



The view of the people in Nguyen Trai's thought

Assoc Prof. Dr. Luong Minh Cu & Dr. Huynh Cam Thanh
Mekong University, Vietnam.

Corresponding Author: Luong Minh: trinhtkimchi@gmail.com

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ABSTRACT

Nguyen Trai (1380 - 1442) - A bright star in Vietnamese history, the most beautiful crystallization of the nation's talent, virtue, spirit, and mettle, not only illuminating his era but also shine forever and ever. Nguyen Trai is not only a politician, a genius strategist, a cultural scholar, but also a great thinker. Nguyen Trai left our nation a valuable ideological heritage, of which the most prominent is Nguyen Trai's views on the people, expressed in the spirit of patriotism, love for the people, respect and sympathy for the people. people, in their deep hatred for the enemy; from the perspective of promoting the great role and strength of the people.

INTRODUCTION

The perspective on the people is a unique feature in Nguyen Trai's political philosophy, or philosophy of life. Before his time, from a socio-political point of view, people were considered servants of kings and lowly in society. In the 14th - 15th centuries, reflecting the characteristics and requirements of Dai Viet's history and society and with his talent and virtue, Nguyen Trai gave a very progressive and profound view of the people. identity, system, expressed in the spirit of patriotism, love for the people, respect, sympathy for the people, and deep hatred of the enemy; from the perspective of promoting the great role and strength of the people; And in the end, people's ideology of Nguyen Trai has deep roots in his ideology of humanity.

PURPOSE AND METHODS

Purpose: Present, analyze and clarify the content of Nguyen's views on the people, expressed in the spirit of patriotism, love for the people, respect and sympathy for the people, and deep hatred of the enem; from the perspective of promoting the role and great strength of the people, thereby evaluating and drawing historical values for the reality of Vietnamese social history in the 14th - 15th centuries as well as for the cause of construction. build and protect the Vietnamese Fatherland today.

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 results: Firstly, present an overview of the conditions for forming views on the people in Nguyen Trai's thought. Second, present and analyze the basic contents of Nguyen Trai's view of the people through the spirit of patriotism, love for the people, respect and sympathy for the people, and deep hatred of the enemy sharp; from the perspective of promoting the great role and strength of the people; Meaning and historical value in the perspective of the people in Nguyen Trai's philosophical thought.

LITERATURE SURVEY

Research works on Nguyen Trai can be generalized in the following topics: The first topic is research works related to the conditions for forming views about the people in Nguyen Trai's thought. These are the works of Dai Viet financial accounting, Social Science Publishing House, Hanoi, 1998; Determining Vietnam's General Information (Two volumes), History Publishing House, Hanoi, 1962; General history of Vietnam (Complete) Truong Huu Quynh, Dinh Xuan Lam, Le Mau Han, editors, Education Publishing House, Hanoi, 2010.

The second topic is works and texts related to the basic content of the view on the people in Nguyen Trai's thought. On this topic, there are outstanding 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...

On this topic, there are also works such as: Traditional cultural values of Vietnam by Tran Van Giau, Ho Chi Minh City Publishing House, 1993; Nguyen Trai's thought in the course of Vietnamese history 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 600 years of Nguyen Trai's birth, Social Sciences Publishing House, Hanoi, 1962; Nguyen Trai background and career of Tran Huy Lieu, Culture - Information Publishing House, Hanoi, 2000; Nguyen Trai about the author and works (selected) of Nguyen Huu Son, Education Publishing House, Hanoi, 2002. In particular, there is the book On the way to find out Nguyen Trai's poetic career, Literature Publishing House, Hanoi, 1980...

RESULTS & DISCUSSIONS

In the history of the Vietnamese people, the early Le period was one of the periods of special social change, marked by the arduous resistance war against the Ming invaders to protect National independence has won a glorious victory, and the work of building a unified, powerful Dai Viet state, a peaceful and prosperous Dai Viet society. From that historical reality, heroes and great thinkers such as Le Thai To, Le Thai Tong, Le Thanh Tong, Nguyen Trai, Nguyen

Mong Tuan, Ly Tu Tan, Phan Phu Tien... among them, emerged. Nguyen Trai emerged as an outstanding figure, “both talented in literature and talented in military matters”.

