

12)

An officer of the State said: 'Ch'in broke up the army of the Prince of Ma-fu and besieged Han-tan. Ch'i and Wei also helped Ch'in to attack Han-tan. Ch'i took Tzu-shu. Wei took I-shih. The kung-tzu Wu-chi, following a policy which was for the general advantage, slew Chin P'i and led the soldiers of Wei to relieve the siege of Han-tan. That ~~Ch'i~~ Ch'in got nothing but lost the States was the result of Ch'i's going in with Wei and relieving Han-tan. An-i is the capital of Wei. Chin-yang is the capital of Chao. Yen and Ying are the capitals of Ch'u. Therefore the three States wished their territory to adjoin that of Ch'in. Ch'in attacked Wei and took An-i, attacked Chao and took Chin-yang, attacked Ch'u and took Yen and Ying, overthrew the Princes of the three states, annexed the territory of the two Chou, took the whole of the territory belonging to the Han Family, and that was half the world.

Now also it is plundering Chao and Wei, disdains the Central States; cuts off the eastern wilds of Wei, annexes Ho-nan in Wei, and breaks off Tung-yang in Chao. And so Chao and Wei are in danger. For Chao and Wei to be in danger is not to the advantage of Ch'i. What Han, Wei, Chao, and Ch'u have in mind is that they are afraid Ch'in will annex the States and make their princes its servants. Therefore with a united army and a common purpose they are withstanding Ch'in. The territory of the three States adjoins that of Ch'in and so their danger is urgent. The territory of Ch'i does not adjoin that of Ch'in and so its danger is delayed. Thus the condition of the States is such that they cannot but serve Ch'i. Therefore if Ch'in gets Ch'i, its authority will be weighty in the Central states. If Chao, Wei, and Ch'u get Ch'i, they will be sufficient to resist Ch'in. Therefore if Ch'in, Chao, and Wei get Ch'i, they will be important. If they lose Ch'i they will be insignificant. Why is it that in these circumstances Ch'i cannot be of weight in the world? It is because of the fault of those whom it employs.'

CH'I IV

1)

Among the men of Ch'i there was a certain Feng Hsuan who was so poor that he could not support himself. He got someone to attach him to the prince of Meng-ch'ang, desiring to dwell and be fed in his household. The Prince of Meng-ch'ang said: 'What preferences has the guest?' He said: 'The guest has no preferences.' He said: 'What particular ability has the guest?' He said: 'The guest has no particular ability.' The Prince of Meng-ch'ang laughed and received him, saying: 'So be it'. His attendants, thinking that the Prince thought meanly of him, fed him on the coarsest food. After a while, he leaned against a post, tapped upon his sword, and sang: 'Long sword, let us go back. I have no fish when I eat.' The attendants reported it and the Prince of Meng-ch'ang said: 'Let him be fed like the guests in my household.' After a while he again tapped upon his sword and sang: 'Long sword, let us go back. I have no carriage when I go out.' The attendants all laughed at him and reported it. The Prince of Meng-ch'ang said: 'Make ready a carriage for him as for those guests in my household who ride in carriages.' Thereupon he rode in his carriage, raised aloft his sword, went over to his friend and said: 'The Prince of Meng-ch'ang treats me like a guest.' After a while he again tapped upon his sword and said: 'Long sword, let us go back. I have nothing for

my home.' The attendants all disliked him, thinking that he was greedy and did not know when he had enough. The prince of Meng-ch'ang asked: 'Are Mr Feng's parents alive?' They replied: 'He has an aged mother.' The Prince of Meng-ch'ang sent a messenger to give her enough for food and other needs so that she should not be in want. ~~And~~ Thereupon Feng Hsuan did not sing again.

