

# The Issue's Characteristics and Historical Significance of Outlook on Life in Nguyen Trai's Thought

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**Abstract:** - One of the outstanding issues in Nguyen Trai's thought (1380 - 1442) is the issue of outlook on life. It can be said that the outlook on life in Nguyen Trai's thought stands out with very special characteristics: first, inheritance, fusion and development; two is practicality; three is nationalism and four is, profound humanity. If we ignore the limitations due to the regulations of the times, Nguyen Trai's philosophy of life perspective has practical and useful historical significance in the current of outlook on life education and training.

**Keywords:** *Nguyen Trai's thought, outlook on life, characteristics, historical significance*

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## I. INTRODUCTION

In the history of the Vietnamese nation in general, the history of feudal dynasties in particular, the Le Dynasty was one of the brilliant development periods, building the independent Dai Viet state with a private culture. Rich in ideas, appeared many thinkers such as Le Thai To, Le Thai Tong, Ngo Si Lien, Nguyen Mong Tuan, Nguyen Trai, Ly Tu Tan, Phan Phu Tien, etc. Among them, Nguyen Trai is typical. He is not only a brilliant politician, strategist, and diplomat, but also a brilliant thinker and culture man. Among them, the highlight is his outlook on life. It can be said that the human perspective in Nguyen Trai's thought stands out with very special characteristics: first, inheritance, fusion and development; two is practicality; three is nationalism and four is, profound humanity. If we ignore the limitations due to the regulations of the times, outlook on life in thought of Nguyen Trai has practical and useful historical significance in the current human outlook education and training.

## II. MATERIAL AND METHODS

**Purpose:** the purpose of the topic is to clarify the content and characteristics of the outlook on life in Nguyen Trai's thought, thereby drawing its historical significance.

**Methodology:** The article's approach is based on dialectical materialism, and at the same time uses specific research methods such as analysis and synthesis, logic and history, inductive and interpretation, abstraction, generalization, comparison, comparison and especially literary methods to clarify the problems that the research task has posed.

**Main Findings:** Firstly, analyzing and clarifying the main features of the outlook on life in Nguyen Trai's thought, such as inheritance, integration and development; vivid practicality; great nationalism and profound humanity. Secondly, from the above characteristics, the article draws the historical significance of the human-life issue in Nguyen Trai's thought to the historical process of Vietnamese thought as well as to the

requirements of the contemporary society. Vietnam in the Le So Dynasty in particular and the education and training of people in order to build and protect the Vietnamese Fatherland in general.

### III. LITERATURE REVIEW

Researches on outlook on life in Nguyen Trai's thought can be generalized into the following main directions:

The first direction is the research works related to the historical conditions that formed Nguyen Trai's thought in general and the outlook on life in Nguyen Trai's thought in particular. Prominent in this research topic is the work "Dai Viet's full history book" (Dai Viet su ky toan thu), Publishing House of Social Sciences, Hanoi, 1998. Followed by the "General History of Vietnam" (Complete) edited by Truong Huu Quynh, Dinh Xuan Lam, Le Mau Han, Educational Publishing House, Hanoi, 2010. Next is an overview of "The History of Vietnamese philosophy" by Nguyen Hung Hau, National Political Publishing House, Hanoi, 2010.

The second direction is the research works on the content of human life issues in Nguyen Trai's thought. Regarding the direction of research on this topic, it is impossible not to mention "The Nguyen Trai's complete works", Publishing House of Social Sciences, Hanoi, 1976; or the book "Nguyen Trai Poetry (selected)" by Phan Si Tan, Tran Thanh Dam, Educational Publishing House, Hanoi, published in 1980, "Nguyen Trai's mettle and national quintessence" of the Institute of Vietnamese Literature, Publishing House of Social Sciences, Hanoi, published in 1980. And "Nguyen Trai's work on the author and works (selected)" by Nguyen Huu Son, Educational Publishing House, Hanoi, published in 2002. Next is the "Contributing to understanding Nguyen Trai's philosophical thought", by Doan Chinh - Bui Trong Bac, National Political Publishing House, Hanoi, 2015.

