

1: The Art of War - Wikipedia

The Art of War is an ancient Chinese military treatise dating from the Spring and Autumn Period (roughly to BC). The work, which is attributed to the ancient Chinese military strategist Sun Tzu ("Master Sun", also spelled Sunzi), is composed of 13 chapters.

For to win one hundred victories in one hundred battles is not the acme of skill. To subdue the enemy without fighting is the acme of skill. Since the goal of your business is to survive and prosper, you must capture your market. However, you must do so in such a way that your market is not destroyed in the process. What should be avoided at all costs is a price-war. Research has shown that price attacks draw the quickest and most aggressive responses from competitors, as well as leaving the market drained of profits. This approach to business strategy leads to battles of attrition, which end up being very costly for everyone involved. This, by definition, increases profits. Conversely, to keep your competitor from utilizing this strategy against you, it is critical to mask your plans and keep them secret. To move with speed does not mean that you do things hastily. In reality, speed requires much preparation. Reducing the time it takes your company to make decisions, develop products and service customers is critical. To think through and understand potential competitive reactions to your attacks is essential as well. It means taking control of the situation away from your competitor and putting it in your own hands. One way of doing so is through the skillful use of alliances. By building a strong web of alliances, the moves of your competitors can be limited. Also, by controlling key strategic points in your industry, you will be able to call the tune to which your competitors dance. Sun Tzu describes the many traits of the preferred type of leader. The leader should be wise, sincere, humane, courageous, and strict. It is leaders with character that get the most out of their employees. These principles have been utilized throughout time in both the military arena and the business world to build creative strategies and achieve lasting success. If you use them properly, they will bring you success as well. Mark McNeilly offers keynote speeches on the Six Principles. Here is a short introduction to them: If you cannot succeed, do not use troops. If you are not in danger, do not fight.

2: The Art of War by Sun Tzu - Chapter 1: Laying Plans

The Art of War by Sun Tzu, the most important and most famous military treatise in Asia for the last two thousand years, with side-by-side translation and commentary, cross references, and PDF and text downloads of the full book.

Prev post 1 of 3 Next Page Use arrow keys to navigate Sun Tzu is arguably the greatest war leader and strategist who ever lived. His philosophy on leadership and conflict management has been used for centuries not only in wars but also in modern life. Through his masterpiece, The Art of War, Sun Tzu imparted important military strategies that extend beyond war and into fields such as management, business, politics, and sports. He is believed to be a son of aristocrat parents but further details about his family life, childhood, education, and military beginnings remain shrouded in mystery. Sun Tzu lived during the Age of Warring States, a tumultuous time of great conflict between seven states that fought for ascendancy and control of China. It was during this time that the states sought men with knowledge on leadership and strategy to help them gain the upper hand in war. Among his army of mercenary soldiers was a young Sun Tzu, who showed strong interest in military tactics. His intelligence and unconventional strategies related to ambush and espionage set him apart from other soldiers. Soon enough, Sun Tzu saw himself propelled to one of the highest positions in the military. One of the most popular stories about Sun Tzu happened when King He-Lu learned about the promising general and put him to the test. Legend has it that the King conducted a mock military drill where Sun Tzu was tasked to command and train an army. But instead of soldiers, the army was composed of almost royal concubines and maids who were witnessing the drill. Upon giving them a command, the women burst into laughter and amusement. Fearing the loss of his favorite consorts from a mock drill, King He-Lu pleaded that the general spare their lives. However, Sun Tzu remained firm and emphasized that success in the battlefield depends on the absolute obedience of the troops. The two women were publicly beheaded – a strong message to the Wu military that disobedience is intolerable and has no place in the army. As the brain of the army, Sun Tzu formulated his own theories and strategies about warfare. The Art of War Sun Tzu spent the better part of his life on countless battlefields. His experience and observations helped him devise and execute war strategies perfectly. After retiring from active service, he served as a military adviser to King He-Lu and his successor. It deals with the philosophy and psychology of war: It also discusses the ideal qualities of a ruler, military commander, and soldier in the face of battle that are vital to achieving success. It is believed that the Samurai of ancient Japan honored the teachings of the book and used it to push for the unification of Japan. It also continues to be an important text in military schools in countries such as Vietnam, Russia, and the United States. Like in warfare, these fields thrive in competition. It is a battle of wills. It is a contest where success depends on the effective and efficient use of resources. It is all about the element of surprise, deception, movements, maneuvers, and gaining an advantage over the opponent. Sun Tzu is believed to have died in BCE. His lifework changed the rules of warfare and continues to impact the modern world. It settles them into predictable patterns of response, occupying their minds while you wait for the extraordinary moment – that which they cannot anticipate. And they will follow you into the deepest valley. Be extremely mysterious even to the point of soundlessness. Attack like the Fire and be still as the Mountain.