Afterwards, the Prince of Meng-ch'ang sent out his register and asked: 'Who, among the guests in my household is experienced in accounts and can collect debts for me in Hsieh?' Feng Hsuan made an entry to the effect that he could. The Prince of Meng-ch'ang was surprised and said: 'Who is this?' The attendants said: 'It is he who sang 'Long sword, let us go home.' " The Prince of Meng-ch'ang laughed and said: 'This guest has some ability after all. I have wronged him. I have never granted him an interview.' He invited him to an interview and excused himself saying: 'I have been wearied with business and confused with grief. Moreover I am naturally weak and dull. Being immersed in the business of the state I have offended, sir, against you. Is it true, sir, that you do not feel disgraced but have <sup>in</sup> your mind to collect my debts for me in Hsieh?' Feng Hsuan said: 'I am willing to do it.' Thereupon he yoked his carriage, arranged his luggage, took with him the tallies and bonds, and set off. As he left, he said: 'When all the debts have been collected, what shall I buy to bring back?' The Prince of Meng-ch'ang said: 'See what my household has least of.' He drove off quickly and came to Hsieh. He ordered his officers to summon all those of the people who owed debts to come and compare their tallies. When the tallies had been thoroughly compared, he issued an unauthorized order that the debts were to be remitted to the people, and accordingly burnt their tallies. The people exclaimed: 'Long live the Prince.' Doing the long journey quickly he came to Ch'i and on the following morning sought an interview. ~~The~~ Prince of Meng-ch'ang marvelled at his speed, put on his robe and cap and granted him an interview, saying: 'Are all the debts collected? How is it that you have come so quickly?' He said: 'They are all collected.' 'What have you bought to bring back?' Feng Hsuan said: 'Your Highness said: 'See what my household has least of.' As your servant presume to estimate Your Highness, in your palace there are stores of valuable treasures, dogs and horses fill your stables outside, beautiful women to repletion are ranged below you. What Your Highness's household has least of is righteousness. And so I presumed to purchase righteousness for Your Highness.' The Prince of Meng-ch'ang said: 'What do you mean by purchasing righteousness?' He said: 'Now Your Highness possesses the small and unimportant place of Hsieh. You do not comfort and love the people as if they were your children but avail yourself of them to make profit for yourself. Your servant presumed to issue an order as if with Your Highness's authority to remit their debts to the people and accordingly burnt their tallies. The people shouted: 'Long live the Prince.' And that is how your servant purchased righteousness for <sup>(So</sup> Your Highness.' The Prince of Meng-ch'ang was displeased and said: ' ~~Use~~ be it, sir. You may ~~rethrew~~.'

At the end of a year the King of Ch'i spoke to the Prince of Meng-ch'ang and said: 'I do not venture to employ the ministers of my predecessor as my own ministers.' The Prince of Meng-ch'ang went to his own fief in Hsieh. When he was still a hundred li away, the people, supporting their aged and leading their little ones, came to meet the prince on the way. When the prince of Meng-ch'ang saw them, he said to

Feng Hsüan: 'I see today the righteousness which, sir, you purchased for me.' Feng Hsüan said, 'The crafty hare has three holes and just manages to escape death. Now Your Highness has one hole. It is not yet possible for you to sleep soundly. Allow me to bore two more holes for you.' The Prince of Mêng-ch'ang gave him fifty ~~carriages~~ and five hundred chin of silver. He journeyed westward to Liang, spoke to King Hui and said: 'Ch'i has banished its great minister, the prince of Mêng-ch'ang among the nobles. He among the nobles who welcomes him first will become rich and his army will become powerful.' Thereupon the King of Liang vacated the highest position, making his former Counsellor, Commander-in-Chief of the army, and sent messengers with a thousand chin of gold and a hundred carriages to invite the Prince of Mêng-ch'ang. Feng Hsüan hurried on in advance and warned the Prince of Mêng-ch'ang, saying: 'A thousand (chin) of gold is a valuable present, a hundred carriages are a brilliant convoy. Ch'i is sure to hear of it.' The envoy from Liang returned three times but the Prince of Mêng-ch'ang firmly refused the gifts and would not go.

When the King of Ch'i heard of it, both he and his ministers were afraid and he sent the chief Tutor to present a thousand chin of gold, two decorated carriages with a team of four horses each, a sword which he himself had worn, and a sealed document in which he excused himself ~~to the~~ Prince of Mêng-ch'ang, saying: 'I have been unfortunate, under the evil influence of my ancestral temple, sunk in the flattery of my ministers, and have offended against Your Highness. I am not sufficient for the conduct of affairs. I wish Your Highness would have regard to the temple of my royal predecessor, come back to this State, and take charge of its multitudes.'

