

THE ART OF WAR

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The Art of War

I. Laying Plans¹⁶⁸

Sun Tzŭ 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..¹⁶⁹

These are: (1) The Moral Law; (2) Heaven; (3) Earth; (4) The Commander; (5) Method and discipline..¹⁷⁰

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..¹⁷¹

Heaven signifies night and day, cold and heat, times and seasons..¹⁷²

Earth comprises distances, great and small; danger and security; open ground and narrow passes; the chances of life and death..¹⁷³

The Commander stands for the virtues of wisdom, sincerity, benevolence, courage and strictness..¹⁷⁴

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.¹⁷⁵

These five heads should be familiar to every general: 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:—¹⁷⁶

Which of the two sovereigns is imbued with the Moral law?¹⁷⁷

Which of the two generals has most ability?

With whom lie the advantages derived from Heaven and Earth?¹⁷⁸

On which side is discipline most rigorously enforced?¹⁷⁹

Which army is stronger?¹⁸⁰

On which side are officers and men more highly trained?¹⁸¹

In which army is there the greater constancy both in reward and punishment?¹⁸²

By means of these seven considerations I can forecast victory or defeat.

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!¹⁸³

While heeding the profit of my counsel, avail yourself also of any helpful circumstances over and beyond the ordinary rules.¹⁸⁴

According as circumstances are favourable, one should modify one's plans.¹⁸⁵

All warfare is based on deception.¹⁸⁶

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.¹⁸⁷

If he is secure at all points, be prepared for him. If he is in superior strength, evade him.¹⁸⁸

If your opponent is of choleric temper, seek to irritate him. Pretend to be weak, that he may grow arrogant.¹⁸⁹

If he is taking his ease, give him no rest.¹⁹⁰ If his forces are united, separate them.¹⁹¹

Attack him where he is unprepared, appear where you are not expected.

These military devices, leading to victory, must not be divulged beforehand.¹⁹²

Now the general who wins a battle makes many calculations in his temple ere the battle is fought.¹⁹³ 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.

II. Waging War¹⁹⁴

Sun Tzŭ said: In the operations of war, where there are in the field a thousand swift chariots, as many heavy chariots, and a hundred thousand mail-clad soldiers,¹⁹⁵ with provisions enough to carry them a thousand *li*,¹⁹⁶ the expenditure at home and at the front, including entertainment of guests, small items such as glue and paint, and sums spent on chariots and armor, will reach the total of a thousand ounces of silver per day.¹⁹⁷ Such is the cost of raising an army of 100,000 men.¹⁹⁸

When you engage in actual fighting, if victory is long in coming, then men's weapons will grow dull and their ardor will be damped.¹⁹⁹ If you lay siege to a town, you will exhaust your strength.²⁰⁰

Again, if the campaign is protracted, the resources of the State will not be equal to the strain.²⁰¹

Now, when your weapons are dulled, your ardor 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.²⁰²

Thus, though we have heard of stupid haste in war, cleverness has never been seen associated with long delays.²⁰³

There is no instance of a country having benefited from prolonged warfare..²⁰⁴

It is only one who is thoroughly acquainted with the evils of war that can thoroughly understand the profitable way of carrying it on..²⁰⁵

The skilful soldier does not raise a second levy, neither are his supply-wagons loaded more than twice..²⁰⁶

Bring war material with you from home, but forage on the enemy. Thus the army will have food enough for its needs..²⁰⁷

Poverty of the State exchequer causes an army to be maintained by contributions from a distance. Contributing to maintain an army at a distance causes the people to be impoverished..²⁰⁸

On the other hand, the proximity of an army causes prices to go up; and high prices cause the people's substance to be drained away.²⁰⁹

When their substance is drained away, the peasantry will be afflicted by heavy exactions.²¹⁰

With this loss of substance and exhaustion of strength, the homes of the people will be stripped bare, and three-tenths of their income will be dissipated;²¹¹ while government expenses for broken chariots, worn-out horses, breastplates and helmets, bows and arrows, spears and shields, protective mantles, draught-oxen and heavy wagons, will amount to four-tenths of its total revenue.²¹²

Hence a wise general makes a point of foraging on the enemy. One cartload of the enemy's provisions is equivalent to twenty of one's own, and likewise a single picul of his provender is equivalent to twenty from one's own store.²¹³

Now in order to kill the enemy, our men must be roused to anger; that there may be advantage from defeating the enemy, they must have their rewards.²¹⁴

Therefore in chariot fighting, when ten or more chariots have been taken, those should be rewarded who took the first.²¹⁵ Our own flags should be substituted for those of the enemy, and the chariots mingled and used in conjunction with ours. The captured soldiers should be kindly treated and kept.

This is called, using the conquered foe to augment one's own strength.

In war, then, let your great object be victory, not lengthy campaigns.²¹⁶

Thus it may be known that the leader of armies is the arbiter of the people's fate, the man on whom it depends whether the nation shall be in peace or in peril.²¹⁷

III. Attack by Stratagem

Sun Tzŭ said: In the practical art of war, the best thing of all is to take the enemy's country whole and intact; to shatter and destroy it is not so good. So, too, it is better to capture an army entire than to destroy it, to capture a regiment, a detachment or a company entire than to destroy them.²¹⁸

Hence to fight and conquer in all your battles is not supreme excellence; supreme excellence consists in breaking the enemy's resistance without fighting.²¹⁹

Thus the highest form of generalship is to baulk the enemy's plans;²²⁰ the next best is to prevent the junction of the enemy's forces;²²¹ the next in order is to attack the enemy's army in the field;²²² and the worst policy of all is to besiege walled cities.²²³

The rule is, not to besiege walled cities if it can possibly be avoided.²²⁴ The preparation of mantlets, movable shelters, and various implements of war, will take up three whole months;²²⁵ and the piling up of mounds over against the walls will take three months more.²²⁶

The general, unable to control his irritation, will launch his men to the assault like swarming ants,²²⁷ with the result that one-third of his men are slain, while the town still remains untaken. Such are the disastrous effects of a siege.²²⁸

Therefore the skilful leader subdues the enemy's troops without any fighting; he captures their cities without laying siege to them; he overthrows their kingdom without lengthy operations in the field.²²⁹

With his forces intact he will dispute the mastery of the Empire, and thus, without losing a man, his triumph will be complete.²³⁰ This is the method of attacking by stratagem.

It is the rule in war, if our forces are ten to the enemy's one, to surround him; if five to one, to attack him;²³¹ if twice as numerous, to divide our army into two.²³²

If equally matched, we can offer battle;²³³ if slightly inferior in numbers, we can avoid the enemy;²³⁴ if quite unequal in every way, we can flee from him.

