

一百丛书


汉英对照 Chinese-English



孙子兵法一百则

罗志野 选译

100 SUN TZU'S THE ART OF WAR



中国对外翻译出版公司

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“一百丛书”总序

本馆出版英汉（或汉英）对照“一百丛书”的目的，是希望凭借着英、汉两种语言的对译，把中国和世界各国著名作品的精华部分介绍给中外读者。

本丛书的涉及面很广。题材包括了寓言、诗歌、散文、短篇小说、书信、演说、语录、神话故事、圣经故事、成语故事、名著选段等等。

顾名思义，“一百丛书”中的每一种都由一百个单元组成。以一百为单位，主要是让编译者在浩瀚的名著的海洋中作挑选时有一个取舍的最低和最高限额。至于取舍的标准，则是见仁见智，各有心得。

由于各种书中被选用的篇章段落，都是以原文或已被认定的范本作蓝本，而译文又经专家学者们精雕细琢，千锤百炼，故本丛书除可作为各种题材的精选读本外，也是研习英汉两种语言对译的理想参考书，部分更可用作朗诵教材。外国学者如要研习汉语，本丛书亦不失为理想工具。

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前 言

《孙子兵法》是中国古代最著名的军事著作，是中华民族的优秀文化遗产，也是世界上最古老的兵书。有人认为，普鲁士的克劳塞维兹（1780—1831）的《战争论》可以和《孙子兵法》相比，但是克劳塞维兹的《战争论》比《孙子兵法》晚了两千多年。可见，《孙子兵法》是历史上影响最深远的军事论著。

《孙子兵法》之所以负有盛名，因为在两千多年前就提出了一些用兵的重要原则。如“不战而屈人之兵，善之善者也。”战争的目的不是多杀人，如果能不战而取胜，才是用兵的上策。

《孙子兵法》又强调在战争中要学会利用优势，“攻其无备，出其不意”；在战争时要懂得“兵贵胜不贵久”；军事领袖们应对敌方人员有深入了解，因为“知彼知己，百战不殆”。所有这些原则对现今世界的军事实践都有重大的意义。

《孙子兵法》共十三篇，是一部有系统而全面的军事著作。虽然每篇只讲一个问题，但十三篇却是一个有机的整体。所以，在研究十三篇时，不能把每篇割裂开来。战争是一个整体，作战的理论也同样是一个整体。本书把十三篇分成100段，并不意味着每一段都是独立的，而只是为了使读者能更细致地了解每一段的含义。所以在

阅读时必须注意前后联系，从整体上把握其精神实质。

《孙子兵法》现今实际上已成为其他事业成功之道的著作，而不只局限于用兵作战上。它的意义已扩大到商业、管理竞技等领域。只要仔细地研究《孙子兵法》，便可以从中悟出道理，在其他领域里也一样可以取得成功。

早在唐朝，《孙子兵法》就传到日本，近百年来又被译成英、日、法、俄、德、意等许多国家的语言。一位著名的英国军事家在访华时认为，世界上所有的军事学院都应当把《孙子兵法》列为必修课程。

后人对《孙子兵法》的注释很多，而且往往各不相同。这里所作的一些注解仅为读者易于读懂原文。如有不妥之处，尚请批评指正。

罗志野

1993 年秋 南昌大学

Preface

Sun Tzu's *The Art of War* is the most famous work on military operations in ancient China. Being the oldest military treatise in the world, it is one of the greatest cultural legacies of the Chinese nation. Only the Prussian Clausewitz's *On War* may compare with it. But *On War* (*Vom Kriege*) was written more than 2,000 years later. Therefore, Sun Tzu's *The Art of War* is a classic on military operations and the most influential in the world today.

In this well-known book, Sun Tzu puts forward many important principles in military operations. He says, "winning a victory and subduing the enemy without fighting is the highest excellence." War is not for slaughter; if you win without fighting, the way you can do so is the greatest military strategy, Sun Tzu in his book stresses, "To attack where the enemy is unprepared and hit when it is unexpected" is another wise observation. "Military operations should aim at speedy victory and not prolonged campaigns." "Know both the enemy and yourself, you will fight a hundred battles without danger of defeat." All these principles are, unquestionably, significant even in military strategies in the world today.