Feng Hsüan warned the Prince of Mêng-ch'ang, saying: 'I wish you would ask for the former king's sacrificial vessels and the erection of an ancestral temple in Hsieh.' When the temple was completed, he came back and reported it to the Prince of Mêng-ch'ang, saying: 'The three holes are now ready. Your Highness may sleep soundly and rejoice.'

That the prince of Mêng-ch'ang was Counsellor for several tens of ~~years~~ years without the slightest misfortune was due to the policy of Feng Hsüan.

2)

The Prince of Mêng-ch'ang was making an alliance of North and South. Kung-sun Hung spoke to the Prince of Mêng-ch'ang and said: 'Why does not Your Highness send an envoy first to observe the King of Ch'in? If you form the judgement that the King of Ch'in is a ruler fit to wield imperial sway, it is to be feared that Your Highness will not be able to be a minister. What leisure will you have to form an alliance of North and South to make difficulty for him? If you form the judgement that the King of Ch'in is an incompetent ruler, it will not be too late for you to form an alliance of North and South to make difficulty for him.' The Prince of Mêng-ch'ang said: 'Good. And so I wish to ask Your Lordship to go.'

Kung-sun Hung respectfully consented and went with ten carriages to Ch'in. King Chao heard of it and wished to put him to shame in speech. Kung-sun Hung had an interview. King Chao said: 'How large is the Duke of Hsieh's territory?' Kung-sun Hung replied: 'A hundred li.' King Chao laughed and said: 'My territory is several thousand li and yet I have never dared to make difficulty for anyone. Now the Prince of Mêng-ch'ang's territory is a hundred li square and yet by means of it he wants to make difficulty for me. How can he?' Kung-sun Hung replied: 'The Prince of Mêng-ch'ang delights in men. Your Majesty does not delight in men.' King Chao said: 'How does the Prince of Mêng-ch'ang delight in men?' Kung-sun said: 'Of

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those whose uprightness was such that they would not be subjects of the Son of Heaven and would not be friends of the rulers of the states, if they got their way they were not ashamed to be rulers over men, if they did not get their way they were unwilling to be subject to men -- of men like that there have been three. And of those whose government could be a model for Kuan (Chung) and Shang (Yang), who when they spoke of righteousness were listened to and their advice put into practice, who could make their rulers attain to the Hegemony -- of men like that there have been five. Of those who, if the majestic lord of ten thousand chariots disgraced their mission, ~~would~~ withdraw and cut their throats and without doubt dye his garments with their blood -- of men like your servant there have been ten. King Chao laughed and excused himself, saying: 'Why, sir, go on like this? I was only discussing with you. I think well of the Prince of Meng-ch'ang and wish you without fail to explain my mind to him.' Kung-sun Hung said: 'I respectfully consent.'

Kung-sun Hung may be said not to have suffered insult. King Chao was the king of a great state. Meng-ch'ang had but a thousand chariots. To establish the righteousness of a thousand chariots and keep (the State) free from disgrace -- he may be said to be ~~adequate~~ <sup>inadequate</sup> for such a mission

3) Lu Chung-lien spoke to the Prince of Meng-ch'ang and said: 'Your Highness has not delighted in scholars. Yung-men Tzu maintained Chiao I. Yangteh Tzu maintained -----. They gave them food and clothing like their own. Each died a natural death. Now Your Highness's household is richer than those of the two dukes and yet ~~scholars draw not~~ among scholars there is no one who has travelled everywhere for Your Highness.' The prince said: 'The reason is that I have not got men like these two. If I got two such men, would I alone not provide for them fully?' He replied: 'In Your Highness's stables there are a hundred teams of horses, not one of which does not wear embroidered coverings and feed on beans and corn. Have you a Ch'i-lin or a Lu-~~Shih~~? In the rear of your palace you have ten concubines all of whom wear silk and hemp and eat grain and meat. Have you a Mao Ch'iang or a Hsi Shih? You choose beautiful women and horses from these times. Why in respect of scholars must you wait for (men like those of) ancient times? Therefore I said that Your Highness does not delight in scholars.'

