

THE IDEOLOGY OF WORLD OUTLOOK AND OUTLOOK ON LIFE IN MINH MENH'S PHILOSOPHY: CONTENT AND VALUE

A IDEOLOGIA DA VISÃO DE MUNDO E DA PERSPECTIVA DE VIDA NA FILOSOFIA DE MINH MENH: CONTEÚDO E VALOR

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involved a careful synthesis of Confucian, Taoist, and Buddhist teachings, as well as practical insights from his own experiences as a ruler, creating a unique blend of theoretical reflection and practical application in governance.

Keywords: Minh Menh. World outlook. Outlook on Life. Society. Morals. Vietnam.

Resumo: Minh Menh não foi apenas um político e estrategista militar brilhante, mas também um filósofo ilustre cujo legado intelectual moldou profundamente o pensamento vietnamita. Sua filosofia, fundamentada em sua visão de mundo, enfatizava o “Mandato do Céu” e oferecia uma visão abrangente da vida, da governança e da sociedade. A abordagem de liderança de Minh Menh estava intrinsecamente ligada à sua compreensão do povo, seu compromisso com a integridade política e seus altos padrões éticos. Seus famosos “Dez Mandamentos” refletiam sua profunda preocupação com a conduta moral e as obrigações de liderança. Por meio desses princípios, ele buscou construir uma sociedade justa e harmoniosa. As ideias filosóficas de Minh Menh não foram desenvolvidas isoladamente; elas foram o produto de um estudo rigoroso e de uma abordagem metódica para compreender as complexidades da governança e da sociedade. Ele empregou uma combinação de observação empírica e análise teórica, estudando precedentes históricos e as condições sociopolíticas de sua época para fundamentar seus pontos de vista. Seus métodos envolviam uma síntese cuidadosa dos ensinamentos confucionistas, taoístas e budistas, bem como percepções práticas de suas próprias experiências como governante, criando uma combinação única de reflexão teórica e aplicação prática

na governança.

Palavras-chave: Minh Menh. Perspectiva do mundo. Perspectiva de vida. Sociedade. Moral. Vietnã.

1. INTRODUCTION

Minh Menh (明命, May 25, 1791 - January 20, 1841), forbidden name was Nguyen Phuc Dam (阮福膽), was also known as Nguyen Phuc Kieu (阮福蛟). The posthumous honored name is Nguyen Thanh To. He is the 4th prince of King Gia Long (嘉隆黃帝), and his mother is Thuan Thien Cao Queen Tran Thi Dang. He was born in Tan Loc village, near Gia Dinh. His works on poetry include *Minh Menh ngu che thi so tap* (明命御製詩初集), *Ngu thi toan tap* (御詩全集); about literature, there are works *Ngu che van so tap* (御製文初集), *Ngu che van nhi tap* (御製文二集), *Minh Menh chieu du* (明命詔諭). In 1837, he approved the National Historiographer's Office to edit the book *Minh Menh Chinh Yeu* (明命 正要) consisting of 25 volumes, 22 chapters; The content is excerpted from documents, recording essential activities during the reign of the King Minh Menh: royal life, law enforcement, rituals, diplomacy, peacekeeping, reclamation, and emergency... Minh Menh's philosophical thought is prominently expressed in issues of world outlook, outlook on life, morals, ethics, and socio-political issues, through the point of view on "Heaven's command", the *Diligent in political work*, the *Ten Commandments*, views of the people, point of view on the talented and righteous and point of view on the law.

2. MATERIALS AND METHODS

Purpose: The article contributes to clarifying Minh Menh's thought in general and his philosophical thought in particular

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: Minh Menh is a talented politician and military house. During his 21-year reign, Minh Menh introduced a series of improvements ways from agricultural development, handicrafts, nail fields, and taxes; to bureaucracy to culture, education, science,

and military...; Minh Menh is also a culturalist, thinker, expert in Confucianism, understanding, and attaches great importance to education. His philosophical thought is expressed quite nicely in his world outlook, with the concept of “Heaven’s mandate”; his outlook on life, views on politics and society, opinions on the people, through views on the *Diligent in political work*, views on the human morality with the *Ten Commandments* very special precepts...

3. LITERATURE REVIEW

The National Historiographer's Office of the Nguyen Dynasty has produced several authoritative historical works documenting Vietnam's rich past. Among the most prominent are the "Kham dinh Viet su thong giam cuong muc," published by the Education Publishing House in Hanoi in 2001, and the "Dai Nam thuc luc chinh bien," also published by the Education Publishing House in 2007. These works provide valuable insights into Vietnamese history, but perhaps the most significant contribution is the "Minh Menh Chinh Yeu" published by Thuan Hoa Publishing House in Hue in 2010. The "Minh Menh Chinh Yeu" is a vast compilation produced by the National Historiographer's Office during the Nguyen Dynasty. It spans 25 volumes and 22 chapters, covering a wide array of subjects that provide a comprehensive overview of the reign of Emperor Minh Menh. The work meticulously records key events and administrative decisions during his reign, including matters related to royal affairs, criminal law, music and ceremonial traditions, diplomacy, national security, reclamation projects, and responses to emergencies. The content is carefully selected from original documents, providing an invaluable primary source for understanding the governance and challenges faced during the rule of one of Vietnam's most influential emperors.

