



Philosophical Thought of Le Thanh Tong

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ABSTRACT

In the development of Vietnamese history, the period of the 14th - 15th centuries was one of the special periods; Many great thinkers appeared, notably Le Thanh Tong. He is not only a politician and a culturalist but also a thinker, expressed quite uniquely in his views on the world, on perception, on human issues, as well as on human rights issues. Socio-political topics, the most prominent of which are his thoughts and achievements on the organization of the state apparatus, and administrative and legal reform.

INTRODUCTION

In the flow of Vietnamese history, the period of the 14th - 15th centuries is one of the special periods; That was the transition from the Tran Dynasty to the Ho Dynasty; That was the invasion of the Ming enemy and the arduous Lam Son uprising, "taste honey and thorns", winning a resounding victory; It was also the establishment of the Le Dynasty with the tasks and requirements of building, consolidating and developing a unified, strong centralized feudal state in all fields of economics, politics, culture. Socialization promotes the strength of great national unity to fight against the enemy's invasion plots and protect national independence. It was in those historical conditions that many great and prominent thinkers appeared, including Le Thanh Tong. He is not only a politician and culturalist but also a thinker, expressed quite uniquely in his views on the world, on perception as well as on human and political issues - society, military, education, and diplomacy; The most prominent of which are his thoughts and achievements on administrative and legal reform.

LITERATURE REVIEW

It is possible to generalize research works on Le Thanh Tong's philosophical thought in two main directions: *The first direction is research on the life and career of Le Thanh Tong and the process of formation of his philosophical ideas.* Typical of this research direction is the work *Dai Viet Complete History*, (4 volumes), Publishing House Social Sciences, Hanoi, 1998, which is a valuable history in many aspects, especially the value of history and the history of Vietnamese political ideology; a precious heritage of Dai Viet national culture. Next is the work *Generalization of Vietnamese History*, edited by Truong Huu Quynh - Dinh Xuan Lam - Le Mau Han (editor), Publishing House Education, Hanoi, 2006. Related to this topic, there are also works such as *History of Vietnam*, compiled by the Vietnam Social Sciences Committee, volume 1, Publishing House Social Sciences, Hanoi, 1976; *History of Eastern philosophy*, by Doan Chinh (editor), Publishing House. National politics, Hanoi, 2012. *The second research direction is the research on the internal philosophical thought of Le Thanh Tong.* Typical for this research direction is the work *Hong Duc Quoc Am Thi Tap* (Pham Trong Diem, Bui Van Nguyen's notes), Publishing House Culture, Hanoi, 1962; *Le Trieu Penal Law (Hong Duc Law)*, by Nguyen Quang Thang (translated), Publishing House Information Culture, Hanoi, 1998; Next is the work *Some Vietnamese legal and regulatory documents from the 15th to 18th centuries*, volume 1, by Nguyen Ngoc Nhuan (editor), Publishing House Social Sciences, Hanoi, 2009. Research on the content of Le Thanh Tong's philosophical thought also includes the works of *Le Thanh Tong's Chinese Poetry* (Column, edited by Mai Xuan Hai), Publishing House Literature, Hanoi, 2003; *Vietnamese philosophy*, volume 1, by Nguyen Hung Hau, Publishing House National Politics, Hanoi, 2017; *Vietnamese literature from the 10th century to the first half of the 18th century*, by Dinh Gia Khanh - Bui Duy Tan - Mai Cao Chuong (editors), Publishing House Education, 2000; *Ten typical Vietnamese emperors*, by Dang Viet Thuy (editor), Publishing House People's Army, 2011; *An essay advising hard study by Le Thanh Tong*, by Mai Xuan Hai, Han Nom Magazine,

1992, No. 2; Collection of Vietnamese literature, volume 5, Bui Van Nguyen (Editor), Publishing House Social Sciences, Hanoi, 2000.

METHODOLOGY

Purpose

From the general presentation of Le Thanh Tong's life and career, the article presents and analyzes to clarify the content of Le Thanh Tong's philosophical thought from worldview, outlook on life, and epistemology, to socio-political issues fundamentally and systematically.

Methodology

The article is approached from the perspective of historical philosophy, cultural philosophy, and value philosophy, and the authors also use specific research methods such as the method of unifying logic and history, analysis and synthesis, induction and interpretation, abstraction, generalization, comparison, comparison, and literary method.

Main Findings

First, present an overview of Le Thanh Tong's background and career. Second, systematize the content and basic characteristics of Le Thanh Tong's philosophical thought on the following aspects: the world, cognition, human issues, as well as socio-political issues. Society and ideology on socio-political issues; pro-people ideology and talent, the most outstanding of which are his thoughts and achievements on the organization of the state apparatus, on administrative and legal reform.

RESEARCH RESULT AND DISCUSSION

Le Thanh Tong (黎聖宗, August 25, 1442 - March 3, 1497), full name Le Tu Thanh, was the youngest son of Le Thai Tong, mother was Ngo Thi Ngoc Dao, from Dong Bang village, Yen Dinh district, Thanh Hoa government, was the fifth emperor of the Later Le dynasty in Vietnamese history. The period of Le Thanh Tong was the flourishing period of Vietnamese feudalism, with the name Hong Duc Prosperity (洪德盛世). Le Thanh Tong left behind a rather voluminous amount of works written in Chinese and Nom, such as Anh hoa hieu tri, Chau co thang thuong, Chinh tay ky hanh, Co tam bach vịnh, Hong Duc quoc am thi tap, Minh lương cam tu, Quynh uylen cuu ca, Thap gioi co hon quoc ngu thi, Thien nam dư ha tap, Van minh co suy, Xuan van thi tap... The content of the ideological legacy left behind by Le Thanh Tong not only has literary significance but also has profound philosophical value.

