

An Introduction to the Modern Chinese Science of Military Supraplanning

Inaugural-Dissertation
zur
Erlangung der Doktorwürde
der Philosophischen Fakultät
der Albert-Ludwigs-Universität
Freiburg i. Br.

vorgelegt von

Christopher Detweiler
aus den USA

SS 2009

Originaltitel: An Introduction to the Modern Chinese Science of Military Stratagem

Erstgutachter: Herr Prof. Dr. Dr. Harro von Senger

Zweitgutachterin: Frau PD Dr. Ylva Monschein

Vorsitzende des Promotionsausschusses
der Gemeinsamen Kommission der
Philologischen, Philosophischen und Wirtschafts-
und Verhaltenswissenschaftlichen Fakultät: Prof. Dr. Elisabeth Cheauré

Datum der Fachprüfung im Promotionsfach: 20.11.2009

Table of Contents

I. Introduction.....	5
A. Technicalities.....	5
B. Abbreviations.....	8
C. Introductory Remarks.....	10
1. Western Translations of “Moulüe”.....	10
2. LI Bingyan and his Definitions of “Moulüe”.....	16
3. My Translation of “Moulüe”.....	23
4. The Objective of this Study	29
D. Terminology	30
1. Introduction.....	30
2. English Terms.....	31
3. Chinese Terms.....	36
II. Translation with Annotations.....	54
A. Publisher’s Explanation	54
B. Foreword	56
C. Attacking with Supraplanning.....	64
1. First [Part of] Fragmentary Notes on Military Supraplanning Research.....	64
2. The Superior [Method of Using the] Army is to Attack [the Enemy’s] Supraplanning.....	68
3. Devise Thorough Plans and Make Long-term Calculations	72
4. Use an Adaptive Stratagem According to the Situation.....	77
5. Gain Victory in the Imperceptible.....	81
6. Take the Circuitous [Route] as the Direct [Route].....	86
7. Take a Disaster and Turn it into an Advantage	91
8. [One] Can Capture the Morale of the [Enemy’s] Army.....	97
9. [One] Can Capture the Resolve of the [Enemy] General.....	101
D. Making Estimations and Plans in the Temple.....	106
1. Second [Part of] Fragmentary Notes on Military Supraplanning Research.....	106
2. Regard Calculations as Being the Most Important	110
3. Rely on [Obtaining] Provisions from the Enemy.....	112
4. When Weak Defend, When Strong Attack.....	114
5. Cautiously Defend, Bravely Wage War	117
6. When Using Few [Troops], [One] Must [Use a] Narrow [Valley].....	120
7. When Using Many [Troops], [One] Must [Use] Flat [Terrain].....	122
8. Concentrate [Military Strength] on [One Point of] the Enemy in One Direction.....	124
9. If [the Commander] Loves War, [the State] Will Certainly Be Destroyed	126
10. If [the Commander] Forgets War, [the State] Will Certainly Be in Peril.....	129
E. Encouraging the Troops.....	132
1. Third [Part of] Fragmentary Notes on Military Supraplanning Research.....	132
2. To Kill the Enemy Use Anger	135
3. Select People and [Have Them] Take Posts [Suitable] for the Disposition [of Power].....	137
4. When Giving Rewards, [One] Must Not Allow the [Excessive] Passing of Time	140
5. When Punishing, [One] Must Not [Allow any] Movement of the Formation.....	144
6. [When] Victory Has Already Been Obtained, [Act] As Though It Has Not Been.....	146
7. [When] Accepting Surrendering [Troops], [Accept them] As Enemies	149
F. The Art of Trickery.....	151
1. Fourth [Part of] Fragmentary Notes on Military Supraplanning Research.....	151

2. Use [the Army] but Show the Enemy [that We Are] Not Using [the Army]	155
3. [When] Capable [of Attacking] Show the Enemy [that We Are] Incapable	157
4. [Intend to Attack] Far Away But Show the Enemy [We Intend to Attack] Nearby	160
5. [Intend to Attack] Nearby But Show the Enemy [We Intend to Attack] Far Away	163
6. If [We Have] Emptiness [on Our Side], Then Show the Enemy Fullness	167
7. If [We Have] Fullness [on Our Side], Then Show the Enemy Emptiness	170
8. If [We Have] Emptiness [on Our Side], Then Show the Enemy Emptiness	173
9. If [We Have] Fullness [on Our Side], Then Show the Enemy Fullness	176
10. If [the Enemy Is] at Ease, [One] Can Tire Him Out	180
11. If [the Enemy's Provisions Are] Abundant, [One] Can Starve Him	182
12. If [the Enemy Has] Settled [Down], [One] Can Move Him	185
13. If [the Enemy Is Greedy for] Advantage, [Use a Small Advantage to] Lure Him	188
14. If [the Enemy Is] Chaotic, [Take Advantage of It to Attack and] Capture Him	191
15. If [the Enemy's Strength Is] Full, Take Precautions Against Him	194
16. If [the Enemy's Army Is] Strong, [Temporarily] Avoid Him	198
17. [By Making One's Words] Lowly, Cause Him To Become Arrogant	200
18. If [the Enemy Can Be Made] Furious, Disturb Him	203
19. If [the Enemy's Internal Relations Are] Close, Sow Discord amongst Them	206
20. Launch an Attack on a Place Unguarded by the Enemy	210
21. Carry Out [an Operation] When the Enemy Does Not Expect It	213
G. Using the Unorthodox	216
1. Fifth [Part of] Fragmentary Notes on Military Supraplanning Research	216
2. With the Orthodox Engage [in Battle], With the Unorthodox Gain Victory	218
3. The Unorthodox and the Orthodox Produce Each Other	221
4. Launch [an Attack] First in Order to Control the Enemy	224
5. Launch [an Attack] Later in Order to Control the Enemy	227
6. In War Value Amazing Speed	230
7. Delay the [Enemy's] Army and Wait for an Opportunity	232
8. Attack a Place that the Enemy Must Rescue	235
9. Avoid [the Enemy's] Fullness and Attack [His] Emptiness	238
10. Pretend to Go Along with the Enemy's Intentions	242
11. Show [the Enemy] Weaknesses and Suppress [Our] Strengths	245
12. [Our Method of Achieving] Victory Should Not Be Repeated	248
13. Make the Enemy Deviate from the Place He Is Going Towards	252
III. Analysis	255
A. Formal Analysis	255
B. Essential Analysis	257
1. Introduction	257
2. Attacking with Supraplanning	263
3. Making Estimations and Plans in the Temple	281
4. Encouraging the Troops	295
5. The Art of Trickery	304
6. Using the Unorthodox	327
C. Dialectical Analysis	343
D. Political Analysis	364
E. Comparative Analysis	378
1. Greco-Roman "Strategemata"	378
2. US MILDEC	384

3. US Operational Art.....	391
IV. Conclusion.....	394
V. Appendix.....	398
A. Photograph of LI Bingyan.....	398
B. Book Cover.....	399
C. German Synopsis.....	400
VI. Bibliography	403

I. Introduction

A. Technicalities

1. The core of this study is my translation of excerpts from LI Bingyan's first book on the science of military supraplanning: "The Adaptive Supraplanning of Military Experts". The focus was placed on the translation in order to maximize the reader's access to the original ideas of LI Bingyan, the founder of the science.
2. This book has seven parts, of which I have translated the first five. Part 7 was omitted because I have already covered it in my Master's thesis and part 6 was omitted due to time constraints. Each of the first five parts begins with an introduction, which I have translated completely, and contains several chapters. Every chapter contains a classical Chinese maxim, a classical Chinese explanation of the maxim, a modern Chinese translation of the classical Chinese explanation, and finally, LI Bingyan's modern Chinese explanations and illustrations of the maxim. Except for some of the less interesting explanations and illustrations in parts 2-5, I have translated all of these.
3. When translating the classical Chinese maxims, I have attempted to remain as closely oriented towards the source language as possible. However, due to the fact that these maxims often represent complex ideas with just four Chinese characters, a considerable amount of interpretation is needed to understand their intended meaning. In order to give the reader the opportunity to differentiate between the direct translation of the characters in the maxim and the added interpretations, I place all interpreted words, which are not inherent to the characters or syntax of the maxim, inside square brackets []. For example, one of the maxims taken from "Sunzi's Art of War" has the four characters: "concentrate enemy one direction". From the syntax of the four characters, it is possible to derive: "Concentrate on the enemy in one direction." However, modern Chinese Sunzi experts interpret this maxim to mean: "Concentrate military strength on one point of the enemy in one direction." I therefore express this maxim as: "Concentrate [military strength] on [one point of] the enemy in one direction." By ignoring the words in square brackets, the reader can thus see what the direct translation would look like without any added interpretation.
4. The classical Chinese explanations of the maxims are shorter than LI Bingyan's modern Chinese translations of them. In order to reflect this in my translation, I have tried to translate the former more succinctly and directly than the latter. Occasionally, I strongly disagree with LI Bingyan's translation of the classical Chinese explanation of a maxim. In those cases, I have not changed my translation of the classical Chinese explanation to conform to LI Bingyan's understanding. However, where minor differences appeared between our translations of certain classical Chinese words, I have generally followed LI Bingyan's interpretation. To aid the Chinese reader, LI Bingyan sometimes provides the definition or pronunciation of certain characters in his translation of the classical Chinese explanations. I occasionally do not translate these and note the omission with an ellipsis in square brackets [...].

5. When translating LI Bingyan's own explanations and illustrations, as well as his citations of others who wrote in modern Chinese, I follow a more liberal, but still source-language-oriented translation approach.
6. When LI Bingyan uses English sources, I make every effort to locate the original and include it in my translation rather than translating the Chinese translation back into English. When he cites German sources, I also try to locate the German original and any available standard English translations in order to be able to critically compare the two. If I find the English translation too imprecise, I translate the German myself. When he uses foreign language sources other than English and German, I rely on whatever standard English translations I can find for my translation. Only when I cannot locate the original or a standard English translation thereof, do I translate the Chinese translation into English.
7. When LI Bingyan uses classical Chinese sources, such as Sunzi, Wuzi, Laozi, etc., I rely on standard modern Chinese annotations and translations for my own translation, instead of merely copying standard English translations.
8. Not only does LI Bingyan rarely cite his sources, but he often fails to use quotation marks. In these cases, I insert my own straight single quotation marks ' ' around the originally unmarked quotation.
9. In all of my translations, I insert these straight single quotation marks ' ' around characters, words, idioms, phrases, and sentences that I want to explain, or already have explained, or want to provide the Chinese characters for, in the footnotes. However, when such marks are unnecessary, because it is obvious to what the footnotes refer, they are not used. Additionally, when I think the author should have used quotation marks for emphasis, or for the sake of clarity, but did not, I do it for him with these straight single quotation marks.
10. In my Chinese translations, I retain all round double quotation marks “ ” but replace the Chinese angular quotation marks 《 》 with round double quotation marks “ ”. When it is used in book titles, I replace the Chinese circular interpunct • with the English hyphen -, but when used for the transcription of Western names, I omit it. I replace the Chinese square brackets 【 】 and Chinese round brackets () with English round brackets (). Other punctuation marks and paragraph indents are retained when possible.
11. In all of my translations, omissions made by myself, as opposed to those made by the author whose words I am translating, are marked with an ellipsis in square brackets [...]. Linguistic and interpretive additions are also always enclosed in square brackets [].
12. When translating Chinese idioms, including “chengyu”, I use a direct, source-language-oriented approach. If these direct translations are incomprehensible, I provide additional target-language-oriented explanations in the footnotes.
13. For the transcription of Chinese characters, I follow the most recent pinyin transcription rules as explained in the official PRC national standard GB/T 16159-1996. A few exceptions are made for proper nouns that are usually transcribed in English according to different rules, such as “Kuomintang” instead of “Guomindang”. According to these pinyin rules, all four

characters of “chengyu” idioms should either be transcribed together without spaces or in two parts connected by a hyphen if both parts are parallel. When transcribing various four-character sayings, I write the four characters together without spaces if I can find the saying in a Chinese “chengyu” (idiom) dictionary. Although not recommended by the official pinyin rules, I capitalize all the letters of transcribed Chinese family names, such as MAO Zedong, ZHUGE Liang, etc. For all other personal names, including given names, styles, and titles, I only capitalize the first letter. For the sake of uniformity, I also capitalize all the letters of non-Chinese family names, such as Winston CHURCHILL, Carl VON CLAUSEWITZ, Sextus Julius FRONTINUS, etc. However, I of course do not manipulate quotations, original book titles, or organizational titles in which family names are not capitalized.

14. Unless otherwise noted, all translations from Chinese and German sources into English are my own. Although I do consult the official English translation of the “Selected Works of Mao Tse-tung”, I usually find its translations too imprecise and translate the original Chinese version instead. When citing the source of specific quotations in the footnotes, I write either “See” or “Cf.” in front of the source’s unique [tag name]. “See” means that I have copied the quotation verbatim from the source without any modification or translation. “Cf.” means that I have translated the quotation into English.
15. The most important abbreviations used in this paper are listed and explained in the following section I.B. All other abbreviations not found in this list are bibliographical tags used for sources that lack the names of individual authors or editors. These abbreviations are explained in the bibliography in section VI.

B. Abbreviations

AMS	[Chinese People's Liberation Army] Academy of Military Science (中国人民解放军军事科学院: Zhongguo Renmin Jiefangjun Junshi Kexue Yuan)
CASS	Chinese Academy of Social Sciences (中国社会科学院: Zhongguo Shehui Kexue Yuan)
CCD	<i>The Contemporary Chinese Dictionary</i> (现代汉语词典: Xiandai Hanyu Cidian)
CCTV	China Central Television (中国中央电视台: Zhongguo Zhongyang Dianshitai)
CMC	Central Military Commission [of the Communist Party of China] (中国共产党中央军事委员会: Zhongguo Gongchandang Zhongyang Junshi Weiyuanhui)
CME	<i>Chinese Military Encyclopedia</i> (中国军事百科全书: Zhongguo Junshi Baike Quanshu)
CNA	The Center for Naval Analyses [Corporation]
COG	Center of Gravity
CPC	Communist Party of China (中国共产党: Zhongguo Gongchandang)
CRSSTAW	China Research Society of Sun Tzu's Art of War (中国孙子兵法研究会: Zhongguo Sunzi Bingfa Yanjiu Hui)
DM	Deutsche Mark (German Mark)
HDC	<i>Comprehensive Chinese Dictionary</i> (汉语大词典: Hanyu Da Cidian)
IED	Improvised Explosive Device
JFC	[United States] Joint Forces Command
JP	Joint Publication (of the US Department of Defense)
KMT	Chinese Nationalist Party (中国国民党: Zhongguo Guomindang)
MILDEC	MILitary DEception

NDU	[Chinese People's Liberation Army] National Defense University (中国人民解放军国防大学: Zhongguo Renmin Jiefangjun Guofang Daxue)
OEDO	<i>Oxford English Dictionary Online</i>
PLA	[Chinese] People's Liberation Army (中国人民解放军: Zhongguo Renmin Jiefangjun)
PRC	People's Republic of China (中华人民共和国: Zhonghua Renmin Gongheguo)
RAND	The Research AND Development Corporation
RMA	Revolution in Military Affairs
SMS	The Science of Military Supraplanning (军事谋略学: junshi moulüexue)
US	The United States [of America]
USA	The United States of America
USDOD	The United States Department of Defense

C. Introductory Remarks

1. Western Translations of “Moulüe”

Soon after the Third Plenary Session of the Eleventh Central Committee of the Communist Party of China¹ in December of 1978, when DENG Xiaoping shifted the emphasis of the whole party’s work from class struggle to socialist modernization construction,² what has been called a “moulüe fever”³ began to spread across China.⁴ Since then, over one thousand books on the topic of “moulüe”⁵ have been published on the mainland.⁶ Despite the wide popularity of this subject in the People’s Republic of China (hereafter PRC), I know of only three Western scholars and one Western governmental agency that have specifically mentioned it in their writings. In the West, this “moulüe fever” has not yet spread very far.

The one Western governmental agency that has publicly taken notice of this phenomenon is the United States Department of Defense (hereafter USDOD), which reported in its “Annual Report to Congress: Military Power of the People’s Republic of China 2006”:

In recent decades there has been a resurgence in the study of ancient Chinese statecraft within the PLA⁷. Whole departments of military academies teach *moulüe*, or *strategic deception*, derived from Chinese experience through the millennia. Authoritative contemporary doctrinal materials define the goals of *strategic deception* as “to lure the other side into developing misperceptions . . . and to [establish for oneself] a strategically advantageous position by producing various kinds of false phenomena in an organized and planned manner with the smallest cost in manpower and materials.”⁸
[italics added]

¹ The Communist Party of China is hereafter shortened to CPC.

² Thus beginning what is now often referred to as the “Period of Reform and Opening Up”.

³ 谋略热 (moulüe re).

⁴ Cf. [LIBingyan2003] p. 3.

⁵ 谋略.

⁶ An electronic search on the website of the National Library of China yields 1877 books that deal with the topic of 谋略 (moulüe). [Cited: Jan. 07, 2009.] <<http://opac.nlc.gov.cn>>.

⁷ The [Chinese] People’s Liberation Army (hereafter PLA).

⁸ See [USDOD2006a] p. 14.

Before discussing the meaning of “moulüe” and the accuracy of various translations of the word, I will first present the research of the three Western scholars who have written on the topic.

Harro VON SENGGER, a retired Swiss professor of sinology at the University of Freiburg in Germany, expert for Chinese law at the Swiss Institute of Comparative Law, and lecturer at the General Staff School of the Swiss Armed Forces, was the first Western scholar to write about “moulüe”. In the first volume of his seminal work on the Chinese “36 stratagems”⁹ entitled “Strategeme” (translated into English as “The Book of Stratagems”), which was first published in 1988, he did not specifically mention the Chinese words “moulüe” and “junshi moulüexue”¹⁰, but he did translate them into German. He translated “moulüe” as “strategemische Planung” (stratagemical planning) and “junshi moulüexue” as “militärische Strategemkunde” (the study of military stratagems).¹¹

In “Strategemische Weisheit” (Stratagemical Wisdom), his 1996 study of Chinese words related to trickery, VON SENGGER noted: “The Chinese books on trickery with the word ‘moulüe’ in their titles [are so numerous that they] cannot even all be listed.”¹² He then listed some of the titles of such books and translated the word “moulüe” as either “Strategeme” (stratagems) or “strategemisch” (stratagemical) and the word “moulüexue”¹³ as “Strategemkunde” (the study of stratagems).¹⁴

In the second volume of his book “Strategeme”, which was first published in the year 2000, six years before the United States Department of Defense revealed that “moulüe” was being taught at Chinese military academies, VON SENGGER wrote:

From the 13th to the 17th of July 1997, there was a symposium on the topic of “The

⁹ 三十六计 (Sanshiliu Ji). Probably written about five hundred years ago, this Chinese treatise on stratagems is the world’s first catalogue of tricks to have ever been published. It is composed of 36 short sayings taken from various Chinese sources from different historical periods stretching back over 2500 years. Many of these 36 tricks, or stratagems, are well known to most Chinese, even those who have never read one of the modern Chinese books on the 36 stratagems, which have become increasingly popular in mainland China since the end of the Cultural Revolution (1966-1976). For the most exhaustive study of the 36 stratagems available in a Western language, see VON SENGGER’s two-volume, German-language “Strategeme”, which has been translated into 12 languages: [VONSENGGERHarro2000] .

¹⁰ 军事谋略学 (the science of military “moulüe”).

¹¹ Cf. [VONSENGGERHarro2000] vol. I, p. 30.

¹² Translated from the German original in: [VONSENGGERHarro1996] p. 78.

¹³ 谋略学.

¹⁴ Cf. [VONSENGGERHarro1996] p. 78.

Information Society and *the Study of Military Stratagems*” at the Shijiazhuang Military Academy. All of the participants were members of the armed forces who gave lessons on the topic as lecturers at various military academies. Around the year 2000, an official petition is to be filed regarding the recognition of *the study of stratagems* as a new, far-reaching, and horizontal-interdisciplinary military discipline. In the year 1996, 39 people who were active in scientific or technical fields were distinguished for their outstanding achievements. 36 of them were natural scientists and three were social scientists, one of whom was LI Bingyan (b. 1945), the author of the Chinese book on the 36 stratagems with the highest circulation thus far. He was distinguished for promoting the development of the instruction of *the study of military stratagems* [at Chinese military academies], was awarded approximately DM 10,000¹⁵, and was received by JIANG Zemin, Chairman of the Party and State. What I translate here as “*the study of stratagems*” is called “*moulüexue*” in Chinese and covers more than just the 36 stratagems, which do however play an important role in this nascent field of study. A center for the research of *the study of military stratagems* has begun its work at the National Defense University.¹⁶ [*italics added*]

This represents the first time that anyone in the West wrote about the new Chinese military discipline called “junshi moulüexue”, the role played by PLA Major General LI Bingyan in its development, and the plan to have this discipline officially recognized.

In the year 2008, VON SENGER published his most recent German-language book called “Moulüe - Supraplanung” (Moulüe - Supraplanning), which has not yet been translated. In this book, he devotes the entire first chapter of 58 pages to the topic of “moulüe”. As in his previous works, he confirms that “moulüe” can sometimes be translated as “a stratagem” but maintains that it is an ambiguous word for which no single translation is adequate.¹⁷ He does however offer two completely new translations, both of which are inspired by the work of LI Bingyan, whom he has met personally several times:

In fact, based on the writings of LI Bingyan, one could translate “*moulüe*” with “*conflict resolution planning*” and “*moulüexue*” with “the study of conflict resolution planning”. However, one would thereby not do justice to the specific meaning of “*moulüe*”, which LI Bingyan and other authors explain in their works. Already in an early publication, LI Bingyan spoke of “*moulüe*” principles “that are more general than the normal military principles”.

There is no suitable word in the German language for “*moulüe*” in this all-overarching

¹⁵ In 1996, this amount was worth ten times the average annual income of Beijing residents.

¹⁶ Translated from the German original in: [VONSENGERHarro2000] vol. II, pp. 22-3.

¹⁷ Cf. [VONSENGERHarro2008] p. 3.

sense. Given this terminological gap, the creation of a new word is inescapable. I propose “*dynamic supraplanning*”, or for the sake of convenience, “*supraplanning*” for “*moulüe*” and “*the study of dynamic supraplanning*”, abbreviated to “*the study of supraplanning*”, for “*moulüexue*”. [...] [By translating “*moulüe*”] with the word “*supraplanning*”, I would like to highlight three special features of the all-encompassing planning called “*moulüe*” in the PRC. First, in its highest form, “*moulüe*” rises way above the common strategic-tactical calculus. At this highest level, it is mainly [all] about setting a goal and not about the meticulous determination of the paths to that goal. Second, in every case and at all levels, in addition to transparent and predictable thinking along regular paths, “*moulüe*” also always encompasses a stratagemical component that is not necessarily disclosed. This reminds one of the ancient Chinese yin-yang concept. At all times, hidden agendas might be lurking behind seemingly conventional actions. Third, *supraplanning* means a dynamic process towards a goal and not a rigid adherence to a sequence of steps that is forever fixed and precisely worked out in advance. In fact, if necessary, due to a sudden change in a constellation, different and totally unexpected paths can be taken ad hoc within the [bounds of the] overall direction (Chinese: fangxiang) designed by the *supraplanning*. These [unexpected paths] may appear to be “pragmatic” to the uninitiated [observers]. *Supraplanning* thought is accordingly [a kind of] flexible, long-term, and wide-ranging goal-oriented thought which constantly oscillates back and forth between orthodox (zheng) and unorthodox stratagemical (qi) behavior. In a diluted sense, it can possibly be reduced to a purely tactical, or serving-the-needs-of-the-moment, extremely refined intelligence that is competent in both the stratagemical and the routine.¹⁸ [*italics added*]

This is certainly the most detailed explanation of both “*moulüe*” and “*moulüexue*” that has thus far appeared in the West.

Mark STOKES, a Country Director for the PRC and Taiwan within the Office of the Secretary of Defense, International Security Affairs, is affiliated with the Strategic Studies Institute of the United States Army War College. He served as assistant air attaché at the U.S. Defense Attaché Office in Beijing, China from 1992-1995 and as the Asia-Pacific regional planner within the Operations and Plans Directorate of the United States Air Force Headquarters from 1995-1997. In the 2005 publication “China’s Revolution in Doctrinal Affairs”, financed by the RAND Corporation and the CNA Corporation, STOKES referred to the Chinese word “*moulüe*” three times in his article “The Chinese Joint Aerospace Campaign: Strategy, Doctrine, and Force Modernization”. He wrote:

Chinese views of deterrence and coercion differ slightly from Western perspectives. Chinese authors associate deterrence and coercion with the concept of **stratagem**

¹⁸ Translated from the German original in: [VONSENGERHarro2008] pp. 17-8.

(*moulüe*; 某略 [sic]) **the art of winning political or military contests through clever or superior strategic ploys, operational art, or tactics.** Heavily reliant on deception and attacks on an opponent's cognitive processes, **stratagem** requires accurate assessments of the friendly and enemy situations, and specific calculations of where pressure or manipulation can be applied to achieve political or military objectives. According to PLA General Staff Department-affiliated scholars, coercion is a form of deterrence (*weishe*; 威慑), which, in turn, is a practical application of **stratagem**. Deterrence has varying degrees of intensity, ranging from demonstrations of force and intimidating propaganda to the actual use of limited force. The essence of **stratagem** and deterrence lies in Sunzi's strategic theory of "subduing the enemy without fighting" (*buzhan ersheng* [sic]; 不战而胜). [...]

Surprise requires thorough deliberate planning in peacetime, to include development of target sets, route planning, and weaponeering that requires precise calculations. Training must support planning. In wartime, sufficient force must be concentrated at the proper time and place to achieve the desired strategic and operational effects. Doctrinal publications indicate PLA intent to conduct campaign preparations in secret; and they must use **stratagem** (*moulüe*; 谋略), diplomacy, propaganda, psychology, intelligence channels, and electronic warfare to desensitize and deceive the enemy. [...]

The Chinese have utilized psychological operations throughout history as a means to influence perceptions of foreign groups and leaders. In Chinese strategic thought, psychological operations are intimately associated with deterrence, deception, and *moulue* [sic] (**stratagem**) intended to compel an enemy to concede without fighting. Psychological operations can be applied in both peace and wartime. During times of peace, PRC psychological operations seek to reveal and exploit divisions within an enemy's political establishment. They also are intended to ensure that PRC policies and military operations are cast in the proper light. Psychological operations also are targeted against the enemy's value concepts (*jiazhi gainian*; 价值概念). Psychological operations seek to force divisions in alliances and coalitions and reduce confidence in an enemy's economy.¹⁹ [**emphasis added**]

Mark STOKES also appears to have discovered the Chinese "moulüe" before the USDOD.

Though he does translate "moulüe" as "stratagem" and point out important characteristics of the concept, he does not attempt a full analysis of the topic.

Ralph SAWYER, a leading American scholar of ancient and modern Chinese warfare, has worked extensively with major intelligence and defense agencies. A Fellow of the Canadian Centre for Military and Strategic Studies, he is a well-known translator of ancient Chinese military treatises. In his

¹⁹ See [MULVENONJames2005] pp. 226-7, 251, 272.

book “The Tao of Deception”, published in 2007, he devoted two paragraphs to the recent “moulüe” trend in the PRC:

Beginning in the late 1980s, but especially in 1991, coincident with the re-emergence of the classical military writings as viable subjects for investigation, there was a sudden surge of interest in *strategy and stratagems (mou-liieh)*. Numerous compendiums of uneven quality, variously organized and titled, encompassing a wide range of contents were published in succession. Some were astute collections of doctrinal pronouncements assiduously culled from the many military manuals with insightful commentaries and illustrative battles, others just enumerations of clever strategies and tactics from both the martial and civil realms, often blended with heavy doses of machination and intrigue.

In intent they range from simple exploitations of the popular fascination with clever tricks and unusual tactics to serious contemplations of fundamental theory and the concept of the unorthodox, often expanded with examples from recent Western military history. The largest, being well oversized and exceeding a thousand pages, physically attain coffee table book dimensions, but even the smallest paperbacks generally number 500 pages and include 200 or more “*stratagems*.”²⁰ [*italics added*]

Here SAWYER indicates his awareness of the resurgence of interest in popular books on the subject of “moulüe”. He does not, however, appear to have noticed that this subject has become an official discipline taught at Chinese military academies.

Before further analyzing the above translations of “moulüe” by the USDOD and these three Western scholars, I will first present the “moulüe” definitions of LI Bingyan and a few other Chinese experts.

²⁰ See [SAWYERRalph2007] pp. 329-30.

2. LI Bingyan and his Definitions of “Moulüe”

Retired Major General LI Bingyan²¹ is considered to be the founder and leader of the PLA’s modern military discipline called “junshi moulüexue” (or the science of military “moulüe”).²² For this reason, I place special emphasis on his background and his definitions of “moulüe”. He is a senior editor of the PLA Daily²³, a council member of the Association of News Workers of the Whole Country of China²⁴, a council member of the China Research Society of Sun Tzu’s Art of War (hereafter CRSSTAW)²⁵, and the director of the Center for the Research of Military Moulüe at the PLA Military Operations Research Institute²⁶. He has received multiple military awards and was even received by Chairman JIANG Zemin in 1996 for his contributions to the development of the science of military “moulüe”.

In 1945, LI Bingyan was born in the town of Xiangning, Shanxi Province. His family descended from a long line of doctors of traditional Chinese medicine, so prior to enlisting in the PLA in 1965, he had worked for a short time in the medical profession. Soon after enlisting, the army discovered that he had medical experience and put him to work as a medic. While working as a medic, he wrote a few short articles for the Battle Companion Newspaper²⁷ and the PLA Daily, and was soon chosen to work with the news personnel of his army. In 1974, due to border tensions between the Soviet Union and the

²¹ 李炳彦. A recent photograph of LI Bingyan has been included in appendix A.

²² Cf. [LIBingyan2003] unnumbered second page of “Brief Introduction of the Author”.

²³ 解放军报 (Jiefangjun Bao: People’s Liberation Army Daily, or literally Liberation Army Newspaper). The PLA Daily is the official newspaper of the Central Military Commission of the Communist Party of China (中国共产党中央军事委员会: Zhongguo Gongchandang Zhongyang Junshi Weiyuanyhui) (hereafter CMC) and was first published in 1956.

²⁴ 中华全国新闻工作者协会 (Zhonghua Quanguo Xinwen Gongzuozhe Xiehui). Sometimes translated as “All China Journalists Association”, this association is a national people’s organization under the leadership of the CPC which acts as a bridge and bond between the press and the party and state.

²⁵ 中国孙子兵法研究会 (Zhongguo Sunzi Bingfa Yanjiuhui). This society is affiliated with the Academy of Military Sciences [AMS].

²⁶ 军事统筹学会军事谋略研究中心 (Junshi Tongchou Xuehui Junshi Moulüe Yanjiu Zhongxin). This center was founded in 1996 by LI Bingyan. The first of its five principal tasks has been to “found and perfect the system of the discipline of the Science of Military Moulüe”. [Cited: Jan. 09, 2009.] <http://www.moulue.org/Article_Show.asp?ArticleID=288> [Cited: Jan. 09, 2009]. Its website can be found at: <<http://www.moulue.org>> [Cited: Jan. 09, 2009].

²⁷ 战友报 (Zhangyou Bao).

PRC, the PLA conducted an anti-tank military exercise in preparation for a possible Soviet invasion. After this military exercise, LI Bingyan was given the difficult task of writing an article for the PLA Daily on the topic of coordination in mechanized warfare. His article was a success and greatly impressed the editors of the PLA Daily. However, because of the “Criticize DENG [Xiaoping] and Beat Back the Right Deviationist Wind” movement in 1975, propagation of this military exercise was stopped and LI Bingyan’s article could not be published. However, the editors of the PLA Daily remembered LI Bingyan’s name. In June of 1978, he was eventually transferred to the Military Affairs Bureau of the PLA Daily and put in charge of the propagation of military theory. In December of that same year, the Third Plenary Session of the Eleventh Central Committee of the Communist Party of China was held in Beijing, thus ushering in the new period of “Reform and Opening Up”.

Shortly thereafter, LI Bingyan found by chance a copy of the five hundred year-old treatise on stratagems called “The 36 Stratagems” that had been marked for internal use only. He read the treatise with great interest and became convinced that it embodied the special characteristics of traditional Chinese military theory. With the approval of the PLA Daily, he analyzed the 36 stratagems in his newspaper column and illustrated them with examples from ancient and modern warfare. His column became so extremely popular amongst the newspaper’s readers that the editorial staff of the PLA Daily was overwhelmed by letters and phone calls. In 1981, LI Bingyan collected and edited his columns on the 36 stratagems and turned them into his first book entitled “The 36 Stratagems in a New Edition”²⁸. Encouraged by the extraordinary success of this book, he began a new series of articles in which he analyzed “72 schemes”²⁹ from “Sunzi’s Art of War” and other classical military treatises. These articles were then published in installments in the PLA Daily in 1981 under the title “Simple

²⁸ 三十六计新编 (Sanshiliu Ji Xin Bian). This book was one of the first popular books on the now-famous 36 Chinese stratagems to be published in the PRC and remains the best-selling Chinese book on the subject. It went through several editions with the final (twelfth) edition coming out in 1998. Not including pirated copies of the book, it is estimated that over two million copies were sold. Cf. [TANLiwei2006] p. 3.

²⁹ 七十二策 (qishier ce). My translation of 策 (ce) is explained in section I.D.3 on Chinese terms.

Explanations of Moulüe”³⁰. In 1983, these installments were collected and published as a book with the new title “The *Quanmou* of Military Experts”³¹.

Around this time, LI Bingyan started to develop his theory that Western military science had the tendency to focus on technology and force whereas traditional Chinese military science focused primarily on “moulüe”. This led him to the idea of creating a new discipline with the special characteristics of Eastern military science: the science of military “moulüe”. He first proposed the creation of this discipline in the foreword to his book “The *Quanmou* of Military Experts”.³²

In May of 1985, the PRC leaders made the strategic decision to shift the focus of army building away from preparation for a large war towards military modernization. At the same time, Western armies were going through a conversion process from being mechanized armies of industrial societies to becoming informationalized armies of information societies. The PLA wanted to shorten the gap between its own military strength and that of the advanced Western militaries. This shift in the PLA created great demands on the army’s military theoreticians. For this reason, LI Bingyan and others created a special column in the PLA Daily called “Designing the Battlefield of the Future” in which they actively planned wise stratagems for winning future wars. They also set up “military salons” in which army and civilian scholars from various disciplines would sit together and discuss issues of national defense. It was during this intellectually inspiring period that LI Bingyan further developed the theoretical foundation of the science of military “moulüe”. Throughout this process, he profited from both his training in traditional Chinese medicine that he had gained from his father and from his many years of experience working as an army journalist. His understanding of traditional Chinese medicine helped him understand traditional Chinese military theories. His father told him on numerous occasions

³⁰ 谋略浅释 (Moulüe Qianshi).

³¹ 兵家权谋 (Bingjia Quanmou). See my translation of “quanmou” in section I.D.3 on terminology. Eventually selling over a half a million copies, this book was also a tremendous success. A picture of this book’s cover is included in appendix B.

³² Cf. paragraph 10 of section II.B.

that “using medicine is like using the army”³³, but only later did he read that traditional Chinese military experts also believed that “a good general uses the army like a good doctor cures illnesses”³⁴. His journalistic activities also kept him informed of world-wide trends and helped to broaden his horizons. From 1987 to 1989, he completed his two-volume book “The Science of Military Moulüe”. This book was an attempt to provide a logical and theoretical foundation for the ideas, principles, and methods he had written about in “The 36 Stratagems in a New Edition” and “The *Quanmou* of Military Experts”.

In October of 1989, LI Bingyan gained the support of both the Military Training Bureau of the PLA General Staff Department³⁵ and the Nanjing Land Force Command Institute and held the first conference on the research and instruction of the science of military “moulüe” in Nanjing. Thereafter, all of the mid-level command institutes and some of the initial-level command institutes in the PRC established courses on the science of military “moulüe”. Since 1990, all of the PLA General Staff Department annual directives on military training have included requirements regarding training [officers] in the science of military “moulüe”. In the 1990’s, LI Bingyan researched ways in which military “moulüe” could be used to fight partial wars under the conditions of high technology. This was the main topic of the second conference on the research and instruction of the science of military “moulüe”, which was held in Shijiazhuang in 1997. In 2001, by way of CMC approval, the science of military “moulüe” was formally incorporated into the system of disciplines of Chinese military science.³⁶ In 2002, LI Bingyan was promoted to the rank of Major General of the PLA, retiring from

³³ 用药如用兵 (yong yao ru yong bing).

³⁴ 良将用兵，若良医疗病 (liang jiang yong bing, ruo liang yi liao bing).

³⁵ 总参军训部 (Zong Can Junxun Bu). This is an abbreviated form of 中国人民解放军总参谋部军训部 (Zhongguo Renmin Jiefangjun Zongcanmoubu Junxun Bu). In 1989, General CHI Haotian (迟浩田) was the head of the PLA General Staff Department and it can thus be assumed that he supported the development of the science of military “moulüe”. In 2002, when CHI Haotian was the vice-chairman of the CMC and the Minister of National Defense, he presented LI Bingyan with a specimen of his own calligraphy in recognition of his successes in researching the science of military “moulüe”. The characters he wrote in calligraphy said: “Advance with the Times, Create Brilliance Once Again” (与时俱进，再创辉煌: yushijujin, zai chuang huihuang). Cf. [LIBingyan2003] p. unnumbered page before “Publisher’s Explanation”.

³⁶ It was categorized as a second-level discipline under the first-level discipline of the science of strategy. Cf.

active duty three years later at the end of 2005.³⁷

Since he wrote his second book, “The *Quanmou* of Military Experts”, LI Bingyan has offered various different definitions of the words “moulüe” and “moulüexue”. I include some of them here:

- 1.) Military *moulüe* is simply the picture which, through meticulously devising plans and making calculations, emerges from the weaving together of “quantity” and “formation”.³⁸ [*italics added*]
- 2.) In Chinese, [the word] *moulüe* has two kinds of interpretations just like the words [to make a] 'decision' and [to make a] 'plan'. One [kind of interpretation] is as a noun that one can see as being the result of the act of thinking, like a brilliant stratagem, or a stratagem. On a wider scale, it also includes the thought principles and holistic plans summarized by our forefathers that reflect the guiding patterns of war, such as 'avoid [the enemy's] fullness and attack [his] emptiness', 'carry out [an operation] when the enemy does not expect it', etc.³⁹ [*italics added*]
- 3.) *Moulüexue* is a theory that specializes in researching the thought patterns concerning the schemes and holistic plans [employed] in confrontations between living forces; it can be called the science of living force confrontation thought. *Junshi moulüexue* is the philosophy of gaining victory in activities of military confrontation; it is a theory that researches the thought patterns with which in military confrontations one uses cleverness to gain victory, one takes a small cost and exchanges it for a large profit, or one does not pay any price and seeks to obtain and preserve [that] profit; one can also say that it is the science of military confrontation thought.⁴⁰ [*italics added*]
- 4.) **Junshi moulüe**: the thought process and the result of searching for stratagems and holistic plans with which to defeat the enemy and obtain victory in activities of military confrontation (including the covert phase and the overt phase [of the confrontation]).⁴¹

[LIBingyan2003] p. 90.

³⁷ Unless otherwise noted, all of the above information in this biographical section on LI Bingyan comes from my translation of a magazine article called “LI Bingyan: The Revival of Eastern Military Science”. Cf. [TANLiwei2006] pp. 1-5.

³⁸ 军事谋略不过是通过精细的运筹计算，用“数”和“形”编织出的画图 (junshi moulüe buguo shi tongguo jingxi de yunchou jisuan, yong shu he xing bianzhi chu de huatu). This definition comes from “The Adaptive Supraplanning of Military Experts”. This is my translation that can be found in paragraph 3 of section II.D.1.

³⁹ 在汉语中，谋略如同决策、计划这类单词一样，有两种不同的解释。一是作名词，可以看作是思维活动的结果，如一条妙计，一个计策。推而广之，还包括前人总结出的反映战争指导规律的思想原则、方略，如避实击虚、出其不意等。(Zai Hanyu zhong, moulüe rutong juece, jihua zhe lei danci yiyang, you liang zhong butong de jieshi. Yi shi zuo mingci, keyi kan zuo shi siwei huodong de jieguo, ru yi tiao miaoji, yi ge jice. Tui er guang zhi, hai baokuo qianren zongjie chu de fanying zhanzheng zhidao guilü de sixiang yuanze, fanglüe, ru bi shi ji xu, chuqibuyi deng.). See [LIBingyan1990] vol. I, pp. 4-5.

⁴⁰ 谋略学是专门研究活力对抗中策略、方略形成的思维规律的学说，堪称活力对抗思维学。军事谋略学则是军事对抗活动中的制胜哲学，是研究军事对抗中如何以巧制胜、以小的代价换取大的利益、或不付代价而求得利益的获取和保全的思维规律的学说，也可以说是军事对抗思维学。(Moulüexue shi zhuanmen yanjiu huoli duikang zhong celüe, fanglüe xingcheng de siwei guilü de xueshuo, kan cheng huoli duikang siwei xue. Junshi moulüexue ze shi junshi duikang huodong zhong de zhi sheng zhexue, shi yanjiu junshi duikang zhong ruhe yi qiao zhi sheng, yi xiao de daijia huanqu da de liyi, huo bu fu daijia er qiu de liyi de huoqu he baoquan de siwei guilü de xueshuo, ye keyi shuo shi junshi duikang siwei xue.). See [LIBingyan1990] vol. I, p. 6. My translation of 策略 (celüe) as “scheme” and of 方略 (fanglüe) as “holistic plan” are explained in the Chinese terminology section I.D.3.

⁴¹ **军事谋略**：即在军事对抗活动中（包括潜阶段与显阶段），寻求克敌制胜之计谋方略的思维过程和结果。

[**emphasis not added**] (Junshi moulüe: ji zai junshi duikang huodong zhong (baokuo qian jieduan he xian jieduan), xunqiu

Although LI Bingyan is the founder of the science of military “moulüe” and this study is therefore primarily concerned with his perspective, it should be noted that there are now several other Chinese military scholars who are specialized in the subject, many of whom have offered their own definitions of “moulüe”. For example, LUO Zhihua⁴², also a council member of the CRSSTAW, and the vice-director of the Center for the Research of Military Moulüe at the PLA Military Operations Research Institute, writes that “moulüe is the wisdom to resolve complicated issues related to struggles concerning interest-related contradictions”⁴³. Though the original 11-volume *Chinese Military Encyclopedia*⁴⁴ (hereafter CME) published in 1997 did not contain any reference to military “moulüe”, the supplemental volume published in 2002, one year after the science of military “moulüe” was officially recognized as a discipline of Chinese military science, does include a one-and-a-half-page entry on the discipline. The author of this entry, Major General BI Wenbo⁴⁵, the director of the Nanjing Political Science Institute, defines military “moulüe” rather simply as “the stratagems and schemes used to achieve a certain military goal”⁴⁶ but he includes much more detailed sections on the essence, function, principles, and special characteristics of the subject.

Another interesting set of definitions was put forward by the editors of “Introduction to the Science of Military Moulüe”, the textbook used for the elective course on the science of military “moulüe” offered at the Air Force Logistics Academy in Xuzhou, Jiangsu Province:

Moulüe means stratagems and schemes. *Moulüe* is divided into *moulüe* in a broad sense and *moulüe* in a narrow sense. *Moulüe* in a broad sense is the general term for the stratagems and schemes that guide people’s behavior, which are formed by objective

kedizhisheng zhi jimou fanglüe de siwei guocheng he jieguo.). See [LIBingyan1991b] p. 34.

⁴² 罗志华.

⁴³ 谋略是解决复杂利益矛盾斗争问题的智慧 (moulüe shi jie jue fu za li yi maodun dou zheng wenti de zhi hui). It is interesting to note that LUO Zhihua is currently promoting making “moulüexue” a mandatory course for cadres of the CPC and the state! Cf. [LUOZhihua2008].

⁴⁴ 中国军事百科全书 (Zhongguo Junshi Baike Quanshu). See [SONGShilun1997] vols. I-XI.

⁴⁵ 毕文波.

⁴⁶ 为达成一定军事目的所运用的计谋与策略 (wei dacheng yiding junshi mudi suo yun yong de jimou yu celüe). This entry also includes “military stratagem” as the English translation of “junshi moulüe”. Cf. [SONGShilun1997] vol. supplement, pp. 273-5.

things acting on the brains of people and [then] by being processed by means of thought. [...] *Moulüe* in a narrow sense can be understood to be a thought guide with which one resolves a certain concrete contradiction. [...] [Amongst military experts] it is called *junshi moulüe*; it is an important intellectual weapon for defeating formidable enemies and obtaining victory in war, [and] a thought guide for strengthening the building up of the armed forces; [...].⁴⁷ [*italics added*]

⁴⁷ 谋略，即计谋与策略。谋略，分为广义上的谋略与狭义上的谋略。广义上的谋略，即客观事物作用于人脑，经过思维加工形成的指导人们行为的计谋与策略等的总称。[...] 狭义上的谋略，可以理解为是对某一具体矛盾解决的思想指导。[...] 军事谋略，它是战胜劲敌，取得战争胜利的重要智力武器，是加强武装力量建设的思想指导 (Moulüe, jì jīmou yu celüe. Moulüe, fēn wéi guāngyì shàng de moulüe yu xiayi shàng de moulüe. Guāngyì shàng de moulüe, jì kēguān shìwù zuoyòng yu rén nǎo, jīngguo sìwéi jiāgōng xíngchéng de zhīdào rénmen xíngwéi de jīmou yu celüe dēng de zōngchéng. Xiayi shàng de moulüe, keyi lijie wei shi dui mou yi juti maodun jie jue de sixiang zhidao. Junshi moulüe, ta shi zhansheng jingdi, qu de zhanzheng shengli de zhongyao zhili wuqi, shi jiaqiang wuzhuang liliang jianshe de sixiang zhidao). See [ZHAZhongyuan2003] p. 1.

3. My Translation of “Moulüe”

While recording the various translations and definitions of the word “moulüe” in the two sections above, I have been careful to avoid offering my own opinion on which translation is best. In this section, I will comment on the above translations and definitions and explain which translation I find most appropriate to denote what I consider to be the most comprehensive definition of “moulüe”.

The USDOD, the only Western governmental agency that has thus far published a translation of the Chinese word “moulüe”, translates it as “strategic deception” and claims that the goals of “moulüe” are to “to lure the other side into developing misperceptions . . . and to [establish for oneself] a strategically advantageous position by producing various kinds of false phenomena in an organized and planned manner with the smallest cost in manpower and materials.” This translation is incorrect on two accounts. First, “moulüe” is not limited to strategy and, like deception, can be used tactically, operationally, and strategically.⁴⁸ Second, “moulüe” includes but is not limited to deception. Moreover, “strategic deception” is called “zhanlue qipian”⁴⁹ in Chinese.⁵⁰ In his book “Military Deception”⁵¹, published by the Military Science Publishing House in 1992, MA Jinsheng explains that military deception is focused on “concealing truth, displaying falsehood, and confusing the enemy” and that it is merely one aspect of the much broader discipline of “military moulüe”.⁵² This Chinese definition of “military deception” is compatible with the official USDOD definition of the term:

Actions executed to deliberately mislead adversary military decision makers as to friendly military capabilities, intentions, and operations, thereby causing the adversary to take specific actions (or inactions) that will contribute to the accomplishment of the friendly mission.⁵³

⁴⁸ This is confirmed by LI Bingyan. Cf. section II.B.7 of this study.

⁴⁹ 战略欺骗.

⁵⁰ Cf. [MAJinsheng1992] p. 11.

⁵¹ 军事欺骗 (Junshi Qipian).

⁵² Cf. [MAJinsheng1992] p. 31.

⁵³ See [USDOD2007] p. 339.

Although “[...] developing misperceptions . . . and [...] producing various kinds of false phenomena”, described by the USDOD as being the goals of “moulüe”, are indeed limited to the realm of deception, I strongly suspect that the part of this definition that was omitted by the translator included non-deceptive elements that would have invalidated the translation of “moulüe” as “strategic deception”.

As has been shown above, the Swiss professor Harro VON SENGER, who has had the advantage of annual direct contact with Major General LI Bingyan, has translated “moulüe” in its broader sense in two different ways: “stratagemical planning”, and “dynamic supraplanning”. Both of these translations are correct in stressing the “planning” aspect of “moulüe”. All of the available Chinese books on the concept of “moulüe” include discussions of both principles and methods of thinking, observing, calculating, and planning, all of which can be interpreted as aspects of planning. As for his first translation of “moulüe” as “stratagemical planning”, because VON SENGER himself interprets the German word “strategemisch” (stratagemical) to mean “[only] of the nature of tricks, or unorthodox methods of obtaining an advantage”, he now considers it to be an incomplete translation. For “moulüe” refers to a kind of planning that always takes into account both orthodox and unorthodox methods. As for his second translation, “dynamic supraplanning”, it is the result of his realization that his first translation was too narrow and did not appropriately indicate the idea that “[moulüe] constantly oscillates back and forth between orthodox (zheng) and unorthodox stratagemical (qi) behavior”. One of the other often-mentioned principles of “moulüe” is that it is flexible, dynamic, and always able to mold itself to changed circumstances. This characteristic is aptly expressed by VON SENGER’s addition of the word “dynamic”. With the prefix “supra”, he also refers to two additional key aspects of “moulüe”: first, that it is more general, or “above”, the categories of tactics and strategy;⁵⁴ and second, that it encompasses both, or is “above”, the categories of orthodox and unorthodox methods. There are, however, two apparent disadvantages to his second translation of “moulüe”. The first disadvantage is

⁵⁴ This is confirmed by LI Bingyan. Cf. paragraph 7 of section II.B of this study.

that the unorthodox side of “moulüe” is concealed behind the prefix “supra”, whereas when a Chinese person hears the word “moulüe”, the first idea that will likely come to his mind is that of ruses, or unorthodox methods. Likewise, all the Chinese books on military “moulüe” include numerous methods and examples of the use of ruses. The textbook “Introduction to the Science of Military Moulüe”, used at the Air Force Logistics Academy, even includes a complete translation of, and commentary on “The 36 Stratagems”, in addition to a copy of “Sunzi’s Art of War”, in its appendix.⁵⁵ The second disadvantage of the translation of “moulüe” as “dynamic supraplanning” is that the words “dynamic supraplanning” do not adequately reflect the adversarial nature of the Chinese “moulüe”. Whereas, for example, one might have the impression that the methods of “supraplanning” could be used to plan and execute a complex, long-term chemistry experiment, it is clear to the Chinese that “moulüe” is only used in adversarial, interhuman relations.

Mark STOKES translates the word “moulüe” as “stratagem” and then further defines it as: “the art of winning political or military contests through clever or superior strategic ploys, operational art, or tactics. Heavily reliant on deception and attacks on an opponent’s cognitive processes, stratagem requires accurate assessments of the friendly and enemy situations, and specific calculations of where pressure or manipulation can be applied to achieve political or military objectives.” In this definition, STOKES mentions several important characteristics of “moulüe”, such as: the use of clever ploys (tricks) to win contests; its presence throughout the strategic, operational, and tactical levels; the importance placed on deception; the requirement of accurate assessments of both oneself and of one’s enemies; and the need for specific calculations. However, because the uncountable English word “stratagem” is generally only equated with trickery and deception, it does not appear to be an appropriate translation of the Chinese “moulüe” when used in the uncountable sense.

⁵⁵ Cf. [ZHAZhongyuan2003] pp. 331-420.

Ralph SAWYER translates “moulüe” as “strategy and stratagems”. Unfortunately, it is impossible to know exactly what he means by “strategy and stratagems” because he does not offer a more detailed explanation. While it is true that the principles of “moulüe” can be used at the strategic level, this translation leaves the reader with the impression that they can only be applied strategically but not operationally or tactically. Regarding the many Chinese books on “moulüe”, SAWYER does correctly point out that most of them include “collections of doctrinal pronouncements assiduously culled from the many military manuals with insightful commentaries and illustrative battles”. He also correctly remarks that the concept of the “unorthodox” is extremely important in these books.

LI Bingyan’s four definitions regarding “moulüe” are slightly more philosophical, but also more insightful, than those of other Chinese experts in his field. From his second definition, of the four listed above, we learn that “moulüe” refers not only to specific stratagems, or kinds of stratagems, but also to “thought principles and holistic plans summarized by our forefathers that reflect the guiding patterns of war”. In this definition, LI Bingyan also cites the example of Sunzi’s maxim “avoid [the enemy’s] fullness and attack [his] emptiness”⁵⁶. He explains that this is not only a concrete method to be used tactically or strategically, but that it also represents a way of thinking, or “thought principle”, that one should keep in the back of one’s mind and use when planning for, or carrying out, activities at not only the tactical, but also the operational, and strategic levels.

In his third definition, that of “moulüexue”, LI Bingyan writes that it refers to a theory, or science, that focuses on the “schemes and holistic plans [employed] in confrontations between living forces”. It is important to point out that he mentions not only “schemes”⁵⁷, but also “holistic plans”⁵⁸.

⁵⁶ See section II.G.9 of this study. It is interesting to note that this maxim is at the heart of certain schools of martial arts. In Krav Maga, the Israeli martial art, the student is taught to strike the enemy’s weakest points, or “emptiness”, such as the private parts, neck, eyes, or ears. Although this method is very effective, and may even seem obvious to some, the untrained person involved in a fist fight usually attempts to strike the enemy’s strongest points, or “fullness”, such as the head.

⁵⁷ 策略 (celüe). Cf. translation and remarks in terminology section I.D.3.

⁵⁸ 方略 (fanglue). Cf. translation and remarks in terminology section I.D.3.

LI Bingyan believes that there are three kinds of contradictions⁵⁹, or confrontations in the universe: confrontation between two natural things [such as between water and rocks, or between wind and sand], confrontation between one natural thing and one individual (or group) that is capable of thought [such as between a farmer and his land, or between a scientist and chemicals], and confrontation between two individuals (or groups) that are capable of thought [such as between two armies, or between one man and a group of enemies].⁶⁰ Because he believes “moulüe” to be a phenomenon specific to confrontation between humans (or living forces⁶¹), i.e. belonging to this third category of contradictions, his definitions of “moulüe” sometimes include the phrase “in confrontations between living forces”. He continues this third definition thus: “*Junshi moulüexue* is the philosophy of gaining victory in activities of military confrontation; it is a theory that researches the thought patterns with which in military confrontations one uses cleverness to gain victory, one takes a small cost and exchanges it for a large profit, or one does not pay any price and seeks to obtain and preserve [that] profit.” Here he emphasizes that the goal of the science of military “moulüe” is to research the principles, or thought patterns of men who use cleverness, as opposed to solely relying on manpower or weaponry, to gain victory in the most economical way. From LI Bingyan’s fourth definition, we also learn that military “moulüe” is applicable in the “covert phase and the overt phase [of the confrontation]”, which means both before and during the confrontation.

ZHA Zhongyuan’s definition also mentions an important characteristic of military “moulüe”. He writes that “it is an important intellectual weapon for defeating formidable enemies and obtaining victory in war, [and] a thought guide for strengthening the building of the armed forces”. Here we learn the important point that military “moulüe” is not only used to defeat the enemy, but also to strengthen one’s own armed forces, in other words to weaken one’s enemies and strengthen (the relative position of) oneself.

⁵⁹ I discuss the concept of contradiction in detail in sections III.C and III.D.

⁶⁰ Cf. [LIBingyan1990] vol. I, pp. 5-7.

⁶¹ 活力 (huoli).

Now, in an attempt to summarize and distill the most important elements from all of the above definitions and remarks, I offer the following definition of “moulüe”:

“Moulüe” refers to the principles of thinking and planning, and the orthodox and unorthodox methods that derive from those principles, which one uses both before and during confrontations in order to strengthen oneself and weaken one’s enemies in the most economical manner.

Having settled on a definition for this concept, it is now possible to select the best existing translation for it. It appears to me that the best translation, i.e. the one that most comprehensively reflects all the essential elements of the Chinese “moulüe”, is VON SENGER’s “dynamic supraplanning”. I would, however, add the word “adversarial” to this translation (thus forming “adversarial dynamic supraplanning”) to stress that the application of “moulüe” is limited to the realm of confrontation between humans, or “living forces”, the term used by LI Bingyan in order to cover the possibility of the existence of non-human sentient beings. For the sake of simplicity, I will hereafter refer to “adversarial dynamic supraplanning” as “supraplanning”. Now, before progressing to a discussion of the objective of this study, I present my translations and definitions of the following four terms, which will be used throughout this study:

- 1.) “Supraplanning” (moulüe) refers to the principles of thinking and planning, and the orthodox and unorthodox methods that derive from those principles, which one uses both before and during confrontations in order to strengthen oneself and weaken one’s enemies in the most economical manner.
- 2.) “Military supraplanning” (junshi moulüe) refers to the principles of thinking and planning, and the orthodox and unorthodox methods that derive from those principles, which one uses both before and during military confrontations in order to strengthen oneself and weaken one’s enemies in the most economical manner.
- 3.) “The science of supraplanning” (moulüexue) refers to the study of the principles of thinking and planning, and the orthodox and unorthodox methods that derive from those principles, which one uses both before and during confrontations in order to strengthen oneself and weaken one’s enemies in the most economical manner.
- 4.) “The science of military supraplanning” (junshi moulüexue) refers to the study of the principles of thinking and planning, and the orthodox and unorthodox methods that derive from those principles, which one uses both before and during military confrontations in order to strengthen oneself and weaken one’s enemies in the most economical manner.

4. The Objective of this Study

The objective of this study is to provide the Western reader with an introduction to the science of military supraplanning (or SMS), which is now an officially recognized discipline of military science in the PRC. This introduction to Chinese SMS is intended to serve two purposes: first, it should provide insight into a discipline that has, until now, been largely invisible to the Western world; and second, it should act as part of a foundation on which future research into this discipline can be built.

Due to the vast quantity of Chinese books and other materials available on SMS, it was clear to me from the start that I would not be able to attempt a comprehensive analysis, let alone translation, of all the books relevant to this subject. For this reason, I translated, annotated, and analyzed excerpts from a book by LI Bingyan, the founder of the discipline. In deciding which of LI Bingyan's books to focus on, I considered his three earliest works: "The 36 Stratagems in a New Edition"⁶², "The Adaptive Supraplanning of Military Experts"⁶³, and "The Science of Military Supraplanning"⁶⁴. These three works are part of what one editor has called the first modern "supraplanning collection"⁶⁵. Because his first book, "The 36 Stratagems in a New Edition", has already been analyzed by VON SENGER,⁶⁶ I decided to translate and analyze excerpts from LI Bingyan's second book "The Adaptive Supraplanning of Military Experts", in which he first proposed the establishment of SMS.

It is my hope that more Western researchers of both sinology and military science will begin to pay attention to this new, exciting, and particularly Chinese discipline. Perhaps the present study can make a small contribution to the realization of this hope.

⁶² [LIBingyan1991a] .

⁶³ [LIBingyan1983] .

⁶⁴ [LIBingyan1990] .

⁶⁵ 谋略丛书 (moulüe congshu). Cf. [LIBingyan1990] vol. I, p. 2.

⁶⁶ He used some of this book's ideas and examples in his two-volume "Strategeme".

D. Terminology

1. Introduction

Certainly the greatest challenge I faced in translating excerpts from this book by LI Bingyan was understanding, differentiating, and translating the various Chinese terms used by the author to describe and explain the “supraplanning thought, supraplanning principles, and methods of using supraplanning”⁶⁷ in his book. I have recorded the Chinese versions of these “supraplanning terms” in the footnotes of my translation. In this section on terminology, I further provide the reader with my translations of the most important of these Chinese terms. In the “remarks” column, I show what sources and thought processes I depended on to arrive at some of my translations. The definitions and translations listed here by no means include all possible variations, but rather only those relevant to the topic of this study. In translating the Chinese terms into English, in addition to using the *Hanyu Da Cidian*⁶⁸ (hereafter HDC), the most inclusive Chinese dictionary available, I also rely heavily on the 2005 edition of the *Contemporary Chinese Dictionary*⁶⁹ (hereafter CCD) edited by the Chinese Academy of Social Sciences (hereafter CASS). Since its first edition was printed in 1978, over 40 million copies of this latter dictionary have been sold, making it the most popular, and therefore in my opinion, the PRC’s most representative modern dictionary for Chinese words and phrases.

Of course, for the reader to truly understand my translations of Chinese terms, it is necessary to know how I define the English words into which I translate them. For this reason, I first provide a list of definitions of the English terms I have used to explain the original Chinese terms. Most of my English definitions are taken from the OEDO.

⁶⁷ 谋略思想、谋略原则和用谋方法 (moulüe sixiang, moulüe yuanze he yong mou fangfa). See paragraph 2 of section II.A.

⁶⁸ 汉语大词典. [LUOZhufeng1994] vols. I-XII.

⁶⁹ 现代汉语词典 (Xiandai Hanyu Cidian). [DINGShengshu2008].

2. English Terms

Terms	Definitions	Remarks
calculation	“1. The action or process of reckoning; computation.” ⁷⁰	
cleverness	“The quality of being clever.” ⁷¹	
clever	“[3.]b. Of things: Done or performed with adroitness, dexterity or skill, ingenious.” ⁷²	Though not mentioned in this definition, I consider the essence of “cleverness” to be the ability to achieve a certain goal in an economical manner. Successful “trickery” is a subset of “cleverness” and always involves the unorthodox or unexpected. It is therefore possible for a method to be “clever” without being “tricky”, but all successful “tricky” methods are also “clever”.
deception	“ 1. The action of deceiving [...].” ⁷³	
deceive	“2. To cause to believe what is false; to mislead as to a matter of fact [...].” ⁷⁴	Although in colloquial English it is common to equate “deception” with “trickery”, I differentiate strictly between the two words. “Deception” has to do with the manipulation of truth and falsehood and is a subset of “trickery”. As is implied by the OEDO’s second definition of “deceive”, “deception” includes either simulation (the feigning of something false) or dissimulation (the concealment of something true), or both.
device	“6. Something devised or	Like many Chinese words, the

⁷⁰ See [OEDO1989] entry 50031425. [Cited: Dec. 30, 2008.] <<http://dictionary.oed.com/cgi/entry/50031425>>.

⁷¹ See [OEDO1989] entry 50041414. [Cited: Dec. 30, 2008.] <<http://dictionary.oed.com/cgi/entry/50041414>>.

⁷² See [OEDO1989] entry 50041407. [Cited: Dec. 30, 2008.] <<http://dictionary.oed.com/cgi/entry/50041407>>.

⁷³ See [OEDO1989] entry 50058646. [Cited: Dec. 30, 2008.] <<http://dictionary.oed.com/cgi/entry/50058646>>.

⁷⁴ See [OEDO1989] entry 50058603. [Cited: Dec. 30, 2008.] <<http://dictionary.oed.com/cgi/entry/50058603>>.

	contrived for bringing about some end or result; an arrangement, plan, scheme, project, contrivance; an ingenious or clever expedient; often one of an underhand or evil character; a plot, stratagem, trick.” ⁷⁵	English word “device” has the ambiguity of referring to either orthodox methods (arrangement, plan, project) or unorthodox methods (plot, trick).
devise	“5. To order, appoint, or arrange the plan or design of; to plan, contrive, think out, frame, invent; [...]. 7. <i>trans.</i> In a bad sense: a. To plot, scheme, lay plans to bring about (evil).” ⁷⁶	This verb can also refer to planning either orthodox or unorthodox means to attain an end.
disposition	“1. a. The [...] condition of being set in order; arrangement, order; relative position of the parts or elements of a whole.” ⁷⁷	
enemy	a person whom one is inclined to harm and/or from whom one expects some kind of harm	In this paper, when I use the phrase “weaken one’s enemies” in a military context, I mean by “enemy” everyone on the opposing side of the conflict.
formation	“1. a. The action or process of forming; a putting or coming into form [...].” ⁷⁸	
method	“1. A procedure for attaining an object.” ⁷⁹	
orthodox	“1. c. [...] ordinary, conventional, normal.” ⁸⁰	
plan	“1. a. An organized (and usually detailed) proposal according to which something is to be done [...].” ⁸¹	
planning	the process of creating a plan	

⁷⁵ See [OEDO1989] entry 50062591. [Cited: Dec. 30, 2008.] <<http://dictionary.oed.com/cgi/entry/50062591>>.

⁷⁶ See [OEDO1989] entry 50062655. [Cited: Dec. 30, 2008.] <<http://dictionary.oed.com/cgi/entry/50062655>>.

⁷⁷ See [OEDO1989] entry 50066741. [Cited: Dec. 30, 2008.] <<http://dictionary.oed.com/cgi/entry/50066741>>.

⁷⁸ See [OEDO1989] entry 50088539. [Cited: Dec. 30, 2008.] <<http://dictionary.oed.com/cgi/entry/50088539>>.

⁷⁹ See [OEDO1989] entry 00307785. [Cited: Dec. 30, 2008.] <<http://dictionary.oed.com/cgi/entry/00307785>>.

⁸⁰ See [OEDO1989] entry 00334152. [Cited: Dec. 30, 2008.] <<http://dictionary.oed.com/cgi/entry/00334152>>.

⁸¹ See [OEDO1989] entry 50180678. [Cited: Dec. 30, 2008.] <<http://dictionary.oed.com/cgi/entry/50180678>>.

plot	“4. A plan made in secret by a group of people [or an individual], [...]” ⁸²	
scheme	“5. b. [...] a plan of action devised in order to attain some end; a purpose together with a system of measures contrived for its accomplishment; a project, enterprise. Often with unfavorable notion, a self-seeking or an underhand project, a plot [...]” ⁸³	This definition illustrates the dual nature of the English word “scheme”. It can denote both a conventional, overt plan to attain some end and an unconventional, covert plot.
strategy	“2. a. The art of a commander-in-chief; the art of projecting and directing the larger military movements and operations of a campaign. Usually distinguished from <i>tactics</i> , which is the art of handling forces in battle or in the immediate presence of the enemy.” ⁸⁴ ; “A prudent idea or set of ideas for employing the instruments of national power in a synchronized and integrated fashion to achieve theater, national, and/or multinational objectives.” ⁸⁵	In colloquial English, and other languages, this word has been so inflated that it is hardly distinguishable from the word “method”. Throughout my translation, I am careful to differentiate between “strategy” (the art of directing large, long-term military operations) and “tactics” (the art of directing small, short-term battles). I only translate the Chinese 战略 (zhanlüe) as “strategy; strategic”.
strategic	“1. Of or belonging to strategy; [...]” ⁸⁶	
stratagem	a trick; an unorthodox method or plan to achieve a goal, sometimes involving deception	
stratagemical	“Belonging to, concerned with, of the nature of, stratagem.” ⁸⁷	
supraplanning	the principles of thinking and planning, and the orthodox and unorthodox methods that derive	

⁸² See [OEDO1989] entry 50181740. [Cited: Dec. 30, 2008.] <<http://dictionary.oed.com/cgi/entry/50181740>>.

⁸³ See [OEDO1989] entry 50215301. [Cited: Dec. 30, 2008.] <<http://dictionary.oed.com/cgi/entry/50215301>>.

⁸⁴ See [OEDO1989] entry 50238986. [Cited: Dec. 30, 2008.] <<http://dictionary.oed.com/cgi/entry/50238986>>.

⁸⁵ See [USDOD2007] p. 514.

⁸⁶ See [OEDO1989] entry 50238979. [Cited: Dec. 30, 2008.] <<http://dictionary.oed.com/cgi/entry/50238979>>.

⁸⁷ See [OEDO1989] entry 50238968. [Cited: Dec. 30, 2008.] <<http://dictionary.oed.com/cgi/entry/50238968>>.

	from those principles, which one uses both before and during confrontations in order to strengthen oneself and weaken one's enemies in the most economical manner	
supraplanning method	an orthodox or unorthodox method derived from supraplanning principles, which one uses both before and during confrontations to strengthen oneself and weaken one's enemies in the most economical manner	
supraplanning principle	a principle of thinking and planning, which one uses both before and during confrontations to develop supraplanning methods of strengthening oneself and weakening one's enemies in the most economical manner	
tactics	"1. a. The art or science of deploying military or naval forces in order of battle, and of performing warlike evolutions and manoeuvres." ⁸⁸ ; "The employment and ordered arrangement of forces in relation to each other." ⁸⁹	I only translate the Chinese 战术 (zhanshu) as "tactic, tactics; tactical".
tactical	"1. a. Of or pertaining to (military or naval) tactics." ⁹⁰	
trick	"3. A clever or adroit expedient, device, or contrivance; [...]." ⁹¹	Trickery is often incorrectly equated with deception. However, the true essence of a "trick" is not that it necessarily involves deception, or simulation and dissimulation, but rather that it always attempts to attain its goal in an unorthodox or unexpected way. For example, when one speaks

⁸⁸ See [OEDO1989] entry 50246050. [Cited: Dec. 30, 2008.] <<http://dictionary.oed.com/cgi/entry/50246050>>.

⁸⁹ See [USDOD2007] p. 530.

⁹⁰ See [OEDO1989] entry 50246047. [Cited: Dec. 30, 2008.] <<http://dictionary.oed.com/cgi/entry/50246047>>.

⁹¹ See [OEDO1989] entry 50257616. [Cited: Dec. 30, 2008.] <<http://dictionary.oed.com/cgi/entry/50257616>>.

		of “tricks of the trade”, these are unconventional, not widely known methods of dealing with something.
trickery	“The practice of tricks; [...] deception, artifice; [...]” ⁹²	“Trickery” refers to both deceptive and non-deceptive methods of obtaining an advantage. The essence of “trickery” lies in the unorthodox nature of its methods, but deception, or artifice, can be an important component of it.
tricky	“Characterized by or full of tricks.” ⁹³	
unorthodox	unordinary, unconventional, abnormal	This is the opposite of the OEDO definition I use for the word “orthodox”.
wisdom	“ 1. a. Capacity of judging rightly in matters relating to life and conduct; soundness of judgement in the choice of means and ends; [...].” ⁹⁴	

⁹² See [OEDO1989] entry 50257624. [Cited: Dec. 30, 2008.] <<http://dictionary.oed.com/cgi/entry/50257624>>.

⁹³ See [OEDO1989] entry 50257655. [Cited: Dec. 30, 2008.] <<http://dictionary.oed.com/cgi/entry/50257655>>.

⁹⁴ See [OEDO1989] entry 50286109. [Cited: Dec. 30, 2008.] <<http://dictionary.oed.com/cgi/entry/50286109>>.

3. Chinese Terms

Terms	Translations	Remarks
策 (ce)	a scheme	The CCD's fourth definition of this character is "a stratagem; a method" (计谋; 办法: jimou; banfa) ⁹⁵ . To express the dual orthodox/unorthodox nature of this character, as recognized in the CCD definition, I translate it as "a scheme", which in English can also refer to both stratagems and conventional methods".
策略 (celüe)	a scheme	The first definition for this word in the HDC is "a stratagem; a stratagem" (谋略; 计谋: moulüe; jimou) ⁹⁶ . However, the CCD only offers definitions that imply a more orthodox nature. ⁹⁷ I therefore also translate this word as "a scheme" to emphasize its dual orthodox/unorthodox nature.
军事策略 (junshi celüe)	a military scheme	
妙策 (miaoce)	a brilliant scheme	
上策 (shangce)	a superior scheme	
战策 (zhance)	a war scheme	
政治策略 (zhengzhi celüe)	a political scheme	
制胜之策 (zhi sheng zhi ce)	a scheme of gaining victory	
筹 (chou)	a device, a plan	The CCD's second definition of this character is "to plan; [...]" (筹划: chouhua), but its third definition is "a stratagem; a method" (计策; 办法: jice; banfa). ⁹⁸ I therefore translate the character as "a device", which in English can mean either a normal plan or a

⁹⁵ Cf. [DINGShengshu2008] p. 138.

⁹⁶ Cf. [LUOZhufeng1994] vol. VIII, p. 1146.

⁹⁷ Cf. [DINGShengshu2008] p. 138.

⁹⁸ Cf. [DINGShengshu2008] p. 194.

		stratagem for attaining an end.
运筹 (yunchou)	to devise plans	I intentionally use the word “devise” here to reflect the dual orthodox/unorthodox nature of the Chinese word.
运筹帷幄 (yunchou weiwo)	to devise plans at headquarters	
刁 (diao)	tricky	The CCD defines this character as “tricky” (狡猾: jiaohua) ⁹⁹ .
诡 (gui)	trickery	According to the first definition of the CCD, this character means “trickery; crafty” (欺诈; 奸猾: qizha; jianhua) ¹⁰⁰ .
诡道 (gui dao)	the art of trickery	This phrase, which derives from Sunzi, could also be translated as “methods of trickery”. However, because LI Bingyan also uses the phrase 诡道之法 (gui dao zhi fa), it is necessary to translate it as “art of trickery” instead. Otherwise I would have to translate the latter phrase as “methods of methods of trickery” to be consistent.
诡计 (guiji)	a treacherous stratagem	The English word “treacherous” derives from the same root as “trickery”. In translating this word pleonastically, I follow the CCD, which offers the definition of “a crafty stratagem” (狡诈的计策: jiaozha de jice) ¹⁰¹ .
诡诈 (guizha)	trickery; tricky	The CCD translates this word as “crafty” (狡诈: jiaozha) ¹⁰² , but it can also be used as a noun.
诡诈性 (guizhaxing)	trickiness	
诡道之法 (gui dao zhi fa)	the methods of the art of trickery	
计 (ji)	a calculation; a plan; a stratagem; to make calculations, plans, and/or stratagems	The CCD’s first definition of this character is “to make calculations” (计算: jisuan). Its third definition is “an idea; a

⁹⁹ Cf. [DINGShengshu2008] p. 312.

¹⁰⁰ Cf. [DINGShengshu2008] p. 515.

¹⁰¹ Cf. [DINGShengshu2008] p. 515.

¹⁰² Cf. [DINGShengshu2008] p. 515.

		scheme; a plan” (注意; 策略; 计划: zhuyi; celüe; jihua). Its fourth definition is “to make a plan; to plan” (做计划; 打算: zuo jihua; dasuan). ¹⁰³ In the various definitions of this single character, one can see how closely connected the concepts of 1.) calculating, 2.) planning, and 3.) devising stratagems are in the Chinese language. This is reflected in the title of the first chapter of “Sunzi’s Art of War”: 计篇 (Ji pian), which deals with all three of these concepts.
计策 (jice)	a stratagem, a plan, a design	The CCD defines this word as “a method or a scheme arranged in advance to deal with someone or a certain kind of situation” (为对付某人或某种情势而预先安排的方法或策略: wei duifu mou ren huo mou zhong qingshi er yuxian anpai de fangfa huo celüe) ¹⁰⁴ . Also here the word’s dual orthodox/unorthodox nature is expressed.
计谋 (jimou)	a stratagem	The CCD defines this word as “a stratagem; a scheme” (计策; 策略: jice; celüe) ¹⁰⁵ .
计算 (jisuan)	to make calculations	
妙计 (miaoji)	a brilliant stratagem	The CCD defines this word as “a brilliant stratagem” (巧妙的计策: qiaomiao de jice) ¹⁰⁶ .
千方百计 (qianfang-baiji)	one thousand methods and one hundred stratagems	
设计 (she ji)	to design a stratagem	
设计用谋 (sheji-yongmou)	to design stratagems and use supraplanning	
施计定策 (shiji-dingce)	to implement stratagems and determine schemes	
施计用谋 (shi ji yong mou)	to implement stratagems and use supraplanning	

¹⁰³ Cf. [DINGShengshu2008] p. 643.

¹⁰⁴ Cf. [DINGShengshu2008] p. 643.

¹⁰⁵ Cf. [DINGShengshu2008] p. 643.

¹⁰⁶ Cf. [DINGShengshu2008] p. 948.

施计定策 (shiji-dingce)	to implement stratagems and determine schemes	
献计献策 (xian ji xian ce)	to contribute stratagems and schemes	This idiom refers to subordinates or advisors offering decision makers both orthodox and unorthodox methods of solving problems. The HDC defines the first half of this phrase as “to contribute stratagems” (进献计策: jinxian jice) ¹⁰⁷ .
心计 (xinji)	a stratagem	The CCD defines this as “a stratagem; a plan in one’s mind” (计谋; 心里的打算: jimou; xin li de dasuan) ¹⁰⁸ . I interpret “a plan in one’s mind” to mean a plan that one only keeps in one’s mind and does not reveal to others. Such secret plans are usually stratagems.
心生一计 (xin sheng yi ji)	the mind produces a stratagem	
略 (lüe)	a stratagem; a plan; stratagemical wisdom; supraplanning	The CCD’s second definition for this character is “a plan; a stratagem” (计划; 计谋: jihua; jimou) ¹⁰⁹ . The eighth definition of this character in the HDC confirms this definition: “supraplanning; stratagemical wisdom” (谋略; 智谋: moulüe; zhimou) ¹¹⁰ .
胆略 (danlue)	boldness and stratagemical wisdom	This translation comes from the CCD definition “boldness and stratagemical wisdom” (勇气和智谋: yongqi he zhimou) ¹¹¹ .
方略 (fanglue)	a scheme; a holistic plan	The CCD defines this word as “holistic plans and schemes” (全盘的计划和策略: quanpan de jihua he celue) ¹¹² .
政略 (zhenglue)	a political scheme	The HDC defines this word as

¹⁰⁷ Cf. [LUOZhufeng1994] vol. V, p. 140.

¹⁰⁸ Cf. [DINGShengshu2008] p. 1512.

¹⁰⁹ Cf. [DINGShengshu2008] p. 896.

¹¹⁰ Cf. [LUOZhufeng1994] vol. VII, p. 1354.

¹¹¹ Cf. [DINGShengshu2008] p. 267.

¹¹² Cf. [DINGShengshu2008] p. 383.

		“a political scheme” (政治策略: zhengzhi celüe) ¹¹³ .
谋 (mou)	a stratagem; a plan; a plot; to devise plans; to devise stratagems; supraplanning	The first definition of this character in the HDC is “to contemplate; to plan” (谋虑; 谋划: moulü; mouhua) and the fourth definition is “a scheme; a stratagem” (计策; 谋略: jice; moulüe). ¹¹⁴ Again we are confronted with a Chinese character that can mean both “plan” and “stratagem”.
出谋定策 (chumou-dingce)	to produce stratagems and determine schemes	
大谋 (da mou)	a grand stratagem; supraplanning	For this word, the HDC refers the reader to the word 大计 (daji), the second definition of which is “a major stratagem or plan” (重大的谋略或计划: zhongda de moulüe huò jìhuà). ¹¹⁵
多谋 (duomou)	abundant stratagems; abundant plans	
伐谋 (fa mou)	to attack [the enemy’s] supraplanning	To translate this phrase that appears in “Sunzi’s Art of War” I follow the first part of the HDC definition: “to destroy the supraplanning that the enemy side makes full use of [...]” (破坏敌方施展的谋略: pòhuài dìfāng shìzhān de moulüe) ¹¹⁶ , but I substitute “attack” for “destroy”.
军事谋略 (junshi moulüe)	military supraplanning	
军事谋略学 (junshi moulüexue)	the science of military supraplanning	
谋臣 (mouchen)	a supraplanning official	Here I follow the HDC definition of this word: “an official who participates in planning or is good at producing stratagems and planning

¹¹³ Cf. [LUOZhufeng1994] vol. V, p. 426.

¹¹⁴ Cf. [LUOZhufeng1994] vol. XI, p. 326.

¹¹⁵ Cf. [LUOZhufeng1994] vol. II, pp. 1396, 1358.

¹¹⁶ Cf. [LUOZhufeng1994] vol. I, p. 1191.

		schemes” (参与谋划或善于出谋划策的臣子: canyu mouhua huo shanyu chumou-huace de chenzi) ¹¹⁷ .
谋攻 (mou gong)	to attack with supraplanning	This is the title of chapter 3 of “Sunzi’s Art of War”. Though it could be, and sometimes is, translated as “planning offensives” ¹¹⁸ , I prefer to follow ZHAO Guohua’s translation: “to use supraplanning to defeat the enemy” (运用谋略战胜敌人: yunyong moulüe zhansheng diren) ¹¹⁹ . This translation is confirmed by WU Jiulong’s translation: “to attack the enemy with supraplanning” (以谋攻敌: yi mou gong di) ¹²⁰ and by LI Ling’s translation: “using stratagemical wisdom to attack cities” (用智谋攻城: yong zhimou gong cheng) ¹²¹ .
谋略 (moulüe)	supraplanning; a supraplanning principle; a supraplanning method; a stratagem	Both the HDC and CCD define this word as “stratagems and schemes” (计谋策略: jimou celüe). ¹²² However, in order to do justice to the deeper meaning contained in this Chinese word, I follow VON SENGER’s translation. Cf. sections I.C.1 - I.C.3 for a more detailed discussion of the necessity of translating this Chinese word with a neologism. However, it is important to note that the Chinese occasionally use this word not in its deeper, broader meaning but rather to mean “a stratagem”, i.e. an unorthodox method of attaining an end.
谋略班子 (moulüe banzi)	a supraplanning team	This refers to a team of people

¹¹⁷ Cf. [LUOZhufeng1994] vol. XI, p. 327.

¹¹⁸ Cf. [SAWYERRalph1993] p. 160.

¹¹⁹ Cf. [ZHAOGuohua1994] p. 533.

¹²⁰ Cf. [WUJiulong2007] p. 50.

¹²¹ Cf. [LILing2007b] pp. 17, 20.

¹²² Cf. [DINGShengshu2008] p. 967; [LUOZhufeng1994] vol. XI, p. 329.

		with a high level of supraplanning.
谋略思想 (moulüe sixiang)	supraplanning thought	
谋略学 (moulüexue)	the science of supraplanning	
谋略原则 (moulüe yuanze)	a supraplanning principle	
谋士 (moushi)	a supraplanner	The HDC defines this word as “a person who designs plans and contributes stratagems; a person who has stratagemical wisdom” (设谋献计的人; 有智谋的人: she mou xian ji de ren; you zhimou de ren) ¹²³ . The CCD defines it similarly as “a person who produces plans and contributes stratagems” (出谋献计的人: chu mou xian ji de ren) ¹²⁴ .
谋图 (moutu)	to devise plots and schemes	
无谋 (wu mou)	to lack stratagems; to lack supraplanning	The HDC defines this phrase as “to not have stratagems” (没有计策: meiyou jice) ¹²⁵ .
用谋 (yong mou)	to use stratagems; to use supraplanning	
欺 (qi)	deception; to deceive	The CCD’s first definition for this character is “to deceive” (欺骗: qipian) ¹²⁶ .
欺敌 (qi di)	to deceive the enemy	
欺骗 (qipian)	deception; to deceive	The CCD defines this as “to use false words or actions to conceal facts and truth, thus causing people to be fooled” (用虚假的言语或行动来掩盖事实真相, 使人上当: yong xujia de yanyu huo xingdong lai yangai shishi zhenxiang, shi ren shang dang) ¹²⁷ . This definition can be understood to include both simulation and dissimulation.

¹²³ Cf. [LUOZhufeng1994] vol. XI, p. 326.

¹²⁴ Cf. [DINGShengshu2008] p. 968.

¹²⁵ Cf. [LUOZhufeng1994] vol. VII, p. 155.

¹²⁶ Cf. [DINGShengshu2008] p. 1068.

¹²⁷ Cf. [DINGShengshu2008] p. 1068.

奇 (qi)	the unorthodox; unorthodox; intriguing	This character represents a very important concept in “Sunzi’s Art of War”. It is one half of Sunzi’s orthodox-unorthodox duality of 奇正 (qi zheng). It can refer to either unorthodox troops, i.e. elite troops, or unorthodox actions and operations.
出奇制胜 (chuqizhisheng)	to produce the unorthodox and [thereby] gain victory	The CCD defines this idiom as “to use unorthodox troops or an extraordinary stratagem to defeat the enemy [...]” (用奇兵或奇计战胜敌人: yong qibing huo qiji zhansheng diren) ¹²⁸ .
奇迹 (qiji)	an unorthodox affair	The CCD defines this word as “an unimagined, abnormal affair” (想像不到的不平凡的事情: xiangxiang bu dao de bu pingfan de shiqing) ¹²⁹ .
奇谋 (qimou)	an extraordinary stratagem; an intriguing stratagem	The HDC’s second definition for this word is “an uncommon stratagem” (非凡的谋略: feifan de moulüe) ¹³⁰ .
用奇 (yong qi)	to use the unorthodox	The HDC says this word “refers to using unexpected schemes in the military realm” (指军事上运用出人意料的策略: zhi junshi shang yunyong chu ren yiliao de celüe) ¹³¹ .
权 (quan)	a supraplanning method; an adaptive stratagem; to balance; balance of power; to compare	The HDC’s tenth definition of this word is “a supraplanning method, a stratagem” (谋略, 计谋: moulüe, jimou) ¹³² . When used by Sunzi, I translate this character as “balance of power”, which is a combination of the HDC’s second and sixth definitions: “a sliding weight of a steelyard” (秤: cheng), and

¹²⁸ Cf. [DINGShengshu2008] p. 199.

¹²⁹ Cf. [DINGShengshu2008] p. 1070.

¹³⁰ Cf. [LUOZhufeng1994] vol. II, p. 1528.

¹³¹ Cf. [LUOZhufeng1994] vol. I, p. 1024.

¹³² Cf. [LUOZhufeng1994] vol. IV, p. 1360.

		“authority, power” (权柄, 权利: quanbing, quanli) ¹³³ .
权变 (quanbian)	a method of adapting to changes [in the balance of power]; to adapt to changes [in the balance of power]	The CCD definition of this word is “to follow opportunities and adapt to changes” (随机应变: sui-ji-yingbian) ¹³⁴ .
权略 (quanlüe)	an adaptive stratagem; supraplanning	This word is defined by the CCD as “supraplanning that follows opportunities and adapts to changes” (随机应变的谋略: sui-ji-yingbian de moulüe) ¹³⁵ . This word could be translated as “adaptive supraplanning”, but since supraplanning is always adaptive and flexible, the word “adaptive” may be dropped.
权谋 (quanmou)	an adaptive stratagem; supraplanning	LI Bingyan, who used this word in the title of his book, was clearly following the CCD definition when he defined it himself in the foreword: “The word quanmou, which has the same meaning as quanlüe, signifies supraplanning that follows opportunities and adapts to changes.” (权谋这个词, 意同权略, 即随机应变的谋略: quanmou zhe ge ci, yi tong quanlüe, ji sui-ji-yingbian de moulüe) ¹³⁶ . The CCD’s definition of 权略 (quanlüe) mentions that the word means the same as 权谋 (quanmou), thus justifying LI Bingyan’s definition. ¹³⁷ For the sake of simplicity, I shorten “following opportunities and adapting to changes” to “adaptive”, but since supraplanning is always adaptive, the word “adaptive” may also be dropped here.
权术 (quanshu)	an adaptive stratagem	The CCD also defines this word

¹³³ Cf. [LUOZhufeng1994] vol. IV, p. 1360.

¹³⁴ Cf. [DINGShengshu2008] p. 1130.

¹³⁵ Cf. [DINGShengshu2008] p. 1130.

¹³⁶ See paragraph 3 of section II.B.

¹³⁷ Cf. [DINGShengshu2008] p. 1130.

		as “an adaptive stratagem; a method” (权谋; 手段: quanmou; shouduan) ¹³⁸ .
权诈 (quanzha)	trickery	The CCD equates this word to “trickery” (奸诈: jianzha) ¹³⁹ .
用权 (yong quan)	to use adaptive stratagems	The HDC defines this word as “to adopt methods that adapt to changes [in the balance of power]” (采用权变的办法: caiyong quanbian de banfa) ¹⁴⁰ .
实 (shi)	fullness; full; strong; true; to cause something to be full; to cause something to seem to be full	This character represents another very important concept in “Sunzi’s Art of War”. It is one half of Sunzi’s emptiness-fullness duality of 虚实 (xu shi). In Sunzi’s military context, this word “fullness” was used to describe any strengths, or strong points, in the enemy’s forces.
势 (shi)	a disposition [of power]; a situation; to create a disposition [of power]	Sunzi uses this character as both a noun and a verb. When I translate it as the noun “a disposition [of power]”, I mean: “the level of power attained over the enemy by means of a certain arrangement and positioning of all the material and mental forces of the army”. Likewise, when I translate it as the verb “to create a disposition [of power]”, I mean “to arrange and position all the material and mental forces of the army such that a higher level of power over the enemy is attained”. In modern Chinese, the character is often understood to mean “situation”.
术 (shu)	a method; a technique	
法术 (fashu)	tricky methods	

¹³⁸ Cf. [DINGShengshu2008] p. 1130.

¹³⁹ Cf. [DINGShengshu2008] p. 1131.

¹⁴⁰ Cf. [LUOZhufeng1994] vol. I, p. 1027.

算 (suan)	an estimation; a plan; estimations and plans; to make an estimation and/or a plan	Here we see another example of the close connection between the concepts of 1.) calculating, 2.) planning, and 3.) devising stratagems in the Chinese language. The CCD's first definition for this character is "to calculate" (计算数目: jisuan shumu), its third definition is "to plan" (谋划; 计划: mouhua; jihua), its fourth definition is "estimate" (推测: tuice), and its sixth definition is "to plot secretly" (暗算: ansuan). ¹⁴¹ In the age of Sunzi, this character, and its variant form 筭 (suan), also referred to long bamboo counting sticks that were used by war planners to calculate the total strength of both sides of a potential war and therefrom derive the outcome. ¹⁴²
暗算 (ansuan)	a secret plot; to plot secretly	
多算 (duo suan)	sufficient estimations and plans	
庙算 (miao suan)	to make estimations and plans in the temple	According to WU Jiulong, the first character of this phrase, "temple" (庙: miao), referred to ancient buildings in which the leaders would offer sacrifices to the ancestors and discuss matters of state. Before sending out the army to wage war, performing ceremonies in the temple, making grand plans for waging war, and predicting whether the war would result in victory or defeat was called "making estimations and plans in the temple" 庙算 (miao suan). ¹⁴³
妙算 (miaosuan)	a brilliant estimation and/or plan	The HDC defines this word as "a brilliant plan" (神妙的谋划: shenmiao de mouhua) ¹⁴⁴ .

¹⁴¹ Cf. [DINGShengshu2008] p. 1305.

¹⁴² Cf. [WUJiulong2007] p. 16.

¹⁴³ Cf. [WUJiulong2007] p. 16.

¹⁴⁴ Cf. [LUOZhufeng1994] vol. IV, p. 301.

算计 (suanji)	to plot against someone	The CCD's fourth definition of this word is "to secretly plan to harm someone else" (暗中谋划 损害别人: anzhong mouhua sunhai bieren) ¹⁴⁵ .
韬 (tao)	a quiver; a stratagem; supraplanning	The original meaning of this character was "a quiver, or arrow container" but the HDC's seventh definition is "the supraplanning of using the army" (用兵的谋略: yong bing de moulue) ¹⁴⁶ .
韬略 (taolue)	a stratagem; supraplanning	The CCD explains that this word was formed from the last characters of the titles of the two military books 六韬 (Liu Tao) and 三略 (San Lue), which are full of both stratagems and military supraplanning principles and methods, and thus came to mean "stratagems of using the army" (用兵的计谋: yong bing de jimou) ¹⁴⁷ .
伪 (wei)	to disguise; false	The CCD's definition is "intentionally and artificially concealing the original appearance [of something]" (有意做作掩盖本来面貌的: youyi zuozuo yangai benlai mianmao de) ¹⁴⁸ .
伪装 (weizhuang)	camouflage; to camouflage	The CCD's third definition is "to adopt measures to conceal oneself and confuse the enemy in the realm of military affairs" (军事上采取措施来隐蔽自己、迷惑敌人: junshi shang caiqu cuoshi lai yinbi ziji, mihuo diren) ¹⁴⁹ .

¹⁴⁵ Cf. [DINGShengshu2008] p. 1305.

¹⁴⁶ Cf. [LUOZhufeng1994] vol. XII, p. 685.

¹⁴⁷ Cf. [DINGShengshu2008] p. 1330.

¹⁴⁸ Cf. [DINGShengshu2008] p. 1418.

¹⁴⁹ Cf. [DINGShengshu2008] p. 1418.

隙 (xi)	a crack; a weak point	
敌人之隙 (diren zhi xi)	the cracks [in the defenses] of the enemy	The concept of seeking out and then exploiting the cracks of the enemy is central to supraplanning. I consider it to be more comprehensive than the Roman-inspired method of “divide et impera” (divide and rule), because one seeks out cracks that already exist rather than arbitrarily dividing the enemy.
空隙 (kongxi)	a crack	
伺隙 (sixi)	to examine the cracks [of the enemy in order to wait for an opportunity to exploit them]	The fourth edition of the CCD defines this verb as “to watch for opportunities that can be exploited” (察看可利用的机会: chakan ke liyong de jihui) ¹⁵⁰ .
思想空隙 (sixiang kongxi)	a thought crack, a crack in one’s thought process	As this phrase suggests, there are not only physical cracks, but also mental ones. This phrase can refer to either mistakes in the enemy’s thought processes or to ideological differences amongst the enemy.
形 (xing)	a form; a situation; a formation [of power]; a false formation of power; to create a formation [of power]; to create a false formation [of power]; to cause [the enemy] to reveal his formation [of power]	Sunzi also uses this character as both a noun and a verb. When I translate it as the noun “a formation [of power]”, I mean: “the action or process of forming all the material and mental forces of the army into a disposition [of power] over the enemy”. Likewise, when I translate it as the verb “to create a formation [of power]”, I mean “to form all the material and mental forces of the army into a disposition [of power] over the enemy”. As my translations of the two terms suggest, the verbal forms of both 形 (xing) and 勢 (shi) basically mean the same thing, but in their nominal

¹⁵⁰ Cf. [DINGShengshu2002] p. 1823.

		forms, 形 (xing) refers more to the forming, or arrangement, of military forces, while 势 (shi) refers to the relative disposition of the military forces and the power which results therefrom.
示形 (shi xing)	to show [the enemy] a [false] formation [of power]	According to the HDC definition, this phrase “refers to the [false] intention that one shows [to the enemy] on the surface of one’s march formation” (指行军布阵表面所显示的意图: zhi xingjun buzhen biao mian suo xianshi de yitu) ¹⁵¹ .
示形用诈 (shi xing yong zha)	to show [the enemy] a [false] formation and use trickery	
无形 (wuxing)	imperceptible	In modern Chinese this phrase means “invisible” or “imperceptible”. However, when translating the phrase as used by Sunzi, I use “to have no perceptible formation [of power]”.
疑形 (yi xing)	a confusing formation [of power]	
因形 (yin xing)	according to the situation; to adapt to the situation	
有形 (youxing)	perceptible; physical	
虚 (xū)	emptiness; empty; weak; false; to cause something to be empty; to cause something to seem to be empty	This character represents the other half of Sunzi’s emptiness-fullness duality of 虚实 (xu shi). This word “emptiness” was used to describe any weaknesses, or weak points, in the enemy’s forces.
佯 (yang)	a feint; to feign	The CCD defines this character as “to feign; a feint” (假装: jiazhuang) ¹⁵² .
佯攻 (yang gong)	to feign an attack	
用佯 (yong yang)	to use a feint	
阳 (yang)	the south side of a mountain; the	

¹⁵¹ Cf. [LUOZhufeng1994] vol. VII, p. 828.

¹⁵² Cf. [DINGShengshu2002] p. 1577.

	north side of a river; the surface or outside of things; brightness; openness; warmth; life; the male reproductive organ; male attributes	
隐 (yin)	to conceal	
隐秘 (yinmi)	concealment; to conceal	
阴 (yin)	the north side of a mountain; the south side of a river; the weather when at least 80 percent of the sky is covered by clouds; shadows; moonlight; places where one cannot see the sun; the back side of things; darkness; secrets; insidiousness; unrevealed things; the underworld; the female reproductive organ; female attributes	
阴谋 (yinmou)	a covert plot; a covert stratagem	The CCD's second definition of this word is "a stratagem with which one secretly does something bad" (暗中做坏事的计谋: anzhong zuo huaishi de jimou) ¹⁵³ .
阴谋诡计 (yinmou guiji)	covert plots and treacherous stratagems	
诈 (zha)	trickery; deception	The HDC's third definition of this character explains that it "especially refers to using the army in strange and often changing ways and [thereby] luring the enemy side into deciding upon the wrong tactics" (特指用兵奇诡多变, 而诱使敌方判断错误的战术: te zhi yong bing qigui duo bian, er youshi difang panduan cuowu de zhanshu) ¹⁵⁴ .
行诈 (xing zha)	to implement trickery	
用诈 (yong zha)	to use trickery	

¹⁵³ Cf. [DINGShengshu2002] p. 1621.

¹⁵⁴ Cf. [LUOZhufeng1994] vol. XI, p. 105.

诈谋 (zhamou)	a trick	The HDC defines this word as “methods of trickery” (诈骗的手段: zhapian de shouduan) ¹⁵⁵ .
诈术 (zhashu)	a method of trickery	The HDC defines this word as “methods of trickery” (诈骗的手段: zhapian de shouduan) ¹⁵⁶ .
着 (zhao)	a stratagem	The CCD’s second definition of this character refers the reader to the character 招 (zhao), which is defined below.
招 (zhao)	a stratagem	The CCD’s second definition of this character is “a stratagem or method” (计策或手段: jice huo shouduan) ¹⁵⁷ .
绝招 (juezhao)	a unique stratagem	The CCD’s second definition of this word is “a method or stratagem that normal people cannot imagine” (一般人想像不到的手段、计策: yiban ren xiangxiang bu dao de shouduan, jice) ¹⁵⁸ .
正 (zheng)	the orthodox; orthodox	This character represents the other half of Sunzi’s orthodox-unorthodox duality of 奇正 (qi zheng). It can refer to either orthodox troops, i.e. main forces, or orthodox actions and operations.
正道 (zheng dao)	the art of orthodoxy	
用正 (yong zheng)	to use the orthodox	
智 (zhi)	wisdom; stratagemical wisdom; a stratagem; stratagemically wise; wise	The HDC’s first definition of this character is “wisdom; intelligence” (智慧; 聪明: zhihui; congming) and its third definition is “a stratagem; a scheme” (计谋; 策略: jimou; celüe). ¹⁵⁹ In his translation of

¹⁵⁵ Cf. [LUOZhufeng1994] vol. XI, p. 107.

¹⁵⁶ Cf. [LUOZhufeng1994] vol. XI, p. 107.

¹⁵⁷ Cf. [DINGShengshu2002] p. 1720.

¹⁵⁸ Cf. [DINGShengshu2002] p. 747.

¹⁵⁹ Cf. [LUOZhufeng1994] vol. V, p. 761.

		“Sunzi’s Art of War”, WU Jiulong translates this character as “stratagemical wisdom” 智谋 (zhimou) ¹⁶⁰ . When I translate this character as “stratagemical wisdom”, I mean “soundness of judgement in the choice of unorthodox means to attain ends”. ¹⁶¹
机智 (jizhi)	a nimble mind; nimble-minded	The CCD translates this word as “a flexible mind, being able to follow opportunities and adapt to changes” (脑筋灵活, 能够随机应变: naojin linghuo, nenggou sui-yingbian) ¹⁶² .
急中生智 (jizhongshengzhi)	to produce a stratagem in a [time of] emergency	
智慧 (zhihui)	wisdom	This word represents normal wisdom, not stratagemical wisdom.
智谋 (zhimou)	stratagemical wisdom	The HDC translates this word as “wisdom and supraplanning” (才智谋略: caizhi moulue) ¹⁶³ and the CCD also translates it as “wisdom and stratagems” (智慧和计谋: zhihui he jimou) ¹⁶⁴ .
智囊 (zhinang)	a stratagemically wise mastermind	The CCD defines this word as “a person with lots of stratagems” (计谋多的人: jimou duo de ren) ¹⁶⁵ .
智囊团 (zhinangtuan)	stratagemical mastermind group; brain trust, think tank	
智者 (zhizhe)	a stratagemically wise person; a wise person	The HDC’s first definition of this word is “a person who has stratagemical wisdom or [normal] wisdom” (有智谋或智

¹⁶⁰ Cf. [WUJiulong2007] pp. 8, 17.

¹⁶¹ Both the concept of “stratagemical wisdom” and the idea that the ancient Chinese used the same character for both “wisdom” and “stratagem” because they considered wisdom to be inextricably linked to an understanding of stratagems was developed by Harro VON SENGER in his 1996 German-language article called “Stratagemical Wisdom” (Strategemische Weisheit). Cf. [VONSENGERHarro1996] p. 32.

¹⁶² Cf. [DINGShengshu2002] p. 628.

¹⁶³ Cf. [LUOZhufeng1994] vol. V, p. 766.

¹⁶⁴ Cf. [DINGShengshu2002] p. 1760.

¹⁶⁵ Cf. [DINGShengshu2002] p. 1760.

		慧的人: you zhimou huo zhihui de ren) ¹⁶⁶ .
足智多谋 (zuzhi-duomou)	rich stratagemical wisdom and abundant stratagems	The CCD defines this idiom as “[having] a lot of stratagemical wisdom, it describes being good at handling [or predicting] things and using stratagems” (智谋很多, 形容善于料事和用计: zhimou hen duo, xingrong shanyu liaoshi he yong ji) ¹⁶⁷ .

¹⁶⁶ Cf. [LUOZhufeng1994] vol. V, p. 763.

¹⁶⁷ Cf. [DINGShengshu2002] p. 1819.

II. Translation with Annotations

A. Publisher's Explanation

In recent years, many officers in our armed forces and numerous admirers of military affairs have developed a profound interest in the study and research of military supraplanning¹⁶⁸ and have made request after request that we publish a few books on the research of military supraplanning. In order to satisfy the requests of readers from inside and outside the armed forces, we have edited and published this popular reading material.

The 'supraplanning thought'¹⁶⁹, 'supraplanning principles'¹⁷⁰, and 'methods of using supraplanning'¹⁷¹ presented in this book, comprising in total more than 70 chapters, were mostly chosen from “Sunzi”¹⁷² and “Wuzi”¹⁷³. These chapters, according to their different content, are divided into seven parts, each of which begins with an introductory chapter called “Fragmentary Notes on Military Supraplanning Research”¹⁷⁴. As for the 'explanatory words'¹⁷⁵ of every stratagem¹⁷⁶, they are

¹⁶⁸ 谋略 (moulüe). Unless otherwise noted, this word will always be translated at “supraplanning” throughout this study.

¹⁶⁹ 谋略思想 (moulüe sixiang).

¹⁷⁰ 谋略原则 (moulüe yuanze).

¹⁷¹ 用谋方法 (yong mou fangfa).

¹⁷² 《孙子》 is a shortened form of 《孙子兵法》 (Sunzi Bingfa: “Sunzi’s Art of War”, or “Master Sun’s Art of War”). According to the CME, “Sunzi’s Art of War” is the most famous military book from ancient China and is included in the “Military Classics in Seven Books” 《武经七书》 (Wujing Qi Shu). “Sunzi’s Art of War” is presumed to have been written by a man named SUN Wu (孙武) during the latter phase of the Spring and Autumn Period (722-481 B.C.). According to historical records, SUN Wu took his 13 chapters on the art of war and presented them to King Helü of Wu (吴王阖闾), whereupon he was appointed general. With SUN Wu’s help, the King of Wu was able to become hegemon over the feudal lords. “Sunzi’s Art of War” is considered by Chinese military experts to have revealed a series of universal military laws and to have formed a methodical system of military theory. Cf. [SONGShilun1997] vol. I, pp. 276-7.

¹⁷³ 《吴子》 (Wuzi: Master WU), also called 《吴子兵法》 (Wuzi Bingfa: Wuzi’s Art of War), refers to one of the “Military Classics in Seven Books” 《武经七书》 (Wujing Qi Shu). Its six chapters were written by WU Qi (吴起), the ancient military theorist who died in 381 B.C. Cf. [SONGShilun1997] vol. I, p. 293.

¹⁷⁴ 军事谋略研究琐记 (junshi moulüe yanjiu suoji).

¹⁷⁵ 解语 (jieyu). These 'explanatory words' are classical Chinese quotations that are sometimes, but not always, taken from the same source as the supraplanning principle or method preceding them.

¹⁷⁶ 计谋 (jimou).

mostly quoted from the statements of famous military figures from past dynasties of 'our country'¹⁷⁷.

In order to widen people's thinking, expand people's wisdom, and better research and explore the issue of 'designing stratagems and using supraplanning'¹⁷⁸ in modern warfare, in every chapter's "Simple Explanation", the method of referring to ancient, modern, Chinese, and foreign typical battle examples and [other] concrete examples has been used. Each stratagem¹⁷⁹ is thus explained in a lively way, combining ancient and modern [times], practical and theoretical [aspects], intertwining narration and commentary, and in a way that is comprehensible and vivid. This book is suitable not only as reading material for commanders, advisors, and all other military personnel, but also for all admirers of military affairs who have the capacity to read.

Some sections in this book, which were once published in a column of the PLA Daily under the title "Simple Explanations of Supraplanning", were slightly changed by the author when he put them into this book.

Throughout the editing process, this book received the enthusiastic support and help of Comrade WU Rusong¹⁸⁰ from the Academy of Military Science¹⁸¹. May our respectful gratitude be noted here.

April, 1983

¹⁷⁷ 我国 (wo guo). In Chinese, "our country" refers of course to China.

¹⁷⁸ 设计用谋 (sheji-yongmou).

¹⁷⁹ 计谋 (jimou).

¹⁸⁰ 吴如嵩 was born in August of 1940. A retired Major General in the PLA, he is a CPC member who acted as a representative at the 14th CPC National Congress, the current vice-president of the CRSSTAW, the author and editor of several books on "Sunzi's Art of War" and other related military topics, and a former researcher of military strategy and theory for the Academy of Military Sciences (hereafter AMS).

¹⁸¹ 军事科学院 (Junshi Kexue Yuan). This is the shortened form of the Chinese People's Liberation Army Academy of Military Science (中国人民解放军军事科学院: Zhongguo Renmin Jiefangjun Junshi Kexue Yuan). It was founded in 1958 and is directly under the leadership of the CMC. The AMS has a department called the War Theory and Strategy Research Department (战争理论和战略研究部: Zhanzheng Lilun he Zhanlue Yanjiu Bu) whose current director, YAO Youzhi (姚有志) is also acting director of the CRSSTAW.

