

PHILOSOPHICAL THOUGHT OF NGUYEN TRAI AND ITS MEANING TO VIETNAM TODAY

[O PENSAMENTO FILOSÓFICO DE NGUYEN TRAI E SEU SIGNIFICADO PARA O VIETNÃ NA ATUALIDADE]

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ABSTRACT: Nguyen Trai's philosophical thought is the pinnacle and crystallization of the traditional patriotism and heroic nationalism of Vietnam in the 15th century. Nguyen Trai's philosophical thought has crystallized the traditional cultural values of the nation, patriotism, and creatively inherited the good values of "humanity and dignity" of Confucianism, Buddhism, and Taoism. The article uses the dialectical materialism method and synthesis analysis to clarify the philosophical thought of Nguyen Trai. The article describes the philosophical thought of Nguyen Trai. That is patriotism, love for people, love for people expressed in kindness, tolerance and even sworn enemies. Nguyen Trai's political, military, and cultural views were reflected in the idea of building a peaceful country. Thereby, the article clarifies the meaning of studying Nguyen Trai's philosophical thought in order to manage the country, improve social responsibility, promote a community lifestyle, promote a love of country, nature, etc. Vietnamese people. Because that is the source of the strength of the Vietnamese people, a strong driving force in the struggle for independence and freedom and building our country in the current period.

KEYWORDS: Philosophical Thought; Nguyen Trai; Vietnam

RESUMO: Nguyen Trai foi um pensador que exerceu profunda e significativa influência na formação cultural do povo vietnamita no século XV. A partir dos conceitos de "benevolência e retidão", oriundos do Confucionismo, do Budismo e do Taoísmo, a filosofia de Nguyen Trai propõe viver certos valores culturais, tais como nação, patriotismo e herança criativa como guia de ação. O artigo tem por objetivo apresentar as base do pensamento filosófico de Nguyen Trai aplicando o método do materialismo dialético sobre a análise dos conceitos-chave benevolência e retidão. A partir de uma relação interna desses conceitos, Nguyen Trai acredita ser possível estabelecer uma conexão racional que favoreça a paz dos povos, através da compaixão e da tolerância, inclusive com os inimigos. Benevolência e retidão representam a ideia de construir um país baseado na paz. O artigo trata, também, de esclarecer o significado da educação na vida das pessoas, propiciando um estilo de vida responsável e sustentável para a comunidade vietnamita dos dias atuais.

PALAVRAS-CHAVE: Pensamento filosófico; Nguyen Trai; Vietnã

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Philosophical thought on politics, the state, national independence, and humanity appeared quite early in the history of ancient Chinese philosophy. Many well-known Confucian scholars, including Confucius, Mencius, Xunzi, Dong Zhongshu, etc. These philosophers argue that the relationship between people and people in a country is essentially humanistic, political, and moral. Philosophical thought has existed for a long time in the history of Vietnamese thought in many ways. But Nguyen Trai's idea extended these concepts and raised them to new heights - something he had achieved before and in his time. According to Nguyen Trai's point of view, national independence is the people's decision. Political ideology plays a decisive role in the peace, independence, and development of the country. Moral and human values are expressed in human love and tolerance, Tolerance for others, and care to build a peaceful and prosperous nation. Nguyen Trai's philosophical thought has tremendous significance for Vietnam's era and traditional cultural values today and perhaps future. Therefore, it is necessary to learn the philosophical study of Nguyen Trai and emphasize the importance of the cause of fundamental and comprehensive economic, cultural, political, and social renewal of Vietnam to build a developed Vietnam. They are developed and powerful. Especially in the context of globalization with viewpoints and lifestyles that uphold individualism in a society with many changes, the promotion of love for the country, love for people, and the way the government manages, Nguyen Trai's is a good value for every society.

2. MATERIALS AND METHODS

The article uses the methodology of dialectical materialism as a comprehensive principle and a specific historical code to conduct a complete study of Nguyen Trai's philosophical thought in Vietnam. Thoughts on loving The country, people, politics, ethics, and culture maked to express in the whole intelligent review of Nguyen Trai. The article uses a synthetic methodology to collect and synthesize all research documents on the history of Vietnam in the 15th century in the Dai Viet historical book, the history of traditional philosophy. The methodology is the historical principle; The article evaluates the philosophy of Nguyen Trai with the concept of human life, inheriting Confucianism, Buddhism, and Taoism. Thereby clarifying Nguyen Trai's thought of humanity and justice has become a cultural feature of the Vietnamese nation.

In addition, the article also uses analytical, synthesis, and interpretation methods to clarify Nguyen Trai's thought of "filial piety and courtesy" in the 15th century and its values in building a society. Vietnam Association for peace, freedom, and social stability in the current context.

The article uses a comprehensive method with specific arguments of dialectical materialism to clarify Nguyen Trai's political ideas, ethics, state management, and national views. These are ideas of particular value in the history of human philosophical thought. That article determines that Nguyen Trai's research on politics, ethics, state management, freedom, equality, and humanity has been established in Vietnam and has become a cultural value in Vietnam. Especially in building Vietnam's society to integrate and develop with the current global economy, politics, and culture.

