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W. K. Liao 英译

张 觉 今译

Translated into English by W. K. Liao

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难一第三十六

【原文】

36.1 晋文公将与楚人战，召舅犯问之，曰：“吾将与楚人战，彼众我寡，为之奈何？”舅犯曰：“臣闻之：‘繁礼君子，不厌忠信；战阵之间，不厌诈伪。’君其诈之而已矣。”文公辞舅犯，因召雍季而问之，曰：“我将与楚人战，彼众我寡，为之奈何？”雍季对曰：“焚林而田，偷取多兽，后必无兽；以诈遇民，偷取一时，后必无复。”文公曰：“善。”辞雍季，以舅犯之谋与楚人战以败之。归而行爵，先雍季

【今译】

晋文公将与楚国人打仗，召舅犯来咨询这件事，说：“我将要和楚国人打仗，他们人多我们人少，对此该怎么办？”舅犯说：“我听说过这样的话：‘多礼的君子，不满足地追求忠诚老实；作战的时候，却不嫌多欺骗诡诈。’您就用欺骗他们的手段好了。”文公辞退了舅犯，便召雍季来咨询这件事，说：“我将要和楚国人打仗，他们人多我们人少，对此该怎么办？”雍季回答说：“焚烧树林来打猎，苟且获得了较多的野兽，但以后在这里就一定打不到野兽了；用欺诈的手段来对待民众，苟且取得了暂时的利益，但以后肯定不能再用这种办法来获利了。”文公说：“好。”辞退了雍季后，文公用舅犯的计谋和楚国人作战而把他们打败了。回来以后奖赏爵禄，先赏雍季而后赏舅犯。大臣们说：“城



BOOK FIFTEEN

Chapter XXXVI

Criticisms of the Ancients, Series One

36.1

When Duke Wen of Jin was about to fight the Chu forces, he summoned Uncle Fan and asked him: "We are about to fight the Chus. They are many. We are few. What shall we do?" In reply Uncle Fan said: "Your servant has heard, in observing the rules of strict etiquette, gentlemen never become weary of loyalty and faithfulness; in engaging enemies at the battlefield, they never disapprove the measures of deception and falsification. May Your Highness deceive them by all means!" After sending out Uncle Fan, Duke Wen summoned Yong Ji and asked him: "We are about to fight the Chus. They are many. We are few. What shall we do?" In reply Yong Ji said: "If you burn the forest and go hunting, you will temporarily have much game, but there will be no more animals left afterwards. If you adopt the measure of deception in dealing with people, you may have the advantage for a time, but the same measure can never be repeated afterwards." "Right," said Duke Wen. Then he sent Yong Ji out. However, by applying Uncle Fan's stratagem, he engaged the Chus and defeated them. After his victorious return, when he conferred ranks, he ranked Yong Ji first and Uncle Fan next. Thereupon the body of officials said: "The victory at Chengpu was due to Uncle Fan's stratagem. Is it right to take his advice and put him in the second place?" In response Duke Wen said: "This is not what you, gentlemen, understand. To be sure, what Uncle Fan suggested was a temporary expediency; whereas what Yong Ji advised was an everlasting advantage." Hearing about this, Zhongni said: "How reasonable it must be

【原文】

而后舅犯。群臣曰：“城濮之事，舅犯谋也。夫用其言而后其身，可乎？”文公曰：“此非君所知也。夫舅犯言，一时之权也；雍季言，万世之利也。”仲尼闻之，曰：“文公之霸也，宜哉！既知一时之权，又知万世之利。”

【今译】

濮的战事，是靠了舅犯的计谋。采用了他的建议而奖赏时却把他排在后面，合适吗？”文公说：“这不是你们所能懂得的。舅犯的话，是暂时的权宜之计；雍季的话，才关系到流传千古的长远利益啊。”孔丘听了这件事，说：“晋文公称霸天下，是理所当然的啊！他既懂得暂时的权变，又懂得流传千古的长远利益。”



that Duke Wen became Hegemonic Ruler! He knew both the temporary expediency and the everlasting advantage.”



【原文】

36.2 或曰：雍季之对，不当文公之问。凡对问者，有因问小大缓急而对也。所问高大，而对以卑狭，则明主弗受也。今文公问“以少遇众”，而对曰“后必无复”，此非所以应也。且文公不知一时之权，又不知万世之利。战而胜，则国安而身定，兵强而威立，虽有后复，莫大于此，万世之利奚患不至？战而不胜，则国亡兵弱，身死名息，拔拂今日之死不及，安暇待万世之利？待万世之利，在今日之胜；今日之胜，在诈于敌；诈敌，万世之利而已。故曰：雍季之对，不当文公之问。且文公又不知舅犯之言。舅犯所谓“不厌诈伪”者，不谓诈其民，请诈其敌也。敌者，所伐之国也，后虽无复，何伤哉？文公之所