B. Foreword

In China's treasure house of military science, it is the rich and colorful 'extraordinary stratagems'¹⁸² and schemes¹⁸³ that are most eye-catching. In these treasures, which were forged in blood and fire, the light of the wisdom¹⁸⁴ of the ancients still glimmers to this day.

Just as my book "The 36 Stratagems in a New Edition" was completed, comrades from the Soldier Publishing House¹⁸⁵ invited me to write a new popular book on military supraplanning. Because at the time I was preparing to compose an article on this field related to my work in the propagation of military science, for which I was responsible, I readily agreed. After more than a year of hard work, the "ugly bride" finally had to meet the "parents-in-law"¹⁸⁶. After soliciting the opinions of a few comrades, the book was given the title "The Adaptive Supraplanning of Military Experts"¹⁸⁷.

The word "quanmou"¹⁸⁸, which has the same meaning as "quanlüe"¹⁸⁹, signifies 'supraplanning that follows opportunities and adapts to changes'¹⁹⁰. The meaning contained in this word is very rich. In the "Book of Han - Bibliographical Treatise"¹⁹¹, it is said: "The adaptive supraplanning experts 'use the

¹⁸² 奇谋 (qimou).

¹⁸³ 方略 (fanglüe).

¹⁸⁴ 智慧 (zhihui). From these first two sentences of the foreword of this book, one can clearly see that LI Bingyan considers the knowledge of stratagems to not be separate from, but rather to belong to the category of wisdom.

¹⁸⁵ 战士出版社 (Zhanshi Chubanshe).

¹⁸⁶ This Chinese idiom is used to describe situations in which one must present to others something which one considers to be unfinished or imperfect. It is used here as an expression of humility.

¹⁸⁷ 兵家权谋 (Bingjia Quanmou). I translate this title as the adaptive supraplanning "of military experts" and not "for military experts" for two reasons: first, it is noted in the Publisher's Explanation that this book is not only for military experts "but also for all admirers of military affairs who have the capacity to read"; second, the Chinese word for "military experts" (兵家: bingjia) used in the title usually refers to ancient military experts, so it can be assumed that the ancient creators of the maxims mentioned in this book are being referred to. Whenever I refer to "LI Bingyan's book", I mean this book.

¹⁸⁸ 权谋.

¹⁸⁹ 权略.

¹⁹⁰ 随机应变的谋略 (suiji-yingbian de moulüe). For the sake of simplicity, I take LI Bingyan's "adaptive supraplanning that follows opportunities and adapts to changes" and shorten it to "adaptive supraplanning" or "supraplanning" throughout this translation.

¹⁹¹ 《汉书·艺文志》 (Han Shu - Yiwenzhi). This history of the Western Han Dynasty (206 B.C. - 25 A.D.) was begun by BAN Biao (班彪) and continued by his children who finished it in the year 111 A.D. This "Bibliographical Treatise" can be found in volume 30 of the "Book of Han". It is a catalogue of books from various fields of scholarship. In the section on

orthodox [methods] to defend the country, employ the unorthodox [methods] to use the army'¹⁹², first make stratagems¹⁹³ and then wage war, simultaneously consider 'the formation and the disposition [of power]'¹⁹⁴, embrace the 'yin and the yang'¹⁹⁵, and use 'devices [of war]'¹⁹⁶.¹⁹⁷ The word “quanmou”¹⁹⁸

military books, the “Bibliographical Treatise” includes 790 chapters in 43 volumes by a total of 53 military experts (兵家: bingjia). These 53 military experts are divided into four categories: 13 adaptive supraplanning experts (权谋者: quanmouzhe), 11 formation and disposition [of power] experts (形势者: xingshizhe), 16 Yin and Yang experts (阴阳者: yinyangzhe), and 13 devices [of war] experts (技巧者: jiqiaozhe). These four categories of military experts are the closest thing we have to a system of classification for the art of war (or military science) of ancient China. Cf. [SHIDing1994] vol. II, pp. 1290-5.

¹⁹² 以正守国，以奇用兵 (yi zheng shou guo, yi qi yong bing). This is similar to the first eight characters in chapter 57 of Laozi's (老子) “Classic on the Way and its Attainment” (道德经: Daodejing): “Use the orthodox to rule the state, employ the unorthodox to use the army” (以正治邦，以奇用兵: yi zheng zhi bang, yi qi yong bing). See [LILing2008] p. 179.

¹⁹³ 计 (ji).

¹⁹⁴ 形势 (xing shi). 形 (xing) and 势 (shi) are two closely related concepts that are central to the correct understanding of “Sunzi's Art of War”. Sunzi uses the word 形 (xing) in seven different ways, sometimes as a verb and sometimes as a noun. In its most abstract sense, however, 形 (xing) refers to all army formations, and any changes thereof, which the commander uses in order to mould his army to the surrounding weather, terrain, and enemy army, in such a way that he maximizes the army's disposition [of power] (势: shi) in an attempt to become invincible. Cf. [ZHAOGuohua1994] p. 567. For this reason, I translate 形 (xing) as “formation [of power]”. Unless noted otherwise, the phrase “formation [of power]” refers to the Chinese character 形 (xing) throughout this translation. Sunzi uses the word 势 (shi) in four different ways, but in the word's most abstract sense, it refers to the disposition of the army with respect to the enemy in terms of potential power. It is conditioned by the army's formation, military strength, the weather, the terrain, and the strength of the enemy it is facing. Cf. [ZHAOGuohua1994] p. 551. It is for this reason that I translate 势 (shi) as “disposition [of power]”. Unless noted otherwise, the phrase “disposition [of power]” refers to the Chinese character 势 (shi) throughout this translation. By changing the army's formation [of power], the commander can create a better disposition [of power], but the disposition [of power] depends not only on the army's formation but also on numerous other conditions. According to LI Ling, the “formation [of power]” is visible but the “disposition [of power]” is invisible. Cf. [LILing2007a] p. 168.

¹⁹⁵ 阴阳 (yin yang). These two mutually opposing and united concepts originally meant “having one's back towards the sun” and “facing the sun” respectively. Chinese philosophers later extended the meanings of the words to all aspects of life and thought. 阴 (yin) came to stand for things such as: the north side of a mountain, the south side of a river, the weather when at least 80 percent of the sky is covered by clouds, shadows, moonlight, places where one cannot see the sun, the back side of things, darkness, secrets, insidiousness, unrevealed things, the underworld, the female reproductive organ, female attributes, etc. 阳 (yang) came to stand for things such as: the south side of a mountain, the north side of a river, the surface or outside of things, brightness, openness, warmth, life, the male reproductive organ, male attributes, etc. Cf. [WANGLi2007] pp. 445-6, 460-1. In the ancient Chinese military books, yin and yang (阴阳) mainly referred to the study of geographical and climate-related conditions for waging war.

¹⁹⁶ 技巧 (jiqiao). According to the “Book of Han”, these devices [of war] consisted of all sorts of weapons and other devices used in war. The “Book of Han” says that: “The devices [of war] experts are good at hand and foot [training], skilled in weapons [such as bows and arrows], and are familiar with [more complicated weapons] devices [such as crossbows] so that they can accomplish victory in both attacking and defending.” (技巧者，习手足，便器械，积机关，以立攻守之胜者也: jiqiaozhe, xi shou zu, bian qixie, ji jiguan, yi li gong shou zhi sheng zhe ye.) See [SHIDing1994] vol. II, pp. 1293-4. According to LI Ling (李零), a renowned professor in the Chinese Department of Peking University, whose classes on traditional Chinese philosophy I attended in the Summer semester of 2008, the final two chapters of “Sunzi's Art of War”, i.e. the “Chapter [12] on Attacking by Fire” (火攻篇: Huo Gong Pian) and “Chapter [13] on Using Spies” (用间篇: yong jian pian) can also be considered to belong to the category of “devices [of war]”. This I have recorded in my class notes. Cf. [DETWEILERChristopher2008] entry on 2008.06.03.

¹⁹⁷ 权谋者，以正守国，以奇用兵，先计而后战，兼形势，包阴阳，用技巧者也。 (Quanmouzhe, yi zheng shou guo, yi qi yong bing, xian ji er hou zhan, jian xing shi, bao yin yang, yong jiqiao zhe ye.) See [SHIDing1994] vol. II, p. 1290.

¹⁹⁸ 权谋.

is used here in the title of this book in order to research military supraplanning within an even broader semantic framework.

As for the position and function of military supraplanning in warfare, this is an academic question worthy of investigation. In “Sunzi’s Art of War - Chapter on Attacking with Supraplanning”¹⁹⁹, it is said: “..... One must use the [strategy of] total [victory] to compete [for superiority] in the world so that the army does not become exhausted [and suffer defeat] and victory can be perfect [-ly attained]. This is the method of attacking [the enemy] with supraplanning.”²⁰⁰ In some articles and books that research “Sunzi”, the word “method”²⁰¹ here is often interpreted to mean ‘rule’²⁰², which can also be called ‘law’²⁰³. In fact, regardless of whether it is “the army does not become exhausted [and suffer defeat] and victory can be perfect [-ly attained]”²⁰⁴ or “not waging war and [being capable of] causing the [enemy] troops to submit”²⁰⁵, neither is the necessarily attained result of “attacking with supraplanning”, but rather merely the highest standard or greatest goal which is sought after when

¹⁹⁹ 《孙子兵法·谋攻篇》(Sunzi Bingfa - Mou Gong Pian). In translating the title of this chapter, which is the third chapter of “Sunzi’s Art of War”, I follow ZHAO Guohua’s understanding of 谋攻 (Mou Gong): “[This chapter] mainly analyzes the great significance of using supraplanning (谋略: moulüe) to defeat the enemy [...]”. Cf. [ZHAOGuohua1994] p. 533.

²⁰⁰ 必以全争于天下，故兵不顿而利可全，此谋攻之法也 (bi yi quan zheng yu tianxia, gu bing bu dun er li ke quan, ci mou gong zhi fa ye). Cf. [WUJiulong2007] pp. 41-2, 50. This English translation of Sunzi, along with all other translations of Sunzi in this paper, is based mainly on the annotations and translations found in “Collation and Explanations of Sunzi” (孙子校释: Sunzi Jiao Shi) published by the Military Science Publishing House. I rely heavily on this translation for a number of reasons: first, WU Jiulong, the main editor of this Sunzi translation, and WU Rusong and HUANG Pumin (two of the translation’s four co-editors) are, like LI Bingyan, members of the AMS; second, because WU Rusong is thanked at the end of the “Publisher’s Explanation” of LI Bingyan’s book, we can assume that he has had a certain degree of influence on LI Bingyan’s understanding of Sunzi; third, this Sunzi translation was intended to be the standard Sunzi translation of the CRSSTAW, of which LI Bingyan is a member; fourth, it was related to me at the official bookstore of the National Defense Science and Technology University Publishing House (国防科技大学出版社: Guofang Ke-Ji Daxue Chubanshe) that this Sunzi translation is the one most read by members of the PLA; and fifth, this translation seems to be the basis for LIU Chunzhi and LIU Siqi’s “Sunzi’s Art of War: A Textbook” (《孙子兵法》教本: Sunzi Bingfa Jiaoben) which is used to teach Sunzi at the Chinese People’s Liberation Army National Defense University (中国人民解放军国防大学: Zhongguo Renmin Jiefangjun Guofang Daxue) (hereafter NDU). Cf. [LIUCHunzhi2006] p. 3.

²⁰¹ 法 (fa).

²⁰² 法则 (faze).

²⁰³ 规律 (guilü).

²⁰⁴ Cf. [WUJiulong2007] pp. 41-2, 50.

²⁰⁵ This is also taken from “Sunzi’s Art of War - Chapter 3 on Attacking with Supraplanning”. Cf. [WUJiulong2007] pp. 37, 49.

“attacking with supraplanning”²⁰⁶. According to LENIN’s point of view, ‘there is no war in which stratagems are not used’²⁰⁷. But war is, by necessity, always bloody. Therefore, I think that if one can obtain a great victory for a small price, then the correct supraplanning has been selected. In his “Chapter on Attacking with Supraplanning”, Sunzi greatly emphasizes the significance and the highest requirements of ‘attacking with supraplanning’²⁰⁸, and the rich content of ‘implementing stratagems and using supraplanning’²⁰⁹ is embodied in the 13 chapters of his art of war. As for “Wuzi’s Art of War”, “The Six [Categories of] Stratagems”²¹⁰, “The Three [Categories of] Stratagems”²¹¹, and the other ancient military books, none of them has a chapter focused on “attacking with supraplanning”²¹². However, all of them cover the content of the use of “supraplanning”²¹³. Nevertheless, creating an independent discipline of military supraplanning and researching it is still a phenomenon of our time.

“War is the art of trickery.”²¹⁴ This famous saying of Sunzi reflects, in a certain sense, a basic

²⁰⁶ 谋攻 (mou gong).

²⁰⁷ 没有不用谋的战争 (meiyou bu yong mou de zhanzheng). This quotation comes from Lenin’s article “‘Revolutionaries’ in Kid Gloves” published in the Proletary magazine on Jun. 23, 1905. The English translation of Bernard ISAACS and Isidor LASKER reads: “There are no wars without military stratagems.” In this article, Lenin criticizes the Russian liberals for their “loyalty, moderation, and modesty” in their dealings with the Russian Tsar Nicholas II. He believes that the liberals are naïve in their belief that the Tsar would be willing to give up any of his autocratic powers. Lenin asks: “Why should not the [Russian] government take advantage of their [the liberals’] stupidity and cowardice?” See [LENINVladimir1986] vol. 8, p. 526. The official Chinese translation of the “Collected Works of Lenin” available to me translates the Russian original thus: “There is no waging war without using military stratagems.” (交战没有不用军事计谋的: jiaozhan meiyou bu yong junshi jimou de). Cf. [LENINVladimir1987] vol. 10, p. 284.

²⁰⁸ 谋攻 (mou gong).

²⁰⁹ 施计用谋 (shi ji yong mou).

²¹⁰ 《六韬》 (Liu Tao). This is a famous military book from ancient China. One of the “Military Classics in Seven Books”, it was probably formed around the end of the Warring States Period (475-221 B.C.). Though the CME offers the English translation of “Six Stratagems”, I prefer “The Six [Categories of] Stratagems” because the six chapters of this book contain many more than just six stratagems. Cf. [SONGShilun1997] vol. I, pp. 178-9. Linguistically, the character 韬 (tao) is given the following three main definitions by the *Character Dictionary of Commonly Used Characters in Ancient Chinese*: 1. A bag for holding a bow (i.e. a quiver); 2. To cover, to hide; 3. the supraplanning of using the army (用兵的谋略: yong bing de moulüe). Cf. [WANGLi2007] p. 374. I base my translation on the third main definition but omit the “using the army” part because the “Liu Tao” also discusses non-military methods.

²¹¹ 《三略》 (San Lüe). Also called 《黄石公三略》 (Huang Shigong San Lüe: The Three [Categories of] Stratagems of Huang Shigong), it was probably composed at the end of the Western Han Period (206-25 B.C.). Cf. [SONGShilun1997] vol. I, p. 97. It is one of the “Military Classics in Seven Books” and although the *Chinese Military Encyclopedia* offers the English translation of “Three Stratagems”, I prefer “The Three [Categories of] Stratagems” because, again, the book contains many stratagems in its three chapters.

²¹² 谋攻 (mou gong).

²¹³ 谋略 (moulüe).

²¹⁴ 兵者，诡道也。 (bing zhe gui dao ye). This is taken from “Sunzi’s Art of War - Chapter 1 on Calculations, Plans, and Stratagems”. Cf. [WUJiulong2007] pp. 12, 18. Although LI Bingyan recently offered a new interpretation of this famous

characteristic of military battles and it also touches upon an important feature of military supraplanning: 'trickiness'²¹⁵. When dealing with the enemy, one cannot be committed to honesty and sincerity. With all stratagems²¹⁶, the trickier²¹⁷ they are the better, the more covert they are the better.

'Supraplanning'²¹⁸ and 'stratagemical wisdom'²¹⁹ are closely connected. 'Stratagemical wisdom'²²⁰ is the foundation of 'rich stratagemical wisdom and abundant stratagems'²²¹. 'Stratagemical wisdom'²²² also depends on knowledge, abundantly gathered and broadly learned with a wide scope, only then can one have rich stratagemical wisdom and abundant stratagems. Practice proves that shallow and limited knowledge is often an important cause of the exhaustion of the strength of one's 'stratagemical wisdom'²²³, and that all accomplished military experts are in full command of the ancient and the modern [knowledge].

Military supraplanning reflects the most general guiding rules of warfare, which are higher than the military principles (or principles of waging war) and tactical methods that we normally speak of. Therefore, it has universal applicability and greater vitality. For example, [the stratagems] “clamor in the east, attack in the west”²²⁴, “[openly repairing the walkway,] in secret marching to Chencang”²²⁵,

saying of Sunzi, at the time he wrote this book, it is clear that he interpreted 诡道 (gui dao) to mean “art of trickery” and not “methods of trickery” because he later refers to “methods of the art of trickery” (诡道之法: gui dao zhi fa) in his chapter on “The Art of Trickery” (诡道: Gui dao). In an article first published in 2003, LI Bingyan criticized earlier military theorists for misinterpreting Sunzi's 诡道 (gui dao) as only referring to “trickery” (诡诈: guizha). He claims that doing this is like “regarding the elephant's nose as being the elephant” and suggests instead that 诡 (gui) should be interpreted as meaning “not abiding by the ordinary” (不守常: bu shou chang). Cf. [LIBingyan2003] pp. 109-10. This newer interpretation of 诡 (gui) is supported by one of the oldest character dictionary of the Chinese language, the *Shuo Wen Jie Zi*. Under the character 诡 (gui), which at the time was used interchangeably with 诡 (gui), the dictionary provides the definition of “changing” (变也: bian ye). Thus Sunzi's 诡道 (gui dao) may have originally meant “the art of changing” or the “methods of changing”. Cf. [SONGYilin2004] pp. 183, 783.

²¹⁵ 诡诈性 (guizhaxing).

²¹⁶ 计谋 (jimou).

²¹⁷ 刁 (diao).

²¹⁸ 谋 (mou).

²¹⁹ 智 (zhi).

²²⁰ 智 (zhi).

²²¹ 足智多谋 (zuzhi-duomou). This is a commonly used Chinese saying to describe someone who is wise, resourceful, and full of stratagems. Throughout this translation it will be consistently translated thus.

²²² 智 (zhi).

²²³ 智 (zhi).

²²⁴ 声东击西 (shengdongjixi). This is stratagem number six of the “36 stratagems” (三十六计: sanshiliu ji). It refers to

and others mentioned in “The 36 Stratagems”, when speaking about their basic meaning, can be used strategically and they can also be used tactically. In the past they were applicable, and in the future they will still be applicable.

One should see that, as for warfare in the Age of Cold Weapons²²⁶, when speaking about the organizational command and concrete tactical methods, they were all relatively primitive and simple. In those times, there was no need for complex tactical commands, nor was there any Science of Strategy or Science of Campaigns²²⁷ to speak of. As for the “principles” which the ancients abstracted from battle experiences, many of them, although they could be considered to be military principles, are in

distracting the enemy with a fake attack in one place in order to conceal one’s real attack in a different place thereby gaining the advantage of surprise. Cf. [VONSENGERHarro2000] vol. I, p. 101.

²²⁵ 暗度陈仓 (an du Chencang). This is the second half of stratagem number eight of the 36 stratagems” (三十六计: sanshiliu ji). LIU Bang, the founder of the Han Dynasty (206 B.C. - 220 A.D.), was sent by his rival XIANG Yu far away to Hanzhong in the west, where he would be bordered by three former Qin generals loyal to XIANG Yu. On his way to Hanzhong, LIU Bang had the wooden bridges over which his army passed destroyed as a signal to XIANG Yu that he did not intend to return and struggle against him for control of China. Shortly thereafter, he sent soldiers back to repair the wooden bridges, something that XIANG Yu estimated would take years. In reality, however, these troops were merely sent to distract the enemy while LIU Bang led his army along a different path to Chencang to begin his effort to conquer China, something he achieved four years later in 202 B.C. This stratagem refers to concealing one’s unorthodox intentions behind orthodox behavior. Cf. [VONSENGERHarro2000] vol. I, p. 140.

²²⁶ Adhering to the basic principles of historical materialism, Chinese Marxists divide military history into historical periods according to the kinds of weapons (i.e. the “economic base” of war) primarily used in each period. For example, in his Armed Forces Delegation Speech at the First Session of the Ninth National People’s Congress in 1998, former Chairman JIANG Zemin said: “After passing through the various stages of ‘waging war bare-handed’ [徒手作战: tushou zuozhan], ‘wars of cold weapons’ [冷兵器战争: leng bingqi zhanzheng], ‘wars of hot weapons’ [热兵器战争: re bingqi zhanzheng], and ‘mechanized wars’ [机械化战争: jixiehua zhanzheng], human warfare is currently entering the stage of ‘informationalized wars’ [信息化战争: xinxihua zhanzheng].” Cf. [WANGHui2005]. As for the Age of Cold Weapons (冷兵器时代: Leng Bingqi Shidai) in China, it is said to have lasted from the “late period of primitive society” until the tenth century A.D. and is further divided into the following three stages: Stone Age Weapons, Bronze Age Weapons, and Iron Age Weapons. Cf. [SONGShilun1997] vol. V, pp. 271-7.

²²⁷ These are both modern second-level disciplines of Military Science in the PRC. Here I introduce a brief overview of the most recent official classification of military science in the PRC according to the 1992 “Classification and Codes of Disciplines”. Military Science (军事学: Junshixue) (Code: 830) is a first-level discipline which includes the following 13 second-level disciplines: Military Theory (军事理论: Junshi lilun) (Code: 830.10); Military History (军事史: Junshishi) (Code: 830.15); [Science of] Military Psychology (军事心理学: Junshi xinlixue) (Code: 830.20); Science of Strategy (战略学: Zhanlüexue) (Code: 830.25); Science of Campaigns (战役学: Zhanyixue) (Code: 830.30); Science of Tactics (战术学: Zhanshuxue) (Code: 830.35); Science of Military Command (军队指挥学: Jundui zhihuixue) (Code: 830.40); Science of Military Systems (军制学: Junzhixue) (Code: 830.45); Science of Military Political Work (军队政治工作学: Jundui zhengzhi gongzuo xue) (Code: 830.50); Science of Military Logistics (军事后勤学: Junshi houqin xue) (Code: 830.55); Military Earth Sciences (军事地学: Junshi dixue) (Code: 830.60); Military Technology (军事技术: Junshi jishu) (Code: 830.65); and Other Disciplines of Military Science (军事学其他学科: Junshixue qita xueke) (Code: 830.99). These second-level disciplines include, in turn, several third-level disciplines. Cf. [NTAB1992] pp. 65-6. Newer classifications that are slightly different from the aforementioned, but which lack official government codes, can be found in ZHENG Wenhan’s “Introduction to Military Science”. See [ZHENGWenhan2005] p. 36.

fact guidelines for the correct thinking of the commanders while 'implementing stratagems and determining schemes'²²⁸, and selecting optimal methods. For example, if one takes Sunzi's saying "[we] launch an attack on a place unguarded by the enemy, and [we] carry out [an operation] when the enemy does not expect it"²²⁹ and calls it a military principle of waging war by attacking, that would of course not be wrong. However, one could also say that this "principle" is the axis of a commander, around which his thoughts about 'showing [false] formations and using feints'²³⁰, and 'deceiving the enemy and implementing trickery'²³¹ are revolving before he begins waging war by attacking. Therefore, Sunzi generalized this [principle] by enumerating "twelve methods of the art of trickery"²³² and these methods of the art of trickery belong completely to the content of military supraplanning. Actually, as for the study and use of military supraplanning, it should not become something mysterious and unfathomable, but should instead be the principles and methods of the commander who makes scientific decisions. What has been selected for this little book can also be called principles of supraplanning. They are principles that are more universal than ordinary military principles.

With respect to the research of military supraplanning, I am a rookie and my knowledge is superficial.²³³ In addition, much of the editorial work was done [in my free time] outside of the eight-hours [of my workday]. It was difficult to avoid that, in the course of studying, researching, and choosing topics, some aspects were neglected. Of the more than 70 stratagems²³⁴ that were selected and explained in this book, some of them were just borrowed from the material of famous experts from antiquity and expanded upon by my own limited experience, so it is also inevitable that, in some places, far-fetched interpretations have been made.

²²⁸ 施计定策 (shiji-dingce).

²²⁹ This is taken from "Sunzi's Art of War - Chapter 1 on Calculations, Plans, and Stratagems". Cf. [WUJiulong2007] pp. 15, 18.

²³⁰ 示形用佯 (shi xing yong yang).

²³¹ 欺敌行诈 (qi di xing zha).

²³² 诡道十二法 (gui dao shier fa). These "12 methods of the art of trickery" appear in "Sunzi's Art of War - Chapter 1 on Calculations, Plans, and Stratagems". Cf. [WUJiulong2007] pp. 12-3, 18.

²³³ This is an example of Chinese humility.

²³⁴ 计谋 (jimou).

In recent years I have been strolling around in the forest of military studies picking up leaves and I have obtained very few [deep insights].²³⁵ So what I offer the reader is merely reading material and not theories. Regarding the construction of a huge theoretical framework for the 'science of military supraplanning'²³⁶, it awaits the common endeavor of even more committed persons with high aspirations.²³⁷

In the course of editing this small book, much attention was paid to it at the leadership level and I also received the enthusiastic help of Comrades SUN Jing²³⁸ and WU Rusong, to whom I hereby offer my special thanks.

The Author

March 1983

²³⁵ This is another example of Chinese humility.

²³⁶ 军事谋略学 (Junshi moulüexue). This is the first time that LI Bingyan proposed the founding of SMS, which would not be officially approved by the CMC as an official discipline of China's Military Science until 2001. See [TANLiwei2006] pp. 3, 5.

²³⁷ Such an attempt was later made by LI Bingyan when he wrote "The Science of Military Supraplanning" in 1989. [LIBingyan1990]. Although SUN Jing is listed as a coauthor of this later book, LI Bingyan recently revealed that SUN Jing had little to do with the book and that he had included his name merely as a sign of friendship.

²³⁸ 孙兢. SUN Jing, born in 1953, is a good friend of LI Bingyan, with whom he has collaborated on a number of works on Chinese supraplanning.

C. Attacking with Supraplanning²³⁹

1. First [Part of] Fragmentary Notes on Military Supraplanning Research

As for soldiers, [we] value crack troops; as for generals, [we] value [those with] supraplanning.²⁴⁰ This may be an aphorism of utmost rationality for military experts.

In decisive battles of blood and fire, the blossoms of wisdom come into bloom in the most dangerous places. In the person of the general, 'supraplanning and courage'²⁴¹ reflect and shine upon each other.

If one speaks of courage without supraplanning, 'it is the courage of the common man'²⁴², it is another name for hazardous behavior. Likewise, supraplanning without courage, however, is a phantom that can hardly be realized.

²³⁹ 谋攻 (mou gong). This is the title of the third chapter of "Sunzi's Art of War". Because his translation best fits LI Bingyan's use of the phrase, I follow ZHAO Guohua's translation. Cf. [ZHAOGuohua1994] p. 533. WU Jiulong, on whose annotations I usually rely when translating Sunzi, interprets 谋攻 (mou gong) to mean "attacking with stratagemical wisdom" (以智谋攻: yi zhimou gong). Cf. [WUJiulong2007] p. 35.

²⁴⁰ 兵贵精, 将贵谋 (bing gui jing, jiang gui mou). This is paraphrased from TANG Wanling's Ming Dynasty (1368-1644 A.D.) military book humbly titled "Leisurely Gossip" (闲暇清论: Xianxia Qinglun). In it, TANG Wanling writes: "As for weapons, we value sharpness and we do not value heaviness. As for soldiers, we value crack troops and we do not value large numbers. As for generals, we value [those with] supraplanning and we do not value [those with] courage." (器贵利而不贵重; 兵贵精而不贵多; 将贵谋而不贵勇: qi gui li er bu gui zhong; bing gui jing er bu gui duo; jiang gui mou er bu gui yong). Cf. [TANGWanling2007].

²⁴¹ 谋与勇 (mou yu yong). In the "The Romance of the Three Kingdoms", one of the Four Great Classical Novels of China, the heroes are commonly analyzed according to how much "supraplanning and courage" they have. I have counted 14 instances in which heroes from the novel are either described as "having courage but no supraplanning" (有勇无谋: you yong wu mou; 勇而无谋: yong er wu mou; etc.) or as having both courage and supraplanning. For example, in chapter 42, when warned that ZHANG Fei might have destroyed a certain bridge as a trick, CAO Cao answered: "ZHANG Fei is a courageous man, but how could he have any tricks!" (张飞一勇之夫, 岂有诈谋: ZHANG Fei yi yong zhi fu, qi you zhamou). Cf. [LUOGuanzhong2006] vol. II, p. 1006. This statement of CAO Cao may have been what MAO Zedong was recalling when he wrote the following in his 1937 "Dialectical Materialism (Lecture Notes)": "Ferocious courage is important, but one also needs stratagemical wisdom; although ZHANG Fei was not bad, in the end he could not compare to ZHAO Zilong." (勇猛要紧, 也还要智谋, 张飞虽不错, 到底不如赵子龙: yongmeng yaojin, ye hai yao zhimou, ZHANG Fei sui bu cuo, daodi bu ru ZHAO Zilong). Cf. [MAOZedong1943] p. 72. When part of the above "Dialectical Materialism (Lecture Notes)" was revised and republished under the title "On Contradiction" in 1952, the paragraph with this statement on the necessity of stratagemical wisdom was deleted.

²⁴² 匹夫之勇 (pifu zhi yong). By looking up this phrase in the CCD, one finds that it not only means "the courage of the common man" but also directly implies a lack of stratagemical wisdom. The CCD says that "the courage of the common man": "refers to not using stratagemical wisdom and only relying on one's own reckless courage" (指不用智谋, 只凭个人蛮干的勇气: zhi bu yong zhimou, zhi ping geren man'gan de yongqi). Cf. [DINGShengshu2008] p. 1039.

Napoleon once compared the 'courage and supraplanning'²⁴³ of a commander to a square: no matter how it is placed, its base and height are always equal. When a general is forming his thoughts on using the army, the importance given to courage and supraplanning²⁴⁴ must be balanced.²⁴⁵ This statement concerns the cultivation of commanders.

I think that generals are, after all, generals and not soldiers. CLAUSEWITZ put it well when he said: "If we go a step further and research what warfare demands from military personnel, we will find that 'intelligence'²⁴⁶ is the important thing."²⁴⁷ "Superior wisdom coupled with ordinary courage is more useful than exceptional courage coupled with ordinary wisdom."²⁴⁸ One can see that, for the art of the general, supraplanning²⁴⁹ will always be in first place of importance while courage acts as a guaranty for implementing supraplanning²⁵⁰.

²⁴³ 勇和谋 (yong he mou).

²⁴⁴ 谋 (mou).

²⁴⁵ I have not been able to locate this exact quotation of Napoleon. The most similar quotation I have found is: "A military leader must possess as much character as intellect. Men who have a great deal of intellect and little character are the least suited; they are like a ship whose masts are out of proportion to the ballast; it is preferable to have much character and little intellect. Those men whose intellect is mediocre and whose character is in proportion are likely to succeed in their profession. The base must equal the height." See. [BURNAMRobert2008]. Unfortunately, I have not even been able to find the original source of this quotation either. Clearly though, Napoleon did not mean what LI Bingyan presumes and this misunderstanding is probably based on an error in translation.

²⁴⁶ 智力 (zhili).

²⁴⁷ This is taken from a Chinese translation of Part 1, Book 1, Chapter 3 "The Martial Genius" from "On War" by Carl VON CLAUSEWITZ. Cf. [VONCLAUSEWITZCarl2004] vol. I, p. 45. The German original is slightly different: "Gehen wir in den Forderungen weiter, die der Krieg an seine Genossen macht, so treffen wir auf vorherrschende Verstandeskräfte." (If we continue in [researching] the demands which war make on its participants, we come across predominant powers of the intellect.) See [VONCLAUSEWITZCarl2000] p. 64.

²⁴⁸ This was very selectively taken from a Chinese translation of Part 1, Book 4, Chapter 3 "The Combat in General" from "On War" by Carl VON CLAUSEWITZ. Cf. [VONCLAUSEWITZCarl2004] vol. I, p. 218. In fact, LI Bingyan left out the first part of VON CLAUSEWITZ's sentence, which actually negates his argument! The original reads: "Nun ist es sehr verführerisch, zu glauben, daß ein mäßiger Mut, mit einer großen Klugheit gepaart, mehr Wirkung hervorbringen werde als eine mäßige Klugheit mit einem großen Mut. Wenn man sich aber diese Elemente nicht in unlogischen Mißverhältnissen denkt, so hat man auch kein Recht, der Klugheit diesen Vorteil über den Mut einzuräumen in einem Felde, welches Gefahr heißt, und welches als die eigentliche Dämonen [sic] des Mutes betrachtet werden muß." (Now, it is very tempting to believe that ordinary courage coupled with great intelligence would be more effective than ordinary intelligence coupled with great courage. However, unless one thinks about these elements in illogical disproportions, one has no right to grant intelligence this advantage over courage in this field, which is called danger, and which must be considered to be the actual domain of courage.) See [VONCLAUSEWITZCarl2000] p. 216. I follow James GRAHAM, who produced the first English translation of "Vom Kriege" in 1873, and assume that the German "Dämonen [sic] des Mutes" (literally: "demon of courage") is a typographical error and should read "Domäne des Mutes" (domain of courage). Cf. [VONCLAUSEWITZCarl2008] p. 208.

²⁴⁹ 谋 (mou).

²⁵⁰ 谋 (mou).

“The superior [method of using the] army is to attack [the enemy’s] supraplanning.”²⁵¹ This is because “war is the art of trickery”²⁵². This thought promoted by Sunzi is of epochal significance. Throughout the history of the development of ancient Chinese military thought, from the beginning of the Zhou Dynasty²⁵³ to the end of the Spring and Autumn Period²⁵⁴, the transformation of the theories on military methods more or less went through three stages.

In the beginning, because of the restrictions imposed by the Rites of Zhou, military experts implemented [the concept of] “Humane and Righteous Warfare”²⁵⁵, and promoted the idea of the “Art of Orthodoxy”²⁵⁶ characterized by perfecting the order of battle and beating the battle drums. Furthermore, they said clearly: If two armies face each other, no one may attack until the enemy’s battle formation is in order. While the enemy is experiencing difficulties, one may not take advantage of it and launch a surprise attack. One should not pursue a fleeing enemy, etc. Under the guidance of the idea of the “Art of Orthodoxy”, it was, of course, also not possible to speak of “attacking with supraplanning”²⁵⁷.

The practice of warfare made a mockery of these ignorant theories. Later, GUAN Zhong²⁵⁸ revised and developed the idea of “Humane and Righteous Warfare”. He promoted “Restrained Warfare”²⁵⁹ and emphasized the ideas of “honoring the king and ousting the barbarians”, strict and impartial military discipline, and using prestige to frighten enemy states into submission. Yet he also failed to clearly recognize the special nature of warfare.

²⁵¹ 上兵伐谋 (shang bing fa mou). This is taken from “Sunzi’s Art of War - Chapter 3 on Attacking with Supraplanning”. Cf. [WUJiulong2007] pp. 37-8, 49.

²⁵² 兵者，诡道也。 (bing zhe gui dao ye). This is taken from “Sunzi’s Art of War - Chapter 1 on Calculations, Plans, and Stratagems”. It can also be translated as “[Using] the army means [using frequently changing] methods of trickery.” Cf. [WUJiulong2007] pp. 12, 18.

²⁵³ 1046-256 B.C.

²⁵⁴ 722-481 B.C.

²⁵⁵ 仁义之兵 (ren yi zhi bing).

²⁵⁶ 正道 (zheng dao).

²⁵⁷ 谋攻 (mou gong).

²⁵⁸ 管仲 (725-645 B.C.). Prime Minister of the State of Qi.

²⁵⁹ 节制之兵 (jie zhi zhi bing).

At the end of the Spring and Autumn Period, when the theory of the idea of the “Humane and Righteous Warfare” was completely shaken up, Sunzi opportunely advocated replacing the “Art of Orthodoxy” with the “Art of Trickery”²⁶⁰ and developing “Restrained Warfare” into “Trickery [-based] Warfare”²⁶¹.

In addition to carrying on the best historical features [such as the ideas] of “people-root-ism”²⁶² and “loving the people and making discipline strict”²⁶³, the 13 chapters of Sunzi’s Art of War emphasized that, in tactics, one must be flexible and capable of change. They also stressed ‘showing [false] appearances and using stratagems, [as well as] deceiving the enemy and using trickery’²⁶⁴.

Although Sunzi overestimated the function of “attacking with supraplanning”²⁶⁵ because of his ‘hero-based historical perspective’²⁶⁶, nevertheless, the ideas he promoted of “capturing the enemy’s resolve”²⁶⁷, “capturing the enemy’s morale”²⁶⁸, “taking a circuitous [route] and turning it into a direct [route]”²⁶⁹ etc. did indeed reflect general guiding patterns of warfare and possess a very high level of military supraplanning.

²⁶⁰ 诡道 (gui dao).

²⁶¹ 权诈之兵 (quanzha zhi bing).

²⁶² 民本主义 (minbenzhuyi). This refers to the idea of the ruler basing his policies on what he considers the needs of the people to be.

²⁶³ 爱民严纪 (ai min yan ji).

²⁶⁴ 示形用谋，欺敌用诈 (shi xing yong mou, qi di yong zha).

²⁶⁵ 谋攻 (mou gong).

²⁶⁶ According to Marxism, this is an idealist view of history that considers heroes, and not the masses, to be the decisive force of history. Cf. [LIAOGailong2005].

²⁶⁷ 夺其心 (duo qi xin). Cf. section II.C.9.

²⁶⁸ 夺其气 (duo qi qi). Cf. section II.C.8.

²⁶⁹ 以迂为直 (yi yu wei zhi). This is taken from “Sunzi’s Art of War - Chapter 7 on Armies Striving [for Advantage]”. Cf. [WUJiulong2007] pp. 110-1, 128.

2. The Superior [Method of Using the] Army is to Attack [the Enemy's] Supraplanning²⁷⁰

When [one becomes aware that] the enemy is beginning to devise a stratagem²⁷¹ against us, we [should] follow [the stratagem] and counterattack, thus making his plan²⁷² impossible and forcing him to submit. [Sunzi's] Art of War says: “The superior [method of using the] army is to attack [the enemy's] supraplanning.” (taken from “100 Extraordinary Stratagems - Waging War with Supraplanning^{273,274,275})

(Translation) When the enemy begins 'to devise plots and schemes'²⁷⁶ to invade us, we must take aim at his intentions and destroy them, thus causing him to not dare to adopt military operations against us. This is what is said in “Sunzi's Art of War - Attacking with Supraplanning”: “The 'superior scheme'²⁷⁷ of conducting a war is to defeat the enemy by using supraplanning.”²⁷⁸

(Simple Explanation) “[When using] the army [one] relies on trickery for success”²⁷⁹, those who have [more] 'abundant stratagems'²⁸⁰ gain victory; this is a universal pattern of military combat.

In general, one can say that “attacking the [enemy's] supraplanning” must be supported by actual military strength and be closely connected to the military operations on the battle field. 'The weapon of denunciation cannot replace denunciation by weapons, and one must use material force in

²⁷⁰ 上兵伐谋 (shang bing fa mou). This is taken from “Sunzi's Art of War - Chapter 3 on Attacking with Supraplanning”. Cf. [WUJiulong2007] pp. 37-8, 49.

²⁷¹ 谋 (mou).

²⁷² 计 (ji).

²⁷³ 谋 (mou).

²⁷⁴ 《百战奇略·谋战》 (Bai Zhan Qilüe - Mou Zhan). This is from chapter 2 of “100 Extraordinary Stratagems”. This book of 100 chapters, some of which analyze war with “naïve dialectics” (朴素辩证法: pusu bianzhengfa), stems from the late period of the Northern Song Dynasty (960-1127 A.D.). It was originally called 《百战奇法》 (Bei Zhan Qifa: 100 Unorthodox Methods). The author is unknown. Cf. [SONGShilun1997] vol. I, p. 3.

²⁷⁵ Cf. [LIShaolin2007] pp. 429-30.

²⁷⁶ 谋图 (moutu).

²⁷⁷ 上策 (shangce).

²⁷⁸ This is LI Bingyan's free translation of 上兵伐谋 (shang bing fa mou).

²⁷⁹ 兵以诈立 (bing yi zha li). This is taken from “Sunzi's Art of War - Chapter 7 on Armies Striving [for Advantage]”. Cf. [WUJiulong2007] pp. 117,129.

²⁸⁰ 多谋 (duomou).

order to destroy material force. However, under certain conditions, mental strength can turn into material strength.²⁸¹ When commanders use stratagems²⁸² properly, they can often cause the enemy to submit without using military force, or they can even defer or avoid the outbreak of a war. There are many examples of this in the ancient military history of China.

In the year 627 BC, Duke Mu of Qin²⁸³ appointed Mengming²⁸⁴ to be commanding general and XI Qishu and BAI Yibing to be deputy generals. He ordered the army to march east in an attempt to launch a surprise attack against the State of Zheng. In the State of Zheng there was a cow merchant named XIAN Gao who was taking more than three hundred head of cattle to Luoyang to sell. When he reached Liyangjin, XIAN Gao learned by way of mouth from an old friend from the State of Qin that the State of Qin was going to send troops to attack the State of Zheng, and that they were scheduled to set out on the twelfth day of the twelfth month according to the lunar calendar and that they would arrive shortly thereafter. XIAN Gao was a person of ideals and integrity who was loyal to the ruler and patriotic. Trying to solve the problem and eliminate the danger for his country, he 'produced a stratagem in a [time of] emergency'²⁸⁵ and prepared a two-fold plan: He sent someone to return by night to the State of Zheng to inform the ruler, and simultaneously, impersonating the ruler's envoy, he chose 20 head of well-fed cattle, left the rest at a hostel, and then drove himself by carriage to go welcome the Qin army. When he arrived at Yanjin in the State of Hua, he met with the Qin army. Following the etiquette of envoys, XIAN Gao met with Mengming, the commanding general of the Qin army, and said: "The ruler of my country heard that an army led by three generals was coming, so he specially prepared a small gift and sent me to meet you and present this gift to you. Because my country is

²⁸¹ This is partially quoted from Karl MARX. In the introduction to his "Contribution to the Critique of Hegel's Philosophy of Law" of 1844, MARX wrote: "The weapon of criticism cannot, of course, replace criticism by weapons, material force must be overthrown by material force; but theory also becomes a material force as soon as it has gripped the masses." See [MARXKarl1975] vol. 3, p. 182.

²⁸² 计谋 (jimou).

²⁸³ Duke Mu, born YING Renhao, was the ruler of Qin. He was given the posthumous title Mu after he died in 621 B.C. The State of Qin (897-221 B.C.) was a state of the Zhou Dynasty (1046-256 B.C.), which united China and founded the Qin Dynasty in 221 B.C.

²⁸⁴ Mengming is the style name (or courtesy name) of BAILI Shi, who was also called Mengming Shi.

²⁸⁵ 急中生智 (jizhongshengzhi).

situated between several powerful states, it constantly encounters foreign invasions and the army is always ready for battle, the border guards are always prepared and untiring, and they sleep with their swords ready. If you see these conditions, do not mind them.” When Mengming heard this, he was very shocked. He thought that the reason 'he had fatigued his own army to make a long-distance attack'²⁸⁶ was in order to 'launch an attack on a place unguarded by the enemy'²⁸⁷. Now that the State of Zheng already knew about the operation and had made very good war preparations, if he still went to attack the prepared opponent, it would be very difficult to achieve victory. Thereupon, the Qin army changed its plans and conveniently took over power in the State of Hua, and then withdrew its troops, returned home, and reported to Duke Mu of Qin.

The goal of “attacking the [enemy’s] supraplanning” lies in striving for 'an imperceptible and a perceptible victory'²⁸⁸. It includes a wide range of meanings, such as the coordination of 'devising plans'²⁸⁹, planning²⁹⁰, 'political schemes'²⁹¹, schemes²⁹², and 'economic and diplomatic methods'²⁹³, as well as the use of the army with the right conditions, the right situation, the right affairs, the right opportunities, and at the right time, etc. This makes it necessary that, in the military command organization, the division of labor must include “strategemically wise mastermind”²⁹⁴ personalities who are specialized in 'devising plans at headquarters'²⁹⁵, and in 'producing stratagems and determining

²⁸⁶ 劳师袭远 (lao shi xi yuan).

²⁸⁷ 攻其无备 (gongqi wubei). This is taken from “Sunzi’s Art of War - Chapter 1 on Calculations, Plans, and Stratagems”. Cf. [WUJiulong2007] pp. 15, 18.

²⁸⁸ 无形和有形的胜利 (wuxing he youxing de shengli).

²⁸⁹ 运筹 (yunchou).

²⁹⁰ 计划 (jihua).

²⁹¹ 政略 (zhenglue).

²⁹² 策略 (celue).

²⁹³ 经济和外交手段 (jingji he waijiao shouduan).

²⁹⁴ 智囊 (zhinang).

²⁹⁵ 运筹帷幄 (yunchou weiwo). This common saying comes from LIU Bang, the first emperor of the Han Dynasty (206 B.C. - 220 A.D.) who ruled from 202-195 B.C. According to the “Book of Han - Biography of Emperor Gaodi”, LIU Bang once said: “As for devising plans in the tent [i.e. at headquarters] in order to determine victory one thousand miles away, I cannot compare to Zifang” (夫运筹帷幄之中，决胜于千里之外，吾不如子房: fu yunchou weiwo zhi zhong, jue sheng yu qian li zhi wai, wu bu ru Zifang). Cf. [DINGShengshu2008] p. 1688.

schemes'²⁹⁶. In the ancient armies of China, positions were established such as military advisors and consultants, who would participate in the designing of military tasks and important affairs.

In the “Six [Categories of] Stratagems”, it is said that around the general who takes command and leads the troops one must assemble 72 people as the “arms, legs, feathers, and wings” to help the general in 'devising plans'²⁹⁷.²⁹⁸ In fact, this was a 'supraplanning team'²⁹⁹ that included all kinds of managerial, administrative, and logistical specialists. By the 19th century, there appeared in Western armies advisory organs which were composed of all kinds of advisory personnel. These gradually developed into the advisory departments or command headquarters in modern armies. During the Second World War, the USA organized some outstanding scientists and engineering and technological staff to participate in the work of military planning. They applied a newly emerging branch of mathematics, 'operations research'³⁰⁰, to warfare. By joining together a set of new military weapons with new tactics, they obtained remarkable results. This “strategemically wise mastermind group”³⁰¹ that was composed of experts in all areas of science and technology has received considerable praise from the government and public of the USA. From this it can be seen that the rapid development of science and technology is also used in military affairs and that “attacking the [enemy’s] supraplanning” will also be more complex than in the past.

²⁹⁶ 出谋定策 (chumou-dingce).

²⁹⁷ 运筹计划 (yunchou-jihua).

²⁹⁸ This is from “Chapter 3, Dragon Stratagems”. Cf. [LIShaolin2007] p. 245.

²⁹⁹ 谋略班子 (moulüe banzi).

³⁰⁰ This branch of applied mathematics arose during the Second World War primarily in the United Kingdom. It initially focused on using mathematics to contribute war decisions in the area of logistics.

³⁰¹ 智囊团 (zhinangtuan). If this word were not in quotation marks, I would translate it as “brain trust” or “think tank”, which is the modern sense of the word. However, by adding quotation marks, I believe LI Bingyan wanted to emphasize the original meaning of the first two characters.

3. Devise Thorough Plans and Make Long-term Calculations³⁰²

Since ancient times, those who did not 'devise plans'³⁰³ for ten thousand generations were not capable of devising plans for one era; those who did not devise plans for the whole situation were not capable of devising plans for one area. (taken from “Words of Awakening [Part] 2, an Opinion on Moving the Capital and Building a Barrier”³⁰⁴)

(Translation) Since ancient times, those who do not consider long-term benefits are not capable of planning well for current issues; those who do not consider the whole situation, are not capable of planning well for a part of the situation.

(Simple Explanation) Only if there is long-term planning can there be thorough supraplanning³⁰⁵. Military experts should have a strategic brain and be able to place themselves on the peak of the Taishan Mountain to observe the situation. They should not be blinded by a single leaf and they should not calculate short-term gains and losses.

During the Contention between Chu and Han³⁰⁶, XIANG Yu personally went through more than seventy battles and was always victorious, but because of strategic mistakes, in the end, he nevertheless committed suicide at the Wujiang River. Conversely, LIU Bang suffered numerous setbacks, sometimes even being thoroughly defeated, yet because of his correct strategic decisions, in the end, he seized the empire.

³⁰² 谋深计远 (mou shen ji yuan). I have not been able to find an ancient source for this saying written with the four characters in this order. However, the slightly different “devising thorough plans and making long-term calculations” (深谋远计: shenmou-yuanji) is identified by the *Large Dictionary of Idioms* as being a variant of “devising thorough plans and thinking long-term” (深谋远虑: shenmou-yuanlǜ), which, in turn, stems from JIA Yi’s (200-168 B.C.) “Discourse on the Mistakes of the Qin” (过秦论: Guo Qin Lun). Cf. [ZHOU Bin2006] p. 833.

³⁰³ 谋 (mou).

³⁰⁴ 寤言二迁都建藩议 (Wu yan er qian du jian fan yi). This is the second part of an essay written in 1898 by the scholar CHEN Danran (1859-1930) about his advice on how to deal with the aggression of foreign nations against China. He advocates moving the capital of China from Beijing to a place that could be defended more easily and then building a barrier to keep out the aggressors. Cf. [CHEN Danran1968] p. 577.

³⁰⁵ 韬略 (taolüe).

³⁰⁶ 楚汉相争 (Chu Han Xiang Zheng). This brief period of civil war (206-202 B.C.) after the collapse of the Qin Dynasty was fought between the two factions of XIANG Yu and LIU Bang. Cf. [SONG Shilun1997] vol. 7, pp. 170-172.

In the final years of the Eastern Han Dynasty³⁰⁷, warlords established their own regimes.

Though LIU Bei was called “the unparalleled hero”, before visiting ZHUGE Liang three times to ask for his help, he did not even have a foothold. Later, ZHUGE Liang looked at the entire situation from a more comprehensive perspective and decided that LIU Bei’s ‘strategic directive’³⁰⁸ should be to “ally with Sun Wu³⁰⁹ in the east, in order to repel Cao Wei³¹⁰ in the north”. This helped to create the tripartite power constellation of the Three Kingdoms³¹¹.

If one does not know the appearance of Lushan Mountain, that is only because one is in the midst of that mountain.³¹² While it is true that military decision making is inseparable from correct mathematical calculation, nevertheless, when military commanders are ‘devising plans at headquarters’³¹³, if they are not capable of having the entire situation in their mind, then they will be confused by a few superficial numbers and have no way of grasping the essence of the development of the war situation.

What is written in the “Romance of the Three Kingdoms”³¹⁴ about the decision making process of SUN Quan, the ruler of Wu, before the Battle of Red Cliffs³¹⁵, is worthy of drawing lessons from for our research. At that time, the ambitious CAO Cao led an army south and, advancing swiftly unhindered, headed directly towards the Yangtze River. CAO Cao complacently sent SUN Quan a letter

³⁰⁷ 25 A.D. - 220 A.D.

³⁰⁸ 战略方针 (zhanlüe fangzhen).

³⁰⁹ Sun Wu, or just Wu, was one of the Three Kingdoms. It existed from 222 A.D. - 280 A.D.

³¹⁰ Cao Wei, or just Wei, was also one of the Three Kingdoms. It existed from 220A.D. - 265 A.D.

³¹¹ After the collapse of the Eastern Han Dynasty, three kingdoms emerged and began to strive for power. This historical period lasted from 220A.D. - 280 A.D. Due in part to the multitude of stratagems created and implemented by the various rulers, generals, and advisors of the three kingdoms, stories about this period have been immensely popular throughout Chinese history.

³¹² This line stems from a poem called “Written on the Xilin [Temple] Wall” (题西林壁: Ti Xilin Bi) by the famous 11th century writer SU Shi. It refers to the impossibility of having a clear picture of a situation or thing without a certain amount of distance.

³¹³ 运筹帷幄 (yunchou weiwo).

³¹⁴ The romanticized version of the Three Kingdoms period, this novel was composed in the late 14th century. In old China, it was commonly recited by bards in the streets to onlookers. Today, it is not uncommon to hear the “Romance of the Three Kingdoms” recited on radio stations, and publicized through other media, in the PRC. There is one book, on which LI Bingyan collaborated, which is devoted to the research of the specific stratagems used in the book. See [LIBingyan2004].

³¹⁵ This battle occurred in 208 A.D. when CAO Cao attempted to take the land south of the Yangtze but was thwarted by LIU Bei and SUN Quan who fought together as allies.

in which he declared that he was taking a one million-strong army and that, together with the Wu army, they “could go hunting” on the east side of the river. Amongst the government and public of the State of Wu, many people were frightened by this superficial number of “one million”, and the voices of those advocating surrender were very loud. As a consequence, SUN Quan, who always made his own judgment, was also terrified. At precisely this time, ZHUGE Liang received orders to go out as an emissary to Wu in order to ally with Wu against Cao. LU Su, the leader of the military faction, secretly advised ZHUGE Liang not to be up-front with SUN Quan about the number of CAO Cao’s million-strong army, lest he affect his confidence in being able to fight against CAO Cao. ZHUGE Liang just nodded his head and smiled. But when he saw SUN Quan, he just directly talked about CAO Cao’s million-strong army. When SUN Quan initially heard that, it was like having cold water poured on his head, and LU Su was disturbed and in his heart he cursed ZHUGE Liang’s lack of trustworthiness. However, ZHUGE Liang gently waved his feather fan and slowly said in explanation: “CAO Cao claims to have a million-strong army, but in fact, originally, he had no more than four or five hundred thousand, and along the way he picked up defeated soldiers and generals who surrendered, which, in total, are not more than six or seven hundred thousand. Furthermore, these soldiers and generals who surrendered were forced by circumstance to switch camps, the morale of the army is instable and they have no fighting strength. CAO Cao attacked cities and seized territories, and his line of battle has been elongated. He has no choice but to assign several of his horses and men to defend it. CAO Cao’s army consists entirely of northerners who cannot tolerate the climate and topography of the states of Wu and Chu. Many of them are suffering from sunstroke, so in fact right now there are only one or two hundred thousand men that could directly engage in battle. CAO Cao’s army wants to attack and occupy the eastern side of the Yangtze River, so it has to fight on water, but they are all a bunch of dry-land ducks who will not even be comfortable in their war ships. How could they withstand the strong soldiers from the eastern side of the Yangtze River who are well-versed in swimming? After having calculated it in

this way, SUN Quan suddenly became enlightened, nodded his head in approval, and promptly decided on a war of resistance.

In order to “devise thorough plans and make long-term calculations”, one must research the actual situation, watch its development, and then, while following the developing and changing trends, one must discover or foresee ‘the cracks [in the defenses] of the enemy’³¹⁶ and seize the [direction of the] ‘ship of war’³¹⁷.

At the beginning of the Wars of Liberation³¹⁸, the enemy had a regular army of more than two million troops, and we had an irregular army of only three hundred thousand troops. However, the enemy’s two million army troops were eventually unable to stick together and had to disperse in order to achieve their strategic mission. For our army, this actually provided the conditions under which we could ‘fight battles along exterior lines from within interior lines’³¹⁹, ‘achieve quick, decisive,

³¹⁶ 敌人之隙 (diren zhi xi). Exploiting the “cracks” amongst the enemy is an ancient Chinese stratagem which lives on to this day. LI Si, commonly considered to be the architect of the State of Qin’s conquest of the six states to the east and eventual unification of China, said the following in his first audience with the future first emperor of the Qin Dynasty (221-206): “He who accomplishes great things takes advantage of the fissures and cracks [amongst the enemy] and then acts heartlessly towards them.” (成大功者，在因瑕衅而遂忍之: cheng da gong zhe, zai yin xia xin er sui ren zhi). Cf. [WANGLiqi1988] vol. III, pp. 1967-8. In modern China, this same idea has been expressed in the dialectical terms of “exploiting contradictions”. For example, Chairman MAO Zedong’s policy for dealing with diehard anti-communists during the War of Resistance against Japan (1937-1945) was to: “exploit contradictions [amongst them], win over the majority, oppose the minority, and defeat [them] one by one” (利用矛盾，争取多数，反对少数，各个击破: liyong maodun, zhengqu duoshu, fandui shaoshu, gege jipo). Cf. [MAOZedong1991] vol. II, p. 763. More recently, Chairman JIANG Zemin said in a speech to the CMC on Dec. 11, 2000: “[...] in international relations, we [must continue to] meticulously devise plans, making and breaking vertical and horizontal alliances overtly and covertly, exploit contradictions [amongst the enemy], tend towards advantages and avoid disadvantages, unceasingly improve our country’s security environment, and strive for good external conditions for reform and opening up and modernization construction.” (在国际关系中精心运筹，纵横捭阖，利用矛盾，趋利避害，不断改善我国的安全环境，为改革开放和现代化建设争取了良好的外部条件: zai guoji guanxi zhong jingxin yunchou, zongheng-baihe, liyong maodun, quli-bihai, buduan gaishan wo guo de anquan huanjing, wei gaige kaifang he xiandaihua jianshe zhengqu le lianghao de waibu tiaojian). See [JIANGZemin2006] vol. III, p. 157. Exploiting “cracks” or “contradictions” is similar to, but I would argue slightly more refined than, the Western version of “divide et impera” (divide and rule) as it emphasizes exploiting divisions that already exist rather than creating them.

³¹⁷ 战争的航船 (zhanzheng de hangchuan). Literally “ship of war”, this refers to the overall course or direction of the war.

³¹⁸ The civil war fought between the CPC and the Chinese Nationalist Party (hereafter KMT) from 1946-1949.

³¹⁹ 内线中的外线 (neixian zhong de waixian). The concept of interior and exterior lines stems from JOMINI. Interior lines are the lines along which a surrounded army moves in order to break out and eventually surround the enemy. The surrounding enemy moves along exterior lines. Transforming interior lines into exterior lines refers to going from being surrounded by the enemy to surrounding the enemy. In his “On Problems of Strategy in China’s Revolutionary War” written in 1936, MAO Zedong used the concept of “changing the situation of the interior and exterior lines” (改变内外线的形势: gaibian nei-wai xian de xingshi) to explain his method of “concentrating forces” and attacking one point of the enemy in order to counter the KMT’s “encirclement and suppression” campaigns. Cf. [MAOZedong1991] vol. I, p. 224.

[operations] amidst a protracted war'³²⁰, and 'fight an offensive battle from within a defensive constellation'³²¹. In this way, when the enemy divided his lines and attacked us, 'the transformation of his superior position in strategy into an inferior position'³²² in the battle of the military campaign commenced. For example, when our army was fighting in central Jiangsu, the formidable adversary Commander TANG Enbo led ten armies and it was rumored that his men were very frightening, but in fact, when a concrete calculation was conducted, it became clear that it wasn't such a big deal. TANG Enbo had many troops and a wide battlefield, so he had to divide his troops to use them. At that time, he used four armies to guard the river reinforcements and he divided six armies along six routes to attack us. Every route only had one army and when they were moving there was also only one brigade in the front. Nominally, TANG had ten armies, but in fact, on the front line he only had two regiments that were directly crossing swords with us. In central China, we conducted a quick, decisive battle on exterior lines from within the interior lines. We concentrated thirty thousand men to attack his two regiments and we thereby created absolute superiority in the campaign.

³²⁰ 持久中的速决 (chijiu zhong de sujue).

³²¹ 防御中的进攻 (fangyu zhong de jingong).

³²² This transformation is an important concept in MAO's military dialectics. See [LIUXianyan2007] pp. 357-67.

4. Use an Adaptive Stratagem According to the Situation³²³

In general, the key to waging war is to first estimate the enemy's generals and observe their abilities. If one 'uses an adaptive stratagem'³²⁴ according to the situation, then, without wasting effort, one can be successful. (Taken from “Wuzi's Art of War - Discussing Generals Part 4”³²⁵)

(Translation) 'According to the situation': [the situation] expresses itself in external appearances. Here it refers to the state and situation of the army. 'Adaptive stratagem'³²⁶: taking suitable measures according to the configuration of power, 'adaptive supraplanning stratagems'³²⁷ that are arranged according to the situation. In general, the key to waging war is that it is necessary to first understand the military leaders on the enemy's side and to observe what their talents are. If one decides on corresponding countermeasures by means of an analysis based on conclusions from the external [appearances] to the internal [essence], one will be successful without expending much effort.

(Simple Explanation) 'Methods of trickery'³²⁸ are only effective if they cater to the sentiment and characteristics of the decision-makers on the enemy's side. The intelligent commander pretends to have in his mind the living files of the military leaders on the enemy's side.

There is one interesting military anecdote that says: According to oral history, during the time of the Song Dynasty³²⁹, eight marquises and kings from the State of Northern Liao³³⁰, who were leading one hundred thousand troops, invaded the central plains of China. The Liao army pitched camp at a place ten miles away from the border pass and soon thereafter sent two soldiers to the Song camp to

³²³ 因形用权 (yin xing yong quan). This is from “Wuzi's Art of War - Discussing Generals Part 4”. Cf. [PIANYuqian2008] vol I, p. 117.

³²⁴ 用权 (yong quan).

³²⁵ Cf. [PIANYuqian2008] vol I, p. 117.

³²⁶ 权 (quan).

³²⁷ 谋略权术 (moulüe quanshu).

³²⁸ 权诈之术 (quanzha zhi shu).

³²⁹ 960-1279 A.D.

³³⁰ 907-1125 A.D.

issue a written challenge to war. This extraordinary challenge to war contained only the first line of a couplet and it said that if anyone in the Song Empire could produce the second line of the couplet in response, then they would voluntarily withdraw their troops and in no way go back on their word.

The Song camp received the challenge to war, opened it up to look at it, and just saw the first line of a couplet³³¹ written:

Drawing long bows, riding magnificent horses, eight great kings, the kings are all
on top, they each go to war with a single spear.³³²

Inside the Song camp, the military leaders of the three armies passed it around amongst themselves to read it but no one could answer it. After hearing the news, a school teacher in the area rushed to the Song camp by night to help them out of their predicament and he immediately wrote the second line of the couplet:

Pretending to be men, stealing the emperor's clothes, four little ghosts, the ghosts
are all on the side, with hands tied they can easily be captured.³³³

The soldiers took back the written challenge to war, and when the commanding general saw it, he flew into a rage from shame. He not only did not withdraw the troops, but he even sent troops out into the night to raid the Song camp. Contrary to [the enemy's] expectation, the Song camp had 'used

³³¹ Both halves of the following Chinese couplet, or antithetical couplet, have exactly 21 characters. By numbering the characters 1-21, we can explain the orthographical peculiarity of both halves of this couplet in the following way: Character 1 is composed of characters 2 + 3, character 4 is composed of characters 5 + 6, the meaning and position of the top (or left) halves of characters 7-10 are described by characters 11-16, and character 21 is composed of characters 18 + 19.

³³² 张长弓, 骑奇马, 琴瑟琵琶八大王, 王均在上, 单戈独战 (zhang chang gong, qi qi ma, qinsepipa ba da wang, wang jun zai shang, dang e du zhan).

³³³ 伪为人, 袭龙衣, 魑魅魍魉四小鬼, 鬼都站旁, 合手便拿 (wei wei ren, xi long yi, chimeiwangliang si xiao gui, gui dou zhan pang, he shou bian na).

an adaptive stratagem according to the situation'³³⁴ and had set up an ambush beforehand. In addition, taking advantage of the occasion of the troops' raid, they sent out troops to attack their empty camp. With that, the sneak attack of the troops unexpectedly encountered a 'secret plot'³³⁵. Their own camp was raided, they had no way to advance or retreat, and they dispersed themselves without a fight. Of the eight kings, some of them died in battle and others were captured. It is said that after that battle, the Regime of Northern Liao did not dare cast a glance at the central plains of China for more than 30 years.

This is an example of ingeniously combining a political battle with a military attack by taking aim at the feelings of arrogance and superiority of the enemy.

'Capturing the enemy general's resolve'³³⁶ is a tremendous ingredient of military supraplanning, but in order to capture his resolve, one must first know it. Therefore, flaws in the enemy's character and mentality are exactly the windows which we break through when 'attacking with supraplanning'³³⁷. For example, in the ancient art of war, it was said³³⁸: If the enemy general is someone who has shallow and limited knowledge, is dull and ignorant, or quick to trust others, then we can use all sorts of 'methods of trickery'³³⁹ to 'lure him in and deceive'³⁴⁰ him; if the enemy general is greedy for wealth and loves profit, or is someone who has contempt for integrity, then we can just bribe him by giving him as a gift a precious horse and good carriage, money, or beautiful women; if the upper-echelon commanders of the enemy's army are rich or live in luxury, and the low-level officers and soldiers are poor or resentful, then we can use all sorts of methods against them which cause them to be divided and to disintegrate; if the mental line of defense of the enemy's army has already collapsed, and the army no longer has faith

³³⁴ 因形用权 (yin xing yong quan).

³³⁵ 暗算 (ansuan).

³³⁶ 夺敌将心 (duo di jiang xin).

³³⁷ 谋攻 (mou gong).

³³⁸ The following examples of "using adaptive stratagem" (用权: yong quan) are taken from the paragraph of "Wuzi's Art of War - Part 4 on Discussing Generals" which directly follows the "explanatory words" already cited at the beginning of this chapter. They have been translated freely by LI Bingyan. Cf. [LIShaolin2007] p. 85.

³³⁹ 诈术 (zhashu).

³⁴⁰ 引诱欺骗 (yinyou qipian).

in the upper-level commanding officers or no longer obeys them, then we can attack with a sudden and fierce shock and bring about his thorough defeat; if low-level military officers in the enemy's army despise their high-level military leaders or harbor intentions of insubordination, then we can infiltrate his interior and fight for the [increased] strength of our planted agents; if the enemy's army is stationed in one place for a long time, laziness becomes prevalent, and the officers and soldiers become slack and slothful and put down their guard, then we can seize the opportunity for a secret operation, conduct a surprise attack, etc.

'If we understand the other [side] and we understand ourselves, then we will fight one hundred battles without any danger.'³⁴¹ 'Using an adaptive stratagem according to the situation'³⁴² depends on thoroughly researching the enemy's army: researching the equipment of the enemy's army, researching the tactics of the enemy's army, and, even more importantly, researching 'the cracks in the area of the thought and organization'³⁴³ of the enemy's army and the enemy general's habits and abilities with respect to using the army.

³⁴¹ 知彼知己，百战不殆 (zhi bi zhi ji, bai zhan bu dai). Cf. [WUJiulong2007] pp. 48-9, 51. My experience suggests that this famous Sunzi quotation is known by just about every Chinese on the mainland. MAO Zedong also cited it in his "On Problems of Strategy in China's Revolutionary War" written in 1936. Cf. [MAOZedong1991] vol. I, p. 182.

³⁴² 因形用权 (yin xing yong quan).

³⁴³ 思想组织领域里的裂缝 (sixiang zuzhi lingyu li de liefeng). All branches of the PLA have "political offices" that are controlled by CPC members. The fundamental task of the CPC's political work, including within the armed forces where it is especially important, is to resolve "the contradiction between the condition of people's thought and organization [on the one side] and the objective requirements of the Party's cause [on the other side]". Cf. [YUEZhongqiang2003] p. 236. This means that the people in charge of the political work for a certain group of people must attempt to mould the "condition of people's thought and organization" to fit whatever the current requirements of the CPC might be. LI Bingyan is aware that if this contradiction is not resolved properly, it can be exploited by the enemy to drive a wedge between the leaders, or generals in the case of the armed forces, and the people beneath them. He points out that one must study the enemy in order to be able to first discover and then exploit this contradiction. In the case of the PRC, this "condition of people's thought" refers to political, moral, and ruling-according-to-the-law thought, while the "condition of people's organization" refers mainly to the organization of the CPC and the organizations under the leadership of the CPC. Cf. [YUEZhongqiang2003] p. 236.

5. Gain Victory in the Imperceptible³⁴⁴

If one's prediction of victory does not surpass the knowledge of the masses, it is not the most excellent of excellence. If one fights an [intense] battle and obtains victory, and the [whole] world says that it was good, it is not the most excellent of excellence. Thus [this is like how being capable of] lifting an autumn hair cannot be considered great strength; [being capable of] seeing the sun and moon cannot be considered acute vision; [being capable of] hearing the sound of thunder cannot be considered having sensitive ears. Those that the ancients referred to as being good at waging war defeated those [enemies] who were easy to defeat. Thus when those who were good at waging war obtained victory, there was no fame for 'stratagemical wisdom'³⁴⁵ and there was no courageous achievement [in battle]. (taken from "Sunzi's Art of War - Chapter 4 on Formation [of Power]")³⁴⁶

(Translation) Foreseeing a victory that does not surpass the ability of ordinary people to forecast is not the most excellent of excellence. Obtaining victory through a violent battle and becoming famous throughout the world is also not the most excellent of excellence. This is just like how being able to lift hair shed in autumn is not considered to be the same as [having] great strength, being able to see the sun and the moon is not considered to be the same as [having] clear sight, and being able to hear the thunder is not considered to be the same as [having] an acute sense of hearing. In ancient times, those who were called good at waging war, after they had obtained victory, their reputation for 'stratagemical wisdom'³⁴⁷ was not displayed, nor was their courageous contribution noticed.

(Simple Explanation) Since ancient times, it has been said: "Someone who is good at eliminating disasters, manages [disasters] in [the time when they are] not yet existing. Someone who is

³⁴⁴ 胜于无形 (sheng yu wuxing). This is not taken from Sunzi but rather from "The Six [Categories of] Stratagems - Chapter 3 - Dragon Stratagems". Cf. [LIShaolin2007] p. 254.

³⁴⁵ 智 (zhi). Following LI Bingyan's translation, I translate this as "stratagemical wisdom" and not as "wisdom".

³⁴⁶ Cf. [WUJiulong2007] pp. 57-9, 66.

³⁴⁷ 智谋 (zhimou).

good at defeating the enemy, obtains victory in the imperceptible [defeat of the enemy before any war breaks out].”³⁴⁸ Just like [the difference between] treating an illness and preventing an illness, if one waits until one is pestered by a serious illness and only then uses medical treatment to recuperate, even if one recovers completely, one’s body will, in the end, have suffered the torment and the ravaging [effects] of the ailment. If one prevents a disaster before it appears, then one can avoid much suffering. Therefore, it should be said that only if one does preventative work well, can one be a most excellent doctor. However, precisely because one eliminates the disaster before it comes into existence, no one on earth knows about it and no one is called 'strategemically wise'³⁴⁹. When one obtains victory in the imperceptible, the blades of weapons are not bloodied, and no one is called courageous.

In the latter part of the Spring and Autumn Period³⁵⁰, GONGSHU Pan created for the State of Chu³⁵¹ a device for attacking [walled] cities, [called] the cloud ladder, in preparation for attacking the State of Song³⁵². After Mozi³⁵³ found out about it, he went from the State of Lu to the capital city of the State of Chu, Ying (present-day Jiangling County of Hubei Province), and said to GONGSHU Pan: “I heard you are making a [so-called] cloud ladder, and you are preparing to attack the State of Song, what crime has the State of Song committed? The State of Chu has a surplus of land and a lack of inhabitants, [so, as for] sacrificing personnel to fight over territory, that is not an intelligent way [of doing things].”

GONGSHU Pan was convinced by Mozi’s words, but he thought that since the plan for attacking the State of Song had already been approved by the King of Chu, it would be difficult to stop in such a short time.

³⁴⁸ This is taken from “The Six [Categories of] Stratagems - Chapter 3 - Dragon Stratagems”. Cf. [LIShaolin2007] p. 254.

³⁴⁹ 智 (zhi).

³⁵⁰ 722-481 B.C.

³⁵¹ A state of the Zhou Dynasty.

³⁵² A state of the Zhou Dynasty.

³⁵³ 墨子 (Master MO). Originally named MO Di (墨翟), he lived from 468-376 B.C. The CME refers to his concept of “just war” and ideas on defending cities to have been positive and influential, but criticizes him with the following words: “However, his denial of all wars of annexation, his placing of the hope of ending war on the wisdom of rulers, and the fact that he even superstitiously believed in the will of heaven are manifestations of the political weakness of small producers.” Cf. [SONGShilun1997] pp. 222-3.

Mozi therefore went to see the King of Chu and said: “If a wealthy person does not eat his own rice and meat, and instead goes to steal the dregs and coarse rice bran from his neighbor, what is the reason?”

The King of Chu said: “This kind of person surely has the bad habit of stealing things.”

Mozi said: “The State of Chu’s territory is five thousand [square] miles, the State of Song has only five hundred [square] miles; the State of Chu’s products are rich and plentiful, the State of Song’s goods and materials are poor and lacking. When the two are compared to each other, it is just like one side having rice and meat and the other side only having dregs and coarse rice bran. If the great king attacks the State of Song, is that not the same as that wealthy person I spoke of? I think that if in principle something is not alright, then in practice it also will not achieve its goal.”

The King of Chu said: “Although what you say is quite correct, nevertheless, GONGSHU Pan already made the cloud ladder for me, and I can certainly conquer the State of Song.”

Mozi, in order to make the King of Chu give up the idea of attacking the State of Song, conducted “sand table” defense maneuvers with GONGSHU Pan in front of the King of Chu. Mozi untied his sash and used it as a city wall and took some wooden pieces to represent devices for guarding the wall. GONGSHU Pan used the cloud ladder nine times in succession each time changing the method of attacking the city, but Mozi came up with a method of defense all nine times. When GONGSHU Pan’s devices for attacking the city had all been used up, Mozi’s defense methods were, however, still abundant. When GONGSHU Pan had no more methods left, he said: “I know how to take you but I’m not saying.”

Mozi said: “I know how you would attack me but I’m not saying.”

The King of Chu asked them what they meant.

Mozi said: “What GONGSHU Pan means is that one only has to kill me and the State of Song will not have anyone to defend it, but he has made a miscalculation. My disciples QIN Hualì and three

hundred others are already using my defense equipment and methods, and they are on top of the city walls of the State of Song waiting for the Chu army. Even if I am killed, the State of Song's capital cannot be captured.”

Under these circumstances, the King of Chu had no choice but to abandon the plan of attacking the State of Song.

Mozi rescued the State of Song and, of course, he ought to have received a reward. However, when he was passing through the State of Song to return to the State of Lu, it happened to rain and when he went to the front of a villager's door to escape the rain, the man from the State of Song even thought that he was a spy from the State of Chu and would not let him go in to avoid the rain. This is a typical example of eliminating difficulty and dissolving danger without [gaining] fame for 'stratagemical wisdom'³⁵⁴ or [having] courageous achievement [noticed].

War is the extension of politics, the highest form of class struggle.³⁵⁵ Overall, one can say that as long as classes exist, as long as imperialism³⁵⁶ and hegemonism³⁵⁷ exist, war is unavoidable.³⁵⁸ Until nation states have been abolished, completely putting an end to the outbreak of war is unrealistic.³⁵⁹ However, when speaking of just one period of time and one part of a region, it is

³⁵⁴ 智 (zhi).

³⁵⁵ Chinese Marxists consider war to be the extension of politics. Cf. [ZHUMEisheng2005] pp. 100-15. In addition to this classical formulation, which stems originally from VON CLAUSEWITZ, MAO Zedong's formulation (which stems from his "On Protracted Warfare" written in 1938) of the same concept is frequently cited by Chinese military theorists: "Politics is war without bloodshed, war is politics with bloodshed." (政治是不流血的战争，战争是流血的政治: zhengzhi shi bu liuxue de zhanzheng, zhanzheng shi liuxue de zhengzhi). Cf. [MAOZedong1991] vol. II, p. 480.

³⁵⁶ Imperialism is defined by Chinese Marxists as being the highest level of capitalism, where monopoly replaces free competition and capitalist states thus invade other countries in search of new markets. Cf. [ZHUMEisheng2005] pp. 122-3.

³⁵⁷ According to Chinese Marxists: "Hegemonism means a country which relies on its economic, political, and military power, uses its wealth to trick the poor, uses its strength to bully the weak, uses its greatness to oppress the small, wantonly tramples on the sovereignty of other states, and carries out power politics behavior towards other countries, in which it interferes, controls, and even rules [them]." Cf. [ZHUMEisheng2005] pp. 126-7.

³⁵⁸ Chinese Marxists consider private ownership and classes to be the general origin of war. They admit that wars are fought not just between classes but also between, ethnicities, states, and political groups, but they consider the origin of all these groups to be private ownership and exploiting classes. Cf. [ZHUMEisheng2005] p. 117. In specific historical periods, however, this general origin manifests itself in different ways. It manifested itself in the form of imperialism from the late 19th century until after the 1960's. Then it began to manifest itself in the form of the hegemonism of the USA and the Soviet Union. The principal source of contemporary war is considered to be hegemonism. [ZHUMEisheng2005] pp. 116-32.

³⁵⁹ However, Chinese Marxists *do* consider it to be realistic to put an end to the outbreak of war *after* nation states (along with private property and classes) have been abolished. [ZHUMEisheng2005] pp. 95-9.

possible to try to avoid or postpone the outbreak of a war.

As can be seen from [the example of] Mozi persuading the King of Chu to give up the plan to attack the State of Song, stopping and postponing the outbreak of a war does not only depend on the work that a “glib talker” can accomplish, but must also use actual strength as a support. Only by daring to go to war is it possible to speak about peace; and when speaking about peace, it is even more necessary to prepare for war. If Mozi had not defeated the other side in the “sand table” defense maneuvers, or explicitly told the other side that his own disciples had already helped the State of Song make all the defense preparations, [thereby] clearly showing that an attack by the State of Chu on the State of Song was without any hope of obtaining victory, [then] the King of Chu would not have been able to give up his military plan of attacking the State of Song. From this one can see that the superior stratagem³⁶⁰ of obtaining victory in the imperceptible must be built upon a perceptible³⁶¹ foundation which makes certain the attainment of victory over the enemy.

³⁶⁰ 谋略 (moulüe).

³⁶¹ 有形 (youxing). This also means “physical”.

6. Take the Circuitous [Route] as the Direct [Route]³⁶²

Therefore, by making one's route circuitous [with feigned maneuvers] and luring the enemy with an advantage, one can set out after the enemy and arrive before him [at the important place where one wants to fight]; that is [called] understanding 'the stratagem of the circuitous and the direct'³⁶³. (Taken from the "Sunzi's Art of War - Chapter on the Armies Striving [for Advantage]"³⁶⁴)

(Translation) 'Circuitous': 'meandering'. By deliberately taking a circuitous, indirect route and using small advantages to lure and stall the enemy, one can manage to set out after the enemy and arrive first at a militarily important place where both sides must fight. This is called understanding the stratagem of "taking the circuitous [route] as the direct [route]".

(Simple Explanation) [When taking] a direct path [the end] is near; [when taking] a curved road [the end] is far;³⁶⁵ that is common knowledge. However, on a battlefield where two armies are fighting each other, 'far' and 'near' are definite spatial concepts, as well as being linked to specific temporal concepts. When an army movement's distance [travelled] is far, the time spent [moving] is long; when the movement's distance [travelled] is near, the time spent [moving] is short. However, if troops have no land [to occupy], they are not strong; if land has no troops [occupying it], it is not dangerous [for the enemy]. Once 'far' and 'near' have been combined together with the 'emptiness' and 'fullness' of the disposition of the military strength of the opposing side, both sides of the contradiction [of 'far' and 'near'] can then be transformed in either direction into the opposite side [of the contradiction]: [if one takes a route that leads] far [away from the main force of the enemy] and [at that place the troop

³⁶² 以迂为直 (yi yu wei zhi). This is taken from "Sunzi's Art of War - Chapter 7 on Armies Striving [for Advantage]". Cf. [WUJiulong2007] pp. 110-1, 128.

³⁶³ 迂直之计 (yu zhi zhi ji).

³⁶⁴ This is likewise taken from "Sunzi's Art of War - Chapter 7 on Armies Striving [for Advantage]". Cf. [WUJiulong2007] pp. 110-1, 128.

³⁶⁵ 直径近, 曲路远 (zhi jing jin, qu lu yuan).

disposition of the enemy is] empty, [then] it is easy to advance and easy to move, one's flexibility is fast, the time spent is short, and [the far away route] actually becomes near. [If one takes a route that leads] near [to the main force of the enemy] and [at that place the troop disposition of the enemy is] full, [then] it is difficult to advance and difficult to move, one's flexibility is slow, the time spent is long, and [the near route] actually becomes far.³⁶⁶

Both sides of a military confrontation try to block and destroy the plans and operations of the opposing side. Therefore, whichever army wants to achieve its own goal must make circuitous movements, creating "refraction" illusions inside the thought and judgment of the enemy, and cannot make movements characterized by direct coming and going, thus causing the opposing side to see clearly [even] with only one eye your true and false intentions.

In his book "The Strategy of Indirect Approach"³⁶⁷, the British military theorist Liddell HART pointed out that, in strategy, the longest, circuitous path is often the shortest way to achieve a goal. The so-called indirect approach means avoiding attacking routes or targets that the enemy is naturally expecting, and before initiating an attack, first causing the enemy to lose his balance. One can say that this thesis, in a broad sense, is an annotation to [the stratagem of] taking the circuitous [route] as the direct [route].³⁶⁸

³⁶⁶ This is an example of military dialectics. LI Bingyan is pointing out that the contradiction between "fullness" (i.e. military strength) and "emptiness" (i.e. military weakness) can cause the "far" and the "near" (which are also the two sides of a contradiction) to transform into each other. In other words, if an army wishes to get from point A to point B and there are two routes available, one "near" route that goes directly from A to B, and one "far" route that goes circuitously through mountains and rivers, then, according to this dialectical perspective, the existence of a strong enemy army (or "fullness") along the "near" route and a weak (or non-existent) enemy army along the "far" route could transform the "near" route into a "far" route (because of how much time it would take to fight one's way through it) and the "far" route into a "near" route (because one could traverse it relatively unhindered). In its six-page article on military dialectics, the CME notes that Sunzi and other early Chinese thinkers "[...] revealed the mutually interdependent, opposing, and transforming dialectical relationships in the categories of attacking and defending, emptiness and fullness, advancing and retreating, strength and weakness, many and few, unorthodox and orthodox, victory and defeat, etc. and put forward a series of guiding principles of war which embodied naïve materialism and dialectics". Cf. [SONGShilun1997] vol. I, p. 116.

³⁶⁷ This book was first published under this title in 1941.

³⁶⁸ While LI Bingyan considers Liddell HART's strategy of the indirect approach to be merely "an annotation" to one of several supraplanning principles, Liddell HART considered his own theory to be the very essence of all strategy: "The history of strategy is, fundamentally, a record of the application and evolution of the indirect approach." See [HARTLiddell1991] p. xix. HART also considered ruses to be included in the category of the indirect approach. Cf. [HARTLiddell1991] p. 9. In contrast, LI Bingyan considers the indirect approach to be merely one aspect of one

When the target is in the east, and one first goes towards the west, when one wishes to advance, and one first retreats, this is the spatial manifestation of taking the circuitous [route] as the direct [route].

Adopting the strategy of protracted war in order to defeat as quickly as possible a strong, attacking enemy, this is the temporal manifestation of taking the circuitous [route] as the direct [route].³⁶⁹

Generally speaking, “the small of the back” and “the buttocks” of the enemy side are the most sensitive. Whether attacking or defending, using methods that threaten the enemy’s flanks and rear to force the enemy to retreat should be much easier than using frontal attack methods to dislodge the enemy from a position he already occupies. Taking a circuitous route to the enemy’s flanks and rear is thus the focus of attention of the military command when choosing a target and a route. During the Battle in which Wei Destroyed Shu³⁷⁰ in the latter period of the Three Kingdoms³⁷¹, the powerful frontal offensive ZHONG Hui initiated did not cause the State of Shu to immediately surrender, but DENG Ai’s army of light troops crossed the narrow pass of Yinping to attack from the rear and forced JIANG Wei’s main forces into a place where his military strength could not be used, causing the State of Shu to perish in a very short time. During the Fourth Middle Eastern War³⁷², frontal resistance of the main force of the Israeli army did not cause the Egyptian army’s battalion to be in a predicament, but troops unexpectedly [sent] to the rear of the Egyptian army’s battalion caused several tens of thousands

supraplanning principle.

³⁶⁹ In “Sunzi’s Art of War - Chapter 2 on Beginning [the Preparations] to Wage War”, Sunzi said: “As for wars that last a long time and are advantageous to the state, there has not yet been one.” However, MAO Zedong famously promoted protracted warfare in his 1938 military treatise “On Protracted War”. This seeming discrepancy can, however, be resolved by noting that Sunzi was referring to aggressive wars, in which the state’s army enters into enemy territory, whereas MAO’s protracted war referred to a defensive war, in which the Japanese had invaded China. Thus we can assume that both Sunzi and MAO might have supported protracted warfare when invaded by the enemy but quick, decisive warfare when invading other countries.

³⁷⁰ This battle occurred in 263 A.D. and ended the tripartite balance of power which had kept China divided since around 220 A.D.

³⁷¹ 220-280 A.D.

³⁷² Generally known in the West as the “Yom Kippur War” or “1973 Arab-Israeli War”, it lasted from Oct. 06 - Oct. 26. This incident vaguely described by LI Bingyan may be referring to the successful counterattack that the Israelis launched against the Egyptians on Oct. 15 called Operation Abiray-Lev.

from the Egyptian army's battalion to fall into passivity.

From 'taking the circuitous [route] as the direct [route]', which was promoted by Sunzi, to Liddell HART's optimally chosen strategy of indirect approach, there are a few basic points on the guidance of waging war which are worthy of drawing on. For example: First 'establish yourself in a position in which you cannot be defeated'³⁷³, then use [the method of] 'adapting to changes in the balance of power'³⁷⁴; methods and goals are sometimes in opposition to each other, constantly replace your methods with others, but in your heart you should not forget your goal; adjust your current targets and use corresponding methods; choose a route with the least expectedness³⁷⁵ (that the enemy is least paying attention to); spread out along a route with the weakest power of resistance; adopt a line of battle that allows you to simultaneously point towards several targets, put the enemy in a predicament with difficulties to his left and right; planning and deployment should be flexible, you should have foresight of the [enemy's] next step, the troop deployment should be able to adapt to all changes within an extremely short period of time; when the enemy has made preparations, you should absolutely not take your strength and throw it into an attack; when your strength is still insufficient, you should not attempt to break the enemy with one fell swoop, you should however constantly pay attention to seeking out the cracks³⁷⁶ that can destroy the stability of the enemy's side; one should not take the experiences and methods which were successful the first time and imitate them during the next war, etc.³⁷⁷

In summary, the chain links of the war machine are mutually cooperative but are also mutually restrictive, intelligent commanders are all good at looking for 'schemes of gaining victory'³⁷⁸ from

³⁷³ 立于不败之地 (li yu bu bai zhi di). This is from "Sunzi's Art of War - Chapter 4 on Formation [of Power]" and is a commonly known phrase in modern China. Cf. [WUJiulong2007] pp. 60-1, 66.

³⁷⁴ 权变 (quanbian).

³⁷⁵ 期待性 (qidaixing).

³⁷⁶ 空隙 (kongxi).

³⁷⁷ Here LI Bingyan has copied Liddell HART's eight maxims on "the concentrated essence of strategy and tactics". Cf. [HARTLiddell1991] pp. 335-6.

³⁷⁸ 制胜之策 (zhi sheng zhi ce).

amongst a wide range of connections. In other words, commanders must 'create unorthodox affairs'³⁷⁹ on the battlefield, their [strategic] decision thinking must guard against “straight line movements” and “inertial movements”, they should not think over countermeasures only from [the perspective of] current or presently-at-hand threats, but must be good at 'seeking the complementary from the opposite'³⁸⁰.

³⁷⁹ 创造奇迹 (chuangzao qiji). Although 奇迹 (qiji) could be translated as “miracle”, I follow instead the definition of the word provided by the CCD: “unimagined, uncommon affairs” (想象不到的不平凡的事情: xiangxiang bu dao de bu pingfan de shiqing). See [DINGShengshu2008] p. 1070.

³⁸⁰ 从相反中求相成 (cong xiangfan zhong qiu xiangcheng). This is a dialectical way of saying that when making decisions, one should first think about the orthodox, or expected, methods of solving a given problem, then imagine what the opposite of that method might be. Once one has come up with the opposite of that method, one should consider whether adopting that opposite, i.e. unorthodox or unexpected, method might be even more effective (or “complementary”) than the orthodox method. This method of “seeking the complementary from the opposite” also applies to analyzing the enemy. One should first consider what the enemy is most likely to do, i.e. what is the orthodox or expected action, then imagine what would happen if he did the exact opposite. This concept is a fundamental point of commonality between Chinese military dialectics and supraplanning. It should be noted here that this concept is readily understood by most Chinese who are familiar with the common idiom “相反相成” (xiangfan-xiangcheng) which is defined by the CCD thus: “This refers to the fact that opposing things have identity. This means that the two sides of a contradiction, which repulse and struggle against each other, join together under certain conditions and obtain identity.” Cf. [DINGShengshu2008] p. 1484. This is a description of one aspect of the first of the “three great laws” (三大规律: san da guilü) of Marxist dialectics: “the law of the unity of opposites” (对立统一规律: duili tongyi guilü), which the CCD defines thus: “The fundamental law of materialist dialectics. It reveals that all things are the unity of opposites, and they all include contradictions. The opposing sides of a contradiction both unite and struggle, and under certain conditions transform into each other, [thereby] pushing forward the thing’s change and development. The unity of opposites is conditional, temporary, and transitional and is therefore relative, but the struggle of opposites is unconditional and absolute.” Cf. [DINGShengshu2008] p. 345.

7. Take a Disaster and Turn it into an Advantage³⁸¹

When 'the stratagemically wise [general]'³⁸² thinks [about a situation], he must simultaneously consider [both] the advantageous and the disadvantageous [sides of the situation]. If he considers the advantageous [side when in a disadvantageous situation], then [his great] tasks can be upheld; if he considers the disadvantageous [side when in an advantageous situation], then disasters can be eliminated. (Taken from “Sunzi’s Art of War - Chapter on the Nine Changes”)³⁸³

(Translation) When a sagacious general thinks about issues, he always gives due consideration to the two sides of [the contradiction between] advantage and disadvantage. In advantageous situations, if he thinks about the disadvantageous side, then the matter can progress smoothly. In disadvantageous situations, if he thinks about the advantageous side, then disasters can be removed.

(Simple Explanation) 'Tending towards advantage and avoiding disadvantage'³⁸⁴ is a basic principle that decision makers must grasp when selecting methods. However, in warfare, all kinds of contradictions are linked together. The strength of the enemy and our own strength condition each other in a jigsaw-like stance, causing advantage and disadvantage to be mixed together and connected. For example, in an offensive battle, any direction in which it is easy for us to spread out troops, is also usually the place defended by the enemy as a focal point; any route through which it is easy for us to meet the enemy’s movements, is also often the area where ambushes are laid and obstacles placed; any terrain which is easy for us to observe and make full use of firepower on, is also the place where the enemy pays attention to being on guard. In contrast, as for any natural conditions which are not beneficial to our movements, attacks, and full use of firepower, the enemy might neglect to take

³⁸¹ 以患为利 (yi huan wei li). This is taken from “Sunzi’s Art of War - Chapter 7 on Armies Striving [for Advantage]”. Cf. [WUJiulong2007] pp. 110-1, 128.

³⁸² 智者 (zhi zhe).

³⁸³ Cf. [WUJiulong2007] pp. 137-8, 142.

³⁸⁴ 趋利避害 (quli-bihai). This is a common Chinese idiom which stems from the Eastern Han Dynasty (25A.D. - 220 A.D.) “Qin Records on Great Generals - LIANG Shang” (秦记大将军梁商: Qin Ji Da Jiangjun LIANG Shang) written by HUO Xu. Cf. [ZHOUBin2006] p. 755.

precautions [against them]. Therefore, when the situation is not yet clear, we should have the imagination to search for advantage out of disadvantage and the planning to deal with both kinds of possibilities.

In military affairs, a passive situation can also contain active elements.³⁸⁵ Letting go of a piece of land by design in order to receive in exchange the initiative in an operation; intentionally making some sacrifices in order to thwart the enemy; giving up an immediate, small, partial benefit in order to strive for a large, overall benefit, etc., these are all activities which take a disaster and turn it into an advantage.

In the year 200 A.D., CAO Cao and YUAN Shao were locked in a stalemate in Guandu (present-day northeastern Zhongmou of Henan Province). Because his troops were few, provisions were scarce, soldiers were exhausted, his rear was instable, and he was in a difficult situation, CAO Cao planned to retreat in order to defend Xuchang. The supraplanner³⁸⁶ XUN Yu believed: With an inferior military strength of “one-tenth the masses [compared to the enemy]”, we have checked YUAN’s army throughout a period of half a year, and now YUAN Shao’s strength has already been depleted. In this situation a change will inevitably occur, this is precisely the right occasion to ‘produce the unorthodox and [thereby] gain victory’³⁸⁷. CAO Cao accepted XUN Yu’s opinion, made up his mind to persevere in the perilous situation, reinforced his defenses, and [waited for an occasion] to take

³⁸⁵ The contradiction between activity and passivity, or between having the initiative and not having the initiative, is considered to be an important concept in Chinese military dialectics. Part 3 of chapter 10 of LIU Xianyan’s “Theoretical Outline of MAO Zedong’s Military Dialectics” is devoted to this contradiction and begins with the following sentence: “Activity and passivity is a contradiction that is as inseparable to war operations as a body to its shadow.” Cf. [LIUXianyan2007] p. 385.

³⁸⁶ 谋士 (moushi). Though “advisor” may generally be an appropriate translation for “moushi”, I prefer to follow the CCD which offers the following definition: “a person who produces plans and contributes stratagems” (出谋献计的人: chumou xianji de ren). See [DINGShengshu2008] p. 968.

³⁸⁷ 出奇制胜 (chuqizhisheng). The concept behind this common Chinese idiom stems originally from “Sunzi’s Art of War - Chapter 5 on Disposition [of Power]”: “In general, when waging war, one uses the orthodox [troops] to engage [the enemy in battle] and one uses the unorthodox [troops] to gain victory. Therefore, he who is good at producing the unorthodox [to gain victory] is [capable of producing constantly changing war methods that are] as infinite as heaven and earth, as inexhaustible as rivers and streams.” (凡战者，以正合，以奇胜。故善出奇者，无穷如天地，不竭如江河: Fan zhan zhe, yi zheng he, yi qi sheng. Gu shan chu qi zhe, wu qiong ru tiandi, wu jie ru jianghe.). Cf. [ZHOUBin2006] p. 170; [WUJiulong2007] pp. 71-2.

advantage of a crack to break the enemy. Not long after, CAO Cao plundered the [enemy's] provisions at Wuchao, and threw YUAN Shao's situation into confusion with one fell swoop. Soon thereafter, he took advantage of the victory to make a counter-attack and won victory at the Battle of Guandu³⁸⁸. This is [an example of] recognizing, from [the perspective of] one's own disaster, the [potential] disaster of the enemy, cautiously waiting for an opportunity, and then transforming disaster into advantage.

In many situations, a disaster can therefore be transformed into an advantage. In addition to subjective efforts, one must also objectively possess this kind of transformation possibility.

"If one throws them into dangerous terrain, then they will survive, if one causes them to fall into fatal terrain, then they will live."³⁸⁹ The so-called "dangerous terrain"³⁹⁰ and "fatal terrain"³⁹¹ here are not absolute. According to Sunzi's explanation, "if they wage war quickly and fiercely, then they will survive, if they do not wage war quickly and fiercely, then they will die".³⁹² "Causing them to fall into fatal terrain" is a great disaster, however, "causing them to fall into fatal terrain" can nevertheless arouse the determination of multitudes to spare no effort in fighting to the death because of the objective situation [in which] "if they wage war quickly and fiercely, then they will survive, if they do not wage war quickly and fiercely, then they will die". As a result, one can transform defeat into victory, death into life, and disaster into advantage. When XIANG Yu was engaged in a fierce battle at Julu, he had [his own army's] 'cauldrons broken and ships sunk'³⁹³, and he [thereby] destroyed the main force of the Qin [army];³⁹⁴ HAN Xin arranged the deployment of the troops with their backs to the water, and

³⁸⁸ This battle over control of northern China was fought between CAO Cao and YUAN Shao in 200 A.D. See [SONGShilun1997] vol. VII, pp. 376-7.

³⁸⁹ This is from "Sunzi's Art of War - Chapter 11 on Nine Terrains". Cf. [WUJiulong2007] pp. 212-3, 220.

³⁹⁰ 亡地 (wangdi).

³⁹¹ 死地 (sidi).

³⁹² This is part of Sunzi's definition of "fatal terrain" from "Sunzi's Art of War - Chapter 11 on Nine Terrains". Cf. [WUJiulong2007] pp. 192-3, 217.

³⁹³ 破釜沉舟 (pofu-chenzhou). This is a commonly used Chinese idiom which means to cut off all means of retreat. Cf. [DINGShengshu2008] p. 1059.

³⁹⁴ This battle was fought in 207 B.C. between XIANG Yu, the leader of the Chu rebels, and the Qin forces. The increased morale of his troops that XIANG Yu created with his stratagem of "breaking the cauldrons and sinking the ships" played a key role in his victory. This victory of the Chu rebels over the Qin forces marked the end of the Qin Dynasty.

utterly destroyed the Zhao army.³⁹⁵ These kinds of successful, excellent achievements are all [examples of] using the method of “throwing them into dangerous terrain” to encourage the troop morale of the entire army. However, when MA Su was defending Jieting, he encamped [his troops] on a hilltop, believing that after being encircled by the enemy he could achieve the result of “causing them to fall into fatal terrain, [so that] they would then live.” The result, however, was the opposite. Once the Wei General ZHANG He had severed his water supply, the Shu army, after besieging [MA Su] on the hilltop, did not stoke the battle courage of the troops; instead, the troop morale gradually collapsed.³⁹⁶ Because in this kind of situation people still have room to drift about, they do not have confidence in attaining victory.

“When weighing two advantages against each other, follow the greater [of the two], when comparing two disadvantages against each other, tend towards the lesser [of the two]”. This is the important principle of tending towards advantage and avoiding disadvantage, and transforming a disaster into an advantage. The so-called “the army does not become exhausted [and suffer defeat] and victory can be complete [-ly obtained]”³⁹⁷ [principle] should be regarded as the highest requirement and standard of using supraplanning. Dialectically looking at gain and loss is something that commanders must constantly grasp.

At 19:05 in the evening on November 14, 1940, the sirens sounded simultaneously in the city of Coventry, Great Britain. Five minutes later, the German “Heinkel” airplanes emitted a humming sound in the moonlit sky above the city and then began a 10 hour long aerial attack... the city of Coventry

³⁹⁵ In this famous Battle of Jingxing fought in 205 B.C. between HAN Xin of Han, who was a general and advisor of LIU Bang, and the State of Zhao, HAN Xin was mocked for having his numerically inferior army ford a river and face the Zhao army with its back to the river. However, HAN Xin’s troops fought fiercely because they had no possibility of retreat. Additionally, HAN Xin had secretly sent troops to the now vacated Zhao camp to waive banners and flags of the Han army. When the Zhao troops saw the banners, they believed they had been ambushed, fled, and were annihilated by HAN Xin’s army. The Chinese idiom “a battle with one’s back to the river” (背水一战: beishuiyizhan) stems from this battle. Cf. [ZHOU Bin2006] p. 52.

³⁹⁶ This so-called Battle of Jieting took place in 228 A.D. between MA Su, the commander of a Shu army, and ZHANG He, who commanded the Wei army. For his military blunder, MA Su was condemned to death by ZHUGE Liang.

³⁹⁷ This is taken from “Sunzi’s Art of War - Chapter 3 on Attacking with Supraplanning”. Cf. [WU Jiulong2007] pp. 41, 50.

suffered heavy destruction and the human casualties were innumerable.³⁹⁸

The German air force's battle command for this large scale bombing of Coventry was issued in the morning of November 12, 1940, and its code name was called "Moonlight Sonata".

In fact, 48 hours before the city of Coventry suffered the bombing, the British "Ultra Secret" cipher machines (see footnote) deciphered intelligence [that suggested] that the Germans were going to bomb the Coventry Cathedral and industrial areas, as well as the tactics and aerial routes that were going to be used during the aerial attack. After CHURCHILL had received this intelligence, he immediately called for a meeting to discuss countermeasures. At that time, if the British government had immediately adopted special defense measures for Coventry, the Germans would have been able to know that their codes might have already been deciphered, and would have thus replaced their cipher system with a new one. Consequently, CHURCHILL decided not to send advanced notice to Coventry, and did not even evacuate the old, young, sick, and disabled beforehand.

[The reason] CHURCHILL endured pain to do that was in order to safeguard the "Ultra Secret" cipher machines. For in the long-term war of safeguarding Great Britain in the future, the cipher intelligence was, with regards to the impact on the overall situation of the war, far superior to a Coventry.³⁹⁹

(Footnote) During the Second World War, [there was] a Polish engineer named Richard LEWINSKI, who, in a factory in Nazi Germany, had previously participated in the manufacture of the "Enigma" cipher machine used by the German General Staff. Having passed through numerous difficult circumstances, LEWINSKI was bribed by, and came into the hands of, the British Intelligence Service, and he successfully developed for Great Britain the "Ultra Secret" cipher machine, which was modeled on the German "Enigma" cipher machine. Because the "Ultra Secret" cipher machine could

³⁹⁸ Modern estimates of the number of civilians killed range from 568-1000.

³⁹⁹ This theory of CHURCHILL's decision to sacrifice Coventry to safeguard the Ultra cipher machine was originated by Frederick William WINTERBOTHAM who authored "The Ultra Secret" in 1974, the first book to reveal the wartime decryption successes of the United Kingdom. Cf. [WINTERBOTHAM Frederick 1974] pp. 82-4. It has since been contested by numerous authors.

decipher the codes of the German General Staff, the British Intelligence Service therefore held in its hands part of the battle plans and orders of the Nazi army.⁴⁰⁰

⁴⁰⁰ This account of the Polish engineer also stems from WINTERBOTHAM's "The Ultra Secret". Cf. [WINTERBOTHAMFrederick1974] pp. 10-1. It has since been discredited.

8. [One] Can Capture the Morale of the [Enemy's] Army⁴⁰¹

Paying attention to the training [of one's own troops] and analyzing the [fullness and emptiness of the] enemy, causing the enemy's morale to be lost and his troops to be scattered, [so that] although his formation [of power] is complete, yet he cannot use it; this is 'gaining victory with [political] methods'⁴⁰². (Taken from “Weiliaozi - Waging War [in the Realm of] Awesomeness - Chapter 4”⁴⁰³)

(Translation) Researching military affairs, analyzing the enemy situation, trying to bring about a reduction of the enemy's 'troop morale'⁴⁰⁴, causing the [enemy's] army to be lax, and causing his army, though in form maintaining its original organizational system, to in reality already be unable to be used to wage war; this is precisely [what is meant by] using 'political schemes'⁴⁰⁵ to gain victory.

(Simple Explanation) Napoleon, who was rich in actual combat experience, said: As for the actual strength of an army, three quarters of it is composed of troop morale.⁴⁰⁶ This proportion is not necessarily scientific but there is one point one can be certain of: troop morale is a mental factor of which the army's battle strength is [partially] composed and the strength of an army's troop morale directly influences the outcome of a war. Therefore, famous generals from ancient and modern times as well as from China and abroad all consider discouraging the enemy's 'sharp morale'⁴⁰⁷ and

⁴⁰¹ 三军可夺气 (san jun ke duo qi). This is taken from “Sunzi's Art of War - Chapter 7 on Armies Striving [for Advantage]”. Cf. [WUJiulong2007] pp. 123, 129.

⁴⁰² 道胜 (dao sheng). Weiliaozi divided the methods of obtaining victory into three categories: “gaining victory with [political] methods” (道胜: dao sheng), “gaining victory with awesomeness” (威胜: wei sheng), and “gaining victory with force” (力胜: li sheng). Cf. [SONGShilun1997] vol. I, pp. 289-90.

⁴⁰³ This book called “Weiliaozi” (尉繚子: Master WEI Liao) is one of the Military Classics in Seven Books” 《武经七书》 (Wujing Qi Shu). It is assumed to have been written by a man named WEI Liao who may have lived during the Warring States Period (475-221 B.C.). Cf. [SONGShilun1997] vol. I, pp. 289-90.

⁴⁰⁴ 士气 (shiqi).

⁴⁰⁵ 政治策略 (zhengzhi celüe).

⁴⁰⁶ Though I have not been able to find the source of this quotation, I have found it cited elsewhere, for example in Liddell HART's “Strategy”: “Soldiers universally concede the general truth of Napoleon's much-quoted dictum that in war ‘the moral is to the physical as three to one’.” See [HARTLiddell1991] p. 4.

⁴⁰⁷ 锐气 (ruiqi). This is my direct translation of a concept that stems from Sunzi. This concept of “sharp morale” refers to very high “troop morale” 士气 (shiqi).

encouraging the troop morale of one's own army to be [part of] the important content of 'using supraplanning and determining schemes'⁴⁰⁸.

As for capturing the morale [of the enemy], the intention is to exhaust his strength. Here is precisely the issue of tiring out the enemy and opportunely using the army and it is also exactly what Sunzi said: "One avoids [the enemy's initial] sharp morale and strikes him when [his morale] is relaxed and has returned [to its original state of being calm]"⁴⁰⁹. During the Spring and Autumn Period⁴¹⁰, when the armies of the two states of Qi and Lu were fighting at Changshao, CAO Gui adopted the 'scheme of launching [an attack] later in order to control the enemy by [first] waiting for him to be weakened'⁴¹¹. They waited until after the Qi army had beaten the drums three times and after their attack had been thwarted, and then launched a counter-attack which resulted in the troop morale of the Qi army being "exhausted after three drum beatings". The Lu army, with its morale having been aroused by [its own] first drum beating, defeated the Qi army.⁴¹² Here, being good at outmaneuvering the enemy, and prudently waiting for the right opportunity, is the key to attacking the enemy's troop morale. The "16-character formula"⁴¹³, which our army created during the Period of the Jinggangshan Battles⁴¹⁴ and which suited the guerrilla warfare of the time, as well as the "Tactics of Wearing Down and Annihilating"⁴¹⁵ that were later adopted during the early phase of the Wars of Liberation⁴¹⁶, were

⁴⁰⁸ 用谋定策 (yongmou-dingce).