Regarding Worldview

Influenced by Confucian views in the idea of "Heaven's Mandate", Le Thanh Tong introduced the concepts of "heaven's heart", "heaven's will", and "heaven's mandate" in world view. He believes that Heaven is the supreme being with sacred authority, creating all things, deciding life and death, and the fullness of all creatures: "Heaven's heart gives birth to all things, full and empty."

(Mai Xuan Hai (Editor), 2003, p. 139-140). He also explained that heaven and man have a connection with each other, all phenomena in the world, from heaven and earth changing, the four seasons rotating, plants and trees growing, to the good and bad, the good and the bad, and the short life of human beings, people, fighting chaos, rising and falling dynasties, all are decided by heaven. Heaven can reward and punish, bless and bring disaster to people, "in peace and warmth outside, the sky gives strength" (Mai Xuan Hai (Editor), 2003, pp. 139-140), "successful harvests, It is because of God's blessing" (Mai Xuan Hai (Editor), 2003, pp. 139-140); "Heaven and earth are as forgiving as a positive birth, miserable as a fading yin" (Dai Viet Complete History, 1998, vol. 2, p. 474).

Based on the "Mandate of Heaven" worldview, Le Thanh Tong believed that the king was the person given supreme authority by heaven to shepherd the people and rule the country. Therefore, the king's giving orders and enforcing laws is "following heaven's orders and keeping the people safe" (Dai Viet Complete History, 1998, vol. 2, p. 476); And people obeying the king's orders is also obeying the will of heaven. Therefore, according to him, the king must work respectfully, solve the above tasks according to the will of heaven, below must comply with the wishes of the people; Establishing punishment and punishing the wicked is respecting the command of heaven: "Respect the command of heaven, do the work of killing evil people" (Dai Viet Complete History, 1998, vol. 2, p. 444); "The Great Emperor thinks it is perfect. Love the people and respect the blue sky" (Mai Xuan Hai (Editor), 2003, pp. 298-299). According to Le Thanh Tong, the king acts on behalf of heaven and must "nurture the people with humanity". He considered it the fate of someone who obeys God's orders and is "raised by the people". Therefore, all the king's actions, everything that happens in life, such as good rain, fair wind or drought, floods; In peace or chaos, the king must perform rituals to worship Heaven (Institute of History: Vietnamese History Thong giam cuong muc, 1959, vol. 11, p. 362).

In his view of the world, Le Thanh Tong also believed in ghosts and gods, saying: "The gods create endless mountains; a place where tall doors and houses are wide in the middle of the vast universe" (Mai Xuan Hai (Editor), 2003, p. 97). People can "beg" ghosts and gods to give them rain to help them: "Bow down to the mountain gods and ask for good things. Making sweet rain brings a big harvest" (Mai Xuan Hai (Editor), 2003, p. 765). Along with the concept of Heaven's mandate and demons, in the matter of worldview, Le Thanh Tong also had profound views on "rules" (dao) and "reason" (lý): "Rules is a natural thing, clear and easy to understand; Reason is obvious, mystery is hard to see." (Dai Viet Complete History, 1998, vol. 2, p. 444). That demonstrates his profound understanding of Physics in particular and the world in general.

Regarding Issues of Human Life and Morality

According to Le Thanh Tong, the reason why some people are gentlemen and others are petty people is not only because people naturally have different amounts of yin and yang energy, but also because of the results of their actions bring about. In it, the petty man " in order to consolidate his power, he said that generals and soldiers like to do earthy and rustic work; To sell straight words, he said that the court official was jealous" (Dai Viet Complete History, 1998, vol. 2,

p. 442). A gentleman with enough talent and virtue “is the root of peace” (Dai Viet Complete History, 1998, vol. 2, p. 399). He institutionalized the Confucian doctrine of “Three cardinal guides and The five constant virtues” into human principles, saying: “Heaven is in charge of nature, in my body, the way is both five and three (“Three cardinal guides and The five constant virtues”). I protect the Lord and my children. Respect your father with respect. Brothers, don’t talk too much about truth, keep your company in honesty. The morality of husband and wife is very important, they are the first to beautify the house.” (Ho Si Hiep, 1962, p.109).

Le Thanh Tong also believes that although human life and temperament are determined by the destiny of heaven, if people have the will and diligence to think deeply, study, work hard, and practice “right heart and sincerity”, they can change temperament (Mai Xuan Hai, Han Nom Magazine, 1992, No. 2, p. 50). Therefore, temperament is also determined by habits, good and bad people all depend on whether they study hard or not. And once we have improved, we can help others establish themselves: “Talented people teach others. Incompetent, the right person teaches the wrong person” (Mai Xuan Hai (Editor), 2003, p. 829).