Hence, though an obstinate fight may be made by a small force, in the end it must be captured by the larger force.²³⁵

Now the general is the bulwark of the State; if the bulwark is complete at all points; the State will be strong; if the bulwark is defective, the State will be weak.²³⁶

There are three ways in which a ruler can bring misfortune upon his army:—

By commanding the army to advance or to retreat, being ignorant of the fact that it cannot obey. This is called hobbling the army.²³⁷

By attempting to govern an army in the same way as he administers a kingdom, being ignorant of the conditions which obtain in an army. This causes restlessness in the soldier's minds.²³⁸

By employing the officers of his army without discrimination,²³⁹ through ignorance of the military principle of adaptation to circumstances. This shakes the confidence of the soldiers.²⁴⁰

But when the army is restless and distrustful, trouble is sure to come from the other feudal princes. This is simply bringing anarchy into the army, and flinging victory away.²⁴¹

Thus we may know that there are five essentials for victory:

1. He will win who knows when to fight and when not to fight.²⁴²
2. He will win who knows how to handle both superior and inferior forces.²⁴³
3. He will win whose army is animated by the same spirit throughout all its ranks.²⁴⁴
4. He will win who, prepared himself, waits to take the enemy unprepared.
5. He will win who has military capacity and is not interfered with by the sovereign.²⁴⁵

Victory lies in the knowledge of these five points.²⁴⁶

Hence the saying: If you know the enemy and know yourself, you need not fear the result of a hundred battles. If you know yourself but not the enemy, for every victory gained you will also suffer a defeat.²⁴⁷ If you know neither the enemy nor yourself, you will succumb in every battle.²⁴⁸

IV. Tactical Dispositions²⁴⁹

Sun Tzū 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.²⁵⁰

Thus the good fighter is able to secure himself against defeat,²⁵¹ but cannot make certain of defeating the enemy.²⁵²

Hence the saying: One may *know* how to conquer without being able to *do* it.²⁵³

Security against defeat implies defensive tactics; ability to defeat the enemy means taking the offensive.²⁵⁴

Standing on the defensive indicates insufficient strength; attacking, a superabundance of strength.

The general who is skilled in defence hides in the most secret recesses of the earth;²⁵⁵ he who is skilled in attack flashes forth from the topmost heights of heaven.²⁵⁶ Thus on the one hand

we have ability to protect ourselves; on the other, a victory that is complete.²⁵⁷

To see victory only when it is within the ken of the common herd is not the acme of excellence.²⁵⁸

Neither is it the acme of excellence if you fight and conquer and the whole Empire says, "Well done!"²⁵⁹

To lift an autumn hair is no sign of great strength;²⁶⁰ 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.²⁶¹

What the ancients called a clever fighter is one who not only wins, but excels in winning with ease.²⁶²

Hence his victories bring him neither reputation for wisdom nor credit for courage.²⁶³

He wins his battles by making no mistakes.²⁶⁴ Making no mistakes is what establishes the certainty of victory, for it means conquering an enemy that is already defeated.²⁶⁵

Hence the skilful fighter puts himself into a position which makes defeat impossible, and does not miss the moment for defeating the enemy.²⁶⁶

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.²⁶⁷

The consummate leader cultivates the moral law, and strictly adheres to method and discipline;²⁶⁸ thus it is in his power to control success.

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.²⁶⁹

A victorious army opposed to a routed one, is as a pound's weight placed in the scale against a single grain.²⁷⁰

The onrush of a conquering force is like the bursting of pent-up waters into a chasm a thousand fathoms deep.²⁷¹

V. Energy²⁷²

Sun Tzū said: The control of a large force is the same principle as the control of a few men: it is merely a question of dividing up their numbers.²⁷³

Fighting with a large army under your command is nowise different from fighting with a small one: it is merely a question of instituting signs and signals.²⁷⁴

To ensure that your whole host may withstand the brunt of the enemy's attack and remain unshaken—this is effected by manoeuvres direct and indirect.²⁷⁵

That the impact of your army may be like a grindstone dashed against an egg—this is effected by the science of weak points and strong.²⁷⁶

In all fighting, the direct method may be used for joining battle, but indirect methods will be needed in order to secure victory.²⁷⁷

Indirect tactics, efficiently applied, are inexhaustible as Heaven and Earth, unending as the flow of rivers and streams;²⁷⁸ like the sun and moon, they end but to begin anew; like the four seasons, they pass away to return once more.²⁷⁹

There are not more than five musical notes,²⁸⁰ yet the combinations of these five give rise to more melodies than can ever be heard.

There are not more than five primary colors,²⁸¹ yet in combination they produce more hues than can ever been seen.

There are not more than five cardinal tastes,²⁸² yet combinations of them yield more flavors than can ever be tasted.

In battle, there are not more than two methods of attack—the direct and the indirect; yet these two in combination give rise to an endless series of manoeuvres.

The direct and the indirect lead on to each other in turn. It is like moving in a circle—you never come to an end. Who can exhaust the possibilities of their combination?²⁸³

The onset of troops is like the rush of a torrent which will even roll stones along in its course.

The quality of decision is like the well-timed swoop of a falcon which enables it to strike and destroy its victim.²⁸⁴

Therefore the good fighter will be terrible in his onset, and prompt in his decision.²⁸⁵

Energy may be likened to the bending of a crossbow; decision, to the releasing of a trigger.²⁸⁶

Amid the turmoil and tumult of battle, there may be seeming disorder and yet no real disorder at all; amid confusion and chaos, your array may be without head or tail, yet it will be proof against defeat.²⁸⁷

Simulated disorder postulates perfect discipline, simulated fear postulates courage; simulated weakness postulates strength.²⁸⁸

Hiding order beneath the cloak of disorder is simply a question of subdivision;²⁸⁹ concealing courage under a show of timidity presupposes a fund of latent energy;²⁹⁰ masking strength with weakness is to be effected by tactical dispositions.²⁹¹

Thus one who is skilful at keeping the enemy on the move maintains deceitful appearances, according to which the enemy will act.²⁹² He sacrifices something, that the enemy may snatch at it.²⁹³

By holding out baits, he keeps him on the march; then with a body of picked men he lies in wait for him.²⁹⁴

The clever combatant looks to the effect of combined energy, and does not require too much from individuals.²⁹⁵ Hence his ability to pick out the right men and utilize combined energy.²⁹⁶

When he utilizes combined energy, his fighting men become as it were like unto rolling logs or stones. For it is the nature of a log or stone to remain motionless on level ground, and to move when on a slope; if four-cornered, to come to a standstill, but if round-shaped, to go rolling down.²⁹⁷

Thus the energy developed by good fighting men is as the momentum of a round stone rolled down a mountain thousands of feet in height. So much on the subject of energy.²⁹⁸

VI. Weak Points and Strong²⁹⁹

Sun Tzŭ 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.³⁰⁰

Therefore the clever combatant imposes his will on the enemy, but does not allow the enemy's will to be imposed on him.³⁰¹