He left our nation a precious ideological legacy, shown in his great works such as Binh Ngo Sach, Quan Trung tu menh tap, Binh Ngo dai cao, Uc Trai thi tap, Quoc am thi tap, Du dia chi, Lam Son thuc luc, Ngoc Duong di cao (Ngoc Duong posthumous), Luat thu (Book of the Law), Giao tu dai le, Thach Khach Ho, Phu nui Chi Linh (Poetry of Chi Linh mountain)... and some presentations, presentations, reports, and examples which he wrote on behalf of Le Thai To. Among them, one of the outstanding issues is Nguyen Trai’s perspective on the people.

The view of human beings in Nguyen Trai’s thought is first expressed in his concept of human beings. More than six hundred years ahead of us, Nguyen Trai proposed a rather profound and progressive concept of human beings. According to him, those people are “commoner, fool people newborn child” (*Institute of History: Nguyen Trai Complete Works, 1976, p. 77*), “humble people in the villages”, “humble people” (氓隸), farmers plowing the fields, people in “remote villages”, those are people “raising high sticks as flags, everywhere people gather. Mixing wine to drink together, soldiers are father and son” (*Institute of History: Nguyen Trai Complete Works, 1976, p. 79*). Thus, it can be said that, according to Nguyen Trai’s point of view, people are hard-working and brave.

The view of the people in Nguyen Trai’s thought is also expressed in his passionate love for the people and deep hatred of the Ming enemy. He loved the people who had to endure the harsh rule of the Ming Dynasty invaders. In many letters to enemy generals, Nguyen Trai spoke sadly about the suffering of the people: “Phuong Chinh and Ma Ky specialize in doing evil, the people suffer, the world resents them. They exhumed the graves of our village, kidnapped people’s wives and children, the living were harmed, the dead were also slandered, our people have suffered for a long time, were defeated, and abandoned their job as shepherds. Silkworms from farming cannot give birth, everyone grits their teeth and raises their hands, wanting to risk death, determined to fight.” (*Institute of History: Nguyen Trai Complete Works, 1976, p. 152*). From his ardent love for his people and his deep hatred for the enemy, Nguyen Trai condemned the heinous crimes of the brutal Ming invaders. He resolutely denounced them as “lies”, “fraud”, “unrighteousness”, “harming humanity”, they were the ones who:

“Roasted innocent people on the furnace of tyranny,

Imprisoned young children in the pit of disaster.
Lying to heaven, deceiving the people with a thousand tricks,
Relying on strong soldiers to commit aggression, the crimes have been
going on for nearly twenty years.

Harming justice and inhumanity, heaven and earth are like the end of the
world.

焮蒼生於虐焰。

陷赤子於禍坑。

欺天罔民。

詭計蓋千萬狀。

連兵結釁，稔惡殆二十年。

敗義傷仁，乾坤幾乎欲息。” (*Institute of History: Nguyen Trai Complete Works*,
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1976, p. 77).

“Brilliant tax collection, rivers and mountains have nothing left,

Forcing people to mine gold, having to go into places with toxic gas in the
mountains, often causing illness, destroying mountains to pan for gold;

If you force someone to fish for pearls, a sea monster will threaten your
life, and the rope will be thrown out to sea.

Harassing people to dig tunnels to trap black deer,

If you harm living creatures, use a net to catch the birds.

Of all the grass, trees, and insects, none of them can survive;

A man without a wife and a wife without a husband live alone and
miserable, no one can live in peace.

Sucking the blood and pus of living beings, evil soldiers have greasy
mouths and greasy teeth.

Strive to build magnificent public and private mansions.

重科厚斂山澤糜有子遺。

開金場則冒嵐障而斧山陶沙。

採明珠則觸蛟龍而絙腰余海。

擾民設玄鹿之陷阱。

殄物織翠禽之罔羅。

昆虫草木皆不得以遂其生。

鰥寡顛連俱不獲以安其所。

浚生靈之血以潤桀黠之吻牙。

極土木之功以崇公私之解宇。” (*Institute of History: Nguyen Trai Complete Works*, 1976, p. 78).