The historical works that delve into the Nguyen Dynasty and Vietnam’s past are vast and varied, offering crucial perspectives on the country's development across different eras. Tran Trong Kim’s *History of Vietnam*, first published in 1920 by Trung Bac Tan Van Publishing House, remains one of the foundational texts on Vietnam’s past. Similarly, Pham Khac Hoe’s *Storytelling of Nguyen Dynasty Kings and Mandarins* (Thuan Hoa Publishing House, 1986) offers an intimate glimpse into the lives and governance of the Nguyen Dynasty's rulers and officials.

Nguyen Khac Thuan’s *The Fifth Dynasty of Vietnam* (Education Publishing House,

2004) provides a detailed examination of this important period, while Dang Viet Thuy and Dang Thanh Trung's *54 Emperors of Vietnam* (People's Army Publishing House, 2008) covers a broader scope, offering profiles on the country's rulers from different dynasties. The Long's *Nguyen Dynasty: Nine Lords, Thirteen Kings* (Da Nang Publishing House, 2001) offers another key resource, focusing on the lineage of the Nguyen rulers.

Van Tao's *Ten Major Reforms and Innovations in Vietnamese History* (Pedagogical University Publishing House, 2006) identifies and analyzes pivotal moments of change throughout the nation's history. Nguyen Dac Xuan's *Knowledge of the Ancient Nguyen Hue Dynasty* (Thuan Hoa Publishing House, 2004) shifts focus to the preceding Tay Son Dynasty and provides a crucial context for understanding the Nguyen's rise to power.

Ton That Binh's works, including *12 Famous Generals of the Nguyen Dynasty* (Thuan Hoa Publishing House, 2001) and *Story of the Nine Lords and Thirteen Kings of the Nguyen Dynasty* (Youth Publishing House, 2006), offer further depth by highlighting significant military leaders and political figures that shaped the Nguyen Dynasty's history. These publications collectively serve as an essential resource for understanding Vietnam's complex history and the legacies of its emperors, reforms, and military figures.

In summary, the body of historical works produced by the National Historiographer's Office of the Nguyen Dynasty, along with contributions from various scholars, offers an unparalleled window into Vietnam's rich and complex history. From foundational texts like the *Kham dinh Viet su thong giam cuong muc* and *Dai Nam thuc luc chinh bien* to *Minh Menh Chinh Yếu*, these publications meticulously document the governance, policies, and significant events of the Nguyen Dynasty, particularly during the reign of Emperor Minh Menh. Complementary works by historians such as Tran Trong Kim, Pham Khac Hoe, and Nguyen Khac Thuan further enrich our understanding of Vietnam's dynastic progression, while texts on military leaders and pivotal reforms highlight the key figures and transformative moments that shaped the nation's development. Collectively, these sources provide scholars and readers with invaluable perspectives on Vietnam's past, preserving the legacy of its emperors, innovations, and cultural evolution for future generations.

4. RESULTS & DISCUSSION

Ideological content about worldview and outlook on life in Minh Menh's

philosophy towards Vietnam

In the matter of world outlook: As a king who was adept in Confucianism and devout to Confucianism, Minh Menh's world outlook was deeply influenced by the Confucian ideology of "Heaven's orders". In the *Reverence for Heaven* chapter and some other book chapters, *Minh Menh Chinh Yeu* recorded Minh Menh's views on heaven, promoting "Heaven's command"; the relationship between heaven and man, especially the relationship between heaven and earth with the king - who on behalf of heaven shepherds the people and governs the country. In it, Minh Menh used many different concepts to talk about heaven and heaven's destiny, such as the will of heaven, the reason of heaven, the heart of heaven, reverence to heaven, fear of heaven, gratitude to heaven, and obeying "Heaven's command"...

First of all, in the viewpoint of "Heaven's command", Minh Menh believes that heaven is the supreme and sacred being that gives birth to all things and all species in the world, including humans. He wrote: "Heaven gave birth to good people. They all want to help everyone stay safe" (National historiographer's office of the Nguyen Dynasty, 2010, p. 33). Minh Menh admits that "I am the one who is destined to rule the world" (National historiographer's office of the Nguyen Dynasty, 1972, vol. 3, p. 33)

According to Minh Menh, with its sacred, mysterious, and supreme power, heaven governs all changes in nature, such as day and night, four seasons, rain, sun, heat and cold, etc. as well as all human activities in life society, such as good and bad, noble, life and death as well as the fate of people and also the treatment of chaos and death of dynasties. Minh Menh said: "This year, in June, and July, strange ears have been seen two or three times, there are many thieves in the South and the North, and many times the river water causes ears, causing people to lose their jobs or feel the heart of heaven, to bring peace, to cause our people to suffer famine" (National historiographer's office of the Nguyen Dynasty, 2010, p. 37).

