[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.  
  
　　Laying Plans  
  
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Sun Tzu said: The art of war is of vital importance to the State. It is a matter of life and death, a road either to safety or to ruin. Hence it is a subject of inquiry which can on no account be neglected. The art of war, then, is governed by five constant factors, to be taken into account in one's deliberations, when seeking to determine the conditions obtaining in the field. These are:1 The Moral Law; 2 Heaven; 3 Earth; 4 The Commander; 5 Method and discipline.

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| The Art of War, Sun Tzu by Thomas Cleary (born 1949) *1 Strategic Assessments* Military action is important to the nation—it is the ground of death and life, the path of survival and destruction, so it is imperative to examine it. Therefore measure in terms of five things, use these assessments to make comparisons, and thus find out what the conditions are. The five things are the way, the weather, the terrain, the leadership, and discipline. |

■*deliberation* Long and careful consideration or discussion ■兵bīng arms/soldiers/war ■國之大事 There is the old saying that Ritual and War are the vital importance to the State. Ritual behavior became the rules of propriety which also governed the art of war in old times (Zhou Dynasty and Spring and Autumn Period). At the ancestral ritual, the sacrifices are dedicated to the ancestors, however, they also have to be tasted together with their descendants, and the meat of sacrifices are offered to them after the ritual. When a troop goes on the warpath, there is a ritual to receive the meat. The Commander(師) is a person who receives the meat. 師comes from 𠂤(meat) and 帀(blade). When the Commander divides his troop, he should cut the meat and deliver them to each troop. ■道dào path/road/street/ method/way 道[dǎo](http://www.zdic.net/z/pyjs/?py=dao3) direct/guide/lead■察chá examine/ investigate/notice 察 comes from 宀（a house where the ancestors’ spirits stay）and 祭(offer sacrifices), which means to perceive the sign of the ancestors. You have to perceive it if the place where you are would lead you to death or life, what you are doing would lead you to survive or ruin. ■經jīng comes from 糸(thread) and巠(a shuttle passing back and forth through the shed, between the yarn threads of the warp in order to weave in the weft) ; kind of draw the threads together 經之以五事Figure out a whole picture depending upon the five factors. ■校jiào check/compare/collate ■計jì plan/plot/stratagem/scheme 校之以計 compare the ability of the both sides on each factor ■情qíng situation/conditions/reality ■索suǒ large rope/cable → haul something in → search/seek 索其情 collect the information and perceive the conditions ■一曰道 Sun Tzu gave this道 the specific meaning described below. ■將jiàng the Commander jiāng will/would/ going to

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The Moral Law causes the people to be in complete accord with their ruler, so that they will follow him regardless of their lives, undismayed by any danger. Heaven signifies night and day, cold and heat, times and seasons. Earth comprises distances, great and small; danger and security; open ground and narrow passes; the chances of life and death. The Commander stands for the virtues of wisdom, sincerity, benevolence, courage and strictness. By method and discipline are to be understood the marshaling of the army in its proper subdivisions, the graduations of rank among the officers, the maintenance of roads by which supplies may reach the army, and the control of military expenditure. These five heads should be familiar to every general:

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| The way means inducing the people to have the same aim as the leadership. So that they will share death and share life, without fear of danger. The weather means the seasons. The terrain is to be assessed in terms of distance, difficulty or ease of travel, dimension and safety. Leadership is a matter of intelligence, trustworthiness, humaneness, courage, and sternness. Discipline means organization, chain of command, and logistics. Every general has heard of these five things. |

■*undismayed* Not dismayed or discouraged by a setback. ■道　Lionel translated it into Moral Law.　■令民與上同意 Let people and the government have one soul between them/ Government and people unite in defending the country. ■可以與之死 make it possible to die together 可以與之生make it possible to survive together ■天tiān　 Take the advantage of natural phenomena ■陰陽yīn yáng “The I Ching” known as “the Book of Changes” describes 64 type of changes of the situation. Things never stay the same and it is important to be well aware of the sign of the change. ■寒暑hán shǔ cold and hot → season You should avoid conscription during busy farming season. ■時制shí zhì a kind of way to know the time of a day (In the days when there was not a clock, it was quite hard to know the time and adjust the time among them.) ■地dì　geographical setting and features　　■将jiàng should be a man of high quality and caliber embodying five virtues ■法fǎ Know-how for organizing, managing and resourcing troops  
  
