

The Issue of the Happiness of Human in the “Principles of Philosophy of the Future” of Ludwig Feuerbach

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DOI: [10.36348/jaep.2020.v04i07.004](https://doi.org/10.36348/jaep.2020.v04i07.004)

| Received: 22.06.2020 | Accepted: 06.07.2020 | Published: 12.07.2020

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Abstract

This study focuses on analyzing the issue of the happiness of human in the “Principles of Philosophy of the Future” of Ludwig Feuerbach. This study shows that, the viewpoint of people in the history of philosophy has not yet accurately assessed the basis and origin of people, and has not granted them their basic rights such as being respected, appreciated. Inheriting the progressive views of French Materialism in the eighteenth century and the philosophy of French Enlightenment, Ludwig Feuerbach has made progressive views about the role and respect for people in the work *Principles of Philosophy of the Future*.

Keywords: Ludwig Feuerbach, happiness of human, philosophy of the future.

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INTRODUCTION

Ludwig Feuerbach's philosophy is a partial representation of the historical and social picture of the German people at that time. Practical historical - social of Germany in the late eighteenth century - early nineteenth century has strongly influenced the formation and development of the humanist ideology of Ludwig Feuerbach.

Ludwig Feuerbach (1804-1872) was an outstanding delegate, following the tradition of Renaissance philosophers, the French Enlightenment movement and the eighteenth-century French materialism with humane pages about people. In the process of exploring new experiences, along with the impact of contemporary German society. Ludwig Feuerbach has made significant "ahead" contributions to the history of philosophy in general and the history of classical German philosophy in particular. In his studies, Ludwig Feuerbach has left a great legacy to be a meaningful end to researchers not only of German classical philosophy. Accordingly, the works of *Principles of Philosophy of the Future* (German: *Grundsätze der Philosophie der Zukunft*) show outstanding humanistic ideas published by Ludwig Feuerbach in 1843.

The work is based on the critique of Christianity, the criticism of Hegel's philosophical institute and the philosophy of law, thereby emphasizing the nature, role and position of human beings in real society. Ludwig Feuerbach's studies in “*Principles of Philosophy of the Future*” have a certain influence on the canonists Karl Marx and Friedrich Engels in the process of establishing a new philosophical worldview - dialectical materialism and historical materialism. If the human being in Hegel philosophy is considered to be absolutely absolute, then the man in philosophy Ludwig Feuerbach is viewed from the perspective of natural science, of "reason and heart" [6]. Ludwig Feuerbach criticized the philosophy of self-criticism, criticized religious illusions for belittling people.

Thereby, humans are studied by Ludwig Feuerbach from the standpoint of natural science and cognitive reasoning from the materialistic worldview to evaluation. According to him, people need to be happy and build that happiness on their own both in thought and reality of life. To love people is to build them a happy life, to rise up to affirm their value before social reality, not to deny and then "hide" in the guise of theocracy or private philosophy apologize. This article explores Ludwig Feuerbach's views on people in Principles of Philosophy of the Future.

Issue about human in “principles of philosophy of the future”

Perspective on people in the history of philosophy

The old metaphysics states that human intelligence is not the most fundamental factor that determines other aspects of social life, but it depends on their “minimum ability to make decisions.” psychology or rather anthropology [5].” means that the old metaphysics - namely, Hegel - argue that the intellect - the human cognitive ability will develop, but it depends on Psychology or anthropology in humans. If Hegel's perception is that human intelligence is dependent on psychology or humanitarianism, it is just "empty theory - nothing logical, showing reality [10]."

In the same view, they emphasize that God exists forever, absolutely, without being dependent on anything. Whereas, on the basis of natural science, man does not exist forever, only the sense of man is eternal. On the basis of critical analysis, Ludwig Feuerbach pointed out that human intelligence is their own, dependent on their perceptions rather than on God, "Of course it is the nature of man he. The power of the object is greater than he is therefore the power of his very nature [5]."

Recognizing the relationship between thought and existence, object and subject, Hegel recognized God as a living being thinking - that is. He was the subject - but different in that. He did not think about another object. But he thinks about his intellect, the relationship between his mind and existence always goes together in the concept itself and not in reality.

