

# Philosophical and Historical Reconstruction of Wang Yangming's Teaching on the Value - Ethical Aspects of Cognition, Being and Human

Izzetova Emine<sup>1</sup>, Li Yekaterina<sup>2</sup>

Doktor of Sciences, Kafedra, Vostochnayafilosofiyakultura», Tashkentskijgosudarstvennijinstitutvostokovedeniya, Tashkent, Uzbekistan  
(Department of Eastern culture and philosophy, Tashkent State Institute of oriental studies, Tashkent, Uzbekistan)  
Email: [izzetova\[at\]bk.ru](mailto:izzetova[at]bk.ru)

PhD in philosophy, Karedra "Filosofiya", TashkentskijgosudrstvennijpedagogicheskijuniversitetimeniNizami, Tashkent, Uzbekistan,  
Department of philosophy, Tashkent State pedagogical University named after Nizamy, Tashkent, Uzbekistan)  
Email: [li300176\[at\]yandex.ru](mailto:li300176[at]yandex.ru)

**Abstract:** *The subject of the research is the onto - epistemological, praxeological, anthro - ethical aspects of the philosophy of Wang Yangming is founder of neo - Confucianism of the Ming era. A special role in this context is played by linguistic symbols in understanding the gnoseologization of ontology, the axiologisation of the cognitive process. The dialectical interrelation of knowledge and action, good and evil, love and hatred in any human activity is revealed. A comparative analysis of the understanding of action in yangminism and Western philosophy has been carried out. The value of the study is due to the substantiation of the methodological role of Wang Yangming's philosophy in strengthening the positions of the internalist direction of neo - Confucianism. The relevance of the research topic is due, firstly, to the dynamics of the development of the modern world, integration processes, strengthening the principles of the open world, expanding the information and communication space; secondly, the increased interest in the doctrine of "coincident unity of knowledge and action" (zhixing he yi), which determines the essence of the main category of Wang Yangming's teaching – "prudence" (liangzhi); thirdly, the increased intercultural contacts with the business circles of modern China, the effective implementation of which is impossible without taking into account a wide range of ideas about the features of national culture, the core of which is the basic principles and categories of Confucianism and neo - Confucianism. Effective implementation of constructive dialogue and cooperation is impossible without taking into account a wide range of ideas about the peculiarities of national culture. The core of the national culture is the basic principles and categories of Confucianism and neo - Confucianism. The purpose of the study and the degree of study of the problem: Systematic analysis of the categories and principles of Wang Yangming's philosophy, which serve as the theoretical and methodological basis of neo - Confucianism. A number of scholars devoted their works to studying the essence and specifics of Wang Yangming's unique philosophical heritage. In the studies of KobzevA. I., an analysis of the life and work of Wang Yangming, the formation of his philosophical worldview and the concept of "subjective materialism" was carried out. Martynov D. E. considered the connection between Maoism and the concept of "coincident unity of knowledge and action" (chih - hsing ho - yi) of Wang Yangming. The problem of personal responsibility in the work of the thinker Wang Yangming was studied by M. A. Berezikova. To achieve the goal, the following tasks were set: on the basis of the principles of historicism, continuity and logism, consider the two - phase cycle of the emergence and transformation of neo - Confucianism from ontologism to epistemology of two eras: Song and Ming; to show the epistemological status and significance of Wang Yangming's concept of individual personality; reveal the nature of radical anthropocentrism, personacentrism and sociocentrism put forward by Wang Yangming and Zhu Xi; reveal the essence and determine the place of the "teaching about the heart" in the worldview of the Chinese; substantiate the idea of the impermissibility of the principle of ethical neutrality of a person even as an epistemological subject; determine the conceptual meaning of the "coinciding unity" of knowledge and action in Wang Yangming; how the role of linguistic symbols in understanding the axiologisation of the cognitive process; substantiate the fundamental role and structural - hierarchical relations between concepts and categories: "being", "ethical person", "evil", "knowledge and action", "teaching of the heart", love (hao), lovely beauty (se) and hatred (y). Research methods: Based on the specifics of the subject in the course of the study, historical and philosophical reconstruction, ideographic, hermeneutic, logical and historical methods in their unity, methods of comparative analysis, generalization and synthesis as a combination of interpreted material in a new perspective, which allow us to draw some conclusions, were involved in the methodological apparatus. Research results: The results of the study give grounds to draw the following conclusions: Wang Yangming created a unique gnoseo - praxeological, anthro - ethical concept of cognition of an individual personality within the framework of neo - Confucianism. In the context of his worldview, the core of this problem is not an objective study of the human being, but the subjective ability to become a real person. It has been determined that the concept of "being" does not contain the idea of its being revealed, while the concept of "presence" necessarily implies such. To be present, or to be, means to be present, to be taken into account. In the teachings of Wang Yangming, the very concept of ethical neutrality is absent, since everything is conceived within the framework of a strict alternative of "good or evil", there is no third option. he basic category of Wang Yangming's philosophy is the category of xin - "heart" or consciousness, which is identified with the whole world. Consequently, the main object of knowledge for Wang Yangming is consciousness: knowledge of the laws of the world and the rules of behavior must be carried out through self - knowledge. An analysis of the binary pair of terms, "zhi" and "xing", led to the conclusion that it compares not just knowledge and action, but effective knowledge and conscious action.*

