

Original Paper

Philosophical Thought of Nguyen Trai

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Abstract

Nguyen Trai (1380-1442) - a bright star in Vietnamese history, the most beautiful crystallization of the nation's talents, virtues, spirit, and mettle, not only illuminating in his time but also shine forever in the future. Nguyen Trai is not only a politician, a genius strategist, a culturalist, but also a great thinker, reflected in his philosophical views on the universe, on all things and people, with his view of the universe. the concept of "Heaven's orders" through the concepts of "heaven's heart", "heaven's will", "heaven's way"; and the views about awareness and education, about human morality, about humanity, about the people, about the times and about the nation and nation are very special.

Keywords

Nguyen Trai, philosophical thought, perspective on the universe, everything, "Heaven's orders", (dispensation) human morality, benevolence and righteousness, people, circumstance, nation

1. Introduction

The main content of Nguyen Trai's philosophical thought is his view of the world and the issue of awareness and education, through his conceptions of heaven and earth, the universe, all things, about "Heaven's destiny". with the concepts of "universe", "nature", "heaven's heart", "heaven's will", "heaven's destiny", "heaven's way" and also the movement and transformation of nature, heaven and earth. It is also a very rich and profound view of Nguyen Trai on society and human life, through his commentary on human ethics with the categories of "loyalty", "filial piety", and the idea of "benevolence and righteousness", "peace of the people", "except for violence", "filial piety"; along with the progressive view of the people, affirming that the people are the creators of material wealth for society and the force that determines the destiny of the nation and nation. It is also Nguyen Trai's views on the times and on the country and the nation, expressing his deep pride and national pride.

Nguyen Trai's philosophical thought shows outstanding features: *Firstly*, the nature of inheritance,

fusion and liberation. *Second*, the philosophical nature of action in the philosophical thought of Nguyen Trai. Because, all of his philosophical thought is the result of the process of reflecting in general, directly from the actual social history and from the requirements of Dai Viet society in the XIV - XV centuries; and at the same time it returns directly to the demands of that practice. *Third*, humanity in the philosophical thought of Nguyen Trai. That is patriotism, love for the people, for the people, for the people; is a deep hatred of the enemy; love the good, hate the bad; protect the good, the just, against the evil, the unjust. That is the thought of humaneness, altruistic, forgiveness, and reluctant to kill animals.

1.1 Purpose and Methods

Purpose: Through explaining and understanding the content of Nguyen Trai's philosophical thought, the article aims to evaluate and draw out its characteristics and historical values for the historical and social practice of Vietnam in the 14th century - 15th as well as for the current cause of construction and defense of the Vietnamese Fatherland.

Methodology: In order to accomplish the above purpose and task, the author of the article is based on the worldview and methodology of dialectical materialism and historical materialism, and at the same time, the author also uses a synthesis. combining methods such as unifying logic and history, analysis and synthesis, induction and deduction, comparison and contrast... The article is approached from the perspective of historical philosophy and cultural philosophy.

Main results: Firstly, presenting the social foundations and premise of forming Nguyen Trai's philosophical thought. Second, present and analyze the contents of Nguyen Trai's basic philosophical thought through issues of the universe and things, awareness and education, human life, and socio-political issues. Thirdly, from the above contents, the article draws historical features and values in Nguyen Trai's philosophical thought for the development process of the history of Vietnamese thought as well as for the requirements of practice. Dai Viet's social history in the early Le Dynasty as well as in the defense and construction of Vietnam today.

2. Literature Review

Nguyen Trai's research works on philosophy can be generalized in the following topics: *The first topic is research works related to historical characteristics and conditions forming philosophical thought of Nguyen Trai.* Those are works of *Dai Viet su ky toan thu*, Social Science Publishing House, Hanoi, 1998; *Lich trieu hien chuong loai chi* (two volumes), History Publishing House, Hanoi, 1962; *General History of Vietnam* (Complete) edited by Truong Huu Quynh, Dinh Xuan Lam, Le Mau Han, Education Publishing House, Hanoi, 2010.

