

Community Culture, Criticism as the Basis of Its Historical Facts - Centered on the Political Principles in Sunzibingfa and the Changes in the Natural Environment

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Abstract: The principle of Sunwu's "5Shi and 7Ji (5Things and 7Scheme)" is the integration of units, the diversification of circles, and the categorization of fields. According to the conditions, characteristics, and diversity of military politics related to his community culture, the trend of thought of the times and its indicative possibility can be realized. At this time, in their respective cultural circles, according to the social form elements and their factors of future generations of intellectuals, the fusion character among humanities, art, philosophy and social science educational system influences the common values and ideas. In other words, the culture of the military political community and the distinction between its categories and fields of cultural community play a common role as social members or as detailed units, and contribute to the specific collectivization and its military political order. At the same time, it also contributes to the theory, practice and practice of strategy, education, legal system and training. It is discussed as a practical problem. It emphasizes the cruelty of war against the natural laws of the universe. Within the scope of the awareness of the community of human nature, its essence and value are developing in returning to the society. Nevertheless, the world security in the vision of human civilization community also proves its main view in overcoming and restoring the traditional and non-traditional aspects that contribute to the formation and development of public security culture. Its ultimate goal is to reveal the cultural and technical criticism work of what the essence of community culture means in its long history, such as the trans-regional manners and customs, folkways, etiquette, ideas, values and so on, which can be examined as moral practice. In a word, all human beings lead their lives with a sense of morality. Few people are completely devoid of universal moral consciousness. Therefore, as human beings, in the journey of life, human beings carry out economic activities of social practice life with the least or maximum conscience life behavior and action. Here, the classification of economic activities or moral activities of economic life is discussed in the same concepts of morality and economics of both, and on the basis of politics, society, culture and art, the concepts of useful, pure, effective, technical, lucrative and wisdom in moral boundaries emphasize the possibility of confrontation, expansion, and development.

Keywords: 5Shi (5 事) and 7Ji (7 计), Political Principles, Changes in Tianshi (天时) and Dili (地利), Sense of Community, Community Culture

1. Introduction¹

In diplomatic friction and social conflict, in order to narrow the paradoxical gap of disputes arising from the negotiation of

offensive and defensive war for the reasonable settlement of disputes, it is necessary to carry out judgment criticism. It not only displays in and outside the visible area, but also shows the existence value and essence of the concept, religion, thought, culture, including multi-level historical vanishing and pluralistic political retroactivity.

In the core topics of the military and political center, we should focus on the preparation for war, the battle plan and strategy and tactics related to the outbreak of war, and have a

¹This paper is published in the KCI YuanMinXueZhi in 2021, aiming to put forward a new view on Sunwu's 5Shi and 7Ji. As a reference, all proper nouns and concept expressions related to this article are universally used words and sounds, for example, following the Chinese simplified form and the Chinese Pinyin notation.

critical attitude towards the interpretation of its existence [1]. Judgment here means that there will inevitably be two or multiple selective regulation and coordination.

With this kind of judgment, Sunwu (BC,545-BC,470) was convinced that the main strategy of national defense and the country [军国之要] in the 5Shi (5事)² and 7Ji (7计)³ would win the war.⁴ That's Sunwu Sunzibingfa (孙子兵法)⁵ [2-5] shiji (始计) his confidence in the victory of the war, his analytical standard, and the necessary condition for judgment. In addition to, the military and political community culture⁶ [6] in this document, through the adjustment of its organizational structure, reflects the certainty of the antinomy question and answer. Taking a step forward, through the understanding of the influence of military forces and their mastery, the specific situation and conditions are proposed. In this regard, not only the intellectuals of future generations, but also politicians and military experts have repeatedly emphasized⁷ the rationality of their controversial criteria for raising the probability of success or failure of war, strategies, plans and other technical factors, as well as the necessity of analysis and evaluation of causes. This requires another kind of judgment in the critical method of thinking that the combination of cause and effect is appropriate [7].

Sunwu expressed his confidence in one's own will criticizing the standard and commanding the army through

² Sunzibingfa, Shiji. “一曰道，二曰天，叁曰地，四曰将，五曰法。”

³ Sunzibingfa, Shiji. “故校之以计而索其情，曰，主孰有道？将孰有能？天地孰得？法令孰行？兵众孰强？士卒孰练？赏罚孰明？吾以此知胜负矣。”

⁴ Sunwu's "five things and seven scheme" refers to the application of this principle and method in the study of military and political warfare, when comparing the enemy and our camps to make suggestions and explore the actual situation of the war. sunzibingfa, Shiji. “凡此五者，将莫不闻，知之者胜，不知者不胜。故校之以计而索其情。”

⁵ This study used Sunwu, Author. Yangbingan, Emendation. (2015). Eleven Notes Sunzi Proofreading. Publisher: Chunghwa Book Company. and this document refers to the following feeds: Shizimei. Wujingqishujiangyi. Liuyin. Wujingqishuhuijie. Zhutang. (2007). Wujingqishuhuijie. Publisher: Chunghwa Book Company. The following historical materials have been used: Panyuqian, Lijiejin, Shengdongling Translation And Annotation. (2007). Wujingqishu. Publishers: Chung Hwa Book Company. Yinxiyu, Compile. (1987). Wujingqishu. Publishers: War History Compilation Committee Of The Ministry Of Defense. There are various editions of domestic and foreign scholars on the Korean edition of this document. However, in consideration of the problem of correction due to the contradiction and distortion of the translation of this compilation, it is revealed that its faithful to the fact and interpretation of the translation contents based on the judgment criteria of the researcher.

⁶ Research on community culture has been steadily developed by archaeologists and anthropologists for more than 100 years. At the same time, the archeological awareness and its step-by-step aspects were also deepened, which categorized and defined the unit or academic form, and then deepened it in terms of interdisciplinary convergence to specialize its existence as a partial or full narrative.

⁷ Concerning the study and evaluation of the later intellectuals of sunwu sunzibingfa's military tactics, please refer to the following. During the BeiSong Dynasty in 1123, Sunwu's military philosophical theory and character evaluation were revered as the “Huduhou (沪渎侯)”, and his theoretical books were edited into the Wujingqishu, which have since contributed to the development of military politics and academic values. This is the Song Dynasty royal family's practice in accordance with the contemporary royal family, He elevated SunWu to the position of the 72 military figures of the Song Dynasty. This assessment is based on the historical facts of the totality of his military theory, such as Weiliiao (尉缭), simaqian (司马迁), Taizong Lishimin (太宗李世民), and Lijing (李靖).

“Liuqu (留去)⁸”. At this time, the dominant and commanding power in the use of troops in the war is intended to reflect the practical will of pure justice in the effect of its military power. From the standards of subject and object, we should discuss the war technology and its changes between our army and the enemy, but from the perspective of one part, one point and one unity of nature, we try to realize the de conceptualization of thinking through the transformation of the integrated consciousness of military, division and government. This is to raise a purposeful objection to its authority and command, that is, to coordinate the consciousness of thinking by removing ideas. That is to say, in the political background and social cultural circle of Sunwu's activities at that time, whether the unification of the imperial court and the military headquarters achieved the goal of the supreme ruler hegemony, or whether its success or failure determined whether the direction of national construction played a decisive role in the formation of the cultural circle of the dynasty community because of the military community⁹, decide the outcome of the 5Shi and 7Ji.