On the basis of upholding human ethics according to the Confucian theory of “Three cardinal guides and The five constant virtues”, Le Thanh Tong highly valued the relationships between king - subject, father-son, and husband - wife; with basic human moral standards such as benevolence, righteousness, propriety, wisdom, loyalty, filial piety, respect. “Humanity” in Le Thanh Tong is, loving the people, peace of the people, peace and prosperity of the people. The “kindness” towards the people, according to him, is like an infinite cool breeze that relieves the heat in the middle of a hot summer day for the people: “When the scorching heat is spreading, it is during the long summer months. But there was an infinite cool breeze in my hand; If only we could relieve the heat for all our people. That was the time when the “wind of cause” in the four oceans arose widely.” (Mai Xuan Hai (Editor), 2003, p. 829).

Along with the virtue of benevolence, Le Thanh Tong also paid attention to the virtues of “loyalty”, “filial piety”, and “ceremony”. He affirmed that “filial piety is the great basis for ruling the world.” (Institute of Literature, 1998, p. 52) therefore: “Nau nau’s filial piety cannot be quenched. Deep morality will never be forgotten.” (Mai Xuan Hai (Editor), 2003, p. 330), and “filial piety to worship ancestors lies in a full heart” (Mai Xuan Hai (Editor), 2003, p. 287). Next to the word “filial piety” is the word “loyalty”. If “filial piety” is to show the “kindness” of each person in the family, then “loyalty” is to show the “kindness” of each person to the king and the country. “Loyal” in Le Thanh Tong means loyalty to kings and superiors. “How can a loyal servant be afraid of death? The king does not dare to be afraid of hardship” (Mai Xuan Hai (Editor), 2003, p. 389).

He pointed out that you should not rely on your intelligence to reverse the typical situation of trapping yourself in a place of unfilial piety. Those who are servants should respectfully keep the rules, help the king, and obey the law first. If they disrupt the state’s rules, they will be killed and left in the market, their family members will be exiled to the border to prove the crime of being an unfaithful servant. Regarding the word “ceremony”, he believes: “All rituals are

to distinguish between top and bottom to unify the hearts of the people, to differentiate to clearly show the differences between top and bottom, thus to bring the hearts of the people into one" (Phan Huy Chu: *Lich Trieu hien Chuong loai chi*, 1992, vol. 3, p. 257). "The reason people are different from animals is that they have rituals to maintain them. Without ceremony, there will be promiscuous sex, promiscuity, and nothing else." (Dai Viet Complete History, 1998, vol. 2, p. 438).

Regarding life and death, Le Thanh Tong said: "The soul is a god, the soul is a devil. When you are full you become a Buddha, when you are hungry you become a ghost." (Bui Van Nguyen (Editor), 2000, vol.4, p.436). He advised people to be careful with living and drinking: "Living by thinking about people, drinking makes people hungry and thirsty to drink." (Bui Van Nguyen (Editor), 2000, vol. 4, p. 442). "Living Because we eat profit, we eat profit. The waterfall had to beg for food and drink." (Bui Van Nguyen (Editor), 2000, vol. 4, p. 454). Because when they were alive, they cheated and lied, so they had to suffer like that when they died. According to him, this life, whether it is rich or poor, whether it is the rise and fall of a dynasty, is like a fleeting dream: "Reflecting on the heroic life that is as fleeting as a dream." (Bui Van Nguyen (Editor), 2000, vol. 4, p. 512). Therefore, he advises people in life not to think only about fame and fortune and become depraved. According to him, death is not scary at all, it is gentle and peaceful like returning to a fairyland: "Yin and yang are separate from the mountains and the desert. Is the ice jade soul of heaven entering a dream?" (Mai Xuan Hai (Editor), 2003, p. 882). In matters of human life, Le Thanh Tong also emphasized the vigor of a man through the images of pine trees and bamboo trees standing tall, virtuous, pure, and carrying virtue to serve the people, leaving a lasting reputation. In the song "Vinh cay mai" (Extol of Apricot tree), he wrote: "The toughness of a man is the same, my friend, the kindness of a gentleman is a pair. The radio station spreads pieces of white paper, so it is worthy of being named the first prize".

Regarding epistemological issues: Based on the view of "Heaven's Mandate", Le Thanh Tong believes that human knowledge is due to the innate purity and gravity that are pure, impure, intelligent, and stupid. Some people are ignorant, there are talented people, and there are incompetent people. "Heaven's destiny" determines human destiny, requiring people to understand heaven's destiny to act properly. Therefore, "heaven's mandate", "heaven's will" and "heaven's heart", "human morality" became the objects of perception in his thought.

He pointed out that the cognitive method is: to practice cleansing the mind to be pure, to respond, to move back and forth properly, and then to learn ritual music, chariots, and numbers; You must seriously cultivate your mind to be righteous and have sincere intentions, then your morality will progress day by day. The content of learning to be a human being is "sutras and history", learning the rules of saints and sages, and carrying out the commandments in *Kinh Le* (Rites sutras), *Kinh Nhạc* (Music sutras), *Kinh Thi* (Poetry sutras), and *Kinh Thu* (Literature sutras)" (Mai Xuan Hai (Editor), 2003, pp. 593-594). He believes that to have mental clarity, people must "nurture and practice good

literary virtue is a necessary daily task.” (Mai Xuan Hai (Editor), 2003, p. 287), “Establishing a righteous mind, keeping Have a nice house, follow that religion consistently. It’s different from the practice that only knows how to carve for style and compete for strangeness. For others or yourself is the first thing that needs to be distinguished. The desire to become a saint or sage lies in thorough understanding” (Mai Xuan Hai (Editor), 2003, p. 769). According to him, that thorough understanding is a process: on the one hand, there is nothing better than daily practice, on the other hand, you must know how to learn from previous experiences.

