

Research Article

A Study on the Activating Tradition and the Will to Practice in the LiuTao

Juonme Lee*

Oriental Philosophy (Oriental Aesthetics), Institute of Humanistic Innovation and Integration, Chengju, Republic of Korea

Abstract

LiuTao is one of the WuJingQiShu compiled during the Yuanfeng reign of Emperor Shenzong of the late BeiSong Dynasty (1078-1085), which delineated the vertical and horizontal aspects of East Asian military science. Throughout the history of East Asia in this period, library science and bibliography, as official books, formed a huge collection. At the end of the reign of Emperor Shenzong, due to the failure and death of WangAnshi's reform, this was a historical period that could predict the trend of imperial power in the reigns of Emperor Zhezong and Emperor Huizong for more than 40 years. It also foreshadowed a large-scale war, as the capital of the BeiSong Dynasty was relocated to Hangzhou in the NanSong Dynasty (today) due to political struggles and chaos during the war. In addition, the political, social, historical, religious, linguistic, artistic and other cultural areas in this period, in addition to the geopolitical factors in East Asia, also through the textual research of various scholars in the ChunQiuZhanGuo periods, indicate the areas where ancient customs [易俗] can change the development of knowledge and information in the Middle Ages. The distribution and staging of the gains and losses in history, regional, and sociology during the ChunQiuZhanGuo periods have played a role in the development of human civilization and the spirit of war and political humanism in the common track. This is both an economic and moral, legal and educational issue, and also lies in rediscovering the 'TaoHai (韬海)' of hegemonic victory to inquiry the Probability variable. In order to investigate the outcome of the 'Wuyi (无疑)' military expert hegemony, specifically criticized the traditional activation of military politics based on probability variables and the differences in mercenary techniques and utilitarian positions reflected in the outbreak of war.

Keywords

WuYi (无疑), Probability Variable, TaoHai (韬海), Practical Will, Public Interest

1. Introduction

The meaning of 'Yi (疑)' in the dictionary is 'suspect', 'suspicious', 'doubtful', and 'unsolvable'. This 'Yi' may or may not be limited to its broad meaning for all things in the universe.

That is to say, considering the spatiotemporal relationship between Object 1 and Object 2, Object 1 may suspect Object 2, while Object 2 may not suspect Object 1. In other words, it may or may not solve the problem of 'Yi' the two objects.

*Corresponding author: lmi7047@naver.com (Juonme Lee)

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Another object 3 may or may not narrow the gap as an observer of two objects. At this time, the difference between the poles is interpreted differently in the body of the two objects to be named. In other words, the meaning of 'doubtful' or 'unsolvable' is the conclusion that the object and the object are different. Another suspected or unsolvable problem due to this premise, of course, another naming leads to another conclusion.

If the names of all things can be classified by type based on their quality and quantity, with the emotional state of 'suspect' and 'doubtful', then 'Yi' is an implicit symbolic meaning with different etymologies of the name, including diversity of universality and particularity. The essence and function of these two are the logic of Laozi's 'same origin but different names'¹, if based on the theory of subjectivity, its significance in relation, communication, co governance, resonance, and other aspects will be overshadowed.

Moreover, there is no doubt that it is harmony, cooperation, community, or as an entry point for successfully solving communication problems, its name can be the same, which has the theoretical and practical power to solve many problems in human society through mutual understanding and care.

This skeptical logic unfolds another strategic basis and tactical technique for national social and political diplomacy. Before and after its origin (Around the BC), in warfare, military power served as the winning or losing hand in the morality, process, and outcome of strategic tactics instructed by all military experts and related intellectuals, and was exchanged for the influence of variables in the probability of victory or defeat. If the outcome of a war is already determined, that relying on random variables of military or other forces is meaningless. This 'Shu (数)' is a mathematical scientific concept that refers to the mathematical significance of the ShangZhou dynasties before the ChunQiuZhanGuo periods. Through the strategic and tactical logic of military politics at that time, it can be discussed the types and developmental divisions of human history that in the BeiSong Dynasty's 'the calendar was divided into different ways [历算分途] [1]' history.

In other words, although it was not referred to as mathematics during the ChunQiuZhanGuo periods, mathematics was established as a branch and subject for discussing knowledge, information, and scholarship. With the significance of astronomy, arithmetic, numerology, strategy, and other fields, it achieved technical functional value and goals in social sciences. The political and military significance of this 'Shu' was the logic of the ruling party at that time, reflecting the 'profit and loss' and inferring the quarter and its indicators. At this point, the economic and social indicators indicated in 'profit and loss [损益]' are universal to 'foreknowledge [知]', serving as the basis for formulas and probabilities between all natural things and objects in the universe, such as climate, astronomy, solar terms, auspiciousness, and rhythm. In the dialogue between Confucius and

ZiChang², as well as in the White Paper of MaWangDui³, the stages and indicators of 'profit and loss' refer to the changes in heaven and earth that intellectuals at that time, that is, as gentlemen, were able to discern based on pre judgment.

LiuTao, a representative military theory book in the XianQin period, contains the essence of applied mathematics including the above mathematics, scientific thinking and methods. The literature is divided into titles such as Wen, Wu, Long (龙), Hu (虎), Bao (豹), and Quan (犬) in the form of a question and answer between JiangShang (姜尚) and King Wen and Wu. It consists of 6 volumes, 61 articles, and a structure and genre of over 20,000 words, from which one can explore its facts. HanShu recorded "237 articles about TaiGong (太公), 81 articles about strategy [谋], 71 articles about speech (言), and 85 articles about soldiers [兵]"⁴. It's reported that 85 of the Soldiers were written by JiangShang.