3: The Art of War by Sun Tzu

1. Laying Plans 1. Sun Tzu said: The art of war is of vital importance to the State. 2. 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.

Sun Tzu was a Chinese general, military strategist, and philosopher who lived in the Spring and Autumn period of ancient China. He was also revered in Chinese and the Culture of Asia as a legendary historical figure. If you know yourself but not the enemy, for every victory gained you will also suffer a defeat. If you know neither the enemy nor yourself, you will succumb in every battle. 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. It settles them into predictable patterns of response, occupying their minds while you wait for the extraordinary moment that which they cannot anticipate. If he is in superior strength, evade him. If your opponent is temperamental, seek to irritate him. Pretend to be weak, that he may grow arrogant. If he is taking his ease, give him no rest. If his forces are united, separate them. If sovereign and subject are in accord, put division between them. Attack him where he is unprepared, appear where you are not expected. Attack like the Fire and be still as the Mountain. A thousand battles, a thousand victories. There are not more than five primary colors, yet in combination they produce more hues than can ever been seen. There are not more than five cardinal tastes, yet combinations of them yield more flavors than can ever be tasted. If of high morale, depress them. Seem humble to fill them with conceit. If at ease, exhaust them. If united, separate them. Emerge to their surprise. Be extremely mysterious, even to the point of soundlessness. Tactics without strategy is the noise before defeat. When full, starve them. When settled, make them move. Which are your favorite Sun Tzu quotes? Leave a comment below.

4: Book Summary: The Art of War by Sun Tzu

Of course the name change does nothing to impact your understanding of the Art of War, but does illustrate the difference between buying a copy of the The Art of War from a professional Sinologist who understands both the translation issues and can provide relevant historical and philosophical background, and the rank amateur who does this for.

The art of war is of vital importance to the State. Hence it is a subject of inquiry which can on no account be neglected. It appears from what follows that Sun Tzu means by "Moral Law" a principle of harmony, not unlike the Tao of Lao Tzu in its moral aspect. One might be tempted to render it by "morale," were it not considered as an attribute of the ruler in ss. Tu Yu quotes Wang Tzu as saying: The commentators, I think, make an unnecessary mystery of two words here. Meng Shih refers to "the hard and the soft, waxing and waning" of Heaven. Wang Hsi, however, may be right in saying that what is meant is "the general economy of Heaven," including the five elements, the four seasons, wind and clouds, and other phenomena. The five cardinal virtues of the Chinese are 1 humanity or benevolence; 2 uprightness of mind; 3 self-respect, self-control, or "proper feeling;" 4 wisdom; 5 sincerity or good faith. However, in lieu of losing his head, he was persuaded to satisfy his sense of justice by cutting off his hair. Morally as well as physically. On which side is there the most absolute certainty that merit will be properly rewarded and misdeeds summarily punished? The general that hearkens not to my counsel nor acts upon it, will suffer defeat: Sun Tzu, as a practical soldier, will have none of the "bookish theoretic. The Duke listened quietly and then said: The truth of this pithy and profound saying will be admitted by every soldier. Henderson tells us that Wellington, great in so many military qualities, was especially distinguished by "the extraordinary skill with which he concealed his movements and deceived both friend and foe. Feign disorder, and crush him. All commentators, except Chang Yu, say, "When he is in disorder, crush him. If he is in superior strength, evade him. Pretend to be weak, that he may grow arrogant. Wang Tzu, quoted by Tu Yu, says that the good tactician plays with his adversary as a cat plays with a mouse, first feigning weakness and immobility, and then suddenly pouncing upon him. Less plausible is the interpretation favored by most of the commentators: Chang Yu tells us that in ancient times it was customary for a temple to be set apart for the use of a general who was about to take the field, in order that he might there elaborate his plan of campaign. The general who loses a battle makes but few calculations beforehand. Thus do many calculations lead to victory, and few calculations to defeat: It is by attention to this point that I can foresee who is likely to win or lose.