In the third direction, the works evaluate the value and historical significance of Nguyen Trai's thought in general and the outlook on life in Nguyen Trai's thought in particular. Regarding this research direction, the first is Vo Xuan Dan's book "Nguyen Trai Thought in Vietnam's historical process", Cultural and Informational Publishing House, Hanoi, 1996. Next is the work of "Nguyen Trai, national liberation hero, world cultural celebrity" by Nguyen Minh Tuong, Cultural and Informational Publishing House, Hanoi, 2003.

Evaluation of Nguyen Trai's life, career and ideological values also has many works. First of all, the work "Celebrating the 600th birthday of Nguyen Trai", Publishing House of Social Sciences, Hanoi, 1962; Followed by "Proceedings of a scientific conference on Nguyen Trai", Institute of Social Sciences in Ho Chi Minh City, 1980; "Life and career, of Nguyễn Trãi", by Tran Huy Liệu, Cultural and Informational Publishing House, Hanoi, 2000. Especially in it is the book "On the way to find out Nguyen Trai's poetic career", Literature Publishing House, Hanoi, 1980. "Nguyen Trai and the Epic of Binh Ngo dai cao", Publishing House of Social Sciences, Hanoi, 1999.

### IV. RESULTS AND DISCUSSIONS

The change in Vietnamese society at the end of the 14th century and the beginning of the 15th century had a profound influence on the thought of philosophers at that time. Historically, it was the transition from the Tran Dynasty to the Ho Dynasty, and the invasion of Dai Viet by the Ming invaders, manifested in all social fields such as economy, politics, culture, etc. In terms of ideology, it is the decline of the role of

Buddhism and the rise of Confucianism because the doctrine of the Three Ganges and Five often meets the requirements of nation building and the centralized feudal period in the new conditions. . Along with the replacement of the Ho Dynasty by the Tran Dynasty, Dai Viet people were also influenced by the resistance war against the Ming invaders. It is historical conditions that have set the requirement to consolidate and build the independent and unified Dai Viet. Faced with that practical need, there have appeared many thinkers with their talents and virtues who have devoted themselves to serving the country and nation, highlighting Nguyen Trai. Nguyen Trai is not only a brilliant politician and genius, but also an outstanding thinker and culturalist. In Nguyen Trai's rich and diverse thought, the issue of outlook on life stands out.

It can be said that the outlook on life in Nguyen Trai's thought stands out with very special characteristics: first, inheritance, fusion and development; two is practicality; three is nationalism and four is, profound humanity. The importance of life in Nguyen Trai's thought is expressed through great works such as: *Lam Son thuc luc*, *Binh Ngô đại cao*, *Phu nui Chi Linh*, *Van bia Vinh Lang*, *Quan trung tu menh tap*, *Du dia chi*, *Uc Trai thi tap*, *Quoc am thi tap* (Nguyen Trai's complete works, Social Science Publishing House, Hanoi, 1976, pp. 845). If you ignore the limitations caused by the regulations of the times, Nguyen Trai's philosophy of life is still a practical and useful historical lesson in the current education and training of outlook on life. It is possible to generalize the issue of outlook on life in Nguyen Trai's thought, showing the following salient features:

*Firstly, inheritance, fusion and development in Nguyen Trai's outlook on life*

The nature of inheritance, fusion and development in Nguyen Trai's outlook on life is reflected in the distillation, crystallization and reproduction of elements and philosophical views of Confucianism, Buddhism, and Taoism on the basis of thought. traditional philosophies of the Vietnamese people about the world and human life; especially the inheritance of patriotism and humanity of the philosophy of the Ly - Tran period, in philosophical issues, from world view, human life to political - social and moral issues morality. He has absorbed "outlook on life" of the Confucian such as the thought of "middle - of - the - road", "three cardinal guides, the five constant virtues", "loyal to one's king and dutiful to one's parents", the idea of "benevolence and right-eousness"... but that is not Confucianism. Religion has a scholastic nature, a copy of the "white-faced student", but it carries many contents beyond the framework of orthodox Confucianism. Besides the Confucian moral philosophy of life, Nguyen Trai also imbued with the philosophy of life with the virtues of filial piety, tolerance, compassion, rejoicing, charity, rescue and suffering, of Buddhism and it has become become one of the deep roots of love for people, love for working people, love for " farmer - resident", gratitude for the "cultivator", love for plants and animals, tolerance for Even his enemies in his outlook on life, the expression of his lofty humanitarianism, imbued with both the compassion of Buddhism and the benevolence of the Vietnamese people. And under the influence of Taoism, in his philosophical thought, Nguyen Trai always expressed the spirit, attitude and philosophy of living "peaceful and unmoving", leisurely, leisurely, without regard for fame and profit. , not greedy for wealth. In the works "*Uc Trai thi tap*", "*Quoc am thi tap*", the words "leisured", "pure and upright", "leisurely, free", "leisurely", "leisure playing", "hidden body" is mentioned many times in the poem.

