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without counselors. Introduce traitors into his country, that the government policy may be rendered futile. Foment intrigue and deceit, and thus sow dissension between the ruler and his ministers. By means of every artful contrivance, cause deterioration amongst his men and waste of his treasure. Corrupt his morals by insidious gifts leading him into excess. Disturb and unsettle his mind by presenting him with lovely women." Chang Yu (after Wang Hsi) makes a different interpretation of Sun Tzu here: "Get the enemy into a position where he must suffer injury, and he will submit of his own accord."]

and make trouble for them,

[Tu Mu, in this phrase, in his interpretation indicates that trouble should be made for the enemy affecting their "possessions," or, as we might say, "assets," which he considers to be "a large army, a rich exchequer, harmony amongst the soldiers, punctual fulfillment of commands." These give us a whip-hand over the enemy.]

and keep them constantly engaged;

[Literally, "make servants of them." Tu Yu says "prevent them from having any rest."]

hold out specious allurements, and make them rush to any given point.

[Meng Shih's note contains an excellent example of the idiomatic use of: "cause them to forget PIEN (the reasons for acting otherwise than on their first impulse), and hasten in our direction."]

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

12. There are five dangerous faults which may affect a general: (1) Recklessness, which leads to destruction;

["Bravery without forethought," as Ts'ao Kung analyzes it, which causes a man to fight blindly and desperately like a mad bull. Such an opponent, says Chang Yu, "must not be encountered with brute force, but may be lured into an ambush and slain." Cf. Wu Tzu, chap. IV. ad init.: "In estimating the character of a general, men are wont to pay exclusive attention to his courage, forgetting that courage is only one out of many qualities which a general should possess. The merely brave man is prone to fight recklessly; and he who fights recklessly, without any perception of what is expedient, must be condemned." Ssu-ma Fa, too, make the incisive remark: "Simply going to one's death does not bring about victory."]

(2) cowardice, which leads to capture;

[Ts'ao Kung defines the Chinese word translated here as "cowardice" as being of the man "whom timid