In his view of the world, Minh Menh also said that God and man touch each other. He wrote: "The plague that is launched against ordinary people will turn treasures into bad luck, can a soldier follow that and deny fault? Heaven and real people are not lies" (National Historiographer's Office of the Nguyen Dynasty, 2010, p. 30); "God and people sympathize with each other, it's not wrong" (National historiographer's office of the Nguyen Dynasty, 2010, p. 42). God can reward and punish man, especially kings, as a result of man's deeds, by inflicting calamities on man's head, or by granting him blessings, such as droughts, floods,

crop failures, epidemics, people's hunger, poverty, chaos or favorable weather, abundant crops, full and peaceful people... Minh Menh wrote: "The heart of heaven loves the benefactor. Therefore, every time the king made a mistake, there was a warning phenomenon, it was not God who hated it, but it was heaven's command" (National historiographer's office of the Nguyen Dynasty, 2010, p. 33). "Since I ascended to the throne, I have always been hiding, just afraid of not agreeing with the will of heaven, now that the epidemic has caused an ear, is it possible that God has rebuked me for not being virtuous?" (National historiographer's office of the Nguyen Dynasty, 2010, p. 19).

Minh Menh believes that kings are "on behalf of Heaven to practice morality", must always know Heaven's orders, are subject to God's orders, respect God, obey God's orders, and be grateful to God. At the same time, according to the orders of heaven, the king must always examine himself, correct himself, and cultivate virtues, to do political work to win the hearts of the people, to agree with the will of heaven, to bring peace, to meet good things, to help life people are warm, peaceful and happy. He wrote: "I am afraid day and night to examine myself and correct my virtue to regain the will of God, but because I am afraid that the people will yield to the island, there is nothing that I cannot do, so that the epidemic may be reduced" (National historiographer's office of the Nguyen Dynasty, 2010, p. 19). "This year, the river floods always come back, and the rice fields and animals are not spared from injury. See the newspaper review heartbreaking tears. Thinking: Using this humble body to humiliate over a hundred families, not being good at cultivating virtue to seek the blessings of heaven, is my fault. Now, I have to wholeheartedly blame myself to correct my mistakes, fear and practice sobriety, only to hope to restore the will of God, so that soon good things can be met" (National Historiographer's Office of the Nguyen Dynasty, 2010, p. 37).

On the issue of outlook on life: Minh Menh's view on "human morality": Minh Menh's morality is mainly expressed through the categories of "filial piety", "loyal". "filial piety", "loyal" are important ethical standards in the doctrine of "Three cardinal guides", "The five constant virtues" of Confucianism. "Filial piety" according to Confucianism is the ethical standard in family relations, the ethics for managing one's household affairs, and is also the root of the way to manage state affairs. Minh Menh said: "I will rule the world with filial piety" (National historiographer's office of the Nguyen Dynasty, 1972, vol. 6, p. 33). Because filial piety is obeying the superior, especially the king; and is at peace with the people below, especially the people; Therefore, "filial" is also "loyal". Therefore, Minh Menh said: "If you want to find loyal people, you must look in those who are filial. Because if there is

no filial piety, how can there be loyalty? Loyalty, therefore, according to Minh Menh, is the human morality” (National historiographer’s office of the Nguyen Dynasty, 1972, vol. 6, p. 33). In 1834, Minh Menh published the *Ten Commandments* (聖諭訓迪十條) clearly expressing his views on the way of being human, including:

First (敦人倫): Give prominence to morality, human morality, King and servant have uprightness, father and son have affection, husband and wife have distinction, brother and younger brother have a hierarchical order, the friends have trust. The man who does the Mandarin keeps the public law, wholeheartedly for the work; scholars are hard-working; soldiers practice hard; In return, respect the law, do not rip off the people; children honor their parents; husband and wife must be in harmony; brothers must love one another; friends trust each other. *Second* (正心術): The right mind, keeping your heart straight, keeping benevolent, righteous, respectful, and wise; rich are not arrogant, poor do not lie; not be tempted into vices; do not do evil deeds; do not speak unrighteously. *Third* (務本業): Take care of your career, and diligently improve your profession. *Fourth* (尚節儉): Give prominence to thrift, fight luxury and waste. *Fifth* (厚風俗): Keeping the customs of being pure, loving with relatives, in harmony with the village, above and below be tolerant, rich not contemptuous of poverty, noble without encroachment, strong not oppressing weak; no deception, no evil. *Sixth* (訓子弟): Coaching disciple, you must teach your children. *Seventh* (崇正學): Devotion to righteousness; devotion to true morality, love to study just and righteous morality, study is the core of learning the way of being human. *Eighth* (戒淫慝): Precepts for sexual misconduct; commandments to keep lustful things, not to commit adultery and lies. *Nine* (慎法守): Be careful to keep the law, absolutely not breaking the law. *Ten* (廣善行): Widely doing good, accumulating good (filial piety, loyalty, faith, benevolence, righteousness, ceremony, wisdom).