**Keywords and expressions:** Confucianism, neo - Confucianism, ontologism, epistemological anthropologism, personacentrism, ethical person, knowledge - action, "teaching of the heart", binary, perfect wisdom, intersubjectivity, ethization of epistemology, axiology, praxeology.

## 1. Introduction

The peculiarities of the history of Chinese civilization and philosophical heritage allow us to speak about a separate, independent style of Eastern philosophizing. Comprehension of history is one of the key elements of Chinese thought and understanding of the world. The most important component of the traditional worldview was a sense of inextricable connection with the past, the integrity of history and the stability of the laws of human existence, which were designated as the way of Heaven or natural naturalness. The specifics of the perception of history and the universe in China are inextricably linked with the properties of its philosophical culture, for which ethical issues have always remained fundamental. The historical process within the framework of Chinese philosophy is usually interpreted in close connection with the concept of the unity of the world and man (Tian zhen he yi) (Kalkayeva, 2003). Chinese culture and ethocentric philosophy contain the foundations on which the paradigmatic pole of the vision of the world is built, distinguishing it from the Western European consciousness, worldview. Understanding the spiritual foundations of the mentality of this country, as well as the deep philosophy of the Celestial Empire, is necessary to create an adequate dialogue and cooperation with China. The study of the philosophy of non - Confucianism allows us to trace the dynamics of its development and provides another opportunity to gain a more complete understanding of the value system, lifestyle, and culture of the country, to reveal the features of the new philosophical discourse with its rationality and logic.

In general, the philosophical meaning of neo - Confucianism cannot be conveyed in the traditional language of academic philosophy. To understand neo - Confucian symbolism, it is necessary to understand the lifestyle and practical attitudes of its exponents. A vivid example of "human thinking", thinking in the Heideggerian sense, free from philosophical professionalization, is the life and work of Wang Yangming (1517 - 1579), a neo - Confucian of the XVI century. For this thinker, Confucianism was more a way of life than an academic discipline. The focus of Wang Yangming's teaching is the problem of man. The core of this problem in the context of his worldview is not an objective study of a human being, but a subjective ability to become a real person. An indispensable condition of the latter is the identification of one's own genuine knowledge, or wisdom, which, being present in each of us, as a reality cannot be destroyed, but as a potency can never be fully actualized (Kobzev, 2002).

**The purpose of the study** is to systematically substantiate the features of the development of the methodological base and categorical and conceptual apparatus of Wang Yangming's neo - Confucian philosophy, its theoretical and practical value for understanding and developing the worldview and lifestyle of modern Chinese society.