It can be seen that, in addition to inheriting the elements of the "Three Religions", the fine cultural traditions of the Vietnamese people such as patriotism, national independence, solidarity and solidarity community, the philosophy of human morality, the spirit of kindness, the attitude of tolerance and peace as the foundation, the basis of the acquisition and inheritance in Nguyen Trai's outlook on life.

*Second, the practicality of Nguyen Trai's outlook on life*

The contents of Nguyen Trai's outlook on life were formed from the inheritance and development of the views of Confucianism, Buddhism and Taoism, on the basis of the actual social history of Vietnam in the XIV - XV centuries, not only is the explanation of the world and human life through a system of concepts, categories, concepts, ideas about heaven and earth, the universe, everything, people, about "Heaven's orders", "Heaven's heart", "Heaven's will", "Heaven's reason", about human morality, human moral qualities, benevolence, righteousness, loyalty, filial piety, etc. but also always closely associated with the reality of life and aim to directly serve the requirements of contemporary socio-historical practice; that is the reality and the requirement to consolidate and build the feudal state of Dai Viet in the Later Le period and the resistance war against the Ming invaders, from the problems of talent demand, money problems, responsibility issues. of the great ministers, the general manager, the issue of admonishing the crown prince and mandarins, to the orders to send military officers in Nghe An, Tan Binh, Thuan Hoa, and especially letters to enemy generals such as Phuong Chinh, Ma Ky, Vuong Thong, Luong Nhu Hot, Da Trung, edicted the enemy cities through poems, letters, and even reports, mats, and expressions written by Nguyen Trai on behalf of Le Loi.

The reason Nguyen Trai's outlook on life clearly shows its profound practicality is because his views on life are the results of a process of general reflection directly from the historical and social reality itself. The main requirement of Vietnamese society in the XIV - XV centuries is to return to directly serve the requirements of that reality.

Nguyen Trai's outlook on life is deeply practical, but also because of his philosophical views and ideas about the world in general, and about human life such as the way of being a human being, the reason for living, the responsibility and duty of others. As a servant, the moral standards and human morality that he generalized through poetry, letters, projections, expressions and even words from history and geography... are all the results of practical and experiential experiences. life was very vivid, but also extremely harsh from his own life.

It can be said that throughout his life as a mandarin under the reign of Le Thai To (1384-1433) as well as under the reign of Le Thai Tong (1423-1442), Nguyen Trai always lived a simple life, thrift, and integrity. That was not only revealed by him in his poetry and literature, but also recorded by Confucian scholars living at the same time as Nguyen Mong Tuan, Ly Tu Tan, Vu Mong Nguyen, Phan Tu Tien, and Nguyen Thien Tung. In the poem To You, Nguyen Trai wrote:

"Lifetime is hard on the road of life,  
All things should be left to heaven...  
Read a book for ten years and die,  
Meals are mainly vegetables, sitting without a blanket".

Not only that, he is always proud of his pure life: "The thick pair of grass is very beautiful and leisurely step. Smart clothes" (*Tuc su*) (Nguyen Trai's complete works, Publishing House of Social Sciences, Hanoi, 1976, pp. 438). He always kept the virtue of benevolence and often advised people to try to keep a benevolent heart: "The hearts of people in the world often change make white black, be shifty. But we still keep the benevolence and righteousness unchanged" (*Guong bau ran minh*) (History Institute. 1976, p. 273).

