far, after all, there are only three basic models as one, the citizen-based model; the model takes civil servants as a measure of value; the model takes the existence of the state as a purpose. But all the different models of state in history only cover up injustice is popular, while justice is a popular spiritual need. Historically, there has not been an ideal state model, perfect in overcoming alienated humans.

The State is the exclusive professional organization in the exchange and connection between civil servants in the appropriation of political-economic power. It is a monopoly in the production of products that both satisfy a popular spiritual need, standardize social values by law, and serve as a measure of power by the price of money. Money and law are proprietary products issued and issued by the state. Money and law become brokers in exchange and connection between the state, civil servants, and citizens. The existence of the state is a unity between civil servants and citizens. The state is the purpose, the civil servant and the citizen are the means; civil servants are the measure of value, the state and citizens are goods; If the citizen is the root, the state and public servants are inversely proportional to each other.

The social production of the state

The state's social production is reflected in promoting the employment of civil servants and making the most of the citizens' labor power. The state uses citizens to do what the state wants, the state educates and trains civil servants through the education system. A civil servant is a person who performs the exclusive behavior assigned by the state, knowledgeable about the law and the assigned work. When using civil servants to do what the state wants, the state pays salaries to civil servants. Citizens are workers who make products that not only

meet their own needs but also meet social needs. Citizens belong to the state, then the state uses citizens to do what the state wants or citizens rent resources and society from the state to have a job to do, a profession to live on. Citizens with jobs and jobs to live, citizens must pay different taxes. The power of the state is the product of its citizens. All knowledge and living materials in a country are the product and expression of the power of its citizens. The source of life, revenue, the existence of the state, the life of civil servants depends on the products of the citizens. No matter how powerful the product of the citizen is, the power of the state is there. The direct functions and tasks of the state salary policy for civil servants and tax for citizens. Whether the state becomes rich or poor depends on this policy, which is monetary policy.

Tax policy is applied only to working citizens. For products that bring profits, citizens must pay taxes to the state by the law. Social production is the effective exploitation and promotion of citizens to collect taxes. To promote citizens effectively, the state must constantly create needs for citizens. The richness of the needs of citizens is a prerequisite for the growth of the state. One of the practical and legitimate needs of citizens is to have a job to do and a job to live on. Citizens engaged in productive labor must have their object, living materials. If the private-individual owns living materials, making it scarce, the policy of the state is to create conditions for citizens to have living materials so that citizens have the opportunity to live job association, the job for a living. When living materials are no longer popular objects of living, humans become living objects, and service industries accordingly appear. Diversification of service industries appears to be inevitable when taking humans as living objects. The richness and diversity of society's needs become the living objects of citizens. The service professions, serving the right to life, liberty, and happiness such as education, health care, tourism, entertainment... become occupations and jobs for citizens.

But citizens are alienated labor, they work not for the labor itself, but forced labor, forced labor, taxed labor, labor satisfying the needs of the humans other, labor is not satisfying needs, labor is suffering, joy cannot be found in labor, products of labor are discriminated against; Citizens are oppressed, unjust, exploited in labor, so the basic need of citizens is justice. One of the products of the state that meets the basic needs of its citizens is justice. Justice is created and imposed by the state. Each person a unique, so the difference between personals is inevitable. The creation of the state consists in turning the inevitable personal differences into universal injustice. Eliminate injustice by rationalizing equity by legislation enacted exclusively by the state. Fair problem solving becomes the business of the state. Personals are different, so their products have different forms of existence, but they all have the same human values. The creativity of the state is to make the different forms of existence of the product unequal in the popular exchange. Eliminate exchange inequalities by rationalizing exchange parity between government-issued money products. Making currency parity the sole job of issuing money. Citizens who need fairness and equal exchange of products become in need of laws and money issued and issued by the state. Civil servants do not need fairness and equality in exchange but need to earn a living on those qualities. Justice in the law, the parity of money is popular, making the real-life of citizens more unfair. Justice in the real life of citizens, the single one enforced by the state becomes educational facts about the fairness of

the law, the fairness of the civil servants, the equality of the humans of money. The State constantly promulgates laws and issues money to meet the fair needs of citizens.

Citizens need money that is guaranteed by law, so the products of citizens are constantly being produced. All products of citizens are not only for consumption but also exchanged for money. Money becomes the rich purpose of citizens. Money is a popular spiritual need, so money becomes a universal power. Money is the essence of money, it does not give humans any real need other than imagined needs, hopes, and promises. Money does not feed, does not give drink, does not breathe. In history money has never given a real need, if money feeds it, it's shells, metal, paper, polymers but money gives a promise, hope all. It promises to eat, drink, breathe, wear, stay, sleep, have health, love, happiness, talent, peace, love... Money becomes a universal power that changes everything at all, making humans have the conditions to change. Money is a popular spiritual need that becomes a living reality paradise.

