[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.  
  
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Sun Tzu said: Whoever is first in the field and awaits the coming of the enemy, will be fresh for the fight; whoever is second in the field and has to hasten to battle will arrive exhausted. Therefore the clever combatant imposes his will on the enemy, but does not allow the enemy's will to be imposed on him. By holding out advantages to him, he can cause the enemy to approach of his own accord; or, by inflicting damage, he can make it impossible for the enemy to draw near. If the enemy is taking his ease, he can harass him; if well supplied with food, he can starve him out; if quietly encamped, he can force him to move.

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| The Art of War, Sun Tzu by Thomas Cleary (born 1949) *6 Emptiness and Fullness* DU YOU ■ Militarists avoid the full and strike the empty, so they first have to recognize emptiness and fullness in others and themselves.  Those who are first on the battlefield and await the opponents are at ease; those who are last on the battlefield and head into battle get worn out. Therefore good warriors cause others to come to them, and do not go to others. What causes opponents to come of their own accord is the prospect of gain. What discourages opponents from coming is the prospect of harm. So when opponents are at ease, it is possible to tire them. When they are well fed, it is possible to starve them. When they are at rest, it is possible to move them. |

■ *fresh* [*predicative*](of a person) full of energy and vigour. ■ *combatant* A person or nation engaged in fighting during a war. ■ *hold out* Continue to be sufficient. ■ of *his own accord* Voluntarily or without outside intervention. ■ *inflict* Impose something unwelcome on. ■ *harass* Make repeated small-scale attacks on (an enemy) ■佚yì \*1(ease) is an antonym of 勞láo(fatigue/being exhausted). 佚yì consists of 失shī and人rén(person) and 失shī \*2 was a figure of a female shaman in an ecstatic trance, which meant crazy/beautiful/ seductive/enjoyable. 勞láo\*3 consists of (open fire) and力(plough), which originally meant to burn and purify a plough before and after using it to prevent from pest damages. It also consists of two 火(huǒ; fire) and 心(xīn; heart), which means to warry about like your heart being burned out. ■趨qū(hasten/ hurry) comes from the sound of 趣qū (be attracted to). 趨cù come from the sound of cù促(urge, press). 趨戦者勞 Those urged to fight will be worn out. ■致人而不致於人 Urge him to come to you and never be urged to come to him. A prospect of gain will be able to urge him to come to you. A prospect of harm will let him hesitate to come to you. ■The enemy at ease should be managed to be worn out. The enemy well fed should be managed to be starved out. The enemy at rest should be managed to be forced to move over.   
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Appear at points which the enemy must hasten to defend; march swiftly to places where you are not expected. An army may march great distances without distress, if it marches through country where the enemy is not. You can be sure of succeeding in your attacks if you only attack places which are undefended. You can ensure the safety of your defense if you only hold positions that cannot be attacked. Hence that general is skillful in attack whose opponent does not know what to defend; and he is skillful in defense whose opponent does not know what to attack.

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| Appear where they cannot go, head for where they least expect you. To travel hundreds of miles without fatigue, go over land where there are no people. To unfailingly take what you attack, attack where there is no defense. For unfailingly secure defense, defend where there is no attack. So in the case of those who are skilled in attack, their opponents do not know where to defend. In the case of those skilled in defense, their opponents do not know where to attack. |

■*distress*Extreme anxiety, sorrow, or pain. ■出其所不趨(Appear where they cannot go), according to old explanatory remarks and to the excavated bamboo writing strip, is regarded as 出其必所趨(Appear where they have to go). Appear where let the enemy hasten to go out of his place (to save his homeland or allies and so forth)、(andmake an attack). Giles translated it according to the old text, however, Cleary did it according to the present text. ■Marching through lands with no enemies, attacking the undefended or setting camps hard to be attacked is a physical operation. Letting the enemy perplex with where to protect or to attack is a psychological maneuver.   
  
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O divine art of subtlety and secrecy! Through you we learn to be invisible, through you inaudible; and hence we can hold the enemy's fate in our hands.

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| Be extremely subtle, even to the point of formlessness. Be extremely mysterious, even to the point of soundlessness. Thereby you can be the director of the opponent’s fate. |

■ *subtle* (especially of a change or distinction) so delicate or precise as to be difficult to analyse or describe. ■形xíng is a line (A connected series of military fieldworks or defences facing an enemy force). 聲shēng is a kind of communication tool, sign and signal, which are banners and flags, and cymbals and drums. 微wēi　means to be so vague and hazy that the opponents cannot see through it because of no information available, and the opponents will fear and hesitate to attack. 神shén　a kind of heart to heart communication, without banners and flags, and cymbals and drums, which is so swift and unexpected to come to the opponents’ front. The opponents would have no way to make an attack psychologically to 微(wēi ) or to protect himself physically from 神(shén).   
  