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he who knows them will be victorious; he who knows them not will fail. Therefore, in your deliberations, when seeking to determine the military conditions, let them be made the basis of a comparison, in this wise:-- Which of the two sovereigns is imbued with the Moral law? Which of the two generals has most ability? With whom lie the advantages derived from Heaven and Earth? On which side is discipline most rigorously enforced? Which army is stronger? On which side are officers and men more highly trained? In which army is there the greater constancy both in reward and punishment? By means of these seven considerations I can forecast victory or defeat.

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| Those who know them prevail, those who do not know them do not prevail. Therefore use these assessments for comparison, to find out what the conditions are. That is to say, which potential leadership has the Way? Which general has ability? Who has the better climate and terrain? Whose discipline is effective? Whose troops are strong? Whose officers and soldiers are the better trained? Whose system of rewards and punishment is clearer? This is how you can know who will win. |

■*imbue* (often **be imbued with)** Inspire or permeate with (a feeling or quality) ■校jiào compare/ check xiào school/field office ■計jì stratagem/plan/ingenuity/plot/scheme calculate/count/ figure out 校之以計 compare 5 heads with Sun Tzu’s ingenuity/compare them and figure them out ■主孰有道 Relation between the prince and his subordinates Check them if they have a spirit of “All for one and one for all”? ■將孰有能 Check the commanders to the degree that they have on five virtues. ■天地孰得 Check the corps if they have natural or geographical advantages. ■法令孰行 Check the corps if the order could be thoroughly executed. ■兵衆孰強 Check the combat capability of each troop. ■士卒孰練 Check the discipline of soldiers and officers ■賞罰孰明 Check if the meting out justice is clear and fair.

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The general that hearkens to my counsel and acts upon it, will conquer: let such a one be retained in command! The general that hearkens not to my counsel nor acts upon it, will suffer defeat:--let such a one be dismissed! While heeding the profit of my counsel, avail yourself also of any helpful circumstances over and beyond the ordinary rules. According as circumstances are favorable, one should modify one's plans.

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| (將聽吾計、用之必勝、留之、將不聽吾計、用之必敗、去之 is skipped) Assess the advantage in taking advice, then structure your forces accordingly, to supplement extraordinary tactics. Forces are to be structured strategically, based on which is advantageous. |

■*hearken* *archaic*Listen. ■*heed* Pay attention to; take notice of.　 ■将jiàng　The general　jiāng if/would　If you would listen to my counsel and follow it, you will never fail to win, and I shall stay. If you would not listen to my way but follow it, you will be sure to fail, and I shall leave. ■勢shì　power/force/tendency/momentum　計利以聽乃爲之勢 If you could understand the profit of my counsel, then let’s make it build momentum. ■權quán→　權変quán biàn　[adapt](http://eow.alc.co.jp/search?q=adapt&ref=awlj) to [circumstances](http://eow.alc.co.jp/search?q=circumstances&ref=awlj)/[take](http://eow.alc.co.jp/search?q=take&ref=awlj) a [flexible](http://eow.alc.co.jp/search?q=flexible&ref=awlj) [approach](http://eow.alc.co.jp/search?q=approach&ref=awlj)　以佐其外 Lionel follows the comment on 其外as 常法之外(beyond the ordinary rules), which will leads to deception(詭道). 其外（its out: outer factors）⇔ 其内（its in; inner factors）　勢者因利而制權也 Making good use of outer factors and building momentum on favorable situations, you will be able to take flexible approaches,   
  
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All warfare is based on deception. Hence, when able to attack, we must seem unable; when using our forces, we must seem inactive; when we are near, we must make the enemy believe we are far away; when far away, we must make him believe we are near. Hold out baits to entice the enemy. Feign disorder, and crush him. If he is secure at all points, be prepared for him. If he is in superior strength, evade him. If your opponent is of choleric temper, seek to irritate him. Pretend to be weak, that he may grow arrogant. If he is taking his ease, give him no rest. If his forces are united, separate them. Attack him where he is unprepared, appear where you are not expected. These military devices, leading to victory, must not be divulged beforehand.

