

# **TAO OF SECURITY. A STUDY OF FAR-EASTERN SECURITY CULTURE GENESIS**

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## **ABSTRACT**

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The work contains an analysis of security culture phenomenon from the perspective of Sun Tzu. The idea here is to build the entire universe and a placed-in man, as an area in which operate the impact from the energy of macrocosm. It is the same – corresponding to the body of the universe – with microcosm – the body of a human being immersed in the interaction energy of the endless universe. This concept, combining with the ideas of Confucianism and Buddhism, which here are not broadly discussed, has practical application for over two thousand years in the deliberations on the various areas of human activity. The principles of building and applying of strategies and tactics are to some extent determined by the rhythm of the endless universe cosmic energy – chi (qi). Prevention of risks in an effective way by competent governance in time of peace, and a skilful command in war, comes down to an agile mediation between “Heaven” and “Earth” to use the rhythm of cosmic harmony in the ranks of subordinates.

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## INTRODUCTION

The Tao of security and power are shown in the book of timeless wisdom which is the treasure of literature and a source of enduring knowledge. It describes the cosmic power present also in a man, discovers an unique ways of influencing the surroundings, and also indicated the way to achieve personal excellence. In this concise work are connected the management rules, physics and evolution with cultural and philosophical wisdom of the Far East. Some believe that this is an unusual book, because the “draws readers by itself”, attracting notable people, standing on the threshold of an evolutionary leap in the development of their mind. It helps in the development of those who contemplate it, attracting bold minds, unafraid of obstacles and great challenges with the potential to strongly affect society. With the help of Taoist concept presented by Lao Tse and Sun Tzu, a breakthrough in the psyche of *security actor* can be made, by calling the positive changes in attitudes and choices of personal goals, to open up to its teachings and learn how to overcome the limitations and stereotypes.

The rest of the article is based on the presentation given at Transdisciplinary Scientific Conference “W poszukiwaniu relacji między bezpieczeństwem i obronnością”, 15 November 2016, at Siedlce University of Natural Sciences and Humanities. In authors’ opinion it is worth to use power hidden inside to shape own development, as the core of security seen as a process. As says one of the Chinese translations of the Bible – *at the beginning there was tao*. Ancient Chinese thinker, General Sun Tzu (544–496 BC), is today, in the 21st century, still present in the deliberations concerning the issue of effective operation and especially when it comes to issues relating to the fields of *security* and *defence*. In the immortal treaty of master of strategy entitled “The Art of War”<sup>1</sup>, repeatedly occurs the term *tao*<sup>2</sup>, used in such expressions as “tao of the war”, “tao of command”, “areas of tao” and “disasters of tao”. Sun Tzu based his studies mainly on Taoist thoughts, whose precursor was another Chinese thinker known as Lao Tse (605–531 BC).

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<sup>1</sup> Sun Tzu, *Sztuka wojny*, [in:] Sun Tzu, Sun Pin, *Sztuka wojny*, trans. form eng. D. Bakalarz, Wydawnictwo HELION, Gliwice 2005, p. 57–148.

<sup>2</sup> For Chinese terms *pinyin* transcription was used, with some exceptions i.e. [in:] L. Kohn, *Taoizm*, Wydawnictwo Uniwersytetu Jagiellońskiego, Kraków 2012, p. XII–XIV.

The meaning of the above mentioned and other similar the terms are important for the possibility of a readable characterisation of a set of conditions necessary to ensure the security during warfare (and not only).

These concepts will be the subject of analysis, based on the original text by the Chinese strategist. Achievements of the General Sun Tzu and his successors can be regarded as an essential element of the origins of Chinese *security culture*. They are also known, both in the far East, and the Western cultural circles, such interpretations of his works that relate to other areas of social reality, seemingly unrelated to the strategy.

Security issues' researchers, Juliusz Piwowarski and Vasył Zapłatyński proposed the following definition of a security culture, evolving increasingly (especially the former) into reference to the concept of impact energy fields:<sup>3</sup>

Security culture is the whole material and nonmaterial elements of embedded legacy of people in military and nonmilitary spheres – that is, the widely understood “autonomous defence”<sup>4</sup> of an *actor of security*. This is an energy field of social interactions, and trichotomy of streams of this field corresponds to the dimensions: mental-spiritual (individual), organizational-legal (collective) and physical (material).

**Energy field of *security culture* allows *active actor* to carry out the following activities:**

1. Control over dangers, allowing to obtain satisfactory low level of mental, social-organizational and cultural and physical risks.
2. Recovery of security in situations where it has been lost or decreased.
3. Optimization of multi-sectoral security through harmonious, adapted to the current needs, ratio of the development of its sectors<sup>5</sup>.

<sup>3</sup> J. Piwowarski, *Transdyscyplinarna istota kultury bezpieczeństwa narodowego*, Wydawnictwo Naukowe Akademii Pomorskiej w Słupsku, Słupsk 2016, p. 297–298; idem, *Ochrona VIP-a a czworokąt bushido. Studium japońskiej kultury bezpieczeństwa*, [in:] *Bezpieczeństwo osób podlegających ustawowo ochronie wobec zagrożeń XXI wieku*, P. Bogdalski, J. Cymerski, K. Jałoszyński (ed.), Wyższa Szkoła Policji w Szczytnie, Szczytno 2014, p. 445–473.

<sup>4</sup> *Defenceness [autonomous]* – defend on your own [by individual or entity], [in:] *Słownik języka polskiego*, W. Doroszewski (ed.), Warszawa 1958–1969; *defencie* – “something that is a defense or is to defend against something”, [in:] *Inny słownik języka polskiego PWN*, M. Bańko (ed.), Wydawnictwo Naukowe PWN, Warszawa 2000.

<sup>5</sup> For example, to animate the efforts to achieve harmony of activity in directions of social involvement of *entities of security* in different scales, starting from individual (socio-technical function of *social sciences*), causing balance in commitment of *entity of security*,

4. To encourage needs for harmonious development (mental/social/material) and to activate the motivation and attitudes which result in individual and collective action for the development of individual and group *security actors*.

