

ives the following summary of opinions on the words:

"Military writers do not agree with regard to the meaning of CH'I and CHENG. Wei Liao Tzu [4th cent. B.C.] says: 'Direct warfare favors frontal attacks, indirect warfare attacks from the rear.' Ts'ao Kung says: 'Going straight out to join battle is a direct operation; appearing on the enemy's rear is an indirect maneuver.' Li Wei-kung [6th and 7th cent. A.D.] says: 'In war, to march straight ahead is CHENG; turning movements, on the other hand, are CH'I.' These writers simply regard CHENG as CHENG, and CH'I as CH'I; they do not note that the two are mutually interchangeable and run into each other like the two sides of a circle [see infra, ss. 11]. A comment on the T'ang Emperor T'ai Tsung goes to the root of the matter: 'A CH'I maneuver may be CHENG, if we make the enemy look upon it as CHENG; then our real attack will be CH'I, and vice versa. The whole secret lies in confusing the enemy, so that he cannot fathom our real intent.'" To put it perhaps a little more clearly: any attack or other operation is CHENG, on which the enemy has had his attention fixed; whereas that is CH'I," which takes him by surprise or comes from an unexpected quarter. If the enemy perceives a movement which is meant to be CH'I," it immediately becomes CHENG."]

4. 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.

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

[Chang Yu says: "Steadily develop indirect tactics, either by pounding the enemy's flanks or falling on his rear." A brilliant example of "indirect tactics" which decided the fortunes of a campaign was Lord Roberts' night march round the Peiwar Kotal in the second Afghan war. [1]

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

[Tu Yu and Chang Yu understand this of the permutations of CH'I and CHENG." But at present Sun Tzu is not speaking of CHENG at all, unless, indeed, we suppose with Cheng Yu-hsien that a clause relating to it has fallen out of the text. Of course, as has already been pointed out, the two are so inextricably interwoven in all military operations, that they cannot really be considered apart. Here we simply have an expression, in figurative language, of the almost infinite resource of a