In epistemology, he doubted the “sudden enlightenment” view of Zen, saying: “The spirit of omniscience is not just in smiling when people hold up a lotus flower.” (Mai Xuan Hai (Editor), 2003, p. 389); or not, but the senses such as ears and eyes that come into contact with things can give us intelligence and insight (Mai Xuan Hai (Editor), 2003, p. 593). He also pointed out that to understand new things, it is necessary to explore and hone old knowledge: “New knowledge and training need to be collected, tried and tested, measured and measured.” (Mai Xuan Hai (Editor), 2003, p. 217). According to him, realities in life not only confirm the right and wrong of knowledge but are also meaningful lessons that guide Confucian students' efforts. He criticized Buddhism, Taoism, and geographers... on the issue of human salvation, about hell and heaven, saying: “Talk about heaven and hell. Why can't the Dharma save me?” (Ten Worlds of Lonely Souls Literature). He also questioned the Mountain God: “So bow down and ask the Mountain God, can he make all things fresh? Can you help make sweet rain so that there will be a good harvest everywhere?” (Mai Xuan Hai (Editor), 2003, p. 764).

Regarding Socio-Political Issues

Le Thanh Tong believes that the state and law are the most important tools to organize and manage the country, maintain social order, and consolidate power: “Governing the state must There is law, without law there will be chaos. Setting up laws is above to discipline the officials, below is so that the people of hundreds of clans know how to implement them. Every disorder begins with a disorder of discipline” (Hoang Viet Law, 1994, p. 3). “If a country does not have rewards and punishments, even Duong Ngu cannot rule the world.” (Dai Viet Complete History, 1998, vol. 2, p. 430). Therefore, he was very interested in building the state apparatus and reforming administration and law. Le Thanh Tong carried out the reform of the state apparatus from central to local, from civil to military, both bureaucratic and institutional, with the following topics: 1) building a state administrative apparatus streamline and regulate, abolish a number of useless mandarin positions, limit factions and power manipulation of public officials, purify a number of ineffective agencies and intermediate levels of government, avoid overlap, combating the abuse of power by courtiers and the tendency of mandarins to “abdicate power”; 2) manage the state administrative apparatus tightly and uniformly from central to local levels, in the spirit: “Military law is only one, not two.” (Dai Viet Complete History, 1998, p. 2 , p. 430), “the law is the state's law, you and I must follow it” (Dai Viet Complete

History, 1998, vol. 2, p. 401), in order to strictly control the system state apparatus, enhancing the responsibility of mandarins and agencies at all levels, regulated by strict and unified decrees, edicts and laws.

At the central level, under Le Thanh Tongs reign, the king abolished agencies such **Noi mat vien, Thuong thu sanh, Mon ha sanh**. He advocated: "Using the positions of the positions of Thai su, Thai uy, Thai pho, Thai bao, Thieu su, Thieu uy, Thieu pho, Thieu bao as high ranking officials. Use Ministry of Finance, Ministry of Rites, Ministry of War, Ministry of Justice, Ministry of Construction make six sets. In addition to the six departments, there are the following departments. Dai Ly, Thai Thuong, Quan Loc, Thai Bu, Hong Lo, Thuong Bao are Six Courts (六寺, Six Courts) is a term referring to six high-ranking offices at the royal court in ancient Vietnamese dynasties. These orders are responsible for carrying out the work given to them by the Six Ministries. In addition, the 13-level Imperial Inspectorate was appointed, and the Admiral's office was assigned to the five military departments. Kim corn and Cam y are called hai ve; front, rear, left, and right guards are called the four effective guards; The front, rear, left, and right guards are called the four Than Vu guards. Vu Lam, Tuyen Trung, Thien Uy, Thuy Quan, Than Sach, Ung Thien is called Six Detachments Dien Tien." (Dai Viet Complete History, 1998, vol. 2, p. 455). The King works directly with the Six Ministries - the powerful agency governing the economic and social fields; Agencies in the ministry include: Lobby, companies. In the royal court, under the direct control of the King are 6 ministries: Ministry of Finance, Ministry of Rites, Ministry of Military, Ministry of Justice, Ministry of Construction headed by the Minister, assisted by a left servant and a right servant. "Retrieve, Ministry of the Interior, Ministry of Finance, Ministry of Rites, Ministry of Military, Ministry of Justice, Ministry of Construction (Luc bo - Six Ministries) make six sets." (Dai Viet Complete History, 1998, vol. 2, p. 455). Supervising the Six Faculties is the corresponding Six Faculties, including Faculty of Finance, Faculty of Rites, Faculty of Justice, Faculty of Military, Criminal Faculty, and Faculty of Canstruction. The Six Faculties is an inspection agency for Six Ministries, responsible for reporting or observing wrongdoing and irregularities in each ministry. At the top of each faculty are the middle level Do level and the middle level level, the fifth grade level. Each ministry has a faculty next to it.