According to Douzinas (2005), Western philosophers, when explaining politics, morality, freedom, and equality, all believe that humanity is the essence of achieving moral quality, a sure management mode of society. Politics and apply to ethical and social decision-making. That is evident in Western philosophical concepts of benevolence and reason, such as the justice of Plato and Aristotle, Augustine and Aquinas, Hobbes and Hume, Kant, Mill, and Rawls. The above philosophers consider political and ethical views associated with justice and freedom of social issues. For Plato, in a humanist political society, it is a virtue that establishes a correct order. Each part properly performs its role and does not interfere with the proper functioning of the other parts. Politics, Aristotle said, encompasses justice and equity, which deals with the fair distribution and correction of what is not appropriate. For Aquinas, the Law of Man is subject to the provisions of the Natural Law, so it is necessary to take faith and love for people as the value and motivation for all activities of society. Hobbes believes that justice is a false virtue, essential for civil society, a function of the voluntary agreements of social contracts. For Hume, benevolence essentially serves the common good by protecting (generally) property. Kant's philosophy deals with justice as a virtue and the right to respect, freedom, autonomy, and dignity of every person. Mill's philosophy states that it is a utility of society. Everyone is human freedom. And Rawls analyzed justice for the equal liberties of all community members. Therefore, politics, ethics, and

social management in Western philosophy are the freedom of all individuals in society, and each individual's role is to submit to the master of organization. Moral values are established based on an individual's relationship with the state. The State demonstrates its power through the Law to stabilize and develop society. Therefore, the reason for the high value in all action values. Western philosophers generally consider justice the most basic foundation of all virtues for arranging interpersonal relationships and, establishing and maintaining a stable political community, keeping track of historical interaction history of these theories. Therefore, freedom is associated with people's awareness of each individual's rights in society. Western philosophers do not mention the responsibility of each individual with different social status to perform duties and love, contribute to social stability and development.

he article uses a comprehensive methodology and specific history of dialectical materialism to clarify the words and political ideas of the Confucian philosophical system as the doctrine that Nguyen Trai influenced by education. According to Brister (2021), human attached to the meaning in Confucian scriptures; Confucianism conceives of human kindness, that is, only what is worthy of doing according to morality and right reason. The cause is considered the root of importance. The cause is broad love, the affection that is the like of the five primary human relationships (five chakras): King, father, child, spouse, brother, friend. Humans are responsible for performing the righteous (i.e., committed to the five primary relationships mentioned above). I am clarifying the Confucian ideology of humanity and justice to see Nguyen Trai's creativity in expressing his philosophical views applied to the specific social context of Vietnam in the 15th century.

Since then, the article clarifies the ideological values of Nguyen Trai for the construction and development of the Vietnamese nation today. The article also uses analytical and synthesis methods to clarify the essential contents of Nguyen Trai's national, political, state, moral, social management, personal and social life. Thereby specifying the elements constituting the philosophical thought of Nguyen Trai; Simultaneously, it has systematized his idea with his humanistic, ethical, and cultural values. For Vietnamese society to develop, it is necessary to take the people's interests as the strategic goal of the country's development. The people building a developed Vietnamese community is an independent country; the people are free to build their economy, education, morality, culture, and people's lives are happy.

3. RESEARCH QUESTIONS

To clarify the content of Nguyen Trai's philosophy, the article uses the following research questions:

1. What is Nguyen Trai's philosophical thought?
2. In what content is Nguyen Trai's philosophical thought expressed?
3. What is the meaning of Nguyen Trai's philosophical thought for today's Vietnamese society?

4. IDEOLOGICAL CONTENT

4.1. Nguyen Trai Biography

Nguyen Trai (1380 - 1442), is a great patriot, a prominent cultural person, and a world cultural celebrity. According to Ngo Si Lien (1998), Nguyen Trai, a vast cultural celebrity of the 15th century, with the title of Trai, an ancestor originally from Chi Ngai village, Chi Linh district, later returned to Nhi Khe village, Thuong Tin district, Ha Dong, now part of Ha Tay. Coming from a family of academics, his father is Nguyen Phi Khanh. He passed Doctor (Ph.D.) at the age of 19, his mother is the daughter of the excellent Tu Do Tran Nguyen Dan (Tu Do is the highest official in the feudal system of East Asia, after the reigning king) - descendants of the feudal Tran dynasty. In 1400, Nguyen Trai passed Doctor as

a student at 20 years old. He appoints as the King of the Chief of Staff during the Ho Dynasty. According to Phan Ngoc (2010), when the Ming army came to rob our country, his father was taken to Kim Lang of China, and Nguyen Trai followed his father to the gate of Nam Quan. But his father advised him to return to take care of revenge for the country. Before going through the gate of Nam Quan, Nguyen Phi Khanh looked back and warned his beloved son, who was also his best student: I'm old; even if I die, I won't hold grudges. You are a talented and virtuous person. You have to take care of hate to avenge our country, avenge your father; that is excellent filial piety.