Second is Minh Menh’s view on education, training, and using talents: Regarding the role of the talented and righteous, Minh Menh said: “A pillar must have a wooden pillar put on it, just as there are people in the country, sage helps to keep the peace. The ancients said: talented people are the backbone of the nation” (National historiographer’s office of the Nguyen Dynasty, 1972, vol. 1, p. 183). “The country only appreciates talented people, even if there is a bright moon pearl, a luxurious pearl is not precious” (National Historiographer’s Office of the Nguyen Dynasty, 1972, vol. 1, p. 174). “A talented person is a tool of the country, when the time is not met, hiding in hiding, how can the kings know, so in addition

to the election, there is also a need for a nominee, I have been from the beginning ascending the throne, trying hard to plot for the country's prosperity, very much wanted in the court to have many virtuous and virtuous people without missing any talented people in the countryside, to adorn the king's career by using music to transform the people rule the country" (National historiographer's office of the Nguyen Dynasty, 1972, vol. 1, p. 167). He also said: "If there are talented people in the country, the works will be brilliant, just like the mountains and rivers have pearls, then there will be light... Since I ascended the throne now, I have shone the bridge for the sage two or three times, inevitably, a wise and virtuous person will no longer hide, if used by a wise person, the way to rule the peace in the country will be possible" (National historiographer's office of the Nguyen Dynasty, 1972, vol. 1, p. 161). He said: "The way to make it prosperous, one must first achieve talent, but the method of achievement must be fostered in advance" (National historiographer's office of the Nguyen Dynasty, 1972, vol. 3, p. 85).

Regarding the use of people, according to him, "must choose people who have talent and virtue, literature not only takes people who are precious, it is in the sense of intimacy but also implies admonition" (National historiographer's office of the Nguyen Dynasty, 1972, vol. 1, p. 100). He pointed out that "in the way of using people as well as using trees, even if a tree has an inch of strength, it will not give up because of an inch" (National historiographer's office of the Nguyen Dynasty, 1972, vol. 1, p. 89), but "using people should find an old person" (National historiographer's office of the Nguyen Dynasty, 1972, vol. 1, p. 104)... This explains why as he said: "Since the time I ascended the throne, I still worry about the revival of literature, but why are there so few talents?" (National Historiographer's Office of the Nguyen Dynasty, 1972, vol. 1, p. 105).

Minh Menh said that to use mandarins, the king and mandarin must be very close, but "my king, as well as father and son, are all close, how can there be a little distance from each other" (National historiographer's office of the Nguyen Dynasty, 1972, vol. 1, p. 117) and "the national government must rely on The gods together respectfully discuss to make the right" (National historiographer's office of the Nguyen Dynasty, 1972, vol. 1, p. 123). "The way to be king is to know how to use people, but talented people have high and low, big and small, not looking at them slowly can lead to mistakes. I always pay attention to the use of people, when appointing someone, we must consider what we say, how we do it, and how we act. You guys are my eyes and ears, someone knows well, so bring that person up so that I can use them according to my ability, but necessarily without any privacy" (National

historiographer's office of the Nguyen Dynasty, 1972, vol. 1, p. 153). In *Minh Menh Chinh Yeu*, he gave a very unique idea of the name and the truth: "A talented person is difficult to know, even though he has a natural genius, uses words and facial expressions to use people, he is still afraid of making mistakes. So all you have to do is work to know" (National historiographer's office of the Nguyen Dynasty 1972, vol. 1, p. 195).

In using people, Minh Menh focuses on talent, virtue, and especially education. He said that people who do not study do not know the law, if they are wrongly judged, the law will be difficult to use, thus harming the people. The use of people is not to want peace of mind. If the people want to be at peace, the district government must not disturb the people and be corrupt. Therefore, the king severely punished many corrupt officials. From the time of Minh Menh, there was a clearly defined hierarchical order from ninth grade to first grade, each grade was divided into two main orders and subordinates. Unless there is war or chaos, the military Mandarin is usually under the same rank as the official. The Provincial Governor (literary) both ruled the province and commanded the army of the home province. Minh Menh also determined the salary level for mandarins and set the rice money for each level and the salary period. In addition, he also provided alimony to avoid corruption of officials.