【今译】

有人说：雍季的回答，没有针对文公的询问。凡是回答问题，关键在于根据所问问题的大小缓急来回答。如果所问的问题高尚弘大，而臣下用低下狭隘的话来回答，那英明的君主是不会接受的。现在文公问“如何用人少来对付人多”，而雍季却回答说“以后肯定不能用这种办法来获利了”，这并不是用来回答问题的话。所以说：雍季的回答，没有针对文公的询问。而且，文公既不懂得暂时的变通，又不懂得流传千古的长远利益。打仗打赢了，那么国家安全而君主本身的地位也稳定了，兵力强大而君主的威望也树立起来了，即使以后再用这种方法来获利的情况，也不会比这次战胜敌人的利益更大的了，还忧虑什么流传千古的长远利益不能到手呢？如果这次战争没打赢，那么国家就会灭亡，兵力就会衰弱，君主就会身死名灭，想免除今日的死亡都还来不及，哪有空闲去等待流传千古的长远利益呢？希望获得流传千古的长远利益，关键就在于今日的胜利；而要取得今日的胜利，就在于欺骗敌人；所以欺骗敌人，也就成全了流传千古的长远利益。再





36.2

Some critic says: Yong Ji's reply did not suit Duke Wen's question. As a rule, who replies to a question must make out the objective, and give his reply according to whether the object of the question is either big or small, urgent or lenient. If the objective of the question is high and big but the reply is low and narrow, the enlightened sovereign will not accept it. Now Duke Wen asked Yong Ji how to face the many with the few, but Yong Ji replied, "The same measure can never be repeated afterwards." Thereby the reply was not to the point of the question. On the other hand, Duke Wen himself did not understand either a temporary expediency or an everlasting advantage. If he won the war at all, he could safeguard his country and stabilize his position while his army would become strong and his prestige would be enhanced. Therefore, even though there might be another war much greater than this, why should he worry that he would not gain another everlasting advantage? If he lost the war, the country would decline and the army would become weak while he would die broken-hearted and lose his fame. Thus, if he could hardly evade the impending death of the present, how could he have time to wait for an everlasting advantage? The everlasting advantage rested with the present victory. The present victory depended upon deception of the enemies. In short, the deception of enemies implied an everlasting advantage. Hence the saying: "Yong Ji's reply did not suit Duke Wen's question." Furthermore, Duke Wen did not understand Uncle Fan's suggestion. By saying, "Gentlemen never disapprove the measure of deception and falsification," Uncle Fan did not mean that they approved the deception of their own people, but meant that they approved the deception of their enemies. After all, enemies belonged to the country they were attacking. Even though the same could not be repeated, what harm would there be in adopting the measure of deception? Did Duke Wen rank Yong Ji first for Yong Ji's meritorious service? The victory over Chu and the defeat of the enemies were due to Uncle Fan's stratagem, however.



【原文】

以先雍季者，以其功耶？则所以胜楚破军者，舅犯之谋也；以其善言耶？则雍季乃道其“后之无复”也，此未有善言也。舅犯则以兼之矣。舅犯曰“繁礼君子，不厌忠信”者：忠，所以爱其下也；信，所以不欺其民也。夫既以爱而不欺矣，言孰善于此？然必曰“出于诈伪”者，军旅之计也。舅犯前有善言，后有战胜，故舅犯有二功而后论，雍季无一焉而先赏。“文公之霸，不亦宜乎？”仲尼不知善赏也。

【今译】

说，文公也没有理解舅犯的话。舅犯所谓“不嫌多欺骗诡诈”，并不是说要欺骗自己的民众，而是请文公去欺骗自己的敌人。敌人，是自己所要讨伐的国家，以后即使不能再用这样的办法去获利，又有什么损害呢？文公之所以先赏雍季，是因为他有功劳吗？但是用来战胜楚国打败楚军的，是舅犯的计谋啊；是因为他说了有用的好话吗？但雍季就说了那一句“以后不能再用这种办法来获利”，他这个人并没有说什么有用的好话啊。舅犯倒已经兼有了功劳和很好的言论。舅犯所说的“多礼的君子，不满足地追求忠诚老实”：这忠诚，是用来爱护自己的部下的；这老实，是用来不欺骗自己的民众的。已经爱护部下而不欺骗民众了，还有什么言论比这更好的呢？但他一定要说“战胜楚军的办法来自欺骗诡诈”，那是军队打仗的计谋啊。舅犯在战前讲了有用的好话，在后来又有了使战争获胜的实绩，所以舅犯有了两样功劳，但却被放在后面加以评定奖赏；雍季在言论和实绩方面一样功劳都没有，却先受到了奖赏。孔丘还说什么“文公称霸天下，不也是应该的吗”，孔丘实在不懂得什么是正确的奖赏啊。