

## Research Article

# Exploration of the Extended World of the 13 Characters in Weiliaozi

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## Abstract

In addition to the Establishing the first unified empire in East Asia XiHuang (始皇) and HanFei (韩非) active political and military activities, WeiLiao (尉繚) had a great impact on the unification of the six countries of Qin in the late Zhanguo Period with his political purpose and concept of "XingDe (刑德)". This weiliao's military and political rule and its theory were the metric development that later brought about the legalization of territory and system and the perfection of Qin (秦) 18's legal system, which was the driving force for the development of science, technology and civilization. If can grasp the background of the pivotal figures and events in the history of the times and their causes, and rediscover the literature and artifacts with regional characteristics as a scene of a long history, the regions and their boundaries that can be seen in the whole map of the 21st century are not only the territorial boundaries divided and staged. As an integrated media of the behavior product of the human community, its epistemological objects, whether paper or digital, have a great impact on the globalization (the whole area) of the global village.

## Keywords

XingDe, WenWu, Media, Extended World, Globalization (The Whole Area)

## 1. Introduction

### 1.1. Research Purpose and Their Necessity

JiangShang, known as the author of LiuTao, described in WeiLiaoZi<sup>1</sup> [1, 2], WuYi as a wise man<sup>2</sup> in his 70s who led 30,000 troops<sup>3</sup> and won the war because of his encounter with JiChang, the king of literature of the Zhou Dynasty.

As for the correlation between national social politics and bureaucrats, it is often called "ChangMing (昌明)" and "ZhongYoung (重用)". In emergency situations, that is, when war and disputes occur, military mobilization and use

of troops are the relationship between war and economy and the commander's command and management, reflecting its purpose and nature. For this war, WeiLiao's "Wu (武)" is divided into the following "Bing (兵)" and "Zheng (争)", "Jiang (将)" by the explained.

"Bing" are called "Lethal weapons [凶器]<sup>4</sup>", "Zheng" are called "Immoral [逆德]<sup>5</sup>", and "Jiang" are called "People who go through life and death [死官]<sup>6</sup>". At this time, "Lethal weapon" refers to the instrument used in the brutal act (killing and violence). "immoral" means "Betraying" benevo-

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lence. "People who go through life and death" refers to an official who can control life and death. In this way, under the circumstances of the political society that cannot be solved by domestic and foreign diplomatic politics, the "WuYi (武议)" achieves the ultimate goal of the war by mobilizing military forces and its purpose, that is, bearing human dignity in the outcome of the war. Its ultimate goal is, as mentioned above, in the correlation between war and general, to say that the leading character of the general decides the outcome. JiangShang was promoted by King Wen and won the war, which can be observed from the point of indicating that he is a person who pays attention to "RenShi (人事)"<sup>7</sup>. The protagonist of "WuWangFaZhu (武王伐纣)", King Wu Jifa, also described him as a person concerned about "RenShi"<sup>8</sup> through the event of crusading against Emperor Xin of the Shang Dynasty. WuQi, a famous general in the Zhanguo Period, was described as a person who focused on the main characteristic of "RenShi"<sup>9</sup>, "PingChang (平常)"<sup>10</sup>, and expressed the dominant will. With regard to the characters who acted as famous generals in the XianQin war, recording through WeiLiao's Weiliao, explore the characteristics of documentary classification and recording, which can be classified as "Li (礼)", "Fa (法)" or "Bing (兵)", and "Za (杂)"<sup>11</sup>. Like the allusion that the theoretical convergence of various scholars can establish a unified empire, WeiLiao advocated the "BingXingHeYi (兵形合一)" in the evaluation of military strategists and politicians during the XianQin period, in order to implement the unity of "Bing" and "Xing", "Jiang" and "Fa". The "Yizhi 一制", known as "Yidao (一道)" and "YiQiZhiDu (一其制度)", in the "JiangLi (将理)", the general is equal to the "LiGuan (理官)"<sup>12</sup>, and is the master<sup>13</sup> of everything. The "Liguan" refers to the judge.

As mentioned above, contemporary generals are direct and indirect social figures represented by the "YiHaoLing (一号令)", strengthened the "Ling (令)" and "Execution [执行]", "Law" and "System". From the perspective of the social framework of judges, have legal power at a time launching military operations.

Through the Xia (夏), Shang (商), Zhou (周) dynasties and to the ChunqiuZhanguo periods, it was found that the historical development and theoretical characteristics of the XianQin all specialist of thought expanded within the scope of documents, events, figures, regions, and so on, and concentrated on the political, social and cultural aesthetic characteristics of international exchanges and diplomatic security.

In a word, Weiliaozi recorded the HuangDi (黄帝) of the Xia Dynasty, Yao (尧) Shun (舜) of the Shang Dynasty, DiXin (帝辛) of the Shang Dynasty, King Wen and Wu, JiangShang of the Zhou Dynasty, SunWu, HuanGong of the Qi (齐) Dynasty Chunqiu Period, WuQi of the Lu (鲁) Dynasty, LiangWang (梁王), WeiLiao of the Wei (魏) Dynasty, and the GongXiXin of the Chu (楚) Dynasty Zhanguo Peri-

od.

It records the fragments of ancient legendary figures SanHuangWuDiSanWang (叁皇五帝叁王)<sup>14</sup> [3], which provides evidence for the development of anthropology and its theoretical standards in the XianQin period in East Asia. Although their political, diplomatic and military activities have also been recorded in this document and related historical materials, their regional cultural and aesthetic characteristics are centered around the four seas of the Central Plains and converge in the extended world. This expansion refers to the permanent reflection of time and space. As the name implies, this category of time and space indicates the expansion of all internal and external extensions, including time and space. That is to say, the time history of the region and the border and its process indicate the language, people, documents, maps, etc. belonging to this category and scope. As a cultural prototype, it also includes the virtual space beyond the unidimensional and two-dimensional and the multidimensional world of augmented reality.

At the end of the Zhanguo Period, the unification of the six countries of Qin was the first country in East Asia to establish a unified empire. Its political and military social trend refers to the legalization of territory and institutions, that is, the development of weights and measures and the improvement of the 18 legal systems of Qin's law, which led to the development of science, technology and civilization.

Therefore, if the historical characteristics and theoretical convergence of the XianQin all Specialty in this document enable the reinterpretation of regional environmental factors on technological civilization to be recorded, digitized, content-based and big data-based, then the characters, events, documents, regions and other characteristics recorded on the paper are not listed and described in a single article. This classification field reflects the significance of extension, including the strongholds of international regions and political and social circles. The premise of this sociological geography is to emphasize the historical allusions and facts of human social life and its cultural technicalization before and after BC. This can be confirmed by the comprehensive characteristics of the world map of the 21st century and its cutting-edge science and technology, from strengthening the development of human civilization on the limited side of cutting-edge science, to the epoch-making World War I and World War II in the future, to the political trend of its military operations, and partial or comprehensive regional regionalization. This characteristic can be seen from the strengthening of the national defense industry and military power, as well as the fact that the agreements, institutions and alliances between the international community, the fact that the globalization of the global village has been formed shows the political significance of its geopolitical entropy.

Political disputes and wars around the world, such as renewable energy disputes, semiconductor technology production systems and technology misappropriation, and inflation have led to equal monetary values. The relevance of politics

and economy, war and economy determines the survival of a country. The collision of this culture, due to the regionalization of the geographical region, has redefined and staged the world map on the continuous line of the conflict. This challenge is political negotiation and agreement. Through ideas and values, the management, training and collusion (institutions) of the union and alliance can transcend the boundaries and boundaries between countries.

This political realm, just like the insight and foresight of the 21st century, can be explored from the long historical facts and the basis of human culture. In particular, if we want to investigate the history of East Asia from the east and west, in fact, there is no more suitable exploration object than collecting the military diplomatic activity and regional historical and social background of the Qin Empire, which achieved the initial unification of East Asia by the XianQin countries.

The strategic behavior of politicians and military experts who take politics and economy, economy and production as the leading activities of the contemporary official houses; In other words, the content, technical value and effectiveness of the future strategy of reproduction can be discussed through cultural archetype, which is not lacking in describing the realization and necessity of research objectives as cultural criticism thinking.

## 1.2. Research Scope and Their Significance

So, what kind of logic and interpretation methods should be used to solve the problem of social influence and propose appropriate methodology for the structural drawbacks in AI society that run counter to the thinking of humanities sciences and cultural archetypes?

WeiLiaoZi recorded 13 Characters and discussed the political purpose and characteristics of "XingDe" as military experts including WeiLiao. It also recorded fragments of sanhuangwudisanwang. The question and answer between King Hui (惠) of WeiLiang (魏梁) and WeiLiao was discusses about the social situation and political position at the end of the Zhanguo Period. However, through the investigation of the whole content, the historical facts of the fierce hegemonic struggle of Qin ShiHuang YingZheng (嬴政)<sup>15</sup> period from the middle of the Zhanguo to the unification of the six Qin states can be extracted everywhere in this document. Through the relevant documents and the textual research of this historical event, detect the human history characteristics and allusions of the geography and environment of the contemporary region, including politics, society, military culture.