The second topic is the study of Nguyen Trai's philosophical thought, which is the research works on his life and texts related to his thought. On this topic, there are prominent works: *The Uc Trai complete collection*, Upper and Lower episodes, Palace of the Secretary of State in charge of culture, Saigon, 1971,1971; *Nguyen Trai complete collection*, Social Sciences Publishing House, Hanoi, 1976; *Nguyen Trai's life and career work*, Culture - Information Publishing House, Hanoi, 2000; *Nguyen Trai -*

national mettle and national quintessence, Social Sciences Publishing House, Hanoi, 1980...

The third topic is the research works on the content and characteristics of Nguyen Trai's philosophical thought. On this topic, typical works such as: *Traditional cultural values of Vietnam* by Tran Van Giau, Ho Chi Minh City Publishing House, 1993; *History of Vietnamese thought*, volume 1 edited by Nguyen Tai Thu, Social Sciences Publishing House, Hanoi, 1993; *Nguyen Trai thought in the historical process of Vietnam* by Vo Xuan Dan, Culture - Information Publishing House, Hanoi, 1996; *Nguyen Trai - national liberation hero, world cultural celebrity* by Nguyen Minh Tuong, Culture - Information Publishing House, Hanoi, 2003. Evaluation of Nguyen Trai's career, life and ideological values There are also many works, such as *Celebrating the 600th birthday of Nguyen Trai*, Social Sciences Publishing House, Hanoi, 1962; *Nguyen Trai's life and career* by Tran Huy Lieu, Culture - Information Publishing House, Hanoi, 2000; *Nguyen Trai about the author and works* (selected) by Nguyen Huu Son, Education Publishing House, Hanoi, 2002. Especially in which is the book *On the way to learn the career of poetry and literature Nguyen Trai*, Literature Publishing House, Hanoi, 1980...

3. Results and Discussion

3.1 Contents of Nguyen Trai's Philosophical Thought

Viewpoints on the universe, all things and people: Nguyen Trai's conception of the universe and things is very diverse and rich, including many factors. Sometimes he called it heaven and earth, high mountains, big rivers, and wide seas. According to him, the universe is always moving and changing "the universe has many millennium-year events in the variable universe" (Institute of History, *Nguyen Trai complete collection*, 1976, p. 283). Heaven and earth in the thought of Nguyen Trai philosophy is not an abstract or meaningful concept with arid physical properties like Western philosophy, but "heaven", "earth" is the creator of all things. animals, love all things, very sacred, noble but also very tolerant and fair like parents who love their children: "Heaven and earth are full of love and love - Heaven and Earth are full of love, open big seas" (Institute History, *Nguyen Trai complete collection*, 1976, p. 283). Therefore, according to Nguyen Trai's point of view, heaven and earth become closer and closer to people.

Acquiring the Confucian point of view, Nguyen Trai developed and expressed the concept of "Heaven's orders" in the concepts of "heaven's heart", "heaven's will", "heaven's destiny", "heaven's way". Nguyen Trai believes in Troi and he considers him to be the creator of all things. Each person's life is arranged by the destiny of God. Nguyen Trai has presented and expressed his opinion about "Heaven's will" in many different cases, such as in the fortunes of heaven, the fortunes of water, in the prosperity or decline of the times, in wealth or poverty, in success or failure of a human life...

First of all, "Heaven's orders" in country's destiny, Nguyen Trai believes that the fate of the country and the king's destiny is also determined by "heaven's destiny". In the article *The Head of Annam is Le Loi*, Letter to *General Vuong Thong, Eunuchs Son Tho*, Nguyen Trai writes: "Circumstance have prosperity and decline, relations are in heaven; success and failure, because people do" (Institute of History,

Nguyen Trai complete collection, 1976, p. 173). Regarding the life of each person, according to Nguyen Trai, success or failure, wealth, riches, or poverty are all arranged by the destiny of heaven: "Human life, everything in general, in human life, everything is done by heaven" (*The Uc Trai complete collection*, upper body, Saigon, 1971, p. 257). He also pointed out: "Towards the end of the world, it's difficult because of the heavens, and we're going to have to work hard to do nothing" (Institute of History, *Nguyen Trai complete collection*, 1976, pp. 389). So, "we know that the name of the vanity has a number, who can change the heart of heaven" (Institute of History, *Nguyen Trai complete collection*, 1976, p. 242).