@) The Prince of Meng-ch'ang had been driven from Ch'i but returned. T'an Shih-tzu welcomed him at the frontier. He spoke to the Prince of Meng-ch'ang and said: 'Is there no one among the scholars and high officials of Ch'i against whom Your highness feels resentment? The Prince of Meng-ch'ang said: 'There are such.' 'Would it give you satisfaction to put them to death?' The Prince of Meng-ch'ang said: 'Yes.' T'an Shih-tzu said: 'There is something which is certain to come. There is a rule which is certain to be followed. Does Your Highness know this?' The Prince of Meng-ch'ang said: 'I do not.' T'an Shih-tzu said: 'What is certain to come is death. The rule which is invariably followed is that men draw nigh to wealth and honour but go away from poverty and low station. This is what is certain to come and this is the rule which is invariably followed. Let me use an illustration from the marketplace. In the morning the marketplace is full and in the evening it is empty, not because in the morning the marketplace is loved and in the evening it is hated, but because when it contains what men want ~~they~~ go to it and when it does not they go away. I wish Your Highness would feel no resentment.'

So The Prince of Meng-ch'ang took the five hundred tablets

containing the names of those against whom he felt resentment and erased them. He did not venture to speak about them. When the Prince of Meng-ch'ang had returned he made the excuse of ill-health and spent his old age in Hsieh.

5)

King Hsuan of Ch'i gave an interview to Yen Ch'u and said: 'Ch'u, come forward.' And Ch'u said: 'King, come forward.' King Hsuan was displeased. His attendants said: 'The King is a prince among men. You, Ch'u, are a subject among men. The King said: 'Ch'u, come forward' and you said: 'King, come forward.' Was that allowable?' Ch'u replied: 'If I go forward it is out of regard for power. If the King comes forward it is because he hastens towards a scholar. To make me have regard for power is not so good as to make the king hasten towards a scholar.' The King was wroth and his anger was displayed on his countenance. He said: 'Is he who reigns the more honourable or is a scholar the more honourable?' He replied: 'A scholar is the more honourable. He who reigns is not the more honourable.' The King said: 'Have you an explanation?' Ch'u said: 'I have. Formerly Ch'in attacked Ch'i. One order said: 'Whoever dares to collect firewood within fifty paces of Liu-hsi Ch'i's tomb will be put to death without forgiveness.' Another order said: 'Whoever can get the King of Ch'i's head will be enfeoffed as marquis over ten thousand households and be presented with a thousand i of silver.' Looking at it from this point of view, the head of a living King was not equal to the tomb of a dead scholar."

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King Hsuan was silent and displeased. The attendants all said: 'Come, come, Ch'u. His Majesty possesses the territory of a thousand chariots and has set up a bell of a thousand shih on a frame of ten thousand shih. Scholars from all over the world dwell in his service. Those who are skilful in debate and of great understanding draw nigh together; there is not one who does not come with his counsel. North, South, East, and West there is no one who dares not to submit. There is nothing which has not been made ready for him, and of the hundred surnames there is no one who is not attached to him. Now the most exalted among scholars are called common men. They go on foot and dwell among the cultivated fields. The lowliest are in small remote places. They act as gatekeepers for the rural districts. The humble positions of scholars is indeed extreme.'

Ch'u replied: 'Not so. I have heard that of old, in the time of Yu the Great, there were nobles ruling over ten thousand States. How was that? It was because the way to make one's virtue great is to obtain the strength which comes from holding scholars in honour. Thus Shun arose among the cultivated fields. He came forth from a small remote place. And yet he became the Son of Heaven. Coming down to the time of T'ang, the nobles were three thousand. In the present generation those who face South and speak of themselves as men of little worth are but twenty-four. Looking at it from this point of view, was it not a question of getting or losing (scholars)? They have been gradually destroyed. When they were ruined so completely as to have no clan, if they wished to become gatekeepers in rural districts, how could they get such a position? Is that not why the commentary on the I says: 'He who occupies an exalted position and has not got the reality but is pleased with the name is sure to act proudly and extravagantly. If he is haughty, discourteous, proud, and extravagant, ill-fortune will be