If grasp the central figures and the background of events and their causes in the history of the times, and rediscover the documents and cultural relics with regional characteristics as a scene of a long history, then in today's whole picture, the region and its boundary that can be observed are not only the boundaries of the divided and staged territory. This map is the product of the necessary and inevitable human com-

munity behavior that constitutes language, characters, graphics and other geometry, meteorology and astronomy. Whether it is paper or digital, it is also the result of the media epistemological object of global village. Stimulating the sense world of vision, touch and smell has promoted the development of archaeology, the methodology of historical research and anthropology spanning 3,000-5,000 years.

The world at another level outside this world has proved what kind of historical background and historical authentication is needed to regionalize the human community, a national and social field, and has opened the discussion place. At this time, the textual research of language and written documents and the test of the facts of people's events are the realistic products of specific regions and boundaries on the map, that is, the ontological value and nature of the respective objects of the country and society, the land and region, the region and the product (material phenomenon), etc after a long historical process and time, as a national treasure and cultural heritage, it cannot play its role and function. The product of this long human history, through the process and period of map mapping and map remapping, has gathered into an extended world.

The center line of the extended world and the center line of this world is not indicative of the boundaries of the regions and regions that appear in a single plane on the map, but is the form of the concentration of human internal and external will at the center of the universe and nature. The appearance and state of this concentration and distribution are reflected through various means and methods of social and political diplomacy of countries, such as conflicts between countries, coordinated governance, negotiations, etc the result is that the expanded world is challenged with the topic of union and alliance, war and division.

No matter before or after its origin, this challenge will continue online and offline in the 21st century. This challenge can be challenged and manifested again, which is not only the unified situation of the construction of an ideal society after the war. As a part or overall situation, the result of social stabilization and national scorching refers to a voice or split will of contemporary intellectuals and political figures yearning for an expanded world. The 13 characters in the WeiLiaoZi are also the objects of space-time expansion to re-examine the potential of the ruling class inside and outside through this "Sheng (声)" and "Zhi (志)". The object of its discussion is in the events of 13 Characters in different times, with the regional characteristics of war and dispute as the center, and war and dispute which can up and down promote the complete era curtain of political division, through the historical documents and allusions of the relevant personnel on the continuous line, the following methods and categories are described.

First, Zhuolu (涿鹿), the stage of social and political activities of Emperor Xia and Emperor Huang, is located in the north of East Asia and North China. Taking this area as the center, put forward the special purpose and methodology of

"XingDe" to consolidate the dominant power of "RenShi". This theory is also involved in WeiLiaoZi, but its specific content can be examined in ShangShu (尚书), GuanZi (管子) and ShiZi (尸子). Using this related document, try to explore how the region and its boundary between military and political and social regions developed by taking advantage of specific wars and disputes, natural and astronomical, regional and geographical advantages (climate) through its main events.

Second, Yao and Shun of the Yin Shang Dynasty expanded the political, social and cultural life circle in the 3Wei3Hao (三危三亳). This area refers to the area of southern Hebei and northern Shanxi today, Later life moved from this area south to the spout basin in the south-west of Shanxi. This basin can understand the contemporary regional and border characteristics through the cultural heritage of Longshan era pottery temple type found in JinNan (晋南). Shun, the intellectuals of later generations said he was DongYi people. This nation is now active between the central and western parts of Shandong, the southern part of Hebei in the eastern part of Henan, and the northern part of Anhui in Jiangsu. DiXin is a person who takes DaYiShang (大邑商) and today's Anyang City as the starting point. Through the process and period of his war expedition, especially the date of his return to the stronghold area in the process of dispute, and based on the theories and propositions of later generations of intellectuals, the following documents and historical data are used for research. In addition to Weiliaozi, will also make a comparative study of the contemporary oracle bone inscriptions and inscriptions, such as ShunDian (舜典), JinBenZhuShuJiNian (今本竹书纪年), TaiPingYuLan (太平御览), ZiZhiTongJianWaiJi (资治通鉴外纪), and HuangJiJingShiShu (皇极经世书), to explore the regional characteristics of XiRong culture and the Yellow River civilization circle.

Third, King Wen JiChang and King Wu JiFa of the Zhou Dynasty took the Central Plains of the Four Seas as the center, and thought that the areas and boundaries such as QuanRong (the whole place XiBei), Mixu (JingChuan County, GanSu Province), Shou (LiCheng County, ShanXi Province), and Xing (QinYang County, HeNan Province) needed to be governed, so they carried out the expedition. At this time, with the Yellow River Henan area bordering MengJin (孟津) and LuoYang today as the center, ZhengZhou (郑州), SanMenXia (叁门峡), JiaoZuo (焦作), and PuCheng (普城) city, the alliance community formed by tribes with various ethnic minorities other than the Han nationality frequently rebelled and began to check and balance each other. In particular, what changes have taken place in the culture and life circle of the XiZhou Dynasty due to the opportunity of King Wu to destroy the Shang Emperor DiXin, hope to discuss through the following documents and historical data. Through a comparative study of ShangShu, YiZhouShu (逸周书) and other documents with HeZun (何尊) unearthed in 1963 in JiaChun (贾村), the northeast suburb of BaoJi City, ShaanXi Province, and

the LiLan (利簋) and the TianMangGui (天亡簋) inscriptions unearthed in 1976 in LinYiLingKou (临遗零口), ShaanXi Province, can take ChengDu as the center to explore the political and social background and aesthetic characteristics of ShangZhou culture. JiangShang was the founder of Zhou and the forerunner of military science. Through the encounter with the above-mentioned King Wen, his political position is to play a role as the founding monarch of the later emperor, assist the GongDan (公旦) of Zhou, expand the territory, and play a role as the hegemon of military command. Let's discuss his military action and ruling view centering on today's LinZi (临沂) and the northeast area of LinBo (临博) in ShanDong Province.

Fourth, SunWu's activities in Qi during the ChunQiu Period. It is divided into JiangQi (姜齐) and TianQi (田齐), whose territory indicates most of today's ShanDong Province and southern HeBei Province. In SunWu's SunZiBingFa, the strategic thinking of "BuZhanYiJuRenZiBing (不战而屈人之兵)" can also be explored from the perspective of emphasizing "RenYi" in LiJing's LiWeiGongWenDui (李卫公问对). The principle of SunWu's military mobilization and strategy is to maximize the tactical will. HuanGong is the 12th grandson of JiangShang. He lives in LinZi, ShanDong Province. Like SunWu, HuanGong led the alliance of the vassal states at that time as a "FaJiao (伐交)", and its representative event was the "BeiXingHuiMeng (北杏会盟)". He is the monarch of Song, Chen, Cai and Zhu, the vassal states of HuiMeng, and is known as the "CunQiuWuBa (春秋五霸)". The military politics of these two figures are those who are proficient in the ways and strategies of political and economic production, and later intellectuals remember them. The war views of these two military experts today emphasize the development and historical comprehensiveness of which regions and economies. Let's discuss the result of its transcendental boundary.

Fifthly, for WuQi (吴起) of Lu (鲁) and King LiangHui and WeiLiao of Wei (魏) in the ZhanGuo Period, and GongZiXin of Chu (楚), should explore the regional characteristics and boundaries of the four seas in the Central Plains through the background of the establishment of the unified empire of Qin and the six countries. These 6 countries can be investigated from the "CunQiuWuBa" and "ZhanGuo7Xiong (战国七雄)" which indicate the "WuBa" and "7Xiong". In other words, the geographical environment characteristics of Wei, Han, Chu, Qi, Zhao and Yan who established the Qin unified empire after the Chunqiu Period and the ZhanGuo Period can be seen from the whole map of the East Asian War, which is represented by overlapping division and staging of regional governance.

## 2. ZhuoLuZiYe of the Yellow Emperor

With regard to politics, Sunwu stressed that life and death

are in danger<sup>16</sup> on the premise of participating in the war with the monarch and the "Min (民)". The political history and its appearance in the chunqiu Period reflect the spirit and will of lifelong struggle directly related to the victory and defeat of the war reinterpreted by the principle of "Dao (道)". The practical will of the upper and lower classes can be seen in the human political world outlook that transcends life and death. The war view of a wise strategist with the military command power and command ability led by the imperial power does not recognize the two-facedly. It emphasizes the coordinated governance and unity of life and death before and after the war.