Although Nguyen Trai believes in the domination of heaven's will, he believes in the movement and cyclical transformation of heaven and earth. He believes that nature, the world and the whole human life are always in motion, rotating, from spring, summer to autumn and winter; from the extreme to the future. That is the way of heaven, the destiny of heaven, the law of the universe and all things. But according to Nguyen Trai's point of view, God is not only the one who gave birth, but also has feelings and hearts like parents. Filial piety and the way of heaven are in harmony with popular psychology and the earnest aspirations of people's hearts, that is, happiness, prosperity and peace. Since then, Nguyen Trai said that if people know how to obey heaven, heaven's destiny can turn weakness into strength, defeat into victory; on the contrary, if people do not obey "God's will", "people's hearts", they can "turn closeness into enemies, turn peace into danger" (Institute of History, *Nguyen Trai complete collection*, 1976, p. 174), and may "bring disaster on yourself" (Institute of History, Nguyen Trai, 1976, p. 175). In particular, in the view of the destiny of heaven and people, Nguyen Trai has paid attention to the relationship between the objective factors which are understood as the truth of heaven, the heart of heaven, the destiny of heaven and the subjective factors which are the heart of the people, the strength of the people. Nguyen Trai considers these two important and indispensable conditions for a person to act, especially political action. Thus, it can be said that Nguyen Trai's thoughts on the destiny of heaven, the heart of heaven, the will of heaven and the destiny of heaven are very simple and natural; Heaven is not a supernatural being, mysterious, with terrifying sacred authority, but heaven is heaven, objective factor, law, and nature.

Perspectives on awareness and education: Regarding the purpose of education and awareness, according to Nguyen Trai, education and awareness is to train people with knowledge, moral and personality qualities, who know how to analyze distinguish right from wrong, right from wrong, good and bad, know how to behave, act in accordance with the law, in accordance with the times, live in accordance with human morality. A special point in Nguyen Trai's educational thought is that he pointed out the relationship between the benefits of education and learning and work efficiency in practical human activities. Regarding educational content: According to Nguyen Trai, along with intellectual education, he also attaches special importance to human moral education, human moral education, with the qualities of humanity, loyalty, filial piety, compassion, tolerance, charity and the noble and pure lifestyle of both Confucianism, Buddhism, and Taoism. About ways and methods of

education: Nguyen Trai pointed out that learning, education and awareness do not happen spontaneously, but need a method and need to be cared for and guided like planting a tree. eat fruit: “If you want to eat fruit, nourish the tree; If you want to learn, it's good to cry” (Institute of History, *Nguyen Trai complete collection*, 1976, p. 442).

Viewpoints on human way of life and benevolence and righteousness: Human way of life or human morality in Nguyen Trai's philosophical thought is not a dogmatic, rigid morality bearing the imprint of class and status as Confucian conceptions. religion, which is expressed first of all in their responsibilities, duties, and reasons for living for the destiny of the nation, the nation and the lives of the people. For the country, Nguyen Trai often kept in mind: “A spirit of patriotism is still fervent”, (Institute of History, *Nguyen Trai complete collection*, 1976, p. 1302); “Thanks to the country has not been paid, but it is pitifully old. Binh was born alone, embracing his will to worry first.” (Institute of History, *Nguyen Trai complete collection*, 1976, p. 285). For the people of Nguyen Trai, they always clearly define their responsibilities: “Pray to divide the four seas with the orchid. For the people to wash away the stinky stains” (Institute of History, *Nguyen Trai complete collection*, 1976, p. 304). “Treat the national business as your own; taking care of the people's livelihood as his essential concern” (Institute of History, *Nguyen Trai complete collection*, 1976, p. 199).

The morality of being a human in the philosophical thought of Nguyen Trai is also deeply reflected in the love of subjects and fathers, through the virtues of “loyalty” and “harmony”. Nguyen Trai experienced three dynasties and six or seven kings, but in him always determined for himself a life view, a consistent way of life. That is, for a lifetime, “to worship the king, all loyalty, all peace with the people” (Institute of History, *Nguyen Trai complete collection*, 1976, p. 199), “love the people, think and do benevolent things” (Institute of History, *Nguyen Trai complete collection*, 1976, p. 202); To worship one's parents is to be filial. That is the reason of life, the quality “There is only one loyalty to filial piety. Grinding without defects, dyeing without black” (Institute of History, *Nguyen Trai complete collection*, 1976, p. 419) by Nguyen Trai, a lifelong intellectual for the people for the country.