According to Phan Huy Chu (2005), Nguyen Trai obeyed and returned, was captured by the Ming army, and imprisoned in the south of Dongguan citadel. In 1418, he and his grandfather Tran Nguyen Han fled to Lam Son to participate in the uprising led by Le Loi. During the ten years of the resistance war against the Ming army to save the country, he was entrusted with the responsibility by Le Loi, clearly showing his bravery as a diplomat, politician, military, and culturalist who helped the resistance war succeed. He was listed as a Doctor, taking care of political affairs and affairs at the Institute of Secrets. According to Tran Huy Lieu (1966), in 1428, Le Loi ascended to the throne; he conferred: a respected official, the official who administers administrative affairs, supervisory and disobedient officials in the imperial court, The position of the head of 6 ministries has the function of helping the comprehensive king manage all fields of political, social, and economic life in the country. The official who received and communicated the king's orders to the executing agencies, Granted the highest honors, changed to the king's last name, and given the king's family name, Le Trai citadel. When Le Thai To died, the crooks were jealous and detested them, so he had to report back to the hermitage in Con Son, Hai Duong province. In 1434, Le Thai Tong summoned him again and appointed him as an official in charge of cultural and political affairs; he had to accept it for the country's sake. Nguyen Trai was the most honored person, so the king assigned him to manage the work of culture and education. In 1442, the Le court opened the first doctorate exam, in which King Le Thai Tong made the exam questions himself, and Nguyen Trai was the one to

review the test of student for the last time to submit it to the king to decide on the high and low rankings). The examination and selection of talents in Vietnam have historically shaped from here, a significant part of building the foundation of Nguyen Trai. Also, because of King Le Thai Tong's respect for Nguyen Trai, many gods are jealous. In 1442, King Le Thai Tong went to a military parade in Hai Duong; he stopped at Nguyen Trai's Lychee farm (Le Chi Vien), then sudden fell ill and died there. The crooks took advantage of that incident to accuse him of sending the maid Nguyen Thi Lo – the diminutive wife of Nguyen Trai, to kill the King, and Nguyen Trai was arrested and imprisoned. And the case of injustice in Le Chi Vien was created by the envious mandarin Nguyen Trai. In September 1442, he was dead with all three surnames (truth di three tribes) at 62. In Le Thanh Tong's reign, injustice solves; the king appointed Nguyen Trai the symbol as a great general. The surviving descendants could all hold important positions in the Tran dynasty.

According to Nguyen Trai (1976), The works in both poetry and prose, both in Chinese and in Nom, are Great proclamation upon the pacification of the Wu; Collection of historical documents - military service - diplomacy, National language poetry collection; Uc Trai's Chinese poetry collection; The set of monographs on geography, history, economy, culture, of Vietnam; The set of documents the king gave his subjects to know some state policies; A collection of works with content to advise family members, students, about how to behave in real life.

4.2. The contents of philosophical Nguyen Trai

▪ First, Nguyen Trai's views on patriotism are closely related to his mission and career

Nguyen Trai's patriotism achieved associated with national interests: independence, freedom of the government, and the people's happiness. Patriotism must come from patriotism and love for the Vietnamese nation. Nguyen Trai's life was for the country, for the people. His life of his contributes to the defense and construction of the country. But in the Tran and Ho dynasties, it was not associated with his reputation and position. When related to national interests, Nguyen Trai's patriotism is the nation's independence, freedom, and the people's happiness. Patriotism must come from patriotism and love for the Vietnamese people. Before the downfall of Tran, according to Nguyen Trai (1976, p.488), "The Tran Dynasty relied on its power to get rich, despite the miserable people, / Forgetting the extraordinary task

of taking care of the people, for the country/people hate without knowing, have to reprimand without fear... As a result, the decisive policies and discipline of the country were disturbed. : Recently, people have complained: because the Ho Dynasty is unruly, / People hate it. / Quan Minh can harm people / is interested in selling water. / People live like on fire, / Push red into a deep cave".

After defeating the enemy, Le Loi ascended the throne and founded a new dynasty - the Le dynasty, with the Le Thai To era. Le Loi's aspirations and the heroes of the Lam Son uprising were to defeat the Ming invaders, restore the country's independence, how to heal the wounds of war quickly. Twenty years under the rule of the Ming army, our country was devastated like never before. Ngo Si Lien (1998, p.56, 61) described: "... villages deserted, communes turned into mounds, either for rabbits to hide or for deer to live in, to park birds, to make forests for them. then the enemy divided the continent, set up districts, built citadel, dug trenches, and stationed troops to guard for more than twenty years." Thus, the resistance war against the Ming invaders ended after 20 years of arduous fighting; the country was now independent, and the people were free from the oppression of the Ming invaders. Nguyen Trai in the poem declaring the pacification of the Ming army, Nguyen Trai (1976, p.81, 82), "... The communes are thus peaceful/Rivers are thus renewed... /... To open the foundation of eternal peace."

▪ *Second, Nguyen Trai's political thought on democracy and freedom for the nation and for the Vietnamese people*

Nguyen Trai's thought on political philosophy is expressed in his military career with strategies and tactics to fight the enemy invading his country. Nguyen Trai affirmed that national independence is natural. Therefore, for the sake of the nation's freedom, Nguyen Trai and the Vietnamese people are willing to endure hardships, hunger and thirst, and desire to fight against the enemy's aggression and maintain the independence and sovereignty of the country. Because it's the right thing to do. And because of the just cause, the Vietnamese people will surely win over the invaders. That proved when Quan Minh lost the battle. But when the enemy surrenders, he uses kindness and justice to treat the enemy with tolerance and generosity. Therefore, even though it is a small country, suffering damage in wars and invasions, it is still generously ready to buy ships and boats and provide food for enemy soldiers to return safely to their families. According to Nguyen Trai (1976, p.450), "The leader is a general in the army, you must take benevolence and justice as your root and bravely make your own. The grand plan is to remember the cause and the great work must put the people first".