Helping the Six Ministries (Luc bo) is Six Courts (Luc tu). Six Courts include: Court of Judicial Review (大理寺, Dai Ly tu) is one of the six official institutions. The agency is responsible for reviewing serious sentences that have already been tried, such as death sentences or exiled sentences, and then sending the results of the investigation to the Ministry of Justice to submit to the king for a decision; Court of Imperial Sacrifices (太常寺, Thai Thuong tu) is one of the six courts in the Six- Courts system. Thai Thuong Tu is the agency in charge of implementing rituals, directing music, and taking care of temples and pagodas worshipping Heaven, Earth, and the gods of the four seasons the agency in charge of court rituals and music; Court of Imperial Entertainment (光祿寺, Quang Loc tu) is one of the six titles in the Six- Courts system. Quang Loc tu is the agency in charge of providing and cooking ceremonial wine, offerings, and food for

sacrificial meals, festivals, royal banquets, and banquets in honor of Doctors; Court of the Imperial Stud (太僕寺, Thái Bộc tu) is one of six official titles in the Six-Courts system. Thai servants are in charge of the responsibilities of looking after and raising horses, maintaining the carriages of the royal family (the king and princes), and running the herds (pastures for raising horses) nationwide; Court of State Ceremonial (鴻臚寺, Hong Lo tu): Organizes the naming of those who pass the imperial exam and is the agency in charge of welcoming and ceremonially handling delegations from other dynasties or countries; **Court of Imperial Seals (尚寶寺, Thuong Bao tu) is one of six official titles in the Six-Courts system. Thuong Bao Tu himself was in charge of office work to help the king, keeping seals, copying edicts, orders issued by the king, or chapters of books and records that had been approved by the king.**

Le Thanh Tong organized several additional specialized agencies that were not dependent on the 6 ministries, including 1) The Office of Transmission (通政使司), also known as the Thong Chinh ty, is an independent central agency in charge of organizing internal and external affairs, transmitting royal documents, and receiving petitions to the king. At the top is Thong Chinh su. 2) Quoc Tu Giam (國子監): The highest educational institution in the country. This is a royal university with the responsibility of training talented people for the country. At the top is Te Tuu, which is the fourth level of order. 3) Quoc Su vien (National History Institute): The court's history-copying agency. Whatever the king said or did, the historian had to record it carefully and honestly. At the top is the National History Institute, with eight-level orders. 4) Khuyen nong su (Encourage agriculture organ, Agricultural Extension organ) and Ha de su (is an official position to oversee the repair and construction of dikes): Two agencies in charge of agriculture and oversee irrigation and dykes. 5) Ngu Su dai: The imperial history station at the royal court has the task of supervising, questioning, and accusing mandarins, both civil and military mandarins, mainly mandarins at the court, and discussing current affairs and reviewing sentences. The content of supervision of the royal palaces is the sense of responsibility, ethics, and qualities of mandarins. The mission of the Ngu Su dai (Royal Adviser organ is an agency specializing in monitoring work at the court, interdicting the king, and impeaching mandarins to maintain state discipline. It is a special, typical agency in the power structure of the royal court ancient feudal dynasty in Vietnam) was clearly stated by the king in Ordinances of mandarin's constitution decree: "The Imperial History Supervision Court is to find out the mistakes of the officials and clarify the gloominess of the people." (Dai Viet Complete History, 1998, t. 2, p. 454).

Departments and agencies in the state administrative apparatus carry out their duties related, bound, monitored, and restrained by each other: "If the Ministry of the Interior promotes the wrong person, the Faculty of the Interior is allowed to reject it". If the Ministry of Rites is not suitable, the Faculty of Rites has the right to complain. The Criminal Faculty examines how right and wrong the Criminal Ministry's court work is; The Construction of Faculty reviews whether the Ministry of Construction's work process is slow, diligent or lazy. The Faculty of Finance supervises the Ministry of Finance in collecting and

discharging items and money. The Faculty of Military of controls the work of the Ministry of Military. (Dai Viet Complete History, 1998, vol. 2, pp. 453-454). That is the state administrative apparatus “where no one harms, but responsibility has a place to assign; making big and small officials bound together; Officials and officials must restrain each other.” (Dai Viet Complete History, 1998, vol. 2, p. 454).

At the local level, in order to organize and build the structure of the state apparatus and manage that state apparatus in a unified manner, Le Thanh Tong divided the whole country into “13 (provinces) Thua tuyen” (Dai Viet Complete History, 1998, vol. 2, p. 411); located in each Thua tuyen are three organs called offices. The Do Tong binh su Office (in charge of military and patrolling, and guarding dangerous places) holds military power, the Thua Tuyen Office is in charge of civil affairs, such as administration, finance, and justice, and the Police department is responsible for inspecting, supervising, and controlling everything to report to the court. These Offices are assigned very specific functions and tasks. At the top of the company are the positions of general and deputy general. At the top of the Department are the Chief of staff and Chief of staff. At the head of the Hien Office are the police chief and deputy envoy. Le Thanh Tong also changed the town and road units: “Changed the road to the prefecture, the town to the prefecture, changed the An district and the roads to the District chief, the Government of the chief to the Dong district chief, the Van thanh district chief, the Tuan sat district to the Surplus district. Commune mandarins become commune chiefs.” (Dai Viet Complete History, 1998, vol. 2, p. 411). Below the government are the government levels, at the top there is the tri government, and the east tri government. Tri district and district governor govern each district. At the district level, there is a tri district (responsible for the chief). As for the Trung Do government, the head of the government was the Phu Doan (The position of ruling official at the top of the capital belongs to the rank of civil mandarin) assisted by a Thieu Doan and a Thi Trung. At the top of a large commune, there are 5 commune chiefs, a small commune has 4 commune chiefs, and a small commune has 3 commune chiefs.