sure to follow him. That is why he who has not the reality but delights in the name will be cut off, he who has not virtue but expects the happiness which belongs to it will be in straits, he who has not merit but accepts its emoluments will be disgraced; evil will hold him in its grasp.' Therefore it is said: 'Boastful merit is not established, Empty wishes are not attained.' All these men in good fortune delighted in the name but had not the real corresponding virtue. Thus Yao had nine helpers, Shun had seven friends, Yü had five assistants, T'ang had three supporters. From ancient until modern times there has been no one who was able without real virtue to achieve a name throughout the world. That is why a Prince or a King does not think it a disgrace to make frequent enquiries, is not ashamed to learn from his inferiors. That is why those who perfected their virtue and extended their meritorious reputation to later generations were Yao, Shun, Yü, T'ang, and King Wen of Chou. Therefore it is said: 'That which is without form rules over that which has form, that which is without beginning is the root of affairs.' What will he have of ill-fortune who, above, sees its source and, below, makes a passage for its flow, and attains to the clear learning of the sage? Lao-tzu said: 'Even dignity must use a humble position as its root. Even height must use lowliness as its foundation. That is why a noble or a king calls himself 'an orphan', and 'a man of little virtue' and 'not good.' It is because a humble position is the root. 'Orphans and men of little worth are those among men who are distressed, in humble position, and of low rank. And yet nobles and kings use these designations of themselves. Is it not that they put themselves under other men and hold scholars in high honour? Yao passed on the empire to Shun, Shun passed it on to Yü. King Ch'eng of Chou employed Duke Tan of Chou in office. And generation after generation has called them intelligent rulers. Thus it is plain that scholars are the more honourable.'

King Hsüan said: 'Alas! How can a superior man be insulted? I have done myself harm. Now that I have heard speak about the words of the superior man and now that I have heard about the conduct of the small man I desire to ask that I may be received as your pupil. And when you, Yen, you are associated with me, you must have beef, mutton, and pork to eat, when you go out you must ride in a carriage, and your wife and children must be elegantly dressed.'

Yen Ch'u declined the offer and went away, saying: 'The jade has its origin in the mountain. When it is cut into shape it is broken, not because it is not valuable but in its rough state it is not perfect. The scholar has his origin in a mean country place. When he is promoted he receives the emoluments of rank. It is not that he is not honoured and prosperous, but in himself he is not complete. I, Ch'u, wish to be allowed to return. A meal taken late can do for meat. A gentle walk can do for riding in a carriage. Being without offence can do for a dignified position. Purity and rectitude can be my pleasure. He who issues commands is your majesty. He who is completely loyal and straightforward in speech is myself. My statement of the methods which ought to be adopted is completed. I wish to be allowed to return, to go in peace and go back to your servant's home town.'

Then he bowed twice, took his leave, and went away. Superior men say that Ch'u knew when he had enough. He went back to his true simplicity. And so to the end of his life he suffered no disgrace.

6) Mr Wang Tou applied at the gate and wished for an interview with King Hsüan of Ch'i. King Hsüan ordered the introducer to bring him in. Wang Tou said: 'For me to hasten to see the King because I like power, for the King to hasten to see me because he likes scholars, which does the King prefer?' The messenger returned and announced the reply. The King said: 'Do not be agitated, sir. Allow me to obey.' King Hsüan accordingly made haste and welcomed him at the gate, entered with him, and said: 'I keep up the ancestral temples of the former princes and guard the altars of the soil and grain. I have heard, sir, of your straightforward speech, your direct remonstrances, and that you shun nothing.' Wang Tou replied: 'Your Majesty has heard wrongly. I have been born into a disorderly generation and I serve a disorderly prince; how dare I use straightforward speech and direct remonstrance?' King Hsüan was wroth and his anger was displayed in his countenance. He was displeased.

After a while, Wang Tou said: 'Formerly your predecessor, Duke Huan, had five things of which he was fond. He assembled the nobles on nine occasions and once corrected the whole world. The Son of Heaven gave him the records and he was established as Hegemon. Now Your Majesty has four of those things. King Hsüan was pleased and said: 'I am ignorant and mean. I keep guard over the state of Ch'i only fearing that I may lose it. How can I have four of those things?' Wang Tou said: 'Not so. The former prince was fond of horses. Your Majesty also is fond of horses. The former prince was fond of dogs. Your Majesty also is fond of dogs. The former prince was fond of wine. Your Majesty also is fond of wine. The former prince was fond of women. Your Majesty also is fond of women. The former prince was fond of scholars. Your Majesty is not fond of scholars.'

