

The Wisdom of the East Series

东方智慧丛书

Editors-in-Chief: Tang Wenhui Liu Zhiqiang

主编：汤文辉 刘志强

Academic Adviser: Zhang Baoquan

学术顾问：张葆全

Chinese-English

汉 英 对 照

# The Art of War

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Written by ( Spring and Autumn Period ) Sun Wu

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Commented by Li Jinfei

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## 总 序



文化交流对人类社会的存在与发展至关重要。季羨林先生曾指出，文化交流是推动人类社会前进的主要动力之一，文化一旦产生，就必然交流，这种交流是任何力量也阻挡不住的。由于文化交流，世界各民族的文化才能互相补充，共同发展，才能形成今天世界上万紫千红的文化繁荣现象。<sup>[1]</sup>

中国与东盟国家的文化交流亦然，并且具有得天独厚的优势。首先，中国与东盟许多国家地理相接，山水相连，不少民族之间普遍存在着跨居、通婚现象，这为文化交流奠定了良好的地理与人文基础。其次，古代中国与世界其他国家建立起的“海上丝绸之路”为中国与东盟国家的经济、文化交流创造了有利的交通条件。

中国与东盟诸多使用不同语言文字的民族进行思想与文化对话，

[1]季羨林：《文化的冲突与融合·序》，载张岱年、汤一介等《文化的冲突与融合》，北京大学出版社，1997年，第2页。

自然离不开翻译。翻译活动一般又分为口译和笔译两类。有史记载的中国与东盟之间的口译活动可以追溯至西周时期，但笔译活动则出现在明代，至今已逾五百年的历史。

在过去五百年的历史长河中，东盟国家大量地译介了中国的文化作品，其中不少已经融入到本国的文化中去。中国译介东盟国家的作品也不在少数。以文字为载体的相互译介活动，更利于文化的传承与发展，把中国与东盟国家的文化交流推上了更高的层次。

2013年9月，国务院总理李克强在广西南宁举行的第十届中国—东盟博览会开幕式上发表主旨演讲时指出，中国与东盟携手开创了合作的“黄金十年”。他呼吁中国与东盟百尺竿头更进一步，创造新的“钻石十年”。2013年10月，习近平总书记在周边外交工作座谈会上强调要对外介绍好我国的内外方针政策，讲好中国故事，传播好中国声音，把中国梦同周边各国人民过上美好生活的愿望、同地区发展前景对接起来，让命运共同体意识在周边国家落地生根。于是，把中华文化的经典译介至东盟国家，不仅具有重要的历史意义，同时还蕴含着浓厚的时代气息。

所谓交流，自然包括“迎来送往”，《礼记》有言：“往而不来，非礼也；来而不往，亦非礼也。”中国与东盟国家一样，既翻译和引进外国的优秀文化，同时也把本国文化的精髓部分推介出去。作为中国最具人文思想的出版社之一——广西师范大学出版社构想了《东方智慧丛书》，并付诸实践，不仅是中国翻译学界、人文学界的大事，更是中国与东盟进行良好沟通、增进相互了解的必然选择。广东外语外贸大学和广西民族大学作为翻译工作的主要承担方，都是国家外语非通用语种本科人才培养基地，拥有东盟语言文字的翻译优势。三个单位的合作将能够擦出更多的火花，向东盟国家更好地传播中华文化。

联合国教科文组织的官员认为，“文化交流是新的全球化现象”。<sup>[1]</sup>  
我们希望顺应这一历史潮流与时代趋势，做一点力所能及的事。

是为序。

刘志强

2015年1月25日

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[1] 《联合国教科文组织文化政策与跨文化对话司司长卡特瑞娜·斯泰诺的致辞》，载《世界文化的东亚视角》，北京大学出版社，2004年，第3页。



## Preface to The Wisdom of the East Series

Cultural exchanges are of significant importance to the existence and development of human society. Mr. Ji Xianlin once pointed out that cultural exchange was one of the major driving forces for the progress of human society. It is inevitable that communications and exchanges will occur among different cultures. As a result, the interaction and mutual enrichment of cultures contribute to the formation of a diversified world featured by cultural prosperity.<sup>[1]</sup>

The cultural exchange between China and ASEAN countries, in the trend of mutual communication and interaction, also boasts of its own unique strengths. First of all, China borders many ASEAN countries both by land and by sea, and intermarriage and transnational settlement are common, all of which lay a solid foundation for cultural exchanges. In addition, the "Maritime Silk

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[1] Ji Xianlin, "Preface to Cultural Conflicts and Integration", in *Cultural Conflicts and Integration*, edited by Zhang Dainian, Tang Yijie, et al. Beijing: Beijing University Press, 1997, p.2.