⁴⁰⁹ This is taken from "Sunzi's Art of War - Chapter 7 on Armies Striving [for Advantage]". Cf. [WUJiulong2007] pp. 123-4, 129. It was also quoted by MAO Zedong in chapter 5, part 3 on "Strategic Retreat" of his "Problems of Strategy in China's Revolutionary War". Cf. [MAOZedong1991] vol I, pp. 209.

⁴¹⁰ 722-481 B.C.

⁴¹¹ 后发制人以待其衰的策略 (houfazhiren yi dai qi shuai). The stratagem of "launching [an attack] later in order to control the enemy" (后发制人: houfazhiren) is discussed in more detail in section II.G.5 of this translation.

⁴¹² In his "Problems of Strategy in China's Revolutionary War", MAO Zedong cites this story of CAO Gui in chapter 5, part 3 on "Strategic Retreat". He uses it as an example of "launching [an attack] later in order to control the enemy" (后发制人: houfazhiren). Cf. [MAOZedong1991] vol I, pp. 203-4. This battle between Lu and Qi took place in the year 684 B.C.

⁴¹³ "If the enemy advances, we retreat; if the enemy camps, we harass; if the enemy tires, we strike; if the enemy retreats, we pursue." (敌进我退, 敌驻我扰, 敌疲我打, 敌退我追: di jin wo tui, di zhu wo rao, di pi wo da, di tui wo zhui). MAO Zedong said these "basic principles of guerilla warfare" had already evolved by May of 1928. Cf. [MAOZedong1991] vol I, pp. 204.

⁴¹⁴ 1927-8.

⁴¹⁵ 蘑菇战术 (mogu zhanshu). These tactics included using a small force to engage the enemy, tiring and starving him, then concentrating the until then hidden main forces, attacking the enemy's weak point, and destroying him. They were

both [used] to wear down the enemy so that his sharp morale was completely eliminated, his troop morale was depressed, and he was then annihilated.

Troop morale belongs to the category of political ideology and naturally cannot be separated from the nature of warfare. It cannot be separated from patriotic feeling and national sentiment, and it cannot be separated from the ideological vigor of the troops. Therefore, the stratagem⁴¹⁷ of “capturing the morale” [of the enemy] also includes the work of politically disintegrating the enemy’s army. During the Battle at Gaixia⁴¹⁸ in the last phase of the Contention between Chu and Han⁴¹⁹, HAN Xin used [the method of] “singing Chu songs on all four sides”⁴²⁰ to cause the Chu army, which had fallen into a difficult position, to lose its will to fight, thereby accelerating XIANG Yu’s ruin. During the time of the Jin Dynasty⁴²¹, while the senior general LIU Kun was defending the frontiers, he was pinned down within the city walls by barbarian troops. Danger was imminent. When LIU Kun had no other choice, all of a sudden his mind produced a stratagem⁴²². Taking advantage of the stars and moon in the sky and the silence of the vast wilderness, he climbed the city walls three times and played the barbarian flute. This extremely sad song, which caused the barbarians to think about their home village, evoked in them the feeling of yearning for the home village and longing to return. They cried tears of sorrow, withdrew their troops, and went away. LIU Kun’s method of undoing the tight encirclement without going to war and HAN Xin’s method of “singing Chu songs on all four sides” are the same, but the circumstances of each were different. HAN Xin’s [method of] “singing Chu songs on all four sides”

explained by MAO in his telegram “Concerning Directives for Waging War on the Northwest Battlefield” of Apr. 15, 1947, in which he defined the tactics as “taking the enemy and wearing him down so that he is extremely exhausted, and then annihilating him” 将敌磨得精疲力竭，然后消灭之 (jiang di mo de jingpi-lijie, ranhou xiaomie zhi). Cf.

[MAOZedong1991] vol IV, pp. 1222-3.

⁴¹⁶ 1946-1949.

⁴¹⁷ 谋略 (moulüe).

⁴¹⁸ 202 B.C.

⁴¹⁹ 206-202 B.C.

⁴²⁰ 四面楚歌 (simian Chu ge). The Han troops had surrounded the Chu army and cut off its supply lines. At night, the Han troops sang Chu folk songs to trick the Chu army into believing that the Han army had already conquered much of Chu and incorporated men from Chu into its army. Cf. [DINGShengshu2008] p. 1294.

⁴²¹ 265A.D. - 420 A.D.

⁴²² 心生一计 (xin sheng yi ji).

refers to capturing the enemy's troop morale when in a superior, active position in coordination with a military attack. LIU Kun's "playing the [barbarian] flute on a moonlit night"⁴²³ however, refers to being in an inferior, passive position, capturing the enemy's troop morale and causing the enemy's soldiers to surrender without going to war. In association with this, [the fact] that Comrade MAO Zedong categorized the work of demoralizing the enemy army as one of the three great principles of our army's wartime political work was very farsighted.⁴²⁴

In waging war, capturing the enemy's troop morale and drumming up one's own troop morale are two sides of one issue that commanders must keep an eye on respectively.⁴²⁵ The 'tricky methods'⁴²⁶ of the ancients used to encourage the army's troop morale were many and from some of them lessons can still be drawn for today. However, when speaking about a proletarian army, only fundamentally arousing the class consciousness and patriotic passion of the troops can be the mental source of producing troop morale. Only troop morale built on top of class consciousness cannot be captured by the enemy and can withstand the test of protracted warfare.

⁴²³ 月夜吹笛 (yue ye chui jia).

⁴²⁴ MAO first described the "three great principles of political work" (政治工作的三大原则: zhengzhi gongzuo de san da yuanze) in an "Interview with the British Journalist James BERTRAM" which took place on 1937-10-25. When describing these three principles of the political work of the Eighth Route Army, MAO said: "The first is the principle of the togetherness of officers and troops. This means eliminating feudalism in the army, abolishing the system of beating and abuse, building up a conscious discipline, and carrying out a life of sharing weal and woe. Because of this the entire army is united together. The second is the principle of the togetherness of the army and the people. This means [maintaining] a mass discipline that forbids the slightest violation [of the people's interests], [conducting] propaganda among the masses, organizing and arming them, lightening their financial burdens and striking the traitors and collaborators who harm the army and the people. Because of this the army and the people are united together and the people have welcomed [us] everywhere. The third is the principle of disintegrating the enemy army (瓦解敌军: wajie dijun) and giving lenient treatment to prisoners of war. Our victory depends not only upon our army waging war but also upon the disintegration of the enemy army. Although the present results of our methods of disintegrating the enemy army and giving lenient treatment to prisoners of war have not been remarkable, there will certainly be results in the future." Cf. [MAOZedong1991] vol. II, p. 379. The study of army political work has been developed to such an extent that it was officially declared a science in 1986. Since then, the "science of military political work" (军队政治工作学: jundui zhengzhi gongzuo xue) (Code: 830.50) has been one of the 13 second-level disciplines of military science. Cf. [YUEZhongqiang2003] p. 1.

⁴²⁵ Here, LI Bingyan is viewing strengthening troop morale [of one's own army] and disintegrating troop morale [of the enemy army] as two sides of a contradiction.

⁴²⁶ 法术 (fashu).

9. [One] Can Capture the Resolve of the [Enemy] General⁴²⁷

Resolve is what guides the general.⁴²⁸ By angering him, one causes him to be furious. By disturbing him, one causes him to be chaotic. By sowing discord amongst him [and his camp], one causes him to be divided. By showing him one's [feigned] inferiority, one causes him to be arrogant. Thus it is possible to capture the resolve of the enemy.⁴²⁹ (Taken from “Eleven Experts Annotate Sunzi - Armies Striving [for Advantage]”⁴³⁰)

(Translation) Resolve to wage war is the commander's spiritual guide when using the army. Using the method of angering the enemy general causes him to be furious. Using decoy troops disturbs the sentiment of the enemy general. Using the method of sowing discord causes the high and low [levels] of the enemy camp to mistrust each other. Using [the method of] showing one's [feigned] weakness causes the enemy general to be arrogant and off his guard. In this way, his correct resolve can waver and change.

(Simple Explanation) We recall that the British philosopher [Francis] BACON said: 'Suspensions amongst thoughts are like bats amongst birds, they ever fly by twilight. [...] they cloud the mind; they leese friends; and they check with business, whereby business cannot go on currently and constantly.'⁴³¹ If our commanders can take aim at the “bats” in the mind of the enemy general, and widely implement

⁴²⁷ 将军可夺心 (jiangjun ke duo xin). This is taken from “Sunzi's Art of War - Chapter 7 on Armies Striving [for Advantage]”. Cf. [WUJiulong2007] pp. 123, 129. The Chinese word I am translating as “resolve” is 心 (xin). Though it might be better to translate it as “heart”, “mind”, “thoughts”, or something similar, I follow LI Bingyan who translates it into modern Chinese as “resolve” (决心: juexin).

⁴²⁸ This part of the “explanatory words” of this maxim is taken from ZHANG Yu's annotation of 将军可夺心 (jiangjun ke duo xin). Cf. [YANGBingan2008] p. 149.

⁴²⁹ This part of the “explanatory words” of this maxim is taken from LI Quan's annotation of 将军可夺心 (jiangjun ke duo xin). Cf. [YANGBingan2008] p. 149.

⁴³⁰ 十一家注孙子 (shiyi jia zhu Sunzi). The earliest copy of this book can be dated to the late 12th century during the Song Dynasty (960-1279). In addition to providing an edition of “Sunzi's Art of War”, it is also a collection of annotations from 11 men, the earliest being CAO Cao (155-220 A.D.). It has greatly influenced later scholars' understanding of Sunzi. Cf. [SONGShilun1997] vol. I, p. 257.

⁴³¹ This quotation is from Francis BACON's “Of Suspicion”. See [SPEDDINGJames1860] p. 190.

'false appearances that deceive the enemy'⁴³², causing him to wallow in the agony of hesitation and suspicion and deal with matters in an irresolute manner, then that is one of the methods of “capturing resolve”.

Capturing resolve is also called 'attacking resolve'⁴³³. “If one can attack [their] resolve, then the rebels will eliminate themselves, [and therefore] since ancient times, those who thoroughly understand military affairs do not love waging war. If one does not '[closely] examine the situation'⁴³⁴, then being lenient or strict will both create mistakes, [so] future rulers of Shu should deeply ponder this.” This is a couplet written by ZHAO Fan of the Qing Dynasty⁴³⁵ in front of ZHUGE's Hall in the Wuhou Temple of Chengdu. According to the historical records, when Kongming⁴³⁶ used the army and waged war, he paid extraordinary attention to attacking resolve. ZHUGE Liang pointed out that: “As for the methods of using the army, attacking the resolve [of the enemy] is superior, and attacking cities is inferior; wars of resolve are superior, and troop wars are inferior.”⁴³⁷ This [thought] can be said to be a development of SUN Wu's thought that “the superior [method of using the] army is to attack [the enemy's] supraplanning”⁴³⁸. When he was using the army at Nanzhong, he carried out the policy of “making peace [with the Rong tribes in the west] and pacifying [the Yue tribes in the south]”⁴³⁹, [and by]

⁴³² 欺敌假象 (qi di jiaxiang).

⁴³³ 攻心 (gong xin). This phrase was used by LI Jing, one of the annotators of “Eleven Experts Annotate Sunzi”, to explain the meaning of “being able to capture the resolve of the [enemy] general” (将军可夺心: jiangjun ke duo xin). He wrote: “The so-called attacking the resolve of the enemy often means nourishing our own resolve, causing it to be peaceful, calm, and not chaotic, so that after that, the resolve of the enemy can be obtained and captured [by us].” (所谓攻其心者, 常养吾之心, 使安闲而不乱, 然后彼之心可得而夺也: suowei gong qi xin, chang yang wu zhi xin, shi an xian er bu luan, ranhou bi zhi xin ke de er duo ye). Cf. [YANGBingan2008] p. 149.

⁴³⁴ 审势 (shen shi).

⁴³⁵ (1616/1644-1911).

⁴³⁶ ZHUGE Liang, whose style name was Kongming, and was nicknamed Sleeping Dragon, lived from 181-234. He helped LIU Bei establish the kingdom of Shu as one of the Three Kingdoms. In China, he is perhaps the best known supraplanner (谋士: moushi) of ancient China. The modern CME dedicates nearly one whole page to “ZHUGE Liang's Military Thought”. Cf. [SONGShilun1997] vol. I, pp. 384-5.

⁴³⁷ This phrase stems actually not from ZHUGE Liang but from his assistant MA Su. It lives on in modern China in the idiom “attacking the resolve [of the enemy] is superior” (攻心为上: gong xin wei shang). Cf. [ZHOUBin2006] p. 349.

⁴³⁸ This is taken from “Sunzi's Art of War - Chapter 3 on Attacking with Supraplanning”. Cf. [WUJiulong2007] pp. 37-8,

49.

⁴³⁹ 和抚 (he fu).

capturing and freeing MENG Huo seven times, he subdued [him].⁴⁴⁰ This can be called a model example of attacking resolve.

In warfare, defects in the thought, will, and moral character of the commander can often become a breach [through which] the opposing side can “capture [the commander’s] resolve”. If one has ‘much courage [but] little supraplanning’⁴⁴¹, is arrogant and overbearing and takes the enemy lightly, then it is easy [for him] to take reckless action and fall into the opposing side’s trap [which he set by] “being capable [of attacking] but showing the enemy that one is incapable”⁴⁴². If one’s temperament is irascible and one would explode at a single nudge, then it is easy for [his] emotions to be impulsive and [for him] to be unable to endure the opposing side’s “method of inciting the [enemy’s] general”⁴⁴³. If one loves great things, desires success and is obstinate and adheres to one’s own judgment, then it is easy [for him] to covet small advantages and fall for the enemy’s ‘stratagem of [using] luring troops’⁴⁴⁴. If one is incorruptible, fond of reputation and has too much self-respect, then it is easy to evoke his intense vainglory so that he is unable to stand humiliation [by the enemy] and he loses his [sense of] reason. If one is greedy for money, loves [female] beauty and one’s nature is lazy and will slothful, then [his] will to fight easily becomes slack and he will easily be hit by the enemy’s ‘sugar-coated bullet’⁴⁴⁵. If one has a simple mind, takes the enemy lightly and is overly suspicious, then he can easily be confused by the enemy’s deception⁴⁴⁶, etc. Therefore, ancient and modern military experts all place extraordinary stress on ‘ideological and moral cultivation’⁴⁴⁷ and the molding of character. Some

⁴⁴⁰ As part of his strategy to first pacify the barbarians in Southern and Western Shu before vying for the central plains of China, ZHUGE Liang personally led an expedition to the south in 225 A.D. According to the “Records of the Three Kingdoms”, he caught and then freed the leader of the southern barbarians, MENG Huo, seven times and then left him alive after he had truly submitted in order to capture the resolve (or “hearts and minds”) of the barbarians rather than just their leader. Cf. [ZHOU Bin 2006] p. 694.

⁴⁴¹ 勇多谋少 (yong duo mou shao).

⁴⁴² This is taken from “Sunzi’s Art of War - Chapter 1 on Calculations, Plans, and Stratagems”. Cf. [WU Jiulong 2007] pp. 12, 18.

⁴⁴³ 激将法 (ji jiang fa).

⁴⁴⁴ 诱兵之计 (you bing zhi ji).

⁴⁴⁵ 糖衣炮弹 (tangyi paodan). This refers to methods of corrupting and winning over people.

⁴⁴⁶ 诓骗 (kuangpian).

⁴⁴⁷ 思想品德修养 (sixiang pinde xiuyang). In the PRC, pupils and students attend mandatory weekly classes as part of

generals, in order to overcome the weak point of their temperament being irascible, even specially hang up a horizontal or vertical sign with the words “control anger”⁴⁴⁸ in their living room or bedroom. Thus they can constantly think prudently, being aware that irascibility, which bursts out of fury, muddles the mind.

The intention of capturing one’s [enemy’s] resolve is to ‘throw his supraplanning into disorder’⁴⁴⁹. The correct resolve of the commander derives from correct judgment and [correct] judgment of the commander is also often subject to the restrictions of mental activity and habits of cognition, such as: being dominated by first impressions, not being suspicious of things often seen, and following convention in regarding ordinary things, etc. Habits of cognition are also often the opposing side’s point of attack [used] in order to “capture resolve”. In November 1942, the Soviet Army launched a counter-offensive battle in the area of Stalingrad. In the first stage of the operation, the 26th Tank Corps of the Southwest Front Army, which was responsible for the task of penetrating and making a sudden assault, after rapidly advancing towards Perelazovsky, discovered that the German Army had begun to withdraw towards the Don River. In order to fight for time for the purpose of cutting off the enemy’s route of retreat and preventing the German Army from holing up like a turtle, the Corps Commander, Major General ROBIN, decided to make use of the darkness of night and secretly dispatched an advance force that penetrated the vicinity of the town of Kalach located in the depths of the enemy’s defenses, in order to race to occupy the only remaining bridge over the Don

their ideological and moral cultivation. For example, during the nine compulsory grades of elementary school (小学: xiaoxue) and junior middle school (初级中学: chuji zhongxue) (i.e. for pupils aged six to 15), students are given mandatory “classes on ideology and moral character” (思想品德课: sixiang pinde ke) and “classes on ideology and politics” (思想政治课: sixiang zhengzhi ke). The exact content of these classes can be found in the latest “Curriculum Standards for Elementary School Classes on Ideology and Moral Character and Junior Middle School Classes on Ideology and Politics” compiled and edited by the PRC Ministry of Education. See [PRCMOE2005]. These mandatory classes extend on into upper middle school (or high school) and the university level. It seems that military academies in the PRC have, or may soon have, classes on ideological and moral cultivation that are specifically suited to the needs of the military, rather than being identical to the ones used at other institutions of higher learning. An example of one of the books used for such courses is the “Ideological and Moral Cultivation for Military Personnel and the Legal Foundation” (trial version) published in 2006 and readily available for purchase from online book stores. See [PLAGDPD2006].

⁴⁴⁸ 制怒 (zhi nu).

⁴⁴⁹ 乱其谋 (luan qi mou).

River. Ordinarily, when secretly penetrating at night, one should strictly control the lights, carry out well-conceived camouflage, and be prepared at any time to spread out one's battle formation. However, Major General ROBIN, in total contrast to ordinary convention, ordered the advance force to become a marching column, all [vehicles] to turn on their lights and pass through the defense position of the German Army by following the road from Ostrov to Kalach, and to calmly drive on towards the place of a passage over the Don River. With the vehicle lights illuminating a large area as bright as snow, the tanks, which were closely following each other, traveled right in front of the eyes of the German Army. If at that time the German Army had implemented a two-flank pincer attack, these tanks of the Soviet Army would all have become the moving target of the German Army's anti-tank artillery. However, when the commanding officers of the German Army saw that these tanks were well-ordered and without [any signs of] confusion as well as calm and unhurried, they surprisingly did not even adopt any basic methods of reconnaissance and just concluded that it was [part of] its own withdrawing army. Thereupon, they gave a total green light, and allowed the Tank Corps of the Soviet Army to, without wasting any artillery and ammunition, rapidly enter tens of kilometers into the depths of the enemy's defenses in a swaggering manner, and [thus] allowed them to be the first to capture and occupy the Don River passage. As for this seemingly risky penetration operation of the Soviet Army, one can say that it was the success of the flexible use of the stratagem of "capturing resolve". It is the same as the so-called: 'When one regards the false as being true, the true also [becomes] false; where one regards the non-existent as being existent, the existent also [becomes] non-existent'⁴⁵⁰.

⁴⁵⁰ 假作真时真亦假，无为有处有还无 (jia zuo zhen shi zhen yi jia, wu wei you chu you hai wu). This couplet stems from chapter 5 of "A Dream of Red Mansions", which is considered to be one of the Four Great Classical Novels of China and was written by CAO Xueqin and GAO E in the 18th century. In the novel, this couplet is inscribed on both pillars of a stone archway with the inscription "The Illusory Land of Great Emptiness". Cf. [CAOXueqin2003] vol. I, p. 130.

D. Making Estimations and Plans in the Temple⁴⁵¹

1. Second [Part of] Fragmentary Notes on Military Supraplanning Research

“If we estimate in the temple before waging war that one [side] will obtain victory, it is because one [side] obtained more counting sticks [when we calculated the advantageous conditions for both sides]”⁴⁵². As for the so-called “making estimations and plans in the temple”, its original meaning referred to first holding a meeting in the temple (or imperial court), devising major plans, and predicting the outcome of the war [before sending out an army to wage war]. This is about strategic decisions.

'Devising plans at headquarters in order to determine victory one thousand miles away [...]’⁴⁵³ is the brilliance of making estimations and plans in the temple. Therefore, when speaking about the general meaning of estimations and plans in the temple, one can also call it “brilliant estimations and plans”⁴⁵⁴. When generals 'use supraplanning'⁴⁵⁵, the 'adaptability [of their stratagemical wisdom] is amazing and their estimations and plans are brilliant'⁴⁵⁶.

Warfare is a contest of strength and strength is expressed as certain quantitative relations (the

⁴⁵¹ 庙算 (miao suan). This phrase stems from “Sunzi’s Art of War - Chapter 1 on Calculations, Plans, and Stratagems”. Cf. [WUJiulong2007] pp. 15, 19. The character 庙 (miao) refers to the building in which ancestral sacrifices were made and in which the generals and statesmen of ancient China would discuss matters of state. Cf. [WUJiulong2007] p. 16. In ancient Chinese, the character 算 (suan) had the following meanings: to count, or calculate; to make plans; to predict; and a marker, or stick used for counting. Cf. [WANGLi2007] pp. 366-7. When Sunzi uses the phrase 庙算 (miao suan), it actually refers to all four of these meanings: the generals, statesmen, and their advisors are to go to the temple before any war and use the markers (算: suan), to calculate (算: suan) all possible advantages that one’s own side has and that the enemy’s side has. Then, based on these calculations (算: suan), they should predict (算: suan) the likely outcome of the war. With these predictions (算: suan) in mind, they should then make plans (算: suan) and stratagems to win the war. Cf. [WUJiulong2007] p. 16. In an attempt to concisely summarize the rich meaning contained in the phrase 庙算 (miao suan), I translate it as “making estimations and plans in the temple”.

⁴⁵² This also stems from “Sunzi’s Art of War - Chapter 1 on Calculations, Plans, and Stratagems”. Cf. [WUJiulong2007] pp. 16, 18.

⁴⁵³ 夫运筹帷幄之中，决胜于千里之外 (fu yunchou weiwo zhi zhong, jue sheng yu qian li zhi wai). These are the famous words of LIU Bang. Cf. [DINGShengshu2008] p. 1688.

⁴⁵⁴ 妙算 (miaosuan).

⁴⁵⁵ 用谋 (yong mou).

⁴⁵⁶ 神机妙算 (shenji-miaosuan). My translation of this Chinese idiom is based on the definition provided by the CCD. Cf. [DINGShengshu2008] p. 1212.

amount of troop strength and fire power) and as spatial forms (organization, deployment, fortifications, etc.). Military supraplanning is simply the picture which, through meticulously 'devising plans and making calculations'⁴⁵⁷, emerges from the weaving together of “quantity”⁴⁵⁸ and “formation”⁴⁵⁹.⁴⁶⁰

The battle strength of the same army, while marching, at camp, or deployed on the front, is not the same at all.

The results of the same quantity of [pieces of] artillery, fired at military targets that have the same force of resistance, when one adopts the method of focusing firepower and firing simultaneously or firing in a scattered way at intervals, are not the same at all.

The same three upper, middle, and lower grades of horses were defeated [when raced] according to TIAN Ji's method of competition and were victorious [when raced] according to SUN Bin's method of competition.⁴⁶¹

Two Mamluk soldiers were perfectly capable of beating three French soldiers, but 1000 French

⁴⁵⁷ 运筹计算 (yunchou jisuan).

⁴⁵⁸ 数 (shu).

⁴⁵⁹ 形 (xing).

⁴⁶⁰ This paragraph shows how LI Bingyan uses modern military terms to explain concepts that can be found in Sunzi. He equates Sunzi's “formation [of power]” (形: xing) with “spatial forms (organization, deployment, fortifications, etc.)” and Sunzi's “numbers [of the army's military personnel, weapons, etc.]” (数: shu) with “quantitative relations (the amount of troop strength and fire power)”. Moreover, LI Bingyan implicitly equates Sunzi's “disposition [of power]” (势: shi) with “strength”. When LI Bingyan explains that “strength” is expressed as both “spatial forms (organization, deployment, fortifications, etc.)” and “quantitative relations (the amount of troop strength and fire power)”, he is also implying that Sunzi's “disposition [of power]” (势: shi) is composed of both “numbers” (数: shu) and “formation [of power]” (形: xing). In this way, LI Bingyan also provides a very interesting definition of “military supraplanning” (军事谋略: junshi moulüe): it is the entire process by which the commander, when facing a certain enemy in a certain situation, “weaves together” his army's “numbers” (数: shu) and “formation” (形: xing) to create a “disposition [of power]” (势: shi) which enables him to defeat the enemy [in the most effective manner]. Therefore, according to LI Bingyan's view, whichever side of a war has a greater “disposition [of power]” (势: shi) gains victory, and “disposition [of power]” is composed of “numbers” plus “formation” plus “military supraplanning”. Using Sunzi's concepts, this would be: 势 = 数 + 形 + 谋 (shi = shu + xing + mou).

⁴⁶¹ This is a reference to the story of SUN Bin, a possible descendant of Sunzi, which was recorded in the “Biography of Sunzi and WU Qi” of SIMA Qian's “Records of the Grand Historian”. GRIFFITH provides an English translation of these biographies in his “Sun Tzu: The Art of War”. See [GRIFFITHSamuel1963] pp. 59-61. SUN Bin noticed that when TIAN Ji, the general of Qi, raced his horses against the other nobles of Qi, all the participants generally had three grades of horses: upper, middle, and lower and that they generally raced their horses of the same grade against each other. SUN Bin recommended to TIAN Ji that he instead race his upper-grade horse against his opponent's middle-grade horse, his middle-grade horse against his opponent's lower-grade horse, and his lower-grade horse against his opponent's upper-grade horse. By following SUN Bin's advice, TIAN Ji was able to win two out of three times and win the gold prize.

soldiers were, however, able to defeat 1500 Mamluk soldiers.⁴⁶²

The whole is composed of [its] parts, but the strength of the whole is not equal to the sum of the strengths of each part. If one uses proper methods and [makes] suitable alignments and combinations, the strength of the whole can surpass the sum of the strengths of each part by multiples; if one does not, it can also be smaller than the summation. When speaking of the use of strength, 'implementing stratagems and using supraplanning'⁴⁶³ is nothing but flexibly and brilliantly playing with a "military Rubic's cube": using a fixed quantity of military strength and organizing it into a "formation" that surpasses the fixed quantity [of the strength of the parts].

There are empty and full quantities and there are true and false formations. On the one hand, this creates difficulties for military experts, who are 'analyzing the [situation of the] enemy and determining stratagems'⁴⁶⁴. On the other hand, it provides military experts, who put to use 'methods of trickery'⁴⁶⁵, with the conditions and possibility for success. Those sagacious heroes can always take the "untrue" (empty quantities and false formations) and give it to the opponent, and they are also capable of penetrating through the opponent's "untrue" [empty quantities and false formations] to find the "true". This is precisely [what is meant by] "causing the enemy to reveal his [true] formation while not having any [perceptible] formation ourselves"⁴⁶⁶. This requires carrying out 'brilliant estimations and plans'⁴⁶⁷.

Although there is no way to use mathematics to calculate the spirit of people in wartime, national sentiment, and [the phenomenon that] just causes [tend to] enjoy abundant support, and

⁴⁶² This quotation originally stems from Napoleon but became popular amongst Chinese Marxists by way of an article written by Friedrich ENGELS called "Cavalry" in which he quotes Napoleon as having said: "Two Mamluk soldiers are absolutely capable of beating three French soldiers, 100 French soldiers and 100 Mamluk soldiers match each other in strength, but 1000 French soldiers can always conquer 1500 Mamluk soldiers." Cf. [MARXKarl1985] vol. XIV, p. 320. Napoleon's original quotation can be found in Gaspar GOURGAUD's "Mémoires pour servir à l'histoire de France sous Napoléon". Cf. [GOURGAUDGaspard1823] vol. I, p. 262.

⁴⁶³ 施计用谋 (shi ji yong mou).

⁴⁶⁴ 料敌决谋 (liao di jue mou).

⁴⁶⁵ 权诈之术 (quanzha zhi shu).

⁴⁶⁶ 形人而我无形 (xing ren er wo wu xing). This is taken from "Sunzi's Art of War - Chapter 6 on Emptiness and Fullness". Cf. [WUJiulong2007] pp. 92-3.

⁴⁶⁷ 妙算 (miao suan).

[although] they cannot be expressed by the geometrical forms of points, lines, and planes, nevertheless, in a certain sense, one can still say: solving [these] “war equations” is also [a process] of seeking the unknown by means of the known. ‘Supraplanning that brings about [the final] victory over the enemy’⁴⁶⁸ depends on showing [the enemy] many “false formations” in order to hide one’s “original formation”.

⁴⁶⁸ 决胜敌之谋 (jue sheng di zhi mou).

2. Regard Calculations as Being the Most Important⁴⁶⁹

Before waging war, one first analyzes whether the [enemy] general is capable or stupid, whether the [enemy's] troops are strong or weak, whether the soldiers are many or few, whether the terrain is perilous or flat, and whether the provisions are empty or full. If one's calculations and analysis are meticulous, and one then dispatches the army, one will certainly gain victory.

(Taken from “100 Unorthodox Stratagems - Calculations for War”)

(Translation) Before beginning a war with the enemy, one must first find out about the ability to command of the generals from both our side and the enemy's side, and [find out] whether the actual strength of the enemy's side is strong or weak, whether the soldiers are many or few, whether the terrain is perilous or flat, and whether the [stored] grains are lacking or abundant. If the analyses and plans are complete and if one then dispatches the army, one will never fail to achieve victory.

(Simple Explanation) “After pressing together his fingers and making a quick calculation, one immediately knows the solution.” “After quickly squinting one's brows, a calculation⁴⁷⁰ emerges from his mind.” Although these expressions from classical novels, which describe military 'strategemically wise masterminds'⁴⁷¹, have some mythological coloring, there is, nevertheless, something we can be certain of: 'schemes that determine victory'⁴⁷² depend on [first] 'devising plans'⁴⁷³, '[creating] stratagems that are superior to [those of] the enemy, and regarding calculations as being the most important'⁴⁷⁴.

War is filled with unknown quantities, but it will also certainly reveal several known quantities.

⁴⁶⁹ 以计为首 (yi ji wei shou). This is taken from the first sentence of “100 Unorthodox Stratagems - Calculations for War”. Cf. [LISHaolin2007] p. 427-8. Translating the character 计 (ji) is challenging because in ancient Chinese military treatises it often simultaneously means “to calculate”, “to plan”, and “to create and use stratagems”. Because of the examples cited by LI Bingyan, I think it is most accurate to translate it as “calculation” here.

⁴⁷⁰ 计 (ji).

⁴⁷¹ 智囊 (zhinang).

⁴⁷² 决胜之策 (jue sheng zhi ce).

⁴⁷³ 运筹 (yun chou).

⁴⁷⁴ 高敌之着,以计为先 (gao di zhi zhao, yi ji wei xian).

The art of judgment of the commander is to seek the unknown by means of the known. As for the commander's 'schemes for deceiving the enemy'⁴⁷⁵, they rely on showing [false] formations and empty quantities, deeply hiding full quantities, and 'defeating [the enemy that makes] insufficient estimations and plans by means of [making our own] sufficient estimations and plans'⁴⁷⁶.

[...]

The “Kamikaze Attack Units” of the Japanese Air Force, which were full of the spirit of bushido⁴⁷⁷, adopted “suicide” tactics to conduct attacks, thus causing the the US Navy’s fleet to rack their brains. When a naval vessel is under attack, should it actually rapidly change direction in order to avoid being sunk, or should it keep sailing in a direct line which is beneficial for making full use of the anti-aircraft firepower? In order to answer this question, a small group of 'strategemically wise masterminds'⁴⁷⁸ from the US Navy statistically analyzed 477 battle examples and proposed a countermeasure, which flexibly altered the angle from which the naval vessels should meet the enemy: when large warships come across “suicide” airplane attacks, they should rapidly change direction in order to elude them, small warships, however, should not rapidly change direction. After the US Navy’s fleet adopted this new evasive countermeasure, the loss of naval vessels decreased by 18 percent.

⁴⁷⁵ 欺敌方略 (qi di fanglüe).

⁴⁷⁶ 以多算胜少算 (yi duo suan sheng shao suan).

⁴⁷⁷ 武士道 (bushidō). Bushidō means literally “the way of the warrior” or the “methods of the warrior” and refers to the code of conduct of the Japanese samurai.

⁴⁷⁸ 智囊 (zhinang).

3. Rely on [Obtaining] Provisions from the Enemy⁴⁷⁹

When defending for a long time, one must use [the method of] garrison land [that is cultivated by military colonies]; when attacking, one is cautious about [protecting] the supply lines; when one penetrates deeply [into enemy territory], one must rely on [obtaining] provisions from the enemy. (Taken from “Straw Hut Planning - Part 3 - Provisions and Funds”⁴⁸⁰)

(Translation) [...] When an army is garrisoned for a long time, it must [use the method of having troops or peasants in the] garrison [to cultivate] the land, when attacking, one must cautiously protect the supply lines, [and] when one penetrates deeply into enemy territory to wage war, one must rely on the local requisition of army provisions.

(Simple Explanation) “Relying on [obtaining] provisions from the enemy” mainly refers to taking them from the enemy and using war to support war.

[...] When an army is operating one thousand miles away, or fighting a kind of guerrilla war or mobile war that has uncertain movements, then one should adopt methods that integrate both the transport from the rear and local supply [of provisions].

When a country is driven to poverty because of the use of the army, long-distance transportation is an important cause. Long-distance transportation can not only cause the common people to be hungry and exhausted, but it also makes it easy for the supply lines to be severed by the enemy, and for the army to become stranded in the tiger’s mouth. If, however, one adopts the scheme⁴⁸¹ of taking [provisions] from the enemy, one can overcome these contradictions.

[...]

⁴⁷⁹ 因粮于敌 (yin liang yu di). This is taken from “Sunzi’s Art of War - Chapter 2 on Beginning [the Preparations] to Wage War”. Cf. [WUJiulong2007] pp. 24-5, 33.

⁴⁸⁰ This book 草庐经略 (Cao Lu Jinglüe) was composed by an unknown author in the Ming Dynasty (1368-1644) sometime between 1573-1620. Its two main topics are controlling the army and waging war. It is composed of 12 parts and 152 chapters. LI Bingyan contributed to the encyclopedia entry of this military treatise in the CME. Cf. [SONGShilun1997] vol. I, pp. 16-7.

⁴⁸¹ 策略 (celüe).

In the past revolutionary wars⁴⁸², when we had not acquired the political power of the whole country and there was no fixed, reliable rear supply, the supply of our army's manpower and physical resources mainly did not rely on the rear but were planned and solved on the spot by relying on what was captured by waging war on the front.

[...] While waging war to Resist US [Imperialism] and Aid Korea⁴⁸³, the ratio of our logistical transportation casualties to our battle casualties was on average between ten and 15 percent..... from this one can see that under the conditions of modern warfare, taking [provisions] from the enemy is still an advantageous 'war scheme'⁴⁸⁴ that brings little loss and much benefit.

[...]

⁴⁸² All the wars waged by the CPC from 1924-1949 are called "revolutionary wars".

⁴⁸³ 抗美援朝 (Kang Mei Yuan Chao). This is the official Chinese name for the Korean War (1950-3).

⁴⁸⁴ 战策 (zhance).

4. When Weak Defend, When Strong Attack⁴⁸⁵

Generally, in war, the side that is defending [its position] is the side that knows itself. It knows that there are no reasons for gaining victory, temporarily it defends steadfastly [its position] in order to wait until there is an opportunity for the enemy to be destroyed. Then it dispatches the army to attack, and there will be no defeat. (Taken from “100 Unorthodox Stratagems - Defensive War”⁴⁸⁶)

(Translation) When waging war, the reason for adopting the scheme⁴⁸⁷ of steadfastly defending is that one truly understands the manifestation of one’s own strength. If one knows that one does not yet have the conditions for conquering the enemy, then one should defend steadfastly and wait until a battle opportunity arises, through which the opposing side can be crushed by one’s own [side], then one should promptly transform the defense into an offense. In this [way], there will be no fight without victory.

(Simple Explanation) Attack and defense are the basic methods of reaching the war aim of annihilating the enemy and preserving ourselves.⁴⁸⁸ When scanning ancient and modern times, [one

⁴⁸⁵ 弱守强攻 (ruo shou qiang gong). I have not found the source of this maxim and thus assume that it is LI Bingyan’s paraphrasing of a sentence from “Sunzi’s Art of War - Chapter 4 on Formation [of Power]”: “If [we] defend, then it is [because the enemy’s military strength is] in surplus. If [we] attack, then it is [because the enemy’s military strength is] insufficient” (守则有余, 攻则不足: shou ze you yu, gong ze bu zu). Cf. [WUJiulong2007] pp. 56, 65.

⁴⁸⁶ Cf. [LISHaolin2007] p. 484.

⁴⁸⁷ 方略 (fanglüe).

⁴⁸⁸ In May 1938, MAO Zedong wrote in his “Problems of Strategy in the Guerilla War against Japan”: “All the guiding principles of military operations are founded on one basic principle, namely: to do everything possible to preserve our own strength and annihilate the enemy’s strength.” (一切军事行动的指导原则, 都根据于一个基本的原则, 就是: 尽可能地保存自己的力量, 消灭敌人的力量: Yiqie junshi xingdong de zhidao yuanze, dou genju yu yi ge jiben de yuanze, jiu shi: jin keneng di baocun ziji de lilang, xiaomie diren de lilang.). Cf. [MAOZedong1991] vol. II, p. 406. In the same month, he also wrote in “On Protracted War”: “The goal of war is nothing else but ‘to preserve ourselves and annihilate the enemy’ (to annihilate the enemy is to remove the enemy’s arms, it is the so-called ‘taking away the enemy’s power of resistance’, it is not necessary to completely annihilate his flesh).” (战争的目的不是别的, 就是“保存自己, 消灭敌人”(消灭敌人, 就是解除敌人的武装, 也就是所谓“剥夺敌人的抵抗力”, 不是要完全消灭其肉体): Zhanzheng de mudi bu shi biede, jiu shi ‘baocun ziji, xiaomie diren’ (xiaomie diren, jiu shi jiechu diren de wuzhuang, ye jiu shi suowei ‘boduo diren de dikangli’, bu shi yao wanquan xiaomie qi routi).). Cf. [MAOZedong1991] vol. II, p. 482. The latest research has shown that, from April 19-20, 1938, MAO Zedong read chapter 2 of book 1 of VON CLAUSEWITZ’s “On War”, in which we find the following: “Here we have to consider the negative side of the destruction of the enemy’s armed force, that is to say, the preservation of our own.” (Hier ist es, wo wir von der Vernichtung der feindlichen Streitkraft die negative Seite, nämlich die

can see that] in the hands of military experts, the 'Rubic's cube' of war, although it can be changed to produce endless "patterns", nevertheless, when speaking about the basic "colors" that make up all the kinds of "patterns" [of war], [one can say that] battles are either offensive or defensive, methods [of war] are either unorthodox or orthodox, and formations [of power] are either false or true, and that is it.

The original meaning of defending when weak and attacking when strong is that, when establishing strategic decisions, one must begin with a comparison of the strengths of the enemy and oneself, and treat "knowing oneself and knowing the enemy"⁴⁸⁹ as an important idea for establishing decisions. Because attacking mainly relies on the maneuverability and striking force of the army, defense can form an alliance with terrain advantages and fortifications in order to make up for the deficiencies in one's own strength. Therefore, the same strength, while not sufficient for attacking, can be, however, more than enough for defending.

[...]

When speaking of the specific content of waging war, attack and defense are closely interrelated. An attack is a transformation of a defense and a defense is a method to prepare an attack. Defending

Erhaltung der eigenen, zu betrachten haben.) Translated from German original in: [VONCLAUSEWITZCarl2000] p. 59. Additionally, at least one Chinese translation of VON CLAUSEWITZ's "On War" translates "destruction of the enemy's armed force" (Vernichtung der feindlichen Streitkraft) as 消灭敌人军队 (xiaomie diren jundui) and "the preservation of our own [armed force]" (Erhaltung der eigenen [Streitkräfte]) as 保存自己军队 (baocun ziji jundui). Cf. [VONCLAUSEWITZCarl2004] p. 40. MAO Zedong also got the idea that "attack and defense are the basic methods of reaching the war aims [...]" from VON CLAUSEWITZ. Cf. [VONCLAUSEWITZCarl2000] p. 53. However, MAO took this idea from VON CLAUSEWITZ and simplified and developed it to such an extent that PRC military theorists still consider it to be the "basic aim" (基本目的: jiben mudi) and "essence" (本质: benzhi) of war despite the recent so-called "informationalization of war". Cf. [DUChao2004]. For more information on VON CLAUSEWITZ's influence on MAO, I refer the reader to the second issue of the 2006 edition of the official Chinese periodical Party Documents (党的文献: Dang de Wenxian), in which XIA Zhengnan wrote an article called "A New Commentary on MAO Zedong's careful reading of CLAUSEWITZ's 'On War'" (毛泽东研读克劳塞维茨《战争论》新论: MAO Zedong yandu Kelaosaiweici "Zhanzhenglun"). Cf. [XIAZhengnan2006].

⁴⁸⁹ 知己知彼 (zhi ji zhi bi). The full sentence is "[if we] know the other [side] [and we] know ourselves, then [we will] fight one hundred battles without any danger." (知彼知己, 百战不殆: zhi bi zhi ji, bai zhan bu dai). Perhaps the most famous of Sunzi's sayings, this is from "Sunzi's Art of War - Chapter 3 on Attacking with Supraplanning". Cf. [WUJiulong2007] pp. 48, 51. MAO Zedong quoted this saying of Sunzi in his "On Protracted War" written in May 1938. Cf. [MAOZedong1991] vol II, p. 490. Although he did not read "Sunzi's Art of War" in its entirety until writing "On Problems of Strategy in China's Revolutionary War" in December 1936, current evidence suggests that MAO Zedong probably came into contact with this famous line of Sunzi at a young age. This explains why it would later become MAO's favorite Sunzi saying, which he frequently added to his autograph. Cf. [LILing2007a] pp. 49-50.

when weak and attacking when strong includes the ideas of using time and space, conserving energy and storing up sharp morale, as well as creating, and waiting for battle opportunities.

When LI Mu⁴⁹⁰ defended the frontiers and acted as prefect, he openly showed [feigned] weakness and secretly stored up sharp morale. For ten years he defended and did not attack. Although he was occasionally fired at, he never changed 'this stratagem'⁴⁹¹. When at last the conditions were ripe, he suddenly launched a counter-attack, “heavily defeated the forest barbarians, seized one thousand miles of land, and caused the Xiongnu⁴⁹² to run away”. When ZHOU Yafu⁴⁹³ was strengthening the fortifications [against the rebels] at Changyi, the enemy “challenged [him] to battle several times, [but] he never came out [to meet them]”. He waited until the enemy’s army provisions were cut off and then when the army pulled back and retreated, ZHOU Yafu took advantage of the opportunity to pursue and kill them, thus quelling the Rebellion of the Seven States⁴⁹⁴ in one fell swoop. These are two examples of fighting for time in order to create the conditions for “attacking when strong” by means of “defending when weak”.

[...]

⁴⁹⁰ 李牧. LI Mu (d. 229 B.C.) was a general and military expert for the State of Zhao during the Warring States Period (475-221 B.C.).

⁴⁹¹ 此谋 (ci mou).

⁴⁹² 匈奴. This is possibly the Chinese name for Huns. In any case, they were considered to be barbarians by the Han Chinese, whom they had harassed since the beginning of the Warring States Period (475-221 B.C.).

⁴⁹³ 周亚夫. ZHOU Yafu (d. 143 B.C.) was a famous general in the Western Han Dynasty (206-25 A.D.).

⁴⁹⁴ This occurred in 154 B.C.

5. Cautiously Defend, Bravely Wage War⁴⁹⁵

When using the army, there are no times without danger, so there are no times when we should not be cautious. When entering [our own] army [camp], we should act as if there were [enemy] spies [in the camp], when going out of the boundaries [of our own state], we should act as if facing a [military] engagement. When capturing [things], we should check that there is nothing harmful, when we come across perilous [terrain], we must search for agents. When the enemy comes, we should think that he 'has a plot'⁴⁹⁶, when we go out [to wage war], we must devise plans. Prudently marching the army is the best method. (Taken from “Military Principles in 100 Chapters - Chapter on Prudence”⁴⁹⁷)

(Translation) [...] When fighting a war, regardless of when, it is always dangerous, so we should always be cautious. As soon as we enter into the army, we should be vigilant at all times as if the enemy were spying on us; as soon as we go out of the state boundaries, we should take strict precautions as if truly crossing swords on the battlefield. When capturing the enemy's goods and materials, we must examine whether or not they endanger us. When we come across lofty mountains, thick forests, and perilous terrain, we must search out enemy agents lying in ambush. When the enemy comes, we must think over his 'covert plots and treacherous stratagems'⁴⁹⁸. When we conduct operations, we must have thorough plans. Marching out the army to wage war with this kind of a prudent attitude is the most appropriate method.

⁴⁹⁵ 怯防勇战 (qiefangyongzhan). According to the HDC, this maxim comes from the “Biography of FENG Daogen” in the Book of Liang (completed in 635 A.D.), which is part of the “Twenty-Four Histories”. Cf. [LUOZhufeng1994] vol. VII, p. 470.

⁴⁹⁶ 有谋 (you mou).

⁴⁹⁷ 兵经百篇 - 谨字 (Bing Jing Bai Pian - Jin zi). This military treatise was composed by 揭喧 (JIE Xuan) during the end of the Ming (1368-1644) and the beginning of the Qing (1616-1911) Dynasties. It is a treatise on military principles for controlling the army and waging war and is known by a few other names as well, such as: “Military Principles in 100 Characters”, and “Military Principles in 100 Words”. The treatise is divided into three books and each of the 100 chapter begins with one character on which a military theory is based.

⁴⁹⁸ 阴谋诡计 (yinmou guiji).

(Simple Explanation) Cautiously defending certainly does not mean fearing the enemy, but rather that when taking precautions against the enemy, one must be particularly cautious and “first become invincible, then wait [for an opportunity] to defeat the enemy”⁴⁹⁹. As for bravely waging war, it means that as soon as the war begins, one must use confidence of certain victory and the lofty quality of fearlessness to courageously and resolutely wage war against the enemy.

It is said that during the period of the Southern and Northern Dynasties⁵⁰⁰ the Southern Liang Dynasty⁵⁰¹ had a famous general named FENG Daogen, who received the order to go guard Fuling, which was an important border city that shared a frontier with the State of Eastern Wei of the Northern Dynasties. As soon as he arrived at his post, he led the masses in conducting preparations for war, intensified the building of city defense fortifications, and also dispatched people to the enemy territories to scout [out the situation]. It seemed as though the enemy was really about to come and there was nothing he could do about it. Some people sneered at him for being cowardly and fearing the enemy. FENG Daogen said to everyone that what he was doing was called 'cautiously defending and bravely waging war'⁵⁰². Thereafter, he continued conducting preparations for war.

Not long after, when Fuling's city defense fortifications were not yet completely built, the Wei⁵⁰³ general DANG Fazong, leading an army of twenty thousand, arrived with the troops at the gates of Fuling intending to gain victory in one fell swoop. At that point, many people in the city were frightened out of their wits and worried that the city of Fuling could not be defended. FENG Daogen, however, was calm and unperturbed, at leisure and unhurried. He determined that when the enemy arrived, though on the surface it seemed that his 'sharp morale'⁵⁰⁴ was currently vigorous, the enemy was actually [merely] self-assured by having many troops and a strong constellation. He only had an

⁴⁹⁹ 先为不可胜，以待敌之胜 (xian wei bu ke sheng, yi dai di zhi sheng). This is from “Sunzi's Art of War - Chapter 4 on Formation [of Power]”. Cf. [WUJiulong2007] pp. 53, 65.

⁵⁰⁰ Late fourth to late sixth century A.D.

⁵⁰¹ 502-557 A.D.

⁵⁰² 怯防勇战 (qiefangyongzhan).

⁵⁰³ The Northern Wei Dynasty lasted from 386-534 A.D.

⁵⁰⁴ 锐气 (ruiqi).

attack plan and certainly had not taken any defense precautions, so it was just the right opportunity to defeat him. Thereupon, he chose two hundred select warriors and, taking advantage of the fact that the army of Wei did not yet have a stable foothold, suddenly sent them out of the city to swiftly and violently charge into the enemy camp. When the army of Wei encountered this unexpected attack, its situation immediately became very chaotic and it dispersed without fighting a battle. DANG Fazong saw the heroic courage, with which the army and people of Fuling waged war and that FENG Daogen had [excellent] methods of commanding, so he ordered the remaining troops to retreat.

[...]

6. When Using Few [Troops], [One] Must [Use a] Narrow [Valley]⁵⁰⁵

Generally, when waging war, if one uses few [troops] and the enemy [troops] are many, one must use nightfall, or ambush [the enemy] in tall grass, or intercept the enemy in a narrow passage; then one will certainly gain victory [over the enemy]. (Taken from “100 Unorthodox Stratagems - Waging War with Few [Troops]”⁵⁰⁶)

(Translation) When waging war, if one uses a small amount of troops to encounter an enemy in great numbers, one must make use of dusk, and if one either installs troops in a deep underbrush for an ambush, or intercepts the enemy in a narrow passage at the entrance to a valley, then the battle will certainly be [crowned with] victory.

(Simple Explanation) 'Narrow' refers to a narrow valley between two mountains. The history of warfare proves that if one wants to use few and weak troops to defeat a powerful enemy, the best method is to utilize advantageous terrain to conduct an ambush.

In the year 626 B.C., during the Battle of Qin and Jin at Mount Xiao, Mengming Shi⁵⁰⁷ suffered a military defeat, and was himself captured. In the year 342 B.C., during the Battle of Qi and Wei at Maling, PANG Juan's⁵⁰⁸ 'strategemical wisdom was exhausted'⁵⁰⁹, his army was defeated, and he committed suicide. These 'unorthodox affairs'⁵¹⁰ created by the victors are both connected with [the concept that] “one must [use a] narrow [valley]”, and they both employed ambushes and [thereby] succeeded.

⁵⁰⁵ 用少务隘 (yong shao wu ai). This is from “Master Wu's Art of War - Chapter 5 on Adapting to Change”. Cf. [LISHaolin2007] pp. 89-90.

⁵⁰⁶ Cf. [LISHaolin2007] pp. 445-6.

⁵⁰⁷ BAILI Shi (百里视) is commonly referred to by his style Mengming and his given name Shi. He was Duke Mu of Qin's main general.

⁵⁰⁸ 庞涓. PANG Juan was a fellow student of SUN Bin. He became a general for the State of Wei and eventually turned on SUN Bin and used trumped up charges to have his knees removed. SUN Bin managed to escape to the State of Qi and, acting as an advisor to TIAN Ji, helped to defeat the State of Wei and its general PANG Juan.

⁵⁰⁹ 智穷 (zhi qiong).

⁵¹⁰ 奇迹 (qiji).

“If one does not know the sentiment of the people, it is difficult to be a chancellor. If one does not know the terrain, it is difficult to be a general.”⁵¹¹ As for the 'hawk of supraplanning thought'⁵¹², when soaring in the sky, it should look down on the concrete battlefield. The creation of 'extraordinary stratagems and schemes'⁵¹³ must often draw support from the conditions of the terrain. SUN Bin “first knew that [the terrain at] Maling was perilous, then he was able to determine a stratagem⁵¹⁴ for entering into the State of Wei”, and HAN Xin “first knew of the defile of Jingxing, then he could decide on the stratagem⁵¹⁵ to defeat the State of Zhao”. Although the conditions of a battlefield are not dynamic elements, nevertheless, correctly choosing [the terrain] is equivalent to finding a stable fulcrum under the lever of [the method of] 'using the inferior to defeat the superior'⁵¹⁶.

[...]

⁵¹¹ 不知民情难为相，不知地形难为将 (bu zhi minqing nan wei xiang, bu zhi dixing nan wei jiang). I have not been able to find the source of this quotation.

⁵¹² 谋略思维的鹰 (moulüe siwei de ying).

⁵¹³ 奇谋方略 (qimou fanglue).

⁵¹⁴ 谋 (mou).

⁵¹⁵ 计 (ji).

⁵¹⁶ 以劣胜优 (yi lie sheng you).

7. When Using Many [Troops], [One] Must [Use] Flat [Terrain]⁵¹⁷

Generally, when waging war, if our [troops] are many and the enemy [troops] are few, we cannot go to battle in perilous and obstructive places. We must have flat and wide terrain. (Taken from “100 Unorthodox Stratagems - Waging War with Many [Troops]”⁵¹⁸)

(Translation) When waging war, if, in a comparison of troops, we are many and the enemy few, then we should not engage in a decisive battle with the enemy in narrow, perilous, and obstructive places. We must choose flat and wide places.

(Simple Explanation) 'Flat': flat and wide terrain. [The methods of] 'when using many [troops], [we] must [use] flat [terrain]' and 'when using few [troops], [we] must [use] a narrow [valley]' are both concerned with choosing the battlefield. As a commander, one must not only understand with which weapons to fight what kind of war, but also what kind of war to fight against which enemy.

On terrain with lofty mountains or thick forests, with deep gullies or perilous valleys, a large military unit has no way to spread out, so it is beneficial for guerrilla warfare and laying ambushes. [On such terrain,] one should use more agile troops and less rigid troops, more light troops and less heavy troops. In this way, one can advance and retreat, open and close [one's formation], and be flexible and adaptable. If one employs mechanized military units, then it is like a fist smashing a flea.

[...]

In the year 632 B.C., when the States of Jin and Chu were at war, the army of Jin adopted [the method of] “withdrawing 90 miles”, chose to fight the decisive battle at Chengpu, and obtained victory in one fell swoop.⁵¹⁹

In the year 1805, Napoleon chose Austerlitz as the battlefield for the decisive battle against the

⁵¹⁷ 用众务易 (yong zhong wu yi). This is also from “Master Wu’s Art of War - Chapter 5 on Adapting to Change”. Cf. [LISHaolin2007] pp. 89-90.

⁵¹⁸ Cf. [LISHaolin2007] pp. 444-5.

⁵¹⁹ By retreating to the plains of Chengpu, the army of Jin was able to link up with reinforcements and to spread out its forces.

Russo-Austrian allied armies, 'brilliantly devised plans'⁵²⁰, and subdued the Russian czar and Austrian Emperor in a single battle, thus shocking the world.

At both [the battles of] El Alamein in North Africa, and Kursk in the Soviet Union, mechanized tank units displayed their skills to the fullest. However, in the lofty mountain and thick forest terrain of Vietnam, and in the the Hindu Kush mountain areas of Afghanistan, the mechanized heavy infantry groups of the US Army and the Soviet Army were at their wits' end and were subjected to precisely these restrictions of the battlefield.

[...]

⁵²⁰ 巧妙运筹 (qiaomiao yunchou).

8. Concentrate [Military Strength] on [One Point of] the Enemy in One Direction⁵²¹

Flicking five fingers in turn cannot compare to one strike of a balled fist. Ten thousand men attacking in turn cannot compare to one hundred men all arriving [simultaneously]. (Taken from “The Master of Huainan - Lessons on Military Supraplanning”⁵²²)

(Translation) [...] Five fingers flicking in turn cannot compare to one hit with a clenched fist. Ten thousand men attacking in turn cannot compare to one hundred men striking simultaneously.

(Simple Explanation) 'One concentrates [military strength] on [one point of] the enemy in one direction and goes [to make a long-range raid of] one thousand miles to kill the [enemy] general'⁵²³. This is spoken about in “Sunzi’s Art of War - Chapter 11 on Nine Terrains”. It means: if one concentrates military strength towards one point of the enemy, then it can be like cutting bamboo and one can drive straight in to capture or kill the enemy general.

Napoleon said: “The principle of offensive warfare is also the same as the principle of implementing a siege; the firepower must be concentrated on one point and must make a breach. As soon as the enemy’s stability has been destroyed, the task is then to thoroughly rout him.”⁵²⁴ The three [methods of] “concentrating”, using [military strength] “on one point”, and first destroying the enemy’s “stability” are closely connected. If you only pay attention to “concentrating” and do not consider the two [methods] that come after it, then it can be said that you have not yet found the true method of gaining victory.

⁵²¹ 并敌一向 (bing di yi xiang). This is from “Sunzi’s Art of War - Chapter 11 on Nine Terrains”. Cf. [WUJiulong2007] pp. 213, 220.

⁵²² The “Master of Huainan” is a collection of philosophical texts of many scholars on various topics. It was completed in 139 B.C. Among the few chapters which mentions military affairs and methods, “Lessons on Military Supraplanning” (兵略训: Bing lue xun) is the most famous. Cf. [SONGShilun1997] vol. I, pp. 93-4. For the original text of this chapter from the “Master of Huainan” and a modern Chinese translation of it, see [LIUKangde2001] pp. 826-7.

⁵²³ 并敌一向，千里杀将 (bing di yi xiang, qian li sha jiang). This is from “Sunzi’s Art of War - Chapter 11 on Nine Terrains”. Cf. [WUJiulong2007] pp. 213, 220.

⁵²⁴ This is maxim number 92 of “The Military Maxims of Napoleon” which was compiled by General BURNOD. Colonel D’AGUILAR’s English translation of this maxim is: “In a battle like in a siege, skill consists in converging a mass of fire on a single point: once the combat is opened, the commander who is adroit will suddenly and unexpectedly open fire with a surprising mass of artillery on one of these points, and is sure to seize it.” See [BONAPARTENapoleon2007] maxim 92.

When JOMINI was researching large quantities of historical material on warfare, he thoroughly and completely researched the chronicles of Frederick the Great and from them discovered the secret of how Frederick the Great obtained complete victory at Leuthen: he concentrated his main force to attack the enemy's flank. Later he discovered that the reason for Napoleon's earliest victories in Italy was also the same. He therefore confidently said: "[...] I had seized the true point of view under which it was necessary to regard the theory of war in order to discover its veritable rules, [...]"⁵²⁵. Regardless of how optimistic JOMINI was, however, this great discovery of his came, after all, more than two thousand years after China's Sunzi.

Concentrating and dispersing [forces] are interrelated [opposites].⁵²⁶ In actual combat, one must select and use [them] according to the situation, and also frequently employ [them] in a coordinated way. In normal situations, if an army is waging war while positioned in the interior lines [of the enemy] and is facing a frontal siege by the enemy along multiple routes, then it must split off a small part of its strength, which chooses favorable terrain to block multiple routes of the enemy, and [the army must] simultaneously concentrate its main force and suddenly attack one of the [enemy's] routes, thus implementing an exterior line battle from within the interior lines [of the enemy]. This is the key to freeing oneself from a passive situation.

[...]

⁵²⁵ This comes from part of JOMINI's forward to his "Summary of the Art of War", in which he discusses "the present theory of war". See [DEJOMINI Antoine 1854] p. 12.

⁵²⁶ In the CME's entry on "The Concentration and Dispersion of Military Strength", the importance of this concept in Chinese Military Dialectics is discussed. Cf. [SONG Shilun 1997] pp. 8-9.

9. If [the Commander] Loves War, [the State] Will Certainly Be Destroyed⁵²⁷

Weapons are tools for killing and war is a dangerous matter. If one cannot avoid it, then one uses [them] to stop tyrants and relieve chaos. One must not rely on the wealth and common people of the state and the strength and prosperity of the people in order to exhaust [the state's] military and misuse military force [for unjust wars]. War is like fire, if one does not restrain it, one will get burned. (Taken from “100 Unorthodox Stratagems - Loving War”⁵²⁸)

(Translation) [...] Weapons are tools for killing people and war is a dangerous matter. Only in situations with no other alternative should one use them to make war on brutal [enemies] and to save [the state] from dangers and chaos. One can by no means rely on the wealth and common people of the state and the strength and prosperity of the people and constantly launch wars and use military force to invade other states. Using the army to wage war is like a burning fire, if one does not extinguish it, then one will get burned to death.

(Simple Explanation) “Even if the state is great, if [the commander] loves war, [the state] will certainly be destroyed”⁵²⁹. These words come from “The Methods of SIMA - Humaneness as the Root”⁵³⁰. Here the [phrase] “if [the commander is] war-loving” should refer to unjust war; war, in which one vies for hegemony, and war for pillaging and invading. However, just war is a weapon of national liberation, the mid-wife of the arrival of a new society.⁵³¹

⁵²⁷ 好战必亡 (hao zhan bi wang). This is from “The Methods of SIMA - Humaneness as the Root”. Cf. [PIANYuqian2008] vol. I, p. 140.

⁵²⁸ The chapter on “Loving War” in my copy of the “100 Unorthodox Stratagems” is similar but not identical to LI Bingyan’s quotation here. I cannot explain the discrepancy. Cf. [LIShaolin2007] p. 568-9.

⁵²⁹ 国虽大，好战必亡 (guo sui da, hao zhan bi wang). This is the complete quotation from “The Methods of SIMA - Humaneness as the Root”. Cf. [PIANYuqian2008] vol. I, p. 140.

⁵³⁰ 《司马法·仁本》(SIMA Fa - Ren ben). This refers to one of the “Military Classics in Seven Books” 《武经七书》(Wujing Qi Shu). According to the CME, this book was written by the Qi General SIMA Rangju (司马穰苴) during the Spring and Autumn Period (722-481 B.C.). Cf. [SONGShilun1997] vol. I, pp. 258-9.

⁵³¹ In the CME entry on “STALIN’s Military Theories”, it is mentioned that this differentiation between “just war” and “unjust war” stems from STALIN. One of his theoretical contributions was to realize that: “As for wars, there are invading, unjust wars, and there are liberating, just wars [...]”. Cf. [SONGShilun1997] vol. I, p. 261. The CCD offers an alternative definition of the word “just” (正义: zhengyi) in combination with “just war” (正义的战争: zhengyi de zhanzheng):

War is a competition of strength; it is the venue for the depletion of large quantities of manpower and material strength. Experience proves that as soon as the desires and goals of the initiator of the war surpass the strength of his own endurance, the outcome of defeat is difficult to avoid.

[...]

One should also see that as soon as those who love war taste the fruit of initial victory, their operations will completely lose [all sense of] reason. When HITLER used the new Blitzkrieg way of waging war and obtained very impressive military success at the beginning stage of the Second World War, the gains increasingly caused his wisdom to become muddled, he ignored [the fact] that the nature of a war determines whether popular sentiment supports or opposes it, he underestimated the strength of the anti-fascist front, and caused the German invasion goals to greatly surpass its own war potential. This is just like what the fascist GUDERIAN⁵³², the so-called “hero of the Blitzkrieg”, said when he was generalizing the lesson [learned]: “Our past victories, especially the Blitzkrieg-style victory on the battlefield of the western front, already muddled the minds of our high-ranking commanders so [much] that, in their dictionary, the word 'impossible' no longer existed.”⁵³³

The saying “one who often acts unjustly will certainly get himself killed”⁵³⁴ is a historical law. If a revolutionary people and a revolutionary party uphold just war, oppose unjust war, and adhere to the use of revolutionary war to eliminate counterrevolutionary war, then they must grasp this historical law, clearly recognize the weak nature of hegemonists, and strengthen battle confidence and courage, so as to appropriately adopt the 'military schemes'⁵³⁵ of 'temporarily letting go what one wishes to

“beneficial for the people” (有利于人民的: you li yu renmin de). Cf. [DINGShengshu2008] p. 1740.

⁵³² Heinz GUDERIAN (1888-1954). An expert on mechanized warfare of the German Army, GUDERIAN made important contributions to the Wehrmacht's tactical use of tanks. From 1938-1941, he was the “General of the Armored Forces” (General der Panzertruppe), and played a key role in the early victories of Operation Barbarossa.

⁵³³ This is most likely taken from GUDERIAN's memoirs called “Erinnerungen eines Soldaten” (Memories of a Soldier) published in 1950.

⁵³⁴ 多行不义必自毙 (duo xing bu yi bi zi bi). This saying comes from the “Chronicle of ZUO - Year One of Duke Yin”, a narrative history of the Spring and Autumn Period (770-476 B.C.). Cf. [WANGLi2007] p. 455.

⁵³⁵ 军事策略 (junshi celüe).

catch'⁵³⁶, and 'launching [an attack] after [the enemy has attacked] in order to control the enemy'^{537 538}.

⁵³⁶ 欲擒姑纵 (yu qin gu zong). This is stratagem number 16 of the 36 stratagems. Cf. [VONSENGERHarro2000] vol. I, pp. 293-343.

⁵³⁷ 后发制人 (hou fa zhi ren). This importance of this maxim was mentioned by both MAO Zedong (in his “Problems of Strategy in China’s Revolutionary War” written in December 1936) and by ZHOU Enlai (in his “Our Foreign Affairs Directives and Tasks” written in April 1952). Something similar to this maxim first appears in “Xunzi - Discussing [Military Affairs]”: “[...] setting out after the enemy [en route to the place of battle] and arriving [there] before the enemy; this is an essential method of using the army.” (后之发，先之至，此用兵之要术也: hou zhi fa, xian zhi zhi, ci yong bing zhi yao shu ye). Cf. [ZHOU Bin2006] p. 400.

⁵³⁸ This is a very interesting passage because it suggests that, at least in the view of LI Bingyan, the PRC could temporarily let hegemonists go wage “unjust” and “counterrevolutionary” wars in order to be able to launch an attack later and “catch” them when they are weak.

10. If [the Commander] Forgets War, [the State] Will Certainly Be in Peril⁵³⁹

When [the state is] at peace, one should not forget [potential] dangers, and when [the state is] in good order, one should not forget [the potential for] chaos. The Yellow Emperor made five weapons in order to guard against the unexpected. For this reason, when the ancients pursued [game] in the Spring, hunted for [animals that would damage] the crops in the Summer, used the bow [to hunt] in Autumn, and went out with hunting dogs in the Winter, they were always using the breaks in the farming [season] in order to practice martial affairs. (Taken from “100 Unorthodox Stratagems - Forgetting War”⁵⁴⁰)

(Translation) When a state is in a time of peace, it should not forget that there exists the danger that war could occur, and when society is stable, it should not forget the possibility that social upheaval could occur. In remote antiquity, the Yellow Emperor made five kinds of weapons for the use of guarding against the unexpected. In the four seasons of spring, summer, autumn, and winter, when the ancients carried out hunting activities, they took advantage of the breaks in the farming [season] in order to conduct military training.

(Simple Explanation) “Although the whole state is at peace, if [the commander] forgets war, [the state] will certainly be in peril”⁵⁴¹. These words come from “The Methods of SIMA - Humaneness as the Root”. The “peace” spoken of here is temporary, it is the calm before the arrival of the tempest. If a nation wants to stand self-reliantly in the forest of the nations of the world, then it should think about [potentially] dangerous situations when at peace, and strengthen military preparations.

We recall that the German Chancellor BISMARCK once made a famous remark over one

⁵³⁹ 忘战必危 (wang zhan bi wei). Like the previous maxim, this is from “The Methods of SIMA - Humaneness as the Root”. Cf. [PIANYuqian2008] vol. I, p. 140.

⁵⁴⁰ The first sentence of this quotation can be found in the chapter on “Forgetting War” of the “100 Unorthodox Stratagems”, but the following sentences were apparently taken from other sources.

⁵⁴¹ 天下虽安，忘战必危 (tianxia sui an, wang zhan bi wei). This is from “The Methods of SIMA - Humaneness as the Root”. Cf. [PIANYuqian2008] vol. I, p. 140.

hundred years ago: “The honor of the victories at Sadova and Sedan belongs to the German elementary school teachers.”⁵⁴² These words of BISMARCK refer to the fact that, in the middle of the 19th century, when Prussia was striving for national unification, in order to strengthen the confidence of the whole nation, it implemented a [system of] education for children to constantly strengthen themselves starting from elementary school, and [thereby] stimulated their national sentiment. After they had grown up and become adults, this [education] caused them to be extraordinarily courageous in waging war and, in the end, they twice achieved victory at the momentous battles of Sadova and Sedan and unified Germany.

[...]

In order to prevent the war machine from “rusting”, the ancients fully promoted a national spirit that respected martial affairs, often paid attention to strengthening the cultivation of the fighting will of the masses, enhanced the building of the strength of military equipment, etc. This point can be seen from the [Chinese] characters that the ancients created. For example, the character for “I; we”⁵⁴³ comes from the [combination of the two] characters for 'spear'⁵⁴⁴ and 'hand'⁵⁴⁵, and the character for “self, oneself”⁵⁴⁶ comes from the [combination of the two] characters for 'body'⁵⁴⁷ and 'bow [as in archery]’⁵⁴⁸. This refers to the 'spear' being held in the 'hand', and the 'bow' being next to the 'body', in order to defend 'oneself' with them. In the character for “nation”⁵⁴⁹, there is the character for 'arrow'⁵⁵⁰, which also means that without 'bows' and 'arrows' for self-defense, it is impossible to stand self-reliantly in the forest of the nations of the world. In the [traditional Chinese] character for “state;

⁵⁴² I have not been able to locate this quotation.

⁵⁴³ 我 (wo). This etymology is confirmed by the *Shuo Wen Jie Zi*. Cf. [SONGYilin2004] p. 937.

⁵⁴⁴ 戈 (ge).

⁵⁴⁵ 手 (shou).

⁵⁴⁶ 躬 (gong).

⁵⁴⁷ 身 (shen).

⁵⁴⁸ 弓 (gong).

⁵⁴⁹ 族 (zu). In classical Chinese, this character can mean, among other things, “race” or “nation” (in the classical sense of “ethnic group”, not in the sense of the modern “nation-state”).

⁵⁵⁰ 矢 (shi).

country”⁵⁵¹, there is the character for 'spear'⁵⁵², which stresses that the state must have armed defenses in order to be capable of independence.

[...]

Marxists believe that as long imperialism exists, as long as hegemonism exists, war is unavoidable.⁵⁵³ “Since ancient times, those who thoroughly understand military affairs do not love waging war.”⁵⁵⁴ A nation that is fond of peace and that is in an international environment, in which just and unjust struggles become more complex day by day, 'must not fail to thoroughly understand military affairs and must not fail to respect martial affairs'⁵⁵⁵.

⁵⁵¹ 國 (guo).

⁵⁵² 戈 (ge).

⁵⁵³ This is because “hegemonism” is considered to be a form of imperialism which, in turn, is a form of capitalism, which itself is based on private property. Private property is, in turn, considered by Chinese Marxists to be the cause of war. Cf. [ZHENGWenhan2005] pp. 3-4.

⁵⁵⁴ 自古知兵非好战 (zi gu zhi bing fei hao zhan). This is part of the couplet written by ZHAO Fan in front of ZHUGE's Hall in the Wuhou Temple of Chengdu.

⁵⁵⁵ 不可不知兵，不可不尚武 (bu ke bu zhi bing, bu ke bu shang wu).

E. Encouraging the Troops⁵⁵⁶

1. Third [Part of] Fragmentary Notes on Military Supraplanning Research

If the army is compared to a precious sword in the hands of the general, then it should often be sharpened. In “Weiliaozi - Fighting with Awesomeness - Chapter 4”⁵⁵⁷ it is said: “Therefore, those who wage war must take setting a good example as their base in order to encourage the many soldiers, just like the mind controls the four limbs.”

The so-called “encouraging” includes the meanings of inspiring, heartening, and causing them to strive energetically for high [achievements]. Whether encouraging by reward, by exhortation, by rousing, or by stimulation, one causes the officers and soldiers to have a heart that delights in waging war, and causes the soldiers to have the will to sacrifice themselves. Only such an army can be called a battle collective with an exalted troop morale.

If one says that the virtue of the general is to be cool-headed and calm, then the exalted troop morale is where the army’s vitality is.

If one compares troop morale to combustible “hydrogen”, then in that case it still needs “oxygen” as a combustion aid in order to be able to change into “raging flames”. The ‘stratagem of encouraging the troops’⁵⁵⁸ is precisely about seeking out the “oxygen” combustion aid.⁵⁵⁹

Battlefield agitation, mobilization for killing the enemy, class education amongst the proletarian forces, etc. are all commonly used methods of encouraging the troops.

It is said that when the ancient Spartans were besieged by the enemy and they asked Athens for

⁵⁵⁶ 励士 (li shi). This is the title of part 6 of “Wuzi’s Art of War”. Cf. [PIANYuqian2008] vol. I, p. 126.

⁵⁵⁷ 《尉繚子·战威·第四》(Weiliaozi - Zhan wei - di si). The “Weiliaozi” (or “Master WEI Liao”) is one of the “Military Classics in Seven Books” 《武经七书》(Wujing Qi Shu). According to the CME, this book was written by a man named WEI Liao who lived in the middle or the end of the Warring States Period (475-221 B.C.). Cf. [SONGShilun1997] vol. I, pp. 289-90.

⁵⁵⁸ 励士之谋 (li shi zhi mou).

⁵⁵⁹ By this, LI Bingyan means that the general can use stratagems to ignite the latent morale of his troops.

aid, Athens only sent a blind and lame teacher to teach them how to sing military songs, with the result that their courage was multiplied and they transformed defeat into victory. This is [an example of] using [the combustion aid of the] songs to excite the “gas” [of the troop morale].

When QI Jiguang, the national hero of the Ming Dynasty, trained the troops in times of peace, he not only paid attention to “exercising their hands and feet, and giving orders”, but also paid attention to “exercising their hearts and temperament (namely troop morale)”. He called the former type of training course “perceptible exercises” and called the cultivation of troop morale “exercising without exercise”. This is [an example of] using training to cultivate the “gas” [of the troop morale].

If a commander can often fight battles victoriously, he will enjoy great prestige amongst the soldiers, and then his name and image itself will be a kind of “combustion aiding oxygen”.

When fighting the enemy, one uses deception, but when leading the troops, one relies on trustworthiness.⁵⁶⁰ When carrying out rewards and punishments, one must pay attention to trustworthiness. Only if one adheres to strict discipline and impartiality, is it very advantageous for the maintenance of the army’s “constantly full morale”.

“Fullness of morale” is not the same as [creating] arrogant troops, and troops being courageous does not equal taking the enemy lightly.

Exalted troop morale is often connected with a strong sense of honor. CLAUSEWITZ put it very well when he said: ‘In fierce battles, people are full of lofty sentiments, however, one should recognize that amongst all of these sentiments, no kind of sentiment is stronger and more enduring than sense of honor..... In warfare, this kind of sentiment is the true breath of life, it heartens people’s flesh. As for a few other sentiments such as deep love towards the motherland, fervent belief, desire for revenge, and all kinds of mental inspiration, none of them can get rid of the necessity of sense of

⁵⁶⁰ 斗敌用诈，带兵靠信 (dou di yong zha, dai bing kao xin).

honor.⁵⁶¹

⁵⁶¹ This is from VON CLAUSEWITZ's "On War, Part 1, Book 1, Chapter 3: The Martial Genius". The original German reads: "Von allen großartigen Gefühlen, die die menschliche Brust in dem heißen Drange des Kampfes erfüllen, ist, wir wollen es nur gestehen, keines so mächtig und konstant wie der Seelendurst nach Ruhm und Ehre, [...] im Kriege sind sie der eigentliche Lebenshauch, der dem ungeheuren Körper eine Seele gibt. Alle anderen Gefühle, wieviel allgemeiner sie auch werden können, oder wieviel höher manche auch zu stehen scheinen, Vaterlandsliebe, Ideenfanatismus, Rache, Begeisterung jeder Art, sie machen den Ehrgeiz und die Ruhmbegierde nicht entbehrlich." See [VONCLAUSEWITZCarl2000] p. 69.

2. To Kill the Enemy Use Anger⁵⁶²

What the army relies on for waging war is morale. What morale relies on to be stimulated is anger. (Taken from “Grand Stratagems for [Seizing] the Universe” [of] the Four Pocket Books [on Military Supraplanning]⁵⁶³)

(Translation) The reason the army can heroically wage war is that it relies on troop morale. The reason troop morale can be stimulated is that it relies on the feeling of hatred towards the enemy.

(Simple Explanation) Rage comes from the heart; anger grows out of the gut. When fearless forces suddenly erupt, even cowards have the will to fight a final, life-and-death battle. Conversely, when the troop morale is low and the emotion of hating the enemy vanishes, then even brave men do not have battle resolve. All generals that are good at using the army pay close attention to cultivating troop morale and to saving up mental strength, wait until the army’s “morale is courageous and the anger is full” and then wave the flag [to start the attack] and get positioned [for battle].

If we say that the feeling of hatred towards the enemy is the flint stone, which emits “the flame of fearlessness” upon being struck, then the commander opportunely stimulating the emotion of hating the enemy is the necessary “combustion aiding” mental element.

[...]

During the period of the Wars of Liberation⁵⁶⁴, the new type of army rectification movement launched by our army, which consisted of the [methods of] “pouring out grievances [concerning the

⁵⁶² 杀敌以怒 (sha di yi nu). This is a reformulation of Sunzi’s “Therefore, if [we wish to] kill the enemy, then [we] rely on [encouraging the army’s] anger.” (故杀敌者，怒也: gu sha di zhe, nu ye) from “Sunzi’s Art of War - Chapter 2 on Beginning [the Preparations] to Wage War”. Cf. [WUJiulong2007] pp. 30, 34.

⁵⁶³ 《乾坤大略四囊书》 (Qiankun Da Lue Si Nangshu). This citation seems to be incorrect. LI Bingyan’s source for this quotation is probably a book that was published in 1907 called “Military Stratagem in Four Pocket Books” (兵策略四囊书: Bing Celue Si Nangshu) which contains the book “Grand Stratagems for [Seizing] the Universe” (乾坤大略: Qiankun Da Lue). This latter book was written by WANG Yuyou (王馥佑) (1615-1684 A.D.). The CME entry on this military treatise mentions that this book’s special characteristic is its focus on strategy and neglect of tactics and also criticises it for not providing more thorough theoretical explanations. Cf. [SONGShilun1997] p. 238.

⁵⁶⁴ (1946-1949).

wrongs done to the laboring people by the old society and by the reactionaries]”⁵⁶⁵ and “the three check-ups [of class origin, performance of duty, and will to fight]”⁵⁶⁶, as well as the meetings before battle on “pouring out grievances”, which were carried out by several armies, were [all] effective methods of encouraging troop morale by starting with class education. In his essay “On the Great Victory in the Northwest and on the New Type of Army Rectification Movement in the Liberation Army” [written March 7, 1948], Comrade MAO Zedong appraised this very highly.⁵⁶⁷ This movement greatly improved the [political] consciousness of the commanders and soldiers who were fighting for the liberation of the exploited toiling masses and for the annihilation of the 'common enemy of the people'⁵⁶⁸, the CHIANG Kai-shek bandit gang.⁵⁶⁹ This had an inestimable effect on the final overthrowing of the reactionary rule of the Kuomintang, as well as on the acceleration of the course of the Wars of Liberation.

⁵⁶⁵ 诉苦 (su ku).

⁵⁶⁶ 三查 (san cha).

⁵⁶⁷ Cf. [MAOZedong1991] vol. IV, p. 1291.

⁵⁶⁸ 人民公敌 (renmin gongdi).

⁵⁶⁹ This refers to the Nationalists, or Kuomintang.

3. Select People and [Have Them] Take Posts [Suitable] for the Disposition [of Power]⁵⁷⁰

When a senior general gives responsibilities, he must first appraise people, understand to what extent they have the qualities of being brave or cowardly, to what extent their skills are fine or course, and [then] have each of these people take a position accordingly. This is good governance of the army. (Taken from “All the Essentials of the Military Classics”⁵⁷¹)

(Translation) When high-ranking generals hand down duties, they must first appraise the ability of their subordinates, be clear on whether they are brave [warriors] or cowards and on whether their tactical skills are of a high or a low caliber, then make the employed people all be appropriately [used] in accordance with their qualifications. Only this is a general that is good at governing the army.

(Simple Explanation) The meaning of “select people and [have them] take posts [suitable] for the disposition [of power]” is to select people with talents according to the combat situation and the needs [for the fulfillment] of the duties. DU Mu⁵⁷² explained [this] by saying: “[Sunzi] says that before waging war, one should first appraise the disposition [of power] of the army, then measure the abilities of the people, and appoint them [to posts] according to their weak points and strong points, and [one should] not require certain [achievements] from people without [a certain] talent.”⁵⁷³

Each person with talents has strong and weak points. Using people is like using tools; the

⁵⁷⁰ 择人任势 (ze ren ren shi). This comes from “Sunzi’s Art of War - Chapter 5 on Disposition [of Power]”. Cf. [WUJiulong2007] pp. 71-2. Some authors, including WU Jiulong and LI Ling, contend that the character 择 (ze: choose) in this maxim actually means 释 (shi: abandon). Accordingly, the meaning would then be: “Abandon [reliance on] people and rely on the disposition of power”. Cf. [WUJiulong2007] pp. 71-2; [LILing2007b] pp. 36-7. However, because LI Bingyan clearly interprets 择人 (ze ren) to mean “select people”, I translate it thus.

⁵⁷¹ 《武经总要》 (Wu Jing Zong Yao). This military treatise was composed for military officials of the Song Dynasty by ZENG Gongliang, DING Du, et al. in 1043 A.D. The authors relied heavily on ancient and contemporary Chinese works. Cf. [SONGShilun1997] p. 295.

⁵⁷² 杜牧 (803-852 A.D.). DU Mu was a poet and military expert of the late Tang Dynasty (618-907). His commentary on Sunzi’s “Art of War” is his most important contribution to Chinese military science. The CME has an entry devoted to “DU Mu’s Military Thought”. Cf. [SONGShilun1997] p. 46.

⁵⁷³ This commentary of DU Mu on “Sunzi’s Art of War - Chapter 5 on Disposition [of Power]” can be found in the 12th century collection of Sunzi commentaries called “Eleven Experts Annotate Sunzi”. Cf. [YANGBingan2008] p. 98.

important thing is to use their strong points and avoid their weak points.⁵⁷⁴ Even [unsavory] fellows that “crow like a cock and steal like a dog”⁵⁷⁵, if they are used in a way that they arrive precisely at the right place, can yield the result of dispelling difficulties and removing dangers. Otherwise, even unparalleled heroes that carry the heavens on their heads and stand [firmly] on the ground, if they are not used appropriately, will not make a great impact. There is a poem by GU Sixie of the Qing Dynasty⁵⁷⁶ called “Various Impressions”⁵⁷⁷, which puts it well:

A fine horse can pass through perilous terrain,
But for tilling fields it cannot compare to an ox.
A strong cart can bear a heavy load,
But for crossing a river it cannot compare to a boat.
As for moving away from [one’s] strong points and moving towards [one’s] weak points,
Even the ‘strategemically wise’⁵⁷⁸ can hardly use it as a stratagem⁵⁷⁹.
People are born with talents and it is important to use them appropriately,
One should be careful to not make too many excessive demands [of them].

Mr. GU was talking about the general circumstances of using people with talents. The same principle applies to choosing generals and using the army on the battlefield.

[...]

Certain kinds of generals lead certain kinds of forces. Therefore, ‘selecting people and [having them] take posts [suitable] for the disposition [of power]’ can also be extended to mean ‘selecting forces

⁵⁷⁴ This concept of “using people” (用人: yong ren) enjoys a significant amount of popularity in the PRC. For a general sense of the number of popular Chinese books currently on sale on how to “use people”, enter the term “using people” (用人: yong ren) into the search box of the Chinese online book seller Amazon at: <<http://www.amazon.cn>> [Cited: Nov. 26, 2008].

⁵⁷⁵ 鸡鸣狗盗 (jiming-goudao). This idiom refers to having mean or trivial abilities. It stems from the “Records of the Grand Historian - Biography of Prince Mengchang”. Cf. [DINGShengshu2008] p. 629.

⁵⁷⁶ 1616-1911 A.D.

⁵⁷⁷ 《杂兴》 (Za xing).

⁵⁷⁸ 智者 (zhi zhe).

⁵⁷⁹ 谋 (mou).

and [having them] take posts [suitable] for the disposition [of power]⁵⁸⁰.

In the past period of the revolutionary wars of our army, each heroic division of the army had its own characteristic. There was one that “attacked like a fierce tiger”, there was one that “defended like the Taishan Mountain”, there was one that was good at surprise attacks, and there was also one that had the special skill of attacking “earthen fences”, etc. If the high-ranking commanders choose armies according to the duties, then their attacks will certainly overcome [the enemy] and their defenses will certainly be solid. Otherwise, if one does not understand one’s subordinates, when the business [of combat] is imminent, [one could make a mistake like in the Sichuan Opera] “Prefect QIAO randomly marking the spousal register”⁵⁸¹, and in most cases one would make great sacrifices.

[...]

⁵⁸⁰ 择伍任势 (ze wu ren shi).

⁵⁸¹ 乔太守乱点鸳鸯谱 (QIAO Taishou luan dian yuanyang pu). This is the title of a story from the “Strange Scenes from Modern and Ancient Times” (今古奇观: Jin Gu Qiguan) which was written by an unknown author in the late Ming Dynasty (1368-1616 A.D.) and later turned into a Sichuan opera with the same title. In the story, two couples fall in love with each other at a temple fair, but because of the chaotic situation, the two men accidentally give their token gifts (with their names written on them) to the wrong women. The parents of the two families then proceed to register their daughters’ marriages with the names of the wrong suitors. Somehow, a third couple gets mixed in with the ordeal at the wedding. When the mistake is discovered, some of the parents want to proceed with the registered marriages to avoid embarrassment, but the couples want to marry their true loved ones. Meanwhile the families all accuse each other of various misdeeds. The case is eventually brought to Prefect QIAO who is so confused by the situation that he eventually decides to “randomly mark the spousal register” in order to match the three couples together.

4. When Giving Rewards, [One] Must Not Allow the [Excessive] Passing of Time⁵⁸²

One gives rewards in order to encourage contributions and one confers honor in order to commend [good] behavior. If the rewards are not in balance with the contributions, then the services of the faithful and true will be wasted. If the honor conferred exceeds the [actual] behavior, then the evils of negligence of duty and the claiming of false achievements will arise. The first is enough to disturb the state and [its] power. The second is enough to upset the social customs and habits. When giving and accepting, how could one act carelessly? (Taken from “Collected Works of Duke LU Xuan - Volume 16 [sic]”⁵⁸³)

(Translation) [...] Giving rewards is used for encouraging those that make contributions and honor is used to commend those that behave well. If rewards do not match the contributions, then they lose the function of stimulating the faithful and courageous officers and soldiers to exert themselves to the utmost in rendering service to the state. If the honors do not match the [actual] behavior, then the evils of negligence of duty and the claiming of false achievements will occur. On the one hand this would weaken the prestige of the state, and on the other hand it would undermine the customs and habits of the society. Therefore, [one must] prudently handle the issue of encouraging by reward, but it is not at all an easy matter.

(Simple Explanation) Encouraging battle achievements by reward or honor is an important thought of the military experts of past dynasties on controlling the army. Encouraging includes material rewards, rewards of honor, and rewards of ranks and titles, and the goal of all of them is to encourage the will to fight, to stimulate troop morale, and to improve the army's battle strength. However, regardless of which kinds of rewards are implemented, their goals can only be reached if it is done at

⁵⁸² 赏不逾时 (shang bu yu shi). This maxim comes from “The Methods of SIMA - The Righteousness of the Son of Heaven”. Cf. [PIANYuqian2008] vol. I, pp. 155-6.

⁵⁸³ LU Zhi (754-805 A.D.) was a famous minister during the Tang Dynasty. He was posthumously called LU Xuan. This saying of LU Xuan can be found in Book 6 of his “Collected Works of Duke LU Xuan”, not in Book 16. Cf. [LUZhi1994] vol. I, p. 134.

the right time, in a proper way, [and when it] precisely arrives at the right place, and [when] the name matches the reality. Otherwise, if rewards are excessively distributed, or if people even receive remuneration without merit, or receive rewards without [providing] labor, then this method of giving rewards will deviate from its original goal, help spread crooked mores, and become a corrosive that causes the battle collective to disintegrate. This is just like what is called: 'If rewards are granted sparingly, then the laboring ministers will complain. If the rewards are without [the right] measure, then even if they cost [a lot of] money, there will be no kindness [in return].'⁵⁸⁴

[...]

CAO Cao, in the time of the Three Kingdoms⁵⁸⁵, put extraordinary stress on giving rewards according to merit. It is said that when he led out troops to wage war, every time they overcame a city of the enemy's side, he took all of the pillaged money and goods and gave them as rewards to the officers and soldiers that had made [great] contributions. To the people that did not make any contributions, however, he never gave rewards at random. Therefore, in waging war, all the officers and soldiers strove to make contributions and [thereby] establish careers and thus performed very heroically. Especially worthy of attention is that, in rewarding [those who offer] admonishments, CAO Cao was impartial and selfless. In the year 207 A.D. (the 12th year of the Jian'an [reign]), after CAO Cao had conquered YUAN Shao, he was preparing to go north to fight against Wuhuan and Liaodong. While making decisions [for the campaign], a few generals believed that, for an isolated army penetrating deep [into the enemy's territory], waging war would not be advantageous, and they opposed dispatching the army. However, CAO Cao did not adopt the opposing opinion. On the way, while going north to fight, firstly due to the fact that there were enemy armies holding them back and defending along the road, and adding to that, uninterrupted rain and darkness and mud that made it difficult to

⁵⁸⁴ 赏虚施，则劳臣怨；赏无度，虽费财而无恩。(Shang xu shi, ze lao chen yuan; shang wu du, sui fei cai er wu en.). This is similar to an annotation on "Sunzi's Art of War - Chapter 1 on Calculations, Plans, and Stratagems" written by DU You, one of the eleven experts featured in "Eleven Experts Annotate Sunzi". Cf. [YANGBingan2008] p. 10.

⁵⁸⁵ 220 A.D. - 280 A.D.

pass, they had no alternative but to change the route and march by moving mountains and filling valleys. Secondly, due to the fact that their source of water and their provisions had also been severed, they were forced to kill a few thousand war horses to allay their hunger. Throughout the whole route, they experienced hardships and dangers. When they arrived at a place that was still more than 200 miles away from the encampment of the army of Wuhuan, and CAO's army suddenly encountered the enemy's main force, the situation was extremely dangerous and critical. CAO Cao personally went to the front to command and supervise the waging of the war, unexpectedly 'turned danger into safety'⁵⁸⁶, and achieved success through a single battle. When they returned in triumph and had a gathering to celebrate their achievements, CAO Cao asked: 'Before setting out, which men advised me not to go north to fight?' The generals who had previously admonished CAO Cao were very frightened and they knelt down to ask for punishment one by one. CAO Cao laughed loudly and not only did not punish them, but instead, bestowed on each of the men great rewards. CAO Cao said: 'This time that we went north to fight, the entire army was on the verge of being destroyed. The risky behavior, with which we gained victory by luck, can only be done once. In fact, your opinions in the beginning were correct.' CAO Cao, in implementing the rewards, had a truly unique perspective. Amongst the recipients of the rewards, there was no one that did not sigh with emotion and the spectators were all extremely impressed. From then on, the enthusiasm of the subordinates in 'contributing stratagems and schemes'⁵⁸⁷ was raised.

[...]

As Marxists see it, only class interests and national interests can be the foundation for vigorous troop morale. The use of rewards to encourage meritorious battles should be constructed on top of this foundation. In the armies of exploitative classes, when the rulers confuse class relations, are not concerned with the essence of the war, and only promote the perspective of "where there is a heavy

⁵⁸⁶ 化险为夷 (huaxianweiyi).

⁵⁸⁷ 献计献策 (xianji-xiance).

reward, there must be a brave man”⁵⁸⁸, it carries a very strong class prejudice.

[...]

⁵⁸⁸ 重赏之下必有勇夫 (zhong shang zhi xia bi you yongfu). This maxim stems from Act 2, Scene 1 of the famous Yuan Dynasty play by WANG Shifu (circa 1260-1336) called “Romance of the West Chamber”. Cf. [ZHOU Bin 2006] p. 1331.

5. When Punishing, [One] Must Not [Allow any] Movement of the Formation⁵⁸⁹

Giving rewards does not only consist in the favors of gold and silk, and punishing does not only consist in the force of battle axes. there are those that are not afraid, [even] after there has previously been a beheading, there [also] exists the might of spoken words that frighten [people] like the knife and saw [used in torture], and the punishment of merely a few people that causes ten thousand to know fear. This is perhaps where the key is. What is the key? It is the actual situation and [human] reason. (Taken from the words of QI Jiguang of the Ming Dynasty)⁵⁹⁰

(Translation) Giving rewards does not only rely on money and goods to show favor, and punishing does not only rely on killing people to establish might. there are those, who fear nothing and continue to commit crimes, [even] when just [moments] before people were executed, and there are those who, solely because oral warnings were used, become more frightened than [they would be by] a serious punishment. By only punishing a few people, many people are caused to know fear. This is where the key [to the issue] is. What is the key? It is conformity with common sense and the general principles of the matter.

(Simple Explanation) Punishing and rewarding are the two mutually supplementary and complementary methods of the [senior] commanding officer used to control the army. 'Movement': to move, to change. 'When punishing, one must not [allow any] movement of the formation' refers to punishing on the spot with the goal being to rapidly implement army discipline and to educate the masses immediately. Those kinds of methods that wait until problems pile up before grabbing the “typical [case]”⁵⁹¹, not only make it impossible to kill one [person] in order to warn one hundred, but

⁵⁸⁹ 罚不迁列 (fa bu qian lie). This maxim also comes from “The Methods of SIMA - The Righteousness of the Son of Heaven”. Cf. [PIANYuqian2008] vol. I, pp. 155-6.

⁵⁹⁰ QI Jiguang (1528-1588 A.D.) was a famous Ming Dynasty (1368-1644 A.D.) general who was largely responsible for defeating Japanese and other pirates along China’s east coast and for reinforcing the Great Wall north of Beijing for protection against Mongol invaders.

⁵⁹¹ 典型 (dianxing).

can also often make the resentment of the masses boil over.

[...]

All people have self-respect. In armies that often fight battles victoriously, the soldiers have a high sense of honor and their self-respect is especially strong. If necessary, using language to stimulate the army's self-respect is also a kind of ingenious "punishment"⁵⁹². Napoleon, who was nimble-minded⁵⁹³, humorous, and eloquent in speech was skilled at this method. One time while waging war, two of his regiments, which had repeatedly scored battle achievements, lost a defensive position [to the enemy] because the will of the soldiers had been vacillating. Napoleon gathered together those soldiers that were showing [signs of] vacillation and reprimanded them in sorrowful and irate tones, saying: 'In the midst of confusion, you should not abandon your own strong position.' While speaking, Napoleon ordered the chief of staff at his side to write an inauspicious sentence on the army flags of these two military units saying: "They no longer belong to the side of the Italian Army." Receiving this kind of reprimand, the soldiers were unbearably ashamed. Crying, they implored the general to test their courage one more time and to not allow them to immediately be subjected to this lifelong humiliation. Thereupon, Napoleon complied with their demand. As expected, in the later battles, they heroically killed the enemy and finally scrubbed clean all the stains from the flags of their military units.⁵⁹⁴

[...]

⁵⁹² 罰 (fa).

⁵⁹³ 机智 (jizhi).

⁵⁹⁴ This story of Napoleon's use of shame as punishment occurred on November 9, 1796 in Rivoli. It is recounted by Henry LEE in his "The Life of Napoleon BONAPARTE". Cf. [LEEHenry1837] p. 391.

6. [When] Victory Has Already Been Obtained, [Act] As Though It Has Not Been⁵⁹⁵

In general, gaining victory is easy [but] maintaining victory is difficult. Therefore, after obtaining a great victory, one cannot be arrogant and lazy. Otherwise, one will certainly be defeated. (Taken from “100 Unorthodox Stratagems - Victorious War”⁵⁹⁶)

(Translation) In general, defeating the enemy is relatively easy, [but] maintaining victory is relatively difficult. Therefore, after obtaining victory, one can absolutely not be arrogant and slack, otherwise the previous achievements will be discarded and victory transformed into defeat.

(Simple Explanation) '[When] victory has already been obtained, [acting] as though it has not been' means that when one has fought a battle victoriously, one should be the same as though one had not fought the battle victoriously, still preserving a high degree of vigilance. This is the mature manifestation of the thought cultivation of commanders with 'abundant supraplanning and thorough estimations and plans'⁵⁹⁷. “Gaining victory is easy”, as is said in the explanatory words [above], does not mean that the enemy can be easily annihilated, but rather that if the commander handles matters prudently, is vigilant at every step [along the way], and sufficiently gives play to his subjective initiative, then the objectively existing difficult [matters] can be oppositely transformed into easy [matters]. “Maintaining victory is difficult” means that the difficulty is in how to prevent self-defeat in the mental line of defense and [prevent] the engendering of an arrogant and lazy mind.

'[One should] have no fear of a tiger with three eyes, [one should] only fear people with a paralyzed mind.'⁵⁹⁸ Those who know [the possibility of their own] defeat and guard against defeat will certainly not be defeated. Those who know [the possibility of their own] victory and do not guard

⁵⁹⁵ 既胜若否 (ji sheng ruo fou). This maxim comes from “The Methods of SIMA - Strict Positions”. Some authors translate the first character not as “already” but as “whether” thus radically altering the meaning to: “whether or not victory has been obtained”. Cf. [PIANYuqian2008] vol. I, p. 180.

⁵⁹⁶ This is similar, but not identical, to the version of this text available to me. Cf. [LIShaolin2007] p. 511.

⁵⁹⁷ 多谋深算 (duo mou shen suan).

⁵⁹⁸ 不怕虎生三只眼, 只怕人有麻痹心 (bu pa hu sheng san zhi yan, zhi pa ren you mabi xin).

against defeat, even if they gain victory momentarily, will, nevertheless, have planted the root of [their own] defeat. In history, several heroes 'who commanded the wind and the clouds'⁵⁹⁹ had tragic ends because they became arrogant after victory and because they considered [only] the victory and not the [possible] defeat.

'[After] defeat, do not be disheartened and [after] victory, do not be arrogant'⁶⁰⁰ refers to the subjective condition of the commander being able to rationally judge the situation, 'implement plans, and determine schemes'⁶⁰¹. Generally, short-sighted commanders always treat success as a necklace to cover up their vainglory, and when they are intoxicated with victory, they very seldom take preventive measures [against possible future defeats]. Seasoned opponents are often able to grab the carelessness and omissions in the thought of the commander, suddenly turn the tables, and kill by “turning [the horse] around and [thrusting] the spear”⁶⁰², thus walking away from the endgame alive. In other words, even for an army that is in a passive situation after successive setbacks, there still exist opportunities to transform it into an active [situation]. The question is whether or not its subjective guidance is correct or not, whether or not it can accomplish something. In June of 1800, the French Army and the Austrian Army fought a decisive battle at Marengo. After the Austrian Army had defeated Napoleon's army in the morning, Commander MELAS relaxed his vigilance and handed over the command of the army to the chief-of-staff, while he himself temporarily left the battlefield. Because of this, the deployment of the Austrian Army tended to become dispersed and chaotic. Napoleon, who was attentively watching the changes in the army's situation, immediately seized this opportunity to organize a counter-attack, achieved success with one fell swoop, and 'transformed defeat into victory'⁶⁰³.

Adhering to the 'supraplanning thought'⁶⁰⁴ of '[when] victory has already been obtained, [act] as

⁵⁹⁹ 叱咤风云 (chizhafengyun). This idiom means “extremely powerful”.

⁶⁰⁰ 败不馁，胜不骄 (bai bu nei, sheng bu jiao).

⁶⁰¹ 施计定策 (shiji-dingce).

⁶⁰² 回马枪 (hui ma qiang).

⁶⁰³ 转败为胜 (zhuan bai wei sheng).

⁶⁰⁴ 谋略思想 (moulue sixiang).

though it has not been' requires the commander to be aware that: just as the slackness of the opponent is a good opportunity which can be taken advantage of, so too is it possible that one's own victory can become a source of disaster which results in the devil⁶⁰⁵ carrying out a sudden reprisal. [...]

⁶⁰⁵ 魔鬼 (mogui). "Devil" here refers to the enemy.

7. [When] Accepting Surrendering [Troops], [Accept them] As Enemies⁶⁰⁶

In general, when enemies come to surrender, one must investigate the truth or falseness [of their surrender], be more prudent about scouting out the enemy situation, and guard against [the enemy] day and night. One cannot be slothful and negligent. (Taken from “100 Unorthodox Stratagems - Surrendering War”⁶⁰⁷)

(Translation) [...] When encountering an enemy that is approaching to surrender, one must clearly look into whether his surrender is true or false, one must especially pay attention to scouting out the enemy situation, taking precautions day and night, and one cannot at all be slack or negligent.

(Simple Explanation) According to newspaper records, while our army was waging the War against Vietnam to Defend Ourselves and Launch a Counter-Attack, there was this kind of an affair in the Guangxi part of the war:

When the seventh company of a certain army [of ours] penetrated through to Banran and had just finished arrangements for its duty of controlling the Ban-Liang road, it suddenly discovered an artillery squad of the Vietnamese Army with a total of eight men who were walking along the road to Banran from the direction of Liangshan. Because we had many [troops] and the enemy few, the seventh company prepared to carry out political disintegration to take them alive.⁶⁰⁸

When the enemy walked into our range of fire, comrades shouted out loudly in Vietnamese:

“You have been surrounded, lay down your weapons and you will not be killed, prisoners of war will be treated well!” When the Vietnamese soldiers heard this [order] shouted loud and clear, they furtively looked around a bit and then laid down their weapons. Then our [army’s] seventh company’s

⁶⁰⁶ 受降如敌 (shou xiang ru di). This maxim is quoted in “100 Unorthodox Stratagems - Surrendering War”, but its original source is thought to be “The Old Book of Tang - Biography of PEI Xingjian”. Cf. [LIShaolin2007] p. 548.

⁶⁰⁷ This is similar, but not identical, to the version of this text available to me. Cf. [LIShaolin2007] p. 548.

⁶⁰⁸ It is interesting that “political disintegration” (政治瓦解: zhengzhi wajie) includes taking prisoners alive and treating them well with the intention of weakening the will to fight of the remaining enemy troops, who will hear of the good treatment afforded to the captured.

comrades gave them the [following] order: “Leave your weapons, walk forwards two hundred meters, put your hands up [and] stand [still]”. The Vietnamese soldiers then acted accordingly. Then the seventh company’s executive officer immediately led the first squad in leaping out of the [fortified] position to prepare to take the eight Vietnamese soldiers into custody. Who could have foreseen that after having walked a few tens of meters, the Vietnamese soldiers, with a single unified command, unexpectedly and suddenly turned around and fled in disorder in the direction of Liangshan! The seventh company used its firepower to shoot at the enemy and the eight Vietnamese soldiers fell down at the sound [of the firepower].

The seventh company’s executive officer completely believed that the Vietnamese troops had been shot dead. So, with the pride of a victor, he carried his pistol and walked over towards the enemy “corpses” in a swaggering manner wanting to do a search to see whether or not there was any useful intelligence. Suddenly, an enemy “corpse” came back to life, took out a concealed submachine gun, and turned around to open fire. The company’s executive officer was seriously wounded. Seeing that the situation was not good, the first squad hurriedly rushed forward and shot dead the Vietnamese soldier who was [still] firing. Just when they were about to check the remaining enemy “corpses”, another three enemy “corpses” unexpectedly got up in a single leap and fled into a canal to escape.

The eight Vietnamese soldiers 'used trickery'⁶⁰⁹ in succession, first pretending to surrender, then pretending to be dead. Because the eighth [sic] company slacked off in its command due to its superior numbers of men, put down its guard due to its strong power, and took the enemy lightly due to being paralyzed, it [therefore] did not keep a lookout and [thus] caused its original victory, which was already in its hands, to be reduced by half, and it paid the price in blood. This matter very much deserves to be taken as a warning.

[...]

⁶⁰⁹ 用诈 (yong zha).

F. The Art of Trickery⁶¹⁰

1. Fourth [Part of] Fragmentary Notes on Military Supraplanning Research

When making friends, one completely depends on trustworthiness, but when fighting a stubborn enemy, one should be proficient in the art of trickery. Military struggle has its own regularities and characteristics. When Duke XIANG of Song⁶¹¹ stressed humanity and righteousness towards the enemy, the result was that it caused him to suffer a military defeat.

In war, one does not despise trickery.⁶¹² This has been a common principle throughout ancient and modern times. If trickery⁶¹³ and lying are things frequently seen at the stock and commodity exchanges of capitalist societies, then, in the arena of warfare, they are displayed even more richly and colorfully.⁶¹⁴ In a war situation where the use of trickery is mutual, if you cannot trick the enemy, then you will inevitably be controlled by the enemy. If you cannot see through the enemy's trickery, then you could fall into the enemy's trap.

When carrying out the 'methods of the art of trickery'⁶¹⁵, one must first try to camouflage one's own true intentions, use false appearances to conceal true appearances, use form to conceal content, use minor, secondary 'interludes' in order to 'dilute' the principal "plot", create illusory and false

⁶¹⁰ 诡道 (gui dao). This stems from Sunzi's famous statement that "war is the art of trickery" (兵者，诡道也: bing zhe, gui dao ye) in "Sunzi's Art of War - Chapter 1 on Calculations, Plans, and Stratagems". Cf. [WUJiulong2007] pp. 12, 18.

⁶¹¹ Duke XIANG of Song led the State of Song from 650-637 B.C. in an attempt to become hegemon during the Spring and Autumn Period (722-481 B.C.). He is infamous in modern China for making the mistake of allowing the army of the enemy State of Chu to finish crossing a river and line up in formation before engaging it in battle, rather than striking when only half the Chu army had crossed. This he did despite the multiple warnings of his advisors on the grounds that such tactics would not comply with "humaneness and righteousness" (仁义: ren yi). He lost the battle and was mortally wounded.