### The degree of knowledge of the problem

The general methodological range of issues is quite deeply and comprehensively developed in the world philosophical, methodological and scientific literature, which is considered through the prism of the Chinese socio - cultural and

philosophical tradition. A number of scientists have devoted their works to the study of the essence and specifics of Wang Yangming's unique philosophical heritage. A. I. Kobzev's research analyzes the life and work of Wang Yangmin, the formation of his philosophical worldview and the concept of "subjective materialism". Y. B. Radul - Zatulovsky, S. L. Tikhvinsky carried out a systematic analysis of the issue of Wang Yangming's opposition to the dogmatic scholasticism of the Confucian school, neo - Confucianism and the doctrine of "self - deepening", "self - contemplation" put forward by him. V. V. Malyavin focused his scientific interest on such aspects of Wang Yangming's philosophy as moral responsibility and faith in the power of moral example, interest in to life practice, the importance of personal communication between teacher and student. D. E. Martynov considered the connection of Maoism with the concept of "coinciding unity of knowledge and action" (ji - sin hae - yi) Wang Yangming. The problem of personal responsibility, "the doctrine of the heart" in the work of the thinker of the Minsk era Wang Yangmin was investigated by M. A. Berezikova.

To achieve the goal, **the following tasks were set:** to consider the two - phase cycle of the emergence and transformation of neo - Confucianism of the Song and Ming eras; to show the epistemological status and significance of the concept of the individual personality of Wang Yangming; to reveal the nature of radical anthropocentrism, personocentrism and sociocentrism put forward by Wang Yangming and Zhu Xi; to substantiate the idea of the inadmissibility of the principle of ethical neutrality of a person even as an epistemological subject; to determine the conceptual meaning of the "coincidental unity" of knowledge and action in Wang Yangming; to substantiate the fundamental role and structural - hierarchical relations between concepts and categories: "being", "ethical person", "evil", "knowledge and action", "teaching of the heart", love (hao), charming beauty (se) and hatred (y).

## 2. Research Methods

To solve research problems, historical and philosophical reconstruction, ideographic, hermeneutic, logical and historical methods in their unity, methods of comparative analysis, generalization and synthesis as a combination of interpreted material in a new perspective were used, which allow us to draw some conclusions. To reveal the research topic, the following methods were also used: terminological analysis, with the help of which the semantic spectrum of key concepts was revealed: the Great Limit (tai chi), knowledge (zhi), action (xing), true wisdom (da zhi), "to do the indivisible" (xing qi so wushi); historical - genetic, in which the genesis and evolution of ideas about being, individualized personality, knowledge, action, ethical values in Confucianism and neo - Confucianism were studied.

**The Evolution of Neo - Confucianism: ontologism – epistemologism – anthropologism.** Epistemology usually develops after ontology. This is the general logic of the historical and philosophical regularity. Therefore, the predominance of epistemological issues allows us to assume the existence of a previous "ontological" stage. It is this two - phase cycle that forms the neo - Confucianism of the Song

and Ming eras. The first, as is known, is characterized by a broad formulation of ontological problems, which was due, firstly, to his own "super - task", which consisted in bringing the ontological basis under the ethical, socio - political doctrine of Confucianism, and, secondly, a reaction to the widespread ontological concepts of Taoism and Buddhism. Minsk neo - Confucianism has focused its attention on epistemological and related anthropological issues (Bary, 1981), which, of course, indicates the progression of philosophical thought from the Song era to the Ming era. In this regard, it is significant that all the fundamental concepts of Wang Yangming have primarily an epistemological meaning.

In general, it was common for all Chinese philosophers to consider any part of objective reality necessarily in one way or another in relation to subjective reality, and all knowledge - in relation to human values, of course, is associated with the peculiarities of the language at their disposal. It is worth noting that Wenyan remained the language of philosophy in the time of Wang Yangming.

At the same time, if before Wang Yangming, for most Confucians and neo - Confucians, society was the true receptacle of subjective reality and human values, then for Wang Yanmi, who was strongly influenced by Chan Buddhism and Taoism, it became an individual personality. Therefore, the significance of an individual personality, a concrete person, and not a vague abstract humanity, acquired a primary epistemological status for him. It is not the relation to the object, but the relation to the subject that distinguishes Wang Yangming from Zhu Xi. These two great figures in Chinese neo - Confucianism do not signify subjective and objective idealism, but radical anthropocentrism, more precisely, personocentrism, which puts forward personally tested values as a criterion of truth, and sociocentrism, which is found only in socially significant values (Sin'tsin, 1935).