The key to make in this article a semantic analysis of the core of security culture of Chinese origin, is undoubtedly the meaning of *tao (dao)* term, which is a basic concept for *Taoism*<sup>6</sup>.

In the initial parts you should also pay attention to the fact that the Chinese holistic understanding of the functioning of the body of the universe, led also to holism or complementarity of Taoism with other systems of the Far Eastern thought<sup>7</sup>. In China we find (although there are also creative disputes between representatives of the various philosophical-social-religious systems) a co-penetrating interpenetration of Taoism and Confucianism and Buddhism from India. The fundamentals of the second Chinese philosophical-social-religious doctrine has created another, well known Chinese thinker, Confucius (551–479 BC). The third big philosophical-social-religious trend acting in the Chinese cultural circle comes from India, Buddhism, whose founder is Prince Siddharta Gautama (c. 563–483 BC), more widely known as the Buddha (Buddha Śakyamuni), that is, a person who has reached a higher state of consciousness of the mind, termed *enlightenment*.

The coexistence and co-penetrating of the Far Eastern philosophical-social-religious coming from India, China, and further also from Tibet, Korea or Japan, illustrates the dialogue between John Blofeld (1913–1987), and a Chinese named the Chang. The conversation took place after the arrival of Blofeld to China in 1933 and was as follows:

- *Mr. Chang, are you a Confucianist?*
- *Naturally. Confucius has shaped our system of governance, education, the way of life from the two thousand years ago. We are all Confucianists in our hearts.*
- *So Buddhism doesn't get to you?*
- *Totally the opposite. Śakyamuni Buddha taught us how to break free from the eternal wandering in incarnations. I am devoted to this teachings.*

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in non-material and material aspects of *own value* rising, often limited to the success achieved in the economic sector of *national security culture*.

<sup>6</sup> L. Kohn, *Taoizm...*, p. XII-XIV.

<sup>7</sup> H. Nakamura, *Ways of thinking of Eastern People: India-China-Tybet-Japan*, Publisher: Kegan Paul, London 1964.

- *But surely you are not a Taoist?*
- *Why not? Taoist sages wanted to live in harmony with nature, not paying attention to the profit or loss. Some of them have remarkable skills of teaching how to achieve joy and vitality in old age. Please take a look at our poetry and painting, and you will see that in the spirit we are all Taoists<sup>8</sup>.*

An aspect of the presence of cosmic energy, interpenetrating and adding the systems of Far Eastern epistemology, most likely expresses Taoism. The energy of *qi* – hypothetical life energy, which manifestation would be phenomena and processes of nature. In particular, this energy it thought to be strongly associated with the powers that lie in *nature* and with the life power of human.

According to the authors, arguments for providing considerations on the effect of influence of the cosmic force from the Far Eastern perspective, are i.e. significant effects, which today achieves *social world* of Asian Nations in terms of *III stream of security culture energy* in its economic dimension. As noted, coming from Singapore, an astute observer of social and political issues matters, Kishore Mahbubani, “in the first century AD Asia produced 76.3% of global GDP, and Western Europe only 10.8%. A thousand years later these performance were similar and were 70.3 and 8.7%. The balance began to change as a result of industrial revolution. Up to the year 1820 Western Europe share increased to 23.6, and Asia decreased to 59.2%. Approximately in the same period rose, classified as Western civilization’s, economies of the United States, Canada, Australia and New Zealand. In 1820 they accounted only 1.9% of the global GDP, but in 1998 already 20.6% to 37.2% for Asia. (...) the rise of the West came very quickly, in the last two centuries. For the majority of recorded human history Asia (...) had the largest economy. (...) We should not be surprised by the following forecast of Goldman Sachs bank: in 2050, the top four largest economies in the world will be, in addition to the United States, three Asian countries, China, India and Japan”.

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<sup>8</sup> J. Blofeld, *Beyond the Gods*, London 1974, p. 31; idem, *The Jewel In the Lotus: An Outline of Present-Day Buddhism in China*, Sindgwick & Jackson, London 1984; for comparison – in Japan at the beginning of the Tokugawa era, Nyoraishi wrote *Relation of a hundred and eight chō (Hyakuhatchōki)*. The main subject of the relation is Buddhism but understood in such a way that preached the unity of the three religions: Buddhism, Confucianism and Taoism – see, in: Ishida Motosue, *Edo jidai bungaku kōsetsu*, Tōkyō 1930, p. 9.

Let us emphasize once again that considerations undertaken here, although to some extent refer to the Chinese antiquity, are still actual for today as well. This takes place not only in theoretical thoughts about the essence of the phenomenon of *security* and the nature of *security culture* existing in different civilizational-cultural circles. It is worth using this part of thought, extending his phraseological usage on the universal principles of strategy and tactics, intended to ensure *security*. This kind of transposition made by authors indisputably allows Taoist canon, which tends to thinking and actions having correlative character.

#### THE ORIGINS OF TAOISM AND ITS PRINCIPLES

Taoists unity of being, the whole of cosmos is defined as unity of energies representing the sphere of *Heaven (tian)* and *Earth (di)*. Perfect unity, understood in this way, has a long tradition in Chinese culture, which dates back to distant times of more than three thousand centuries. Its testimonies continued until our times, even in the form of mantic dices. Maintaining metaphysical human contact with spirit world, cultivated through ancestors, was aimed at solving problems connected with a variety of challenges, opportunities, risks and threats relating to all areas of human life.

After the founding of Taoism<sup>9</sup>, it was Taoist priests who made, in the transmission of energy, catalytic function and intermediaries between Heaven and Earth, and rituals they celebrated were designed to maintain the state of cosmic harmony. The level of this harmony is responsible for individual and collective human development ensuring secure existence of human beings and societies created by humans.