⁶¹² 兵不厌诈 (bingbuyanzha). The concept behind this famous idiom comes from "Hanfeizi - Critical Remarks [Part] 1 [Book 36]". Duke WEN of Jin (697-628 B.C.) planned to wage war against the State of Chu which had a larger army than his own. When he asked his uncle for advice, he responded: "When waging war on the battlefield, one does not despise trickery and deception." (战阵之间，不厌诈伪: zhan zhen zhi jian, bu yan zha wei). Cf. [ZHOUBin2006] p. 71. In connection with methods of causing the enemy to lose his superiority and initiative, MAO Zedong quoted this idiom in his "On Protracted War" written in May 1938. Cf. [MAOZedong1991] vol II, p. 492.

⁶¹³ 诳骗 (kuangpian).

⁶¹⁴ The first stock market in the PRC was established in Shenzhen in 1989, six years after this book was first published.

⁶¹⁵ 诡道之法 (gui dao zhi fa).

impressions for the opposing side, and make it difficult for the opponent to expect and determine our original intention. These kinds of [methods of] showing [false] formations and using feints can all achieve the result of showing the false and concealing the true.

In general, [these] methods of the art of trickery all violate the thinking patterns of formal logic, one makes every effort to seek success by doing the opposite [of what formal logic would suggest one should do]: whether it be acting in a way that contradicts the goal in our hearts, acting in a way that contradicts the true appearance of matters, acting in a way that complies with certain subjective wishes of the opponent, or acting in a way that is in line with the [enemy's] need for control, etc.

When carrying out methods of the art of trickery, the decision making thought of the commander must avoid “straight line motion”. [By] connecting ideas and [then] reversing [those] ideas,⁶¹⁶ [he is] most capable of leaping out of the opponent's traps, [which the opponent would set after] anticipating [our actions] and judging [us].

'Punching the [enemy's] throat and attacking emptiness'⁶¹⁷ and 'besieging Wei to rescue Zhao'⁶¹⁸ can be called fine chapters on using the army from the history of warfare. However, TIAN Ji did not initially think of this aspect.

All people know that “removing the firewood from under the cauldron”⁶¹⁹ is a good method,

⁶¹⁶ 联想法, 反想法 (lian xiangfa, fan xiangfa).

⁶¹⁷ 批亢捣虚 (pihangdaoxu). This idiom refers to attacking the “emptiness” or weak points of the enemy, rather than his “fullness” or strengths. It first appeared in SIMA Qian's “Records of the Grand Historian - Biographies of Sunzi and WU Qi”. Cf. [ZHOU Bin2006] p. 675.

⁶¹⁸ 围魏救赵 (weiweijiuzhao). This is stratagem number two of the 36 stratagems. It also refers to attacking the “emptiness” or weak points of the enemy, rather than his “fullness” or strengths. The idea behind it stems from SIMA Qian's “Records of the Grand Historian - Biographies of Sunzi and WU Qi”. SIMA Qian recounts how the State of Zhao, upon being besieged by the State of Wei in 353 B.C., appealed to the State of Qi for help. TIAN Ji, the general of Qi was planning to march towards the siege to directly attack Wei but SUN Bin, his advisor, recommended that he instead “punch the [enemy's] throat and attack emptiness” (批亢捣虚: pihangdaoxu) by attacking Wei's capital city Daliang instead. TIAN Ji accepted the advice and marched on the poorly guarded Wei capital, whereupon the army of Wei hurried back home. En route back to Daliang, PANG Juan led his Wei Army directly into an ambush at Guiling set up by SUN Bin and TIAN Ji. At this Battle of Guiling, PANG Juan was taken prisoner. Cf. [ZHOU Bin2006] p. 991. For a more detailed analysis of this stratagem, see [VONSENGER Harro2000] vol. I, pp. 56-61.

⁶¹⁹ 釜底抽薪 (fudichouxin). This is stratagem number 19 of the 36 stratagems. It refers to getting to, and solving, the root of a problem. When dealing with the enemy, it can mean weakening him without directly attacking. For a more detailed analysis of this stratagem, see [VONSENGER Harro2000] vol. II, pp. 71-155.

but when a great army is imminently approaching the border, many commanders have still only thought about the stratagem⁶²⁰ of “scooping out [some of] the broth [and then pouring it back in when it is cooler] in order to stop the [broth from] boiling [over]”⁶²¹.

As for 'avoiding [the enemy's] fullness, attacking [the enemy's] emptiness'⁶²² and 'choosing the weak [-est] enemy and attacking [him]'⁶²³, all people know that this is a 'brilliant scheme'⁶²⁴ for using the weak to defeat the strong. However, as soon as he is placed on a confused and complicated battlefield, it is certainly not the case that every general is capable of taking the weak point of the enemy as his first target.

What is the reason? As for the decision making thought of the commander, the reason is that he only pays attention to thinking about problems from [the angle of] the currently confronted dangers, and, having given up the comprehensive connecting of thoughts, his formulating of decisions can also only be [like] the curing of the head for a headache and the curing of the foot for a foot ache.

The “straight line motion” and “inertial motion” of thinking, because they extend forwards along their past trajectory, cannot free themselves from the fetters of tradition and habit. However, when seeking a level road [along which] to gain victory, one must be bold in blazing a different trail at

⁶²⁰ 招 (zhao).

⁶²¹ 扬汤止沸 (yangtangzhifei). This idiom refers to the method of directly addressing the symptoms of a problem rather than its root. When dealing with the enemy, it means attacking the enemy's “fullness” or strengths head-on rather than his “emptiness”. This idiom suggests that, just like scooping out broth from a pot of boiling water and pouring it back in after it has cooled can only delay the boiling temporarily (unless one manages to scoop it all out), the method of attacking the enemy's strengths will not bring about lasting victory (unless one is powerful enough to annihilate all of the strengths of the enemy). The origin of this saying is MEI Cheng's (d. 140 B.C.) “A Memorial Admonishing King WU”, in which the author writes: “If one wishes to cool a broth, [even] if [only] one person cooks it and 100 people scoop [some of] it out, no benefit will come of it; that does not compare to simply getting rid of the firewood and [thus] stopping the fire.” (欲汤之滄，一人炊之，白人扬之，无益也；不如绝薪止火而已: yu tang zhi cang, yi ren chui zhi, bai ren yang zhi, wu yi ye; bu ru jue xin zhi huo eryi). Cf. [ZHOU Bin2006] p. 1129.

⁶²² 避实击虚 (bi shi ji xu). This is taken from “Sunzi's Art of War - Chapter 6 on Emptiness and Fullness”. Cf. [WU Jiulong2007] pp. 102-3, 107.

⁶²³ 拣弱敌打 (jian ruo di da). This saying stems from MAO Zedong. In his “On Problems of Strategy in China's Revolutionary War” of 1936, he wrote: “Another necessary condition for a weak army to wage war [successfully] against a strong army is [for the weak army] to choose the weak [-est enemy] and strike [him].” (弱军对于强军作战的再一个必要条件，就是拣弱的打: Ruo jun duiyu qiang jun zuo zhan de zai yi ge biyao tiaojian, jiu shi jian ruo de da.). Cf. [MAO Zedong1991] vol. I, p. 208.

⁶²⁴ 妙策 (miaoce).

the beginning of one's thinking.

2. Use [the Army] but Show the Enemy [that We Are] Not Using [the Army]⁶²⁵

When something is about to fly, its wings are hidden. When something is about to rise up, its feet are bent. When something is about to bite, its claws are drawn back. When someone is about to show literary brilliance, one first simplifies [one's appearance]. (Taken from “Origins of the Ancient Poems”⁶²⁶)

(Translation) [...] If one is going to fly high, one first lowers and conceals one's wings. If one is going to leap up, one first bends one's legs and feet. If one is going to devour and bite other things, one first draws back one's claws. If one is going to conceal oneself, one first erases one's own original appearance.

(Simple Explanation) This is one of the stratagems⁶²⁷ for concealing and camouflaging one's intentions to use the army. The four sentences of the explanatory words come from ancient proverbs that talk about commonly seen natural phenomena, but they are also quite capable of reflecting the commander's principles of 'using trickery to display [false] formations'⁶²⁸ and confusing the enemy.

All things that have a reputation but no [corresponding] actual strength will certainly fail, and those with actual strength but a concealed (hidden) reputation will succeed. Therefore, as for someone who is good at using the army, his supraplanning⁶²⁹ is not leaked to the outside, and his ambitions are not boastfully transmitted to the masses.

The goal of 'using [the army] but showing the enemy that one is not using [the army]' is to make the opponent have no suspicions of us and not make preparations against us in order to wait until the opportunity is ripe and then launch a sudden surprise attack against the enemy.

⁶²⁵ 用而示之不用 (yong er shi zhi bu yong). This is number two of Sunzi's “12 methods of the art of trickery” (诡道十二法: gui dao shier fa) found in “Sunzi's Art of War - Chapter 1 on Calculations, Plans, and Stratagems”. Cf. [WUJiulong2007] pp. 12, 18.

⁶²⁶ This is a Qing Dynasty collection of ancient poems and sayings edited by the poet SHEN Deqian (1673-1769).

⁶²⁷ 计策 (jice).

⁶²⁸ 用诈示形 (yong zha shi xing).

⁶²⁹ 谋 (mou).

[...]

Before World War II, Western states were infatuated with 'appeasementism' having the illusion that they could be safe in their own corner [of Europe]. They thus only saw the “olive branch” that HITLER stuck in front of his chest and did not see the butcher’s knife that he had already sharpened immensely behind his back.

Speaking about the forms of the manifestation of 'using [the army] but showing the enemy that one is not using [the army]', they have many manifestations, such as: [when wanting to] advance, show [the enemy] retreat; [when wanting to move] fast, show [the enemy] slowness; [when wanting to] take [something], show [the enemy that one intends to] not take [it]; [when wanting] this, show [the enemy that one wants] that, etc. In different situations, the methods of usage are each unique, but they are all [used] for creating battle opportunities.

If the general has no 'adaptive stratagem'⁶³⁰, it is difficult for him to achieve success, and if the army has no opportunities, it is difficult for it to dominate. [The word] 'battle opportunity'⁶³¹ has extremely rich content. However, the most advantageous battle opportunities are [to be found during] the times when the enemy is unprepared and [at] the places that are undefended. The wise man can always carry out his own operations [even] before the opponent starts thinking.

⁶³⁰ 权 (quan).

⁶³¹ 战机 (zhanji).

3. [When] Capable [of Attacking] Show the Enemy [that We Are] Incapable⁶³²

When a bird of prey is about to attack, it flies low and holds back its wings. When a ferocious beast is about to pounce, it tucks back its ears and lies in ambush. When a sage is about to act, he must have a foolish countenance. (Taken from “Six [Categories of] Stratagems - Initiation”⁶³³)

(Translation) [...] When imposing eagles and ferocious hawks are preparing to launch a surprise attack on their prey, they first draw back their wings and fly in low circles. When a ferocious wild beast prepares to hunt for food, it first tucks back its ears and lies down close to the ground without moving. When an intelligent person is preparing to carry out a great act, he often displays a foolish, inactive appearance.

(Simple Explanation) During the Spring and Autumn Period⁶³⁴, YAO Li, the friend of the famous general WU Zixu⁶³⁵ of the State of Wu, though his build was both thin and small, was, nevertheless, an unmatched expert of swordplay. When he competed in swordplay with others, he would always first be on the defensive, wait for the opposing side to go on the offensive, and as soon as the blade [of the opponent] came close to his body, he would make a slight dodge and avoid the opposing side's blade in an extremely agile way. Then he would suddenly attack and stab the opposing side..... When WU Zixu asked him about the key to attaining victory, YAO Li said: “When I am facing the enemy, I first show him that I am incapable in order to cause him to be arrogant in his ambitions, I then show him an advantage that he can exploit in order to make his heart greedy. Waiting until he

⁶³² 能而示之不能 (neng er shi zhi bu neng). This is number one of Sunzi's “12 methods of the art of trickery” (诡道十二法: gui dao shier fa) found in “Sunzi's Art of War - Chapter 1 on Calculations, Plans, and Stratagems”. Cf. [WUJiulong2007] pp. 12, 18.

⁶³³ 《六韬·发启》 (Liu Tao - Faqi). This is the first chapter of the second part of “Six [Categories of] Stratagems” (which is one of the famous “Military Classics in Seven Books”) called “Martial Stratagems” (武韬: Wu tao). Cf. [PIANYuqian2008] vol. II, pp. 389-91.

⁶³⁴ 722-481 B.C.

⁶³⁵ WU Zixu (d. 484 B.C.) may have been responsible for introducing Sunzi to King Helü of the State of Wu. Cf. [GEWei2008] p. 1.

eagerly launches an attack and his defense becomes empty, I then take advantage of the emptiness and suddenly attack.”

There is one principle common to both swordplay and using the army: If we want to be able to defeat people, we should certainly first show them that we are incapable of defeating people, thus causing the enemy’s heart to be arrogant and his will to be slack. However, we are [meanwhile] actively preparing and waiting for the opportunity to take advantage of the cracks [in the enemy’s defenses].

Generally speaking, when two armies are pitted against each other, the brave men all want to show that they are heroes. So if one is capable [of attacking] but shows the enemy that one is incapable, one often simultaneously leads the enemy to take one lightly and causes men amongst one’s own forces to look down on themselves. As for being a general, if one desires temporary vainglory, then it will become difficult to accomplish this 'grand stratagem'⁶³⁶. Here it is fitting to use ZHENG Banqiao’s⁶³⁷ famous saying regarding societal conduct: “Being intelligent is difficult, being confused is difficult, but it is even more difficult to transform one’s intelligence into [feigned] confusion.”⁶³⁸

What the 'strategemically wise'⁶³⁹ man plans⁶⁴⁰ for is the long-term, and what he seeks [to accomplish] is great. When storing water, one does not let [some of] it flow away so that when one lets [all of] it flow away [at once], it will certainly breach [anything in its way] and rush down one thousand miles.⁶⁴¹ When stretching the bow, one does not shoot [the arrow immediately] so that one can wait for an opportunity and then shoot when one sees exactly where the vital point [of the enemy] is. One is

⁶³⁶ 大谋 (da mou).

⁶³⁷ ZHENG Banqiao (1693-1765) was a famous Qing Dynasty poet, painter, calligrapher, and official.

⁶³⁸ 聪明难，糊涂难，由聪明而转入糊涂更难。(Congming nan, hutu nan, you congming er zhuan ru hutu geng nan.).

⁶³⁹ 智 (zhi).

⁶⁴⁰ 谋 (mou).

⁶⁴¹ Here LI Bingyan is paraphrasing a passage from “Sunzi’s Art of War - Chapter 4 on Formation [of Power]”: “When an army with 'weight' and 'superiority' commands people to wage war, it is like releasing water that has been collected in a stream over two thousand meters high. That is [what is meant by] formation [of power].” (称胜者之战民也，若决积水于千仞之谿者，形也: Cheng sheng zhe zhi zhan min ye, ruo jue ji shui yu qian ren zhi xi zhe, xing ye.).

capable [of attacking] but shows the enemy that one is incapable so that, in the end, one can achieve success in one fell swoop.

[...]

4. [Intend to Attack] Far Away But Show the Enemy [We Intend to Attack] Nearby⁶⁴²

When the enemy relies on a river for defense, we get into formation and pretend to cross. We secretly dispatch part of the army to take a different ferry crossing and quickly cross [with each soldier] holding a piece of wood in the mouth. [Because we] carry out [the operation] where the enemy is not expecting it, the enemy is naturally frightened and thrown into chaos. If the main [force of the] army takes advantage of this, it will seldom not gain victory. (Taken from “Biographical Sketches of Famous Generals from Past Dynasties - Volume II - Seizing Perilous Terrain”⁶⁴³)

(Translation) When the enemy takes advantage of a river for defense, we set up our formation in front of the enemy to create a disposition of power and first show [the enemy] the [false] formation of a feigned crossing in order to attract the enemy’s attention. We secretly dispatch part of the troops to outflank [the enemy] by reaching another ferry crossing and cross undetected. Carrying out the operation where the enemy is not expecting it, we fight our way through from behind the enemy’s flank, [thus] causing the enemy to naturally be frightened and thrown into chaos. Then the main force takes advantage of the opportunity and hurries to cross. In this way, there is no [way of] not attaining victory.

(Simple Explanation) '[One intends to attack from] far away but one shows the enemy [that one intends to attack from] nearby' was often interpreted by the ancients to be a stratagem⁶⁴⁴ by which one conceals one’s landing point when breaking through a river [used by the enemy as a] line of defense. However, as for the concrete methods of usage [of this stratagem], some of them regard the “far away [place]” as being the main point of attack and some of them regard the “far away [place]” as being the secondary point of attack.

⁶⁴² 远而示之近 (yuan er shi zhi jin). This is number four of Sunzi’s “12 methods of the art of trickery” (诡道十二法: gui dao shier fa) found in “Sunzi’s Art of War - Chapter 1 on Calculations, Plans, and Stratagems”. Cf. [WUJiulong2007] pp. 12, 18.

⁶⁴³ This is a Qing Dynasty military treatise written by CHEN Guangxian.

⁶⁴⁴ 谋略 (moulüe).

'When showing [false] formations and using trickery'⁶⁴⁵, the goal is to conceal one's own intentions regarding operations. However, the true place of concealment is not the "dead angle" in the enemy's line of sight but rather the "point in time" when the enemy's ability to think is confused.

People generally judge situations according to the thinking [patterns] of 'formal logic'⁶⁴⁶, however, generals who are good at creating the unorthodox often do things that do not comply with formal logic.

On the eve of the Far East Campaign⁶⁴⁷ in 1945, the Japanese Army's Command Headquarters estimated that the Soviet Army could not launch its attack in the rainy season because, as seen from the perspective of formal logic, the rainy season is not suitable for operations with mechanized heavy troops battalions. They estimated that the Soviet Army would have to wait until the weather improved before launching an attack, thus the earliest would be in mid-September. When determining the direction of the main attack, the Japanese Army thought that the Soviet Union's armored armies could not go through the desert and the primeval forests of the Greater Xing'an mountain range, because those areas are off-limits for operations with mechanized armored battalions. However, the Soviet Army persistently violated the principles of logic and not only chose August 9th as the time of attack, which was still in the rainy season, but also had the tank mechanized units, which were in charge of the main attack, come from Eastern Mongolia, which the Japanese Army was not expecting, climb over the Greater Xing'an mountain range, go through the forests, cross the desert, and directly advance on Shenyang. According to the memoirs later written by General SHTEMENKO, who participated in the drafting of this war plan himself: "Contrary to formal logic, even the mountain ranges, primeval forests, and deserts became allies of the Soviet Army".

⁶⁴⁵ 示形用诈 (shi xing yong zha).

⁶⁴⁶ 形式逻辑 (xingshi luoji). Chinese Marxists contrast "formal logic" with the Hegel-inspired "dialectical logic" (辩证逻辑: bianzheng luoji) of Marxism. Recently, LI Bingyan has proposed a third kind of logic called "trickery logic" (诡道逻辑: gui dao luoji) which is a way of thinking and acting according to Sunzi's "12 methods of the art of trickery" (诡道十二法: gui dao shier fa). Cf. [LIBingyan2003] pp. 109-112.

⁶⁴⁷ This campaign is known in the West as the "Soviet Invasion of Manchuria".

The success of '[intending to attack from] far away but showing the enemy [that one intends to attack] nearby' also often lies in its violation of formal logic, according to which people normally do not give up [the possibility of a] nearby [attack] and seek what is far away, or give up what is easy and seek what is difficult.

[...]

5. [Intend to Attack] Nearby But Show the Enemy [We Intend to Attack] Far Away⁶⁴⁸

Whenever waging war with the enemy, if we want to attack from [a place] nearby, then we [should] instead show [the enemy] that we will use [a place] far away [as our point of attack] in order to cause the enemy to take precautions against [an attack from] far away. Then we make a surprise attack from [a place] nearby. (Taken from “100 Unorthodox Stratagems - Waging War [From a Place] Nearby”⁶⁴⁹)

(Translation) Whenever waging war with the enemy, if we plan to attack from a place nearby, then we intentionally put on the appearance that we will attack from a place far away in order to lure the enemy into transferring troops to take precautions against [an attack] from a place far away. Then we seize the opportunity to make a surprise attack from a place nearby.

(Simple Explanation) Explained from [the perspective of] the spatial concept, this scheme⁶⁵⁰ and the previous scheme⁶⁵¹, [we intend to attack] far away but show the enemy [that we intend to attack] nearby, both belong to the stratagem⁶⁵² of concealing the line of attack, the direction of the main attack, and the point of attack. If we want to attack from this place, we pretend to attack from that place. If we plan to launch a surprise attack here, we pretend to launch a surprise attack there. [The stratagems such as] 'clamor in the east, attack in the west'⁶⁵³, 'clamor in the south, assault in the north'⁶⁵⁴, 'openly repairing the [burned wooden] walkway, in secret [before completing the repairs]

⁶⁴⁸ 近而示之远 (yuan er shi zhi jin). This is number three of Sunzi's “12 methods of the art of trickery” (诡道十二法: gui dao shier fa) found in “Sunzi's Art of War - Chapter 1 on Calculations, Plans, and Stratagems”. Cf. [WUJiulong2007] pp. 12, 18.

⁶⁴⁹ This is similar, but not identical, to the version of this text available to me. Cf. [LIShaolin2007] p. 521.

⁶⁵⁰ 策 (ce).

⁶⁵¹ 策 (ce).

⁶⁵² 谋略 (moulüe).

⁶⁵³ 声东击西 (shengdongjixi). This is stratagem number six of the “36 stratagems” (三十六计: sanshiliu ji). It refers to distracting the enemy with a fake attack in one place in order to conceal one's real attack in a different place thereby gaining the advantage of surprise. Cf. [VONSENGERHarro2000] vol. I, p. 101.

⁶⁵⁴ 声南袭北 (sheng nan xi bei).

marching to Chencang [to attack the enemy]⁶⁵⁵, are all the concretization of this 'war scheme'⁶⁵⁶.

In the year 478 B.C., GOU Jian, the king of Yue, led an army to attack Wu on a large scale, and Fuchai, the king of Wu, led an army to repulse the attack. Both sides were positioned across from each other with the Lize (the modern-day Wusong River south-east of Suzhou in Jiangsu) between them. The army of Yue decided to attack by crossing the river from the front, but in order to conceal its intentions, it deliberately dispatched a small section of the army to take advantage of the darkness of night to beat the drums and pretend to cross from two left and right flanks that were relatively far away from the enemy. Because Fuchai falsely judged the enemy situation, was taken in and tricked, he hurriedly divided the troops to meet the enemy head-on. The main force of the army of Yue took advantage of the opportunity of the army of Wu [having] “two fists apart and its chest laid bare”, rapidly crossed the river, and implemented a frontal surprise attack where the enemy was not expecting it, thus greatly defeating the army of Wu.

Explained from [the perspective of] the temporal concept, '[we intend to attack] nearby but show the enemy [that we intend to attack] far away' and '[we intend to attack] far away but show the enemy [that we intend to attack] nearby' also belong however to the stratagem⁶⁵⁷ of concealing the time of attack. 'Nearby' means 'now', and 'far away' refers to 'the future'. One is originally planning to launch an attack immediately, but pretends that the conditions are not ripe and that one is preparing for a future attack.

According to newspaper records, in the Spring of 1944, the American and British allied armies were preparing a massive-scale landing at Normandy. In order to confuse the German Army, the allied armies 'produced the unorthodox and [thereby] gained victory'⁶⁵⁸. As part of a series of actions to

⁶⁵⁵ 明修栈道，暗度陈仓 (ming xiu zhandao, an du Chencang). This is stratagem number eight of the 36 stratagems” (三十六计: sanshiliu ji). It refers to concealing one's unorthodox intentions behind orthodox behavior. Cf. [VONSENGERHarro2000] vol. I, p. 140.

⁶⁵⁶ 战策 (zhan ce).

⁶⁵⁷ 谋略 (moulüe).

⁶⁵⁸ 出奇制胜 (chuqizhisheng).

“show [the enemy false] formations”⁶⁵⁹, also exhausted their [power of] thinking to design a 'deception tactic'⁶⁶⁰ by which someone would assume the identity of someone else. They intentionally let the Germans get hold of a few pieces of “evidence” which proved that Field Marshal MONTGOMERY, the British commander who was directing the landing, would leave British soil for a certain length of time and go to Gibraltar and Algiers to make an inspection in order to create the appearance for the enemy that they would not soon be carrying out the landing [at Normandy]. Therefore, the British Intelligence Department meticulously chose as a stand-in for Field Marshal MONTGOMERY the Army First Lieutenant [Clifton] JAMES. He was to act like Marshal MONTGOMERY.

[...]

When everything had been prepared, ten days before the upcoming start of the Normandy landing (May 15⁶⁶¹), this fake Field Marshall MONTGOMERY was given a warm farewell by high-ranking generals as he embarked in the Prime Minister's special plane and flew to Gibraltar and Algiers. Simultaneously, the British Intelligence Department also leaked the information that the important mission of Field Marshal MONTGOMERY going to Gibraltar and Algiers was to organize the British and American allied armies and to prepare the landing on the southern coast of France. After Nazi Germany learned of these pieces of intelligence, they half believed and half doubted them. In order to verify whether they were true or false, they specially dispatched two spies⁶⁶², who had received Gestapo training and were extremely appreciated by HITLER, to Gibraltar to carry out reconnaissance. Because First Lieutenant JAMES' acting was life-like, and, in situations where it would be easy to leak secrets, he sometimes also discussed a few issues regarding the landing of the British and American allied armies, and also because he made an appearance when he knew for certain that the two German spies had blended in to the mass assembly, he therefore caused the German spies to believe for

⁶⁵⁹ 示形 (shi xing).

⁶⁶⁰ 欺骗战术 (qipian zhanshu).

⁶⁶¹ D-Day was actually Jun. 6, 1944 and this ruse was initiated ten days before that on May 28. Cf. [CROWDYTerry2008] p. 288.

⁶⁶² One of the pro-Nazi spies was Spanish Major Ignacio Molina Pérez.

certain that Field Marshall MONTGOMERY had truly arrived in Gibraltar. Even the Governor-General of Gibraltar and Field Marshal MONTGOMERY's close friend Lieutenant-General Sir Ralph "Rusty" Eastwood 'mistook falsehood for truth'⁶⁶³ and believed that Field Marshal MONTGOMERY came this time to make an inspection because he had suddenly changed the landing plans.⁶⁶⁴

[...]

⁶⁶³ 以假当真 (yi jia dang zhen). In fact, the Governor of Gibraltar was informed of the ruse.

⁶⁶⁴ This is a relatively accurate depiction of Operation Copperhead. Cf. [CROWDYTerry2008] p. 287-9.

6. If [We Have] Emptiness [on Our Side], Then Show the Enemy Fullness⁶⁶⁵

Showing that one is capable in order to frighten the enemy is a regular method. If one does not have any [capability], one intentionally claims [that one does]. When [the situation is] not [manifested in] a certain way, one intentionally pretends [that it is]. When one does not have enough, one intentionally shows that one has [more than] enough, or one sets up false [appearances] in order to confuse the enemy. (Taken from “Military Principles in 100 Chapters - Chapter on Exaggeration”⁶⁶⁶)

(Translation) Using the showing of awe-inspiring strength to shock the enemy is a frequently used method. Especially under the condition of lacking strength, one should intentionally falsely exaggerate one’s prestige and power. When one is not planning an operation, one should intentionally project the appearance that one is about to operate. When one’s strength is not enough, one intentionally shows [the enemy] that one’s strength is more than enough, or one intentionally sets up misleading battle formations in order to confuse the enemy.

(Simple Explanation) In ancient warfare, '[having] emptiness [on one’s side], then showing the enemy fullness' belongs to the methods of showing [false] formations and confusing the enemy, which [in turn] belong to the 'stratagems for doomed battles'⁶⁶⁷. It is often used when suddenly surrounded or when retreating. For example, [the stratagem of] 'the cicada casting off its skin of gleaming gold'⁶⁶⁸ by “hanging a sheep to beat the drums”⁶⁶⁹ in order to openly [appear to] keep one’s disposition while

⁶⁶⁵ 虚则实之 (xu ze shi zhi). This maxim comes from the Ming Dynasty (1368-1644) military treatise “Straw Hut Planning - Part 6 - Emptiness and Fullness”. Cf. [LISHaolin2007] p. 463.

⁶⁶⁶ Cf. [LIBingyan1987] pp. 131-3.

⁶⁶⁷ 败战计 (bai zhan ji). The 36 stratagems are divided into six categories: “stratagems for victorious battles” (胜战计: sheng zhan ji), “stratagems for oppositional battles” (敌战计: di zhan ji), “stratagems for offensive battles” (攻战计: gong zhan ji), “stratagems for chaotic battles” (混战计: hun zhan ji), “stratagems for siezing battles” (并战计: hun zhan ji), and “stratagems for doomed battles” (败战计: bai zhan ji). Cf. [LIBingyan1991a] pp. i-iv.

⁶⁶⁸ 金蝉脱壳 (jinchantuoqiao). This is stratagem number 21 of the 36 stratagems. This stratagem refers to methods used to escape a precarious situation. For a detailed analysis see: [VONSENGERHarro2000] vol. II, pp. 198-250.

⁶⁶⁹ 悬羊击鼓 (xuanyangjigu). This idiom comes from book 3 of “The Jade Dew of Crane Forest” (鹤林玉露: Helin Yu Lu)

secretly withdrawing the troops, as well as “the method of increasing the stoves”⁶⁷⁰ and thus using few [troops] to show [the enemy that one has] many [troops], and in a state of weakness showing [the enemy feigned] strength, both belong to the 'application of this supraplanning thought'⁶⁷¹.

Of the 36 stratagems, 'running away is the best'⁶⁷². However, when we are stuck very close to the enemy, how can we escape? This requires the commander to use a stratagem⁶⁷³.

According to the records of the “History of the Southern [Dynasties] - Biography of TAN Daoji”, in the eighth year of the Yuanjia period of [Liu] Song Emperor Wen (431 A.D.), TAN Daoji received the order to lead the army on an expedition against Wei, and “of the more than 30 battles with the army of Wei, he was victorious in most of them”. When he fought his way to the city of Li (nowadays a suburb of Jinan [Shandong province]), because [the supply of] provisions could not be continued, he could do nothing but prepare to withdraw the troops. At that time, someone unexpectedly surrendered to Wei, and told the Wei army about the matter of the lack of provisions in the Song army. The Song army was extremely worried about this, fearing that the Wei army would take advantage of this crack [in their logistics], and ceaselessly pursue them, thus not allowing them to escape. Confronted with the instability of the army's resolve and the extremely disadvantageous situation, his 'heart produced a stratagem'⁶⁷⁴: With the coming of nightfall, he ordered the soldiers to measure sand in [tools for measuring] decaliters and to loudly report the number, intentionally letting everyone hear from near and far. Then, TAN Daoji made the soldiers take out the small amount of rice left over in the army, sprinkle it on the sand bags that they measured, and leave them on the side of the road. After

written by the Song Dynasty author LUO Dajing (1196-1242). The army of Lu was surrounded by its enemy and planned to make an escape attempt out of their camp at night. To buy time they left up their banners and flags and propped the two front legs of a sheep onto a drum, thus creating the impression that they had not left yet. Cf. [ZDIC2008].

⁶⁷⁰ 增灶法 (zeng zao fa). This method refers to bringing more stoves than needed for the army and then leaving them behind after breaking camp in order to convince the enemy that one has, or originally had, more soldiers than one actually does.

⁶⁷¹ 谋略思想的运用 (moulüe sixiang de yunyong).

⁶⁷² 走为上 (zou wei shang). This is number 36 of the 36 stratagems. It refers to the superiority of sometimes making a tactical retreat in order to come back and strike the enemy at a more opportune moment. For a detailed analysis, see: [VONSENGERHarro2000] vol. II, pp. 778-800.

⁶⁷³ 心计 (xinji).

⁶⁷⁴ 心生一计 (xin sheng yi ji).

daybreak, the Wei army discovered the provisions on the side of the road, associated it with the sound of the decaliters being measured that they had heard the night before, and firmly believed that the Song army, in fact, was not lacking provisions. Then, mistakenly thinking that he was a spy, they decapitated the Song soldier who had surrendered, and showed him to the masses. They also stopped pursuing and attacking and watched the movements of the Song army from the perimeter far away. At that time, although the Song army was extremely exhausted, and everyone was enveloped in an atmosphere of hunger and fear, TAN Daoji was nevertheless calm and composed, and looked as if there were no problem. He ordered the officers and soldiers to wear armor, hold spears, and be fully armed, and he simultaneously wore purely white clothes himself, sitting atop the chariot in a carefree and content manner. With an unperturbed bearing, he spoke and laughed cheerfully and slowly led his forces forward. The Wei army saw this scene and, suspecting the Song army had set an ambush, was even less willing to dare to approach closer. The Song army withdrew safely.

[...]

7. If [We Have] Fullness [on Our Side], Then Show the Enemy Emptiness⁶⁷⁵

As for the emptiness and fullness on our side, the value [of using them] lies in our ability to cause the enemy to make mistakes. Either there is emptiness and we show the enemy fullness, or there is fullness and we show the enemy emptiness. (Taken from “Straw Hut Planning - Part 6 - Emptiness and Fullness”⁶⁷⁶)

(Translation) As for our true and false arrangement of power, the important thing is to cause the enemy to make mistakes. Sometimes we use the truth and show the enemy falseness. Sometimes we use falseness and show the enemy truth.⁶⁷⁷

(Simple Explanation) '[Having] fullness [on our side], then showing the enemy emptiness' is 'supraplanning thought'⁶⁷⁸ employed [by us] to lure in and annihilate the enemy when we are in a superior and active position.

[...]

When one has set up a trap at a certain place, one intentionally shows holes [in the trap], shows [the enemy] false formations, and entices the enemy to fall into the trap. Especially when an arrogant and overbearing enemy is anxious to seek us out for a decisive battle, this kind of showing [false] formations is effective every time it is used. SUN Bin 'reducing the stoves'⁶⁷⁹ to beat PANG Juan and

⁶⁷⁵ 实则虚之 (shi ze xu zhi). This maxim also comes from the Ming Dynasty (1368-1644) military treatise “Straw Hut Planning - Part 6 - Emptiness and Fullness”. Cf. [LIShaolin2007] p. 463.

⁶⁷⁶ Cf. [LIShaolin2007] p. 463.

⁶⁷⁷ In modern Chinese the duality “emptiness and fullness” (虚实: xu shi) is also used to mean “falsehood and truth”.

⁶⁷⁸ 谋略思想 (moulüe sixiang).

⁶⁷⁹ 减灶 (jian zao). This is a reference to TIAN Ji and SUN Bin's defeat of PANG Juan at the Battle of Maling. In 342 B.C., the State of Wei attacked the State of Han, and the State of Han asked the State of Qi for help. General TIAN Ji and his advisor SUN Bin were ordered by the King of Qi to defeat the State of Wei, whose general PANG Juan was SUN Bin's former close friend. In order to mislead PANG Juan, SUN Bin advised that their soldiers should take more stoves than needed (increase the stoves) then leave some of them behind every day after breaking camp. On the first day, they built stoves for 100,000 soldiers. On the second day, they reduced the stoves to 50,000. On the third day, they cut them to 30,000. When PANG Juan discovered this, he assumed that Qi's soldiers were deserting en masse, so he took his cavalry to pursue Qi's army. SUN Bin also suggested that their troops should abandon some of their heavy artillery. This further gave the impression that the Qi army was fast retreating. As Qi's army arrived at Maling, SUN Bin carved on a tree trunk “PANG Juan dies beneath this tree” (庞涓死于此树之下: PANG Juan si yu ci shu zhi xia) and set up an ambush at a narrow, heavily

BAI Qi showing weakness to lure in ZHAO Kuo are both successful examples [of this stratagem].⁶⁸⁰

'If one wishes to take something, one must first give it'⁶⁸¹. 'By falsely flashing a gun, one takes the false and passes it off as true'⁶⁸². If the enemy begins to regard the false as being true and his handling [of the situation] is done in vain, his thoughts will certainly be paralyzed, and we can then carry out true operations. The opponent might then regard the true as being false and not keep a lookout. These are all methods of showing the false to lure in the enemy.

In the year 1944, before the American and British allied armies launched the Normandy landing campaign, they sought to carry out parachute drops in Sainte-Mere Eglise. In order to shield this military operation, when the allied armies were fixing in advance the two flanks of the parachute drop regions, they first repeatedly dropped several fake paratroopers carrying sound devices and devices simulating the firing of live ammunition. When these fake paratroopers were close to the ground, they immediately emitted sounds just like in a true battle and lured the German Army to come surround the parachute drop regions. Having continued like this several times, the German Army devoted its efforts in vain and then became paralyzed and inattentive. At that time the allied armies took advantage of the opportunity and implemented a true parachute drop. The German Army still believed it was again fake paratroopers falling to the ground. Therefore, they did not rapidly react and they thus enabled the airborne forces of the allied armies to plant their heels [in the ground] without any great effort.

In modern warfare, in order to guarantee the greatest vitality of the army, both the attacking and

wooded pass with his 10,000 best archers. He ordered them to fire on the enemy as soon as a lit torch could be seen. He calculated that PANG Juan would arrive at Maling that night. When PANG Juan did indeed arrive that night, he saw the tree carving and lit a torch to read it, whereupon SUN Bin's archers rained down arrows and annihilated PANG Juan's force. Seeing his situation to be hopeless, PANG Juan killed himself. Cf. [SONGShilun1997] vol. VIII, pp. 792-3.

⁶⁸⁰ At the important Battle of Changping in 260 B.C., BAI Qi, the most successful general of the State of Qin, annihilated the State of Zhao's army led by General ZHAO Kuo. By means of a tactical retreat, BAI Qi was able to ambush and surround Zhao's army. He then blocked off their supply lines and starved them. When ZHAO Kuo finally led his troops out to fight Qin's army, he was soundly routed. When the surviving troops surrendered, they were buried alive. Cf. [SONGShilun1997] vol. VII, pp. 129-30.

⁶⁸¹ 将欲取之，必先予之 (jiang yu qu zhi, bi xian yu zhi). This is a rewording of Laozi who wrote in his "Classic on the Way and its Attainment": "If one wishes to seize something, one must certainly give it to him" (将欲夺之，必固予之: jiang yu duo zhi, bi gu yu zhi). Cf. [LILing2008] p. 120.

⁶⁸² 虚晃一枪，以虚充实 (xu huang yi qiang, yi xu chong shi). This refers to continuously "saber-rattling" in order to lull the enemy to sleep and strike when unexpected.

defending sides attach the greatest importance to adopting techniques of combining the true and the false and of intertwining the empty and the full in order to confuse the enemy and cause him to make mistakes. For example, the defender adopts [methods of] mixing together true fortifications and false fortifications, [of] coordinating true [troop] positions with false [troop] positions, [of] mutually changing empty deployments and full deployments into each other, and [of] causing open [-ly used] firepower and secret [-ly used] firepower to reflect each other. The attacker adopts methods of simultaneously using the empty and the full or methods of alternately allowing to come on stage true bases and false bases, true missiles and false missiles, true airplanes and false airplanes etc. This causes the 'showing of [false] formations and the use of trickery'⁶⁸³ on the battlefield to be even more rich and colorful.

[...]

⁶⁸³ 示形用诈 (shi xing yong zha).

8. If [We Have] Emptiness [on Our Side], Then Show the Enemy Emptiness⁶⁸⁴

[By having] emptiness [on one's side] and showing the enemy [this] emptiness, one causes the enemy to suspect instead that one have fullness [on his side]. (Taken from “Straw Hut Planning - Part 6 - Emptiness and Fullness”⁶⁸⁵)

(Translation) By actually having emptiness and still showing emptiness [to the enemy], we cause the enemy to mistakenly believe instead that we secretly made ample preparations.

(Simple Explanation) None of the comrades who have seen the Beijing opera “The Stratagem of the Empty City”⁶⁸⁶ does not admire the 'supraplanning genius'⁶⁸⁷ of ZHUGE Liang 'using a stratagem to cause the retreat'⁶⁸⁸ of SIMA Yi. This is a typical example of '[having] emptiness [on our side], then showing the enemy emptiness'. The story of ZHUGE Liang designing the “stratagem of the empty city” is purely the fabrication of a man of letters.⁶⁸⁹ However, in the short history of the Three Kingdoms, there is in fact a story of ZHAO Zilong designing a “stratagem of the empty camp”⁶⁹⁰ and thereby 'using a stratagem to cause the retreat'⁶⁹¹ of CAO Cao.

According to the records of history books, in the Spring of the 24th year of the Jian'an [reign] (219 A.D.), CAO Cao led a great army from Chang'an out of the Xiegu mountain valley to directly

⁶⁸⁴ 虚而虚之 (xu er xu zhi). This maxim also comes from the Ming Dynasty (1368-1644) military treatise “Straw Hut Principles and Stratagemical Methods - Part 6 - Emptiness and Fullness”. Cf. [LISHaolin2007] p. 463.

⁶⁸⁵ Cf. [LISHaolin2007] p. 463.

⁶⁸⁶ 空城计 (kongchengji). This is stratagem number 32 of the 36 stratagems. It stems from a story told in the “Romance of the Three Kingdoms” of ZHUGE Liang and SIMA Yi. According to the story, SIMA Yi marched with his 150,000 troops towards Xicheng, where ZHUGE Liang was stationed with only 2,500 troops. Realizing that there was not enough time to escape, ZHUGE Liang ordered his men to remove all banners and drums, to open the gate to the city wall, and he arranged for a few soldiers dressed as commoners to go out of the city and sweep the ground in front of the gate. He himself climbed atop the city wall and played the zither. This whole scene caused SIMA Yi to suspect an ambush and he ordered his troops to retreat. This stratagem is often described as an example of “having emptiness and showing emptiness to the enemy” because although the ZHUGE Liang's city was empty (and his forces weak), he openly showed this emptiness (and weakness) to his enemy SIMA Yi. Cf. [VONSENGERHarro2000] vol. II, pp. 600-27.

⁶⁸⁷ 谋略天才 (moulüe tiancai).

⁶⁸⁸ 智退 (zhi tui).

⁶⁸⁹ Namely of LUO Guanzhong who recounts this story in chapter 95 of his “Romance of the Three Kingdoms”. Cf. [LUOGuanzhong2006] vol. IV, pp. 2347-9.

⁶⁹⁰ 空营计 (kong ying ji).

⁶⁹¹ 智退 (zhi tui).

advance on Hanzhong. LIU Bei relied on perilous terrain to put up a strong defense and would not engage him. At one point, when CAO's troops were transporting provisions at the foot of the Beishan mountains, HUANG Zhong⁶⁹² led troops to go raid the provisions but did not return in time. ZHAO Yun⁶⁹³ led several tens of light cavalry out of the camp to scout out the enemy situation, and presently came across CAO Cao's great army setting out. In their hasty encounter, the two armies met each other on a narrow path. ZHAO Yun seized the opportunity and immediately made a decision, hurriedly led these several tens of light cavalry to actively attack CAO's troops, and to retreat while fighting. CAO Cao's troops and horses pursued them all the way to the front of ZHAO Yun's camp. ZHAO Yun retreated to the camp knowing perfectly well that his own military strength was empty and that it would be difficult to withstand the oncoming force of CAO's army. However, he intentionally ordered the troops to open wide the camp gates, furl the flags and silence the drums. CAO Cao suspected an ambush in the camp and immediately withdrew his army. Then, ZHAO Yun ordered the soldiers guarding the camp to pound the drums and shout, and to use strong bows and crossbows to pursue and shoot at them, pretending that troops lying in ambush would come out to fight. CAO's troops were greatly surprised and trampled on each other when competing for [access to] the road to escape. Many people drowned in the river. On the second day, LIU Bei went into ZHAO Yun's camp to inspect the places where they had waged war and praised [ZHAO Yun] saying: "Zilong is full of boldness!"

Indeed, when the [enemy] troops are at the city gate and the [enemy] general reaches the edge of the [city's] moat, and it is obvious that one's own strength is empty, but one nevertheless still does not take precautions, if one does not have a bit of boldness, one would not dare use this stratagem⁶⁹⁴.

'Courage and boldness', when speaking of a fool, is another name for being 'thoughtless and rash'. When speaking about a 'strategemically wise man'⁶⁹⁵, however, it can make the flowers of his

⁶⁹² HUANG Zhong (d. 220 A.D.) was one of LIU Bei's top five generals.

⁶⁹³ ZHAO Yun (d. 229 A.D.), also known by his courtesy name Zilong, was another of LIU Bei's top five generals.

⁶⁹⁴ 谋 (mou).

⁶⁹⁵ 智者 (zhizhe).

wisdom blossom. If the enemy judges that we are consistently using the army prudently and that we cannot take this risk, then we suddenly break our ordinary habits and particularly use risky operations to defeat the enemy general's psychology. This is precisely the manifestation of the 'strategemically wise man'⁶⁹⁶ being one step ahead [of the enemy].

Sensory perception can easily be confused by the false appearances of things. The habitual impressions of experience can also often lead one's judgment into a labyrinth of mistakes. When the 'ship of war'⁶⁹⁷ is traveling in a misty sea of fog, the 'boldness and strategemical wisdom'⁶⁹⁸ of the military personnel are the compass that leads [his army] towards the [other] shore of victory.

[...]

⁶⁹⁶ 智者 (zhizhe).

⁶⁹⁷ 战争的航船 (zhanzheng de hangchuan). Literally the "ship of war", this refers to the general course or direction of the war.

⁶⁹⁸ 胆略 (danlüe).

9. If [We Have] Fullness [on Our Side], Then Show the Enemy Fullness⁶⁹⁹

[By having] fullness [on our side] and showing the enemy [this] fullness, we cause the enemy to suspect instead that we have emptiness [on our side]. (Taken from “Straw Hut Planning - Part 6 - Emptiness and Fullness”⁷⁰⁰)

(Translation) By actually being full and still intentionally showing the appearance of fullness [to the enemy], we cause the enemy to believe instead that we are empty.

(Simple Explanation) In the “Romance of the Three Kingdoms”, there is a chapter describing how “ZHUGE Liang Used Stratagemical Wisdom to Estimate [the Outcome at] Huarong”⁷⁰¹ that talks about CAO Cao escaping in a disorderly way to Nanjun after his army was defeated at the [Battle of] Red Cliffs⁷⁰². For CAO Cao to go to Nanjun, besides [taking] the Huarong road, there was also a large road that was easy to pass. The large road was slightly smoother but more than 50 miles longer. The Huarong road was a narrow road with perilous mountains and would be rough and difficult to pass, but it was 50 miles shorter. CAO Cao ordered a man to climb the mountain and observe [carefully] whether the enemy situation was empty or full. He came back and reported: “On the sides of the mountains along the small road there are numerous places from which smoke is rising; on the large road, however, there is no movement”. Which road would it be safer to take after all? Many [of his] generals believed that “at places from which smoke rises there must be troops”. However, CAO Cao, who had read his share of military books, made an analysis by mechanically applying the [military] books’ principles of “[having] emptiness [on our side] and showing the enemy fullness” and “[having] fullness [on our side]

⁶⁹⁹ 实而实之 (shi er shi zhi). This maxim also comes from the Ming Dynasty (1368-1644) military treatise “Straw Hut Planning - Part 6 - Emptiness and Fullness”. Cf. [LIShaolin2007] p. 463.

⁷⁰⁰ Cf. [LIShaolin2007] p. 463.

⁷⁰¹ 诸葛亮智算华容 (ZHUGE Liang zhi suan Huarong). This is chapter 50 of “The Romance of the Three Kingdoms”. Cf. [LUOGuanzhong2006] vol. III, pp. 1216-34.

⁷⁰² The Battle of the Red Cliffs occurred in 208 A.D.

and showing the enemy emptiness” and said: “ZHUGE Liang has 'much supraplanning'⁷⁰³. He intentionally sent men into the secluded mountains to start fires in order to cause our army to not dare to take this mountain road. However, he has troops in ambush at the large road waiting. My analysis is already decided, I will not be taken in by his stratagem!” Then he ordered his subordinates to take the Huarong road. The result was precisely that he was taken in by Kongming’s 'brilliant stratagem'⁷⁰⁴: he encountered GUAN Yu’s⁷⁰⁵ ambush.

LUO Guanzhong, the author of the “Romance of the Three Kingdoms”, proved himself to be a man of letters proficient in military methods and 'war schemes'⁷⁰⁶. This story that he fabricated in the chapter “ZHUGE Liang Used Stratagemical Wisdom to Estimate [the Outcome at] Huarong” not only conforms with reason in its artistic plot, but is also completely in line with 'military dialectics'⁷⁰⁷.

In actual combat, we want to analyze the enemy and use the army [accordingly] and the enemy also analyzes us and 'determines schemes'⁷⁰⁸ [accordingly]. We think about using a certain stratagem⁷⁰⁹, and the enemy might also be thinking about breaking this stratagem⁷¹⁰. Only by estimating how the enemy is 'making estimations about'⁷¹¹ us can we be one step ahead of the enemy and be beyond the enemy’s expectations. [The essence of] ZHUGE Liang’s 'use of stratagemical wisdom to make

⁷⁰³ 多谋 (duo mou).

⁷⁰⁴ 妙计 (miaoji).

⁷⁰⁵ GUAN Yu (d. 219 A.D.) was one of LIU Bei’s generals.

⁷⁰⁶ 战策 (zhan ce).

⁷⁰⁷ 军事辩证法 (junshi bianzhengfa). In the PRC, military dialectics is still considered to be the theoretical foundation for military science. According to the CME, military dialectics is “a science concerned with the movements of contradictions in the field of military affairs and with their general laws, and is the theoretical foundation and methodology of military science. [...] For the formation of the necessary methods of scientific thinking of military personnel, and especially of military commanders, it has an important significance.” Cf. [SONGShilun1997] vol. I, pp. 116-22. The great significance of military dialectics for modern Chinese military thought is further evidenced by the fact that the CME’s volume on military thought is divided into four groups: “the discipline of the military theories of MARX, ENGELS, LENIN, and STALIN, and the military thought of MAO Zedong”, “the discipline of military dialectics”, “the discipline of the Chinese military thought of past dynasties”, and “the discipline of foreign military thought”. Cf. [SONGShilun1997] vol. I, p. viii (unnumbered).

⁷⁰⁸ 定策 (ding ce).

⁷⁰⁹ 谋 (mou).

⁷¹⁰ 谋 (mou).

⁷¹¹ 算计 (suanji).

estimations'⁷¹² consists in the fact that he not only estimated the weather, the terrain advantages, and himself, but that he also estimated how the enemy would 'make estimations about'⁷¹³ him. Taking aim at CAO Cao's characteristics of thoroughly knowing the military methods, 'having much supraplanning, and being good at making decisions'⁷¹⁴, he used the opposite of the principles of the art of war and thereby produced the result of estimating what the enemy did not estimate.

In the "Tiger Lock Classic"⁷¹⁵ which he composed, XU Dong of the Northern Song⁷¹⁶ said: if the enemy general is totally familiar with the military methods of past generations, then, when handling this kind of enemy, one should "use the opposite of the ancient methods (in order) to deal with him". He proposed that: "As for the unorthodox in using the army, nothing is more unorthodox than laying an ambush; as for the unorthodox in laying an ambush, nothing is more unorthodox than [using] 'a new stratagem'⁷¹⁷. As for 'men [using] a new stratagem'⁷¹⁸, none of them fails to learn from the ancient [methods]. They simply [appear to] follow the ancient [methods] but [actually] contradict them."⁷¹⁹ If one says that "two negatives make a positive" is a kind of condition in mathematical calculation, then 'two truths turn into falsehood' is a characteristic of the psychological change of people. '[Having] fullness [on one's side] and showing the enemy fullness' is precisely about exploiting this psychological characteristic of people in order to achieve the goal of deceiving⁷²⁰ the opposing side.

Generally speaking, the unorthodox is created from the carrying forward of historical experience, but tradition and habit also have a kind of immense gravitational force that often causes the 'fine horse' of war to have no way of freeing itself from the rein of history. Amongst the

⁷¹² 智算 (zhi suan).

⁷¹³ 算计 (suanji).

⁷¹⁴ 多谋善断 (duomoushanduan).

⁷¹⁵ 虎铃经 (Hu Qian Jing). XU Dong (976-1017 A.D.) wrote this 20-part military treatise between 1001-1004. Cf. [SONGShilun1997] vol. I, p. 93.

⁷¹⁶ 960-1127 A.D.

⁷¹⁷ 新智 (xin zhi).

⁷¹⁸ 新智者 (xin zhi zhe).

⁷¹⁹ This is from "Using the Opposite of the Ancient [Military] Methods - Chapter 47" (逆用古法第四十七: Ni yong gu fa di-sishiqi). Cf. [XUDong1936] p. 37.

⁷²⁰ 欺骗 (qipian).

“strategemically wise masterminds”⁷²¹ of the ancients, it is true that there are several ready-made 'extraordinary stratagems and schemes'⁷²², however, only by knowing the ancient [methods] but not following convention, and by carrying forward [the methods of] the predecessors but being brave in innovation, can one be an intelligent commander who is good at using supraplanning.

[...]

⁷²¹ 智囊 (zhinang).

⁷²² 奇谋方略 (qimou fanglüe).

10. If [the Enemy Is] at Ease, [One] Can Tire Him Out⁷²³

If the enemy is capable of waging war, we should not wage war with him and we should especially use walking in order to tire him out. Thus we can constantly survive. (Taken from “Mobile Warfare of the New Army of the Taiping Heavenly Kingdom - the Words of ZHANG Zongyu”⁷²⁴)

(Translation) If the enemy’s battle strength is strong, then we do not fight with him but [instead] we specially use the method of [forcing him to keep] walking in order to exhaust him. In this way, we can preserve our own strength and strive for the initiative.

(Simple Explanation) The practice of war proves that when at ease, one can conserve energy and store up sharp morale, but when tired out, the troop morale is depressed and the battle strength is necessarily weakened. For this reason, exhausting the enemy has [for a long time] already been [a kind of] ‘supraplanning thought’⁷²⁵ that military experts have universally paid attention to.

In the “Strange Tales from a Lonely Studio”⁷²⁶ there is a fable that tells of two shepherd boys who went into the remote mountains, entered a wolf’s den, and discovered two little wolf pups. Both of them each carried one pup and separately climbed two big trees that were several tens of steps apart from each other. A short while later, the mother wolf returned and looked for its cubs. One of the shepherd boys in the tree pinched the little wolf’s ear, making that beast howl continuously. The mother wolf heard the howl and hurried over. Flustered and exasperated, it randomly bit and scraped beneath the tree. At that time, the other shepherd boy in the [other] tree hurriedly twisted the leg of the little cub

⁷²³ 逸能劳之 (yi neng lao zhi). This maxim comes from “Sunzi’s Art of War - Chapter 6 on Emptiness and Fullness”. Cf. [WUJiulong2007] pp. 85-6, 105-6. It is also a slight rewording of number 11 of Sunzi’s “12 methods of the art of trickery” (诡道十二法: gui dao shier fa) found in “Sunzi’s Art of War - Chapter 1 on Calculations, Plans, and Stratagems”. Cf. [WUJiulong2007] pp. 12, 18.

⁷²⁴ ZHANG Zongyu was a rebel general during the failed Nian Rebellion (1851-1868 A.D.) against the Qing Dynasty. He was the the nephew of ZHANG Lexing, the rebellion’s leader.

⁷²⁵ 谋略思想 (moulüe sixiang).

⁷²⁶ This is a collection of over 500 short stories, most of which were influenced by folk stories and legends, written by the Qing Dynasty (1616-1911 A.D.) author PU Songling (1640-1715 A.D.).

in his arms. This little wolf also repeatedly howled, and the the mother wolf also heard the howl and ran over to it..... In this way, they moved the mother wolf and made it rush back and forth between the two trees several tens of times, finally tiring it out so much that its vital energy was exhausted and it died.⁷²⁷ If one takes this story as an analogy for using the army, then tiring out the enemy fundamentally depends on being able to move the enemy around, thus causing him to lose his operational freedom while randomly storming around and charging back and forth.

'Being tired out' and 'being at ease' are closely related to the thoughts and emotions of the army. The ancients said: "As with all people, if one tires out a man's body, one will exhaust his spirit, and if one pleases a man's spirit, one will cause him to forget [the exhaustion of] his body."⁷²⁸ 'Xing' means body and 'shen' means spirit. In the difficult environment of war, if the commander is good at invigorating the army, then he can please its spirit and abate its tiredness. Those armies whose morale is completely lifeless are the easiest to make extremely tired.

[...]

In modern warfare, the enemy already has a high degree of mechanization, and caterpillar tracks have replaced [his] two legs. Even if the [enemy] army marches one thousand miles, he will no longer have the pain of numbness in his legs and feet. However, mechanized [armies] are restricted by the terrain and the motor lifespan [of the tanks]. Therefore, if one can move them on a wide battlefield to blindly rush back and forth, one can likewise cause them to be exhausted and make it difficult for them to sustain [their attack]. In addition, tiring out the [enemy] army also includes causing the [enemy's] spirit to lack vigor, so that by using stratagems⁷²⁹ to tire out its spirit, one can also achieve the exhaustion of its strength.

⁷²⁷ This story is called "Shepherd Boys" (牧豎: Mushu). Cf. [SYU1977] p. 369.

⁷²⁸ 凡人劳其形者疲其神，悦其神者忘其形 (fan ren lao qi xing zhe pi qi shen, yue qi shen zhe wang qi xing). An online search suggests that the source of these words is GUAN Zhong (725-645 B.C.), chancellor of the State of Qi. See ch. 21 of "Records of the States of the Eastern Zhou" at: <<http://book.xdzjw.com/Chapter.aspx?ID=5888>> [Cited: Sep. 18, 2010].

⁷²⁹ 计 (ji).

11. If [the Enemy's Provisions Are] Abundant, [One] Can Starve Him⁷³⁰

If we are the host and the enemy is the guest, then we sever his supply lines and starve him. If we are the guest and the enemy is the host, then the methods of starving the enemy depend on adapting to the opportunities [which arise] when faced with matters. (Taken from “Eleven Experts Annotate Sunzi - Chapter [1] on Calculations, Plans, and Stratagems”⁷³¹)

(Translation) If we are defending on our native soil, and the enemy invades [us] far away from his native soil, then we can launch a surprise attack on the logistical supply lines of the enemy and cause his provisions to be severed. If we attack the enemy, and the enemy is defending on his native soil, then the war methods of attacking the enemy's logistical supplies should accord with the circumstances, follow the opportunities, and adapt to the changes.

(Simple Explanation) If the army has no provisions, then the hearts of the troops will be immensely fearful. Starving troops disperse themselves without waging war [against the enemy]. When two armies are facing each other, destroying the enemy's rear supplies can often have the effect of 'removing the firewood from under the cauldron'⁷³². Therefore, this [stratagem] is not only indispensable to the ancient war methods. The “strategy of the indirect approach”⁷³³ promoted by strategy research experts of the modern West cites many successful battle examples from the history of warfare such as those in which one circuitously arrives at the enemy's rear and “hits the buttocks” or “cuts the tail” [of the enemy].

⁷³⁰ 饱能饥之 (bao neng ji zhi). This maxim comes from “Sunzi's Art of War - Chapter 6 on Emptiness and Fullness”. Cf. [WUJiulong2007] pp. 85-6, 105-6.

⁷³¹ Here LI Bingyan appears to have paraphrased DU Mu's commentary on Sunzi's maxim “if [the enemy's provisions are] abundant, we can starve him” which is in “Sunzi's Art of War - Chapter 6 on Emptiness and Fullness” not in chapter 1. Cf. [YANGBingan2008] p. 108. In ancient Chinese military treatises, “host” refers to the army of the host country where the battle takes place and “guest” refers to the army which is on foreign territory.

⁷³² 釜底抽薪 (fudichouxin). This is stratagem number 19 of the 36 stratagems. It refers to getting to, and solving, the root of a problem. When dealing with the enemy, it can mean weakening him without directly attacking. For a more detailed analysis of this stratagem, see [VONSENGERHarro2000] vol. II, pp. 71-155.

⁷³³ This is a reference to Liddel HART's theory.

[...]

Taking the annihilation of the enemy's living strength as the most important [task] is a universal principle.⁷³⁴ However, paying attention to taking advantage of the cracks in order to eliminate the rear army supplies of the enemy, that is, attaining the restriction of his "living [strength]"⁷³⁵ by means of eliminating his "non-living [strength]"⁷³⁶, is also a link that we cannot underestimate. "Living [strength]" depends on "non-living [strength]" and "non-living [strength]" guarantees one's "living [strength]". Just like the stone on JIA Baoyu's neck,⁷³⁷ if one loses "non-living [strength]", one's living strength will die out itself without being attacked. Moreover, if one takes the "non-living [strength]" as the first target, one can often save strength and obtain [the expected] results.

In modern warfare, the amount of material consumption has been increasing to unprecedented levels. Additionally, the methods of attack and defense have fundamentally changed. The army's adaptability is becoming quick, the lines of battle are becoming instable, the status of host and guest can shift at any time, and new military technology is being widely used on the jigsaw-like battlefield. All of this can cause both the enemy's and our side to give full play to the stratagem⁷³⁸ of "if [the enemy's provisions are] abundant, we can starve him", thus causing the struggle to destroy the opposing side's logistical supplies to become more brilliant and intense. For example, in the last phase of the Second World War, in order to accelerate the progression of the War of the Pacific, the American Army took aim at the weak point of the island nation of Japan, which, although its industries were

⁷³⁴ In his article "Concentrate Superior Military Strength, Annihilate the Enemies One by One" of September 16, 1946, MAO Zedong presented this principle for the first time: "The principle of concentrating [our superior] military strength to annihilate [the enemies] one by one takes annihilating the living strength of the enemy army as its principal goal, [...]" (集中兵力各个歼敌的原则, 以歼灭敌军有生力量为主要目标: jizhong bingli gege jian di de yuanze, yi jianmie dijun yousheng-liliang wei zhuyao mubiao). Cf. [MAOZedong1991] vol. IV, p. 1199.

⁷³⁵ 有生[力量] (yousheng-liliang). According to the CCD, this word refers to "the military personnel and horses in an army". Cf. [DINGShengshu2008] p. 1653.

⁷³⁶ 无生[力量] (wusheng-liliang). Though this word cannot be found in the dictionary, we can assume that it refers to all non-living forces in an army like weapons, etc.

⁷³⁷ JIA Baoyu is the hero of "A Dream of Red Mansions", which is considered to be one of the Four Great Classical Novels of China and was written by CAO Xueqin and GAO E in the 18th century. The stone was a piece of jade and JIA Baoyu's life depended on it.

⁷³⁸ 谋略 (moulüe).

developed, lacked resources and depended on imports for great quantities of oil, coal, iron ore, and grain, etc. [The American Army] mapped out “Operation Starvation”⁷³⁹ in which they implemented a war plan of [using] a large-scale underwater mine blockade against Japan. This plan was implemented starting from March 27, 1945 and very quickly made it impossible for Japan’s coastal maritime space to be open to navigation, made it impossible to enter or exit the important ports, and cut off Japan’s shipping to the outside. The badly needed oil, coal, grain, and other strategic goods and materials were seriously in shortage. Many ships, boats, and airplanes could not obtain fuel and thus stopped sailing and flying. The military factories were closed, the shipyards stopped working, and the supplies became tighter every day. The citizens sank into an atmosphere of hunger and the entire nation was on the brink of a state of paralysis. “Operation Starvation” achieved the goal of accelerating the thorough collapse of Japanese militarism.

⁷³⁹ This mining operation was carried out by B-29 bombers that dropped the mines into the sea along shipping lines. It was an important part of the Japan campaign of the Pacific War. According to an official United States study published in 1946: “Japan’s merchant shipping fleet, was not only a key link in the logistical support of her armed forces in the field, but also a vital link in her economic structure. It was the sole element of this basic structure which was vulnerable to direct attack throughout a major portion of the war. [...] After April, 1945, when Japanese shipping was restricted to the Korean and Manchurian runs and to shallow inland waters, mines dropped by B-29s in Japanese harbors and inland waterways accounted for 50 percent of all ships sunk or damaged.” See [DOLIERFranklin1946] p. 11.

12. If [the Enemy Has] Settled [Down], [One] Can Move Him⁷⁴⁰

Even if the enemy has high walls and deep trenches, he must wage war with us because we have attacked a place that he must rescue. (Taken from “Sunzi’s Art of War - Chapter [6] on Emptiness and Fullness”⁷⁴¹)

(Translation) Even if the enemy has solid defense fortifications, he will still have to leave his good position to come seek us out and wage war. This is because we have attacked a place that he necessarily must come rescue.

(Simple Explanation) 'Settled' refers to an enemy that relies on barriers for defense. 'Move' refers to a mobile enemy. War experiences make it clear that attacking a mobile enemy is easier than attacking a stationary enemy [concentrating solely on] defense. Especially when one’s weapons equipment is inferior and one is in a situation of having an inferior ability to destroy barriers, then one should even more so keep one’s focus on moving the enemy to leave his good position or city wall defense fortifications so that we can annihilate him when he is in motion. Like at the Great Battle of Changping between Qin and Zhao in 260 B.C. and at the Battle of Jingxing between Han and Zhao in 204 B.C., the Qin general BAI Qi and the Han general HAN Xin both lured the enemy out from his solid defense position, and either led the enemy to submit, or took advantage of the cracks to go around the [flank of the] enemy and attack [the enemy from] the rear, and thus created accomplishments that have been passed down through the ages.

'One captures whatever [crucial, advantageous factor] is loved by the enemy'⁷⁴², and 'one attacks a place that the enemy must rescue'⁷⁴³. This is the effective war method of “leading the snake out of the

⁷⁴⁰ 安能动之 (an neng dong zhi). This maxim comes from “Sunzi’s Art of War - Chapter 6 on Emptiness and Fullness”. Cf. [WUJiulong2007] pp. 85-6, 105-6.

⁷⁴¹ Cf. [WUJiulong2007] pp. 90-1, 106.

⁷⁴² 夺敌所爱 (duo di suo ai).

⁷⁴³ 攻敌所必救 (gong di suo bi jiu).

hole”⁷⁴⁴ and moving the enemy out of the cage. In the period of the Wars of Resistance Against Japan and the Wars of Liberation, our army developed this war method into the people’s war strategies and tactics of 'besieging a point in order to strike at the [enemy’s] reinforcements'⁷⁴⁵, 'attacking a point in order to strike at the [enemy’s] reinforcements'⁷⁴⁶, and 'capturing a point in order to strike at the [enemy’s] reinforcements'⁷⁴⁷, and thus likewise created a wonder in the history of warfare. For example, in March of 1938, when our Eighth Route Army’s 129th Division waged war with the Japanese Army in the southeastern part of Shanxi, it took aim at the enemy’s regular operational pattern of necessarily sending out reinforcements from another place when being attacked at one place, and [took aim] at the characteristic of [the Japanese Army] being extraordinarily sensitive about logistically protecting its base. At daybreak on the 16th of March, our army used a part of its troops to launch a surprise attack on Licheng which was an important army station at a key position on the Handan-Changzhi road, thus causing the enemy at Lucheng to be sent out as reinforcements. At the same time as this, the division commander had the troops from three regiments lie in ambush beforehand at the Shentou mountain ridge, which the enemy had to cross [on its way] between Lucheng and Licheng. At 0900, the main force of the column of the enemy reinforcements from Lucheng entered into the ambush area of our Eighth Route Army. They dispatched cavalry all around to scout out and search and the horses’ hooves almost stepped on the heads of the soldiers of the Eighth Route Army, but because the camouflage of the troops was good and they were cool-headed and calm, the enemy still did not discover the many concentrated troops beneath their feet. Then, the enemy’s large army continued its forward advance. At 0930, after the main force of the enemy had completely entered into the “pocket”, our Eighth Route Army, just like a divine army descended from heaven, suddenly launched a fierce attack. It first cut the head and tail [of the enemy column], then severed the enemy army into several pieces, and then

⁷⁴⁴ 引蛇出洞 (yinshechudong). According to the CCD, this idiom refers to “using a stratagem to lure an evil person into carrying out his activities, thus revealing them”. Cf. [DINGShengshu2008] p. 1627.

⁷⁴⁵ 围点打援 (wei dian da yuan).

⁷⁴⁶ 攻点打援 (gong dian da yuan).

⁷⁴⁷ 夺点打援 (duo dian da yuan).

initiated a bayonet and hand-to-hand struggle. After two hours of an intense battle, they had annihilated more than one thousand enemies. Soon afterwards, they also repulsed the enemies that came out from Lucheng and Licheng as reinforcements.

This is just like what Comrade MAO Zedong said about 'besieging a point in order to strike at the [enemy's] reinforcements'⁷⁴⁸: “The goal is not to strike at the besieged enemy, but to strike at the enemy reinforcements [...]”⁷⁴⁹. When one attacks a place that the enemy must rescue, the goal is to attack his rescuers. When one attacks a place that the enemy must rescue, one should keep one's focus on being able to move the enemy and cause the settled enemy to turn into a moving enemy. When attacking the enemy's rescuers, the brilliance lies in choosing the battlefield and concealing the intention of the operation.

[...]

⁷⁴⁸ 围点打援 (wei dian da yuan).

⁷⁴⁹ MAO wrote this in his “On Problems of Strategy in China's Revolutionary War” written in 1936. Cf. [MAOZedong1991] vol. I, p. 235.

13. If [the Enemy Is Greedy for] Advantage, [Use a Small Advantage to] Lure Him⁷⁵⁰

Generally, when waging war with the enemy, if his general is greedy for advantage and does not understand disadvantage, one can lure him with a [small] advantage. If he is foolish and does not understand change, one can set up an ambush to destroy him. (Taken from “100 Unorthodox Stratagems - Waging War with Advantages”⁷⁵¹)

(Translation) When waging war with the enemy, if the enemy commanding officer lusts after benefits and is not good at examining the dangers in them, then one can use a small advantage to lure him. If the enemy commanding officer is brave but 'lacks supraplanning'⁷⁵² and does not understand the principle of adapting to change when facing opportunities, then one can set up an ambush to defeat him.

(Simple Explanation) When showing an advantage to lure the enemy and setting up an ambush or arranging a pocket [in which to trap the enemy], one must first examine the enemy general's disposition and addictions in order to guide [the matter] advantageously according to the situation and lure him into submission. The 'advantage' spoken of in this stratagem⁷⁵³ should include two kinds of situations: one kind refers to the army's provisions and the state's jewelery, money, goods and other material benefits, and the other refers to any part of the battlefield on which an advantageous battle opportunity for annihilating a small part of the enemy's living strength appears.

When two sides are facing each other militarily, they are both waging war for advantages and contending for advantages. As for taking advantage of cracks to gain an advantage, and seizing war opportunities, one should say that they are the subjective desire common to every commander.

⁷⁵⁰ 利而诱之 (li er you zhi). This is number five of Sunzi's “12 methods of the art of trickery” (诡道十二法: gui dao shier fa) found in “Sunzi's Art of War - Chapter 1 on Calculations, Plans, and Stratagems”. Cf. [WUJiulong2007] pp. 13, 18.

⁷⁵¹ Cf. [LIShaolin2007] p. 497.

⁷⁵² 无谋 (wu mou).

⁷⁵³ 计 (ji).

Advantage and disadvantage are always closely linked together. When the old frontiersman lost his horse, who could know that it was not good fortune?⁷⁵⁴ Therefore, Sunzi said, “the pondering of the stratagemically wise general, must be mixed in [both] the advantageous and the disadvantageous [situations]”⁷⁵⁵, which means that in every military operation, one must ponder the two aspects of the advantageous and the disadvantageous. Only by thinking about the disadvantageous when in the advantageous [situation] and thinking about the advantageous when in the disadvantageous [situation] can one decrease one’s blindness.

[...]

There is a parable recorded in the “Hanfeizi - Collection of [Persuasive] Sayings [Part] 2” about how “A Foolish Man Harms the State”⁷⁵⁶. It talks about how ZHI Bo, the consul of the State of Jin, wanted to go attack the neighboring State of Qiuyou. Because the road was full of hardships, dangers, and obstructions, there was no way to march the army [over to the State of Qiuyou]. If he dispatched troops to cut into the mountains and open a road, it would also have revealed his military intentions. Then, ZHI Bo’s ‘heart produced a stratagem’⁷⁵⁷. He first cast a large valuable bell and gave it to the prince of Qiuyou as a present. The prince of Qiuyou was extremely happy and prepared to open up a passageway to welcome the large bell. At that time, the minister of the State of Qiuyou, Chizhang Manzhi, admonished and advised the prince saying that this matter could not be taken lightly and that giving valuable presents is usually the way that small states attend to large states. Now departing from its normal behavior, a large state is giving a small state a valuable present. There must be trickery⁷⁵⁸ in

⁷⁵⁴ 塞翁失马，焉知非福 (saiwengshima, yan zhi fei fu). This popular Chinese idiom stems from a story told in the “Huainanzi” in which an old man living in a border region lost his horse. But when people came to comfort him, he said, “How can I know this is not a blessing [in disguise]?” A while later, his old horse came back to him accompanied by an even better horse. This idiom refers to the possibility of seemingly bad things turning into, or being turned into, good things. Cf. [ZHOU Bin2006] p. 801.

⁷⁵⁵ 智者之虑，必杂于利害 (zhi zhe zhi lü, bi za yu li hai). This is from “Sunzi’s Art of War - Chapter 8 on the Nine Changes”. Cf. [WU Jiulong2007] pp. 137-8, 142.

⁷⁵⁶ Cf. [ZHANG Jue2007] p. 279.

⁷⁵⁷ 心生一计 (xin sheng yi ji).

⁷⁵⁸ 诈 (zha).

this matter, so we absolutely cannot accept it. The prince of Qiuyou did not listen to his sincere advice and insisted on accepting the large bell given as a gift by ZHI Bo. Chizhang Manzhi foresaw that the situation would not be good, so he quietly escaped to the State of Qi. Seven months after this affair, the State of Qiuyou was indeed destroyed by troops sent by ZHI Bo.

The prince of Qiuyou understood the advantageous but did not understand the disadvantageous and thereby brought destruction upon himself. ZHI Bo, by showing an advantage to lure the enemy, did not exert his own strength or cause the enemy to make preparations [against him] and achieved his goal of opening up a passageway while [planning to] wage war by attacking. The profound truth implied in this story is worthy of being regarded highly.⁷⁵⁹

⁷⁵⁹ This incident, which supposedly occurred during the Spring and Autumn Period (722-481 B.C.), could be considered to be a Chinese variant of the Trojan horse. Chizhang Manzhi plays the role of Cassandra, warning of the hidden danger in vain.

14. If [the Enemy Is] Chaotic, [Take Advantage of It to Attack and] Capture Him⁷⁶⁰

Annexing the weak, attacking the ignorant, capturing the chaotic, and coercing the escaping [enemies] are [all] good principles of martial affairs (see footnote). (Taken from “Eleven Experts Annotate Sunzi - Chapter [1] on Initial Calculations, Plans, and Stratagems”⁷⁶¹)

(Translation) Choosing the weak enemy and attacking him, attacking an army with an ignorant command [structure], suddenly taking by surprise an army that has lost control, taking advantage of victory to pursue and annihilate the enemy that is escaping after defeat, these are all sayings gained from experience that make it easy to gain victory when waging war.

(Simple Explanation) 'Chaotic' refers, on the one hand, to the disposition of battle forces being chaotic, meaning an army without restraint, and refers, on the other hand, to the 'stratagemical wisdom'⁷⁶² being confused and chaotic, meaning that the opinions of the command headquarters are different and it is difficult for the main commander to make resolutions. These two [meanings] are interrelated, with the former often being the result of the latter, and the latter often being the leading cause of the creation of the former. 'Capture' contains the meaning of easily reaching one's goal.

When using the army to wage war, one must rely on the whole coordinated and united strength. A multitude [of soldiers] gathered together like crows with uneven horizontal and vertical lines and a chaotic pace will certainly be unable to bear a single attack.

'If [the enemy is] chaotic, one [takes advantage of it to attack and] capture him' includes the content of waiting for the [right] opportunities and taking advantage of them. On the complex battlefield, as for the enemy army: its penetration into our territory and seizure of money and goods might lead it to chaos; or due to a sudden change in the weather, it might mistakenly enter into a

⁷⁶⁰ 乱而取之 (luan er qu zhi). This is number six of Sunzi's “12 methods of the art of trickery” (诡道十二法: gui dao shier fa) found in “Sunzi's Art of War - Chapter 1 on Calculations, Plans, and Stratagems”. Cf. [WUJiulong2007] pp. 13, 18.

⁷⁶¹ Cf. [YANGBingan2008] p. 14.

⁷⁶² 智谋 (zhimou).

labyrinth of valleys thus leading it to chaos; or due to its mind being dazzled by temporary victory, it might forget the war and not make preparations thus leading it to chaos; or due to the army being stranded and its provisions severed, it might fight over food thus leading it to chaos. However, it is also possible to 'design stratagems'⁷⁶³ to cause the enemy army to become chaotic. For example, during the Battle of Feishui between Qin and Jin, XIE Xuan, the commander-in-chief of the vanguard of the Jin army, taking aim at such weak points as: the fact that the Qin army was mostly composed of miscellaneous troops that were drawn in along the way and came in as new recruits, that it was internally instable, that its discipline was slack, and that its main general was arrogant and 'lacked supraplanning'⁷⁶⁴, he used the method of inciting the general to make the Qin army withdraw and wait for the Jin army to cross the Feishui River before deciding victory and defeat [by engaging in battle]. Because FU Jian, the main commander of the Qin army, intended to take advantage of half of the Jin army having crossed the Feishui River to launch his attack, he agreed to withdraw. He did not think that as soon as the front army withdrew, the disposition of his battle forces would become immensely chaotic and that, in addition, ZHU Xu, a general who had surrendered [previously], would turn around his spear and shout loudly: "The Qin army has been defeated!" As soon as the soldiers behind him heard what he said, they ran away. The Jin army took advantage of the situation to pursue and kill them, thus greatly defeating the Qin army. Because of this, FU Jian, who said [of the great number of his soldiers] "if we all threw our horsewhips [into the river], we would stop its flow", has left behind the standing jokes of '[being scared of] the moaning of the wind and the crying of cranes' and '[thinking that] the bushes and trees are all soldiers'.⁷⁶⁵

⁷⁶³ 设计 (she ji).

⁷⁶⁴ 无谋 (wu mou).

⁷⁶⁵ The famous Battle of Feishui (or the Fei River) between the Former Qin and Eastern Jin occurred in 383 A.D. With both armies on either side of the river, XIE Xuan, the commander of the Jin Army, sent a messenger to the Qin commander, FU Jian, asking him to retreat far enough so that his army could cross the river unmolested before beginning the battle. FU Jian assented to the request, but intended to break his word and attack as soon as half the army had crossed. XIE Xuan had expected this from the beginning, however, and had calculated that the Qin troops would have been sufficiently frightened by their commander's order to retreat so that it would be possible to create chaos amongst them and then attack. As the Qin

[...]

Scanning ancient and modern times, [one can see that] intelligent commanders are all good at using their 'subjective initiative'⁷⁶⁶ to create, at the right time, place, and in the right situation, satisfactory works such as “using [one’s own] order to handle the [enemy’s] chaos”⁷⁶⁷ and “using [one’s own] calmness to handle [the enemy’s chaotic] impetuosity”⁷⁶⁸.

(Footnote) The explanatory words originally belong to the hegemonistic strategic thought of the 'weak becoming the meat for the strong to eat'⁷⁶⁹ from the time of chaotic warfare amongst warlords and many states vying for supremacy. 'Jian': to annex. 'Wu': to coerce. Here it has been borrowed, and from the angle of choosing tactical targets, one can draw out a positive meaning.

troops began to follow their commander’s order and retreat, ZHU Xu, the former Jin general in Qin captivity, cried out that Qin had been defeated and incited enough panic to ensure a major Jin victory. Cf. [SONGShilun1997] vol. VII, pp. 322-3.

⁷⁶⁶ 主观能动性 (zhuguan nengdongxing). This is a Marxist concept that refers to the reaction of the human subjective consciousness to the objective world and the resultant human action. According the definition provided by the CCD, “Dialectical materialists hold that subjective initiative is a human ability and function, through whose practice they come to recognize objective laws, according to which they consciously transform the world, and promote the development of things.” Cf. [DINGShengshu2008] p. 1779.

⁷⁶⁷ 以治待乱 (yi zhi dai luan). This is from “Sunzi’s Art of War - Chapter 7 on Armies Striving [for Advantage]”. Cf. [WUJiulong2007] pp. 124, 129.

⁷⁶⁸ 以静待哗 (yi jing dai hua). This also comes from “Sunzi’s Art of War - Chapter 7 on Armies Striving [for Advantage]”. Cf. [WUJiulong2007] pp. 124, 129.

⁷⁶⁹ 弱肉强食 (ruorouqiangshi).

15. If [the Enemy's Strength Is] Full, Take Precautions Against Him⁷⁷⁰

When contending with the enemy, [one should] know the areas where the enemy has a surplus [of strength] and where he has a surfeit [of strength]. If one is aware of his [strength having] emptiness, then one attacks. If one sees his [strength having] fullness, then one stops [the attack]. (Taken from “Eleven Experts Annotate Sunzi - Chapter [1] on Initial Calculations, Plans, and Stratagems”⁷⁷¹)

(Translation) [...] When crossing swords with the enemy, we ought to first elucidate the emptiness and fullness and strengths and weaknesses of his military strength and arrangement of disposition [of forces]. If we discover that his strength is empty, then we immediately launch a surprise attack. If we see that his strength is full, then we store up strength and wait for an opportunity.

(Simple Explanation) Summing up the words of the military experts of past dynasties, one can explain 'if [the enemy's strength is] full, [one] takes precautions against him' from both aspects of attacking and defending. When regarding it as a scheme⁷⁷² of defending, it means that if we share a border with a strong enemy and discover that he 'emphasizes the martial and uses weapons'⁷⁷³, builds up his government and consolidates his army, and also pursues a policy of outward expansion, then we should 'think of [all possible] dangers when at peace'⁷⁷⁴ so that we can 'be prepared and avoid disaster'⁷⁷⁵. When regarding it as a scheme⁷⁷⁶ of attacking, if we determine through analysis that the opponent's strength is still very full, we should first conserve energy and store up sharp morale, wait for an opportunity, and then move. The ancients said: “When the sun is in the middle [of the sky], one

⁷⁷⁰ 实而备之 (shi er bei zhi). This is number seven of Sunzi's “12 methods of the art of trickery” (诡道十二法: gui dao shier fa) found in “Sunzi's Art of War - Chapter 1 on Calculations, Plans, and Stratagems”. Cf. [WUJiulong2007] pp. 13, 18.

⁷⁷¹ Cf. [YANGBingan2008] p. 15.

⁷⁷² 策略 (celüe).

⁷⁷³ 尚武利器 (shang wu li qi).

⁷⁷⁴ 居安思危 (ju'ansiwei).

⁷⁷⁵ 有备无患 (youbeiwuhuan).

⁷⁷⁶ 策略 (celüe).

must dry (put things out to dry). When one grabs a knife, one must cut. When one holds an ax, one must chop. If the sun is in the middle [of the sky] and one does not dry [things], this is called 'missing the opportunity'. If one grabs a knife and does not cut, then one will miss the advantageous period of time. If one holds an ax and does not chop [the head off of the evildoers], then the evildoers will come [back] (and harm oneself instead). When 'juanjuan' (tiny streams) are not blocked, they will become rivers. When 'yingying' (small flames) are not stopped, what can be done about 'yanyan' (a raging conflagration)? If two leafs (new twigs) are not removed, one will [have to] use an ax on the branches (to fell the trees) [after they have grown]." (See "The Six [Categories of] Stratagems"⁷⁷⁷) All of this repeatedly stresses: one can neither miss the moment nor pursue things too soon.

In times of feudal separatism, when many states were vying for supremacy, "if [the enemy's strength is] full, [one] takes precautions against him" was regarded as a scheme⁷⁷⁸ of watching for an opportunity and waiting to attack, the "precautions" did not only include expanding the military to prepare for war and implementing power politics, but also simultaneously included the use of espionage, diplomatic, and all kinds of infiltration methods to destroy the enemy state's economic development and remove his spiritual preparedness, etc. This is like in the Spring and Autumn Period⁷⁷⁹ when Wu and Yue were vying for supremacy. Given the situation of Wu being strong and Yue being weak, the enemy full and the other side empty [of strength], the 'supraplanning officials'⁷⁸⁰ FAN Li and WEN Zhong offered Goujian, the king of Yue, the 'nine grand stratagems'⁷⁸¹ called "internal replenishing and external leakage"⁷⁸²: First, respect the [gods of] heaven and earth and attend to the spirits and gods in order to strengthen the faith of the common people. Second, present a lot of

⁷⁷⁷ This quotation is taken from the seventh chapter of the first part of "Six [Categories of] Stratagems" (which is one of the famous "Military Classics in Seven Books") called "Civil Stratagems - Defending Territory" (文韬 • 守土: Wen tao - shou tu). Cf. [PIANYuqian2008] vol. II, pp. 374-5.

⁷⁷⁸ 策 (ce).

⁷⁷⁹ (722-481 B.C.).

⁷⁸⁰ 谋臣 (mouchen).

⁷⁸¹ 九大计策 (jiu da jice).

⁷⁸² 内补外泄 (nei bu wai xie).

jewelery to the State of Wu in order to make the heart of Fuchai, the king of Wu, arrogant and thus wear down his will to fight. Also use bribes to buy over moles and have them speak good words in front of the king of Wu. Third, use a high price to buy a lot of the grain of the State of Wu, thus causing their people to have no surplus of grain and the state granaries to be empty. Fourth, offer beautiful women to confuse the senses of the king of Wu, to weaken his body, and to destroy his 'stratagemical wisdom'⁷⁸³. Fifth, pay a tribute of skilled workers and fine building materials to supply the king of Wu with the tools to construct imperial palaces on a large scale, thus consuming his money and goods. Sixth, give to the king of Wu a few outstanding officials who are good at catering to merriment. Seventh, think of 'one thousand methods and one hundred stratagems'⁷⁸⁴ to sow discord in the relationships between the sycophantic and the admonishing officials of the State of Wu, thus causing the sycophantic officials to gain power and the loyally admonishing 'supraplanning officials'⁷⁸⁵ to be ousted. Eighth, the State of Yue should simultaneously make the country prosperous and strengthen the army while secretly preparing the commodities of war. Ninth, drill the troops, train the horses, and wait for an opportunity to attack Wu. Goujian acted according to this, gradually weakened the actual strength of the State of Wu, and caused himself to become more powerful day by day. In the end, he did indeed destroy the State of Wu.

There is no doubt at all that contained in these nine 'stratagems'⁷⁸⁶ of FAN Li and WEN Zhong are several feudalistic dregs. However, for the fulfillment of their global strategies, have not the hegemonists of the present age greatly enriched these dregs?

As for [the stratagem of] 'if [the enemy's strength is] full, [one] takes precautions against him', the ancients emphasized to the highest degree 'being strict in the inside [of the country] and slack to the

⁷⁸³ 智谋 (zhimou).

⁷⁸⁴ 千方百计 (qianfang-baiji).

⁷⁸⁵ 谋臣 (mouchen).

⁷⁸⁶ 计谋 (jimou).

outside [countries]⁷⁸⁷ and secretly saving up strength. In order to not arouse the opposing side's suspicion, the most important thing is to avoid showing the other side martial [strength] before the war and showing off one's wealth to the other side before being rich. He advocated keeping one's stratagems⁷⁸⁸ secret and not revealing one's [true] form, keeping one's words modest and in harmony with the masses. In this way, one can advance without treading on the enemy's perilous terrain, retreat without getting caught in an ambush, and strengthen oneself while the opponent is not the least bit suspicious.

[...]

⁷⁸⁷ 内紧外松 (nei jin wai song).

⁷⁸⁸ 谋 (mou).

16. If [the Enemy's Army Is] Strong, [Temporarily] Avoid Him⁷⁸⁹

When using the army, if one attacks the solid [part of the enemy], then the enemy will be resilient [against the attack]. If one takes advantage of the cracks, then [the results] will be godlike. If one attacks the solid [part of the enemy], then the cracks will [also] become solid. If one takes advantage of the cracks, then the solid [parts of the enemy] will become cracks. (Taken from “Guanzi - Program for Ruling”⁷⁹⁰)

(Translation) [...] Generally, when waging war by attacking, if one strikes a strong point [of the enemy], one will fail. If one strikes a weak point [of the enemy], then it is easy to be successful. If one is unable to [successfully] attack the enemy's strong point, his weak point will also turn into a strong point. If one takes advantage of the [enemy's] emptiness by first attacking the enemy's weak point, his strong point will also turn into a weak point.

(Simple Explanation) 'Bi'⁷⁹¹: to avoid, to evade. Here, its original meaning is not to avoid [the enemy] and not strike, but is aimed at choosing the weak enemy to strike and avoiding disadvantageous decisive battles. Whether it is 'avoiding the strong and attacking the weak'⁷⁹² or 'avoiding the strong [points] and attacking the weak [points]'⁷⁹³, they both contain an active component.

In the “Water Margin”⁷⁹⁴, there is a story about ZHANG Shun, [nicknamed] White Streak in the Waves, fighting LI Kui, [nicknamed] Black Whirlwind. If crossing swords on land, ZHANG Shun was not a [worthy] opponent for LI Kui. In order to give full play to his own [area of] superiority, ZHANG

⁷⁸⁹ 强而避之 (qiang er bi zhi). This is number eight of Sunzi's “12 methods of the art of trickery” (诡道十二法: gui dao shier fa) found in “Sunzi's Art of War - Chapter 1 on Calculations, Plans, and Stratagems”. Cf. [WUJiulong2007] pp. 13, 18.

⁷⁹⁰ This is from chapter 29 of the “Guanzi”. Cf. [LIXiufeng2004] pp. 540-1. Though named after Guanzi (725-645 B.C.), or Master GUAN (the prime minister of the State of Qi), most of the writings in this collection are believed to have been written by later scholars.

⁷⁹¹ 避 (bi).

⁷⁹² 避强击弱 (bi qiang ji ruo).

⁷⁹³ 避长击短 (bi chang ji duan).

⁷⁹⁴ Also known as the “Outlaws of the Marsh”, this is one of China's so-called Four Great Classical Novels. The novel is attributed to SHI Naian (d. 1372) and depicts the lives of 108 outlaws during the Song Dynasty (960-1279 A.D.).

Shun lured LI Kui into the water to wrestle, with the result that the strong point of “the Black Whirlwind” could in no way be put to good use, and he was irritated to such an extent that his eyes were continuously turned back and appeared white.

'If [the enemy's army is] strong, one [temporarily] avoids him' is often manifested in the dialectical form of 'use a retreat to seek an advance'⁷⁹⁵ and 'use bending [oneself] to seek an extension'⁷⁹⁶. 'One lures the enemy in deep and waits for an opportunity to destroy the enemy'⁷⁹⁷; 'one avoids [the enemy's] sharp morale and attacks him when [his morale] is relaxed or has returned [to its original state of non-existence]'⁷⁹⁸; 'one cuts the branches in order to weaken the trunk'⁷⁹⁹, and 'one weakens the enemy's right-hand men'⁸⁰⁰, etc. According to different situations, these [methods] can be used flexibly.

In the year 202 B.C., during the Battle of Zama which occurred on the native soil of Carthage, a slave state in North Africa, SCIPIO, the 23 year-old Roman general, defeated Hannibal, the illustriously famous Carthaginian military commander, thus creating a typical battle example of 'avoiding the strong and attacking the weak'⁸⁰¹.

[...]

⁷⁹⁵ 以退求进 (yi tui qiu jin).

⁷⁹⁶ 以曲求伸 (yi qu qiu shen). This phrase is reminiscent of a line in the classical commentary on the “Book of Changes” called “The Great Treatise II” (系辞下: Xi Ci xia): “The inchworm bends itself in order to extend.” (尺蠖之屈，以求信也: chihuo zhi qu, yi qiu xin ye). Cf. [CHENGuying2005] p. 660.

⁷⁹⁷ 诱敌深入，待机破敌 (you di shenru, dai ji po di). This is from MAO Zedong's “On Problems of Strategy in China's Revolutionary War” written in 1936. Cf. [MAOZedong1991] vol. I, p. 225.

⁷⁹⁸ 避其锐气，击其惰归 (bi qi rui qi, ji qi duo gui). This is from “Sunzi's Art of War - Chapter 7 on Armies Striving [for Advantage]”. Cf. [WUJiulong2007] pp. 123-4, 129.

⁷⁹⁹ 剪枝弱干 (jian zhi ruo gan).

⁸⁰⁰ 削敌股肱 (xiao di gugong).

⁸⁰¹ 避强击弱 (bi qiang ji ruo). The Battle of Zama marked the end of the Second Punic War (218-202 B.C.) between the Romans and the Carthaginians. While Hannibal was still waging war against the Romans in southern Italy, SCIPIO Africanus led an army across the Mediterranean to attack Carthage in present-day Tunisia. Hannibal was thereby compelled to leave Italy and return to defend Carthage against SCIPIO. This is what LI Bingyan means when he refers to this war example as an example of “avoiding the strengths and attacking the weaknesses [of the enemy]”. Another good example of this method from the Second Punic War is FABIUS Maximus' successful method of delaying Hannibal by only engaging in skirmishes, refusing pitched battle, and denying his enemy access to provisions, what is called the “Fabian strategy” today.

17. [By Making One's Words] Lowly, Cause Him To Become Arrogant⁸⁰²

Generally, when the enemy is powerful, one cannot be anxious to capture him. One should make one's words lowly and give generous gifts in order to cause the enemy's will to be arrogant. Waiting (pronounced 'si') until the enemy has cracks that can be taken advantage of, one then destroys him. (Taken from “100 Unorthodox Stratagems - Waging War With Arrogance”⁸⁰³)

(Translation) When the enemy's strength is powerful, one should not be anxious to attack. One should use flattering words and rich and generous gifts to show the enemy weakness and to encourage the enemy's arrogant sentiment. Waiting until his weak points reveal themselves and there is an opportunity that can be taken advantage of, only then do we carry out [an operation] when the enemy does not expect it and crush him.

(Simple Explanation) If a general is arrogant, he will certainly be defeated. This is already the experience of history. When CAO Cao “placed his pike (pronounced 'shuo', meaning a long spear) horizontally and composed a poem”, he suffered a crushing defeat at the Red Cliffs. When FU Jian said [of the great number of his soldiers] “if we all threw our horsewhips [into the river], we would stop its flow”, he suffered a calamity at the Feishui River.⁸⁰⁴ Therefore, Laozi said: “As for misfortune, none is greater than taking the enemy lightly”⁸⁰⁵. Wuzi warned later generations: “When going out, act as if encountering the enemy”⁸⁰⁶.

Generally, when a general is arrogant, it is mostly because his cultivation is not yet complete. For example: if his fury is too violent, it is easy to make him arrogant; if his learning is insufficient, it

⁸⁰² 卑而骄之 (bei er jiao zhi). This is number ten of Sunzi's “12 methods of the art of trickery” (诡道十二法: gui dao shier fa) found in “Sunzi's Art of War - Chapter 1 on Calculations, Plans, and Stratagems”. Cf. [WUJiulong2007] pp. 13, 18. An alternative translation of this stratagem is: “If [the enemy is] humble, cause him to become arrogant”.

⁸⁰³ Cf. [LISHaolin2007] p. 459.

⁸⁰⁴ Cf. section II.F.14 of this paper.

⁸⁰⁵ 祸莫大于轻敌 (huo mo da yu qing di). This is from chapter 69 of Laozi's “Classic on the Way and its Attainment”. Cf. [CHENGuying2007] p. 315.

⁸⁰⁶ 出门如见敌 (chu men ru jian di). This is from “Wuzi's Art of War - Part 4 on Discussing Generals”. Cf. [PIANYuqian2008] vol. I, pp. 114-5.

is easy to make him arrogant; if he is overconfident about his military strength being powerful and he takes the enemy lightly, he will certainly develop an arrogant heart; if he is victorious in a series of battles, he will become slack and slothful and his arrogant feelings will certainly grow. If there is an arrogant general, there will certainly be arrogant troops. In the “Book of Han - Biography of WEI Xiang”, it is said: “Those who rely on the greatness of the state, brag about the multitude of its people, and wish to show awesomeness to the enemy are called an 'arrogant army'⁸⁰⁷.”

From arrogant roots, what kind of fruits can be born? One can only be, firstly, 'without supraplanning'⁸⁰⁸, secondly, without precautions, and thirdly, one's thoughts become ossified and one loses one's creative spirit. The arrogant commander often overestimates his own strength and underestimates the opposing side's strength, thus causing his brain to become swollen and him to be off his guard. When attacking, he makes a rash advance as an isolated army, and when defending, his careless omissions are numerous, thus creating cracks that can be taken advantage of by the opposing side.

The meaning of '[by making one's words] lowly, one can cause him to be arrogant' lies in capturing the enemy's resolve and 'making his supraplanning chaotic'⁸⁰⁹. One is strong but shows the enemy weakness, one is active but shows the enemy inaction. If the enemy general's arrogant heart is produced, he will certainly not be able to correctly judge our situation and objectively carry out a comparison of strength. Therefore, the active general does not fear an enemy that looks down on him, but instead often intentionally thinks of ways to let the enemy take him lightly.

In the year 207 B.C., in the tribe of the chieftain of the Xiongnu, Prince Modu⁸¹⁰ (pronounced 'Modu') killed his father and established himself [in power]. The chief of the tribe of the Donghu, whose military strength was powerful, dispatched forth emissaries to make an unreasonable demand for

⁸⁰⁷ 骄兵 (jiao bing).

⁸⁰⁸ 无谋 (wu mou).

⁸⁰⁹ 乱其谋 (luan qi mou).

⁸¹⁰ Prince Modu is recorded to have died in 174 B.C.

a 'thousand-mile horse'⁸¹¹. Modu, using the reason of [maintaining] good-neighborly diplomatic relations, convinced several ministers to very respectfully give the Donghu a valuable thousand-mile horse as a gift. The chief of the Donghu believed that Modu would not dare offend him, so he wanted to take a yard having received an inch and also demanded from Modu a beautiful woman. Still having no regard for the opposition from several ministers, Modu also gave the Donghu a beautiful woman dear to his heart. The chief of the Donghu became even more arrogant and overbearing and subsequently proposed territorial demands. Modu believed that that was the time to check the desires of the Donghu, so then, letting the horses gallop and the swords be wield, he led the troops in a surprise attack against the Donghu. The Donghu, having taken Modu lightly from the start, had taken no precautions at all, thus causing Modu's sudden surprise attack to be successful and the Donghu to be destroyed along with it.

[...]

⁸¹¹ Meaning a “good horse”.

18. If [the Enemy Can Be Made] Furious, Disturb Him⁸¹²

If the enemy general is unyielding and [can be made] furious, then we insult him and make him furious. If his spirit is disturbed and confused, then he will not devise plans and will rashly advance. (Taken from “Eleven Experts Annotate Sunzi - [Chapter 1] on Initial Calculations, Plans, and Stratagems”⁸¹³)

(Translation) 'Disturb': to provoke, to lure, to irritate. If the enemy commanding officer's temperament is irritable, then we intentionally insult and hurl abuses at him to provoke his fury. If his emotions become disturbed and chaotic and he is unable to rationally analyze problems, then he will certainly not seriously consider the consequences and blindly use the army.

(Simple Explanation) An irritable temperament is a flaw in the character of a commander. 'If [the enemy is] furious, we disturb him' is used as a kind of “method of inciting the general”⁸¹⁴ precisely taking aim at this weak point in the thought of the enemy general.

All people have self-respect, but if their self-respect is too strong, it has already turned into vainglory. Generally, people who easily become angry are apt to handle matters emotionally. They thus act blindly regardless of objective reality and consequently mistakenly enter into the opponent's trap. There is an idiom that says: 'When rocks collide, fire is the result; when people are incited, misfortune is the result.'⁸¹⁵ At the Battle of Chengpu between Jin and Chu during the Spring and Autumn Period⁸¹⁶, ZI Yu, the commander of the Chu army, was incited to fury by the Duke Wen of Jin's scheme⁸¹⁷ in which he detained WAN Chun, an emissary of the Chu army. His emotions temporarily became impulsive and he fought a decisive battle with the Jin army in a completely disadvantageous

⁸¹² 怒而挠之 (nu er nao zhi). This is number nine of Sunzi's “12 methods of the art of trickery” (诡道十二法: gui dao shier fa) found in “Sunzi's Art of War - Chapter 1 on Calculations, Plans, and Stratagems”. Cf. [WUJiulong2007] pp. 13, 18.

⁸¹³ Cf. [YANGBingan2008] p. 16.

⁸¹⁴ 激将法 (ji jiang fa).

⁸¹⁵ 激石成火, 激人成祸 (ji shi cheng huo, ji ren cheng huo).

⁸¹⁶ 722-481 B.C.

⁸¹⁷ 策略 (celue).

situation and thus suffered a great military defeat, causing the State of Chu to lose its position as hegemon. In the year 203 B.C., just when the Contention between Chu and Han⁸¹⁸ was fierce, the army of Han took advantage of the opportunity of XIANG Yu going east to attack PENG Yue and besieged Chenggao. The Chu general CAO Jiu (pronounced 'jiu') at first defended steadfastly and did not go out [of the besieged city] in compliance with XIANG Yu's warning. Later, CAO Jiu could not stand the continuous provocation and abuses hurled at the front by the Han army. In a sudden fury, he led the army out to attack, and the Han army took advantage of half of the Chu army having crossed the Sishui River to launch its attack, thus attaining a very great victory.

[...]

If [something is] too hard, it will certainly break; if [something is] too straight, it will certainly be defeated. “If that which the honorable man seeks is far away, then there will certainly be things for which he will wait. If that which he wishes to accomplish is great, then there will certainly be some things he will tolerate.”⁸¹⁹ Only by tolerating that which [other] people cannot tolerate can one do that which [other] people cannot do. Only by 'making long-term plans'⁸²⁰ can one have thorough stratagems⁸²¹, be able to tend towards advantage and avoid disadvantage, and not handle matters [in an impetuous way] because of temporary emotions. In his “On Protracted Warfare”, when Comrade MAO Zedong talked about the principle of “carrying out advantageous decisive battles and avoiding disadvantageous decisive battles”⁸²², he said that our army was like this from the stage of being [engaged] in its strategic counter-attack all the way to [the stage of] fighting to the edge of the Yalu River. In this way, we were able to take the initiative from start to finish. As for all of the “written challenges to war” of the enemy and the “methods of inciting the general” of others, we were to tie

⁸¹⁸ 206-202 B.C.

⁸¹⁹ 夫君子之所取者远，则必有所待，所就者大，则必有所忍 (fu junzi zhi suo qu zhe yuan, ze bi you suo dai, suo jiu zhe da, ze bi you suo ren). This quotation comes from a text called “On JIA Yi” by the Song Dynasty writer SU Shi (1037-1011 A.D.). Cf. [Baidu2008].

⁸²⁰ 远谋 (yuan mou).

⁸²¹ 深韬略 (shen taolüe).

⁸²² Cf. [MAOZedong1991] vol. II, p. 509.

them up, place them on top of a shelf, brush them aside and not be moved by them a bit. Only by having this kind of steadfastness, were the officers and soldiers who resisted Japan able to be counted as courageous and sagacious generals. Those people who “explode at a single nudge” cannot be spoken of like this.

[...]

19. If [the Enemy's Internal Relations Are] Close, Sow Discord amongst Them⁸²³

Generally, if the enemy has 'supraplanning ministers'⁸²⁴ and fine generals, we must wait for their cracks [to appear] to sow discord amongst them. We cause them to be suspicious and disunited so that they leave and we will thus certainly achieve what we wish. (Taken from “100 Unorthodox Stratagems - Waging War by Sowing Discord”⁸²⁵)

(Translation) If the enemy side has civil and military ministers and generals who have rich 'strategemical wisdom and abundant supraplanning'⁸²⁶ and are good at using the army, then we must stir up and exploit their internal contradictions to carry out the sowing of discord, thus causing them to be mistrusted by the sovereign and to be transferred out of their commanding post. In this way, we will have reached our goal of weakening the enemy in the realm of organizational command.

(Simple Explanation) The original meaning of this stratagem⁸²⁷ referred to: using the 'adaptive stratagem'⁸²⁸ of sowing discord to cause the 'supraplanning ministers'⁸²⁹ and fine generals to lose the trust of the sovereign, thus causing ourselves to win intellectual superiority on the battlefield. Because the 'adaptive stratagem'⁸³⁰ of 'sowing discord' will also be specifically discussed in this book [in the part on “Using Agents”], special emphasis can here be laid on its extended meaning: with respect to the different attitudes towards us of all kinds of forces inside the enemy camp, one adopts the 'fighting scheme'⁸³¹ of dividing and disintegrating and actively winning them over [to our side], and by means

⁸²³ 亲而离之 (qin er li zhi). This is number 12 of Sunzi's “12 methods of the art of trickery” (诡道十二法: gui dao shier fa) found in “Sunzi's Art of War - Chapter 1 on Calculations, Plans, and Stratagems”. Cf. [WUJiulong2007] pp. 13, 18.

⁸²⁴ 谋臣 (mouchen).

⁸²⁵ This is similar, but not identical, to the version provided in the copy of this work available to me. Cf. [LIShaolin2007] p. 554.

⁸²⁶ 足智多谋 (zuzhi-duomou).

⁸²⁷ 谋 (mou).

⁸²⁸ 权术 (quanshu).

⁸²⁹ 谋臣 (mouchen).

⁸³⁰ 权谋 (quanmou).

⁸³¹ 斗争策略 (douzheng celüe).

of “attacking [and thwarting the] diplomacy [of the enemy]”⁸³², we cause the opponent to lose his military alliances.

In the year 630 B.C., Qin and Jin combined their armies to attack Zheng. When the troops were at the city gate, the State of Zheng was thus caught in a crisis. Duke Wen of Zheng chose and dispatched ZHU Zhiwu, who was a capable speaker and good at debating, to go convince the State of Qin to withdraw its army. At that time, the Qin army was stationed east of the city and the Jin army was camped west of the city so that although the two armies combined their armies to attack the city, neither of them acted in coordination with the other. Thereupon, ZHU Zhiwu took advantage of the darkness of night to climb down the city wall with a rope and run directly to the front of the camp gate of the army of the State of Qin, where he raised his voice and cried loudly. Duke Mu of Qin heard about this matter and had a subordinate catch and interrogate him:

“Who are you?”

“I am ZHU Zhiwu.”

“Why are you crying [so] loudly?”

“I am crying because our State of Zheng will soon be destroyed.”