Road” developed by ancient China and other countries has helped pave the way to a smooth economic and cultural exchange between China and ASEAN countries.

People from China and ASEAN countries use different languages. Thus, to conduct a successful dialogue in the cultural field requires the involvement of translation and oral interpretation. Historical records show that the oral interpretation among people of China and ASEAN can be dated back to the Western Zhou Dynasty (1122-771 B.C.). It is also known that translation started to boom in the Ming Dynasty, which was five hundred years ago.

In the past five hundred years, a large number of Chinese cultural works were translated into many languages of ASEAN countries and many of which have been integrated into their local cultures. China has also translated a lot of works of ASEAN countries. Translation is beneficial to inheritance and development of culture and upgrades the cultural exchanges between China and ASEAN to a higher level.

As Mr. Li Keqiang, Premier of the State Council of the People's Republic of China, pointed out in his speech at the opening ceremony of the 10th China-ASEAN Expo held in Nanning in September, 2013, China and ASEAN jointly created “10 golden years” of cooperation. And he called on both sides to upgrade their cooperation to a new level by creating “10 diamond years”. In October, 2013, General Secretary Xi Jinping emphasized, in a meeting with Chinese diplomats, the importance of introducing China's domestic and foreign policies to other countries and regions, and making Chinese voice heard in the world. Xi also pointed out that “Chinese Dream” should be connected with her neighboring countries’ dream of a better life and with the development prospect of those countries so as

to build up a community of shared destiny. Against such a backdrop, it's of both historical and current significance to translate Chinese classics and introduce them to ASEAN countries.

Exchanges are reciprocal. According to the *Book of Rites*, behaviors that do not reciprocate are not consistent with rites. Like ASEAN countries, China has had excellent foreign cultural works translated and introduced domestically, and also translate and introduce to the outside world the essence of local culture and thoughts. Guangxi Normal University Press, one of the top presses in China that focus on enhancing the influence of the humanities, made the decision to publish *The Wisdom of the East Series*. It is not only a big event in Chinese academia, but also a necessary choice for China and ASEAN to communicate with each other and enhance mutual understanding. Guangxi University for Nationalities, and Guangdong University of Foreign Studies, the main undertakers of the translation project, are both national non-universal languages training bases for undergraduates and boast strengths of ASEAN languages. Cooperation between the two universities and the press will surely facilitate dissemination of traditional Chinese culture to ASEAN countries.

UNESCO officials hold the belief that cultural exchange is a new phenomenon of globalization.<sup>[1]</sup> We hope that our efforts could breathe the spirit of this historical momentum and help ASEAN countries understand Chinese culture better.

Liu Zhiqiang

January 25, 2015

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[1] "Speech of Katerina stenou, Director of Division of Cultural Policies and Intercultural Dialogue", from *East Asia's View on World Culture*. Beijing: Beijing University Press, 2004, p.3.



孙 子  
Sunzi

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## 前 言



《孙子兵法》是中国现存最早的军事名著，也是世界军事文化宝库中的璀璨明珠，历来备受推崇，已被世界各国公认为是深富哲理、影响深远的“世界三大兵书”之一（其余两部为《五轮书》与《罗马兵法》）。

《孙子兵法》相传为中国春秋时期（公元前 770 年—前 476 年）孙武所著，集中体现了孙武慎战、注重谋略、推崇速胜、高举义战等方面的军事、哲学思考与主张。作者孙武，生卒年不详，在世时间约与孔子（公元前 551 年—前 479 年）同期，以卓越的军事才华、深邃的哲学思想著称，被后世奉为“兵圣”，尊称“孙子”。孙子曾带着自己所著的兵书，前往吴国拜见吴王阖闾，后被任命为将领，帮助吴国在军事上赢得关键性的胜利，使吴国声威大振。

《孙子兵法》全书共十三篇，布局严谨，每篇着重论述一个主题，但又与其他十二篇的主旨有所关联，彼此照应，浑然一体。各篇内容围绕主题展开论述，基本遵循先总述后分析的行文思路，中心明确，层次清晰，具有很强的系统性和逻辑性。