The mediation of money creates illusions that deceive the human senses through the enjoyment of the objects it mediates. It gives the citizen promise, the expectation of satisfying a need, but it is ready to destroy all expectations, all promises. Loyalty and betrayal are manifested in money, money becomes true trust. Money is worshiped, the life of the rich is worshiped, which can be paid with money, which money can buy. The greater the power and attributes of money, the stronger the power of those with money. What a citizen is and what he can do is not determined by his ability, quality, or virtue, but by money. Ugly, crippled, and blind jobs thanks to money are no longer ugly, crippled, or blind. Life is not affected by the ugliness, the crippled, the blind by the immeasurable power of money to dissipate. Insincere, without conscience, stupid, incompetent, immoral but money is worshiped, humans with money also have the boundless power to dissolve all into honest, conscientious humans, wise, talented, virtuous. Humans have no wisdom, but money is the actual wisdom of all things. The worship of money makes it possible to buy both heaven and nirvana and the gentleman. Money is the real god of life. Money turns the single one, creative labor into simple labor and all simple labor into creative labor thanks to money. The possession of money secured by law becomes the driving force of alienated humans. Money mediates between needs and goods, between life and means of subsistence. But what mediates between personals and all. Making me a different person from myself is not by me but by money.

To ensure the value of money, the state promulgates laws to meet the needs of citizens. Citizens who seek justice in the law are to claim their money back. Money and law are the needs of citizens. Citizens strictly popularly comply with the law, the promulgation of that law becomes redundant. No law requires citizens to do certain things. But the meaning of the law is to make human beings corrupt, to bring humans back to the inevitability of being human. If the law is not human, the law becomes meaningless. Law becomes the object of human beings who need to be universal. If the law does not become a human need, then the law becomes superfluous. But when being a human becomes popular, the enactment of laws no longer has the meaning of coercion. Ensuring law enforcement by the state distributes exclusive behavior to public officials to perform. Civil servants who strictly enforce the law appear to be a profession that

earns a living and is paid by the state. The law does not apply to civil servants, but law enforcement by public servants manifests as the work of the state. The law applies to the citizen, so the citizen who enforces the law manifests as the citizen's right to life. But the law can be right, it can be wrong, so in case the law is wrong, the civil servant is not responsible, and the citizen is punished unjustly, but in the case of the right law, the whole effort of that righteousness belonging to civil servants, the state. Citizens who universally enforce the law deepen injustice. But the law is the basis for the state to legally own the entire political economy of the country with money. Money is an exclusive product issued by the state to all resources and society in a territory managed by the state. The power of the state is reflected in the products of its citizens, and that power is reflected in the power of money issued by the state. The power of the state that is not guaranteed by the law is guaranteed by the amount of money the state issues, and conversely, the power of the state is not guaranteed by the amount of money corresponding to the product of the citizens, product guarantee law. The strength of the state is preserved by the enactment of laws. Citizens do not need for the country, but only need for a job to earn a living, and a need for justice found in the law. All resources and society in a particular territory belong to the state which is recognized by the law corresponding to money. The management and use of resources and society for what the state wants are done by civil servants. Calling for patriotism, keeping national traditions, loyalty to the country, after all, citizens protect the work and profession of civil servants. The power struggle, caucuses, and aggression among nations build a strong state to maintain the monopoly on issuing money and monopolizing the issuance of laws. The civil servant profession is an exclusive profession with a private-individual nature, taking citizens as living objects. The existence of the state that gives life to civil servants is taking away the lives of citizens because the amount of living materials in the short term in society is constant. Justice is for civil servants, while injustice is for citizens. Citizens who still need justice in the state are those who are gullible, naive, so they are vulnerable and put in a dangerous situation.

Abolish the state

The essence of the state is a monopoly, a product of alienated humans, private - individuals with humans as living objects. The existence of a state that is fair to the few makes the majority unjust. The majority who need to abolish injustice becomes the need to abolish the popular state. The need to abolish the state becomes the need to abolish the monopoly in the enactment of laws, the monopoly in the issuance of money. The growth of the state is the end, the civil servants and citizens become the means. But the power of the state is the power of money, the law corresponds to all resources and society present in a territory. The existence of the state and the law is due to popular injustice, while justice is a popular spiritual need. When it is recognized that the difference is a popular phenomenon, and the similarity is the single one, the same equality can be obtained from the law, the state is the single one and injustice in law and state is popular. In history up to now, there has been no legal system that protects fairness for everyone. What is fair to one is unjust to the other, just for one state but not just for another. The law is just that is obtained by the will of the public servant, the state promulgates it. The widespread injustice brought about by the law and the state is realized, the need for justice becomes the need to abolish the

