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Guanzi

II



翟江月 英译、今译

*Translated into English and Modern Chinese
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广西师范大学出版社

Guangxi Normal University Press

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兵法第十七

【原文】

明一者皇，察道者帝，通德者王，谋得兵胜者霸。故夫兵，虽非备道至德也，然而所以辅王成霸。今代之用兵者不然，不知兵权者也。故举兵之日而境内贫，战不必胜，胜则多死，得地而国败。此四者，用兵之祸者也。四祸其国而无不危矣。

大度之书曰：举兵之日而境内不贫，战而必胜，胜而不死，得地而国

【今译】

通晓道，可以成就皇业；明察治国之道，可以成就帝业；懂得实行德政，可以成就王业；能够深谋远虑取得战争胜利，可以成就霸业。所以，战争虽然不是完备高尚的道德，但可以辅助成就王业和霸业。当今的人用兵却不明白这个道理，不知道权衡正确的策略。所以，一发动战争就会使得国内贫穷，打起来没有必胜的把握。打了胜仗，就会有很多战士死亡，夺得了土地就会伤害国家元气。这四种情况，是用兵的祸害。如果有这四种情况存在，国家没有不危亡的。

大度一书中说：发动战争但能保证国家不会贫困，打仗有必胜把握，打了胜仗而没有军士死亡，夺得土地而不伤本国元气。如何做到



17. On Tactics

Sovereigns who know Tao can become Huang (the most powerful ruler of the world), who know the right rules for governing the world can become Di, who know how to take benevolent policies can unify the whole world, and who know how to gain victory in all military actions can establish the most powerful states of the world. Though military action should not be considered as perfect virtue, it is helpful in unifying the world or establishing the most powerful states. However, contemporary military leaders do not know it, because they have not realized that they should count on right tactics for all military actions. So, when military actions are taken the state will be poor and it is not possible to win every combat. Even though a victory might be gained, there must be a lot of people losing their lives during the war, and even though some territory might be taken from the enemy, the state will be severely damaged. All these four cases are disasters caused by military action. When all these four disasters are threatening the state together, it will definitely be endangered.

It is said in Da Du that at the time when a military action is taken, make sure that the state will not be impoverished, all combats will definitely result in victory, none of the soldiers will be killed during the battle even though victory is gained, and the territory of the enemy state can be taken without imposing any lethal damages upon their state. How



【原文】

不败。为此四者若何？举兵之日而境内不贫者，计数得也。战而必胜者，法度审也。胜而不死者，教器备利，而敌不敢校也。得地而国不败者，因其民也。因其民，则号制有发也。教器备利，则有制也。法度审，则有守也。计数得，则有明也。治众有数，胜敌有理，察数而知理，审器而识胜，明理而胜敌。定宗庙，遂男女，官四分，则可以定威德；制法仪，

【今译】

这四点呢？发动战争但能保证国家不会贫困是因为筹算得当。战无不胜是因为法度严明。打胜仗而没有军士死亡是因为教练严格、武器精良，所以敌人不敢抗拒。夺得土地而不伤国家元气，是因为顺应了被征服国的民心与形势。顺应被征服国的形势与民心，号令、制度就有依据。教练严格、武器精良，就能控制敌方。法度严明，军队就有所遵循。筹算得当，用兵就有远见之明。治兵有既定的方法，胜敌有正确的理由。审查治兵的方法就可以了解是否有胜敌的理由，审查武器的状况就可以了解战争的胜负，明白举兵的道理就可以战胜敌人。能安定宗庙，繁



can these four cases be realized? At the time when the military action is taken, the state will not be impoverished, because all military actions are planned scrupulously beforehand. All combats will definitely result in victory, because the military discipline is very strict and impartial. None of the soldiers will be killed during the battle even though victory is gained, because the soldiers are well disciplined and the weapons are of the highest quality, so that the enemies dare not confront them. And the territory of the enemy state can be taken without imposing any lethal damages upon the state, because the will and conditions of the local people will be conformed to. When the will and conditions of the local people are conformed to, the edicts given to them will be warranted. When the soldiers are well disciplined and the weapons are of the highest quality, it will be possible to conquer the enemies. When the military discipline is very strict and impartial, the troops will have something fixed to stick to. When all military actions are planned scrupulously beforehand, they can be performed providently. There are some right methods to discipline the troops and some warranted reasons to defeat the enemy. These reasons can be mastered by examining the methods used in disciplining the troops; whether the military action will result in success or failure can be foreseen by examining the quality of the weapons; and if the reason for taking a military action is clear and justifiable, the enemy can be defeated. Safeguard the ancestral temple, make the population multiply smoothly and let the intellectuals,