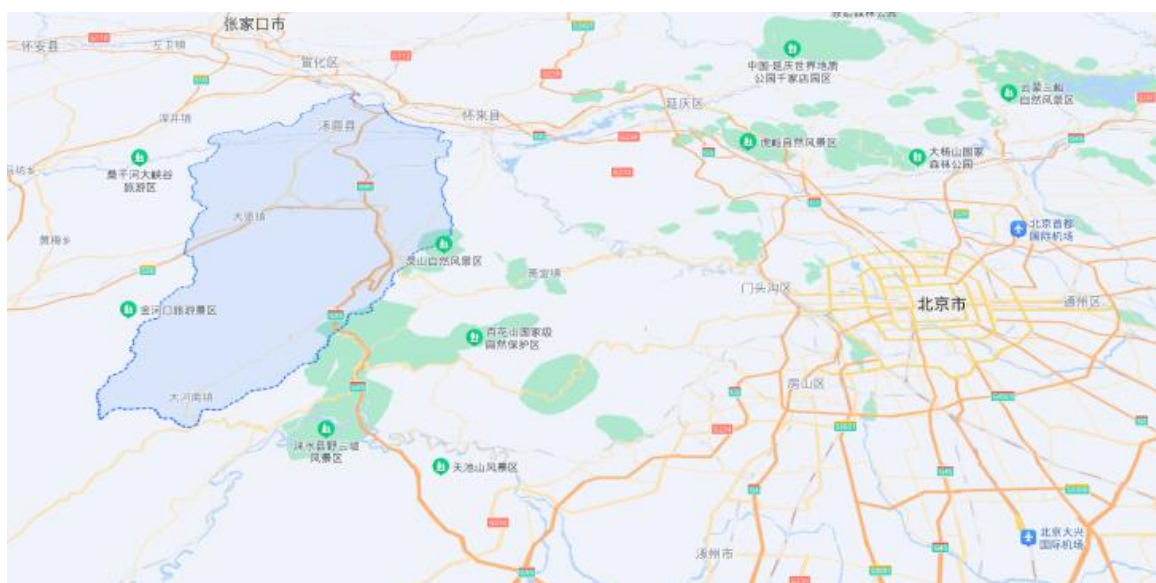
WeiLiaozi recorded the Yellow Emperor [黄帝]<sup>17</sup> of Xia. It is said that the "XingDe" that the emperor yearned for was to govern the people by "ZhanSheng (战胜)". This "XingDe" focuses on "RenShi", and there is YouDeWeiXing (有德惟刑) in the ShangShu LuXing (吕刑). This concept "Ming-DeShenFa (明德慎罚)", emphasizes Doctrine of the Mean in [中庸] in military politics. The ruling idea and philosophical realm that the Yellow Emperor yearned for was to picket the people. The emperor's ruling thought appeared in the "Tian-Guan (天官)" focused on "RenShi" and was vigilant to use divination to solve the problems related to the outbreak of war at that time. At the same time, we can also observe the orientation of WeiLiao's military and political view and progressive epistemology. Through the relevant documents of the XianQin period and later historical data, can examine what kind of national and social constructive factors the ruling idea and direction of military politics are.

WeiliaoZi described that the Yellow Emperor yearned for the military politics of attaching importance to "RenShi". GuanZi (管子)<sup>18</sup> and ShiZi (尸子)<sup>19</sup> show that the Yellow Emperor dominates the basic livelihood of society and human life and the fact that the direction of regional develop-

ment is "Shi (食)" and "SiMian (四面)". The "Shi" and "SiMian" are used as the "DeZhi (德治)" and "ZhiBen (治本)" to emphasize the "TianDao (天道)". At this time, the orientation of the east, west, north and south is to emphasize the farming that includes the direction of the TianShi (天时), the DiLi (地利), the SiJi (四季) etc, direction and the support or oppose [向背]. WeiLiao, as stated in the document, emphasized the "NongBingHeYi (农兵合一)", and pointed the main meaning of the "BingXingHeYi (兵形合一)" to the all-around military action program and the globalization of social life when the war broke out.

It is worth mentioning that this regional feature shows that the contemporary social civilization and life culture of the Yellow Emperor's life are the military and political basis of the national concept based on farming. Its basic structure is that in solving the social problems caused by the "XingDe" of the Yellow Emperor, the correlation between war and military use plays a role in realizing the regionalization of regions and borders. The social background and living culture of the Yellow Emperor can be investigated from ChiYou and its war, the Battle of the ZhuoLu [涿鹿之战 (野)].

ZhuoLu points out the area of ZhangJiaKou (张家口) City, HeBei Province. It is located in the north of North China, downstream of SangGan (桑干). ZhangJiaKou City is close to HuaYuan (花园) District and Beijing, which was called ShangGu (上谷) County in the Qin Dynasty. The name was renamed in 283 BC, and the system of prefectures and counties was abandoned in the Tang Dynasty. In the Qing (清) Dynasty, it was renamed and used many times by the times and policies. After 1993, it was called ZhangJiaKou City and ZhuoLu Prefecture. The following is a complete picture of the surrounding areas of ZhuoLu Prefecture after the "ZhuoLuZhiYe".<sup>20</sup>



**Figure 1.** ZhuoLuXian (涿鹿县)<sup>21</sup>.

It can be seen from the map that the XiaHuaYuanQu (下花园区) area ZhuoLu Prefecture is the boundary, the Mongolian Autonomous Region is above it, and the right side is close to BeiJing. There is the Great Wall in the suburbs, starting from Beijing, Beijing Capital International Airport in the north and DaXing International Airport in the south. Assuming that the war between the Yellow Emperor and ChiYou took place between 3600 BC and 2970 BC, the gap between the Yellow Emperor and the 21st century represents a long historical period of 5500 years at most. This theory can not only be verified by the historical documents of human academic qualifications of intellectuals of relevant schools, but also interpret the social and cultural details of the birth of the contemporary HuaXia nation through the historical materials of climatology, astronomy and social science.

With regard to the "ZhuoLuZhiYe", the ShanHaiJing (山海经) recorded that in the final battle between the Yellow Emperor and ChiYou in the ninth war, namely the "JiZhouZhiYe (冀州之野)"<sup>22</sup>, ChiYou was broken through the mathematical military strategy, and the YanHuang and HuaXia people won. For this decisive battle, intellectuals believed that it was the first war in East Asia. As mentioned above, ZhuoLu was the area where the development of HuaXia civilization was brought about by the mathematical military strategy, but it was also the place where the Yang-Shao Culture and HongShan culture Tribal Alliance gathered together, and the cultural conflict with the DaWenKou to the victory of YanHuang.

However, it is inferred that although this decisive battle is also recorded in the TaiPingYuLan (太平御览) and ChiYouShenHua (蚩尤神话), it is a mathematical military strategy that utilizes natural disasters, floods and droughts<sup>23</sup> [4, 5]. Indicating the climate change of ZhuoLu in the Central Plains, can put forward the astronomical scientific and technological inferences of temperature, humidity, wind and other aspects of the development of civilization and its process before the BC and query based on philology. In other words, the war between the Yellow Emperor and ChiYou is "ZhengYiZhiJuWai (正义之舉外)" and can be revisited. This point refers to the anthropological and philosophical interpretation of "QianGuWenMingZhuoLu (千古文明开涿鹿)", which is the natural environmental geography strategy and tactics of the universe.

This supernatural limitation that mankind has to overcome is an example of cultural development brought about by the clash of civilizations. This is the natural disaster and war<sup>24</sup> [6] discussed in the ancient literature, not the vague speculation in the myth that should be implemented. As a measure to cope with climate and environmental changes proposed by natural and mathematical sciences, the handwriting of intellectuals at that time had been the longest field of imagination for 5500 years.

### 3. XiRongZiWen of the YaoShun and DiXin

In WeiLiaoZi, it reflects the economic relevance between the law and law enforcement by JiaoLing (教令). This correlation refers to the practical and economic aspects of the amnesty system, that is, "those who have thousands of gold will be exempted from death and those who have platinum will be exempted from punishment"<sup>25</sup>.

As for the contradiction between this system and the economy, said "Even with the wisdom of Yao and Shun, it can't be settled in a word. Even if there are thousands of gold, it can't be illegal to use a penny"<sup>26</sup>. For the execution of this criminal law, he borrowed the wisdom of Yao and Shun. Yao and Shun, the incarnation of the wisdom of the YinShang Dynasty, are the emperor's great-grandson. can see the character characteristics and social and regional characteristics of the characters from the following records.

According to ShunDian, Yao and Shun were the areas that reflected the living conditions and social conditions of the Shang Dynasty, it is described as a person who is active in the 3Wei (三危)<sup>27</sup> and 3Hao (三亳)<sup>28</sup>. Generally speaking, Yao refers to the southern part of HeBei and the northern part of ShanXi today, and later generations refer to the fountain basin that migrated from the southern part of this area to the southern part of ShanXi today. Can learn from the cultural heritage of Longshan era Tao (陶) temple type found in the south of ShanXi. The intellectuals of later generations believed that Shun was a native of DongTi. The DongYi activity today is between the central and western parts of ShanDong, the southern part of HeBei in the eastern part of HeNan, and the northern part of Anhui in JiangSu. From this area, can see the characteristics and distribution of DaMenKou (大门口) culture and ShanDong LongShan (龙山) culture<sup>29</sup>. It can be seen that the regional characteristics of the YinShang Dynasty refer to the Yellow River and HeNan Province. However, it is noted that Yao and Shun were the emperor's great-grandson. It can be inferred that there was about a century of great transfer of civilization and culture from the Yellow River and HeBei Province to HeNan Province. Taking the Yellow River as the starting point to mark the geographical characteristics and area of in the four seas Central Plains, although it is not a big regional deviation, according to the contemporary literature records, can examine the products of HongShan culture, YangShao culture, DaWenKou culture, LongShan culture and other cultural types and multiple ethnic groups (minority communities) as well as their concentration and dispersion.

