

# WISDOM of SUN TZU

## 孙子 智慧故事

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诸子百家智慧故事  
Wisdom of  
Ancient Chinese Sages

**W** 上海外语教育出版社  
外教社 SHANGHAI FOREIGN LANGUAGE EDUCATION PRESS  
[www.sflep.com](http://www.sflep.com)

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## 图书在版编目(CIP)数据

孙子智慧故事 / 陶黎铭, 张英主编.

—上海: 上海外语教育出版社, 2010

(诸子百家智慧故事丛书)

ISBN 978-7-5446-1641-6

I. 孙… II. ①陶…②张… III. 孙子—生平

事迹—通俗读物—汉、英 IV. K825.2

中国版本图书馆 CIP 数据核字 (2009) 第 228446 号

出版发行: 上海外语教育出版社

(上海外国语大学内) 邮编: 200083

电 话: 021-65425300 (总机)

电子邮箱: bookinfo@sflep.com.cn

网 址: <http://www.sflep.com.cn> <http://www.sflep.com>

责任编辑: 唐小春

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印 刷: 上海申松立信印刷有限责任公司  
经 销: 新华书店上海发行所  
开 本: 890×1194 1/32 印张 8.375 字数 228 千字  
版 次: 2010 年 5 月第 1 版 2010 年 5 月第 1 次印刷  
印 数: 5 000 册

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书 号: ISBN 978-7-5446-1641-6 / B · 0003  
定 价: 26.00 元

本版图书如有印装质量问题, 可向本社调换

# 前言

2000多年前的春秋战国时代，是中国各种思想流派百花齐放的时期，涌现了孔子、孟子、老子、庄子、墨子、荀子、孙子、韩非子等思想家、哲学家，他们开创了儒、道、墨、法等各具特色、影响深远的思想派别，后世称为“诸子百家”。“诸子百家智慧故事”是一套介绍先秦诸子经典的汉英对照系列丛书，将先秦诸子的生平事迹、哲学思想、格言警句、哲理寓言以及与他们有关的历史故事串联成启迪智慧的短小故事，既能满足中国读者的普及型阅读需求，又照顾到国外读者的文化特点，让大家在轻松愉快的阅读氛围中走近春秋战国时代“百家争鸣”的先哲们。

为了让世界更好地了解中国的经典文化，“诸子百家智慧故事”在编写上突出了以下三个特点：

轻松阅读——本系列每本书中文不过七八万字，每个故事就是一个相对独立的阅读单位，仅几百字的内容十分钟就能读完，在当今信息爆炸的快节奏时代，这种文本便于读者随时取出翻阅。

经济阅读——中国的文字特别是古文字常常是外国人阅读中国经典的障碍，本丛书采取汉英双语对照，中文是浅显易懂的白话体，配以通顺晓畅的英语译文，读者无须钻研艰深的典籍，就能了解先哲的智慧。

趣味阅读——本丛书通过一个个短小生动的故事以及古意盎然的插图，为读者深入浅出地解读诸子经典。

先秦诸子经典是中国的宝贵精神财富，至今在中国乃至全世界都有广泛的影响。希望本丛书能够引起广大中外读者对先秦诸子百家的兴趣，并能通过书中的故事体会到博大精深的中国智慧。

编者

2009年9月

# Preface

Over two millennia ago, China experienced a boom of ideas and philosophies in the form of “100 Schools of Thought”. Confucius, Mencius, Laozi, Zhuangzi, Mozi, Xunzi, Han Feizi, Sun Tzu ... These are the stellar names behind the philosophical schools like Confucianism, Taoism, Mohism, Legalism, etc. in the Spring and Autumn Period and the Warring States Period (from 770 BC to 221 BC). The classics of these ancient sages contain great wisdom and have exerted profound influence on Chinese history and thought. While the classics themselves may seem difficult to understand today, you can find lucid and accessible explanations of the ancient philosophies in the books of *Wisdom of Ancient Chinese Sages*. With the help of a collection of short and interesting stories, you can get to know the lives and thoughts of the ancient sages, the axioms and allegories they employed to illustrate their ideas, and some facts about the historical era they lived in.

With the aim of presenting the ancient Chinese classics to the world audience, *Wisdom of Ancient Chinese Sages* boasts three advantages:

Easiness — Each book in the series is comprised of only a few dozen stories, each of which has no more than 2,000 words

and can be glanced through in a 10-minute coffee break. Even in your busy life, you can always snatch some time to enjoy a story of wisdom and gain some spiritual nourishment.

