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the world would still regard them as brave, that if Hsi Shih wore coarse woollen cloth, the world would still praise her beauty. Now Your Highness is Counsellor ~~an~~ Ch'u with its ten thousand chariots. You are withstanding the difficulties of the central States. What you desire is not accomplished. What you seek is not obtained. It is because your ministers are few. That the 'ace' of dice can accomplish what it does is because it has those numbered two to six to help it. That one 'ace' cannot beat five of those numbered two to six is obvious. Now why does not Your Highness act as the 'ace' of the world and make your ministers the other numbers?

CH'U IV

1)

Someone spoke to the King of Ch'u and said: 'Your servant has heard that those who are forming the alliance of North and South wish to unite the whole world in homage to Your Majesty. Your servant wishes that Your Majesty would listen to them. To straighten out what is crooked, to act with spirit in danger and achieve success—a brave man regards that as right conduct. To take hold of disaster and make it into prosperity, so to regulate little as to make it into much—a wise man regards that as his function. As for the reaction of consequences and hidden changes, it is only a great prince who is able to deal with them. Disaster and prosperity are threaded together. Life and death are neighbours. He who does not incline to death and who does not incline to life is incompetent to bear a great reputation. He who does not practise oppression and robbery is incompetent to rule the world with the alliance of East and West. Now Ch'in has long since cast aside its virtue and cut short its destiny. And yet the world does not know. Now those who advocate the alliance of East and West shout aloud the opportunities of profit. Above, they seek the heart of the ruler. Below, they try to get the hundred surnames. They profess to promote the good of all but take private gain. That is why the authority of the state is lighter than a wild swan's feather and the accumulated evils are heavier than the hills.'

2)

The King of Wei sent a beautiful woman to the King of Ch'u. The King of Ch'u was pleased with her. His wife, Cheng Hsiu, knowing that the king was pleased with the new woman, showed very great affection for her. She selected those of her clothes and ornaments which she liked and placed at her disposal. She selected the palace apartments and the articles of bedroom furniture which she thought good and placed at her disposal. She showed more affection for her than did the king. The King said: 'That with which a wife serves her husband is her beauty and jealousy, is natural to her. Now Cheng Hsiu knows that I am pleased with this new woman and yet her affection for her is greater than mine. This is how a filial son serves his parents and how a loyal minister serves his prince.'

Cheng Hsiu knew that the King thought she was not jealous, so she spoke to the new woman and said: 'The King is fond of your beauty. Nevertheless he dislikes your nose. When you ~~xxxxxx~~ have an interview with the King you must cover your nose.' And so when the new woman had an interview with the King she covered her nose. The King spoke to Cheng Hsiu and said: 'When the new woman sees me she covers her nose. Why is that?' Cheng Hsiu said: 'Your handmaiden knows why.' The King said: 'Even though it is bad you must say it.' Cheng Hsiu said: 'It seems as though she dislikes Your Majesty's smell.' The King said: 'The bold hussy! Command that her nose be cut off. Do not let my order be disobeyed.'

3)

The Queen of Ch'u died. Before another Queen had been appointed someone spoke to Chao Yu and said: 'Why does not Your Lordship ask to appoint the Queen?' Chao Yu said: 'If the King pays no heed, I shall show myself restricted in understanding and my relations with the Queen will be broken off.' 'Then why not buy five pairs of ear ornaments making one pair better than the rest and present them to the King? On the morrow look where the good ornaments are, and ask that she be appointed.'

4)

Chuang Hsin spoke to King Hsiang of Ch'u and said: 'Your Majesty on the left has the Marquis of Chou and on the right the Marquis of Hsia. When you ride in your chariot you are followed by the Prince of Yen-ling and the Prince of Shou-ling. You devote yourself completely to idle debauchery and wasteful extravagance. You pay no attention to the government of the State. Ying your capital is sure to be endangered.'

King Hsiang said: 'Are you perverse in your old age, sir? Are you going to be the inauspicious omen of Ch'u?' Chuang Hsin said: 'Your servant sees indeed what is sure to happen. I do not dare to be the inauspicious omen of the State. If Your Majesty persists in making favourites of these four men and does not cease, the State of Ch'u will certainly be ruined. Your servant asks permission to withdraw to Chao and remain there in obscurity to behold it.'