The authenticity of this related version and content has become the subject of debate among intellectuals and experts, but this fact can be confirmed later by the bamboo slips unearthed from the LinyiYinQueShanHanMu (临沂银雀山汉墓) in Shandong in 1972. In addition to the bamboo edition [竹刊本], the Tang written edition [唐寫本], JunShuZhiYao (郡书治要), and the WuJingQiShu (无经七书) have been edited and compiled through the history of military theory, serving as the historical factual basis for relevant versions and demonstrating political and military significance in military science and various fields of knowledge until the 21st century.

In Zhuangzi, the LiuTao written by JiangShang can be referred to as the JinBan (金版) and LiuTao (六爻) for textual⁵ research.

According to the JingDianJieWen (经典释文) of the Tang Dynasty, SiMaBiao (司马彪) and CuiZhuo (崔譔) mentioned that both the JinBan and the LiuTao were the titles of the ZhouShu, known as the LiuTao⁶. The content and concept of the LiuTao written by JiangShang had already appeared as early as the Western XiZhou Dynasty, and by the ZhanGuo period, there had been complete costs.

Especially in the title and its composition, the etymology of 'Tao (韬)' and 'Tao (弢)' is examined together, indicating the scabbard and bow scabbard of arrows and knives. These two words are commonly used to mean 'hidden', 'conceal', 'not appearing', 'waiting', and so on. In the sixth part of these LiuTao, the relationship between the 'Yi' and 'Tao' of LongTao, HuTao, BaoTao, and QuanTao limits the general's strategy and tactics to 'Shu'. In WenTao and WuTao, the strategic influence on the target and the target its central role were recorded through questions and answers with JiangShang and King Wen Wu. At this point, regarding the object, it is necessary to discuss 'Yi', 'Shu', and 'Tao'.

In order to mobilize military forces, SunWu placed the logic of 'GongCheng (攻城)' on the ultimate goal of 'Mo

(謀), 'Jiao (教)' and 'Bing (兵)'. JiangShang, as the logic of 'BuQie (不切)', launched military strategies based on the geometric principles and related laws of 'Yi', 'Shu', and 'Tao'. The former serves as a 'strategy', 'engagement', and 'mercenary (dispatch troops)' to attack the cities and towns and achieve the ultimate goal, while the latter develops the tactical ideas of 'SanChen (三陳)', 'ShiSiBian (十四變)', and 'ShiShengJiuBai (十勝九敗)'.

In this way, JiangShang sublimated the observational power and practical will of military strategic methodology objects through 'Yi', 'Shu', and 'Tao' in the LiuTao. Starting from this doubtful logic, the random variables and their methodology are the core keys to the outbreak of war in military politics, including the historical views of war that diplomacy, economy, and society can represent.

The historical fact that JiangShang and King Wu punished Yin together is also recorded in SunZiBingFa [2], in addition to the LiuTao. The national political views of Qi (齊) and Lu (魯) in the Zhou Dynasty reflect the expansion of the social and political concept of 'governing the world [治天下]' and serving 'the people [人民]'. In this book of JiangShang's LiuTao, one can see the practical will of military strategy to pursue profit and loss balance and utility. WeiLiaoZi also recorded later [3], but the realization of legislation of laws and regulations, that is, the formulation and recording of public laws, as a controversial topic of the origin of utilitarianism, the driving force for the unified empire construction of the six Qin countries, has great significance in politics, philosophy, history and legal history.

However, the ideas and political values inspired by the contemporary national and social construction centered around 'the people' convey the moral, ethical, and economic fundamental order represented by the spirit and material of Lu and Qi through the significance of the hegemonic war strategy. Therefore, this strategy can be explored both inside and outside the cultural circle, including the 21st century national society and political diplomacy. It can be asserted that from the perspective of the outbreak and unification of contemporary hegemonic wars, the issue of traditional and non-traditional revitalization has comprehensively promoted policy direction.

That is to say, in East Asian military theory, economy and ethics [4], as issues of law and education, put forward the academic value and necessity of what kind of philosophical change as the basis of its hermeneutics through the transformation of 'doubt [懷疑]', 'circumstances (certainty variables, 确率变数)' and 'contingency [权变]' thinking in political philosophy in the 21st century.

2. 'Yi'

This 'Yi (疑)' refers to the diversity of objects, at the same time discussing the existence of time and space through their

categorization. At this point, 'ChunYi (存疑)' serves as a reserved meaning for a specific object or problem, allowing for the aesthetic of speed to be discovered in the ongoing sustainability of time and space. When encountering events or difficulties that need to be solved, considering the relationship between time and space, such as 'doubt' and 'reservation', lies in the fact that 'Yi' can hinder the aesthetic of 'ChunYi' in terms of speed. This difficult to decide issue and event depends on the unquestionable certainty of 'WuYi (无疑)'. This 'WuYi' is the will of the subject and object that is fostered in order not to become a 'ChunYi', reflecting the diversity of 'Yi'. This typification is a political and social legal classification aimed at recognizing the diversity associated with triggering or unable to solve complex problems, and must consider the aesthetic characteristics of its outcomes. The meaning and function of this 'Yi' can be seen from conveying relevant knowledge and information that considered time and space constraints and elasticity during the XianQin period. These knowledge and information are historical, philosophical, and aesthetic concepts and theories about boundaries, explained through methods and formula such as 'right' communication, inference, and observation. Emphasize the application of unchanging laws to its changes or possibilities of alteration.

The representative ones are not only SunZiBingFa [6] and SiMaFa [7], but also the 'Yi' indicated by the LiuTao are examined by the 'LunJing (论经)'. This 'LunJing' is a human ethics convention that takes into account universality and particularity, and talks about principles and principium. This 'LunJing' endorses 'Wuyi'. The problem that this principle cannot solve is 'ChunYi', and the proposal can serve as another tool and device for the human centered thinking of the country and society.