Regarding the state and administration in the context of independence, self-reliance, and peace, he focused on taking care of the people. He advocated introducing many educational policies to raise the people's standards to develop the country. Nguyen Trai's political thought shows empathy and stands on the position of the people to see the suffering, the suffering, the misery of the people when the country is not flourishing and at war. So he said that the government's responsibility is to increase the population, increase production and livestock, and make people quickly get out of poverty, the oppressive exploitation of the invaders. Therefore, Nguyen Trai advocates that as soon as the country is at peace, the most urgent task of the state is to ensure that the people do not starve, are not torn apart, and bring people to live with affection, attachment, and love. The social structure follows the village and has a cultural, orderly, and disciplined lifestyle in society.

Determining the value of public action and personal happiness in Nguyen Trai's philosophical thought is the heart of loving people, living in harmony with nature from the point of view of Taoism. The thought of escaping from a life that has many negatives in society is about living simply at home and sticking with nature. According to Nguyen Trai (2014, p.70), "Reputation is idle./ Don't worry about good, evil, praise, or blame./ Dry pond for water, spinach./ Radiant lotus grass /. The warehouse of wind and moon filled the roof, / The boat carrying the saddle was too heavy after that / I had both loyalty and filial piety, / Honed with no defects, dyed them not black. Feudal society has revealed limitations. Therefore, people have to suffer a lot in the feudal court. It has made people more and more degenerate, against personal interests, against jealousy. Jealousy, fighting more, taking care of superiors, and trampling on the weak are inevitable, so Nguyen Trai expressed his opinion and advised everyone to give in, bear with themselves and give others a little more. Part of praying for harmony. In addition to the need to do all his duties diligently, out of loyalty, filial piety, abandoning embezzlement, and good laziness, he also urgently requested events smooth, not meaningless. According to Nguyen Trai (2014, p.29), "The alley of modesty is virtuous; who is easy to do?" It is also a good moral value in the tradition of the Vietnamese nation.

In addition to the requirements of kings and mandarins regarding talents, Nguyen Trai is also interested in building a legal corridor to combat bureaucracy, corruption, and forming factions within the ranks of mandarins. And asked mandarins to pay great attention to people's lives. With this problem, maybe said, we have not provided sufficient proof of the idea so far. There are no concrete proofs of Nguyen Trai's legal thoughts, we can assume that his legal issues are closely related to the "National Court of Criminal Law" ministry. (also known as Hong Duc Law). According to the Institute of History 1976, "National Trieu criminal law" was drafted in the reign of Le Thai To, then continued to be supplemented under the dynasties of Le Thai Tong and Le Nhan Tong. By the time of Le Thanh Tong, the law was complete. We can see humane thoughts concerned with the rights and status of the disadvantaged, such as the elderly, the disabled, orphans, women, and children,... but as analyzed in the previous content, those ideas are very close to Nguyen Trai's thought of humanity, the idea of people. Nguyen Trai also expressed the study related to the rules in the Le court in the slides and expressions that he wrote in the early days of building the dynasty. Le dynasty, the ceremonial regulations of the court, and the appraisal of music ceremonies also strengthen the prestige of the king and the court. In the document that stipulates: ... The former has merit and virtue because a violation or crime tolerates or unacceptable depending on the severity of lightness. But the modern people, seeing that the army is strong, the country has become successful, but rely on power and seek to gain fame; that is the class that relies on people to do things, if they commit crimes, not because of mistakes, they can give up. Can the law be forgiven them?... Today, from the great generals to the captains and the mandarins in the institutes, the halls, the bureaus, every person who holds a position of commanding the army and ruling the people must follow the law of justice, work diligently, worship the king, be loyal, end peace with the people, change the habit of embezzlement, correct the evil of laziness... Institute of History (1976, p.198,199). Thus, Nguyen Trai's political thought on building an ideal society, a clean, strong state always imbued with the spirit of pro-people, deeply humane, originates from the tumultuous reality of the nation, from the love for the homeland and the country, and pity for the miserable life of the people, histori, political activities directed to the goal of being for the people, for the country, not to satisfy the will of the individual rulers. The mission of taking care of the people's lives belongs to the king; the king is the one who replaces heaven to manage the country, and the mandarin is the person who helps the king do specific jobs to fulfill that mission. That is the premise, condition, and goal of politics. Not only that, but Nguyen Trai also orients himself to building a solid and clean state apparatus, intolerant of sightseeing currency, and harassing people. . Officials "regard the military and rule the people according to justice," "change embezzlement, correct laziness," "consider the national affairs as their own, and take the concerns of the people as their own." essential worries." Humanity is also a criterion for Nguyen Trai to choose for his attitude towards the king. He was loyal to the king, who knew how to practice benevolence; he knew how to take care of the country's people. For him, the person who holds the throne must: "Love the people, think to do benevolent things. Do not reward wrongly for personal favors, do not punish indiscriminately because of anger. Do not like money but indulge in luxuries, do not be close to the bar. color but indiscriminate profanity."

