[head](file:///E:\岩倉紙芝居\koten\koten.htm)（岩倉紙芝居館古典館<http://hjueda.on.coocan.jp/koten/koten.htm>）　宰主　上田啓之(Hiroyuki UEDA)

　 The Art of War by Sun Tzu by Lionel Giles (29 December 1875 ~ 22 January 1958)   
He was the son of British diplomat and sinologist, Herbert Giles. Lionel Giles served as assistant curator at the British Museum and Keeper of the Department of Oriental Manuscripts and Printed Books. Lionel Giles is most notable for his 1910 translation of The Art of War by Sun Tzu and The Analects of Confucius.

Variation in Tactics  
  
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Sun Tzu said: In war, the general receives his commands from the sovereign, collects his army and concentrates his forces.

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| The Art of War, Sun Tzu by Thomas Cleary (born 1949) *8 Adaptations*  The general rule for military operations is that the military leadership receives the order from the civilian leadership to gather armies. |

■「孫子曰、凡用兵之法、將受命於君、合軍聚衆」is the same as the beginning of the軍争篇. First refer to the importance of the civilian control.   
  
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When in difficult country, do not encamp. In country where high roads intersect, join hands with your allies. Do not linger in dangerously isolated positions. In hemmed-in situations, you must resort to stratagem. In desperate position, you must fight. There are roads which must not be followed, armies which must be not attacked, towns which must not be besieged, positions which must not be contested, commands of the sovereign which must not be obeyed.

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| Let there be no encampment on difficult terrain. Let diplomatic relations be established at borders. Do not stay in barren or isolated territory.  When on surrounded ground, plot. When on deadly ground, fight.  There are routes not to be followed, armies not to be attacked, citadels not to be besieged, territory not to be fought over, orders of civilian government not to be obeyed. |

■「圮地無舍、衢地交合、絶地無留、圍地則謀、死地則戰」is also the same as the first section of九地篇except 絶地無留. ■圮pǐ , originally meant a bank destroyed by flood, which is supposed to be a wetland or lowland, where you should not encamp. According to 九地篇,圮地 is 「行山林険阻沮鐸、凡難行之道(Mountain forests, rugged steeps, marshes and fens--all country that is hard to traverse: this is difficult ground)」■衢qú, crossroads where you should keep good relations with the countries around.. ■絶\*1 jué, originally meant to cut threads and also meant the beauty of the color of threads which was exquisite or unexpected. Here 絶地 means a place where you could hardly obtain water, foods, pasture grass and firewood. ■圍wéi, consists of □(surrounded) and 韋. and韋\*2consists of ○(place) and foot upside and down, which means a place attacked on both sides. 圍 is a place which could be attacked on all sides, so you have to be prepared to protect yourself with some measures beyond your opponent’s calculation or splitting up your opponents. ■死地 You have to be ready to die. If the enemy opens an escape route, do not follow it. If you do, your resolve will be shaken and when you run away, all of you will be hunted down from behind and killed. ■塗tú comes from 涂tú and 土tǔ, 涂 meant both mud and path. 塗originally meant mud painting. This mud painting was supposed to be a kind of sign of prohibit intrusion. To limit 塗 to path, 途tú was used. 塗有不所由 seems to be a kind of dangerous path that gives an ambush or some unexpected disaster. ■Armies not to be attacked are those elite or fighting to death or heading back home ones and so forth, which could ​cause you a great damage.■Citadels which should not to be sieged are those well protected, fully prepared by foods and supplies. So even if the citadel is on the short cut, you should leave it and take another way to your destination. ■Do not fight for the territory where there is little advantages for you and no harm even if you lose it. ■Some takes it ten things including 「君命有所不受」, and the other takes「君命有所不受」different from nine things from 「圮地無舍」to「地有所不爭」, and 「君命有所不受」is the case when the ruler’s order is against the above nine things. The one who decide so called 'calculation on military strategy ' and select the commander in chief is the ruler. It is the responsibility of the commander in chief to build up his troops in good order and take suitable tactics according to the situation. He has to punish someone who violate the troop disciplines even if he is a man of close aside to the ruler. If the strategy would go against the situation, the commander can take the decision against the ruler’s order. Because the calculation on military strategy turned out to be against the nine rules.  
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The general who thoroughly understands the advantages that accompany variation of tactics knows how to handle his troops. The general who does not understand these, may be well acquainted with the configuration of the country, yet he will not be able to turn his knowledge to practical account. So, the student of war who is unversed in the art of war of varying his plans, even though he be acquainted with the Five Advantages, will fail to make the best use of his men.