Socio-political issues: Minh Menh's thoughts about the people, this is the idea presented by Minh Menh in the two *Love for the People* chapters and in other parts of the *Minh Menh Chinh Yeu*. Minh Menh said that the dynasty was dying or dying; A Strong or weak country is from the people, from the people: "The people are the origin of the country" (*Dai Nam thuc luc chinh bien*, 1964, vol. 8, p. 192). The king is the one who has the power to govern all the people, but all his policies and actions must be based on the people's will, by the will of the people, and following the people's will to do the will of heaven, otherwise, he will be punished by heaven. Minh Menh said: "People who do politics cannot go against the will of the people" (National historiographer's office of the Nguyen Dynasty, 1964, vol. 13, p. 6).

In his view of the people, Minh Menh always upheld the king's love for the people, saying: "The king is like a good father to his children, thinking about clothes before he's cold, thinking about it when he's not hungry. Come and feed, why don't you eat until you cry hu hu hu?" (National historiographer's office of the Nguyen Dynasty, 1972, vol. 1, p. 239-240). Therefore: "What is more fun for a king to be happy with the world? Wearing brocade robes and eating delicious food is still fun, but with a sudden crop failure, who are hungry people happy with?" (National Historiographer's Office of the Nguyen Dynasty, 1972, vol. 2, p. 42). That's why each of his actions is directed towards the people: "From the time I

ascended to the throne until now, I forgot to eat and wear clothes, just save the people, and once reduced the rice money for the people by several hundred thousand, every day the things that love the people and feed the people, there has never been any regret” (National historiographer’s office of the Nguyen Dynasty, 1972, vol. 2, p.37). Starting from the point of view that the people are the root, love the people and for the people, he said, “If you sit calmly and watch the people cry out for hunger, then what’s the use of the overflowing treasures?”, “being the shepherd of the people, Let the people suffer and be robbed, how can they be worthy of being the parents of the people” (National historiographer’s office of the Nguyen Dynasty, 1972, vol.1, p. 236); so “I only think about the interests of the people, if there is anything that benefits the people, it does not count the costs” (National historiographer’s office of the Nguyen Dynasty, 1972, vol.1, p.277); “Sufficiently providing for the people, don’t let it go short, even if it costs tens of thousands of thousands, it’s not too bad” (National historiographer’s office of the Nguyen Dynasty, 1972, vol. 1, p. 280). Minh Menh said that the biggest thing the king had to take care of the people was “the people take the biggest job” (National historiographer’s office of the Nguyen Dynasty, 1965, vol. 9, p. 467) and “the first job of the regal politics is to pay attention first to make the people full” (National historiographer’s office of the Nguyen Dynasty, 1972, vol. 2, p. 54); in which “the root of people’s livelihood is farming, diligently planting and reaping, reaping a great harvest; ... the people’s livelihood is not necessary first of all, the planting and reaping” (National historiographer’s office of the Nguyen Dynasty, 1972, vol. 2, p. 68), and must “lead the people to focus on the root cause” (National historiographer’s office of the Nguyen Dynasty, 1972, vol. 1, p. 68). Minh Menh’s heart for the people is expressed in the poem Everywhere is peaceful and Happy printed in *Ngu che thi so tap*. That is the king’s wish for the people’s lives to be prosperous and peaceful; That is the king who wholeheartedly works early and late at night, diligently taking care of himself. It is also the king’s gratitude to heaven and praying to heaven to protect and bless him so that he can feed all people.

Taking care of the people’s lives, Minh Menh always requires mandarins to be dedicated to their assigned tasks, not just talk nonsense, or use power to harass people. He exhorted: “You should serve public affairs, observe the law, forbid frauds, calm the people, do not act harshly and brutally, do not infringe on anyone’s rights, and make your county stand. To have sustainable security is to not betray my love and affection” (National historiographer’s office of the Nguyen Dynasty, 1972, vol. 1, p. 240).

To prevent the abuse of power by the mandarins and take care of the people, Minh

Menh also set up a procuratorate to supervise administrative work, set regulations on the use of mandarins, and issue edicts to reduce expenses property taxes, property taxes, and taxes owed from previous years. In addition, it also subsidizes disaster areas, reducing the number of specialties that localities have to offer. He also severely punished the visiting people, who harassed the people again: “The corrupt officials are the enemies of the people, and because of that, thieves and robbers arose. That is what I hate bitterly” (National historiographer’s office of the Nguyen Dynasty, 1972, vol. 2, p. 69); “Suppressing the wicked to reassure the people is the first thing in politics” (National historiographer’s office of the Nguyen Dynasty, 1965, p. 139).

The Diligent in Political Work of Minh Menh: Minh Menh’s viewpoint of Diligent in political work is expressed mainly in the chapter V - *Diligent in Political Work* chapter in the *Minh Menh Chinh Yeu*. A country prospers or declines, rules or riots, stemming from the great cause of the king’s diligence in taking care of politics or laziness to neglect politics. Diligently taking care of political affairs, called “Diligent in political work”, as Minh Menh said: “From the time I ascended to the throne, I have always wanted to work with the great and small mandarins, every morning at dawn, to take care of the government” (National historiographer’s office of the Nguyen Dynasty, 1972, vol. 1, p. 205).