In this regard, Sunwu Sunzibingfa, in the 13 full text, contain their own proposals and answers to questions related to the success or failure of the war, as well as their will to achieve the theoretical goals of military philosophy.

In this case, the conditions for Sunwu's victory in the war were to establish the basic principles of his military use through the diversity of strategic changing circumstances on [机变]. This means that the principle of victory and defeat is to rely on the Guildao (诡道)¹⁰'s Panshi (判势).

Then, in the victory and defeat of the war he emphasized, what kind of critical method did the historical fact right basis play a role in?

This applies to the dialectical calculation of the Miaosuan (庙算)¹¹ of “can or can't”, “use and disuse” and “near and far”. As Sunwu pointed out, if we say that before and after the outbreak of the war, we are unprepared without tactical wisdom and strategies, this Wusuan (无算)¹² the outcome of

⁸ Sunzibingfa, Shiji. “将听吾计，用之必胜，留之，将不听吾计，用之必败，去之。”

⁹ The military headquarters said so in Zuochuan (左丘明) Zuochuan (左傳)'s Chenggongqinian (成公七年). “晋人以锤仪归，囚诸军府。” Duyu (杜预) explained this as follows. “军藏府也。” Yangbojun (杨伯峻) also made the following explanation. “军府，据杜注，即军用储藏库，亦用以囚禁战俘。” In the middle period of the post Han Dynasty, the political philosopher Gaocong (焦贛) said in the Yilin (易林) and the Shizijuan (师之蹇), “武库军府，甲兵所聚。” From this point of view, the military government and military significance of the military government community are universal. And this indicates the armed forces and the place where to store documents and riches. Since then, it has shown all the meanings related to military affairs, that is, the meaning of the military government's general use of mercenaries, troops, military expenditure, materials, documents, prisoners, etc. Therefore, the military government community, military community, military politics, military government politics, military government dynasty, etc. indicated in this study are used as all the meanings related to the military. Of course, after the ancient society, in terms of times, politics, ideas, society, etc., the significance of the use of various countries in the world may be reinterpreted, but in this study, it means that it is being used in all the meanings of the general term “military government” and “military affairs”.

¹⁰ Sunzibingfa, Shiji. “兵者，诡道也。”

¹¹ Sunzibingfa, Shiji. “夫未战而庙算胜者，得算多也，未战而庙算不胜者，得算少也。”

¹² Sunzibingfa, Shiji. “而况于无算乎？吾以此观之，胜负见矣。”

the war. Not only that, but also the rule of accuracy statistics, which is the principle of his tactical judgment as the probability of winning or losing, at the same time, it also reflects the confidence to strengthen the mastery of the contemporary situation of geometric principles and to master the combat effectiveness of the world.

In addition, based on the facts of hegemony and its interests before and after the outbreak of the war, the following examples include, regardless of the times, the majority of intellectuals and scholars have put forward a methodology to bridge the strategic gap.

According to BC,512 Wuzixu (伍子胥, BC,559-BC,484)'s Qijiansunzi (七荐孙子) of the revelation, general Sunwu received king helu (阖闾, BC,537-BC,496) of Wu. Wuzixu recommended Sunwu to Helu as a strategy to attack the western frontier. He was Sunwu's Sunzibingfa, who accepted the all 13th tactics Strategy and formulated the war strategy with Chu (楚, ?-BC,223). Through this piont, Sunwu's central plains [中原] and the four seas [四海], unite against the enemy [连横合从], the most expensive battle is quick victory, not long delay¹³ as a strategy, become a military expert of the century, it's respected by future generations of military experts and politicians. At the time of Sunwu's activities, in the military and political community culture formed in the political and diplomatic circle, in the controversial interpretation of the realization of hegemony among countries, as the mobilization of military forces and the application of its legal principles and conventions, the monarch and the other, that is, in addition to imperial power, various principles and laws required by class and social order are also applied through human interests. It shows the appearance of military unity through the social relations order and laws emphasized in the community culture, and through internal and external traditional customs and activities.

In this regard, Sunwu put forward the necessary principled issues and 7Ji for mobilizing military forces and military politics to ensure victory in the war.

First, who is principled (political) among the monarchs of the two camps? Second, which of the two generals can play their due role? Third, which of the two camps will take advantage of the opportunities and geographical advantages? Fourth, in the two camps, which of the military law and military orders is carried out smoothly? Fifth, which is the strong military strength of the two sides? Sixthly, which of the soldiers on both sides trained well in peacetime? Seventh, in the two camps, which side should fairly and strictly deal with rewards and punishments? While proposing the comparative principle of victory in war, it also emphasizes the importance of answering the 5Shi specific conditions.

These 5Shi refer to 1) Political principles [道]¹⁴, 2) A time of providence [天]¹⁵, 3) Vantage ground [地]¹⁶, 4)

Commander [将]¹⁷, 5) Legal system [法]¹⁸. It is the specific answer to these 5Shi and 7Ji expressed in the Shiji, which is found in the following twelve chapters, Zuozhan (作战), Mougong (谋攻), Xing (形), Shi (势), Xushi (虚实), Junzheng (军争), Jiubian (九变), Xingjun (行军), Dixing (地形), Jiudi (九地), Huogong (火攻), and Yongjian (用间). In particular, in the 5Shi 1) political principle corresponds to the first, fifth and seventh of the scheme, 2) a time of providence, 3) vantage ground, corresponding to the third question, 4) commander, the second corresponding 5) legal system, the fourth and sixth answers the question. From the perspective of the overall structure and system of Chapter 13, the general plan of military strategy is discussed from Chapter 1 to Chapter 3. From the fourth part to the sixth part refers to strategic command. From the seventh chapter to the ninth chapter changing circumstances on the battlefield are described. Parts 10 to 11 refer to military command. From Chapter 11 to Chapter 13, we discuss the tactics of war. In this way, in the 13 chapters, through the military politics of the 5Shi and 7Ji, through the exploration of the historical facts of the transcendental method, what kind of community consciousness and social and cultural development can we ultimately contribute to?

The principle of the victory of Sunwu's 5Shi and 7Ji is to take unit integration, regional diversification, and domain generalization as the conditions, characteristics, diversity, etc. in the military politics related to the community culture, and circle them into the trend of the times and its indicative possibility. At this time, in their respective cultural circles, the later generations of intellectuals affected the common values and ideas by the nature of the integration of humanities, art, philosophy and social science academic systems caused by social form elements and their factors.

That is to say, in the division of military political community culture and its cultural community category and field, as a social member, or as a common role of the specific unit, as well as a specific collectivization, make contributions to its military political order, at the same time, it is discussed as the theory, implementation and practice of strategy, education, legal system and training.

The 5Shi and 7Ji means that we can discuss part or the whole of the culture of the military and political community and the regionalism between them. Then, this can become the criterion and argument for the victory rate, comparison and probability of victory in war. In addition, in different types of social forms, it can be specialized into a cultural circle through the time division method, which can provide a deep explanation of the various kinds of knowledge needed to emphasize the community order.