5: 35 Powerful Sun Tzu Quotes from The Art of War | Wealthy Gorilla

Written in the 6th century B.C., The Art of War remains the ultimate guide to combat strategy. Sun Tzu explains when and how to engage opponents in order to prevail in difficult situations.

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 – Sun Tzu, the Art of War All warfare is based on deception. 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. If he is in superior strength, evade him. If your opponent is temperamental, seek to irritate him. Pretend to be weak, that he may grow arrogant. If he is taking his ease, give him no rest. If his forces are united, separate them. If sovereign and subject are in accord, put division between them. Attack him where he is unprepared, appear where you are not expected. Look on them as your own beloved sons, and they will stand by you even unto death! The general who loses a battle makes but few calculations beforehand. Thus do many calculations lead to victory, and few calculations to defeat: It is by attention to this point that I can foresee who is likely to win or lose. If you lay siege to a town, you will exhaust your strength. Again, if the campaign is protracted, the resources of the State will not be equal to the strain. Now, when your weapons are dulled, your ardor dampened, 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! In war, then, let your great object be victory, not lengthy campaigns. So, too, it is better to recapture an army entire than to destroy it. By commanding the army to advance or to retreat, being ignorant of the fact that it cannot obey; This is called hobbling the army. By employing the officers of his army without discrimination, through ignorance of the military principle of adaptation to circumstances. This shakes the confidence of the soldiers. He will win who knows how to handle both superior and inferior forces. He will win whose army is animated by the same spirit throughout all its ranks. He will win who, prepared himself, waits to take the enemy unprepared. He will win who has military capacity and is not interfered with by the sovereign. If you know yourself but not the enemy, for every victory gained you will also suffer a defeat. If you know neither the enemy nor yourself, you will succumb in every battle. To secure ourselves against defeat lies in our own hands, but the opportunity of defeating the enemy is provided by the enemy himself. Thus the good fighter is able to secure himself against defeat, but cannot make certain of defeating the enemy. 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 maneuvers. 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? You can be sure of succeeding in your attacks if you only attack places which are undefended. You can ensure the safety of your defense if you only hold positions that cannot be attacked. All we need do is attack some other place that he will be obliged to relieve. 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. If he sends reinforcements everywhere, he will everywhere be weak. 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. When you surround an army, leave an outlet free. Do not press a desperate foe too hard. When the higher officers 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. If, however, you are indulgent, but unable to make your authority felt; kind-hearted, but unable to enforce your commands; and incapable, moreover, of quelling disorder: 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. 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. On facile

ground, halt not. On contentious ground, attack not. On the ground of intersecting highways, join hands with your allies. On serious ground, gather in plunder. In difficult ground, keep steadily on the march. On hemmed-in ground, resort to stratagem. On desperate ground, fight. If they will face death, there is nothing they may not achieve. The enlightened ruler lays his plans well ahead; the good general cultivates his resources. If it is to your advantage, make a forward move; if not, stay where you are. Anger may in time change to gladness; vexation may be succeeded by content. But a kingdom that has once been destroyed can never come again into being; nor can the dead ever be brought back to life. Hence the enlightened leader is heedful, and the good leader full of caution. Thus they will become double agents and available for our service. It is through the information brought by the double agent that we are able to acquire and employ local and inward spies. It is owing to his information, again, that we can cause the doomed spy to carry false tidings to the enemy. For to win one hundred victories in one hundred battles is not the supreme of excellence. To subdue the enemy without fighting is the supreme excellence.