Upholding the Diligent from a political work point of view, Minh Menh paid great attention to the moral cultivation of the king. He said: “I am the king of a country, still deeply thinking that I am the root of the weather, must set an example for the world” (National Historiographer’s Office of the Nguyen Dynasty, 1975, vol. 8, p. 11). According to him, a virtuous king must first be diligent (formed) and then enjoy (unconditioned): “I’m young, I’m still mentally sharp, I’m strong in strength, so I hope to take care of government affairs. Do not want to delay anything, because first you have to work hard to enjoy it later. After that, each age is different, I don’t know if it will still be like that after that” (*Minh Menh Chinh Yeu*, 1972, vol. 1, p. 205). Throughout his life, he has set an example of tireless work: “I listen to politics outside of working hours, every chapter inside or outside, I often go under the lamp, reading and writing until the second drum drum, just go to sleep in the third watch” (National historiographer’s office of the Nguyen Dynasty, 1972, vol. 1, p. 213); “Everybody wants to be at ease, with many things to offer, who doesn’t want to. But I am still in my youth and strong, without being with you, planning a plan for the future, I’m tired of how to act like today.” (National historiographer’s office of the Nguyen Dynasty, 1972, vol. 1, p. 212).

Minh Menh said: “I want to have good politics, I hope that the members in the ministries should not be short of their positions, and all the meetings and resolutions will be approved and implemented” (National Historiographer’s Office of the Nguyen Dynasty, 1972, vol. 1, p. 208). “If you come like me to put aside work, sit, and enjoy leisurely, you should also find a straight word to interrupt, let me correct it, my king must advise together, to find good politics. How good it would be, to thoroughly understand the people and bring back the model of the ancient life to the prosperous life” (National Historiographer’s Office of the Nguyen Dynasty, 1972, vol. 1, p. 209). In the main thought, according to Minh Menh, the most important thing is the way to be a king. Aware that the king was the head of the world, Minh Menh worked diligently: “I am under the entrustment of my father, very heavy, so from the time I ascended the throne until now, I have studied politics day and night or, every day in the main hall, I listen to politics” (National historiographer’s office of the Nguyen Dynasty, 1972, vol. 1, p. 210-211), “but there are useless things like raising birds, making hundreds of nests for birds, cages for tigers, trots are broken, but tigers fly away. If you lose it, stop repairing it to continue raising animals” (National historiographer’s office of the Nguyen Dynasty, 1972, vol. 1, p. 223). With the point of view of the main need, Minh Menh not only mentioned the industriousness and diligence of the monarch and the courtiers, but he also mentioned the virtue of “saving”. Saving in Minh Menh’s thought is first and foremost about saving public money for personal consumption and public use to reward royals and mandarins. “Save” in the ten teachings of Minh Menh, which means that if you do a lot, do it quickly, and use it sparingly, your money is usually enough. It is also against wasteful luxury, should not be too luxurious, eating and drinking in moderation, and houses and furniture for the sake of simplicity. According to him: “Your bounty is the fat of the people. You should think of ways to save money to continue the family business and be careful not to have luxury that harms virtue. I preserve wealth for the sake of the world, how can I often use public property in my storehouse to bestow personal favors?” (National Historiographer’s Office of the Nguyen Dynasty, 1972, vol. 3, p. 39). “You are very close people, you must know how to follow my will, everything must be simple, do not be greedy for beauty, and waste your resources” (National historiographer’s office of the Nguyen Dynasty, 1972, vol. 3, p. 121). When referring to the construction of the palace, the king gave an edict that “one person is subject to heaven’s command to rule the world, the world does not have to serve one person” (National historiographer’s office of the Nguyen Dynasty, 1972, vol. 3, p. 108).