The humanistic spirit of HuaXia civilization and its national culture, as the scope and limited scope of reinterpretation, is represented by the standards and specimens of extreme selection at the turn of the century and in the social

vacancy [间隙] through the cultural relics and documents excavated by later intellectuals and the results of their review. At that time, the inside-outside and clues of society were challenging the overall choice and will of military politics. This challenge stems not only from the changes and forms of the quantity and quality of war and nature, disputes and people in the process of transformation from primitive society to class society, but also from the collective and consciousness of more than 80 nationalities in the Shang WuDing period (BC, 1259), such as the BangGuo (邦国) and the YouFang (西方), known as the nation<sup>30</sup> [7].

In addition, WeiLiaoZi also recorded that Shang was punished by King Wu of the Western Zhou Dynasty. The inscriptions and inscriptions on the YinXuBuCi (殷墟卜辞), which described the elimination of "YiFang (夷方)" during the reign of DiXin as the highest achievement subject, were disseminated through the ShangHai Museum and its related historical materials. The war between DiXin and Yi before that year, which was punished by King Wu, started from DaYiShang merchants at that time and AnYang city today.

The process and period of its expedition, especially the date of its return to the stronghold area, have different theories and propositions. Its geographical characteristics can be recognized as the literal interpretation of "Yi" and "YiFang" through the restoration and arrangement of the oracle bone inscriptions and inscriptions of "ZhiDiXinShiJiZhengYiFang (制帝辛十祀征夷方)". On the map below, Anyang, known as relative DaYiShang, is located in the north of the Yellow River. The place of return from the expedition is JiaoZuo (焦作). The ShanDong area around JiNan (济南) is a maritime area close to the BoHai (渤海) Sea and the Yellow Sea, including the Yellow River. DiXin set out from DaYiShang to patrol the Yellow River. This expedition process reflected the regions and their boundaries that passed through ZhengZhou (郑州), ShangQiu (商丘), HaoZhou (亳州), XuZhou (徐州) and other HeNan regions to invade the YiFang. At that time, DiXin achieved the goal of mastering the war expedition of Eastern Territory and led the indigenization of DaWenKou culture and LongShan culture.



Figure 2. ShangQiu (商丘).

The 41 editions of oracle bone inscriptions at the Yin Ruins and the interpretation of their inscriptions show that DiXin conquered the barbarians in the war, and then returned to the JiaoZuo area of the Yellow River and HeBei Province. Taking the ShanDong area as the boundary, a total of 124 items and 104 items of time and place names can be contacted for investigation<sup>31</sup>. According to the Dynastic project<sup>32</sup> [8] of the Xia, Shang and Zhou dynasties, among the thirty emperors of the Shang Dynasty, the regency time and the

number of years from ChengTang to the DiXin can be divided into unearthed documents and bronze inscriptions for textual research and interpretation. However, according to the ancient algorithm, the clue trend of the dynasty can be compared with the philological astronomy, and its calculation records are different due to different cutting-edge information processing technologies. The period when ParkDazhong and ChenYufei conquered King Wu with "5 Stars Gather in the House [五星聚房]" and "DiXin Astrology and

Taowen [帝辛占星陶文] is divided into the verification of astronomical science and technology and the interpretation of TaoWen. This is based on the historical research of Northeast Asia related to advanced archaeology in South Korea, China and Japan, and the calculation of the calendar year and astronomical observation system in astronomy, but their theories and results are different.

First of all, the two scholars pointed out the period of Shang (商) founding and perishing differently. The former's Shang demise was BC 1018<sup>33</sup> [9], while the latter's Shang founding and demise were BC 1679 and BC 1051 respectively<sup>34</sup> [10]. According to the existing theories, there are more than 40 theories about the demise of the Shang Dynasty in BC 1046<sup>35</sup> or BC 1130 to BC 1018<sup>36</sup>. However, in the records of the two, the demise of the Shang Dynasty shows more than 30 years of difference compared with the latter. There is a gap of more than 30 years between the demise of the Shang Dynasty. This is the general name of the current and ancient calendars based on the accumulated years [积年] of the Shang Dynasty, and its NianZhi (年支) and GanZhi (干支) algorithm. The Gong calendar [公曆] and the Yin calendar [殷曆] can be calculated from ancient documents and their contents. In addition to the BuCi (卜辭) and inscriptions, this document is also based on the JinBenZuShiJiNian (今本竹书纪年), the TaiPingYuLan (太平御覽), the ZiZhiTongJianWaiJi (资治通鑑外紀), and the HuangJingShiShu (皇經世書). In this calculation basis, the first year of ChengTang (成湯) is BC 1679, and the number of years is 13. In this JinBenZuShiJiNian, in addition to 12 years, the number of years recorded in the three documents is 13 years, the same as BC 1679. The first year of Wuding is BC 1259, and the number of years is 59, which is the same as the above four documents, and the number of years is 59, which is very persuasive.

As mentioned earlier, the area where Yao and Shun lived and its boundary indicated today's ShanDong and AnHui regions. The customs and regional characteristics of this area are a maritime city bordering the BoHai Sea and the Yellow Sea. Due to the collision and blending of XiRong (西戎) culture seen in the complete map, it began to reflect the regional characteristics of the Yellow River civilization circle.

#### 4. The ChengDuXiWen of the King WenWu and Jiangshang

JiChang<sup>37</sup>, King of Wen of Zhou Dynasty, was detained in YouLi (羑里) for seven years by the Shang Emperor DiXin, and was released from prison by the plan of dispersing and

living. YouLi is located 4.5 kilometers north of TangYin Prefecture, AnYang City, HeNan Province. King Wen, was released from prison here, thought that it was necessary to guard and control the country, so he began to rectify. He first attacked QuanRong (northwest area, 犬戎), MiXu (JingChuan Prefecture, GanSu Province, 密須), Shou (LiCheng Prefecture, ShanXi Province, 首), Xing (QinYang Prefecture, HeNan Province, 邢) and other places. At this time, he met JiangShang<sup>38</sup>, was fishing in the WeiHe River, and appointed him as the commander of the army. Later, he and King Wen's son, King Wu JiFa (姬發)<sup>39</sup>, joined forces to fight against the DiXin of Shang. He took advantage of the collapse of the internal strife of the Shang ruling class and the favorable opportunity of the Shang army's expedition to the DondYi (东夷) to carry out military encirclement and suppression. As a result, the Shang Dynasty perished and the Emperor DiXin committed suicide.

In WenDao and WuDao, LiuTao can also discuss the "Meaning [意]", "Number [數]" and "Dao [道]" of the relevant objects through the question and answer with JiangShang and the king of Wen and Wu, to express the strategic influence of the objects and their central matters. Just as SunWu put the logic of "GongCheng (攻城)" on the ultimate goal of "Devising [謀]", "Teaching [教]" and "Military [兵]" in order to dispatch military forces, JiangShang, as the logic of "BuQie (不切)", used the relevant principles of the six-in-one principle to launch military strategy. In this way, King Wen and King Wu of the Western Zhou Dynasty crossed the north and south of the Yellow River in the central plains of the four seas and successfully encircled and suppressed the northeast of ZheJiang. The war between the West and XiRong, through the records of King JiFa<sup>40</sup> of Wu crossing MengJin (孟津) to fight against Emperor DiXin, can be seen that from the north and south of the Yellow River to the northeast of ZheJiang (浙江), the expedition and royal progress the four seas of the Central Plains. This city of MengJin borders on today's LuoYang City and is located in the south section of the Yellow River. The right side of the picture is ZhengZhou City, and the left side is SanMenXia (三門峽) City. It crosses the Yellow River and is located in JiaoZuo City and PuCheng (普城) City.

Based on the conductivity measurement from SanMenXia to Xi'an, it is about 213.6 kilometers. LuoYi (洛邑)<sup>41</sup> is about 323.6 kilometers away from LuoYang today. LuoYang refers to the old capital of the Western Zhou. There have been frequent rebellions in the alliance community formed by tribes with various.



Figure 3. MengJinQu (孟津区).

As mentioned above, King Wen began to reorganize the northwest area on a large scale after he was released from the prison of DiXin in the Shang. By the time of King Wu, while carrying out the political life centered on ChengDu (成都), he also served as a settlement for nomads after the extermination of the Shang Dynasty, reflecting the diversification of the culture and life circle of the Western Zhou Dynasty.