This kind of military and political community culture research substitutes the classification of types, cultural characteristics, social cognition and other documents, the specialization of related keywords, the concept of specialization and its definition into the order between

¹³ Sunzibingfa, Shiji. “故兵貴勝，不貴久。”

¹⁴ Sunzibingfa, Shiji. “道者，令民与上同意也，故可以与之死，可以与之生，而不畏危。”

¹⁵ Sunzibingfa, Shiji. “天者，阴阳，寒暑，时制也。”

¹⁶ Sunzibingfa, Shiji. “地者，远近，险易，广狭，死生也。”

¹⁷ Sunzibingfa, Shiji. “将者，智，信，仁，勇，严也。”

¹⁸ Sunzibingfa, Shiji. “法者，曲制，官道，主用也。”

countries and societies, as materialization [物化]¹⁹ [8-9] and deepening [深化], which also helps to grasp their social world outlook. The significance of this advanced period through the research on the community consciousness of military political culture and its social and cultural development lies in the deep re interpretation of it through the following literature analysis, historical technology, and classification of the characteristics of the times (dynasties).

First, political principles play a leading role in strengthening military strength. The political principle that Sunwu yearned for was the best strategic criterion and integrity for victory in the war. Therefore, he proposed the 5victories Law, discussing the conditions of inheritance logic and the diversity of changing circumstances.

Second, it is the change of the natural environment, its favorable conditions and the mastery of the ruling power. The 5Di (5 地) and 5Li (5 利) are affected by the changing a time of providence [天時] and favourable geographical position [地利]. In this regard, Sunwu used his military skills to put forward the advantages of the wise men's strategy before and after the war. At this point, as a matter that should be paid attention to before the 5Wei (5 危) ensure hegemony, on the perfection of tactics and its drawbacks.

The military and political community culture based on Sunwu's the 5Shi and 7Ji as its historical facts is a research field that is called the society of the xianqian (先秦) period, or later is treated by intellectuals and scholars in terms of problem solving methods in the classification of "periods", or according to the types of cultural codes, indicating the academic value of various interpretations, such as social morphology. From this point of view, Sunwu's sunzibingfa

can be explored Materialization and deepening the community culture related to the military government and the dynasty. The formation and development process of the cultural circle of the military government community is to establish the importance of the central topic and role in the political pluralism, unitization and orderliness as a people based rule. It can be found that in the changes of the political principles and natural environment emphasized by the 5Shi and 7Ji, the above military government community consciousness and its social culture are the research themes that need to be determined in the research. This is to study the historical literature and its hermeneutic boundaries, convey the political principles and sovereignty in the region (group), society, and country as a common cultural circle, and deepen the legal order as the controversial significance of its historical facts. Its ultimate goal is to investigate the essence of community culture in the long historical process of trans regional customs, folkways, etiquette, ideas, values, etc as a moral practice.

2. Political Principles

The military and political principles that Sunwu aspired to lay stress on the safety of the people and the country.²⁰ This can be seen from the fact that we did not neglect the importance of the political principles guiding the victory of the war and the calculation of the loss and gain. To sum up, the best strategic criterion for the victory of the war in the Xianqin period lies in "integrity (unimpaired, intact)"²¹ of the Quanguo (全国), Quanjun (全军), Quanlu (全旅), Quanzui (全卒), and Quanwu (全伍), the second best countermeasure is the destructive nature of the Poju (破局), Pojun (破军), Polu (破旅), Pogu (破枯) and Powu (破伍), that is, win every battle [百战百胜]²².

From this point of view, the political and diplomatic principle of surrender without engagement has been applied to the best countermeasures for war. The political and diplomatic means and methods here lie in plotting attack [谋攻], that is, strategy [谋略]. Sunwu's yearning for military and national strategic application indicators focus on unimpaired "competitions [全争]". This is a kind of ingenuity to achieve unimpaired (complete) victory. In this regard, Meiyaochen (梅尧臣, 1002-1060) of the Northern Song Dynasty said that he would not engage in war or destroy the cities of his country. He would quickly master the society and defeat the enemy

¹⁹ "Materialization" can be found in eastern and western classical and literature records. In the oriental literature records, this means the change of things, the life and death of destiny, and the integration of heaven and man of Integrated integration. In the Western literature record, this is a sociological, anthropological, and philosophical meaning by Georg Bernard Baron Lukács von Szegedin (1885-1971), influenced by Karl Heinrich Marx (1818-1883) in the 20th century. It contains a specific meaning that represents the interests of capitalist politics, economy, and military culture. Especially in the relationship between "Wu (物)" and "Wo (我)", "Pi (彼)" and "Wo", the understanding Dasuan (打算) and Wusuan (无算), there are different interpretations of its unity, integration, attention, collection and distribution and other directionality and indicators. The understanding of "Wuhua (物化)", regardless of the eastern and western classical and later controversial interpretation of humanistic thought, will trigger its creative expression and formal technology, the tendency in the history of another era, and the debate between schools. Kant Immanuel (1724-1804) put this basic philosophical concept of "Wu (物)" on "The thing in itself [物自体, or 自我之物]", and explored the ultimate goal of people's constant pursuit of knowledge from moral practice. Therefore, when human beings understand the "Wuziti", they will finally discuss its nature and the essential meaning of the idea in terms of natural sciences such as soul, universe, God and their philosophical and religious connotations. It refers to the objective existence of the "Wuziti", the essential significance of the materialist view. Here, Kant's "Wuziti" is to narrow the gap between phenomena and knowledge concepts in natural science, and seek practical logical explanations from the critical philosophy of ultimate morality. Karl Heinrich Marx (1818-1883) raises the relative equivalent of "Weiwoziwu (the thing for us, 为我之物)". It's said that there is no thing that cannot recognize "Wuziti". It is believed that there is no insurmountable gap between phenomena and "Wuziti". That is to say, when people realize the transformation of "Wuziti" into "Weiwoziwu", people's understanding is the reflection of objective things and their laws.

²⁰ The principle of military politics that Sunwu pursues is that the people and the desire of the monarch coincide. Under this premise, Sunwu discusses the following from the standpoint of the monarch and the people. Sunzibingfa, Shiji. "道者, 令民与上同意也, 故可以与之死, 可以与之生, 而不畏危." 孙子兵法, 「九地」. "故进不求名, 退不避罪, 唯民是保, 而利于主, 国之宝也."

²¹ For the complete victory, Sunwu expressed the following. Sunzibingfa, Dixing. "懂得用兵的人, 他行动起来不会迷惑, 他的战术变化无穷. 知彼知己, 胜乃不殆, 知天知地, 胜乃可全."

²² In Sunwu's theory of Baizhanbaisheng (百战百胜), as the premise of Quanzheng (全争), he found the war aesthetics between Baizhanbudai (百战不殆) and Meizhanbidai (每战必殆). This can be observed through the integrity and destructiveness of the following military politics. Sunzibingfa, Mougong. "凡用兵之法, 全国为上, 破国次之, 全军为上, 破军次之, 全旅为上, 破旅次之, 全卒为上, 破卒次之, 全伍为上, 破伍次之."

with strategies.