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| Therefore generals who know all possible adaptations to take advantage of the ground know how to use military forces. If generals do not know how to adapt advantageously, even if they know the lay of the land they cannot take advantage of it.  If they rule armies without knowing the arts of complete adaptivity, even if they know what there is to gain, they cannot get people to work for them. |

■*configuration* An arrangement of parts or elements in a particular form, figure, or combination. ■*turn something to (good) account*Turn something to one's advantage. ■*unversed*Not experienced, skilled, or knowledgeable.   
■Some thought ‘五利;Five advantages’ as last five things (from「塗有不所由」to「君命有所不受」) among nine(ten?) things, and the other thought them as five things on the next sentence, which were described as「必雜於利害」. Interpretationonfive advantages could not be fixed and there was a change of the text, which tried to make it clear to nine adaptations and five advantages.

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| 孫子曰、凡用兵之法、將受命於君、合軍聚衆、圮地無舍、衢地交合、絶地無留、圍地則謀、死地則戰 was changed to 孫子曰、凡用兵之法、高陵勿向、背丘勿逆、「絶地勿留\*」、佯北勿從、鋭卒勿攻、餌兵勿食、歸師勿遏、圍師必闕、窮寇勿迫、此用兵之法也（\*added on the end of軍争篇） 塗有所不由、軍有所不撃、城有所不攻、地有所不爭、君命有所不受、 |

Thus five advantages could be fixed, however, it would not be easy to know which item should be allocated to advantages of nine adaptations(九變之利) or the art of war of nine adaptations(九變之術).   
Nine terrains(九地) are 散地、輕地、争地、交地、衢地、重地、圮地、圍地、死地 on 九地篇, and each situation and its tactics are described. But tactics described on 九地篇are not the same as 九變篇.

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| 散地 | 輕地 | 争地 | 交地 | 衢地 | 重地 | 圮地 | 圍地 | 死地 |
| 自戦 | 入不深 | 彼我利地 | 彼我往来 | 先至得天下 | 入深城邑 | 難行 | 隘迂寡撃衆 | 疾戦則存 |
| 無戦 | 無止 | 無撃 | 無絶 | 合交 | 掠 | 行 | 謀 | 戰 |
| 地有所不爭 |  | 軍有所不撃 |  | 衢地交合 | 城有所不攻 | 圮地無舍 | 圍地則謀 | 死地則戰 |

Setting of terrains and its tactics on 軍争篇、九變篇、九地篇 are not the same, which makes it impossible to correlate each other, and the interpretation will be made according to the commentator.  
I would like to pick up 「不由、不撃、不攻、不争、不受」as five advantages, which makes it possible to avoid casualties and material wear and loss. Advantages of nine adaptations(九變之利) would be related to advantages of nine terrains, however, those adaptations of defenders are different from those of offenders. Five advantages in mind, the art of war which minimize the wear and loss of the troops would be the art of war of nine adaptations(九變之術). Therefore, it does not value the ability to attack but to protect yourself firmly, which could make the opponent give up attacking you.  
   
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Hence in the wise leader's plans, considerations of advantage and of disadvantage will be blended together. If our expectation of advantage be tempered in this way, we may succeed in accomplishing the essential part of our schemes. If, on the other hand, in the midst of difficulties we are always ready to seize an advantage, we may extricate ourselves from misfortune. Reduce the hostile chiefs by inflicting damage on them; and make trouble for them, and keep them constantly engaged; hold out specious allurements, and make them rush to any given point.

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| Therefore the considerations of the intelligent always include both benefit and harm. As they consider benefit, their work can expand; as they consider harm, their troubles can be resolved. Therefore what restrains competitors is harm, what keeps competitors busy is work, what motivates competitors is profit. |