According to documents such as ShangShu (尚书)<sup>42</sup> and YiZhouShu (逸周书)<sup>43</sup>, and the records of HeZun (何尊) [11] unearthed in 1963 in JiaChun (贾村) Village, the northeast suburb [东北郊] of BaoJi (宝鸡) City, ShaanXi Province, and the inscriptions of LiLan (利簋) [12] and the TianMangGui (天亡簋) [13] unearthed in 1976 in LinYi Ling-

Kou, Shaanxi Province, the architecture of ChengDu has the social background of Shang and Zhou architectural culture. It also reflects the aesthetic characteristics of the ceremony under the protection of King Wu of Zhou and his ancestors. The role of the capital with the political function and characteristics of national construction faithfully reflects the status of the capital and the social background of centralization. LuoYang is also a place to carry forward the regional characteristics of Shang and Zhou culture and the value of archaeological excavation. In other words, as the boundary tablet of the Shang and Zhou Dynasties, it embodies the military and political significance.



Figure 4. LuòYáng (洛阳).

JiFa, the king of Wu, raided DiXin's MuYe (牧野). The distance from LuoYang is about 154 kilometers, based on the electrical conductivity measurement. MuYe is located in XinXiang City, HeNan Province today. The old place name indicates JiZhou (冀州). The site of YangShao Culture and DaMenKou Culture has been excavated in this area, and it is also the place to review the fierce battle between Zhou and Shang with LuoYang. It crosses the Yellow River in HeBei and is located in LuoYang and ZhengZhou. The ShangJie (上街) Airport, LuoYang Northern Suburb [洛阳北郊] Airport, ZhengZhou (郑州) XinZheng (新郑) International Airport and other places located in the south of the Yellow River reflect the strategic geographical advantages of the fierce battle tactics of the Shang and Zhou Dynasties and the attack and movement path of the main forces at that time. They are the boundaries of the military strongholds and facilities with convenient logistics and transportation facilities, which are also the basis of the investigation.

## 5. The Alliance Between SunWu and HuanGong by the FaJiao

In the LiJi ZhongYong, "XiuDao"<sup>44</sup> means earnestly abiding by the precepts, and that the doctrine should be completely limited to one's own conduct. As a concept corresponding to this "XiuDao", "BaoFa"<sup>45</sup> embodies SunWu's political and military thoughts. Five things seven scheme, as the definition of "Fa (法)", it indicates "FaZhi (法制)".

WeiLiao said that the standard of Qi's contemporary military rule over SunWu<sup>46</sup> and HuanGong<sup>47</sup> during the ChunQiu Period showed that it was the result of the size of the military division. At this time, mobilized 100,000, 70,000 and 30,000

troops and issued the instructions of HuanGong, WuQi and SunWu according to the order of breaking the enemy. Among these three figures, General SunWu, has the least military mobilization 30,000 military strikes against the enemy, has become the highest military expert. WeiLiao believed that JiangShang and King Wu were in the same position as SunWu in the war with 30,000 military mobilization.

The purpose of this evaluation is to emphasize the system and rewards and punishment related matters of deciding the outcome with the largest military scale of 200,000 yuan from the middle of the ZhanGuo period to the unification of the 6 countries of Qin. In SunZiBingFa, SunWu said "GuiDao (诡道)" to the military forces related to war. He stressed that war was "QuanBian (权变)" and "Act when others are unexpected [出其不意]". If you have the judgment to understand changes from changes, the issue of military mobilization and expansion of armaments is the control of the top military experts and generals. For this question, WeiLiao's logic is that a victory of 1 person can be won by 10 people, and a victory of 10 people can be counted as a victory of 100 people. It shows how important a person's military command and judgment are.

In other words, the key is to use the wisdom of using smaller divisions to break the largest enemy. Qi, which SunWu was active in, was a vassal state from the Western Zhou Dynasty to the ChunQiuZhanGuo Period. It is divided into JiangQi (姜齐) and TianQi (田齐), whose territory indicates most of today's ShanDong Province and southern HeBei Province. The leaders of JiangQi are JiangShang and HuanGong, and TianQi is King Wei (威), King Xuan (宣) and King Min (闵). In the picture below, Tianqi is located in the HeBei area of the Yellow River except BeiJing and TianJin.



Figure 5. TianJi (田齐).

JiangQi refers to JiNan (济南) area and ShanDong area across the Yellow River. Taking these two regions as the center of activities, SunWu, ShiJi (史记) and LiWeiGong-WenDa (李卫公文對) official documents team focus on the strategic thinking of "Defeat the Enemy Without Fighting

[不战而屈人之兵]" and emphasize "RenYi (仁义)". The principle of casualties and the expansion of armaments is to maximize the tactical will.

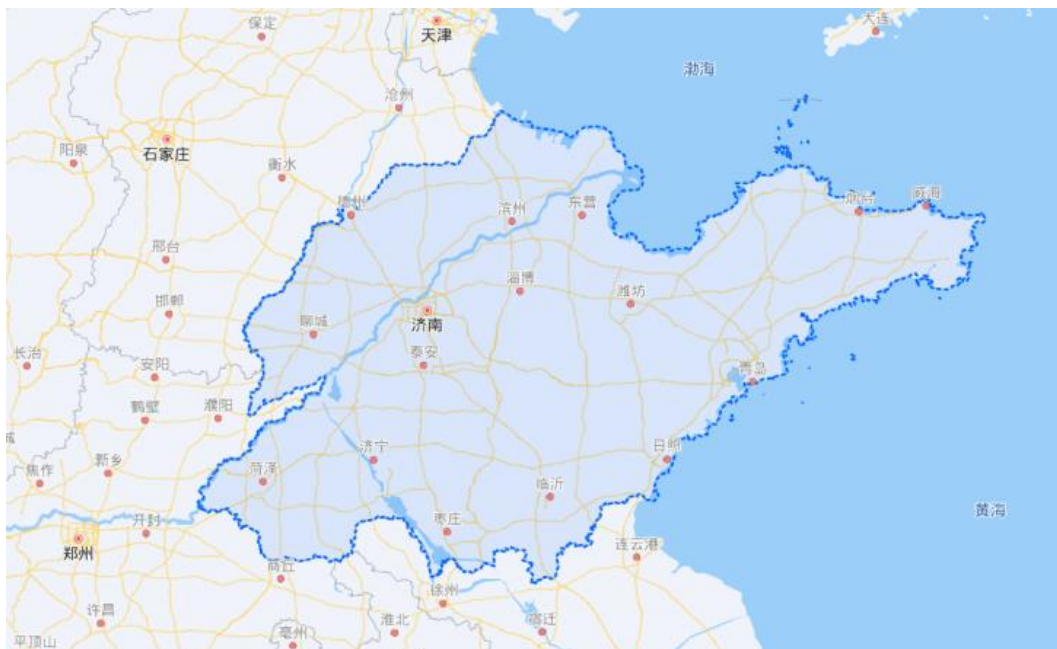


Figure 6. JiangQi (姜齐).

The strategic significance of the composition strategy is to expand the geographical boundaries and essential values of the "QuanBian" affected by politics, society, culture, art, religion, etc. This can also be observed by taking advantage of the topography and geographical advantages of Northeast Asia at that time and the war in the western region [西域]. WuZiXu (伍子胥)'s "7JianSunZi (七荐孙子)", HeLu (阖闾) in order to recover the west side and open the war with Chu, it was SunWu's "FaJiao", that is, to break the enemy and give full play to the strategic method of combining with other regions. At this time, the tactical composition technology based on the principle of "DuoShao (多少)" is that he instigates the coalition and alliance with the trend of the situation in Northeast Asia, diplomatic means and purposes.

If SunWu was a military expert in the activities of the late ChunQiu Period, HuanGong was the 12th generation grandson of JiangShang and the ruler of Qi in the early ChunQiu Period. HuanGong, LinYi (临沂), is now in ZiBo (淄博) city, ShanDong Province. Like SunWu, HuanGong was the leader of the alliance of the vassal states at that time, and the

"Northern apricot league [北杏会盟]<sup>48</sup>" was one of the representatives. He is the monarch of Song (宋), Chen (陈), Cai (蔡) and Zhu (邾), the vassal states of HuiMeng, and is known as the "Five tyrants in the ChunQiu Period [春秋五霸]".

In addition to this alliance, it has also planned to strengthen the military and political forces such as "Alliance of the YuLu [与鲁会盟]", "Alliance of the JuanDi [鄆地会盟]", "Alliance of the YouDi [幽地会盟]" and "Alliance of the KuiQiu [葵丘会盟]" as well as the military and economic production path and regional rectification of soldiers and farmers. The activity of this alliance community and its areas are bordered by the Yellow River in HeNan, ZiChuan District, today's QingZhou City in the east, ZhangDian (张店) District and HuanTai (桓台) Prefecture in the west, ZiChuan (淄川) District and the suburbs of QingZhou (青州) City in the south, GuangRao (广饶) Prefecture and Boing (博兴) Prefecture in the north.



