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The Influence of Buddhism on the Philosophy of Ho Chi Minh¹

Abstract. The rich and priceless ideological heritage system of Ho Chi Minh is influenced by Buddhism with its core values of humanism, worldview focused on pursuing idea of “the true, the good, the beautiful”, on “compassion, sympathy, joy, equanimity”, on “impermanence, selflessness, altruism”, on saving the suffering, living a good and moral life... The core idea of Buddhism is one of the cultural thoughts that had a great influence on the process of forming Ho Chi Minh’s worldview. The combination of Buddhist thought and Ho Chi Minh’s worldview is the combination of converging lenses of nation and Buddhism, life and religion, in connection with Ho Chi Minh’s lofty human values.

Keywords: Ho Chi Minh, humanism, world view, Buddhism.

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Влияние буддизма на мировоззрение Хо Ши Мина²

Аннотация. В статье рассматривается влияние буддизма на взгляды Хо Ши Мина. Автор прослеживает, как идеи гуманизма, следования «истинному, доброму, прекрасному», чувства «сострадания, симпатии, радости», бескорыстие и альтруизм, желание спасти страдающих, представления о хорошей и нравственной жизни, свойственные буддизму, нашли отражение в идеологии первого президента независимого Вьетнама.

Ключевые слова: Хо Ши Мин, гуманизм, мировоззрение, буддизм.

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Overview of the research

Buddhism originated in the 6th century BC with its core content centered around the philosophy of human life, addressing human suffering, and outlining practices to eliminate suffering and achieve liberation from suffering. It is one of the major religions of the world, originating from India. Buddhism was introduced to Vietnam in the early Common Era and has profoundly penetrated into the subconscious of the Vietnamese people, significantly influencing their spiritual life.

From a philosophical perspective, Buddhism is regarded as a deep and contemplative philosophy about the universe and humanity, aimed at liberating individuals from suffering through virtuous living. Beyond its religious aspect, the Buddhist worldview and humanistic philosophy have also strongly influenced the political thought and humanistic outlook of many exceptional figures in history, including President Ho Chi Minh. Numerous studies have been conducted on the topic of “The Influence of Buddhism on Ho Chi Minh’s Worldview”, focusing on various aspects and perspectives, specifically:

Firstly, Buddhism serves as one of the philosophical foundations contributing to the development of Ho Chi Minh’s philosophy of humanism and revolutionary ethics. Several prominent studies, including “The Influence of Buddhism on the Formation of Ho Chi Minh’s Thought”, have deeply analyzed how Ho Chi Minh embraced Buddhist values such as compassion, altruism, and simplicity, creatively applying them to his life and revolutionary career. The research emphasizes that these values were not only a moral foundation but also a methodology for building a unified national solidarity bloc [Nguyễn Trọng Hùng 2016]. Here, Ho Chi Minh’s adoption of the innovative aspects of Buddhist thought was natural, highlighting the power of human potential and faith in self-discipline.

Secondly, numerous studies have clarified how Buddhist thought influenced Ho Chi Minh’s worldview in specific areas of his ideological legacy. “Buddhist Teachings in Ho Chi Minh’s Ideological Heritage” delves into specific elements of Buddhist teachings, such as causality, selflessness, and concern for collective welfare, demonstrating how Ho Chi Minh applied these principles to the construction of a just and civilized society [Trần Minh Khang 2018]. Another study, “Ho Chi Minh’s Thoughts on Buddhist Values”, explores how Ho Chi Minh adopted Buddhist humanistic philosophy to promote human values in the context of Vietnam’s history and culture. Particularly, this research highlights Ho Chi Minh’s emphasis on love and unity [Lê Thị Vân 2020].

Articles in Buddhist cultural journals analyze Ho Chi Minh’s reception of Buddhist teachings, affirming that Buddhism was one of the philosophical foundations contributing to the development of his humanistic and revolutionary ethics [Nguyễn Trọng Hùng 2016; Phạm Quỳnh Anh 2017]. This reflects a convergence between Ho Chi Minh’s ideas on human liberation and the Buddhist philosophy of humanism. Furthermore, there is a notable intersection between Buddhism’s forgiving, compassionate ideals and Ho Chi Minh’s thoughts on national harmony and unity.