▪ *Third, Nguyen Trai's ethical thought with love for people is a cultural value, goal of action, and measure each individual's moral worth.*

Nguyen Trai's moral thought is compassion and love for people regardless of class, status, enemies, and poor. Out of love for people, especially people with low rates in society, poor people who are mistreated, they are determined to fight the enemy to protect the country's independence so that the people can fight back together. To be free in their own country to work and live. According to Nguyen Trai (1976, p.324), "Blessed people burn violent furnaces, children push into disaster pits, lie to heaven and deceive people. Conspiracy to face many difficulties, foreign invaders, and evils must accumulate on the land. nearly twenty years." Nguyen Trai's moral thought is the moral value of the Vietnamese people. Thanks to that, the Vietnamese people can defeat any enemy even more vital. Nguyen Trai's values are regularly upheld by our people and taught to uphold Nguyen Trai's values of practicing standards of diligence, integrity, and integrity, for the country should overcome all hardships. According to Nguyen Trai (1976, p.103), a righteous person means making "the four seas peaceful." Thus, peace between the peoples of the two countries is expected. It is entirely legitimate to the people's aspirations of the two countries he always wanted, and the culture applied according to the country's laws. The people and the state must be quiet." Because of the holy heart of the people, the culture of peace and

loyalty.

▪ *Fourth, Nguyen Trai's thought on state management and social stability by taking the people's interests as the basis for making management policies.*

Nguyen Trai's thought on building a solid and peaceful feudal state, Nguyen Trai was born and raised in turbulent times. He also endured the pain of parting with his Kingdom. That issue represents a critical point, so the state must consider the people as the root of the country. In the state management process, it is necessary to see that the way of management according to the village community is typical of the Vietnamese state because he was aware of the role of the people in contributing to the development of the feudal state. Moreover, the reality proved by his life and career in the Lam Son uprising and then as the first official of the Le dynasty. According to Nguyen Trai (1976, p.253), "Perhaps a fool holds the piano for one hour / The whole country is rich." In the commandment of the Crown Prince on behalf of King Le. According to Nguyen Trai (1976, p.60), "The person who carries the boat and capsizes the boat is also a person. The boat capsized, trusting the people like water". Since then, Nguyen Trai has believed that all court policies, guidelines, and treatment relations are pleasing to everyone. Those who agree have power. Therefore, what is not supported by the people is abandoned, not against the people. According to Nguyen Trai (1976), all people must decide all policies to manage the state peacefully and develop. It is necessary to unite and love by equal treatment of interests and concern for aspirations and desires legitimate interests of the people. That is a correct view of Nguyen Trai, although he has not raised the issue of the relationship between obligations and rights. The spoils and righteous thoughts of Nguyen Trai reflects in the bravery of a sage. In the history of previous dynasties, the construction of mandarins carry out by nominating the descendants and relatives of the king and mandarins. That leads to an extended workout regimen. If mandarins live in luxury and individualism, and people do not respect them, the country will not be stable; state management will be complex because the people do not obey and follow. The people are the factors that create the peace and prosperity of the country. The people fought off the enemy for peace for the country, bringing peace in his letter to the enemy general. He called for the surrender of the stronghold. Nguyen Trai mentioned that a lot. When the country is at peace, the state must have the policy to build and develop the country. Nguyen Trai's thought on building a developed country is that the king and the feudal class must know how to thank the people, respect them, and be grateful to the people. After the successful resistance war, the "people" cherished the independent country and entered a new chapter. Nguyen Trai understands that people produce rice to eat and clothes to wear; The emperor's palace built on the sweat of the people's efforts. According to Nguyen Trai (1976, p.437), "The court mandarins enjoy benefits to repay the people's merits". Nguyen Trai has been attached to the people all his life, so he saw the noble qualities of the people, understood their earnest aspirations, witnessing their great power in creating the nation's history. State management must consider the people as the nation's root, closeness, compassion, and work for themselves. To save the country and the people, the power of humanity and justice to stop that program. Nguyen Trai's thought is also the strength to protect the fatherland, shown through the role of a patriot is also emphasized, According to Phan Ngoc (2010, p.216): "Every century has heroes. sacrificed for the country". That is a management perspective with human values as the key of Nguyen Trai. According to Nguyen Trai (1976), the point of view of country management: The country belongs to the people, does not belong to any king or court; the king is only the ruler of the country, not the owner of the land of Nguyen Trai. Therefore, Nguyen Trai understands human suffering and the values of peace, so he takes peace and peace as the key to everything. The point of view is that when eating fruit, we must remember that people plant trees for us to eat, and farmers plow the fields to give us a bowl of rice to eat. So those responsible for the King and mandarins must understand that they must do for the people, all policies must follow the people, and take care of the people. In his spirit, the court must follow the path. Humanitarian politics for the people with the content of reducing tax rents warming people's hearts, except for tyrants to protect the people. Thus, a state guarantees democratic rights, and the right to self-determination belongs to the people. He also advised the court not to collect heavy taxes but to take care of the people's education. According to Nguyen Trai, the state should respect talented people regarding education and training. Talent people are not from the ruling class in the feudal state, but gifted people come from the people; the people are the collection of all people living in social life. For the state to develop sustainably, it is necessary to take education as the country's internal strength. According to Nguyen Trai (1976, p.196): "The palace is beautiful, but highly

important, with fine customs and traditions of all; According to my opinion, there will be a hundred years of resentment."