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You may advance and be absolutely irresistible, if you make for the enemy's weak points; you may retire and be safe from pursuit if your movements are more rapid than those of the enemy. If we wish to fight, the enemy can be forced to an engagement even though he be sheltered behind a high rampart and a deep ditch. All we need do is attack some other place that he will be obliged to relieve.

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| To advance irresistibly, push through their gaps. To retreat elusively, outspeed them. Therefore when you want to do battle, even if the opponent is deeply entrenched in a defensive position, he will be unable to avoid fighting if you attack where he will surely go to the rescue. |

■ *make for* Move or head towards (a place) ■ *rampart* A defensive or protective barrier ■禦yù consists of 御yù and 示shì. According to Shuowen, 御yù originally meant a ritual to prevent the curse. however, it became ambiguous, 禦 was used for it by adding 示shì.(pray), which includes not only physical protections but also psychological protections ■其虚qí xū also means not only physical gaps but also psychological gaps. ■ If it is judged that it is disadvantageous to attack, make such a rapid retreat that you would be able to make a counterattack when the enemy may be exhausted chasing you. It is also one of the means to lure the enemy from a solid place. ■ In order to lure the enemy from a solid place, you could attack their home or allies where they have no choice but to save them.  
   
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If we do not wish to fight, we can prevent the enemy from engaging us even though the lines of our encampment be merely traced out on the ground. All we need do is to throw something odd and unaccountable in his way.

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| When you do not want to do battle, even if you draw a line on the ground to hold, the opponent cannot fight with you because you set him off on the wrong track. |

■畫地huà dì draw something weird on the ground which could suggest something unexpected may happen. ■乖\*1guāi is a figure of two separate muscles on the back which means to opposite/rebel/perverse/alert/ crafty/shrewd 乖其所之　This之zhī means to go. Let the enemy feel like being caught in a trap if they get in there, which is a psychological defense.  
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We can form a single united body, while the enemy must split up into fractions. Hence there will be a whole pitted against separate parts of a whole, which means that we shall be many to the enemy's few. And if we are able thus to attack an inferior force with a superior one, our opponents will be in dire straits.

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| Therefore when you induce others to construct a formation while you yourself are formless, then you are concentrated while the opponent is divided. When you are concentrated into one while the opponent is divided into ten, you are attacking at a concentration of ten to one, so you outnumber the opponent. If you can strike few with many, you will thus minimize the number of those with whom you do battle. |

■*fraction* A small or tiny part, amount, or proportion of something. ■*pit against* Set someone or something in conflict or competition with. ■*dire* Extremely serious or urgent. ■*straits*  Used in reference to a situation characterized by a specified degree of trouble or difficulty. ■專\*1zhuān consists of 叀zhuān (a tied up bag) and 寸cùn (hand), which is to fix it by hands, here it means to collect troops in one place. 分\*2consists of八bā (separate) and刀dāo (knife) , which originally meant to carve meats. 別\*3 consists of冎guǎ (bone) and刂dāo (knife) , which originally meant to cut meat from bones. ■約\*4 consists of糸sī (thread) and勺sháo (curl up) , which means to tie with a thread and put together. Opponents should be divided分, and your sides should be put together、約.  
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The spot where we intend to fight must not be made known; for then the enemy will have to prepare against a possible attack at several different points; and his forces being thus distributed in many directions, the numbers we shall have to face at any given point will be proportionately few. For should the enemy strengthen his van, he will weaken his rear; should he strengthen his rear, he will weaken his van; should he strengthen his left, he will weaken his right; should he strengthen his right, he will weaken his left. If he sends reinforcements everywhere, he will everywhere be weak. Numerical weakness comes from having to prepare against possible attacks; numerical strength, from compelling our adversary to make these preparations against us.