Research works have left valuable lessons in better understanding the influence of Buddhism on Ho Chi Minh’s thoughts, including the interdisciplinary research methods. Many studies have succeeded by combining history, philosophy, and cultural

studies to analyze the relationship between Buddhism and Ho Chi Minh's ideology. This approach offers valuable insights [Trần Minh Khang 2018].

Thirdly, several works have clarified the convergence between the Buddhist emphasis on the practical application of teachings that integrate life and spirituality in Vietnamese Buddhism and Ho Chi Minh's people-centered ideology. Indeed, Buddhism is a religion that does not detach from reality. It originates from the suffering of humanity and starts with the fundamental premise of guiding people on how to overcome difficulties and ultimately attain transcendence — not as superhumans or deities, but through wisdom that allows individuals to recognize that life is impermanent and always changing, with no eternal, unchanging soul. These works focus on specific values such as compassion, selflessness, and karma to explain how Ho Chi Minh applied these to the revolutionary cause. This helps provide a deeper understanding of his ethical foundation and philosophy [Lê Thị Vân 2020].

In terms of societal application, many articles indicate how Ho Chi Minh's thoughts, grounded in Buddhist teachings, can be applied to building a modern, humane society [Nguyễn Trọng Hùng 2016].

In conclusion, the research related to the influence of Buddhism on Ho Chi Minh's worldview has yielded significant insights, but there are still many issues to be clarified and gaps to explore, such as: humanism, the emphasis on the strength of human will and trust in self-cultivation; the philosophy of human liberation; the philosophy of national harmony and unity; the philosophy of “suchness”; the philosophy of people-centered ideals... all of which Ho Chi Minh inherited, adapted, and creatively applied in Buddhist teachings. Continuing to study this topic will not only help us understand the profound influence of Buddhism on Ho Chi Minh's worldview but also provide valuable lessons for building ethics and human values in modern society.

Methodology

To achieve the research objectives, the article employs several methods.

First, the analytical and comparative method. The author analyzes concepts related to worldview and compares Ho Chi Minh's ideology with Buddhist philosophy to clarify the influence of Buddhism on Ho Chi Minh's worldview. This method is beneficial in highlighting direct parallels and contrasts, but it can also lead to oversimplifications or a lack of nuance if the ideologies are not sufficiently contextualized.

Second, the historical method. The author relies on historical events and stories about Ho Chi Minh's life and activities to illuminate the key points. While this provides a rich, context-driven understanding, it might be limited by available historical sources or biases inherent in the interpretation of past events.

Third, the synthesis and generalization method. After analyzing and comparing, the author synthesizes and generalizes the key intersections between Ho Chi Minh's thoughts and Buddhist philosophy. This approach is useful for creating a comprehensive overview, but it may sometimes overlook specific, smaller details that are crucial for deeper insights.

Fourth, the interdisciplinary method. The article combines philosophy with religious studies, political science with cultural studies to explain the relationship between Buddhism and various aspects of Ho Chi Minh's ideology. This broadens the scope of research, allowing for a more holistic approach. However, it can become challenging to balance multiple disciplines effectively, and there might be gaps where one field's perspectives do not align seamlessly with another.

Additionally, the article demonstrates how the author builds upon and applies previous research on Ho Chi Minh's thoughts and Buddhism. This helps strengthen the foundation of the argument, though it may also make the work dependent on prior scholarship, potentially limiting the originality of some aspects.

Research findings

Human history has shown that a thought or a doctrine is not only formed, but can always be known in a specific social reality with specific historical and social conditions, and at the same time inherit the essence of humanities knowledge. Ho Chi Minh's thought is no exception to this rule. In this article, we focus on presenting some issues about the influence of Buddhism on Ho Chi Minh's worldview.

“Worldview is the whole perspective, conception of human beings about the world, about themselves, about life and their position in the world” [Bộ giáo dục đào tạo 2011: 33]. The basis for forming the worldview of man is in their perception of nature and society, the result of the education process and the experience gained in practice. Knowledge, belief, reason and emotion are the basic factors that make up the worldview. In which knowledge itself has not become a worldview but only enters the worldview when it has become a belief. Thanks to belief, knowledge becomes the basis for action of each person, helping people to determine their ideal of life.

During his lifetime, Ho Chi Minh used the concepts of philosophy such as world view, materialism, idealism, matter, consciousness, etc. very sparingly. He also left no works on the solution of the fundamental problems of philosophy. This is the problem between thought and existence, consciousness and matter, that is, problems related to world view. But through his articles, speeches, and practical revolutionary activities, this dialectical materialist world view is evident. On the other hand, he used many Eastern terms, Confucian concepts, and Buddhism, but he changed the content and form to suit the historical reality to educate cadres, party members, and the people.