In this way, with the principle and principium of diversity and existence discussed in terms of 'WuYi' and 'ChunYi', in modern and contemporary times, through CuiShu's (1740-1816)⁷ bibliography type characteristics, the nature of the two aspects and the significance of taxonomy are clarified. Since then, QuQiuBai (1899-1935) [8] expressed his reservation to 'ChunYi'⁸, which means that he lost confidence or could not decide the uncertain things.

The meaning of the diversity and existence of this 'Yi' can be discussed using the theory of JiKang (嵇康) during the Three Kingdoms period BC, who used 'Wu' to represent 'WuSuoYi (无所翼)' and 'WuSuoJi (无所忌)' to distinguish between public and private. The distinction between private and public indicates a belief in 'WuYi', which emphasizes 'The Rule of the Great Way [大道之治]' in governing a country.

Because although there is a clear distinction between public and private standards, as this 'WuYi' and 'ChunYi', it has an impact on its decisive judgment. Assuming that the social class and identity of the existence of a country are determined, they challenge their diversity and existence as 'WuYi'

and ‘ChunYi’ in the reciprocal relationship between the country and its citizens or society and its people. This challenge serves as a sustained force to brake the sustainability of human culture when various issues of political diplomacy and socio-culture cannot be resolved.

This brake is intended to serve as a relational force to address the underlying issues that trigger all disputes. As a solution related to this, or when attempting to address issues such as principles, laws, and established rules, the logic of the prototype arises. The root cause of this problem, or the critical social issue that needs to be re-examined as a cultural prototype, is no longer a non-traditional method of activation, but rather an understanding of the gap between tradition and non-tradition, which should be able to activate the issue of activation.

At this point, unlocking the clues of ‘Yi’ does not intend to initiate the activation of classical explanatory text. Of course, in the classical interpretation methodology, its interpretation standards and methods may be diverse, but we have to discuss the diversity of its world with the time history, cultural history, social history, and political history at that time or later.

For example, regarding King Wu's ‘SanYi (三疑)⁹’, Questions about ‘GongQiang (攻强)¹⁰’, ‘LiQin (离亲)¹¹’, and ‘SanZhong (散衆)¹²’, JiangShang launched a logic of doubt with ‘WuYi’ and ‘ChunYi’. The meaning of ‘GongQiang’ is that our army cannot attack a strong enemy country. The meaning of ‘LiQin’ refers to trusting the enemy and not being able to separate. The meaning of ‘SanZhong’ is that the enemy's soldiers and civilians cannot be driven away. This ‘SanYi’ serves as the pre-judgment logic for King Wu to mobilize military forces, and its significance is understood through its resolution methods. In response, JiangShang developed the logic of the world and its changes.

Of course, this ‘SanYi’ not only exist in the dichotomy logical principle of the doubting object and the suspected object.

If the existence and inevitability of this ‘Yi’ can be explained by the typological classification system of ‘WuYi’ and ‘ChunYi’ based on historical facts, then the subject and object of doubt can limit the scope of questioning all questions and answers. This premise is that in the mobilization of military forces during the outbreak of the ‘ShanYi’ related wars mentioned above, it can be confirmed that the logic of doubt applies to the fact of public-private distinction by strengthening military strength, engaging in estrangement with the enemy, and engaging in dialogue with King Wu and JiangShang who receive and transfer refugees and prisoners.

That is to say, all the questions and answers of this ‘SanYi’ require a limited number of answers with a certain limit. In response to this limitation, JiangShang narrowed the boundary by ‘YinJi (因之)’, ‘ShenMo (慎谋)’, and ‘YongCai (用财)’. What is worth noting here is the setting of breakeven for this ‘SanYi’. The issue of breaking the enemy's goal of perfection and strengthening military strength, in addition to

strengthening our military strength, also measures the level of indicators for mastering the enemy's military strength. This indicator refers to the probability, statistics, and conversion of profit and loss quarters, and the prior experience that can be analyzed reflects the correct judgment of military experts. At this point, ‘ChunYi’ not only raises objective indicators of military logic, but also provides answers with ‘WuYi’.

However, if use the issue of horizons and elements to determine another perspective and stance as a more specific logic for attack and strategy, then the reality and existence space-time may be destroyed by virtual reality. At this point, the real aspect of the outbreak of war has development an offensive and defensive logic due to the boundaries of virtual reality or unconsciousness.

From the dialogue between King Wu and JiangShang, it can also be seen that the ‘Yi’ logic of military experts inspires and sets the ultimate goal for thinking.

3. ‘Shu’

The stages and indicators of profit and loss not only propose probability variable of the natural solar terms and auspicious or inauspicious events in the universe from the aspects of mathematics, arithmetic, astronomy, strategy, etc., but also propose practical standards for political diplomacy, socio-economic labor, and production. KongZi emphasized the importance of the continuity of the existence of 100 generations (century) in time and space for future economic productive gains and losses in answering the question of Zi-Chang. The gains and losses he refers to are the predictions of the ruling party in both political and military senses. This predictive ability is the insight that a politician should possess, as well as the ability to make judgments [9].

Today, the advancement of agricultural technology overcomes the stages and indicators of profit and loss through the advancement of technological civilization, resulting in changes in the mathematical and arithmetic benchmarks of 64 hexagrams, 24 numbers, and 12 months. This concept has influenced the decline and development of all political societies, predicting the good or ill luck of people's lives and outlooks on life.

That is to say, the anthropological basis for containers, utensils, books, and other materials closely related to social life can be represented by the characteristics of materials such as bronze, bamboo slips, and paper, thus exerting throughout the centuries predictive power through their documentary characteristics. All of these language behaviors and products exhibit dramatic effects, which can predict the global political diplomacy and socio-economic overcoming centrality and regionalism. The fast and accurate hit rate of this effect determines the profit and loss standard for another quarter and indicator by adding or subtracting the conversion value of probability.