Chuang Hsin went to Chao and remained there for five months. Ch'u did in fact take possession of Yen and Ying and the lands of Wu, Shang-t'ai and Ch'ên. King Hsiang slipped away and hid in Ch'êng-yang. Then he sent men as an escort to summon Chuang Hsin from Chao. Chuang Hsin said: 'So be it.' When Chuang Hsin arrived, King Hsiang said: 'I was unable to make use of your advice, sir. And now things have come to this. What is to be done?' Chuang Hsin replied: 'Your servant has heard a proverb which says: 'To see a hare and then look for a dog is not too late. To lose a sheep and then repair the fold is not too slow.' Your servant has heard that of old T'ang and Wu with a hundred li attained prosperity, Chie and Chou with all the world came to ruin. Now although the State of Ch'u is small, take it by and large, it still has several thousand li. Has it merely a hundred li?

Has Your Majesty alone not watched the dragon-fly? With its six feet and its four wings it flies about between heaven and earth. Looking down it pecks at the mosquitoes and gadflies and eats them. Looking up, it takes in the sweet dew and drinks it. It thinks itself in no danger. It has no quarrel with men. It does not know that a lad five feet tall is just going to mix syrup to stick on to a string, to strike it at a height of four jen and bring it down to become the food of mole-crickets and ants.

The dragon-fly is but small, so take the case of the yellow bird. It looks down and pecks the white grain. It looks up and perches in the thick-growing trees. It flaps and spreads its wings. It thinks itself in no danger. It has no quarrel with men. It does not know that a youth of the royal household in his left hand is grasping his bow, in his right hand is taking a pellet, and is going to strike it at a height of ten jen, using a bird of its own kind as a decoy. During the day it roams among the thickly-growing trees. By the evening it is mixed with sour and salt flavouring. In an instant it falls into the young man's hand.

The bird is but small, so take the case of the yellow heron. It wanders among the rivers and lakes and lingers by the large pools. Looking down, it pecks the eels and the carp. It looks up and bites at

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the water-chestnut and the duckweed. It spreads its six pinions and travels the clear breezes, blown hither and thither as it sails on high. It thinks itself in no danger. It has no quarrel with men. It does not know that an archer is just going to make ready his arrow-heads and his black bow and adjust the silk cord to his arrow and is going to strike at it at a height of a hundred sh. It is pierced by the sharp arrow, caught by the thin cord, dragged through the clear breezes, and brought down. Thus during the day it is wandering by the rivers. By the evening it is mixed in the cauldron.

The yellow heron is but small, so take the affair of Marquis Ling of Ts'ai. In the South he roamed about Kao-P'ei. In the North he climbed Mt Wu. He watered his horses in the stream of the Ju valley. He ate fish from the waves of the Hsiang. With his left arm he embraced a young concubine. With his right arm he clasped a favourite girl. In their company he galloped his horses in upper Ts'ai and he paid no attention to the affairs of the State. He did not know that Tzu-fa had just received a command from King Hsuan to bind him with purple cords and bring him into his presence.

The affair of Marquis Ling of Ts'ai is but small, so take Your Majesty's case. On the left you have the Marquis of Chou. On the right you have the Marquis of Hsia. When you ride in your chariot you are followed by the Prince of Yen-ling and the Prince of Shou-ling. You are fed with grain which is the revenue of the fiefs, and are loaded with silver from the treasuries in every direction. In their company you gallop your horses in Yün-meng and you pay no attention to the affairs of the world or of your own State. You do not know that the Marquis of Jang has just received a command from the King of Ch'in to fall Mang-sai (with soldiers) and to cast you out of Mang-sai.

When King Hsiang heard this he changed countenance, his body trembled. He thereupon bestowed on him the rank of 'Holder of a Jade Emblem' and enfeoffed him as Prince of Yang-ling with lands North of the Huai.

5) Ch'i Ming spoke to Cho Hua about attacking Ch'in. Hua paid no heed. Ch'i Ming spoke to Cho Hua and said: 'I came here on behalf of Ch'u-li Chi to enquire about ~~an alliance~~ an alliance. I spoke to the great officers of Ch'u about attacking Ch'in. They all accepted my advice. Only Your Lordship does not accept it. Your servant has something to report to Ch'u-li-tzu! Cho Hua in consequence attached great importance to him.