《孙子兵法》语言简洁凝练，富于哲理，能在平实的论述中让人体会到深广的意蕴，捕捉到智慧的灵光。同时，大量铿锵有力、准确严密的判断句，大大增强了文章的表现力和说服力，具有军事著作不容置疑的张力。此外，众多修辞手法的运用，使得作品生动形象、韵味十足，便于记诵和传播。

作为一部军事著作，《孙子兵法》论述了与战争问题相关的方方面面，内容广泛而深刻，除了对与战争直接相关的战略、战术、后勤保障、队伍建设等方面进行深刻论述，对与战争间接联系的政治、外交、地理、管理、法制、周边环境甚至战争心理等方面也多有涉及，形成了较为系统、全面的军事理论体系：“先为不可胜”的备战观、“经之以五事”的战争整体观、“不战而屈人之兵”的全胜论、“知彼知己”的军事认知论、“奇正相生”的制胜论和“令文齐武”的治军思想。

在中国，《孙子兵法》历来被奉为兵家经典，对后世影响深远。在国外，从公元8世纪起，《孙子兵法》就已在日本等国流传开来，其后被翻译成多国语言文字，成为国际间最为著名的兵学典范之一，在世界军事史上具有重要的地位。尽管现代社会与古代相差甚远，但《孙子兵法》所论述的基本原理和原则都没有因时代的改变而失色。相反，《孙子兵法》无与伦比的军事、哲学思想体系，变化无穷的战略战术，常读常新的独特韵味，使它不断受到各国专家、学者和大众的青睐与大力推崇，不但在军事领域享有极高的声誉，其中所论述的思想原则和基本规律还被广泛运用于现代经营决策、社会管理、人际交往等各个方面。因此，《孙子兵法》仍然值得在更大范围进行传播，分享给有志于学习的人。

本书在《孙子兵法》权威版本的基础上，参考最新的研究成果，对原文进行精心翻译和解析，同时配绘精美插图，力求提供一个优质读本。





## Foreword



*The Art of War* is the earliest Chinese military treatise and one of the greatest military classics in the world. It is widely recognized as one of the top three military treatises in the world with profound philosophy and extensive influence together with *The Book of Five Rings* and *The Epitome of Military Science*.

Legend goes that *The Art of War* was written by Sun Wu during the Spring and Autumn Period (770B.C.-476B.C.), reflecting the ideas of Sun Wu in prudence in war, emphasis on strategies, quick victory and fighting a just war. Sun Wu, whose birth and death years were unknown, was Confucius' contemporary and was honored as Master of War and Sunzi(Scholar Sun) by later generations for his remarkable military talent and profound philosophical thinking. Sun Wu brought his book to have an audience with King He Lv of the State of Wu and was appointed as General. He helped the State of Wu win a crucial battle, making the State of Wu gain great fame.

*The Art of War* is divided into 13 chapters with each emphasizing

a topic yet related to the topics of the other 12. Each chapter first gives a general overview and then makes analysis centering on the topic. There's a compelling logic in the whole book.

*The Art of War* is with concise language and of deep philosophical thinking, from which readers are able to understand its profound meaning. Frequent use of judgment sentences makes the chapters more convincing and expressive, an important feature of military treatises. And the use of figures of speech makes the chapters more interesting and easier to remember and disseminate.

As a military treatise, *The Art of War* gives an account of war-related aspects, including strategies, tactics, logistics and army building which are directly related to war, and also politics, diplomacy, geography, administration, rules and regulations, environment and the state of mind of soldiers which are indirectly related to war. The book provides a systematic and comprehensive military theory, including the concept of preparation for war "creating favorable conditions for his troops to be invincible", the overall concept of war "the outcome of a war is predicted by analyzing the following five aspects", the idea about a total victory "making your enemies surrender without fighting", the military cognitive approach about "knowing both oneself and his enemies", the idea of winning victory "combining both the conventional and unconventional methods of fighting", and the idea about administering the army "asking soldiers to obey orders with benevolence, but asking them to act in unison with serious military discipline".

Recognized as a military classic, *The Art of War* exerts profound influence on the following generations in China. It has been spread to Japan and other countries and translated into multiple languages