Efficiency — The classics may seem a little obscure today since they are written in the ancient Chinese. In this Chinese-English version of *Wisdom of Ancient Chinese Sages*, however, the classics are rendered in simple, everyday English. Without having to tax your brains, you can readily comprehend the profound wisdom of the ancient sages.

Attractiveness — With all the short but lively stories accompanied by beautiful illustrations, *Wisdom of Ancient Chinese Sages* explains (to you) the ancient philosophical ideas in a friendly and agreeable way.

The ancient philosophical classics in the “100 Schools of Thought” are an important spiritual heritage of China and impose great cultural reverberations beyond the Chinese borders. We hope that the series may let the readers develop an interest in the ancient Chinese sages and their philosophies, and appreciate the quintessential Chinese wisdom that may prove useful in present day.

Editors

September 2009

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**孙子生平**

**The Life of Sun Tzu**



**孙子**，名武，字长卿，春秋末年生于齐国乐安（今山东省惠民县），生卒年月已不可考，其生活的年代大致与孔子（公元前 551 — 前 479 年）同期。孙子的祖先本是陈国公子，名完，后因陈国内乱，避难逃奔齐国。古代陈、田两字音同，故公元前 672 年改称田完。田完的第五世孙叫田书，骁勇善战，齐景公时，他在攻打莒国的战斗中立了战功，齐景公把乐安封赐给他作为采邑（即封地），并赐姓孙氏。这样，田书又叫孙书，他就是孙子的祖父。孙子生长在这样一个军事世袭贵族家庭，从小就受到军事文化的熏陶。而他所生活的齐国，原来是古代大军事谋略家姜太公的封地，后来又有大政治家、大军事家管仲的活动遗迹，留下了极其丰富的军事文化遗产。再后来，齐桓公称霸诸侯，齐国一度成为四方豪杰荟萃之地。这样的家庭环境和社会环境，为孙子的成长提供了丰厚的养分，使他在青年时期在兵学方面就成了学识渊博的人才。

公元前 532 年，齐国发生了“四姓之乱”。孙子的父亲孙凭担心受田氏的牵连，带领全家离开齐国逃到了南方的吴国。这时的孙子已经是一位饱读兵书的青年。在吴国，他一面灌园种地，一面继续研究兵法。经过多年的努力，终于写成了《兵法十三篇》。

当时，吴王阖闾身边有一位他非常信赖的谋臣，姓伍，名员，字子胥。他知道了孙子在吴国潜心研究兵法的事后，就主动跟孙子结交，并且成了朋友。孙子的雄才大略令伍子胥折服，就积极鼓动他为吴国效力。伍子胥利用跟吴王阖闾一起论兵的机会，先后七次向吴王阖闾举荐孙子，吴王终于被他的热心举荐所打动，决定见见这位被伍子胥称为军事奇才的人。

在伍子胥的引领下，孙子带着他的《兵法十三篇》到

吴宫晋见吴王阖闾。据《吴越春秋》记载，孙子身材高大，相貌英俊，声音洪亮，双目炯炯有神。孙子的英武气质让吴王十分喜悦，赐座以后就开始谈起兵法来。孙子先把《兵法十三篇》呈上，然后对吴王说：“我对用兵的见解，都写入《兵法十三篇》里了，请您展观。”吴王阖闾也是个粗通兵法的国君，像孙子《兵法十三篇》这样，篇目那么精到、结构那么宏富的兵书还是第一次看到，他不禁惊喜万分，急于想知道每篇的详细内容，于是就请孙子先回馆舍休息，约定改日再请他入宫详谈。

吴王很快就读完了《兵法十三篇》，对孙子深富哲理的用兵之道和充满智慧的计谋非常佩服，马上请孙子进宫见面。吴王对孙子说：“您的兵法我已经逐篇拜读了，真是振聋发聩，让人耳目一新。但是，您的这些办法，不知道真正实行起来怎么样，您能不能实际演练一下，让我们看看？”孙子回答说：“可以。”于是，吴王就命令从宫中调来180个宫女临时充当士兵，供孙子演练阵法。这就是著名的“吴宫教战”的故事。

吴王阖闾充分了解了孙子的军事才能，于是就接受了伍子胥的举荐，任命孙子为吴国的上将军，让他跟伍子胥一起辅佐自己争强争霸。

吴国地处长江下游（今江苏、浙江、安徽一带），是周王朝众多封国之一。据史书记载，周朝初期，周天子按照公、侯、伯、子、男五等进行公封，当时大大小小的封国总共有一千七百多个。到了周平王东迁以后，由于周王朝衰落和各封国之间政治经济发展不平衡，出现了诸侯国相互兼并争霸的局面。吴国西边有强大的楚国，南部与越国为邻，北边与齐国和鲁国相望。由于地域的关系，自春秋中期以来，吴国和楚国之间的战事就连绵不断。楚国地处长江上游，又是南方的大国，春秋