*Earth* is a sphere of vital importance for the phenomena seen in the physical-material areas, representing the natural world and *III stream of security culture (sc)*, often by many researchers in *social sciences* called the *objective dimension of reality*, social-organizational (*II stream sc*) and the mental-spiritual sphere (*I stream sc*).

At the same time *Heaven* is for human mind a completely abstract being, whose structure is unexpressed and therefore which, like the nature of energy of cosmic *tao*, cannot be reduced to the extent to be able to verbalize it or visualize. But you can feel and note the impact of cosmic power that emanates from the sphere of *Heaven*, that affects the Earth's events, even significantly physically.

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<sup>9</sup> Emergence of philosophical Taoism is dated on VI c. BC, and religious on II-III c. AD.

The man is a special kind of a feeling being, that in the available for him, although in a not completely explainable way, receives emanations of this kind of energy and that has at the same time, a special potential that to a certain extent allows to regulate its impact with the sphere of Earth, with what in this sphere happens. To develop these capabilities, as an *active security actor*, must, however, take the intended effort, to inquiry into the mysterious heart of the essence of the *tao*. Especially active should be members of social elite, who are responsible for condition of the community under their leadership, care or control. Whether the actions are moral or not, depends on the “grace” of the *Heavens*, exposed in successful changes in nature and personal and social development, or in emerging disasters and failures.

The ancient Chinese text, that has had impact on both Taoism and Confucianism, and its contents have being studied since the present day, also in the West, is the *Classic of Changes*<sup>10</sup>. It contains principles of *yin-yang* cosmology. The basic graphical symbolism of these two cosmic powers is a dashed line for the *yin* and continuous for *yang*. These two linear representations placed as three parallel line signs (known as trigrams) give  $2^3 = 8$  graphics combinations that represent the following dichotomous items:

- 1) the Creative – heaven,
- 2) the Clinging – fire,
- 3) penetrating – tree,
- 4) passivity – earth,
- 5) the Abysmal – water,
- 6) the Joyous – lake
- 7) Keeping Still – mountain
- 8) inciting – thunder.

These elements are oriented in space, and their connection in the course of evolution (change) of the world (material and spiritual) are also marked by direction in space. Trigrams placed in so-called hexagrams were used to construct predictions, and even now are a tool helping to make difficult decisions about the various area of human life. Trigrams (combinations of *yin* and *yang*), indicating directions and dimensions of the world, creating a carcass of cosmological changes relating to the world of matter and the world of the spirit. A significant impact on the Taoist thinking and practice based on it, especially in the field of social ethics and principles

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<sup>10</sup> L. Kohn, *Taoizm...*, p. 6–10.



of self-improvement, had, often in weaving with Taoism, Confucianism<sup>11</sup>. An individual *actor of security* should in its action follow the rules that allow to manifest having *five cardinal Confucian virtues*:

- 1) humaneness – Rén
- 2) righteousness or justice – Yì
- 3) proper rite – Lì
- 4) knowledge – Zhì
- 5) integrity – Xìn

In social relationships the condition of the family is important, and in political relations, respectful attitude to the ruler, today commonly referred to as leader (the relationship man-servant or superior-subordinate). Taoism in its original form pointed the man as a being, equipped with – mostly – good, human nature and natural for people tendency to harmonize their being with nature. Confucianism, which also considered human nature as good in its essence, however, took into account also the existence of destructive trends in human nature and therefore advocated the proper education in accordance with the rules of *etiquette* (*li*). Confucians wished to strengthen such types of actions based on the use of an all-encompassing cosmic energy, which carry good with them and to neutralize these manifestations of the use of cosmic energy, which may interact negatively and represents evil. New *etiquette* points the important role of courtesy in relations with other people (*actors*), proper management of the state and *piety*.

The existence of social and political harmony becomes possible only when proper – according to the rhythm of cosmic relationships between human bodies and social groups in hierarchically organized community – will become common, while maintaining the flexibility in the adoption of social roles, both of superior, as well as subordinate.

Management of the state, which would follow the rules of Confucianism, requires decision-making capacity at right time and place, obeying the rules in force for particular position, presenting *responsibility* and *loyalty*.

In turn, *piety* is the element whose function is to connect each *human person* being an individual *security actor* with a source of opportunities for a better life – *Heaven*. This was through ancestor worship, supporting man in recognition of order of *Heaven* and in establishing it on *Earth*.

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<sup>11</sup> Comp. R. Eno, *The Confucian Creation of Heaven: Philosophy and the Defense of Ritual Mastery*, State Univ. of New York, Albany (NY) 1990.



In the basic text for Taoism – *The Book of the Way of Virtue – Daode jing*, are the rules of this order whose understanding requires to assimilate a set of key concepts: *tao*, *yin-yang*, simplicity, forgetting of knowledge, sage’s person, non-acting<sup>12</sup>.

#### *TAO* – THE COSMIC NATURE OF THINGS

Almost one-quarter of chapters in the *Daode jing* is dedicated to cosmic essence of *tao*. The dictionary meaning of *tao* is *way*, that here is something like destination but not a fate, but the natural development and following cosmic power that creates cosmic endless covering spheres of *Heaven* and *Earth*. *Tao* is undefinable but it does not mean that it cannot be recognizable.

Observing the natural processes lets us to explore the rhythm of world order, its rule of changing – the *perfect tao*. *Eternal tao* is mysterious and cannot be ultimately expressed as it functions as a phenomenon “boundless, which cannot be named. And then again it returns in the non-existence of things and affairs. It is called a shapeless shape”<sup>13</sup>.

A person can close not to the knowledge about *eternal tao* but can become similar to it, a kind of unification with this energy, as a result of the transcending natural (earthly) tendencies and abilities towards sophistication own nature, allowing to “rise” it to *Heaven*. This is done by containing *wu wei* (*non-ingeneration*) actions understood not as pleasing the inactivity but as an imperative to avoid the violent reaction of *an actor*, aimed at resisting the natural course of things and affirmation of “immersion” in the contemplation of nature and tune to its natural rhythm<sup>14</sup>.