law and the state. The need to abolish the law and the state is like the need to eliminate injustice. The need to abolish injustice and abolish the law becomes popular, the need to abolish the state is an inevitable phenomenon. In a society where all relationships and transactions are with money, no one needs the law if their money is satisfied. In cases where the money relationship is not satisfied, the law is needed. When money is the purpose, the state and law are the means. Money is a universal spiritual need, while law and the state become the single one, unitary phenomenon. Phenomena that require law, the state becomes a single-life phenomenon, while money-life is a necessary and popular phenomenon.

Historically, wars have been fought over humans, taken prisoner, forced labor or territorial expansion, invaded the land, and exploited resources. Those wars have become the heroic past of some humans in the world in history, but will also be meaningless for other countries in the coming time. The wars of aggression between the humans turned to wars for the monopoly of issuing money. Building a state with violent power in its hands is nothing but a monopoly on the issue of money. In today's conditions, without a monopoly in the issuance of money, maintaining the violent apparatus of the state becomes superfluous. Without brute force, there is no monopoly in the issuance of money. There is no violent power but with money, there is violent power. The power of the state is the power of the currency that is issued and the power of the money is the power of the state to monopolize the issue of money. The state cannot keep the monopoly in the issuance of money, the state only exists in the name so that civil servants have a job to do, have a job to live like other professions and services in society. The civil servant profession is no longer an exclusive behavior assigned by the state but becomes a genuine salaried worker without privileges and privileges. If civil servants are not paid higher wages than other occupations, the shift of labor from civil servants to higher-paid service occupations is inevitable. Civil servants are no longer the dreams and ideals of salaried humans. The profession and work of civil servants is only a single need, the existence of the state is no longer a popular occupation or job. If the salary of civil servants is not more secure than other professions where civil servants become popular, fake civil servants appear popular. Fake public servants are common, then they need to abolish civil servants becomes the need to abolish the state.

Citizens do not need money, then money becomes meaningless for citizens, the state becomes redundant when performing the function of producing and issuing money. The total value of a country's resources and society corresponds to the total amount of money issued by the state. Resources and society correspond to the needs of citizens living in that country. The value of a country's product is created by its citizens as a counterpart to money, one part has money and the other part has products or another part has both products and money as a counterpart. Money pushes one part of society, the other to the other. Humans who are outside the vortex of money are watching and enjoying the whirlpool of life. Money is a purpose, humans like to take sides as they like when there is a need to stand on that side and have enough money. Money is a contradiction of humans, but money brings out the essence of humans. The price of money is the development of human history. Money is such a power that nothing needs to be done but nothing can be done that is not dictated by money.

Humans with monetary gain or lose value depending on the citizen's need for money. Money is the basis for citizens to own resources and society. Jobs earn money by labor, produce or buy labor power or rent resources, society. Subtracting the cost of the product in general, the worth of that citizen is measured by the price of money earned. Money that is not used for consumption but stored, the value of that money changes according to the needs of citizens, products, and the state's money-issuing regime. When the quantity of money is constant and production and population increase, those who know how to store money become legally rich, and those who do not properly become poor. But the reciprocal amount of money is produced and issued by the state monopoly, so getting rich depends on the money issuance policy. The policy of issuing money depends on the needs of the state. Taxes for citizens and salaries for civil servants are the most basic revenue and expenditure policies of the state. The state is such a meaningful economic entity. If the salary for civil servants is not guaranteed, the jobs of the state cannot be fully implemented. But the state not only needs money to pay civil servants, but it also needs money to create the needs of its citizens. If taxes are not collected enough, the state issues more money to ensure that state affairs are carried out efficiently.

The state's monopoly in the issuance of money makes money scarce and valuable, then the state becomes stronger by the amount of money issued. If the state is rich with taxes, the citizens who pay taxes can be poor according to the law. The state's tax collection to reduce money production costs, create social needs, pay salaries to civil servants, not enough to spend, extra money is issued. Public servants can live on taxes, no one can get rich, except those who do not pay taxes. The state spends profligately, the love of money of the citizens is the driving force of development, and vice versa, the miserliness of the state, the desire for money of citizens is overcome, then tradition, morality, and law are rekindled. The state manages society effectively when issuing money has a scientific basis. The basic function of the state is monetary policy to regulate and redistribute all resources and society.