Bringing personal sensory to the forefront is not equivalent in the case of relativization of truth. Wang Yangming accessories on the fundamental uniformity of good sense, inclusive of all people. The highest values, in essence, are intersubjective, while they fully own the property. Wang Yangming brings to its logical conclusion Xi's position that the Great Limit (tai chi) is found in everything not partially, but holistically. The fullness of the truths inherent in the individual soul from birth allows Wang Yangming's personality to take the place that society, cultural tradition, etc., occupied among his predecessors. Both Zhu Xi and Wang Yangming recognize the same socio - cultural values, but the former believes that their achievement and implementation are feasible on the path of socialization. For example, imitation of the ideal perfect wisdom, and the second - on the path of individualization, the discovery of perfect wisdom in oneself. Wang Yangming's ideas thus more logically express the traditional Chinese belief in the homomorphism of the microcosm and the macrocosm.

Wang Yangming believed that no reality can be considered outside the given to the subject, and therefore being is understood by him only as a present being. But he portrays it as if being in general. This opportunity is provided to the philosopher by the language at his disposal, since wenyan

does not have a term that expresses the concept of "being" in its pure form (Kobzev, *Ucheniye o simvolakh v kitayskoy klassicheskoy filosofii*, 1994). The concept of "being" does not contain the idea of its being revealed, while the concept of "presence" necessarily implies such. To be present, or to be, means to be present, to be taken into account. The object can be conceived as simply existing without any connection with the subject, but if it is conceived as existing, or present, then its appearance to the subject is already implied here. Therefore, Wang Yangming could, without falling into any subjective idealism, rightfully assert: "What you have (yu) is what you yourself have (zi to)" (Заполнитель1).

**Philosophical analysis of the concept of the unity of knowledge and action by Wang Yangming.** Based on the foregoing, let's move on to the analysis of the concept of "unity of knowledge and action", bringing the good sense to the end. It should be noted here that, according to Wang Yangming, neither the object nor the subject of knowledge can be ethically neutral. In this he is in full solidarity with the first Confucians - Confucius, Mencius, Xunzi (Kobzev, *Ucheniye o simvolakh v kitayskoy klassicheskoy filosofii*, 1994); but what was with them a pre - reflective attitude becomes with him a consciously developed concept. Man, even in the role of an epistemological subject, was not presented by Wang Yangming as ethically neutral. He lacks the very concept of ethical neutrality: everything is conceived within the framework of a strict alternative "good or evil", there is no third option.

Wang Yangming's evil does not have its own real existence, it is "deprivation of good." Evil is the concealment of good, due to passions, therefore one is inextricably linked with the other: "The removal of one share from human passions is the return of an equal share to the heavenly principle." (Kobzev, *Gnoseologicheskiye ustanovki pervykh konfutsiantsev*, 1976) Therefore, only an ethical subject, a "good person", is suitable for cognition. To the question, "What is the heavenly principle?" Wang Yangming answered his interlocutor: "As soon as human passions are driven away, the heavenly principle (shi) immediately becomes clear." The organon of knowledge is the heart, the body - essence (ti) of which is perfect goodness and an ethical heavenly principle (Заполнитель1). The good principle of the heart contacts only with principles like it, which are inherent in all phenomena, since they are phenomena for the heart. Consequently, entities that are generally devoid of goodness are unknowable, for they are axiologically non - existent.

The core of Wang Yangming's philosophy is the category of xin - "heart" or "mind". Intellectual, volitional, sensual principles are involved in its orbit. It serves as the source and center of all human activity. The basic concept of Wang Yangming's philosophy is the category of xin - "heart" (Kobzev, *Ucheniye Van Yanmina i kitayskaya klassicheskaya filosofiya*, 1983). Consciousness - xin is identified by him with the whole world, or the Highest principle - li: "the heart is the principle" (xin chi li). M. A. Berezina believes that the philosopher is only interested in the concrete, relevant for the individual, the world he experiences. The phenomena of the phenomenal world are significant only to the extent that they are significant for the cognizing individual. Wang Yangming expresses this

approach to cognition with the aphorism "objects are deeds." By "deeds" (shi) are meant objects of the outside world (y) that fall into the sphere of activity of a particular person. Since consciousness encompasses everything (both the Highest principle and the principles of all things), it is also the source of all laws - natural, moral, etc. (Berezina, 2011) The essence of self - improvement is to achieve true wisdom through realizing it in one's own heart. Wang Yangming calls this process "bringing good thinking to the end" (zhiliangzhi). In this case, we mean the consistent and conscious adherence to the good commands (knowledge) of the "heart".