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.³⁰²

If the enemy is taking his ease, he can harass him;³⁰³ if well supplied with food, he can starve him out;³⁰⁴ if quietly encamped, he can force him to move.³⁰⁵

Appear at points which the enemy must hasten to defend; march swiftly to places where you are not expected.³⁰⁶

An army may march great distances without distress, if it marches through country where the enemy is not.³⁰⁷

You can be sure of succeeding in your attacks if you only attack places which are undefended.³⁰⁸ You can ensure the safety of your defence if you only hold positions that cannot be attacked.³⁰⁹

Hence that general is skilful in attack whose opponent does not know what to defend; and he is skilful in defence whose opponent does not know what to attack.³¹⁰

O divine art of subtlety and secrecy! Through you we learn to be invisible, through you inaudible;³¹¹ and hence we can hold the enemy's fate in our hands.³¹²

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.³¹³

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.³¹⁴

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.³¹⁵

By discovering the enemy's dispositions and remaining invisible ourselves, we can keep our forces concentrated, while the enemy's must be divided.³¹⁶

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,³¹⁷ 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.³¹⁸

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;³¹⁹ 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.³²⁰

Numerical weakness comes from having to prepare against possible attacks; numerical strength, from compelling our adversary to make these preparations against us.³²¹

Knowing the place and the time of the coming battle, we may concentrate from the greatest distances in order to fight.³²²

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*!³²³

Though according to my estimate the soldiers of Yüeh exceed our own in number, that shall advantage them nothing in the matter of victory.³²⁴ I say then that victory can be achieved.³²⁵

Though the enemy be stronger in numbers, we may prevent him from fighting.³²⁶ Scheme so as to discover his plans and the likelihood of their success.³²⁷

Rouse him, and learn the principle of his activity or inactivity.³²⁸ Force him to reveal himself, so as to find out his vulnerable spots.³²⁹

Carefully compare the opposing army with your own,³³⁰ so that you may know where strength is superabundant and where it is deficient.³³¹

In making tactical dispositions, the highest pitch you can attain is to conceal them;³³² conceal your dispositions, and you will be safe from the prying of the subtlest spies, from the machinations of the wisest brains.³³³

How victory may be produced for them out of the enemy's own tactics—that is what the multitude cannot comprehend.³³⁴

All men can see the tactics whereby I conquer, but what none can see is the strategy out of which victory is evolved.³³⁵

Do not repeat the tactics which have gained you one victory, but let your methods be regulated by the infinite variety of circumstances.³³⁶

Military tactics are like unto water; for water in its natural course runs away from high places and hastens downwards.³³⁷

So in war, the way is to avoid what is strong and to strike at what is weak.³³⁸

Water shapes its course according to the nature of the ground over which it flows;³³⁹ 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 elements³⁴⁰ are not always equally predominant;³⁴¹ the four seasons make way for each other in turn.³⁴² There are short days and long; the moon has its periods of waning and waxing.³⁴³

VII. Manoeuvring³⁴⁴

Sun Tzŭ said: In war, the general receives his commands from the sovereign.³⁴⁵

Having collected an army and concentrated his forces, he must blend and harmonize the different elements thereof before pitching his camp.³⁴⁶

After that, comes tactical manoeuvring, than which there is nothing more difficult.³⁴⁷ The difficulty of tactical manoeuvring consists in turning the devious into the direct, and misfortune into gain.³⁴⁸

Thus, to take a long and circuitous route, after enticing the enemy out of the way, and though starting after him, to contrive to reach the goal before him, shows knowledge of the artifice of *deviation*.³⁴⁹

Manoeuvring with an army is advantageous; with an undisciplined multitude, most dangerous.³⁵⁰

If you set a fully equipped army in march in order to snatch an advantage, the chances are that you will be too late.³⁵¹ On the other hand, to detach a flying column for the purpose involves the sacrifice of its baggage and stores.³⁵²

Thus, if you order your men to roll up their buff-coats,³⁵³ and make forced marches without halting day or night, covering double the usual distance at a stretch,³⁵⁴ doing a hundred *li* in order to wrest an advantage, the leaders of all your three divisions will fall into the hands of the enemy.

The stronger men will be in front, the jaded ones will fall behind, and on this plan only one-tenth of your army will reach its destination.³⁵⁵

If you march fifty *li* in order to outmanoeuvre the enemy, you will lose the leader of your first division, and only half your force will reach the goal.³⁵⁶

If you march thirty *li* with the same object, two-thirds of your army will arrive.³⁵⁷

We may take it then that an army without its baggage-train is lost; without provisions it is lost; without bases of supply it is lost.³⁵⁸

We cannot enter into alliances until we are acquainted with the designs of our neighbors.³⁵⁹

We are not fit to lead an army on the march unless we are familiar with the face of the country—its mountains and forests, its pitfalls,³⁶⁰ and precipices,³⁶¹ its marshes,³⁶² and swamps.³⁶³

We shall be unable to turn natural advantage to account unless we make use of local guides.³⁶⁴

In war, practice dissimulation, and you will succeed.³⁶⁵ Move only if there is a real advantage to be gained.³⁶⁶

Whether to concentrate or to divide your troops, must be decided by circumstances.

Let your rapidity be that of the wind,³⁶⁷ your compactness that of the forest.³⁶⁸

In raiding and plundering be like fire,³⁶⁹ in immovability like a mountain.³⁷⁰

Let your plans be dark and impenetrable as night, and when you move, fall like a thunderbolt.³⁷¹

When you plunder a countryside, let the spoil be divided amongst your men;³⁷² when you capture new territory, cut it up into allotments for the benefit of the soldiery.³⁷³

Ponder and deliberate³⁷⁴ before you make a move.³⁷⁵

He will conquer who has learnt the artifice of deviation.³⁷⁶ Such is the art of manoeuvring.³⁷⁷

The Book of Army Management says:³⁷⁸ On the field of battle,³⁷⁹ the spoken word does not carry far enough: hence the institution of gongs and drums.³⁸⁰ Nor can ordinary objects be seen clearly enough: hence the institution of banners and flags.

Gongs and drums, banners and flags, are means whereby the ears and eyes of the host³⁸¹ may be focused on one particular point.³⁸²

The host thus forming a single united body, is it impossible either for the brave to advance alone, or for the cowardly to retreat alone.³⁸³ This is the art of handling large masses of men.

In night-fighting, then, make much use of signal-fires and drums, and in fighting by day, of flags and banners, as a means of influencing the ears and eyes of your army.³⁸⁴

A whole army may be robbed of its spirit;³⁸⁵ a commander-in-chief may be robbed of his presence of mind.³⁸⁶

Now a soldier's spirit is keenest in the morning;³⁸⁷ by noonday it has begun to flag; and in the evening, his mind is bent only on returning to camp.