6: The Internet Classics Archive | The Art of War by Sun Tzu

The Art of War. Scholars do not know how The Art of War came to be and whether or not "Sun Tzu," if he existed, had anything to do with its creation.

By thinking, assessing and comparing these points, a commander can calculate his chances of victory. Habitual deviation from these calculations will ensure failure via improper action. The text stresses that war is a very grave matter for the state and must not be commenced without due consideration. This section advises that successful military campaigns require limiting the cost of competition and conflict. In order of importance, these critical factors are: Attack, Strategy, Alliances, Army and Cities. Disposition of the Army Chinese: It teaches commanders the importance of recognizing strategic opportunities, and teaches not to create opportunities for the enemy. Weaknesses and Strengths Chinese: Variations and Adaptability Chinese: It explains how to respond to shifting circumstances successfully. Movement and Development of Troops Chinese: Much of this section focuses on evaluating the intentions of others. Each of these six field positions offers certain advantages and disadvantages. The Nine Battlegrounds Chinese: Attacking with Fire Chinese: This section examines the five targets for attack, the five types of environmental attack and the appropriate responses to such attacks. Intelligence and Espionage Chinese: Chinese[edit] Verses from the book occur in modern daily Chinese idioms and phrases, such as the last verse of Chapter 3: If you only know yourself, but not your opponent, you may win or may lose. If you know neither yourself nor your enemy, you will always endanger yourself. This has been more tersely interpreted and condensed into the Chinese modern proverb: If you know both yourself and your enemy, you can win numerous battles without jeopardy. Common examples can also be found in English use, such as verse 18 in Chapter 1: Hence, when we are able to attack, we must seem unable; when using our forces, we must appear 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. This has been abbreviated to its most basic form and condensed into the English modern proverb: All warfare is based on deception. Cultural impact[edit] Military and intelligence applications[edit] Across East Asia , The Art of War was part of the syllabus for potential candidates of military service examinations. During the Sengoku period c. The translator Samuel B. They both read it in French; Airo kept the French translation of the book on his bedside table in his quarters. It is recommended reading for all United States Military Intelligence personnel. Application outside the military[edit] The Art of War has been applied to many fields well outside of the military. Much of the text is about how to fight wars without actually having to do battle: As such, it has found application as a training guide for many competitive endeavors that do not involve actual combat. Many entrepreneurs and corporate executives have turned to it for inspiration and advice on how to succeed in competitive business situations. The book has also been applied to the field of education. National Football League coach Bill Belichick is known to have read the book and used its lessons to gain insights in preparing for games. Scolari made the Brazilian World Cup squad of study the ancient work during their successful campaign. Particularly, one of the fundamental books about e-sports, "Play To Win" by Massachusetts Institute of Technology graduate David Sirlin , is actually just an analysis about possible applications of the ideas from The Art of War in modern Electronic Sports. Running Press miniature edition of the Ralph D. Sawyer translation, printed in Sun Tzu on the Art of War. Lionel Giles , trans.

7: The Art of War Quotes by Sun Tzu

1. *Laying Plans*. Ts'ao Kung, in defining the meaning of the Chinese for the title of this chapter, says it refers to the deliberations in the temple selected by the general for his temporary use, or as we should say, in his tent.