Wang Yangming's solution to the problem of "knowledge and action" and their "coinciding unity" is of great conceptual importance in Chinese philosophy. In scientific literature, it is believed that the character "zhi", one of the main terms of the traditional lexicon of Chinese philosophy, expresses the concept of "knowledge". However, the "knowledge" that he means is seriously different from knowledge in the usual sense, accepted in European philosophy. The features of this "knowledge" are best conveyed by the word "knowledge" and words with the same root, in the amplitude of the meanings of which, on the one hand, pure forms of knowledge, on the other, expedient, conscious actions, practical experience. Developing the idea of the unity of knowledge and action, Wang Yangming wrote: "A person must have a heart desiring food, so that later he would taste (zhi) food. A heart desiring food is a thought, i. e. start of action. Food needs to get into the mouth, so that later it becomes known (zhi), whether its taste is beautiful (mei) or ugly (e). Is it possible, without putting food in the mouth, to know in advance (chih) whether its taste is beautiful or ugly?(Заполнитель1).

**Praxeological and ethical interpretation of "knowledge and action": Confucianism - neo - Confucianism.** The interpretation of knowledge in the context of praxeology is generally characteristic of Confucianism. In this regard, the definitions of "knowledge - zhi" available in the "Lun Yue" are indicative. "The teacher said: "To serve due justice, which is inherent in people (people); honoring (jing) and spirits, staying away from them - this can be called knowledge "" . "He who knows is effectively mobile (dung) "(Perelomov, 1998). Confucius, when asked what knowledge is, answered: "Knowledge of people", and then deciphered: "Raise the straight lines and put them in the place of the curves - then it will be possible to make the curves straight" (XII, 22). Knowledge in his understanding comes down to the ability to manage people. Accordingly, full knowledge, more precisely, mastery of the subject, must include: a) knowledge itself, b) its preservation within the framework of humanity, c) worthy presentation (to the people), d) promotion (dong), i. e. implementation through decency. . . This small enumeration clearly demonstrates the effective nature of "knowledge - zhi", which sometimes comes down to service and veneration, sometimes to the exaltation of some and the displacement of others, or even simply to active activity in the sphere of decency(Perelomov, 1998).

It was the semantics of the "zhi" sign that allowed Wang Yangming, in support of his concept of the unity of

knowledge and action, according to which "to know and not act means not to have knowledge yet, " to involve the following arguments: "In order to call a person knowledgeable (zhi) filial piety, and someone who knows brotherly love, it is necessary that one already exercises (xing) filial piety in action, and the other - brotherly love. Only then will it be possible to call them those who know filial piety and know brotherly love(Shouzheng, 1936). The study of the semantics of the sign "zhi" has a direct way to comprehend the epistemological views of Chinese philosophers. The structure of the epistemological relationship among the first Chinese philosophers was thought to be binary - consisting of descriptive and prescriptive elements. In other words, knowledge of any subject, from their point of view, includes its description and prescription of the corresponding action.

For an adequate reproduction of the epistemological views of Chinese philosophers, it is necessary not only to accurately define the concepts that make them up, but also to identify conceptual coordination, since concepts actively interact, and do not stay in isolation, like monads. Thus, a correct understanding of the problem of the relationship between "knowledge and action", which, according to Chen Yongjie, "has always been the central thesis of the Confucian tradition" the first opposition in Chinese philosophical texts "knowledge - action"(Chang, 1972). In other words, the historian of philosophy must be aware that "knowledge" in the context of Chinese philosophy is opposed not just to "action", but to "action - xing".

