

中国传统文化系列
Traditional Chinese Culture Series

SUNZI SPEAKS

The Art of War

译者/BRIAN BRUYA(美)



孙子说

兵·学·的·先·知

「蔡志忠」著
TSAI CHIH CHUNG

Bestselling comics author with
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孙子说

SUNZI SPEAKS

兵·学·的·先·知

The Art of War

蔡志忠/著 BRIAN BRUYA(美)/译



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Sunzi Speaks The Art of War



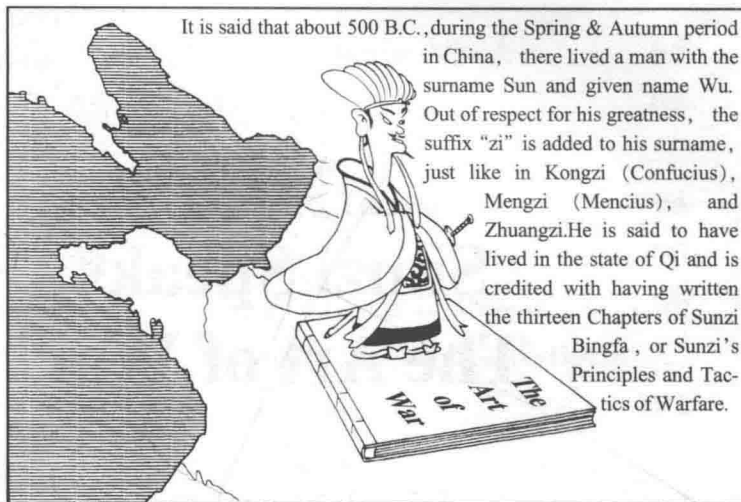
超出孙子的范围。」（语见《茅氏武备志》）可见孙子实在是中国承先启后的兵学大师。

茅元仪所说：「孙子之前的兵学精义，《孙子兵法》中包罗无遗，孙子之后的兵学家，在谈论兵学时都不能

孙子是中国的兵圣，他与古代兵学是分不开的，中国历代讲武论兵，没有不谈《孙子兵法》的，正如明人

时代末期的兵学家，在吴王阖闾三年至十年间，在吴国为将。
照《史记》的说法，孙子是齐国人；照《吴越春秋》的说法，孙子是吴国人，不过两书都指出孙子是春秋

The Life of Sun Wu



He once presented this book to King Hel of Wu.



Fantastic!
This is wonderful!

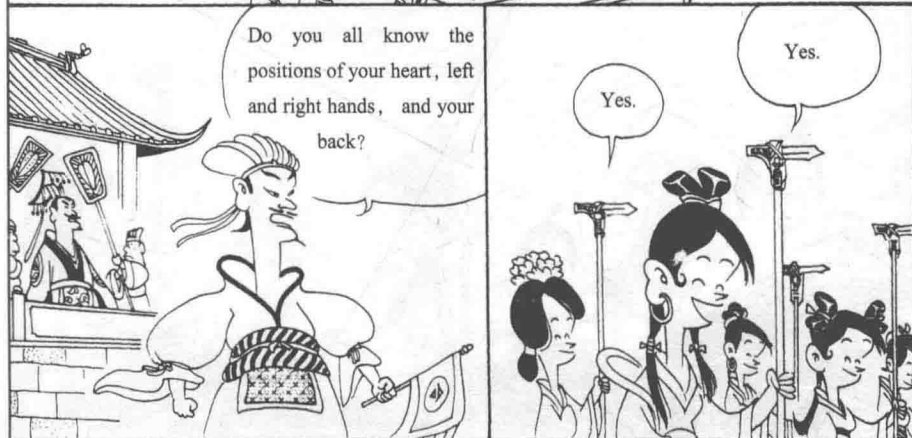


I have read your book, sir,
and I am wondering if you could
use it to train a contingent here
and now.





So the king ordered one hundred eighty palace women into the arena. Sunzi then organized them into two units, with the king's two favorite concubines as leaders. Then he equipped each person with the weapon of the times, the dagger-axe.