### *Third, ethnicity in Nguyen Trai's outlook on life*

The national character in Nguyen Trai's outlook on life is expressed first of all in upholding the tradition and spirit of the Vietnamese nation. Traditional Vietnamese cultural identity are core and sustainable values, the quintessence of the Vietnamese nation has been crystallized throughout the history of the struggle to

build and defend the country. national independence, passionate patriotism and community cohesion. In poetry, especially in Binh Ngo dai cao, Nguyen Trai affirmed the national independence and sovereignty of Dai Viet. It is a country with borders, mountains, rivers, borders, customs, practices, civilizations, history, heroes and magnanimity, which has long been comparable to the Chinese feudal dynasties such as China. Han, Tang, Song, Yuan. Through this, on the one hand, he affirmed the thousand-year-old historical tradition of the Dai Viet nation; on the other hand, he rejected the prejudices of the Northern dynasties: considering the people of the South as barbarians, as “Southern barbarians”, only the North as civilized as “Huaxia”; and rejected the Northern concept of considering the South as a part of China. Along with affirming territorial boundaries, national and national sovereignty, glorious and heroic history of the nation, Nguyen Trai affirmed the nation's patriotic tradition, cultural tradition, and expressed his heart. pride and pride of the nation. He wrote:

“Investigate into our Dai Viet country.

It's a country that really has a ancient culture.”

“Though strong and weak are different at times

But geniuses are never lacking” (History Institute, 1976, p. 77).

It can be seen that all the fine cultural traditions of the Vietnamese people such as the will of national independence, the integrity of national sovereignty and passionate patriotism; The spirit of solidarity of the whole people and the passionate love for the people, the philosophy of morality, the spirit of compassion, the attitude of tolerance, and peace have been absorbed, inherited and developed deeply and vividly by Nguyen Trai. Nguyen Trai's outlook on life is distilled by an intelligent mind, with a sincere, benevolent heart and a “windy soul of the times”.

Nationality in Nguyen Trai's outlook on life is also reflected in national pride and self-respect. On the basis of the spirit of pride, lofty national pride and ardent patriotism and love for the people, with a humane thought full of profound humanity. Nguyen Trai and Binh Dinh King Le Loi planned the lines, strategies and tactics of the resistance war against the Ming invaders, forming a system of unique political views. He presented Le Loi with a plan to fight the Ming army titled Binh Ngo book.

In addition to working with Le Loi to outline the lines, strategies and tactics to strengthen the country's strength and build the power of the resistance war against the Ming invaders, Nguyen Trai also did all the assigned tasks in Le Loi's name card with the Ming army. In the spirit of humanity and patriotic tradition, with profound political and military thinking and by rigorous and sharp reasoning; Explaining, proving, and making convincing theoretical and practical conclusions, Nguyen Trai wrote letters to the generals of the Ming invaders, such as Son Tho, Phuong Chinh, Thai Phuc, Da Trung, Luong Nhu Hot, and Vuong. Communication... with different attitudes and styles, depending on the subject, to either denounce or condemn them, or to persuade and entice them.

*Fourth, the humanity in Nguyen Trai's outlook on life*

A unique feature of Nguyen Trai's outlook on life is his profound humanity. It is possible to generalize the humanity in Nguyen Trai's outlook on life, focusing on the following contents: One is to uphold human roles, values, and responsibilities; second, to uphold the good moral qualities of people; thirdly, loyalty, loyalty to the country and fourthly love for people, great national spirit and deep hatred for the enemy.