▪ *Fifth, Nguyen Trai's thought is the inheritance and creation of ideas of Buddhism, Taoism, and Confucianism in Nguyen Trai's career and lifestyle*

Buddhism, Taoism, and Confucianism influenced Nguyen Trai's philosophical thought, his entire thought, lifestyle, personality, and morality reflect in this. Nguyen Trai shows the influence of Buddhist philosophy on the idea of liberation. He offers his leisurely and reclusive lifestyle when conflicts and power struggles. The king assigned any task he was determined and determined to carry out. But when he realized that it was not peaceful, there was jealousy, envy, and hatred, he withdrew back home, using the excuse of illness to go home to live comfortably. Influenced by Taoism, his life is associated with the impermanence of nature. He looked at the moon and the lake water, where people noticed "like feet," "Buddha-nature." The lovely natural scenery is in harmony without the need to cut down trees to take away the position of birds. According to Nguyen Trai (1976, p. 405), he added to his joy: "The greedy moon does not let go of the fish, / The forest regrets the birds for fear of the trees growing, / Who asked the oil dust, / The man this has this beast". Influenced by Buddhist philosophy, Nguyen Trai showed a kind heart, bringing about the perseverance of Buddhists. This shows the interference of Confucianism, Buddhism, and Taoism but the unity of Nguyen Trai's personality. According to Nguyen Trai (1976, p. 443), It is human love; we should not do anything to harm others but should accumulate virtue to bless our children and grandchildren: "Bless many sisters by the place I accumulate, / Spring comes naturally all new things batch. / There are property holdings every day, / frustrated people are worried about complaining about people". Buddhism says that giving is rest, supposedly, not loss. Nguyen Trai (1976, p. 446) wrote: "The worlds are and, / Difficulties must be better porridge./ Seeing food run in full, / Supporting each other must be a blow. Please don't hurt selfish people, / Be virtuous to give it to me. / Have a hand to feed your mouth, / Anorexia sitting on the mountain. Nguyen Trai's Buddhist and Confucian philosophies are expressed by: "give" and "give away." Give back to yourself (Buddhism) and your children (Confucianism). Buddhists consider human life to be suffering, the man himself is selfless, and father Giving is one of the acts of cultivating good karma so that people can be liberated soon. The influence of Confucianism, Buddhism, and Taoism have been absorbed and crystallized into cultural values in Nguyen Trai's people.

In his personal life, he expressed his views through the good traditional values of his forefathers. To achieve that, they must be an excellent example to educate their children and grandchildren in real life. "Light of light" is a shining example of the old generation still for their descendants; in return, their descendants take it as pride and continue to "unravel the wisdom of their ancestors." Nguyen Trai (1976, p. 440), when talking about painting, Nguyen Trai also expressed his thoughts on the combination of Confucianism and Taoism: "The blessing of the common is the picture of the common, / Grasping not the blessing of the end. / Literature writes the holy verse, / The cause of rewinding must be faithful" From a Taoist point of view, blessings are always concerned; The line between them is difficult to distinguish, to know that there must be sincerity. Therefore, Nguyen Trai's philosophical thought has shown a unified debate on choosing a quiet, comfortable, and exciting lifestyle.

As a forerunner who cares for the nation's safety, Nguyen Trai has shown his sense of protection and nation-building by improving the people's quality of life and raising moral values. The morality of each individual in society. To do this, Nguyen Trai's thought showed a combination of Confucianism, Buddhism, and Taoism. Nguyen Trai advises people not to attach importance to material things but to live with virtue, understand the long-term value of morality, and value honor and wealth of the soul more than the wealth of money. Reputation is there but insignificant. Morality is the root of personality. To be virtuous, we must do good, live with filial piety, have air, bend, pray for fame, complain, forgive others, live clean, healthy, pure, and take our disadvantage. That is the philosophical idea of Nguyen Trai in the concept of human life. According to Nguyen Trai (1976, p.454), At the same time, maintaining the Buddhist commandments, purity, and self-preservation of Taoism is also to preserve the traditional values of each house: "See meaningful interests, / the West makes passion." That means it should not be for its own sake to give up meaning but to show passion for it. According to Nguyen Trai (1976, p. 460), greed and anger are avoided because excessive outrage will lead to losing peace, leading to forgetting the cause: "anger hurts peace, / It helped me. / If the blood race fails the reason, / Heartbreak According to Nguyen Trai (1976, p. 459), greed and passion will adversely affect family happiness, i.e., harm to "

center of social relationships" that Confucianism focuses on: "What is sharpness is passion! / When there is a room of reflection... / Failure of the family life is seen, / Mental damage to the good. / The patriarch is usually fine, / Sometimes connected with harmony." The concepts of Taoism, Confucianism, and Buddha in Nguyen Trai's thought were unified in him because the prince's name should be ready to do justice. According to Nguyen Trai (1976, p. 420), it is unacceptable to endure a life tortured by enemies because of Buddhist compassion: "A heart without greed is a treasure;/ People not greedy is a fairy." Or according to Nguyen Trai (1976, p. 423): "It is better to be rich in heart than in fame, / The body harms itself in a harmonious animal."