That's why there is “Draining the water of the East Sea is not enough to wash away all the stains; Cutting down all the bamboo in the South Mountain is not enough to record all the crimes - 決東海之波不足濯其污.罄南山之竹不足以書其惡” (*Institute of History: Nguyen Trai Complete Works*, 1976, p. 78). what the enemy has done to our people; Therefore, “Gods and people are angry, heaven and earth do not forgive - 神人之所共憤天地之所不容.” (*Institute of History: Nguyen Trai Complete Works*, 1976, p. 78).

The view of the people in Nguyen Trai's thought is also expressed in his sympathy for the suffering people. Just reading a few of the 155 times Nguyen Trai mentioned the word “phu dan” is enough to show us how much he cares for the people: “... Those who have the responsibility to shepherd the people do not use the word “phu dan” (that is, comforting, advising, and calming the people) is the main thing, but only for profit and corruption. The generals and soldiers do not take the word protecting the people (that is, protect and protect the people) as the main thing, but go around abusing the people, collecting gold and gems - 其牧民之官,則不以撫字爲念而務意侵漁.其將帥之臣則不以衛民爲心,而肆行凌虐.至若闖宦之徒專以聚斂爲意.培克良民逼取金寶” (*Translation Committee: The Uc Trai Complete collection*, 1971, p. 575).

The viewpoint of promoting the role of the people and workers in social life in Nguyen Trai's thought. The profoundness and progress in Nguyen Trai's view of the people is not only in his boundless love and sympathy for the people, in his deep hatred of the enemy, but also in his view of promoting the role of the people. of the people and workers in social life. Nguyen Trai discovered and correctly saw the enormous role and strength of the people. According to Nguyen Trai, the people are the force that produces material wealth for society. He affirmed that all the magnificent temples, mausoleums, and palaces were the product of the effort, sweat, tears, and blood of hard-working people. Therefore,

he wrote: "I often think that the great scale and splendor are all the hard work of the army and people" (*Institute of History: Nguyen Trai Complete Works, 1976, p. 196*) and he advised the king: "order the hundred mandarins cannot do the work of proclaiming vain merits and setting up lavish banquet ceremonies" (*Institute of History: Nguyen Trai Complete Works, 1976, p. 196*). He always keeps in mind that all wealth in society in general and benefits in particular are made by working people, so we must be grateful to the hard-working workers and farmers. That is, "eating good fortune repays the farmer's gratitude" (*Institute of History: Nguyen Trai Complete Works, 1976, p. 455*).

Not only that, according to Nguyen Trai, the people are also the force that created the great strength of the resistance war against the Ming invaders, and are the ones who determine the success or failure, rise and fall of dynasties. The people are the true creators of history: "to love people is the people, to carry the boat, to turn the boat is also the people - 且懷于有仁者民也。載舟覆舟者亦民也" (*Institute of History: Nguyen Trai complete collection, 1976, p. 203*). "When you turn the boat over, you will realize that the strength of the people is like water - 覆舟始信民猶水." (*Institute of History: Nguyen Trai Complete Works, 1976, pp. 280, 281*).

It can be said that this is a very progressive view of the people in Nguyen Trai's thought. Previously, from the point of view of feudalism, people often believed that the "loaves and fishes" (fringe benefits) that people received were given by God's grace and thanks to the king. But with Nguyen Trai, he had the completely opposite view, that all benefits come from the efforts of the hard-working people, so when enjoying benefits, one must remember the gratitude of "laborers who go to the fields and plow". The reason Nguyen Trai has that view is because all his life, he has always been close to the people, always struggling, sharing the same passion, sharing suffering, "tasting honey and lying in thorns" (*Institute of History: Nguyen Trai Complete Works, 1976, p. 78*) together with the people in the cause of fighting the enemy to save the country and build the country, so he understood the lives, hearts, thoughts, aspirations, roles and strengths of the people. That is a progressive and revolutionary viewpoint compared to Nguyen Trai's contemporary feudal society's viewpoint on the role of the masses in history. Therefore, Nguyen Trai always thought about his responsibility to serve the people, so he asked himself what he had done for the people. In the poem "*Tran tinh*", Nguyen Trai wrote:

"Is the country rich and strong and has a powerful army?

Nothing compares to bringing benefits to the people." (*Institute of History: Nguyen Trai Complete Works, 1976, p. 408*).