■*temper* Act as a neutralizing or counterbalancing force to (something) ■*extricate* Free (someone or something) from a constraint or difficulty. ■*inflict* Cause (something unpleasant or painful) to be suffered by someone or something. ■*specious* Superficially plausible, but actually wrong. ■*allure* Powerfully attract or charm; tempt.  
■雜（襍、雑）zā Originally it meant to make clothing mixing five colored fibers. Considerations always include benefit and harm. Old letter of 雜was杂, which meant to get together. Never fail to count all advantages and disadvantages, and if you could get every advantages together among them, the work would be done quickly. ■務wù consists of 敄wù and 力lì, and 敄is composed of 矛máo (spear) and 攵pū (攴strike), and 力 is 耒lěi (plough), which means to engage in agriculture or warfare. The Shuowen(old dictionary) says, "It is 趣cù,which is to run fast. 務also means to urge to make it quickly" as well as includes "plotting," "pursuit," and "work".■信xìn believe、trust. 信shēn the same as伸(extend). ■患huàn consists of 心xīn (heart) and串chuàn (skewer), which means to penetrate someone’s mind with something. ■解jiě consists of 角jiǎo (horn), 刀dāo(knife) and 牛niú(cow), which means to carve out a bull(牛角). If you could gather all harm and know what are to be really worried about, it gets easier to find the way out. ■A wise man uses his interests to bring his opponent to his knees without a fight. He makes the people tired by forcing them to work on projects (Zheng forced Qin to build irrigation works to cultivate arable land). He lure the opponent into small gains, making him scramble and fatigued.  
  
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The art of war teaches us to rely not on the likelihood of the enemy's not coming, but on our own readiness to receive him; not on the chance of his not attacking, but rather on the fact that we have made our position unassailable.

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| So the rule of military operations is not to count on opponents not coming, but to rely on having ways of dealing with them, not to count on opponents not attacking, but to rely on having what cannot be attacked. |

■*unassailable* Unable to be attacked, questioned, or defeated.■恃shìconsists of 忄xīn (心) and 寺sì. 寺consists of 之zhī (it)and寸cùn(手;hand), which originally meant to have it in his hand. 恃 means to have it in your mind, which is to rely on yourself. ■待dài cannot be found before the beginning of Warring States period which is supposed to be used instead of 竢(sì ready to wait for) ■Count not on others not attacking but on your own defense. Be your protection so firm that the opponent hesitates to attack you with the fear of big casualties, which is indispensable to win without fighting.  
  
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There are five dangerous faults which may affect a general: Recklessness, which leads to destruction; cowardice, which leads to capture; a hasty temper, which can be provoked by insults; a delicacy of honor which is sensitive to shame; over-solicitude for his men, which exposes him to worry and trouble.

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| Therefore there are five traits that are dangerous in generals; Those who are ready to die can be killed; those who are intent on living can be captured; those who are quick to anger can be shamed; those who are puritanical can be disgraced; those who love people can be troubled. |

■*reckless* Heedless of danger or the consequences of one's actions; rash or impetuous. ■*solicitude* Care or concern for someone or something. ■*trait* A distinguishing quality or characteristic, typically one belonging to a person  
■五過(five faults;必死、必生、忿速、廉潔、愛民)→→五危（five dsngers;殺、虜、侮、辱、煩）In volume I, there was 將者智信仁勇嚴；The Commander stands for the virtues of wisdom, sincerity, benevolence, courage and strictness./ Leadership is a matter of intelligence, trustworthiness, humaneness, courage, and sternness ■必死→殺 Be prepared for desperation, but do not be reckless. If you are reckless, you will be killed. ■必生→虜 Be united, without doubt and without fear. If you flee, you will be scattered and taken prisoner. ■忿速 is a personality that quickly gets "pissed" and blood rushes to the head. When underestimated, he is likely to lose his sense of judgement in danger. ■侮wǔ originally was **傷**shāng (injury/hurt), which was to hurt pride. ■廉潔 fastidious ■辱rǔ originally was the opposite of 寵chǒng (favor), which was to lose face. When humiliated, he is likely to lose his sense of judgement in danger. ■愛民 literally means to love people, but here it refers to a commander who cannot turn his back on those in need. Even if his troops are exhausted, he cannot help but save them.  
  
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These are the five besetting sins of a general, ruinous to the conduct of war. When an army is overthrown and its leader slain, the cause will surely be found among these five dangerous faults. Let them be a subject of meditation.

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| These five things are faults in general, disasters for military operations. (覆軍殺將、必以五危、不可不察也) is left out. |

■*besetting* (of a problem or difficulty) trouble (someone or something) persistently. ■*sin* An act regarded as a serious or regrettable fault, offence, or omission. ■*ruinous* Disastrous or destructive. ■*slay* Kill (a person or animal) in a violent way. ■*meditate* Think deeply about (something)   
■覆fù meant to overturn(destroy) as well as to cover(protect). If the commander loses control due to these five faults, he will destroy his troops supposed to be protected, and he himself will be killed. Always be aware of five dangers which should not be overlooked.  
  
Finished on 29.10.2019. Updated and corrected on 17.04.2022