6) Someone spoke to Huang Ch'i and said: 'Men all say that Your Lordship is not on good terms with Fu Chih. Has Your Lordship not heard how Lao Lai-tzu instructed Kuung-tzu in the service of his prince? He showed him his teeth which, although strong, in sixty years had worn each other out. Now Ju Chih has ability and yet Your Lordship is by no means on good terms with him. You are wearing each other out. The proverb says 'When you see the Prince's carriage, dismount. When you see an old man, rise.' Now the King is fond of Fu Chih and yet Your Lordship is not on good terms with him. That is not fulfilling your duty as a minister!'

7) In the Ch'ang-sha troubles Heng, the heir-apparent of Ch'u, was sent as a hostage to Ch'i. When the King of Ch'i died the Duke of Hsieh sent back the heir-apparent Heng and seized the opportunity to join with Han and Wei and proceed to attack Tung-kuo (the soldiers of). The heir-apparent was afraid. Chao kai said: 'The best plan is to command Ch'u Shu ~~to~~ Tung-kuo to make peace with Ch'i and ~~to~~ to move Ch'in. Ch'in,

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being afraid that Ch'i may defeat Tung-kuo and its commands have free course throughout the world, will be sure to come to our rescue.' The heir-apparent said: 'Good'. He hastened to command Ch'u Shu by means of Tung-kuo to make peace with Ch'i. When the King of Ch'in heard of it he was afraid. He ordered Hsin Jung to make announcement to Ch'u, saying: 'Do not give Tung-kuo to Ch'i. I will join with you and send forth an army.'

8) Someone presented a drug of immortality to the King of Ching. The internuncio was taking it in. An archer of the inner guard asked: 'Is it eatable?' He said: 'It is.' So he snatched it away and ate it. The King was angry and sent men to put the archer of the inner guard to death. The archer of the inner guard sent men to speak to the King and say: 'Your servant asked the internuncio. The internuncio said: 'It is eatable, so your servant ate it. Your servant therefore is not to blame but the blame is with the internuncio. Moreover the visitor was offering a drug of immortality. Your servant has eaten it and Your Majesty puts me to death. It is a drug of immortality. Your Majesty puts to death an innocent servant and makes it plain that someone has deceived you.'

So The King did not put him to death.

9) A visitor spoke to the Prince of Ch'un-shén and said: 'T'ang by means of Po, King Wu by means of Hao - each not more than a hundred li - got possession of the world. Now Sheng-tzu is the worthiest man in the world. Your Majesty enrolls him with the authority of a hundred li. Your servant presumes to think it is not to your advantage. How does it affect Your Highness?' The prince of Ch'un-shén said: 'Good' and so sent a messenger to dismiss Sheng-tzu. Sheng-tzu went away to Chao. Chao made him a high minister. The visitor spoke again to the Prince of Ch'un-shén and said: 'Of old I-yin went away from Hsia and entered Yin. Yin attained royal power but Hsia was ruined. Kuan Chung went away from Lu and entered Ch'i. Lu became weak but Ch'i became strong. Where a man of worth has dwelt its Prince has never failed to attain dignity, the State has never failed to be glorious. Now Sheng-tzu is the worthiest man in the world. Why did Your Majesty dismiss him?'

The Prince of Ch'un-shén again said: 'Good' and so sent a messenger to invite Sheng-tzu from Chao. Sheng-tzu wrote a letter declining the invitation and saying: 'A man with sores and ulcers pities a king.' These are disrespectful words. Nevertheless they cannot but be closely examined. It is a saying about rulers who come to a violent end. When a ruler is young and boastful of his ability and has no means of knowing those who are evil, the great ministers control the affairs of state so as to prevent punishment coming upon themselves. Therefore they put to death the worthy elders and set up the young and weak. They set aside the true heirs and set up those who have no right. The Ch'un-ch'iu utters warning about it, when it says: 'Wei, the son of the King of Ch'u, went on a mission of enquiry to Chéng, before he had gone beyond the frontier he heard that the King was ill. He came back to ask about his sickness and then strangled the King with his hat-strings and put him to death. He took the opportunity to set himself up as King. The wife of Ts'ui Shu of Ch'u was beautiful. Duke Chuang had an intrigue with her. Ts'ui Shu led his prince's party to attack him. Duke Chuang asked to share the state with him. Ts'ui Shu would not agree. He wished to commit suicide in the temple. Ts'ui Shu would not agree. Duke Chuang tried to escape. As he was scaling the outer wall,

an archer pierced his thigh after which he was slain, and his younger brother, Duke Ching, was put on the throne.