5. RESULTS AND DISCUSSIONS

▪ *Firstly, Nguyen Trai's national ideology is passionate patriotism*

Patriotism is an ancient and famous poem written by Nguyen Trai, a rare and talented man known for the nation's second declaration of independence. Nguyen Trai's patriotic spirit is expressed in the pride of the country and the nation: affirming that our government has a long-standing culture, history, territory, and customs. Customs, having its dynasty with the name of the country Dai Viet, independence and sovereignty, talented talents and feats, and the nation's benevolent and benevolent tradition. Patriotism is expressed in deep hatred for the crimes of the Ming invaders. Nguyen Trai felt sorry for the plight of the people. The patriotic spirit is expressed through excitement when the author praises the Lam Son uprising, the outstanding leader - Le Loi- and the people's strength, especially the poor class people. That is the culmination of patriotism. Nguyen Trai pointed out that the first element of patriotism is humanity. Respect and love the precious tradition that his father left behind. That tradition here is the benevolence in the way people treat each other and, according to Nguyen Trai, the core of all goodwill in the world. That life is "peaceful people" to make the people happy and peaceful. In a situation where the country invaded, it is necessary to punish the people to keep people safe, except for the brutal army that oppresses the people. Nguyen Trai once said, "Pushing the boat is also the people; flipping the boat is the people." The people are the decisive force in the national destiny of the nation, having the people with a great power source, the country will regain it even if it is lost; nothing is. Therefore, to love the government is to love the people, not just the king.

The fact that Nguyen Trai said these two sentences at the beginning of Binh Ngo's report affirms an idea of sustainable humanity, which is the basis for patriotism. Following that, the evidence of an independent and sovereign nation presents with perfect foundations: Like our country Dai Viet, which claimed to be a civilization for a long time, the mountains and rivers divided, North and South customs were also different. Still, clear evidence affirms that our country is an independent country with a long history of independence. Our country named "Dai Viet" has a long-standing culture and civilization, has customs and practices, and has a history of the ages comparable to the great eras in Chinese history. A territory with all such factors is entirely worthy of being an independent and sovereign country and a country that has the right to be proud of its nation's independence and sovereignty. The patriotism shown in this passage is clear evidence of national self-respect; because of that pride, he points out the inevitable consequences of the invaders. The proof of the repeated defeats of the enemy generals shows that they made the mistake of deliberately trampling our people under their tyrannical shoes, and they had to pay for it because of their patriotism and solidarity. The people of the country with the talent and justice of the heroes of the South. The philosophy of Nguyen Trai gives us many thoughts about patriotism, the most important of which is to love the country, love the people, love the people, and take care of the people to be safe and happy. And this is also Nguyen Trai's great patriotism that everyone can feel them.

▪ *Second, the humanist point of view is to show humanity and justice in expressing love for the nation's people by Nguyen Trai.*

Nguyen Trai has expressed the idea of humanity that is "the core of humanity and peace of mind." That is, humane thought uses the people with humanity to fight against foreign invaders to bring peace, prosperity, and happiness to all people. Benevolence and righteousness mean the spirit of the people. National identity Benevolence and righteousness here are to eliminate violence for the people. That was to fight the invaders to maintain the territory, to destroy the rebellions against the imperial

court. "The military punishes the invaders first to eliminate the tyranny." Nguyen Trai considered the welfare of the people as the goal of benevolence and righteousness, except for the invaders stealing water using altruism to treat the defeated to ease hatred so as not to cause consequences later is also a benevolent act. That humane thought also mentioned as loving the people, trusting and grateful to humanity in war and peacetime. The people produce material goods, live near the people, and always think of the people first. That's why we can see clearly from the beginning of the report that we are referring to the people first. During his life, he lived near the people and right next to the people, so he understood the people's wishes. That humane thought was also tolerance for the enemy. Nguyen Trai expressed that thought in the Lam Son uprising. That it was that thought and the tactical talent of Lam Son's uprising humanity. It shows the filial piety of our nation and the kind heart of Nguyen Trai when dealing with the enemy during the rebellion. We fight the enemy with willpower and hatred, but we have tolerance when they are defeated and bleed. We fight only to regain our territory regain peace for all peoples; that is the ultimate goal.

The deeds of our people towards the enemy make their country respected and grateful. And it was this action that also made the army hesitate to return to invade our country. "Thinking of an eternal national plan, spared ten thousand mighty soldiers. Restoring peace between the two countries, ending wars for all time." That is an excellent idea for people who have a talent for the "world economy" and is an idea that will live on forever. We can also understand that Nguyen Trai's strategic talent can still be seen. It is in the place of praying for talented people to help the people. Nguyen Trai thought that the more talented people there were, the more prosperous the society would be, and the people will be complete and happy.

▪ *Third Nguyen Trai's views on state management, building the political system of the Dynasty Trần's*

According to Nguyen Trai is reflected in the military ideas of Nguyen Trai: first, win more with less; second, the principle of "conquering people's hearts" and "removing violence" is the main task of the insurgent army; third, consider military art as part of the great virtues of benevolence; fourth, the policy of tolerance towards the defeated and no revenge, no abuse; Fifth, Nguyen Trai knew how to rely on the people to fight for the people, then he could sympathize with their suffering before their plight. Nguyen Trai said that he was ahead of the most advanced political thought of the 15th century when he promoted the working man. Thus, the point of view of building a developing state is the goal of Nguyen Trai's devoted career. And his entire political thought is his dedication to the Fatherland, the nation, and the struggle for national independence. Thus Nguyen Trai is a poet who is inseparable from a diplomat, a philosopher who is inseparable from a politician, and a moralist who is inseparable from activists. And Nguyen Trai thought about: the people like water; water can carry boats and capsize boats. He always spoke to the people with boundless affection. That love for the people, the core of Nguyen Trai's life full of hardships and sacrifices, was combined with a spiritual aptitude to blend in with creation. In Nguyen Trai, humanitarianism must be associated with and, first of all, with truth and justice. In reality, in Nguyen Trai's era, the trampled person could not let himself trampled forever but had to fight and destroy that absurdity and inhumanity. Nguyen Trai's humanitarianism, besides truth and justice, is also associated with peace and friendship.