《习学记言》上特别指出这是「夸大其词，不足采信」。
《史记》和《吴越春秋》都有孙子操练官女的记载，不过后世多有所怀疑，宋代的叶适反对最力，他在

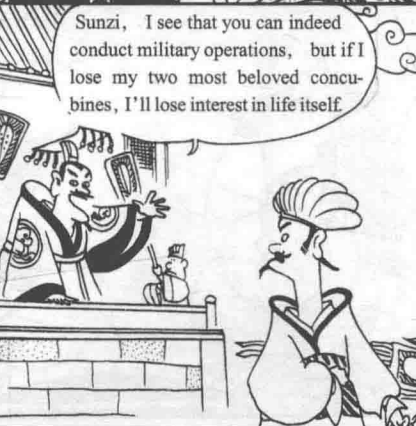
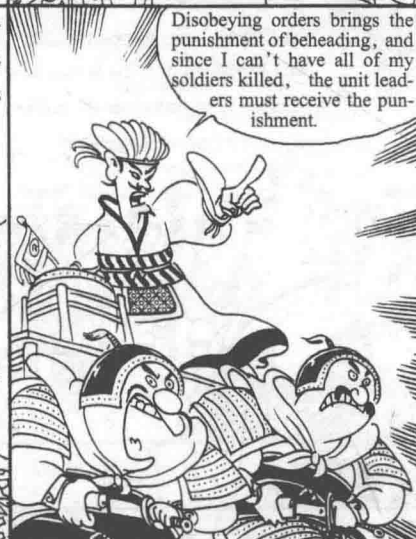
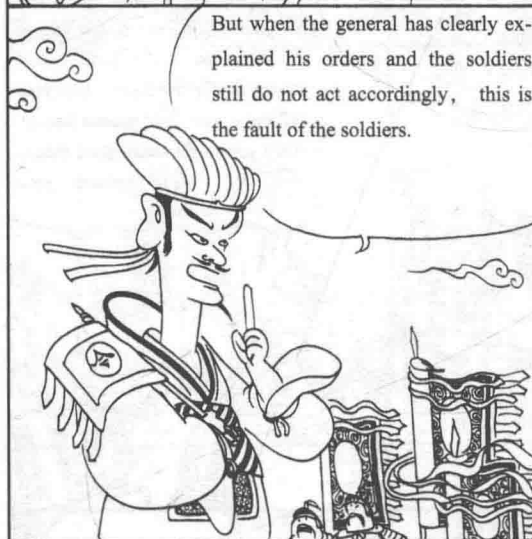
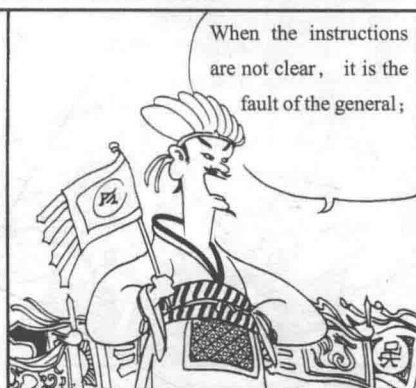
不能臆断其非。
关于孙子操练官女的记载，因年代久远，已难考订其真伪，不过《史记》和《吴越春秋》均指陈历历，也





篇、韩非子《五蠹》篇、国语《魏语》，都曾提到孙子善用兵，其他有关家世、出身等，则均无记载。司马迁的《史记》和赵晔的《吴越春秋》是记载孙子事迹较为详细的两部书，除此之外，荀子《议兵》