As for what recent times have seen; Li Tui had Chao at his service. He starved his ruler at Sha-chiu and at the end of a hundred days put him to death. Nao Ch'ih had Ch'i at his service. He plucked out King Min's sinew and hung him from the beam of his temple. By the end of the night he was dead. A man with sores and ulcers, although his abscesses swell and he has pain within, if above you compare him with former generations, has not reached the stage of being strangled with hat-strings or shot in the thigh, if below you compare him with recent generations, has not reached the stage of having his sinew plucked out or being starved to death. A ruler who is liable to a violent death has grief in his heart and suffering in his body certainly beyond that of a man with sores and ulcers. Looking at it from this point of view, it is permissible for a man with sores and ulcers even to pity a king."

So he composed a poem and said:

'Precious gems and pearls of Sui

He does not know how to wear.

The Queen's sacrificial robes and silk

He does not know how to distinguish.

The pretty village girl is wanton,

He does not know to employ a go-between.

Mo wei seeks him,

And he is very pleased with her.

He considers the blind to be clear-sighted.

He considers the deaf to be quick of hearing.

He considers Yes to be No.

He considers the propitious to be unpropitious.

Alas! High Heaven!

What is there like it?'

The Ode says: 'High Heaven is very spiritual.

Do not bring trouble on yourself.'

10)

The States were forming an alliance of North and South. Chao sent Wei Chia to interview the Prince of Ch'un-shên of Ch'u and say: 'Has Your Highness got a Commander-in-Chief?' He said: 'I have. Your servant wishes to make the Prince of Lin-wu Commander-in-Chief.' Wei Chia said: 'When your servant was young I was fond of archery. I wish to use archery as an illustration. May I?' The Prince of Ch'un-shên said: 'You may.' Chia said: 'The other day Keng Lei was staying with the King of Wei beneath a lofty terrace. They looked up and saw birds flying. Keng Lei spoke to the King of Wei and said: 'Your servant will bend his bow for Your Majesty and without shooting an arrow will bring down a bird.' The King of Wei said: 'And can archery then attain to this?' Keng Lei said: 'It can.' After a while a wild goose came from the East. Keng Lei shot without an arrow and brought it down. The King of Wei said: 'Then archery can attain to this!' Keng Lei said: 'This was a wounded bird.' The King said: 'How do you know, sir?' He replied: 'Its flight was slow and its call was pitiful. Its flight was slow because its old wound was painful. Its call was pitiful because it had long lost the flock. Its old wound had not ceased to hurt and its fright had not passed away. When it heard the sound of the bowstring as it was drawn and flew up high, its old wound caused it to fall.' Now the Prince of Lin-wu has been wounded by Ch'ih. He may not be made Commander-in-Chief in the stand against Ch'ih.'

11)

Han Ming (went for) an interview with the Prince of Ch'un-shên. He waited for three months after his request and at last obtained an interview. When the conversation was finished, the Prince of Ch'un-shên was very pleased. Han Ming wished to renew the conversation. The Prince of Ch'un-shên said: 'Your servant already understands you, sir. Take a big rest, sir.' Han Ming was alarmed and said: 'I wish to ask Your Highness a question, but I am afraid I am stupid. I cannot decide whether Your Highness is a greater sage than Yao or not.' The Prince of Ch'un-shên said: 'You are mistaken, sir. How could your servant be equal to Yao?' Han Ming said: 'Then how does Your Highness reckon that I compare with Shun?' The Prince of Ch'un-shên said: 'You are another Shun, sir.' Han Ming said: 'Not so. Allow your servant to speak about it fully for Your Highness. Your Highness in virtue and talents is indeed not equal to Yao. Your servant's ability does not come up to that of Shun. The virtuous and talented Shun served the sagely Yao for three years and then at last they understood each other. But now Your Highness understands me your servant in a single morning. That is, Your Highness is a greater sage than Yao and your servant is more virtuous and talented than Shun!' The Prince of Ch'un-shên said: 'Good'. He summoned the officer of the gate to inscribe the name of Mr Han in the register of his guests to be granted an interview once in five days.