A material manifestation of *tao* is the energy of *qi*, level of which determines state of the organism of the universe, including the earthly things, the same is with the state of microcosm of human body. *Peripheral tao* is shown to a researcher of this issue by observation of many different opposites that occur on *Earth*. Opposites, however, should be treated as not hostile, struggling powers but as a movement coherently affecting the reality of *yin* and *yang* dynamisms, affecting the rhythm of nature –

<sup>12</sup> L. Kohn, *Taoizm...*, p. 23.

<sup>13</sup> Laozi, *Księga dao i de, z komentarzem Wang Bi*, transl. A.J. Wójcik, Wydaw. UJ, Kraków 2006, p. 46 –after: L. Kohn, *Taoizm...*, p. 29.

<sup>14</sup> L. Kohn, *Taoizm...*, p. 30–31.

a process oscillating between opposites, all the time in every element and every aspect of a being. These opposites are a tangible, thanks to careful observation, testimony of the existence and functioning of *eternal tao*, maintaining the whole of universe in its infinite, but ordered by that rhythm, internal variability.

#### COMPLEMENTARY OF COSMIC ENERGIES OF *YIN* TYPE AND *YANG* TYPE

The existence of physical entities diversity is in Taoist Cosmology a result of harmonious connection of two energies of *yin* and *yang*. This process of reunification is in the world a constant source of all creation, as well as the basis of human perception of the world, “in order to grow, you must first decrease to reinforce, previously you need to weaken, to take, you have to give, to make a catch, you must first let go”<sup>15</sup>. The dynamism of *ying-yang* is a permanent continuous transformation in order to harmonize each other all the components of the world. The perfection of human behaviour also is measured by the ability to smoothly and flexibly put together own opposing tendencies and trends in their relationship with the environment, human and natural.

During the reign of the Han dynasty cosmology based on the dynamism of the *yin-yang* was finally formulated. *Yin-yang*, however, is not only the forces that cause continuous harmonization of the structure of the world but their operation is also significant in so-called *correlational thinking*, which means that the patterns of structure or development exist in different forms of being<sup>16</sup>. Correlational thinking requires discovering analogies (positive thinking), not looking for anomalies (negative thinking). Discovered correlations of structure and function are subject to evolutionary changes and are gradually enriched and ultimately replaced by new.

This process allows the development of culture, the development of antroposphere<sup>17</sup>. The principle of alternation of *yin-yang* energy circulation allows to understand *qi* in the universe of change. Chinese Cos-

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<sup>15</sup> *Ibidem*, p. 32.

<sup>16</sup> In this way, is explained, for example, the use of mechanistic or organicistic conceptualization in the description of the society.

<sup>17</sup> S. Jarmoszko, *U źródeł naukowej tożsamości antropologii bezpieczeństwa*, [in:] *Elementy teorii i praktyki transdyscyplinarnych badań problemów bezpieczeństwa*, M. Cieślarczyk, A. Filipek, A. W. Świdorski, J. Ważniewska (ed.), Uniwersytet Przyrodniczo-Humanistyczny w Siedlcach, Siedlce 2013, p. 53.

mology evokes here “five phases of transformation” (*wuxing*), as the shape of the five basic elements, correlated with five basic “powers” on different levels of organization, structure and functions of the world<sup>18</sup>. This correlation demonstrates the unity and harmony of the world<sup>19</sup>, which, however, from time to time is shattered by disasters.

#### RECONSTRUCTION OF THE PERFECT *TAO* BASED ON THE CONCEPT OF SUN TZU

War is a phenomenon caused by people. Therefore, it belongs to antroposphere, but its essence, structure and course are, according to Sun Tzu, the counterparts (correlatives) respectively – *tao* of war<sup>20</sup>, originating from *Heaven* dynamism of *yin-yang*, and the conditions of *Earth*. Sun Tzu, to these three basic characteristics of war, added two more related to the human factor in the war: command and organisation with logistics of the army<sup>21</sup>.

This article is dedicated to the reconstruction of the first highlighted correlative (associated, however, with the other four characteristics of war, indicated by Sun Tzu), the *Tao of War*, which will introduce the meaning of peripheral *tao of security*. “Tao makes [the fact] that the people fully support the ruler. They will die with him, live with him and will not fear dangers”<sup>22</sup>. Here is therefore the first manifestation of *tao of security*: organized community (in the country), united with the ruler (with authority) by common views, aspirations, and ready to share with him (her) any failure. It is important, however, is that it was the ruler (authority) with *tao*, which is the ruler (authority) legitimate by Taoist wisdom, authorising the mediation between *Heaven* and *Earth*. The condition has therefore the following four-items formula:

<sup>18</sup> Correlational thinking links the five elements with 5 colours, 5 musical tones, 5 of the essential organs of the human body etc.

<sup>19</sup> L. Kohn, *Taoizm...*, p. 82–90.

<sup>20</sup> *Tao* of war is dominant over the decision of the ruler (commander): “When *Tao* of war indicates sure victory, although the ruler recommended to avoid war, but you still have to take part in the battle, you can do it. If the *Tao* of war indicates that you will not be the winners, while the ruler ordered you to participate in the battle, it is permitted to withdraw from the fight”. Comp. Sun Tzu, *Sztuka...*, p. 116.

<sup>21</sup> Sun Tzu, *Sztuka...*, p. 60–62; T. Grabińska, *Teorie bezpieczeństwa państwa w myśli filozoficznej i politycznej. Od Sun Tzu do Józefa M. Bocheńskiego*, Wydaw. WSOWL, Wrocław 2013, chapt. 1.

<sup>22</sup> Sun Tzu, *Sztuka...*, p. 60.

