

ing of a crossbow;
decision, to the releasing of a trigger.

[None of the commentators seem to grasp the real point of the simile of energy and the force stored up in the bent crossbow until released by the finger on the trigger.]

16. 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.

[Mei Yao-ch'en says: "The subdivisions of the army having been previously fixed, and the various signals agreed upon, the separating and joining, the dispersing and collecting which will take place in the course of a battle, may give the appearance of disorder when no real disorder is possible. Your formation may be without head or tail, your dispositions all topsy-turvy, and yet a rout of your forces quite out of the question."]

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

[In order to make the translation intelligible, it is necessary to tone down the sharply paradoxical form of the original. Ts'ao Kung throws out a hint of the meaning in his brief note: "These things all serve to destroy formation and conceal one's condition." But Tu Mu is the first to put it quite plainly: "If you wish to feign confusion in order to lure the enemy on, you must first have perfect discipline; if you wish to display timidity in order to entrap the enemy, you must have extreme courage; if you wish to parade your weakness in order to make the enemy over-confident, you must have exceeding strength."]

18. Hiding order beneath the cloak of disorder is simply a question of subdivision;

[See supra, ss. 1.]

concealing courage under a show of timidity presupposes a fund of latent energy;

[The commentators strongly understand a certain Chinese word here differently than anywhere else in this chapter. Thus Tu Mu says: "seeing that we are favorably circumstanced and yet make no move, the enemy will believe that we are really afraid."]

masking strength with weakness is to be effected by tactical dispositions.

[Chang Yu relates the following anecdote of Kao Tsu, the first Han Emperor: "Wishing to crush the Hsiung-nu, he sent out spies to report on their condition. But the Hsiung-nu, forewarned, carefully concealed all their able-bodied men and well-fed horses, and only allowed infirm soldiers and emaciated cattle to be seen. The result was that spies one and all recommended the Emperor to deliver his attack. Lou Chin