King Hsüan said: 'In this generation there are no scholars. Of whom should I be fond?' Wang Tou said: 'In this generation there is no Ch'i-lin or Lu-êrh, but Your Majesty's teams are equipped. In this generation there are no dogs of the eastern suburbs or the Lü family, but Your Majesty's hounds are got ready. In this generation there is no Mao Ch'iang or Hsi Shih, but Your Majesty's private apartments are full. And Your Majesty is not fond of scholars. Why be troubled that there are no scholars?' The King said: 'I grieve for the State and love the people. I really wish to get scholars so as to govern them.' Wang Tou said: 'Your Majesty's grief for the State and love of the people do not equal Your Majesty's love for a foot of silk gauze.' The King said: 'What do you mean?' Wang Tou said: 'If Your Majesty employs a man to make a cap, you do not employ the favourites who are about you. You employ a tailor. Why? Because he can make it. Now Your Majesty is governing Ch'i. Apart from the favourites who are about you no one is employed. That is why your servant says that they are not equal to your love for a foot of silk gauze.'

King Hsüan excused himself and said: 'I have offended against the State.' And so he appointed fifteen men to official positions and the State of Ch'i was well governed.

7) The King of Ch'i sent an envoy to enquire after Queen Wei of Chao. Before the letter had been opened, Queen Wei asked the envoy, saying: 'Is the harvest good? Are the people well? Is the King well?' The envoy was displeased and said: 'Your servant has been sent on a mission to you, Queen Wei. Now you do not enquire about the King but enquire first about the harvest and the people. Surely one should not put the mean first and the honourable last?' Queen Wei said: 'Not so. If there be no harvest how can there be the people? If there be no people, how can there be a prince?'

Therefore when one makes enquiries should one neglect the root and enquire about the branch?' So she proceeded and asked him, saying: 'Ch'i has a scholar dwelling in retirement called Chung-li Tzu. Is he well? As a man he is such that those eat who have food and those also eat who have no food, those who have garments are clothed and those who have no garments also are clothed. Thus he helps the King to nourish his people. How is it that until now he is not employed? Is Shé-yang Tzu well? As a man he is such that he has compassion on widowers and widows, he pities the orphans and the solitary, he relieves the distressed and the poor, and supplies those who are in need. Thus he is one who helps the King to give rest to his people. How is it that until now he is not employed? Is Ying-shih-tzu, the daughter of Pei-kung, well? She removed her bracelets and ear-stoppers and until old age has not married, in order that she might nourish her father and mother. All this is an example to the people and issues from her filial piety. Why is it that until now she has not been received at court? These two scholars are not employed. This woman is not at court. How can he be King over the State of Ch'i and treat the myriad people as his children? Is Tzu-chung of Wu-ling still alive? As a man he is such that, above, he does not serve the King, below he does not order his household, and in the middle he does not seek relationships with the nobles. This is an example to the people and issues from his uselessness. How is it that until now he has not been put to death?'

8)

A man of Ch'i had an interview with T'ien Pien and said: 'I have heard, sir, of your exalted righteousness. Although you are not in office, I wish to be employed by you.' T'ien Pien said: 'How, sir, did you hear it?' He replied: 'Your servant heard it from a neighbour's daughter.' T'ien Pien said: 'What do you mean?' He replied: 'The daughter of your servant's neighbour, although she had not married, at the age of thirty had seven children. If she had not married, well, she had not married. Yet she had gone beyond the bounds of marriage. You, sir, although you are not in office, have a thousand chung as your livelihood and a retinue of a hundred men. You are not in office. Well, that is so. But your wealth has gone beyond bounds.' T'ien-tzu dismissed him.

