

A Brief Analysis of the Taoist View of War

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Abstract

The view of war is the core of military thought. From the Spring and Autumn period, the founder of Taoism, Lao Tzu, summed up the experience of military and political struggle in the past. Because of the social and political thought of Laozi's inaction, it directly influences Lao Tzu's basic position and attitude towards the war. In this paper, the connotation of the concept of the Taoist war, the three major strategic and tactical principles of the Taoist View of war, as well as the Taoist concept of war on the construction of the future of the long-term significance of the community, such as the practical significance of several aspects of analysis.

Keywords

Taoism, Moral Classics, War.

1. Introduction

Taoist view of war originated from Taoist ancestor Laozi. This is because the Taoist ancestor Laozi was born in the Spring and Autumn Period coincides with the frequent war. It is in this social context that prompted him through the ancient war and vassal state of the Spring and Autumn of the expedition of the investigation, in the "moral" on the war made some unique insights, which constitute the basic concept of war Taoism.

2. The Taoist concept of war

Laozi's philosophy is based on the nature of Taoism from beginning to end. "Taoism" in the "Moral" refers to the existence of innate and embodies the natural law of the carrier. Laozi advocates "the law of man, the law of heaven, the law of nature," natural law is the law of heaven, earth, human existence and development of the three most basic rules. Laozi advocates nature, naturalism is the soul of Laozi's philosophy, and also the principle and basic standpoint of Laozi's observation and handling of the problem. By observing the nature and the phenomena of nature, such as water, air, wind, rain, wood and grass, Laozi thinks that the true nature of nature is simple, simple and serene, and the natural things have the characteristics of "softness," "And other goods. Advocates of mankind as long as follow the example of nature, everything will be self-oriented, self-determined, self-object and self-positive. Based on this, Laozi deduced that the original order of human society should be harmonious, tranquil and stable, and then draw the conclusion that war is the inverse of natural law and destruction of human society and irrational behavior of harmonious and tranquil order. Taoism that all things are born, and all things equal, respect and expensive, rebirth and expensive. As a result, Taoism on the war held a firm negative attitude. They thought that when the world had a way, the horses were used for farming; and when there was no way in the earth, even the mares were requisitioned for battle. Taoism that the war is mainly due to not care for life and excessive greed caused by the results. "Those who are good at preserving their lives, walking on the land, will not encounter the ferocious rhino and the tigers, in the war cannot be the weapon damage." [2] Only the high reborn health, against the armor, will appear without death. The greatest sin is desire; the greatest harm is not satisfied. Rulers to fill its rising desire, at war, fight the land, seize the city, grab treasure, and dominate population. Not knowing that he will become other people competes for the goal, which led to endless war and kills the captive. Therefore, to oust the war, we must restrain their desire and ambition, contentment and often music.

3. The three strategic principles of Taoism's war

Laozi from the "Heaven is still merciful", in principle, against the war, in particular, against the injustice of the war of aggression. But the reality of history makes him unable to go beyond weapons and armaments of these things. At the same time he cursed the revolution, he realized that war was inevitable. Therefore, he had to pay attention to and study the military war, and creatively put forward the "Being in gentleness, advocating tranquilization and keeping moderation" three military strategic and tactical principles. It should be pointed out that the three principles are not in contact with each other, but are interrelated, interdependent and interpenetrating, and only focus on the specific tactics and tactics.

3.1 Gentleness principle

At the same time, the principles of the principle of "gentleness", as the name implies, refers to the fact that human beings place themselves in a lower and softer position than objects or objects of management in social practice, such as material production activities, spiritual activities and military activities. "Moral" to explore the laws of the universe the most basic method is a natural analogy: according to the nature of the existence of the basic facts and characteristics of analogy to all areas of human society. At the department of soft law is the use of natural analogy derived. Throughout the "Moral" can be found, I advocate the most natural thing than the "water", he often use "water" metaphor "Taoism". Because "water" best embodies the essence of "Taoism", it has the character of "beneficial to all things do not fight what, indisputable, indifferent, inaction". First, the water is weak, but can overcome the strong, "Over the world and then nothing more than the water is weak, and tackling Keqiang but nothing can be better than water"; [3] Second, the water has the character of the next, and modest is the accomplishment of the great cause should have the character. As the "Wang Yang Jiang Hai has become the king of all rivers, because it benevolent humble, it can become the king of all rivers Valley"; [4] Third, water has a "beneficial to all things do not fight what" characteristics, but "because he does not compete with people, so no one with him." [5] Lao Tzu is the "soft law" as the philosophical basis, in the military field put forward "at the soft grams of just" strategic theory and "let him expose, then he caught" tactical theory.