“Well, why were you crying in front of the camp gate of our Qin army?”

“This old minister is crying for Zheng, but also crying for Qin. Because the destruction of our State of Zheng is difficult to avoid, it cannot really be pitied, what can be pitied is the State of Qin!”

Thereupon, ZHU Zhiwu made his analysis and said that Qin and Jin combining their armies [for an attack against Zheng], even though they would gain victory, would not benefit but rather harm the State of Qin. Because the State of Qin is on the west side of the State of Jin and is one thousand miles away from Zheng, you therefore have no way of leaping over the State of Jin in order to capture a single inch of the State of Zheng’s land. However, because the State of Zheng and the State of Jin are

⁸³² 伐交 (fa jiao). This phrase is taken from “Sunzi’s Art of War - Chapter 3 on Attacking with Supraplanning”. Cf. [WUJiulong2007] pp. 37-8, 49.

linked together, after victory, the territorial gains will certainly completely belong to Jin. Your two countries were originally balanced in strength and matched in power, however, if the State of Jin obtains the territory of Zheng, then its strength will greatly surpass yours. Furthermore, the State of Jin always goes back on its word. For the past few years, they have been expanding the army, preparing for war, and have been daily engaged in annexation. Today they are expanding their territory to the east and destroying Zheng. Some other day, they will certainly expand their territory to the west and attack Qin. Has the sovereign not seen the historic lesson of the State of Jin 'borrowing a route to attack Guo'⁸³³?

When Duke Mu of Qin heard these words, it was like just waking up from a dream. He then accepted the condition of the State of Zheng being willing to act as his “eastern route host” (see footnote) and immediately turned around his spear to abandon Jin and ally with Zheng. Besides leaving behind three senior generals to lead two thousand troops to help the State of Zheng defend the city, Duke Mu of Qin led the main force and quietly withdrew the army to return to the court [of Qin]. After the army of the State of Jin had realized [what happened], they became extremely angry. Aware of the fact that 'it is difficult to clap with one hand'⁸³⁴, they were also forced to withdraw the army and return to their country.

As for ZHU Zhiwu's making the Qin army retreat by crying, its brilliance consisted in grasping the fundamental contradiction relating to the interests of the two states of Qin and Jin. He commenced his talk by paying great attention to the road ahead for the State of Qin and then, [just like] pushing the boat along the current and riding the donkey along the slope, he easily pulled the State of Qin as an ally towards the side of his own state. This kind of scheme⁸³⁵ of “attacking [and thwarting the] diplomacy

⁸³³ 假途伐虢 (jia tu fa Guo). This is stratagem number 24 of the “36 stratagems” (三十六计: sanshiliu ji). It refers to a historical occurrence during the Spring and Autumn Period (722-481 B.C.) in which the State of Jin asked the State of Yu for permission to cross through its territory to attack the State of Guo. After receiving permission and defeating the State of Guo, the State of Jin then also occupied the State of Yu. Cf. [VONSENGERHarro2000] vol. II, p. 307-42.

⁸³⁴ 孤掌难鸣 (guzhangnanming). This idiom means that it is difficult to accomplish things without any help.

⁸³⁵ 策略 (celüe).

[of the enemy]” whereby one divides the enemy and strives for alliances is very worthy of research.

[...]

(Footnote) 'Eastern route host'⁸³⁶: in its meaning, it refers to the host on the eastern route. The State of Zheng had originally submitted itself to the rule of the State of Chu. After ZHU Zhiwu had clearly explained that the attack against Zheng by Qin and Jin had only damaging and no useful [consequences] for Qin, he proposed that if Qin withdrew its army, the State of Zheng would separate itself from the State of Chu and become allied with the State of Qin. In the future, if the State of Qin has any political or military matters in the east, the State of Zheng would be your [sic] advanced base, storehouse, and welcoming station. At any time, they would be able to supply the clothing and food used by the Qin army so that it could avoid the exhaustion of sending provisions one thousand miles. For that reason, they were called the “eastern route host”. Later, it generally came to refer to the host of a place to stop and stay [while traveling]. One also calls someone who invites guests to food and alcohol an 'eastern route host', and one calls 'inviting guests' 'acting as the east'⁸³⁷ or 'acting as the eastern route'⁸³⁸.

⁸³⁶ 东道主 (dongdao zhu). Where I lived in Beijing before the 2008 Olympic Games there were several billboards reminding Chinese citizens to “Be good eastern route hosts, welcome the Olympic Games in a civilized manner!” (当好东道主，文明迎奥运; Dang hao dongdao zhu, wenming ying ao-yun).

⁸³⁷ 作东 (zuo dong).

⁸³⁸ 作东道 (zuo dongdao).

20. Launch an Attack on a Place Unguarded by the Enemy⁸³⁹

Generally, in war, that which is called 'unorthodox'⁸⁴⁰ is launching an attack on a place unguarded by the enemy and carrying out an [operation] when the enemy does not expect it. When engaging in battle, one causes his front to be shaken up and one attacks his rear, one charges to the east and attacks in the west, and causes the enemy to not know where to take precautions. In this way, one can gain victory. (Taken from “The Mirror of Military Experts - Wuzi’s 13 Chapters”)

(Translation) In general, [the methods of] 'producing the unorthodox and [thereby] gaining victory'⁸⁴¹, as spoken about in the war methods, must all include [the methods of] launching an attack on a place unguarded by the enemy and carrying out an [operation] when the enemy does not expect it. When engaging in battle with the enemy, one agitates his front and launches a surprise attack in his rear, one pretends to attack on his eastern side and suddenly attacks his western side, thus causing the enemy to not know how to take precautions. In this way, one can gain victory.

(Simple Explanation) 'Launching an attack on a place unguarded by the enemy and carrying out an [operation] when the enemy does not expect it'⁸⁴² is the essence of Sunzi’s “warfare [based on] trickery”⁸⁴³ and also the 'main idea of the use of supraplanning'⁸⁴⁴ in the initial period of waging war by attacking, as well as the 'general principal of choosing tactics'⁸⁴⁵.

The history of warfare makes it clear that by implementing a surprise attack when the opponent

⁸³⁹ 攻其无备 (gong qi wu bei). This is the first half of the essence of Sunzi’s “12 methods of the art of trickery” (诡道十二法: gui dao shier fa) which are in “Sunzi’s Art of War - Chapter 1 on Calculations, Plans, and Stratagems”. Cf. [WUJiulong2007] pp. 13, 18.

⁸⁴⁰ 奇 (qi).

⁸⁴¹ 出奇制胜 (chuqizhisheng).

⁸⁴² 攻其无备，出其不意 (gong qi wu bei, chuqibuyi). This is the first and second half of the essence of Sunzi’s “12 methods of the art of trickery” (诡道十二法: gui dao shier fa) that are in “Sunzi’s Art of War - Chapter 1 on Calculations, Plans, and Stratagems”. Cf. [WUJiulong2007] pp. 13, 18.

⁸⁴³ 权诈之兵 (quanzha zhi bing).

⁸⁴⁴ 谋略运用的要旨 (mouluè yunyong de yaozhi).

⁸⁴⁵ 战术选择的总则 (zhanshu xuanze de zongze).

puts down his guard or at a time and place unexpected [by the enemy], one can achieve tremendous results in both the military and psychological realms and also cause the opposing side to make mistaken judgments in a flurried and confused state, to establish mistaken plans, and to proceed to adopt mistaken operations, thus leading to him being defeated repeatedly.

[...]

Generally speaking, 'launching an attack on a place unguarded by the enemy' in the strategic realm in order to guarantee the effects of the first strike consists in forcing the enemy to implement mistaken plans and directives and adopt mistaken strategic operations. The way of handling this is to mostly use means of political and military deception⁸⁴⁶, including distorting the factual truth, and hoodwinking and confusing the enemy's intelligence, as well as propaganda that poisons the minds of people, thus causing the opposing side's thinking to completely sink into confusion, so that it has no way of uniting its war operations.

'Launching an attack on a place unguarded by the enemy' in the tactical realm often refers to adopting bold and resolute adaptability on the battlefield and brilliantly taking advantage of opportune weather, terrain advantages, and space, and to using the currently available troop strength and weapons by means of creative tactics to seize the war opportunities and take advantage of the cracks in the enemy. Here, the creation of tactical methods is the most important. Generally, new things that are used for the first time are difficult for the opponent to anticipate. Those heroes who created 'unorthodox affairs'⁸⁴⁷ on the battlefield were either the creators of new methods or the first people to use some kind of method in a creative way.

On May 10th of the year 1940, the surprise attack on Fort Eben-Emael by the fascist German Army is a typical example of 'launching an attack on a place unguarded by the enemy' in the tactical realm. Fort Eben-Emael was a southern support point on the Belgian Albert Canal line of defense. This

⁸⁴⁶ 欺骗 (qipian).

⁸⁴⁷ 奇迹 (qiji).

modernized military fortification, which was famous in [all of] Europe, was, at that time, as well-known as the Maginot Line. If the German Army wanted to break through the Albert Canal line of defense, conquer Holland and Belgium, and invade France by making a detour, it first had to open up this “lock”.

In order to achieve the [effect of] 'launching an attack on a place unguarded by the enemy', the German Army went completely against the traditional way of launching surprise attacks. In a situation in which no artillery or air force firepower preparations had been made, a small force of German paratroopers with only [slightly] more than one hundred men penetrated deep [into enemy territory] as a lone army by taking gliders at night, and directly landed on top of the fort. This surprise attack tactic of “snowflakes covering the head” broke through the old framework of the thinking and judgment of the military experts. The more than one thousand Belgian guarding troops, though they had made sufficient preparations to fight back a land attack of the German Army, had, however, not thought that in the middle of the very dim light of night, misfortune could fall from heaven.⁸⁴⁸

⁸⁴⁸ Fort Eben-Emael was constructed by the Belgians between 1931-1935 and was believed to be impregnable. HITLER's top-secret plan to launch his attack on France by landing 78 paratroopers in gliders on the roof of the Belgian fortress and to have them destroy the machine gun posts with hollow charges was the first of its kind in modern warfare and was totally unexpected. While the German paratroopers disabled the fort's artillery, additional German troops streamed over the border to take over the fort from the outside. It is interesting to note that the Germans had become experts at flying gliders because gliders were a loophole in the Treaty of Versailles regulations, which only forbade Germany from training pilots to fly motorized planes. As a result of the Treaty of Versailles regulations, the Germans became experts at flying non-motorized gliders and were able to quickly transition to motorized planes later. Meanwhile, the allied forces learned from the successful German glider attack on Fort Eben-Emael and were soon training their own glider forces.

21. Carry Out [an Operation] When the Enemy Does Not Expect It⁸⁴⁹

If a ferocious beast is lost in perilous terrain, then [even] a child could tug along a weapon and pursue it. If a wasp or a scorpion enters into a man's sleeve, [even] a heroic man would vacillate and turn pale [with fright]. Because his misfortune occurs unexpectedly, the change is [too] fast and he does not [have time to] think. (Taken from “Unusual Records of ZHUGE Kongming - Book 2 - Adapting to [Changing] Opportunities”)

(Translation) As soon as a ferocious beast has lost what it relies on, a little child could take a weapon and pursue it. If a wasp or scorpion [...] suddenly gets inside one's sleeve, even a strong man can panic and change his countenance [from fright]. The reason lies in the fact that the occurrence of the disaster is unexpected and the quickness of the incident causes people to have no time to think.

(Simple Explanation) 'Carrying out [an operation] when the enemy does not expect it' means that an operation is rushed [to completion] before the opposing side [even] starts thinking.

When LI Su launched a surprise attack on Caizhou on a snowy night, it was the correct choice of weather [for the attack] that the opponent was not expecting.⁸⁵⁰

When HAN Xin 'openly repaired the walkway and in secret marched to Chencang'⁸⁵¹, it was the correct choice of a route that the opponent was not expecting.

During the Third Middle Eastern War⁸⁵², after the Egyptian Air Force had suffered initial attacks,

⁸⁴⁹ 出其不意 (chuqibuyi). This is the second half of the essence of Sunzi's “12 methods of the art of trickery” (诡道十二法: gui dao shier fa) which are in “Sunzi's Art of War - Chapter 1 on Calculations, Plans, and Stratagems”. Cf. [WUJiulong2007] pp. 13, 18.

⁸⁵⁰ LI Su (773-821 A.D.), a Tang Dynasty general, successfully led an army in 817 A.D. on a daring winter surprise attack at night against the rebel leader WU Yuanji. Cf. [SONGShilun1997] vol. VIII, p. 686.

⁸⁵¹ 明修栈道，暗度陈仓 (ming xiu zhandao, an du Chencang). This is stratagem number eight of the 36 stratagems” (三十六计: sanshiliu ji). It refers to concealing one's unorthodox intentions behind orthodox behavior. Cf. [VONSENGERHarro2000] vol. I, p. 140.

⁸⁵² This war, commonly known in the West as the Six-Day War, began with Israel's pre-emptive strike on Egypt's airfields on June 5, 1967.

it hurriedly took the surviving bombers and transferred them to the Luxor and Banasi⁸⁵³ airfields, which were 900 miles away from Israel. This distance surpassed the war radius of Israel's airplanes, so the Egyptian Army neglected to take precautions. However, the Israeli Air Force went completely against the traditional principles of war. It chose to use the "Bald Eagle"⁸⁵⁴ airplanes with the largest striking radius, selected the most advantageous speed and height, first shut down one of the motors and maintained single-motored flight, waited until approaching the Egyptian airfields before using both motors to go full-speed and break the defenses [of the airfields], and thus once again 'carried out [an operation] when the enemy was not expecting it' and launched a surprise attack on the two airfields that were positioned in the interior of Egypt.

[...]

One can see from the previous examples that, as for all the methods that cause the opponent to be caught unaware, they are mostly beyond convention, beyond orthodox methods, and beyond orthodox knowledge.

CLAUSEWITZ said that the attacker who is able to employ the method of launching a surprise attack "requires that the enemy has made large, decisive, rare mistakes"⁸⁵⁵. Speaking about the defender, as for the greatest of all kinds of mistakes, none is greater than losing one's vigilance because one obstinately sticks to traditional prejudices. Certain ideas that remain in one's brain such as the illusion of peace, the mentality of being lucky, thoughts of appeasement, as well as the prejudice created by the dominating impact of the first impression, will all cause the defender to be mentally disarmed.

The enemy side being caught unaware and the suddenness of our operation depend on each

⁸⁵³ 巴纳斯 (Banasi). I was not able to locate this airfield, so I leave its name in pinyin.

⁸⁵⁴ 秃鹰 (tu ying). This may refer to the Douglas A4 Skyhawk airplane (called Ayit, or "Eagle, Vulture" in Hebrew).

⁸⁵⁵ This comes from Part 2, Book 6, Chapter 3 of VON CLAUSEWITZ's "On War": "It should be mentioned once again that the use of this method [the strategic surprise attack] requires large, decisive, rare mistakes on the enemy's part and therefore cannot tip the scales much in favor of attack." (Wieder aber ist zu bemerken, dass der Gebrauch dieses Mittels grosse, entschiedene, seltene Fehler beim Gegner voraussetzt, daher es in die Waagschale des Angriffs kein sehr grosses Gewicht legen kann.). Cf. [VONCLAUSEWITZCarl2000] p. 377.

other. If there is no sudden operation, it is difficult to seize the “thought cracks”⁸⁵⁶ of the enemy side. If the operation is completely within the realm of what the enemy anticipates, then there is no suddenness that can be spoken of. However, another characteristic of military logic is that all camouflaging of one’s hidden intention is also simultaneously the manifestation of the revealing of one’s intention. True concealment⁸⁵⁷ depends on disturbing the enemy’s attention.

The outbreak of war always has a process of fermentation [that precedes it]. Generally speaking, if war breaks out at the peak of a crisis (meaning a time when the international situation is most tense), then it will lose its suddenness. The attacker [therefore] either creates a false peak, causes the crisis to be eased, and then launches an attack when the opposing side’s nerves have relaxed, or, before the crisis has developed to its peak, when the opposing side believes it still has time to carry out preparations, he immediately strikes.

Today, now that reconnaissance technology has developed to a high degree, certain signs of the attacker’s strategic battle operations will always be discovered by the opposing side. Therefore, the attacker, besides carrying out all kinds of camouflage, must also do all he can to make these signs blurred and unclear. For example, the attacker can, by means of a series of military exercises, cause people to become accustomed to the mobilization and concentrations of the troops. He can explain a troop movement away as being a normal garrison replacement, or he can say that it is an economic and security requirement. If the opposing side intends to carry out a troop movement in retaliation, then [the attacker] just labels him as being “provocatory” and retaliates against him. The attacker might also adopt the method of suddenly demobilizing, thus causing the opposing side to doubt his own original judgment and abandon his preparations: because war preparation, after all, is an affair that consumes great amounts of manpower and financial resources.

⁸⁵⁶ 思想空隙 (sixiang kongxi).

⁸⁵⁷ 隐秘 (yinmi).

G. Using the Unorthodox⁸⁵⁸

1. Fifth [Part of] Fragmentary Notes on Military Supraplanning Research

Supraplanning attaches importance to the use of the unorthodox.⁸⁵⁹ The unorthodox is produced out of the orthodox. Without the orthodox it is difficult to strive for the unorthodox.

The unorthodox is hidden inside of secrecy. Secrecy means not only avoiding the enemy's "line of sight", but also emphasizing the confusion of the enemy's ability to think.

The unorthodox and peril often join together to become partners. In [times of] danger and difficulty, one strives for safety and in places of peril and hopelessness, one strives for success. Times and places in which people believe it is impossible to gain victory are often [in fact] a level road towards victory.

'Without coincidences one cannot write a book'⁸⁶⁰ and by conforming to coincidences one accomplishes the unorthodox. On the battlefield, there will often be fortuitous moments and unexpected good opportunities. A general, whose ability of intellectual response is quick, can however "make friends with" these uninvited guests that hurriedly come and go and, by hitting the target with a single arrow, he can change the situation [of the battle].

The reason why the unorthodox is unorthodox is because it is necessarily beyond orthodox knowledge, beyond convention, and beyond orthodox methods. Its actions have no fixed traces, its operations are difficult to predict.

⁸⁵⁸ 用奇 (yong qi). Although this topic is covered in some detail in "Sunzi's Art of War - Chapter 5 on Disposition [of Power]", it was not written with these two characters. The HDC lists the "Records of the Three Kingdoms", written in the third century A.D., as being the first source of this phrase. Cf. [LUOZhufeng1994] vol. I, p. 1024.

⁸⁵⁹ 谋贵用奇 (mou gui yong qi).

⁸⁶⁰ 无巧不成书 (wu qiao bu cheng shu). This saying is used to describe very fortuitous circumstances. According to tradition, when SHI Naian (1296-1371 A.D.), who may have been the author of the Chinese classic "Water Margin", wanted to write in one of his novels about a fight between a man and a tiger, he had writer's block. However, a fortuitous occasion soon presented itself when one of his neighbors got drunk and starting fighting a dog. He used this scene as inspiration for the fight he then described in his novel.

Although 'intriguing stratagems'⁸⁶¹ can be fortuitously emitted from the mind, they are nevertheless absolutely not the result of good luck, but rather [the result] of thinking that has broken through the restrictions of the old logical order. In the history of warfare, of the military experts who have been generally good at producing unorthodox means of using the army, none of them has rigidly adhered to orthodox methods. Therefore, in the non-normal and complex arena of war, they were able to grasp those most crucial and most essential points while thinking over their own operational decisions. When positioned such that advancing or retreating are both difficult, one can still give full play to one's creative thinking. That means that starting from a point of possibility (even if it is only a one percent possibility), one carries out leaping-style or unconventional thinking, connects ideas and [then] reverses [those] ideas, suddenly breaks through the trap of conventional, preconceived, prejudiced, and superficial views, and [then] quickly squinting one's brows, a stratagem⁸⁶² emerges from the mind.

Only by straddling the fine horses of suddenness and high-speed can the "unorthodox general" gallop around freely and quickly in a certain unit of time and space, and thus create unorthodox affairs that even novelists cannot imagine.

⁸⁶¹ 奇谋 (qimou).

⁸⁶² 计 (ji).

2. With the Orthodox Engage [in Battle], With the Unorthodox Gain Victory⁸⁶³

With only the orthodox and without the unorthodox [troops in the army], even if one is in good order, one will not be fierce and will be without the means of gaining victory. With only the unorthodox and without the orthodox [troops in the army], even if one's morale is sharp, one has nothing to rely on and it will be difficult to become master [of the situation]. (Taken from “A Guide to Battle Formations - Book 2 - The Unorthodox and the Orthodox - Emptiness and Fullness”⁸⁶⁴)

(Translation) When waging war, if one only has orthodox troops and no unorthodox troops, then even if the disposition of one's battle forces is very strict and orderly, one will not be able to make a sudden fierce attack against the opposing side and will thus have no way to gain victory. If one only has unorthodox troops and no orthodox troops, then even if one's offensive is razor sharp, if there are, however, no reliable suppressing forces, it will be difficult to control the enemy.

(Simple Explanation) As for the “unorthodox” and the “orthodox”, amongst the ancient methods of war, they were two kinds of methods of using the army that were opposite and complementary. As for their specific meanings, the explanations of the military experts of past dynasties are not uniform. Generally speaking, the “orthodox” refers to conventional methods of using the army, thus reflecting the general patterns that guide warfare. The “unorthodox” refers to [constantly] changing methods of using the army, thus reflecting the special patterns that guide warfare. The commander's 'implementation of stratagems and use of supraplanning'⁸⁶⁵, engagement in war, and breaking of the enemy's battlefield [all] depend on the brilliant resolving of the dialectical relationships of the contradictions 'attacking and defending', 'the unorthodox and the orthodox', and 'emptiness and fullness'.

⁸⁶³ 正合奇胜 (zheng he qi sheng). This maxim comes from “Sunzi's Art of War - Chapter 5 on Disposition [of Power]”: “In general, when waging war, one uses the orthodox [troops] to engage [the enemy in battle] and one uses the unorthodox [troops] to gain victory.” (凡战者，以正合，以奇胜: fan zhan zhe, yi zheng he, yi qi sheng). Cf. [WUJiulong2007] pp. 71-2.

⁸⁶⁴ This military treatise “A Guide to Battle Formations” (阵纪: Zhen Ji) was written by the Ming Dynasty (1368-1644 A.D.) military expert and poet HE Liangchen. Cf. [HELiangchen1960] p. 19.

⁸⁶⁵ 施计用谋 (shi ji yong mou).

Both 'using orthodox troops to engage [in battle]⁸⁶⁶ and 'using the unorthodox to gain victory⁸⁶⁷ reflect and shine upon each other. Manifested on the side of attacking, this is either suppressing the front and outflanking the [enemy's] side or rear, or making coordinated operations on both flanks and suddenly breaking through the center, or 'clamoring in the east and attacking in the west⁸⁶⁸, or displaying [false] formations here but making the main attack there. Manifested on the side of defending, this is either fighting back on the front combined with “removing the firewood”⁸⁶⁹ from behind the enemy, or obstructing many of the enemy's routes combined with surrounding and annihilating him on one of the routes.

Speaking from the [perspective of the] goal of waging war, “using the orthodox to engage [in battle]” is subservient to “using the unorthodox to gain victory”. When speaking about methods, the “orthodox” is used openly and the “unorthodox” is used secretly. Both of them are the combination of “attacking with supraplanning”⁸⁷⁰ and “attacking with the army”⁸⁷¹.

Generally, all military men who are determined to create unorthodox affairs want to grasp in their own hands the “key” to opening the “arch of triumph”. However, while keeping in mind the resolve to strive for victory, after they walk into the “palace of the art of guiding the war”, many people become dazzled by the treasure of “producing the unorthodox and [thereby] gaining victory”⁸⁷². They often only pay attention to the result of “using the unorthodox to gain victory” but ignore the

⁸⁶⁶ 以正合 (yi zheng he). This phrase is translated thus throughout this chapter.

⁸⁶⁷ 以奇胜 (yi qi sheng). This phrase is translated in this way throughout this chapter.

⁸⁶⁸ 声东击西 (shengdongjixi). This is stratagem number six of the “36 stratagems” (三十六计: sanshiliu ji). It refers to distracting the enemy with a fake attack in one place in order to conceal one's real attack in a different place thereby gaining the advantage of surprise. Cf. [VONSENGERHarro2000] vol. I, p. 101.

⁸⁶⁹ 抽薪 (chou xin). This refers to stratagem number 19 of the 36 stratagems: “Remove the firewood from under the cauldron” (釜底抽薪: fudichouxin). It refers to getting to, and solving, the root of a problem. When dealing with the enemy, it can mean weakening him without directly attacking. For a more detailed analysis of this stratagem, see [VONSENGERHarro2000] vol. II, pp. 71-155.

⁸⁷⁰ 伐谋 (fa mou). This is from “Sunzi's Art of War - Chapter 3 on Attacking with Supraplanning”. Cf. [WUJiulong2007] pp. 37-8, 49. I usually translate this as “attacking [the enemy's] supraplanning”, but this is clearly not what LI Bingyan has in mind here.

⁸⁷¹ 伐兵 (fa bing). This is also from “Sunzi's Art of War - Chapter 3 on Attacking with Supraplanning”. Cf. [WUJiulong2007] pp. 37-8, 49. I usually translate this as “attacking [the enemy's] army”, but again this is not what LI Bingyan has in mind.

⁸⁷² 出奇制胜 (chuqizhisheng).

requirement of “using the orthodox to engage [in battle]”. In fact, without “using the orthodox to engage [in battle]”, “using the unorthodox to gain victory” is difficult to realize.

During the Second World War, the reason why the main attack army of the German Army was able to covertly go around the Ardennes mountain range and smoothly launch a “lightning strike”⁸⁷³ on France, was because German Army Group C (with 17 divisions), which was deployed in front of the “Maginot Line”, blinded and confused the line of sight of the French Command, and suppressed the main force of the French Army. If there had not been this “using the orthodox to engage [in battle]”, the command of the French Army might have been able to make new judgments about the direction of the main charge of the German Army. In the same way, in the history of warfare of our country, when HAN Xin “secretly marched to Chencang”, the reason he could carry out [the operation] when the enemy did not expect it and pacify the three [former] Qin regions, was also because by “openly repairing the walkway” he had confused the enemy.⁸⁷⁴ One can see that if you want to find the profundity and subtlety of ‘producing the unorthodox and [thereby] gaining victory’⁸⁷⁵, then you should first learn how to outwardly do things well in the realm of “using the orthodox to engage [in battle]”.

[...]

⁸⁷³ 闪击 (shanji). There are two Chinese translation for the German “Blitzkrieg”: 闪电战 (shandianzhan), 闪击战 (shanjizhan).

⁸⁷⁴ 明修栈道, 暗度陈仓 (ming xiu zhandao, an du Chencang). This is stratagem number eight of the 36 stratagems” (三十六计: sanshiliu ji). It refers to concealing one’s unorthodox intentions behind orthodox behavior. Cf.

[VONSENGERHarro2000] vol. I, p. 140.

⁸⁷⁵ 出奇制胜 (chuqizhisheng).

3. The Unorthodox and the Orthodox Produce Each Other⁸⁷⁶

By transforming the unorthodox into the orthodox, the enemy will still consider it to be unorthodox, and [so] we use the orthodox to attack him. By transforming the orthodox into the unorthodox, the enemy will still consider it to be orthodox, and [so] we use the unorthodox to attack him. We thus cause the enemy's disposition [of power] to be constantly empty and our disposition of power to be constantly full. (Taken from "Questions and Answers Between [Emperor] Taizong of Tang and LI Jing - Book 2"⁸⁷⁷)

(Translation) The reason [we] take unorthodox troops and change them into orthodox troops to use [against the enemy] is because the enemy becomes aware of our intention to use unorthodox troops, then we just take orthodox troops and strike him. The reason we take orthodox troops and change them into unorthodox troops to use [against the enemy] is because the enemy becomes aware of our intention to use orthodox troops, then we just strike him with unorthodox troops. In this way, we can cause the enemy to often be in an empty situation while we are often in a solid situation.

(Simple Explanation) Flexibly using the methods of the unorthodox and the orthodox, and changing the methods of the unorthodox and the orthodox, is an art that must be grasped by the commander when faced with opportunities and when handling situations. On the vast battlefield, even though the mutations of the unorthodox and the orthodox "are as unlimited as heaven and earth, and as inexhaustible as rivers and streams"⁸⁷⁸, the point is always to attack the enemy's "emptiness" with our "unorthodox" [methods] and to counter the enemy's "fullness" with our "orthodox" [methods]. Of the

⁸⁷⁶ 奇正相生 (qi zheng xiang sheng). This maxim comes from "Sunzi's Art of War - Chapter 5 on Disposition [of Power]". Cf. [WUJiulong2007] pp. 74, 81.

⁸⁷⁷ This is one of the "Military Classics in Seven Books" 《武经七书》 (Wujing Qi Shu). Written between 1078-1085, it is composed of three books in which the Tang emperor Taizong asks his general LI Jing (571-649 A.D.) theoretical and practical questions on military affairs. It is unclear whether this military treatise is based on an actual discourse between the emperor and his general or simply a Song Dynasty fabrication. Cf. [SONGShilun1997] vol. I, pp. 283-4.

⁸⁷⁸ 无穷如天地，不竭如江河 (wu qiong ru tiandi, wu jie ru jianghe). This is from "Sunzi's Art of War - Chapter 5 on Disposition [of Power]". Cf. [WUJiulong2007] pp. 71-2.

military experts who “follow the endless circle”⁸⁷⁹ [of using the unorthodox and the orthodox in turn], only those who are good at producing the unorthodox and attacking the emptiness [of the enemy] can be considered to have comprehended the main idea of the 'changing of the unorthodox and the orthodox'⁸⁸⁰.

[...]

What is worthy of deep pondering is that when HITLER's German Army launched its “lightning strike” on France, it had already broken through the conventional use of the army. Making a detour around the Ardennes mountain range, it attacked the place unguarded by the enemy. However, when they shifted into a defensive position and judged the direction of the opposing side's main charge, they committed the same old error as the French command [had committed] in that year: they used convention and habit to view the issues and in the end let the opposing side have some cracks to take advantage of.⁸⁸¹ Until the Soviet Army later launched its Far East Campaign⁸⁸², the Japanese Army still analyzed the direction of the Soviet Army's main charge according to convention and habit. The result was that the mighty Greater Xing'an mountain range became a tent that shielded the Tank Corps of the Soviet Army which drove straight into it.

[...]

The “orthodox” is a flower that is constantly in bloom. The “unorthodox” is the fruit of creativity. Both of them are also spoken of as being opposite each other. As soon as a tactical method of producing the unorthodox and using the army has been universally recognized by people, and universally adopted, or has already been written into the army's warfare regulations and has become a military principle that is fixed, then this kind of unorthodox method has simply become an orthodox method. For example, with battle attacks, people often believe that the frontal attack is always

⁸⁷⁹ 循无端之环 (xun wuduan zhi huan). This is also from “Sunzi's Art of War - Chapter 5 on Disposition [of Power]”. Cf. [WUJiulong2007] pp. 71-2.

⁸⁸⁰ 奇正变化 (qi zheng bianhua).

⁸⁸¹ I presume LI Bingyan is referring to the “cracks” exploited by the Allies in Sicily, Normandy, and in Eastern Europe.

⁸⁸² This campaign was waged by the Soviet Union against Japanese forces in Manchuria in August, 1945.

“orthodox” and that outflanking is “unorthodox”. However, after an army makes outflanking the sides and rear [of the enemy] a universal tactical principle to be executed, this understanding must be changed. During the War against Vietnam to Defend Ourselves and Launch a Counter-Attack,⁸⁸³ when a certain headquarters discovered that whenever the Vietnamese Army took aim at our army, it was generally using the traditional tactic of choosing the flank or rear as its point of attack, we quietly strengthened the firepower, troop strength, and obstacles on the flanks of our battle position and on the front of our battle position we only set up a few points of covering firepower and put up a facade. Then, our army chose the front of the Vietnamese Army’s battle position as the direction of our main attack, changed the outflanking of the sides and rear into a pinning down operation of ‘feigning an attack and pretending to move’⁸⁸⁴, and thus achieved the miraculous result of launching an attack on a place unguarded by the enemy.

In summary, [the concept of] ‘the unorthodox and the orthodox produce each other’ touches upon the dialectics of using the army, and it opposes absolutes. The commander must understand the principle that “[first] setting up the battle formation and then waging war is a conventional war method, [whereas] the ingenuity of its use depends on [the commander] concentrating his mind”⁸⁸⁵, and must also understand the meaning of: “Without knowing how to use the orthodox, how could one know how to use the unorthodox?”⁸⁸⁶

⁸⁸³ 对越自卫还击作战 (Dui Yue Ziwei Huanji Zuo Zhan). This is the official Chinese name for the PLA’s military excursion in northern Vietnam from February 17 - March 16, 1979.

⁸⁸⁴ 佯攻阳动 (yang gong yang dong).

⁸⁸⁵ 陈而后战，兵法之常，运用之妙，存乎一心 (chen er hou zhan, bing fa zhi chang, yunyong zhi miao, cun hu yi xin). This quotation comes from the biography of the famous Song Dynasty general YUE Fei (1103-1142 A.D.) which can be found in the “Song History”. The second half of this quotation is a common Chinese idiom, one which MAO Zedong cited in his “On Protracted Warfare” written in 1938. Cf. [ZHOU Bin 2006] p. 1265.

⁸⁸⁶ 不知用正，焉知用奇 (bu zhi yong zheng, yan zhi yong qi).

4. Launch [an Attack] First in Order to Control the Enemy⁸⁸⁷

It is preferable to attack the enemy rather than allowing the enemy to attack us. [by launching an attack] first, we can capture the enemy's resolve. We should attack [first]. (Taken from "The Chronicle of ZUO - Year 12 of Duke Xuan")

(Translation) [...] It is preferable that we set out first to attack the enemy and not allow the enemy to set out first and attack us. by launching [an attack] first in order to control the enemy, we can destroy the enemy's intentions, therefore we should set out first.

(Simple Explanation) China has an idiom [that says]: 'whoever sets out first will be stronger'⁸⁸⁸.

In a struggle of blood and fire, there is neither gentility nor pleasantries. By taking advantage of times when the defending enemy has not taken precautions or has not made sufficient preparations, whoever sets out first will certainly be able to attain the advantage of [seizing] the crucial moment.

"When launching [an attack] first in order to control the enemy, one uses 'yang'⁸⁸⁹". The so-called "yang" refers to the sharp morale of the army. When an army initially launches [an attack], its sharp morale is vigorous. Thus 'launching [an attack] first in order to control the enemy' places most emphasis on the function of striking first, on quickly waging war and quickly deciding [the war's outcome], and on being able to report victory after the first battle. If [the war] is long and drawn-out, the army is exhausted and its sharp morale deflated, then this indicates that one is about to lose the initiative of 'launching [an attack] first in order to control the enemy'.

'Launching [an attack] first in order to control the enemy' can be implemented in the strategy, campaign, or battle [realms]. 'Launching [an attack] first in order to control the enemy' in the realm of strategy refers to quickly concentrating one's absolutely superior military forces in the main strategic

⁸⁸⁷ 先发制人 (xianfazhiren). This idiom comes from BAN Gu's "Book of Han - Biography of XIANG Ji". Cf. [ZHOU Bin2006] p. 1048.

⁸⁸⁸ 先下手为强 (xian xia shou wei qiang).

⁸⁸⁹ 阳 (yang).

direction, using the method of the surprise attack, and implementing the most powerful first assault, thereby paralyzing the opposing side in one fell swoop, or causing the opposing side to lose his balance and lose the ability to make a powerful reprisal, and thus attaining a decisive victory in the primary stage of the war. Since the Second World War, the wars of invasion started by the imperialists and hegemonists have almost all been like this. In one of its large-scale exercises for waging war by attacking, code-named “East-73”, the Soviet Army once imagined having its army in front of Beijing within the time of approximately seven days. Even though this was nothing but a fiction of their wishful thinking, one can nevertheless confirm that, in the primary stage of the war, they certainly would have used all of their strength and skills to achieve the goal of 'launching [an attack] first in order to control the enemy'.

When used in the realm of campaigns and battles, 'launching [an attack] first in order to control the enemy' is generally displayed as a situation in which one first opens fire in a skirmish and, in an anti-airborne war, annihilating the enemy before he has landed on the ground or before he has a stable foothold, etc. When waging war along the exterior lines inside the interior lines, we must also sometimes adopt the method of 'launching [an attack] first in order to control the enemy'. We seize a war opportunity, suddenly concentrate our main military force, and first wipe out the besieging enemy along one certain route, in order to benefit the final destruction of the multi-route siege of the enemy. One can say that this is 'launching [an attack] later in order to control the enemy'⁸⁹⁰ in the strategic realm, but is 'launching [an attack] first in order to control the enemy' in the realm of campaigns and battles.

The core issue of 'launching [an attack] first in order to control the enemy' is guaranteeing the effect of the first strike. For this, on the one hand one needs an absolutely superior strength, and on the

⁸⁹⁰ 后发制人 (houfazhiren). See section II.G.5.

other hand one needs an absolute [element of] surprise⁸⁹¹ in the realm of the operation. Moreover, the [element of] surprise is also the key to guaranteeing that the superior strength will be given sufficient play. Here, political, military, and diplomatic camouflage⁸⁹² appear to be especially important. The experience of the Second World War proves that the attacker's camouflaging of strategic operations was already [then] not only the responsibility of the military command organs, but instead a large part of the work of camouflage was already born by the leading organs of the state, so as to widely take advantage of the intelligence and counter-intelligence organizations, diplomatic activities, and other political methods to carry out 'deception and camouflage'⁸⁹³. At the same time as this, [the attacker] emphasizes strictly maintaining the secrecy of the strategic launching of the army, of his intentions in the primary stage of the campaign, of the direction of his main charge, and of the time of attack.

[...]

⁸⁹¹ 突然性 (turanxing).

⁸⁹² 伪装 (weizhuang).

⁸⁹³ 欺骗伪装 (qipian weizhuang).

5. Launch [an Attack] Later in Order to Control the Enemy⁸⁹⁴

If a fine horse is weak, [even] an inferior horse will beat it. If MENG Ben⁸⁹⁵ is tired, [even] a girl can defeat him. If the muscles and bones and strength of the inferior horse and the girl are not better than [those of] a fine horse and MENG Ben, what is the reason [for their superiority]? It is because of the help they would gain by launching [an attack] later. (Taken from “Schemes of the Warring States - [State of] Qi - Chapter 5”)

(Translation) If the strength of a thousand-mile horse is used up, then even an inferior horse can surpass it. If a valiant warrior is extremely tired, then even a girl can defeat him. It is certainly not the muscle and bones of the inferior horse or the strength of the girl that are even stronger than that of the thousand-mile horse and the warrior. What is, in fact, the reason [that this is possible]? It is because they rely on the effect of launching [their attack] later.

(Simple Explanation) 'Launching [an attack] later in order to control the enemy' is a 'war scheme'⁸⁹⁶ with which one uses the inferior to defeat the superior and the weak to defeat the strong. Speaking from the realm of politics, by 'launching [an attack] later in order to control the enemy', it is easy to win over the hearts of the people, mobilize the masses, and obtain international sympathy and support.⁸⁹⁷ Speaking about military affairs, 'launching [an attack] later in order to control the enemy' places emphasis on using our endurance to deal with the enemy's [desire for a] quick, decisive battle, and on avoiding the execution of a strategic decisive battle in disadvantageous conditions, so that we can bide our time, create [favorable] conditions, defend ourselves and attain 'complete victory'⁸⁹⁸.

Generally speaking, when the enemy is carrying out a large-scale attack, in the initial phase,

⁸⁹⁴ 后发制人 (houfazhiren). This maxim first appears in “Xunzi - Discussing [Military Affairs]”: “[...] setting out after the enemy [en route to the place of battle] and arriving [there] before the enemy; this is an essential method of using the army.” (后之发，先之至，此用兵之要术也：hou zhi fa, xian zhi zhi, ci yong bing zhi yao shu ye). Cf. [ZHOU Bin2006] p. 400.

⁸⁹⁵ MENG Ben was a famous muscle man from the State of Wei in the Warring States Period (475-221 B.C.).

⁸⁹⁶ 战策 (zhance).

⁸⁹⁷ This is presumably because the world views the country or group as the victim of aggression.

⁸⁹⁸ 全胜 (quan sheng)

everything is organized tightly and it is not easy for shortcomings and weak points to be revealed. With the passing of time, the front is elongated, the [relative] strengths of the enemy and ourselves decrease and increase, and many of the weak points of the enemy will [likely] become visible. Even if one is an intelligent commander, errors will occur. We first secretly build up our strength, then we wait for and seek out cracks amongst the enemy that we can take advantage of; this is [like] what Sunzi said: “[...] one first becomes unconquerable, then waits for the enemy to be conquerable”⁸⁹⁹, and it is also the intention of “launching [an attack] later”⁹⁰⁰.

In the beginning period of a war, the military supraplanning method of 'launching [an attack] later in order to control the enemy' is mainly manifested in eight [Chinese] characters: [we] avoid the enemy's sharp morale,⁹⁰¹ 'and we expand our own fullness and wait for the enemy's exhaustion'⁹⁰². 'Xu ying' refers to preserving and expanding our own strength; 'dai jie' refers to reducing and weakening the strength of the enemy.

[...]

After the victory of the War of Resistance Against Japan⁹⁰³, our army, faced with CHIANG Kai-shek's full-scale attack, adopted the method of taking one step back and intentionally abandoned a few places. Initially, several comrades were not able to see clearly how formidable this chess move was, and the military generals of the Kuomintang also believed themselves that by attacking cities and seizing territories they would be able to succeed in their scheme. However, Comrade MAO Zedong pointed out that “[the method of] temporarily abandoning a few places and a few cities is [used] in order to attain final victory”⁹⁰⁴. The development of the war was precisely like that, we took limited

⁸⁹⁹ 先为不可胜，以待敌之可胜 (xian wei bu ke sheng, yi dai di zhi ke sheng). This is from “Sunzi's Art of War - Chapter 4 on Formation [of Power]”. Cf. [WUJiulong2007] pp. 53, 65.

⁹⁰⁰ 后发 (hou fa).

⁹⁰¹ 避其锐气 (bi qi ruiqi). This is from “Sunzi's Art of War - Chapter 7 on Armies Striving [for Advantage]”. Cf. [WUJiulong2007] pp. 123-4, 129.

⁹⁰² 蓄盈待竭 (xu ying dai jie).

⁹⁰³ (1937-1945).

⁹⁰⁴ 暂时放弃若干地方若干城市，是为了取得最后胜利 (zanshi fangqi ruogan difang ruogan chengshi, shi weile qude

spaces and exchanged them for the constellation of the military strength of the enemy being scattered, which created the conditions for our army to annihilate the enemy one by one. At the same time, our army took advantage of the situation to concentrate our military strength and pull back our fists, which was more advantageous for implementing an exterior line battle from within the interior lines [of the enemy]. Therefore, at that time, people [in the CPC] called this kind of planned abandonment and attainment [of cities and places] “retreating backwards in great strides and [thereby eventually] advancing forwards in great strides”⁹⁰⁵.

[...]

zuihou shengli). This is from MAO’s article called “Smash CHIANG Kai-shek’s Offensive by a War of Self-Defence” written on July 20, 1946. In it, MAO points out that mobile warfare will be the general method for defeating CHIANG Kai-shek. Cf. [MAOZedong1991] vol. IV, p. 1187.

⁹⁰⁵ 大踏步地后退，大踏步地前进 (da tabu di houtui, da tabu di qianjin).

6. In War Value Amazing Speed⁹⁰⁶

If we see [an opportunity] but do not decide [what to do], the enemy will launch [an attack] first [in order to control us]. If we launch [an attack] but it is not fast [enough], the enemy will take [the advantage] first. Time is difficult to come by; opportunities are easy to miss. We [should] do things quickly, be [very] quick! (Taken from “Military Principles in 100 Chapters - Chapter on Speed”⁹⁰⁷)

(Translation) If we discover a war opportunity but hesitate and do not decide, the enemy will launch [an attack] first in order to control us. If we launch [an attack] first but our operation is not fast [enough], the enemy will first take the advantage. Time is difficult to come by, opportunities are easy to miss. Our operations absolutely must be quick, be [very] quick!

(Simple Explanation) Generally, if using the army to wage war, when launching [an attack] first to control the enemy, one values speed, when actively attacking, one values speed, and when seizing war opportunities, one [also] values speed. While waging a strategically protracted war of interior lines, if one fights on exterior lines by carrying out attacks in [the course of] campaigns and battles, it is also [most] important to fight quick battles and make quick decisions.

If there is quick thunder, one cannot cover one's ears in time; if there is fast lightning, one cannot blink one's eyes in time. An army that is exposed for a long time at the foot of a solid city wall will certainly become exhausted and its sharp morale will be deflated. Only by carrying out quick battles and making quick decisions can one's 'disposition [of power] be like cutting bamboo'⁹⁰⁸.

⁹⁰⁶ 兵贵神速 (bingguishensu). Although the concept behind this maxim can be found in “Sunzi's Art of War - Chapter 11 on Nine Terrains”, it seems that this maxim was first formulated in this way by the Tang Dynasty general LI Jing. Cf. [YANGBingan2008] p. 246.

⁹⁰⁷ Cf. [LIBingyan1987] pp. 158-9.

⁹⁰⁸ 势如破竹 (shirupozhu). This idiom refers to the traditional way of splitting bamboo by cutting a slit on the top of it in such a way that it splits in two halves. The idiom describes incisive, overwhelming power.

Therefore, “in war, one values being clumsy but fast, and one does not value being skillful but slow”⁹⁰⁹.

The famous Russian military commander SUVOROV called quick adaptability and lightning-like attacks the true soul of warfare. “One minute decides the outcome of a battle, one hour decides the success of a campaign, one day decides the fate of an empire.” These are the bold words produced by this military personality in his era.

When historians comment on Napoleon, they say that this military genius sometimes won victory not because of the bayonet of his soldiers but rather because of the pairs of legs of his soldiers.

The revolutionary teacher ENGELS analyzed this even more thoroughly and with clearer insight. He pointed out that the speed of an operation can make up for deficiencies in the army, because, in this way, one can launch a surprise attack against him before the enemy has time to concentrate his military strength. This is just like how in business one says that time is money. In war, one can also say that time is army.⁹¹⁰

An amazingly quick operation of the army is, of course, a manifestation of its high adaptability, and must take the development of the army’s equipment as its basis. At the same time, it is also the demonstration of the superior art of organization and command. Although four sound limbs can make a person’s movements nimble, it is nevertheless a wise mind that is the precondition for reacting quickly. The commander that has ‘abundant supraplanning and is good at making judgments’⁹¹¹, and handles affairs in a courageous and determined way, is often capable of striving for the lead in the realm of speed by means of operations that break with convention.

[...]

⁹⁰⁹ 兵贵拙速，不尚巧迟 (bing gui zhuo su, bu gui qiao chi). This is a rewording of a phrase from “Sunzi’s Art of War - Chapter 2 on Beginning [the Preparations] to Wage War”: “Therefore, in military affairs, we have heard of clumsy quickness [in commanding the army] but we have not seen [any commanders emphasizing] skillful slowness.” (故兵闻拙速，未睹巧之久也: gu bing wen zhuo su, wei du qiao zhi jiu ye). Cf. [WUJiulong2007] pp. 23-4, 33.

⁹¹⁰ With this analogy LI Bingyan means that the more time that is wasted on the battlefield the more troops will be lost.

⁹¹¹ 多谋善断 (duomoushanduan).

7. Delay the [Enemy's] Army and Wait for an Opportunity⁹¹²

There are some situations in which one cannot immediately wage war. [In such situations] it [all] depends on one's ability to use [the method of] postponing [the war]. If the enemy's sharp morale is extremely sharp, then one waits a little while until he becomes slothful. If the enemy comes in extremely large numbers, then one waits a little while until he becomes dissolved. If one's conscripts and mobilized soldiers have not yet arrived, then one must wait for them to be gathered together. If the recent defectors have not yet been harmonized, then one must wait for them to become loyal. If one's 'stratagems and plans'⁹¹³ are not yet complete, one must wait for them to be solid. If the opportunity for being able to wage war has not yet come, one temporarily does not wage war with the enemy; this is also a 'good stratagem'⁹¹⁴. (Taken from "Military Principles in 100 Chapters - Chapter on Postponement"⁹¹⁵)

(Translation) There are some situations that are unsuitable for immediately waging war. [In such situations] the key lies in being able to delay the time [of battle] and wait for an opportunity. If the enemy's sharp morale is presently vigorous, then we wait a little while until he becomes slack and slothful. If the enemy concentrates a superior military force in order to invade us, then we wait a little while until he becomes dispersed. If our army's conscripts and mobilized soldiers have not yet arrived, then we must wait until our military force is concentrated before launching an operation. If the mutual relations between recent defectors are not yet harmonious, then we must wait until they trust each other before launching an operation. If our plans have not yet been perfectly thought over, then we must wait until they are certain before launching an operation. If the opportunity is not suitable for a decisive war, then temporarily not going to war is also a good method.

⁹¹² 缓兵待机 (huan bing dai ji). The source of this maxim is unclear.

⁹¹³ 计谋 (ji mou).

⁹¹⁴ 善计 (shan ji).

⁹¹⁵ Cf. [LIBingyan1987] pp. 156-7.

(Simple Explanation) Valuing amazing speed in war is a general pattern of using the army. The 'stratagem of delaying the [enemy's] army'⁹¹⁶ is also a commonly seen method in the realm of commanding. In warfare, there are all kinds of situations. As for one's operational plans, however, they should sometimes be tense and sometimes be relaxed [like a bow].

In the year 238 A.D., SIMA Yi led an army of forty thousand on a punitive expedition against GONGSUN Yuan who had occupied Liaodong. In the latter stage of the war, the Wei army [of SIMA Yi] was surrounding GONGSUN Yuan at Xiangping. At that time, GONGSUN Yuan's military strength was greater than that of the Wei army, but he lacked grain. The Wei army had abundant provisions but its preparations for attacking the city were not yet complete. In addition, heavy rain fell from the sky and, with water being collected on the level terrain, it was several inches deep and the weather was not advantageous for attacking the city. SIMA Yi made an analysis [suggesting] that, in such a situation, if the Wei army hastened to attack, intending to quickly wage war and quickly decide [the outcome of the war], they would force the enemy to rely on its superior military force and fight like a trapped beast or break the siege and escape. Conversely, if it delayed [the war] for a short time, GONGSUN Yuan's problem of lacking grain would become increasingly serious, which would certainly lead to his army's resolve becoming slack, while the Wei army would, however, 'not become exhausted [and suffer defeat] with its victory being perfect [-ly obtained]'⁹¹⁷. Then, SIMA Yi settled on the stratagem of delaying the [enemy's] army. He neither hastily sought battle nor moved his camp and removed the siege, thus both sides were locked in a stalemate and were waiting for an opportunity.

In order to not cause the enemy army to make a resolution to break the siege too early, SIMA Yi strictly forbade launching any surprise attacks against the enemy army, which was taking advantage of the great flooding to leave the city to collect firewood and let its animals graze. It thereby showed the

⁹¹⁶ 缓兵之计 (huanbingzhiji). This stratagem is translated thus throughout the rest of this chapter.

⁹¹⁷ 兵不顿而利可全 (bing bu dun er li ke quan). This phrase is from from "Sunzi's Art of War - Chapter 3 on Attacking with Supraplanning". Cf. [WUJiulong2007] pp. 41, 50.

enemy [feigned] weakness and lulled him [into a false sense of security]. Because GONGSUN Yuan believed that his own troops outnumbered [those of the Wei army], that they were also encountering heavy rainfall, and that the Wei army would be helpless, he remained trapped in the city and on the defensive, hesitating and waiting. In this way, both sides remained locked in a stalemate in the rain for more than 30 days without engaging in battle. Within the Wei army, there were a few generals who expressed doubts about this kind of method of living in peace with the enemy and surrounding him without attacking. SIMA Yi gave them patient explanations.

When the rain had stopped and the sky was clear, the Wei army made mounds of soil, dug tunnels, and used [its arsenal of] strong bows and powerful crossbows to attack the city on a large scale day and night. At that time, the grain in the city became exhausted and “the people ate each other and many died”. GONGSUN Yuan led the remaining [troops] in abandoning the city and breaking the siege but they were annihilated by the Wei army outside of the city.

The stratagem of delaying the [enemy's] army is most often used in disadvantageous situations in order to win a short period of rest. This point is often manifested in secretly carrying out preparations [for war] while openly proposing reconciliation and peace negotiations, and concluding peace treaties, etc.

In a situation where several states are annexing [each other's] territory and warlords are vying for supremacy, some people use the stratagem of delaying the [enemy's] army as a supraplanning method⁹¹⁸ of 'examining the cracks [of the enemy] and waiting for an opportunity'⁹¹⁹ and 'sitting on top of a mountain while watching [two] tigers fight'⁹²⁰ in order to wait for an opportunity to attack and get them both in one fell swoop. [...]

⁹¹⁸ 谋略 (moulüe).

⁹¹⁹ 伺隙待机 (sixi daiji).

⁹²⁰ 坐山观虎斗 (zuoshanguanhudou). This is an alternative formulation of stratagem number nine of the 36 stratagems. It refers to adopting a policy of non-intervention when two potential enemies are at war against each other, waiting until one of them has defeated the other, and then taking advantage of the situation to conquer them both. MAO Zedong used this idiom multiple times to describe what he believed was the policy of some western nations before and during the Second World War. Cf. [VONSENGERHarro2000] vol. I, pp. 161-165.

8. Attack a Place that the Enemy Must Rescue⁹²¹

If we wish to fight a battle, even if the enemy has high walls and deep ditches, he will have no alternative but to [leave his position and] fight a battle with us because we will attack a place that he must rescue. (Taken from “Sunzi’s Art of War - Chapter [6] on Emptiness and Fullness”⁹²²)

(Translation) If we seek battle, even if the enemy is steadfastly defending extremely advantageous fortifications, the reason he will have no alternative but to come out and engage us in battle is that we will have attacked a vital point that he must necessarily rescue.

(Simple Explanation) By attacking a place that the enemy must rescue and annihilating its rescuers, turning a war of attacking fortifications into a mobile war, and causing the enemy to lose the fortified position it depends on, bones that are difficult to gnaw on become delicious fatty meat.

When waging war by attacking, if we actively seek out the enemy to pay him a visit, it is true that this is active in form, but it therefore leads to another side of the issue: we hand over the initiative of choosing the battlefield to the opposing side. As a result of this, if one is not stopped by hindrances, then one will fall into a trap. Conversely, if we adopt the scheme⁹²³ of attacking a place that the enemy must rescue and we allow the enemy to actively seek us out for a decisive battle, on the surface our situation has become slightly more passive, but the power to choose the battlefield is now held in our own hands.

When [the States of] Qi and Wei fought a battle at Guiling⁹²⁴, SUN Bin flexibly used the 'supraplanning principle'⁹²⁵ of “attacking a place that the enemy must rescue”, “punched the [enemy’s]

⁹²¹ 攻其必救 (gong qi bi jiu). This maxim comes from “Sunzi’s Art of War - Chapter 6 on Emptiness and Fullness”. Cf. [WUJiulong2007] pp. 90-1, 106.

⁹²² This is the context in which the above-mentioned supraplanning principle is described in “Sunzi’s Art of War - Chapter 6 on Emptiness and Fullness”. Cf. [WUJiulong2007] pp. 90-1, 106.

⁹²³ 策 (ce).

⁹²⁴ This battle occurred during the Warring States Period in 353 B.C. The context of this battle is described in the footnotes to paragraph 6 of section II.F.1.

⁹²⁵ 谋略原则 (moulüe yuanze).

throat and attacked [his] emptiness, and created a formation with obstacles and a prohibitive disposition [to block the enemy]”⁹²⁶, and thus created the typical military feat of “besieging Wei to rescue Zhao”⁹²⁷. Since then, this kind of supraplanning⁹²⁸ of “attacking a place that the enemy must rescue”, in which we ‘avoid the [enemy’s] fullness and attack [his] emptiness’⁹²⁹ and ‘the enemy advances [towards where] we advance [because it is a place he must rescue]’⁹³⁰, has become a ‘commonly used scheme’⁹³¹ with which strategists⁹³² throughout the ages have transformed the battlefield situation.

One can say that the new war methods that our army created during the revolutionary wars,⁹³³ such as “besieging a point in order to strike at the [enemy’s] reinforcements”⁹³⁴, “besieging a city in order to strike at the [enemy’s] reinforcements”⁹³⁵, and “attacking a city in order to strike at the [enemy’s] reinforcements”⁹³⁶ were all the use and development of this ‘supraplanning thought’^{937 938}.

The brilliance of the use of [the method of] attacking a place that the enemy must rescue lies in grasping well the one character for “must”⁹³⁹ and handling well the relationship between attacking the city and striking at the reinforcements. Especially on the chess board of campaigns and battles, in conditions where the enemy has many soldiers densely gathered together and it is convenient [for him] to flexibly use reinforcements, the war aims and methods of using the army are often both connected

⁹²⁶ 批亢捣虚，形格势禁 (pihangdaoxu, xinggeshijin). These two idioms both stem from the same phrase in SIMA Qian’s “Records of the Grand Historian - Biographies of Sunzi and WU Qi”. Cf. [ZHOUBin2006] pp. 675, 1089.

⁹²⁷ 围魏救赵 (weiweijiuzhao). This is stratagem number two of the 36 stratagems. It also refers to attacking the “emptiness” or weak points of the enemy, rather than his “fullness” or strengths. A more detailed explanation can be found in the footnotes to paragraph 6 of section F.1 in this translation.

⁹²⁸ 谋略 (moulüe).

⁹²⁹ 避实击虚 (bi shi ji xu). This is taken from “Sunzi’s Art of War - Chapter 6 on Emptiness and Fullness”. Cf. [WUJiulong2007] pp. 102-3, 107.

⁹³⁰ 敌进我进 (di jin wo jin). This is the opposite of the first four characters of MAO’s famous 17-character formula: “If the enemy advances, we retreat” (敌进我退: di jin wo tui).

⁹³¹ 常用之策 (chang yong zhi ce).

⁹³² 战略家 (zhanlüejia).

⁹³³ 1924-1949.

⁹³⁴ 围点打援 (wei dian da yuan).

⁹³⁵ 围城打援 (wei cheng da yuan).

⁹³⁶ 攻城打援 (gong cheng da yuan).

⁹³⁷ 谋略思想 (moulüe sixiang).

⁹³⁸ MAO wrote about these methods in his “On Problems of Strategy in China’s Revolutionary War” in 1936. Cf. [MAOZedong1991] vol. I, p. 235.

⁹³⁹ 必 (bi). This means focusing on the word “must” in attacking a place that the enemy “must” rescue.

and set apart, and it is especially necessary for the commander to cherish the entire situation, carefully observe the opportunities and adapt to changes, and deal with them suitably.

[...]

In summary, from 'besieging Wei to rescue Zhao' to 'attacking a city in order to strike at the [enemy's] reinforcements', they [all] reflect the rich content of this one 'supraplanning principle'⁹⁴⁰ of 'attacking a place that the enemy must rescue', and they embody a dynamic military dialectics. Only a master hand with the entire situation in his mind can '[closely] examine the opportunities and estimate the [development of the] situation'⁹⁴¹ and then use [these methods] freely.

⁹⁴⁰ 谋略原则 (moulüe yuanze).

⁹⁴¹ 审时度势 (shenshi-duoshi). This idiom first appeared in "A New Treatise to Assist Administration" written by HONG Ren'gan, one of the top leaders of the Taiping Rebellion (1850-1864 A.D.). Cf. [ZHOU Bin2006] p. 839.

9. Avoid [the Enemy's] Fullness and Attack [His] Emptiness⁹⁴²

The formation of the army is like [the flow of] water. The [form of the] flow of water avoids high ground and tends towards low ground. The formation of the army [should be such that it] avoids [the enemy's] fullness and attacks [his] emptiness. (Taken from “Sunzi’s Art of War - Chapter on Emptiness and Fullness”⁹⁴³)

(Translation) The method of using the army is the same as flowing water. When water begins to flow, it avoids high ground and flows towards low ground. The method of using the army, however, is to avoid the enemy’s defended and full places and attack his empty and weak positions.

(Simple Explanation) When one avoids [the enemy’s] fullness and attacks [his] emptiness, if [the enemy’s] emptiness is destroyed, then his fullness will be reduced. When one avoids [the enemy’s] strengths and attacks [his] weaknesses, if the weaknesses are destroyed, then the strengths will be removed. If the attacker adheres to avoiding [the enemy’s] fullness and attacking [his] emptiness when choosing the targets of the war, and when determining the line of attack and the direction of the main attack, then the war operations can be as smooth as 'Butcher DING’s carving up of a cow'⁹⁴⁴.

Generally, when using the army to wage war, the only [two] methods are attacking and defending, the means do not exceed the unorthodox and the orthodox, and when analyzing the enemy and estimating the situation there is only [the analysis and estimation of the enemy’s] emptiness and fullness. However, if the defender simultaneously uses emptiness and fullness, and the attacker uses

⁹⁴² 避实击虚 (bi shi ji xu). This is from “Sunzi’s Art of War - Chapter 6 on Emptiness and Fullness”. Cf. [WUJiulong2007] pp. 102-3, 107.

⁹⁴³ This is one of the most famous sayings of Sunzi. It is the source of this chapter’s maxim. Cf. [WUJiulong2007] pp. 102-3, 107.

⁹⁴⁴ 庖丁解牛 (paodingjieniu). This idiom comes from a story told by the Taoist philosopher Zhuangzi in his “Zhuangzi - Essentials of Nourishing Life”. King WEI Hui (400-319 B.C.) was impressed by the way butcher DING was able to carve up meat. When he asked him what his method was, the butcher responded that when he butchered an animal he no longer saw the animal in front of him with his eyes but rather imagined its internal structure of meat and bones in his mind. In this way he would carve it up by avoiding the bones (fullness) and only cut through the flesh (emptiness), and for that reason his knife was still so sharp even though he hadn’t sharpened it in 19 years. The king was impressed by this answer and said that he had learned from the butcher a lesson on “nourishing life”. Cf. [ZHOUBin2006] p. 671.

both the unorthodox and the orthodox, then an infinite number of 'war pictures'⁹⁴⁵ will be depicted.

The ancients said that a general who is good at using the army “first knows the two mutually beneficial methods of attacking and defending, then knows the unorthodox and the orthodox. He first knows the mutually transforming methods of the unorthodox and the orthodox, then knows emptiness and fullness. This is because the unorthodox and the orthodox stem from attacking and defending and are [thus] used [therein], and emptiness and fullness come from the unorthodox and the orthodox and [thus] appear [therein]”⁹⁴⁶.

In the year 632 B.C., Jin and Chu fought a decisive battle at Chengpu. In order to avoid fighting a decisive battle with the middle army, which was the main force in the Chu battle front, the Jin army adopted the countermeasure of the unorthodox and the orthodox changing into each other and 'avoiding [the enemy's] fullness and attacking [his] emptiness'. The concrete deployment was [thus]: the Jin army ordered its own lower army to cover the horses that were drawing the chariots with tiger skin, and to first attack the right army of Chu. Because the right army of Chu had been formed at the last minute from the armies of the two allied states of Chen and Cai, and their battle strength was [thus] the weakest, after they encountered the charge of the fake tiger war chariots of the Jin army, they were immediately thoroughly routed. In order to seduce the left army of Chu, whose battle strength was relatively weak, the Jin upper army, after engaging in battle [with the left army of Chu], intentionally erected two large flags to guide the chariots to pretend to retreat. At that time, the lower army of Jin, which had attained victory, actively coordinated with the operation of the upper army, and let its war chariots from behind the front pull tree branches, thus throwing up dust to pretend that they were fleeing in defeat. Commander ZI Yu of the Chu army did not know that this was a 'stratagem'⁹⁴⁷, so he

⁹⁴⁵ 战争画图 (zhanzheng huatu).

⁹⁴⁶ 先知攻守两济之法，然后知奇正；先知奇正相变之术，然后知虚实。盖奇正自攻守而用，虚实由奇正而见 (Xian zhi gong shou liang ji zhi fa, ranhou zhi qi zheng; xian zhi qi zheng xiang bian zhi shu, ranhou zhi xu shi. Gai qi zheng zi gong shou er yong, xu shi you qi zheng er xian.). This phrase comes from ZHANG Yu, one of the 11 Sunzi annotators who appear in “Eleven Experts Annotate Sunzi”. Cf. [YANGBingan2008] p. 105.

⁹⁴⁷ 计 (ji).

issued the order to pursue and attack. XIAN Zhen, the supreme commander of the Jin army, commanded the middle army, which was the main force, and took advantage of the opportunity to horizontally attack the Chu army, while the upper army of Jin also moved its troops back to join in a pincer attack, thus causing a great part of the left army of Chu to be annihilated. Only by hurriedly issuing the order to retreat was ZI Yu able to keep his middle army from fleeing back into Chu territory.

The chessboard of war is not a distinctly visible geometric figure, but is rather an indistinct, unclear, hazy color. Due to the fact that both the offensive and defensive sides [of a war] use 'one thousand methods and one hundred stratagems'⁹⁴⁸ to 'show [the enemy] the false and conceal the true'⁹⁴⁹, there exists a very great difference between the intentions of the commander to use the army and what is presented to the outside. Therefore, if one wishes to avoid [the enemy's] fullness and attack [his] emptiness, one should first accurately judge the overall arrangement of the emptiness and fullness of the opposing side. Since ancient times, all military experts have known the principle that "if water tends [to flow] downwards, then it is unhindered; if the army attacks the emptiness [of the enemy], then it is advantageous"⁹⁵⁰, however, when destroying the enemy on the battlefield, not all of them have been able to fulfill their wishes. As for the attacker, perhaps because he makes an error in judgment, [although] his original plan might be to take advantage of the cracks [in the enemy] to attack [the enemy's] emptiness, the result might be that he is stopped by hindrances. Or perhaps because he attacks the emptiness [of the enemy] but does not pay attention to suppressing the [enemy's] "fullness", thus causing the situation to suddenly change and go directly down [-hill], [although] his original plan was to "eat meat", the result might be that he either misses his target or that [the 'eating meat'] turns into 'gnawing on bones'.⁹⁵¹ Especially in modern warfare, with the unprecedented improvements in the

⁹⁴⁸ 千方百計 (qianfang-baiji).

⁹⁴⁹ 示假隱真 (shi jia yin zhen).

⁹⁵⁰ 水趨下則順，兵擊虛則利 (shui qu xia ze shun, bing ji xu ze li). ZHANG Yu, one of the 11 Sunzi annotators who appear in "Eleven Experts Annotate Sunzi", wrote this as a commentary to Sunzi's "avoid [the enemy's] fullness and attack [his] emptiness". Cf. [YANGBingan2008] p. 124.

⁹⁵¹ Here again "meat" symbolizes "emptiness" while "bones" stand for "fullness".

army's maneuverability and ability to react quickly, these kinds of mistakes occur frequently.

[...]

10. Pretend to Go Along with the Enemy's Intentions⁹⁵²

In general, as for those [enemies] that would become stronger if we went against them, [going against them] does not compare to going along with them in order to lead them to [make] mistakes. If the enemy wishes to advance, we feebly and softly show [the enemy] weakness in order to induce him to advance. If the enemy wishes to retreat, we dissolve [our concentrated forces] and open up a way out [for the enemy] in order to release him and allow him to retreat. If the enemy relies on his [superior] strength, we place our advance army far away and have it defend firmly in order to observe the enemy's arrogance. If the enemy depends on his awesomeness, we show [him] false respect and 'make secret plans'⁹⁵³ to solidify [our strength] in order to wait for the enemy to relax..... (Taken from "Military Principles in 100 Chapters - Chapter on Going Along with [the Enemy]"⁹⁵⁴)

(Translation) In all situations in which a hard attack could easily run up against a wall, [a hard attack] does not compare to yielding to the enemy's intentions and leading him to commit mistakes. If the enemy seeks to advance forwards, then we intentionally show [him] weakness and lure him into penetrating deep [into our territory] as an isolated army. If the enemy seeks to retreat, then we intentionally open one side of our net, pretend to leave [him] a way out, and allow him to break our siege and retreat. If the enemy relies on the greatness of his own strength, then we intentionally defend firmly without going out [to meet the enemy] and avoid him without engaging in battle in order to let his arrogant sentiment grow. If the enemy relies on prestige and awesomeness, then we pretend to make concessions and secretly build up our strength in order to wait for him to be lulled to sleep and become

⁹⁵² 顺详敌意 (shun xiang di yi). This is taken from "Sunzi's Art of War - Chapter 11 on Nine Terrains". Some modern Sunzi commentators have reinterpreted this saying by translating 详 (xiang) not as "pretend" but rather "carefully observe", thus yielding: "Carefully observe the enemy's intentions". Cf. [WUJiulong2007] pp. 213, 220.

⁹⁵³ 图 (tu).

⁹⁵⁴ Cf. [LIBingyan1987] pp. 135-6.

slack.....

(Simple Explanation) [...] We pretend to yield to the enemy's intentions, guide [him] along the trend [of his development], [follow the stratagem of] 'temporarily letting go what we wish to catch'⁹⁵⁵, and lead the enemy's operations towards the extreme, thus causing him to commit mistakes. Then we once again concentrate our strength and take advantage of the [right] opportunity to launch a fierce attack.

Pushing the boat along the current, and riding the donkey along the slope is often the most economical method of attaining one's previously determined goal.

As for the highest art of military combat, nothing surpasses being able to move the enemy while not being moved by the enemy [ourselves].⁹⁵⁶ However, the commanding officers of the enemy are also living people with brains, so if one adopts methods whereby one only regards one's own wishes and [plans to] impose one's will on others, the enemy will not accept it. Only by being good at "catering to the enemy's pleasures"⁹⁵⁷ can we move the enemy to submit to us.

The "tactic of leading the ox [by the nose]"⁹⁵⁸, which was adopted by our army in the past revolutionary wars, is a war method with which one moves and exhausts the enemy. There's a common saying that says 'if an ox does not [wish to] drink water, one cannot forcibly press its head [to drink]'. If one wants to "lead" the "ox" on the battlefield to move, then there is the issue of "pretending to go along with the enemy's intentions".

In the early phase of the Wars of Liberation⁹⁵⁹, CHIANG Kai-shek concentrated his military strength and laid emphasis on attacking our bases in Shandong and Shaanbei attempting to "stretch out

⁹⁵⁵ 欲擒姑纵 (yu qin gu zong). This is stratagem number 16 of the 36 stratagems. Cf. [VONSENGERHarro2000] vol. I, pp. 293-343.

⁹⁵⁶ This concept derives from something the Tang Dynasty general LI Jing (571-649 A.D.) said in "Questions and Answers Between [Emperor] Taizong of Tang and LI Jing": "Of the one thousand works [on military methods] and [their] ten thousand sentences, there just isn't one [sentence] that is more outstanding than [Sunzi's] 'move the enemy and do not be moved by the enemy'." Cf. [SONGShilun1997] vol. I, pp. 283.

⁹⁵⁷ 投其所好 (tou qi suo hao).

⁹⁵⁸ 牵牛战术 (qian niu zhanshu).

⁹⁵⁹ The civil war fought between the CPC and the Chinese Nationalist Party (hereafter KMT) from 1946-1949.

both fists”, first annihilate our regular armies in East China and the Northwest , and then shift the attack onto our Shanxi, Hebei, Shandong, and Henan regular armies. Taking aim at this war intention of the enemy, Comrade MAO Zedong 'took [advantage of] the stratagem [of the enemy] and accomplished his own stratagem [against the enemy]'⁹⁶⁰. While ordering by telegram our East China regular army in Jiaodong to arrange a [feigned] posture of making a stand against the enemy and to use an active operation to lure the enemy’s “right fist” into the bank of the Bohai Sea, he simultaneously led our Northwest regular army to actively go out and attack Yulin, thus continuing to pull the enemy’s “left fist” towards the direction of the Northwest. CHIANG Kai-shek believed that he had simultaneously waved both fists and precisely hit our vital point, but the result was that he had caused his own “chest to be laid bare”. At that time, the army of LIU [Bocheng] and DENG [Xiaoping] took advantage of the opportunity, made a one thousand mile leap forward to Dabieshan, and like a sharp sword they penetrated the enemy’s chest, thus reversing the war situation in the whole country: they forced CHIANG Kai-shek to change from strategic attack to strategic defense.

[...]

⁹⁶⁰ 将计就计 (jiangjiuji).

11. Show [the Enemy] Weaknesses and Suppress [Our] Strengths⁹⁶¹

As for our weaknesses, we hold them up high and reveal them, thus causing the enemy to have doubts and retreat. As for our strengths, we hide and cultivate them, thus causing the enemy to be negligent and to fall into [the trap of] our strengths. This is the method of using strengths and weaknesses. (Taken from SU Xun's "Methods of [Controlling] the Heart"⁹⁶²)

(Translation) [...] As for our weaknesses, we openly show them, thus making the enemy have doubts and misgivings. As for our strengths, we think about ways to conceal and conserve them, thus causing the enemy to be off his guard and to fall into our trap. This is the method of flexibly using strengths and weaknesses.

(Simple Explanation) In war there are strengths and weaknesses, [and both the] showing and suppressing [of them] are of interest. However, people often pay attention to showing [the enemy] strengths and attacking [the enemy's] weaknesses but frequently ignore "showing [the enemy] weaknesses and suppressing [their] strengths".

In the chapter on "Clumsiness" of the "Military Principles in 100 Chapters", it is said that "clumsiness" is the [feigned] clumsiness of 'concealing strengths and using weaknesses'.⁹⁶³ This is the same meaning as "showing [the enemy] weaknesses and suppressing [one's] strengths".

Concealing one's own strengths and intentionally showing weaknesses and using shortcomings appears [perhaps] to be a clumsy and inferior style of doing something, but in fact it is an excellent scheme⁹⁶⁴.

Competition on the battlefield is not a matter in which one can only think of one's own wishes.

⁹⁶¹ 扬短抑长 (yang duan yi chang). This is from SU Xun's "Methods of [Controlling] the Heart". Cf. [CMBC1995] vol. VII, p. 36.

⁹⁶² SU Xun (1009-1066 A.D.), the father of SU Shi, is considered to be one of the "Eight Great Writers of the Tang and Song Dynasties". In his "Book of Adaptive Stratagems" (权书: Quan Shu), the first chapter is called "Methods of [Controlling] the Heart" (心术: Xin shu). Cf. [CMBC1995] vol. VII, p. 36.

⁹⁶³ 藏长用短 (cang chang yong duan). Cf. [LIBingyan1987] pp. 48-9.

⁹⁶⁴ 策略 (celüe).

When we may wish to give full play to our own strong points and strengths, the opponent will avoid [us] and not come into contact with us. When we may wish to do our utmost to conceal our own weaknesses, the opposing side will actively seek us out. Therefore, if one wishes to show one's strengths and avoid one's weaknesses, one should first conceal one's strengths and use [one's] weaknesses.

Even if the “assassin's mace”⁹⁶⁵ is your 'most excellent stratagem'⁹⁶⁶, if you brandish it [even just] once immediately after taking to the field to challenge [an opponent] to battle, then this most excellent stratagem will definitely not be capable of [bringing] success.

Even if you have the strength of “turning [the horse] around and [thrusting] the spear”⁹⁶⁷, if you use it when the enemy has taken precautions, it will not have the best effect.

Not long ago, during the naval war between Great Britain and Argentina over the Falkland Islands which erupted in the South Atlantic, the Argentinian Army took aim at the deficiencies of the British naval fleet and air force units being small in number, and of their battle and air defense forces being weak, and [thus] adopted the method of [using] numerous and large batches [of military forces] to attack the British naval fleet in turn. In order to reach the goal of using their own strengths and attacking the enemy's weaknesses, they first adopted the scheme⁹⁶⁸ of “showing [the enemy] weaknesses and suppressing [their] strengths”. That is, they first used their A-4 type attack planes, which were deficient in terms of technological quality, backwards and outdated, but which were relatively numerous, to form four airplane formations to attract the British Navy's carrier-borne airplanes and the air defense firepower of the carriers. They [simultaneously] shielded their “Super Étandard”⁹⁶⁹ fighter jets, the number of which was relatively small, but which were technologically

⁹⁶⁵ 杀手锏 (shashoujian). This “assassin's mace” refers to the ancient maneuver of “catching the enemy unawares by an unexpected thrust with the mace”. It can also be used figuratively to mean a “trump card”. Cf. [DINGShengshu2008] p. 1168.

⁹⁶⁶ 绝招 (juezhao).

⁹⁶⁷ 回马枪 (hui ma qiang). This maneuver is similar to the “assassin's mace” described above but differs in that one first pretends to go away from the enemy before turning around.

⁹⁶⁸ 策 (ce).

⁹⁶⁹ The Dassault-Breguet Super Étandard is a French carrier-borne strike fighter aircraft. The Argentine Navy had just

advanced and of high quality, in order to carry out surprise attacks against the British fleet. Playing chess in this way, not only was the effect of the surprise attacks on the enemy fleet good, but also, throughout the numerous large-scale surprise attacks, not a single “Super Étendard” was shot down.⁹⁷⁰

Using weaknesses and concealing strengths, [as well as] hiding strengths and taking advantage of cracks are [both] an issue of scientific countermeasures. They are not only suitable for giving full play to technological strength, but are also suitable for ingeniously using the unorthodox and the orthodox in the realm of tactics: one uses the clumsiest methods in order to shield one’s most excellent operations.

[...]

purchased 14 of these aircraft in 1980.

⁹⁷⁰ It should be noted that this stratagem did not result in an ultimate victory for Argentina.

12. [Our Method of Achieving] Victory Should Not Be Repeated⁹⁷¹

When we conform to the [enemy's] formation [of power and thereby obtain victory], even if we were to take our [method of obtaining] victory and place it before the masses, the masses would not be able to understand [exactly how we obtained victory]. Everyone would know the formation [of power] that we used to obtain victory, but no one would know the formation [of power] that we used to control [the enemy and thereby obtain] victory. Therefore, our [methods of achieving] victory should not be repeated and [the ways in which we] adapt to the [enemy's] formations [of power] should be inexhaustible. (Taken from “Sunzi’s Art of War - Chapter [6] on Emptiness and Fullness”⁹⁷²)

(Translation) [...] If we place our victory, which we obtained through flexibly using war methods according to the changes in the enemy situation, before many people, the people will still not see it. For the people all know the general methods with which we obtained victory, but they do not know how we obtained victory by flexibly using these war methods according to the changes in the enemy situation. Therefore, every time we defeat the enemy, we do not repeat the old methods but rather adapt to the development of the enemy situation and constantly alternate the 'tactics and schemes'⁹⁷³ [which we have] in our own hands.

(Simple Explanation) There is a famous saying of Heraclitus, the ancient Greek philosopher, that says: “A person cannot step into the same river twice”. This means that because the water of a river is constantly flowing, when people step into this river the second time, what they come into contact with is already no longer the original water flow, but is a new, changed water flow.

The Southern Dipper turns and the stars change [position], and the four seasons replace [each

⁹⁷¹ 战胜不复 (zhan sheng bu fu). This is taken from “Sunzi’s Art of War - Chapter 6 on Emptiness and Fullness”. Cf. [WUJiulong2007] pp. 101-2, 107.

⁹⁷² This is the context in which this chapter’s maxim of Sunzi appears. Cf. [WUJiulong2007] pp. 100-2, 107.

⁹⁷³ 战术方略 (zhanshu fanglüe).

other]. All objective [-ly existing] things are in a state of [constant] development and change. If our footsteps, which are striding towards the future, follow conventions and adhere to rules, then we will make a laughing stock of ourselves by 'carving [a nick in] the boat to [later be able to] search for the sword'⁹⁷⁴.

Wise men generally have the same opinions: China's Sunzi used a viewpoint that is the same as that of Heraclitus of ancient Greece to view warfare as a "fluid" in the "liquid state" and not as a "coagulating solid". Because of this, he even proposed the philosophical theory that "[using] the army has no constant disposition [of power], [just as] water has no constant form"⁹⁷⁵. Generally speaking, even experiences of fighting victorious battles should not be used repeatedly.

Speaking about the development of the history of warfare, progress in science and technology is the lever that impels the development of warfare. The development of weapons equipment determines the transformation in the methods of waging war.⁹⁷⁶ However, due to the compartmentalized research into [the two separate fields of] military science and natural science, if a military expert only exerts his strength in the study of ready-made strategy and tactics and has a narrow field of vision, then his command thought will necessarily lag behind the development of science and technology. Especially in modern times, where science and technology gallop forwards with new changes every day and every month, as for those commanders who are incapable of straddling the "war horse of modern science", it will be difficult for their power of understanding to penetrate the ever-expanding microscopic and macroscopic world of warfare. They often are accustomed to using the "blueprint" of the last war to depict the outline of the next war, and to using the outcome of victory or defeat of the previous war as

⁹⁷⁴ 刻舟求剑 (kezhouqiujian). This idiom refers to doing something in disregard of changed circumstances. It derives from the following story recounted in "LÜ's Spring and Autumn Annals - On Current Affairs": "A man from the State of Chu dropped his sword in the river while aboard a boat. He immediately made a notch on the side of the boat from where his sword dropped. When the boat reached the bank, he jumped into the river from where he marked the boat and, of course, failed to retrieve his sword." See [DINGShengshu2002] p. 1097.

⁹⁷⁵ 兵无常势，水无常形 (bing wu chang shi, shui wu chang xing). The Yinqueshan Han Slip version of "Sunzi's Art of War", discovered in 1972, has the following alternative version of this phrase: "[Using] the army [to wage war] has no fixed disposition [of power], and no eternal formation [of power]." (兵无成势，无恒形: bing wu cheng shi, wu heng xing). This phrase is taken from "Sunzi's Art of War - Chapter 6 on Emptiness and Fullness". Cf. [WUJiulong2007] pp. 103, 108.

⁹⁷⁶ This is the Marxist materialist theory of the economic base determining the superstructure applied to military affairs.

their basis to determine the countermeasures of future wars, thus causing errors in the realm of strategic operations. Here there is merit in once again mentioning France's lessons.

During the Second World War, after France was defeated and wiped out, foreign military commentators had pointed out: "The ability of the [French] line of defense (referring to the Maginot Line) to prevent an attack by the German Army was inferior to its ability to prevent France from understanding modern warfare."

France is the birthplace of Napoleon. Napoleon has been called the master of Europe's strategists. According to some commentators, his strategy and tactics can be summed up in four principles: first, abandon [all] defense and choose the attack; second, one must first attack the enemy's main force and attain the goal of 'catching the bandits by [first] catching the ringleader'⁹⁷⁷; third, the operation of attacking must be as quick as thunder and lightning, thus causing the enemy to not [even] have enough time to cover his ears; fourth, regarding the time and place one launches an attack, one must quickly concentrate one's military strength and act resolutely. These four principles can be summed up as waging war from an offensive position.

Before the First World War, the French Army was always imitating Napoleon's "edition" of using the army. They considered the attack to be omnipotent and proposed that "besides attacking, one does not [need to] know anything else". All the way up until the start of the First World War, the French Army still advocated that "as soon as one meets the enemy, one must immediately attack". Because at that time they were just [beginning to be] in the age of the machine gun reigning supreme, where the defender could obviously occupy a more advantageous position by relying on a [fortified] battle position to give full play to his firepower rather than by being in motion, this caused the French Army's "theory of the omnipotence of the attack" to come up against a brick wall at the beginning of the war. Fortunately, the French Army at that time was still able to opportunely change their own tactics, decide

⁹⁷⁷ 擒賊擒王 (qinzeiqinwang). This is stratagem number 18 of the 36 stratagems. It refers to targeting the headquarters or the elites of an enemy group or organization in order to defeat it. Cf. [VONSENGERHarro2000] vol. II, pp. 409-439.

upon the adopting of positional warfare, and thus cause the four hundred thousand strong German Army to have no way to capture the Fortress of Verdun. However, this war victory caused the warfare thought of the French Army to make a large 180 degree turn: [now] the military thought of “the omnipotence of defense” got the upper hand amongst the French authorities. Until the beginning of the Second World War, the French Army’s command headquarters, which followed conventions and adhered to the old, was still not able face up to the the progress [that had been made] in modern attacking tactics. They placed all of their hope in the Maginot Line, and dreamed of reproducing a new “Verdun defensive battle”, with the result that they brought about the tragedy of their army being defeated and their country lost.

After the Second World War, the French Army again advocated abandoning positional warfare and carried out mobile warfare. This kind of method of simply taking historical experiences and lessons as the basis for determining the next war’s pattern of waging war is metaphysics⁹⁷⁸ in the realm of the understanding of the patterns of warfare.

[...]

⁹⁷⁸ The word “metaphysics” (形而上学: xing’ershangxue) has a negative connotation in the PRC because it is considered to be a kind of philosophy which is opposed to dialectical materialism, the official mainstream ideology. The CCD offers the following definition of “metaphysics”: “world outlook or methodology as opposed to dialectics which maintains that things are eternally isolated from each other and immutable, and that such change as there can be is only an increase or decrease in quantity or a change of place - the cause of such an increase or decrease or change of place lies not inside things but outside them.” See [DINGShengshu2002] p. 2147.

13. Make the Enemy Deviate from the Place He Is Going Towards⁹⁷⁹

When we do not wish to do battle, [even if] we draw a circle on the ground and defend it, the enemy will not be able to do battle with us because we make the enemy deviate from the place he is going towards. (Taken from “Sunzi’s Art of War - Chapter [6] on Emptiness and Fullness”⁹⁸⁰)

(Translation) [...] If we do not want to engage in battle, even if we draw a circle on the ground in order to defend [our position], the enemy will not be able to come engage us in battle. The reason for this is that we have taken a measure to change the enemy’s direction of attack.

(Simple Explanation) In the animal world, where ‘the weak become the meat for the strong to eat’⁹⁸¹, there are many “interesting military anecdotes” which inspire people to think deeply,⁹⁸² one example being the francolin⁹⁸³, which is skilled at confusing hunters. According to what is said, when the francolin is raising its young birds, if it discovers a hunter, it will actively appear in front of the hunter, pretend that it has become lame, and walk in a staggering manner with the intention of leading the hunter away and protecting its nest of young birds. At first, the hunter believes that it will be easy to snatch up, and then he follows after it and no longer searches the surroundings [for other birds]. After the old francolin leads the hunter far away from its nest of young birds, it suddenly spreads its wings and soars away, thus tricking⁹⁸⁴ the hunter to such an extent that his eyes and mouth open wide [from being dumbstruck] and he stamps his feet and heaves a deep sigh.

The francolin does not understand military supraplanning, but its instinct to protect its nest of young birds does coincide with some of the meanings of “making the enemy deviate from the place he

⁹⁷⁹ 乖其所之 (guai qi suo zhi). This is taken from “Sunzi’s Art of War - Chapter 6 on Emptiness and Fullness”. Cf. [WUJiulong2007] pp. 91-2, 106.

⁹⁸⁰ This is the context in which this chapter’s maxim of Sunzi appears. Cf. [WUJiulong2007] pp. 91-2, 106.

⁹⁸¹ 弱肉强食 (ruorouqiangshi).

⁹⁸² Professor LI Ling, Peking University’s Sunzi expert, told me in private conversation that I should carefully watch the animal world for clues on military principles.

⁹⁸³ The francolin is a terrestrial bird of the pheasant family which can be found in southern Africa.

⁹⁸⁴ 骗 (pian).

is going towards”. If you are a military man who is rich in [the skill of] connecting ideas, and rich in creatively 'using stratagems'⁹⁸⁵, then you can receive inspiration from this move of the francolin.

'Making the enemy deviate from the place he is going towards' should include contents with two aspects: one is confusion, which means relying on 'designing the unorthodox and using trickery'⁹⁸⁶, and on showing 'confusing formations'⁹⁸⁷ [to the enemy] in order to make it difficult for the enemy to analyze our emptiness and fullness and so that he thus pulls his army back in retreat; the other is movement, which means 'showing an advantage to lure the enemy'⁹⁸⁸ and guiding the enemy who is in front of us towards a different place.

The general who is good at defending does not solely rely on the firmness of his battle position to fight with the enemy to the death, but instead thinks of ways to move the enemy's 'beads on the abacus'. The army that is good at camouflage does not solely depend on hiding itself and concealing its formation, but instead lays out misleading battle formations in the field of the enemy's thinking.

Of course, the attacker has the freedom of choosing the target of attack and determining the time of attack, but the defender can also simultaneously use emptiness and fullness to change the enemy's intentions. This is just like how one says: “[The army that is] good at defending, [is good precisely because] the enemy does not know which place it should attack”⁹⁸⁹.

During the Russo-Turkish War from 1877-1878, there occurred the interesting story of “the bugle call that caused the enemy to retreat”. During an intense battle engagement, the Turkish Army, which was on the attacking side, launched a bold and powerful charge towards the Russian Army's position. Soon the Turkish Army had charged up to the forward trenches of the Russian Army's position, thus causing the Russian Army's predicament to become extremely critical. At that time, a

⁹⁸⁵ 运用计谋韬略 (yunyong jimou taolüe).

⁹⁸⁶ 设奇用诈 (she qi yong zha).

⁹⁸⁷ 疑形 (yi xing).

⁹⁸⁸ 示利诱敌 (shi li you di).

⁹⁸⁹ 善守者，敌不知其所攻 (shan shou zhe, di bu zhi qi suo gong). This is from “Sunzi's Art of War - Chapter 6 on Emptiness and Fullness”. Cf. [WUJiulong2007] pp. 88-9, 106.

Russian bugler, who was very familiar with the Turkish Army's bugle calls, suddenly played the Turkish Army's "retreat" order. That loud and clear bugle call stopped the charge of the Turkish Army, with them even believing that this was a transfer order with which the commanding officer had ulterior motives, and they retreated back to where they came from, thus allowing the Russian Army to win time to consolidate its position. After the Turkish Army awoke from its dream, it had long since missed its good opportunity [to attack].

'Making the enemy deviate from the place he is going towards' is a stratagem that is often used when in an inferior and passive position, in which "we do not wish to do battle". It is a stratagem with which one stabilizes one's defensive situation and wins time by [using] active methods to draw away the enemy. And time itself contains war opportunities, initiatives, and victories.

[...]

III. Analysis

A. Formal Analysis

In this section, I will provide a brief analysis of the form of LI Bingyan's book, excerpts of which I translated and annotated above. This book was first published in October of 1983 by the "Soldier Publishing House"⁹⁹⁰, which soon thereafter changed its name to "Liberation Army Publishing House"⁹⁹¹. This first edition was reprinted at least five times, with its last reprint being in the early 1990's. During this time, approximately 500,000 legal copies came onto the market, making it, as far as I can tell, the most widely circulated book on military supraplanning in the PRC.⁹⁹² Having first appeared in installments in his PLA Daily column in 1981, some changes were made to the original text when LI Bingyan compiled the newspaper entries into book form two years later.

The main text of this thin paperback book has 167 pages with a total of over 118,000 Chinese characters. The contents of the book include, in this order: a publisher's explanation, a table of contents, a foreword, and seven parts, each of which lists between six and 20 chapters on supraplanning principles and supraplanning methods. Each of the seven parts begins with a two-character title that represents the general category to which that part's various chapters belong. These seven parts are titled: "Attacking with Supraplanning", "Making Estimations and Plans in the Temple", "Encouraging the Troops", "The Art of Trickery", "Using the Unorthodox", "Adapting to Change", and "Using Agents".⁹⁹³ The first, second, fourth, and seventh of these seven titles come from "Sunzi's Art of War"; the third and sixth from "Wuzi's Art of War"; and the fifth from the "Records of the Three Kingdoms". Each of the seven parts begins with a theoretical introduction called "Fragmentary Notes on Military

⁹⁹⁰ 战士出版社 (Zhanshi Chubanshe).

⁹⁹¹ 解放军出版社 (Jiefangjun Chubanshe).

⁹⁹² Cf. [TANLiwei2006] p. 3.

⁹⁹³ The last two parts are not included in my translation.

Supraplanning Research” and then lists between six and 20 supraplanning principles and methods. These principles and methods, which can be thought of as maxims, range in length from four to six characters. In total, there are 73 of them: 62 with four characters, nine with five characters, and two with six characters. Of these, 48 come from “Sunzi’s Art of War”, five from “The Methods of SIMA”, four from “Straw Hut Planning”, three from “Wuzi’s Art of War”, and the rest from various other ancient Chinese military and historical texts.

Each of the 73 supraplanning principles and methods is followed by what the editor calls “Explanatory Words”, which are lines from an ancient source in classical Chinese. These lines are intended to help explain the meaning of the principle or method. Sometimes the “Explanatory Words” come from the same source as the principle or method itself, but more often they do not. LI Bingyan’s citations of these lines never include information about the specific edition of the book used, or the page numbers from which they were taken. After these lines of classical Chinese, LI Bingyan provides his own loose translation of them into modern Chinese. Following his translation, LI Bingyan includes a section called “Simple Explanation”, in which he explains his translations of some of the more difficult Chinese characters that appeared in the “Explanatory Words”, discusses the theory behind the chapter’s supraplanning principle or method, and provides ancient, modern, domestic, and foreign military examples to further illustrate it.

LI Bingyan’s writing style can best be described as journalistic and not academic. The entire book has only seven endnotes, in which words or topics from the “Simple Explanation” of each chapter are explained. This is not surprising given that he worked for years as a military journalist and originally wrote the contents of the book in installments for the PLA Daily. LI Bingyan’s book has no bibliography and no biographical information on the author.

B. Essential Analysis

1. Introduction

In this section, I will provide an analysis of the essence of the supraplanning principles and methods explained in the first five parts of LI Bingyan's book.

In the very first sentence of his foreword, LI Bingyan informs the reader that of all the information contained in the various military treatises of ancient China, "[...] it is the rich and colorful extraordinary stratagems and schemes that are most eye-catching. In these treasures, which were forged in blood and fire, the light of the wisdom of the ancients still glimmers to this day."⁹⁹⁴ LI Bingyan's research has led him to believe that China has a "culture of supraplanning"⁹⁹⁵. Although both Easterners and Westerners constantly use stratagems (unorthodox methods) and other specific supraplanning methods in war, as far as military theory is concerned, "[...] Easterners pay greater attention to supraplanning, and Westerners attach more importance to technology."⁹⁹⁶ He believes that this difference between East and West is rooted in different attitudes towards nature. The East has always stressed harmonious relations between man and nature and has treated nature as a part of society. Meanwhile, the West has considered nature to be the object of research and not an integral part of human affairs. In this way, the West was able to progress rapidly with its scientific and technological advances.⁹⁹⁷

The theory that China has a "culture of supraplanning" is also supported by other Chinese experts on the Science of Military Supraplanning (SMS). In the foreword to the textbook "Introduction to the Science of Military Supraplanning" used at the Air Force Logistics Academy in Xuzhou, the

⁹⁹⁴ See paragraph 1 of section II.B.

⁹⁹⁵ 谋略文化 (moulüe wenhua). Cf. [LIBingyan2003] p. 30.

⁹⁹⁶ Cf. [LIBingyan2003] pp. 28-9.

⁹⁹⁷ Cf. [LIBingyan2003] pp. 30-31.

author writes: “China is a ‘great country’ of supraplanning, being skilled in stratagems is a special characteristic of the Chinese nation.”⁹⁹⁸ He also claims that “the East values stratagemical wisdom” whereas “the West fights with strength”, but adds that, due to increased cultural exchanges, Easterners are diligently studying Western science and technology while Westerners are absorbing the “supraplanning nutrition”⁹⁹⁹ of the East, and especially of China.¹⁰⁰⁰

As VON SENGER has argued convincingly, to the Chinese, being skilled in stratagems is considered to be an important element of wisdom.¹⁰⁰¹ Why else would LI Bingyan consider extraordinary stratagems and schemes to be the “the light of the wisdom of the ancients”?¹⁰⁰² In fact, LI Bingyan not only considers “zhi”¹⁰⁰³ (wisdom or stratagemical wisdom) to be above “zhi”¹⁰⁰⁴ (knowledge), a common perception in the West as well, but also considers “mou”¹⁰⁰⁵ (supraplanning) to be above “zhi”¹⁰⁰⁶ (stratagemical wisdom).¹⁰⁰⁷ General CHI Haotian, a high-ranking supporter of SMS,¹⁰⁰⁸ also supports this view of the supremacy of “mou” (supraplanning) over “zhi” (wisdom or stratagemical wisdom) in the preface he wrote for Major General CHAI Yuqiu’s book “Supraplanning Theory”¹⁰⁰⁹, published in 2003.¹⁰¹⁰ In contrast, most Westerners do not consider unorthodox methods, trickery (also called “cunning”), and deception, all of which are components of supraplanning, to belong to the category of wisdom. In 1692, the British philosopher John LOCKE wrote the following in his treatise on education called “Some Thoughts Concerning Education”:

⁹⁹⁸ 中国是谋略的“大国”，长于计谋是中华民族的特点。(Zhongguo shi moulüe de da guo, changyu jimou shi Zhonghua minzu de tedian.) See [ZHABhongyuan2003] p. 1.

⁹⁹⁹ 谋略营养 (moulüe yingyang).

¹⁰⁰⁰ Cf. [ZHABhongyuan2003] p. 1. I suppose that is what I have been doing for the past few years!

¹⁰⁰¹ Cf. [VONSENGERHarro2000] vol. II, pp. 32-7.

¹⁰⁰² See paragraph 1 of section II.B.

¹⁰⁰³ 智.

¹⁰⁰⁴ 知.

¹⁰⁰⁵ 谋.

¹⁰⁰⁶ 智.

¹⁰⁰⁷ See paragraph 6 of section II.B.

¹⁰⁰⁸ In 1989, General CHI Haotian (迟浩田) was the head of the PLA General Staff Department, the department that supported LI Bingyan in his efforts to turn the science of supraplanning into an officially recognized discipline of military science. Until 2003, he was the vice-chairman of the CMC and the Minister of National Defense.

¹⁰⁰⁹ 谋略论 (Moulüelun).

¹⁰¹⁰ Cf. [CHAIYuqiu2003c] p. 1.

Wisdom I take, in the popular acceptation, for a man's managing his business ably, and with fore-sight, in this world. This is the product of a good natural temper, application of mind and experience together, and so above the reach of children. The greatest thing that in them can be done towards it, is to hinder them, as much as may be, from being *cunning*; which, being the ape of *wisdom*, is the most distant from it that can be: and, as an ape for the likeness it has to a man, wanting what really should make him so, is by so much the uglier; *cunning* is only the want of understanding, which, because it cannot compass its ends by direct ways, would do it by a *trick* and circumvention; [...].¹⁰¹¹
[italics added]

In contrast, children in the PRC are actively educated in the art of cunning, particularly through the 36 stratagems, by all kinds of state-sponsored media.¹⁰¹² The Western “cunning-free” conception of wisdom, championed by LOCKE, may be to blame for what I consider to be a mistranslation of the character “zhi”¹⁰¹³ in “Sunzi’s Art of War”. In the first chapter, for example, of the five characteristics of a good general that are listed, the very first one is “zhi”¹⁰¹⁴. Whereas, to the best of my knowledge, every single English translation of this chapter translates the character as “wisdom”, Chinese translators frequently translate it into modern Chinese as “zhimou”¹⁰¹⁵ (stratagemical wisdom).¹⁰¹⁶

In his foreword, LI Bingyan spells out the goal of all military supraplanning: “I think that if one can obtain a great victory for a small price, then the correct supraplanning has been selected.”¹⁰¹⁷ As I have already demonstrated, this goal is often included in definitions of the term “supraplanning”.¹⁰¹⁸ It is based on Sunzi’s statement that one “[...] must use the [strategy of] total [victory] to compete [for superiority] in the world so that the army does not become exhausted [and suffer defeat] and victory can be perfect [-ly attained]. This is the method of attacking [the enemy] by supraplanning.”¹⁰¹⁹ When, in the same chapter, Sunzi says that “causing the enemy’s army to submit without waging war is the

¹⁰¹¹ See [LOCKEJohn1997] vol. VIII, p. 132. This quotation was cited by VON SENGGER in his “Strategeme”. Cf. [VONSENGGERHarro2000] vol II, pp. 32-3.

¹⁰¹² Cf. [VONSENGGERHarro2000] vol. II, pp. 23-4.

¹⁰¹³ 智.

¹⁰¹⁴ 智.

¹⁰¹⁵ 智谋.

¹⁰¹⁶ Cf. [WUJiulong2007] pp. 8, 17; [LIUChunzhi2006] p. 91; and [ZHAOGuohua1994] p. 612.

¹⁰¹⁷ See paragraph 4 of section II.B.

¹⁰¹⁸ Cf. sections I.C.1-I.C.3.

¹⁰¹⁹ 必以全争于天下，故兵不顿而利可全，此谋攻之法也 (bi yi quan zheng yu tianxia, gu bing bu dun er li ke quan, ci mou gong zhi fa ye). This is from “Sunzi’s Art of War - Chapter 3 on Attacking with Supraplanning”. Cf. [WUJiulong2007] pp. 41-2, 50.

most excellent of excellence”¹⁰²⁰, it is a different formulation of the same concept. To communicate this highest goal of supraplanning in my definition of the term, I use the phrase “in the most economical manner”.¹⁰²¹ From this concept we learn that LI Bingyan considers the aim of military supraplanning to be slightly different from what is considered by most PLA theoreticians to be the “general aim of war”. Since MAO Zedong read VON CLAUSEWITZ in 1938, the Chinese Communists have considered the essence¹⁰²², or aim¹⁰²³ of war to be “to preserve ourselves [or one’s own military strength] and annihilate [the military strength of] the enemy”.¹⁰²⁴ The aim of military supraplanning, however, is to attain this same end in the most efficient, economical way. Ideally, the highest aim of the commander should be to attain this end with very little bloodshed. However, LI Bingyan is careful to mention that “war is, by necessity, always bloody”¹⁰²⁵. What he means is that, according to MAO Zedong, “politics is war without bloodshed, [and] war is politics with bloodshed”.¹⁰²⁶ Therefore, according to his definition, war must always involve bloodshed, otherwise it is politics. Interestingly, by combining these two principles, we find that the aim of politics is “to preserve ourselves [or one’s own strength] and annihilate [the strength of] the enemy” without bloodshed. LI Bingyan’s LENIN quote that “there is no war in which stratagems are not used”¹⁰²⁷ is

¹⁰²⁰ This is also taken from “Sunzi’s Art of War - Chapter 3 on Attacking with Supraplanning”. Cf. [WUJiulong2007] pp. 37, 49. What I translate here as “without waging war” (不战: bu zhan) is usually translated as “without fighting”. Translating the Chinese 不战 (bu zhan) as “without fighting” can, however, be misleading if one interprets “fighting” as meaning “to attempt to defend oneself against or to subdue, defeat, or destroy an adversary”. If one defines “fighting” thus, it is very clear that Sunzi does not mean “without fighting”. Instead, Sunzi argues that, before resorting to attacking the enemy’s armies and cities, one should try to subdue the enemy by “attacking [the enemy’s] supraplanning” (伐谋: fa mou) and/or by “attacking [the enemy’s] diplomacy” (伐交: fa jiao). He is by no means arguing that one should avoid “fighting”. By translating 不战 (bu zhan) as “without waging war”, one can avoid this misunderstanding.

¹⁰²¹ My definition reads: “Supraplanning” (moulüe) refers to the principles of thinking and planning, and the orthodox and unorthodox methods that derive from those principles, which one uses both before and during confrontations in order to strengthen oneself and weaken one’s enemies *in the most economical manner*. [*emphasis added*].

¹⁰²² 本质 (benzhi). It is also sometimes referred to as a “fundamental contradiction of war” (战争的基本矛盾: zhanzheng de jiben maodun). Cf. [MAJinsheng1992] p. 36.

¹⁰²³ 目的 (mudi).

¹⁰²⁴ Cf. footnotes of paragraph 3 in section II.D.4.

¹⁰²⁵ Cf. paragraph 4 in section II.B.

¹⁰²⁶ 政治是不流血的战争, 战争是流血的政治 (zhengzhi shi bu liuxue de zhanzheng, zhanzheng shi liuxue de zhengzhi). Cf. [MAOZedong1991] vol. II, p. 480.

¹⁰²⁷ Cf. paragraph 4 in section II.B.

cited by many Chinese experts on SMS. The author of the entry on “military supraplanning” in the CME even uses this LENIN quote to claim that: “Marxism similarly regards the issue of supraplanning in warfare as being important.”¹⁰²⁸ The Soviet General of the Army V.N. LOBOV confirms this assessment in his “Supraplanning in War”¹⁰²⁹, which was first published in Russian in 1988 and translated into Chinese in 1992: “The founders of Marxism took note of the importance of military supraplanning several times.”¹⁰³⁰ He then lists three LENIN quotes, including the one mentioned above, and one ENGELS quote.

After specifying the aim of military supraplanning, which I reformulate as “to strengthen oneself and weaken one’s enemies in the most economical manner”, LI Bingyan then writes that “trickiness”¹⁰³¹ is an important feature of military supraplanning. Although many of the examples used by LI Bingyan to explain his 73 supraplanning principles and methods do involve trickery (or clever, unorthodox, unexpected means to attain a goal), it would be wrong to conclude that Chinese military supraplanning is limited to trickery. In fact, it is often necessary to use normal, expected methods in order to attain one’s end in the most economical manner, and Chinese SMS takes this into account.

In his foreword, LI Bingyan asserts that: “Military supraplanning reflects the most general guiding rules of warfare, which are higher than the military principles (or principles of waging war) and tactical methods that we normally speak of. Therefore, it has universal applicability and greater vitality.”¹⁰³² This is one of the most important characteristics of Chinese SMS. The principles of military supraplanning studied by LI Bingyan are all assumed to be independent of both time and space and to be applicable to both the strategic and tactical levels. He gives the example of the stratagem of

¹⁰²⁸ Cf. [SONGShilun1997] vol. supplement, p. 274.

¹⁰²⁹ The book’s title in Russian is Военная хитрость (Voyennaya Khitrost’). The Chinese translation of the Russian title is: 战争中的谋略 (Zhanzheng zhong de Moulüe).

¹⁰³⁰ Cf. [LOBOVViktor1992] p. 1.

¹⁰³¹ 诡诈性 (guizhaxing).

¹⁰³² Cf. paragraph 7 in section II.B.

“clamoring in the east, [but] attacking in the west”¹⁰³³ that can be used as a principle to be followed in battles, campaigns, or entire wars. Moreover, LI Bingyan states that military supraplanning should not be something mysterious, but should instead be viewed as “the principles and methods of the commander who makes scientific decisions”¹⁰³⁴. In the following five sections, I will analyze these principles and methods of military supraplanning that are “more universal than ordinary military principles”¹⁰³⁵.