Ho Chi Minh's thought is a priceless treasure in the treasury of Vietnamese history and thought. It is the thought of the national hero, the outstanding cultural figure, the great teacher of the national liberation movement and the workers' movement, and the international proletariat. In the rich and priceless legacy of thought that Ho Chi Minh left behind, it is the core values of the philosophy of life, world view, centered on the human being who pursues the “true, good, and beautiful”, “compassion, loving-kindness, joy, and detachment”, “impermanence, selflessness, and altruism”, saving the suffering, to live a good and moral life... that the core of Buddhist thought has had a great influence on the process of forming Ho Chi Minh's world view and philosophy of life. It can be summarized in the following basic contents:

First, Ho Chi Minh adopted the thought of Buddhism, which is humanism, appreciating others strength and believing in the training of people.

Buddhism is one of the major religions in the world that came to Vietnam from very early on, from when the country was still called Van Lang — Giao Chi. Through historical documents, we can confirm that Buddhism spread to Vietnam by two routes: One is through the sea route from South India directly to Vietnam; The second is through the land route from the North to the South. From the very early days of its arrival in Vietnam, Buddhism has blended in with the indigenous beliefs and culture, forming the national Buddhism.

Humanism is a universal value not only of the great Buddhist monks but also of any ethical system that aspires to bring people to the good, the true, and the beautiful. Buddhism helps people to escape from the small things in life, to find happiness in everyday life with the motto: If there is no happiness for a lifetime, find happiness for a year, if there is no happiness for a year, find happiness for a month ... a day ... an hour. This is a practical view that is true to the Buddhist teachings. The Dharma makes people responsible for their actions, respect discipline and laws, live honestly, avoid lies, do not do evil, live in equality, compassion, altruism, impermanence, selflessness, and non-creation.

Ho Chi Minh viewed through the lens of Buddhist teachings — that means the trust and hope of the People for the entire clergy and Buddhists in contributing to the cause of building a peaceful, united, independent, democratic, prosperous, peaceful, and happy Vietnam. Coming to Buddhism, Ho Chi Minh seemed to come to the thought of altruism, saving the suffering, seeking happiness, peace for others, for society. And it was he, the revolutionary, who acted like a sage who sought out the best in humanity.

Ho Chi Minh believed that each person must have a pure mind and morality. He paid great attention to morality and the mind of a person, with morality and a mind one should act in accordance with conscience and morality, and he was also a role model in practicing the pure and noble mind and morality. Ho Chi Minh said: “The Buddha teaches believers to understand and practice from many religions to condense and strive to live according to the highest virtue: “Hurry up to do good, stop doing evil” [Thích Minh Châu 71]. Ho Chi Minh considered love for humanity to be the highest moral quality. From this point of view, he always realized how to make everyone have a happy life. He said: “I only have one desire, the ultimate desire, to make our country completely independent, our people completely free, all our people have enough to eat and wear, and have the opportunity to study” [Hồ Chí Minh 2011-4: 187]. With a compassionate, generous heart and always looking to the good, teaching people to strive for the good, Ho Chi Minh said: “Each person has good and evil in their heart. We must know how to make the good part in each person bloom like a flower in spring and the bad part is gradually lost, that is the attitude of a revolutionary. For those who have bad habits, except for those who betray the Fatherland and the people, we must also help them progress by making the good part in people grow to push back the bad part” [Hồ Chí Minh 2011-15: 672].

According to Buddhist teachings, “greed, anger, and ignorance” (The three poisons) are the main causes of suffering for mankind. To free people from suffering and to bring peace to everyone, the Buddha taught people to practice to prevent “the three

poisons” and the root of it is due to “ignorance”. To prevent “the three poisons”, people must be aware, use their consciousness and wisdom to eliminate “ignorance”. This view has had a certain influence when Ho Chi Minh talked about morality and self-cultivation and setting an example for cadres and party members. Ho Chi Minh affirmed that morality is the foundation of a revolutionary; to make a revolution, each cadre and party member must always set an example in self-cultivation and moral cultivation according to the criteria: Need (is diligence, hard work, diligence), thrift (is saving money, time, effort), honesty (is honest, clean, not greedy for position, money), right (is honest, fair, upright), and selfless.