Right from the time he was still studying history, Nguyen Trai had a single thought: to care about the lives of the people:

“Reading books must understand the meaning of the books,
To the people, not to lose their trust and love.” (*Institute of History: Nguyen Trai Complete Works, 1976, p. 457*).

At Nguyen Trai, we see that he always thinks of the people. When he was still studying strategies and military books at Lam Son base, we saw Nguyen Trai thinking and focusing on the people:

“Remember the old days at Lam Son mountain reading military books
From that moment on, the will was placed in the hands of the people.” (*Institute of History: Nguyen Trai Complete Works, 1976, p. 292*).

During his entire life, Nguyen Trai clearly defined his ideals, responsibilities and actions towards the people: “For the people, determined to wash away all foul stains.” (*Institute of History: Nguyen Trai’s complete works, 1976, p. 304*). Therefore, the image of the people is always present in him, and he is determined to take care of the people, even alone, in any situation, “because the people, I take care of them first.”

Nguyen Trai deeply analyzed the failures of the Tran Dynasty, the Ho Dynasty, and the Ming Dynasty invaders, all of which were due to losing popularity and not receiving support from the people. The Tran Dynasty perished just because “it trusted itself to be rich and strong, but let the people suffer, only wanting to have fun and indulge in alcohol. Useless things appear every day: gambling, cockfighting, and releasing birds; There are goldfish raised in pots and wild birds kept in cages. Good faculty and petty talents, winning over losing; Completely forgetting the greatness of the world, not even thinking about it. The unjust person suffers in prison, without being questioned for two or three years; My relative had to be in the hands of the housekeeper for two or three months but the work was not done. General Khanh established his own party in the West; The court lacks people to intervene. Even the children of kings and lords were harmed by the treacherous schemes of the gods; Big power and big things fall into the hands of flattery. People hate it without knowing it; Heaven reprimands but does not panic. Therefore, the righteous religion is cultivated; discipline is therefore disordered - 侍其富强,不恤民困,惟玩好是耽,酒色是樂,無益之事日交於前,賭博鬪碁,鬪鷄放鵠,盆畜花金之魚,檻養山林之鳥,誇珍小小之器能,以角勝負.亡却堂堂之天下,曾不顧懷.冤枉拘於損害之守,或一三年而不對.親疏屈於內豎之手,或二三月而不行,相將植朋黨之私,朝庭乏諫諍之士,以至親子親孫,陷害於

奸臣之巧計.大權大計,轉移於親戚之-佞人,民心怨謗而不知,天心譴責而不懼.政教以之而陵夷,綱紀以之而紊亂.” (*Institute of History: Nguyen Trai Complete Works, 1976, pp. 196, 197*).

The Ho Dynasty lost the country because “it used cunning to steal the country, and used cunning to oppress the hearts of the people... More burdensome taxes, heavy transactions, strict laws, and severe punishments. Only selfish, fat family, not thinking about suffering people harming the country - 胡氏既以姦智而奪人國又以姦智而脅人情... 加以賦斂役重法按刑嚴惟務益己以肥家不念妨民而害國” (*Institute of History: Nguyen Trai Complete Works, 1976, p. 197*).

The Ngo invaders failed because “they did not know how to use tolerance instead of violence, which made them even more brutal. Specializing in killing to show off; Treat human life like trash. Bind up my people’s wives and children; digging up our country’s tombs. Ban salted fish so people don’t have food; asked for silk brocade so that people lacking something to wear. The golden pearls were all taken away; Pangolin provides it. The regime is harsh, the situation is pitiful, the people cannot survive, they can only cry to heaven - 不能代虐以寬,益加殘暴專殺戮以爲威,視人命如草芥,樽繫我民之妻子,發掘我國之園辜籲天.” (*Institute of History: Nguyen Trai Complete Works, 1976, p. 198*).

Nguyen Trai’s entire life was always imbued with feelings, spirit, and thoughts of loving the people, being close to the people, respecting the people, and for the people. When participating in the Le So government apparatus, he always used that ideology as a plan to direct his practical activities and considered it a standard of morality and the basis of political philosophy, an important requirement. important to the king and court officials of the Le Dynasty. After the resistance war against the Ming army was victorious and the country was at peace, Nguyen Trai continued to fight against the ideas of betraying the people. He fought directly with the pro-powers Le Sat and Le Ngon to carry out his actions. for the purpose of “simplifying justice and tolerance for the people”, fighting against corrupt corrupt people who “ruin the world”.