【原文】

出号令，然后可以一众治民。

兵无主，则不蚤知敌。野无吏，则无蓄积。官无常，则下怨上，器械不巧。朝无政，赏罚不明，则民轻其产。故曰：早知敌，则独行；有蓄积，则久而不匮；器械巧，则伐而不费；赏罚明，则勇士劝也。

三官不缪，五教不乱，九章著明，则危危而无害，穷穷而无难。故能致远以数，纵强以制。三官：一曰鼓。鼓所以任也，所以起也，所以进

【今译】

育人民，使士、农、工、商四者各司其职，就可以树立威德；能制定法度、发布号令，然后就可以统一百姓、治理民众。

军中没有主帅，就不能预先得知敌情。没有管理农业的官员，就不会有充足的粮食储备。官府没有常法，下级就会抱怨上级，武器也不会精良。朝廷不实行合宜的政策而且赏罚不明，人民就会看轻田产。所以说：只有能预先得知敌情，才能所向无敌；只有保证充足的粮食储备，才能历久而不匮乏；只有武器精良，才能使征伐顺利；只有赏罚严明，才能使勇士得到鼓励。

“三官”无误，“五教”不乱，“九章”昭明，这样，即使军队处于危急之境也没有什么妨害，处于极度困乏也不会遭难。所以，用兵正确，就能够进行远征，就能够制服众强。关于三官：第一是鼓。鼓是用于作战时



farmers, craftsmen and merchants focus on their own businesses, and the power and prestige of the throne can be consolidated. Establish the law and issue suitable edicts, and the common people can be united and well administered.

When a military force is short of a formidable leader, the situation of the enemy cannot be mastered in advance. When there is no official taking charge of farming, there will be no store of grain. When the government does not have any fixed rules, the inferiors will be hostile against the superiors, and the weapons will not be of high quality. When the regime does not take suitable policies, and awards or punishments cannot be dispensed strictly and impartially, the common people will not attach much importance to their properties. So, it is said that if only the situation of the enemy can be mastered in advance, our troops can sweep away all obstacles; if only the state has the store of grain, it can be supported for a long time without suffering from food shortage; if only the weapons are of the highest quality, all attacks launched can be furthered smoothly; if only both awards and punishments are dispensed strictly and impartially, the valorous warriors can be encouraged.

If the three Guan perform their duties correctly, the five Jiao are not disarranged and the nine Zhang are clarified, there will not be any damage even though the troops might be threatened by dangers they encounter, nor will there be any disaster even though they might be out at the elbows. So, if the people are manipulated with right methods, they can reach distant destinations and even formidable ones can be

【原文】

也。二曰金。金所以坐也，所以退也，所以免也。三曰旗。旗所以立兵也，所以利兵也，所以偃兵也。此之谓三官。有三令，而兵法治也。五教：一曰，教其目以形色之旗。二曰，教其耳以号令之数。三曰，教其足以进退之度。四曰，教其手以长短之利。五曰，教其心以赏罚之诚。五教各习，而士负以勇矣。九章：一曰，举日章则昼行。二曰，举月章则夜行。三曰，举龙章则行水。四曰，举虎章则行林。五曰，举鸟章则行陂。

【今译】

给出进军、进攻的信号；第二是锣。锣是用于防守时给出退兵、停战的信号；第三是旗。旗是用于派遣军队时指出进军的方向和停止的信号。这就是三官。有了三官的命令，军队就可以依据兵法治理了。关于“五教”：一是训练战士用眼睛分辨不同形状和色彩的旗帜，二是训练战士用耳朵听各种数目所代表的号令，三是训练战士用脚走前进后退的步伐，四是训练战士用手使用各种长短武器，五是训练战士牢记赏罚制度。这五项都能够训练好，将士们就会士气高昂、作战英勇。关于“九章”：一是当日章高举时，代表白日行军；二是当月章高举时，代表夜里行军；三是当龙章高举时，代表水里行军；四是当虎章高举时，代表林内行军；五是当鸟章高举时，代表丘陵行军；六是当蛇章高举时，代表沼



well disciplined. On the three Guan: The first is the war-drum. The war-drum is used during attacking to invigorate the officers and soldiers and to give signals for attacking. The second one is the gong. The gong is used in defending to give signals for retreating and winding up the fighting. The third is the banner. The banner is used when troops are dispatched to give directions to them and to stop them from marching. These are the three Guan. With the help of these three Guan, the troops can be regulated according to the military discipline. On the five Jiao: the first is to train the eye to discern the banners of various colors and shapes. The second is to train the ear with the related numbers of various military orders. The third is to train the foot to master the footwork for both advancing and retreating. The fourth is to train the hand to use both the long and short weapons. And the fifth is to train the heart to remember the criteria both on awards and on punishments. If all these five kinds of training are well done, officers and soldiers will be invigorated to fight bravely. On the nine Zhang. The first: when the Ri Zhang (a sign with the figure of the sun on it) is raised up, the troops should advance during the day. The second: when the Yue Zhang (a sign with the figure of the moon on it) is raised up, the troops should advance during the night. The third: when the Long Zhang (it refers to a sign with the figure of a dragon on it) is raised up, the troops should march through waters. The fourth: when the Hu Zhang (a sign with the figure of a tiger on it) is raised up, the troops should march through forests. The fifth: when the Wu Zhang (a sign with the