Figure 7. LinZiQu (临淄区).

## 6. WuQi, King Hui, WeiLiao, GongZiXin's XingDe and RenShi

According to records, in the early ZhanGuo period, WuQi<sup>49</sup> served the monarch of the State of Lu (鲁) as a WeiRen (卫人) in the ShiJi (史记)<sup>50</sup>. Later, when Qi invaded, he was appointed as the general of Lu, breaking the Qi. According to WuQiBingFa (吴起兵法), when he met with WenHou (文侯) in Wei (魏), he was appointed as a general to defend the West River [西河] and carried out 76 wars, but the 64th victory and the 12th war were a tie [平局]<sup>51</sup>. WuQi believed that all wars in the world are a war, and victory in all wars is the highest state, that is, "emperor [帝]<sup>52</sup>". Stressed the application of offensive and defensive logic in the outbreak of war and strategic situation. That is to say, it is not difficult for offensive tactics to predict victory,

but it is difficult<sup>53</sup> for defensive tactics to win victory, indicating the space-time difference between attack and defense. He said that frequent postwar victories made him rarely dominate the world, but more and more countries were defeated. This offensive and defensive strategy can be represented by the logic of XuShi (虚实). When Marquis WenHou and WuQi launched a war theory on the six countries, WuQi said that the nature of war lies in reality. These six countries refer to Qin (秦), Chu (楚), Zhao (赵), Qi (齐), Yan (燕), and Han (韩), which are recorded in the WuQiBingFa. In this WeiLiaoZi, records the strategy and nature of the all-around war around Wei (魏) four seas in the Central Plains, including the geography and environment. At this time, Qin was one of the five hegemonies in the ChunQiu Period and one of the seven heroes in the ZhanGuo Period. This Qin points out the current ShaanXi and GanSu areas.



Figure 8. Qin (秦).

The red mark indicates GanSu Province and the blue mark ShaanXi Province. In the whole picture, ShaanXi City is a developed area with the Yellow River and Shanxi as the boundary and Xian as the center. GanSu Province is the place where the Yellow River, Henan, Yangtze River and HeBei developed along the border of SiChuan and QingHai (青海).

Chu (楚) refers to HuNan and HuBei.

The red mark indicates HuBei, and the blue mark indicates

HuNan. HuBei borders Hunan, and the Yangtze River crosses. On the left, this area is located in ChongQing (重庆) and GuiZhou (贵州) in the west and AnHui (安徽) and JiangXi (江西) in the east. At that time, WuQi said in Chu, "NanPing BaiYue, merging Chen (陈) and Cai (蔡) in the north, but the three Jin Dynasties, and attacking Qin in the west."<sup>54</sup> This sentence was the concern of the vassal states about the powerful military power of the State of Chu be anxious.

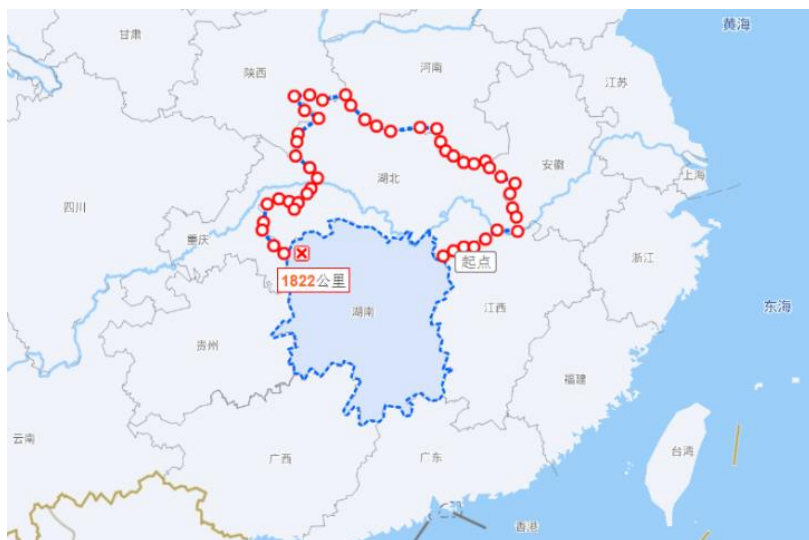


Figure 9. Chu (楚).

Zhao (赵) directed the south of HeBei, the middle and the north of ShanXi area.



Figure 10. Zhao (赵).

The red mark indicates ShanXi, and the blue mark indicates HeBei. The region borders BeiJing and TianJin today, and ShanDong and HeNan to the south of the whole map. This area is located in the northern section of the Yellow

River, at the junction of ShanXi and the Yellow River.

Qi (齐) refers to today's ShanDong Province and HeBei Province area.



Figure 11. Qi (齐).

Qi is the southern area of ShanDong and HeBei across the Yellow River, bordering ShanXi in the west and LiaoNing (辽宁) and the Yellow Sea in the east. It is bounded by

JiangSu, HeNan and AnHui in the south.

Yan (燕) refers to today's northern HeBei and western LiaoNing area.



Figure 12. Yan (燕).

The whole map is located in the north of LiaoNing and HeBei, Inner Mongolia [内蒙古], and borders on North Korea in the southeast. To the south, it borders ShanDong,

JiangSu inland areas and the Yellow Sea.

Han (韩) refers to today's central HeNan and southeastern ShanXi area.

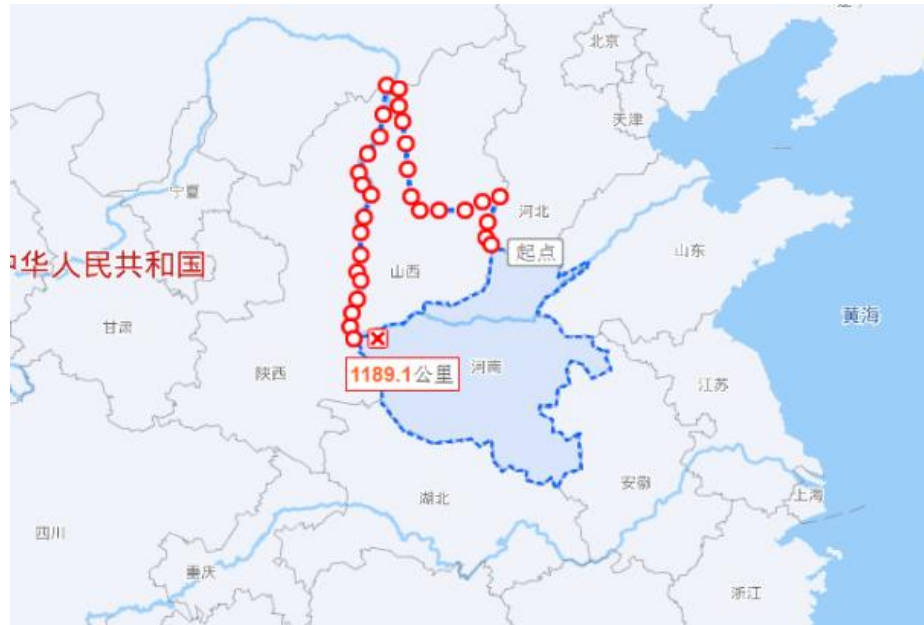


Figure 13. Han (韩).

The whole map is bounded by HeNan and ShanXi. It is located in ShanDong, HeBei and JiangSu to the east and crosses ShaanXi to the west. It is bounded by the western border of ShanXi, bounded by the Yellow River, and adja-

cent to HeBei and AnHui in the south.

Wei (魏) is located in the north of today's HeNan and the southwest of ShanXi area.



Figure 14. Wei (魏).

Wei developed around HeNan and ShanXi, bordering ShaanXi in the west and HuBei and AnHui in the south. Then it borders ShanDong and HeBei to the east. With HeNan and ShanXi as the boundary, the Yellow River runs across, and ShanXi borders the Yellow River to the west. This is also the background of the question and answer between WeiLiao<sup>55</sup> and King Hui<sup>56</sup> in WeiLiaoZi. During the reign of King Hui, the capital of Wei was moved from AnYi (安邑) to DaLiang (大梁). From today's YuWang Village [禹王村], northwest of Xia prefecture, ShanXi Province, to KaiFeng (开封) City, HeNan Province<sup>57</sup> [14].

From this point of view, from the early ZhanGuo period to the unification of the 6 Qin states, the hegemonic struggle during the ZhanGuo period was the continuous line of the struggle of a few communities caused by the division and merger of the vassal states during the ChunQiu Period. The disputes among the hegemonic ethnic minorities are based on the ZhengMing (争名), ZhengLi (争利), JiE (积恶), NeiLu-an (内乱), YinJi (因饥), territorial separatism and union alliance. Before the unification of the Qin Empire, countless wars triggered another war, which was suppressed by Qin and gave birth to a military expert named WeiLiao and HanFei (韩非). This historical authority, on the continuous line of revolution after revolution in one era, will reach today's territory and its borders, and move towards a political idea and direction in the history of the times. This political ruling methodology was converged by the trend of domestic and foreign systems and policies, and formed the central and regional autonomous regions. The results are faithfully reflected in the geographical location of East Asia divided into provinces, counties, district and cities.