9)

Kuan Yen offended against the King of Ch'i. He spoke to his attendants and said: 'Who of you gentlemen will accompany me as I go to the various States?' The attendants were silent and no one replied. Kuan Yen said as his tears flowed in a continuous stream: 'Alas! How easy it is to get officials and how difficult it is to make use of them!' T'ien Hsu replied: 'Your officials are not replete even after three meals, but Your Highness's geese and ducks have more than enough to eat. In the depths of your palace fine and white silk are in confusion and there are trails of elegant apparel, but your officials cannot get plain green cloth. Moreover wealth is what Your Highness thinks lightly of. Death is what your officials think weighty. Your Highness is unwilling to give that of which you think lightly to your officials, but in Your Highness's service you demand from your officials what they think weighty. It is not that officials are easy to get but difficult to employ.'

10)

Su Ch'in came from Yen to Ch'i. He had an interview at the southern Chang-hua gate. The King of Ch'i said: 'Ah! You have come, sir, just at the right time. Ch'in has sent Wei Jan to confer the title of Emperor. What do you think about it?' He replied: 'Your Majesty's question to your servant is unexpected, and that from which trouble may arise is obscure.'



If now you do not obey, you will make Ch'in angry. If you obey, you will make the States angry. The best plan is to obey on account of Ch'in and not use the title on account of the states. If Ch'in adopts the title and the States acquiesce, let Your Majesty also adopt the title. Whether it be done earlier or later the name of Emperor will suffer no harm. If Ch'in adopts the title but the States do not acquiesce, let Your Majesty accordingly not adopt it, so as to get (the sympathies of) the states. That will be a great help.'

Su Ch'in spoke to the king of Ch'i and said: 'If Ch'i and Ch'in set themselves up as two imperial States, does Your Majesty think that the other states will honour Ch'in or that they will honour Ch'i?' The king said: 'They will honour Ch'in.' 'If you renounce the title of Emperor, will the other states love Ch'i or will they love Ch'in?' The King said: 'They will love Ch'i and hate Ch'in.' 'If the two Emperors make a treaty to attack Chao, will that be more profitable than to attack Sung?' The King said: 'It will not be so good as to attack Sung.' He replied: 'If then you agree with Ch'in to be Emperor, the other States will only honour Ch'in and make light of Ch'i. If Ch'i renounces the title of Emperor, the other States will love Ch'i and hate Ch'in. To attack Chao is not so profitable as to attack Sung. Therefore Your servant wishes Your Majesty to renounce plainly the title of Emperor so as to accord with the States, turn your back on the agreement and reject Ch'in, do not contend for superiority with it, but let Your Majesty make use of the opportunity to seize Sung. When you possess Sung, Yang-ch'eng of Wei will be in danger. When you have (the territory) North of the Huai, the eastern part of the State of Ch'u will be in danger. When you have (the territory) West of the Chi, that part of Chao which is East of the Ho will be in danger. When you have Yin and P'ing-lu, the gates of Liang will not open. Therefore if you renounce the title of Emperor and add to it by an attack on Sung, the State will be weighty and your name will be glorious. Yen and Ch'u will submit to your prestige, the states will not dare to disobey. That is an enterprise worthy of Tang and Wu. To honour Ch'in so far as the name is concerned, but afterwards cause the states to hate it - that is what is called changing humiliation into dignity. I wish Your Majesty would give it your mature and serious consideration.'

CH'I V.2

1)

Su Ch'in spoke to King Min of Ch'i and said: 'Your servant has heard that in the employment of soldiers he who delights to be in front of everyone else has sorrow, when alliances are formed he who delights to be the chief object of resentment is left solitary, but he who is late to make a move has support and he who keeps resentment at a distance acts at the proper time. That is why when the sage does anything he is sure to rely on what the situation requires, and makes it his aim to begin at the proper time. Reliance on what the situation requires is the guiding principle in all things and action at the proper time is the leading principle in all affairs. Therefore there are few who without relying on what the situation requires and in opposition to the circumstances of the time are able to carry a business to completion.'

Now even kan-chiang and mo-hsieh, unless they get the strength of a man, cannot cut; a firm arrow with its sharp metal point, unless it gets the benefit of a stringed bow, cannot kill at a distance. It is not that the arrow is not sharp-pointed or that the sword is not-