For example, the Xia, Shang, and Zhou dynasties dating

project in East Asia, as well as the 500 years historical records of Korea, overcame the one-time nature of literature and cultural relics, forming the characteristics of secondary and tertiary, reflecting the reproduction of big data and media combined with cutting-edge technological civilization. Especially in the editing and recording of various literature and cultural relics around the BC, the power of digitization is achieved through the conversion of 'Shu'. Recording thousands of years of history can achieve the structural problem of mastering statistical probability and its analysis through accuracy variables.

This historical process and recording effect are actually operated through museums, art galleries, archives, research institutions, etc. The universalization and popularization of this 'Wu' was actually the transformation value of the rise of 'Remove the old and replace the new', 'Wu' in the late Ming Dynasty and early Qing Dynasty in East Asia, which was sublimated into the aesthetics of life, heralding the specific and delicate feeling of 'fashion' becoming popular. It is worth mentioning that the material modernization related to fashion and living goods no longer only points to the pragmatism line, but foresees the great wave of popularity emphasizing 'WuYi'. Not only clothing, but also containers used everywhere, living rooms, royal carriages, horses, and chariots, as well as things to enjoy and entertain.

When it comes to the commercialization of goods, cannot fail to emphasize the productive nature and value of their essence as an era, item, or hobby. At this point, the moral and ethical realm of 'Wu' maximizes the ultimate aesthetic value. The optimal value of this item is not only to determine the profit and loss balance of the product, but also to maximize its aesthetic value in the moral realm.

In one word, in terms of the special differentiation of production routes and the enhancement of brand value through the branding of goods linked to their preferences, the active use of contemporary intellectuals and knowledge as religions and concepts foresaw the productive and material innovation and routes of goods, namely the peaceful and prosperous era of 'influence'.

This 'Shi' can be observed in the 'LiuTao's' and 'WuTao', and it can be observed from JiangShang's answer to King Wu's question. King Wu's question is about the strategic and tactical situation of 'SanYi (三疑)¹³', namely 'GongQiang (攻强)', 'LiQian (离亲)', and 'SanZhong (散众)', Jiangshang replied 'because of this (因之)¹⁴'. He said that everything is guided in a favorable direction according to the development trend. Afterwards, this 'because of this' was also influenced by the 'ShanZhan (善战)¹⁵' recorded in the historical records of SiMaQian during the Han Dynasty.

Moreover, as mentioned about the rise of the 'Wu' in this war, it can also be observed in the negotiations among East Asian Confucianism, Buddhism, and Taoism that what is reflected is not the commercial embryo, but the material value of 'WuYu (无欲) [10]'.

Especially in the late Ming Dynasty, through traditional

forms and concepts of daily life, and the passion for secular life, intellectuals were inspired to appreciate the commodity value and essence of goods, which can be regarded as a period of continuous change in the pursuit of personality and another popular form [11]. The rise of 'Wu' during this period, as a strategic methodology for religion, politics, economy, and production under the influence of ideas, concepts, conclusions, and systems, can play an important role in the arithmetic meaning and function of certainty variables.

At this point, the probability of victory or defeat in military and political strategy serves as the 'ShuShu (術數)' of this 'Shu', which can be determined by the cutting-edge military strength and the accumulation of armaments to determine the number of situations that can be calculated in tactical will. The probability and statistics between this 'Shu' and the 'accuracy variable', as symbols of political diplomacy, especially military strategy (geometry), have become the main keywords in their data. During the XianQin period, this strategic keyword played a role as a balance and indicator for measuring the success or failure of military force mobilization during the outbreak of war. This theoretical basis is recorded in SunZiBingFa, SiMaFa, LiuTao, and SanYue [12] etc. Especially in military theory books, the literature on the methodological system of 'Shu' can be observed through the book title, which includes 'LiuTao' and 'SanYue'. What kind of tactical will and accuracy variables do these 'Liu (六)' and 'San (三)' indicate to predict victory based on the probability of victory or defeat and their gains and losses?

The system and structure of these two literature can be explored.

Especially in the LiuTao, WenTao and WuTao, JiangShang discussed the policy direction of world rule through LongTao, HuTao, BaoTao, and QuanTao. The WenTao records 12 articles, including WenShi (文师), YingXu (盈虚), GuoWu (国务), DaLi (大礼), MingFu (明傅), LiuShou (六守), ShouTu (守土), ShouGuo (守国), ShangXian (上贤), JuXian (举贤), ShangFa (赏罚) and BingDao (兵道). The WuTao recorded 5 articles, including FaQi (发启), WenQi (文启), WenFa (文伐), ShunQi (顺启), and SanYi (三疑). On the Doubtful Logic Emphasized in WuTao SanYi, JiangShang record of strengthening military strength and expanding armaments was recorded through the LongTao records 13 articles, including WangYi (王翼), LunJiang (论将), XuanJiang (选将), ZhuJiang (主将), JiangWei (将威), LiJun (励军), YinFu (阴符), YinShu (阴书), JunShi (军势), QiBing (奇兵), WuYin (五音), BingZheng (兵征), NongQi (农器), the HuTao records 12 articles, including JunYong (军用), SanChen (三阵), ZhiZhan (疾战), BiChu (必出), JunYue (军略), LinJing (临境), DongJing (动静), JingGu (金鼓), JueDao (绝道), YueDi (略地), HuoZhan (火战), LeiXu (垒虚), the BaoTao records 8 articles, including LinZhan (林战), TuZhan (突战), BangQiang (帮强), DiWu (敌武), SanBing (山兵), ZheBing (泽兵), ShaoZhong (少众),

FenXian (分险), the QuanTao (犬韬) records 10 articles, including FenHe (分合), WuFeng (武锋), LianSi (练士), JiaoZhan (教战), JunBing (均兵), WuJusi (武车士), WuQishi (武骑士), ZhanQi (战骑), ZhanChe (战车), ZhanBu (战步).