Among the 7 heroes of the ZhanGuo Period, the "Battle of XuZhou [徐州之战]" between Chu and Qi was the war that brought the great victory of Chu when King Wei was in power. In addition to WeiLiaoZi, the GongZiXin<sup>58</sup> of Chu is not a person often mentioned in other documents of the same era. ShiJi record allusions that can infer the etymology and meaning of the nationalities, regions and countries of Chu and Jing (荆). Chu refers to the Jing of the Zhou Dynasty, one of the 5 hegemonies in the ChunQiu Period. According to the records of the war between Chu and Qi mentioned by WeiLiaoZi, GongZiXin is a real person who attaches importance to "RenShi". Although the relationship between this figure and the war has been re-examined by WeiLiao, who is concerned about "XingDe (刑德)" and "RenShi", whether the child's heart was active at the beginning of the Zhou Dynasty, or was one of the 5 hegemonies in the ChunQiu Period, or was one of the 7 heroes in the ZhanGuo Period, can only be inferred from relevant literature and historical data.

WeiLiaoZi, according to the philological characteristics of strategists, legalists and miscellaneous schools, paid attention to "RenShi" from the perspective of law and system, military power and rich people relief, astronomy and soldiers and

peasants. Therefore, this regard Chu's GongZiXin as a contemporary historical figure and event reflecting the historical view of war during the ZhanGuo Period. Since the ChunQiu Period, Qi, "XiangDiYiYuanZheng [相地而衰征]", Jin, "ZuoYuanTian [作爰田]", Lu, "ChiShuiMu [初税亩]", Zheng, "ShiTianYouFengXu [使田有封恤]", Wei, "JinDiLiZhiJiao [盡地力之教]", Qin, "FeiJingTianKaiQianMo [廢井田開阡陌]" and so on<sup>59</sup> [15], through the political direction and position of the above vassal states, can explore the processes and aspects in which the continuous revolution and territorial expansion of the State of Chu can develop mutually. In other words, the conflict between the landlord class and the peasantry began to emerge during the ZhanGuo Period, which led to major social contradictions. The problem of production in this society has become the basis and condition for the following population growth, material supply, seeking friendship, financial sufficiency, and national prosperity and strength, the problem of this figure and the country, war and economic production is that at that time, after the period of the establishment of the unification of the Qin and the 6 countries, through the principles of laws and systems and their solutions, it is realizing the regionalization.

From this point of view, from the ChunQiu Period to the end of the ZhanGuo Period, the unification of the 6 countries of the Qin Dynasty, the regional characteristics and boundaries of the 7 countries are being globalized around the four seas and the Central Plains. Today, the four seas in the Central Plains indicate an expanded world, reflecting the victory and defeat of the battle caused by the fierce bloody battle between the 5 Hegemonies and 7 heroes. Was there no war force beyond this boundary, that is, the force of force, but the planning of other methods?

Since then, beyond the boundaries of people and regions, society and territory, as ideas and essence, ideals and communities, perception and autonomy, political exploration beyond boundaries and beyond humanity has become possible. This cultural ideology of politics and society, war and human beings is not to explore alternative methods in the way of canonical hermeneutics between traditional and non-traditional, but to propose solutions as a methodology to reinterpret essence and value.

## 7. Conclusion

This kind of existence and inevitable correlation propose alternative solutions from the perspective of result theory. This sentence means that the correlation between national society and political diplomacy is existing and inevitable, so can explore the methodology of policy. In other words, the characteristics and changes of people and society, products and regions, through the vertical division of regions and boundaries, are approaching the overall world and the ex-

panded world. The changes and revolutions of that generation and century presented a simple and complex variety of structures and mechanisms.

If there are unsolved or unclear problems in the field of human brain and thinking, human beings are not the legal and institutional mechanisms of the country and society, but the antibiotic of social science and cutting-edge medical technology, and their vitality has to rely on the power of another order and media. It indicates the systematized field and scope of all languages, characters and objects (biology) used by human beings. The expansion of the earth refers to the begin to the whole area of the inner and outer edges. The common denominator of globalization is the theoretical establishment of concepts, notion, philosophy and thought classified or historical investigation or verified in the historical documents mentioned above, as well as the products of phenomena and functions in the reality of one era and one era facing the future, namely the economic production power and agents of invention, probability and development.

The essence of the humanistic spirit that challenges the human will requires careful convergence with the past, existing and coming leading behaviors and delicate sympathy. In the same context, the dynamic performance of economy and production that challenge the human spirit requires strategic cutting-edge scientific and technological forces in the past, present and future. When the goals and objectives pursued by this existence and inevitable correlation are sublimated into the real existence area and lost as the first or second level medium of affirmation and negation, all fields and subordinate objects of the whole society are pursuing the diversity of levels. This is a means to narrow the deviation and gap between people and law, society and system by using the multidimensional principles and fundamentals of pluralism culture, pluralism arts, pluralism populace and pluralism society. In other words, in addition to the means and methods of political diplomacy, global to the whole area is also an inevitable result including war and conflict. That is to say, it is the victory of establishing hegemony, the will to repeatedly challenge this challenge and the economic and political aspects of production. As the key to thinking, it makes the locked state that cannot be opened open. From this point of view, the premise of behavior is necessary. This premise can be a challenge to the subject of behavior or an intervention to the object. Of course, the social problem that plays a role in the relationship between the subject and the object or the relationship between the behavior and the object may be the strategy and tactics that planned the outbreak of war, or the illegal or acquiesced choices and transactions that master human thinking.

Such stages are divided into areas and boundaries in the past. If it is the division of a specific period of time that can be traced back to 3,000-5,000 years and can be traversed by the time machine of human history, then the Aesthetics of the Path is not only to discuss color, shape and characteristics, but also to cover the subject and object premise of per-

ception and judgment that cannot be missed at the moment of the Path. Moreover, if the division of real regions and boundaries is based on the social, political, diplomatic and military issues and their cultural ideology in the 21st century, then the aesthetics of life is not only the universality and particularity of convenience, happiness, economy, etc., but also it is the premise of methods, ways, including groping, and objects that cannot be ignored everywhere in life. Furthermore, the future regions and boundaries can be divided by stages. Assuming that the expansion and work of the past and reality formulas, maps, and electronic computing online and offline can be schematized, the aesthetics of this expansion lies in that the role of the object is expected to be realized on the continuous line of actors such as the actuarial calculation of the past and reality and the liquidation of nihilism. All these premises are based on the language and writing system that represents the human lineage and nationality, associating with the cultural relics and documents excavated by the descendants of the historical scene, and investigating the extended world perceived by the authors who paid attention to "RenShi" at that time and later intellectuals.

From the ChunQiu Period to the ZhanGuo Period, the outcome of the fierce bloody battles and struggles of 13 Characters across the Central Plains recorded in this document can not only be seen from the regionalization and staging of the future of East Asia that reflects today's regional characteristics and nature. As a social concept and cultural prototype, it has the nature and mechanism of internal and external expansion reflecting political characteristics. This means that in an era of challenging the extended world of environment, nature, disaster, war, etc., the historical aesthetic description method and theory of a character has consolidated its existence with one event and another document. The above argument can be observed from the perspective of overcoming the singleness of digital content that future generations of intellectuals want to use. The Methodological themes and logics that collect the technical value and utility of reproduction will be able to typify the level, layer and dimension that contain human levels and wills, proposing concrete categories and countermeasures.

## 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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<sup>1</sup> The Liudao and the Weiliaozi refers to Shizimei of the Song Dynasty, Liu Yin (刘寅) of the Wujingqishu and Zhutang (朱塘) of the Wujingqishuhuijie of the Ming Dynasty.

<sup>2</sup> Weiliaozi, Wuyi. "贤士有合，大道可明。"

<sup>3</sup> Weiliaozi, Wuyi. "及遇文王，则提叁万之众。"

<sup>4</sup> Weiliaozi, Wuyi. "故兵者，凶器也。"

<sup>5</sup> Weiliaozi, Wuyi. "争者，逆德也。"

<sup>6</sup> Weiliaozi, Wuyi. "将者，死官也。"

<sup>7</sup> Weiliaozi, Wuyi. "非武议安得此合也。"

<sup>8</sup> Weiliaozi, Wuyi. "人事修不修而然也。"

<sup>9</sup> Weiliaozi, Wuyi. "不自高人故也。"

<sup>10</sup> Weiliaozi, Wuyi. "示人无己烦也。夫烦人而欲乞其死，竭其力。"

<sup>11</sup> Weiliaozi, Wuyi. "乞人之死不索尊，竭人之死不责礼。故古者，甲冑之士不拜，示人无己烦也。"

<sup>12</sup> Weiliaozi, Jiangli. "凡将理官也。"

<sup>13</sup> Weiliaozi, Jiangli. "万物之主也。"

<sup>14</sup> In addition to Weiliaozi, the historical and military literature on the theory of sanhuangwudisanwang (三皇五帝三王) is also specifically discussed in the Sanyue (三略). Leejuongme, 250.