¹⁰³³ 声东击西 (shengdongjixi). This is stratagem number six of the “36 stratagems” (三十六计: sanshiliu ji). It refers to distracting the enemy with a fake attack in one place in order to conceal one’s real attack in a different place thereby gaining the advantage of surprise. Cf. [VONSENGERHarro2000] vol. I, p. 101.

¹⁰³⁴ See paragraph 8 in section II.B.

¹⁰³⁵ See paragraph 8 in section II.B.

2. Attacking with Supraplanning

The first part of LI Bingyan's book is called "Attacking with Supraplanning". This title comes from the title of "Sunzi's Art of War - Chapter 3 on Attacking with Supraplanning". In this part, LI Bingyan presents an introduction and eight maxims on how to attack the enemy by supraplanning. All eight of these maxims are supraplanning principles, as opposed to supraplanning methods.¹⁰³⁶

In his introduction¹⁰³⁷, LI Bingyan emphasizes that both courage and supraplanning are essential, interdependent attributes of successful generals. He writes: "If one speaks of courage without supraplanning, it is 'the courage of the common man'¹⁰³⁸, it is another name for hazardous behavior. Likewise, supraplanning without courage, however, is a phantom that can hardly be realized." The Chinese phrase "courage of the common man" is derogatory because it implies a lack of supraplanning. However, LI Bingyan also believes that supraplanning is impossible without courage. This is because "attacking with supraplanning" frequently requires taking large risks. For this reason, the CME includes "riskiness"¹⁰³⁹ as one of the four main "special characteristics of military supraplanning"¹⁰⁴⁰.¹⁰⁴¹ LI Bingyan further makes the claim that supraplanning is even more essential than courage and that courage acts as a guaranty for supraplanning. This he attempts to corroborate with a quotation of VON CLAUSEWITZ which, if read in its complete original version, directly

¹⁰³⁶ My differentiation between supraplanning "principles" and "methods" is subjective and debatable. I consider the maxims that one should always have in mind throughout the entire process of strengthening oneself and weakening one's enemies to be supraplanning principles. Supraplanning principles, in contrast to supraplanning methods, do not provide the commander with any concrete methods of strengthening himself (i.e. his troops) and weakening his enemies, instead they act as a guide for thinking, planning, and determining which methods to use. In dividing these maxims into the two categories of "supraplanning principles" and "supraplanning methods", I am following the tendency of newer Chinese books on SMS that do the same. Cf. [ZHAZhongyuan2003] p. 1 (table of contents).

¹⁰³⁷ See section II.C.1.

¹⁰³⁸ 匹夫之勇 (pifu zhi yong). By looking up this phrase in the CCD, one finds that it not only means "the courage of the common man" but also directly implies a lack of stratagemical wisdom. The CCD says that "the courage of the common man": "refers to not using stratagemical wisdom and only relying on one's own reckless courage" (指不用智谋, 只凭个人蛮干的勇气; zhi bu yong zhimou, zhi ping geren man'gan de yongqi). Cf. [DINGShengshu2008] p. 1039.

¹⁰³⁹ 风险性 (fengxianxing).

¹⁰⁴⁰ 军事谋略的特点 (junshi moulüe de tedian).

¹⁰⁴¹ Cf. [SONGShilun1997] vol. supplement, p. 275.

contradicts LI Bingyan's assertion.¹⁰⁴² In fact, VON CLAUSEWITZ was actually stressing the importance of the general having courage in the face of danger and warned against considering "intelligence" (Klugheit) to be more essential than "courage" (Mut).

LI Bingyan also quotes Sunzi's famous saying that "war is the art of trickery"¹⁰⁴³ and maintains that, although trickery had always been present in warfare, Sunzi was the first theorist to accurately grasp this "special nature of warfare". Previous military writers had failed to recognize the important role of trickery in warfare and thus created theories that did not correspond to reality.

The first maxim of "attacking with supraplanning", and thus the first maxim of the entire book, is: "The superior [method of using the] army is to attack [the enemy's] supraplanning".¹⁰⁴⁴ This maxim is a supraplanning principle, as opposed to a method, because it is an idea that one should always keep in mind when thinking of ways to weaken one's enemies. It does not necessarily involve deception or trickery. Before contemplating conventional military action, whether offensive or defensive, the commander should remember that weakening the enemy by diplomatic and military cleverness, trickery, and deception is superior to weakening him by any other way. The superiority of attacking with supraplanning to attain one's goal stems from the fact that it is often more economical than the alternatives. In the offensive realm, one should attempt to imagine ways of achieving one's military objectives without waging war. In the defensive realm, before sending out an army to defend against enemy invaders, one should attempt to make the enemy change his mind and either call off the invasion entirely or attack someone else. Of course, this method of attacking the enemy's stratagems, plans, and intentions by cleverness may not always work. For this reason, LI Bingyan stresses that one needs "actual military strength" to reinforce one's attempts to "attack the [enemy's] supraplanning". Thus if one's own supraplanning methods fail, all is not lost and one still has other options. Nevertheless, he is

¹⁰⁴² Cf. footnotes of paragraph 5 in section II.C.1.

¹⁰⁴³ 兵者，诡道也 (bing zhe gui dao ye). This is taken from "Sunzi's Art of War - Chapter 1 on Calculations, Plans, and Stratagems". It can also be translated as "[Using] the army means [using frequently changing] methods of trickery." Cf. [WUJiulong2007] pp. 12, 18.

¹⁰⁴⁴ See section II.C.2.

convinced that commanders “can often cause the enemy to submit without using military force” provided they select the proper supraplanning principles and methods.

LI Bingyan’s example of XIAN Gao, a cow merchant who deceives the generals of an invading army into sparing his own country and attacking another country instead, is an example of the defensive use of this supraplanning principle. XIAN Gao first learned from a friend that the army of Qin would soon attack Zheng, his homeland. He immediately set the objective of preserving his homeland and countrymen (i.e. “strengthening oneself” in the general sense). The setting of this objective was by no means trivial, for he could have attempted to save just his family, or just himself, or even tried to enrich himself by selling cattle to the army of Qin at the inflated prices of war. The means he decided on to attain his objective were two-fold: on the one hand, he acted in an orthodox manner and sent a messenger to inform the ruler of Zheng of the invading army in the hope that this would give his country enough time to develop “actual military strength” as a contingency plan in case his unorthodox measures failed; and on the other hand, he attempted to use unorthodox means to “attack the [enemy’s] supraplanning” directly. This XIAN Gao did with the help of three methods of deception, all of which were examples of simulation. First, he pretended to be a professional envoy sent by the ruler of Zheng. Second, he pretended that he didn’t even know that the army of Qin intended to attack his country, thus providing a plausible excuse for his gift of the cows and a chance to communicate with the Qin generals. Third, he convincingly pretended that the Army of Zheng was alert and fully prepared. According to this story, XIAN Gao thus reached his objective of preserving homeland and countrymen without any loss of life. He accomplished this by “attacking the [enemy’s] supraplanning”, rather than his army or cities.

LI Bingyan explains that in order to be able to successfully “attack the [enemy’s] supraplanning”, modern armies require groups of experts who are “specialized in ‘devising plans at

headquarters'¹⁰⁴⁵, and in 'producing stratagems and determining schemes'¹⁰⁴⁶. He also mentions that scientists from the USA applied operations research to warfare during the Second World War and cites this as evidence that rapid developments in science and technology would make “attacking the [enemy’s] supraplanning” more complex in the future. Now, over 20 years later, LI Bingyan is the leader of precisely such a group of experts. He is the director of the Center for the Research of Military Supraplanning, which is under the guidance of the PLA Military Operations Research Institute.¹⁰⁴⁷

The second maxim of “attacking with supraplanning” is: “Devise thorough plans and make long-term calculations”.¹⁰⁴⁸ This maxim is a supraplanning principle, as opposed to a method, because it must be used as a mental guide throughout the entire process of “attacking with supraplanning”. It does not necessarily involve the use of deception or trickery, but often does. This principle can be used either defensively or offensively and is an essential element of the Chinese concept of supraplanning. Although a supraplanning expert should be acutely aware of details and constantly be searching for “weak signals” that could turn into greater trends, it is even more important for him to concentrate on the big picture. When using overwhelming force to weaken one’s enemies, thorough plans and long-term calculations are certainly beneficial, but when “attacking with supraplanning”, they are indispensable. Recent books on SMS have confirmed the significance of this principle. For example, in his “Foundation of the Science of Military Supraplanning”, HUANG Peiyi¹⁰⁴⁹ lists this concept as the first of his five “basic principles of the application of military supraplanning”.¹⁰⁵⁰ He formulates it in a

¹⁰⁴⁵ 运筹帷幄 (yunchou weiwo).

¹⁰⁴⁶ 出谋定策 (chumou-dingce).

¹⁰⁴⁷ 军事统筹学会军事谋略研究中心 (Junshi Tongchou Xuehui Junshi Moulüe Yanjiu Zhongxin). This center was founded in 1996 by LI Bingyan. The first of its five principal tasks has been to “found and perfect the system of the discipline of the Science of Military Moulüe”. [Cited: Jan. 09, 2009.]
<http://www.moulue.org/Article_Show.asp?ArticleID=288> [Cited: Jan. 09, 2009]. The website’s main page can be found at:
<<http://www.moulue.org>> [Cited: Jan. 09, 2009].

¹⁰⁴⁸ See section II.C.3.

¹⁰⁴⁹ 黄培义. Major General HUANG Peiyi is a professor of SMS at Nanjing Land Army Command Institute, which is one of the first institutes where LI Bingyan promoted this new science. In his book, HUANG Peiyi uses several of LI Bingyan’s ideas and cites two of his books in the bibliography.

¹⁰⁵⁰ Cf. [HUANGPeiyi2006] p. 121.

slightly different way: “Focus on the overall situation, devise thorough plans and think long-term”¹⁰⁵¹, but uses the same quotation as that used by LI Bingyan to explain it. This quotation is from an article written by the scholar CHEN Danran, who argued in 1898, before Empress Dowager Cixi’s coup in September of that year, that Emperor Guangxu should move the capital from Beijing to China’s interior and that new barriers should be built up in order to defend the country against foreign invaders. This retreat into the interior would have enabled the government to solidify its power and avoid the incursions of the foreigners. In defense of his advice, CHEN Danran wrote: “Since ancient times, those who did not devise plans for ten thousand generations were not capable of devising plans for one era; those who did not devise plans for the whole situation were not capable of devising plans for one area.”¹⁰⁵² CHEN Danran’s unheeded advice to move the capital to the interior must have seemed prophetic two years later when the Eight-Nation Alliance¹⁰⁵³ invaded China to put down the Boxer Rebellion and succeeded in capturing Beijing and ransacking the Forbidden Palace. The Empress Dowager Cixi and Emperor Guangxu were forced to flee from the capital to Xi’an to avoid capture. Regarding the essence of the supraplanning principle “devise thorough plans and make long-term calculations”, LI Bingyan writes: “Only if there is long-term planning can there be thorough supraplanning”¹⁰⁵⁴.” Thus “attacking with supraplanning” is considered impossible without long-term, in some cases even multi-generational planning. This planning should include short-term calculations but its focus is mainly on grasping macro trends. One must see the big picture as if standing “on the peak of Taishan Mountain”.

LI Bingyan mentions the example of LIU Bei’s famous adviser ZHUGE Liang. LIU Bei wanted to unite China and install himself as emperor. In the year 207 A.D., he went to seek advice from ZHUGE Liang, who was then living in relative isolation in Longzhong and had a reputation as a skilled

¹⁰⁵¹ 着眼全局 深谋远虑 (zhuoyan quanju shenmou-yuanlü). Cf. [HUANGPeiyi2006] p. 121.

¹⁰⁵² Cf. [CHENDanran1968] p. 577.

¹⁰⁵³ This military alliance was composed of armies from Austria-Hungary, France, Germany, Italy, Japan, Russia, the United Kingdom, and the United States.

¹⁰⁵⁴ 韬略 (taolüe).

adviser. He was only able to gain an audience upon his third visit, during which ZHUGE Liang presented him with a long-term plan for uniting China. He advised LIU Bei to first establish his base by capturing the two provinces Jing and Yi, pacify the barbarians in the south and west, ally himself with SUN Quan in the east, consolidate his domestic strength, and then to wait for the proper moment to attack CAO Cao in the north along two separate routes. This plan later came to be known as the “Longzhong Plan”¹⁰⁵⁵. After this meeting, ZHUGE Liang became LIU Bei’s chief adviser. In order to convince SUN Quan to join forces with LIU Bei to repel CAO Cao’s invasion from the north one year later, ZHUGE Liang was sent as an envoy to speak him. Although CAO Cao was reported to have one million troops, ZHUGE Liang’s precise calculations showed that only a small fraction of them was ready for battle. With his detailed analysis of the enemy, he was able to convince SUN Quan of the feasibility of defeating CAO Cao, and they were able to realize this victory at the famous Battle of Red Cliffs in the winter of 208 A.D.

This supraplanning principle is not meant to be used solely to predict future trends, but rather to use one’s understanding of long-term trends to discover “the cracks [in the defenses] of the enemy”¹⁰⁵⁶ that can be exploited, thus making it possible to weaken the enemy. This supraplanning principle is a prerequisite for “attacking with supraplanning”. Although it may seem obvious to some Western readers that “devising thorough plans and long-term calculations” is necessary for attaining one’s ends in an economical manner, the long-term planning of Western politicians is quite short when measured against Chinese standards. Al GORE, the former vice-president of the USA, recently admitted in a speech on renewable energy that: “Ten years is about the maximum time that we as a nation can hold a steady aim and hit our target.”¹⁰⁵⁷ Meanwhile, the CPC leaders of the PRC, a nation with a population

¹⁰⁵⁵ 隆中对 (Longzhong dui). This is sometimes also translated as “Longzhong Dialogue” or “Longzhong Response”.

¹⁰⁵⁶ Cf. footnotes of paragraph 8 in section II.C.3.

¹⁰⁵⁷ See [GOREA12009] [Cited: Jan. 09, 2009], or

<http://www.wecansolveit.org/pages/al_gore_a_generational_challenge_to_repower_america> [Cited: Jan. 09, 2009]. Al GORE’s ten-year plan was brought to my attention by Professor VON SENGGER.

four times greater than that of the USA, are currently pursuing one multi-generational ultimate goal [the realization of communism] and one 100-year principal task.¹⁰⁵⁸

The third maxim of “attacking with supraplanning” is: “Use an adaptive stratagem according to the situation”.¹⁰⁵⁹ This maxim is also a supraplanning principle because it applies to the entire process of “attacking with supraplanning”. It can be used defensively or offensively and does not necessarily involve the use of deception or trickery, but often does. To explain this supraplanning principle, LI Bingyan writes: “Methods of trickery”¹⁰⁶⁰ are only effective if they cater to the sentiment and characteristics of the decision-makers on the enemy’s side. The intelligent commander pretends to have in his mind the living files of the military leaders on the enemy’s side.” By this he means that every stratagem employed to attack the enemy must be tailor-made to exploit his weaknesses. LI Bingyan provides an example of the Song army composing insulting poetry and thereby “taking aim at the feelings of arrogance and superiority of the enemy”. The enemy was thus induced to launch an immediate attack and was ambushed. This is considered an example of “using an adaptive stratagem according to the situation” because the insults were presumably only made after the arrogance and irascibility of the enemies had been discovered.

LI Bingyan lists several potential emotional and mental weaknesses of the enemy generals and offers suggestions on how they can best be exploited. Additionally, the weaknesses in the enemy’s equipment, tactics, and “the cracks in the area of the thought and organization of the enemy’s army” must also be studied. In this context, LI Bingyan quotes Sunzi’s famous saying that appears at the end of his chapter on “Attacking with Supraplanning”: “If we understand the other [side] and we understand ourselves, then we will fight one hundred battles without any danger.”¹⁰⁶¹ Given that the goal of military supraplanning is “to strengthen oneself and weaken one’s enemies in the most

¹⁰⁵⁸ This will be discussed in more detail in section III.D.

¹⁰⁵⁹ See section II.C.4.

¹⁰⁶⁰ 权诈之术 (quanzha zhi shu).

¹⁰⁶¹ 知彼知己，百战不殆 (zhi bi zhi ji, bai zhan bu dai). Cf. “Sunzi’s Art of War - Chapter 3 on Attacking with Supraplanning”. Cf. [WUJiulong2007] pp. 48, 51.

economical manner”, it follows that one must thoroughly understand the others (the enemies) and ourselves (oneself). Otherwise it is impossible to identify and exploit their strengths and weaknesses. An important part of “understanding” oneself and one’s enemies consists in being able to accurately differentiate between the two categories.

The fourth maxim of “attacking with supraplanning” is: “Gain victory in the imperceptible”.¹⁰⁶² This maxim is a supraplanning principle that applies to the entire process of “attacking with supraplanning”. It involves gaining victory over the enemy before the outbreak of war. Due to the unorthodox, hidden nature of the methods used to “gain victory in the imperceptible”, one can say that this principle necessarily involves trickery. It does not, however, necessarily involve the use of deception. It can be used defensively or offensively. To explain this supraplanning principle, LI Bingyan quotes Sunzi as saying that: “Those that the ancients referred to as being good at waging war defeated those [enemies] who were easy to defeat.”¹⁰⁶³ The emphasis of this principle is to gain an invisible, imperceptible victory over one’s enemies either without ever waging war or before waging war. LI Bingyan, who was trained in Chinese medicine by his father before joining the PLA, compares this principle to the idea of preventive medicine. Instead of merely treating the patient when he becomes sick, the “most excellent doctor” would help the patient to avoid ever becoming ill in the first place. Likewise, the most excellent general will ensure that the enemy has already been defeated before waging war against him. Thus LI Bingyan agrees with Sunzi that the greatest victories are imperceptible, or unknown to the masses, because no war was waged in the open to attain them.

He uses the example of Mozi convincing the King of Chu to abandon his plans to attack the State of Song. Mozi first found out that the King of Chu planned to use a new siege ladder to breach the city walls of (the capital of) the State of Song. He then devised a countermeasure against these ladders and sent his disciples to the State of Song to prepare for a possible attack. This was a completely

¹⁰⁶² See section II.C.5.

¹⁰⁶³ This is from “Sunzi’s Art of War - Chapter 4 on Formation [of Power]”. Cf. [WUJiulong2007] pp. 57-9, 66.

orthodox method of defense. However, knowing that the cost of victory would be significant even if his countermeasure worked and his disciples successfully repelled the invaders, he simultaneously attempted to prevent the outbreak of war and thus “gain victory in the imperceptible”. As LI Bingyan notes, this is an essential element of military supraplanning: even when one attempts to attack by supraplanning, one should always make contingency plans. When Mozi met the king, he first used ethical arguments to convince him that attacking a poor, weak state was akin to theft. When this method failed, he demonstrated his countermeasure to the king by engaging in sand table war games with the king’s inventor of the siege ladder. This demonstration almost failed as well because the inventor came up with the idea that he could overcome this countermeasure by killing Mozi. Mozi, however, had been expecting this and told the king that his death would not change anything since he had already sent his disciples, to whom he had already taught the countermeasure, to the State of Song. The King of Chu therefore decided against attacking the State of Song. Although this method of Mozi was certainly clever and very effective, and could be interpreted as a trick because of its unorthodox nature, it did not involve any deception. If, on the other hand, he had lied about having sent his disciples to the State of Song, it would have been an example of a much riskier method of deception.

The fifth maxim of “attacking with supraplanning” is: “Take the circuitous [route] as turn the direct [route]”¹⁰⁶⁴. This maxim is a supraplanning principle that applies to the entire process of “attacking with supraplanning”. It can be used both spatially and temporally in the tactical, operational, and strategic realms. More importantly, this principle can also be used as a mental guide to create unorthodox methods of gaining victory. It necessarily involves trickery but may or may not make use of deception, and can be used defensively or offensively. To explain this supraplanning principle, LI Bingyan quotes Sunzi: “Therefore, by making one’s route circuitous [with feigned maneuvers] and luring the enemy with an advantage, one can set out after the enemy and arrive before him [at the

¹⁰⁶⁴ See section II.C.6.

important place where one wants to fight], that is [called] understanding the stratagem of the circuitous and the direct.” LI Bingyan uses dialectics to explain how one can transform a circuitous route into a direct route. He points out that the most spatially direct route, which leads towards the enemy or an important destination, may in fact be the most temporally circuitous route. This is because of the interplay between fullness and emptiness. LI Bingyan means that if the enemy expects us to take the route which is shortest spatially, he may position the majority of his troops along that route to intercept us. In this way, the route which is shortest spatially becomes full (of enemy troops) and would therefore take a long time for our troops to fight their way through, thus causing the route to become circuitous temporally. Meanwhile, the route that is longest spatially may take much less time to traverse if it is empty (of enemy troops). Thus LI Bingyan interprets this supraplanning principle of Sunzi to mean that the commander should ask himself whether a seemingly circuitous route might not actually turn out to be a direct one. Taking it one step further, the commander should think of ways to use deception in order to actively transform the circuitous route into a direct route. He could, for example, send some troops along the direct route to give the enemy the false impression that the entire army is taking that route or he could march the army along the direct route for a while before veering off onto a more circuitous, unexpected path.

LI Bingyan considers Liddell HART’s theory of the indirect approach to be related to this supraplanning principle of Sunzi. Indeed, in his book “Strategy”, Liddell HART wrote:

[...] throughout the ages, effective results in war have rarely been attained unless the approach has had such indirectness as to ensure the opponent’s unreadiness to meet it. The indirectness has usually been physical, and always psychological. In strategy, the longest way round is often the shortest way home.¹⁰⁶⁵

Without specifically mentioning the source, LI Bingyan also lists Liddell HART’s eight maxims on “the concentrated essence of strategy and tactics”.¹⁰⁶⁶

¹⁰⁶⁵ See [HARTLiddell1991] p. 5.

¹⁰⁶⁶ Cf. [HARTLiddell1991] pp. 335-6.

After explaining that the supraplanning principle of “taking the circuitous [route] as the direct [route]” can be used spatially and temporally in troop movements, LI Bingyan further makes the claim that this principle should be used as a way of thinking and planning. Since the goal of supraplanning is to “strengthen oneself and weaken one’s enemies in the most economical manner”, one must retain a high degree of mental flexibility. When deciding on which methods to adopt, the supraplanning expert will first imagine a certain method and then immediately think of the opposite method. He will then ask himself if it is possible that the opposite method might not allow him to achieve his goal in a more economical manner. This ability to mentally switch between opposites is essential to choosing between orthodox and unorthodox methods. If the first method that comes to mind is orthodox and more likely to be expected by the enemy, then the opposite will be unorthodox and thus unexpected. This principle does not suggest that one should always choose the unorthodox. Instead, one should always consider both sides of the coin, ask oneself if the opposite or unorthodox method might somehow be more effective in the long-term, and then choose the more economical of the two. LI Bingyan refers to this in dialectical terms as “seeking the complementary from the opposite”¹⁰⁶⁷ For example, if one’s target is in the east, the orthodox course of action would be to go towards the east. However, if one follows this supraplanning principle, one immediately asks the question: “What if I do the exact opposite and, in this case, go towards the west?” If the answer is that the enemy would respond in such a way that one can then change course and reach one’s target in a more economical manner, then this unorthodox course of action should be seriously considered. Likewise, LI Bingyan mentions that first retreating when one wishes to advance, or adopting a strategy of protracted warfare when one wants to gain victory as quickly as possible are good examples of the use of application of this supraplanning principle.

¹⁰⁶⁷ 从相反中求相成 (cong xiangfan zhong qiu xiangcheng).

The sixth maxim of “attacking with supraplanning” is: “Take a disaster and turn it into an advantage”¹⁰⁶⁸. This maxim is a supraplanning principle that applies to the entire process of “attacking with supraplanning”. It can be used both defensively and offensively. Due to the fact that the most common, orthodox response to disasters is to go on the defensive and attempt to “manage” the disaster or provide “disaster relief”, this principle is unorthodox by nature and therefore belongs to the category of trickery. It does not, however, necessarily involve deception. To explain this supraplanning principle, LI Bingyan again quotes Sunzi: “When the stratagemically wise [general] thinks [about a situation], he must simultaneously consider [both] the advantageous and the disadvantageous [sides of the situation]. If he considers the advantageous [side when in a disadvantageous situation], then [his great] tasks can be upheld; if he considers the disadvantageous [side when in an advantageous situation], then disasters can be eliminated [in advance].” This principle, like the previous one, represents a dialectical way of thinking and is also related to the concept of “seeking the complementary from the opposite”. It can be used both reactively and proactively: it is used reactively when one is confronted with an unexpected disaster; and proactively when one purposefully creates a “disaster” in order to either strengthen one’s own troops or weaken those of the enemy. When faced with a crisis or disaster, the orthodox reaction is to concentrate on the new dangers and disadvantages. In contrast, the supraplanning expert will also initially react in this manner but will then quickly switch to the opposite mentality and ask himself: “What are the opportunities and advantages that might emerge out of this disaster and how can I exploit them?” It may be that there are no advantages whatsoever and one should just flee or immediately focus on “disaster management”, but the question should be asked in any case. As for the proactive application of this supraplanning principle, the ordinary commander will scarcely consider exposing his own troops to a self-made disaster, but the supraplanning expert will objectively analyze the potential advantages of endangering his own troops. If he determines that it is possible to strengthen his own

¹⁰⁶⁸ See section II.C.7.

troops (oneself) and weaken the enemy troops (enemies) in an economical manner by proactively creating a temporary disaster, he will do so.

LI Bingyan illustrates this principle with the example of the Battle of Julu at which XIANG Yu of Chu defeated a large Qin army led by ZHANG Han in 207 B.C. and thereby effectively ended the Qin dynasty. Although XIANG Yu's army was outnumbered ten-to-one, he managed to defeat the Qin army by proactively creating a disaster for his own troops and then "taking the disaster and turning it into an advantage". When XIANG Yu led his troops across the river to first march on Handan and then continue towards Julu, where his Zhao allies were besieged by Qin forces, he had all his ships destroyed. He then ordered the destruction of his army's cooking pots and only allowed his troops to carry three days worth of food. In this way, he put his own troops in a life or death situation in which their only chance for survival depended on defeating the much larger, well-supplied Qin army. This stratagem worked and his troops fought with such ferocity that the Qin army was forced to retreat and then submit. LI Bingyan equates this application of the supraplanning principle with Sunzi's saying that: "If one throws them into dangerous terrain, then they will survive, if one causes them to fall into fatal terrain, then they will live."¹⁰⁶⁹ This example of the proactive application of "taking a disaster and turning it into an advantage" does not involve any deception at all. XIANG Yu did not conceal the ships from his troops, instead he openly destroyed them. Nor did he conceal his own intentions. It is probable that his troops knew precisely what he was doing by destroying their only means of retreat. Unlike the Western discipline of military deception, Chinese SMS is not limited to deception and is much broader. This is an example of a deception-free stratagem being employed against one's own troops which, although temporarily weakening them, resulted in their morale being strengthened to such an extent that they were able to effectively weaken their enemies and force them to surrender. After this brilliant

¹⁰⁶⁹ This is from "Sunzi's Art of War - Chapter 11 on Nine Terrains". Cf. [WUJiulong2007] pp. 212-3, 220.

military success, several rival rebel generals voluntarily joined XIANG Yu and placed themselves under his command.

LI Bingyan also uses the example of the Coventry Blitz of 1940 to illustrate the reactive application of this supraplanning principle. He relies on the controversial theory that the British “Ultra” intelligence, which was derived from a team of code-breakers, provided CHURCHILL with advance warning of Germany’s plans to bomb Coventry, an important industrial center. According to LI Bingyan, although CHURCHILL could have taken measures to defend the city against the coming disaster, or evacuated the population, he instead chose to accept the disaster in exchange for safeguarding the secrecy of the “Ultra” code-breaking program. LI Bingyan concludes that “[...] in the long-term war of safeguarding Great Britain in the future, the cipher intelligence was, with regards to the impact on the overall situation of the war, far superior to a Coventry.”

The seventh maxim of “attacking with supraplanning” is: “[One] can capture the morale of the [enemy’s] army”¹⁰⁷⁰. This maxim is a supraplanning principle that applies to the entire process of “attacking with supraplanning”. It can be used both defensively and offensively. If one assumes that the most common, orthodox method of weakening the enemy is to target his physical strength, then targeting the morale of the enemy army can be considered unorthodox and classified as a kind of trickery. Western military experts would identify this supraplanning principle as belonging to “psychological operations”¹⁰⁷¹. LI Bingyan explains that “[...] famous generals from ancient and modern times as well as from China and abroad all consider discouraging the enemy’s sharp morale and encouraging the troop morale of one’s own army to be [part of] the important content of using supraplanning and determining schemes.” This supraplanning principle of weakening the enemy psychologically belongs to the category of “attacking with supraplanning” because it offers the

¹⁰⁷⁰ See section II.C.8.

¹⁰⁷¹ This is defined by the USDOD as: “Planned operations to convey selected information and indicators to foreign audiences to influence their emotions, motives, objective reasoning, and ultimately the behavior of foreign governments, organizations, groups, and individuals. The purpose of psychological operations is to induce or reinforce foreign attitudes and behavior favorable to the originator’s objectives.” See [USDOD2007] p. 432.

possibility of weakening the enemy in a more economical manner than is possible by brute force alone. It is assumed that if one can effect mental or emotional weakness amongst the enemy, this will eventually manifest itself in physical, organizational weakness.

LI Bingyan uses the example of HAN Xin's [method of] "singing Chu songs on all four sides"¹⁰⁷² to cause the surrounded Chu army to lose its will to fight. At the Battle of Gaixia between the armies of XIANG Yu and LIU Bang in 202 B.C., XIANG Yu's troops were completely surrounded. In order to "capture the morale of the [enemy's] army", LIU Bang ordered his troops to begin singing songs from the State of Chu, which was the homeland of XIANG Yu's troops. In this way, he succeeded in deceiving both XIANG Yu himself and his troops into thinking that their homeland had already been captured and that further resistance would be futile. The troop morale of the Chu army was weakened and XIANG Yu ended up committing suicide. In this example, LIU Bang used deception to "capture the morale of the [enemy's] army". He had his troops pretend to be something they were not. However, this stratagem does not necessarily require deception to be effective. If, for example, LIU Bang did happen to have a large number of troops from the State of Chu, he could have had them sing their songs to demoralize the enemy. In that case, the stratagem would have been equally as effective, but deception-free.

LI Bingyan writes that troop morale belongs to the category of political ideology and explains that "[...] MAO Zedong categorized the work of demoralizing the enemy army as one of the three great principles of our army's wartime political work [...]". Describing these three principles of the political work of the Eighth Route Army in October of 1937, MAO Zedong stated:

The first is the principle of the togetherness of officers and troops. This means eliminating feudalism in the army, abolishing the system of beating and abuse, building up a conscious discipline, and carrying out a life of sharing weal and woe. Because of this the entire army is united together. The second is the principle of the togetherness of the army and the people. This means [maintaining] a mass discipline that forbids the

¹⁰⁷² 四面楚歌 (simian Chu ge). The Han troops had surrounded the Chu army and cut off its supply lines. At night, the Han troops sang Chu folk songs to trick the Chu army into believing that the Han army had already conquered much of Chu and incorporated men from Chu into its army. Cf. [DINGShengshu2008] p. 1294.

slightest violation [of the people], [conducting] propaganda among the masses, organizing and arming them, lightening their financial burdens and striking the traitors and collaborators who harm the army and the people. Because of this the army and the people are united together and the people have welcomed [us] everywhere. The third is the principle of disintegrating the enemy army and giving lenient treatment to prisoners of war. Our victory depends not only upon our army waging war but also upon the disintegration of the enemy army. Although the present results of our methods of disintegrating the enemy army and giving lenient treatment to prisoners of war have not been remarkable, there will certainly be results in the future.¹⁰⁷³

LI Bingyan is drawing a parallel between Sunzi's supraplanning principle of "capturing the morale of the [enemy's] army" and MAO Zedong's principle of "disintegrating the enemy army". This "disintegration" is meant to be primarily mental, emotional, and ideological, but if successful, it can lead to organizational disintegration. MAO Zedong's first two principles refer to methods of strengthening the people (i.e. oneself), while the third principle is focused on weakening enemies (and, in the case of prisoners of war, weakening them by treating them well and thereby turning them into "oneself", or bringing them over to "one's own side"). These three principles are still followed by the PLA and considered to be essential to the PLA's political work. They are "[...] a fundamental sign of the difference between a people's army and all armies of exploiting classes and are also the political foundation for the Chinese PLA to unite itself and defeat the enemy."¹⁰⁷⁴

The eighth and final maxim of "attacking with supraplanning" is: "[One] can capture the resolve of the [enemy] general"¹⁰⁷⁵. This maxim is a supraplanning principle that applies to the entire process of "attacking with supraplanning". It can be used both defensively and offensively. If one successfully targets the emotions and thoughts of the enemy general and thereby leads him to come to false conclusions and make mistakes, then it follows that one will be able to weaken the enemy in a very economical manner. The unorthodoxy of this principle suggests that its nature is that of trickery. It also frequently involves deception. Western military experts would also identify this supraplanning

¹⁰⁷³ Cf. [MAOZedong1991] vol. II, p. 379.

¹⁰⁷⁴ These three principles are now shortened to the following 12 characters: 官兵一致、军民一致、瓦解敌军 (guan bing yizhi, jun min yizhi, wajie di jun). Cf. [SONGShilun1997] vol. IV, p. 375.

¹⁰⁷⁵ See section II.C.9.

principle as belonging to “psychological operations”. LI Bingyan enumerates several methods of capturing the resolve of the enemy general: if the enemy general is suspicious, we can use false appearances to make him hesitant and irresolute; if he is arrogant or courageous but lacking in supraplanning, we can feign incapability to induce him to take reckless action; if he is irascible, we can intentionally incite his wrath; if he is greedy, we can offer him small advantages as bait to lure him into a trap; if he is obsessed with reputation, we can humiliate him; and if he is greedy or lustful, we can corrupt him with money or women. LI Bingyan writes that the intention of capturing the enemy’s resolve is to throw his supraplanning into disorder, i.e. the entire mental process by which he thinks, plans, and devises orthodox and unorthodox methods with which to strengthen himself and weaken his enemies in the most economical manner.

One example of capturing the enemy general’s resolve that LI Bingyan mentions is that of ZHUGE Liang capturing and freeing the southern rebel leader MENG Huo seven times. Part of ZHUGE Liang’s “Longzhong Plan” for helping LIU Bei become the new hegemon called for the southern barbarians to be pacified. According to the “Records of the Three Kingdoms”, ZHUGE Liang led the southern expedition himself to pacify the southern barbarians, led by MENG Huo, in 225 A.D. After capturing MENG Huo, he treated him with utmost respect and freed him. This he reportedly did seven times until the rebel leader finally submitted in earnest. ZHUGE Liang thereby gained a reputation amongst the southern barbarians for being ingenious and unbeatable and convinced both MENG Huo and his people to remain loyal and not rebel. In this manner, ZHUGE Liang was able to capture the resolve of southern barbarians.

The Chinese character that LI Bingyan translates as “resolve” originally meant “heart”¹⁰⁷⁶ but can also be translated as “mind” because the ancient Chinese believed the heart was used for thinking. Some linguists even translate this character as “heart-mind” to express its dual meaning. This

¹⁰⁷⁶ 心 (xin).

corresponds nicely with the phrase used by US politicians since the Vietnam War: “Win over the hearts and minds”. Although this phrase is similar to the supraplanning principle of “[one] can capture the resolve of the [enemy] general”, its main difference lies in targeting the civilian population of the enemy country rather than the enemy combatants or, in this case, the enemy general.

3. Making Estimations and Plans in the Temple

The second part of LI Bingyan's book is called "Making Estimations and Plans in the Temple". This title comes from a phrase used in "Sunzi's Art of War - Chapter 1 on Calculations, Plans, and Stratagems". In this part, LI Bingyan presents an introduction and nine maxims on how to make estimations and plans before deciding to wage war. All nine of these maxims are supraplanning principles, as opposed to concrete methods of estimating and planning.

In his introduction¹⁰⁷⁷, LI Bingyan first quotes Sunzi: "If [we] estimate in the temple before waging war that one [side] will obtain victory, it is because one [side] obtained more counting sticks [when we calculated the advantageous conditions for both sides]."¹⁰⁷⁸ The character I translate as "counting sticks" in this quotation is the same character that I translate as "estimations and plans" in the title of this section. In ancient Chinese, this character "suan"¹⁰⁷⁹ had the following meanings: to count, or calculate; to make plans; to predict; and a marker, or stick, used for counting.¹⁰⁸⁰ The similar character "suan"¹⁰⁸¹, which is a variant form, primarily referred to the meaning of "counting stick; marker used for counting", and this is the character used in the Yinqueshan version of "Sunzi's Art of War" unearthed in 1972.¹⁰⁸² However, this character could also be used to mean "to count; to calculate; to devise plans and stratagems; a stratagem; a plan".¹⁰⁸³ For Sunzi, "making estimations and plans in the temple" referred to going into the ancestral temple before deciding to wage war and using these "counting sticks" to calculate the various strengths and weaknesses of all sides involved. After making these calculations, it would be possible to estimate the outcome of the war. Only after one has made these calculations and estimations is it appropriate to devise plans and stratagems to attain one's ends.

¹⁰⁷⁷ See section II.D.1.

¹⁰⁷⁸ This is from "Sunzi's Art of War - Chapter 1 on Calculations, Plans, and Stratagems". Cf. [WUJiulong2007] pp. 16, 18.

¹⁰⁷⁹ 算.

¹⁰⁸⁰ Cf. [WANGLi2007] pp. 366-7.

¹⁰⁸¹ 筭.

¹⁰⁸² Cf. [WUJiulong2007] p. 16.

¹⁰⁸³ Cf. [LUOZhufeng1994] vol. VIII, p. 1169.

For this reason, LI Bingyan considers “making estimations and plans in the temple” to be an integral part of military supraplanning. The supraplanning principles he categorizes as belonging to this part are all principles of thinking and planning that he believes should be followed while still in the planning phase of a potential confrontation.

LI Bingyan explains that military supraplanning is the mental process whereby one analyzes the “quantity” and “formation” of the enemy and determines the correct “quantity” and “formation” of one’s own army. Both “quantity” and “formation” are concepts used by Sunzi. The word “quantity” he defines as “the amount of troop strength and fire power”, while “formation” refers to “organization, deployment, fortifications, etc.” However, the “quantities” of both the enemy and one’s own army can be either full or empty (i.e. true or false) and the “formations” can also be true or false, thus complicating matters. Within this conceptual framework, LI Bingyan suggests that the goal of military supraplanning is to first properly analyze the enemy’s “quantities” and “formations”, while seeing through what is empty and false, and then mold one’s own “quantities” and “formations” together such that one’s military strength is maximized. While the topic of fullness and emptiness, or truth and falsehood, is discussed in more depth in the part of his book called “The Art of Trickery”, LI Bingyan mentions it in the introduction to “Making Estimations and Plans in the Temple” because accurate estimations and successful plans depend on seeing through the enemy’s deception. Nevertheless, these nine supraplanning principles do not involve the use of deception. Instead they provide the commander with a mental guide that he can use to plan and prepare for potential military confrontations.

The first maxim of “making estimations and plans in the temple” is: “Regard calculations as being the most important”.¹⁰⁸⁴ This maxim is a supraplanning principle, as opposed to a method. It is a principle that one should always keep in mind when devising plans prior to a military confrontation. It does not necessarily involve deception or trickery. LI Bingyan points out that in order to create superior

¹⁰⁸⁴ See section II.D.2.

schemes and plans one must rely on making accurate calculations. It should be repeated here that, in the Chinese language, the concepts of making calculations, planning, and devising plots and schemes are intimately connected. For example, the CCD defines the Chinese word “jìsuan”¹⁰⁸⁵ as “1.) to rely on known numbers to seek unknown numbers with mathematical methods [i.e. to calculate]; 2.) to consider; to plan; 3.) to secretly plan to harm other people [i.e. to plot or scheme against others]”.¹⁰⁸⁶ Although the Western reader might wonder why LI Bingyan first writes that the commander must seek unknown quantities by means of known quantities and then suddenly begins to discuss deceiving the enemy and “[...] showing [false] formations and empty quantities, [and] deeply hiding full quantities [...]”, these seemingly disparate aims would appear to the Chinese reader as two sides of the same Chinese concept of calculation. Furthermore, within the realm of military supraplanning, calculations are not performed for their own sake, but rather for the very specific aim of “strengthening oneself and weakening one’s enemies in the most economical manner”.

LI Bingyan uses the example of the US Navy’s response to kamikaze attacks on its fleet to illustrate this supraplanning principle. He reports that US Navy specialists statistically analyzed 477 relevant cases before coming up with effective countermeasures, which ended up decreasing the number of naval vessels lost by 18 percent. This example proves beyond any doubt that Chinese SMS encompasses much more than just deception and trickery. The US Navy specialists merely analyzed cases and crunched numbers without engaging in any unorthodox, unusual, or deceptive behavior. From LI Bingyan’s perspective, what makes this case a good example of military supraplanning is that the US Navy was able to strengthen its own fleet in a very economical manner. By means of calculation and the devising of countermeasures, they were able to significantly strengthen their entire fleet.

¹⁰⁸⁵ 计算.

¹⁰⁸⁶ Cf. [DINGShengshu2008] p. 643.

The second maxim of “making estimations and plans in the temple” is: “Rely on [obtaining] provisions from the enemy”.¹⁰⁸⁷ This maxim can be seen as a supraplanning principle for logistics planning, or as a concrete method of acquiring provisions. Due to this principle’s unorthodoxy, it can be considered a form of trickery, but it does not necessarily involve deception. After the decision makers have decided to wage war, they must take into account all matters of logistics. All plans must conform to the logistical requirements of the army. However, while making these plans, one should always consider the possibility, however remote, of obtaining and using the enemy’s provisions. Where it is possible, this can not only massively reduce the costs of acquiring and transporting provisions, but can also simultaneously weaken the enemy. Therefore, by following this supraplanning principle one can strengthen one’s own army (i.e. oneself) and weaken one’s enemies in the most economical manner. This principle does not imply that one should avoid taking one’s own provisions into battle, but rather that the commander can benefit his army by at least considering the potential for acquiring the enemy’s provisions. Although small, poorly equipped guerilla armies more frequently adopt this supraplanning principle, there is no reason why wealthier, conventional armies cannot use it as well.

LI Bingyan explains that keeping supply lines open for the transportation of provisions is costly in economic and human terms. He cites an example from the PLA’s involvement in the Korean War and claims that casualties from logistical operations accounted for between 10-15 percent of all casualties in the war. Thus if supplies could have been taken either from the enemy directly or from enemy territory, there would have been less costs and casualties on the Chinese side. He also mentions that before 1949, the Chinese Communists “[...] mainly did not rely on the rear [for provisions] but rather relied on what was captured by waging war on the front [...]”.

The third maxim of “making estimations and plans in the temple” is: “When weak defend, when strong attack”.¹⁰⁸⁸ This maxim is a supraplanning principle. It is a principle that one should always

¹⁰⁸⁷ See section II.D.3.

¹⁰⁸⁸ See section II.D.4.

keep in mind throughout the planning process, but also a method that can be used tactically and strategically while waging war. It is clever but involves neither trickery nor deception. LI Bingyan writes that when making estimations and plans before waging war, “understanding oneself and understanding the enemy” is essential for an accurate comparison of the military strength of the two sides. If the commander has the principle of “when weak defend, when strong attack” in the back of his head while in the planning stage, he will be compelled to first analyze and compare the strengths and weaknesses of both sides. As soon as he knows his own strength relative to the enemy, he will be able to decide between what he calls the only two types of battles: offensive and defensive. He will then know whether to focus on “annihilating the enemy” or “preserving ourselves”. If his strength is weaker than that of the enemy, he should concentrate on defending and preserving his own army until the balance of power has somehow (been) shifted and then attack. This principle is free of trickery and deception, yet it is considered to be a supraplanning principle because it enables the commander to strengthen his army and weaken the enemy’s army in an economical manner. If one is weaker than the enemy but decides to attack anyway, one might still gain victory but this victory will probably be more costly than a victory won from a position of superiority.

LI Bingyan offers the example of General LI Mu (d. 229 B.C.) from the State of Zhao. While acting as prefect on the northern border, he steadfastly defended Zhao’s territory from the Xiongnu barbarians without responding even when provoked. He followed this principle of strict defense for ten years until his army’s strength was sufficiently greater than that of the barbarians, then immediately attacked and defeated them. This example shows that supraplanning principles can be long-term principles of thinking and planning. Throughout an entire decade, this one principle permeated and influenced LI Mu’s every move. All of his other decisions were subservient to this single plan.

The fourth maxim of “making estimations and plans in the temple” is: “Cautiously defend, bravely wage war”.¹⁰⁸⁹ This maxim is a supraplanning principle that can be applied while planning for and while waging war. It is clever but involves neither trickery nor deception. The essence of this principle is that the commander should focus on “caution” when in a defensive position and “bravery” when on the offensive. By “caution” LI Bingyan means being constantly on guard against the spies, plots, and traps of the enemy. Because, as the preceding supraplanning principle suggested, being on the defensive usually means that one is at least momentarily weaker than the enemy, it follows that one should be even more cautious than if one were in a position of strength. In contrast, if one is in a stronger position than the enemy, one has more room for the risks associated with brave, fearless attacks. This supraplanning principle can be used throughout the planning phase but should also be flexibly adhered to tactically, operationally, and strategically.

Although this maxim is attributed to General FENG Daogen of the sixth century A.D., LI Bingyan relates it to Sunzi’s famous admonition to “first become invincible, then wait [for an opportunity] to defeat the enemy”¹⁰⁹⁰. Only when certain of one’s own superiority should one attack the enemy. This certainty, which can be transmitted from the commander to his troops through his behavior, can be transformed into fearlessness and unleashed when the timing is right.

In the example of General FENG Daogen, which is used by LI Bingyan to explain this principle, while the general focused on defensive measures, he also sent out spies to collect intelligence on the enemy. LI Bingyan is thus suggesting that engaging in comprehensive intelligence gathering operations is a form of “caution”. When General FENG Daogen was surrounded and outnumbered by the enemy, he finally switched from defense to offense and, noticing that the enemy lacked any defensive precautions, sent out 200 fearless unorthodox troops to make a surprise attack. Being totally unexpected, the 200 troops were able to disperse the enemy. More importantly, the bravery of these

¹⁰⁸⁹ See section II.D.5.

¹⁰⁹⁰ 先为不可胜，以待敌之胜 (xian wei bu ke sheng, yi dai di zhi sheng). This is from “Sunzi’s Art of War - Chapter 4 on Formation [of Power]”. Cf. [WUJiulong2007] pp. 53, 65.

troops and skill of General FENG Daogen convinced the enemy general to avoid battle and retreat. Although this particular example does involve trickery because troops were used in an unorthodox, unexpected manner, the essential supraplanning element was not necessarily the unexpectedness of the attack, but rather General FENG Daogen's transformation of caution into bravery. It was this transformation that led to an extremely economical victory.

The fifth maxim of "making estimations and plans in the temple" is: "When using few [troops], [one] must [use a] narrow [valley]".¹⁰⁹¹ This maxim is a supraplanning principle that is to be applied while planning for war. It can involve deception if used to set up an ambush. The essence of this principle is that if the commander has determined his military strength to be less than that of the enemy, he must make war plans that allow him to use narrow, protective terrain as leverage to make up for his army's deficiencies. Besides the natural fortifications associated with valleys, forests, and marshes, such terrain also enables the commander with less troops to camouflage his presence and ambush the enemy. With this principle, one can weaken a stronger enemy in an economical manner.

LI Bingyan mentions the famous battle between the former friends and schoolmates SUN Bin and PANG Juan at Maling. In 342 B.C., General TIAN Ji and his advisor SUN Bin were ordered by the King of Qi to defeat the State of Wei, whose general PANG Juan was leading an army of one hundred thousand. In order to mislead PANG Juan, SUN Bin advised that their soldiers should take more stoves than needed (increase the stoves) then leave some of them behind every day after breaking camp. On the first day, they built stoves for 100,000 soldiers. On the second day, they reduced the stoves to 50,000. On the third day, they cut them to 30,000. When PANG Juan discovered this, he assumed that Qi's soldiers were deserting en masse, so he took his cavalry to pursue Qi's army. As Qi's army arrived at Maling, SUN Bin famously carved on a tree trunk "PANG Juan dies beneath this tree" and set up an ambush at a narrow, heavily wooded pass with his 10,000 best archers. He ordered them to fire on the

¹⁰⁹¹ See section II.D.6.

enemy as soon as a lit torch could be seen. He calculated that PANG Juan would arrive at Maling that night. When PANG Juan did indeed arrive that night, he saw the tree carving and lit a torch to read it, whereupon SUN Bin's archers rained down arrows and annihilated PANG Juan's force.¹⁰⁹² In this example, SUN Bin did rely heavily on both forms of deception: simulation, and dissimulation. By bringing along extra stoves and then leaving them behind, he simulated the desertion of a large section of his army, thus inducing PANG Juan to be overconfident and pursue him. He then used dissimulation to conceal his archers in the narrow pass. However, without the leverage provided by the narrow terrain, victory over PANG Juan's larger force would not have been possible.

The sixth maxim of "making estimations and plans in the temple" is: "When using many [troops], [one] must [use] flat [terrain]".¹⁰⁹³ This maxim is the opposite of the previous one and is also a supraplanning principle that is to be adhered to when planning for war. It does not involve trickery or deception. The essence of this principle is that if the commander has determined his military strength to be greater than that of the enemy, he must make war plans that allow him to use expansive, flat terrain in order to deny the weaker enemy the leverage offered by narrow terrain. This way, the commander can make full use of his numerical superiority and avoid the enemy's ambushes. LI Bingyan suggests that if inducing the smaller enemy to do battle on an open plain is impossible, one can still send in small, agile units to deal with them.

LI Bingyan mentions two negative examples from recent history in which he believes this supraplanning principle was not followed: the US military in Vietnam, and the Soviet military in Afghanistan. He claims that the more numerous, better equipped, and highly mechanized anti-communist forces (led by the USA) were unable to draw the enemy out of the jungles of Vietnam and were thus unable to defeat them. He also claims that the Soviet army similarly failed to draw the Islamist mujahedeen resistance out of their mountainous bases and into the open. Regardless of the

¹⁰⁹² Cf. [SONGShilun1997] vol. VIII, pp. 792-3.

¹⁰⁹³ See section II.D.7.

validity of these examples, it is clear that a large army will be able to avoid casualties by not walking into the ambushes of the enemy and that it is more difficult for the enemy to set up ambushes on flat terrain.

The seventh maxim of “making estimations and plans in the temple” is: “Concentrate [military strength] on [one point of] the enemy in one direction”.¹⁰⁹⁴ This maxim is another supraplanning principle that is to be employed after the decision has been made to attack the enemy. It does not necessarily involve trickery or deception and can be applied tactically, operationally, and strategically. The essence of this principle is that the commander should concentrate his forces on a single point of the enemy and attack in one direction. It can be used in both offensive and defensive battles regardless of the comparative strength of the two armies.

This principle is derived from the first half of a saying of Sunzi: “Concentrate [military strength] on [one point of] the enemy in one direction and go [make a long-range raid of] one thousand miles to kill the [enemy] general”¹⁰⁹⁵. Although MAO Zedong never cited this maxim of Sunzi, he did use the method of concentrating the main forces on one point of the enemy. However, he had a more dialectical approach and promoted dividing forces to gather support and recruits (i.e. oneself or one’s own side) when moving through villages and then concentrating the main forces to defeat the enemy. As can be seen from his article “A Single Spark Can Start a Prairie Fire” written in January 1930, in which MAO Zedong listed the guerilla tactics the CPC had been using since 1927, he had early on developed this concept of concentrating military strength to attack the enemy. The very first guerilla tactic he mentions in his article is: “Divide the troops to arouse the masses, and concentrate [them] to deal with the enemy.”¹⁰⁹⁶ He further explains: “These kinds of tactics are just like casting a net; whenever necessary we must cast it or draw it in. We cast it in order to win over the masses and draw it in to deal with the

¹⁰⁹⁴ See section II.D.8.

¹⁰⁹⁵ 并敌一向，千里杀将 (bing di yi xiang, qian li sha jiang). This is from “Sunzi’s Art of War - Chapter 11 on Nine Terrains”. Cf. [WUJiulong2007] pp. 213, 220.

¹⁰⁹⁶ 分兵以发动群众，集中以应付敌人: fen bing yi fadong qunzhong, jizhong yi yingfu diren. Cf. [MAOZedong1991] vol. I, p. 104.

enemy. For the past three years, we have used these kinds of tactics without exception.”¹⁰⁹⁷ In his “Problems of Strategy in China’s Revolutionary War” written in December 1936, MAO Zedong again stressed the importance of concentrating military strength and wrote: “Regardless of whether in counter-offensives or offensives, we always concentrate a large force to strike one part of the enemy.”¹⁰⁹⁸ However, according to the CME, the importance of the concept of concentrating force on one point of the enemy was recognized by not just Sunzi and MAO Zedong, but also by Napoleon, VON CLAUSEWITZ, MARX, and LENIN. For Chinese Marxist military theorists, the concept belongs to the issue of the dialectical relationship between concentrating and dispersing military force.¹⁰⁹⁹ LI Bingyan also mentions that JOMINI emphasized the importance of this principle.

In LIU Chunzhi and LIU Siqu’s textbook on “Sunzi’s Art of War”, which was printed by the National Defense University Publishing House (and still presumably used by the NDU), the authors claim that Sunzi used naïve dialectical thought. They cite the second half of this maxim of Sunzi as evidence that he was aware of the philosophical principle of “grasping the principal contradiction”¹¹⁰⁰:

Regarding the issue of using the army, Sunzi also raised several points about grasping the principal contradiction. He said: “Concentrate [military strength] on [one point of] the enemy in one direction and go [make a long-range raid of] one thousand miles to kill the [enemy] general” (“Chapter 11 on Nine Terrains”). On the battlefield, the general commands everything. He is the hope of the entire army, the connection between victory and defeat. There is no doubt that he is the principal contradiction between victory and defeat. If one captures and kills the [enemy] general, then one has grasped the principal contradiction. In the Age of Cold Weapons¹¹⁰¹, this point was even more prominent. Sunzi’s “go [make a long-range raid of] one thousand miles to kill the [enemy] general” has the [same] meaning as “catching the bandits by [first] catching the ringleader”¹¹⁰²,

¹⁰⁹⁷ Cf. [MAOZedong1991] vol. I, p. 104.

¹⁰⁹⁸ 无论在反攻或进攻，我们总是集结大力打敌一部：wulun zai fangong huo jingong, women zong shi jijie dali da di yi bu. Cf. [MAOZedong1991] vol. I, p. 225.

¹⁰⁹⁹ Cf. [SONGShilun1997] pp. 8-9.

¹¹⁰⁰ 抓住主要矛盾 (zhua zhu zhuyao maodun). This principle, which is essential for understanding past, present, and future Chinese politics, will be discussed in more detail in sections III.C and III.D.

¹¹⁰¹ The Age of Cold Weapons (冷兵器时代: leng bingqi shidai) in China, it is said to have lasted from the “late period of primitive society” until the tenth century A.D. and is further divided into the following three stages: Stone Age Weapons, Bronze Age Weapons, and Iron Age Weapons. Cf. [SONGShilun1997] vol. V, pp. 271-7.

¹¹⁰² 擒贼擒王 (qinzeiqinwang). This is stratagem number 18 of the 36 stratagems. It refers to targeting the headquarters or the elites of an enemy group or organization in order to defeat it. Cf. [VONSENGERHarro2000] vol. II, pp. 409-439.

[in this maxim] the idea of grasping the principal contradiction is very clear and prominent. [...] ¹¹⁰³

In the political system of the PRC, this concept of uniting and concentrating all possible forces towards the solution of a single principal task is still employed. ¹¹⁰⁴

The eighth maxim of “making estimations and plans in the temple” is: “If [the commander] loves war, [the state] will certainly be destroyed”. ¹¹⁰⁵ This maxim is a supraplanning principle that can be employed while making estimations, but before deciding whether or not to (continue to) wage war. It does not involve trickery or deception. LI Bingyan interprets the word “war” in this principle to mean only “unjust war”, which suggests that there is nothing wrong with loving “just war”, as long as one’s desires and goals do not surpass one’s strength. The essence of this supraplanning principle is that while making estimations and plans before a confrontation, one should make sure that any possible war would be “just” and that one’s strength is sufficient to achieve one’s aims. By keeping this principle in mind, the commander is less likely to become involved in unpopular and dangerous confrontations. Because all active wars, and especially “unjust wars”, result in the “depletion of large quantities of manpower and material strength”, this principle can also help the commander accomplish the goal of supraplanning: “to strengthen oneself and weaken one’s enemies in the most economical manner”.

LI Bingyan uses the negative example of HITLER, who, on account of his early military successes, “[...] ignored [the fact] that the nature of a war determines whether popular sentiment supports or opposes it, [...] underestimated the strength of the anti-fascist front, and caused the German invasion goals to greatly surpass its own war potential.” This summary of HITLER’s errors is largely confirmed by the CME entry on “HITLER’s Military Thought” ¹¹⁰⁶.

LI Bingyan writes that an “unjust war” is a “war in which one vies for hegemony and war for pillaging and invading” whereas just war can be a “weapon of national liberation”. He also suggests

¹¹⁰³ Cf. [LIUChunzhi2006] p. 285.

¹¹⁰⁴ Cf. [VONSENGERHarro2008] pp. 99-111. This will also be discussed in section III.D.

¹¹⁰⁵ See section II.D.9.

¹¹⁰⁶ Cf. [SONGShilun1997] vol. I, p. 298.

that a revolutionary people and party must uphold “just war” and oppose “unjust war”. Interestingly, according to the CME entry on “STALIN’s Military Theories”, this distinction between “just war” and “unjust war” was one of STALIN’s theoretical contributions.¹¹⁰⁷ The CME also has an entire entry on the concept of “just wars”, in which they are defined as:

Wars which accord with the fundamental interests of the 'people'¹¹⁰⁸. Wars in which oppressed, exploited classes oppose the exploitation and oppression of the reactionary ruling class and fight for liberation; wars in which colonial countries with oppressed ethnicities fight for national liberation, independence, and freedom and oppose ethnic oppression; wars that are conducted by sovereign nations to safeguard national independence and defend against invasions by foreign enemies, [these] are all just wars. Just wars are the extension of revolutionary and progressive politics. [...]

Just wars can have an enormous accelerating function for social development. They can educate the people, raise the people’s ideological awareness, moral standard, and degree of organization. They can bring about a fundamental transformation in the economic base and superstructure of society and cause relations of production and political systems that fetter the development of the productive forces to take a heavy hit, thus promoting the development of the productive forces and social progress. [...]
Under certain conditions, just wars can turn into unjust wars.¹¹⁰⁹

The CME’s definition of “just wars” is quite optimistic about the advantages that such wars can offer society. They are believed to educate the people politically and morally, and improve both economic and non-economic aspects of society. It is for this reason that LI Bingyan assumes that the ancient warning to avoid “loving war” only refers to “unjust wars”.

The ninth maxim of “making estimations and plans in the temple” is: “If [the commander] forgets war, [the state] will certainly be in peril”.¹¹¹⁰ This maxim is the opposite of the preceding supraplanning principle. It is meant to be employed in times of peace and while making estimations and plans regarding potential confrontations. It does not involve trickery or deception. This principle acts as a counterbalance to the previous one: one should neither love nor forget war. The commander

¹¹⁰⁷ Cf. [SONGShilun1997] vol. I, p. 261.

¹¹⁰⁸ 人民 (renmin). As it is used in the PRC, the Chinese word “people” is a political term that does not include all citizens. The category of citizens is divided into the “people” and the “enemy” and this distinction is determined by the CPC. Cf. [VONSENGERHarro1994] p. 204; [VONSENGERHarro2008] pp. 89-90.

¹¹⁰⁹ Cf. [SONGShilun1997] p. 801.

¹¹¹⁰ See section II.D.10.

who adheres to both of these principles is more likely to be prepared for war when necessary but cautious of war when unnecessary or imprudent. LI Bingyan points out that being a self-reliant, sovereign nation depends on preparing for potential wars during times of peace.

LI Bingyan cites BISMARCK, the 19th century German statesman, as having considered patriotic education in elementary schools to be a significant factor in Prussia's military victories over Austria in 1866 and France in 1870. LI Bingyan seems to suggest that patriotic education can act as a kind of mental preparation for war. This is perhaps one of the reasons why pupils in the PRC are actively taught and encouraged to be patriotic. According to the recent Ministry of Education publication entitled "Curriculum Standards for Elementary School Classes on Ideology and Moral Character and Junior Middle School Classes on Ideology and Politics"¹¹¹¹, the very first set of lessons that teachers of "Ideology and Moral Character Classes"¹¹¹² must teach all first-year Chinese elementary school pupils (age six) is as follows:

1. Fervently Loving the Motherland¹¹¹³	
Teaching Contents	Basic Requirements
I am Chinese and I should fervently love my own motherland.	Knowledge and Perception: <ol style="list-style-type: none"> 1. Know that I myself am Chinese and that I should love my own motherland. 2. Know the country name, national flag, national emblem, capital, and national day of our country. 3. Recognize the revolutionary leaders MAO Zedong, ZHOU Enlai, LIU Shaoqi, ZHU De, and DENG Xiaoping, and respect and love them. 4. Know the stories of the little patriotic heroes and be willing to learn from them.¹¹¹⁴ 5. Know that the national flag, national

¹¹¹¹ Cf. [PRCMOE2005] pp. 3-4.

¹¹¹² 思想品德课 (sixiang pinde ke).

¹¹¹³ 热爱祖国 (reai zuguo). Although this literally means "ancestral land", some Chinese I have asked suggested that they tend to associate the homeland with a motherly figure.

¹¹¹⁴ These stories include that of the 13-year-old cowherd WANG Erxiao who led the Japanese invaders into a trap and was caught and killed by the Japanese for doing so.

	<p>emblem, and national anthem represent our country and that I should respect the national flag, national emblem, and national anthem.</p> <ol style="list-style-type: none"> 6. Know that Chairman MAO Zedong raised the first five-star red flag. 7. Know the main occasions for raising and hanging the national flag and national emblem. <p>Behavior:</p> <p>Participate in the ceremony of raising the national flag, stand at attention and salute while raising the national flag and singing the national anthem.</p>
--	--

For LI Bingyan, not forgetting war in times of peace means making both physical and mental preparations for war. By cultivating the patriotism of children, it will presumably be easier for a country to unite the will of the people against the enemy and to find the necessary recruits when war breaks out.

4. Encouraging the Troops

The third part of LI Bingyan's book is called "Encouraging the Troops". This title is borrowed from the title of part 6 of "Wuzi's Art of War". In this part, LI Bingyan presents an introduction and six maxims on how to inspire the troops and strengthen their will to fight. All six of these maxims are concrete methods of encouraging the troops and not broad principles of thinking or planning.

In the opening sentence of his introduction¹¹¹⁵, LI Bingyan compares the army to a sword in the hands of the general. This sword, he writes, must be sharpened. Likewise, the morale and will of the army must be strengthened. As has been repeated several times, the aim of military supraplanning is not only to "weaken one's enemies" but also to "strengthen oneself" (i.e. one's own army) in the most economical manner. This part of LI Bingyan's book on "encouraging the troops" focuses on clever methods of "strengthening oneself" rather than on "weakening one's enemies", however, just like a sharpened sword can ultimately be used to stab one's foe, so too can encouraged troops be used to weaken one's enemies. LI Bingyan explains that "encouraging the troops" means "inspiring, heartening, and causing them to be energetically uplifted". He also lists a few methods of achieving this: reward, exhortation, rousing, stimulation, battlefield agitation, mobilization for killing the enemy, and proletarian class education. However, these methods alone do not necessarily qualify as military supraplanning. The military supraplanning of encouraging the troops consists in finding an *economical* way to boost their morale. LI Bingyan expresses this point by using a chemical analogy: just as adding oxygen to hydrogen results in combustion, the adding the "stratagem of encouraging the troops" (a supraplanning method) to the army can result in an explosive stimulation of its morale.

LI Bingyan stresses that: "When fighting the enemy, one uses deception, but when leading the troops, one relies on trust." If one's own troops discover that they have been deceived, their morale will

¹¹¹⁵ See section II.E.1.

certainly wane and their will to fight will be impaired. Additionally, the troops should not only have trust in the commander, but also in the army's system of rewards and punishments. However, this avoidance of deception does not mean that the commander cannot use unorthodox measures to encourage the troops.

The first maxim of "encouraging the troops" is: "To kill the enemy use anger".¹¹¹⁶ This maxim is a supraplanning method, i.e. a method that one can use to strengthen the morale and fighting spirit of one's troops in the most economical manner. It does not necessarily involve deception. To explain this method, LI Bingyan uses the example of the CPC's military rectification campaign during the Wars of Liberation from 1946-1949. This campaign utilized the two methods of forcing the troops to "pour out grievances" regarding the enemy and to perform the "three check-ups" on their own class origin, performance of duty, and will to fight. The troops were encouraged to publicly express all the ways they were oppressed by the Nationalists, landlords, and imperialists. They thereby developed a strong sense of hatred towards the "common enemy of the people" and were united by this hatred. LI Bingyan writes that this kind of anger and hatred can turn even cowards into brave, fearless fighters. He believes that this political incitement against the "CHIANG Kai-shek bandit gang" played a major role in defeating the Nationalists.

The function of hatred as a motivation to kill the enemy is certainly not a specifically Chinese phenomenon. John MCMANUS, an expert on US military history, writes:

Sometimes combat soldiers are motivated to fight out of sheer hatred for their opponents. This is especially true for those soldiers who have seen their buddies killed or badly wounded. In their eyes, the enemy becomes loathsome and dangerous. In a sense, this dehumanizes the enemy, making it easier to kill him with a clear conscience.

In Korea and Vietnam, American troops often fought out of similar hatred for their Communist enemies, dehumanizing them with dismissive, racist slurs like "gooks," "slopes," and "zipperheads." In Afghanistan and Iraq, the average American combat soldier despises the hard-core Islamic jihadists (holy warriors) who plant improvised

¹¹¹⁶ See section II.E.2.

explosive devices (IEDs) on roads, carry out suicide bombings, and kill innocent people with bloodthirsty impunity.¹¹¹⁷

However, while MCMANUS merely states that hatred is often a motivational factor for combat troops, LI Bingyan advocates the active incitement of this hatred in order to mentally strengthen one's own army.

It is interesting to note that LI Bingyan refers to the Nationalists as a "bandit gang". As MCMANUS rightly points out, enemies are frequently given derogatory or even dehumanizing names. This enemy naming phenomenon is part of the process of using hatred to unite and encourage the troops. For example, leading up to and during the 1994 killing of around one million Tutsis in Rwanda, radical Hutus began calling their enemies "cockroaches" ("inyenzi" in Kinyarwanda). For several years before carrying out the Holocaust, German Nazis referred to Jews as "parasites" ("Parasiten", "Schmarotzer" in German). Perhaps one could predict or provide early warning for deadly confrontations by paying close attention to derogatory and dehumanizing name calling.

The second maxim of "encouraging the troops" is: "Select people and [have them] take posts [suitable] for the disposition [of power]".¹¹¹⁸ This maxim is a supraplanning method for strengthening the morale and fighting spirit of one's troops. It does not involve deception or trickery. In order to be able to employ this method, it is first necessary to thoroughly understand the strengths and weaknesses of one's own subordinates and troops. The essence of this method is to select people in such a way that their strengths accord with the requirement of their positions and the given combat situation. LI Bingyan reminds the reader that everyone has strengths and weaknesses and that one should use people in a way that their weaknesses are avoided and their strengths utilized. Not only individuals, but also armies have certain talents or strengths and they can be deployed accordingly. By properly leveraging the strong points of his subordinates, the commander can increase his overall military strength with

¹¹¹⁷ See [MCMANUSJohn2008] p. 63.

¹¹¹⁸ See section II.E.3.

very few costs. Additionally, if all the troops know that people are promoted and demoted solely according to their abilities, their morale and unity will be bolstered.

The third maxim of “encouraging the troops” is: “When giving rewards, [one] must not allow the [excessive] passing of time”.¹¹¹⁹ This maxim is a supraplanning method for strengthening one’s troops by encouraging good behavior. It does not involve deception or trickery. The essence of this method is that by publicly rewarding the positive contributions of the troops as quickly as possible, the commander can maximize the motivational effect such rewards have on the other soldiers. In contrast, if one waits several months or even years for committees to grant medals of honor and other awards, this immediate motivational effect is lost. LI Bingyan writes that there are material rewards, rewards of honor, and rewards of ranks and titles, but the goal of all of them is “[...] to encourage the will to fight, to stimulate troop morale, and to improve the army’s battle strength.” Because such rewards are either free or relatively cheap, LI Bingyan considers this method of strengthening one’s troop to belong to the category of supraplanning. He emphasizes that these rewards must be granted in appropriate quantities, at the right time, and at the right place, otherwise they can do more harm than good.

LI Bingyan cites CAO Cao, the warlord and ruler of the Kingdom of Wei during the Three Kingdoms period, as someone who properly rewarded his subordinates. He finds it particularly impressive that CAO Cao rewarded his generals who were critical of his decision to wage war even though the war was ultimately won. CAO Cao admitted that he had been wrong and that victory was only obtained by luck. LI Bingyan apparently considers this to be an example of rewarding without “allowing the [excessive] passing of time” because the subordinates were rewarded immediately after the battle in such a way that everyone was encouraged to speak their minds freely and “contribute stratagems and schemes” in the future.

¹¹¹⁹ See section II.E.4.

This method of rewarding the troops in a timely manner is supported by the United States Army.

According to their army regulations on military awards:

To be fully effective, an award must be timely. Undue delay in submitting a recommendation may preclude its consideration. It is highly desirable that a recommendation be placed in military channels and acted upon as quickly as possible. If circumstances preclude submission of a completely documented recommendation, it is best to submit it as soon as possible and note that additional data will be submitted later.¹¹²⁰

In fact, the US Army recently decided to begin a pilot program of “battlefield promotions” in which junior enlisted soldiers in Afghanistan and Iraq can be promoted even more quickly.¹¹²¹ This program waives certain bureaucratic hurdles and further prevents the excessive “passing of time”.

The fourth maxim of “encouraging the troops” is: “When punishing, [one] must not [allow any] movement of the formation”.¹¹²² This maxim is a supraplanning method for strengthening one’s troops by discouraging bad behavior. It does not involve deception or trickery and, in the sense that it concerns punishment, it is the opposite of the preceding maxim on rewards. The essence of this method is that by immediately punishing bad behavior on the spot, the commander can more effectively control the troops. LI Bingyan writes: “Punishing and rewarding are the two mutually supplementary and complementary methods of the senior commanding officer used to control the army.” Just as rewarding is most effective when it is done immediately, punishing also has a greater effect on the army when done on the spot. LI Bingyan claims that the problem with waiting to punish people is two-fold: firstly, it becomes impossible to “kill one [person] in order to warn one hundred”¹¹²³; and secondly, procrastination may “make the resentment of the masses boil over”.

However, LI Bingyan is not only referring to physical punishment. He is indeed very impressed with an anecdote of Napoleon’s ability to use shame to “punish” two of his regiments that had abandoned an advantageous position. He subjected the regiments to intense shame by adding the

¹¹²⁰ See [USA2006] p. 3.

¹¹²¹ Cf. [BURGESSLisa2008] .

¹¹²² See section II.E.5.

¹¹²³ Cf. [VONSENGERHarro2000] vol. I, pp. 218-9.

following words to their military flag: “They no longer belong to the side of the Italian Army.” When the soldiers were given a second chance to prove their bravery, they fought hard and proved themselves worthy. In this way, Napoleon was able to greatly strengthen the morale of his troops by taking aim at their sense of shame. This example is a good reminder that immediate psychological punishment can be very effective in certain situations. If Napoleon had waited until after the battle to mete out this punishment, he might not have gained anything from it.

In the US Military, there is something called an “on-the-spot correction”. Although similar in nature to this Chinese supraplanning method, it is only applicable to very small infractions. According to the US Army’s “Field Manual No. 7-21.13”:

One of the most effective administrative corrective measures is the on-the-spot correction. Use this tool for making the quickest and often most effective corrections to deficiencies in training or standards. Generally, a soldier requires an on-the-spot correction for one of two reasons. Either the soldier you are correcting does not know what the standard is or does not care what the standard is. If the soldier was aware of the standard but chose not to adhere to it, this may indicate a larger problem that his chain of command should address. In such a situation you might follow up an on-the-spot correction with a call to the soldier’s first sergeant or commander.¹¹²⁴

LI Bingyan makes it clear that when rewarding and punishing, the commander should not only be concerned with the person or group of people on the receiving end of the rewards and punishments, but should instead be thinking about how to exploit the opportunity for the purpose of strengthening the morale of the entire army. Especially by means of timely and on-the-spot psychological rewards and punishments, the commander can strengthen his troops and increase his control over the army in an efficient manner.

The fifth maxim of “encouraging the troops” is: “[When] victory has already been obtained, [act] as though it has not been”.¹¹²⁵ This maxim is a supraplanning method of strengthening one’s troops by encouraging them to remain cautious and prepared even after victory has been obtained. The essence of this method is that by acting as though victory has not yet been obtained, the commander can prevent

¹¹²⁴ See [USA2003] chapter 3, paragraph 44.

¹¹²⁵ See section II.E.6.

his troops from becoming arrogant and lazy. It is therefore classified as a method of encouraging the troops. This method may involve deception if one considers the commander's concealment from the troops his belief that victory has been obtained to be deceptive. However, even this would be a kind of friendly deception because the commander's goal is to help, not harm, his troops. If it turns out that victory had indeed been obtained, the commander loses nothing by following this method. If, however, the enemy is able to continue fighting, the commander wins by guaranteeing the vigilance and preparedness of his army. Concerning this method of mentally strengthening the troops, LI Bingyan writes: "This is the mature manifestation of the thought cultivation of commanders with abundant supraplanning and thorough estimations and plans." In contrast, commanders who are intoxicated with initial success and fail to remain vigilant can be caught off guard by attentive opponents.

LI Bingyan cites the negative example of the Battle of Marengo, in which General MELAS had nearly gained victory over Napoleon before the Austrian general handed over command to his chief of staff General Anton ZACH to finish the battle. LI Bingyan reports that General MELAS relaxed his vigilance and even left the battlefield, but fails to mention that the seventy-year-old general had been slightly wounded. Napoleon then launched a counterattack and defeated the Austrians even though he was outnumbered and outgunned. LI Bingyan suggests that Napoleon launched the counterattack because he noticed that the Austrians had a change of command, but his decision may have had more to do with the French reinforcements led by General DESAIX. Nevertheless, it seems plausible that General MELAS may have been able to defeat Napoleon if he had waited to treat his wound and had adhered to the Chinese supraplanning method of acting as though victory has not been obtained even when one believes that it has.

Another example of not following this supraplanning method was provided by US President George W. BUSH when his administration organized an event on board the USS Abraham Lincoln on May 1, 2003. After the successful conclusion of the conventional part of the Iraq War, but before the

more deadly Iraqi insurgency had begun, the president landed on the aircraft carrier in a jet and then gave a congratulatory speech with a large “Mission Accomplished” banner displayed behind him. At his last presidential press conference on Jan. 12, 2009, President BUSH admitted the banner had been a mistake: “Clearly, putting 'Mission Accomplished' on an aircraft carrier was a mistake. It sent the wrong message.”¹¹²⁶

The sixth and final maxim of “encouraging the troops” is: “[When] accepting surrendering [troops], [accept them] as enemies”.¹¹²⁷ This maxim is a supraplanning method of strengthening one’s troops by encouraging them to remain cautious of surrendering troops and prisoners of war. Even when the enemy surrenders, the commander should set a good example for his troops by being extremely vigilant and assuming the surrender to be false. The essence of this method is that the commander can greatly strengthen the vigilance of his troops in an economical manner by himself being cautious of the enemy, even when he appears to be surrendering.

LI Bingyan offers a negative example from the Sino-Vietnamese War of 1979. He writes that a PLA company came across a Vietnamese eight-man squad and attempted to take the enemy prisoner. The eight Vietnamese initially pretended to surrender and then fled in all directions. When fired upon, they all pretended to be hit and dropped to the ground. At this point the commander of the PLA company made the fatal error of assuming that the Vietnamese were indeed dead. He failed to treat these supposedly dead troops as enemies and approached them “in a swaggering manner” to search for intelligence. The result was that he was seriously wounded and three of the “dead” Vietnamese troops were able to escape. LI Bingyan concludes that the PLA “[...] company slacked off in its command due to its superior numbers of men, put down its guard due to its strong power, and took the enemy lightly due to being paralyzed, it [therefore] did not keep a lookout and [thus] caused its original victory that was already in its hands, to be reduced by half, and it paid the price in blood.” Therefore, by always

¹¹²⁶ See [LOVENJennifer2009] .

¹¹²⁷ See section II.E.7.

considering the enemy to be dangerous, even when he seems to be weak, willing to surrender, or even dead, the commander can strengthen himself and his troops both mentally and physically.

5. The Art of Trickery

The fourth part of LI Bingyan's book is called "The Art of Trickery". This title comes from Sunzi's famous statement that "war is the art of trickery"¹¹²⁸. In this part, LI Bingyan presents an introduction and twenty maxims concerning the aim of trickery and its various methods. Of these 20 maxims, two of them are principles that apply throughout the entire process of weakening the enemy by means of trickery. The other 18 maxims are concrete methods of deception or trickery. As for the origin of these maxims, 16 of them stem from "Sunzi's Art of War" and four from the Ming Dynasty military treatise "Straw Hut Planning".

Before progressing with this analysis, I will first comment on my translation of Sunzi's statement that "war is the art of trickery". Several Western experts on Sunzi translate the Chinese character "gui"¹¹²⁹ as "deception". For example, GRIFFITH offers the translation: "All warfare is based on deception."¹¹³⁰ SAWYER also translates it as: "Warfare is the Way of deception."¹¹³¹ In contrast, VON SENER argues that the word "deception" is much too narrow to describe Sunzi's methods. He proposes the use of the broader German word "die List" (trickery) instead of "deception".¹¹³² LI Bingyan agrees with VON SENER's translation and also criticizes those Chinese Sunzi experts who interpret the character "gui" to mean only "deception".¹¹³³ In an article written in 2003, LI Bingyan wrote that Sunzi's "art of trickery"¹¹³⁴ refers not merely to deception, but instead to

¹¹²⁸ 兵者，诡道也 (bing zhe, gui dao ye). This can be found in "Sunzi's Art of War - Chapter 1 on Calculations, Plans, and Stratagems". Cf. [WUJiulong2007] pp. 12, 18.

¹¹²⁹ 诡 (gui).

¹¹³⁰ See [GRIFFITHSamuel1963] p. 66.

¹¹³¹ See [SAWYERRalph1993] p. 158.

¹¹³² Cf. [VONSENGERHarro2000] vol. II, p. 48.

¹¹³³ Cf. [LIBingyan2003] pp. 109-10.

¹¹³⁴ 诡道 (gui dao).

“uncommon rules, uncommon methods, uncommon principles, non-order, and non-logic”¹¹³⁵. I follow the example of both VON SENGER and LI Bingyan and translate the character “gui” as “trickery”.¹¹³⁶

Immediately after stating that “war is the art of trickery”, Sunzi lists, but does not number, his “twelve methods of the art of trickery”¹¹³⁷:

1. [We are] capable [of attacking] but show the enemy [that we are] incapable.
2. [We] use [the army] but show the enemy [that we are] not using [the army].
3. [We intend to attack] nearby but show the enemy [that we intend to attack] far away.
4. [We intend to attack] far away but show the enemy [that we intend to attack] nearby.
5. If [the enemy is greedy for] advantage, [we use a small advantage to] lure him.
6. If [the enemy is] chaotic, [we take advantage of it to attack and] capture him.
7. If [the enemy’s strength is] full, [we] take precautions against him.
8. If [the enemy’s army is] strong, [we temporarily] avoid him.
9. If [the enemy is] furious, [we] disturb him.
10. [By making our words] lowly, [we] cause him to become arrogant.
11. [If the enemy is] at ease, [we] tire him out.
12. If [the enemy’s internal relations are] close, [we] sow discord amongst them.¹¹³⁸

If one interprets the word “deception” to mean simulation of something false and/or dissimulation of something true, it is difficult to make the case that all of these twelve methods involve the use of deception. Although certainly methods 1-4, and possibly methods 5 and 10-12, rely on deception, there is no reason to believe that methods 6-9 necessitate the use of simulation or dissimulation. All twelve of the methods can, however, be described as being clever or tricky.¹¹³⁹

In order to understand the role of these “twelve methods of the art of trickery”, it is essential to read what Sunzi writes after listing them:

[We] launch an attack on a place unguarded by the enemy; [we] carry out [an operation] when the enemy does not expect it. This is how military experts obtain victory; it cannot be passed on [or revealed to others] before [victory has been obtained].¹¹⁴⁰

¹¹³⁵ Cf. [LIBingyan2003] p. 110.

¹¹³⁶ Note that the essence of “trickery” is not deception, but rather the use of unconventional, unorthodox measures to cleverly obtain a goal. When one speaks of “tricks of the trade” in English, one does not mean “deceptive methods”, but rather clever, little-known means of solving problems. I could have also used the word “cunning”, but the connotation of that word is too pejorative to describe the value-free methods of Sunzi.

¹¹³⁷ 诡道十二法 (gui dao shier fa).

¹¹³⁸ Cf. [WUJiulong2007] pp. 12-3, 18.

¹¹³⁹ Cf. [VONSENGERHarro2000] vol. II, p. 48.

¹¹⁴⁰ Cf. [WUJiulong2007] pp. 13, 18.

LI Bingyan's crucial insight is that Sunzi's two principles "[we] launch an attack on a place unguarded by the enemy" and "[we] carry out [an operation] when the enemy does not expect it" are fundamentally different from the preceding twelve methods. These two principles are the *goal* of "the art of trickery" and the preceding twelve methods are the various *means* by which one can create or exploit advantageous conditions for the attainment of this goal.¹¹⁴¹ Moreover, the reason "the art of trickery" is considered to be an integral part of military supraplanning is because the goal of "launching an attack on a place unguarded by the enemy, [and] carrying out [an operation] when the enemy does not expect it" serves part of the ultimate aim of military supraplanning: "to weaken one's enemies in the most economical manner".

In LI Bingyan's introduction¹¹⁴² to this part of his book, he cites the well-known Chinese saying that "in war, one does not despise trickery" and explains that while trust is necessary between friends, one uses trickery when dealing with enemies. This is why most of the twenty maxims in this part are more focused on "weakening one's enemies" than on "strengthening oneself" (i.e. one's own troops). LI Bingyan initially emphasizes the importance of various methods of deception, such as: camouflaging intentions, using false appearances to conceal true appearances, using form to conceal content, using the secondary to conceal the principal, creating false impressions, and making it difficult for the opponent to expect and determine our original intention. However, these methods only represent part of "the art of trickery".

In the next paragraph, LI Bingyan discusses the non-deceptive aspects of "the art of trickery". He believes that the commander must be able to think in a way that violates "formal logic". He should "make every effort to seek the complementary from the opposite". This includes: "[...] acting in a way that contradicts the goal in our hearts, acting in a way that contradicts the true appearance of matters, acting in a way that complies with certain subjective wishes of the opponent, or acting in a way that is

¹¹⁴¹ Cf. [LIBingyan2003] p. 110. VON SENGER also alludes to this in: [VONSENGERHarro2000] vol. II, p. 48.

¹¹⁴² See section II.F.1.

in line with the [enemy's] need for control [...]". This essentially means that when dealing with the enemy, the commander should first ask himself what the "most logical" course of action would be, and then "violate formal logic" by wondering what would happen if he chose the opposite, or the "least logical" course of action. If there is any evidence that pursuing this "illogical" course of action might ultimately be "complementary", or advantageous to the attainment of the commander's goal, he should seriously consider it. LI Bingyan claims that even if the commander knows brilliant military schemes, he may not be able to successfully employ them in battle if he cannot free his thoughts from "straight line motion" by "connecting ideas and [then] reversing [those] ideas".¹¹⁴³

The first maxim of "the art of trickery" is: "Use [the army] but show the enemy [that we are] not using [the army]".¹¹⁴⁴ This maxim is a supraplanning method that necessarily relies on dissimulative deception. When one uses the army to attack or defend, but attempts to conceal this use, one is engaging in the dissimulation of something true. However, this method is not used simply for its own sake, or to surprise or confuse the enemy (though this might occur). The goal of this method of dissimulation is to be able to more effectively "launch an attack on a place unguarded by the enemy, [and] carry out [an operation] when the enemy does not expect it". If the enemy does not even know that we are using, or intending to use armed force, it will obviously be even more difficult for him to organize an effective defense at the right time and place.

LI Bingyan mentions HITLER's secret rearmament starting in 1933 as an example of "using the army" but concealing this fact from the rest of the world. He describes HITLER as having held up "an olive branch" to the outside while secretly holding a "butcher's knife" behind his back.

LI Bingyan points out that there are various ways of using this supraplanning method. In addition to concealing the actual use of the army, the commander can also conceal how he will use the army. Thus he can simulate retreat, slowness, or inaction when he is planning the exact opposite. All

¹¹⁴³ These ideas were further developed by LI Bingyan in a 2003 article in the China National Defense Newspaper in which he proposes a new kind of logic called "art-of-trickery logic" (诡道逻辑: *gui dao luoji*). Cf. [LIBingyan2003] pp. 109-12.

¹¹⁴⁴ See section II.F.2.

such methods are used to create “advantageous battle opportunities” for achieving the goal of “the art of trickery”.

The second maxim of “the art of trickery” is: “[When] capable [of attacking] show the enemy [that we are] incapable”.¹¹⁴⁵ This maxim is also a supraplanning method that necessarily relies on dissimulative deception. When one is capable of attacking or defending, but attempts to conceal this capability, one is engaging in the dissimulation of the truth. The goal of this dissimulation is to be able to more effectively “launch an attack on a place unguarded by the enemy, [and] carry out [an operation] when the enemy does not expect it”. According to LI Bingyan, if the enemy believes that we are incapable of attacking him, he will become arrogant and lazy. This will then lead to cracks in his defenses that can be exploited by launching an attack on a place unguarded by the enemy when he does not expect it.

LI Bingyan admits that if the general feigns incapability for long periods of time, it can harm the morale of his own soldiers. This can occur because soldiers attach great importance to bravery and heroism. Nevertheless, he concludes that the long-term benefits of concealing one’s capabilities outweigh the short-term losses incurred by failing to please the troops.

The third maxim of “the art of trickery” is: “[Intend to attack] far away but show the enemy [that we intend to attack] nearby”.¹¹⁴⁶ This maxim is a supraplanning method that includes both simulative and dissimulative deception. When using this method, one simultaneously simulates an attack nearby and dissimulates the actual attack far away. The goal of this simulation and dissimulation is to be able to more effectively “launch an attack on a place unguarded by the enemy”. If the enemy believes that we will attack him at a place nearby, he will concentrate his military force nearby and leave other areas farther away more vulnerable.

¹¹⁴⁵ See section II.F.3.

¹¹⁴⁶ See section II.F.4.

In his explanation of this supraplanning method, LI Bingyan cites the tactical example of attacking an enemy that is using a river for defense. The commander lines up his soldiers directly across from the enemy and simulates a direct river crossing. Meanwhile, he secretly sends a smaller group of unorthodox soldiers to ford the river at a distant point and launch a surprise attack on the enemy. In this way, the commander feigns an attack from a nearby position but actually attacks from a place far away. Additionally, once the enemy is scattered and confused by the surprise attack, the main force can also cross the river and attack since it would then be attacking a place unguarded by the enemy as well. LI Bingyan mentions that this same tactic can be used with the commander's main force launching the attack from far away while a secondary force distracts the enemy from nearby.

In another example, LI Bingyan shows that attacking from a place far away can sometimes succeed even without simulating an attack nearby. This is because the enemy's thought processes are limited to "formal logic". LI Bingyan writes that during the Far East Campaign of 1945, mechanized battalions of the Soviet Army took the long route from Eastern Mongolia in order to attack the Japanese in Manchuria. The Soviet Army not only chose to launch its attack during the rainy season in August, but also traversed mountain ranges, forests, and deserts to be able to "launch an attack on a place unguarded by the enemy, [and] carry out [an operation] when the enemy does not expect it". The Japanese command was caught unawares and its army quickly defeated. LI Bingyan writes that by choosing to attack from this far away place, through difficult terrain, and during the rainy season, the "Soviet Army persistently violated the principles of logic". Due to the fact that the Japanese command only thought according to "principles of logic" and failed to take into account the "illogical" or unorthodox, it was soundly defeated. LI Bingyan stresses that "violating formal logic" is often an essential ingredient of this supraplanning method because "[...] people normally do not give up what is nearby and seek what is far away, or give up what is easy and seek what is difficult."

The fourth maxim of “the art of trickery” is: “[Intend to attack] nearby but show the enemy [that we intend to attack] far away”.¹¹⁴⁷ This maxim is the opposite of the preceding supraplanning method and it also includes both simulative and dissimulative deception. When using this method, one simultaneously simulates an attack far away and dissimulates the actual attack nearby. The goal of this simulation and dissimulation is to be able to more effectively “launch an attack on a place unguarded by the enemy”. If the enemy believes that we will attack him at a place far away, he will likely concentrate his military force at that far away point and leave areas nearby less protected.

LI Bingyan’s first example of this maxim is the exact opposite of the example used for the preceding maxim. When the commander intends to cross a river to attack the enemy, he can send a diversionary unit to secretly cross the river at a far away point and trick the enemy into believing that the main attack is coming from this diversionary unit. Then the commander can cross the river with his main army and launch a frontal attack on a confused, unprepared enemy.

LI Bingyan explains that both this method and the preceding opposite method can be used spatially or temporally. When used spatially, as in the above example, “nearby” and “far away” refer to distances, but when used temporally they refer to lengths of time. LI Bingyan considers the famous “Monty’s double” ruse of the Second World War to be an example of the temporal application of this supraplanning method. Ten days before D-Day, on May 28, 1944, the actor Clifton JAMES impersonated General MONTGOMERY and went to Gibraltar and Algeria. This ruse was intended to show the Germans that the expected attack of the Allies would not be launched any time soon. It was hoped that German intelligence would believe that MONTGOMERY would not inspect troops in the Mediterranean if an Allied landing were imminent. According to LI Bingyan’s analysis, this was an example of simulating an attack in the distant future and dissimulating an attack in the very near future.

¹¹⁴⁷ See section II.F.5.

The fifth maxim of “the art of trickery” is: “[If we have] emptiness [on our side], then show the enemy fullness”.¹¹⁴⁸ This maxim is a defensive supraplanning method that relies on deception. When the commander is in a weak, passive situation and wishes to avoid being attacked, he can conceal his weakness and simulate strength. The immediate aim of using this method is to survive and strengthen one’s army. However, the long-term goal is to be able to preserve enough strength to eventually “launch an attack on a place unguarded by the enemy, [and] carry out [an operation] when the enemy does not expect it”. This supraplanning method is inherently risky and should only be used when there are no alternative means of transforming one’s passive position into an active one.

LI Bingyan explains that usually when in a hopeless position, the stratagem of running away (the last of the 36 stratagems) is the best. However, there are situations in which it is impossible to outrun the enemy. In such situations, LI Bingyan suggests using this supraplanning method. He cites the example of General TAN Daoji, who was forced to retreat from the enemy in 431 A.D. for lack of provisions. In order to dissuade the enemy from attacking him while in such a weak position, he simulated a surplus of rice by filling bags with sand, sprinkling rice on top of them, and leaving them by the side of the road while retreating. With this deception, General TAN Daoji convinced the enemy that he was setting up an ambush and hoping to be pursued.

The sixth maxim of “the art of trickery” is: “[If we have] fullness [on our side], then show the enemy emptiness”.¹¹⁴⁹ This maxim is the opposite of the preceding one and is also a supraplanning method that relies on deception. When the commander has, or plans to have, a considerable amount of military strength at a certain point, he conceals this strength in order to either lure the enemy into attacking what he mistakenly thinks is an unguarded position, or to avoid the enemy’s attention altogether. By concealing his strength, the commander tries to create a constellation in which his strength is matched up against the enemy’s weakness. If he achieves this, he can then “launch an attack

¹¹⁴⁸ See section II.F.6.

¹¹⁴⁹ See section II.F.7.

on a place unguarded by the enemy, [and] carry out [an operation] when the enemy does not expect it” thus accomplishing the goal of “the art of trickery”. In contrast to the previous supraplanning method, this one is meant to be used in offensive, aggressive situations.

One of the examples used by LI Bingyan to explain this supraplanning method is taken from the Second World War. As part of the D-Day landing at Normandy, Allied paratroopers landed behind enemy lines in France. Before dropping real paratroopers, the Allies first dropped fake paratroopers with gunfire simulators in order to confuse the enemy. In this way, the Allied paratroopers were able to avoid heavy resistance. According to LI Bingyan’s analysis, the fake paratroopers acted as the “emptiness” to conceal the “fullness” of the real ones. In this example the “emptiness” was used to avoid the enemy. However, LI Bingyan writes that “emptiness”, or feigned weakness, can also be used to lure in and annihilate the enemy.

The seventh maxim of “the art of trickery” is: “[If we have] emptiness [on our side], then show the enemy emptiness”.¹¹⁵⁰ This maxim is a defensive supraplanning method that relies on deception. When the commander unexpectedly finds himself in a position of extreme weakness, he can sometimes paradoxically conceal his weakness by openly displaying it to the enemy. This method can only work if the enemy believes the display of weakness to be simulated and suspects an ambush. The immediate aim is to survive by compelling the enemy to retreat. The ultimate aim is to later be able to “launch an attack on a place unguarded by the enemy, [and] carry out [an operation] when the enemy does not expect it”. Due to its riskiness, this supraplanning method is to be used only as a last resort and requires a significant amount of courage on the part of the general.

The first example used by LI Bingyan to illustrate this maxim is one of the most famous stratagem stories in China. This story is more commonly known as “the stratagem of the empty city”, which is number 32 of the 36 stratagems and is the subject and title of a Beijing opera. According to the

¹¹⁵⁰ See section II.F.8.

story, SIMA Yi marched with his 150,000 troops towards Xicheng, where ZHUGE Liang was stationed with only 2,500 troops. Realizing that there was not enough time to escape, ZHUGE Liang ordered his men to remove all banners and drums, to open the gate to the city wall, and he arranged for a few soldiers dressed as commoners to go out of the city and sweep the ground in front of the gate. He himself climbed atop the city wall and played the zither. This whole scene caused SIMA Yi to suspect an ambush and he ordered his troops to retreat. LI Bingyan writes that even though this story is likely fictional, the method has been used historically. He emphasizes that this supraplanning method can only be used by generals that possess high levels of both supraplanning and boldness.

The eighth maxim of “the art of trickery” is: “[If we have] fullness [on our side], then show the enemy fullness”.¹¹⁵¹ This maxim is the opposite of the preceding one. It is an offensive supraplanning method that relies on deception. When the commander has certain areas of strength, he can intentionally display this strength to the enemy in the hope that the enemy will believe that it is merely simulated strength. As with the previous maxim, this is a kind of double deception because the commander is simulating simulation. In this case, the aim is to convince the enemy that one’s military strength is in fact “empty” and thereby lure the enemy into a trap. By thus trapping the enemy, it becomes possible to “launch an attack on a place unguarded by the enemy, [and] carry out [an operation] when the enemy does not expect it”. The efficacy of this supraplanning method depends on the enemy being aware of, but underestimating his opponent’s skill in the use of deception.

LI Bingyan cites the famous example of ZHUGE Liang’s stratagem of laying an ambush along the Huarong road. Like the example used for the previous maxim, it is a fictitious story from the “Romance of the Three Kingdoms”. After CAO Cao was defeated at the Battle of Red Cliffs in 208 A.D., he retreated back to the north with his remaining troops. When he had to decide whether to follow the short and narrow Huarong road through the mountains or the long and wide road around the

¹¹⁵¹ See section II.F.9.

mountains, he sent spies to scout out the situation. The spies reported that several camp fires were lit on the sides of the Huarong road but that the other road was clear. CAO Cao mistakenly believed that ZHUGE Liang had only sent a few soldiers to start fires along the Huarong road while setting up his ambush along the wider road. He thus took the Huarong road and was ambushed by General GUAN Yu, whom ZHUGE Liang had sent to carry out the mission. In this example, GUAN Yu's military strength was "full" along the Huarong road and he displayed this "fullness" by having his men light fires for CAO Cao's spies to see.

LI Bingyan uses this example and cites another ancient military treatise to point out that the general should not only know how to follow the supraplanning principles and methods of the ancients, but also know how to violate them by doing the opposite. If the general always mechanically follows the same principles, even if they are clever stratagems, he will become predictable.

The ninth maxim of "the art of trickery" is: "[If the enemy is] at ease, [one] can tire him out".¹¹⁵² This maxim is a supraplanning method that does not necessarily involve deception. When the enemy is at ease, he is inevitably stronger both physically and mentally than when tired out. The reason the commander should tire out the enemy is because he can thereby create the conditions in which to "launch an attack on a place unguarded by the enemy, [and] carry out [an operation] when the enemy does not expect it". An exhausted enemy is less likely to guard all points of attack and be prepared for an attack at any moment.

LI Bingyan cites the old Chinese fable of two shepherd boys and a wolf to explain this supraplanning method. The shepherd boys find two wolf pups in an unguarded wolf's den. Each of them takes a wolf pup and climbs a tree to wait for the mother wolf to return. When the mother wolf returns, the shepherd boys take turns making the wolf pups yelp, thus causing the mother wolf to run back and forth between the two trees until it dies from exhaustion. The implied lesson of this fable is

¹¹⁵² See section II.F.10.

that even little boys can defeat a much stronger enemy (the mother wolf) by first seizing what it loves and then exhausting it by making it run around to regain what it lost. This Chinese fable has no moral overtones and instead teaches its readers how to successfully use a supraplanning method to defeat a more powerful enemy.

In stark contrast to this Chinese fable, in Aesop's fable of "The Shepherd's Boy"¹¹⁵³, which is commonly told to children in the West, the boy stupidly cries "wolf" just to trick the men who come to his aid. When a real wolf actually comes, none of the men heeds the boy's cries for help and his whole flock of sheep is killed. The lesson of this Western fable is that you should never lie (a form of deception) because others will find out and not trust you in the future.¹¹⁵⁴ Whereas the Chinese shepherd boys manage to use trickery to kill the wolf, the Western shepherd boy tricks his own friends and himself and ends up losing all his sheep.

The tenth maxim of "the art of trickery" is: "If [the enemy's provisions are] abundant, [one] can starve him".¹¹⁵⁵ This maxim is a supraplanning method that does not necessarily involve deception. When the enemy has abundant provisions, it is more difficult to find cracks in his defenses. If the commander can deplete the enemy's provisions and starve him, he can weaken the enemy's troops and thereby create the conditions for "launching an attack on a place unguarded by the enemy, [and] carrying out [an operation] when the enemy does not expect it". LI Bingyan emphasizes that denying provisions to the enemy by cutting off his supply lines not only affects the enemy troops physically but also mentally and writes: "Starving troops disperse themselves without [us] waging war [against them]."

LI Bingyan explains that in modern warfare, "provisions" can refer to raw materials necessary to power mechanized forces. In this context, he writes that the US "Operation Starvation" to sever Japan's shipping lanes during the end phase of the Second World War was an example of "starving the enemy".

¹¹⁵³ This fable is also known as "The Boy Who Cried Wolf".

¹¹⁵⁴ Cf. [CROXALLSamuel1831] p. 281.

¹¹⁵⁵ See section II.F.11.

LI Bingyan also compares this supraplanning method to MAO Zedong's principle that annihilating the enemy's "living strength" is most important. He reconciles the two seemingly opposite methods by explaining that the goal of targeting the enemy's "non-living strength", i.e. provisions and supply lines, is to ultimately annihilate the enemy's "living strength" in such a way that one's own troops suffer minimal losses.

The eleventh maxim of "the art of trickery" is: "If [the enemy has] settled [down], [one] can move him".¹¹⁵⁶ This maxim is a supraplanning method that does not necessarily involve deception. To LI Bingyan, the word "settled" means "having strong fortifications". Rather than attempting to breach the enemy's defenses, this supraplanning method advocates luring the enemy away from his fortified position by "attacking a place that the enemy must rescue". By luring the enemy out into the open, he becomes more vulnerable to our surprise attacks.

LI Bingyan points out that this method is especially relevant when the enemy is better equipped and stronger than we are. He mentions an example from the War of Resistance Against Japan (1937-1945) in which the CPC's Eighth Route Army sent some troops to attack a Japanese outpost and others to lay an ambush and wait for the Japanese reinforcements. This method of "besieging a point in order to strike at the [enemy's] reinforcements" became part of the collection of strategies and tactics of "people's war". According to LI Bingyan, if the commander wants to effectively weaken the enemy, he should put him on the move to both deny him the benefits of strong fortifications and to gain the advantage of being able to choose the battlefield.

The twelfth maxim of "the art of trickery" is: "If [the enemy is greedy for] advantage, [use a small advantage to] lure him".¹¹⁵⁷ This maxim is a supraplanning method that involves deception. In order to lure the enemy into an inferior position, the commander offers him a small advantage. For this method to work, the small advantage offered to the enemy must be coupled with a larger concealed

¹¹⁵⁶ See section II.F.12.

¹¹⁵⁷ See section II.F.13.

disadvantage. Without dissimulation of the larger disadvantage, it would be unrealistic to lure the enemy into taking the bait. By luring the enemy into an inferior position, the commander can create the conditions necessary for “launching an attack on a place unguarded by the enemy, [and] carrying out [an operation] when the enemy does not expect it”.

LI Bingyan notes that the small “advantage” offered to the enemy can be material or geographical. In the parable “A Foolish Man Harms the State”¹¹⁵⁸, which LI Bingyan cites from the great legist Hanfeizi, the State of Jin offered a large bell as a gift to the State of Qiuyou. The bell was so large that the State of Qiuyou was compelled to widen the narrow and dangerous road between the two states in order to transport it back home. After the gift was accepted and the road widened, the State of Jin marched its army across the road and defeated the State of Qiuyou. Despite having been warned by an adviser that the bell must have been a trick, the prince of Qiuyou “only understood the advantageous but did not understand the disadvantageous” and was thus blind to his enemy’s stratagem. In this example, the State of Qiuyou was lured by the small “advantage” of a bell into widening the road that its enemy intended to use to attack it. The State of Jin was able to simultaneously trick its enemy into believing it posed no threat and into digging its own grave by widening the road.

LI Bingyan writes that: “Only by thinking about the disadvantageous when in the advantageous [situation] and thinking about the advantageous when in the disadvantageous [situation] can one decrease one’s blindness.” The countermeasure to this supraplanning method is to always consider the disadvantages that could possibly be associated with any advantages, especially if they are offered by a potential enemy.

The thirteenth maxim of “the art of trickery” is: “If [the enemy is] chaotic, [take advantage of it to attack and] capture him”.¹¹⁵⁹ This maxim is a supraplanning method that does not necessarily involve deception. By either instigating or exploiting chaos amongst the enemy, the commander can

¹¹⁵⁸ A Chinese version of the Trojan Horse stratagem.

¹¹⁵⁹ See section II.F.14.

more effectively achieve the aim of “the art of trickery”: “to launch an attack on a place unguarded by the enemy, [and] carry out [an operation] when the enemy does not expect it”. LI Bingyan interprets the word “chaotic” in two different ways: physically, and mentally. In the physical sense, it refers to the enemy’s troop formation lacking order; and in the mental sense, it refers to the mental confusion of the commander or discord amongst several commanders. According to LI Bingyan, there are certain situations that offer prime opportunities for exploiting the chaos of the enemy, including: when the enemy penetrates into unknown terrain, when he goes on a plundering expedition and is distracted by wealth, when the weather suddenly changes, when the enemy gets lost, after he has won a partial victory, and when his provisions are scarce. These are all situations in which the commander can take advantage of the enemy’s chaos and attack.

It is also possible for the commander to instigate the chaos himself. With the example of the Battle of Feishui, fought in 383 A.D. between the Former Qin and Eastern Jin, LI Bingyan explains how General XIE Xuan of the Eastern Jin instigated chaos in the mind of the enemy General FU Jian that was then translated into chaos in the troop formation of the enemy’s army. Knowing that his enemy was “arrogant and lacked supraplanning”, General XIE Xuan first asked him to retreat with his army away from the river to allow his army enough time to cross before beginning the battle. He had already calculated that General FU Jian would comply with the request but attack when half of General XIE Xuan’s army had crossed, as is recommended by Sunzi. But he had also calculated that by complying with this demand and making his troops retreat, the morale and formation of General FU Jian’s troops would have become so chaotic that he would not be able to launch an effective attack. This is indeed what happened and General XIE Xuan was able to defeat the much larger army of the Former Qin.

The fourteenth maxim of “the art of trickery” is: “If [the enemy’s strength is] full, take precautions against him”.¹¹⁶⁰ This maxim is a supraplanning method that does not involve deception.

¹¹⁶⁰ See section II.F.15.

Although it may seem to be a purely defensive method, LI Bingyan interprets it to be the initial stage of a long-term offensive plan. If the enemy is strong and intends to use his military to expand his influence, then one should constantly be prepared and take careful precautions. By focusing on building up one's defenses, one can avoid the enemy's aggression and gradually "conserve energy and store up sharp morale". Then when the time is right, one can "launch an attack on a place unguarded by the enemy, [and] carry out [an operation] when the enemy does not expect it".

LI Bingyan writes that "taking precautions" is not necessarily only defensive. He claims that in the Spring and Autumn Period (722-481 B.C.), these precautions, "[...] did not only include expanding the military to prepare for war and implementing a policy of [increasing] actual strength, but also simultaneously included the use of espionage, diplomatic, and all kinds of infiltration methods to destroy the enemy state's economic development and remove its mental preparedness."