According to Ho Chi Minh, “selfless” means that the cadre and party member must be completely for the people, for the country, not for themselves; must be loyal to the country, filial to the people, which is similar to “happiness of selflessness” of Buddhism. In Buddhist teachings, the word “right” is always emphasized throughout the process of human cultivation, the virtue of “right” is very comprehensive from thinking to action, from words to deeds. The goal of “right” is to aim at goodness, eliminate evil... and affirm: “Need, thrift, honesty, right, selfless” [Hồ Chí Minh 2011-6: 129] are noble moral standards of human beings; the four virtues, any virtue is precious, necessary, like four seasons of the sky, four directions of the earth, lacking one virtue, then it is not a person. With the word “right”, the author writes: “Right means not evil, that is honest, standing up. What is not standing up, honest, is evil” [Hồ Chí Minh 2011-11: 113]; need, thrift, honesty are the root of right. Practicing well the virtue of “right” is the basis for building a democratic, civilized, and developing society. These virtues are the revolutionary morality, opposed to revolutionary morality is individualism; therefore, educating and training the revolutionary morality is inseparable from fighting against individualism.

Ho Chi Minh was also deeply influenced by the teachings of Buddhism on the importance of love and compassion. He believed that these are the highest moral qualities, and that they are essential for building a just and equitable society. He often quoted the Buddha’s teachings on the importance of love and compassion, and he himself lived his life according to these principles.

Ho Chi Minh’s views on the importance of morality and ethics were shaped by his own personal experiences and by his understanding of Buddhism. He believed that morality and ethics are essential for building a just and equitable society, and he lived his life according to these principles.

Second, similarities between Ho Chi Minh’s thought of liberating man and Buddhist philosophy of life.

Ho Chi Minh has filtered, inherited, and revolutionized the reasonable seeds in Buddhist philosophy, especially the philosophy of promoting a pure moral life, advocating equality, loving one’s fellow man, and opposing evil. He raised it up to become a fire that ignited the tradition of patriotism and compassion of the nation, encouraging and encouraging Buddhists to unite and build the country. That is the love of humanity, forgetting oneself for everyone, oneself for others... In Buddhist teachings, “compassion” is a strong desire to free man from suffering. “Compassion” is the love of all people. “Selflessness”, “living for others”, “crystallized by compassion, wisdom, and courage, guiding living beings to reach the goal of enlightenment and liberation,

transforming this sahaloka into a Pure Land and this miserable life into a life of extreme bliss”.

The purpose of practice is “to crystallize through compassion, wisdom, and courage, to guide living beings to reach the goal of enlightenment and liberation, to transform this sahaloka into a Pure Land and this miserable life into a life of extreme bliss”; from that philosophy, from the family’s teachings, in the face of the pain of the nation under the yoke of the colonial feudal regime, the young man Nguyen Tat Thanh was determined to go out to find a way to save the country.

When visiting Ba Da Pagoda (1946), Ho Chi Minh said: “Before the solemn Buddha statue, before the presence of national compatriots here, I swear to sacrifice my body to fight to uphold the independence of the Fatherland. Sacrifice, if necessary to sacrifice my life, I will not refuse” [Hồ Chí Minh 2011-4: 169]. Based on those thoughts, Ho Chi Minh believes: “Nothing in the sky, is more precious than the people. In the world, nothing is stronger than the united force of the people” [Hồ Chí Minh 2011-10: 453] “Whatever is beneficial to the people, we must do our utmost to do; whatever is harmful to the people, we must do our utmost to avoid” [Hồ Chí Minh 2011-4: 51].

He always cared about the activities of Buddhism. When visiting Nghe An (1957 and 1961), Uncle Ho visited Can Linh Pagoda. In 1962, Uncle Ho visited the school of the Buddhist Association in Hanoi... These are not just simple visits, but rather an opportunity to express Uncle Ho’s feelings and trust in monks, nuns, and patriotic soldiers. In 1958, when visiting India, Ho Chi Minh said: “We are very happy to be visiting the birthplace of the Buddha, the birthplace of one of the world’s oldest civilizations” [Bảo tàng Hồ Chí Minh: 27.04.2018]. Buddhist teachings have affirmed: “Man is the highest” — man is above all for man. He always cherished in his heart with the beautiful values: “One day that the Fatherland is not yet unified, the people still suffer, is a day that I cannot eat or sleep well” [Hồ Chí Minh 2011-4: 470]; this is similar to the “happiness of non-self” of Buddhism, not thinking about oneself, always forgetting oneself for others.