The specificity of "action - sin" clearly emerges, for example, when Wang Yangming has both "love (hao) for beautiful beauty (se) " and "hatred (wu) " under it(Заполнитель1). But love and hate are, first of all, states, and the Russian word "action", which means a process, is inapplicable to them. Secondly, they are emotions or feelings, i. e. subjective. While the action is necessary assuming the contact of the subject with the object and their interchange, subject - object. Thirdly, in the Western philosophical tradition, starting from antiquity and at least until the time of Tetens and Kant, when feelings were singled out as an independent sphere of mental phenomena. We are talking about the dominance of their intellectualistic interpretation - in feelings and emotions they saw one or another manifestation of reasonableness or unreasonableness. For example, Leibniz interpreted them as a vague idea or obscure knowledge. Thus, the categorical dilemma of attributing love and hatred either to knowledge or to action, the Western philosopher, however, like any carrier of ordinary consciousness, will undoubtedly decide in favor of the first.

The synthetic nature of action - xing, the link between pure action and knowledge, is clearly seen in Mengzi's definition of true wisdom (da zhi) as the ability to "embody in action (xing) the unembodied in deed (shi) " or "do the undoable" (xing qi so wushi) (Popov, 1998). Here "sin" is not yet dematerialized, but at the same time it is already separated from its material substratum shi. Finally, Xun Tzu directly defined action - xing as "revealing, enlightenment, wisdom" (mi), resulting from teaching (xue) (Syun"-tszy). The bodily materiality of the deed (shi) clearly emerges in opposition to

the spiritual incorporeality of sleep in the following maxim from Lezi (ch.3): "Perceptions of the spirit (shen) form dreams, contacts of the body (sish) form deeds (shi)" (Le-tszy), where the hieroglyph "shi" is translated by the words "reality" and "reality".

An analysis of the binary pair of terms "zhi" and "xing" allows us to conclude that it compares not just knowledge and action, but effective knowledge and conscious action. This conclusion, in turn, relieves Wang Yangming's concept of "coincident unity of knowledge and action" from the subjective - idealistic interpretation possible with such a simplified translation: if every action is one with knowledge, then there are only ideal actions, since knowledge is immaterial (Istoriya kitayskoy filosofii, 1989). The unity of effective knowledge with conscious action is no longer subject to such an interpretation.

Even with a small number of considered terms, their chain connection is clearly visible. In the methodological aspect, this means that in the study of Chinese philosophy, the cognitive process proceeds from understanding the structural - hierarchical relationships between concepts to understanding the true and exact meaning of the terms expressing these concepts, while Western philosophy tends to rather the opposite. Similarly, in traditional Chinese learning, knowledge of the meaning of a character was achieved as a result of understanding the complex of contexts that included it.

The universal basis of the concept of the unity of knowledge and action is the general human idea of the essential connection between animation and movement. Thales recognized the magnet as animated only because it can set iron in motion; Anaxagoras believed that the universal beginning, the Mind, has two abilities - knowledge and movement; Alcmaeon considered the soul to be an immortal "self-propelled" substance (Fragmenty rannikh grecheskikh filosofov, 1989). The Yangminist concept of the unity of knowledge and action, thus, implies an understanding of cognitive functions as actions, or movements: "Good thinking, perceiving and reacting, moves - this is called thoughts (and)"; "The presence of good and evil is the movement of thoughts" (Заполнитель), and the interpretation of behavior as a direct function of knowledge.

The argumentative strength of Wang Yangming's arguments is given by their entirely ethical interpretation, based on the fact that the moral aspect can be inherent in any manifestation of human activity. For example, he calls "thing" "service to parents", "knowledge" - "implementation of filial piety in action", "action" - "love for beautiful beauty", and "comprehension" - "doing good and eliminating evil" (Shouzheng, 1936). The consequence of such an epistemological approach, in which the achievement of truth was understood as learning it, and not its discovery, was the idea that "knowledge is easy, but action is difficult" and that action is the highest form of knowledge. Already in the "Shu Jing" (ch.17/22 "Yue Ming" - "The Precept of Yue", part 2) there is a provision: "Knowledge is not difficult (jian), it is action that is difficult." (Chzhun-go, 1981) The formula "knowledge is easy, action is difficult", from the point of view of Chinese philosophers, also meant

that knowledge precedes action, which is nothing but the highest and most valuable expression of a single epistemological - praxeological process.

