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## The Philosophy of Human in the Doctrine of Wang Yang Ming

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### ANNOTATION

In this article, Wang Yang Ming's ideas about human nature contributed to the development of Chinese philosophical thinking in the XV-XVI centuries. The philosopher analyzes the teachings on human nature that have arisen at different historical stages, and reflects on the levels of "real heart" and "human heart".

**KEYWORDS:** human nature, supreme principle, the will of heaven, primary particles, the human heart, natural heart.

When we talk about human nature, we feel how complex and changeable it is. Human nature is oriented towards goodness, creativity and aspiration. If it weren't for that, humanity would not have been able to achieve any of the achievements it has achieved so far.

Views on human nature are one of the main issues that have caused a lot of controversy in world philosophical thought, including the history of traditional Chinese philosophy.

The medieval Chinese philosopher Wang Yan Min (1472-1529) analyzed the doctrines of human nature that arose at different historical stages and recognized that the most important characteristic of human nature is goodness. One of the ancient Chinese philosophers, Xun Tzu, argued that evil predominates in human nature, while Yang Xun concluded that human nature is mixed with goodness and evil. We can see that such ideas in Chinese philosophy are similar to the Islamic philosophy of preventing evil, explaining to people the terrible consequences of evil, and calling people to always walk on the right path (for example: "amri ma'ruf - nahyi munkar").

Wang Yan Ming used the ideas of thinkers Zhang Tsai and the Chen brothers about human nature that "nature is the supreme principle" and developed the ideas put forward by them and created his own new doctrine of human nature. He combined his views on "nature from the will of Heaven" and "nature composed of elementary particles" into a single doctrine.

According to this doctrine, man is first of all a supreme principle, and his spiritual world consists of the union of particles. Because it has a higher principle, it has a deep sense of what humanity, justice, rules of conduct, reason, humility to elders, loyalty and trust are. Because it has particles, it can speak, move, think, create. Based on this, he came to the conclusion that "while thinking about the nature of heaven and earth, it is

necessary to talk only about the supreme principle, while thinking about the nature of particles, it is appropriate to talk about the supreme principle and about the particles."

According to Wang Yan Min, a person first has a nature of the will of Heaven and a nature of particles. According to him, nature from the will of heaven is the embodiment of higher principles associated with the concepts of "humanity", "rules of conduct" and "reason" in the soul of the human body. "Humanity, justice, ethics and reason constitute the nature of man," he believes, "Nature is the supreme principle itself."

According to such ideas, the supreme principle finds its expression in the body of a certain person, unites with the particles received by the person, and the nature consisting of particles is formed. As particles are pure and impure, the nature of particles is also divided into good and bad. Those with pure particles will have the status of absolute wisdom, while those with impure particles will be foolish and impure.

Based on the concepts of the nature of the will of heaven and the nature of particles, Wang Yan Min reflects on the levels of the "true heart" and the "human heart" and raises questions about the relationship between the higher principles of heaven and human desires. It is the nature of the "heart", that is, the nature of the will of heaven is the expression of the supreme principle of heaven, therefore it cannot be evil, according to the supreme principle of heaven, the good feelings and emotions that arise from dealing with the external world belong to the "true heart", from dealing with the external world. He believed that the evil feelings and emotions that arise and are surrounded by the pursuit of material gain belong to the "human heart". That is, a person is always under the influence of good and evil forces. In most cases, a person becomes a slave of his ego or greed and commits to evil.

In Wang Yan Min's teaching, the boundary between the "true heart" and the "human heart" is determined by whether a person's thoughts and actions are satisfied by the desires of the ears and eyes, or whether it obeys the concepts of "humanity", "justice", "ethics" and "reason".

"Human heart" is such a heart that when it feels hunger, it thinks about food, when it suffers from cold, it thinks about clothing. It is said that the "true heart" is when you are hungry and think about whether you should eat or not, and then think about food, and when you are suffering from cold and think about whether you should wear clothes, and then think about clothes.

According to Wang Yan Min, the "human heart" can only see "self-interest or harm", it is related to emotions and desires and is therefore dangerous, while the "true heart" sees "things that are common, integral to justice" and thus because it is also mysterious. From this comes the conclusion that the "true heart" must lead a person to victory. The philosopher uses the method of comparative analysis in the expression of his thoughts, for example: "human heart" is like a sea ship, and "true heart" is like a rudder, a bolt of a control handle. The "human heart" must be controlled by the "true heart" just as the ship's course and free movement are controlled by its rudder.

The "true heart" is formed from the nature of the will of heaven, and therefore it is good. The "human heart" is made of elementary particles, so it can be good or evil. A good or evil "heart" is determined by whether or not it obeys the commands of the "true heart." In this regard, Abu Nasr Farabi expressed his opinion in his works: "A person is not created as virtuous or wicked by nature, but can be closer and more prone to these feelings."

Wang Yan Min criticizes the Chen brothers' doctrine of "the human heart and human desires." According to him, there are ambiguities in the concepts of "human heart" and "human desire", because the human heart is

not a human desire, if the human heart were full of human desires, unprecedented chaos would arise in the world, and as a result, the dangers caused by this chaos would be eliminated. it would not be possible."

Based on the idea of the supreme principle and the primary particles, Wang Yan Min derives the human nature from the will of heaven and the human nature from the particles. Advancing the theory of "Keeping the Supreme Principle, Destroying Human Desires," he opposes the Supreme Principle of Heaven to human desires. From such ideas, we can understand that not only Confucianism, but also the ideas of Buddhism had a great place in Wang Yan Min's philosophy. In his teaching, the idea that "There is only one heart in man, if the supreme principle of heaven prevails in it, human desires will disappear, if human desires are victorious, the supreme principle of heaven will perish."

Such ideological teachings of Yanminism are not only limited to the territory of their homeland, but also have a strong influence on the development of philosophical thoughts in Korea and Japan. It was especially widespread in Japan as a leading philosophical movement before the Meiji Revolution.

Among Chinese thinkers, Kan Yuwei (1858-1927), Tan Situng (1865-1898), Sun Yatsen (1866-1925), Xun Shili (1885-1968), we can find the influence of Yanminism ideas. These thinkers consider the ideas of Yanminism to be one of the important sources in the formation of Chinese culture.

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