（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.

　Tactical Dispositions

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Sun Tzu said: The good fighters of old first put themselves beyond the possibility of defeat, and then waited for an opportunity of defeating the enemy. To secure ourselves against defeat lies in our own hands, but the opportunity of defeating the enemy is provided by the enemy himself. Thus the good fighter is able to secure himself against defeat, but cannot make certain of defeating the enemy. Hence the saying: One may know how to conquer without being able to do it. Security against defeat implies defensive tactics; ability to defeat the enemy means taking the offensive. Standing on the defensive indicates insufficient strength; attacking, a superabundance of strength. The general who is skilled in defense hides in the most secret recesses of the earth; he who is skilled in attack flashes forth from the topmost heights of heaven. Thus on the one hand we have ability to protect ourselves; on the other, a victory that is complete.

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| The Art of War, Sun Tzu by Thomas Cleary (born 1949)*4 Formation*In ancient times skilled warriors first made themselves invincible, and then watched for vulnerability in their opponents. Invincibility is in oneself, vulnerability is in the opponent. Therefore skilled warriors are able to be invincible, but they cannot cause opponents to be vulnerable. That is why it is said that victory can be discerned but not manufactured. Invincibility is a matter of defense, vulnerability is a matter of attack. Defense is for times of insufficiency, attack is for times of surplus. Those skilled in defense hide in the deepest depth of the earth, those skilled in attack maneuver in the highest height of the sky. Therefore they can preserve themselves and achieve complete victory. |

■ *superabundant* more formal or literary term for [**overabundant**](https://en.oxforddictionaries.com/definition/overabundant)(Excessive in quantity) ■ *recesses* A remote, secluded, or secret place. ■ *flash* Move or pass very quickly ■ *vulnerable* Exposed to the possibility of being attacked or harmed ■ *invincible* Too powerful to be defeated or overcome.■不可勝bù kĕ sheng Impossible to win 　可勝kĕ sheng Possible to win As there is no subject and object, it is hard to know who wins whom. 不可勝者守 means to make it impossible by protection, and it implies that you will not let your opponent win. 可勝者攻 means to make it possible by attack, so it implies that you will win. ■守shǒu protect/defense. 守 = 藏於九地之下cáng yú jiǔ dì zhī xià 藏cáng store/hide/conceal 九jiǔ 9;nine 1~9 9 means extreme. 地dì Earth 九地之下 under the deepest place of earth So conceal yourself deep inside the darkness that your enemy scarily hesitate to come in, that is a perfect protection. ■待敵之可勝dài dí zhī kĕ sheng 待dài ←**竢**sì wait for/wait until/as soon as You conceal yourself and wait for your enemy to come, that is to let your enemy move first and make it possible for you to observe their formation, their gaps and weakness. As soon as you find them out, you should attack like 動於九天之上dòng yú jiǔ tiān zhī shàng Like a thunder high above the sky looks down everything and strikes them by lightning, you should hit the gap and weakness. When both sides are equal, one who moves first is likely to be defeated. ■全勝 quán sheng 全quán complete/ entirely/full/whole → maintain the whole →keep your troop intact → Supreme excellence lies in breaking your enemy without fighting → victory which is complete

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To see victory only when it is within the ken of the common herd is not the acme of excellence. Neither is it the acme of excellence if you fight and conquer and the whole Empire says, "Well done!" To lift an autumn hair is no sign of great strength; to see the sun and moon is no sign of sharp sight; to hear the noise of thunder is no sign of a quick ear.

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| To perceive victory when it is known to all is not really skillful. Everyone calls victory in battle good, but it is not really good. It does not take much strength to lift a hair, it does not take sharp eyes to see the sun and moon, it does not take sharp ears to hear a thunderclap.  |

■ *ken* One's range of knowledge or understanding.(from an Indo-European root shared by can and know.) ■ *herd* A large group of people with a shared characteristic. ■ *acme* The point at which something is at its best or most highly developed. ■ *thunderclap* A crash of thunder. . ■見勝jiàn shèng To see(know) a victory as a result. 見勝xiàn sheng A victory becomes clear. ■不過bù guò nothing but; no more than It’s nothing but a recognition of the most people. It is easy to know a victory after the battle, but is not easy to know it before the battle. ■秋qiū autumn 豪háo long, small hair 秋豪 animal’s newly-grown down hair ■Nothing special to lift the hair, see the sun and the moon in the sky, and hear the sound of thunderclap.

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What the ancients called a clever fighter is one who not only wins, but excels in winning with ease. Hence his victories bring him neither reputation for wisdom nor credit for courage. He wins his battles by making no mistakes. Making no mistakes is what establishes the certainty of victory, for it means conquering an enemy that is already defeated. Hence the skillful fighter puts himself into a position which makes defeat impossible, and does not miss the moment for defeating the enemy. Thus it is that in war the victorious strategist only seeks battle after the victory has been won, whereas he who is destined to defeat first fights and afterwards looks for victory.