Minh Menh's thought on law: In the *Minh Menh chinh yeu*, Minh Menh gives edicts on discipline and law, in which there is a passage that says: “A king must take good faith as the first and also consider it. With the same heart as those below, if you are passionate about doing unreasonable things, trying to cover up the outside, hiding in your house, or covering for the above official with a piece of paper, then you have got permission from the government. Not biased, ie strict treatment not forgiving” (National Historiographer’s Office of the Nguyen Dynasty, 1972, vol. 1, p. 144). According to Minh Menh, “keeping national rights is only rewarded with punishment” (National Historiographer’s Office of the Nguyen Dynasty, 1972, vol. 1, p. 144). Since then, he introduced the idea of “retribution and punishment”: “Since ascending the throne until now, I have reorganized the discipline, the reward is rewarded, the punishment is punished, what is said is the law to be followed. Many meritorious deeds are rewarded, and the guilty have never been forgiven” (National historiographer’s office of the Nguyen Dynasty, 1972, vol. 1, p. 144). He was always strict with those in the royal family and severely punished officials who broke the law. He said: “I am the lord of the world, if the law is not applied for the sake of my children, I will set an example for everyone” (National Historiographer’s Office of the Nguyen Dynasty, 1972, vol. 2, p. 370). Especially for the crime of asking for bribes and corruption, he was punished more severely than other crimes with very heavy penalties such as beheading in the market, cutting off hands, etc. According to him, “setting the punishment is the purpose to save money admonish the wicked” (National historiographer’s office of the Nguyen Dynasty, 1972, vol. 2, p. 322). In law enforcement, he also paid attention to tolerance, considering “punishment is a tool used to educate” (National Historiographer’s Office of the Nguyen Dynasty, 1972, vol. 2, p. 333); “The prisoners in the army, although they are guilty of sin, they are ignorant, they should also have compassion. From now on, whenever it is time for the prisoners to go out to distribute food, but their wives and children ask to accompany them, they will also give them to them. Money, fabrics to help with hunger and cold” (National Historiographer’s office of the Nguyen Dynasty, 1972, vol. 2, p. 329); “The ancient books speak of the people by justice, uniting the people by punishment, keeping the people away from sin without shame, leading the people by virtue, uniting the people by politeness, and making the people ashamed to change error” (National historiographer’s office of the Nguyen Dynasty, 1972, vol. 2, p. 333). According to him, the law must be both strict and right: “The law is like iron and cannot be moved. Now, those who discuss it, those who discuss it, and those who discuss it, also invoke the law and let people trust you” (National

historiographer's office of the Nguyen Dynasty, 1972, vol. 2, p. 337).

Minh Menh said that for the law to be implemented fairly and effectively, there should be rewards and protection for crime whistleblowers. He said: "Oh, the tiger does so much harm to people, now the person who catches the tiger has the custom of being rewarded with 30 francs; Thieves harm tigers, but those who catch them have not received a reward, so it is not surprising that few people catch robbers on the official. Besides, the money of the court was to keep the people, and after the robbery broke out, the cost was not less, how could it be better than the plan to give the prize to everyone who tried to catch it, to effectively stop stealing the saddle? People" (National historiographer's office of the Nguyen Dynasty, 1972, vol. 3, p. 36).

Minh Menh also said that "the punishment is the greatness of the state" (National Historiographer's Office of the Nguyen Dynasty, 1972, vol. 2, p. 348), so it is necessary to be very careful: "Human life is very precious, you should carefully review all cases so that the truth can be justified be reconciled and appropriate, do not misunderstand that I have already made a judgment that I have not yet dared to report" (National historiographer's office of the Nguyen Dynasty, 1972, vol. 2, p. 363) and "a negligent and negligent grace is against the clear spirit of the judiciary" (National historiographer's office of the Nguyen Dynasty, 1972, vol. 2, p. 364). "The law has a limitation, but the reason is vast, so it is necessary to flexibly apply the appropriate punishment" (National Historiographer's Office of the Nguyen Dynasty, 1972, vol. 2, p. 410).

The ideological value of worldview and outlook on life in Minh Menh's philosophy for Vietnam

Minh Menh's philosophy, a profound blend of traditional Vietnamese values and Confucian principles, offers a deeply rooted worldview and outlook on life that shaped his governance and the socio-political landscape of Vietnam. These ideas remain relevant in the context of modern Vietnam, particularly when viewed through the ideological framework of the Communist Party of Vietnam. Both Minh Menh's philosophy and the Communist Party of Vietnam's guiding principles emphasize moral governance, the importance of social harmony, and the well-being of the people. The integration of Minh Menh's worldview with the Communist Party of Vietnam, Marxist-Leninist ideals, and Ho Chi Minh's thought highlights a shared commitment to ethical leadership, social justice, and national sovereignty. Minh Menh's worldview was rooted in the Confucian concept of the "Mandate of Heaven",

which he believed legitimized a ruler's authority based on moral and ethical conduct. While the Communist Party of Vietnam's ideological foundation is based on Marxist-Leninist principles, there is a strong parallel between Minh Menh's idea of moral leadership and the Party's emphasis on the role of the state as the representative of the people's will. The Communist Party of Vietnam advocates for a "state of the people, by the people, and for the people," where the leadership's legitimacy comes from their ability to fulfill the people's aspirations and lead the country towards socialism. Minh Menh's vision of a ruler who governs with integrity and wisdom aligns with the Communist Party of Vietnam's emphasis on building a state apparatus that prioritizes the welfare of the people through effective governance and a clear moral compass.

