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- 17. 非利不動非得不用非危不戰
- 18. 主不可以怒而興師將不可以愠而致戰
- 19. 合於利而動不合於利而止

As Sun Tzū quotes this jingle in support of his assertion in § 15, we must suppose 修之 to stand for 修其功 or something analogous. The meaning seems to be that the ruler lays plans which the general must show resourcefulness in carrying out. It is now plainer than ever that 修 cannot mean "to reward." Nevertheless, Tu Mu quotes the following from the 三略, ch. 2: 霸者制士以權結士以信使士以賞信衰則士疏賞虧則士不用命 "The warlike prince controls his soldiers by his authority, knits them together by good faith, and by rewards makes them serviceable. If faith decays, there will be disruption; if rewards are deficient, commands will not be respected."

17. Move not unless you see an advantage;

起, the *Yü Lan's* variant for 動, is adopted by Li Ch'üan and Tu Mu.

use not your troops unless there is something to be gained; fight not unless the position is critical.

Sun Tzū may at times appear to be over-cautious, but he never goes so far in that direction as the remarkable passage in the *Tao Tê Ching*, ch. 69: 吾不敢爲主而爲客不敢進寸而退尺 "I dare not take the initiative, but prefer to act on the defensive; I dare not advance an inch, but prefer to retreat a foot."

18. No ruler should put troops into the field merely to gratify his own spleen; no general should fight a battle simply out of pique.

Again compare Lao Tzū, ch. 68: 善戰者不怒. Chang Yü says that 愠 is a weaker word than 怒, and is therefore applied to the general as opposed to the sovereign. The *Tung Tien* and *Yü Lan* read 軍 for 師, and the latter 合 for 致.

19. If it is to your advantage, make a forward move; if not, stay where you are.

This is repeated from XI. § 17. Here I feel convinced that it is an interpolation, for it is evident that § 20 ought to follow immediately on

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22. 齊勇若一攻之速也

23. 積柔得地之理也

24. 故善用兵者審于量敵一人不得已也

your men have unity and unity of purpose, and, above all, a spirit of sympathetic co-operation. This is the basis which can be learned from the change.

25. The principle on which to manage an army is to set up one standard of courage which all must reach.

Exactly, "lead the courage [et al] as though [it were the army]." If the ideal army is to form a single organic whole, then it follows that the resolution and spirit of its component parts must be of the same quality, or at any rate must not fall below a certain standard. Wellington's commonly repeated description of his army at Waterloo as "the best he had ever commanded" meant no more than that it was deficient in this important particular — unity of spirit and courage. Had he not foreseen the Belgian defences and carefully kept those troops in the background, he would almost certainly have lost the day.

26. How to make the best of both strong and weak — that is a question involving the proper use of ground.

This is either a hard sentence on the first reading, but the key to it will be found, finally, in the passage after 得, and next, in the meaning of 得 itself. The best equivalent for this that I can think of is the Chinese "see fittingness." Sun Tzu's own phrase is 得地之勢也. "The way to eliminate the difference of strong and weak and to make both serviceable is to utilize accidental features of the ground." True reliable troops, if posted in strong positions, will hold out as long as better troops on more exposed terrain. The advantage of position neutralizes the inferiority in stamina and courage. Cf. Henderson says "With all respect to the text books and to ordinary tactical teaching, I am inclined to think that the study of ground is often overlooked, and that by no means sufficient importance is attached to the selection of positions . . . and to the immense advantage that can be derived, whether you are defending or attacking, from the proper utilization of natural features."

27. Thus the skilled general conducts his army just as though he were leading a single man, willy-nilly, by the hand.

**The House of Wu, p. 135

4. 夫鈍兵挫銳屈力殫貨則諸侯乘其弊而起
雖有智者不能善其後矣
5. 故兵聞拙速未睹巧之久也

4. Now, when your weapons are dulled, your ardour damped, your strength exhausted and your treasure spent, other chieftains will spring up to take advantage of your extremity. Then no man, however wise, will be able to avert the consequences that must ensue.

Following Tu Yu, I understand 善 in the sense of "to make good," i. e. to mend. But Tu Mu and Ho Shih explain it as "to make good plans" — for the future.