Throughout his life, Ho Chi Minh sacrificed everything for the independence and freedom of the Fatherland, for the happiness and peace of the nation. He also once said: “To reform the world and reform society, first we must reform ourselves” [Hồ Chí Minh 2011-11: 96] and affirmed: “We must remember the saying “correct the heart and cultivate the self” to “rule the world and establish peace”” [Hồ Chí Minh 2011-8: 300]. His bright high ideals always shine, crystallizing the quintessence of the traditional culture of the nation and of mankind, including the values of Buddhist thought. From the perspective of being a system of thought, Ho Chi Minh’s thought has many similarities with Buddhist teachings. The core of Buddhism is: Compassion, joy, non-self, altruism, salvation. From that teaching, Ho Chi Minh said: “The purpose of Buddhist teachings is to build a life of pure goodness, ultimate goodness, equality, peace and abundance” [Hồ Chí Minh 2011-10: 472].

In the Declaration of Independence, Ho Chi Minh emphasized: “All people are born equal ... All nations in the world are born equal; any nation has the right to life, the right to happiness and the right to freedom” [Hồ Chí Minh 2011-4: 1]. The opposite of two sides of a problem is that today, we humans are living and existing in a society of fierce competition, people trample on each other to live, people live fast, live quickly,

people live for the “self”, chasing after material possessions, fame, position, and benefits. The human values of morality are also gone, education is declining, and culture is decadent. The main cause also stems from greed and attachment. Here, the humanistic nature of Buddhism is one of the foundations that helps address these phenomena and encourages people to strive for a life of truth, goodness, and beauty, to return to themselves, to rediscover the jewel (Buddha nature), so that they can gradually awaken and practice, to eliminate the “self,” the ambition, and achieve the spirit of “no-self.”

Recognizing the lofty values of Buddhist teachings, which are close to and meet with great ideas on the same perspective, Ho Chi Minh always looked at Buddhism with a respectful attitude because it is oriented towards the true, the good, and the beautiful. When he was in the position of President, Ho Chi Minh always spent a lot of time visiting many pagodas, Buddhist facilities, and interacting with many monks and lay Buddhists. With a keen political instinct and outstanding sensitivity, Ho Chi Minh quickly saw that Buddhism is a solid foundation for the masses of people, who will form a great national unity bloc to fight for national liberation and bring about a happy and prosperous life for mankind. Ho Chi Minh came to the Buddhist teachings not only as a spiritual need of the people, but he also absorbed the Buddhist teachings as a character of the moral values of humanity. He also saw in Buddhism the beautiful values that are consistent with the new morality of man and serve the development of the era and the country. Ho Chi Minh wrote: “Jesus Christ taught: morality is charity. Buddha Shakyamuni taught: morality is compassion. Confucius taught: morality is humanity [Hồ Chí Minh 2011-7: 95].

Third, correspondence between the thought of rehabilitating and tolerance of Buddhism and the thought of harmony and national unity in the thought of Ho Chi Minh.

With Vietnamese Buddhism, the great harmony also has a unique color. Unlike the harmony of Indian Buddhism, which is a harmony of diplomacy, a peaceful, worldly life. The harmony of Vietnamese Buddhism is a great fusion, blending to become a native religion. This harmony comes from the foundation of the traditional Lac Viet culture. In addition, this harmony also comes from the noble humanity and the great compassion of the Vietnamese people. This is a precious virtue. President Ho Chi Minh summarized it into the formula “both are, both are” and this is shown in many of his writings.

Indeed, to help people live in harmony in the supreme law, the Buddha built the “six harmonies”: Body harmony (harmony when living together), Mouth harmony without avoiding (mouths are in harmony with each other, no quarreling, no speaking harsh words, heavy words, no arguing over each other), Mind harmony (the minds of the members of the community are harmonious, happy with each other), View harmony (explaining their own understanding to brothers and sisters to understand and sympathize with each other), Precept harmony (keeping precepts with each other to be peaceful and happy in practice); Profit harmony (if you get profit, share it equally). This is the basis for building a cohesive, united group, small as each family, large as each community, nation, ... to create a common environment, help each other develop and resolve problems in the spirit of harmony, sharing. Implementing the “six harmonies”

thoroughly makes the family be peaceful and prosperous; the country will be strong and prosperous; the world will be peaceful.