As mentioned above, 13 articles on LongTao, 12 articles on HuTao, 8 articles on BaoTao, and 10 articles on QuanTao demonstrate the military historical views of the ruling forces on politics and war, At the same time, can also discuss the practicality and universality of the tight structure of the entire text, which can be composed of counting and application, statistics, passwords, etc [13].

It is said that in the dialogue between King Wu and JiangShang, 'rule the world [平天下]' can observe the complete politics from the dialectical logic of attack and defense. JiangShang said that in the relationship between monarchs and ministers, officials and ministers, as sages who assist the emperor, should play their political and military positions and abilities. At this time, the 72people mentioned in the LongTao as WangYi refer to Mosi (谋士) 5people, TianWen (天文) 3people, BingFa (兵法) 3people, TongLiang (通粮) 9people, FenWeiFu (奋威伏) 4people, QiGu (旗鼓) 4people, GuGong (股肱) 4people, TongCai (通材) 3people, QuanShi (权士) 3people, ErMu (耳目) 7people, ZhuaYa (爪牙) 5people, YuYi (羽翼) 4people, ShuSi (术士) 2people, FangSi (方士) 2people and FaSuan (法算) 2people.

This 'the only person can trust with confidence [復心一人]', known as WangYi, refers to a person who takes on the central role of supporting the throne in various regions.

For example, a tank refers to the following 10 vehicles, ①WuCongDaFuXu (武冲大扶胥) ②WuYiDaLuYuJiFuXu (武翼大槽矛戟扶胥), ③TiYiXiaoJiFuXu (提翼小槽扶胥), ④DaHuangCanLianDaFuXu (大黄参连弩大扶胥), ⑤DaFuXuCongChe (大扶胥冲车), ⑥ZiJuQiGuan (辘车骑寇, 电击), ⑦YuJiFuXuQingChe (矛戟扶胥轻车), ⑧MuTangRangJianDaoFuXu (木螳螂剑刃扶胥), ⑨ZhouXunDuanCongYuJiFuXu (轴旋短冲矛戟扶胥), ⑩HuLuoJianFuXu (虎落剑刃扶胥).

As a direct or indirect offensive and defensive strategy related to the outbreak of this war, the standard of 'ZhongGua (众寡)' is proposed. Especially in explaining the usage methods and specific standards of 'QiJie (器械)', a tank (weapons) and other armaments. Propose the types and quantities of military equipment, indicating the improvement of military strength and the strengthening of its power. In addition, the forms and units that represent the weight and length of weapons and tanks can reflect the level of weapons at that time and can be said to record the physical prototypes of the formation, attack, and defense around, east, west, north, and south.

At that time, the units of weight and length were pounds and dimensions, and the basic units of symbols and units that could represent the unified migration number of the six

countries had been determined, which became the specific basis for formulating detailed units for the development of weights and measures in the future.

That is to say, the Symbol and Characteristics of 'Shu' in BC are recorded through the development and manufacturing of weapons and trams, as well as the selection and determination of situation numbers. The strategic regularity of military force mobilization during the outbreak of war records the probability of winning or losing a war.

Especially in conjunction with the weapons used by the combat vehicle related forces, the formation of a division's offensive and defensive deployment relationship has led to the principles of military methodology that can manage and maintain the size and strength of the force. The following is a selective will that utilizes the symbols and characteristic accuracy variables of this 'Shu' to explore the types and regularity of military experts weapons screening and war victory probability statistics for tanks, weapons and equipment.

JiangShang proposed specific numbers and types of people to suppress attacks and defenses, as well as strengthening the links between military forces, through cooperation with trams and weapons. He recorded 10 types of trams in HuTao JunYuong, emphasizing the connectivity and regularity of military forces with over 39 types of weapon equipment (repetitive, connected).

At this point, connectivity and regularity refer to the nature of diagnosing the methods of attack, defense, and suppression, as well as the outcome of substantive wars, when proposing the principles of all military combinations used in military forces. The divisions, personnel, trams, and weapons and equipment of the military refer to the specific methodology of victory or defeat in war.

JiangShang used prior experience to calculate the probability of victory or defeat in a war and provided the specific names and quantities of tram. What objective logic (theory) can emphasize the analytical significance of military power in terms of the number of weapons, equipment, and personnel each tram is equipped with?

He consolidated transcendental statistical analysis by exerting predictive insight. This prediction proposes a method and judgment for transcendental principle statistical analysis based on geometric principles.

In particular, it indicates the personnel, form, purpose, and advantages of the divisions related to riding combat vehicles, the significance of military analysis he wants to emphasize is to propose the military strength standards¹⁶ for the three armies based on the standard of 10,000 soldiers.

That is to say, it is emphasized that when the monarch initiates military campaigns, there must be certain standards for the types and quantities of weapons, equipment, and offensive and defensive equipment in the army.

JiangShang demonstrated his choice and will to forcibly use force through military means. Regarding the types of chariots at that time, the ninth type of ZhouXunDuan-CongYuJiFuXu (轴旋短冲矛戟扶胥), recorded the combat

effectiveness of the emperor's water control strategy and military tactics. Due to his disobedience to the HuangDi emperor, ChiYou (蚩尤) suffered a great defeat in the battle in the wilderness of ZhuoLu [涿鹿之野].

Among them, the military strongholds of YanHuang and ChiYou, which used the ZhouXunDuanCongYuJiFuXu, indicated the military boundary and suppression direction of YangShao culture and Damen district culture, and recorded the defeat of ChiYou, who crossed the Yellow River north. The function and effectiveness of this trams lies in defeating artillery and cavalry, and intercepting fleeing enemy forces.

From the above tanks and their scale, it can be seen that the use and advantages of tanks ①, ②, and ③ all emphasize the technical advantages of being able to defeat strong enemies. In addition to the uses and strengths of the tanks ①, ②, and ③ described above, the tanks ④ also describe the shape and size of the tanks in consideration of the characteristics of the connecting equipment.