**1. Faithfulness and loyalty to authority legitimated by (Taoist) wisdom.**

Next the human factor, decisive in the course of the war, is the Commander (called by Sun Tzu a *General*), which should possess secrets of the art of command, essence of which lies in “Tao of command”. This means that the General has to excel not only in the art of using weapons, organization and logistics of the army, but, above all, like a ruler, is to become a sage (*shengren*), that is the one who can bring harmony between Heaven and Earth in the war events. Power of sage protects him from disaster, what does not guarantee any earthly device, it only helps the commander. We must therefore formulate the second manifestation of *tao*, which creates *tao of security*:

**2. Wisdom (Taoist) of a commander, next to the training and experience, is a necessary condition for effective command of the army.**

Sun Tzu wrote: “war is the Tao of deception”<sup>23</sup>. This means nothing more than that the strategy and tactics of warfare base on putting on an enemy impression which is opposite to the actual state of the army and of actual plans. This corresponds to the creation of situation by predictable actions of opposites. The application of this recommendation, however, requires a proper reconnaissance of the enemy, and the result of its application is not ultimately predictable, because an important factor is a command factor: “who knows something about leadership of the army, cultivates the Tao and obeys the rules, and thus has an impact on who wins and who loses”<sup>24</sup>. The same the next component of *tao of security* appeared in Sun Tzu:

**3. Application of strategy and tactics misguiding the enemy, under the condition of proper assessment of his condition and the proper chain of command.**

*Earth* with all its diversity and, caused by this, difficulty of predicting occurrence and course of certain natural phenomena, offers six types of terrain, highlighted in the treaty of Sun Tzu and known as ‘areas of Tao’:

- a) accessible areas,
- b) balcony areas,
- c) stalemate areas,
- d) dense areas,
- e) sheer areas,
- f) widespread areas.

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<sup>23</sup> *Ibidem*, p. 61.

<sup>24</sup> *Ibidem*, p. 77.

Particular type of terrain dictates the use of specific tactics for movement and further action. They are respectively:

- a) marching forward and arranging battles, holding the sunny side (*yang*);
- b) marching forward, difficult retreat, or attacking enemy only if certain of winning;
- c) attacking enemy only when has to dispose in defense half of the forces;
- d) occupation only the free area and tightly filling it with troops;
- e) or occupation the peak, preferably the *yang* side, and attacking in the event of arrival of the enemy, or retreat in the case if land is previously taken by the enemy;
- f) lack of will to fight on both sides in a situation of equality of forces.

“Analysis of the enemy’s position, to take control over victory, assessment of gorges and passes, and further and closer surrounding is Tao of higher general”<sup>25</sup>.

This component of *tao* security therefore has the following form:

**4. Analyse the terrain shape and the enemy’s situation to the adopt appropriate tactics.**

In three out of four, so far analysed, components of *tao* of security, crucial is command factor, a broker a on war between *Heaven* and *Earth*, correctly reading the flow of *qi* energy in the transformation of *yin-yang*. When it fails, defeat is certain. Here are six unwanted states into which an army may fall into as a result of negative actions of the commander:

- a) melting army, is the state of army in which, despite fighting an equal opponent, the enemy is attacked by small amount of forces (“one to ten”);
- b) poor-disciplined army, is the state of army that lacks sufficient control of commander over soldiers;
- c) sinking army, appears when there is a disparity between the power of command, and the possibilities available to the soldiers;
- d) tender army, when arise conflicts among senior officers, mainly on psychological background, and generals are not able to solve them;
- e) chaotic army, in the absence of proper training, discipline and motivation at all levels of organisation of the army;
- f) defeated army, in the absence of proper planning strategy and tactics of action.

These characteristics make “Tao of disaster”, which in *tao* of security inherent in such a way:

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<sup>25</sup> *Ibidem*, p. 115.

**6. Prevention, by the commanders, of situations leading to disaster.**

*Tao* of conquest is thus: “Tao of the conquest in general is that when you go deep into enemy’s territory, your army is to unite, and the defenders won’t beat you”. In *tao of security* this principle is: Conquest is the control of area big enough to unite own forces.

Described above “Tao areas”, only with its type of area, dictate tactics, as “Tao of invasion” refers also to the type of terrain, but not for geomorphological reasons, but because of the strategic importance given to by current combat operations. Sun Tzu has identified nine types of such terrain: light, diffusing, disputed, transitive, focusing, heavy, trap, surrounded and disastrous. Then he assigned an them the right kind of strategy and tactics in order to win, or at least avoid defeat, and even mitigate the effect of the disaster<sup>26</sup>. “Tao of invasion”, specified in chapter “Tao of the proceedings in a situation in which there is no way out, but there is a desire to live”, “Tao of bold attacks”, “Tao of the struggle for lands occupied by the enemy” and “Tao of achieving complete victory”, therefore specifying the essence of *tao* of war as follows:

**7. Each invasion marks the occupied area with conditions for conducting an appropriate strategy to overcome the enemy, avoid disaster or prepare for disaster.**

All seven given principles have guided to *tao* of war, in the sense that at the end they indicate the actions ensuring “Tao of security of the country and the avoidance of war victims”. Sun Tzu strictly advises avoiding the initiation of war, unless there is a threat from the enemy, and when it will bring objective benefits. The war in any case may not be a remedy for psychological and emotional needs. This situation Sun Tzu pointed as follows: “the wise ruler complies with this, and a good commander respects”<sup>27</sup>.

Items related to searching harmony on the way of the warrior by using cosmic energy concern not only large tactical units, but also human individuals – single *security actors*. These items still connect with influences of Taoism, Buddhism and Confucianism. Interestingly, these influences long time ago, in the case of Japan in the sixth century, crossed the borders of the Chinese Empire.

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<sup>26</sup> *Ibidem*, p. 124–125, 140–147.

<sup>27</sup> *Ibidem*, p. 131.

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*The fight* by Tadeusz Kotarbiński, is “a form of activity, where people deliberately impede other people achievement of objectives, are strengthening the pressure of forced situation, (...) forcing therefore the participants of negative cooperation to invent more and more sophisticated ways to make things”<sup>28</sup>. In turn, in opinion of the strategist Bernard Brodi “military strategy (...) is one of the oldest human sciences (...) there is no other science, which theses are checked by bloodshed, and for mistakes you pay [here] with defeat and captivity”<sup>29</sup>.