The thirteen military essays in *The Art of War* form a systematic military work. Each essay discusses one problem, but thirteen essays constitute an organic whole, which can never be taken separately. In this book the original thirteen chapters are divided into one hundred topics for easy reading and comprehension. It does not mean that each topic is an independent one. It will be advantageous for the readers to understand the text, know the relation of its parts and grasp its essence in its entirety.

The Art of War actually discusses how to win, which is not limited to military operations. Its significance has been enlarged to many fields, such as commercial affairs, management, athletic competitions, etc.. Everyone who reads it carefully may acquire the key to victory.

Early in the Tang Dynasty Sun Tzu's military thought had spread to Japan. In the last one hundred years *The Art of War* has been translated into many languages, such as English, Japanese, French, Russian, German and Italian. A well-known English military scientist said during his visit to China, "All military academies must take Sun Tzu's *The Art of War* as a compulsory course."

There are different explanatory notes in different editions by different commentators. However, I am inclined to keeping my notes simple merely for easy reference. Valuable comments from the readers are sincerely appreciated.

Luo Zhiye
Nanchang University
August, 1993

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一〔2〕

孙子曰：兵〔3〕者，国之大事，死生之地〔4〕，存亡之道〔5〕，不可不察也。

〔1〕计篇：此篇为首，故先定“计”——即研究战争决策。用兵之道，始于计谋。〔2〕此编号系本书加编之顺号。〔3〕兵：在此篇中，指军事，战争。〔4〕死生之地：战争场所，得其利者生，失其利者死。〔5〕存亡之道：国家存亡之问题。

Preliminary Calculations

I^[1]

Sun Tzu said: What is war? It may be described as one of the most important affairs to the state. It is the ground^[2] of death or life of both soldiers and people, and the way^[3] that governs the survival or the ruin of the state. So we must deliberately examine and study it.

[1] This is the serial number of this edition. [2] ground: battlefield.
[3] way: in ancient Chinese language 'way' means law, principle, or reason.

故经之以五事校之以计，而索其情〔1〕：一曰道〔2〕，二曰天，三曰地，四曰将，五曰法。

道者，令民与上〔3〕同意也，故可以与之死，可以与之生，而不畏危。

天者，阴阳、寒暑、时制〔4〕也。

地者，远近、险易、广狭、死生〔5〕也。

将者，智、信、仁、勇、严也。

法者，曲制、官道、主用〔6〕也。

〔1〕故经之以五事校之以计，而索其情：经：量度，即分析。校：比较。即需自五方面分析、比较及探索。〔2〕道：道路。此处指政治开明。〔3〕上：指国君。〔4〕时制：季节更替。〔5〕死生：不可攻守进退或可攻守进退（之地）。〔6〕曲：军队编制。制：指挥号令。官道：各级官吏之职责与管理。主用：军需配备与使用。

Therefore we should analyse and compare the conditions of ourselves and an enemy from five factors in order to forecast if we will win before the beginning of war. The five factors are as follows: the first is *way*; the second, *heaven*; the third, *earth*; the fourth, *generals* or *commanders*, and the fifth, *law*.

What is the *way*? The way may make the people in complete accord with their ruler in their goals and cause them to share weal and woe fearlessly during the war.

What is the *heaven*? The heaven means day and night, cold and heat, and the sequence of the seasons.

What is the *earth*? The earth signifies whether the battleground is distant or near, whether the terrain is strategically difficult or secure, vast or narrow, and whether conditions are favourable or unfavourable to the chance of survival.

What is the *general* or *commander*? The general or commander may be one who is a highranking military officer with five virtues: intelligence, trustworthiness, benevolence, courage, and sternness.

What is the *law*? The law refers to the military establishment, the assignment of officers at all levels, and the allocation and use of military supplies.

三

凡此五者，将莫不闻，知之者胜，不知者不胜。故校之以计，而索其情，曰：主孰^{〔1〕}有道？将孰有能？天地孰得？法令孰行？兵众孰强？士卒孰练？赏罚孰明？吾以此知胜负矣。

〔1〕孰：谁、哪个、哪一方。主孰有道：哪个君主更得人民支持。