A clever general, therefore,³⁸⁸ avoids an army when its spirit is keen, but attacks it when it is sluggish and inclined to return. This is the art of studying moods.³⁸⁹

Disciplined and calm, to await the appearance of disorder and hubbub amongst the enemy:—this is the art of retaining self-possession.

To be near the goal while the enemy is still far from it, to wait at ease³⁹⁰ while the enemy is toiling and struggling, to be well-fed while the enemy is famished:—this is the art of husbanding one's strength.

To refrain from intercepting³⁹¹ an enemy whose banners are in perfect order, to refrain from attacking an army drawn up in calm and confident array:³⁹²—this is the art of studying circumstances.³⁹³

It is a military axiom not to advance uphill against the enemy, nor to oppose him when he comes downhill.³⁹⁴

Do not pursue an enemy who simulates flight; do not attack soldiers whose temper is keen.

Do not swallow bait offered by the enemy.³⁹⁵ Do not interfere with an army that is returning home.³⁹⁶

When you surround an army, leave an outlet free.³⁹⁷ Do not press a desperate foe too hard.³⁹⁸
Such is the art of warfare.³⁹⁹

VIII. Variation of Tactics⁴⁰⁰

Sun Tzŭ said: In war, the general receives his commands from the sovereign, collects his army and concentrates his forces.⁴⁰¹

When in difficult country, do not encamp.⁴⁰² In country where high roads intersect, join hands with your allies.⁴⁰³ Do not linger in dangerously isolated positions.⁴⁰⁴ In hemmed-in situations, you must resort to stratagem.⁴⁰⁵ In a desperate position, you must fight.⁴⁰⁶

There are roads which must not be followed,⁴⁰⁷ armies which must not be attacked,⁴⁰⁸ towns⁴⁰⁹ which must not be besieged,⁴¹⁰ positions which must not be contested, commands of the sovereign which must not be obeyed.⁴¹¹

The general who thoroughly understands the advantages that accompany variation of tactics knows how to handle his troops.⁴¹²

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.⁴¹³

So, the student of war who is unversed in the art of varying his plans, even though he be acquainted with the Five Advantages, will fail to make the best use of his men.⁴¹⁴

Hence in the wise leader's plans, considerations of advantage and of disadvantage will be blended together.⁴¹⁵

If our expectation of advantage be tempered in this way, we may succeed in accomplishing the essential part of our schemes.⁴¹⁶

If, on the other hand, in the midst of difficulties we are always ready to seize an advantage, we may extricate ourselves from misfortune.⁴¹⁷

Reduce the hostile chiefs by inflicting damage on them;⁴¹⁸ and make trouble for them,⁴¹⁹ and keep them constantly engaged;⁴²⁰ hold out specious allurements, and make them rush to any given point.⁴²¹

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;⁴²² not on the chance of his not attacking, but rather on the fact that we have made our position unassailable.

423 There are five dangerous faults which may affect a general:

1. Recklessness, which leads to destruction;⁴²⁴
 2. cowardice, which leads to capture;⁴²⁵
 3. a hasty temper, which can be provoked by insults;⁴²⁶
 4. a delicacy of honor which is sensitive to shame;⁴²⁷
 5. over-solicitude for his men, which exposes him to worry and trouble.⁴²⁸
- 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.

IX. The Army on the March⁴²⁹

Sun Tzŭ said: We come now to the question of encamping the army, and observing signs of the enemy.⁴³⁰ Pass quickly over mountains,⁴³¹ and keep in the neighborhood of valleys.⁴³²

Camp in high places,⁴³³ facing the sun.⁴³⁴ Do not climb heights in order to fight.⁴³⁵ So much for mountain warfare.⁴³⁶

After crossing a river, you should get far away from it.⁴³⁷

When an invading force crosses a river in its onward march, do not advance to meet it in midstream. It will be best to let half the army get across, and then deliver your attack.⁴³⁸

If you are anxious to fight, you should not go to meet the invader near a river which he has to cross.⁴³⁹

Moor your craft higher up than the enemy, and facing the sun.⁴⁴⁰ Do not move upstream to meet the enemy.⁴⁴¹ So much for river warfare.

In crossing salt-marshes, your sole concern should be to get over them quickly, without any delay.⁴⁴²

If forced to fight in a salt-marsh, you should have water and grass near you, and get your back to a clump of trees.⁴⁴³ So much for operations in salt-marshes.

In dry, level country, take up an easily accessible position⁴⁴⁴ with rising ground to your right and on your rear,⁴⁴⁵ so that the danger may be in front, and safety lie behind.⁴⁴⁶ So much for campaigning in flat country.

These are the four useful branches of military knowledge⁴⁴⁷ which enabled the Yellow Emperor to vanquish four several sovereigns.⁴⁴⁸

All armies prefer high ground to low,⁴⁴⁹ and sunny places to dark.

If you are careful of your men,⁴⁵⁰ and camp on hard ground,⁴⁵¹ the army will be free from disease of every kind,⁴⁵² and this will spell victory.

When you come to a hill or a bank, occupy the sunny side, with the slope on your right rear. Thus you will at once act for the benefit of your soldiers and utilize the natural advantages of the ground.

When, in consequence of heavy rains upcountry, a river which you wish to ford is swollen and flecked with foam, you must wait until it subsides.⁴⁵³

Country in which there are precipitous cliffs with torrents running between,⁴⁵⁴ deep natural hollows,⁴⁵⁵ confined places,⁴⁵⁶ tangled thickets,⁴⁵⁷ quagmires,⁴⁵⁸ and crevasses,⁴⁵⁹ should be left with all possible speed and not approached.

While we keep away from such places, we should get the enemy to approach them; while we face them, we should let the enemy have them on his rear.

If in the neighborhood of your camp⁴⁶⁰ there should be any hilly country,⁴⁶¹ ponds surrounded by aquatic grass, hollow basins filled with reeds,⁴⁶² or woods with thick undergrowth,⁴⁶³ they must be carefully routed out and searched; for these are places where men in ambush or insidious spies are likely to be lurking.⁴⁶⁴

When the enemy is close at hand and remains quiet, he is relying on the natural strength of his position.⁴⁶⁵

When he keeps aloof and tries to provoke a battle, he is anxious for the other side to advance.⁴⁶⁶

If his place of encampment is easy of access, he is tendering a bait.⁴⁶⁷

Movement amongst the trees of a forest shows that the enemy is advancing.⁴⁶⁸ The appearance of a number of screens in the midst of thick grass means that the enemy wants to make us suspicious.⁴⁶⁹

The rising of birds in their flight is the sign of an ambushade.⁴⁷⁰ Startled beasts indicate that a sudden attack is coming.⁴⁷¹