All these elements should be reflected in the development of microcosm of *individual security actor*. The Chinese thought in this area, despite this culture is being associated with collectivism, not only brought a lot to security culture of the Empire, but the Chinese influences spread after almost throughout the Far East, and then even more widely, throughout a today globalized world. Already in the period of modernity, the characteristic figure of samurai culture of security, based on this tradition, was the person – the master of martial arts.

Ueshiba Morihei was the master, who today is a model for martial arts adepts around the world, that often are also members of different uniformed formations, acting on behalf of national defence and state security. Ueshiba had strongly-developed abilities to reach high ranges of cosmic energy resource exploration. He and its extraordinary opportunities do not come from a distant, legendary era. Master Ueshiba was born on shores of the Pacific Ocean, in the city of Tanabe, in 1883. In Tanabe the route leading to the mountains of Kumano started, where “since centuries many different (...) the monks-warriors were hiding (...) devoting to ascetic exercises in the search for the mystery of creation”<sup>30</sup>.

Ueshiba was an able student, but it is mystical experiences what was most intriguing in his youth. As a child, he started learning in a Buddhist temple, studying Chinese canon of classical and doctrine of Buddhist monks. He was introduced into recitation of mantras, rituals and meth-

<sup>28</sup> T. Kotarbiński, *Traktat o dobrej robocie*, Wrocław 1975, p. 240; idem: *Z ogólnej teorii walki*, Sekcja Psychologiczna Towarzystwa Wiedzy Wojskowej, Warszawa 1938, p. 221.

<sup>29</sup> B. Brodi, *Strategia w erze broni rakietowej*, Ministerstwo Obrony Narodowej, Warszawa 1963, p. 40.

<sup>30</sup> J. Stevens, *Trzej mistrzowie Budo*, Diamond Books, Bydgoszcz 2001, p. 91.



ods of meditation exercises. Mystical experiences that appeared unsettled his father. Persuaded by parent Ueshiba took up martial arts training. In 1903 he joined the army, where it was named “king of the soldiers”. Ju-jutsu and fencing training have affected the high level of bayonet combat and other qualities of character, which were noted on him in the army. He took part in the Russian-Japanese War and was awarded for bravery and promoted. From 1907, after returning to Tanabe, he practiced *judo*, still practicing *ju-jutsu*.

In 1915, Ueshiba met master Sokaku Takeda of Aizu, who taught *daito-ryu aikijitsu* which was a compilation of secret *Oshiki-uchi*, based on the use of cosmic energy by human body<sup>31</sup>, combined with, of physical nature, hand-to-hand combat techniques, tested in fights with bandits or masters of martial arts from all over the country. Takeda was travelling and as fighting he perfected himself and exchanged experiences.

A journey in the search for experiences of fighting and learning from other masters is *mushin-shugyo*, characteristic for samurai tradition “pilgrimage”, for active self-improvement. Takeda also, in the different regions of Japan, prepared Police officers to a defensive fight. Master “Takeda (...) was tiny, slim and measured just 152 cm. Extraordinary skills he gained by perfectly mastering the techniques, ideal coordination, mind control and mastery of the [internal] force *ki*, which was the key to *Budo*, an inexhaustible source of energy. Thanks to *aiki* (...) Takeda was able to knock down any number of attackers”<sup>32</sup>. Ueshiba was impressed by Takeda’s art of fighting and he started taking lessons with him. According to Stevens “Takeda (1860–1943) was at that time the mightiest master of martial arts. Probably neither Kanō nor Funakoshi could not match with Takeda, who gained his scary skills in one after the other fights, in *dojo* and on streets throughout Japan”<sup>33</sup>.

In 1919, master Morihei met the charismatic leader of a religious community, a teacher of a syncretic Buddhism doctrine. Community leader of Omoto-kyo was Onisaburo Deguchi, and acquaintanceship with him and his teachings greatly influenced mentality and views of master Ueshiba. After his father’s death, in 1920, the master took a Samurai sword and

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<sup>31</sup> Comp. Kōichi Tōhei, *Book of Ki: Coordinating Mind and Body in Daily Life*, Japan Publications Inc., Tōkyō 1976.

<sup>32</sup> J. Stevens, *op. cit.*, p. 103.

<sup>33</sup> *Ibidem*, p. 100.

alone went to the mountains. There he was practicing so intensely that even the Police was called to arrest “a crazy man with a sword”<sup>34</sup>.

Master has finally experienced there an unusual state of mind: “Ueshiba went to wash at well, where he experienced [in the sudden glare] unity of spirit and body. Suddenly he felt as if he was bathed in golden light from heavens. Was this an one-of-a-kind experience. He felt like a newbie, as if his spirit and body turned into gold. At that time, he clearly saw unity of the Universe with himself. He also understood the other philosophical principles (...)”<sup>35</sup>. Professor Stevens also describes Ueshiba having a memory of this extraordinary moment of contact with the manifestation of the cosmic energy – “(...) I have experienced enlightenment, that was real, all-encompassing, immediate and reliable. In one moment I realized the nature of creation: the Way of the Warrior is a manifestation of divine love, the Spirit that embraces and supports the development of all things. My cheeks floated of tears of joy and gratitude. The universe appeared to me as my house, and the Sun, the Moon and the stars as my best friends. All attachment to things vanished”<sup>36</sup>.

*Aikibudo* increased its popularity, and as a result of that Ueshiba was invited to Tokio by Admiral Isamu Takeshita. The master began to teach the elite in the Palace of the Heir to the Throne. In 1927 he settled in Tokyo and founded permanent *dojo*. During this time he fought many fights, whose history is described by biographers. Some of them have become legendary, claiming Ueshiba used superficial powers associated with the rare ability to use cosmic energy. From 1931 in Tokyo was opened, in the District of Wakamatsu, Dōjō of Ueshiba – Kobukan, meaning “Hall of Ancient Martial Arts”. In Kobukan fencing was practiced, there were also masters of judo, karate and jujitsu. Ueshiba was officially recognised as a master by the Emperor and the Japanese Government, which pays him a Minister’s salary. In the 1930s, Ueshiba was a highly respected government adviser. In 1938 he published the *Budo* book. It presents the philosophy of *aikibudo*. Publisher’s introduction to the book states that the work is “pretend to be a classical treaty [this book] should prove interesting for (...) all those who are interested in a wide range of *Budō*. In terms of con-

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<sup>34</sup> *Ibidem*, p. 106.