Han Ming said: 'And has Your Highness heard about the thoroughbred horse? When its teeth had come it was harnessed to a salt-cart and ascended T'ui-hang. Its hoofs were stretched out, its knees bent, its tail drooping, its bowels were strained, the leaking moisture dripped on to the ground, the white sweat flowed in meeting streams. Halfway up the slope it slowed down and could not climb higher under the weight of the shafts. Po Lo met it. He descended from his carriage, stroked it and wept over it, took off an hempen cloth and covered it. The horse thereupon bowed its head and sighed, it looked up and uttered a cry, the sound of which reached up to heaven like the sound from metal or stone. Why? Because it saw that Po Lo understood it. Now I, your servant, am not equal to my forefathers. For a long while I have been in distress in my neighbourhood, digging out a cave in a poor lane, and sunk in the filth of rustic manners. Has Your Highness alone no intention of cleansing your servant, ~~from your filth~~ making it possible for me because of Your Highness to cry aloud of my wrongs in Liang?'

12)

King K'ao-lish of Ch'u had no son. The Prince of Ch'un-shên was troubled about it. He sought and introduced to him very many women who were likely to bear children. After all he had no son. Li Yuan, a man of Chao, brought his younger sister and wished to introduce her to the King of Ch'u. When he heard that she was not likely to have a son, being afraid that she also might ~~not~~ not meet with favour, Li Yuan sought service with the Prince of Ch'un-shên as one of his retainers. Afterwards he asked permission to return and purposely failed to come back at the proper time. When he reported on his return, the Prince of Ch'un-shên asked for an explanation. He replied: 'The King of Ch'i sent a messenger to ask for your servant's younger sister. I was feasting with his messenger and so I failed to come back at the appointed time.' The Prince of Ch'un-shên said: 'Have you sent her in marriage?' He replied: 'Not yet.' The Prince of Ch'un-shên said: 'Will it be possible to see her?' He said: 'It will.' Thereupon Yuan introduced his younger sister. When she became a favourite with the Prince of Ch'un-shên, ~~she~~ knew

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that she was pregnant, Yuan agreed on a scheme with his younger sister. Yuan's younger sister took occasion to speak to the Prince of Ch'un-shên and say: 'The King of Ch'u honours and favours Your Highness more than if you were his brother. Now Your Highness has been the King of Ch'u's Counsellor for more than twenty years. And the King has no son. When his years have been accomplished his younger brother will reign in his stead. When another King of Ch'u ascends the throne, each also bestows honour on those with whom he has long been on intimate terms. And how can Your Highness have lasting favour? Not only so. Your Highness has long been in employment. You have on many occasions failed in courtesy towards the king's younger brother. And if that brother really becomes king evil will reach your person. Then how will you keep your official seal and your fief of Chiang-tung? Now your handmaiden realises that she is pregnant, but no one else knows. Your handmaiden has not long been in favour with your Highness. If indeed so important a person as Your Highness introduces me to the king of Ch'u, the King will be sure to bestow his favour upon me. If, thanks to Heaven, your handmaiden has a male son, then it will be Your Highness's son who becomes King. The domain of Ch'u can all be obtained. Is not that better than to be threatened with unfathomable guilt?' The Prince of Ch'un-shên greatly approved of this, so he sent Yuan's younger sister away to a carefully guarded apartment and spoke about her to the King of Ch'u. The King of Ch'u summoned her into his presence. He bestowed favour upon her and in due course she bore a son who was made his heir. Li Yuan's younger sister was made Queen. The King of Ch'u honoured Li Yuan. Li Yuan was employed in his service.

After Li Yuan had introduced his younger sister so that she became Queen and her son the heir-apparent, he was afraid that the Prince of Ch'un-shên might divulge the affair and become more proud than ever. So he secretly maintained some ruffians with the object of putting the Prince of Ch'un-shên to death so as to stop his mouth. And there were many in the State who knew about it.

When the Prince of Ch'un-shên had been Counsellor in Ch'u for twenty-five years, King K'ao-lich fell ill. Chu Ying spoke to the Prince of Ch'un-shên and said: 'In the world there is unexpected happiness and there is unexpected calamity. Now Your Highness dwells in a world in which you do not know what to expect in order to serve a ruler from whom you do not know what to expect. How can you not have an unexpected man?' The Prince of Ch'un-shên said: 'What do you mean by unexpected happiness?' He said: 'Your Highness has been Counsellor in Ch'u for more than twenty years. Although you have the name of Counsellor you are really the king of Ch'u. Your five sons are all Counsellors in various States. Now the King is very ill. He may die any day. The heir-apparent is a weakling. If the King does not rise from his illness and Your Highness acts as Counsellor to the young lord, the result will be that you will stand in his stead over the State like I-yin and the Duke of Chou, and when the King grows up you will return the government to him. If not, you may at this time proceed to face South, style yourself The Orphan, and so get possession of the State of Ch'u. This is what I mean by unexpected happiness.' The Prince of Ch'un-shên said: 'What do you mean by unexpected calamity?' He said: 'Li Yuan does not administer the State, but he will be the King's uncle. He is not commander of an army, but he has been secretly maintaining some ruffians for a long while. When the King of Ch'u dies, Li Yuan will ~~ascend the throne~~ enter. By the virtue of his own decision he will pronounce sentence on Your Highness's life. He will grasp the authority and slay Your Highness in order to stop