When there is dust rising in a high column, it is the sign of chariots advancing; when the dust is low, but spread over a wide area, it betokens the approach of infantry.⁴⁷² When it branches out in different directions, it shows that parties have been sent to collect firewood.⁴⁷³ A few clouds of dust moving to and fro signify that the army is encamping.⁴⁷⁴

Humble words and increased preparations are signs that the enemy is about to advance.⁴⁷⁵ Violent language and driving forward as if to the attack are signs that he will

retreat..⁴⁷⁶

When the light chariots..⁴⁷⁷ come out first and take up a position on the wings, it is a sign that the enemy is forming for battle..⁴⁷⁸

Peace proposals unaccompanied by a sworn covenant indicate a plot..⁴⁷⁹

When there is much running about..⁴⁸⁰ and the soldiers fall into rank..⁴⁸¹ it means that the critical moment has come..⁴⁸²

When some are seen advancing and some retreating, it is a lure..⁴⁸³

When the soldiers stand leaning on their spears, they are faint from want of food..⁴⁸⁴

If those who are sent to draw water begin by drinking themselves, the army is suffering from thirst..⁴⁸⁵

If the enemy sees an advantage to be gained..⁴⁸⁶ and makes no effort to secure it, the soldiers are exhausted.

If birds gather on any spot, it is unoccupied.⁴⁸⁷ Clamor by night betokens nervousness.⁴⁸⁸

If there is disturbance in the camp, the general's authority is weak. If the banners and flags are shifted about, sedition is afoot.⁴⁸⁹ If the officers are angry, it means that the men are weary.⁴⁹⁰

When an army feeds its horses with grain and kills its cattle for food,⁴⁹¹ and when the men do not hang their cooking-pots⁴⁹² over the campfires,⁴⁹³ showing that they will not return to their tents, you may know that they are determined to fight to the death.⁴⁹⁴

The sight of men whispering together⁴⁹⁵ in small knots⁴⁹⁶ or speaking in subdued tones⁴⁹⁷ points to disaffection amongst the rank and file.⁴⁹⁸

Too frequent rewards signify that the enemy is at the end of his resources;⁴⁹⁹ too many punishments betray a condition of dire distress.⁵⁰⁰

To begin by bluster, but afterwards to take fright at the enemy's numbers, shows a supreme lack of intelligence.⁵⁰¹

When envoys are sent with compliments in their mouths, it is a sign that the enemy wishes for a truce.⁵⁰²

If the enemy's troops march up angrily and remain facing ours for a long time without either joining battle or taking themselves off again, the situation is one that demands great vigilance and circumspection.⁵⁰³

If our troops are no more in number than the enemy, that is amply sufficient;⁵⁰⁴ it only means that no direct attack can be made.⁵⁰⁵ What we can do is simply to concentrate all our available strength, keep a close watch on the enemy, and obtain reinforcements.⁵⁰⁶

He who exercises no forethought but makes light of his opponents is sure to be captured by them.⁵⁰⁷

If soldiers are punished before they have grown attached to you, they will not prove submissive; and, unless submissive, then will be practically useless. If, when the soldiers have become attached to you, punishments are not enforced, they will still be useless.⁵⁰⁸

Therefore soldiers must be treated in the first instance with humanity, but kept under control by means of iron discipline.⁵⁰⁹ This is a certain road to victory.

If in training soldiers commands are habitually enforced, the army will be well-disciplined; if not, its discipline will be bad.⁵¹⁰

If a general shows confidence in his men but always insists on his orders being obeyed,⁵¹¹ the gain will be mutual.⁵¹²

X. Terrain⁵¹³

Sun Tzŭ said: We may distinguish six kinds of terrain, to wit: (1) Accessible ground;⁵¹⁴ (2) entangling ground;⁵¹⁵ (3) temporizing ground;⁵¹⁶ (4) narrow passes; (5) precipitous heights;⁵¹⁷ (6) positions at a great distance from the enemy.⁵¹⁸

Ground which can be freely traversed by both sides is called *accessible*.⁵¹⁹

With regard to ground of this nature,⁵²⁰ be before the enemy in occupying the raised and sunny spots,⁵²¹ and carefully guard your line of supplies.⁵²² Then you will be able to fight with advantage.⁵²³

Ground which can be abandoned but is hard to re-occupy is called *entangling*.⁵²⁴

From a position of this sort, if the enemy is unprepared, you may sally forth and defeat him. But if the enemy is prepared for your coming, and you fail to defeat him, then, return being impossible, disaster will ensue.⁵²⁵

When the position is such that neither side will gain by making the first move, it is called *temporizing* ground.⁵²⁶

In a position of this sort, even though the enemy should offer us an attractive bait,⁵²⁷ it will be advisable not to stir forth, but rather to retreat, thus enticing the enemy in his turn; then, when part of his army has come out, we may deliver our attack with advantage.⁵²⁸

With regard to *narrow passes*, if you can occupy them first,⁵²⁹ let them be strongly garrisoned and await the advent of the enemy.⁵³⁰

Should the army forestall you in occupying a pass, do not go after him if the pass is fully garrisoned, but only if it is weakly garrisoned.

With regard to *precipitous heights*, if you are beforehand with your adversary, you should occupy the raised and sunny spots, and there wait for him to come up.⁵³¹

If the enemy has occupied them before you, do not follow him, but retreat and try to entice him away.⁵³²

If you are situated at a great distance from the enemy, and the strength of the two armies is equal,⁵³³ it is not easy to provoke a battle,⁵³⁴ and fighting will be to your disadvantage.

These six are the principles connected with Earth.⁵³⁵ The general who has attained a responsible post must be careful to study them.⁵³⁶

Now an army is exposed to six several calamities, not arising from natural causes,⁵³⁷ but from faults for which the general is responsible. These are: (1) Flight; (2) insubordination; (3) collapse; (4) ruin; (5) disorganization; (6) rout.⁵³⁸

Other conditions being equal, if one force is hurled against another ten times its size, the result will be the *flight* of the former.⁵³⁹

When the common soldiers are too strong and their officers too weak, the result is *insubordination*.⁵⁴⁰ When the officers are too strong and the common soldiers too weak, the result is *collapse*.⁵⁴¹

When the higher officers⁵⁴² are angry and insubordinate, and on meeting the enemy give battle on their own account from a feeling of resentment, before the commander-in-chief can tell whether or no he is in a position to fight, the result is *ruin*.⁵⁴³

When the general is weak and without authority; when his orders are not clear and distinct;⁵⁴⁴ when there are no fixed duties assigned to officers and men,⁵⁴⁵ and the ranks are formed in a slovenly haphazard manner, the result is utter *disorganization*.