3.2 Advocate tranquilization principle

"Heavenly Master static" is an important thought in Laozi's philosophy. The "Moral" treats "To cause static and keep quiet" as the highest state. Laozi thinks that the true nature of nature is "serenity" and "quietness" is the root of all things. He said, "Everything goes, the return to its roots, go back to the quiet." [6] Return to the universe, "virtual static" is the natural and sustainable development of human society, a necessary condition and a wise choice. Based on this, Laozi thinks, with the silence of the quiet state of mind to understand the universe of all things change the law of operation is actually the best policy, but also the inherent requirements of the main static law.

3.3 Keeping principle

"Keep the law" is also a natural analogy I borrowed the method, Laozi put "Zhang Gong" metaphor for "Heaven Road", that is "Heaven, like a string stretched in the bow archery, the string bit high on the To lower some, the string bit low to raise some." [7] This is the Laozi use "Zhang Gong" metaphor "Taoism" to keep the law. The so-called "law-abiding" means "to prevent things to the adverse direction of the development of a 'loss enough and complement' the top-down principle.", its core content is to take the opportunity to grasp the development of things The "degree" in the process. Laozi knows things the two poles shrink the law of change, that things are extreme extremes. But in real life, very few people keep "keep the law." He said: "The way of the people, otherwise, the loss of more than enough," [8] such as war of aggression, human endless plundering of nature and so on is empirical. In this, In this, I issued a "people say more often tend to make themselves into a predicament, might as well remain silent silence, the words stay in the heart" the warning. Based on the philosophy of "keeping the world in harmony", Laozi put forward the strategy of "maintaining the comfortable life attitude is the best policy" and "active defense".

4. The practical significance of Taoism's view of war on building a long-term peace for the future society

Peace is now seen as a state of no war between nations. It is clear that this understanding of peace is seen as a means of satisfying the national interests of States, rather than as a goal. If we reject the theory of peaceful means, and achieve the goal of peace. Then peace should be, human beings continue to achieve its internal and external living environment gradually optimized process, that is, by the reversibility of the war into irreversible war. It consists of the following three stages: basic peace, comparative peace and long-term peace. For the basic peace and comparative peace, its main objective is to lay the foundation stone for the irreversibility of the war in order to maintain peace as far as possible.

Today, China's development is in a period of strategic opportunities, which requires a relatively stable domestic and international environment; and shaping a relatively stable development environment, the need for correct policy. Historically, the feudal prosperity of the rulers to take the strategy of flexion and extension strategy has become the key to the formation of flourishing. History has fully proved that the Chinese people oppose militarism and advocate harmony with other countries. The pursuit of peace, the prudent treatment of war, is the Chinese military strategic thinking of the distinctive features. China's path of peaceful development, from the cultural heritage point of view, is based on the Chinese nation for thousands of years, "harmony" spirit of the inevitable choice. Of course, the Chinese people's love for peace does not mean to oppose all wars indiscriminately. The Chinese people have never been afraid of war, nor of war, in the face of foreign aggression and separatist forces. The face of threats, dare to struggle, and the use of force is also a traditional Chinese strategic culture must have meaning.

References

- [1] "Laozi • Chapter twenty-five"
- [2] "Laozi • Chapter fifty"
- [3] "Laozi • Chapter seventy-eighth chapter"
- [4] "Laozi • Chapter sixty-sixth chapter"
- [5] "Laozi • Chapter twenty-two"
- [6] "Laozi • Chapter XVI"
- [7] "Laozi • Chapter seventy-seventh chapter"

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