When comparing between the subject of God and the subject of man, Ludwig Feuerbach made his own remarks, he said that the beginning of the philosophy of philosophy does not have any assumption or existence of Theology. Theology distinguishes the activity and criterion of the Lord's faith. Unlike theology, philosophy converts the power of faith in an activity - including the living activity of God - the activity of man. Philosophy does not speculate on anything, or if it does, it can only be the contrast of all discriminating objects from thought. What the object does not exist has been removed to become a direct object of man. People are only happiness when they are themselves, the power you attribute to God is in fact your own. What exists in human activity actually exists in God, by your own imagination of God. Thus, the purity of Hegel's hypothetical thinking is only the hypothetical. All old hypothetical thinking, theology and metaphysics need to be transformed into reality, into human activity itself.

In considering the philosophical views of Descartes and Leibniz on the entity [8], matter and supernatural, L. Feuerbach summed up, evaluated and made separate statements about the two philosophers. Both men argued that abstraction is rooted in sensation

and matter, recognizing the “concept of abstraction” for the intangible knowledge of God as an independent objective quality of abstraction and thought only.

To sum up, based on his analysis, Ludwig Feuerbach argues that theism, philosophical philosophy and empiricism create cognitive objects that are “absent, detached, unrealistic, and deny life”, “Their attempt to confirm and experience” [3]. The real cognitive object, according to Ludwig Feuerbach, must be human - those who are less powerful, less mysterious but in reality, so need to “cut” God's attributes to create attributes close to human beings: every rejection of God's attributes is part of atheism, a universe of atheism.

Perspective on people in “Principles of Philosophy of the Future”

The philosophy of love, happiness and freedom is associated with Ludwig Feuerbach's association with the concept of the spiritual goal of humanity - the religion of love, similar to Auguste Comte's "humanitarian". The man in Ludwig Feuerbach's opinion is different from the previous philosophers that he is "flesh and blood", not an abstract man from the consciousness that man exists, the object of life, the object of themselves, people with their senses, embodied in consciousness, emotion and love. Its mission will be to clean out the grit particles to act “by wiping out the remnants of critical supernaturalism and unifying the various efforts, empirical and critical philosophy, which is preparing the reins the common domain for the liberation of man from the bondage of dualism and society [12]”.

Love - it is not selfishism but overcoming it. Man controls love, or love masters man? Ludwig Feuerbach once asked that. And he emphasized: when love stimulates people with joy, even to death for the one they love, it is the individual's power of freedom or rather, the power of love. The desire for personal happiness is closely linked to the aspiration of happiness - that idea needs to become an imperative of life, a social message.

When he loves others, he transforms into others with his love. So loving others is also loving yourself. Love - according to Ludwig Feuerbach - is absolute value, where the secret of life is revealed, love is passion, existence, reality. The pain of love is the truest feeling, not the abstract metaphysics as in old philosophy. The new philosophy, according to Ludwig Feuerbach, originates from Me - a real entity - existing and sensory, having ego and a sense of self. New philosophy does not separate the intellect from the senses to find superpowers, but the mind and the mind are elements of the senses, the properties of the senses.

Philosophical doctrine of the human being relies on the materials of different sciences to formulate

an appropriate approach, which explains the most basic of the relationship between people, different from the critical interpretation and mystic about people. When studying the humanist ideology of Ludwig Feuerbach, the author William B. Chamberlain in *Heaven* wasn't his destination also pointed to the inheritance in philosophy of Marx and Ludwig Feuerbach "The points that Marxism and Ludwig Feuerbach touches each other" as follows: "It can be said that it is the unrealistic principle of the transcendent Ludwig Feuerbach that blew up the trail for Marxism [12]." According to William, what Marx did later into the recognized aspects of human culture to economy and politics are all "from the formula of Ludwigism Feuerbach [12]."

The philosophy of the modern era, according to Ludwig Feuerbach, is to find out what is most meaningful to human life because they have a mind, an ego, a belief, a self-awareness instead of a mere human being elements of the philosopher's. Ludwig Feuerbach proves that philosophy must be "its place of rationality, the ego, the consciousness in their minds simply understood or in God, it is the highest and the last of the whole philosophy." study the Institute [3]."