Then, when Sunwu achieved hegemony, the principle of war leadership and victory in his military politics was the political principle. This is because he proposed the 5victory rule²³ to win the war. As an important element of victory, it has become the core subject of adjusting the outbreak of war, expanding military strength, establishing the order of the upper and lower ranks, simulating the strategy in advance, and unifying the military and the state. As well as we can see from these conditions that the interest calculation rules between the subject and the object are applicable. This depends on the understanding, discretion and adjustment ability of the state and individual, the state and the state, the individual and others, and the individual and individual. It also means that, as a stage of easing, buffering and easing the conflict, its critical situation and situation can be ended, isolated and sustainable as a political tool of war. This is the characteristic of dynastic politics found in the characteristic interpretation of military government politics. It is a fact that the concept, value and essence of the political principle will also deepen into another specific interpretation method that transcends time and space by using the methods of geography, environmentology, archaeology and philology, which are called the community cultural circle of regions (groups), societies and countries. And its historical facts can not be separated from the actual being, real re interpretation of the scope of thinking. Its historical fact right basis is characterized by critical exploration methods. The military government's strength in the military and political wartime strategy and tactics was the key to the success of divination, which achieved the hegemony of that dynasty.

At this time, the logic of attack and defense²⁴ is a sufficient countermeasure²⁵, and the order of up and down is the total victory of 9Tian (9 天)²⁶ and 9Di (9 地)²⁷.

Sunwu took the dominance of victory and defeat as a political priority, and carried out the logic of "virtue and not virtue [善不善]" when using troops in war. It is a "not virtue and virtue [非善之善者]"²⁸, that is, a person who instructs a not perspicacious and perspicacious. This is like "Don't use force to lift fine hair, don't use your eyes to see the sun and moon, and don't use your ears to hear thunder and lightning"²⁹. It's to elevate the not virtue and virtue in the victory of the war to a high position, transcend the limit of "Quanzheng (全争)"

and assert "Quansheng (全胜)".

In addition, mercenaries like this also discussed the orthodoxy and fame that represented the political characteristics of the time. Under the strategic conditions that are indispensable for resourcefulness and bravery, it is emphasized that "Religious practice [修道]" and "Safeguarding the law [保法]"³⁰ are the principles of military politics, and it is not necessary to reflect them as reputation and merit. He said in military politics, "Victory can be predicted, but cannot be forced"³¹. As such, the accuracy of the probability of victory or defeat requires another critical judgment on the variables of political principles. Even if it needs to explore its critical method through the existence and material in realism, the logic of its substitution will also show another political color. Then it developed into political tendencies and revolutions.

The theory of victory and defeat pointed out by Sunwu here is the principle of achieving political goals. This is equivalent to that he dominated his military philosophy and ideas in judging the situation through the principle of military tactics, and divined victory with the diversity of strategic adjust to changing circumstances. The leading role in the strengthening of military politics.

3. The Leading Role in the Strengthening of Military Politics

In the military political structure and its system of the Xian qin period, the political principle of the monarch who controlled the royal power focused on consolidating its military power, and emphasized the leading role [10] of the hero's logic in the hegemonic struggle. This is to strengthen the combat effectiveness of military politics in this period, the emphasis on its leading role can be seen from the military forces that strategic adjustments to changing environments the victory of the war.

It improves their military strength through the correlation between the state and the people, between our army and the enemy, between national defense and the military headquarters, the numerical value of materials, and the resulting discussion of the economic interests of the rich and the poor.

To sum up, for the sake of people's politics, the state reviews the dynamic understanding of the defeated hegemonic war on our army and the enemy, as well as the role of national defense and the military. It can be seen from the division of Sunwu into Liqu (力屈) and Caitan (财殫)³², the people³³ and government³⁴, as the adjustment of the gap between the rich and the poor caused by their material relevance, and the prediction of the victory or defeat of the war.

²³ Sunzibingfa, Mougong. "故知胜有五, 知可以战与不可以战者胜, 识众寡之用者胜, 上下同欲者胜, 以虞待不虞者胜, 将能而君不御者胜. 此五者, 知胜之道也."

²⁴ Sunzibingfa, Junxing. "不可胜者, 守也, 可胜者, 攻也."

²⁵ Sunzibingfa, Junxing. "守则不足, 攻则有餘."

²⁶ About this jiutian (九天), Sunwu talked about various changes in tianshi (天時), and its expansionary significance was the jiutians' strategic military tactics. Sunzibingfa, Junxing. "善攻者动乎九天之上."; Sunzibingfa, Junxing. "善攻者, 动于九天之上."; Sunzibingfa, Jiubian. "治兵不知九变之术, 虽知五利, 不能得人之用矣."

²⁷ Sunzibingfa, Jiudi. "孙子曰, 用兵之法, 有散地, 有轻地, 有争地, 有交地, 有衢地, 有重地, 有圯地, 有围地, 有死地."

²⁸ Sunzibingfa, Junxing. "见胜不过众人之所知, 善之善者也, 胜而天下曰善, 善之善者也."

²⁹ Sunzibingfa, Junxing. "故举秋毫不为多力, 见日月不为明目, 闻雷霆不为聪耳."

³⁰ Sunzibingfa, Junxing. "善用兵者, 道而保法, 能为胜败之政."

³¹ Sunzibingfa, Junxing. "胜可知而不可为."

³² Sunzibingfa, Zuozhan. "力屈财殫, 中原内虚于家."

³³ Sunzibingfa, Zuozhan. "百姓之费, 十去其七."

³⁴ Sunzibingfa, Zuozhan. "百公家之费, 破车罢马, 甲胄矢弩. 戟蔽橹, 丘牛大车, 十去其六."

Here, Liqu and Caitan, refers to the circular relationship between the people and the government, which is between the people and the state's financial supplies needed to strengthen military forces for the purpose of expanding armaments. That is to say, through the correlation between the consumptivity and scarcity of materials between the civilian capital and the government, it is necessary to emphasize the economy in military politics, and then emphasize that the consumptivity and scarcity of its military power is the relative relationship with the national strength, which is the institutional necessity of military political principles. Of course, through the numerical value of financial materials between the private capital and the government, and the specific facts of the role required for the political and administrative classification and military and political strengthening of the institutionalization of Jingtianzhi (井田制) the relationship between Qiuyi (丘役) is emphasized. Qiudian (丘甸) refers to 16Jing (16井) and 64Jing (64井)³⁵ in Qiu (丘) and Dian (甸).

It can be seen from jungtianzhi of the slave society in the XianQin period, and developed in the form of fields and steps, with geographical and regional characteristics. This can be observed through the direction of mutual sharing between Gongtian (公田) and Sitian (私田), their containment, public institutions and changes in their characteristics.