Inheriting the “six harmonies”, Ho Chi Minh affirmed that national unity is a strategic issue, a prerequisite for ensuring the success of the revolution. “People” refers to all Vietnamese people, all children of the Dragon and the Fairy, regardless of race, religion, age, or gender. “Anyone with talent, virtue, strength, and a willingness to serve the Fatherland and serve the people, we will unite with them” [Hồ Chí Minh 2011-9: 244]. He advised: “The people should remember the word “same”; Same opinion, same strength, same heart, same ally” [Hồ Chí Minh 2011, tập 3: 266] and identified national unity not only as the top priority goal and task of the Party but also as the top priority goal and task of the whole nation.

According to Ho Chi Minh, to unite, one must know how to “seek the same and preserve the different”: Take the common to limit the individual, the difference; inherit the tradition of patriotism, humanity, and unity of the nation; must be tolerant and tolerant of people; must fight against the tendency of “isolation, narrow-mindedness; unity without principle”. He emphasized that the highest interests of the nation are independence, sovereignty, and territorial integrity; is freedom, democracy, equality; that is the banner of unity, the immutable principle of the Vietnamese revolution. It was this principle that attracted and brought together all strata of the people into a bloc under the leadership of the Party, creating a great force to defeat the two imperialist powers of France and America.

According to Ho Chi Minh, both Buddhist and non-Buddhist compatriots are Vietnamese people, the revolution is a common cause not just for one or two people. He called: “Buddhist and non-Buddhist solidarity, the whole people united, the whole country with one heart, our people will surely win in the struggle to achieve peaceful reunification of the Fatherland and build a peaceful, unified, independent, democratic, and prosperous Vietnam” [Hồ Chí Minh 2011-14: 381].

Fourth, Ho Chi Minh adopted the Buddhist concept of “true nature”.

Buddhism is a religion, but it does not deviate from reality. It originated from the reality of human suffering, so it also begins with a very basic premise of guiding people to overcome suffering and ultimately achieve transcendence. That is the power of the human mind, so that people can realize that everything in life is impermanent and always changing, nothing is eternal.... and all things are born from the transformation within itself and according to the law of cause and effect. “Heaven” is not ultimate, it is not the god of the gods as in other religious legends. Heaven must also obey the law of cause and effect, it is not eternal and everlasting, it does not exist independently but must rely on the environment around it, that is, we are all bound by common factors. Buddhism has been deeply rooted in the social and cultural life, in the thought of every Vietnamese people. We are living and existing in the Saha world, people are always dominated by desires, suffering, illness, sorrow, death, and pain... People always want to rise up from a low life to find something beautiful and peaceful more, behind the wall full of attraction of the five desires (money, beauty, fame, food, and sleep). According to the teachings of the Buddha, man is only a combination of form, feeling, perception, action, and consciousness. From a certain perspective, people always balance and develop these five aggregates in order to achieve happiness and liberation through intellect, morality,

physical education, aesthetics, emotions, physiology, and labor in human life, from relative happiness to absolute happiness. Must be, those are the basic ideas that have a certain influence on the world view of Ho Chi Minh, particularly regarding human beings and human liberation. Ho Chi Minh's life philosophy is one that advocates for self-improvement, avoiding evil, and having faith in the potential of humanity.

Fifth, correspondence of the thought of attaching importance to the value of practice and linking religion with life of Vietnamese Buddhism to Ho Chi Minh's thought of loving the people.