When a general, unable to estimate the enemy's strength, allows an inferior force to engage a larger one, or hurls a weak detachment against a powerful one, and neglects to place picked soldiers in the front rank, the result must be a *rout*.⁵⁴⁶

These are six ways of courting defeat,⁵⁴⁷ which must be carefully noted by the general who has attained a responsible post.⁵⁴⁸

The natural formation of the country is the soldier's best ally;⁵⁴⁹ but a power of estimating the adversary,⁵⁵⁰ of controlling the forces of victory,⁵⁵¹ and of shrewdly calculating difficulties, dangers and distances,⁵⁵² constitutes the test of a great general.⁵⁵³

He who knows these things, and in fighting puts his knowledge into practice, will win his battles. He who knows them not, nor practices them, will surely be defeated.

If fighting is sure to result in victory, then you must fight, even though the ruler forbid it; if fighting will not result in victory, then you must not fight even at the ruler's bidding.⁵⁵⁴

The general who advances without coveting fame and retreats without fearing disgrace,⁵⁵⁵ whose only thought is to protect his country and do good service for his sovereign,⁵⁵⁶ is the jewel of the kingdom.⁵⁵⁷

Regard your soldiers as your children, and they will follow you into the deepest valleys; look upon them as your own beloved sons, and they will stand by you even unto death.⁵⁵⁸

If, however, you are indulgent, but unable to make your authority felt; kindhearted, but unable to enforce your commands; and incapable, moreover, of quelling disorder,⁵⁵⁹ then your soldiers must be likened to spoilt children; they are useless for any practical purpose.⁵⁶⁰

If we know that our own men are in a condition to attack, but are unaware that the enemy is not open to attack, we have gone only halfway towards victory.⁵⁶¹

If we know that the enemy is open to attack, but are unaware that our own men are not in a condition to attack, we have gone only halfway towards victory.⁵⁶²

If we know that the enemy is open to attack, and also know that our men are in a condition to attack, but are unaware that the nature of the ground makes fighting impracticable, we have still gone only halfway towards victory.⁵⁶³

Hence the experienced soldier, once in motion, is never bewildered; once he has broken camp, he is never at a loss.⁵⁶⁴

Hence the saying: If you know the enemy and know yourself, your victory will not stand in doubt;⁵⁶⁵ if you know Heaven and know Earth,⁵⁶⁶ you may make your victory complete.⁵⁶⁷

XI. The Nine Situations⁵⁶⁸

Sun Tzū said: The art of war recognizes nine varieties of ground: (1) Dispersive ground; (2) facile ground; (3) contentious ground; (4) open ground; (5) ground of intersecting highways; (6) serious ground; (7) difficult ground; (8) hemmed-in ground; (9) desperate ground.

When a chieftain is fighting in his own territory, it is dispersive ground.⁵⁶⁹

When he has penetrated into hostile territory, but to no great distance, it is facile ground.⁵⁷⁰

Ground the possession of which imports great advantage to either side, is contentious ground.⁵⁷¹

Ground on which each side has liberty of movement is open ground.⁵⁷²

Ground which forms the key to three contiguous states,⁵⁷³ so that he who occupies it first has most of the Empire at his command,⁵⁷⁴ is a ground of intersecting highways.⁵⁷⁵

When an army has penetrated into the heart of a hostile country, leaving a number of fortified cities in its rear,⁵⁷⁶ it is serious ground.⁵⁷⁷

Mountain forests,⁵⁷⁸ rugged steeps, marshes and fens—all country that is hard to traverse: this is difficult ground.⁵⁷⁹

Ground which is reached through narrow gorges, and from which we can only retire by tortuous paths, so that a small number of the enemy would suffice to crush a large body of our men: this is hemmed in ground.

Ground on which we can only be saved from destruction by fighting without delay, is desperate ground.⁵⁸⁰

On dispersive ground, therefore, fight not. On facile ground, halt not. On contentious ground, attack not.⁵⁸¹

On open ground, do not try to block the enemy's way.⁵⁸² On the ground of intersecting highways, join hands with your allies.⁵⁸³

On serious ground, gather in plunder.⁵⁸⁴ In difficult ground, keep steadily on the march.⁵⁸⁵

On hemmed-in ground, resort to stratagem.⁵⁸⁶ On desperate ground, fight.⁵⁸⁷

Those who were called skilful leaders of old⁵⁸⁸ knew how to drive a wedge between the enemy's front and rear;⁵⁸⁹ to prevent cooperation between his large and small divisions; to hinder the good troops from rescuing the bad,⁵⁹⁰ the officers from rallying their men.⁵⁹¹

When the enemy's men were scattered, they prevented them from concentrating;⁵⁹² even when their forces were united, they managed to keep them in disorder.⁵⁹³

When it was to their advantage, they made a forward move; when otherwise, they stopped still.⁵⁹⁴

If asked how to cope with a great host of the enemy in orderly array and on the point of marching to the attack,⁵⁹⁵ I should say: "Begin by seizing something which your opponent holds dear; then he will be amenable to your will."⁵⁹⁶

Rapidity is the essence of war:⁵⁹⁷ take advantage of the enemy's unreadiness, make your way by unexpected routes, and attack unguarded spots.

The following are the principles to be observed by an invading force: The further you penetrate into a country, the greater will be the solidarity of your troops, and thus the defenders will not prevail against you.

Make forays in fertile country in order to supply your army with food.⁵⁹⁸

Carefully study the well-being of your men,⁵⁹⁹ and do not overtax them. Concentrate your energy and hoard your strength.⁶⁰⁰ Keep your army continually on the move,⁶⁰¹ and devise unfathomable plans.⁶⁰²

Throw your soldiers into positions whence there is no escape, and they will prefer death to

flight.⁶⁰³ If they will face death, there is nothing they may not achieve.⁶⁰⁴ Officers and men alike will put forth their uttermost strength.⁶⁰⁵

Soldiers when in desperate straits lose the sense of fear. If there is no place of refuge, they will stand firm. If they are in hostile country, they will show a stubborn front.⁶⁰⁶ If there is no help for it, they will fight hard.

Thus, without waiting to be marshaled, the soldiers will be constantly on the qui vive;⁶⁰⁷ without waiting to be asked, they will do your will;⁶⁰⁸ without restrictions, they will be faithful;⁶⁰⁹ without giving orders, they can be trusted.⁶¹⁰

Prohibit the taking of omens, and do away with superstitious doubts.⁶¹¹ Then, until death itself comes, no calamity need be feared.⁶¹²

If our soldiers are not overburdened with money, it is not because they have a distaste for riches; if their lives are not unduly long, it is not because they are disinclined to longevity.⁶¹³

On the day they are ordered out to battle, your soldiers may weep,⁶¹⁴ those sitting up bedewing their garments, and those lying down letting the tears run down their cheeks.⁶¹⁵ But let them once be brought to bay, and they will display the courage of a Chu or a Kuei.⁶¹⁶

The skilful tactician may be likened to the *shuai-jan*. Now the *shuai-jan* is a snake that is found in the Ch'ang mountains.⁶¹⁷ Strike at its head, and you will be attacked by its tail; strike at its tail, and you will be attacked by its head; strike at its middle,⁶¹⁸ and you will be attacked by head and tail both.