Especially in the Xia (夏), Shang (商) and Zhou (周) Dynasties, the change of the social form slave society to feudal society affected the strengthening of military politics, the expansion of military expenditure and the use of financial supplies because of its characteristics as an era system of armistice state ownership. This is the way out for the country to supply materials in the war area. The law of unit accounting, that is, using 1:20 numerical value, 1 is 20kinds, and 1Shi (1石) is 20Shi (20石)³⁶, so as to improve the probability of winning the war through the gap between transportation and supply in the enemy's front. To ensure this force, the popularization and utilization of military assets and materials are based on the following mercenary principles. This emphasizes the principle of winning big or small victories according to our troop strength and the proportion of the enemy in the enemy's array.

It is applicable to 10, 5, 2, the multiple of Zhongguaxiangdeng (众寡相等)³⁷, Bizhongwogua (彼众我寡)³⁸, and Zhongguabudi (众寡不敌)³⁹, so as to predict victory by encirclement, attack, dispersion, resistance to counterattack, separation, and avoidance of the enemy's offensive and defensive posture and attitude. Among the 5principles⁴⁰ (the rule of 5wins) that Sunwu emphasized on mastering hegemony, we can observe the clues of this victory through the second condition. This refers to the expansion of military strength. Only by understanding Zhonggua can we win.

From this point of view, Sunwu has been able to measure the numerical value and probability of victory rate through symbolization in his struggle for hegemony. His judgment, that is, has been sublimated to insight.

4. Change in Tianshi and Dili

The Tianshi (天时) refers to mastering the four seasons and their changing rules of the climate. The Dili (地利) refers to the distance in the movement, the precipitousness or ease in the terrain, and the width of the enemy's array. It is said that this is the jaws of death or safe place. Change in tianshi and dili are directly or indirectly related to human life because the natural laws of all things in the universe are applicable.

All the interests here are closely related to the national social and political diplomacy and the political disputes and wars caused by the friction. In particular, Sunwu emphasized the principle of the 5Di (5地) and 5Li (5利) in Jiubian (九变) and the principle of tianshi and dili plays a role. This is to save the diversity of changing circumstances from the political trickery [权术]. 5di⁴¹ refers to Pidi (it refers to places that are difficult to pass, 圯地), Qudi (it refers to the key points adjacent to each other, 衢地), Juedi (it refers to the extremely dangerous situation with no way out, 绝地), Weidi (it refers out that the access is narrow and easy to be besieged by the enemy, 围地), Sidi (it refers to a dangerous situation that can't survive, 死地). 5Li⁴² are the way to talk about Tu (途) Jun (军) Cheng (城) Di (地) and Junming (君命). At this time, Sunwu as the application of kongzi's military skills, emphasized the trinity order of monarch, minister and people.

It is equivalent to putting forward the favorable conditions for Zhizhe (智者)'s before and after the war strategy on the boundary of the homogeneous and synonymous order of the three systems. Among them, Sunwu not only interpreted the great task of hegemonizing and realizing hegemony as the work of clarifying the order and unified change of discipline, but also strategically tribulations, great undertakings and interests⁴³, through Qucong (屈从), Yishi (役使) and Quli (趋利).

Then, Sunwu's a matter that should not be abandoned in the use of troops, and Wushi (无恃)⁴⁴ and Shiwu (恃吾)⁴⁵ is applicable. It is a paradoxical reaction of direct or indirect attack and advance and retreat, and also reflects the confidence of the leader in its defense and prevention. At this time, Sunwu emphasized the 5Wei (5危)⁴⁶. As the leader, the general who believed in hegemony, he should pay attention to the matters before attacking and defending. This reflects the excessive desire, integrity, and the tactical decentralization and destructive power of the role of benevolence in the

³⁵ Sunwu, Author. YangBingan, Emendation. The preceding book, 34.

³⁶ Sunzibingfa, Zuozhan. “故智将务食于敌。食敌一钟，当吾二十钟，秆一石，当吾二十石。”

³⁷ Sunwu, author. Yangbingan, emendation. the preceding book, 68-69.

³⁸ The same book, 69.

³⁹ The same book, 69-70.

⁴⁰ Sunzibingfa, Zuozhan. “故知胜有五，知可以战与不可以战者胜，识众寡之用者胜，上下同欲者胜，以虞待不虞者胜，将能而君不御者胜。”

⁴¹ Sunzibingfa, Jiubian. “圯地无舍，衢地交合，绝地无留，围地则谋，死地则战。”

⁴² Sunzibingfa, Jiubian. “途有所不由，军有所不击，城有所不攻，地有所不争，君命有所不受。”

⁴³ Sunzibingfa, Jiubian. “是故屈诸侯者以害，役诸侯者以业，趋诸侯者以利。”

⁴⁴ Sunzibingfa, Jiubian. “无恃其不來……无恃其不攻。”

⁴⁵ Sunzibingfa, Jiubian. “恃吾有以待也……恃吾有所不可攻也。”

⁴⁶ Sunzibingfa, Jiubian. “故将有五危，必死，可杀也，必生，可虏也，忿速，可侮也，廉洁，可辱也，爱民，可烦也。”

boundary between life and death.

In other words, the perfection of the leader's quality has replaced the disadvantages of hegemony. The leaders who grasp the advantages of tianshi and dili like this can not only overthrow the social status and region inherited by the military headquarters, but also be overthrown. Dominators occupy favorable highlands on the battlefield by measuring the favorable conditions of natural changes and their judgment. This is another unpredictable probability for the uniform winning rate of the hegemonic losers, that is, it reflects the firm will to measure the outcome.

At this time, as a necessary condition for predicting natural changes, its "Dixing (地形)" logic, as the name implies, is the leader, who is about to take principled remedial measures for the insufficient conditions of the commander (general). This is called the "6zhe (6者)"⁴⁷. In this regard, Sunwu discussed "Tong (通)"⁴⁸, "Gua (挂)"⁴⁹, "Zhi (支)"⁵⁰, "Ai (隘)"⁵¹, "Xian (险)"⁵², "Yuan (远)"⁵³. This refers to the use of the "dixing" strategic principles of the way and methods to observe the sense of responsibility of the leaders.

"Tong (通)" here means mutual connect⁵⁴ [11], mastery⁵⁵, perforation⁵⁶, understand⁵⁷ [12], etc. Considering the natural environment, the tong between the enemy and ourselves opens a way for the transportation and expansion of armaments. Then this should be understood as occupying favorable highlands according to the calculation of economic reality interests.

"Gua (挂)" is the opponent in the logic of attack and defense, that is to say, it is necessary to predict a difficult conditional victory through our and the enemy's defense and the way forward and backward. This gua is also called "Gua (挂)". This is the way that Jingfang (京房, BC,77-BC,37) arranged "Bagonggua (八宫挂)" into "Yishigua (一世挂)" during the Western Han Dynasty, which was used for divining "64Gua (64挂)". Especially when discussing the order arrangement of this gua and its relational structure, the aesthetics of the relationship between "Ci (此)" and "Bi (彼)" on its boundary can be observed through the numerical

symbols of "1" and "3"⁵⁸. This means that the "gua" is the "1Gen (一根)" of the "1", from the "3" of "Ren (人)", "Tian (天)", and "Di (地)" to investigate. That is to say, in the attack and defense logic of gua, advance and retreat divination can predict the origin and class of society, and take into account the social differentiation and unnecessary dispute constraints in this process.