The Art of War was one of the most widely read military treatises in the subsequent Warring States period, a time of constant war among seven ancient Chinese states – Zhao, Qi, Qin, Chu, Han, Wei, and Yan – who fought to control the vast expanse of fertile territory in Eastern China. Sun Tzu divided them into two companies, appointing the two concubines most favored by the king as the company commanders. When Sun Tzu first ordered the concubines to face right, they giggled. In response, Sun Tzu said that the general, in this case himself, was responsible for ensuring that soldiers understood the commands given to them. Then, he reiterated the command, and again the concubines giggled. Sun Tzu also said that, once a general was appointed, it was his duty to carry out his mission, even if the king protested. After both concubines were killed, new officers were chosen to replace them. Afterwards, both companies, now well aware of the costs of further frivolity, performed their maneuvers flawlessly. Attribution of the authorship of The Art of War varies among scholars and has included people and movements including Sun; Chu scholar Wu Zixu; an anonymous author; a school of theorists in Qi or Wu; Sun Bin; and others. Against this, Sawyer argues that the teachings of Sun Wu were probably taught to succeeding generations in his family or a small school of disciples, which eventually included Sun Bin. These descendants or students may have revised or expanded upon certain points in the original text. The first traditional view is that it was written in BC by the historical Sun Wu, active in the last years of the Spring and Autumn period c. It presents a philosophy of war for managing conflicts and winning battles. It is accepted as a masterpiece on strategy and has been frequently cited and referred to by generals and theorists since it was first published, translated, and distributed internationally. During the much later Song dynasty, these six works were combined with a Tang text into a collection called the Seven Military Classics. As a central part of that compilation, The Art of War formed the foundations of orthodox military theory in early modern China. Illustrating this point, the book was required reading to pass the tests for imperial appointment to military positions. The text contains many similar remarks that have long confused Western readers lacking an awareness of the East Asian context. The meanings of such statements are clearer when interpreted in the context of Taoist thought and practice. Sun Tzu viewed the ideal general as an enlightened Taoist master, which has led to The Art of War being considered a prime example of Taoist strategy. The book has also become popular among political leaders and those in business management. Despite its title, The Art of War addresses strategy in a broad fashion, touching upon public administration and planning. The text outlines theories of battle, but also advocates diplomacy and the cultivation of relationships with other nations as essential to the health of a state. AD and the book quickly became popular among Japanese generals. Through its later influence on Oda Nobunaga, Toyotomi Hideyoshi, and Tokugawa Ieyasu, [32] it significantly affected the unification of Japan in the early modern era. It remained popular among the Imperial Japanese armed forces. The Department of the Army in the United States, through its Command and General Staff College, has directed all units to maintain libraries within their respective headquarters for the continuing education of personnel in the art of war. The Art of War is mentioned as an example of works to be maintained at each facility, and staff duty officers are obliged to prepare short papers for presentation to other officers on their readings. According to Steven C. Combs in "Sun-zi and the Art of War: The Rhetoric of Parsimony", [40] warfare is "used as a metaphor for rhetoric, and that both are philosophically based arts. Daoism is the central principle in the Art of War. Combs compares ancient Daoist Chinese to traditional Aristotelian rhetoric, notably for the differences in persuasion. Daoist rhetoric in the art of war warfare strategies is described as "peaceful and passive, favoring silence over speech". Parsimonious behavior, which is highly emphasized in The Art of War as avoiding confrontation and being spiritual in nature, shapes basic principles in Daoism. Columbia Electronic Encyclopedia

8: Sun Tzu Quotes and Quotations - The Art of War Quotes

This is my book summary of The Art of War by Sun Tzu. My notes are informal and often contain quotes from the book as well as my own thoughts. This summary also includes key lessons and important passages from the book.