your mouth. This is what I mean by unexpected calamity.' The prince of Ch'un-shên said: 'What do you mean by an unexpected man?' He said: 'Let Your Highness first appoint me as your secretary. When the King dies and Li Yuan ~~enters first~~ enters first, allow me on behalf of Your Highness to stab him in the breast and kill him. That is what I mean by an unexpected man.' The Prince of Ch'un-shên said: 'Put it aside, sir. Do not mention it again. Li Yuan is but a weak man and your servant is on good terms with him. And how could I come to this?'

Chu Ying was afraid and fled. After seventeen days King K'ao-lieh of Ch'u died. Li Yuan did in fact enter first and stationed the ruffians inside the Thorn Gate. The Prince of Ch'un-shên entered later and stood at the Thorn gate. Yuan's ruffians on each side stabbed the Prince of Ch'un-shên, cut off his head, and threw it outside the Thorn Gate. Thereupon he sent underlings to destroy completely the household of the Prince of Ch'un-shên. And the son, who had first been conceived by Li Yuan's younger sister when she was the Prince of Ch'un-shên's favourite and ~~was~~ born ~~after~~ she had been introduced to the King, was thereupon made King and became King Yu of Ch'u.

That year was the ninth year of Shih-huang of Ch'in when Leohi also caused disorder in Ch'in. The plot being discovered, his kinsfolk in three relations were exterminated and Lü Pu-wei was ruined.

13) Yu Ch'ing spoke to the Prince of Ch'un-shên and said: "Your servant has heard in the Ch'un-ch'iu: 'In peace think of danger. When there is danger take thought for peace.' Now the King of Ch'u is advanced in years, and the lands with which Your Highness is to be enfeoffed cannot but be soon fixed. Thinking about a fief for Your Highness there is nothing like getting a long way from Ch'u. Duke Hsiao of Ch'in enfeoffed the Prince of Shang. Duke Hsiao died and afterwards the King slew him. King Hui of Ch'in enfeoffed Jan-tzu. King Hui died and afterwards the King took it away from him. Kung-sun Ying was a meritorious minister. Jan-tzu was a relative by marriage. And yet they did not escape loss or death, the reason being that their fiefs were near at hand. T'ai-kung Wang was enfeoffed with Ch'i. Shih, Duke of Shao, was enfeoffed with Yen. It was because they were far removed from the Royal House. Now Yen's offence is great and Chao's resentment is profound. Therefore Your Highness's best plan is to lead an army North as a kindness to Chao, to trample upon disorderly Yen, and so fix your own fief. This is an opportunity in a hundred generations."

The Prince said: 'The State through which we must pass to attack Yen, if not Ch'i is Wei. Wei and Ch'i have recent grievances against Ch'u. Even though the army of Ch'u wished to attack Yen, which can it pass through?' He replied: 'Allow me to get the King of Wei to agree.' The prince said: 'How?' He replied: 'Allow your servant to go to Wei and get the King of Wei to agree.' So he spoke to the King of Wei and said: 'Ch'u is great and powerful. It has no match in all the world. And moreover it is attacking Yen.' The King of Wei said: 'At first you said: 'It has no match in all the world.' Now you say: 'And moreover it is attacking Yen.' How is that?' He replied: 'If now I say a horse has great strength, it has. If I say it is more than equal to a thousand chün, it is not so. How is that? Because a thousand chün is not a suitable burden for a horse. If I say that Ch'u is great and powerful, it is. As for crossing over Chao and Wei and fighting in Yen, is that a suitable undertaking for Ch'u? If it is not a suitable undertaking for Ch'u and yet Ch'u does it, it will wear Ch'u out. A worn-out Ch'u is a powerful Wei. Which is the more advantageous for Your Majesty?'