"Zhi (支)" shows the geographical characteristics that are unfavorable to our army and the enemy, its strategy whose tactical difficulty is quanbian, it emphasizes existence and nonexistence principles of the "Zhi" have change. As a military term, "Zhi" is used to judge the victory or defeat of offensive tactics according to the selective judgment of "Youbuli (有不利)" strategy. Here "Zhi" has the verb meaning of resistance and support. For example, its significance can be seen in the cross-border hegemonic war⁵⁹ [13] between King Zhao (赵) and Wei (魏) against Qin (秦). This war is the result of the strategy of dividing 5zuo (5座).

"Ai (隘)", how to make use of the highlands and strongholds in favorable areas occupied by our army and the enemy or through confrontation. This "Ai (隘, ㄞ)" or "Ai (隘, ㄞ)" includes narrow, blocking and other meanings. This is ShuowenJiezi (说文解字) recorded in the Chinese Zhouwen (籀文) "𡵓". About this "Ai", Caocao compared the two mountains to a stream⁶⁰[14]. This is related to the expansion of "Xian (险)" offensive and defensive advance and retreat⁶¹. As a fortress in wartime, it can be considered as a matter of increasing the probability of victory or defeat of its occupation. This "Xian" implies disturb, prevent, etc. This also means that the "Xian" refers to the cliff intercepted on both sides and sides, so it is interpreted as the interception⁶²[15] of the former in terms of terrain and tactics.

"Yuan (远)" can be observed from the perspective of "Shenwu (身物)" and the changing principle of everything in poetry and space. This "Shen (身)" refers to the close distance between human eyes, nose, mouth and ears and refers to "Jin (近)"⁶³[16], such as the distance between natural wind, clouds, thunder and lightning, mountains and marshes and refers to "Yuan (远)"⁶⁴. Of course, "Shenwu" are used to describe, depiction, manifestation of the show the meaning, distance, remote, eternity, perpetuity etc, but the question about the existence of space-for-time in discussion is answered in Wuhua (物化) way. This is the principle that when the situation of the two camps of the enemy and our army is faced with an uncontested advantage, or if we believe that we cannot meet the favorable conditions for preemption, we cannot force the victory or defeat of the war, so we should not challenge it.

This change in tactics and technology which focuses on

47 Sunzibingfa, Dixing. "孙子曰, 地形有通者, 有挂, 有支者, 有隘者, 有险者, 有远者."

48 Sunzibingfa, Dixing. "我可以往, 彼可以来, 曰通. 通形者, 先居高阳, 利粮道, 以战则利."

49 Sunzibingfa, Dixing. "可以往, 难以返, 曰挂. 挂形者, 敌无备, 出而胜之, 敌若有备, 出而不胜, 难以返, 不利."

50 Sunzibingfa, Dixing. "我出而不利, 彼出而不利, 曰支. 支形者, 敌虽利我, 我无出也, 引而去之, 令敌半出而击之利."

51 Sunzibingfa, Dixing. "隘形者, 我先居之, 必盈之以待敌. 若敌先居之, 盈而勿从, 不盈而从之."

52 Sunzibingfa, Dixing. "险形者, 我先居之, 必居高阳以待敌, 若敌先居之, 引而去之, 勿从也."

53 Sunzibingfa, Dixing. "远形者, 势均难以挑战, 战而不利."

54 Simaqian (司马迁). Shiji (史记), chensheshijia (陈涉世家). "会天大雨, 道不通, 度已失期."

55 Taoyanming (陶渊明). Taoyanmingji (陶渊明集), Taohuayuanji (桃花源记). "阡陌交通, 鸡犬相闻."

56 Zhouyi (周易), Xichichuan (系辞传). "往来不穷谓之通."; Zhouyunyi (周敦颐), Guyuangongji (周元公集), Ailianahuo (爱莲说). "中通外直, 不蔓不枝."

57 Fanye (范曄). Houhanshu (后汉书) 59, Zhanghengchuan (张衡传) 49. "因入京师, 观太学, 遂通五经."; Hanyu (韩愈). Zhashuo (杂说), 4, Mashuo (马说). "不能通其意."

58 Zhouyi (周易), Xichishangchuan (系辞上传). "挂一以象三."

59 Zhanguoce (战国策), 24, Weisanqinzhayouerfawei (魏叁. 秦赵约而伐魏). "赵王恐魏承秦之怒, 遽割五城以合于魏而支秦."

60 Caozuo (曹操). Annotation. "隘形者, 两山间通谷也."

61 Kongyida (孔颖达). Annotations. "近取诸身者, 若耳目鼻口之属是也."

62 Xushen (许慎). Shuowenjiezi (说文解字). "从阜金声."

63 Kongyida. Annotations. "近取诸身者, 若耳目鼻口之属是也."

64 The same book, 663. Kongyida. annotations. "远取诸物者, 若雷风山泽之类是也."

natural changes and its characteristics, refers to the role played by the resources, tactics, and strategic principles needed to realize the strategic cause in the political culture of the military headquarters dynasty. This change in tactics and technology which focuses on natural changes and its characteristics, refers to the role played by the wisdom, tactics, and strategic principles needed to realize the strategic cause in the political culture of the military headquarters dynasty.

5. Favorable Conditions of Natural Environment and Its Command Ability

Assuming that the winning and losing probabilities are converted through offensive and defensive, advance and retreat, and the winning strategies and tactics are divided, which camp can achieve the possibility of supreme ruler of the hegemony? In particular, it lies in the principle of good timing and location, its wisdom, tactics and plot, and its judgment.

Nevertheless, Sunwu it also puts forward the principle of the possibility of failure before victory. It refers to the conditional principle that 6Zhe (6 者) may fail in the battlefield.

For example, it refers to “Zou (走)”⁶⁵, “Chi (驰)”⁶⁶, “Xian (陷)”⁶⁷, “Beng (崩)”⁶⁸, “Luan (乱)”⁶⁹, “Bei (北)”⁷⁰. This 6Zhe emphasized that the reason for the failure of the war was not the understanding of the accident, to be the judgment of the leader, who was about to lead the judgment fault.

“Zou (走)”, generally includes the historical process of the characters handed down before the Xianqin period, which have the meaning of “Xing (行)”, “Bu (步)”, “Pao (跑)” and “Ben (奔)”. It is used to indicate moving in a certain direction, or walking, running, galloping, etc. As for the comparative level of the possibility of defeat, “Zou” among the 6zhe, Mengzi (孟子) described the way the soldiers ran away when they were defeated, that is, throw off one's armor and helm and run⁷¹. In the Tang (唐) Dynasty (618-907), Hanyu (768-824) also used this method of expression. “Zou” was compared to running away⁷².

It can be inferred that in the 6Zhe Condition principle of Sun Wu's possibility of defeat, it is assumed that under the condition of attacking and defending the terrain in the war, the situation of both sides is the same, this “Zou” is a fact, it uses the meaning of word technology as a strategic term, that is, an attack column will lead to failure.