5. Thus, though we have heard of stupid haste in war, cleverness has never been seen associated with long delays.

This concise and difficult sentence is not well explained by any of the commentators. Ts'ao Kung, Li Ch'uan, Méng Shih, Tu Yu, Tu Mu and Mei Yao-ch'ên have notes to the effect that a general, though naturally stupid, may nevertheless conquer through sheer force of rapidity. Ho Shih says: "Haste may be stupid, but at any rate it saves expenditure of energy and treasure; protracted operations may be very clever, but they bring calamity in their train." Wang Hsi evades the difficulty by remarking: "Lengthy operations mean an army growing old, wealth being expended, an empty exchequer and distress among the people; true cleverness insures against the occurrence of such calamities." Chang Yu says: "So long as victory can be attained, stupid haste is preferable to clever dilatoriness." Now Sun Tzu says nothing whatever, except possibly by implication, about ill-considered haste being better than ingenious but lengthy operations. What he does say is something much more guarded, namely that, while speed may sometimes be injudicious, tardiness can never be anything but foolish — if only because it means impoverishment to the nation. Capt. Calthrop indulges his imagination with the following: "Therefore it is acknowledged that war cannot be too short in duration. But though conducted with the utmost art, if long continuing, misfortunes do always appear." It is hardly worth while to note the total disappearance of 拙速 in this precious concoction. In considering the point raised here by Sun Tzu, the classic example of Fabius Cunctator will inevitably occur to the mind. That general deliberately measured the endurance of Rome against that of Hannibal's isolated army, because it seemed to him that the latter was more likely to suffer from a long campaign in a strange country. But it is quite a moot question whether his tactics would have proved successful in the long run. Their reversal, it is true, led to Canae; but this only establishes a negative presumption in their favour.

36. If the orders are clear, then who is at fault for the orders not being obeyed? **The Subordinate officers.**
37. When was the Art of War written? What was it written on? **500 B.C. Bamboo strips that were tied together.**
38. Sun Tzu has 7 key principles that stand out.
- Know your Enemy and know yourself and 100 battles you will never be in peril.
 - To win 100 battles is not the height of skill; to subdue the enemy is.
 - Avoid what is strong; attack what is weak.
39. Who is attacking the Wu? **The Chu army.**
40. Sun Tzu invades the Chu territory instead of setting up defenses, why? **It's a move that will take the enemy by surprise.**
41. What is the goal of Chess? What is the goal of the Chinese game of Go? **The goal of chess is to kill the King. The goal of Go is to gain as much territory with as little pieces as possible.**
42. Why does using a Chess strategy not work in for General Westmoreland in Vietnam? **Possible answers: the Vietnamese are not too stupid to see clear objectives.**
43. Vietnam General uses Sun Tzu's principle of "It is more important to outthink your enemy than to outfight him."
44. What is Westmoreland's goal to win in Vietnam? **To kill more of them than they kill of us.**
45. How does General Vo Nguyen Giap know the U.S. bases are coming. What does he do once they arrive? **The US forces drop bombs and artillery before they arrive. They ambush them.**
46. How many people supported the war in Vietnam when it started? How many supported it when it was done? **80% supported it before less than 30% at the end.**
47. What advantage did Vietcong soldiers have over American troops? Hint: where. **They were fighting for their home and the American troops don't want to be there.**
48. "What was the strategy for the Tet Offensive? (pay attention this will be answered over time) **The Vietnamese forces were going to hit all the army bases at one time. This would make it difficult to use air support on any one location.**
49. How was Giap able to keep one step ahead of US forces? **He had a very intricate spy ring.**
50. Who went into the tunnels against Vietcong? **The "tunnel rats"**
51. Sun Tzu says, "There are ___ fundamental factors for success in war- Weather, terrain, leadership, Military doctrine and most importantly political influence."
52. "Why was the Tet Offensive unsuccessful? How did it change the perception back home? **Possible answers: The Vietnamese forces lost the will of the people because of their brutality. The Americans back home thought the war was being won and Tet revealed they were not.**

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