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| Your battleground is not to be known, for when it cannot be known, the enemy makes many guard outposts, and since multiple outposts are established, you only have to do battle with small squads. So when the front is prepared, the rear is lacking, and when the rear is prepared the front is lacking. Preparedness on the left means lack on the right, preparedness on the right means lack on the left. Preparedness everywhere means lack everywhere. The few are those on the defensive against others, the many are those who cause others to be on the defensive against themselves. |

■*proportionately* in a way that corresponds in size or amount to something else. ■*van* the foremost division of an advancing military force. ■*compel* Force or oblige (someone) to do something. ■*adversary* One's opponent in a contest, conflict, or dispute. ■*outpost* A small military camp or position at some distance from the main army, used especially as a guard against surprise attack. ■*squad* A small number of soldiers assembled for drill or assigned to a special task several squads → platoon  
■During the Spring and Autumn period of China, most of the princes were originally relatives of the Zhou dynasty, and formed intimate relationships by marriage, which caused the complicated responses among their relatives and court members especially at the time of succession of the child to the throne. Information was so likely to be leaked out in this situation that was not easy to keep it unknown. But here a battle with Yue was expected, and Wu and Yue were not relatives.   
  
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Knowing the place and the time of the coming battle, we may concentrate from the greatest distances in order to fight. But if neither time nor place be known, then the left wing will be impotent to succor the right, the right equally impotent to succor the left, the van unable to relieve the rear, or the rear to support the van. How much more so if the furthest portions of the army are anything under a hundred LI apart, and even the nearest are separated by several LI! Though according to my estimate the soldiers of Yueh exceed our own in number, that shall advantage them nothing in the matter of victory. I say then that victory can be achieved. Though the enemy be stronger in numbers, we may prevent him from fighting.

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| So if you know the place and time of battle, you can join the fight from a thousand miles away. If you do not know the place and time of battle, then your left flank cannot save your right, your right cannot save your left, your vanguard cannot save your rearguard, and your rearguard cannot save your vanguard, even in a short range of a few to a few dozen miles. According to my assessment, even if you have many more troops than others, how can that help you to victory? So it is said that victory can be made. Even if opponents are numerous, they can be made not to fight. |

■*impotent* Unable to take effective action; helpless or powerless. ■succor Give assistance or aid to. ■形人而我無形 Let them make their formation while you don’t make it. ■益（益）yì has two backgrounds. One is something overflowing from 皿(mǐn; dish), which becomes 溢(yì; overflow/spill over), consisting of 氵(shuǐ; water) and 益, that is to increase. Many is no more 益 if it has been divided into fractions. The other is a figure of connecting ends of threads (糸mì), which becomes縊(yì; fasten), that is to strangle, however, many does not always shut out the opponents. ■勝可爲也 You will be able to make it win. Further you will be able to force them to close up their operation.   
  
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Scheme so as to discover his plans and the likelihood of their success. Rouse him, and learn the principle of his activity or inactivity. Force him to reveal himself, so as to find out his vulnerable spots. Carefully compare the opposing army with your own, so that you may know where strength is superabundant and where it is deficient.

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| So assess them to find out their plans, both the successful ones and the failures. Incite them to action in order to find out the patterns of their movement and rest. Induce them to adopt specific formations, in order to know the ground of death and life. Test them to find out where they are sufficient and where they are lacking. |

■*vulnerable* Exposed to the possibility of being attacked or harmed, either physically or emotionally. ■*superabundant*  more formal or literary term for overabundant (Excessive in quantity) ■*deficient*  Insufficient or inadequate. ■*incite* Encourage or stir up (violent or unlawful behaviour)　 ■*pattern* An example for others to follow.  
■策cè passes for 籌(chou, wooden skewer used for counting) and **筭(**suàn, an ancient device for working with numbers), which means to count, compare and judge ■得失Gains and losses/Advantages and disadvantages 策之而知得失 Compare one by one and judge each advantage and disadvantage. ■作zuò has multiple meanings which is used as 始(begin)・起(rise)・興(drive)・生(give birth)・動(move)・用(use)・使(let)・治(govern)・為(do) 作之, here, means to make a theoretical match up ■知動靜之理 To find out whether you should go or wait. ■形xíng form/shape/appearance 形之 Let the enemy take up its position. ■知死生之地 To know the position if it is the dead end or odds of survival ■餘yú surplus/excess/ remainder ■足yú figure of leg which also means sufficient/ attain/enough 不足 shortage; deficiency ■角jiǎo horn/angle/ corner 角jué ancient winecup/compare/contend 角之jué zhī compare those what you have examined. 而知有餘不足之處　and should be aware of what you have more or less on the natural settings, the leadership, logistics and allies.  
   
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In making tactical dispositions, the highest pitch you can attain is to conceal them; conceal your dispositions, and you will be safe from the prying of the subtlest spies, from the machinations of the wisest brains. How victory may be produced for them out of the enemy's own tactics--that is what the multitude cannot comprehend. All men can see the tactics whereby I conquer, but what none can see is the strategy out of which victory is evolved. Do not repeat the tactics which have gained you one victory, but let your methods be regulated by the infinite variety of circumstances.