<sup>35</sup> M. Ueshiba, *Budo*, foreword by Morihei Ueshiba’s son – Kisshomaru, Diamond Books, Bydgoszcz 2005, p. 13–14.

<sup>36</sup> J. Stevens, *op. cit.*, p. 112

tent, construction and composition is reminiscent of traditional *densho*, which is deeply rooted in the *bujutsu* tradition of manuscripts which are the tradition of martial arts' schools"<sup>37</sup>.

However, the cruelty of war, which the Master could not accept, caused his resignation in 1942. By resigning from governmental positions, he retired. As told Master's son, Kisshomaru, "to keep the spirit of *Budo* created by him for the next generations, Morihei founded the *Aikido* organization base in Ibaragi Prefecture. (...) Morihei moved with his wife to Iwama, where, until the end of the war, they lived modestly in a converted barn. In Iwama, Morihei began the construction of "birthing room" or "inner sanctuary" of Aikido. It was a complex, containing the Temple of aiki and dojo in open air. The inner building of Aiki temple was completed in 1944.

Master Morihei taught that "when a circle, triangle and square unite in spherical motion, a State of perfect clarity is created. This is the basis of *aikido*"<sup>38</sup>. Ueshiba pointed the need of people to strive for harmony with cosmos and holistic integration of spirit and body of a *security actor*:

"Your mind must work in a perfect harmony with the Universe; movement of the body adjusts the movement of the Universe, combined in one – body and mind, unite with the Universe in one body. *Aikido* excludes games and competition. A real warrior is invincible, because he or she do not fight with anyone. "Defeat" means the defeat of [your] mind that closes. (...) Depending on the circumstances of our movements should be as hard as diamond, flexible as a willow, smooth like a river or empty as cosmos"<sup>39</sup>.

Although the sports exercises can be the elements that are applied in cultivating martial arts, it is important to keep in mind the difference between the used measures (sport, military exercise, self-defense), and the main objective, which is the mental development of *actors of actions* for security. "The Warriors also exercise their body, but at the same time use them as vehicles for a training of mind, calming down the spirit and finding goodness and beauty – these values are missing in sports. Training in *budo*, apart from a strong and healthy body, cultivates prowess, honesty, faithfulness, goodness, and beauty. This road is extremely extensive"<sup>40</sup>.

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<sup>37</sup> M. Ueshiba, *op. cit.* (text from the cover).

<sup>38</sup> *Ibidem*, p. 18.

<sup>39</sup> J. Stevens, *op. cit.*, p. 128; comp. Mitsugi Saotome, *Aikido and the Harmony of Nature*, Shambhala Publ., Boston 1993.

<sup>40</sup> M. Ueshiba, *op. cit.*, p. 32.

## ENDING

1. In the first part of the work, authors, on the basis of the treaty *the Art of War* by Sun Tzu, had reconstructed the seven principles of *peripheral tao* concerning *security of a state* and methods for optimum performance during the conduct of war under the rhythm of *cosmic tao*. There were used parts of the famous treaty, in which Sun Tzu writes about *tao* of a particular situation.

2. By analysing the Taoist rules, from third to seventh, you can specify them as a universal and common sense rules for conduct of the war, based on being hundreds of years old experiment *ex post facto*. The first two are the same, when we exclude direct reference to Taoism. In fact, however, genesis of all the rules is in cosmology of *yin-yang*. Each of them has a deep cosmological and not pragmatic foundation.

3. None of the provided rules is not only the “technical” principle or the procedure, but their adoption and application requires spiritual maturity of the leaders in exploring the mystery of *tao* and organising Earth on the pattern of energy “from the Heavens”, which makes them wise men, special *actors of action*, responsible for creation of security.

4. Taoist justification for martial arts strategy methods, provided by the Chinese thinker, requires, in the opinion of authors, further analysis of this work. This work is intended to point the existence of this need, as an important element in creation of *security culture*. This an alternative and probably useful factor at times overly technocratic attitude to praxeology of human activities on security of human.

5. The transfer of elements of the Taoist system of thought to Japan, as well as present in the *social reality* elements of Buddhist and Shintoist analogies about human ability to identify impact of universal energy of cosmos, were reflected in the life and activities of martial art masters, such as Ueshiba Morihei. That master has trained many other masters of *budo*<sup>41</sup>, for example. “Minoru Mochizuki (1907), [that] trained under Kano and

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<sup>41</sup> *Budo* (jap.) – varieties, methods of Martial Arts, from Japan; unlike *Bujutsu*, also meaning hand-to-hand combat techniques and methods, but in the combat sense, *budo* means spiritualized *bujutsu*. Comp.: D. Draeger, R. Smith, *Asian Fighting Arts*, Kodansha International, Tokio 1969; S. Mol, *Classical Fighting Arts of Japan*, Kodansha International, Tokio 2003; M. Ueshiba, *Budo. Teaching of the Founder of Aikido*, Kodansha International, Tokio 1991. While the ethical, Japanese honourable code, defining the mental aspect of *budo* is *bushido*, which determines the course of action, sets out the way of self-improvement, without dealing with manual aspects of combat

Ueshiba, developed *budo* system, which was a combination of elements of *judo*, *karate* and *aikido*. Yasuhiro Konishi (1894–1983) and Shigeru Rorrim (1912–1981), the two best students of Funakoshi, were heavily influenced by Ueshiba, and fighting styles that they created, were in fact *aiki-karate* alike<sup>42</sup>. The teachings of Ueshiba on fighting techniques and the development of power of the spirit, have proved to be important for generations of masters: “*budo* is a sacred Way given us by the gods, which leads to the truth, goodness and beauty; is the *Spiritual Path*, reflecting an unlimited, absolute Nature of Cosmos. Thanks to the sincere practice, you can see the rules that govern the Heaven and Earth”<sup>43</sup>.