According to LI Bingyan, the ancient Chinese emphasized "[...] being strict in the inside [of the country] and slack to the outside [countries] and secretly saving up strength." Being strict towards the inside is for the purpose of maintaining order and stability, while being slack towards the outside is to prevent potential enemies from becoming suspicious. By concealing one's military strength and wealth, keeping one's stratagems secret, speaking modest words, and ensuring that one is in harmony with the masses, one can "[...] strengthen oneself while the opponent is not the least bit suspicious."

The fifteenth maxim of "the art of trickery" is: "If [the enemy's army is] strong, [temporarily] avoid him".¹¹⁶¹ This maxim is a supraplanning method that does not involve deception. It is similar to the previous maxim in that it advocates avoiding the enemy's strengths, but it places more emphasis on temporary avoidance than on building up one's defenses. The aim of avoiding the enemy's strengths is not to completely avoid the enemy, but rather to focus on attacking the enemy's weak points. LI Bingyan cites an interesting line from Guanzi, according to whom attacking the strong points of the

¹¹⁶¹ See section II.F.16.

enemy strengthens his weak points whereas attacking his weak points weakens his strong points.

Avoiding the enemy's strengths can be either temporal or spatial: in the temporal sense it means avoiding the enemy *when* he is strong, and in the spatial sense it means avoiding the enemy *where* he is strong. In both cases, the aim of temporarily avoiding the enemy's strengths is to guarantee the success of "launching an attack on a place unguarded by the enemy, [and] carrying out [an operation] when the enemy does not expect it". This is because the enemy tends to be strongest whenever and wherever he expects to be attacked.

LI Bingyan cites the Battle of Zama in 202 B.C. as an example of this maxim. Hannibal's army was still "strong" in southern Italy, so SCIPIO avoided it and sailed instead to Hannibal's homeland of Carthage to launch an attack there. The result was that Hannibal was forced to hurry home to defend Carthage and ended up losing the battle and thus bringing about the end of the Second Punic War (218-202 B.C.). From this example it becomes clear that "avoiding" the enemy where he is strong does not necessarily mean avoiding the enemy entirely. Instead, SCIPIO merely avoided the enemy's strengths and attacked his weaknesses.

The sixteenth maxim of "the art of trickery" is: "[By making one's words] lowly, cause him to become arrogant".¹¹⁶² This maxim is a supraplanning method that relies on deception. By simulating weakness through both words and actions, one can cause the enemy to become arrogant. According to LI Bingyan, arrogance causes the enemy to overestimate his own strength and underestimate our strength, thus leading to insufficient precautions, hasty attacks, and other mistakes. When the enemy has made such mistakes, one can take advantage of them by "launching an attack on a place unguarded by the enemy, [and] carrying out [an operation] when the enemy does not expect it".

LI Bingyan points out that although some generals fear being looked down on and underestimated by the enemy, this is in fact advantageous and one should actively try to convince the

¹¹⁶² See section II.F.17.

enemy of one's inferiority or "lowliness". He cites the example of the Xiongnu chieftain Prince Modu who initially gave in to his enemy's demands for a fine horse and a beautiful woman. By thus simulating inferiority, Prince Modu was able to cause the enemy to become arrogant and fail to take precautions against possible attacks. When further territorial demands were made, the prince launched a surprise attack and destroyed the enemy.

The seventeenth maxim of "the art of trickery" is: "If [the enemy can be made] furious, disturb him".¹¹⁶³ This maxim is a supraplanning method that does not necessarily involve deception. If the enemy is irascible, one can insult him and do everything possible to infuriate him. In this way, he will become disturbed and base his actions on short-term emotions rather than long-term plans and stratagems. As soon as this weakness of the enemy appears, one can "launch an attack on a place unguarded by the enemy, [and] carry out [an operation] when the enemy does not expect it".

LI Bingyan writes that in order to counter this supraplanning method, the general must be capable of "tolerating that which [other] people cannot tolerate". According to LI Bingyan, in order to remind themselves of the danger of letting emotions influence their decisions, some Chinese generals "[...] hang up a horizontal or vertical sign with the words "control anger"¹¹⁶⁴ in their living room or bedroom."¹¹⁶⁵ The ideal of remaining calm is not confined to the military realm alone. It was also emphasized by DENG Xiaoping in a talk he had with leading members of the CPC Central Committee on September 4, 1989:

In short, regarding [my view on] the international situation, it can be summed up in three sentences: As for the first sentence, we should *calmly* observe [the international situation]; As for the second sentence, we should firmly secure our position; As for the third sentence, we [should] coolly manage [affairs]. We should not be impatient, we must not be impatient. We should be *calm, calm, and again calm*, and immerse ourselves in practical work to do something well, something of our own [country].¹¹⁶⁶ [*italics added*]

¹¹⁶³ See section II.F.18.

¹¹⁶⁴ 制怒 (zhi nu).

¹¹⁶⁵ See paragraph 5 of section II.F.9.

¹¹⁶⁶ Cf. [DENG Xiaoping 1993] vol. III, p. 321.

The eighteenth maxim of “the art of trickery” is: “If [the enemy’s internal relations are] close, sow discord amongst them”.¹¹⁶⁷ This maxim is a supraplanning method that does not necessarily involve deception. If the enemy’s will is united and there is mutual trust between the army’s top decision makers, one should attempt to weaken these close bonds by causing them to become suspicious of each other. Likewise, if the enemy has strong ties to its allies, one should follow Sunzi’s advice to “attack [and thwart the] diplomacy [of the enemy]”¹¹⁶⁸ by sowing discord amongst them and making them suspicious of each other’s loyalty. One may use deception to create this mutual suspicion, but it is not always necessary. As with all the supraplanning methods of “the art of trickery”, the aim of weakening the enemy’s internal and external bonds is to create the conditions for successfully “launching an attack on a place unguarded by the enemy, [and] carrying out [an operation] when the enemy does not expect it”. If the enemy is occupied with internal discord and suspicion, he is more likely to be mentally unprepared for a sudden attack. Alternatively, this maxim can be interpreted as a psychological attack on the enemy to convince him to call off or avoid an attack.

In the example cited by LI Bingyan, the State of Zheng was being besieged on two sides by the allied states of Qin and Jin in 630 B.C. Duke Wen of Zheng sent ZHU Zhiwu as an emissary to the Qin camp to convince the Qin general to call off the attack. ZHU Zhiwu claimed that after defeating Zheng, the State of Jin would gain all the advantages of victory and use its increased strength to then defeat Qin. He thus accused the State of Jin of using stratagem number 24 of the “36 stratagems”: “borrowing a route to attack Guo”. With this stratagem, one asks a state for aid in attacking a third state and then also attacks the state from which one receives aid. ZHU Zhiwu was thus able to convince the State of Qin to abandon its alliance with the State of Jin and to enter a new alliance with his own State of Zheng. LI Bingyan writes that ZHU Zhiwu’s key to success “[...] consisted in grasping the fundamental contradiction of interests between the two states of Qin and Jin.” However, in addition to his

¹¹⁶⁷ See section II.F.19.

¹¹⁶⁸ 伐交 (fa jiao). This phrase is taken from “Sunzi’s Art of War - Chapter 3 on Attacking with Supraplanning”. Cf. [WUJiulong2007] pp. 37-8, 49.

convincing geopolitical analysis, ZHU Zhiwu also provided a stratagemical analysis with which he revealed and identified what he believed to be the stratagem of the State of Jin. It was this stratagemical analysis which caused the general of the State of Qin to become suspicious of his supposed ally.

As I have already noted, Chinese statesmen have emphasized this supraplanning method throughout their history. What LI Si, the chancellor of Qin, referred to as “taking advantage of the fissures and cracks [amongst the enemy]”, has been called “exploiting contradictions [amongst the enemy]” by the Chinese Communists since MAO Zedong.¹¹⁶⁹ A modern Chinese book on military thought entitled “Introduction to Military Thought”, which was edited by the Pedagogical Research Department of the NDU, has a chapter on “Exploiting Contradictions [Amongst the Enemy], [and] Making and Breaking Vertical and Horizontal Alliances Overtly and Covertly” in which the reader is advised to pay attention to the following three issues:

1. one should see that contradictions between all states exist objectively and that they can absolutely be exploited;
2. when exploiting contradictions, one can exploit ready-made contradictions, one can create contradictions, and one can also manipulate contradictions, but how one ends up exploiting them should be determined by observing the concrete situation;
3. the goals of exploiting contradictions can be manifold, such as: destroying the enemy’s alliances and expanding the [diplomatic] front of our own side; sowing discord amongst the relations of the enemy and winning over neutral forces; delaying agreements that are not advantageous to our alliances or operations and striving for a certain amount of temporal or spatial freedom for our operations; using the improvement of relations with one side in order to promote the improvement of relations with another side, [or] using the improvement of relations with one side in order to stop the deterioration of relations with another side, etc.¹¹⁷⁰

However, the author of this book also includes the disclaimer that: “[...] a socialist country that stresses morality and loves peace [such as the PRC] can absolutely not unscrupulously do things like creating contradictions and exploiting contradictions. However, that certainly does not influence the research of these issues by socialist countries [such as the PRC].”¹¹⁷¹

¹¹⁶⁹ Cf. footnotes of paragraph 8 in section II.C.3.

¹¹⁷⁰ Cf. [ZHUMeisheng2005] pp. 496-7.

¹¹⁷¹ Cf. [ZHUMeisheng2005] p. 497.

The nineteenth maxim of “the art of trickery” is: “Launch an attack on a place unguarded by the enemy”.¹¹⁷² This maxim is a supraplanning principle that is used throughout the entire process of creating and using the “methods of the art of trickery”. It does not necessarily imply the use of deception. Attacking the enemy where he is unguarded does not require either the simulation of something false or the dissimulation of something true. However, as the aforementioned methods have demonstrated, deception methods can often be used to increase one’s chances of success when “launching an attack on a place unguarded by the enemy”. This maxim represents one half of the aim and essence of “the art of trickery”. LI Bingyan emphasizes that this maxim, together with the following maxim of “carrying out [an operation] when the enemy does not expect it”, functions as a universal principle: “[It] is the essence of Sunzi’s ‘warfare [based on] trickery’¹¹⁷³ and also the main idea of the use of supraplanning in the initial period of waging war by attacking, as well as the general principal of choosing tactics”.

However, this maxim can also be used as a concrete supraplanning method both strategically and tactically. In the strategic realm, LI Bingyan sees this method as a guarantee for the success of a first strike. It often is accompanied by political and military deception and propaganda. In the tactical realm, LI Bingyan stresses that the commander should be quick to adapt to changes in circumstances and be creative about launching surprise attacks on the enemy.

LI Bingyan cites the Nazi German glider attack on Fort Eben-Emael on May 10, 1940 as an example of the tactical use of this maxim. This fort was believed by many to be impenetrable from the land, so HITLER himself planned for German paratroopers in gliders to land directly on top of the Belgian fortress and quickly use hollow explosives to disarm the machine gun posts and clear the way for the German Army to invade Belgium and France. The reason LI Bingyan considers this to be an example of “launching an attack on a place unguarded by the enemy” is because the roof of the fortress

¹¹⁷² See section II.F.20.

¹¹⁷³ 权诈之兵 (quanzha zhi bing).

was completely unguarded, even though the surrounding area of the fortress was perhaps the place most heavily guarded by the enemy. With this stratagem, 78 German paratroopers were able to force over 1200 Belgian soldiers to surrender. Besides the usual practice of maintaining operational secrecy, which can be considered a form of dissimulation, no deception was used to achieve this tactical victory.

The twentieth and final maxim of “the art of trickery” is: “Carry out [an operation] when the enemy does not expect it”.¹¹⁷⁴ This maxim is a supraplanning principle that is used throughout the entire process of creating and using the “methods of the art of trickery”. It is the temporal version of the previous maxim and does not necessarily imply the use of deception. Attacking the enemy when he is not expecting it does not necessarily require either the simulation of something false or the dissimulation of something true. For example, the attacker could, without using deception, quickly mobilize his army and suddenly launch an attack on the enemy with such speed that the enemy does not even learn of the attack until it is too late. The attacker could also choose a time or season for his attack in which the enemy is least likely to be prepared. That having been said, deception methods can be used to increase one’s chances of success when “carrying out [an operation] when the enemy does not expect it”. This maxim represents the second half of the aim and essence of “the art of trickery”, but can also be used to denote a concrete supraplanning method.

LI Bingyan emphasizes that the essence of this principle is that one should launch an attack on the enemy before the enemy even begins to think about the possibility of an attack. Catching the enemy unawares often depends on the suddenness of one’s operation. However, suddenness is not the only way to apply this principle. According to LI Bingyan, one can also make preparations for war and then “explain a troop movement away as being a normal garrison replacement, or he can say that it is an economic and security requirement.” This is of course an example of deception. LI Bingyan even

¹¹⁷⁴ See section II.F.21.

writes that if the enemy responds to such troops movements with his own mobilization, one can label the enemy as being provocative.

In the strategic realm, LI Bingyan recommends that the commander should never begin a war at the height of tensions caused by a diplomatic crisis. Instead, in order to avoid attacking the enemy when he expects it, one should attack before the peak of the crisis arrives, or “create a false peak” by pretending that the crisis has passed and then strike. The latter method necessarily involves deception but the former does not.

LI Bingyan once again very selectively quotes from VON CLAUSEWITZ to support his opinion of the importance of the surprise attack. He writes: “CLAUSEWITZ said that the attacker who is able to employ the method of launching a surprise attack ‘requires that the enemy has made large, decisive, seldom mistakes’¹¹⁷⁵.” However, LI Bingyan ignores the second half of that sentence in which the Prussian military theorist concluded that the surprise attack “cannot tip the scales much in favor of attack”¹¹⁷⁶ and thus downplayed the effectiveness of “carrying out [an operation] when the enemy does not expect it”.

¹¹⁷⁵ This comes from Part 2, Book 6, Chapter 3 of VON CLAUSEWITZ’s “On War”. Cf. [VONCLAUSEWITZCarl2000] p. 377.

¹¹⁷⁶ Cf. [VONCLAUSEWITZCarl2000] p. 377.

6. Using the Unorthodox

The fifth part of LI Bingyan's book is called "Using the Unorthodox". This title is inspired by Sunzi's discussion of the topic, but the exact phrase first appears in the "Records of the Three Kingdoms", which was written in the third century A.D.¹¹⁷⁷ In this part, LI Bingyan presents an introduction and 12 maxims concerning the use of unorthodox methods. Of these 12 maxims, four of them are principles that apply throughout the entire process of using unorthodox methods. The other eight maxims are concrete unorthodox methods. Regarding the origin of these maxims, seven of them stem from "Sunzi's Art of War" and five from other classical Chinese sources.

In LI Bingyan's introduction¹¹⁷⁸ to this part of his book, he writes that using the unorthodox is essential to supraplanning, but that unorthodox methods depend on orthodox methods. If the commander only uses unorthodox, unexpected methods, his methods will cease to be unorthodox and thus lose their effectiveness. This is what LI Bingyan means when he writes: "The unorthodox is produced out of the orthodox." For this reason, the supraplanning principles and methods that LI Bingyan places in the category of "using the unorthodox" are actually concerned not only with unorthodox, but also with orthodox methods. It is important to note that, in his view, methods cannot always be rigidly defined as either orthodox or unorthodox. Whether a method is orthodox or unorthodox depends on the concrete situation and the expectations of the enemy. What one enemy might consider to be an unorthodox, unusual method could be viewed by a different enemy as completely normal and orthodox.

LI Bingyan theorizes that the successful use of unorthodox methods depends on the commander's ability to engage in "leaping-style or unconventional thinking". This unconventional thinking relies on "connecting ideas and [then] reversing [those] ideas", which is similar to what LI

¹¹⁷⁷ Cf. [LUOZhufeng1994] vol. I, p. 1024.

¹¹⁷⁸ See section II.G.1.

Bingyan also refers to as “seeking the complementary from the opposite”¹¹⁷⁹. This means that whenever the commander has an idea, he should immediately also think about the opposite, or reverse, of that idea. In this way, if his idea is orthodox in nature, his next idea will inevitably be unorthodox. By continuing this process, the commander can ensure that he does not focus too narrowly on only orthodox or only unorthodox solutions to problems. LI Bingyan believes that this method of contrarian thinking is what enables commanders to intuitively invent unorthodox methods. The commander’s “intriguing stratagems” are not produced by luck, but rather “[...] because one’s thinking has broken through the restrictions of the old logical order.”

LI Bingyan considers the use of the unorthodox essential to military supraplanning because, if used successfully, it can enable the commander to surprise the enemy and thereby weaken him more effectively than would otherwise be possible without the element of surprise.

The first maxim of “using the unorthodox” is: “With the orthodox engage [in battle], with the unorthodox gain victory”.¹¹⁸⁰ This maxim is a supraplanning principle that involves trickery but not necessarily deception. The commander should always keep in mind that orthodox and unorthodox methods are “opposite and complementary”. The orthodox methods are required to either support the unorthodox methods or to distract the enemy from the troops seeking to gain victory by unorthodox methods. LI Bingyan interprets “the orthodox” as the “general patterns of warfare” or the “conventional methods of using the army” whereas “the unorthodox” refers to the “special patterns of warfare” or the “changing methods of using the army”. If the commander is only focused on orthodox methods or only thinking about unorthodox methods, his options will be too limited to achieve his goals in the most economical manner.

The awareness that for every orthodox method of waging war there exist several unorthodox alternatives is an absolutely essential ingredient of military supraplanning. It is for this reason that I

¹¹⁷⁹ 从相反中求相成 (cong xiangfan zhong qiu xiangcheng).

¹¹⁸⁰ See section II.G.2.

mention both “orthodox and unorthodox methods” in my definition of “supraplanning”. If one only considers the use of orthodox methods “to strengthen oneself and weaken one’s enemies in the most economical manner”, then one is engaging in non-stratagemical, or conventional warfare. Of course, it is possible that the supraplanning expert might choose to only use orthodox, general methods of waging war during a certain campaign, but he does this only because he judges those methods to be more economical than any unorthodox alternatives.

At one point in this section, LI Bingyan writes: “[...] ‘using the orthodox to engage [in battle]’ is subservient to ‘using the unorthodox to gain victory’.” This seems to suggest the he places more emphasis on the unorthodox than on the orthodox methods of waging war. However, he also warns against becoming “[...] dazzled by the treasure of ‘producing the unorthodox and [thereby] gaining victory’.” In fact, LI Bingyan sees the correct combination of the orthodox and unorthodox as the essence of this maxim. For the sake of illustration, he offers a few theoretical, tactical examples of this. In the offensive realm, orthodox troops can attack the enemy’s front while unorthodox troops charge his rear. In the defensive realm, orthodox troops can block all but one of the enemy’s routes of attack and ambush him with unorthodox troops along the remaining route. One concrete example he uses is that of the Battle of France, in which the German Army invaded France and the Low Countries in 1940. For the Battle of France, the German Army was divided into three groups: Army Group A, Army Group B, and Army Group C. Army Group A, the main force, cut directly across France through the Ardennes in order to trap the Allied forces to the north in Belgium and Holland and clear the way for a march on Paris. Army Group B invaded Belgium and Holland in order to lure the Allied forces into the pocket that would be sealed by Army Group A. Army Group C, the smallest of the three groups, stayed along the Maginot Line to attempt to breach the French defenses, and to prevent the French from outflanking the Germans. Because the Ardennes forests with their narrow roads were considered to be impenetrable by Germany’s mechanized forces, Army Group A met with little resistance and was able to surprise the

Allied forces. According to LI Bingyan's analysis, Army Group A was composed of unorthodox troops that unexpectedly attacked a place unguarded by the enemy, and Army Group C represented the orthodox troops that distracted French troops from the main attack. LI Bingyan therefore believes that the orthodox troops along the Maginot Line were equally as important for Germany's victory as those of Army Group A, even though they have been somewhat marginalized by the history books.

The second maxim of "using the unorthodox" is: "The unorthodox and the orthodox produce each other".¹¹⁸¹ This maxim is a supraplanning principle that involves trickery but not necessarily deception. Similar to the previous maxim, it serves as a reminder to the commander that orthodox and unorthodox methods are not forever fixed in stone and that they can transform into each other. This maxim does not give the commander any concrete methods of "strengthening his troops and weakening his enemies in the most economical manner", but rather ensures that he remains cautious of the inflexible overemphasis on either the orthodox or the unorthodox. LI Bingyan writes that the commander must grasp the art of flexibly using and transforming the two kinds of methods. He makes the interesting point that the orthodox methods are used against the enemy's "fullness", or strong points, while the unorthodox methods are used against his "emptiness", or weak points. This idea is connected to the previous maxim that suggests that one should use the unorthodox to gain victory.

LI Bingyan emphasizes the interdependence of orthodox and unorthodox methods. Without knowing how to flexibly and interchangeably use the orthodox, it is impossible to know how to use the unorthodox. The essence of this maxim is that unorthodox methods, when used too often or when standardized as military principles, cease to be unorthodox and transform themselves into the realm of the orthodox. LI Bingyan offers a tactical example of this transformation from the so-called "War against Vietnam to Defend Ourselves and Launch a Counter-Attack" of 1979. He claims that the PLA quickly recognized that the Vietnamese troops tended to use the unorthodox method of attacking the

¹¹⁸¹ See section II.G.3.

flank or rear of the PLA. In response to this, the PLA strengthened its flanks, weakened its front, and then used its flanks to attack the Vietnamese with a pincer movement. In his analysis of this example, LI Bingyan sees the Vietnamese Army's method as having transformed from an initially unorthodox into an orthodox method.

The third maxim of “using the unorthodox” is: “Launch [an attack] first in order to control the enemy”.¹¹⁸² This maxim is a supraplanning method that involves trickery but not necessarily deception. The essence of this method is to take the initiative by concentrating a superior force and striking the enemy with one fell swoop before he has time to take adequate precautions. This method can be interpreted as a preemptive strike against the enemy. LI Bingyan writes that a quick first strike can lead to immediate victory because one's own army can retain a high level of morale while the enemy is completely surprised and unprepared. However, LI Bingyan is also careful to point out that the success of this supraplanning method depends on three conditions: first, absolute superiority of military strength; second, absolute surprise; and third, the ability to avoid a protracted war.

The reason this maxim can be considered to be a method of “using the unorthodox” is that it depends on “absolute surprise”. One example of an orthodox method of launching an attack would be to first attempt to use all political and diplomatic means to resolve the problem, slowly build up one's military presence, openly declare war, and then launch an attack. In contrast, this method of “using the unorthodox” relies on overwhelming speed and strength to surprise and demoralize the enemy. LI Bingyan writes that in order to guarantee the effect of the first strike, the attacker must use “political, military, and diplomatic camouflage” and maintain complete secrecy regarding “[...] his intentions in the primary stage of the campaign, of the direction of his main charge, and of the time of attack.” Although both camouflage and secrecy are methods of dissimulative deception, LI Bingyan uses one example of the tactical application of this method that shows how it can be used without deception. He

¹¹⁸² See section II.G.4.

points out that: “[...] launching [an attack] first in order to control the enemy is generally displayed as opening fire before the enemy in a skirmish and, in an anti-airborne war, annihilating the enemy before he has landed on the ground or before he has a stable foothold, etc.” These examples do not include the use of deception, but instead focus on the aspect of seizing the initiative and not waiting for the enemy to be prepared.

The fourth maxim of “using the unorthodox” is: “Launch [an attack] later in order to control the enemy”.¹¹⁸³ This maxim is the opposite of the previous one. It is also a supraplanning method that involves trickery. The essence of this method is to allow a militarily superior enemy to take the initiative, to avoid him when he is strong, wait for his weak points to emerge, and then to strike him when and where he is weakest. Even though this method is the opposite of the previous one, it can also be seen as a way of “using the unorthodox” because it is unconventional to purposefully allow the enemy to take the initiative. Although this method does not necessarily involve deception, it can be augmented by it. For example, when avoiding the enemy, one can create the false impression that one is fleeing in panic. In such situations, it could be advantageous to simulate exaggerated weakness. Although this supraplanning method can be employed by any army regardless of its relative strength, it is especially applicable to weaker armies.

LI Bingyan explains that the commander of an inferior force can benefit from “launching [an attack] later” both politically and militarily. In the political realm, it is easier for an army that has been attacked to “[...] win the hearts of the people, mobilize the masses, and obtain international sympathy and support.” This is because people often sympathize with the “underdog” or “victim” of a conflict. In the military realm, avoiding the enemy when he has the initiative allows the army to build up strength, prepare advantageous temporal and spatial conditions, and strike the enemy when he is exhausted and dispersed. LI Bingyan mentions the example of the war between the CPC and the KMT between 1945-

¹¹⁸³ See section II.G.5.

1949. He points out that MAO Zedong adopted the method of “retreating backwards in great strides and [thereby eventually] advancing forwards in great strides”. This method involved temporarily abandoning certain cities and bases and allowing the KMT to seize the initiative. In this way, the CPC was able to wait until the KMT forces were sufficiently dispersed and could then annihilate the enemy one by one.

The fifth maxim of “using the unorthodox” is: “In war value amazing speed”.¹¹⁸⁴ This maxim is a supraplanning method that involves trickery but not necessarily deception. The essence of this method is to avoid hesitation after discovering an opportunity to weaken the enemy and to use quick decisions and operational speed to strike him. To emphasize the importance of speed in warfare, LI Bingyan cites Sunzi’s statement that clumsy speed is superior to skillful slowness. The reason LI Bingyan considers “amazing speed” to be unorthodox is because it is one way to attack the enemy without allowing him enough time to prepare and because using speed is one way of surprising the enemy. Deception can accompany speed, but it is not necessarily required. As the next maxim demonstrates, the use of “amazing speed” is not intended to be employed throughout the process of “using the unorthodox” and is therefore not a supraplanning principle but rather a method. LI Bingyan mentions that speed can also be used tactically and operationally even during a protracted war. It can contribute not only to weakening the enemy in the most economical manner, but also to preventing one’s own army from becoming demoralized by prolonged battle.

LI Bingyan explains that the army can use speed to make up for its deficiencies. If the enemy fails to expect an attack, or simply does not have enough time or skill to prepare for it, he will not be able to concentrate his military strength to counter the attack. However, the commander’s ability to use “amazing speed” to effectively weaken the enemy depends on the adaptability of his methods and forces, his army’s equipment, and the level of the army’s organization and command structure. LI

¹¹⁸⁴ See section II.G.6.

Bingyan acknowledges that the importance of speed in warfare has also been emphasized by famous Western military theorists and practitioners, including SUVOROV, Napoleon, and ENGELS.

The sixth maxim of “using the unorthodox” is: “Delay the [enemy’s] army and wait for an opportunity”.¹¹⁸⁵ This maxim is a supraplanning method that may involve trickery and deception. It is the opposite of the previous maxim in that it focuses on slowness instead of speed. The essence of this method is to avoid waging war when the conditions are judged to be unsuitable. If the enemy’s morale is high, or his troops are concentrated, one should find ways of delaying the enemy and wait until his morale has waned and his troops have become dispersed. Likewise, if one’s own troops are too few and one must wait for reinforcements, or if one’s plans and stratagems are incomplete, then one should delay any hostilities until one’s deficiencies have been resolved. Whether the enemy is too strong or one’s own army too weak, delaying the enemy and waiting for a more advantageous situation can be an economical way of gaining victory.

Although this method might not seem very unorthodox at first glance, LI Bingyan adds that it can be combined with deception in the strategic realm by “[...] secretly carrying out preparations [for war] while openly proposing reconciliation and peace negotiations, and concluding peace treaties, etc.” In this case, one delays the enemy’s army by simulating a desire for peace, and this simulation is unorthodox. In the tactical realm, LI Bingyan writes that this supraplanning method can be used when besieging the enemy. By delaying one’s own attack and preventing the enemy from breaking out of the siege, one can starve the enemy and force him into submission. Even though this maxim appears to be the opposite of the previous one, both of them rely on waiting for the right opportunity to exploit cracks in the enemy’s defenses. If the cracks can be found, then one should use “brilliant speed” to exploit them. However, if the cracks are not yet manifest, one should delay the enemy and wait until they appear. This demonstrates again that whether a method is “unorthodox” or not depends entirely on the

¹¹⁸⁵ See section II.G.7.

concrete situation with which one is faced. LI Bingyan notes that this maxim can also be applied when two foreign enemies are embroiled in conflict. Instead of getting involved, one can wait for the two parties to weaken each other to such an extent that it becomes possible to attack and defeat both of them simultaneously. LI Bingyan refers to this as “sitting on top of a mountain while watching [two] tigers fight”, which is an alternative formulation of stratagem number nine of the 36 stratagems.¹¹⁸⁶

The seventh maxim of “using the unorthodox” is: “Attack a place that the enemy must rescue”.¹¹⁸⁷ This maxim is a supraplanning method that involves trickery and sometimes deception. The essence of this method is to avoid attacking a heavily fortified enemy position and attack instead a position that the enemy will be forced to defend. The aim is to lure the enemy away from his fortifications and attack his troops that are sent out as “rescuers” when they are in a more vulnerable position. This method is unorthodox because it is unusual to attack a distant place when one’s target is near. Deception may also be involved if one simulates the intention of attacking the place the enemy must rescue when in fact one’s intention is to attack the “rescuers”. LI Bingyan writes that this method can be seen as a variation of the following maxim of “avoiding the [enemy’s] fullness and attacking [his] emptiness”. This maxim belongs to the category of supraplanning because attacking the unfortified enemy at a place of our own choosing can be far more economical than attacking him at a heavily fortified place.

LI Bingyan points out that it is very important for the commander to understand which places the enemy absolutely “must” rescue. If the enemy decides not to rescue the place that has been attacked, this supraplanning method will fail. Additionally, the commander must correctly divide his forces into the two groups that will attack the enemy’s weak point and attack the “rescuers”. This necessary division of one’s troops into two groups is what leads LI Bingyan to refer to this method as being a manifestation of “dynamic military dialectics”.

¹¹⁸⁶ Cf. [VONSENGERHarro2000] vol. I, pp. 161-165.

¹¹⁸⁷ See section II.G.8.

Although not mentioned by LI Bingyan, this method seems to be very prevalent amongst forces that are significantly weaker than their enemy. For example, when armed insurgent groups resort to hostage taking and kidnapping, they are using this supraplanning method. The hostages they take are usually not their real target. Instead, they intend to force the enemy to give them something they want by attacking and capturing someone whom they believe the enemy will be forced to rescue. When the enemy is a state that wishes to be seen by the public as being compassionate, it can be difficult to avoid giving in to the demands of the hostage takers. However, if the enemy is not concerned about appearing to be compassionate, this supraplanning method can fail, or even be used against the hostage takers themselves. Until 1985, the Hezbollah organization in Lebanon had only targeted citizens of Western Europe and the United States for their hostage taking activities. However, in that year, the Hezbollah kidnapped four Soviet officials and killed one of them. According to the author of the book “International Terrorists”:

The Soviets reacted quickly. After evacuating all their personnel from the country, they arranged the kidnapping and murder of one of [Hezbollah’s spiritual leader] Sheikh Fadlallah’s relatives. A few days later, Hezbollah released its hostages. The group never again targeted Soviet citizens in Lebanon.¹¹⁸⁸

Instead of giving in to Hezbollah’s demands, the Soviets responded by capturing someone whom they judged Hezbollah would be forced to rescue. As a preventive measure, the Soviets first evacuated all of their remaining officials in Lebanon, thereby denying Hezbollah the option of taking even more Soviet hostages. With the odds in their favor, the Soviets were then able to turn the tables on Hezbollah and beat them at their own game.

The eighth maxim of “using the unorthodox” is: “Avoid [the enemy’s] fullness and attack [his] emptiness”.¹¹⁸⁹ This maxim is a supraplanning principle that involves trickery and sometimes deception. The commander should keep this principle in mind throughout the entire process of “using the unorthodox”. The essence of this principle is to avoid attacking the enemy’s strong points and only

¹¹⁸⁸ See [STREISSGUTHThomas1993] p. 136.

¹¹⁸⁹ See section II.G.9.

attack his weak points. This does not mean that the commander can completely ignore the enemy's strong points. LI Bingyan stresses that while attacking the enemy's weak points, or emptiness, one must also suppress the enemy's strong points, or fullness. Otherwise, if one only concentrates on attacking the enemy's emptiness but fails to suppress his fullness, the enemy can use his fullness to attack our emptiness. LI Bingyan explains that this principle works because by attacking the enemy's emptiness, the enemy's fullness will also be reduced. This principle should be used both strategically and tactically when choosing the targets of the war and when determining the direction of the main attack.

By including this principle in the category of "using the unorthodox", LI Bingyan is suggesting that the opposite, or attacking the enemy's fullness, would be orthodox. Interestingly, the USDOD appears to primarily adhere to the orthodox principle of focusing on attacking the enemy's fullness, or "center of gravity" (COG):

The essence of operational art lies in being able to produce the right combination of effects in time, space, and purpose relative to a COG to neutralize, weaken, destroy, or otherwise exploit it in a manner that best helps achieve military objectives and attain the military end state. In theory, this is the most direct path to mission accomplishment.¹¹⁹⁰

The term "center of gravity" ("Schwerpunkt" in German), and the theory that one should attack the enemy's center of gravity derives from VON CLAUSEWITZ. In "On War", he stresses the importance of striking the "center of gravity" of the enemy:

Theory can tell [us] the following: it is essential to have the dominant relations of both [belligerent] states in mind. Out of these [dominant relations] a certain center of gravity will form, the center of [all] force and movement, on which everything depends; and the concentrated strike of all [our] forces must be aimed at this center of gravity of the opponent.¹¹⁹¹

¹¹⁹⁰ See [USDOD2008] ch. IV, pp. 11-2.

¹¹⁹¹ This is my translation of the original German text from Part 3, Book 8, Chapter 4 of "On War": "Was sich die Theorie hier sagen kann, ist folgendes: Es kommt darauf an, die vorherrschenden Verhältnisse beider Staaten im Auge zu haben. Aus ihnen wird sich ein gewisser Schwerpunkt, ein Zentrum der Kraft und Bewegung bilden, von welchem das Ganze abhängt, und auf diesen Schwerpunkt des Gegners muß der gesammelte Stoß aller Kräfte gerichtet sein." See [VONCLAUSEWITZCarl2000] p. 671.

In the most recent version of its “Joint Publication 3-0: Joint Operations”, the USDOD relativizes this position:

In theory, direct attacks against enemy COGs resulting in their neutralization or destruction is the most direct path to victory — if it can be done in a prudent manner (as defined by the military and political dynamics of the moment). Where direct attacks against enemy COGs mean attacking into an opponent’s strength, JFCs should seek an indirect approach until conditions are established that permit successful direct attacks.¹¹⁹²

As is demonstrated in the above quotation, the USDOD does advise the commander to temporarily avoid directly attacking the enemy’s COG if it would necessitate “attacking into an opponent’s strength”. The USDOD’s COG doctrine is therefore not necessarily opposed to the supraplanning principle of “avoiding [the enemy’s] fullness and attacking [his] emptiness”. However, it is difficult to see how one could ever directly attack the COG without “attacking into an opponent’s strength”. This quotation represents a curious combination of Liddel HART’s theory of the indirect approach with VON CLAUSEWITZ’s theory of striking the enemy’s COG. It is unclear to what extent they are truly compatible. It is possible that the USDOD’s doctrine of directly attacking the enemy’s COG is currently more suitable to the US armed forces because they are so much more powerful than any of their potential enemies. However, China’s supraplanning experts would likely argue that even a vastly superior army should initially avoid attacking the enemy’s COG, or fullness, and attack instead the enemy’s weak points one by one in order to disarm him in the most economical manner. Of course, if the enemy expects his weaknesses to be targeted, attacking his strengths could actually be the unorthodox, or unexpected, thing to do.

This supraplanning principle of “avoiding [the enemy’s] fullness and attacking [his] emptiness” depends on the commander’s ability to correctly differentiate between the enemy’s strengths and weaknesses. LI Bingyan points out that this differentiation can be a difficult task both because of a general lack of informational clarity on the battlefield and because the enemy might use deception to

¹¹⁹² See [USDOD2008] ch. IV, p. 12.

simulate fullness where he has emptiness or emptiness where he has fullness. LI Bingyan warns that the army must also be able to rapidly adapt to changes in the enemy's fullness and emptiness, which might spontaneously transform themselves into each other. For this reason, he quotes Sunzi's famous statement that the army's formation should be like water: "The formation of the army is like [the flow of] water. The [form of the] flow of water avoids high ground and tends towards low ground. The formation of the army [should be such that it] avoids [the enemy's] fullness and attacks [his] emptiness."¹¹⁹³

The ninth maxim of "using the unorthodox" is: "Pretend to go along with the enemy's intentions".¹¹⁹⁴ This maxim is a supraplanning method that is necessarily based on deception. In situations where the enemy might become stronger if the commander openly goes against the enemy's intentions, he should instead pretend to do exactly what the enemy wishes and then strike him as soon as he makes mistakes and becomes vulnerable. This method can only be employed after the commander has discovered the enemy's true intention. If the enemy's intentions are found out, and one openly attempts to thwart them, the enemy will most likely change his plans, thus allowing him the opportunity to regain the initiative. LI Bingyan acknowledges the importance of Sunzi's advice to "move the enemy and not be moved by the enemy"¹¹⁹⁵, but he believes that temporarily pretending to be "moved by the enemy" can enable one to later gain the initiative and "move the enemy".

LI Bingyan likely considers this method to be unorthodox because the commander's usual, orthodox response to the enemy's intentions is to thwart and go against them. This orthodox response to the enemy is advocated by one of Napoleon's military maxims:

It is an approved maxim in war, never to do what the enemy wishes you to do, for this reason alone, that he desires it. A field of battle, therefore, which he has previously studied and reconnoitered, should be avoided, and double care should be taken where he has had time to fortify or retrench.¹¹⁹⁶

¹¹⁹³ This is from "Sunzi's Art of War - Chapter 6 on Emptiness and Fullness". Cf. [WUJiulong2007] pp. 102-3, 107.

¹¹⁹⁴ See section II.G.10.

¹¹⁹⁵ This is taken from "Sunzi's Art of War - Chapter 6 on Emptiness and Fullness". Cf. [WUJiulong2007] pp. 84, 105.

¹¹⁹⁶ See [CAIRNESWilliam2004] p. 23.

LI Bingyan would disagree with this maxim of Napoleon and argue that it can sometimes be advantageous to temporarily “do what the enemy wishes you to do”. By deceiving the enemy into believing that his plans have not been discovered, he can be lured into a state of overconfidence and arrogance, thus causing him to make mistakes. By exploiting these mistakes, the commander can launch a surprise attack and weaken the enemy in a more economical manner than if he had directly opposed him from the beginning.

The tenth maxim of “using the unorthodox” is: “Show [the enemy] weaknesses and suppress [our] strengths”.¹¹⁹⁷ This maxim is a supraplanning method that is partially based on deception. The unorthodoxy of this method lies in its advocacy of the opposite of normal behavior. The usual method of commanders is to conceal weakness in order to avoid being attacked at a vulnerable point and to display strength in order to intimidate the enemy. This supraplanning method, however, advocates the exact opposite. According to LI Bingyan, showing the enemy true weakness can sometimes cause the enemy to become suspicious and to avoid an attack out of fear that the weakness is in fact simulated. Strictly speaking, this first part of the maxim does not qualify as deception, since it does not involve simulation or dissimulation, but it is a form of trickery nonetheless. The second half of the maxim, “suppressing [our] strengths”, is an example of dissimulation because it involves the concealment of true strength. LI Bingyan writes that this dissimulation can be used to lure the enemy into attacking one’s strongest position, thus minimizing his chances for success. The essence of this supraplanning method is to cause the enemy to avoid one’s weaknesses and attack one’s strengths, thereby strengthening oneself and weakening the enemy.

The eleventh maxim of “using the unorthodox” is: “[Our method of achieving] victory should not be repeated”.¹¹⁹⁸ This maxim is a supraplanning principle that the commander should keep in mind throughout the entire process of selecting and employing concrete methods of “using the orthodox”. LI

¹¹⁹⁷ See section II.G.11.

¹¹⁹⁸ See section II.G.12.

Bingyan emphasizes that the world is in a constant state of flux and that the commander's methods of "using the unorthodox" to gain victory must therefore also change according to the circumstances. The commander must not blindly adhere to the conventions and rules that were determined by past experience. The unorthodoxy of this principle lies in its contradiction of the normal tendency of humans to repeat behavior that has proven successful in the past.

In this section, LI Bingyan uses Marxist philosophy to provide a theoretical explanation for what is known in the West as the problem of "fighting the last war". Applying Marxist dialectical materialism to military affairs, he writes: "The development of weapons equipment determines the transformation in the methods of waging war." However, because methods of waging war are usually derived from experience, it takes a certain amount of time before the new weapons technology can be transformed into new military doctrine. For this reason, generals often make the mistake of adhering to the military methods of the previous war, which was fought before new weapons were developed, and they are thus defeated by an enemy who was able to adapt his methods more quickly. Here one can clearly see the parallels of this military theory to the Marxist social theory of the economic base determining the superstructure. In the CME entry on "ENGELS' Military Theory", ENGELS is cited as the source of this idea:

ENGELS believed that it is not the free creations of the minds of brilliant generals that have had a transformational effect on the means and methods of war, but rather the invention of improved weapons and changes in the composition of the soldiers. Furthermore, the invention of army weapons equipment and changes in the composition of the soldiers derive from scientific and technological progress.¹¹⁹⁹

In LI Bingyan's opinion, due to the fact that science and technology are constantly advancing and pushing forward weapons development, which in turn changes the effectiveness of various methods of waging war, we should not blindly repeat the strategies and tactics that may have worked in the past

¹¹⁹⁹ Cf. [SONGShilun1997] vol. I, p. 58.

and should instead adhere to the principle that “[our method of achieving] victory should not be repeated”.

The twelfth maxim of “using the unorthodox” is: “Make the enemy deviate from the place he is going towards”.¹²⁰⁰ This maxim is a supraplanning method that relies on deception. The essence of this method is that the commander of an inferior army, which is in a passive, defensive situation, should attempt to use deception to divert the enemy away from the army’s vulnerable points, rather than merely focusing on building up its fortifications. This method belongs to the category of supraplanning because, if successful, it is much more economical to strengthen one’s own army by using diversion to entirely avert the enemy’s attack, rather than attempting to repel it. It is unorthodox because most people think of defense as only including methods of resisting the enemy and not of using deception to lure him away. LI Bingyan writes that the success of this supraplanning method depends on two elements: confusion, and movement. By means of either dissimulating the army’s true formation or simulating a false formation, the commander attempts to confuse the enemy such that he is compelled to deviate, or move away from his original target. Such attempts to confuse the enemy can include sending out troops as bait, feigning retreat, simulating a counterattack, etc. LI Bingyan emphasizes that defense and camouflage should not be viewed as only passive, meaning that defense can sometimes mean luring the enemy into a weaker position and camouflage can mean not just concealment but also simulation of false weapons, false troop concentrations, and false movements.

¹²⁰⁰ See section II.G.13.

C. Dialectical Analysis

A review of the 55 maxims I have translated from LI Bingyan's book demonstrates the importance of dialectical thought in Chinese SMS. In this section, I will analyze the dialectical aspects of some of these 55 maxims and of LI Bingyan's explanations thereof. However, it is first necessary to briefly discuss what is meant by "dialectics", and that requires some background information.

Since 1949, the only political party in power in the PRC has been the Communist Party of China. This political party, which was founded in the early 1920's, has consistently claimed to adhere to Marxism. Since 1945, the CPC has included a "General Program"¹²⁰¹ at the beginning of every edition of its party constitution, or "Constitution of the Communist Party of China"¹²⁰² (hereafter CPC Constitution). This General Program functions as the CPC's party platform or manifesto. Since the first General Program was written in 1945, it has been amended a total of nine times in the years 1956, 1969, 1973, 1977, 1982, 1992, 1997, 2002, and 2007. In all ten of these "General Programs", the CPC has declared its adherence to Marxism.¹²⁰³ For example, in paragraph 2 of the most recent version of its General Program, amended and adopted on October 21, 2007, the CPC writes: "The Communist Party of China takes Marxism-Leninism, Mao Zedong Thought, Deng Xiaoping Theory and the important thought of the Three Represents as its guide to action."¹²⁰⁴ However, in paragraphs 3-6, it is explained that the three ideological constructs after "Marxism-Leninism" are merely the continuation and development of Marxism.¹²⁰⁵ This is also summarized in paragraph 16 of the same document where we find: "It [the CPC] adheres to Marxism as its guiding ideology, [...]."¹²⁰⁶ But how is "Marxism" officially defined in the PRC? The CCD, which is edited by the official CASS, offers the following

¹²⁰¹ 总纲 (zonggang).

¹²⁰² 中国共产党章程 (Zhongguo Gongchandang Zhangcheng).

¹²⁰³ Cf. [CPCCPS2006] pp. 46-185.

¹²⁰⁴ See [ZHONGXin2007a] p. 83.

¹²⁰⁵ Cf. [ZHONGXin2007a] pp. 83-6. In fact according to the CCD, Leninism is also considered to be nothing other than "[...] Marxism of the age of imperialism and proletarian revolution." Cf. [DINGShengshu2008] p. 859.

¹²⁰⁶ See [ZHONGXin2007a] p. 90.

definition:

It is the proletarian ideological system founded by MARX and ENGELS. Its fundamental components are: Marxist philosophy, or *dialectical materialism* and historical materialism; political economics; and scientific socialism. These three [components] form an organic whole. [...] ¹²⁰⁷ [*italics added*]

And what is “dialectical materialism”? The CCD defines it as:

A science founded by MARX and ENGELS regarding the use of the dialectical method to research the general laws of the development of the natural world, human society, and thinking. It maintains that the world is material in nature, [that] matter moves and develops according to *the law of the unity of opposites*, which is inherent in itself, [and that] being determines consciousness and consciousness reacts on being. Dialectical materialism and historical materialism are the theoretical foundation of scientific socialism and a sharp weapon with which the proletariat understands the world and transforms the world. ¹²⁰⁸ [*italics added*]

Looking up “the law of the unity of opposites” in the CCD, one finds the following definition:

The fundamental law of materialist dialectics. It explains that all things are the unity of opposites, all [things] contain contradiction. The [two] opposing sides of [every] contradiction both unite and struggle [with each other], and under certain circumstances transform [themselves] into each other, [thus] impelling the change and development of things. [In any given phenomenon or thing,] the unity of opposites is conditional, temporary, and transitional, and therefore relative; the struggle of opposites, however, is unconditional and absolute. ¹²⁰⁹ [*italics added*]

In summary, the PRC is led by a single political party that claims to adhere to Marxism. In the PRC, Marxism is said to consist of three components, the first of which is Marxist philosophy. Marxist philosophy, in turn, is understood to be made up of dialectical materialism and historical materialism. Finally, the fundamental law of dialectical materialism is believed to be “the law of the unity of opposites”. According to this law, everything in the entire universe contains contradictions. This means that every physical object, process, concept, or thought is a contradiction or body of contradictions. In his “On Contradiction” written in 1937, MAO Zedong expressed this as follows: “There is nothing that

¹²⁰⁷ Cf. [DINGShengshu2008] p. 908.

¹²⁰⁸ Cf. [DINGShengshu2008] p. 87.

¹²⁰⁹ Cf. [DINGShengshu2008] p. 345. “Materialist dialectics” is the same thing as “dialectical materialism”. Cf. [DINGShengshu2008] p. 1417.

does not contain contradiction; without contradiction there would be no world.”¹²¹⁰ Also according to this law, every contradiction is believed to be composed of at least two sides. These two sides are in a constant struggle with each other, they sometimes unite, and they sometimes transform themselves into each other. Having demonstrated that the CPC claims to adhere to Marxism, and having shown that it considers dialectical materialism and the “law of the unity of opposites” to be central to Marxism, it should come as no surprise that the speeches and writings of both present and former leading Chinese communists often include a tendency to view the world in terms of contradictions. However, it would be wrong to assume that only members of the CPC are taught to use “the sharp weapon” of dialectical materialism to understand and change the world. In fact, paragraph 2 of Article 24 of the current “Constitution of the People’s Republic of China”, which pertains not just to CPC members but to all citizens of the PRC, reads:

The state advocates the civic virtues of love of the motherland, of the people, of labour, of science and of socialism; it educates the people in patriotism, collectivism, internationalism and communism and in *dialectical and historical materialism*; it combats capitalist, feudal and other decadent ideas.¹²¹¹ [*italics added*]

In accordance with the state constitution, all pupils in the PRC are taught dialectical materialism and historical materialism beginning in the ninth year of the nine-year compulsory school system, when they are around age 14.¹²¹² If they go on to high school (upper-middle school) and university, they continue to take mandatory weekly “politics classes”¹²¹³ in which they learn and are tested on Marxism.¹²¹⁴ It can therefore be assumed that not only CPC members, but also most non-CPC

¹²¹⁰ Cf. [MAOZedong1991] vol. I, p. 305.

¹²¹¹ This is the official English translation in: [PRC1986] p. 55.

¹²¹² Cf. [PRCMOE2005] pp. 61-72.

¹²¹³ 政治课 (zhengzhi ke).

¹²¹⁴ I had the opportunity to experience these politics classes first hand during the academic year of 2007-2008 at Peking University, where I was doing research as a visiting doctoral student. I sat in on the mandatory politics classes for Chinese M.A. students. In the summer semester of 2008, the focus of the classes I attended was on “scientific socialism”, the third “fundamental component” of Marxism. Various professors from the Marxism Institute of Peking University gave lectures on the following subjects: The theory of Socialism of MARX and ENGELS, The Theory of Socialism of LENIN, Soviet-style Socialism, Socialism with Chinese Characteristics, Foreign Socialism, Experiences and Lessons from 20th Century Socialism, and Research into the Building of the Party in Power (i.e. CPC). All the lessons were in Chinese and I was the only foreigner present. I took notes and made digital recordings of the lectures.

members in the PRC are familiar with the dialectical method of viewing the world in terms of contradictions. Of course, this includes members of the PLA and, more specifically, the modern military supraplanning experts in the PRC.

Before analyzing the dialectical aspects of LI Bingyan's book, I will first present the perspectives of some other military supraplanning experts on the connection between dialectics and military supraplanning. In his "Introduction to the Science of Military Supraplanning", used as a textbook at the Air Force Logistics Academy in Xuzhou, the author includes a section on "Grasping the Dialectical Method" in chapter 7 on "The Path Towards Improving One's Supraplanning Level". He writes:

Therefore, if one wishes to improve one's *supraplanning ability*¹²¹⁵, then one must truly grasp *materialist dialectics*. This is because, as a kind of method with which to understand the world and change the world, it is the most scientific and most rational of all. [...] If experts on military supraplanning wish to improve their own supraplanning ability, then they must first correctly grasp the law of the "two part method"¹²¹⁶. This means that when looking at a problem one should [look at] all sides [of the problem], one should [look at it] from the the front side and the back side, and observe it from many angles; one should look at both the trees and the forest.¹²¹⁷ [*italics added*]

In a textbook on military supraplanning called "The Foundation of Modern Supraplanning Training", which was formerly used at the NDU, we find the following:

Our army's *supraplanning thought*¹²¹⁸ is the product of the combination of the use of the general truths of Marxism-Leninism and the practice of China's revolutionary wars. [...] From the proposal of "the countryside surrounding the cities"¹²¹⁹ to the emergence of "protracted warfare"¹²²⁰; from the formation of the "16-character formula"¹²²¹ to the creation of the "ten great military principles"¹²²², [these all] fully reflected [the fact] that

¹²¹⁵ 谋略能力 (moulüe nengli).

¹²¹⁶ 两分法 (liang fen fa). This "two part method" refers to the dialectical method of always viewing both sides of every problem in order to develop the most effective solution.

¹²¹⁷ Cf. [ZHAZhongyuan2003] p. 225.

¹²¹⁸ 谋略思想 (moulüe sixiang).

¹²¹⁹ This was MAO's strategy of first uniting the peasants of the countryside and then surrounding and overwhelming the cities. It stood in contrast to the Soviet-style revolution that began in the cities.

¹²²⁰ This was the CPC's military strategy against Japan's invasion of China.

¹²²¹ "If the enemy advances, we retreat; if the enemy camps, we harass; if the enemy tires, we strike; if the enemy retreats, we pursue." (敌进我退, 敌驻我扰, 敌疲我打, 敌退我追: di jin wo tui, di zhu wo rao, di pi wo da, di tui wo zhui). MAO Zedong said these "basic principles of guerilla warfare" had already evolved by May of 1928. Cf. [MAOZedong1991] vol I, pp. 204.

¹²²² MAO Zedong summarized these ten principles in a report he gave to the CPC Central Committee on Dec. 25, 1947.

our army's *supraplanning thought* was a *dialectical materialist* holistic plan of using the army in which we sought truth from facts. In all the domestic and foreign ancient military books, none [of these methods] can be found.¹²²³ [*italics added*]

In his “Foundation of the Science of Military Supraplanning”, HUANG Peiyi also includes a section on “The Method of Dialectical Thinking”. He writes:

War is full of contradictions, [such as between] emptiness and fullness, being tired out and being at ease, advancing and retreating, attacking and defending, etc. All [of the sides of these contradictions] are opposing and uniting. *Military supraplanning* itself is the result of *dialectical thinking*. [The supraplanning methods] '[we] launch [an attack] later in order to control the enemy'¹²²⁴, [and] 'at ease [we] wait [until the enemy is] tired out'¹²²⁵, etc. all include dialectics. [...] If one wishes to clearly make out the enemy's intentions and see through the enemy's covert plots, one must draw support from the sharp ideological weapon of *materialist dialectics*.¹²²⁶ [*italics added*]

These experts clearly not only see a connection between dialectics and military supraplanning, but also suggest that military supraplanning requires knowledge of the dialectical method. However, given that

The principles are: “1. Attack dispersed, isolated enemies first; attack concentrated, strong enemies later. 2. Take small and medium cities and extensive rural areas first; take big cities later. 3. Make annihilating the enemy's living strength our main objective; do not make holding or seizing a city or place our main objective. Holding or seizing a city or place is the outcome of annihilating the enemy's living strength, and often a city or place can be finally held or seized only after it has changed hands a number of times. 4. In every battle, concentrate an absolutely superior force (two, three, four and sometimes even five or six times the enemy's military strength), encircle the enemy from all four sides, strive to annihilate them thoroughly and do not let any escape from the net. In special circumstances, use the method of dealing annihilating blows to the enemy, that is, concentrate our entire strength to make a frontal attack and also to attack one or both of his flanks, with the aim of annihilating one part and routing another so that our army can swiftly move its troops to attack and annihilate other parts of the enemy army. Strive to avoid battles of attrition in which we lose more than we gain or only break even. In this way, although we are inferior as a whole (in terms of numbers), we are absolutely superior in every part and every specific campaign, and this ensures victory in the campaign. As time goes on, we shall become superior as a whole and eventually annihilate all the enemies. 5. Fight no battle unprepared, fight no battle you are not sure of winning; make every effort to be well prepared for each battle, make every effort to ensure victory in the given set of conditions between the enemy and ourselves. 6. Give full play to the style of fighting of battling courageously, not fearing sacrifice, not fearing fatigue, and continuously fighting (that is, fighting successive battles in a short time without rest). 7. Strive to annihilate the enemy through mobile warfare. At the same time, pay attention to the tactics of positional attack and capture enemy bases and cities. 8. With regard to attacking cities, resolutely seize all enemy bases and cities which are weakly defended. Seize at opportune moments all enemy bases and cities defended with moderate strength, provided circumstances permit. As for strongly defended enemy bases and cities, wait until conditions are ripe and then take them. 9. Replenish our strength with all the arms and most of the personnel captured from the enemy. Our army's main sources of manpower and materiel are at the front. 10. Make good use of the intervals between campaigns to rest, train and consolidate our troops. Periods of rest, training and consolidation should in general not be very long, and the enemy should so far as possible be permitted no breathing space.” The above translation is a slightly modified version of the official English translation which I critically compared with the Chinese original. Cf. [MAOZedong1991] vol. IV, pp. 1247-8; [MAOZedong1961] vol. IV, pp. 161-2.

¹²²³ Cf. [SHIQingming1988] pp. 14-5.

¹²²⁴ 后发制人 (houfazhiren). This maxim is discussed in section II.G.5.

¹²²⁵ 以逸待劳 (yiyidailao). This is stratagem number four of the “36 stratagems”. It refers to exhausting the enemy, or waiting until the enemy has exhausted himself, before attacking him. Cf. [VONSENGERHarro2000] vol. I, pp. 88-92.

¹²²⁶ Cf. [HUANGPeiyi2006] p. 157.

all of the 55 principles and methods of military supraplanning that I translated from LI Bingyan's book come from pre-20th century sources, how can military supraplanning depend on dialectical materialism, the Marxist philosophy that was introduced to China by way of the Soviet Union in the beginning of the 20th century?

The answer to this question is provided by the CME's entry on "military dialectics"¹²²⁷, which is an official discipline of military science in the PRC. According to the CME, ancient Chinese thinkers such as Laozi, SUN Wu, WU Qi, and SUN Bin were already aware of a form of "naïve dialectics" long before Marxism-Leninism and dialectical materialism made their way to China. According to the CME's section on the "Historical Development" of military dialectics:

Before Marxist military science emerged, the concept of military philosophy or philosophy of war had already appeared and was used to summarize the research and theories regarding philosophical knowledge in the military realm. The concept of military dialectics was first proposed by MAO Zedong in 1936. Thereafter, some people in Soviet military theory circles also referred to the research of philosophical questions in the military realm as 'the research of questions of military dialectics'. Although the concept of military dialectics was proposed relatively late, nevertheless, long before people knew this concept, they had already begun to carry out dialectical thinking and exploration into several questions about war. China was one of humanity's earliest ancient civilized countries in which the light of the wisdom of military philosophy glimmered. Early on in the Spring and Autumn and Warring States periods, a group of thinkers and military theorists [composed of] Laozi, SUN Wu, WU Qi, and SUN Bin elucidated the laws of military activities from the heights of philosophy. They explained war's essential connections with political and economic social factors. They explained the interdependent, opposing, and transformative *dialectical relationships* in the military realm between the categories of attacking and defending, emptiness and fullness, advancing and retreating, strength and weakness, many and few, unorthodox and orthodox, and victory and defeat. They [thus] proposed a series of guiding principles of war that embodied *naïve materialism and dialectics*.¹²²⁸ [*italics added*]

In this explanation, the CME correctly points out that ancient Chinese thinkers such as Laozi and Sunzi,

¹²²⁷ 军事辩证法 (junshi bianzhengfa). The CME defines "military dialectics" as: "a science regarding the motion of contradictions in the military realm and their general laws, it is the theoretical foundation and methodology of military science." Cf. [SONGShilun1997] vol. I, p. 116. In the CME's volume on "Military Thought", "Military Dialectics" is one of only four categories in which all the volume's entries are organized, the other three being: "The Military Theories of MARX, ENGELS, LENIN, and STALIN, and the Military Thought of MAO Zedong"; "The Chinese Military Thought of Past Dynasties"; and "The Military Thought of Foreign Countries". Cf. [SONGShilun1997] vol. I, pp. 1-5. This is evidence of the high regard in which military dialectics is held by the PLA.

¹²²⁸ Cf. [SONGShilun1997] vol. I, 116.

both of whom are traditionally believed to have lived in the sixth century B.C., often expressed their thoughts in dialectical terms. In the PRC, the dialectics of “Sunzi’s Art of War” is a subject that has received much attention. The CME even has an entry entirely devoted to “The Military Dialectical Thought in Sunzi’s [Art of War]”. In this entry, it is claimed that the most important contradictions discussed by Sunzi are: {strong} \leftrightarrow {weak}, {attacking} \leftrightarrow {defending}, {formation} \leftrightarrow {command}, {unorthodox} \leftrightarrow {orthodox}, and {emptiness} \leftrightarrow {fullness}.¹²²⁹ The authors of this entry even go so far as to claim that military dialectics is the quintessence of “Sunzi’s Art of War”:

The dialectical military thought of “Sunzi’s [Art of War]” is the quintessence of the military methods in “Sunzi’s [Art of War]”, it reflected the highest level yet reached by ancient Chinese military thinking, [and] it had a profound influence on the development of dialectical thinking. The military dialectical thought of “Sunzi’s [Art of War]” not only occupies an important place in the history of the development of Chinese military science, but also occupies an important place in the history of Chinese philosophy.¹²³⁰

WANG Xiangqing, the author of the book “Research into the Dialectical Thinking of ‘Sunzi’s Art of War’”, has counted over 60 contradictions in “Sunzi’s Art of War”, including: {the enemy} \leftrightarrow {ourselves}, {attacking} \leftrightarrow {defending}, {advantage} \leftrightarrow {disadvantage}, {strong} \leftrightarrow {weak}, {unorthodox} \leftrightarrow {orthodox}, and {emptiness} \leftrightarrow {fullness}.¹²³¹

However, some experts on “Sunzi’s Art of War” trace the origin of naïve military dialectics back as far as the Western Zhou Dynasty (1046-771 B.C.), in which the “Book of Changes” and the concept

¹²²⁹ To aid the reader in visualizing this concept of contradiction, I have developed a simple system of dialectical notation. If it is said, for example, that there is a “contradiction between attacking and defending”, I use the following notation: {attacking} \leftrightarrow {defending}. Likewise, if it is written that there is a “contradiction between the Chinese people and Japanese imperialism”, I would write: {Chinese people} \leftrightarrow {Japanese imperialism}. If the result of this latter contradiction were that the Chinese people annihilated Japanese imperialism, this could be written thus: {Chinese people} \leftrightarrow {Japanese imperialism} \rightarrow {Chinese people}. On the other hand, if Japanese imperialism had annihilated the Chinese people, it could be expressed as: {Chinese people} \leftrightarrow {Japanese imperialism} \rightarrow {Japanese imperialism}. The two arrows \leftrightarrow represent the constant mutual uniting and struggling of the two sides of every contradiction, while the bold arrow \rightarrow stands for “the contradiction on the left becomes, or is transformed into the contradiction on the right”. I use curly brackets to denote {each side of the contradiction}.

¹²³⁰ Cf. [SONGShilun1997] vol. I, p. 278.

¹²³¹ Cf. [WANGXiangqing2002] p. 8.

of the duality of yin and yang are believed to have been developed.¹²³² In his two-volume “The Science of Military Supraplanning”, LI Bingyan confirms this view and also traces the dialectical method back to the “Book of Changes”.¹²³³ It is unclear to what extent the ancient Chinese form of naïve dialectics has influenced the modern Chinese interpretation of Marxist dialectical materialism and military dialectics. The question of whether the mainland Chinese readily accepted the philosophy of dialectical materialism because they already had a tradition of thinking dialectically, or if they are now inclined to see naïve dialectical thought in their ancient texts because of their training in dialectical materialism, or a combination of both, is interesting but beyond the scope of this paper. I will note, however, that an interesting psychological study was carried out recently by PENG Kaiping and Richard NISBETT to examine whether Chinese think more dialectically than Westerners. They came to the conclusion that Chinese students from Taiwan are indeed significantly more prone to dialectical thought than their fellow Western students.¹²³⁴ It would be interesting to perform a similar study to measure whether mainland Chinese, who are trained in dialectical materialism at school, think even more dialectically than their compatriots in Taiwan.

Having explained the importance of dialectical thought for China in general and for the PLA in particular, I will now return to the original aim of examining the dialectical aspects of the 55 maxims I translated from LI Bingyan’s book. In section II.G.2, LI Bingyan writes that military supraplanning depends on successfully resolving “[...] the dialectical relationships of the contradictions between attacking and defending, the unorthodox and the orthodox, and emptiness and fullness.” In section II.G.9, he again stresses this point when he writes:

Generally, when using the army to wage war, the only [two] methods are attacking and defending, the means do not exceed the unorthodox and the orthodox, and when analyzing the enemy and estimating the situation there is only [the analysis and estimation of the enemy’s] emptiness and fullness.

¹²³² Cf. [LIUChunzhi2006] p. 280.

¹²³³ Cf. [LIBingyan1990] vol. I, pp. 204-11.

¹²³⁴ Cf. [PENGKaiping1999] p. 2.

It would be tempting to presume that this dialectical analysis of war was influenced by the PLA's doctrine of military dialectics. However, although LI Bingyan does not cite the exact source of this analysis and attributes it to the "ancients", I was able to confirm that at least one "ancient" who expressed this view was the Song Dynasty¹²³⁵ Sunzi annotator ZHANG Yu, whose annotations are included in the Song Dynasty work "Eleven Experts Annotate Sunzi".¹²³⁶ Given that LI Bingyan agrees with this dialectical analysis that the contradictions {attacking} \leftrightarrow {defending}, {unorthodox} \leftrightarrow {orthodox}, and {emptiness} \leftrightarrow {fullness} are central to waging war, it is not surprising that several of the maxims he includes in his book explicitly or implicitly deal with these three central contradictions.

Before continuing with this dialectical analysis, it is necessary to explain two more principles of modern Chinese dialectics. In his famous 1937 speech "On Contradiction", MAO Zedong identified the two important principles of the "principal contradiction"¹²³⁷ and the "principal side"¹²³⁸ of a contradiction. The first principle explains that in the development process of a complex thing (or system), in which there are at least two contradictions, there must be exactly one principal contradiction. The existence and development of this principal contradiction determines the existence and development of all other contradictions in the same complex thing (or system), and is therefore the dominant contradiction. All other, non-principal contradictions are called "secondary contradictions"¹²³⁹. Likewise, every contradiction necessarily has one side that is the "principal side" and one that is the "secondary side"¹²⁴⁰. The principal side is the side of the contradiction that determines the development of the other side; it is the dominant side of the contradiction. The principal and secondary contradictions are not rigidly fixed and can be transformed into each other. Also, within

¹²³⁵ 960-1279 A.D.

¹²³⁶ Cf. [YANGBingan2008] p. 105.

¹²³⁷ 主要矛盾 (zhuyao maodun).

¹²³⁸ 主要方面 (zhuyao fangmian).

¹²³⁹ 次要矛盾 (ciyao maodun).

¹²⁴⁰ 次要方面 (ciyao fangmian).

a given contradiction, the principal and secondary sides can swap places in certain circumstances.¹²⁴¹

Even though these two dialectical principles were developed in the Soviet Union in the 1930's, they never really caught on there and were already largely forgotten within the decade.¹²⁴² However, they have been, and continue to be extremely important in the PRC.¹²⁴³ Although there is no evidence that these ideas were known to China's classical philosophers, I consider them to be useful for understanding the naïve dialectics inherent in the supraplanning principles and methods of LI Bingyan's book, most of which derive from Sunzi.¹²⁴⁴

In part 2 of LI Bingyan's book, "Making Estimations and Plans in the Temple", there are two supraplanning principles that deal with the contradiction $\{\text{attacking}\} \leftrightarrow \{\text{defending}\}$. The first supraplanning principle is "when weak defend, when strong attack". From a dialectical perspective, one can say that this principle deals with the question of which side of the contradiction $\{\text{attacking}\} \leftrightarrow \{\text{defending}\}$ is the principal side. The answer offered by this supraplanning principle is: if one is relatively weak, then $\{\text{attacking}\} \leftrightarrow \{\text{defending}\}$; but if one is relatively strong, then $\{\text{attacking}\} \leftrightarrow \{\text{defending}\}$. Likewise, the best time to switch from an offensive posture to a defensive one is when one's strength has changed from being relatively greater to relatively less than that of the enemy, and vice versa. One can thus see that the contradiction $\{\text{attacking}\} \leftrightarrow \{\text{defending}\}$ is

¹²⁴¹ Cf. [MAOZedong1991] vol. I, pp. 320-7. As with the entire theory of dialectical materialism, these ideas were not invented by MAO Zedong himself, but rather introduced to China from the Soviet Union. The source of the theories explained in his 1937 speech "On Contradiction", including the principles of the "principal contradiction" and the "principal side" of contradictions, was the 1935 Chinese translation of the Soviet philosophy textbook "A Course in Dialectical Materialism" written in Russian by SHIROKOV et al. in 1932. MAO Zedong read the Chinese translation of this Russian book between 1936-1937 and took copious notes in the margins. His notes were reproduced together with the original text in "A Collection of MAO Zedong's Philosophical Annotations", first published in 1988. Cf. [MAOZedong1997] pp. 1-136.

¹²⁴² Cf. [VONSENGERHarro2008] p. 101. The concepts of the principal contradiction and principal side of contradictions were omitted by STALIN when he wrote his authoritative philosophical treatise "Dialectical and Historical Materialism" in 1938. Cf. [STALINJoseph1942].

¹²⁴³ I will discuss this in more detail in section III.D.

¹²⁴⁴ I have integrated these two principles of Chinese dialectics into my dialectical notation. For example, if the contradiction $\{\text{Chinese people}\} \leftrightarrow \{\text{Japanese imperialism}\}$ is said to be the principal contradiction in China, then I write both sides of the contradiction in bold: $\{\text{Chinese people}\} \leftrightarrow \{\text{Japanese imperialism}\}$. The sides of all other secondary contradictions, such as $\{\text{workers}\} \leftrightarrow \{\text{peasants}\}$, I write normally. If it is said that the principal side of this principal contradiction is the Chinese people, then I underline that side: $\{\text{Chinese people}\} \leftrightarrow \{\text{Japanese imperialism}\}$. If the secondary side of this principal contradiction turns into the principal side, this change can be expressed as follows: $\{\text{Chinese people}\} \leftrightarrow \{\text{Japanese imperialism}\} \rightarrow \{\text{Chinese people}\} \leftrightarrow \{\text{Japanese imperialism}\}$.

intertwined with the contradiction $\{\text{weak}\} \leftrightarrow \{\text{strong}\}$. One potential advantage of viewing the world through this dialectical prism is that one is less likely to come to the conclusion that one should *always* focus on attacking or *always* rely on defending. By keeping both possibilities in mind, one may be able to maintain a higher degree of mental flexibility. The second supraplanning principle that deals with the contradiction $\{\text{attacking}\} \leftrightarrow \{\text{defending}\}$ is “cautiously defend, bravely wage war”. The question that is answered by this principle is: When should one focus on being cautious and when is it more important to be brave? The question answered by this maxim is regarding which side of the contradiction $\{\text{cautious}\} \leftrightarrow \{\text{brave}\}$ is the principal side. The answer offered is: when defending, $\{\text{cautious}\} \leftrightarrow \{\text{brave}\}$; but when waging war, $\{\text{cautious}\} \leftrightarrow \{\text{brave}\}$. In this latter maxim, the contradiction $\{\text{attacking}\} \leftrightarrow \{\text{defending}\}$ is only used tangentially to help resolve the issue of the principal side of the contradiction $\{\text{cautious}\} \leftrightarrow \{\text{brave}\}$.

In part 4 of LI Bingyan’s book, “The Art of Trickery”, there are two supraplanning principles and 18 supraplanning methods, including all of Sunzi’s “twelve methods of the art of trickery”, that deal with the contradiction $\{\text{emptiness}\} \leftrightarrow \{\text{fullness}\}$. The two supraplanning principles that represent the aim of “the art of trickery” are: “Launch an attack on a place unguarded by the enemy.”; and “Carry out [an operation] when the enemy does not expect it.” These supraplanning principles answer the crucial question of where and when one should attack the enemy. Without specifically using the word “emptiness” to describe this aim of “the art of trickery”, Sunzi implies that one should attack the enemy where and when his strength is “empty”. It is clear that “a place unguarded by the enemy” will tend to be weak, or empty. Likewise, attacking “when the enemy does not expect it” ensures that his mental and physical preparations will be weak, or “empty”. In dialectical notation, both of these principles can be expressed as: $\{\text{attack emptiness}\} \leftrightarrow \{\text{attack fullness}\}$, whereby the secondary side of the contradiction is implied but not stated. In other words, when deciding when and where to attack the enemy, one should concentrate on attacking emptiness. Now, in order to aid the commander in creating

the conditions necessary for attacking the enemy when and where he is empty, LI Bingyan provides 18 maxims. Eight of these maxims are methods of deception and the other ten are methods of trickery that do not necessarily include deception. I will demonstrate that all 18 of these supraplanning methods deal with two variants of the contradiction $\{\text{emptiness}\} \leftrightarrow \{\text{fullness}\}$. The eight methods of deception have to do with determining the principal side of the contradiction $\{\text{show emptiness}\} \leftrightarrow \{\text{show fullness}\}$. With the aid of the following table, I illustrate how they all answer the question of when to show the enemy emptiness and when to show him fullness:

Supraplanning Method	Dialectical Notation	Explanation
use [the army] but show the enemy [that we are] not using [the army]	$\{\text{show emptiness}\} \leftrightarrow \{\text{show fullness}\}$	In this maxim, I interpret “using the army” to be a kind of strength, or fullness. When we have this fullness and intend to use it in the near future, we confuse the enemy by displaying feigned emptiness. In this way, we can ensure our ability to attack the enemy’s emptiness (where and when he is unprepared).
[when] capable [of attacking] show the enemy [that we are] incapable	$\{\text{show emptiness}\} \leftrightarrow \{\text{show fullness}\}$	In this maxim, I interpret “capable [of attacking]” to be fullness. The explanation for the maxim above is also valid here.
[intend to attack] far away but show the enemy [that we intend to attack] nearby	$\{\text{show emptiness}\} \leftrightarrow \{\text{show fullness}\}$	In this maxim, I interpret “far away” and “nearby” to be spatial forms of “emptiness” and “fullness” respectively. When displaying feigned spatial fullness to the enemy will confuse him and cause him to increase his own fullness at the wrong place, our actual, far away point of attack will be empty and less protected.
[intend to attack] nearby but show the enemy [that we intend to attack] far away	$\{\text{show emptiness}\} \leftrightarrow \{\text{show fullness}\}$	Similarly, if displaying feigned spatial emptiness to the enemy will confuse him

		and cause him to increase his own fullness at the wrong place, our actual, nearby point of attack will be empty and less protected.
[if we have] emptiness [on our side], then show the enemy fullness	{show emptiness} \leftrightarrow {show fullness}	In situations where displaying feigned fullness will confuse the enemy by concealing our vulnerable, unprotected emptiness, we should do so in order avoid the enemy's attack.
[if we have] fullness [on our side], then show the enemy emptiness	{show emptiness} \leftrightarrow {show fullness}	In situations where displaying feigned emptiness will confuse the enemy and lure him into our trap, we should act accordingly.
[if we have] emptiness [on our side], then show the enemy emptiness	{show emptiness} \leftrightarrow {show fullness}	In emergency situations, where displaying our true emptiness to the enemy will confuse him and cause him to suspect a nonexistent trap, we can do this to avoid being attacked.
[if we have] fullness [on our side], then show the enemy fullness	{show emptiness} \leftrightarrow {show fullness}	Conversely, in situations where displaying our true fullness to the enemy will confuse him, cause him to doubt the information, and suspect that we are merely bluffing to conceal our vulnerability, we can do this to lure him into our trap.

Having demonstrated that these eight methods of deception can be viewed as rules for choosing the principal side of the contradiction {show emptiness} \leftrightarrow {show fullness} in order to most effectively confuse the enemy, I will now show that the other ten supraplanning methods from LI Bingyan's category of "the art of trickery" can be explained in terms of the contradiction {increase emptiness} \leftrightarrow {increase fullness}. Given that the aim of "the art of trickery" is to create the necessary conditions for "launching an attack on a place unguarded by the enemy" and "carrying out [an operation] when the enemy does not expect it", or in other words, attacking the enemy's emptiness with

our fullness, it follows that we can maximize our chances of gaining victory by engaging in two types of operations: those by which we can increase the enemy's emptiness, and those by which we can increase our own fullness. In the following table, I explain how LI Bingyan's ten non-deceptive methods of "the art of trickery", all of which derive from Sunzi, can be viewed as rules for choosing the principal side of the contradiction {increase emptiness} \leftrightarrow {increase fullness}. In other words, these ten supraplanning methods help the commander decide when to focus on increasing the enemy's emptiness and when to concentrate more on increasing his own army's fullness, thereby preparing the conditions for "launching an attack on a place unguarded by the enemy" and "carrying out [an operation] when the enemy does not expect it".

Supraplanning Method	Dialectical Notation	Explanation
if [the enemy is] at ease, [one] can tire him out	{ <u>increase emptiness</u> } \leftrightarrow {increase fullness}	In this maxim, I interpret the enemy being "at ease" to be a form of mental and physical strength, or fullness. According to this method, we should empty this fullness of the enemy by tiring him out.
if [the enemy's provisions are] abundant, [one] can starve him	{ <u>increase emptiness</u> } \leftrightarrow {increase fullness}	In this maxim, the enemy's "abundant [provisions]" are a form of logistical, mental, and physical fullness. This method advises emptying this fullness by starving the enemy.
if [the enemy has] settled [down], [one] can move him	{ <u>increase emptiness</u> } \leftrightarrow {increase fullness}	In this maxim, the enemy being "settled [down]" is a form of mental and physical fullness. If the enemy is settled down, he has the advantages of feeling secure, and being rested. By "moving him", we can increase his emptiness by taking away these advantages.
if [the enemy is greedy for]	{ <u>increase emptiness</u> } \leftrightarrow {increase fullness}	According to this maxim,

advantage, [use a small advantage to] lure him		if the enemy is “[greedy] for advantage”, this is a form of weakness, or emptiness, that we can exploit by luring him with bait, and thereby by weakening him.
if [the enemy is] chaotic, [take advantage of it to attack and] capture him	{ <u>increase emptiness</u> } \leftrightarrow {increase fullness}	As in the explanation above, if the enemy is “chaotic”, we can exploit this weakness, or form of emptiness, by carrying out raids and thereby increasing the enemy’s emptiness.
if [the enemy’s strength is] full, take precautions against him	{increase emptiness} \leftrightarrow { <u>increase fullness</u> }	In this maxim, the principal side of the contradiction is “increasing fullness”. If the enemy is full, or strong, we should increase our own fullness by taking adequate precautions in order to be able to repel him.
if [the enemy’s army is] strong, [temporarily] avoid him	{increase emptiness} \leftrightarrow { <u>increase fullness</u> }	If the enemy is stronger than we are, then we should focus on increasing our own fullness, rather than on weakening the enemy. The method of increasing our own fullness advocated by this method is to temporarily avoid the stronger enemy until we can build up our strength. Then, only when the time is right and we are stronger than the enemy, we should consider an attack.
[by making one’s words] lowly, cause him to become arrogant	{ <u>increase emptiness</u> } \leftrightarrow {increase fullness}	According to LI Bingyan’s interpretation of this maxim, the adjective “lowly” refers to us and not to the enemy. However,

		<p>according to other Chinese translators of Sunzi, “lowly” actually refers to the enemy.¹²⁴⁵</p> <p>Thus, this maxim can also be translated in a way that matches the grammar of the other maxims in this table: “If [the enemy is cautious and his words] lowly, cause him to become arrogant”. According to my interpretation of this alternative translation, the “lowly [words]”, or cautious humility, of the enemy is a mental strength, or fullness, that we can weaken by making him arrogant. This arrogance, in turn, may lead to miscalculation and rash decisions.</p>
if [the enemy can be made] furious, disturb him	<u>{increase emptiness}</u> \leftrightarrow {increase fullness}	<p>In this maxim, I interpret the irascible nature of the enemy, which enables us to make him “furious”, to be a form of mental weakness, or emptiness. By “disturbing” him, we can increase this emptiness.</p>
if [the enemy’s internal relations are] close, sow discord amongst them	<u>{increase emptiness}</u> \leftrightarrow {increase fullness}	<p>Finally, I interpret the “close [relations]” of the enemy with his allies to be a form of mental or logistical fullness that we can weaken by means of sowing discord.</p>

This contradiction {emptiness} \leftrightarrow {fullness} that I use to explain the supraplanning principles and methods in LI Bingyan’s part 4 on “The Art of Trickery”, is also used explicitly in one of the

¹²⁴⁵ Cf. [WUJiulong2007] p. 14.

supraplanning principles of part 5 on “Using the Unorthodox”. The principle, which also derives from Sunzi and is explained in section II.G.9 of this study, is: “Avoid [the enemy’s] fullness and attack [his] emptiness”. Here we see another variant of the contradiction $\{\text{increase emptiness}\} \leftrightarrow \{\text{increase fullness}\}$, which is at the heart of the ten supraplanning methods explained in the table above.

Now that I have analyzed the importance of the two contradictions $\{\text{attacking}\} \leftrightarrow \{\text{defending}\}$ and $\{\text{emptiness}\} \leftrightarrow \{\text{fullness}\}$ in LI Bingyan’s theory of military supraplanning, I can continue on to the third contradiction in this dialectical trinity: $\{\text{unorthodox}\} \leftrightarrow \{\text{orthodox}\}$. The very first supraplanning principle in part 5 is: “With the orthodox engage [in battle], with the unorthodox gain victory.” This maxim answers the question of when to focus on using orthodox methods and when to focus on unorthodox methods of weakening the enemy. When initially engaging the enemy, one should focus on the orthodox: $\{\text{use unorthodox}\} \leftrightarrow \{\text{use orthodox}\}$. But when planning the decisive battle to end the war, one should focus on the unorthodox: $\{\text{use unorthodox}\} \leftrightarrow \{\text{use orthodox}\}$. Thus, the principal side of the contradiction depends on the stage of the war. Using his dialectical analysis, LI Bingyan points out a connection between this contradiction and the contradiction $\{\text{emptiness}\} \leftrightarrow \{\text{fullness}\}$ when he writes in section II.G.3: “[...] the point is always to attack the enemy’s “emptiness” with our “unorthodox” [methods] and to counter the enemy’s “fullness” with our “orthodox” [methods].” The second supraplanning principle of part 5 is “the unorthodox and the orthodox produce each other”. From the perspective of dialectical materialism, this maxim emphasizes the “mutual transformation” of both sides of the contradiction $\{\text{unorthodox}\} \leftrightarrow \{\text{orthodox}\}$ under certain conditions. In concrete terms, this means that if the enemy expects us to use an unorthodox method that we have frequently used in the past, then the use of that unorthodox method would no longer be unorthodox, but would become instead an orthodox method. Likewise, if a past method, which was previously considered orthodox, falls out of favor and is forgotten, then its use can be considered unorthodox. In sections II.G.4 - II.G.7, LI Bingyan illustrates this principle by providing

two pairs of mutually opposing maxims: {launch [an attack] first in order to control the enemy} \leftrightarrow {launch [an attack] later in order to control the enemy}; and {in war value amazing speed} \leftrightarrow {delay the [enemy's] army and wait for an opportunity}. His point is that even completely opposite methods of attacking the enemy can both be considered to be unorthodox in certain situations. If the enemy is expecting us to immediately launch a swift attack, then delaying that attack might be unorthodox, but if instead he is expecting us to delay, then attacking with “amazing speed” would be unorthodox.

Even if he primarily emphasizes the importance of the three contradictions explained above, LI Bingyan also uses dialectics to explain the following two supraplanning principles from part 1 on “Attacking with Supraplanning”: “Take the circuitous [route] as the direct [route].”; and “Take a disaster and turn it into an advantage.” Regarding the first principle, LI Bingyan explains how a circuitous route can be turned into a direct route:

Once 'far' and 'near' have been combined together with the 'emptiness' and 'fullness' of the disposition of the military strength of the opposing side, both sides of the contradiction [of 'far' and 'near'] can then be transformed in either direction into the opposite side [of the contradiction] [...].

Translated into dialectical notation, he is saying that the two sides of the contradiction

{direct} \leftrightarrow {circuitous} can be transformed into each other if the contradiction is intertwined in a certain way with the contradiction {emptiness} \leftrightarrow {fullness}, or:

{direct} \leftrightarrow {circuitous} \rightarrow {circuitous} \leftrightarrow {direct}. What LI Bingyan means is that if we have to choose between two routes leading to the same place, one circuitous and the other direct, we must first take into account the amount of enemy resistance, or fullness, along both routes. If the circuitous route is unguarded by the enemy, it is possible that it would actually take less time and energy to traverse it than it would to fight our way through the direct route. Regarding the second principle, LI Bingyan writes: “Dialectically looking at gain and loss is something that commanders must constantly grasp.” From a dialectical perspective, there is no such thing as a pure disaster or a perfect advantage. Instead,

disasters can offer some people the opportunity to gain an advantage and certain initial advantages may hold the seeds of future disasters. Therefore, LI Bingyan advocates always keeping in mind both sides of the contradiction {disaster} \leftrightarrow {advantage}. If one recognizes that in this contradiction, as in all contradictions, each side can transform into the opposite side under certain circumstances, one may be better able to forgo temporary advantages that could turn into disasters and exploit temporary disasters in order to gain long-term advantages.

Before concluding this dialectical analysis, I will discuss one additional contradiction that is crucial to understanding Chinese military science. In section II.D.4, LI Bingyan mentions that the aim of war is “annihilating the enemy and preserving ourselves”¹²⁴⁶. In the footnotes of that section, I explain that MAO Zedong borrowed this idea from the Chinese translation of VON CLAUSEWITZ’s “On War” that he read in 1938, and that even today, the PLA still considers “preserving ourselves and annihilating the enemy” to be the fundamental aim and the essence of war. The CME confirms this with its detailed entries on “The Essence of War” and “The Aim of War”.¹²⁴⁷ In fact, the CME even has an entire entry devoted to “Preserving Ourselves and Annihilating the Enemy”.¹²⁴⁸ Regarding this topic, the author of the entry writes:

It is a category that explains the relations of the two contradictory sides inside the fundamental aim of war. Preserving ourselves means not letting the enemy remove our own arms and take away our own power of resistance. Annihilating the enemy means removing the enemy’s arms and taking away the enemy’s power of resistance. Preserving ourselves and annihilating the enemy pervades the entirety of war, it is carried out in war from beginning to end, it is the foundation of all war operations. [...] War is the armed confrontation of two belligerent sides for the purpose of preserving ourselves and annihilating the enemy. The relationship between preserving ourselves and annihilating the enemy is the same as that between the aims pursued and methods used by the two sides at war: they are all mutually opposing.¹²⁴⁹

Although it is not explicitly mentioned in the CME entries, some PLA writers mention that this

¹²⁴⁶ 消灭敌人，保存自己 (xiaomie diren, baocun ziji). This is usually written the other way around.

¹²⁴⁷ Cf. [SONGShilun1997] vol. III, pp. 770, 783.

¹²⁴⁸ Cf. [SONGShilun1997] vol. I, pp. 3-4.

¹²⁴⁹ Cf. [SONGShilun1997] vol. I, pp. 3-4.

contradiction is a “basic contradiction” of war.¹²⁵⁰ According to the CCD, a “basic contradiction”¹²⁵¹ is “a contradiction that determines the essence of the entire development process of a thing and that also determines and influences the existence and development of the other contradictions in this process”¹²⁵². Therefore, if preserving ourselves and annihilating the enemy is the essence of war, and the essence of a thing is determined by the “basic contradiction”, one can logically assume that preserving ourselves and annihilating the enemy is also a basic contradiction of war. In order to integrate this concept into my dialectical notation, I italicize both sides of the “basic contradiction” in the following manner: $\{preserving\ ourselves\} \leftrightarrow \{annihilating\ the\ enemy\}$. According to Chinese military dialectics, every military operation, and all tactics and strategies should be viewed through the lens of this basic contradiction of war. At all times, the commander should be asking himself whether he should be focusing on “preserving ourselves” or on “annihilating the enemy”, i.e. which side of the contradiction is the principal side. Given the possibility of the mutual transformation of the two sides of a contradiction, the commander should also be aware of the possibility that, in certain circumstances, the best method of preserving ourselves may be to annihilate the enemy, or in other situations, the best method of annihilating the enemy may be to preserve ourselves. The fact that the PLA considers this to be the essence and aim of war may seem trivial to some Western observers, but it does reflect the CPC’s conscious tendency to divide people into the categories of “ourselves and the enemy”, or “us and them”. As I mentioned in the footnotes of section II.D.4, even though MAO Zedong did not read “Sunzi’s Art of War” until 1936, he was probably familiar with Sunzi’s most famous maxim, “[if we] know the other [side] [and we] know ourselves, then [we will] fight one hundred battles without any danger”, long before that. MAO Zedong’s famous “Analysis of the Classes of Chinese Society”, which he wrote in 1925, suggests that he may have been influenced by Sunzi’s emphasis on the importance of a thorough “us versus them” (or friend-enemy) analysis. In the beginning of that article, he writes:

¹²⁵⁰ Cf. [MAJinsheng1992] p. 36.

¹²⁵¹ 基本矛盾 (jiben maodun).

¹²⁵² Cf. [DINGShengshu2008] p. 631.

“Who are our enemies? Who are our friends? This question is the first question of the revolution.”¹²⁵³

He then goes on to make a detailed analysis of the various economic classes in Chinese society, in an attempt to identify the people with whom the Communists should ally themselves. Since MAO Zedong rose to the top of the party in the 1930’s, the CPC has adhered to the principle of clearly distinguishing between oneself (or the “people”) and one’s enemies.¹²⁵⁴ Given that both Sunzi and MAO Zedong emphasized the importance of clearly distinguishing between, and understanding oneself and one’s enemies, it is not surprising that modern experts on Chinese military supraplanning agree. For example, in the NDU’s book “Introduction to Military Thought”, “being skilled in knowing the other [side] and knowing ourselves”¹²⁵⁵ is listed as one of the four “basic principles of using supraplanning that must be grasped”.¹²⁵⁶ In fact, the author even suggests that this principle is “the foundation and prerequisite for using supraplanning”¹²⁵⁷. The author of the CME entry on “Military Supraplanning” also considers “knowing the other [side] and knowing ourselves, and correct judgement” to be the foundation of military supraplanning.¹²⁵⁸ Although it may seem trivial to some that knowing the enemy is essential for being able to defeat him, while it is obvious to others that knowing one’s own capabilities is also crucial, the dialectical combination of both these ideas into the contradiction {knowing the other} \leftrightarrow {knowing ourselves} does appear to be a uniquely Chinese contribution to military science; a contribution upon which modern Chinese SMS was built.

¹²⁵³ Cf. [MAOZedong1991] vol. I, p. 3.

¹²⁵⁴ For example, in the current “beginning stage of socialism”, the CPC has defined the “people” (i.e. “oneself”) to be: “all laborers, patriots who uphold socialism, and patriots who uphold the unity of the motherland”. It has also defined its enemies (or “enemies of the people”) to be: “all domestic and foreign hostile forces and hostile elements who are against, and who [seek to] destroy China’s socialist system”. Cf. [CRCC1989] pp.67-8.

¹²⁵⁵ 熟于知彼知己 (shu yu zhibi-zhiji).

¹²⁵⁶ Cf. [ZHUMeisheng2005] p. 379.

¹²⁵⁷ 运用谋略的基础和前提 (yunyong moulüe de jichu he qianti).

¹²⁵⁸ Cf. [SONGShilun1997] vol. supplement, p. 274.

D. Political Analysis

In this section, I will discuss the political reason for the CMC's decision to recognize SMS as an official discipline in 2001. To do this, I will also analyze some of LI Bingyan's political statements. However, it is first necessary to introduce the method of principal contradiction analysis, which can be used as a framework for understanding the CPC's political goals and principal tasks.¹²⁵⁹

As its name suggests, the ultimate goal of the Communist Party of China has always been the realization of communism.¹²⁶⁰ This ultimate goal has been confirmed at the beginning of all 11 versions of the CPC Constitution's General Program. Although the wording has been modified slightly over time, the essence has remained the same:¹²⁶¹

1945: "Its [the CPC's] ultimate aim is the realization of the communist system in China."

1956: "Its [the CPC's] aim is the realization of socialism and communism in China."

1969: "The Party's ultimate aim is the realization of communism."

1973: "The Party's ultimate aim is the realization of communism."

1977: "The Party's ultimate aim is the realization of communism."

1982: "The Party's ultimate goal is the realization of the communist social system."

1987: "The Party's ultimate goal is the realization of the communist social system."

1992: "The Party's ultimate goal is the realization of the communist social system."

1997: "The Party's ultimate goal is the realization of the communist social system."

2002: "The Party's highest ideal and ultimate goal is the realization of communism."

2007: "The Party's highest ideal and ultimate goal is the realization of communism."

¹²⁵⁹ The use of principal contradiction analysis to understand CPC politics and the PRC legal system was first introduced to the West in a systematic fashion by Swiss sinologist Harro VON SENGER. His first German-language work on the topic, published in 1982, was: "Partei, Ideologie und Gesetz in der Volksrepublik China" (Party, Ideology and Law in the People's Republic of China). [VONSENGERHarro1982]. In 1994, he further developed this method of analyzing China in his "Einführung in das chinesische Recht" (Introduction to Chinese Law). [VONSENGERHarro1994].

¹²⁶⁰ Cf. [CGB2007] p. 55.

¹²⁶¹ Cf. [CPCCPS2006] pp. 46-185.

One interesting modification has been that “in China” was dropped starting in 1969, which suggests that the scope of the CPC’s ultimate goal is now even wider than it was originally. But what exactly is this “communism”? The latest edition of the CCD offers the following definition:

The most ideal social system of humanity. It is divided into two stages of development, the primary stage being socialism and the advanced stage being communism. Communism in the general sense refers to the advanced stage. In this stage, the productive forces are highly developed, social products are in great abundance, people have a high degree of ideological consciousness, labor becomes life’s prime want, and the principle of distribution is “from each according to his ability, to each according to his needs”.¹²⁶²

However, according to the official “Study Guide for the Party Constitution of the 17th National Congress”, which I found prominently displayed at all of Beijing’s bookstores in the weeks after the 17th National Congress of the CPC in October 2007, the realization of communism, in which “classes and exploitation will be eliminated”, is “an extremely long historical process”.¹²⁶³ For this reason, whereas knowledge of the CPC’s official “ultimate goal” may be relevant in the long run, it has very little value for observers who are attempting to predict the CPC’s actions in the near future.

In order to be able to foresee the party’s actions in the near future, it is necessary to understand that the CPC always sees itself as being in a certain, defined “period”¹²⁶⁴ or “historical stage”¹²⁶⁵ on the path towards communism. Every historical stage is believed to have exactly one “principal task”¹²⁶⁶. Throughout the historical stage, the party is supposed to focus the energy of the entire country on fulfilling this one principal task. Where does this principal task come from and who decides what the historical stage is? While both are clearly decided at the highest levels of the CPC, official sources

¹²⁶² Cf. [DINGShengshu2008] p. 479.

¹²⁶³ Cf. [CGB2007] p. 56.

¹²⁶⁴ 时期 (shiqi).

¹²⁶⁵ 历史阶段 (lishi jieduan).

¹²⁶⁶ 主要任务 (zhuyao renwu). This is sometimes also called “fundamental task” (根本任务: genben renwu), “basic task” (基本任务: jiben renwu), “general task” (总任务: zong renwu), or “central task” (中心任务: zhongxin renwu).

always point out that both the historical stage and its principal task are derived from the same source: the “principal contradiction”^{1267 1268}.

Since 1937, when MAO Zedong first learned about the theory from a Soviet philosophy textbook called “A Course in Dialectical Materialism”, knowing the CPC’s principal contradiction has been the key to understanding its actions. Over the past seven decades, the CPC has gone through four different historical stages, each of which was defined by a single principal contradiction:

1937-1945: {China} \leftrightarrow {Japan}

1945-1949: {CPC} \leftrightarrow {KMT}

1949-1978: {proletariat} \leftrightarrow {bourgeoisie}

1978-present: {ever-growing material and cultural needs of the people} \leftrightarrow
{low level of production}

From 1927 until 1937, the CPC had been at war with the KMT, which it considered to be the representative of feudalism, bureaucrat capitalism, and imperialism. The CPC was also engaged in a ruthless class struggle against wealthy peasants and landlords in and around its revolutionary bases. But in 1937, the CPC, under MAO Zedong’s leadership, decided to temporarily end its war with the KMT and to put on hold its class struggle against wealthy peasants and landlords. On May 3, 1937, MAO Zedong said the following in his report at the National Conference of the CPC in Yan’an:

Because the *contradiction between China and Japan* has become the *principal contradiction* and domestic contradictions have dropped into a *secondary* and subordinate position, and because of the changes that have occurred in international relations and domestic class relations, a *new stage* of development in the current situation has arisen. [...] In terms of relative political importance, the development of the national contradiction between China and Japan has demoted the domestic contradictions between classes and between political groups to a secondary and subordinate position. *But the domestic contradictions between classes and between political groups still exist and have not diminished or died out.* The same is true of

¹²⁶⁷ 主要矛盾 (zhuyao maodun). This was introduced, along with my accompanying notation, in the previous section.

¹²⁶⁸ Cf. [VONSENGERHarro1994] pp. 290-7.

the contradictions between China and the imperialist countries other than Japan. Therefore, the Communist Party of China and the Chinese people are faced with the following task: to appropriately adjust the domestic and international contradictions that can and must be adjusted at present so as to fit in with the *general task* of uniting to resist Japan. This is the origin of the Communist Party of China's various directives of peace and unity, democratic politics, improving life, and conducting negotiations with foreign countries that are opposed to Japan.¹²⁶⁹ [*italics added*]

The contradiction between China and Japan had become the principal contradiction and all other contradictions became secondary and were treated as such. "Class contradictions", i.e. between the CPC and wealthy peasants and landlords, and "political contradictions" between the CPC and KMT, were temporarily put on hold. Because the new principal task, or "general task", of this historical period was "uniting to resist Japan", the CPC made all kinds of political compromises. Not only did the CPC join forces with the KMT, but it also renamed its Red Army "The Eighth Route Army" and changed its uniforms. The CPC also stopped attacking wealthy peasants and landlords in and around its revolutionary bases. In fact, in the areas controlled by the CPC, laws were even passed that guaranteed landlords and capitalists "[...] human rights, political rights, and property rights [including the right to own land!], as well as the freedoms of expression, publication, assembly, association, religion, [choice of] residence, and moving [one's residence]." ¹²⁷⁰ Such temporary compromises confused many Chinese and Westerner observers. For example, when the Western journalist Gunther STEIN interviewed MAO Zedong in 1944, the first thing he asked him was: "Is there any possibility you will change the words 'Communist Party' in your party's name?" ¹²⁷¹ MAO Zedong answered honestly that communism was still his party's ultimate goal, despite the recent compromises they had made with landlords since 1937.

In 1945, soon after Japan's capitulation, with the principal contradiction between China and Japan resolved, the contradiction between the CPC and the KMT again became the principal

¹²⁶⁹ Cf. [MAOZedong1991] vol. I, pp. 252, 254.

¹²⁷⁰ Cf. [WANGQifu1998] p. 454.

¹²⁷¹ Cf. [MAOZedong1993] vol. III, p. 182.

contradiction and the CPC's principal task became the liberation of China from the KMT.¹²⁷² The four-year civil war between the two parties followed and all laws granting rights to capitalists and landlords were rescinded. With the KMT close to defeat on the mainland in September 1948, MAO Zedong already announced what China's internal principal contradiction would be after victory: "the contradiction between the proletariat and the bourgeoisie"¹²⁷³. His determination of this principal contradiction may have been influenced by the Soviet philosophy textbook "A Course in Dialectical Materialism", which he had read between 1936-1937. In this book, from which MAO Zedong had originally learned about the principal contradiction theory, the authors wrote that the principal contradiction during the "transitional period" in the Soviet Union, the period between 1921-1928 known as the "New Economic Policy", had been between socialism and capitalism.¹²⁷⁴

As soon as the KMT had been expelled from the mainland, the CPC set about resolving the principal contradiction between the proletariat and the bourgeoisie; and this they did by concentrating their energy on the corresponding principal task of eliminating the bourgeoisie. The primary methods they used to fulfill this task were land reform in the countryside, i.e. expropriation of the remaining wealthy peasants and landlords, and gradual nationalization of the remaining industries in the cities. By 1956, with land reform and nationalization of the means of production basically completed, the CPC believed initially that the bourgeoisie had been eliminated. Since the bourgeoisie was defined by its relationship to the means of production (i.e. land, factories, capital goods, etc.), and the means of production had been transferred to the state, it was assumed that the bourgeoisie had been basically eliminated. For this reason, the CPC set out to define a new principal contradiction and corresponding principal task. The CPC's "Resolution on the Political Report", approved on September 27, 1956 during the Eighth National Congress, announced that the principal contradiction between the proletariat and the bourgeoisie had been basically resolved and that China's new domestic principal contradiction

¹²⁷² Cf. [VONSENGERHarro1994] p. 290.

¹²⁷³ Cf. [MAOZedong1993] vol. V, p. 145.

¹²⁷⁴ Cf. [MAOZedong1997] p. 69.

had become: “the contradiction between the rapidly developing economic and cultural needs of the people and the situation in which the current economy and culture cannot satisfy the people’s needs”.¹²⁷⁵ In determining this new domestic principal contradiction, it is possible that the CPC was influenced by a new Soviet philosophy textbook called “Dialectical Materialism”, which had been translated into Chinese in 1955. In this book’s chapter on “The Nature of the Contradictions in the Development of Soviet Society”, the author writes that one of the contradictions in socialism is between “the constantly increasing needs of society and [...] the level of the development of production”.¹²⁷⁶ Additionally, the “Resolution on the Political Report” also described the CPC’s new principal task: “The current principal task of the party and the people of the entire country is to concentrate its strength on resolving this contradiction and to [thereby] transform our country as quickly as possible from a backward agricultural country into an advanced industrialized country.”¹²⁷⁷ However, within one year after the Eighth National Congress, MAO Zedong had changed his mind about the new principal contradiction. Uprisings in Poland and Hungary and domestic incidents during the “Hundred Flowers Campaign” had convinced him and others in the party that the previous land reforms and nationalization had not been enough to completely eliminate the bourgeoisie.¹²⁷⁸ In October of 1957, he wrote:

[...] the contradiction between the proletariat and the bourgeoisie, between the socialist road and the capitalist road, is undoubtedly the principal contradiction in contemporary Chinese society. [...] The resolution of the Eighth Congress makes no mention of this question. It contains a passage that speaks of the principal contradiction as being that between the advanced socialist system and the backward social productive forces. This formulation is incorrect.¹²⁷⁹

For the next 21 years, the principal contradiction remained the one between the proletariat and the bourgeoisie and the principal task of the party and entire country was to eliminate the bourgeoisie, both

¹²⁷⁵ Cf. [CPC1956] paragraphs 1-3.

¹²⁷⁶ Cf. [ALEKSANDROVGeorgii1955] p. 229.

¹²⁷⁷ Cf. [CPC1956] paragraph 3.

¹²⁷⁸ Cf. [YUYonghua2004] pp. 250-3.

¹²⁷⁹ This is taken from the official English translation of MAO’s “Be Activists in Promoting the Revolution”. See [MAOZedong1961] vol. V, pp. 492-3.

economically and ideologically. The period between 1966-1976 became known as the “Great Proletarian Cultural Revolution”. As the name suggests, the party’s main focus was on class struggle against the bourgeoisie, especially in the realm of the “superstructure”, which includes: politics, law, ideology, art, culture, etc.

At the Third Plenary Session of the Eleventh Central Committee of the CPC in December 1978, with DENG Xiaoping back in power, the emphasis of the whole party’s work was again shifted from class struggle to socialist modernization construction. A few months later in March of 1979, DENG Xiaoping revived the old 1956 principal contradiction in his speech “Uphold the Four Cardinal Principles”:

As for [the question of] what is the principal contradiction in the current period, or [in other words] what is the principle issue or central task which the entire Party and the people of the entire country must resolve in the current period, due to the fact that it was decided at the Third Plenary Session of the Eleventh Central Committee to shift the focus of our work to socialist modernization, it has in fact already been resolved. The level of development of our productive forces is very low and is far from being able to satisfy the needs of the people and country. This is our principal contradiction in the current period, and resolving this principal contradiction is our central task.¹²⁸⁰

This principal contradiction was then formulated more precisely in the new General Program of the 1982 CPC Constitution: “The principal contradiction of our country’s society is the contradiction between the ever-growing material and cultural needs of the people and the low level of production.”¹²⁸¹ Since that time, the party’s principal task has been to “continue to liberate and develop the productive forces”, i.e. develop the economy.¹²⁸² All other work is subordinate to this one task. The rapid economic development of the past 30 years in the PRC is evidence of how consistently the CPC has adhered to its latest principal contradiction and task. After DENG Xiaoping, Chairmen JIANG Zemin and HU Jintao have continued to adhere to this principal contradiction and frequently mention it in their speeches and writings. However, just like from 1937-1945, this does not mean that the previous

¹²⁸⁰ Cf. [DENGXiaoping1993] vol. II, p. 182.

¹²⁸¹ Cf. [CPCCPS2006] p. 99.

¹²⁸² Cf. [CPC2007] p. 4.

principal contradiction **{proletariat} \leftrightarrow {bourgeoisie}** has completely died out. According to the most recent 2007 General Program of the CPC Constitution, “[...] class struggle will continue to exist for a long time and may possibly grow acute under certain conditions, but it is no longer the principal contradiction.”¹²⁸³

In a politics class I took with Chinese students in 2007 at Peking University, we were told by the professor of Marxist philosophy that the CPC intends to adhere to the current principal contradiction **{ever-growing material and cultural needs of the people} \leftrightarrow {low level of production}** until at least 2056. When I asked him about the significance of the date, he replied that it had been chosen to mark the 100th year anniversary of the first proposal of this principal contradiction at the Eighth National Congress in 1956.¹²⁸⁴ Unless the CPC loses control of the country, or decides to change its principal contradiction, we can expect that they will continue focusing all their energy on economic construction until at least 2056.

Although there is plenty of evidence that the top leaders of the CPC actually view the world in terms of contradictions and see their actions as attempts to resolve the principal contradiction of each historical stage, that is not the claim I wish to make. It is of course conceivable that the leaders have first determined their principle task and then figured out how to express it dialectically in terms of a principal contradiction. However, that is irrelevant for my purposes. My main argument is that since 1937, identifying what the CPC leadership *claims* is its principal contradiction provides the outsider with a reliable guide for understanding and predicting the party’s future actions.

Moreover, this method of principal contradiction analysis can also be used to understand the priorities of individual departments and bureaus within the Chinese government. Even though there can

¹²⁸³ See the official English translation in: [ZHONGXin2007a] p. 87.

¹²⁸⁴ The CPC now considers its current historical stage on the path to communism to be “the beginning stage of socialism”, which they have backdated to begin in 1956. This entire stage is said to be defined by the current principal contradiction **{ever-growing material and cultural needs of the people} \leftrightarrow {low level of production}**. MAO Zedong’s decision to go back to the principal contradiction **{proletariat} \leftrightarrow {bourgeoisie}**, and all subsequent actions taken by the party between 1956-1978 that did not conform to resolving the currently recognized principal contradiction are considered to be mistakes. Because “the beginning stage of socialism” is scheduled to last at least 100 years (starting from 1956), it follows that the current principal contradiction will also last at least that long. Cf. [LONGRunxia1996] pp. 216-7.

be only one principal contradiction for the whole of Chinese society, Chinese officials also consider smaller processes within and outside of Chinese society to have their own principal contradictions. These principal contradictions are still subordinate to the overall principal contradiction in Chinese society, but they determine the principle task of all the people working in their own realm.