【原文】

六曰，举蛇章则行泽。七曰，举鹄章则行陆。八曰，举狼章则行山。九曰，举犝章则载食而驾。九章既定，而动静不过。

三官、五教、九章，始乎无端，卒乎无穷。始乎无端者，道也；卒乎无穷者，德也。道不可量，德不可数也。故不可量则众强不能图，不可数则伪诈不敢向。两者备施，则动静有功。径乎不知，发乎不意。径乎不知，故莫之能御也；发乎不意，故莫之能应也。故全胜而无害。因便而

【今译】

泽行军；七是当鹄章高举时，代表陆上行军；八是当狼章高举时，代表山上行军；九是当弓衣之章高举时，表示要载上军粮驾车行军。九章确定之后，军队的行止就不会越轨了。

运用三官、五教和九章，要做到发端于没有开始，结束于没有穷尽。始于无端，就合于“道”；终于无穷，就合于“德”。因为道是不可量度的，德是不可测算的。因为不可量度，所以即使敌人强大也无法图谋我军；因为不可测算，所以即使敌军诈伪也不敢对抗我军。两者兼施，无论动兵或息兵都会有会卓有成效。能做到过境而不被人知晓，发兵而出敌不意，敌人就无法应付，所以能大获全胜而无所伤害。要根据便利的地形



figure of a crow on it) is raised up, the troops should march among hills. The sixth; when the She Zhang (a sign with the figure of a snake on it) is raised up, the troops should march across swamps. The seventh; when the Que Zhang (a sign with the figure of a magpie on it) is raised up, the troops should march on plains. The eighth; when the Lang Zhang (a sign with the figure of a wolf on it) is raised up, the troops should march among mountains. The ninth; when the Gao Zhang (a sign with the figure of a sheath of the bow on it) is raised up, the troops should march along with purveyance. If orders given by these nine Zhang are made clear, the troops will not react to the military orders wrongly.

The application of these three Guan, five Jiao and nine Zhang is started with no beginning and will not wind up with any end. If they are started with no beginning, they will be in accordance with Tao; if they wind up with no end, they will be in accordance with virtue. Tao is immeasurable and virtue is uncountable. So, since the power of our military force is immeasurable, the enemies cannot manage to intrigue against us even though they might be formidable; since the power of our military force is uncountable, the enemies will not dare to confront us even though they might be deceitful. If both of the two features are operated cooperatively, success will always be gained whether military actions are launched or not. If our troops can cross the border unknowingly, no one can manage to resist them. If our troops are dispatched unexpectedly, no one can manage to react on time. So victory can be gained at any time and no damage can be imposed upon

【原文】

教，准利而行。教无常，行无常。两者备施，动乃有功。

器成教施，追亡逐遁若飘风，击刺若雷电。绝地不守，恃固不拔。中处而无敌，令行而不留。器成教施，散之无方，聚之不可计。教器备利，进退若雷电，而无所疑匮。一气专定，则傍通而不疑；厉士利械，则涉难而不匮。进无所疑，退无所匮，敌乃为用。凌山坑不待钩梯，历水

【今译】

即时对战士行军进行训练，要在时机有利时及时行动。要做到教练不拘常规，行动也不拘常规。二者兼备，任何军事行动都会富有成效。

我军兵器完好、训练有素，追逐逃遁的敌兵就能像飘风一样迅速，击杀敌军就能像雷电一样猛烈。即使敌人拥有险绝之地也不能守卫，即使依仗险固也不能坚持到底。这样，我军即使不采取任何军事行动也会无敌，所有军令发出去都会畅行无阻。我军兵器完好、训练有素，分散部署时敌人就不能防备，聚合兵力时敌人也不能测度。在训练充分、武器良好的前提下，军队进退都会像雷电一样，而没有人能够制止或者击退他们。在战斗中能够做到屏气凝神，就会四面无阻；能做到兵强器利，就会遇危不乱。进军则所向披靡，退军而不溃散，就能战胜并控制敌人。过山谷无需用钩梯，渡水谷无需用船只，他们可以通