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| A military operation involves deception. Even though you are competent, appear to be incompetent. Though effective, appear to be ineffective. When you are going to attack nearby, make it look as if you are going to go a long way; when you are going to attack far away, make it look as if you are going just a short distance. Draw them in with the prospect of gain, take them by confusion. When they are fulfilled, be prepared against them; when they are strong avoid them. Use anger to throw them into disarray. Use humility to make them haughty Tire them by flight. Cause division among them. Attack when they are unprepared, make your move when they do not expect it. The formation and procedure used by the military should not be divulged beforehand. |

■*warfare* Engagement in or the activities involved in war or conflict. ■*deception* The action of deceiving someone. ■*bait* Something intended to entice someone to do something. ■*entice* Attract or tempt by offering pleasure or advantage. ■*feign* *archaic*Invent (a story or excuse) ■*choleric* Bad-tempered or irritable. ■*arrogant* Having or revealing an exaggerated sense of one's own importance or abilities. ■*divulge* Make known (private or sensitive information) ■兵bīng soldier/troops →用兵　handling troops → warfare ■詭guǐ ever-changing/catch someone unprepared 詭道 is the way to adapt to [circumstances](http://eow.alc.co.jp/search?q=circumstances&ref=awlj) (制権) and catch the enemy unprepared. ■能而示之不能 用而示之不用 literally, Possible but pretend to be impossible/ Able but pretend to be unable. Ready but pretend to be unprepared/ Necessary but pretend to be useless. ■利而誘之 If he keeps an eye on the profit, entice him. ■亂而取之 Cause disorder among them by the enticement, and crush them. ■卑而驕之 If he is humble, put him on the pedestal (Pride goes before a fall) ■佚而勞之 佚yì indulge in pleasures 佚 comes from 人(person) and失(lose) which means lose oneself. →　indulge in pleasures　Annoy him who is not good at keeping a good hold on himself.　 ■親而離之　親qīn　relatives/parents/intimate/for oneself, but this 親is a sense of unity between officers and men. 　(Spreading rumors of secret communications, double cross and so forth), Let them come between. ■此兵家之勢 According to the Song text, 勢 was 勝(shèng; victory). ■不可先傳也 Be aware of someone who divulgesinformation about this to the enemy. →　Importance of the role of intelligence  
  
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Now the general who wins a battle makes many calculations in his temple where the battle is fought. The general who loses a battle makes but few calculations beforehand. Thus do many calculations lead to victory, and few calculations to defeat: how much more no calculation at all! It is by attention to this point that I can foresee who is likely to win or lose.

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| The one who figures on victory at headquarters before.even doing battle is the one who has the most strategic factors on his side. The one who figures on inability to prevail at headquarters before doing battle is the one who has the least strategic factors on his side. The one with many strategic factors in his favor wins, the one with few strategic factors in his favor loses—how much the more so for one with no strategic factors in his favor. Observing the matter in this way, I can see who will win and who will lose. |

■廟筭 a kind of council of war in the ancestors’ temple where advantages and disadvantages of both sides on five constant factors *(The Moral Law; Heaven; Earth; The Commander; Method and discipline)* should be calculated. ■勝者、得筭多也 The winner will be those who makes good calculations and the loser will be those who makes poor calculations. ■多筭勝 The side that has a lot of advantages is supposed to win. The side that suffers a lot of disadvantages is supposed to lose. ■無筭　Without the council of war in the ancestors’ temple ■見xiàn appear/come out/become obvious Going through those calculations, the winner ( and the loser ) becomes obvious.   
  
Finished on 07.06.2017 　Revised on 29.10.2019