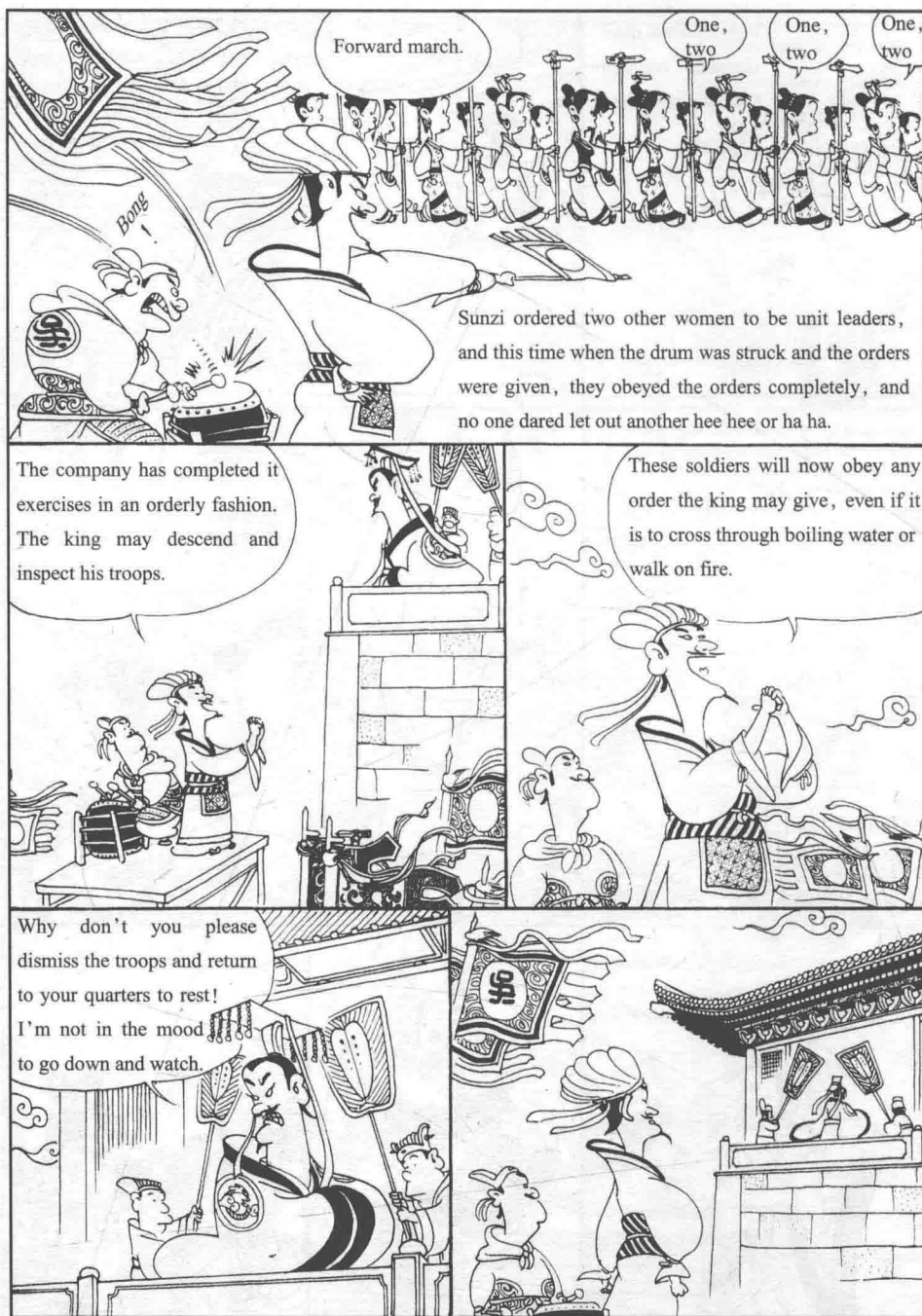
将，显见阖闾是经过相当时间观察后，才任命孙子做将帅的。
依《吴越春秋》的说法，孙子见吴王阖闾是由吴子胥的推荐。吴子胥七次力荐，吴王阖闾才任命孙子为





而孙子在受到赏识重用后，成为伐楚的大将。
吴、楚原为世仇，吴子胥本来亦在楚国为官，因避祸而逃至吴，所以伐楚成为阖间和吴子胥的共同目标，

线，攻入楚国境内。直到阖闾任命孙子为将后，才有了崭新的战略战术观念，长驱直入楚地。
 吴、楚虽为世仇，双方征战近六十年之久，但吴国土地较小，兵力不足，始终无法越过桐柏山、大别山一



The king likes military theory,
but you can't win a war with
theory alone...

Although King Helü wasn't happy
about what had just happened, he
understood that Sunzi really knew
how to organize an army, and later
he ended up employing Sunzi as his
general.