The outlook on life in Minh Menh's philosophy underscores the importance of individual virtue for the collective well-being of society. He believed that personal morality was crucial to the prosperity and harmony of the state, a belief that resonates with the Communist Party of Vietnam's call for every citizen to contribute to the collective good. The Communist Party of Vietnam's approach, especially under Ho Chi Minh's guidance, stresses that each individual's role is integral to national development, reflecting the idea that a well-functioning society depends on the virtues of its citizens. This notion aligns with Minh Menh's belief that the ruler and the people are interconnected in their pursuit of harmony and national prosperity. Minh Menh's socio-political philosophy shares key values with the Communist Party of Vietnam's current approach to governance. While Minh Menh advocated for a centralized, strong, and moral leadership, his vision was not authoritarian but rather paternalistic, where the ruler's primary duty was to protect and guide the people. Similarly, the Communist Party of Vietnam underscores the role of the state as a tool for the people's empowerment, ensuring social harmony, equity, and the advancement of socialism. Minh Menh's belief in the need for ethical governance, with leaders setting an example for the people, aligns with the Communist Party of Vietnam's ongoing efforts to combat corruption, ensure transparency, and hold leaders accountable to the people.

One of the core values that Minh Menh promoted was found in his "Ten Commandments" a set of moral precepts directed at officials, emphasizing responsibility, discipline, and compassion. This reflects his deep concern for the ethical conduct of those in power, a concern that is mirrored in the Communist Party of Vietnam's focus on building a "moral and civilized society" through the promotion of ethical leadership. The Party's call for leaders to be close to the people, understand their needs, and work for their benefit

echoes Minh Menh's approach to governance. Both stress the importance of public servants acting with integrity and a sense of duty, reinforcing the notion that ethical leadership is the foundation of a stable and just society.

The relationship between the ruler and the ruled, as conceived by Minh Menh, was one of mutual obligation. He believed that the ruler must govern with virtue, fairness, and justice, while the people were expected to remain loyal and supportive, provided these conditions were met. This idea of reciprocal responsibility is closely tied to the Communist Party of Vietnam's vision of building a socialist society, where the Party's leadership is not only about wielding authority but also serving the people's interests. The Communist Party of Vietnam's principle of "serving the people" echoes Minh Menh's belief that leadership must be rooted in ethical responsibility and the pursuit of the people's well-being.

In terms of socio-political reform, Minh Menh's forward-thinking approach shares similarities with the Communist Party of Vietnam's modernization and reform policies, such as the *Đổi Mới* (Renovation) policy that Vietnam adopted in the late 1980s. Minh Menh's efforts to modernize administrative and legal systems aimed at streamlining governance and improving efficiency mirror the Communist Party of Vietnam's current push for administrative reform, legal transparency, and the reduction of bureaucratic inefficiencies. The Communist Party of Vietnam's goal of building a rule-of-law socialist state is in line with Minh Menh's focus on justice, fairness, and maintaining social order. Minh Menh's vision for Vietnam's sovereignty and his diplomatic strategies also resonate with the Communist Party of Vietnam's stance on defending national independence and territorial integrity. Minh Menh was a staunch advocate for maintaining Vietnam's sovereignty against external threats, a priority that remains at the heart of the Communist Party of Vietnam's national defense and foreign policy. The Communist Party of Vietnam continues to advocate for a peaceful foreign policy that protects Vietnam's interests while promoting international cooperation, reflecting Minh Menh's pragmatic approach to diplomacy that sought to balance national interests with external relations.

Minh Menh's worldview, outlook on life, and socio-political philosophy not only represent a rich intellectual legacy but also find resonance in the modern ideological framework of the Communist Party of Vietnam. His ideas on governance, ethics, and social harmony provide valuable lessons for contemporary Vietnam, particularly in the areas of leadership, moral responsibility, and social justice. As Vietnam continues its path towards modernization and socialism, the principles of integrity, compassion, fairness, and public

service central to both Minh Menh's philosophy and the Communist Party of Vietnam's ideology remain essential in guiding the nation's development. The alignment between Minh Menh's philosophical vision and the Party's values underscores the enduring relevance of his thought in shaping Vietnam's future as a just, prosperous, and independent nation.

5. CONCLUSION

Minh Menh was both a brilliant politician and military leader who dedicated himself to the meticulous governance of his kingdom. He actively engaged in a wide range of duties, from reforming laws and balancing state affairs to promoting agricultural development and military preparedness. He made careful assessments of policies, reviewed the ancient classics, and ensured the proper conduct of music and ceremonies. Minh Menh paid close attention to the state's economy, even personally overseeing plowing efforts to encourage agricultural productivity. His hands-on approach extended to military matters as well, regularly conducting troop reviews and martial drills to maintain readiness. His tireless efforts to refine bureaucracy, improve the legal system, and advance education and culture significantly strengthened his rule. Beyond politics, Minh Menh was also a profound cultural thinker and a dedicated Confucian scholar. His philosophical worldview centered on the "Mandate of Heaven," which guided his understanding of life, politics, and society. His outlook emphasized the importance of moral integrity, diligent governance, and ethical conduct, as embodied in his "Ten Commandments" for rulers and officials. Throughout his 21-year reign, Minh Menh implemented a series of transformative reforms that spanned agriculture, taxation, education, military affairs, and diplomacy. His efforts brought significant changes to Vietnam, ensuring stability and prosperity and marking his reign as the last powerful period of Vietnam's feudal era.

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