One of the content of Nguyen Trai's unique philosophy of life is the concept of humanity. Going beyond the point of view of Confucianism, Nguyen Trai's benevolence is reflected throughout his entire ideological system, it is not only expressed most clearly in his views on patriotism, love for people, “peace of the people”, “eradicating violence”, “eliminate cruelty”, about “filial piety” but also expressed in politics for the people and in a peaceful society. A very special content in Nguyen Trai's humanistic thought is compassion, tolerance, and generosity even for those who make mistakes and even for enemies when they have failed or surrendered. “Revenge for that vengeance is normal for people. Not liking to kill people, that is the heart of every human being” (Institute of History, *Nguyen Trai complete collection*, 1976, p. 69). It shows the tradition of “kind to animals, respect for life”, “forgiving”, “humaneness”, “altruistic” of our nation. Nguyen Trai's humanistic thought was further developed in his philosophy and vision: “End war forever; As long as the land is intact, the core is secure” (Institute of History, *Nguyen Trai complete collection*, 1976, p. 87). and in the ideal of building

a peaceful and prosperous country, with a holy king above, a gentle servant below, a prosperous and happy people, the society no longer has the voice of “hate, anger and resentment”. Humanity, according to Nguyen Trai, is the basis of human morality, the root of great things, the source of success, overcoming brutality and violence, “the root of making the country stable and the people peaceful.” (Institute of History, *Nguyen Trai complete collection*, 1976, p. 202).

It can be said that Nguyen Trai's ideology of humanity is the core content of his entire philosophical-political thought system. That thought has a wide scope, going beyond the normal political line, reaching the general level, becoming the foundation, the basis of the guidelines and standards of political relations, the principle in the national leadership and management. Nguyen Trai's humanity is associated with the idea of peaceful people, eliminating violence, patriotism, peaceful thought is a political line, a policy of saving and building the country. Humanity is also expressed in the dream of building an ideal society for eternal peace: Nguyen Trai's Nghieu Thuan society. Of course, that dream of his in the current socio-historical conditions is unthinkable.

Viewpoint on the people: This is a unique feature of Nguyen Trai's socio-political thought, deeply reflected in Nguyen Trai's love for the people, respect for the people and upholding the role of the people in life. According to him, these people are laborers, “rabble, common run of the people and new-born baby, helpless member of the people” (*Nguyen Trai complete collection*, 1976, p. 77). The people who plant the plow, those who live in, are the people in the “village and deserted hamlet”, those people are the people who “set up sticks as flags, people from all directions gather. Mixing wine and drinking, soldiers are one father and son” (Institute of History, *Nguyen Trai complete collection*, 1976, p. 79). Nguyen Trai's views on the people are not only expressed in his earnest love for the people but also in his deep hatred for the enemy. Nguyen Trai condemned the heinous crimes of the brutal Ming invaders: “Squeeze the common run on the furnace of tyranny. Save your children under the pit of disaster” (Institute of History, *Nguyen Trai complete collection*, 1976, p. 77). And he firmly accused them of being “false to heaven”, “dupe for people, deceive for people”, “degenerate for uprightness”, “prejudice for benevolence”.

Especially, Nguyen Trai's point of view on the people in philosophical thought is also reflected in the fact that he always upholds the great role and power of the people in life as well as in history - society. According to him, the people are the main force producing material wealth for the society; All temples, mausoleums, magnificent palaces and perks obtained are products of the people's strength, sweat, tears and blood. Therefore, we must be grateful to those hard workers, “repaying favors to those who cultivate the plow” (Institute of History, *Nguyen Trai complete collection*, 1976, p. 445). Not only that, according to Nguyen Trai, the people were also the great strength of the resistance war against the Ming invaders, which made the “Battle of Bo Dang like thunder and lightning; The Battle of Tra Lan was like a bamboo split into ashes” (Institute of History, *Nguyen Trai complete collection*, 1976, p. 78). “Admiral Thoi Tu dragged his knees to offer an apology note,

Senior Minister Hoang Phuc tied his hands to ask for goods.