Thereafter, he took his tiny
country of Wu and thrust
westward into Chu, taking
Ying, the capital, then he
went north into the Central
Plains and awed the states of
Qi and Jin.

So the reputation of Wu spread
through all the states of the Spring
& Autumn period, and the man
behind the scenes was none other
than Sunzi!

迁在《史记》上称赞说：「西破强楚，入郢，北威齐晋，显名诸侯，孙子与有力焉。」
战千里，大败楚国这样的一流强国，若非一代兵学大师孙子策划，吴军绝不可能有如此优异的表现，所以司马
吴王阖闾九年、周敬王十四年，西元前五〇六年，吴军终于攻破楚国国都郢，以一小国的少数兵力而能转

Chapter 1

Calculation



目的就是说明战争前的各项准备工作，特别强调战争之胜负取决于战前的筹划。

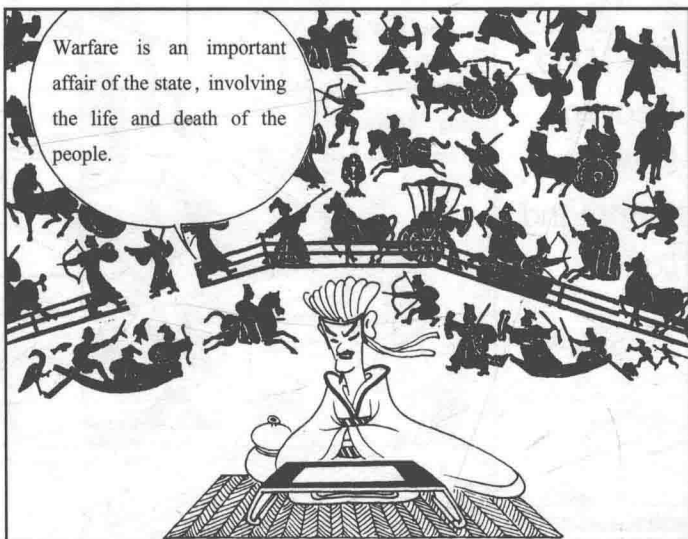
「计」的意思很广泛，在这里至少有三个含义：一是计划、计谋；二是计算、比较；三是预计、分析。其「始」字。

《始计》是孙子兵法十三篇之首，原来古本兵法没有「始」字，只称「计篇」，后来做注解的人才加上

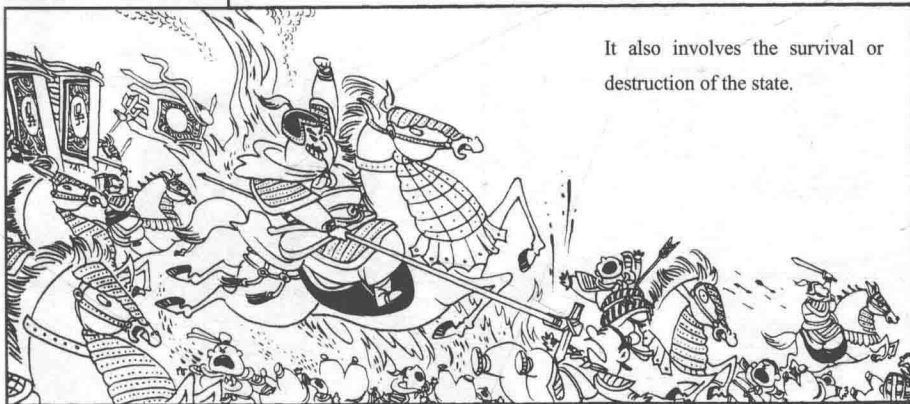
Calculation



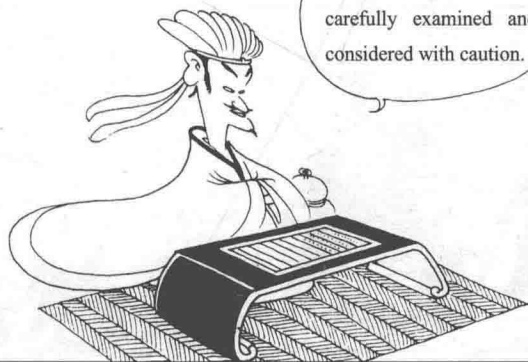
Warfare is an important affair of the state, involving the life and death of the people.