<sup>15</sup> Shiji, Jinshihuangbenji, "始皇十年，大梁人尉繚来说秦王。"

<sup>16</sup> 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。"

<sup>17</sup> Weiliaozi, Tianguan. "黄帝者，人事而已矣。何者？今有城，东西攻不能取，南北攻不能取，四方岂无顺时乘之者耶？然不能取者，城高池深，兵器备具，财谷多积，豪士一谋者也。若城下池浅守弱，则取之矣。由是观之，天官时日不若人事也。案天官曰，背水陈为绝地，向陈陈为废军。"; Weiliaozi, Tianguan. "黄帝曰，先神先鬼，先稽我智。"

<sup>18</sup> Guanzi, Tianguan. "黄帝得蚩尤而明乎天道，得太常而察乎地利，得苍龙而辨乎东方，得祝融而辨乎南方，得大封而辨乎西方，得后土而辨乎北方，黄帝得六相而天下治。黄帝钻燧生火以熟荤臊，民食之，无肠胃之病。"

<sup>19</sup> Taipingyulan, Shizi. "子贡曰，古者黄帝四面，信乎？孔子曰，黄帝取合己者四人，使治四方，不计而耦，不约而成，此之谓四面。"

<sup>20</sup> The source of all the maps presented in this paper can be found at <https://map.baidu.com/search/> and the date is from October 7, 2022 to October 29, 2022. In some cases, the function of digital conduction was used to indicate the

number of keys and their division in red and blue.

<sup>21</sup> All the Figures in this paper are based on the map version of Baidu in East Asia, and the annotation methods in the Figures are recorded with the simplified characters and Chinese voice inherent in China.

<sup>22</sup> Shanhaijing, Dahuangbeijing. "蚩尤伐黄帝，黄帝令应龙蓄水，攻之冀州之野。蚩尤请风伯雨师，纵大风雨。黄帝请天女魃止雨，遂杀蚩尤。"

<sup>23</sup> Yangdongsheng, 52-55. Yanyuanliang, 401-406.

<sup>24</sup> The war between the emperor of this Xia Huangdi and Chiyou overcame natural disasters. The longest observation can be made through the occurrence of civilization and its conflict patterns 5,500 years ago. After this period, in the era of Yao and Shun, through the textual research on the three Miao (苗), three perils (危) and on the philological research of Chuan (窜), the response methods and plans to the war and disasters of the irrigation military strategy can investigation the wisdom of military experts and intellectuals at that time. Luo Ji, 83-95.

<sup>25</sup> Weiliaozi, Jiangli. "千金不死，百金不刑。"

<sup>26</sup> Weiliaozi, Jiangli. "雖有堯舜之智，不能關一言，雖有萬金，不能用一銖。"

<sup>27</sup> Shangshu, Sundian. "流共工于幽州，放马藿头于崇山，窜三苗于三危殛鯀于羽山，四罪而天下咸服。"

<sup>28</sup> Shu, Lizheng. "夷微卢烝三毫阪尹。"

<sup>29</sup> Luoji, 92-93.

<sup>30</sup> Lifa, 4-27.

<sup>31</sup> Lifa, 14-18.

<sup>32</sup> Xia Shang And Zhou Dynasty Project, 49-62, 1.

<sup>33</sup> Pudazhong, 1-5.

<sup>34</sup> Jinyufei, 35-36.

<sup>35</sup> Pudazhong, 1-2.

<sup>36</sup> Jinyufei, 28.

<sup>37</sup> Weiliaozi, Jiangli. "及遇文王。"

<sup>38</sup> Weiliaozi, Wuyi. "太公望年七十，屠牛朝歌，賣食盟津，過七十餘而主不聽，人人謂之狂夫。及遇文王，則提三萬之眾，一戰而天下定。"; Weiliaozi, Bingjiaoxia. "望對曰，賞如山，罰如溪。太上無過，其次補過，使人無得私語。諸罰而請不罰者死，諸賞而請不賞者死。伐國必因其變，示之財以觀其窮，示之弊以觀其病，上垂下離，若此之類是伐之因也。"

<sup>39</sup> Weiliaozi, Tianguan. "武王伐紂，背濟水向山阪而陳，以二萬二千五百人，击紂之亿万而灭商，岂紂不得天官之陈哉！"; Weiliaozi, Wuyi. "武王伐紂，师渡盟津，右旄左钺，死士三百，战士三万。约之陈亿万，飞廉恶来，身先戟斧，陈开百里。武王不罢士民，兵不血刃，而克商诛紂。"; Weiliaozi, Bingjiaoxia.

“武王問太公望曰，吾欲少聞而極用人之要。”

<sup>40</sup> Weiliaozi, Tianguan. “武王伐紂，背濟水向山阪而陳，以二萬二千五百人，擊紂之億萬而滅商，豈紂不得天官之陳哉!”; Weiliaozi, Wuyi. “武王伐紂，師渡盟津，右旄左鉞，死士三百，戰士三萬。紂之陳億萬，飛廉惡來，身先戟斧，陳開百裏。武王不罷士民，兵不血刃，而克商誅紂。”; Weiliaozi, Bingjiaoxia. “武王問太公望曰，吾欲少聞而極用人之要。”

<sup>41</sup> Xiaojingyuanshenqie. “八方之廣，周洛爲中，謂之洛邑。”

<sup>42</sup> Shangshu, Zhaogao. “天亦哀於四方民，其眷命用懋，王其疾敬德。相古先民有夏，天迪從子保，面稽天若，今時既墜厥命。”

<sup>43</sup> Yizhoushu, Duyi. “自洛汭延於伊汭，居陽無固，其有夏之居。我南望過於三塗，我北望過於有嶽，丕願瞻過於河，宛瞻於伊洛，無遠天室。”

<sup>44</sup> Liji, Zhongyong. “天命之謂性，率性之謂道，修道之謂教。”

<sup>45</sup> Sunzibingfa, Xing. “修道而保法。”

<sup>46</sup> Weiliaozi, Zhitan. “有提三萬之眾而天下莫當者，誰？曰武子也。”

<sup>47</sup> Weiliaozi, Zhitan. “有提十萬之眾而天下莫當者，誰？曰桓公也。”

<sup>48</sup> Zhuochuan, Zhuanggongshisanian. “十三年春，會于北杏，以平宋亂。遂人不至。”

<sup>49</sup> Weiliaozi, Wuyi. “吳起與秦戰，舍不平隴畝，櫟楸蓋之，以蔽霜露。如此何也？不自高人故也。乞人之死不索尊，竭人之死不責禮。”; Weiliaozi, Wuyi. “吳起臨戰，左右進劍。起曰，將專主旗鼓耳。臨難決疑，揮兵指刃，此將事也，一劍之任，非將事也。”; Weiliaozi, Wuyi. “吳起與秦戰，未合，一夫不勝其勇，前獲雙首還。吳起立斬之。軍吏諫曰，此材士也，不可斬。曰，材士則是矣，非吾令也。斬之。”

<sup>50</sup> Shiji, Wuqiliechuan. “吳起者，衛人也，好用兵。嘗學於曾子，事魯君。齊人攻魯，魯欲將吳起，吳起取齊女爲妻，而魯疑之。吳起於是欲就名，遂殺其妻，以明不與齊也。魯卒以爲將。將而攻齊，大破之。”

<sup>51</sup> Wuqibingfa, Tuguo. “醢吳起於廟，立爲大將，守西河。與諸侯大戰七十六，全勝六十四，餘則鈞解。”

<sup>52</sup> Wuqibingfa, Tuguo. “一勝者帝。”

<sup>53</sup> Wuqibingfa, Tuguo. “然战胜易，守胜难。”

<sup>54</sup> Shiji, Wuqiliechuan. “南平百越，北并陈蔡，却三晋，西伐秦。”

<sup>55</sup> Weiliaozi, Tianguan. “尉繚子對曰，刑以伐之，德以守之，非所謂天官時日陰陽向背也……謂之天官，人事而已。”

<sup>56</sup> Weiliaozi, Tianguan. “梁惠王問尉繚子曰，黃帝刑德，可以百勝，有之乎？”

<sup>57</sup> Xuyong, 27.

<sup>58</sup> Weiliaozi, Tianguan. “楚將公子心與齊人戰，時有彗星出，柄在齊，柄所在勝，不可擊。公子心曰，彗星何知，以彗鬥者，固倒而勝焉。明日與齊戰，大破之。”

<sup>59</sup> Zhangshen, 29.