Having introduced the reader to the method of using principal contradiction analysis to study Chinese politics, I can now return to the initial question of why the CMC may have decided to recognize SMS as an official discipline in 2001. In the year 2001, the CMC under Chairman JIANG Zemin still considered the principal contradiction of “army building”¹²⁸⁵, which is one of the main duties of the CMC, to be “the contradiction of the nonconformity of our army’s level of modernization with the need to win a partial war under the conditions of modern technology, and especially high technology”.¹²⁸⁶ In dialectical notation, this principal contradiction would be: **{our army’s level of modernization} \leftrightarrow {the need to win a partial war under the conditions of modern technology, and especially high technology}**. From this principal contradiction, one can see that in 2001, the CMC considered a partial war, as opposed to a total war, against a technologically advanced army to be the most likely future conflict.¹²⁸⁷ Due to the necessary subordination of all other activities to the resolution of the principal contradiction, one can therefore assume that the CMC’s decision to recognize SMS as an official discipline of military science derived from its conclusion that training the PLA in SMS would help it fulfill the “need to win a partial war under the conditions of modern technology”. Indeed, General WANG Chenghan¹²⁸⁸, who wrote the foreword to the “Dictionary of Military Supraplanning”, confirmed this when he wrote:

¹²⁸⁵ 军队建设 (jundui jianshe).

¹²⁸⁶ Cf. [JIANGZemin2006] vol. III, p. 161.

¹²⁸⁷ In 2006, this principal contradiction of army building was modified by Chairman HU Jintao and has since been called the “two nonconformities” (两个不适应: liang ge bu shiying). This current principal contradiction is between {the army’s level of modernization} \leftrightarrow {the need to win a partial war under the conditions of informationalization}, or in other words, {the army’s military capability} \leftrightarrow {the need to fulfill our army’s historic mission at a new stage in the new century}. Cf. [PLADaily2006] p. 1.

¹²⁸⁸ 王诚汉 (b. 1917). He was the secretary of the political committee of the Academy of Military Science of the PLA from

Our country is a developing country. For a relatively long period of time into the future, it will be impossible to compete with advanced industrial nations in terms of economics, equipment, and technology, and to keep up with them in terms of steel, consumption, and capital. It will also not be possible in the near future to use more money to purchase and manufacture modernized weapons with which to improve the current equipment of our army. Instead, it will only be possible to rely more on our current equipment and gradually improved weapons as well as the subjective initiative of [our] people in order to strike the enemy and defeat him. Military supraplanning is perfectly capable of making up for deficiencies in our equipment and technology and for weaknesses in financial and material resources. For our army, this can be called costless [army] building. Therefore, while simultaneously raising our army's combat strength in all kinds of ways, arduously raising the [military] supraplanning level of the entire army's commanders and soldiers undoubtedly has an extremely important function and significance for future wars of anti-aggression.¹²⁸⁹

Therefore, according to WANG Chenghan, turning SMS into an official discipline to be taught to the PLA could act as a relatively cheap force multiplier against a technologically superior enemy. After all, WANG Chenghan continues, the core of military supraplanning is “to seize the greatest victory for the smallest price”.¹²⁹⁰ But against whom does the CPC expect to fight a partial war of anti-aggression “under the conditions of modern technology” (or more recently “under the conditions of informationalization”)?

Reviewing the political statements in LI Bingyan's book, one finds six instances in which he mentions “hegemonism”. In paragraph 16 of section II.C.5, LI Bingyan writes: “War is the extension of politics, the highest form of class struggle. Overall, one can say that as long as classes exist, as long as imperialism and hegemonism exist, war is unavoidable. Until nation states have been abolished, completely putting an end to the outbreak of war is unrealistic.” As can be seen here, Chinese Marxists consider private ownership, and the “class struggle” that results from it, to be the root cause of war both domestically and internationally. Furthermore, imperialism and hegemonism are seen as stages of the development of capitalism. According to the NDU's authoritative “Introduction to Military Thought”, the root cause of war, i.e. private ownership and exploitative classes, has taken on various

1985-1990 and a member of the 12th Central Committee of the CPC from 1982-1987.

¹²⁸⁹ Cf. [ZHANGRong1992] p. 2.

¹²⁹⁰ Cf. [ZHANGRong1992] p. 3.

manifestations over the past century. It took the form of imperialism from the late 19th century until after the 1960's. Then it began to manifest itself in the form of the hegemonism of the USA and the Soviet Union. Since the collapse of the Soviet Union, the principal source of contemporary war is simply said to be “hegemonism”.¹²⁹¹ Meanwhile, “hegemonism” is now defined as follows:

Hegemonism means a country that relies on its economic, political, and military power, uses its wealth to trick the poor, uses its strength to bully the weak, uses its greatness to oppress the small, wantonly tramples on the sovereignty of other states, and carries out power politics behavior towards other countries, in which it interferes, controls, and even rules [them].¹²⁹²

This definition confirms LI Bingyan's characterization of hegemonistic thought as the belief that the “weak are the meat for the strong to eat”.¹²⁹³ In section II.D.9, LI Bingyan provides two stratagems that he believes can be used to counter such hegemonists: “temporarily letting go what one wishes to catch”, and “launching [an attack] after [the enemy has attacked] in order to control the enemy”. Both of these stratagems refer to temporarily letting a stronger enemy exhaust itself by waging protracted wars before striking him when the time is right. But who are these hegemonists today?

The answer can be found in the Chinese formulation of the “principal contradiction of the world”¹²⁹⁴. The 2006 textbook entitled “Ideological and Moral Cultivation and the Legal Foundation”, which is used by bachelor students in the first year of their mandatory politics classes at PRC universities, has a chapter on “Confirming the Communist Ideal and Belief”. In this chapter, the authors lay bare the principal contradiction of the world:

At present, the US has already become the focal point of all kinds of contradictions. The contradiction between US hegemonism and the people of the world has already become the *principal contradiction of the world*. This is the concentrated manifestation of all kinds of contradictions of the present world.¹²⁹⁵ [*italics added*]

¹²⁹¹ Cf. [ZHUMeisheng2005] pp. 116-32.

¹²⁹² Cf. [ZHUMeisheng2005] pp. 126-7.

¹²⁹³ See paragraph 8 of section II.F.14.

¹²⁹⁴ 世界的主要矛盾 (shijie de zhuyao maodun).

¹²⁹⁵ Cf. [LUOYuyan2006] p. 288.

Expressed in dialectical notation, the principal contradiction of the world can thus be written in the following manner: **{US hegemonism} \leftrightarrow {the people of the world}**. In his article “Looking Ahead to the New Century”, which was first published in the “China National Defense Newspaper” in 2000 and reprinted in book form in 2003, LI Bingyan confirmed this perspective on the principal contradiction of the world:

Marxism believes that in a situation where many kinds of contradictions exist, there is necessarily one that is the principal contradiction, which conditions the development and resolution of the other contradictions. Just like how in the cold war period the fighting of the two hegemonies became the principal contradiction and the other contradictions, including regional contradictions, were all conditioned by this one principal contradiction, in the early stage of the new century, *the principal contradiction in international politics is the contradiction between the US plot to build and stabilize a unipolar world and the world’s evolution towards multipolarization*. [...] The development of this contradiction will give rise to the “peaceful wars”¹²⁹⁶ of the new century; it will [also] give rise to constantly regenerating, high technology, partial wars.¹²⁹⁷ [*italics added*]

In dialectical notation, this formulation of the principal contradiction of the world is: **{the US plot to build and stabilize a unipolar world} \leftrightarrow {the world’s evolution towards multipolarization}**.

However, in a paper submitted to the “Seventh International Symposium on Sunzi’s Art of War”, which at least six US citizens attended, LI Bingyan omitted any mention of the “US plot” in his rewording of the world’s principal contradiction. In the beginning of his paper entitled “State Security in the Evolution of the World’s Strategic Structure”, LI Bingyan wrote in 2005:

The international strategic structure is currently in a transitional period, a transformational period. The building of unipolarization and the evolution towards multipolarization have constituted the principal contradiction of this period. In the motion of this contradiction, hegemonic nations are pursuing a global strategy to build a unipolar world, so they must use the regional balance of power tactic as support. The core of the regional balance of power tactic is to manufacture and exploit contradictions, to create a situation in which large regional nations hold each other in check, and to not allow the appearance of any “preeminent household”^{1298 1299}.

¹²⁹⁶ 和争 (hezheng). LI Bingyan believes that humanity will eventually have to replace war with “peaceful competition”. Cf. [LIBingyan2003] p. 35.

¹²⁹⁷ Cf. [LIBingyan2003] pp. 254-5.

¹²⁹⁸ 冒尖户 (maojian hu). This term is used in China to describe the wealthiest family of a village.

¹²⁹⁹ Cf. [AMS2007] p. 557.

Though it is possible that LI Bingyan changed his mind about the “US plot” being part of the world’s principal contradiction, I consider it more likely that he avoided mentioning it lest he embarrass the US participants of the symposium.

Based on this political analysis, I conclude that the main reason for the CMC’s decision to recognize SMS as an official discipline was to better equip the PLA with the force multiplier effect of the principles and methods of military supraplanning, which they can use to win a partial, informationalized war against a technologically superior enemy. In LI Bingyan’s view, the most likely enemy will be the US, which he accuses of pursuing a “plot” to maintain hegemony by keeping regional powers in check. The CPC does not want China to be kept in check. They initially intend to focus on pursuing their principal task of liberating and developing the productive forces until at least 2056, but sometime thereafter they will attempt to move to a “higher stage of socialism” on the path towards their ultimate goal of communism. LI Bingyan has not lost sight of this ultimate goal. In 2000, he criticized BRZEZINSKI’s prediction that China would follow the Soviet Union in giving up on communism. LI Bingyan responded that in fact, “[...] China has developed, and communism is still advancing along a meandering road.”¹³⁰⁰

The fact that this discipline was not made official until 2001 does not mean that the PLA was unskilled in military supraplanning before then. On the contrary, Chinese experts generally agree that one of the reasons for the CPC’s various military victories in the past has been its superiority in the realm of supraplanning. For example, HUANG Peiyi emphasizes this point in his textbook “The Foundation of the Science of Military Supraplanning”:

Throughout several decades of revolutionary wars, the revolutionary army led by the Communist Party of China went from being small to large, used the weak to defeat the strong, and defeated powerful domestic and foreign enemies in situations where its weapons equipment was extremely backward. Besides its superiority in the political realm, one important reason [for these victories] is that this army, from the highest

¹³⁰⁰ Cf. [LIBingyan2003] p. 252.

commanders to the battlefield commanders, has been one step above the enemy in the realm of supraplanning.¹³⁰¹

By officially promoting SMS at the PLA's military academies, the CPC hopes to improve its chances of continuing its winning streak against more powerful enemies.

¹³⁰¹ Cf. [HUANGPeiyi2006] p. 83.

E. Comparative Analysis

1. Greco-Roman “Strategemata”

In these three sections, I will explore the question of whether Western military doctrine currently has, or has ever had any discipline comparable to modern Chinese SMS. In particular, I will compare the Chinese science with the Greco-Roman genre of “strategemata”, the US military doctrine for military deception (MILDEC), and the US military concept of operational art.

During the Hellenistic Period (321-30 B.C.), an entire genre of the collection of “strategemata” (stratagems) arose in Greece.¹³⁰² However, the earliest surviving example of such a collection is the “Strategemata” of the Roman praetor FRONTINUS (40-103 A.D.), who learned the subject from the Greeks.¹³⁰³ FRONTINUS defined “strategemata” as “sollertia ducum facta” (the clever deeds of generals). He divided his collection of 440 clever deeds of generals into three books: the first dealing with stratagems to be used before battle, the second with stratagems to be used during battle, and the third with stratagems for the laying and raising of sieges. A fourth book devoted to topics other than stratagems was added later by an unknown author and is thus disregarded in this comparison.

The first three books of the “Strategemata” have much in common with modern Chinese SMS. In fact, the two modern Chinese translations for the title “Strategemata” are “Moulüe” and “An Explanation of Moulüe by Means of Examples”.¹³⁰⁴ The latter translation demonstrates one of the most obvious similarities between the Greco-Roman and modern Chinese disciplines: they both rely heavily on historical examples. All of the modern Chinese books on SMS include several battle examples to illustrate possible uses of their various supraplanning principles and methods. LI Bingyan’s book, which is China’s first book devoted to this modern science, contains at least two

¹³⁰² Cf. [WHEELEREverett1988] p. 1.

¹³⁰³ Cf. [WHEELEREverett1988] pp. 19-20.

¹³⁰⁴ 谋略 (Moulüe); 谋略例说 (Moulüe Li Shuo). Cf. [FRONTINUSsExtus2005] p. 1.

historical battle examples for each of its 73 supraplanning principles and methods. FRONTINUS explained his motivation for collecting his 440 strategemata in the following way:

For in this way commanders will be furnished with specimens of wisdom and foresight, which will serve to foster their own power of conceiving and executing like deeds. There will result the added advantage that a general will not fear the issue of his own stratagem¹³⁰⁵, if he compares it with experiments already successfully made.¹³⁰⁶

In a similar manner, the publisher of LI Bingyan's book explains the intended function of his use of battle examples:

In order to widen people's thinking, expand people's wisdom, and better research and explore the issue of designing stratagems and using supraplanning in modern warfare, in every chapter's "Simple Explanation", the method of referring to ancient, modern, Chinese, and foreign typical battle examples and [other] concrete examples has been used.¹³⁰⁷

Both LI Bingyan and FRONTINUS agree that commanders can increase their wisdom by studying examples of the past use of stratagems.

Another striking similarity between the Greco-Roman genre of "strategemata" and Chinese SMS is that in both disciplines, the use of stratagems, or unorthodox means of attaining ends, is perceived to be either morally neutral or positive. Barton WHALEY, a respected US expert on military deception is thus mistaken when he claims that "[...] all major occidental and oriental military cultures assume stratagem to be somehow immoral [...]."¹³⁰⁸ Everett WHEELER, an expert on Greco-Roman military strategemata, counters that:

For Greeks and Romans the concept of stratagem, so far as expressed in the word *strategema*, denoted a commander's act of cunning or cleverness. [...] The connotation of *strategema* was entirely positive: a form of cunning free from reproach and whose associations lay with wisdom, cleverness, good fortune, and success.¹³⁰⁹

Likewise, although LI Bingyan believes that supraplanning, like any other tool, should be morally

¹³⁰⁵ This is BENNETT's translation of the Latin "inventio, -onis". Cf. [FRONTINUSsExtus1925] pp. 2-3. YUAN Jian's Chinese translation of the uncountable English noun "stratagem" is 谋略 (moulüe).

¹³⁰⁶ Cf. [FRONTINUSsExtus1925] pp. 2-3.

¹³⁰⁷ See paragraph 2 of section II.A.

¹³⁰⁸ See [WHALEYBarton2007] p. 53.

¹³⁰⁹ See [WHEELEREverett1988] p. 21.

judged in relation to the user's intentions and the results of his specific actions, he also approvingly refers to it as the "glimmering of the wisdom of humanity".¹³¹⁰ He even compares the use of stratagems to the use of a kitchen knife:

A kitchen knife is a cooking utensil used to cut meat and vegetables, but it can also be used to kill people. However, just because kitchen knives have sometimes been used as lethal weapons to kill people, no one doubts that kitchen knives are, of course, cooking utensils that are necessary for cutting meat and vegetables.¹³¹¹

An additional similarity between the Greco-Roman and modern Chinese interpretations of military stratagems is that they both include all kinds of clever methods and are not limited to trickery or deception. According to WHEELER, the Greco-Roman genre of *strategemata* emphasized the superiority of gaining victory by cleverness over using brute force.¹³¹² This is also LI Bingyan's view, who has defined SMS as "[...] a theory that researches the thought patterns of how one uses cleverness to gain victory in military confrontations [...]."¹³¹³ The following *strategema* example of FRONTINUS from the chapter "On Stimulating the Vigilance of One's Own Troops" illustrates the point that his *strategemata* were clever deeds that did not necessarily include trickery or deception:

When Iphicrates, the Athenian general, was holding Corinth with a garrison and on one occasion personally made the rounds of the sentries as the enemy were approaching, he found one of the guards asleep at his post and stabbed him with his spear. When certain ones rebuked this procedure as cruel, he answered: "I left him as I found him."¹³¹⁴

In this example, the Athenian general implemented immediate punishment for the sentry's failure to guard his post. Such cruel punishments were certainly not unorthodox in those days, nor did the general use any simulation or dissimulation. He simply sacrificed this one guard in order to set an example for the others and thereby stimulate their vigilance through fear of punishment. Assuming this *strategema*

¹³¹⁰ Cf. [LIBingyan1991b] p. 33.

¹³¹¹ Cf. [LIBingyan1991b] p. 33.

¹³¹² Cf. [WHEELEREverett1988] p. 21. Interestingly, POLYAENUS, who wrote a collection of *strategemata* with the title "Strategika" about eighty years after FRONTINUS, even taught the very Sunzi-like lesson that "[...] the first wisdom of a skillful general was to gain victory without battle." See [WHEELEREverett1988] p. 5.

¹³¹³ Cf. [LIBingyan1990] vol. I, p. 6.

¹³¹⁴ See [FRONTINUSsExtus1925] pp. 245-7.

was successful and did not lead to mutiny, one can say that it was a clever deed. Similarly, in section II.E.5, LI Bingyan also advocates immediate punishment with his supraplanning method “when punishing, [one] must not [allow any] movement of the formation”. LI Bingyan writes that the goal of this method is “[...] to rapidly implement army discipline and to educate the masses in time.”¹³¹⁵

Additionally, both the Greco-Roman *strategemata* and modern Chinese SMS allow for universal application. WHEELER stresses that: “A *strategema* could be offensive or defensive, strategic or tactical, directed against an enemy or toward one’s own army. Any and all military activity could involve a stratagem.”¹³¹⁶ That this is also the case for LI Bingyan’s SMS has been shown throughout section III.B and need not be repeated here. However, a hitherto unmentioned aspect of this universality of application, which is emphasized by modern Chinese experts, is that the “intellectual weapon” of military supraplanning can be used by all classes and nations: slave masters and slaves, feudal lords and peasants, the bourgeoisie and the proletariat, as well as the first, second, and third worlds.¹³¹⁷

The importance of planning is also stressed by both FRONTINUS and LI Bingyan. The first 22 *strategema* examples in the first book of “*Strategemata*” are clever anecdotes of generals who either succeeded in concealing their own plans or in finding out the enemy’s plans.¹³¹⁸ Likewise, the nine supraplanning principles in part 2 on “Making Estimations and Plans in the Temple” from LI Bingyan’s book are devoted to the planning stage of war.¹³¹⁹ However, from an etymological perspective, both Chinese characters in the word “moulüe” (supraplanning) can mean “a plan” or “to plan” in addition to “a stratagem”, thus demonstrating the close linguistic connection between the Chinese concepts of planning and stratagems. In contrast, the etymology of the Latin “*strategema*” has no connotation of planning whatsoever. This perfectly illustrates one of the critical differences between the Greco-Roman

¹³¹⁵ See paragraph 3 of section II.E.5.

¹³¹⁶ See [WHEELEREverett1988] p. 21.

¹³¹⁷ Cf. [ZHAYongyuan2003] p. 9.

¹³¹⁸ Cf. [FRONTINUSsExtus1925] pp. 6-23.

¹³¹⁹ Cf. section II.D.

strategemata and the modern Chinese Science of Military Supraplanning: whereas Chinese experts stress the importance of thorough and long-term planning, FRONTINUS is silent on the subject. For example, LI Bingyan's second supraplanning principle in part 1 on "Attacking with Supraplanning" is "devise thorough plans and make long-term calculations".¹³²⁰ VON SENGER identifies this Chinese emphasis on the importance of long-term planning, sometimes even multi-generational planning, as one of the three main characteristics of "moulüe".¹³²¹ It is partially for this reason that the uncountable English word "stratagem", which has no direct connection to (long-term) planning, is not an appropriate translation of the Chinese word "moulüe".

BAO Shixiu¹³²², who wrote the foreword to the first edition of the 1991 Chinese translation of the "Strategemata", has also noticed several similarities between the strategemata of FRONTINUS and the principles and methods of Chinese military supraplanning. He points out that Chinese readers of the anecdotes in the "Strategemata" will detect examples of several familiar Chinese maxims, including six that I have translated from LI Bingyan's book: "when weak defend, when strong attack" (section II.D.4), "carry out [an operation] when the enemy does not expect it" (section II.F.21), "avoid [the enemy's] fullness and attack [his] emptiness" (section II.G.9), "attack a place that the enemy must rescue" (section II.G.8), "in war value amazing speed" (section II.G.6), and "pretend to go along with the enemy's intentions" (section II.G.10). Additionally, he sees similarities with at least three of the 36 stratagems, including: "waiting at ease [until the enemy is] tired out" (stratagem number 4), "clamor in the east, attack in the west" (stratagem number 6), and "temporarily letting go what one wishes to catch" (stratagem number 16). In fact, BAO Shixiu even claims that some of the battle examples in "Strategemata" include naïve military dialectical thought.¹³²³

¹³²⁰ See section II.C.3.

¹³²¹ Cf. [VONSENGERHarro2008] pp. 17-8.

¹³²² 鲍世修. He is a council member of the Translators Association of China and has participated in the translation of several Marxist-Leninist classics and Western books on military theory. He is also the author of the CME's entry on the "Strategemata". Cf. [SONGShilun1997] vol. I, p. 223.

¹³²³ Cf. [FRONTINUSSextus2005] pp. 2-3.

While it is true that even unsophisticated Chinese readers of the “Strategemata” would undoubtedly recognize several illustrations of Chinese supraplanning principles and methods, there is one other major difference between the Greco-Roman genre of strategemata and modern Chinese SMS: Whereas the Greco-Roman genre is limited to the collection of anecdotes of clever deeds of generals, the Chinese science is actually a collection of supraplanning principles and methods in the form of succinct, easy-to-remember maxims. In the modern Chinese science, anecdotes and battle examples play an important but subordinate role, used mainly to illustrate the theoretical foundation of the various principles and methods. In contrast, the practical value of the Greco-Roman system of listing anecdotes but not providing explicit principles or methods depends entirely on the reader’s ability to distill his own general principles from the numerous specific examples. It is perhaps the advantage of the Chinese language, in which complex ideas can be formulated in four-syllable maxims, that is partially responsible for the fact that most average Chinese know at least a few ancient Chinese supraplanning principles and methods by heart, while it would be exceedingly difficult to find non-specialist Westerners who have even heard of a single strategema of FRONTINUS.

2. US MILDEC

The US military learned modern principles of military deception (MILDEC) from its British counterpart in 1943-1944 and integrated them into US Army doctrine after the Second World War.¹³²⁴ Since the 1990's, these principles have been incorporated into the US armed forces "joint doctrine", which applies to all branches of the military. The most recent version of the joint doctrine for military deception is the so-called "Joint Publication 3-13.4: Military Deception" (JP 3-13.4), which was published in 2006. The following comparison of US MILDEC with Chinese SMS is primarily based on this publication.

The very first chapter of JP 3-13.4 begins with a quote attributed to Sunzi:

I make the enemy see my strengths as weaknesses and my weaknesses as strengths while
I cause his strengths to become weaknesses and discover where he is not strong . . .
I conceal my tracks so that none can discern them; I keep silence so that none can hear
me.¹³²⁵

The fact that this quote provides the introduction to the entire US joint doctrine for military deception demonstrates two things. On the one hand, it certainly shows the high level of respect US military theoreticians and practitioners of deception have for Sunzi. In fact, in the appendix of the same document, "Sunzi's Art of War" is even listed as the very first of 29 books in the list of "Suggested Background Readings"!¹³²⁶ On the other hand, however, it unfortunately demonstrates that the editors of this military publication did not even bother to read "Sunzi's Art of War" to confirm the source of this supposed Sunzi quote. If they had, they would have discovered that Sunzi never said any such thing. This quote is actually a truncated version of a remark made by HE Yanxi¹³²⁷, one of the annotators of the Song Dynasty work "Eleven Experts Annotate Sunzi".¹³²⁸ This minor error might not

¹³²⁴ Cf. [WHALEYBarton2007] p. 30.

¹³²⁵ See [USDOD2006b] p. I-1.

¹³²⁶ See [USDOD2006b] p. B-1.

¹³²⁷ 何延锡. I have not been able to find any biographical information on this man.

¹³²⁸ Cf. [YANGBingan2008] p. 112.

disturb non-sinologists, but I believe it is symptomatic of a more serious Western misunderstanding of “Sunzi’s Art of War”.

In every English translation of “Sunzi’s Art of War” available to me, Sunzi is quoted as having said something along the lines of: “All warfare is based on deception.” (GILES, GRIFFITH); “Warfare is the Way [Tao] of deception.” (SAWYER); or “The way of war is a way of deception.” (MINFORD). However, as I have explained earlier, the word “deception”, if defined as simulation and dissimulation, is much too narrow to convey Sunzi’s intended meaning.¹³²⁹ I have already pointed out that immediately after referring to war as “the art of trickery” (according to my translation), Sunzi listed twelve methods that can be used to aid the commander in attaining the goals of “launching an attack on a place unguarded by the enemy” and “carrying out [an operation] when the enemy does not expect it”. These two goals, i.e. (only) attacking the enemy when and where he is unprepared, are the true essence of Sunzi’s “art of trickery”, not the use of simulation and dissimulation, which does, however, play an important role. In fact, only the first four of Sunzi’s “twelve methods of the art of trickery”, as they are sometimes called in Chinese, are undeniably methods of deception.¹³³⁰ Nevertheless, Western translators, either because their definition of the word “deception” is too broad, or because their understanding of Sunzi is too narrow, have given their readers the false impression that Sunzi was obsessed with deception. The fact that the authors chose to begin their publication with a quote from HE Yanxi, which they likely found in GRIFFITH’s translation of Sunzi,¹³³¹ is ironic in that it suggests they could not find any better quotes on deception from Sunzi himself.

It is difficult to argue that the scope of US MILDEC encompasses more than just simulation and dissimulation. In JP 3-13.4, “military deception” is defined in the following way:

Actions executed to deliberately mislead adversary military decision makers as to friendly military capabilities, intentions, and operations, thereby causing the adversary to take specific actions (or inactions) that will contribute to the accomplishment of the

¹³²⁹ Cf. paragraphs 2-4 of section III.B.5.

¹³³⁰ Cf. paragraph 3 of section III.B.5.

¹³³¹ See [GRIFFITHSamuel1963] p. 97.

friendly mission.¹³³²

Furthermore, the publication goes on to state that the “four basic deception techniques” of MILDEC are feints, demonstrations, ruses, and displays, all of which are separately defined in such a way as to limit them to the simulation and dissimulation of information.¹³³³ The “three basic means” of MILDEC are physical (including troops, dummies, decoys, etc.), technical (including electronic and other media, biological and chemical emissions, etc.), and administrative (i.e. having to do with oral, pictorial, documentary, or other physical evidence).¹³³⁴ Thus it can be said that all MILDEC operations are limited to physical, technical, and administrative means of simulating and/or dissimulating information so as to mislead the enemy and thereby contribute to the accomplishment of one’s own mission.

In contrast, only 11 of the 55 supraplanning principles and methods (or 20 percent) that I translated from LI Bingyan’s book can be categorized as belonging to MILDEC.¹³³⁵ In modern Chinese SMS, deception plays an important, but by no means dominant role. This view is confirmed by MA Jinsheng, a PLA expert on military deception who is familiar with LI Bingyan’s books:

Viewed from [the perspective of] discipline classification, military deception and military supraplanning are on different levels. The science of military supraplanning stresses researching the countermeasures, holistic plans, and thought patterns, which follow opportunities and adapt to changes, that are formed by decision makers during activities of military confrontation. However, the ‘science of military deception’¹³³⁶ stresses the search for methods of concealing truth, displaying falsehood, and confusing the enemy. Military supraplanning is a very broad concept, the contents of which are extremely wide in range. However, the extension [of the scope] of military deception is much narrower. [...] One can see that military deception and military supraplanning have neither an identical relationship nor an overlapping relationship but rather a kind of subordinate relationship. Military deception is a concrete application of military supraplanning in the realm of waging war, it is one aspect of the application of supraplanning.¹³³⁷

Despite Chinese interest in Western theories on MILDEC, I have found no evidence that the PLA has

¹³³² See [USDOD2006b] p. GL-6.

¹³³³ See [USDOD2006b] p. I-7.

¹³³⁴ See [USDOD2006b] p. I-6.

¹³³⁵ I consider the 11 maxims of the following sections to meet the outlined requirements of MILDEC: II.F.2-II.F.9, II.F.13, II.G.10, and II.F.11.

¹³³⁶ 军事欺骗学 (junshi qipianxue).

¹³³⁷ Cf. [MAJinsheng1992] p. 31.

an official discipline devoted solely to military deception. It appears that military deception is currently taught to PLA officers either within the traditional framework of “camouflage”¹³³⁸ or as one component of SMS. In “The Science of Military Supraplanning”, LI Bingyan also criticized other experts for equating the narrow US MILDEC with the much broader Chinese military supraplanning.¹³³⁹ Although the Chinese are aware that their own science of military supraplanning is far more encompassing than US MILDEC, the USDOD, having translated the Chinese word “moulüe” as “strategic deception” in its “Annual Report to Congress: Military Power of the People’s Republic of China 2006”, does not yet seem to have fully realized this.¹³⁴⁰ However, even though the USDOD continues to adhere to this incorrect translation, it may have very recently become aware that “moulüe” is not limited to deception alone. In its most recent “Annual Report to Congress: Military Power of the People’s Republic of China 2009”, the USDOD writes: “In addition to information operations and conventional camouflage, concealment, and denial, the PLA draws from China’s historical experience and the traditional role that *stratagem and deception* have played in Chinese doctrine.”¹³⁴¹ [*italics added*] Though no precise distinction is made between the two concepts, this sentence at least implies that the USDOD does consider Chinese SMS to include non-deceptive elements.

Amongst US MILDEC experts, clear distinction between these two concepts of stratagem and deception is not universal. For example, Barton WHALEY, the author of a book recommended in the “Suggested Background Readings” of the JP 3-13.4, even proposes that at the tactical level, the English words “stratagem”, “deception”, “diversion”, “demonstration”, “feint”, and “ruse”, the French “stratagème”, and “ruse de guerre”, as well as the German “Täuschung” and “Kriegslist” all refer to deception, which he divides into the three categories of diversions, camouflage, and disinformation (i.e.

¹³³⁸ 伪装 (weizhuang). The PLA concept of “camouflage” is said to include “all kinds of measures for concealing oneself and deceiving and confusing the enemy.” Cf. [SONGShilun1997] vol. III, pp. 617-8.

¹³³⁹ Cf. [LIBingyan1990] vol. I, p. 3.

¹³⁴⁰ Cf. paragraph 2 of section I.C.1.

¹³⁴¹ See [USDOD2009] p. 16.

simulation and dissimulation)!¹³⁴² However, WHALEY, who was trained in sinology,¹³⁴³ does make an extremely interesting point in his book “Stratagem: Deception and Surprise in War”. He posits that Westerners have been generally mindful of the importance of tactical deception but ignorant of strategic deception (which he calls “stratagem”), while the Chinese, in his opinion, “[...] seem to be striving toward a wholly new concept of what might be called total or grand stratagem.”¹³⁴⁴ However, because he does not specify exactly what he means by “grand stratagem” and only hints that it is a kind of active creation and manipulation of the “fog of war”, it is impossible to determine whether WHALEY was only referring to deception or may have already been cognizant of the Chinese interest in military supraplanning in 1969, a decade before LI Bingyan initiated the process of establishing the science.

One additional difference between US MILDEC and Chinese military supraplanning is that the latter can be used to both weaken one’s enemies and to strengthen oneself. This is demonstrated by the fact that all six supraplanning methods of part 2 on “Encouraging the Troops” from LI Bingyan’s book are directed at one’s own troops, i.e. oneself. Additionally, in LI Bingyan’s two-volume “The Science of Military Supraplanning”, which builds on and further develops the theories of his earlier writings, two of the 13 categories of supraplanning principles and methods are devoted to strengthening the people on one’s own side: category number 12 is “Encouraging the Troops”¹³⁴⁵, and category 13 is called “Methods of the General”¹³⁴⁶.¹³⁴⁷ In contrast, I have found no indication that any MILDEC principles are supposed to be used when dealing with one’s own forces. MILDEC is, by definition,

¹³⁴² Cf. [WHALEYBarton2007] pp. 2-3, 7-12.

¹³⁴³ Cf. [WHALEYBarton2007] p. xiv.

¹³⁴⁴ See [WHALEYBarton2007] p. 135.

¹³⁴⁵ 励士 (li shi). The name and some of the contents of this category are copied from LI Bingyan’s book.

¹³⁴⁶ 将道 (jiang dao).

¹³⁴⁷ Categories 1-11 are: 审时 (shen shi: examining opportunities), 料敌 (liao di: analyzing the enemy), 造势 (zao shi: creating the disposition [of power]), 示形 (showing [the enemy a false] formation), 奇正 (qi zheng: the unorthodox and the orthodox), 攻心 (gong xin: attacking [the enemy’s] determination), 柔胜 (rou sheng: using the soft to gain victory), 权衡 (quanheng: balancing [advantages and disadvantages]), 标本 (biao ben: [resolving] the root and the symptoms), 伐交 (fa jiao: attacking the diplomacy [of the enemy]), 用间 (yong jian: using spies). Cf. [LIBingyan1990] vol. I, p. 3.

focused entirely on actions against “adversary military decision makers” and can thus be called only “enemy-oriented”, as opposed to Chinese military supraplanning, which includes methods for dealing with one’s own troops. In 2002, Major General CHAI Yuqiu, one of the PLA’s experts on military supraplanning, participated in a five-part program called “Talking Freely about Military Supraplanning” on CCTV’s “Military Watch”. In the beginning of the first part of the program, he confirmed the dual use of Chinese military supraplanning:

In [military] supraplanning, there are covert stratagems and also overt stratagems. There are those used against enemies and also those used against friends. There are those used against the object of war whom one wishes to annihilate, and there are also those used against the numerous compatriots, comrades, and the people whom one wishes to unite.¹³⁴⁸

Although one could presume that CHAI Yuqiu means that “overt stratagems” should be used against friends (or oneself) and to unite “compatriots, comrades, and the people”, while “covert stratagems” are to be used against the enemy, recent Chinese history has shown that “overt stratagems” can be used both against friends and enemies. The Chinese word “yinmou”¹³⁴⁹, which I translate here as “covert stratagem” but elsewhere as “covert plot”, dates back to at least the fourth century B.C.¹³⁵⁰ However, the opposite word “yangmou”, which can be translated as “overt stratagem” or “overt plot”, was probably an invention of MAO Zedong. In an article published in the “People’s Daily” on July 1, 1957, he responded to those who had criticized the CPC’s “Hundred Flowers Campaign” as a “covert stratagem” in the following way: “We say this was an *overt stratagem*. For we told the enemy beforehand: only when cow ghosts and snake demons are allowed to come into the open can one easily annihilate them, only when poisonous weeds are allowed to sprout from the soil can one easily uproot them.”¹³⁵¹ [*italics added*] Incidentally, MAO Zedong was not the last leading CPC member to publicly

¹³⁴⁸ 谋略呢，有阳谋，也有阴谋。有对敌的，也有对友的。有对作战对象要消灭他的，也有对广大的同胞、同志、人民要团结他的。(Moulüe ne, you yangmou, ye you yinmou. You dui di de, ye you dui you de. You dui zuozhan duixiang yao xiaomie ta de, ye you dui guangda de tongbao, tongzhi, renmin yao tuanjie ta de.) Cf. [CCTV2002] part 1.

¹³⁴⁹ 阴谋.

¹³⁵⁰ Cf. [LUOZhufeng1994] vol. XI, p. 1036.

¹³⁵¹ Cf. [MAOZedong1977] vol. V, p. 437. VON SENGER has shown that a stratagem expert from Hong Kong and some

use the word “overt stratagem”. During his address to the Brookings Institution in Washington, D.C. on December 11, 2008, PRC State Councilor DAI Bingguo¹³⁵² attempted to allay the fears of some of his hosts who believe the PRC may seek world hegemony:

Especially since we successfully held the Beijing Olympics this year, the international community has paid more attention to us and has wanted [even] more to understand exactly what China’s *long-term* intention and fundamental direction are. In fact, the so-called strategic intention of China is not at all as complicated and unfathomable as it is believed to be by some people, [who think] as though we were deeply concealing the secret ambitious design to become hegemon. We Chinese do not have any *covert stratagem*, we only have an *overt stratagem*, we do not have any ambitious design, we only have a good intention. Right here, I can earnestly and conscientiously tell all of you that this *overt stratagem* is very simple, it is only two characters: development. [*italics added*]¹³⁵³

With the two-character Chinese word “fazhan” (development), DAI Bingguo is of course referring to the CPC’s principal task of “liberating and *developing* the productive forces”, which is scheduled to last until at least 2056. He does not, however, mention his party’s even longer-term, ultimate goal of realizing communism, which is also overt.

mainland Chinese have identified this “overt stratagem” of the “Hundred Flowers Campaign” as stratagem number 13 of the 36 stratagems: 打草惊蛇 (dacaojingshe: beating the grass to startle the snakes). Cf. [VONSENGERHarro2000] vol. I, p. 230.

¹³⁵² 戴秉国. Born in 1941, DAI Bingguo entered the CPC in 1973. He has been a member of the 15th, 16th and 17th Central Committees of the CPC.

¹³⁵³ Cf. [DAIBingguo2008] paragraph 15.

3. US Operational Art

Finally, I would like to compare the US concept of operational art with Chinese SMS.

Operational art was first developed in the Soviet Union in the 1920's as an attempt to adapt military theory to rapid changes in military technology. At the time, Soviet theoreticians, led by Aleksandr A. SVECHIN, began to believe that military mechanization and other technological advances, which had radically increased firepower, troop mobility, and the range of logistics, had necessitated a greater theoretical emphasis on what became known as the "operational level of war". Until that time, Western military theory had only recognized two levels of war: the tactical and the strategic. Just as the methods and ideas for dealing with war at the strategic level were categorized as "strategy", and at the tactical level as "tactics", the methods and ideas used to organize this new level of operations that create the link between tactics and strategy were called "operativnoe isskustvo" (operational art). In 1926, a new department for the Conduct of Operations was established at the Soviet Staff Academy to augment its conventional Department of Strategy and Department of Tactics.¹³⁵⁴

This third level of war between tactics and strategy, along with its corresponding theory of operational art, was largely ignored by the West until the US Army began to take a fresh look at it in the 1980's. After the end of the Vietnam War in 1975, the US Army set about researching why, in its view, it had not been able to translate its numerous tactical victories into strategic gains. After studying Soviet military doctrine, some researchers came to the conclusion that the US Army had failed to appreciate the importance of the operational level of war. By 1982, the US Army had officially recognized the existence of this operational level of war and by 1986 had defined "operational art" as "[...] the employment of military forces to attain strategic goals in a theater of war or theater of

¹³⁵⁴ Cf. [KRAUSEMichael2005] pp. 3-9.

operations through the design, organization, and conduct of campaigns and major operations.”¹³⁵⁵ By the late 1980’s and especially after the 1990-1991 Gulf War, which convinced many in the US that a new technological revolution in military affairs (or RMA) was under way, the concept of operational art was universally accepted as joint doctrine applicable to all branches of the armed forces.¹³⁵⁶

Over the past two decades, the US armed forces have expanded and refined their definition of “operational art”. The most recent version of “Joint Publication 3-0: Joint Operations” (JP 3-0), amended on February 13, 2008, defines “operational art” in the following manner:

Operational art is the application of *creative imagination* by commanders and staffs — supported by their *skill, knowledge, and experience* — to *design strategies, campaigns, and major operations* and organize and employ military forces. Operational art integrates ends, ways, and means *across the levels of war*. It is the *thought process* commanders use to visualize how best to *efficiently and effectively* employ military capabilities to accomplish their mission.¹³⁵⁷ [*italics added*]

One immediately notices several similarities between this definition of operational art and Chinese SMS. For example, both concepts encompass the tactical, operational, and strategic levels of war and are more universal than only strategy or tactics. Also, they both rely on the knowledge, experience, and creativity of the commander in determining how to accomplish the mission in the most efficient, or economical manner.

Unlike Chinese SMS, the US operational art does not include specific principles or methods, but it does have 17 so-called “design elements” for commanders to focus on while using operational art to design campaigns.¹³⁵⁸ At least three of these elements can be identified as corresponding somewhat to three of LI Bingyan’s supraplanning principles: for example, design element number 4 “Center of Gravity” is similar to LI Bingyan’s supraplanning principle in section II.D.8 “concentrate [military strength] on [one point of] the enemy in one direction”; design element number 5 “Decisive Points” bears some resemblance to the supraplanning principle in section II.G.9 “avoid [the enemy’s] fullness

¹³⁵⁵ Cf. [KRAUSEMichael2005] p. 15.

¹³⁵⁶ Cf. [KRAUSEMichael2005] pp. 16-8.

¹³⁵⁷ See [USDOD2008] pp. IV-2-IV-3.

¹³⁵⁸ Cf. [USDOD2008] pp. IV-5-IV-21.

and attack [his] emptiness”; and design element number 6 “Direct vs. Indirect” is similar to LI Bingyan’s supraplanning principle in section II.C.6 “take the circuitous [route] as the direct [route]”. However, in contrast to Chinese SMS, the US operational art does not make any explicit references to the use of long-term planning, dialectics, deception, trickery, or unorthodox measures, all of which are crucial elements of the Chinese science.

According to the CME, the PLA was familiar with both the concept of the operational level of war and of “zhanyifa”¹³⁵⁹ (the Chinese translation of the Russian “operativnoe isskustvo”) during its revolutionary wars (1924-1949).¹³⁶⁰ This is not surprising since much of the PLA’s doctrine was borrowed from the Soviet Union. However, the importance of the concept of operational art in modern PLA military science is unclear. Judging solely by the size of the entries in the CME, I would say that it is not nearly as significant as the concept of military supraplanning: while the entry on “military supraplanning” covers one and one half pages, the entry on “operational art” only takes up one half of a page.

¹³⁵⁹ 战役法 (zhanyifa). This means literally “campaign methods”. The three levels of war in Chinese are: 战争 (zhanzheng: war), 战役 (zhanyi: campaign), and 战斗 (zhandou: battle).

¹³⁶⁰ Cf. [SONGShilun1997] vol. III, p. 752.

IV. Conclusion

In summary, a “moulüe fever” has been sweeping across China since the beginning of the period of “Reform and Opening Up” in 1978. This fever was unleashed by Major General LI Bingyan’s fortuitous discovery of a copy of a five hundred year-old military treatise on the Chinese 36 stratagems, which had been marked by the PLA for internal use only. Working as a journalist for the PLA Daily at the time, he requested and received permission to publicize the contents of these 36 stratagems in his newspaper column. Due to the overwhelmingly positive reception of his newspaper articles, he soon thereafter collected and published them under the title “The 36 Stratagems in a New Edition” in 1981. This book, which has sold over two million legal copies, remains the world’s best-selling work on the subject.

Around that time, LI Bingyan began developing his theory that Western military science had the tendency to stress the use of technology and force whereas traditional Chinese military science focused primarily on “moulüe”. This led him to the idea of creating a new military discipline with the special characteristics of Eastern military science: the science of military “moulüe”.

After analyzing the available Western translations for “moulüe”, and comparing several modern Chinese definitions of the term, including those of LI Bingyan himself, I came to the conclusion that “adversarial dynamic supraplanning” (or just “supraplanning”) is the best approximation for the Chinese “moulüe”. Meanwhile, these same efforts to discover the essence of “moulüe” by analyzing LI Bingyan’s definitions of the term, and those of other Chinese experts, led me to the following definition of the term: “the principles of thinking and planning, and the orthodox and unorthodox methods that derive from those principles, which one uses both before and during confrontations in order to strengthen oneself and weaken one’s enemies in the most economical manner.”

In 1983, LI Bingyan first proposed the creation of “the science of military supraplanning” in the

foreword to his book “The Adaptive Supraplanning of Military Experts”, which sold over half a million copies. In this book, he collected, explained, and analyzed 73 maxims from “Sunzi’s Art of War”, “The Methods of SIMA”, “Straw Hut Planning”, “Wuzi’s Art of War”, and various other ancient Chinese military and historical texts. These maxims were categorized into the following seven parts: “Attacking with Supraplanning”, “Making Estimations and Plans in the Temple”, “Encouraging the Troops”, “The Art of Trickery”, “Using the Unorthodox”, “Adapting to Change”, and “Using Agents”. By translating, annotating, and analyzing excerpts from the first five of these seven parts, which include 55 of the book’s 73 maxims, I have been able to demonstrate that these maxims are either supraplanning principles or supraplanning methods that conform to the definition of “military supraplanning” (junshi moulüe) as: “the principles of thinking and planning, and the orthodox and unorthodox methods that derive from those principles, which one uses both before and during military confrontations in order to strengthen oneself and weaken one’s enemies in the most economical manner”. I have also shown that the supraplanning methods are not limited to deception and trickery, though both play an important role in military supraplanning. Furthermore, many of the maxims are not methods at all, but rather abstract principles of thinking and planning, which LI Bingyan believes can aid the commander in achieving his goals. With this book, LI Bingyan laid the foundation for the PLA’s new science of military supraplanning that was recognized as an official discipline of military science in 2001 by the CMC under Chairman JIANG Zemin. Although later books by LI Bingyan and other PLA experts have used slightly different categories and replaced certain supraplanning principles and methods with others, they all follow and expand upon the original model of LI Bingyan’s book “The Adaptive Supraplanning of Military Experts”.

In my dialectical analysis, I have emphasized the key role played by both naïve military dialectics and dialectical materialism in the science of military supraplanning. Many of the supraplanning principles and methods chosen by LI Bingyan from ancient military texts are dialectical

in nature. For example, LI Bingyan writes that military supraplanning depends on successfully resolving “[...] the dialectical relationships of the contradictions between attacking and defending, the unorthodox and the orthodox, and emptiness and fullness.” I have shown how especially this last contradiction between “emptiness and fullness” is central to the supraplanning methods of “The Art of Trickery”. However, this focus on naïve military dialectics is not done at the expense of the more modern Marxist-Leninist dialectical materialism. Indeed, LI Bingyan and other PLA experts view MAO Zedong’s military dialectics, which they believe to be a more scientific version of the naïve military dialectics of Sunzi and other ancient Chinese philosophers, as essential to understanding and applying the modern science of military supraplanning.

In my political analysis, I examined the PLA’s so-called “principal contradiction of army building”, which determines the main focus of its activities, in order to discover why the CMC may have decided in 2001 to designate the science of military supraplanning as an official discipline. I argue that the CMC’s principal contradiction of army building at the time, or “the contradiction of the nonconformity of our army’s level of modernization with the need to win a partial war under the conditions of modern technology, and especially high technology”, indicates that it must have viewed the science of military supraplanning as a cheap force multiplier that could help the PLA fulfill its “need to win a partial war” against a technologically superior enemy. By examining what LI Bingyan and other official Chinese sources consider to be the “principal contradiction of the world”, I came to the conclusion that they expect this “technologically superior enemy” to be “US hegemonism”.

In my comparative analysis, I have established that the Greco-Roman “strategemata”, US MILDEC, and the US operational art are all similar in some respects to the modern Chinese science of military supraplanning. However, they are each far too limited in scope to be considered a complete equivalent.

While a few Western specialists have recently become aware of the “moulüe fever” that has

been sweeping across China for the past three decades, it has not yet spread nearly as far in the West. If LI Bingyan is right that Western military science has had the tendency to focus on technology and force whereas traditional Chinese military science has emphasized the importance of supraplanning, it is to be expected that the West's military technology is superior, but its level of military supraplanning inferior to that of China. However, while China's military has been making rapid progress in closing its technological gap with the West, it has also made every effort to maintain its lead in military supraplanning by officially recognizing it as a discipline of military science to be taught at its military academies. Perhaps this introduction to the modern Chinese science of military supraplanning can make a small contribution towards helping the West close its "supraplanning gap" with China.

V. Appendix

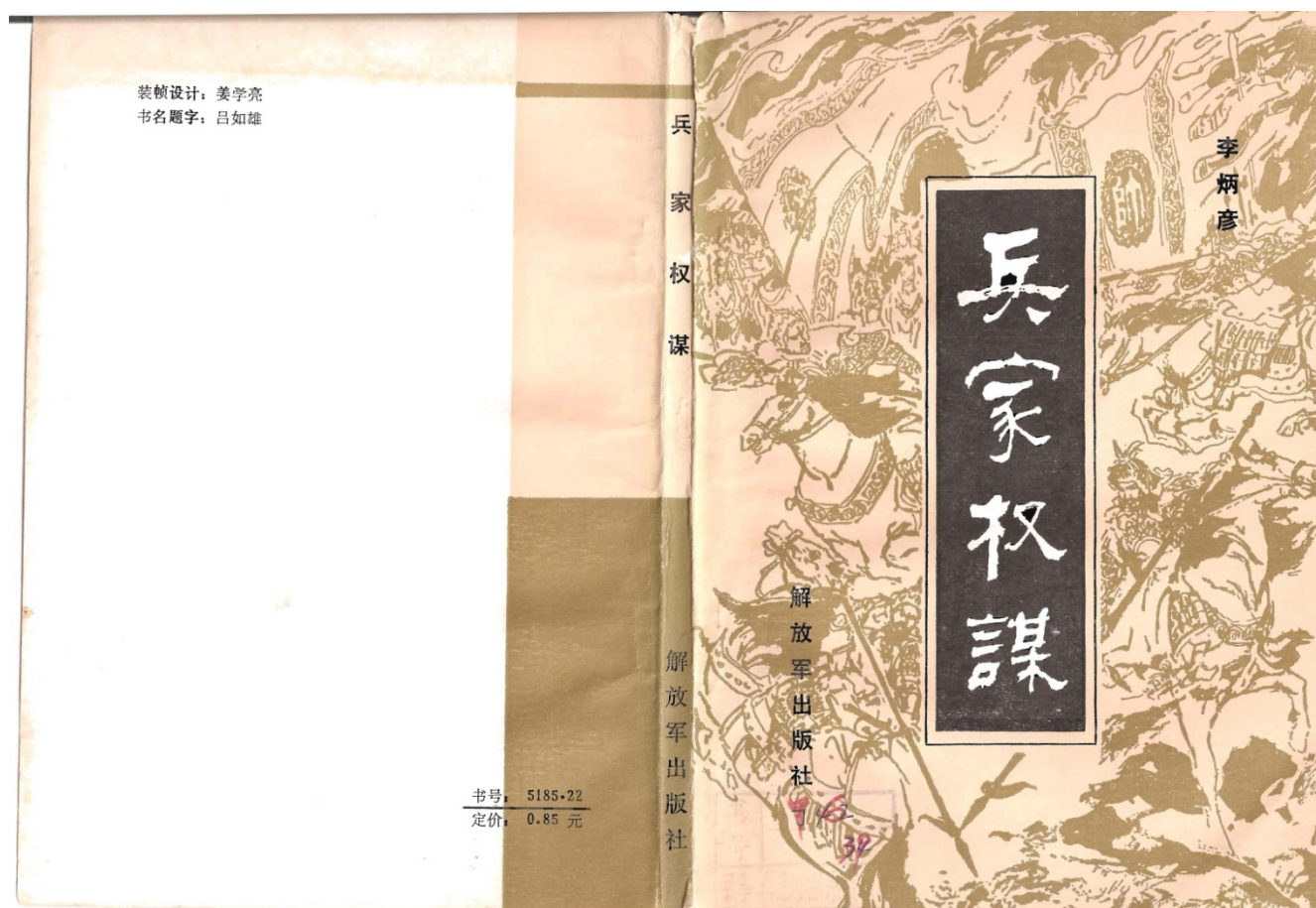
A. Photograph of LI Bingyan



This photo of LI Bingyan was taken on September 26, 2005 in Binzhou, Shandong Province, the supposed birthplace of Sunzi. LI Bingyan was attending the CRSSTAW's "Seventh International Symposium on 'Sunzi's Art of War'", where he presented an article identifying the following "principal contradiction in international politics": {**unipolarization building**} \leftrightarrow {**evolution towards multipolarization**}. In this picture, his yellow shoulder boards with a single star and red edges display his rank as a Major General in the PLA. This photo was found online at:

[Cited: Apr. 06, 2009.] <<http://jczs.sina.com.cn/2005-09-28/1411322784.html>>.

B. Book Cover



This is the cover of the 1984 unchanged edition of LI Bingyan's first book on the science of military supraplanning, which I used for this paper. From 2007-2008, it was easy to find copies of various editions of this book at Beijing's bookstores for used books.

C. German Synopsis

Seit Beginn der „Periode der Reform und Öffnung“ im Jahr 1978 herrscht in China ein sogenanntes „moulüe-Fieber“, das von Generalmajor LI Bingyans Buch „Die 36 Strategeme in moderner Bearbeitung“ ausgelöst wurde. Zu diesem Zeitpunkt begann LI Bingyan seine Theorie zu entwickeln, wonach die westliche Militärwissenschaft sich auf Technologie und Gewalt konzentriert während die traditionelle chinesische Militärwissenschaft sich eher mit „moulüe“ befasst. Bald danach kam er auf die Idee, ein neues militärwissenschaftliches Lehrfach mit chinesischen Besonderheiten zu kreieren: die militärische „moulüe“-Wissenschaft. Nachdem ich die vorhandenen westlichen Übersetzungen von „moulüe“ und die verschiedenen chinesischen Definitionen des Wortes analysierte, kam ich zum Schluss, dass das Wort „supraplanning“ („Supraplanung“ auf Deutsch) das beste englische Äquivalent für „moulüe“ ist.

Im Jahre 1983 hat LI Bingyan im Vorwort seines zweiten Buches „Die adaptive Supraplanung von Militärexperten“ die Schaffung einer neuen „Wissenschaft der militärischen Supraplanung“ zum ersten Mal öffentlich vorgeschlagen. In diesem Buch hat er 73 Maximen aus verschiedenen alten chinesischen militärischen und historischen Texten gesammelt, erklärt, und analysiert. Durch die Übersetzung, Erläuterung, und Analyse von Auszügen aus fünf der sieben Teile dieses Buches, also 55 der 73 Maximen, konnte ich aufzeigen, dass diese Maximen entweder Supraplanungsprinzipien oder Supraplanungsmethoden sind, die man sowohl vor als auch während Militärkonfrontationen anwenden kann, um so ökonomisch wie möglich sich selbst bzw. Freunde zu stärken und Feinde zu schwächen. Die Supraplanungsmethoden beschränken sich nicht auf List und Täuschung, obschon beide eine wichtige Rolle in der Supraplanung spielen, und viele der Maximen sind gar keine Methoden, sondern abstrakte Denk- und Planungsprinzipien. Mit diesem Buch legte LI Bingyan den Grundstein für die neue Wissenschaft der militärischen Supraplanung, welche schliesslich im Jahr 2001 von der Zentralen

Militärkommission unter JIANG Zemin als militärwissenschaftliches Lehrfach offiziell anerkannt wurde.

In meiner dialektischen Analyse habe ich betont, dass sowohl die urtümliche militärische Dialektik als auch der dialektische Materialismus eine Schlüsselrolle in der modernen Wissenschaft der militärischen Supraplanung spielen. Viele der Supraplanungsprinzipien und Supraplanungsmethoden, die LI Bingyan von den alten Militärtexten ausgewählt hat, sind naturgemäss dialektisch. Aber die Kenntnis von MAO Zedongs Militärdialektik, welche vom marxistisch-leninistischen dialektischen Materialismus beeinflusst wurde, ist auch erforderlich für das Verständnis von LI Bingyans Meinung über die Theorie und Praxis der modernen Wissenschaft der militärischen Supraplanung.

In meiner politischen Analyse habe ich den sogenannten „Hauptwiderspruch des Armeeaufbaus“ untersucht, der die Hauptaufgabe der Volksbefreiungsarmee bestimmt, um herauszufinden, weshalb die Zentrale Militärkommission 2001 entschieden hat, die Wissenschaft der militärischen Supraplanung als offizielles Lehrfach anzuerkennen. Ich habe dargelegt, dass die Zentrale Militärkommission die Wissenschaft der militärischen Supraplanung wohl als kosteneffektive Kampfkraftverstärkung interpretiert hat, die der Volksbefreiungsarmee verhelfen könnte, ihr Bedürfnis, einen begrenzten Krieg gegen einen technologisch überlegenen Feind zu gewinnen, zu erfüllen. Ferner habe ich aufgezeigt, dass mit „technologisch überlegener Feind“ die USA gemeint sind, denen LI Bingyan ein Welthegemonismus-Komplott vorwirft.

In meiner komparativen Analyse habe ich festgestellt, dass die griechisch-römischen „strategemata“, sowie die „MILDEC“ (militärische Täuschung) und „operational art“ (operative Führung) des US-Militärs zwar bestimmte Eigenschaften der chinesischen Wissenschaft der militärischen Supraplanung teilen, jedoch nicht als äquivalent betrachtet werden können.

Obwohl das chinesische „moulüe-Fieber“ bereits von einigen westlichen Experten wahrgenommen wurde, hat es sich im Westen noch nicht weit verbreiten können. Wenn LI Bingyan

Recht hat, dass die westliche Militärwissenschaft sich auf Technologie und Gewalt konzentriert, wogegen die traditionelle chinesische Militärwissenschaft sich eher mit der Supraplanung befasst, ist es zu erwarten, dass der Westen im Bereich Militärtechnologie China überlegen, aber im Bereich der militärischen Supraplanung unterlegen ist. Während die Chinesen rapide Fortschritte in der Beseitigung ihrer militärtechnologischen Rückständigkeit gemacht haben, haben sie aber mit der Anerkennung der Wissenschaft der militärischen Supraplanung als offizielles Fach auch ihre Führung in der militärischen Supraplanung befestigt. Vielleicht kann die vorliegende Einführung in die moderne chinesische Wissenschaft der militärischen Supraplanung einen kleinen Beitrag zur Aufholung der supraplanerischen Rückständigkeit im Westen leisten.

VI. Bibliography

- [AMS2007] Academy of Military Science War Theory and Strategy Research Department (军事科学院战争理论和战略研究部: Junshi Kexue Yuan Zhanzheng Lilun he Zhanlue Yanjiu Bu). 2007. Sunzi's Art of War and Modern Strategy (孙子兵法与现代战略: Sunzi Bingfa yu Xiandai Zhanlue). Beijing (北京) : Military Science Publishing House (军事科学出版社: Junshi Kexue Chubanshe), 2007.
- [ALEKSANDROVGeorgii1955] ALEKSANDROV, Georgii Fedorovich (阿历山大罗夫: ALISHANDALUOFU) (ed.). 1955. Dialectical Materialism (辩证唯物主义: Bianzheng Weiwuzhuyi). Beijing (北京) : People's Publishing House (人民出版社: Renmin Chubanshe), 1955.
- [Baidu2008] Baidu. On JIA Yi (贾谊论: JIA Yi lun). Baidu Encyclopedia (百度百科: Baidu Baike). [Online] [Cited: Dec. 14, 2008.] <<http://baike.baidu.com/view/864205.htm>>.
- [BONAPARTENapoleon2007] BONAPARTE, Napoleon. 2007. Napoleon's Military Maxims. Digital Attic. [Online] 2007. [Cited: Apr. 03, 2009.] <<http://www.pvv.ntnu.no/~madsb/home/war/napoleon/maxim02.php>>.
- [BURGESSLisa2008] BURGESS, Lisa. 2008. Battlefield Promotions Get Trial Run. Military.com. [Online] Apr. 25, 2008. [Cited: Feb. 08, 2009.] <<http://www.military.com/features/0,15240,166409,00.html>>.
- [BURNAMRobert2008] BURNHAM, Robert (ed.). The Words of Napoleon and Others Who May Have Influenced His Methods. The Napoleon Series. [Online] [Cited: Jul. 06, 2008.] <http://www.napoleon-series.org/research/napoleon/c_quotes.html>.
- [CAIYingjie2006] CAI, Yingjie (蔡英杰). 2006. Grammatical Research into "Sunzi's Art of War" (《孙子兵法》语法研究: "Sunzi Bingfa" Yufa Yanjiu). Beijing (北京) : Commercial Press (商务印书馆: Shangwu Yinshuguan), 2006.
- [CAIRNESWilliam2004] CAIRNES, William (ed.). 2004. Napoleon's Military Maxims. Mineola, New York : Dover Publications, Inc., 2004.
- [CAOXueqin2003] CAO, Xueqin/GAO, E (曹雪芹/高鹗). 2003. A Dream of Red Mansions [Chinese-English] (红楼梦: Hong Lou Meng). [trans.] YANG Xianyi (杨宪益)/DAI Naidie (戴乃迭). Beijing (北京) : Foreign Language Press (外文出版社: Waiwen Chubanshe), 2003. Vols. I-VI.
- [CCTV2002] CCTV. 2002. Talking Freely About Military Supraplanning (军事谋略纵横谈: Junshi Moulue Zongheng Tan). Military Watch (军事观察: Junshi Guancha), 2002.
- [CHAIYuqiu2003a] CHAI, Yuqiu (柴宇球) et al. (eds.). 2003. Supraplanning Experts (谋略家: Moulue Jia). Beijing (北京) : Military Science Publishing House (军事科学出版社: Junshi Kexue Chubanshe), 2003.
- [CHAIYuqiu2003b] —. 2003. Supraplanning Tank (谋略库: Moulue Ku). Beijing (北京) : Military Science Publishing House (军事科学出版社: Junshi Kexue Chubanshe), 2003.
- [CHAIYuqiu2003c] —. 2003. Supraplanning Theory (谋略论: Mouluelun). Beijing (北京) : Military Science Publishing House (军事科学出版社: Junshi Kexue Chubanshe), 2003.
- [CHENDanran1968] CHEN, Danran (陈澹然). 1968. Loyal Supraplanning [Advice] from South of the Yangtze River (江表忠略: Jiangbiao Zhong Lue). Place Unknown : Literary Ocean Publishing House (文海出版社: Wenhai Chubanshe), 1968.
- [CHENFuhua2007] CHEN, Fuhua (陈复华) et al. (eds.). 2007. Ancient Chinese Dictionary (古代汉语词典: Gudai Hanyu Cidian). Beijing (北京) : Commercial Press (商务印书馆: Shangwu

Yinshuguan), 2007.

[CHENGuying2005] CHEN, Guying (陈鼓应) (ed.) (et al.). 2005. A Modern Commentary and a Modern Translation of the Book of Changes (周易今注今译: Zhou Yi Jin Zhu Jin Yi). Beijing (北京): Commercial Press (商务印书馆: Shangwu Yinshuguan), 2005.

[CHENGuying2007] CHEN, Guying (陈鼓应) (ed.). 2007. A Modern Commentary and a Modern Translation of the Laozi (老子今注今译: Laozi Jin Zhu Jin Yi). Beijing (北京): Commercial Press (商务印书馆: Shangwu Yinshuguan), 2007.

[CRCC1989] China Research Committee Council on the Theory and Practice of MAO Zedong Thought (中国毛泽东思想理论与实践研究会理事会: Zhongguo MAO Zedong Sixiang Lilun yu Shijian Yanjiuhui Lishihui). 1989. Dictionary of MAO Zedong Thought (毛泽东思想辞典: MAO Zedong Sixiang Cidian). Beijing (北京): CPC Central Committee Party School Publishing House (中共中央党校出版社: Zhong-Gong Zhongyang Dangxiao Chubanshe), 1989.

[CMBC1995] Chinese Military Book Collection Editing Committee (中国兵书集成编委会: Zhongguo Bingshu Jicheng Bianweihui). 1987-1995. Chinese Military Book Collection (中国兵书集成: Zhongguo Bingshu Jicheng). Beijing (北京): Liberation Army Publishing House (解放军出版社: Jiefangjun Chubanshe), 1987-1995. Vols. I-L.

[CLEMENSJohn1999] CLEMENS, John/MAYER, Douglas. 1999. The Classic Touch: Lessons in Leadership from Homer to Hemingway. Chicago: Contemporary Books, 1999.

[CPRBRC] Commercial Press Reference Book Research Center (商务印书馆辞书研究中心: Shangwu Yinshuguan Cishu Yanjiu Zhongxin). 2001. New China Dictionary (新华词典: Xinhua Cidian). Beijing (北京): Commercial Press (商务印书馆: Shangwu Yinshuguan), 2001.

[CPC2007] Communist Party of China (中国共产党: Zhongguo Gongchandang). 2007. Constitution of the Communist Party of China (中国共产党章程: Zhongguo Gongchandang Zhangcheng). Beijing (北京): People's Publishing House (人民出版社: Renmin Chubanshe), 2007.

[CPC2005] —. 2005. Constitution of the Communist Party of China (中国共产党章程: Zhongguo Gongchandang Zhangcheng). Beijing (北京): China Uprightness Publishing House (中国方正出版社: Zhongguo Fangzheng Chubanshe), 2005.

[CPC1956] —. 1956. Resolution on the Political Report (关于政治报告的决议: Guanyu Zhengzhi Baogao de Jueyi). Database of the CPC's Previous National Congresses (中国共产党历次全国代表大会数据库: Zhongguo Gongchandang Lici Quanguo Daibiao Dahui Shujuku). [Online] People's Net (人民网: Renmin Wang), Sep. 27, 1956. [Cited: Mar. 20, 2009.]

<<http://cpc.people.com.cn/GB/64162/64168/64560/65452/4442009.html>>.

[CGB2007] Compilation Group of this Book (本书编写组: ben shu bianxie zu). 2007. Study Guide for the Party Constitution of the 17th National Congress (十七大党章学习读本: Shiqi Da Dangzhang Xuexi Duben). Beijing (北京): People's Publishing House (人民出版社: Renmin Chubanshe), 2007.

[CPCCPS2006] CPC Central Party School Compilation Group (中共中央党校选编组: Zhong-Gong Gong Zhongyang Dangxiao Xuanbianzu). 2006. A Compilation of the Constitutions of the Communist Party of China (中国共产党章程汇编: Zhongguo Gongchandang Zhangcheng Huibian). Beijing (北京): CPC Central Party School Publishing House (中共中央党校出版社: Zhong-Gong Zhongyang Dangxiao Chubanshe), 2006.

[CROWDYTerry2008] CROWDY, Terry. 2008. Deceiving Hitler. New York: Osprey Publishing, 2008.

[CROXALLSamuel1831] CROXALL, Samuel. 1831. Fables of Aesop and Others. Philadelphia: Simon Probasco, 1831.

- [DAIBingguo2008] **DAI, Bingguo (戴秉国). 2008.** DAI Bingguo Gives a Speech at the Brookings Institution (戴秉国在布鲁金斯学会发表演讲: DAI Bingguo zai Bulujinsi Xuehui fabiao yanjiang). Consulate-General of the People's Republic of China in Chicago (中华人民共和国驻芝加哥总领事馆: Zhonghuo Renmin Gongheguo Zhu Zhijiage Zong Lingshiguan). [Online] Dec. 15, 2008. [Cited: Apr. 01, 2009.] <<http://www.chinaconsulatechicago.org/chn/zzxw/t526104.htm>>.
- [DEJOMINIAntoine1854] **DE JOMINI, Antoine Henri. 1854.** Summary of the Art of War. [trans.] Major WINSHIP/Lieutenant MCLEAN. New York : Putnam & Co., 1854.
- [DENGXiaoping1993] **DENG, Xiaoping (邓小平). 1993.** Selected Works of DENG Xiaoping (邓小平文选: DENG Xiaoping Wenxuan). Beijing (北京) : People's Publishing House (人民出版社: Renmin Chubanshe), 1993. Vols. I-III.
- [DETWEILERChristopher2008] **DETWEILER, Christopher. 2008.** Notes Taken During Weekly Class Taught by LI Ling (李零) From 2008.02.26-2008.06.03 on: Ancient Books on Bamboo and Silk and the Origin and Development of Systematic Learning (简帛古书与学术源流: Jian Bo Gushu yu Xueshu Yuanliu). Peking University (北京大学: Beijing Daxue) : Unpublished, 2008.
- [DINGShengshu2008] **DING, Shengshu (丁声树) et al. (eds.). 2008.** The Contemporary Chinese Dictionary (现代汉语词典: Xiandai Hanyu Cidian). Beijing (北京) : Commercial Press (商务印书馆: Shangwu Yinshuguan), 2008.
- [DINGShengshu2002] —. **2002.** The Contemporary Chinese Dictionary [Chinese-English Edition] (现代汉语词典: Xiandai Hanyu Cidian). Beijing (北京) : Foreign Language Teaching and Research Press (外语教学与研究出版社: Waiyu Jiaoxue yu Yanjiu Chubanshe), 2002.
- [DOLIERFranklin1946] **D'OLIER, Franklin (ed.) et al. 1946.** United States Strategic Bombing Survey (Pacific War). Washington D.C. : United States Government Printing Office, 1946.
- [DUChao2004] **DU, Chao. 2004.** Rethinking the Basic Goal of War (对战争根本目的的再思考: Dui zhanzheng genben mudi de cai sikao). People's Net (人民网: Renmin Wang). [Online] Sep. 09, 2004. [Cited: Nov. 12, 2008.] <<http://www.people.com.cn/GB/junshi/1078/2771797.html>>.
- [ECLCDC1997] **Editing Committee of the Large Character Dictionary of Chinese (汉语大字典编辑委员会: Hanyu Da Zidian Bianji Weiyuanhui). 1997.** Large Character Dictionary of Chinese (汉语大字典: Hanyu Da Zidian). Hubei (湖北) : Hubei Reference Book Publishing House (湖北辞书出版社: Hubei Cishu Chubanshe), 1997.
- [FRONTINUSsextus2005] **FRONTINUS, Sextus Julius (弗龙蒂努斯: FULONGDINUSI). 2005.** The Stratagems (谋略: Moulüe). [trans.] YUAN Jian (袁坚). Beijing (北京) : Liberation Army Publishing House (解放军出版社: Jiefangjun Chubanshe), 2005.
- [FRONTINUSsextus1925] **FRONTINUS, Sextus Julius. 1925.** The Stratagems and the Aqueducts of Rome. [trans.] Charles BENNETT. London : William Heinemann, 1925.
- [GEWei2008] **GE, Wei (葛伟) (et al.) (eds.). 2008.** The Complete Book of the Wisdom of Sunzi's Art of War (孙子兵法智慧全书: Sunzi Bingfa Zhihui Quan Shu). Beijing (北京) : China City Publishing House (中国城市出版社: Zhongguo Chengshi Chubanshe), 2008.
- [GOREAl2009] **GORE, Al. Al Gore: A Generational Challenge to Repower America.** www.wecansolveit.org. [Online] [Cited: Jan. 09, 2009.] <http://www.wecansolveit.org/pages/al_gore_a_generational_challenge_to_repower_america>.
- [GOURGAUDGaspard1823] **GOURGAUD, Gaspard. 1823.** Mémoires pour servir à l'histoire de France sous Napoléon. Paris : Firmin Didot, 1823. Vols. I-II.
- [GRIFFITHSamuel1963] **GRIFFITH, Samuel B. 1963.** Sun Tzu: The Art of War. Oxford : Clarendon Press, 1963.
- [HANKSPatrick1998] **HANKS, Patrick et al. (eds.). 1998.** The New Oxford Dictionary of English.

Oxford : Clarendon Press, 1998.

[**HARTLiddell1991**] **HART, B.H. Liddell. 1991.** Strategy. New York : Penguin Books USA, 1991.

[**HELiangchen1960**] **HE, Liangchen (何良臣). 1960.** A Guide to Battlefield Formations (阵纪: Zhen Ji). Shanghai (上海) : Commercial Press (商务印书馆: Shangwu Yinshuguan), 1960.

[**HUANGPeiyi2006**] **HUANG, Peiyi (黄培义). 2006.** The Foundation of the Science of Military Supraplanning (军事谋略学基础: Junshi Moulüexue Jichu). Beijing (北京) : Military Science Publishing House (军事科学出版社: Junshi Kexue Chubanshe), 2006.

[**JIANGZemin2006**] **JIANG, Zemin (江泽民). 2006.** Selected Works of JIANG Zemin (江泽民文选: JIANG Zemin Wenxuan). Beijing (北京) : People's Publishing House (人民出版社: Renmin Chubanshe), 2006. Vols. I-III.

[**KRAUSEMichael2005**] **KRAUSE, Michael/PHILLIPS R. (eds.). 2005.** Historical Perspectives of the Operational Art. Washington, D.C. : Center of Military History, United States Army, 2005.

[**LANDAU2000**] **LANDAU, Sidney et al. (eds.). 2000.** Cambridge Dictionary of American English. New York : Cambridge University Press, 2000.

[**LEEHenry1837**] **LEE, Henry. 1837.** The Life of Napoleon Bonaparte. Paris : A. and W. GALIGNIANI and Co., 1837.

[**LENINVladimir1987**] **LENIN, Vladimir I. (列宁). 1987.** Collected Works of LENIN (列宁全集: LIENING Quanji). Beijing (北京) : People's Publishing House (人民出版社), 1987. Vols. I-LX.

[**LENINVladimir1986**] **LENIN, Vladimir I. 1986.** V.I. Lenin Collected Works. [trans.] Bernard ISAACS. Moscow : Progress Publishers, 1986. Vols. I-XLVII.

[**LIBingyan1991b**] **LI, Bingyan (李炳彦) (ed.). 1991.** The Theory of Fighting with Wisdom (斗智的学说: Douzhi de Xueshuo). Beijing (北京) : Liberation Army Publishing House (解放军出版社: Jiefangjun Chubanshe), 1991.

[**LIBingyan2003**] **LI, Bingyan (李炳彦). 2003.** Grand Supraplanning and the New Military Transformation (大谋略与新军事变革: Da Moulüe yu Xin Junshi Biange). Beijing (北京) : Liberation Army Publishing House (解放军出版社: Jiefangjun Chubanshe), 2003.

[**LIBingyan1991a**] —. **1991.** The 36 Stratagems in a New Edition (三十六计新编: Sanshiliu Ji Xin Bian). Beijing (北京) : Jiefangjun Chubanshe (解放军出版社: Liberation Army Publishing House), 1991.

[**LIBingyan1983**] —. **1983.** The Adaptive Supraplanning of Military Experts (兵家权谋: Bingjia Quanmou). Beijing (北京) : Liberation Army Publishing House (解放军出版社: Jiefangjun Chubanshe), 1983.

[**LIBingyan1987**] **LI, Bingyan (李炳彦)/CUI Huochen (崔或臣). 1987.** Explanation and Commentary on the Military Principles (兵经释评: Bing Jing Shi Ping). Beijing (北京) : Liberation Army Publishing House (解放军出版社: Jiefangjun Chubanshe), 1987.

[**LIBingyan1991c**] **LI, Bingyan (李炳彦)/SUN, Jing (孙兢). 1991.** Making and Breaking Vertical and Horizontal Alliances Overtly and Covertly (纵横捭阖: Zongheng-Baihe). Beijing (北京) : Liberation Army Publishing House (解放军出版社: Jiefangjun Chubanshe), 1991.

[**LIBingyan2004**] —. **2004.** Telling Stories About the [Romance of the] Three Kingdoms and Discussing Adaptive Supraplanning (说三国话权谋: Shuo Sanguo Hua Quanmou). Beijing (北京) : Capital Publishing House (京华出版社: Jinghua Chubanshe), 2004.

[**LIBingyan1990**] —. **1990.** The Science of Military Supraplanning (军事谋略学: Junshi Moulüexue). Beijing (北京) : Liberation Army Publishing House (解放军出版社: Jiefangjun Chubanshe), 1990. Vols. I-II.

- [**LIing2007a**] **LI, Ling (李零)**. 2007. [When Using] the Army [one] Relies on Trickery for Success: My Reading of "Sunzi" (兵以诈立-我读《孙子》: Bing Yi Zha Li - Wo Du "Sunzi"). Beijing (北京): China Publishing House (中华书局: Zhonghua Shuju), 2007.
- [**LIing2008**] —. 2008. People Go Towards Low Places: "Laozi" Is First Under Heaven (人往低处走: 《老子》天下第一: Ren Wang Di Chu Zou: "Laozi" Tianxia Di Yi). Beijing (北京): Life - Reading Books - New Knowledge Three Unites Book Store (生活·读书·新知三联书店: Shenghuo - Dushu - Xinzhi San Lian Shudian), 2008.
- [**LIing2007b**] —. 2007. Translation and Annotation of Sunzi (孙子译注: Sunzi Yizhu). Beijing (北京): China Publishing House (中华书局: Zhonghua Shuju), 2007.
- [**LIing1995**] —. 1995. Translation and Annotation of Sunzi's Art of War (孙子兵法译注: Sunzi Bingfa Yizhu). Shijiazhuang (石家庄): Hebei People's Publishing House (河北人民出版社: Hebei Renmin Chubanshe), 1995.
- [**LIShaolin2007**] **LI, Shaolin (李少林) (ed.)**. 2007. The Complete Book of China's Art of War (中国兵法全书: Zhongguo Bingfa Quanshu). Beijing (北京): Beijing Yan Mountains Publishing House (北京燕山出版社: Beijing Yanshan Chubanshe), 2007.
- [**LIXiufeng2004**] **LI, Xiufeng (黎羞凤) (ed.)**. 2004. Collation and Annotation of the Guanzi (管子校注: Guanzi Jiaozhu). Beijing (北京): China Publishing House (中华书局: Zhonghua Shuju), 2004.
- [**LIAOGailong2005**] **LIAO, Gailong (廖盖隆) (ed.)**. 2005. The Hero-based Historical Perspective is a Typical Expression of Historical Idealism (英雄史观是历史唯心主义的典型表现: Yingxiong shiguan shi lishi weixinzhuyi de dianxing biao xian). The Marxism Research Net (马克思主义研究网: Makesizhuyi Yanjiu Wang). [Online] 2005. [Cited: Jul. 06, 2008.] <<http://myy.cass.cn/file/200512082606.html>>.
- [**LIUChunzhi2006**] **LIU, Chunzhi (刘春志)/LIU, Siqi (刘思起)**. 2006. "Sunzi's Art of War": A Textbook (《孙子兵法》教本: Sunzi Bingfa Jiaoben). Beijing (北京): National Defense University Publishing House (国防大学出版社), 2006.
- [**LIUKangde2001**] **LIU, Kangde (刘康德) (ed.)**. 2001. Immediately Understanding the Master of Huainan (淮南子直解: Huainanzi Zhijie). Shanghai (上海): Fudan University Press (复旦大学出版社: Fudan Daxue Chubanshe), 2001.
- [**LIUXianyan2007**] **LIU, Xianyan (刘先延)**. 2007. MAO Zedong: Theoretical Outline of Military Dialectics (毛泽东: 军事辩证法论纲: Mao Zedong Junshi Bianzhengfa Lungang). Beijing (北京): Liberation Army Publishing House (解放军出版社: Jiefangjun Chubanshe), 2007.
- [**LOBOVViktor1992**] **LOBOV, Viktor N. (B.H.洛博夫: V.N. LUOBOFU)**. 1992. Supraplanning in War (战争中的谋略: Zhanzheng zhong de Moulüe). Beijing (北京): Liberation Army Publishing House (解放军出版社: Jiefangjun Chubanshe), 1992.
- [**LOCKEJohn1997**] **LOCKE, John**. 1997. Collected Works of John Locke. London: Routledge/Thoemmes Press, 1997. Vols. I-X.
- [**LONGRunxia1996**] **LONG, Runxia (龙润霞) et al. (eds.)**. 1996. Dictionary of Party Constitution Knowledge (党章知识辞典: Dangzhang Zhishi Cidian). Beijing (北京): CPC Central Party School Publishing House (中共中央党校出版社: Zhong-Gong Zhongyang Dangxiao Chubanshe), 1996.
- [**LOVENJennifer2009**] **LOVEN, Jennifer**. 2009. Bush Defends Presidency in Final News Conference. Google News. [Online] Associated Press, Jan. 12, 2009. [Cited: Feb. 09, 2009.] <<http://www.google.com/hostednews/ap/article/ALeqM5ih4l8yuK7sFTqDXRZiwptXJei7hQD95LNA C00>>.
- [**LUZhi1994**] **LU, Zhi (陆贽)**. 1994. The Collected Works of Duke LU Xuan (陆宣公文集: LU Xuan

- Gong Wenji). Shanghai (上海) : Shanghai Ancient Books Publishing House (上海古籍出版社: Shanghai Guji Chubanshe), 1994. Vols. I-II.
- [**LUOGuanzhong2006**] **LUO, Guanzhong (罗贯中). 2006.** Three Kingdoms [Chinese-English] (三国演义: San Guo Yanyi). [trans.] Moss ROBERTS. Beijing (北京) : Foreign Language Press (外文出版社: Waiwen Chubanshe), 2006. Vols. I-V.
- [**LUOYuyan2006**] **LUO, Yuyan (骆郁延) et al. (eds.). 2006.** Ideological and Moral Cultivation and the Legal Foundation (思想道德修养与法律基础: Sixiang Daode Xiuyang yu Falü Jichu). Wuhan (武汉) : Wuhan University Publishing House (武汉大学出版社: Wuhan Daxue Chubanshe), 2006.
- [**LUOZhihua2008**] **LUO, Zhihua (罗志华). 2008.** LUO Zhihua Gives a Lecture on Chinese Supraplanning at the Marxism-Leninism Institute of Peking University (罗志华在北京大学马列学院讲授中国谋略: LUO Zhihua zai Beijing Daxue Ma-lie Xueyuan jiangshou Zhongguo moulüe). Chinese Science of Supraplanning Net (中国谋略科学网: Zhongguo Moulüe Kexue Wang). [Online] Oct. 29, 2008. [Cited: Jan. 12, 2009.] <http://www.moulue.org/Article_Show.asp?ArticleID=1922>.
- [**LUOZhufeng1994**] **LUO, Zhufeng (罗竹风) (ed.). 1986-1994.** Comprehensive Chinese Dictionary (汉语大词典: Hanyu Da Cidian). Shanghai (上海) : Comprehensive Chinese Dictionary Publishing House (汉语大词典出版社: Hanyu Da Cidian Chubanshe), 1986-1994. Vols. I-XII & Index.
- [**MAJinsheng1992**] **MA, Jinsheng (马金生). 1992.** Military Deception (军事欺骗: Junshi Qipian). Beijing (北京) : Military Science Publishing House (军事科学出版社: Junshi Kexue Chubanshe), 1992.
- [**MAOZedong1997**] **MAO, Zedong (毛泽东) (ed.). 1997.** A Collection of MAO Zedong's Philosophical Annotations (毛泽东哲学批注集: MAO Zedong Zhexue Pizhu Ji). Beijing (北京) : Central Committee Documents Publishing House (中央文献出版社: Zhongyang Wenxian Chubanshe), 1997.
- [**MAOZedong1943**] **MAO, Zedong (毛泽东). 1943.** Dialectical Materialism: Lecture Notes (辩证法唯物论: 讲授提纲: Bianzhengfa Weiwulun: Jiangshou Tigang). Place Unknown : Northern China New China Bookstore (华北新华书店: Huabei Xinhua Shudian), 1943.
- [**MAOZedong1961**] —. **1961-1977.** Selected Works of Mao Tse-tung. Peking : Foreign Languages Press, 1961-1977. Vols. I-V.
- [**MAOZedong1993**] —. **1993.** The Collected Works of MAO Zedong (毛泽东文集: MAO Zedong Wen Ji). Beijing (北京) : People's Publishing House (人民出版社: Renmin Chubanshe), 1993. Vols. I-VIII.
- [**MAOZedong1991**] —. **1991.** The Selected Works of MAO Zedong (毛泽东选集: MAO Zedong Xuanji). Beijing (北京) : People's Publishing House (人民出版社: Renmin Chubanshe), 1991. Vols. I-IV.
- [**MAOZedong1977**] —. **1977.** The Selected Works of MAO Zedong: (毛泽东选集: MAO Zedong Xuanji). Beijing (北京) : People's Publishing House (人民出版社: Renmin Chubanshe), 1977. Vol. V.
- [**MARXKarl1975**] **MARX, Karl/ENGELS, Frederick. 1975.** Karl Marx and Frederick Engels, Collected Works. Moscow : Progress Publishers, 1975. Vols. I-L.
- [**MARXKarl1985**] **MARX, Karl/ENGELS, Friedrich. 1956-1985.** Complete Works of MARX and ENGELS (马克思恩格斯全集: MAKESI ENGESI Quanji). Beijing (北京) : People's Publishing House (人民出版社: Renmin Chubanshe), 1956-1985. Vols. I-L.
- [**MLDCPC2007**] **Marxism-Leninism Department of the CPC Central Committee's Editing and Translation Bureau for Works by MARX-ENGELS-LENIN-STALIN (中共中央马恩列斯著作编译局马列部: Zhong-Gong Zhongyang Ma-En-Lie-Si Zhuzuo Bianyi Ju Ma-Lie Bu) et al. 2007.**

- Selected Readings of the Classic Works of Marxism (马克思主义经典著作选读: Makesizhuyi Jingdian Zhuzuo Xuandu). Beijing (北京): People's Publishing House (人民出版社: Renmin Chubanshe), 2007.
- [MCMANUSJohn2008] MCMANUS, John. 2008. U.S. Military History for Dummies. Hoboken, New Jersey: Wiley Publishing, Inc., 2008.
- [MINFORDJohn2003] MINFORD, John. 2003. The Art of War. New York: Penguin Group, 2003.
- [MULVENONJames2005] MULVENON, James et al. (eds.). 2005. China's Revolution in Doctrinal Affairs. CNA Analysis and Solutions. [Online] 2005. [Cited: Jan. 09, 2009.] <<http://www.cna.org/documents/doctrinebook.pdf>>.
- [NTAB1992] National Technology Advisory Bureau (国家技术监督局: Guojia Jishu Jianduju). 1992. GB/T 13745-1992: Classification and Codes of Disciplines (学科分类与代码: Xueke Fenlei yu Daima). Standards Net (标准网: BiaoZhun Wang). [Online] Nov. 04, 1992. [Cited: Jul. 02, 2008.] <http://www.standardcn.com/standard_plan/list_standard_content.asp?stand_id=GB/T@13745-1992>.
- [OEDO1989] OED Online. 1989. The Oxford English Dictionary, 2nd Edition. [Online] Oxford University Press, 1989. Subscription Required. <<http://www.oed.com>>.
- [PENGKaiping1999] PENG, Kaiping/NISBETT, Richard. 1999. Culture, Dialectics, and Reasoning about Contradiction. Selected Publications - Richard NISBETT. [Online] 1999. [Cited: Mar. 09, 2009.] <<http://www-personal.umich.edu/~nisbett/cultdialectics.pdf>>.
- [PRC1986] People's Republic of China (中华人民共和国: Zhonghua Renmin Gongheguo). 1986. The Constitution of the People's Republic of China (中华人民共和国宪法: Zhonghua Renmin Gongheguo Xianfa). Beijing (北京): Publishing House of Law (法律出版社: Falü Chubanshe), 1986.
- [PRCMOE2005] People's Republic of China, Ministry of Education (中华人民共和国教育部: Zhonghua Renmin Gongheguo Jiaoyu Bu). 2005. Curriculum Standards for Elementary School Classes on Ideology and Moral Character and Junior Middle School Classes on Ideology and Politics (小学思想品德课和初中思想政治课课程标准: Xiaoxue Sixiang Pinde Ke he Chu-Zhong Sixiang Zhengzhi Ke Kecheng BiaoZhun). Beijing (北京): People's Education Publishing House (人民教育出版社: Renmin Jiaoyu Chubanshe), 2005.
- [PIANYuqian2008] PIAN, Yuqian (骈宇騫) (et al.). 2008. The Military Classics in Seven Books (武经七书: Wu Jing Qi Shu). Beijing (北京): China Publishing House (中华书局), 2008. Vols. I-II.
- [PLADaily2006] PLA Daily (解放军报: Jiefangjun Bao). 2006. Organizing Military Quality Check Attestation for Commanding Officers at the Division Level (组织师级指挥军官军事素质考核认证: Zuzhi shi ji zhizhi junguan junshi suzhi kaohe renzheng). [Online] Dec. 23, 2006. [Cited: Mar. 20, 2009.] <<http://www.chinamil.com.cn/site1/images/2006-12/23/jfjb01bc23b.pdf>>.
- [PLAGPDPD2006] PLA General Political Department, Propaganda Department (总政治部宣传部: Zong Zhengzhi Bu Xuanchuan Bu). 2006. Ideological and Moral Cultivation for Military Personnel and the Legal Foundation (军人思想道德修养与法律基础: Junren Sixiang Daode Xiuyang yu Falü Jichu). Beijing (北京): National Defense University Publishing House (国防大学出版社: Guofang Daxue Chubanshe), 2006.
- [QIUFXing2004] QIU, Fuxing (邱复兴) et al. (eds.). 2004. Great Canon of Sunzi's Art of War (孙子兵法大典: Sunzi Bingfa Dadian). Beijing (北京): Peking University Press (北京大学出版社: Beijing Daxue Chubanshe), 2004. Vols. I-X.
- [ROBERTPaul1988] ROBERT, Paul. 1988. Le Grand Robert de la langue française. Paris: Le Robert, 1988. Vols. I-IX.
- [RÜDENBERGWerner1963] RÜDENBERG, Werner. 1963. Chinesisch-Deutsches Wörterbuch. Hamburg: Cram, de Gruyter & Co., 1963.

- [SAWYERRalph1993] SAWYER, Ralph. 1993. The Seven Military Classics of Ancient China. Boulder, Colorado : Westview Press, Inc., 1993.
- [SAWYERRalph2007] —. 2007. The Tao of Deception. New York : Basic Books, 2007.
- [SHIDing1994] SHI, Ding (施丁) (ed.). 1994. The Book of Han with New Annotations (汉书新注: Hanshu Xin Zhu). Xi'an (西安) : The Three Qin Publishing House (三秦出版社), 1994. Vols. I-IV.
- [SHIQingming1988] SHI, Qingming (石庆明) (ed.). 1988. The Foundation of Modern Supraplanning Training (现代谋略训练基础: Xiandai Moulüe Xunlian Jichu). Beijing (北京) : Liberation Army National Defense University Publishing House (解放军国防大学出版社: Jiefangjun Guofang Daxue Chubanshe), 1988.
- [SOANESCatherine2001] SOANES, Catherine et al. (eds.). 2001. The Oxford Dictionary of Current English. New York : Oxford University Press, 2001.
- [SONGShilun1997] SONG, Shilun (宋时轮) et al. (eds.). 1997. Chinese Military Encyclopedia (中国军事百科全书: Zhongguo Junshi Baike Quanshu). Beijing (北京) : Military Science Publishing House (军事科学出版社: Junshi Kexue Chubanshe), 1997. Vols. I-XII & Supplement.
- [SONGYilin2004] SONG, Yilin (宋易麟) (ed.). 2004. Explaining Simple and Analyzing Compound Characters with Modern Annotations (说文解字今注). Nanchang (南昌) : Jiangxi Education Publishing House (江西教育出版社), 2004.
- [SPEDDINGJames1860] SPEDDING, James et al. (eds.). 1860. The Works of Francis Bacon. Boston : Brown and Taggard, 1860.
- [STALINJoseph1942] STALIN, Joseph. 1942. Dialectical and Historical Materialism. Moscow : Foreign Languages Publishing House, 1942.
- [STREISSGUTHThomas1993] STREISSGUTH, Thomas. 1993. International Terrorists. Minneapolis : Oliver Press, 1993.
- [SUMMERSDella1995] SUMMERS, Della et al. (eds.). 1995. Longman Dictionary of Contemporary English. Munich : Longman Group Ltd, 1995.
- [SYU1977] SUN Yat-sen University (中山大学: Zhongshan Daxue). 1977. Annotations of Selections from Strange Tales from a Lonely Studio (评注聊斋志异选: Pingzhu Liao Zhai Zhi Yi Xuan). Beijing (北京) : People's Literature Publishing House (人民文学出版社: Renmin Wenxue Chubanshe), 1977.
- [TANLiwei2006] TAN, Liwei (谭立威). 2006. LI Bingyan: The Revival of Eastern Military Science (李炳彦: 东方兵学的复兴: LI Bingyan: Dongfang bingxue de fuxing). New China Net (新华网: Xin Hua Wang). [Online] Jul. 10, 2006. [Cited: Jul. 02, 2008.] <http://www.yn.xinhuanet.com/people/2006-07/10/content_7474362.htm>.
- [TANGWanling2007] TANG, Wanling (唐万龄). 2007. Leisurely Gossip (闲暇清论: Xianxia Qinglun) [cited from: Liberation Army Newspaper (解放军报: Jiefangjun Bao)]. Armed Forces Political Work Net (军队政工网: Jundui Zheng-Gong Wang). [Online] Jan. 21, 2007. [Cited: Jul. 03, 2008.] <<http://www.allzg.com/n17835c371.aspx>>.
- [USA2006] United States Army. 2006. Army Regulation 600-8-22: Personnel-General Military Awards. The Official Homepage of United States Army. [Online] Dec. 11, 2006. [Cited: Feb. 08, 2009.] <http://www.army.mil/usapa/epubs/pdf/r600_8_22.pdf>.
- [USA2003] —. 2003. FM 7-21.13: The Soldier's Guide. Global Security. [Online] Oct. 15, 2003. [Cited: Feb. 08, 2009.] <<http://www.globalsecurity.org/military/library/policy/army/fm/7-21-13/chap3.htm>>.
- [USDOD2006a] United States Department of Defense. 2006. Annual Report to Congress: Military Power of the People's Republic of China 2006. United States Department of Defense. [Online] 2006. [Cited: Jan. 10, 2008.] <<http://www.dod.mil/pubs/pdfs/China%20Report%202006.pdf>>.
- [USDOD2009] —. 2009. Annual Report to Congress: Military Power of the People's Republic of China 2009. United States Department of Defense. [Online] 2009. [Cited: Mar. 31, 2009.]

- <http://www.defenselink.mil/pubs/pdfs/China_Military_Power_Report_2009.pdf>.
- [USDOD2007] —. 2007. Joint Publication 1-02: Dictionary of Military and Associated Terms. St. Louis : US Army AG Publication Center SL, 2007.
- [USDOD2008] —. 2008. Joint Publication 3-0: Joint Operations. Joint Electronic Library. [Online] Feb. 13, 2008. [Cited: Jan. 15, 2009.] <http://www.dtic.mil/doctrine/jel/new_pubs/jp3_0.pdf>.
- [USDOD2006b] —. 2006. Joint Publication 3-13.4: Military Deception. Joint Electronic Library. [Online] Jul. 13, 2006. [Cited: Mar. 30, 2009.] <www.dtic.mil/doctrine/jel/new_pubs/jp3_13_4.pdf>.
- [VONCLAUSEWITZCarl2008] VON CLAUSEWITZ, Carl. 2008. On War. [trans.] James GRAHAM. Radford : Wilder Publications, 2008.
- [VONCLAUSEWITZCarl2000] —. 2000. On War (Vom Kriege). München : Cormoran Verlag, 2000.
- [VONCLAUSEWITZCarl2004] —. 2004. On War (战争论: Zhanzhenglun). [trans.] YANG Nanfang (杨南芳). Xi'an (西安) : The Shanxi People's Publishing House (陕西人民出版社: Shanxi Renmin Chubanshe), 2004. Vols. I-II.
- [VONSENGERHarro1994] VON SENER, Harro. 1994. Introduction to Chinese Law (Einführung in das chinesische Recht). München : Beck, 1994.
- [VONSENGERHarro2008] —. 2008. Moulüe - Supraplanning (Moulüe - Supraplanung). München : Carl Hanser Verlag, 2008.
- [VONSENGERHarro1982] —. 1982. Party, Ideology and Law in the People's Republic of China (Partei, Ideologie und Gesetz in der Volksrepublik China). Bern : Verlag Peter Lang, 1982.
- [VONSENGERHarro1996] —. 1996. Stratagemical Wisdom (Strategemische Weisheit). [book auth.] Gunter SCHOLTZ (ed.). Archive for the History of Concepts (Archiv für Begriffsgeschichte). Bonn : Bouvier Verlag, 1996.
- [VONSENGERHarro2000] —. 2000. Stratagems (Strategeme). Bern, München, Wien : Scherz Verlag, 2000. Vols. I-II.
- [WALTERElizabeth2008] WALTER, Elizabeth et al. (eds.). 2008. Cambridge Advanced Learner's Dictionary. Cambridge : Cambridge University Press, 2008.
- [WANGHaijun2005] WANG, Haijun (王海军). 2005. Research on General and Specific Policies of the Chinese Communist Party (中国共产党方针政策研究: Zhongguo Gongchandang Fangzhen Zhengce Yanjiu). Beijing (北京) : Intellectual Property Rights Publishing House (知识产权出版社: Zhishi Chanquan Chubanshe), 2005.
- [WANGHui2005] WANG, Hui (王辉). 2005. The Five Great Transformations in the Development of Weapons Equipment (武器装备发展的五代大变革: Wuzhizhuangbei fazhan de wu dai da biange). The People's Net (人民网: Renmin Wang). [Online] The People's Daily (人民日报: Renmin Ribao), Jan. 28, 2005. [Cited: Jul. 01, 2008.] <<http://www.people.com.cn/GB/junshi/1078/3153072.html>>.
- [WANGLi2007] WANG, Li (王力) et al. (eds.). 2007. Character Dictionary of Commonly Used Characters in Ancient Chinese (古汉语常用字字典: Guhanyu Changyongzi Zidian). Beijing (北京) : Commercial Press (商务印书馆: Shangwu Yinshuguan), 2007.
- [WANGLiqi1988] WANG, Liqi (王利器) et al. (eds.). 1988. Annotations to the Records of the Grand Historian (史记注释: Shi Ji Zhushi). Xi'an (西安) : Three Qin Publishing House (三秦出版社: San Qin Chubanshe), 1988. Vols. I-IV.
- [WANGQifu1998] WANG, Qifu (王启富) (ed.). 1998. Law Word Ocean (法律辞海: Falü Ci Hai). Jilin (吉林) : Jilin People's Publishing House (吉林人民出版社: Jilin Renmin Chubanshe), 1998.
- [WANGXiangqing2002] WANG, Xiangqing (王向清). 2002. Research into the Dialectical Thinking of "Sunzi's Art of War" (《孙子兵法》辩证思维研究: "Sunzi Bingfa" Bianzheng Siwei Yanjiu). Changsha (长沙) : Yuelu Mountain Publishing House (岳麓书社: Yuelu Shushe), 2002.
- [WANGYuyou1992] WANG, Yuyou (王余佑). 1992. Grand Supraplanning for [Seizing] the Universe

- (乾坤大略: Qiankun Dalüe). Beijing (北京): Military Friendship Culture Publishing House (军事谊文出版社: Junshi Yi Wen Chubanshe), 1992.
- [WEIDingren2005] WEI, Dingren (魏定仁). 2005. The Science of Constitutional Law (宪法学: Xianfaxue). Beijing (北京): Peking University Press (北京大学出版社: Beijing Daxue Chubanshe), 2005.
- [WENJiabao2008] WEN, Jiabao (温家宝). 2008. Government Work Report (政府工作报告: Zhengfu Gongzuo Baogao). Beijing (北京): People's Publishing House (人民出版社), 2008.
- [WHALEYBarton2007] WHALEY, Barton. 2007. Stratagem: Deception and Surprise in War. Boston: Artech House, 2007.
- [WHEELEREverett1988] WHEELER, Everett. 1988. Stratagem and the Vocabulary of Military Trickery. Leiden: E. J. Brill, 1988.
- [WINTERBOTHAMFrederick1974] WINTERBOTHAM, Frederick William. 1974. The Ultra Secret. London: Harper & Row, 1974.
- [WRD1999] Wissenschaftlicher Rat der Dudenredaktion (eds.). 1999. Duden: Das große Wörterbuch der deutschen Sprache. Mannheim: Dudenverlag, 1999. Vols. I-X.
- [WUChengen2003] WU, Cheng'en (吴承恩). 2003. Journey to the West [Chinese-English] (西游记: Xi You Ji). [trans.] W.J.F. JENNER. Beijing (北京): Foreign Language Press (外文出版社: Waiwen Chubanshe), 2003. Vols. I-VI.
- [WUJiulong2007] WU, Jiulong (吴九龙) et al. (eds.). 2007. Collation and Explanations of Sunzi (孙子校释: Sunzi Jiao Shi). Beijing (北京): Military Science Publishing House (军事科学出版社), 2007.
- [WURusong1993] WU, Rusong (吴如嵩) (ed.). 1993. A Dictionary of Sunzi's Art of War (孙子兵法辞典: Sunzi Bingfa Cidian). Shenyang (沈阳): White Mountain Publishing House (白山出版社: Baishan Chubanshe), 1993.
- [XIAZhengnan2006] XIA, Zhengnan (夏征难). 2006. A New Commentary on MAO Zedong's Careful Reading of CLAUSEWITZ's "On War" (毛泽东研读克劳塞维茨《战争论》新诠: MAO Zedong yandu Kelaosaiweici "Zhanzhenglun"). Global View (环球视野: Huanqiu Shiye). [Online] 2006. [Cited: Nov. 12, 2008.] <<http://www.globalview.cn/ReadNews.asp?NewsID=7495>>.
- [XUDong1936] XU, Dong (许洞). 1936. Tiger Lock Classic (虎铃经: Hu Qian Jing). Shanghai (上海): Commercial Press (商务印书馆: Shangwu Yinshuguan), 1936.
- [YANGBingan2008] YANG, Bing'an (杨丙安). 2008. A Collation of Eleven Experts Annotate Sunzi (十一家注孙子校理: Shiyi Jia Zhu Sunzi Jiaoli). Beijing (北京): China Publishing House (中华书局: Zhonghua Shuju), 2008.
- [YUYonghua2004] YU, Yonghua (于咏华). 2004. Contradiction Theory for Contemporary Chinese Society (当代中国社会矛盾论: Dangdai Zhongguo Shehui Maodunlun). Beijing (北京): Jiuzhou Press (九州出版社: Jiuzhou Chubanshe), 2004.
- [YUEZhongqiang2003] YUE, Zhongqiang (岳忠强). 2003. A General Analysis of the Science of Political Work (政治工作学总论: Zhengzhi Gongzuo Xue Zonglun). Beijing (北京): National Defense University Publishing House (国防大学出版社: Guofang Daxue Chubanshe), 2003.
- [ZDIC2008] ZDIC. ZDIC Chinese Dictionary (汉典: Han Dian). [Online] [Cited: Dec. 09, 2008.] <<http://www.zdic.net/cd/ci/11/ZdicE6Zdic82ZdicAC182557.htm>>.
- [ZHAZhongyuan2003] ZHA, Zhongyuan (查仲远) et al. (eds.). 2003. Introduction to the Science of Military Supraplanning (军事谋略学概论: Junshi Moulüexue Gailun). Xuzhou (徐州): Air Force Logistics Academy Publishing House (空军后勤学院印刷厂: Kongjun Houqin Xueyuan Yinshuachang), 2003.

- [ZHANGJue2007] ZHANG, Jue (张觉) (ed.) et al. 2007. Translation and Annotation of Hanfeizi (韩非子译注: Hanfeizi Yizhu). Shanghai (上海) : Shanghai Ancient Books Publishing House (上海古籍出版社: Shanghai Guji Chubanshe), 2007.
- [ZHANGRong1992] ZHANG, Rong (张戎) et al. (eds.). 1992. A Dictionary of Military Supraplanning (军事谋略辞典: Junshi Moulüe Cidian). Beijing (北京) : Liberation Army Publishing House (解放军出版社: Jiefangjun Chubanshe), 1992.
- [ZHANGXing1999] ZHANG, Xing (张星). 1999. LIN Biao's Science of Military Supraplanning (林彪军事谋略学: LIN Biao Junshi Moulüexue). Nanning (南宁) : Guangxi Nationality Publishing House (广西民族出版社: Guangxi Minzu Chubanshe), 1999. Vols. I-II.
- [ZHAOGuohua1994] ZHAO, Guohua (赵国华) et al. (eds.). 1994. A Dictionary of Sunzi's Art of War (孙子兵法辞典). Wuhan (武汉) : Hubei People's Publishing House (湖北人民出版社), 1994.
- [ZHENGWenhan2005] ZHENG, Wenhan (郑文翰) et al. (eds.). 2005. Introduction to Military Science (军事科学概论: Junshi Kexue Gailun). Beijing (北京) : Military Science Publishing House (军事科学出版社: Junshi Kexue Chubanshe), 2005.
- [ZHENGZhibiao1996] ZHENG, Zhibiao (郑志飏) et al. (eds.). 1996. Dictionary of Party Constitution Knowledge (党章知识辞典: Dang-Zhang Zhishi Cidian). Beijing (北京) : CPC Central Committee Party School Publishing House (中共中央党校出版社: Zhong-Gong Zhongyang Dangxiao Chubanshe), 1996.
- [ZHONGXin2007a] ZHONG, Xin (钟欣) (ed.). 2007. Documents of the 17th National Congress of the CPC: English (中国共产党第十七次全国代表大会文献: 英文: Zhongguo Gongchandang Di-Shiqi Ci Quanguo Daibiao Dahui Wenxian: Yingwen). Beijing (北京) : Foreign Language Press (外文出版社: Waiwen Chubanshe), 2007.
- [ZHONGXin2007b] —. 2007. Dokumente des XVII. Parteitags der KPCh: Deutsch (中国共产党第十七次全国代表大会文献: 德文: Zhongguo Gongchandang di Shiqi ci Quanguo Daibiao Dahui Wenxian: Dewen). Beijing (北京) : Foreign Language Press (外文出版社: Waiwen Chubanshe), 2007.
- [ZHOUBin2006] ZHOU, Bin (周斌) (ed.) et al. 2006. Large Dictionary of Idioms (成语大辞典: Chengyu Da Cidian). Beijing (北京) : Commercial Press (商务印书馆: Shangwu Yinshuguan), 2006.
- [ZHUMeisheng2005] ZHU, Meisheng (朱梅生) (ed.). 2005. Introduction to Military Thought (军事思想概论: Junshi Sixiang Gailun). Beijing (北京) : National Defense University Publishing House (国防大学出版社: Guofang Daxue Chubanshe), 2005.