He set out requirements for the rulers and all mandarins in the state apparatus: “must follow fairness, work diligently, worship the king and lose loyalty, and treat the people without peace and change. The habit of embezzlement, laziness, and private factions must be stopped; The attitude of trying to commit crimes must be left behind. Consider the nation’s work as your own; take care of people’s lives as care for the people - 皆宜公平用法,勤敏爲政.事君則盡其忠.與衆則盡其和.革貪污之風,除怠慢之弊.絕其朋黨之私,懲其故犯之態.

以國家之任爲己任.以生民之憂爲己憂.” (*Institute of History: Nguyen Trai Complete Works*, 1976, p. 199). As for the crown prince, to teach and teach on behalf of the king, he wrote: “All the rules of keeping the country and leading the army, all the ways of keeping yourself and ruling the country, should be implemented with effort and diligence, not pleasure. Respect others in harmony, remember to maintain a friendly heart; love people, think of doing merciful things. Do not reward indiscriminately out of selfishness, do not punish indiscriminately out of private anger. Don’t love money and indulge in luxuries; Don’t be so close to beauty that you’ll be promiscuous. Even when it comes to using talented people, listening to dissidents, issuing a policy, an order, issuing a word, a deed, all are kept upright, used according to conventional wisdom, so that above can respond to the heart and below can satisfy people’s hopes, then the country will have long-term stability - 凡其監國撫軍之要,存心出治之方,勉力而行,無時豫怠.敦睦親屬,思存友愛之心.子惠庶民,思布寬仁之政.勿以私恩而濫賞,勿以私怒濫刑.勿殖貨財而肆侈糜.勿邇聲色而縱荒淫.至於推己用人, 受言納諫一政,一令之施,一言一動之發,悉由中正.用作典常.庶使上有以荅天心,下有以孚人望則國家永安.” (*Institute of History: Nguyen Trai Complete Works*, 1976, pp. 202, 203). According to him, any work of the country that has a relationship with the people and the court must be carefully considered and guessed before deciding to implement it. In a statement to King Le Thai Tong, Nguyen Trai wrote: “I dare to hope that Your Majesty will love and care for all people, so that in the deserted villages and hamlets there will no longer be a single sound of anger, resentment or sadness” (*Institute of History: Nguyen Trai Complete Works*, 1976, p. 19). In the Edict discussing money rules, written on behalf of Le Loi, he clearly stated: “Anyone who understands the seasons will discuss the rules for using money, how to please the people, so that one can not take what one person wants. The one who forces thousands of people who don’t want to follow, to perform magic for a lifetime.” (*Institute of History: Nguyen Trai Complete Works*, 1976, p. 195).

With Nguyen Trai’s thoughts on people, we are extremely admired and proud of him. He is a talented, erudite, simple, noble person, always thinking, worrying, and worrying about the people and the country; loyal to the country and filial to the people:

“The country’s gratitude has not been repaid, but it is already pitiful and old.

Binh was born alone, embracing his own worries;

Sitting with a cold blanket and not sleeping all night.

國恩未報老堪憐。
平生獨抱先憂志，
坐擁寒衾夜不眠。” (*Institute of History: Nguyen Trai Complete Works, 1976, p.*
285).

CONCLUDE

Nguyen Trai has gone far beyond the thinkers before him in his views on the people and the country, not only in perception but also in action, not only in words but also in deeds. That's because his whole life he always took the true national and people spirit as a noble ideal; consider the interests of the nation, people, and people as the ultimate ideal and purpose; Take patriotism, love for the people, and flesh and blood attachment to the people as great sentiments. The people in Nguyen Trai's thought are people who endure hardships and sacrifices, work hard in production, and fight courageously. The people are the creators of all wealth, material and spiritual values for society. Therefore, for him, the people are the people we must be grateful to, the people we must repay, the people we must praise and admire. It can be said that all of Nguyen Trai's thoughts, including the idea of the people, have been confirmed by history and he is considered one of the greatest thinkers in the history of Vietnamese feudal social thought.

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