Lang Giang, Lang Son, corpses full of sugar,
Xuong Giang, Binh Than, blood red water.

.....

The enemies of the cities are in trouble, take off their armor and surrender,
The enemy general was imprisoned, like a hungry tiger wagging its tail, begging for life...
Ma Ky, Phuong Chinh, granted five hundred boats, went to the sea but still lost their souls,
Vuong Thong, Ma Ying, distributed several thousand horses, returned to the country but still had a trembling heart." (Institute of History, *Nguyen Trai complete collection*, 1976, 79).

Above all, Nguyen Trai affirmed that the people are the force and driving force that determines all the success and failure, the rise and fall of dynasties, and the survival of the country: "Love the people and the people are the people. boats are also people" (Institute of History, *Nguyen Trai complete collection*, 1976, pp. 203); "Turn the boat over to know that the people's strength is like water" (Institute of History, *Nguyen Trai complete collection*, 1976, pp. 280-281). The people are the creators of history.

Perspectives on the "circumstance" and on the nation: According to Nguyen Trai, "time" is "opportunity", "circumstance", is "opportunity", "tide of the time" and "human affairs", is the whole specific historical conditions and circumstances, which are the inevitable trends of history, which regulate the entire social activities of people. "A gentleman can change at any time. The meaning of the word time is great!... Opportunity, opportunity, should not be missed" (Institute of History, *Nguyen Trai complete collection*, 1976, p. 131). "Times of prosperity and decline, strengths when they are weak; It is also the truth of God's heart, for or against" (Institute of History, *Nguyen Trai complete collection*, 1976, pp. 157). Therefore, human perception and action, according to Nguyen Trai, must always be in accordance with the times, in accordance with heaven and human hearts. In him, the concept of time is not passive, waiting for time, but it is necessary to take active action. He always set the task of both reviewing and analyzing the situation and developments of the times in order to know when the time is coming, and at the same time creating a subjective force to catch the moment, to respond promptly, to be able to take charge of the situation. To be able to move, that is to create what Nguyen Trai calls it. To be successful, there must be a time and a place, because if there is a time without that, there will be no power to do it, then the time will be missed; If you don't have the time, you can't have the right opportunities and conditions to do the job successfully. And if there is a time, it is possible, knowing how to measure your strength, you can change the situation "like turning your hand", "knowing the time, understanding the right to change, turn the disaster to do good" (Institute of History, *Nguyen Trai ton.*, 1976, p. 157). Therefore, "the precious thing of a gentleman is knowing the time to be wise". (Institute of History, *Nguyen Trai complete collection*, 1976, p. 128).

One of Nguyen Trai's unique social issues is his view of the nation state. In his works, especially in *Binh Ngo dai cao*, he gave a very comprehensive, coherent and scientific conception of the nation, affirming Dai Viet's national sovereignty. It is a country with mountains and rivers, borders, customs, practices, culture, history, dynasties, heroic dynasties, which have long been comparable to the

Northern feudal dynasties. pride and national independence spirit. At the beginning *Binh Ngo dai cao* Nguyen Trai wrote:

“Considering our Dai Viet country,

What a civilized country.

The shores of mountains and rivers are separate,

North and South customs are also different.

Trai Trieu, Dinh, Ly, Tran built the country in a lifetime,

Along with Han, Tang, Song, and Yuan, each side owns a direction.

Although strong and weak are different at times,

But geniuses are never lacking...” (Institute of History, *Nguyen Trai complete collection*, 1976, p. 77).

3.2 Basic Features of Nguyen Trai's Philosophical Thought

Inheritance, fusion, and liberation in Nguyen Trai's philosophical thought: Nguyen Trai's philosophical thought is not only the acquisition and combination of simple, passive, stereotypical, one-dimensional elements in the thought of Confucianism, Taoism, and Buddhism, which are the acquisition and inheritance of selective, crystallized and recreated elements and philosophical views of Confucianism, Buddhism, and Taoism. on the basis of the Vietnamese nation's traditional philosophical thought about the world and human life, especially the inheritance of the spirit of national independence, patriotism and humanity of the philosophy of the Ly - Tran dynasties. , in philosophical issues, from worldview, human life to political - social and ethical issues.