First of all, the humanity in Nguyen Trai's outlook on life is expressed in his view of upholding the roles, values and human responsibilities to the homeland, the country and the nation. Nguyen Trai upholds the morality of being a human being through the viewpoints of humanity, loyalty and filial piety, upholding his

responsibility and role towards the people and the country. Both filial piety and loyalty in Nguyen Trai's thought are for the sake of the country for the people, are closely associated with thoughts and actions of patriotism, earnest love for the people, lifelong devotion to "one heart to defend the nation" (single heart to report the nation) your. Nguyen Trai has clearly defined his ideals, responsibilities and actions for the country: "May the orchid divide the four seas. For the people to wash away the stinky stains" (History Institute, 1976, p. 304) When participating in the Le So government apparatus, he always took the idea of "the people" make a plan to direct their practical activities and consider it as the standard of morality and the basis of political philosophy, an important requirement for the kings and mandarins of the Le court. After the victory of the resistance war against the Ming army, the country was at peace. Nguyen Trai continued to struggle with the ideas of betraying the people, he fought directly with the power - usurping courtier as Le Sat and Le Ngan to carry out the goal of "streamline a staff by reducing it, generous toward the people", against the bureaucrats greed "ruined the world".

The humanity in Nguyen Trai's outlook on life is especially expressed in his view of upholding moral qualities; good human morality. Humanity is one of the principles that Nguyen Trai focuses on. Humanity in Nguyen Trai is not a dogma, moral standard, loyalty to the king, but humanity is always associated with "secure of the people", "except for tyranny". In all of Nguyen Trai's works that we still know and keep, the word "humane, benevolence" was used by Nguyen Trai 59 times and the word "righteousness" 81 times. In total, the two words "benevolence and righteousness" were mentioned 140 times by him. Thereby, it can be seen that "benevolence", "righteousness" is one of the fundamental views in Nguyen Trai's system of outlook on life. Nguyen Trai has repeatedly sent letters to enemy generals, either to explain the morality of humanity, to condemn and condemn the enemy's inhumanity and unrighteousness, or to talk about morality as a human being and morality as a general. make enemies. With Phuong Chinh, a brutal enemy general, Nguyen Trai used humanity to condemn his cruelty, brutality, and hypocrisy, saying: "Tell you evil enemy Phuong Chinh: Dao is the general, and humanity is the root, wisdom is the foundation. brave to make branches. Now you only specialize in deceiving, killing innocent people, and killing people without mercy. This is not tolerated by heaven and earth, and all gods and people are angry, so in a row of conquests, they fight and lose every time" (History Institute 1976, p. 105). With Vuong Thong being an educated person, Nguyen Trai also used the morality of humanity (which is also the philosophical thought of Confucianism) to discuss the morality of being a human, and to touch the conscience of Vuong Thong. As for the other generals and soldiers of the enemy, Nguyen Trai also used benevolence to explain and admonish: "Speaking of, liking for the living but hating killing is a benevolent general; If you consider the opportunity and know your own strength, you are an intellectual general. I respectfully obey the orders of heaven, and use great justice to defeat them" (Nguyen Trai's complete works, Publishing House of Social Sciences, Hanoi, 1976, pp. 105).

The humanity in Nguyen Trai's outlook on life is also reflected in loyalty, loyalty to the country, wholehearted loyalty to the ideal and the cause of saving the people and saving the country, building a peaceful society, a rich country. It can be said that the attitude and lifelong heart for the people for the country is the expression of the highest humanity in the outlook on life and in the life of Nguyen Trai. He often guarded in his heart that:

"Thinking that the enemy does not wait for the end of the world,

It is difficult to live together against the enemy.

Feel great anguish, feel a head-splitting pain, it's been ten years,

Taste honey, lie on thorns is not even once a day” (History Institute, 1976, p. 78)

Therefore, with Nguyen Trai, “only in revenge, he wakes up and sleeps without forgetting” (Nguyen Trai’s complete works, Publishing House of Social Sciences, Hanoi, Hanoi, 1976, pp. 78). The society that Nguyen Trai wishes to build is an ideal society, in which there are holy kings such as King Nghieu and King Thuan. The way to build the country that Nguyen Trai advocates is “preserve the integrity of the country”, “national security” (Nguyen Trai’s complete works, Publishing House of Social Sciences, Hanoi, 1976, pp. 87), “eternal peaceful and prosperous” (History Institute, 1976, p. 82), strong country, people's peace, happy home, happy people.

Not only that, the humanity in Nguyen Trai's outlook on life is also reflected in his love for people, the noble people and deep hatred for the enemy. In *Binh Ngo dai cao*, Nguyen Trai clearly expressed his fervent love for all living beings, and felt sorry for the fate of the creature that was tormented by the enemy, saying:

“People are digging tunnels to trap black deer.