The issue of the happiness of human in the "principles of philosophy of the future"

Man is the foundation and origin of all things

For Ludwig Feuerbach, man is not only the principal and ultimate goal of philosophy, but also the model and measure of everything. Man became an object of philosophy early on, on the common ground of cognitive concern. When referring to the twentieth century philosophical anthropology, the researchers considered Ludwig Feuerbach an important part of the history of philosophical anthropology, along with ancient Greek philosophers, medieval thinkers and Renaissance humanities. Humanism, or anthropology, or human thought that understands people both as part of the universe and as a unique being, does not repeat itself in comparison with other worlds. Where is human nature? What makes a person essential in every individual?

Why should humanism be the beginning of philosophy? According to Ludwig Feuerbach, if we consider the basic problem of philosophy is the relationship between thought and existence, then we need to start from the human being, because only human beings can think. While thinking about the existence of the world, people also think about the existence of oneself. Thus, because philosophy solves the problem of the relationship between thought and existence, it needs to be humanism, anthropology.

People are reviewed by Ludwig Feuerbach from two angles. First of all, man is an indispensable product of nature and in that sense, he respects and obeys the laws of nature, objective laws, and does not depend on human consciousness. Man is not separate

from nature, so the spirit does not need to be opposed to nature as the reality on it. "New philosophy, which makes man even natural as the basis of man, into the unique, comprehensive and highest object of philosophy, turning humanism including physiology, into a comprehensive science [3]."

The lofty mission of the new philosophy is condensed by Ludwig Feuerbach: "It is imperative that through human beings bring all that super sentiment into nature, and through nature brings that entire superman to you.... It is necessary to always connect the great with the everyday, the distance from the closeness, the abstraction with the concrete, the critique with experience, and philosophy with life [6]."

People, from a second perspective, are "community nature". Human nature is a specific individual: "The person himself does not contain the nature of man in himself or is a thought. The nature of man is contained only in the community, in the unity between man and man - a unity, however, based only on the reality of my distinction with Him." (Ludwig Feuerbach, 2013a, p.61) Kant, Fichte, Hegel once questioned the social nature of man. Ludwig Feuerbach also implemented in that spirit, but in-depth analysis of "flesh and blood" [6], a person with a loving heart according to his own interpretation. Man can only be a community person, that is, a person who lives, experiences happiness, suffering, nakedness as an element of the species (human), because "man is distinguished from animals by mere recognition awake [6]."

According to Ludwig Feuerbach, there are three "species qualities" in every human being: that is reason, will and heart. "The theological trinity in man, above all the individual person, is the unity of reason, love, wills [6]. Reason, will, heart are all perfection, belonging to human values. The characteristic nature of man is the absolute nature, the God of man. Therefore, the power of the object is the power of human nature.

In reason, will and affection contain the supreme, absolute nature of man as his human being, as well as its purpose of existence. Ludwig Feuerbach writes: "The perfect human being has the power of thinking, the power of will and the power of affection. The power of thinking is the light of perception, the power of will - the zeal of character, the power of affection - love. In the will, thinking and affection contain the supreme, absolute nature of man and the purpose of his existence. People live to realize, to love and to want. But what is the purpose of reason? - is reason, Love? Love Willpower? The freedom of the will. We perceive to perceive; love for the purpose of love; the will for the purpose of free will-i.e, that we can have freedom [6]."

Love and cherish people

In the view of love with humans, Ludwig Feuerbach makes a valuable contribution to the formation of humanitarian morality which is the critique of all mechanical determinism with absolute necessity, approaching fate theory. Ludwig Feuerbach tried to overcome all the narrow and rigid laws to address the diversity of impulses and willpower, the multidimensional plurality of will acts. No human activity, according to Ludwig Feuerbach, takes place with absolute necessity, unconditionally, because, between the beginning and the end, between pure thought and practical measurement, even Between the solution and the action, there can be countless bonds.

Ludwig Feuerbach said: man is free in his indispensability. People act for pleasure, because they are urged from a certain passion, but when acting, they express themselves freely. True freedom is not beyond time and space, beyond perceived things, because "they (space and time) are essential conditions, forms of reason, and the law of thought [3]."