6. Finding the right way of development, on the basis of resources of nature, is, according to Ueshiba a very important factor for self-improvement, leading *security actor* to the state of self-realization<sup>44</sup>. “With subtle connection of water and fire are created techniques which may give the *Path of Heaven and Earth*, the *Spirit of Dignified Way*. These techniques are (...) the rules [that combine harmoniously with each other] all things in the world: Sky, Earth, God and the Human Race. They generate light and heat, make up the Divine Sword of Spiritual Harmony (...). The one who acts in accordance with [rules] can continuously lash lie and evil, purifying with Sword of Divine Sword of Spiritual Harmony Spiritual Harmony path to beautiful, original world (...) In this way, completely awake may freely draw from all components of Heaven and Earth, in spring, summer, autumn and winter. Work on perception of actual appearance of the Universe; transform the war techniques into vehicle of purity, goodness and beauty; understand it well”<sup>45</sup>.

7. Masters of the martial arts, acting in accordance with a guide that a real “samurai follows the way of the sword and literature”, quite often were authors of poems and other pieces of art, such as paintings. Among

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techniques. Comp. Yamamoto Tsunetomo, *Bushidō: The Way of the Samurai*, Kodansha International, Tōkyō 1979.

<sup>42</sup> J. Stevens, *op. cit.*, p. 139; Comp. J. Stevens, W. Krenner, *Training with the Master: Lessons with Morihei Ueshiba, Founder of Aikido*, Shambhala Publ. Inc., Boston 1999.

<sup>43</sup> M. Ueshiba, *op. cit.*, p. 27.

<sup>44</sup> J. Ratajczak, *Dwie teorie samorealizacji*, „The Pecularity of Man”, vol. 7, Warszawa 2002, p. 607 and foll. (Papers from scientific conference *Tradycyjne i współczesne systemy wartości*); comp. J. Piwowarski, *Samodoskonalenie i bezpieczeństwo w samurajskim kodeksie Bushido*, Collegium Columbinum, Kraków 2011.

<sup>45</sup> M. Ueshiba, *op. cit.*, p. 27.

practitioners of Japanese martial arts *budo*, well known is a poem by master Ueshiba, which in this place let us will serve as a final conclusion, which, in opinion of authors of this text, express timeless value, since it can also be applied today in shaping the sense of existence of each individual or collective *security actor*. Understanding of message contained in this poem may act as a fine antidote to the toxicity of consumerist influences of the era of globalisation. Below is cited an excerpt from a poem relating to the factor of cosmic energy in the way of warrior, being an active actor of security<sup>46</sup>. The poem of Morihei Ueshiba, entitled *Budo*<sup>47</sup>, was published for the first time in 1938:

Continually polish  
the Holy Sword  
get its divinity  
Holy Warrior  
serves the gods  
Forge the spirit  
with the god's will;  
Divine Sword must shine  
brightly and cleanly  
manifesting grace of gods

Penetrating glow of sword  
Held by a man of the Way  
burn the evil  
hidden deeply  
in own body and soul

Crystal clear  
sharp and bright

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<sup>46</sup> J. Piwowski, *Transdyscyplinarna istota kultury bezpieczeństwa narodowego*, Wydawnictwo Naukowe Akademii Pomorskiej w Słupsku, Słupsk 2016.

<sup>47</sup> M. Ueshiba, *Budo Techniques of the Founder of Aikidō Ueshiba*, Kodansha International, Tokyo 1996; comp. idem *Budo Training in Aikido* (especially chapter *The Secret Techniques of Budo (Poems)*), Sugawara Martial Art. Institute Inc., Tokyo 2002; M. Ueshiba, J. Stevens, *The Essence of Aikidō: Spiritual Teachings of Morihei Ueshiba*, Kodansha International, Tokyo 1999; Kisshomaru Ueshiba, *Aikidō*, Japan Publication Trading, Tokyo 1985.

Holy Sword  
does not allow  
the evil to nest  
Any weaknesses –  
brighten up the world  
and make the Way of Sword  
present in bodies and souls  
of all the people

At this moment  
when a warrior faces  
an enemy  
all the things serve  
to focus teachings

When understanding  
becomes superficial  
follow the guidance  
of the Sword  
with your body and soul<sup>48</sup>.

Trying to understand the depth and meaning of the Taoist work *Tao Te King*, you must remember that the Chinese characters used to write it are not so much the equivalent of spoken human words, but rather symbols of specific concepts. Lao Tse gave us here his thoughts using symbols, *de facto* not describing them verbally. Therefore, *Tao Te King* should be analysed and internalized by the recipient using the intuitive method, meaning in fact to be open to the message streaming “from mind to mind”. Words are only accompanying here the contained ideas. Chapters of this treaty are very expressive, and it deeply gets into readers’ memory. It contains many metaphors and paradoxes, forcing mental effort and therefore building strength of *I pillar of the security culture*. Taoist treatises are thought to be a catalyst to improve the ‘sword of the mind’ and inspire researchers to check what lies ‘hidden under lining’.

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<sup>48</sup> M. Ueshiba, *op. cit.*, p. 31; comp. M. Ueshiba, *The Art of Peace*, Shambhala Publ. Inc., Boston 2002.



*Active security actor* should participate independently in, constantly updated, giving the message of the treaties new meaning. Lao Tse, as Sun Tzu, did not made their immortal works as a closed, Cartesian treaties. If that had happened, could not ever again adapt to different, often quite new circumstances, arising in any place and at any time. Such restriction and would be completely inconsistent with the essence of that is attributed to *Tao*, and whose understanding may prove to be extremely useful to the building, by an *active security actor*, satisfactory dynamism in taken by him securitological actions.

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