Harmful animals, put nets to catch birds.

Plants, insects, no species are satisfied with survival;

All are miserable miserable, no one can stay in peace.

Sucking the blood and pus of living beings, the greedy army has a greasy mouth and greasy teeth” (History Institute, 1976, p. 78).

A special point in Nguyen Trai's point of view about loving people is not loving people, promoting people in general and abstract, but loving and upholding the role of the working people themselves. He sympathizes with the lives of the hard-working people “invading the miasma”, “the line of the sea to throw away”, “where the continent has many layers of epidemic collection” (Nguyen Trai’s complete works, Publishing House of Social Sciences, Hanoi, 1976, pp. 78), which he called “rabble, common run of the people”, “newly-born baby”; He cares and highly appreciates the role of “farmer” who are the ploughmen and “servant” who are people who live in, the four directions gather under the banner of Lam Son's cause against the Ming invaders to save the country, with warm feelings. “Mix wine and drink together, single-minded soldier like father and son” (History Institute, 1976, p. 79).

Through his presentations and lectures, he expressed his hatred of the enemy. He also exposed the evil face and malicious intentions of the enemy generals and called them "you", "reverse bandits". He also pointed out the cunning and dishonesty of Vuong Thong: "I have heard that: "If you treat people honestly, you will also respond honestly". The sincere Dao can touch heaven and earth, feel ghosts and gods, let alone human. Now, he obeyed orders to go out the door of misery, he should have been honest with people, but he deceived people with his heart, thought of himself as a scheming, and considered me ignorant" (History Institute, 1976, p. 118). He condemned the barbarism and brutality of the enemies who robbed our people of the country, expressed his deep hatred for the enemy and made strong accusations, saying: "Phuong Chinh, Ma Ky specializes in treason and birth. The spirits are lamented, people are angry, people are angry, digging graves in our hamlet, arresting our people's wives and children, the living are harmed, the dead are unjustly punished” (Nguyen Trai’s complete works, Publishing House of Social Sciences, Hanoi, 1976, pp. 135), “remove the black people on the furnace of tyranny; Hold the red child in the pit of disaster”; they are the ones who “liar from heaven and deceive people”, “defeat the right of merchants”, “interfere with people and harm animals”, even “plants and insects cannot survive” (History Institute, 1976, p. 78).

The humanity in Nguyen Trai's outlook on life is not only expressed in his deep hatred of the enemy, his ardent love for the people, but also in his forthright condemnation and opposition to the evil of the mobs.

incompetent, greedy for the court's fame, living lavishly on the exploitation of sweat and blood of the people such as Le Sat, Le Van, Le Ngan, Le Xuoc, Vuong Dang, etc. It can be said, spirit and attitude resolutely condemning evil, brutality, evil, protecting the good, benevolent, respecting and protecting the life of all species, in which especially the heart of love, respect and appreciation Nguyen Trai's people, that is the essence of the noble and universal humanism in his philosophy of life.

## V. CONCLUSION

It can be said that the contents and views in Nguyen Trai's life view contribute to enriching and deepening the conceptions of Vietnamese people's life, thereby enriching the identity and cultural traditions of the people. The Vietnamese people's perspective on the concepts of loyalty, filial piety, and humanity, etc. The outlook on life in Nguyen Trai's thought not only has great historical value and significance in terms of theory, but also contributes to the development and development of human rights deepening moral ethics in the development process of the history of Vietnamese thought, but also having great, profound and practical value, meaning and impact on the historical and social reality of Vietnam. South of the XIV - XV centuries. Above all, Nguyen Trai's outlook on life really has great practical significance in arousing the strength and trust of the people. Nguyen Trai's outlook on life also has profound practical significance in awakening and enhancing the patriotism of the Dai Viet people, upholding the sense of responsibility of each citizen for the homeland and the country. Besides, with the viewpoints upholding human morality, building a system of standard moral qualities and arousing patriotism, solidarity, self-reliance, etc. It has an important meaning in training and educating comprehensively about outlook on life for Vietnamese people today.

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