When Buddhism came to Vietnam with the intent of localization instead of Buddhistization, it blended with Vietnamese customs and practices to become popular. It is easy to enter spiritual life, find a broad spiritual foundation in Buddhism. A religion that avoids the world must become a religion that supports it, while calling for the solution for the world and liberation. That is why later, in addition to practicing, Vietnamese monks participated with the government in the matter of "national peace and security" and this is also the spirit of Siddhardha. The contribution of Buddhism to the issue of governing and peace was shown by the monks of the Dinh, Le, Ly, and Tran dynasties. To this day, the history of the nation still preserves the names of many famous Buddhist monks such as: Phap Thuan, Khong Lo, Vien Chien to Thao Duong, Tue Trung ... Especially the role of founder of the Truc Lam school of the Minh Quan Buddhist Emperor Tran Nhan Tong with Phap Loa and Huyen Quang (Truc Lam Tam To). They are great monks who have contributed to the development of the country. They are respected by people of many generations. Recently, many Buddhist monks participated in the revolution, in the national resistance movement against the French and American. Among them are those who become officials. "According to statistics from the Central Committee of the Vietnam Buddhist Association, there are 392 pagodas nationwide that are historical monuments of the resistance, three monks are martyrs" [Tạ Chí Hồng 2004: 87]. Thus, based on the value of the journey of "living well and doing well", Buddhism corresponded to this feeling of Vietnam, and this became the basis for the real individual behavior of people, not long-winded theories, especially dogmatic theories when they do not bring practical results. In general, the thought of attaching importance to the value of practice is also a characteristic of the people of the East. In a letter to comrade P.E.N., Secretary General of the Communist International's Eastern Bureau in 1926, Ho Chi Minh wrote: "In general, the peoples of the East are rich in emotions, and a living example is more effective for them than a hundred propaganda speeches" [Hồ Chí Minh 2011-14: 381].

Here, it is important to note that in Vietnamese Buddhism, with the goal of helping practitioners directly perceive the essence of things and achieve enlightenment, Zen Buddhism has established the law of "chấp tác": "Nhất nhật bất tác, nhất nhật bất thực", affirming that practitioners must emphasize labor and combat laziness. After being introduced to Vietnam, Zen Buddhism was inherited by King Tran Nhan Tong, who founded the Truc Lam Zen school, which affirmed that practitioners who want to achieve enlightenment cannot abandon this world to achieve enlightenment, but must live in close contact with the people and the country; must participate in the community, in the struggle against the enemies of the nation; when peace returns, they still return to the life of reclusive practice.

Inheriting this thought, Ho Chi Minh affirmed that the revolutionary cause is the people's cause under the leadership of the Party to liberate the nation, unify the country, and build an independent, democratic, and prosperous Vietnam. For the Vietnamese Revolution to be victorious, it is necessary to know how to mobilize the strength of the people and maintain a close relationship between the Party and the people. Whether in war or peace, this relationship is the factor that creates all victories, the source of the strength of the Party and the Vietnamese Revolution. Ho Chi Minh affirmed: “distance from the actual work, distance from the working class. Therefore, it gives rise to the disease of subjectivism, bureaucracy, and orders” [Hồ Chí Minh 2021-11: 537], and a disease of bureaucracy is the cause of many different diseases, it deprives the Party and the State the ability to grasp the actual situation, the thoughts and wishes of the people; leading to decisions and policies that are not relevant, even wrong, damaging the relationship between the Party, the State and the people. To mobilize the Party strength, it is necessary to eliminate “bureaucracy”, put the interests of the people first, always be close to people and learn from them... Ho Chi Minh affirmed: “Ten times easy, the people can bear, a hundred times difficult, the people can handle” [Hồ Chí Minh 2021-15: 280]; “The working class is the root of the revolution” [Hồ Chí Minh 2021-2: 297]. In the resistance war, the people are the force that protects the Party; The Party wants to survive, it must be in the heart of the people, rely on the people to fight the enemy. During the period when the party is in power, the relationship between the Party and the people must be paid even more attention, because it is the people who are the subject of the cause of building and defending the Fatherland.

The combination of Buddhist thought and Ho Chi Minh's worldview is the combination of a converging lens of the nation and Buddhism, of the world and the Dharma, in connection with Ho Chi Minh's great human values. As Venerable Thich Duc Nghiep remarked: “Ho Chi Minh did just as the words of the Dhammapada, he is a world leader, who knows how to do the right thing, he is not partial; he knows how to cultivate the soul, overcomes all evil, that is the Dharma king; he sees who does the right thing and often helps; does good for everyone with compassion; has rights then shares equally, therefore all people respect him” [Thích Đức Nghiệp 1995: 358].

Ho Chi Minh is a living embodiment of patriotism and love for humanity, a warrior who has fought all his life for freedom, equality, and fraternity. His great thoughts always shine, crystallizing the most refined values of the nation's traditional culture and of humanity, including the values of Buddhist thought. Venerable Kim Cuong Tu affirmed: “Ho Chi Minh, the national quintessence, and his world view is the crystallization of all the best traditions of the Vietnamese nation, including the Buddhist tradition” [Kim Cương Tử 1990].

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