“Chi (驰)” after the defeat of the Qijun (齐军) in the Chunqiu (春秋) Period, Zhuangong (庄公, BC,706-BC,662) the

sheriff of Lu (鲁), ordered to pursue the army that escaped on a horse⁷³, which showed its implicit meaning. It refers to the historical event that through the “Caoguilunzhan (曹刿论战)”, the reason for the defeat on the battlefield was that the soldiers were strong and the military officer weak.

“Xian (陷)” includes mistake, defect, imperfection, fault, pitfall, etc. This “Xian” in contrast to “Chi”, means that military officers are strong and soldiers are weak. In the war, attacking the other side's position to enter or attack the other side's holy land is called “Xian”. This is called “Gongchengxianzhen (攻城陷阵)[17]”. That is to say, just like formulating strategies to trap the prey during hunting, its strategy is called “xian”, which is a conditional principle, that is, the military officers are strong, the soldiers are weak, and they may lose the north.

“Beng (崩)” means collapse, explode, fall down, disintegrates, etc. The term “beng” here refers to the fact that Pijiang (裨将) is dissatisfied, disobeys the orders of Zhujiang (主将), disregards confrontation with the enemy, holds grudges, does not go to war, and Dajiang (大将) is out of control and disintegrates.

“Luan (乱)” means disorder, turbidity, destruction, etc. In particular, when emphasizing the order of politics and education headquarters, the military technical and tactical significance of this “luan” is as follows. The commanders are weak and incompetent, there is no dignity, the Subordinate officers and non commissioned officers disobey, the military management lacks laws, the management is not good, the laws and regulations are violated, and the order of the upper and lower levels is abnormal.

This “Bei (北)” refers to the opposite of the south, which represents violation, break and direction. In particular, “Bei” in war means “Baibei (败北)”.

For example, the historical event⁷⁴ that Zhaowang (昭王, ?-BC,279) of Yan (燕, BC,1044-BC,222) chased their troops when they fled from the defeat of Minwang (闵王, BC,323-BC,284) of Qi (齐, BC,1044-BC,22) showed the opposite of their military strategic technology.

The principle of contrast conditions for the 6Zhe mentioned above focuses on the superior's fault in judgment. In particular, it means that the principle of interests in the order of the monarch, the minister and the people, as well as their dominant position, can meet the practical experience limit and the conditions for victory or defeat of the war according to what kind of judgment.

The degree of understanding emphasizes that victory on the battlefield can also be conquest by “Zhici (知此)”⁷⁵. The leaders here rely on their judgments about the advance and retreat of offensive and defensive warfare. Then in the order of the relationship between the monarch, his subjects and the people, as its leading role, the decision-making power of all interests is formed through the relationship between the military government and the monarch and his subjects,

⁶⁵ Sunzibingfa, Dixing. “夫势均，以一击十，曰走。”

⁶⁶ Sunzibingfa, Dixing. “卒驽吏弱，曰驰。”

⁶⁷ Sunzibingfa, Dixing. “吏驽卒弱，曰陷。”

⁶⁸ Sunzibingfa, Dixing. “大吏怒而不服，遇敌愆而自战，将不知其能，曰崩。”

⁶⁹ Sunzibingfa, Dixing. “将弱不严，教道不明，吏卒无常，陈兵纵横，曰乱。”

⁷⁰ Sunzibingfa, Dixing. “将不能料敌，以少合众，以弱击强，兵无选锋，曰北。”

⁷¹ Mengzi (孟子). Lianghuiwangshang (梁惠王上). “填然鼓之，兵刃既接，弃甲曳兵而走。”

⁷² Hanyu (韩愈). Quantangshi (全唐诗), Yuanheshengdeshi (元和圣德诗). “八月壬午，辟弃城走，载妻与妾，包裹稚乳。”

⁷³ Zuoqiuming. Zuochuan, Jianggongshiniancaoguilunzhan (莊公十年曹刿論戰). “齊師敗績，公將馳之。”

⁷⁴ Zhanguoce (战国策), Yanceyi (燕策一). “燕兵独追北，入至临淄。”

⁷⁵ Sunzibingfa, Dixing. “知此而用战者必胜，不知此而用战者必败。”

another kind of power and merit, as well as the fact that the principle of fairness plays a role. The military government community brought about by it is not an unnecessary and conditional exercise of power in the society and culture of the dynastic community, but the emergence of national social heroes, which can operate as a treasure⁷⁶ in human history in the history of the times. Then, the symbiotic relationship between the monarch, the minister and the people, as a impartiality logic, emphasizes the integration of military, teachers and government.

Therefore, if the leading role and interaction of offensive and defensive in the battlefield are limited, and at the same time, they are passive, then their probability of success or failure can only be limited. In point of fact, the above principle of “Zhici” also plays a role in “Zhiwu (知吾)⁷⁷”, “Zhidi (知敌)⁷⁸” and “Zhidixing (知地形)⁷⁹”. At the same time, as the key to the success or failure of the war, the strategic principles of military technology should be systematized to give play to its favorable conditions and command and control power. As Sandi (散地)⁸⁰, Qingdi (轻地)⁸¹, Zhengdi (争地)⁸², Jiaodi (交地)⁸³, Qudi (衢地)⁸⁴, Zhongdi (重地)⁸⁵, Pidi (块地)⁸⁶, Weidi (围地)⁸⁷ and Sidi (死地)⁸⁸, it was proposed as the military principle of border disputes and power spread in the territorial domain of vassal states due to the regionalization of territorial regions, geographical advantages and the characteristics of connecting strongholds.

Furthermore, in the context of the principles of the times and human history, the orthodoxy of the outlook on future war related to the outbreak of wars in the 21st century can be predicted through the history of past wars.

It is the orthodox use of troops due to Zhonggua (众寡), Guiqian (贵贱), Shangxia (上下), Zuili (卒离), Binghe (兵合), it is also the permanency of the times. It talks about the aesthetics of the enemy and ourselves fighting, and emphasizes Xiangshi (相恃) and Xiangjiu (相救), Xiangshou (相收), Ji (集), Qi (齐) and the conflicting with each other peculiarity. Then discuss and show the jingdong calculation of the loss and gain on the battlefield, indicating that they are fond⁸⁹, quick⁹⁰, helpless⁹¹, assumption⁹² and unprepared⁹³. It

also diversified aspects (aspects), core (main), opportunities, methods (routes) and technologies related to regional changes in strategy and tactics.

This kind of battle on the battlefield typifies the technical changes of terrain and topography in accordance with the principle of mutually sustainable interests. This model refers to the tactical play. For example, the world of Shuairan (率然) is a situation of advancing and retreating attacks in response to the movement of the snake symbolizing Changshan (常山) in the fight between Wu (吴) and Yue (越). It is a kind of control over the fighting effectiveness of Young (勇) and Qie (怯), three armed services and the one armed services.

At this time, no matter what the whereabouts of the two camps are, the battle rule is not the logic of zhici, but the principle of “Wuzhi (无知)⁹⁴”, “Wushi (无识)⁹⁵” and “Budelu (不得虑)⁹⁶”. This change in military tactics in Jiudizhibian (九地之变)⁹⁷ explained the interests of offensive and defensive advance and retreat, the change of soldiers' mentality and its phenomenon from another angle and side. While the principle of military tactics plays a role in seizing the advantageous highlands, it also requires contingency tactics to reduce the error range caused by the probability of success or failure of the war and its judgment. In the strategy of fighting among the vassal states, the rules for the use of troops in enemy areas are Shenqian (深浅)⁹⁸, which are intended to narrow Zhuanyi (专一) and Lisan (离散) geographical gap.