In addition, the so-called "spiritual freedom" of Christianity is also the artificial freedom, the freedom of slaves, the freedom of paranoia. Spiritual freedom comes only when the body is released. Ludwig Feuerbach wrote: "only emotional freedom is spiritual freedom, only the desire for happiness is associated with freedom and inevitability [3]."

The question of the desire for happiness is considered by Ludwig Feuerbach as an essential part of human life. Each individual has the right to live happily and towards happiness. "The desire for happiness - it is the aspiration of aspirations ... "I want "means" I do not want to fall into unhappiness, I want happiness [5]". The will and the "will to happiness" in Ludwig Feuerbach are synonymous with each other. The concept of happiness is quite well understood, but its meaning and nature are only one - individuality. Defining happiness as a state in which "the entity has true satisfaction and real satisfaction of its specific personal needs, related to its nature and life [3]." People may want what in reality does not bring happiness as a result of the misrepresentation of happiness, as well as the consequence of the misconception about the way that leads to the goal. Actually, happiness is subjective, as so many ethicists know and talk about, and indeed it is. My happiness is not separate from my personality [5].

Overcoming the Hegelian school, Ludwig Feuerbach did not accept the separation of the common and the private, the common and the unitary, as well as their opposing opposites. Idealism - in the interpretation of Ludwig Feuerbach - "is so blessed for man that we are completely unable to think and speak without using it, not even knowing it and wanting it [6]." Ludwig Feuerbach directed his almondism to criticizing

asceticism, first of all religious asceticism, because religion imposes too many limits on human life, including minimizing Pray for life to be saved in the afterlife. He wrote: "My feelings are subjective, but the basis or reason of it is objective [6]." At the same time, Ludwig Feuerbach also criticized hedonism, which he called "damned depravity [3]".

CONCLUSION

What is the new philosophy? Ludwig Feuerbach replied: The new philosophy is different from selfishism. "Unifying egoism, focusing people on oneself gives people the principle of being tough, complete, but restricting people creatively, because it makes people indifferent to everything unrelated to your personal interests [6]". According to Ludwig Feuerbach, the new philosophy must be fundamentally different from the old one by providing a complete answer to the true, realistic and holistic nature of man, as opposed to the viewpoint of religion and philosophy of thought, is the inhuman, supernatural conception of man. True philosophy must be absolute with the principles of thought, with the principles of absolute idealism. For that to be done, it is necessary to consider the true nature of man as the dominant principle. Explains that, "The new philosophy is like the rejection of theology, denying the truth of religion...Anthropology is its own religion [5]". The person Ludwig Feuerbach refers to here is the person as an individual, as the most important point that everything revolves around. However, the individual in Ludwig Feuerbach's approach is not Berkeley's ego, Stirner's uniqueness, and self-consciousness of B. Bruno, much less the objectivism of idealism objective mind. The foundation of the newly developed philosophy is perfectly reasonable, because it is human life, not false, mystical, because "personal philosophy is correct and practical" replaces the slogan of Peking philosophy "man is a measure of reason [3]."

The foundation of the new philosophy, according to Ludwig Feuerbach, is also the philosophical nature of man, it is consistent with the objective reality, the new philosophy brings the space of religion, "it is religious in nature; in fact, it is religion" [3] "The religion" that Ludwig Feuerbach refers to is "the religion of love", different from the Christian religion in the philosophy of the Seminary or theism Thinking thought restricts their spirit. By God, according to Ludwig Feuerbach is only "the salvation of the soul, or the infinite power to realize salvation, the happiness of the Christian religion in this" [6] Meanwhile, the "love religion" that Ludwig Feuerbach desires to build is an independent, free society for people who are not imprisoned by the Christian church or by God idealism.

Man created by nature to live and enjoy "Man lives to perceive, to love and to want", "not for us to endure everything, but things for us." [6] In his

practical activities, man not only promotes natural qualities, but also replicates and disseminates them throughout the ages. According to Ludwig Feuerbach, the new philosophy is the foundation for the love of mankind, “the unity of the shell and the heart”, only man has all these elements, man - the highest being of wisdom, the union of the head and the heart.

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