以来吞并了不少小国，因而在力量对比上，吴国一直处于弱势。孙子成为吴国的上将军时，这种局面还没有改变。阖闾是个有野心的国君，他急于在长江流域争霸，于是就问计于孙子。孙子说：“自古用兵之道，在于先除内患，之后才可外征。大王您若想向西征讨楚国，必须先除掉两个公子。”

孙子所说的两个公子，指的是原来吴国的公子掩余和烛庸，说起来，这是一段吴国王室内部分相残杀的历史。吴王诸樊有个儿子叫光，人们都称他为公子光，是个很有野心的人。诸樊还有三个弟弟：余祭、夷昧和季札。按照周朝的继位传统，王位可以父子相继，也可以兄弟相继。诸樊死的时候，没有把王位传给公子光，而是传给了二弟余祭，后来余祭又传给了三弟夷昧，夷昧死时应该把王位传给四弟季札，但是季札不愿意继承王位，于是就逃走了。夷昧有个儿子叫僚，夷昧便传位给了僚。公子光对此极为不满，于是寻找能够刺杀吴王僚的人。伍子胥推荐了专诸。后来专诸把刀藏在鱼肚子里，利用向吴王僚献鱼的机会将他刺死。于是公子光夺取了王位，他就是后来有名的吴王阖闾。吴王僚被杀的时候，公子掩余和烛庸正奉命率军攻打楚国，听到阖闾篡位的消息，二人不敢返回吴国，于是就投降了楚国，被楚王分封在吴国和楚国之间的舒城（今安徽庐江西南）。所以，孙子建议吴王阖闾先除掉这两个内患和伐楚的障碍。吴王听从了孙子的建议，亲自和伍子胥一起率兵出征，一举攻克了舒城，扫平了进兵楚国的道路。

攻克舒城，吴王阖闾非常高兴，他想乘胜进兵楚国，直捣楚国的首府郢都。孙子听到这个消息，急忙赶到军中去劝说吴王放弃这个想法。他对阖闾说：“用兵打仗，关系到国家、将士和老百姓的生死存亡，必须考虑敌我



双方的情况，比较双方的力量和条件，估量胜负的可能性、量力用兵，才能够做到攻必克，战必胜。如果不考虑敌我双方的实际情况和力量对比，贸然出战，后果不堪设想。吴国这些年一连打了几次仗了，将士和老百姓都很疲劳，吴国的经济也因为打仗受到很大的影响，国家、军队和老百姓都需要休整一段时间。而现在楚国的面积比吴国大，兵力也比吴国强，在这种情况下大规模地去讨伐楚国，胜利的可能性很小。所以，伐楚的事情请大王不要操之过急，还是从长计议吧。”吴王听从了孙子的劝告，放弃了马上讨伐楚国的想法。但是他让孙子和伍子胥两位将军尽快想出战胜楚国的办法来。

孙子认为，吴楚力量对比悬殊，想直接进攻楚国而取胜是非常困难的事情，必须先削弱楚国兵力，改变楚强吴弱的现状，才可能取胜。于是，孙子和伍子胥一起为吴军制订了一个“疲楚”、“误楚”的妙计，以有效地消耗楚国兵力和财力。他们把吴国的军队一分为三，每次用一支军队去袭击和骚扰楚国的边境，三支军队轮番向楚国发动进攻。楚王接到吴军大举进攻楚国的报告，马上出动全国的军队奔赴边境抵抗。楚军队一到，吴国军队立刻撤退，并不直接跟楚国军队作战。楚军长途奔来，无法长期驻扎在边境上，看到吴军已经退回去，就班师回朝了。可是，楚军刚一退兵，吴国的另一支军队又开始向楚国进攻，楚王接到报告，只得再派大军去抵抗。如此三番，吴军不仅以逸待劳，还可以轮番休整，而楚军却不断地来回奔波，弄得筋疲力尽。连续6年，孙子一直采取这种“彼出则我归，彼归则我出”的车轮战法，不仅消耗了楚国大量的人力和物力，楚国军队的战斗力也跟着削弱了。在这种以消耗楚国兵力为目标的车轮战中，吴军不仅成功地实现了既定的战略目标，而且还相继获