In particular, in the locality, the selection and control of commune chiefs are strictly implemented. These must be students and students over the age of 30, “Confucian scholars and of good conduct” (Constitution, Officials Branch, 1961, volume 2, p. 55) elected by the people. According to Le Thanh Tong, if you organize and strictly control the selection of village managers as above, you will avoid creating a connection between local officials and local people and thereby prevent the abuse of kinship relationships, gathered around and gathered together to hold positions in the administrative apparatus to manipulate villages and communes. Le Thanh Tong wrote: “The government officials, districts, and provinces consider appointing commune chiefs. If they are siblings, brothers, uncles, aunts, uncles, or nephews, one person will be the commune chief, not both. The two work together to eliminate the evils of factionalism.” (Dai Viet Complete History, 1998, vol. 2, p. 503). Through the above organizational structure perspective, Le Thanh Tong was able to reduce a number of intermediary levels, streamline the apparatus at all levels and control his power

over regions throughout the country. Le Thanh Tong wrote: "The towns outside also had palaces, guards, and capitals. River and sea regions also set up patrols and military officers. The yamen see that there is no place outside where they do not place mandarins to rule." (Dai Viet Complete History, 1998, vol. 2, p. 455).

Le Thanh Tong also proposed a system of views on building a team of mandarins, including: 1) Mandarin selection system to promote talented people and demote incompetent people. In the spirit of: "The court appoints mandarins and assigns positions for the sake of the people." (Dai Viet Complete History, 1998, vol. 2, p. 406), in addition to taking exams every 3 years to Recruiting mandarins is important and is highly appreciated by the court. There are also other selection methods such as the system of taking descendants of public officials to enjoy the title, the system of recommendation and sponsorship. Recommendation is a mandatory duty of all officials of the third rank and above; They had to find talented people among the people and introduce them to the king. Nomination means choosing talented and experienced mandarins to hold important positions in the court or locality. When his ministers introduced him to a suitable candidate, the king personally reviewed and carefully selected the candidate from among the candidates. He also persuaded the mandarins in Six department, Luc khoa (Six Faculties), Ngu Su dai (Royal Adviser organ) that if they introduced the right person, they would be rewarded, but if they introduced the wrong person, they would be punished (Dai Viet Complete History, 1998, vol. 2, p. 431). "If you dare to take advantage of your personal feelings, wrongly appoint low-ranking people, stay in office for only a few days, causing bad public opinion and poor people's affairs, then they will be examined and punished" (Dai Viet Complete History, 1998 , vol. 2, p. 473). Forms of recommendation, nomination, recommendation, and selection of mandarins must be conducted openly, transparently, and be considered fairly, not choosing people for positions based on personal feelings or taking bribes. In the state apparatus: "Those who are responsible for recommending but do not appoint the right talented people will be ridiculed or punished, depending on the severity. If you take bribes because of your personal feelings, the crime will be two levels more serious"; "The head of the sects that need to be selected must be fair and wise, not based on their own likes and dislikes so that when they do that job, they will be sincerely trusted by everyone. If judging a person good or bad is not true, then Luc khoa (Six departments), Ngu Su dai (Royal Adviser organ), Hien ty (positions of interrogation, diagnosis, control council, examination) will investigate or report to punish the person." (Le Dynasty penal law, 1998, p. 111).

2) The regime of using mandarins, he advocated: Firstly, to use talented and virtuous people who are loyal to the country, the people, and the court in the state apparatus, while eliminating those who are incompetent and have poor morals out of the state apparatus: "I and you swear to heaven and earth to use noble people, ignore petty people, and pay attention day and night without slackening" (Dai Viet Complete History, 1998, vol. 2, p. 401); Second, employ people with the right qualifications, do not assign two jobs, and do not hold concurrent positions; Thirdly, selection, appointment or promotion are screened, background checks are clear and clean, to prevent bad people from abusing the

position of officials, through “Establishment of qualifications and background of dental officers”, “Regulations on the qualifications for commanders of palaces” (Dai Viet Complete History, 1998, vol. 2, p. 470), such as: “From now on, who will be promoted to high-ranking mandarins?” Position or appointment, the Ministry must issue a document to the government, district, or commune, and force the Commune Chief to make a declaration that the person has reached the prescribed age and that the wedlock is based on the marriage ceremony, then it will be reported for promotion as usual. If a bad person is allowed to interfere with an official, that person will be condemned to exile.” (Dai Viet Complete History, 1998, vol. 2, p. 438). He also introduced regulations and applied a reasonable remuneration regime for mandarins, including: fixed benefits according to rank, a regime of land allocation, family allowances, housing, rules for intellectuals, giving mandarins a sum of money from Duong Liem through “Regulations on benefits for rulers inside and out: Granting benefits to encourage meritorious deeds, depending on whether the responsibility is heavy or light” (Dai Viet Complete History, 1998, t. 2, p. 470).