But Nguyen Trai's philosophical thought is not only inherited and integrated, but more special, it is “liberal”, surpassing the ideological views that he has absorbed and inherited. In other words, in Nguyen Trai's philosophical thought, inheritance, fusion, and liberation are always closely linked. The liberal nature of Nguyen Trai's philosophical thought is from the acquisition and inheritance of the views and ideas of Confucianism, Buddhism, Taoism and Nguyen Trai, which negated those ideas and transcended the narrow nature. conservative of these ideas, giving it a new content and a new character.

Philosophical nature of action in Nguyen Trai's philosophical thought: Nguyen Trai's philosophical thought not only has the nature of inheritance, fusion, and liberation, but also deeply expresses the nature of the philosophy of action. The reason that Nguyen Trai's philosophical thought clearly shows the nature of philosophy of action because the purpose of writing poetry and Nguyen Trai's thought is not first of all to create concepts, categories, and ideas. Concepts and ideas of philosophical nature are empty, dry, and abstract, whose aim is always to directly solve the urgent requirements of real life, as a result of the process of reflection. generalize directly from the social historical reality and from the requirements of Vietnamese society in the XIV - XV centuries and return to serve directly the requirements of that practice. Philosophical thought Nguyen Trai is a philosophy of action also because of the philosophical views and ideas that he generalizes through poetry, letters, mats, expressions; from the fields of economy, politics, military, diplomacy, history, geography, law, music, science, culture...

are all the results of practical experience, real life experience. vivid but also extremely harsh from his own life.

Humanity in philosophical thought of Nguyen Trai: Studying the whole thought of Nguyen Trai in general, his philosophical thought in particular as well as studying life full of ups and downs but vibrant, glorious with personality and Nguyen Trai's great will, it can be affirmed that his deep humanity and sublime humanity are one of the outstanding features, like a red thread that runs through his philosophical thought and life. It is possible to generalize the humanity in Nguyen Trai's philosophical thought, which is concentrated in the following contents: Firstly, the idea of patriotism, love for the people, upholding the role of the people, and deep hatred for the enemy. color, fight against the unjust, the evil, the evil, protect the just, the good, the good; second, the idea of tolerance and altruism, filial piety towards people, especially altruism and tolerance for defeated enemies; Third, a loyalty to the country and the people, fighting the enemy to save the country and saving the people, building a peaceful and prosperous society.

3.3 Values and Historical Significance in Nguyen's Philosophical Thought

General values about Nguyen Trai's life, career and thought: Nguyen Trai is a brilliant politician, a genius strategist, an excellent diplomat, a learned scholar, a writer. great poet, and especially a great thinker. As a prominent politician, a genius strategist, as Le Nhan Tong (1443 - 1459) said: "Nguyen Trai was a loyal person who helped Thai To quell the riots, and helped Thai Tong repair the country's peaceful and prosperous state. The literature and virtues of Nguyen Trai, the famous generals of the dynasty, are second to none" (*On the way to study Nguyen Trai's poetic career*, Hanoi, 1980, p. 252). On the basis of humane thought, national pride, patriotism and profound world vision, profound political vision, Nguyen Trai and Binh Dinh king Le Loi planned the strategy and strategy of war. strategies and strategies of the resistance war against the Ming aggressors, forming a system of unique political views. He also advocated on the basis of a people's war, "working people from all directions gather together", carrying out people's wars and guerrilla wars, gradually draining the enemy's life force, fighting and negotiating to defeat the enemy. consolidate the building and develop the force, advance to the general offensive with great battles, "like thunder and lightning". Nguyen Trai is also a very talented diplomat and enemy. It was he who wrote letters on behalf of Le Loi to the enemy generals, thereby condemning the brutality and exposing the cunning of the Ming invaders; affirming the benevolent nature of Dai Viet's army and people's resistance war against the Ming invaders, demonstrating patriotism, pride, national pride, and the will to fight to protect the national independence of our army and people. He also wrote letters to recruit troops from cities such as Bac Giang, Tam Giang and Nghe An to surrender; explaining and admonishing the enemy generals to know how to conform to the times, to be amicable, to withdraw their troops to the country. Nguyen Trai's outstanding political status is also reflected in his career of consolidating and building the country. The guiding ideology throughout the cause of "maintain and repair the peace" advocated by Nguyen Trai is: "opening the foundation for eternal peace", "washing the shame of thousands of years" (Institute of