Asked if an army can be made to imitate the *shuai-jan*,⁶¹⁹ I should answer, Yes. For the men of Wu and the men of Yüeh are enemies;⁶²⁰ yet if they are crossing a river in the same boat and are caught by a storm, they will come to each other's assistance just as the left hand helps the right.⁶²¹

Hence it is not enough to put one's trust in the tethering of horses,⁶²² and the burying of chariot wheels in the ground.⁶²³

The principle on which to manage an army is to set up one standard of courage which all must reach.⁶²⁴

How to make the best of both strong and weak—that is a question involving the proper use of ground.⁶²⁵

Thus the skilful general conducts his army just as though he were leading a single man, willy-nilly, by the hand.⁶²⁶

It is the business of a general to be quiet and thus ensure secrecy; upright and just, and thus maintain order.⁶²⁷

He must be able to mystify his officers and men by false reports and appearances,⁶²⁸ and thus keep them in total ignorance.⁶²⁹

By altering his arrangements and changing his plans,⁶³⁰ he keeps the enemy without definite knowledge.⁶³¹ By shifting his camp and taking circuitous routes, he prevents the enemy from anticipating his purpose.⁶³²

At the critical moment, the leader of an army acts like one who has climbed up a height and then kicks away the ladder behind him.⁶³³ He carries his men deep into hostile territory before he shows his hand.⁶³⁴

He burns his boats and breaks his cooking-pots;⁶³⁵ like a shepherd driving a flock of sheep, he drives his men this way and that, and none knows whither he is going.⁶³⁶

To muster his host and bring it into danger:—this may be termed the business of the general.⁶³⁷

The different measures suited to the nine varieties of ground,⁶³⁸ the expediency of aggressive or defensive tactics,⁶³⁹ and the fundamental laws of human nature: these are things that must most certainly be studied.

When invading hostile territory, the general principle is, that penetrating deeply brings cohesion; penetrating but a short way means dispersion.⁶⁴⁰

When you leave your own country behind, and take your army across neighborhood territory,⁶⁴¹ you find yourself on critical ground.⁶⁴² When there are means of communication⁶⁴³ on all four sides, the ground is one of intersecting highways.⁶⁴⁴

When you penetrate deeply into a country, it is serious ground. When you penetrate but a little way, it is facile ground.

When you have the enemy's strongholds on your rear,⁶⁴⁵ and narrow passes in front, it is hemmed-in ground. When there is no place of refuge at all, it is desperate ground.

Therefore, on dispersive ground, I would inspire my men with unity of purpose.⁶⁴⁶ On facile ground, I would see that there is close connection between all parts of my army.⁶⁴⁷

On contentious ground, I would hurry up my rear.⁶⁴⁸

On open ground, I would keep a vigilant eye on my defences..⁶⁴⁹ On ground of intersecting highways, I would consolidate my alliances..⁶⁵⁰

On serious ground, I would try to ensure a continuous stream of supplies..⁶⁵¹ On difficult ground, I would keep pushing on along the road..⁶⁵²

On hemmed-in ground, I would block any way of retreat..⁶⁵³ On desperate ground, I would proclaim to my soldiers the hopelessness of saving their lives..⁶⁵⁴

For it is the soldier's disposition to offer an obstinate resistance when surrounded, to fight hard when he cannot help himself, and to obey promptly when he has fallen into danger.⁶⁵⁵

We cannot enter into alliance with neighboring princes until we are acquainted with their designs. We are not fit to lead an army on the march unless we are familiar with the face of the country—its mountains and forests, its pitfalls and precipices, its marshes and swamps. We shall be unable to turn natural advantages to account unless we make use of local guides.⁶⁵⁶

To be ignorant of any one of the following four or five principles⁶⁵⁷ does not befit a warlike

prince.⁶⁵⁸

When a warlike prince attacks a powerful state, his generalship shows itself in preventing the concentration of the enemy's forces. He overawes his opponents,⁶⁵⁹ and their allies are prevented from joining against him.⁶⁶⁰

Hence he does not strive⁶⁶¹ to ally himself with all and sundry,⁶⁶² nor does he foster the power of other states. He carries out his own secret designs,⁶⁶³ keeping his antagonists in awe.⁶⁶⁴ Thus he is able to capture their cities and overthrow their kingdoms.⁶⁶⁵

Bestow rewards without regard to rule,⁶⁶⁶ issue orders⁶⁶⁷ without regard to previous

arrangements;⁶⁶⁸ and you will be able to handle a whole army⁶⁶⁹ as though you had to do with but a single man.⁶⁷⁰

Confront your soldiers with the deed itself; never let them know your design.⁶⁷¹ When the outlook is bright, bring it before their eyes; but tell them nothing when the situation is gloomy.

Place your army in deadly peril, and it will survive; plunge it into desperate straits, and it will come off in safety.⁶⁷²

For it is precisely when a force has fallen into harm's way that is capable of striking a blow for victory..⁶⁷³

Success in warfare is gained by carefully accommodating ourselves to the enemy's purpose..⁶⁷⁴

By persistently hanging on the enemy's flank,⁶⁷⁵ we shall succeed in the long run⁶⁷⁶ in killing the commander-in-chief..⁶⁷⁷

This is called ability to accomplish a thing by sheer cunning..⁶⁷⁸

On the day that you take up your command,⁶⁷⁹ block the frontier passes,⁶⁸⁰ destroy the official tallies,⁶⁸¹ and stop the passage of all emissaries..⁶⁸²

Be stern in the council-chamber,⁶⁸³ so that you may control the situation..⁶⁸⁴

If the enemy leaves a door open, you must rush in.⁶⁸⁵

Forestall your opponent by seizing what he holds dear,⁶⁸⁶ and subtly contrive to time his arrival on the ground.⁶⁸⁷

Walk in the path defined by rule,⁶⁸⁸ and accommodate yourself to the enemy until you can fight a decisive battle.⁶⁸⁹

At first, then, exhibit the coyness of a maiden, until the enemy gives you an opening; afterwards emulate the rapidity of a running hare, and it will be too late for the enemy to oppose you.⁶⁹⁰

XII. The Attack by Fire⁶⁹¹

Sun Tzŭ said: There are five ways of attacking with fire. The first is to burn soldiers in their camp;⁶⁹² the second is to burn stores;⁶⁹³ the third is to burn baggage trains;⁶⁹⁴ the fourth is to burn arsenals and magazines;⁶⁹⁵ the fifth is to hurl dropping fire amongst the enemy.⁶⁹⁶

In order to carry out an attack, we must have means available;⁶⁹⁷ the material for raising fire should always be kept in readiness.⁶⁹⁸