6. Conclusion

After the 20th century, the human community formed order, system and laws (regulations), and customs [18-19]. In order to narrow and expand the gap between various community cultures in society and regions, the central government and regions are exploring policy options. At the same time, its historical multiple perspectives and viewpoints overcome the gap difference with the world known as the community of human civilization. It expresses its respect for its unpredictable realm through the rituals and essence of folkways, religions, shamanism, martial arts, and sacrificial rites. Furthermore, in the military and political field, it will also converge to security, equality, justice, freedom, pluralism and other issues in the diplomatic and political field. Instead of expanding its military power, namely the public security of military strategy and the gap between it and the world, it will focus on exploring non-traditional characteristics through dialogue, consultation and collaborative governance through the tradition of terror, extremism, hegemony and other fields.

The gap between traditional and non-traditional Lunyu (论语) Xueyi (学而) in learning, we can get along well with each other by overcoming the relationship between people. That is

⁷⁶ Sunzibingfa, Dixing. “故战道必胜，主曰无战，必战可也，战道不胜，主曰必战，无战可也。故进不求名，退不避罪，唯民是保，而利于主，国之宝也。”

⁷⁷ Sunzibingfa, Dixing. “知吾卒之可以击，而不知敌之不可击，胜之半也。”

⁷⁸ Sunzibingfa, Dixing. “知敌之可击，而不知吾卒之不可以击，胜之半也。”

⁷⁹ Sunzibingfa, Dixing. “知敌之可击，知吾卒之可以击，而不知地形之不可以战，胜之半也。”

⁸⁰ Sunzibingfa, Jiudi. “诸侯自战其地，为散地。”

⁸¹ Sunzibingfa, Jiudi. “入人之地而不深者，为轻地。”

⁸² Sunzibingfa, Jiudi. “我得则利，彼得亦利者，为争地。”

⁸³ Sunzibingfa, Jiudi. “我可以往，彼可以来者，为交地。”

⁸⁴ Sunzibingfa, Jiudi. “诸侯之地叁属，先至而得天下之众者，为衢地。”

⁸⁵ Sunzibingfa, Jiudi. “入人之地深，背城邑多者，为重地。”

⁸⁶ Sunzibingfa, Jiudi. “行山林险阻沮泽，凡难行之道者，为圯地。”

⁸⁷ Sunzibingfa, Jiudi. “所由入者隘，所从归者迂，彼寡可以击吾之众者，为围地。”

⁸⁸ Sunzibingfa, Jiudi. “疾战则存，不疾战则亡者，为死地。”

⁸⁹ Sunzibingfa, Jiudi. “先夺其所爱，则听矣。”

⁹⁰ Sunzibingfa, Jiudi. “兵之情主速。”

⁹¹ Sunzibingfa, Jiudi. “乘人之不及。”

⁹² Sunzibingfa, Jiudi. “由不虞之道。”

⁹³ Sunzibingfa, Jiudi. “攻其所不戒也。”

⁹⁴ Sunzibingfa, Jiudi. “能愚士卒之耳目，使之无知。”

⁹⁵ Sunzibingfa, Jiudi. “易其事，革其谋，使人无识。”

⁹⁶ Sunzibingfa, Jiudi. “易其居，迁其途，使人不得虑。”

⁹⁷ Sunzibingfa, Jiudi. “九地之变，屈伸之力，人情之理，不可不察也。”

⁹⁸ Sunzibingfa, Jiudi. “凡为客之道，深入则专，浅则散。”

to say, we can see in the pursuit of “Heweigui (和为贵)⁹⁹ [20]”. Mengke (孟轲) and Laozi (老子) Mengzi (孟子) Liloushang (离娄上) and Daodejing (道德经) While criticizing the evils of war and its “Shanzhan (善战)¹⁰⁰” and “Yibingqiangtianxia (以兵强天下)¹⁰¹ [21]” anti human actors, it can also be seen from the exercise of power over the world. This refers to the cruelty of war against the natural laws of the universe. The essence of human beings is in the scope of understanding community consciousness, and its essence and value show its development trend in the process of returning to society. However, the world security in the vision of the community of human civilization has proved its main idea in overcoming and restoring the traditional and non-traditional aspects of the formation and development of the public security culture.

Then, in Sunwu's 5Shi and 7Ji, in the changes of political principles and the universe, as a model of historical facts, can we have and demonstrate its critical judgment and cultural criticism technology in terms of restoring the principled understanding of the cultural development of a military government community and its orthodox relationship? This is the sovereignty dispute of hegemony in the Xianqin period. As the environmental and ecological control of its orthodox strategic technology, it is another wisdom of Sunwu. It is the transformation of the military headquarters' community consciousness when developing its non-traditional new technology, In understanding the formation and development function of the culture of the military community in the 21st century, what kind of historical experience can power the actual role of its entity.

In point of fact, all human beings lead their lives with a sense of morality. Few people are completely devoid of universal moral consciousness. Therefore, as a human being, in the journey of life, people should conduct economic activities in social practice with the least or the most conscientious behaviors and actions. At this point, the classification of the economic activities of moral life or the moral activities of economic life refers to the same and different concepts of morality and economy. A step forward, as the basis of its politics, society, culture and art, the concept of usefulness, purity, utility, technology and self-interest in the moral boundary emphasizes the possibility of opposition, expansion and development. At this time, in their respective cultural circles, many intellectuals affected their common values and ideas by the nature of the integration of humanities, art, philosophy and social science academic systems caused by social formation factors and their reason.

That is to say, in the division of community culture and its cultural community category and field, as a social member, or as a common role of a specific unit, as well as the specific grouping of political and social order, at the same time, as a strategy, education, legal system, training and other theoretical, implement and practical issues are discussed. This

means that, in history and its borders, not only traditionalism, modernity and post-modernity, but also the system and implementation laws of asset utilization and its economic, political, social and ecological environmental values, as well as the liquidity and reality of capital, cannot be excluded and discussed.

Therefore, Sunwu's 5Shi and 7Ji, emphasizing the integrity of human's overall peace and security, refers to the principle of the method of war, so as to expand its materialized pluralistic world view of the maximum and the minimum, rather than war, which is a kind of motive force for yielding. Visibly, this is a cultural criticism of the strategic technology of human community and public life as the dichotomy of community and society, indicating the military community and the era of hegemony.

Microscopically, an individual strategist, in order to pursue the tactical judgment of world peace, will help him understand how to transform the political concept of principles into a pluralistic legal system of people first, democracy and civil rights from the contemporary to the 21st century. At the same time, as the representation of its structural system and security management, it forms cooperation and trust in international military cooperation exchanges, and the strong spiritual support role of the human community.

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¹⁰¹ Daodejing, 30. “以道佐人主者，不以兵强天下，其事好远。”

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