3) Promote supervision, inspection, and a fair and strict reward and punishment regime, to both deter and encourage mandarins: “For civil and martial officials in the Bible, whoever is promoted to the position will return The ministry called in to issue a certificate of fitness, a hat, a belt, a third of the salary... after three years, if you are worthy of your position and have made no mistakes, you will be promoted to a real level. Anyone who is not worthy of the position will be sent back to their old military rank.” (Dai Viet Complete History, 1998, vol. 2, p. 456). “The examination of the course has a set of rules, in order to distinguish between good and bad people and to clearly show advice. Now, the Ministry of Justice and officials inside and out should follow the rules to encourage everyone. If you dare to meekly and disobey the rules like before, the department in charge of inspection will bring it up and punish you according to the law” (Dai Viet Complete History, 1998, vol. 2, p. 478); “Every three years, there will be a preliminary examination, after six years there will be a re-examination, and after nine years there will be a final examination before promoting meritorious people and removing sinners from office.” (Institute of History, 1997, p. 109).

The content of the examination and examination includes: examination of the tasks to be performed, examination of education (for literary mandarins) and martial arts (for martial arts mandarins). The study of the tasks to be performed focuses on the two main obligations of mandarins, which are the obligations to the king, expressed in the advisory role and the assistant role, effectively exercising the power of the king. King; and responsibility towards the people, expressed in compassion for the people, taking care of the people from hunger and poverty, saving the people's property and efforts, and educating the people. The purpose of supervision, inspection, and examination through examinations is to clean up the team of mandarins, and the essence of examinations and examinations is to evaluate and review the work efficiency of mandarins periodically, according to courses as a basis for implementing the regime of promotion, demotion, transformation as well as rewards, punishments

or dismissal: "Heads of internal and external departments, when examining officials within the scope of their management, must carefully consider their achievements in the work that employee did. If you really care and love and are loved by the people, then you are worthy of the position. If you plunder, harass, and cause privacy problems, you are not worthy of your position." (Dai Viet Complete History, 1998, vol. 2, p. 447) "Whoever has merit, loyalty..., talent, knowledge, integrity, skill, diligence, and clarity is for in office. If those who are corrupt, cowardly, have no merit, and those who flatter them are allowed to live and pray shamelessly, then... be removed" (Dai Viet Complete History, 1998, vol. 2, p. 517), "Whoever dares to violate it must be punished according to the law." (Dai Viet Complete History, 1998, vol. 2, p. 478).

Viewpoint on Education

Along with building new institutions, Le Thanh Tong paid great attention to expanding education, aiming to improve knowledge, improve morality, foster talents, and train a team of mandarins. Imbued with Confucian classics. In particular, he paid special attention to educating the teachings of propriety, loyalty, trust, filial piety, kindness, revitalizing education, and preserving good customs. He believes that to have intellectual clarity and moral goodness, people must "correct their morals and practice". "Thus, the people will become loyal and the habit of dishonesty and deceit will be eliminated" (Dai Viet Complete History, 1998, vol. 2, p. 497). He established the position of Five Sutra Doctors, each specializing in researching one sutra to teach at Quoc Tu giam; Regime rules, exam rules, doctorate eligibility rules. In addition, he also established the position of Doctor Training in the guards, and the position of Tutor specializing in teaching Confucianism in the government. The royal court has the Academy, the Eastern Academy, the National History Institute, the Quoc Tu giam, and the Thai hoc, which are agencies specializing in culture and education in the country.

Military Viewpoint

Le Thanh Tong wrote: "The country takes the people as its foundation, and the army is to protect the people" (Dai Viet Complete History, 1998, vol. 2, p. 421). "To have a country is to have military equipment. Now we must follow the formations issued by the state, within the territory of our guards, we must organize our troops, teach soldiers how to walk, stand, stab, and fight, understand the sounds of gongs and drums, and help soldiers practice archery. name, don't forget martial equipment." (Dai Viet Complete History, 1998, vol. 2, p. 390). Therefore, he advocated building a unified, centralized, and elite military force; Establish clear and strict regulations for selecting soldiers and martial officers and regularly train soldiers to be proficient in tactics and with strict discipline. The Le Dynasty army had two main divisions: the royal army and the local army; includes infantry, marines, elephants and cavalry. Weapons include swords, bows, arrows, firecrackers, and artillery. The army is organized according to the "no-nonsense" system. During the reign of Le Thanh Tong, the administrative and military organizations were strongly reformed. The

administrative units nationwide are divided into religions, then changed into governors and then parishes. Military organization is divided into 3 different levels: Military organization at the Five Palaces (nationwide); Organize military service at Kinh Su (capital city); Organize the army in the religion and proclaiming it. Regarding the water formation, there are Trung hu, Thuong Son Tra, Man Thien Tinh, Nhan hang, Lien Chau, Ngu Doi, Tam Tai Hanh, That mon, Yen nguyet; The battle set includes: Truong Co, Tuong Kiet, Ky Binh.

Viewpoints on Diplomacy

Starting from the policy of establishing peaceful diplomatic relations, depending on the situation, attitude and strength of each country, he put forward different views on diplomacy, especially with the government. Minh, sometimes flexible, sometimes tough, aimed at achieving the goal of maintaining national independence and territorial integrity, making “big countries friendly, small countries afraid of prestige” (Dai Viet Complete History, 1998, p. 2, p. 428). He affirmed: “We must resolutely argue, do not let them gradually encroach”, and no matter what, he was determined not to use “one meter and one inch of Thai To’s land as bait for the enemy.” (Dai Viet Complete History, 1998, vol. 2, p. 462).