It also involves the survival or destruction of the state.



Therefore, it must be carefully examined and considered with caution.



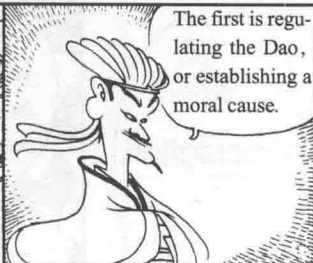
公算大；筹划草率，则取胜公算小，如果冒冒失失，毫无计划地兴兵作战，则必难逃失败的命运。
由于战争之胜负关系国家之存亡，人民之生死，所以各种比较分析，务必非常慎重、筹划精密，则取胜的

The Dao, Heaven, Earth, Command, Law

考量的要项。

件。「将」是指统军将帅的能力才识。「法」则是包括纪律、制度、效率等。这五件「事」是作战前，先需要作战必败。「天」则泛指天象、天候等，是作战时必须考虑的条件。「地」是包括地形、地理因素等空间条件。「道、天、地、将、法」，孙子称为「五事」。所谓「道」，主要指政治修明、政治不修而穷兵黩武，则

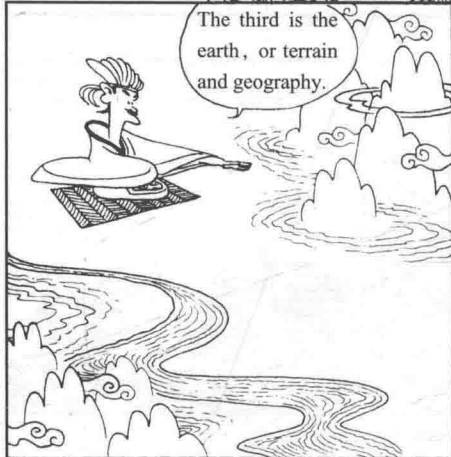
We must look at warfare from five different points of view, comparing, calculating, and seeking the facts.



The first is regulating the Dao, or establishing a moral cause.



The second is heaven and the seasons, or climate.



The third is the earth, or terrain and geography.



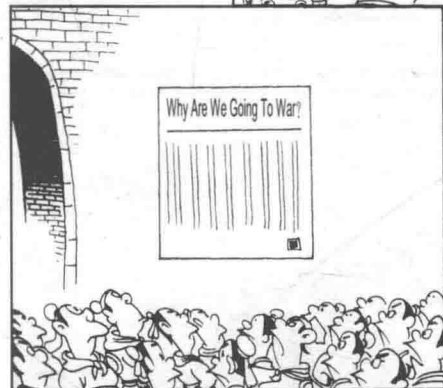
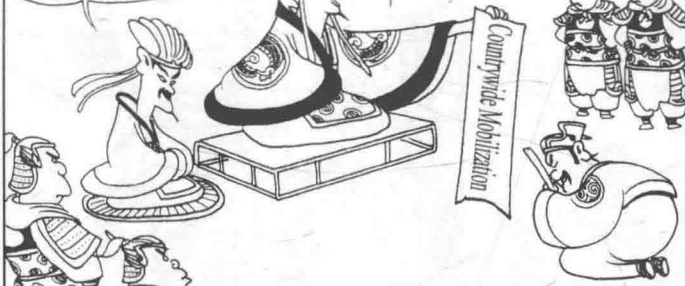
The fourth is command, or leadership.



The fifth is the law, or discipline.

The Dao

Establishing a moral cause means that there must be a common conviction shared by both the people and the government.



民竭诚拥护的政府，才能使民众无惧战争的危险，为实现共同的目标而奋斗。
同意」，所谓「同意」，就是人民与政府之间，有共同的信念、目标，要做到这样，必须爱民、亲民，惟有全
孙子解释「道」：「令民与上同意，可与之生；可与之死，而不畏危也。」这里所应注意的是「令民与上