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 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. Heaven signifies night and day, cold and heat, times and seasons. Earth comprises distances, great and small; danger and security; open ground and narrow passes; the chances of life and death. The Commander stands for the virtues of wisdom, sincerely, benevolence, courage and strictness. 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. These five heads should be familiar to every general: Therefore, in your deliberations, when seeking to determine the military conditions, let them be made the basis of a comparison, in this wise: 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: The general that hearkens not to my counsel nor acts upon it, will suffer defeat: While heading the profit of my counsel, avail yourself also of any helpful circumstances over and beyond the ordinary rules. All warfare is based on deception. 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. If he is secure at all points, be prepared for him. If he is in superior strength, evade him. If your opponent is of choleric temper, seek to irritate him. Pretend to be weak, that he may grow arrogant. If he is taking his ease, give him no rest. If his forces are united, separate them. Attack him where he is unprepared, appear where you are not expected. These military devices, leading to victory, must not be divulged beforehand. Now the general who wins a battle makes many calculations in his temple ere the battle is fought. The general who loses a battle makes but few calculations beforehand. Thus do many calculations lead to victory, and few calculations to defeat: It is by attention to this point that I can foresee who is likely to win or lose. 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, with provisions enough to carry them a thousand li, 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. Such is the cost of raising an army of , men. If you lay siege to a town, you will exhaust your strength. Again, if the campaign is protracted, the resources of the State will not be equal to the strain. 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. Thus, though we have heard of stupid haste in war, cleverness has never been seen associated with long delays. There is no instance of a country having benefited from prolonged warfare. It is only one who is thoroughly acquainted with the evils of war that can thoroughly understand the profitable way of carrying it on. The skillful soldier does not raise a second levy, neither are his supply-wagons loaded more than twice. Bring war material with you from home, but forage on the enemy. Thus the army will have food enough for its needs. 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. When their substance is drained away, the peasantry will be afflicted by heavy exactions. 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; while government expenses for broken chariots, worn-out horses, breast-plates and helmets, bows and arrows, spears and shields, protective mantles, draught-oxen and heavy wagons, will amount to four-tenths of its total revenue. Hence a wise general makes a point of foraging on the enemy. 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. Therefore in chariot fighting, when ten or more chariots have been taken, those should be rewarded who took the first. 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. In war, then, let your great object be victory, not lengthy campaigns. Attack by Stratagem 1. So, too, it is better to recapture an army entire than to destroy it, to capture a regiment, a detachment or a company entire than to destroy them. The rule is, not to besiege walled cities if it can possibly be avoided. The preparation of mantlets, movable shelters, and various implements of war, will take up three whole months; and the piling up of mounds over against the walls will take three months more. The general, unable to control his irritation, will launch his men to the assault like swarming ants, 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. With his forces intact he will dispute the mastery of the Empire, and thus, without losing a man, his triumph will be complete. This is the method of attacking by stratagem. If equally matched, we can offer battle; if slightly inferior in numbers, we can avoid the enemy; 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. 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. There are three ways in which a ruler can bring misfortune upon his army: This is called hobbling the army. This shakes the confidence of the soldiers. 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. Thus we may know that there are five essentials for victory: 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. If you know neither the enemy nor yourself, you will succumb in every battle. 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. Thus the good fighter is able to secure himself against defeat, but cannot make certain of defeating the enemy. One may know how to conquer without being able to do it. Security against defeat implies defensive tactics; ability to defeat the enemy means taking the offensive. Standing on the defensive indicates insufficient strength; attacking, a superabundance of strength. The general who is skilled in defense hides in the most secret recesses of the earth; he who is skilled in attack flashes forth from the topmost heights of heaven. Thus on the one hand we have ability to protect ourselves; on the other, a victory that is complete. To see victory only when it is within the ken of the common herd is not the acme of excellence. Neither is it the acme of excellence if you fight and conquer and the whole Empire says, "Well done! To lift an autumn hair is no sign of great strength; 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. What the ancients called a clever fighter is one who not only wins, but excels in winning with ease. Hence his victories bring him neither reputation for wisdom nor credit for courage. He wins his battles by making no mistakes. Making no mistakes is what establishes the certainty of victory, for it means conquering an enemy that is already defeated. Hence the skillful fighter puts himself into a position which makes defeat impossible, and does not miss the moment for defeating the enemy. 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. The consummate leader cultivates the moral law, and strictly adheres to method and discipline; 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. The onrush of a conquering force is like the bursting of pent-up waters into a chasm a thousand fathoms deep. The control of a large force is the same principle as the control of a few men: Fighting with a large army under your command is nowise different from fighting with a small one: 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. In all fighting, the direct method may be used for joining battle, but indirect methods will be needed in order to secure victory. Indirect tactics, efficiently applied, are

THE ART OF WAR OF SUN TZU pdf

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

9: Sun Tzu - Wikipedia

- Sun Tzu. 6.) *"The supreme art of war is to subdue the enemy without fighting."* - Sun Tzu. 7.) *"Let your plans be dark and as impenetrable as night."*

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