Viewpoint on the People

Le Thanh Tong introduced the concept of “people’s will”, “people’s heart” and “love for the people”, “respect for the people”. He wrote: “The country takes the people as its base, and the people take food as its head” (Some Vietnamese legal and regime documents, volume 1, 2006, p. 772); “The people are country, but the king is the boat. Water drowns boats, but water carries them” (Mai Xuan Hai (Editor), 2003, p. 48); “Up above, the heavens are favorable, below, the people are at peace... then we can discuss religious names” (Dai Viet Complete History, 1998, vol. 2, p. 428); “Politics is about protecting the people, that sense is profound” (Mai Xuan Hai (Editor), 2003, p. 301). From there, he determined that the king’s important task is to both take care of “nourishing the people” and pay attention to “the laity”. He wrote: “Rites are to improve the hearts of the people, and farms are to have enough food and clothing. Those two things are urgent affairs of politics, and the responsibility of officials to take care of the people!” (Dai Viet Complete History, 1998, vol. 2, p. 497); “Nurturing and practicing good literary virtue is a necessary daily task” (Mai Xuan Hai (Editor), 2003, p. 287). To “nourish the people”, he advocated: “Raising the people is to put food first” (Mai Xuan Hai (Editor), 2003, p. 763), and right from the time he ascended the throne, he issued an edict to the officials. Officials, districts, roads, towns, and communes to develop agricultural production: “From now on, in farming, we must encourage soldiers and civilians to take care of their livelihoods, to have enough food and clothing, and not to abandon their roots to follow tops, or looking for business, doing the wandering game. Anyone who has land but does not cultivate it diligently will be punished by the ruler.” (Dai Viet Complete History, 1998, vol. 2, p. 393). He also established Ha de and Agricultural Extension officials to easily take care of farm work, and issued decrees for the Ministry of Households to open ditches, build dikes, and build roads. He ordered the Household Ministry and local mandarins to check if any

country had left waste land and report it, so that he could persuade the district government to urge people to reclaim land and open fields (Dai Viet Complete History, 1998, vol. 2, pp. 426, 469); He amended the tax and land laws, opened plantations, and called on displaced people to return to their hometowns to take care of production. To educate the people, he believed that it was necessary to use "ceremony as a framework to preserve" (Dai Viet Complete History, 1998, vol. 2, p. 438); to educate the people about human ethics, know how to abandon outdated customs, encourage the maintenance of good manners, and promote fine customs and traditions.

Le Thanh Tong also promoted the views of tolerance and love for the people, such as "distributing rice to the poor people to borrow food, because Kinh Mon district offices could not cultivate, many people died of hunger" (Dai Viet Complete History, 1998, vol. 2, p. 507); reduce taxes for the people, and provide subsidies to areas affected by natural disasters and crop failures (Dai Viet Complete History, 1998, vol. 2, p. 425); Limit the mobilization of people's energy to build and repair pagodas, temples, and palaces that are costly to the people. He said that "any government that has an epidemic will allow local officials to use tax money to buy medicine for the people" (Dai Viet Complete History, 1998, vol. 2, p. 414). He admitted his mistakes to God for what he did: "Now from winter to summer there is little rain or sunshine, so the people's work is difficult. People who work as workers and trade have no place to rely on, people who plow fields and raise silkworms have no hope. Just because I don't have virtue, hundreds of people suffer disasters... I pray to you to forgive my sins, change disasters into good omens, and send heavy rain to reach everywhere. With a sincere heart, I ask for your prayers!" (Dai Viet Complete History, 1998, vol. 2, p. 467).

Le Thanh Tong requested: "Whenever there are bad things in the army and people and there are any mistakes in my behavior, you should intervene, help me correct my shortcomings, and take care of fulfilling all worthy things." (Dai Viet Complete History, 1998, vol. 2, p. 430). For the policy of "nurturing the people" and "educating the people" to be implemented, Le Thanh Tong paid special attention to the mandarin class, those who "destroying the country, harming the people, only focusing on benefiting their family, do not think about the state's laws" (Dai Viet Complete History, 1998, vol. 2, p. 484). Therefore, he advocated "fighting the guilty, saving the good people, that is the king's job." (Mai Xuan Hai (Editor), 2003, p. 153).

CONCLUSION AND RECOMMENDATIONS

Le Thanh Tong was the talented and virtuous Emperor of the Later Le Dynasty in Vietnamese history. During his 38 years of reign, Le Thanh Tong promulgated many policies to improve the bureaucracy, administration, economy, education - examination, law and religion, making Dai Viet a great power in the East South Asia. He is not only a politician and culturalist but also a thinker, expressed quite uniquely in his views on the world, on perception as well as on human and political issues - society, in which his ideas and achievements in administrative and legal reform are most prominent.

ADVANCED RESEARCH

In writing this article the researcher realizes that there are still many shortcomings in terms of language, writing, and form of presentation considering the limited knowledge and abilities of the researchers themselves. Therefore, for the perfection of the article, the researcher expects constructive criticism and suggestions from various parties.

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