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| In ancient times those known as good warriors prevailed when it was easy to prevail. Therefore the victories of good warriors are not noted for cleverness or bravery. Therefore their victories in battle are not flukes. Their victories are not flukes because they position themselves where they will surely win, prevailing over those who have already lost. So it is that good warriors take their stand on ground where they cannot lose, and do not overlook conditions that make an opponent prone to defeat. Therefore a victorious army first wins and then seeks battle; a defeated army first battle and then seeks victory. |

■ *fluke* An unlikely chance occurrence, especially a surprising piece of luck. ■ *prone* Likely or liable to suffer from, do, or experience something unpleasant or regrettable.
■勝於易←戰勝不忒←措必勝←勝已敗者 勝已敗者 Defeat someone who is already the loser. 措必勝 Put yourself in a position you are sure to win. ■忒tè Make a mistake (error) 戰勝不忒 No doubt to win the battle. 勝於易 Win it where it is easy to win. Most people hardly see the sign of this kind of wisdom and it will be neither praised nor known by them. ■ A winner put himself in a winning position before the battle and never fail to lose the chance to win. A loser is likely to attack the enemy first and fight to win.

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The consummate leader cultivates the moral law, and strictly adheres to method and discipline; thus it is in his power to control success.

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| Those who use arms well cultivate the Way and keep the rules. Thus they can govern in such a way as to prevail over the corrupt. |

■ *consummate* Complete (a transaction) ■ *cultivate* Try to improve or develop (one's mind) ■ *adhere* Closely follow, observe, or represent. ■ Laying Plans(計篇), 1 The Moral Law;(一曰道) The Moral Law causes the people to be in complete accord with their ruler., 5 Method and discipline;(五曰法) 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 ■勝敗之政 Politics to be a winner or a loser. A way to keep your soldiers and people alive or to let your soldiers and people fall down to the ground.

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In respect of military method, we have, firstly, Measurement; secondly, Estimation of quantity; thirdly, Calculation; fourthly, Balancing of chances; fifthly, Victory. Measurement owes its existence to Earth; Estimation of quantity to Measurement; Calculation to Estimation of quantity; Balancing of chances to Calculation; and Victory to Balancing of chances. A victorious army opposed to a routed one, is as a pound's weight placed in the scale against a single grain.

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| The rules of the military are five: measurement, assessment, calculation, comparison, and victory. The ground gives rise to measurements, measurements give rise to assessments, assessments give rise to calculations, calculations give rise to comparisons, comparisons give rise to victories. Therefore a victorious army is like a pound compared to a gram, a defeated army is like a gram compared to a pound. |

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| ■度dù Measure Unit of length 寸cùn Thumb width≒inch 尺chǐ =10寸Width of both hands≒2 hand breadths =span 尋xún = 8尺 Fathom = 8 spans = 2 yards = 6 feet■量liáng Unit of quantity/capacity/weight合gě 2400黍粒 millet seeds (capacity) (A millet seed has a constant size and weight.)銖zhū 100黍粒 millet seeds (weight) 両liǎng =24銖鎰yì =20両pound = 16 ounces = 7000 grains | Vitruvian Man Measurements.png |

8 fluid ounces=1 cup, 2 cups=1 pint, 2 pints=1 quart, 4 quarts=1 gallon
2 gallons=1 peck, 2 pecks=1 kenning, 4 pecks= 1bushel
■生shēng　A生B B will be derived from A/ A gives rise to B. ■地生度 Make a topography estimation of the region. 度生量 Estimate the quantity and quality of soldiers, weapons and supplies to be mobilized there. 量生數 Recognize the concrete number of forces. ■數\*1 comes from 婁\*2 (lóu; woman’s topknot) and 攴(pū; tap/beat), which meant to reproach(數shǔ) her for her carelessness tapping her topknot. Her hair came loose and it got hard to count(數shù) them. Numbers(數shù) has their order, system and abstraction which sometimes has a mystical significance, and meant inevitability, fate, luck and so forth. ■稱 comes from 禾(hé; rice plant) and 爯\*3chèn, and爯comes from 爫(zhǎo; lift up by hand) and 冉(rǎn; weight). 稱chèng means to scale the weight of grains = 秤chèng (balance scale). 數生稱means to weigh your 數(forces/inevitability/fate/luck) against his 數. ■勝shēng, originally meant to bear the burden of his mission and maintain himself, which is to accomplish it and to win(勝shèng) 稱生勝 Know the winner and loser comparing each other. 鎰yì(winner) is overwhelmingly (480 times) heavier than 銖zhū(loser).
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The onrush of a conquering force is like the bursting of pent-up waters into a chasm a thousand fathoms deep.

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| When the victorious get their people to go to battle as if they were directing a massive flood of water into a deep canyon, this is a matter of formation. |

■ *onrush* A surging rush forward. ■ *pent-up* (of emotions, energy, etc.) unable to be expressed or released.

■ *chasm* A deep fissure in the earth's surface. ■積水 overwhelming volume of water associated with a sea ■仞rèn =尋xún = 8尺 Fathom ■谿xī valley/gorge/mountain stream ■ If an overwhelming volume of water tumbles from high above, nothing can bear it and maintain itself. The best is to win without fighting, however, if you have to fight you should put your people on an overwhelmingly superior position, which is a matter of 形xíng..

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