The flagpole and decorative silk fabric used together with the chariot add symbolic aesthetic significance to the war. The victory or defeat of a war is achieved by converting the judgment of a commander who emphasizes life and death and survival, and attempts to regain their time and space, into a product of empirical accuracy variables.

If this accuracy variable is based on the probability of winning a war through choice and will, then military power, in other words, the type, quantity, arrangement, and use of weapons and equipment, is the answer to the victory or defeat of a war.

The statistical data and records of various tanks and weapons equipment combinations with a standard of 10,000 soldiers in the three Armies¹⁷ include 300 craftsmen who can repair weapons. From this numerical value, it can be inferred that military 'DaShu (大数)' are indeed variable rates 'DaShu' refer to approximate numerical values. This data is obtained from the statistical analysis of the military strength of 10 types of tanks and 39 types of weapons and equipment. The three armies refer to the front army [前军], the middle army [中军], and the rear army [后军].

The front army generally refers to the army that opens up bridges and waterways for the vanguard camp, conducts reconnaissance and small-scale combat. The middle army refers to the army that commands various large armies, arranges cavalry and artillery to fight. The rear army refers to the army that utilizes the main military supplies, craftsmen, and workers (civilian) of the entire army for combat. The tanks that can be deployed in the middle army refer to ④, ⑥, ⑦, ⑧, and ⑨.

These tanks demonstrate the advantage of being used to suppress cavalry and artillery divisions for repelling purposes. The front army used weapons and equipment to develop bridges and waterways, which refers to strengthening the combat effectiveness of expanding the army through manufacturing equipment such as FeiQiao (飞桥), FeiJiang (飞江),

and TianChuan (天舡). The rear army possessed various weapons, including manpower for repairing weapons and craftsmen (砥砺兵器巧手).

According to records, the deployment of troops with a standard of 10,000 soldiers from the three Armies was aimed at competing for the Central Plains area that could be grazed and cultivated. The expansion and victory of the HongShan culture in the HuangDi Emperor's circle can be inferred from the cultural circle of the development of water conservancy and military civilization in the Xia, Shang, and Zhou dynasties before the ZhanGuo period.

4. 'Tao'

This 'Tao (韜)' means the scabbard of the sword garment recorded in the ShuoWenJieZi. Contains the meaning of a cover that wraps the bow and sword. This 'Tao' has etymological meanings such as conceal, withhold, and hiding.

JiangShang, regarding the 'Tao' in the 'LiuTao', discusses the strategic and tactical considerations, natural environmental conditions, and military principles in military stronghold areas.

In particular, when discussing the probability variables of war victory and defeat in 'BaoTao' and 'QuanTao', he stated that expanding and weakening military power depends on the principle of 10 deaths and 8 wins for infantry, tank, and cavalry combat forces. Although following the military principles and standards of tank forces, it establishes organic connections with infantry and vehicle combat forces.

Regarding this, JiangShang stated that this is the principle of 10 wins and 9 losses, and pointed out that this is a problem of coordination and efficiency among the three services and arms. This issue refers to the military forces that attach great importance to the organic connection between tanks and weapons and equipment, and the deployment and strengthening of the three armies. He extended the strategy of the outbreak of war and its ultimate goal to the time and space of heaven, earth, and man through the principle of 'benefiting the world together [天下同利]'.

In YiLinXiaoShi (意林校释), it is recorded that 'And the world is divided into its flesh [而天下共分其肉] [14]'. The ultimate goal that humanity aspires to is expressed as the infinite possibility of 'TaoHai' break-even point. This existence lies in simultaneously recording the distant and long history of the 'king' known as the 'emperor' and the 'world' of the 'world'. The transcendence and gap of time and space refer to the transcendence of history. The 'TaoHai' at this time indicates a resourceful time and space. The hypothesis is the category of military power, and the 'LiuTao' implication the diversity of the structure and genre of military technology application.

If want to discuss the cooperation and application of this military technology, can explore it through HuangShiGong's Great world view [大世界观] represented by wisdom and

strategy. In addition to the physical reinforcement required by the use of military technology, these two documents can also carry out the strategic exploration of ‘contingency [权变]’ and ‘tactics [权术]’. These two documents reflect the development of East Asian civilization before the Yin and Shang dynasties, based on the existence and category of time and space to record the distant historical facts of the XianQin period.

From this, it can be seen that during the ChunQiuZhanGuo periods, the geographical and environmental development areas of the cultural development regions were scattered and concentrated, as well as disputes and alliances among the feudal states of the four seas in the Central Plains, in order to promote the political and diplomatic route of the strong military power of the Shang and Zhou dynasties.

Starting from today's Beijing and Tianjin, the social culture that developed in the northwest and southwest directions at that time had the geopolitical characteristics of the Central Plains Four Seas Cultural Circle, which crisscrossed the HuangHe (黄河) and ChangJiang (长江) flows.

In this area, not only can Fuxi and YanHuang, which indicate the cultural circles of YangShao, HongShan, and DaWenKou District, as well as traces of ChiYou's life circle and daily social life, be seen, but also the political direction of the social and cultural routes of Qi and Lu in the Zhou Dynasty can be measured. ‘benefiting the world together’ is a political line that can explore the origin of utilitarianism of the rule of law culture that JiangShang aspires to, which is different from the social concept of ‘make no social distinctions in teaching [有教无类]’ pursued by KongZi. The tendency of Legalism and Confucianism to examine the practical significance of law and education directly affects the strategic composition and implementation of ‘Tao’. This ‘Tao’ reflects the principle nature and characteristics of JiangShang's pursuit of utilitarianism.

In the LuShiChunQiu, it was also recorded that JiangShang was known as the ‘Respecting Virtue and Respecting Merit [尊贤尚功]’ and a person who respected utilitarianism. Therefore, it can be noted that he was a person who valued punishment and represented the cultural and public welfare characteristics of the rule of law and believed in rewards and punishments.