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| Therefore the consummation of forming an army is to arrive at formlessness. When you have no form, undercover espionage cannot find out anything, intelligence cannot form a strategy. Victory over multitudes by means of formation is unknowable to the multitudes. Everyone knows the form by which I am victorious, but no one knows the form by which I ensure victory. Therefore victory in war is not repetitious, but adapts its form endlessly. |

■*dispositions* The stationing of troops ready for military action ■*pitch* A level of the intensity of something, especially a high level. ■*pry* Enquire too inquisitively into a person's private affairs. ■*subtle* Making use of clever and indirect methods to achieve something ■*machinations* A plot or scheme. ■*tactic* An action or strategy carefully planned to achieve a specific end. /The art of disposing armed forces in order of battle and of organizing operations, especially during contact with an enemy. ■*evolve* Develop gradually. ■ *consummation* The point at which something is complete or finalized. ■ *espionage* The practice of spying or of using spies, typically by governments to obtain political and military information.  
■形兵xíng bīng military disposition 　Dispositions of military forces is an organization of thousands and millions of soldiers (infantry and cavalry with spears, shields, bows, etc.), machines and engineers, and supplies and suppliers, and if there is no system, they will not function. Of course, if there is any system, it ends up making any form. In their days no troops could be lifted above the sky, and no troops could be hidden at the bottom of the earth, which is a metaphor and not a reality. Intangible is also a metaphor, which means neither intelligences nor enemy's staff officers will be able to perceive your intention. On the other hand, he says that you will be able to break the enemy’s intension. How can it be possible? How do you get into a winning situation before you fight? ■極jí extreme/ultimate/ideal/final/perfect ■無形wú xíng formless/ intangible ■深間shēn jiān A spy who infiltrates deep into the enemy’s camp ■窺kuī peep/watch/spy on/ pry ■錯cuò, originally means to give an incrustation a polish 錯is also used as 措(cuò; place/arrange/ manage) and 置(zhì; put/set up/install/establish) 錯勝cuò shèng manage to win ■其戰勝不復 The way you once won could not be repeated again. which should be improved on and on and on.   
  
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Military tactics are like unto water; for water in its natural course runs away from high places and hastens downwards. So in war, the way is to avoid what is strong and to strike at what is weak. Water shapes its course according to the nature of the ground over which it flows; the soldier works out his victory in relation to the foe whom he is facing. Therefore, just as water retains no constant shape, so in warfare there are no constant conditions. He who can modify his tactics in relation to his opponent and thereby succeed in winning, may be called a heaven-born captain. The five elements (water, fire, wood, metal, earth) are not always equally predominant; the four seasons make way for each other in turn. There are short days and long; the moon has its periods of waning and waxing.

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| So a military force has no constant formation, water has no constant shape; the ability to gain victory by changing and adapting according to the opponent is called genius. |

■*unto* archaic term for to or until ■*foe* An enemy or opponent. ■*retain* Continue to have (something); keep possession of. ■*wane* (of the moon) have a progressively smaller part of its visible surface illuminated, so that it appears to decrease in size. ■*waxing* reverse of waning

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| 水 water | 避高而趨下 avoids the high and go to the low | 因地而制流 flows according to the earth | 無常形 no constant form |
| 兵 soldiers | 避實而撃虚 avoid the full and attack the empty | 因敵而制勝 control victory according to the enemy | 無常勢 no constant momentum |
|  | Tells about soldiers, comparing to water. The water itself has no shape or momentum, but if you collect it and place it high, it will gain momentum. | | |

■象xiàng figure/image as/imitate/seem/look as if Give shape to something that has no shape. Troop is mass of individuals, and there is no fixed form in the thousand or ten thousand troop. Depending on the training given and how they are organized, it can be either real soldier or mere crowd. ■神shén Godlike/ perfect/exquisite/to understand thoroughly ■五行無常勝 water (水) overcomes fire (火), fire overcomes metal (金), metal overcomes wood (木), wood overcomes earth (土), earth overcomes water. There is no element which always overcomes. ■四時無常位 There is no season which always stays. ■日有短長 Daylight hours are not the same. (Vernal Equinox, Summer Solstice, Autumnal Equinox, Winter Solstice ■月有死生 New moon, First quarter, Full moon, Last quarter ■Things are easy to do if you follow the changes of nature, and difficult to do if you go against them..  
  
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