### 3. Conclusion

As a result of the study, we came to the conclusion that neo-Confucianism in its development went through two phases associated with the Sung and Ming eras. Here there is a transformation of scientific interests from ontological to epistemological problems, followed by an orientation towards anthropologism. Wang Yangming, unlike his predecessors, considers the individual personality as a full-fledged expression of social reality and the human value system. Therefore, the significance of an individual personality, a specific person, and not a vague humanity, acquired a paramount epistemological status for him. The priority epistemological status in his philosophy is acquired by the problem of a particular person.

The result of the analysis of Wang Yangming's concept of "coincident knowledge and action" was the following conclusion. The considered interpretation of the relationship between knowledge and action followed from the value - normative perception of knowledge itself, which, in turn, strengthened the restrictive requirements for it. The volume of knowledge intended for practical implementation must necessarily be limited by the physical capabilities of a person (mankind). Wang Yangming brought this process to its logical end, interpreting any knowledge as personally and morally significant. The thesis about the unity of knowledge and action is fully justified when it comes to the moral sphere, where consciousness and action are naturally merged into a single act. Ethical orientation can be considered as a common property of theories that popularize the unity of knowledge and action. The value - ethical loading of knowledge and action is of particular relevance in the era of information and digital technologies, when the dynamics of individualization and pluralization of reliable knowledge is activated, which serves as the basis for effective action.

### References

- [1] Bary, W. D. (1981). *Neo - confucian Orthodoxy and Learning of the Mind - and - Heart*. New - York.
- [2] Berezina, M. (2011). Problema lichnoy otvetstvennosti v tvorchestve Chzhu Si, Lyu Tszu i Van yanmina. *Vestnik NGU. Seriya: Filosofiya*, 9 (4), 125 - 132.
- [3] Chang, W. - t. (1972). Wang Yang - ming: A Biography. *PEW*, 22, 62 - 74.
- [4] Chzhun - go, G. (1981). *Kriticheskiye biografii znamenitnykh filosofov kitayskoy drevnosti* (Vol.3). TSzinan'.
- [5] *Fragmenty rannikh grecheskikh filosofov* (Vol. I). (1989). Moskva: Nauka.
- [6] *Istoriya kitayskoy filosofii*. (1989). Moskva: Progress.
- [7] Kalkayeva, A. (2003). *Filosofiya istorii Lyan Shumina. dissertatsiya*. Moskva, Rossiya.
- [8] Kobzev, A. (1976). *Gnoseologicheskiye ustanovki pervykh konfutsiantsev*. Moskva: Nauka.
- [9] Kobzev, A. (1983). *Ucheniye Van Yanmina i kitayskaya klassicheskaya filosofiya*. Moskva: Nauka.

- [10] Kobzev, A. (1994). *Ucheniye o simbolakh v kitayskoy klassicheskoy filosofii*. Moskva: Nauka.
- [11] Kobzev, A. (2002). *Filosofiya kitayskogo neokonfuzianstva*. Moskva: Nauka.
- [12] Le - tszy. (n. d.). *Traktat Uchitelya Le* (Vol.3). CHTSTSCH.
- [13] Perelomov, L. (1998). *Konfutsiy. "Lun' yuy"*. Moskva: Vostochnaya literatura RAN.
- [14] Popov, P. (1998). *Kitayskiy filosof Men - Tszy*. Moskva: Vostochnaya literatura.
- [15] Shouzhen, V. (1936). *Polnoye sobraniye (sochineniy) Van Yanmina*. Shankhay: TSz.
- [16] Sin'tsin, S. (1935). *Antropologicheskaya filosofia Van Yanmina*. Chzhun yun ban'yuekan.
- [17] Syun" - tszy. (n. d.). *Traktat Uchitelya Syunya* (Vol.2). CHTSTSCH.