Contrary to this, Zhou's GongDan (公旦) embodies the fundamental importance of the patriarchal clan system culture that focuses on the traditional Confucian interpretation of the doctrine of ‘When you are close to someone who is noble, you get a lot of favors [亲亲尚恩]’. This is the political and cultural route of Qi and Lu, which laid the foundation for Confucius to form a ‘Loving one's own loved ones is benevolence [亲亲仁也]’ and ‘Change old customs and habits [移风易俗]’ in the future, promoting the rise and development of ethical education, and cultivating [15] the emotions of patriarchal clan system culture.

It is worth mentioning that the traditional activation of this

‘Tao’ was a landmark strategic configuration and layout at that time.

JiangShang promoted this strategic deployment and embattle through the correlation between ‘Shu’ and ‘Yi’. Regarding the question of King Wu mobilizing military forces, he replied: How to ‘fractional number place [分数处]’ the three armies, as a correlation between ‘Shu’ and ‘Yi’, to discuss the rules of military use, the large number of soldiers in the three armies, the dispersion and concentration of troops, and other combat forces must undergo changes. This decentralized and centralized change refers to the concentrated forces exerted by the military as the main body and object of the type of military, including characters (class), time (diary, time point), space (location, region, terrain), commands (legal system, laws, orders), and formations (distance, proximity, passage, control, rewards) in the integration operation of the three armies.

At this point, probability variables and skeptical logic provide infinite possibilities for activating the traditionalism of military strategy. Regarding this logic and King Wu's questioning of the important principle of military use, JiangShang replied that this is a tactical plan to use 14 unfavorable situations to attack the enemy.

The first refers to when the cohesion of the enemy is not stable enough. The second refers to when the enemy's groom and horse do not eat or go hungry. The third refers to when the weather season is unfavorable to the enemy. The fourth refers to when the terrain is unfavorable to the enemy. The fifth refers to when the enemy hastily avoids danger and escapes. The sixth refers to when the enemy is not in a state of alert. The seventh refers to when the enemy is knackered. The eighth refers to when enemy generals are unable to detach from the command of soldiers. The ninth is when the enemy travels long distances. The tenth refers to when the enemy crosses the river. The eleventh type refers to when the enemy is restless. The twelfth refers to when the enemy passes through narrow and steep obstacles (canyons). The thirteenth refers to when the enemy's formation is scattered. The fourteenth refers to when the enemy's military discipline is unstable. It is said that if these 14 situations are utilized for a total attack, the enemy can be defeated. The important principle of this mercenary is to utilize the unfavorable situation and timing of the enemy, that is, to increase the probability of strategic victory based on the correlation between ‘Yi’ and ‘Shu’. This situation and timing are not just about discussing the existence of time and space.

It can be inferred from the foundation of mathematics in BC, the ‘Arithmetic matter [算数之事]’, that it involves the development process of ‘Ren’ and ‘Wu’ and strategic behavior at all levels. This ‘Separation of Calendar and Arithmetic [历算分途]’ represents ‘Tao’, which is the traditional activation of ‘TaoHai’. This can be examined from JiangShang's strategy of activating combat readiness, which specifically proposes the comparison ratio of tanks and weapons required for military readiness, and the accuracy of the de-

ployment and formation of the division's deployment of far and near offensive and defensive strategies. Not only the types of tanks, but also all military equipment other than weapons and arms are mobilized to strengthen military strength.

Especially in military training and training of soldiers, the ratio of 1:10, 10:100, 100:1,000, 1,000:10,000, and 10,000: whole (全) for comprehensive training and tactics is fully applicable. This ratio represents the unification of the mobilization and command of the entire army, namely the three armies, and the action plan.

Moreover, when the entire army deploys formations in the order of formation, tank, cavalry, and infantry to carry out operations on flat terrain, the number of infantry that can be stopped by 1 tank is 88, and 80 infantry can be stopped by 1 tank. 1 cavalry can block 8 infantry, and 1 infantry can block 1 cavalry. A chariot can block 6 cavalry, and 6 cavalry can block 1 chariot. Tanks and cavalry refer to the logic of having strong combat power and power in the military, with 10 tanks capable of repelling over 1,000 enemy troops and 100 tanks capable of repelling over 10,000 enemy troops.

As mentioned above, the traditional activation based on probability variables and doubt logic is a prior judgment about the strategic deployment and formation of Jiang-Shang's military mobilization.

In addition to the judgment that includes this practical will, it also reflects the ratio of the 'Shu' of tank, cavalry, and officers in coordination. That is to say, the comparison with the Zhang (长), Li (吏), Zu (卒), Jiang (将) and tank was recorded at 1:5, 1:10, 1:50, and 1:100, and the latest appearance of expanded armament represented what was indicated by the traditional activation of material and spiritual strengthening of military power at that time.

5. Conclusion

All things experienced within and outside the recognizable realm are defined as the political structure of social system, another type of law and order, through the analysis of thinking processes and policies such as contradictions and conflicts, struggles and wars, harmony and unity, and thus become the focus of debate. Usually, the contradiction between the natural science and ecological environment within and outside the scope does not mention the existence of isolation in time and space mentioned above. The problem that can be drawn here is that the recording, historical, and philosophical issues conveyed by the thinking process of a military expert in BC, as a groundbreaking practical and empirical topic of social aesthetics that can be discussed in the humanities, stimulate the aesthetic senses.