There is a proper season for making attacks with fire, and special days for starting a conflagration.⁶⁹⁹

The proper season is when the weather is very dry; the special days are those when the moon is in the constellations of the Sieve, the Wall, the Wing or the Crossbar;⁷⁰⁰ for these four are all days of rising wind.⁷⁰¹

In attacking with fire, one should be prepared to meet five possible developments:⁷⁰²

1. When fire breaks out inside the enemy's camp, respond at once.⁷⁰³ with an attack from without.
2. If there is an outbreak of fire, but the enemy's soldiers remain quiet, bide your time and do not attack.⁷⁰⁴
3. When the force of the flames has reached its height, follow it up with an attack, if that is practicable; if not, stay where you are.⁷⁰⁵
4. If it is possible to make an assault with fire from without, do not wait for it to break out within, but deliver your attack at a favourable moment.⁷⁰⁶

5. When you start a fire, be to windward of it. Do not attack from the leeward.⁷⁰⁷

A wind that rises in the daytime lasts long, but a night breeze soon falls.⁷⁰⁸

In every army, the five developments connected with fire must be known, the movements of the stars calculated, and a watch kept for the proper days.⁷⁰⁹

Hence those who use fire as an aid to the attack show intelligence;⁷¹⁰ those who use water as an aid to the attack gain an accession of strength.⁷¹¹

By means of water, an enemy may be intercepted, but not robbed of all his belongings.⁷¹²

Unhappy is the fate of one who tries to win his battles and succeed in his attacks without cultivating the spirit of enterprise; for the result is waste of time and general stagnation.⁷¹³

Hence the saying: The enlightened ruler lays his plans well ahead; the good general cultivates his resources.⁷¹⁴

Move not unless you see an advantage;⁷¹⁵ use not your troops unless there is something to be gained; fight not unless the position is critical.⁷¹⁶

No ruler should put troops into the field merely to gratify his own spleen; no general should fight a battle simply out of pique.⁷¹⁷

If it is to your advantage, make a forward move; if not, stay where you are.⁷¹⁸

Anger may in time change to gladness; vexation may be succeeded by content.⁷¹⁹

But a kingdom that has once been destroyed can never come again into being;⁷²⁰ nor can the dead ever be brought back to life.

Hence the enlightened ruler is heedful, and the good general full of caution.⁷²¹ This is the way to keep a country at peace and an army intact.⁷²²

XIII. The Use of Spies⁷²³

Sun Tzŭ said: Raising a host of a hundred thousand men and marching them great distances entails heavy loss on the people and a drain on the resources of the State. The daily expenditure will amount to a thousand ounces of silver.⁷²⁴ There will be commotion at home and abroad, and men will drop down exhausted on the highways.⁷²⁵ As many as seven hundred thousand families will be impeded in their labour.⁷²⁶

Hostile armies may face each other for years, striving for the victory which is decided in a single day. This being so, to remain in ignorance of the enemy's condition simply because one grudges the outlay of a hundred ounces of silver in honors and emoluments,⁷²⁷ is the height of inhumanity.⁷²⁸

One who acts thus is no leader of men, no present help to his sovereign,⁷²⁹ no master of victory.⁷³⁰

Thus, what enables the wise sovereign and the good general to strike and conquer, and achieve things beyond the reach of ordinary men, is *foreknowledge*.⁷³¹

Now this foreknowledge cannot be elicited from spirits;⁷³² it cannot be obtained inductively from experience,⁷³³ nor by any deductive calculation.⁷³⁴

Knowledge of the enemy's dispositions can only be obtained from other men.⁷³⁵

Hence the use of spies, of whom there are five classes: (1) Local spies; (2) inward spies; (3) converted spies; (4) doomed spies; (5) surviving spies.

When these five kinds of spy are all at work, none can discover the secret system.⁷³⁶ This is called⁷³⁷ "divine manipulation of the threads."⁷³⁸ It is the sovereign's most precious faculty.⁷³⁹

Having *local spies*.⁷⁴⁰ means employing the services of the inhabitants of a district..⁷⁴¹

Having *inward spies*, making use of officials of the enemy..⁷⁴²

Having *converted spies*, getting hold of the enemy's spies and using them for our own purposes..⁷⁴³

Having *doomed spies*, doing certain things openly for purposes of deception, and allowing our spies to know of them and report them to the enemy.⁷⁴⁴

Surviving spies, finally, are those who bring back news from the enemy's camp.⁷⁴⁵

Hence it is that which none in the whole army are more intimate relations to be maintained than with spies.⁷⁴⁶ None should be more liberally rewarded.⁷⁴⁷ In no other business should

greater secrecy be preserved.⁷⁴⁸

Spies cannot be usefully employed⁷⁴⁹ without a certain intuitive sagacity.⁷⁵⁰

They cannot be properly managed without benevolence and straightforwardness.⁷⁵¹

Without subtle ingenuity of mind, one cannot make certain of the truth of their reports.⁷⁵²

Be subtle! be subtle!⁷⁵³ and use your spies for every kind of business.

If a secret piece of news is divulged by a spy before the time is ripe, he must be put to death together with the man to whom the secret was told.⁷⁵⁴

Whether the object be to crush an army, to storm a city, or to assassinate an individual, it is always necessary to begin by finding out the names of the attendants,⁷⁵⁵ the aides-de-

camp,⁷⁵⁶ and doorkeepers and sentries⁷⁵⁷ of the general in command.⁷⁵⁸ Our spies must be commissioned to ascertain these.⁷⁵⁹

The enemy's spies who have come to spy on us must be sought out,⁷⁶⁰ tempted with bribes, led away and comfortably housed.⁷⁶¹ Thus they will become converted spies and available for our service.

It is through the information brought by the converted spy that we are able to acquire and employ local and inward spies.⁷⁶²

It is owing to his information, again, that we can cause the doomed spy to carry false tidings to the enemy.⁷⁶³

Lastly, it is by his information that the surviving spy can be used on appointed occasions.⁷⁶⁴

The end and aim of spying in all its five varieties is knowledge of the enemy;⁷⁶⁵ and this knowledge can only be derived, in the first instance, from the converted spy.⁷⁶⁶ Hence it is essential that the converted spy be treated with the utmost liberality.

Of old, the rise of the Yin dynasty⁷⁶⁷ was due to I Chih⁷⁶⁸ who had served under the Hsia. Likewise, the rise of the Chou dynasty was due to Lu Ya⁷⁶⁹ who had served under the Yin.⁷⁷⁰

Hence it is only the enlightened ruler and the wise general who will use the highest intelligence of the army for purposes of spying⁷⁷¹ and thereby they achieve great results.⁷⁷² Spies are a most important element in war, because on them depends an army's ability to move.⁷⁷³

THE END