History, *Nguyen Trai complete collection*, 1976, p. 282), is “Extinguish the flames of war forever. As long as the land is intact, the core is secure” (Institute of History, *Nguyen Trai complete collection*, 1976, p. 86) and make “the village and hamlet empty of anger and resentment”(Institute of History, *Nguyen Trai complete collection*, 1976, p. 19). As a great cultural scholar, Nguyen Trai is deeply researched in many different fields and has had many great works in the fields of nature, society and people such as: Political thought, military with the works of *Quan Trung tu menh tap* (General collection of letters and letters in the army), *Binh Ngo dai cao*, *Phu nui Chi Linh*; views on history in *Lam Son thuc luc*; knowledge of geography through the work of Geography; knowledge about the regulations, rituals and canon of the court through the work *Giao* from the great priest; and the law of the country with the work of the Book of the Law. He is also the person who summarizes the national music to compose the national music, edits the music, arranges the instruments of the court band and is the maker of the stone altar; especially he is one of the great writers and poets of the medieval period, having composed many literary works including prose, especially political treatise, and poetry in Chinese and Nom characters through the works of Uc Trai practice exam, Quoc am exam practice.

Theoretical value and practical significance in Nguyen Trai's philosophical thought: If we ignore the limitations due to the determination of history, such as the influence of the idealistic conception of the world and the pessimism in the Nguyen Trai's concept of human life and philosophical thought still have theoretical values and practical and profound practical meanings, contributing to enriching and deepening concepts, categories and concepts. Thoughts on the world and human life in the development of the history of Vietnamese philosophical thought.

With a new and rich perspective on the universe, heaven and earth, all things and the destiny of heaven, Nguyen Trai has contributed a new feature of worldview to the development history of Vietnamese philosophical thought. In the view of human life, Nguyen Trai considers morality and benevolence and righteousness to mean “peaceful and prosperous for the people”, “exterminate for violence, atrocious”, to fight the enemy to save the people and save the country; Henevolence and righteousness is also the spirit of peace, tolerance and filial piety, always towards the good, the just and fighting against the evil and the unjust; is the ambition to build a peaceful society, a secure country, a prosperous and happy life. Henevolence and righteousness in Nguyen Trai is really a great moral, showing a profound human spirit, imprinted in the history of Vietnamese philosophical thought. In his philosophical thought Nguyen Trai also put forward a progressive concept of the people; considers the people to be the true creators of history, the fundamental force in the struggle to protect the independence of the nation and to build the Dai Viet nation. With such a concept, Nguyen Trai has enriched and deepened the content of the category of people, which is the key to helping us interpret and find out the real dynamics of history, contributing to enriching and deepening our understanding of history than historical philosophy in the history of Vietnamese philosophical thought. Nguyen Trai has also given a fairly comprehensive and scientific definition of a nation-state, contributing to deepening categories such as nation, nation, independence, autonomy, equality, history, and culture, developing views on historical philosophy and

political philosophy in the history of Vietnamese philosophical thought. The views on the people and on the nation-state have become the theoretical basis and ideological banner for the strategic line, the strategy of consolidating and building the Dai Viet feudal state in the post-Le period and the practice of fighting the army Ming invasion.

4. Conclusion

Nguyen Trai's philosophical thought is a crystallization, reflecting the characteristics of Dai Viet's history and society in the 14th - 15th centuries, and is the acquisition, inheritance and selection of philosophical ideological values. Confucianism, Taoism and Buddhism on the basis of Vietnamese traditional cultural and ideological values. The main content of Nguyen Trai's philosophical thought is expressed in his views on the world, on awareness and education, on human ethics and humanity, along with progressive views on the people and on human rights. time and about the country, the nation, showing his deep pride and national pride. Nguyen Trai's philosophical thought not only has great historical value and significance in terms of theory, but also has great, profound and practical value, meaning and impact on the practice of social history. Association of Vietnam in the 14th - 15th centuries as well as for the cause of building and perfecting the rule of law state of the people, by the people and for the people, promoting democracy in the renovation process in our country today. That is Nguyen Trai's spirit of national independence, patriotism, the idea of being close to the people, respecting the people, and peaceful.

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