Of course, it is not an unfamiliar topic that the problem of practical philosophy stimulates intuitive expression and aesthetic sense. The philosophical problem of this practice presented a question about the existence of time and space, which is different from the theoretical (intellectual) instruction of

Kant and Hegel's will to practice and practicality at that time, to the point of meeting the philosophy of the 20th century, that is, the problem of economy and ethics. In the philosophy of practice, the problems of theory and practice can be classified into thinking and will action, respectively, but Croce classifies them into 'beauty', 'truth', 'usefulness (vitality)', and 'goodness' in terms of practicality. Here, 'usefulness' and 'goodness' were influenced by issues of economics and ethics and were specified in terms of utilitarianism. He was influenced by Kant and Hegel, the proponents of traditional philosophy of practice, and divided into intuition, representation, concept and universality, and excluded the principle, but the fact that all concepts are a priori means truth, It is different from the above-mentioned traditional logic.

However, as the idealism and its historical background in the East before BC, this theory is perceived as the logic of intuitive expression and aesthetic digestion, which is different from the perspective of western modern absolute idealism and absolute historicism when it proposes the practical problems of traditional and non-traditional activation. Therefore, the existence severance and transcendental problems of time and space should be taken into account. This issue was not only discussed as a function of the senses in the BC, but rather as a critique of the judgment of specific representation and individual appearances, in order to identify the specific logic of prior judgment.

That is to say, if JiangShang's practical will uses the technical issues of military strategy as a traditional and active form of question and answer to predict the spirit and material, then the practical philosophy of the 20th century emphasizes the materialist line and process of economy and ethics. Afterwards, the topic of practical philosophy in the 21st century was legal and educational issues, and the forms of criticism and moral standards that repeatedly appeared in the world and wars were unclear.

From the perspective of practical philosophy in the 20th century, the issues of economy and ethics are material and spiritual issues before BC, while the 21st century is a problem of institutions and education, providing another essential value that has been aesthetically dispelled in over 3000 years of human history. This intuitive representation and reproduction technology is not constrained by time and space, that is, the isolation of sustainability. In all cultural fields that leverage cutting-edge scientific and technological capabilities, just want to do best to answer another question brought about by experience and practice.

JiangShang launched a logic of using 'SanYi' to dispel doubts about King Wu. The question and answer of these two characters is a famous record of their mastery of hegemony in war through the correlation between 'Yi', 'Shu', and 'Tao', reflecting the typical military culture of BC.

The governing of the struggle pursued by Kang Sang is to discover the aesthetics of knowing as the author craves heroism in the SanYue, just as the author yearned for the theory of heroes, and discovered the aesthetics of the virtuous [舉賢].

Just as JiangShang divided the Yin and Shang dynasties due to his encounter with King Wen and provided assistance in establishing the political aesthetics of ChunQiu hegemony, or just as WeiLiao accumulated political achievements for the construction of a unified true empire of the SiHai (四海) and 6 countries in the ZhongYuan (中原) through his 'Yi-QiZhiDu (一其制度)', his rule as a strategy represents the people's desire for wise people's politics.

Author Contributions

Juongme Lee is the sole author. The author read and approved the final manuscript.

Conflicts of Interest

The author declares no conflicts of interest.

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- It is necessary to take a look at the significance of the concept of 'ChunYi' expressed in this historical material. "因此, 他不能够自信, 他只能存疑"
- 9 LiuTao, WuTao. "武王问太公曰, 予欲立功, 有叁疑, 恐力不能攻强离亲散众, 为之奈何?"
 - 10 LiuTao, WuTao. "夫攻强必养之使强, 益之使张. 太强必折, 太张必缺, 攻强以强."
 - 11 LiuTao, WuTao. "离亲以亲."
 - 12 LiuTao, WuTao. "散众以众."
 - 13 LiuTao, WuTao · SanYi. "武王问太公曰, 予欲立功, 有叁疑, 恐力不能攻强离亲散众, 为之奈何?"
 - 14 LiuTao, WuTao · SanYi. "太公曰, 因之, 慎谋用财. 夫攻强必养之使强, 益之使张."
 - 15 ShiJi, SunZiWuQiLieChuan. "善战者, 因其势而利导之."
 - 16 LiuTao, HuTao. JunYuong. "甲士万人, 强弩六千, 戟盾一千, 矛盾二千, 修治攻具, 砥砺兵器巧手三百人, 此举兵军用之大数也. 武王曰, 允哉!"
 - 17 LiuTao, QuanTao. ZhanChe. "步贵知变动, 车贵知地形, 骑贵知别径奇道, 三军同名而异用."
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- 1 LaoZi, DaoDeJing Chapter 1. "此两者, 同出而异名."
 - 2 LunYu, WeiZheng. "子张问, '十世可知也?' 子曰, '殷因于夏礼, 所损益可知也, 周因于殷礼, 所损益可知也. 其或继周者, 虽百世, 可知也.'"
 - 3 MaWangDuiBaiShu, Yao. "孔子籀易, 至于损益一卦, 未尝不废书而叹, 戒门弟子曰, 二三子, 夫损益之道, 不可不审察也, 吉凶之□也. 益之为卦也, 春以授夏之时也, 万物之所出也, 长日之所至也, 产之室也, 故曰益. 损者, 秋以授冬之时也, 万物之所老衰也, 长夜之所至也, 故曰损. 益之始也吉, 其终也凶. 损之始凶, 其终也吉. 损益之道足以观天地之变, 而君者之事已."
 - 4 HanShu, YiWenZhi. "太公 237 篇, 其中谋 81 篇, 言 71 篇, 兵 85 篇."
 - 5 ZhuangZi, XuWuGui. "称金版六弢."
 - 6 LuDeMian, ZhuangZi, XuWuGui. "司马彪崔譔云, 金版六弢皆周书篇名, 本又作六韬."
 - 7 CuiShu, TangYuKaoXinLu, quire 1. "故今于唐虞之录尤致慎焉, 必其详审无疑, 乃敢次经一等书之, 否则宁列之备览, 甚或竟置之存疑."
 - 8 QuQiubai published one of Fang Long's 'Geography' and Myself-One of the Miscellaneous Notes on Reading in the first issue of the first volume of literature in 1934. At this point, the question was "Reading the Geography of Fang Long".