▪ *Fourth, Nguyen Trai's thoughts on the economy, military, diplomacy, culture, and education*

Nguyen Trai has derived from the specific situation of Vietnam to generalize the concept of nation-state. We can't ask for what people say did not exist before because that is a historical reality and cannot reverse. In addition to the factors that coincide with Stalin's concept of the nation, such as territory, psychology, and Nguyen Trai's idea of the nation, there are other factors. His merit is that he was the first person in the history of Vietnam to give a systematic and comprehensive conception of the nation-state: from the history of the glorious struggle, the long-standing culture to a stable territory, the country works in only one direction, the culture has its own identity (factors of customs and habits). Nguyen Trai is very proud of a rich and beautiful country with majestic mountains and rivers, rich products, a long-standing culture, and a lifestyle.

In particular, about the heroic history of brilliant victories against foreign invaders. He ultimately rejected the idea of "peaceful under the world" of the Ming Dynasty, considering "Giao Chi district" as the land of the "heavenly dynasty" "Giao Chi people" as "Barbarian people outside the circle of

education." Nguyen Trai boldly declared: "Heaven and earth separate North and South, there are high mountains and large rivers, clear borders," and our country Dai Viet "although far from Ngu Linh, has a reputation as a country of poets and conspirators. wisdom and knowledge are available in every life". No big country claims to be a "dynasty" to have an "emperor," while a small country is considered a vassal. Nguyen Trai always upholds the spirit of poison independence and affirming equal rights among nations. Firmly believing in the power of justice, Nguyen Trai resolutely fought against the Ming invaders to protect our nation's independence, sovereignty, territorial integrity, and culture. These are issues raised by Nguyen Trai since the 15th century, there are still many limitations in terms of history, and later people have the task to continue to solve. Therefore, Nguyen Trai's concept of ethnicity still retains its historical value.

5.1. Discussion

Nguyen Trai has derived from the specific situation of Vietnam to generalize the concept of nation-nation. Nguyen Trai is the first person in the history of Vietnam to give a systematic and comprehensive conception of the nation-state: from the history of the glorious struggle, the long-standing culture to a stable territory; the country works in only one direction; the culture has its own identity (factors of customs and habits). Nguyen Trai is very proud of a rich and beautiful country with majestic mountains and rivers, rich products, a long-standing culture, and a lifestyle. In particular, about the heroic history of brilliant victories against foreign invaders. He ultimately rejected the idea of "peaceful under the world" of the Ming Dynasty, considering "Giao Chi district" as the land of the "heavenly dynasty" "Giao Chi people" as "Barbarian people outside the circle of education." Nguyen Trai (1976): Heaven and earth divide South and North, with high mountains and wide rivers, clear borders (Dai Viet country is far from 5 mountain ranges, which is the dividing line between two big rivers, Duong Tu and Chau Giang) but Vietnam has a reputation as a country of poets, scholars, wisdom and knowledge are always available in every life. No big government claims to be a "dynasty" to have an "emperor," while a small country is considered a vassal. Nguyen Trai always upholds the spirit of poison independence and affirming equal rights among nations. Firmly believing in the power of justice, Nguyen Trai resolutely fought against the Ming invaders to protect our nation's independence, sovereignty, territorial integrity, and culture. These are issues raised by Nguyen Trai since the 15th century, there are still many limitations in terms of history, and later people have the task to continue to solve. Therefore, Nguyen Trai's concept of ethnicity still retains its historical value.

The philosophical thought of Nguyen Trai in the first half of the 15th century was born based on summarizing our nation's experience of building and defending the country for many centuries, so it has regular and methodological significance for the later historical period. President Ho Chi Minh and the State of Vietnam have inherited and developed that thought to a new height equal to the requirements of history and the times, from which to set out the primary political line. "National independence associated with socialism." It is the red thread throughout the Vietnamese revolutionary process, the decisive factor in every victory of the Vietnamese revolution, and the only path our people will continue to follow in the following steps. In the current national renewal process, Vietnam has taken the people's interests as a strategic goal to develop the country. Vietnam has had many policies to promote industrialization and modernization, build a socialist-oriented market economy, expand "bilateral" and "multilateral" international cooperation...

6. CONCLUSIONS

The independence and self-determination of the Vietnamese nation began in the early years of the world in the tenth century, followed by withstanding the invasion of foreign invaders, mainly by the power of the people. That role has been clearly and systematically recognized system of thought in the Le dynasties. Nguyen Trai's philosophical conception is the continuation of a constant stream of ideas about the country's independence and self-reliance, in which the people are the root of development. One of the fundamental laws of war between them. The government must rely on the people, rely on the great unity of the whole people, the organization of the people into a new material force that can win. Based on the people, that's why unite the entire people and even unite within the ruling class to have

strength. Strength in the Patriotic War has become a central issue of contemporary thought.

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