In the case of bank deposits, the difference between loans and deposits, taxes, staff salaries, and other expenses is not balanced with the development of production, inflation is inevitable. When bank interest grows hot, the inflation process takes place faster. The power of the state depending on the citizens' need to store money makes money scarce. The scarcity of money makes money increase in value, the state issues more money to meet the needs of citizens. The state does not cease to be rich by the amount of money issued. But the amount of money is so much that money has no resources, society does the reciprocal, money creates virtual demand, imaginary values. Money does not create virtual value, money depreciates. The virtual demand corresponds to the amount of money, so the person with the money returns to the imaginary value. The essence of money is a monopoly, very universal, so when virtual values do not correspond to money, money takes the violent power of the state as its counterpart. The state abolishes old money, issuing new money redistributing value between persons with money and humans without money. If the state is not strong enough, inflation is inevitable.

All resources and society belong to the state, and the amount of money issued has a close relationship. The value of resources and society is equal to the amount of reciprocal money, the power of money is the power of the state, if money depreciates, the state lowers the price. Overcome devaluation and inflation by properly applying taxes to products that meet virtual needs and artificially scarce living materials. If inflation cannot be overcome, the money will depreciate and the state will lower the price. The weakness of the state is that civil servants' salaries do not guarantee their lives. The state is lost when it is no longer a job, a profession of civil servants. Civil servants are disloyal to the state because the salary is not enough to bring about loyalty by loving the job with higher pay. The devaluation of money causes citizens to lose confidence in the state. Money depreciates, the state lowers the price, citizens gain. Citizens increase the value, the state is devalued as much when money depreciates. The state is not honored as every source of life, the state becomes meaningless to the citizens. It can be said that money is true trust, so betrayal is manifested as money. Exchanges between persons with subsistence materials are unfair. Money becomes the need to cover up injustice. The existence of money makes the injustices increase day by day. If the injustice brought about by money is fully realized, then citizens no longer need justice in money as there is no need for injustice, the existential function of the state in issuing money becomes meaningless. When money is inflation, humans with money are devalued, legally poor, values become ambiguous, working citizens still live with their brains and hands. Depreciation of money makes humans with money depreciate, and creative labor makes humans constantly improve their value. Making human beings a popular spiritual need, eliminating alienated humans is a popular reality. The need of being human is expressed in the eradication of alienated humans. At that time, all border invasion wars are meaningless, and the state's violent power becomes superfluous. States are losing themselves in the form of suicide because their own money is issued if the living materials of citizens do not increase.

However, in today's conditions of international exchange and integration in all aspects of social life. Everything that meets the needs of human life can be exchanged, bought, and sold on the market and become a commodity. Money becomes an exclusive commodity issued by the state. Buying, selling, exchanging, and trading money to make a profit from money becomes one of the state's sources of revenue. At first, a strong currency is a currency whose value is guaranteed by a strong regime, later a strong currency is a currency that is popularized and becomes a popular spiritual need in business. Money is a universal spiritual need of the world to become a common equivalent in the money business. Humans may like Asian culture, European civilization, dislike the American regime but like USD. USD becomes a popular spiritual need, then all citizens in the world need USD. Storing USD or making a profit from USD is inevitable.

The holding of USD by all the citizens of the world makes the USD scarce and valuable, the rest of the American regime is to get richer by issuing USD. Doing business and making profits from USD of countries around the world is an inevitable phenomenon in international relations. The phenomenon of USD speculation by countries has become more popular. USD does not become scarce, USD inflation is inevitable. Countries speculating in USD are turning all living

materials in the world into a counterpart of the dollar in a popular way. The USD issuance regime is getting richer in living materials, while the countries that speculate on USD are getting poorer and dependent on the USD. Public with USD feels more equitable, while USD speculation makes inequality between countries more popular. The more countries reserve USD, of course, the more USD issuance is inevitable. But when USD becomes popular, USD inflation is inevitable. The USD becomes inflationary, the value shock for the whole of humanity appears and is disarmed by human science. USD makes inequality between countries more and more profound. The need to remove the USD between countries became the need to remove the USD issuance regime. The USD issuing state is not perfect, the peak of all times, but that perfection has the nature of monopolizing the issuance of USD.

Conclusion

The existence of the state is the need for truth and justice, but the existence of the state is a means and profession of civil servants. The state manages citizens by law, distributes products with money. Law and money are the basic tools of the state. The lies in the law and the injustice brought about by money are objective but become the work of civil servants. Public servants become scarce, fake public servants appear popular, making lies and injustice in the industry increase. The need to eliminate lies and injustice becomes the need to abolish civil servants and abolish the state. The need to abolish the state is the same as the need to abolish injustice. The abolition of the state is a natural historical process.

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