

孫子兵法摘要

中英對照 軍爭篇

孫子曰：凡用兵之法，將受命於君，合軍聚眾，交和而舍，莫難於軍爭。

Sun Tzu said, "In the conduct of war the general, upon receipt of orders from his sovereign, proceeds to collect and organize an army. He sees to it that harmony reigns among all rank and file, and that order prevails in all quarters.

軍爭之難者，以迂為直，以患為利。

There is nothing more baffling than the matter of maneuvering. It is baffling because what is most direct often appears devious, and what is advantageous often appears harmful.

故迂其途，而誘之以利，後人發，先人至，此知迂直之計者也。

To force the enemy to take a circuitous route in order to reach some tempting bait held out to them one is able to arrive at the destination early though he may have started out late. This shows that he knows how to deviate the enemy.

故軍爭為利，軍爭為危。

It is always advantageous to outwit the enemy by clever maneuvers. It is always dangerous to pit against the full fighting force of the enemy.

舉軍而爭利，則不及；委軍而爭利，則輜重捐。

An army carrying all the equipment may not march fast enough. An army leaving the equipment behind stand the danger of losing the stores of supplies.

是故卷甲而趨，日夜不處，倍道兼行，百里而爭利，則擒三將軍；勁者先，疲者後，其法十一而至。

Consequently when one orders his army to leave behind the equipment and forces them to march in great haste day following night over one hundred li distance in order to fight for some advantageous position, he is most likely to suffer an ignominious defeat and lose all three commanders. Because only the strongest can arrive on time leaving the weary to lag behind and not more than one out of ten will be present.

五十里而爭利，則蹶上將軍，其法半至；

When the forced march covers only fifty lii in order to fight for some advantageous position, the commander of the vanguards is most likely to suffer defeat and not more than half of the men will be present.

三十里而爭利，則三分之二至。

When the forced march covers only thirty lii in order to fight for some advantageous position, it is mostly likely that not more than two-thirds of the men will be present.

是故軍無輜重則亡，無糧食則亡，無委積則亡。

An army that has lost its baggage must perish. An army that has lost its provisions must perish. An army that has lost its bases of supply must perish.

故不知諸侯之謀者，不能豫交；

A state sovereign must not enter into alliance with other state sovereigns before he is well acquainted with their designs.

不知山林、險阻、沮澤之形者，不能行軍；

One must not conduct war before he is familiar with the topography of the country-its mountains, forests, passes, lakes, rivers, etc.

不用鄉導者，不能得地利。

One cannot turn natural advantages to account unless he can make use of guides.

故兵以詐立，以利動，以分合為變者也。

War is based on deception and started by the desire for gain. Its tactics lie in the variation of concentration and division of forces.

故其疾如風，其徐如林，侵掠如火，不動如山，難知如陰，動如雷震。

One must be able to move as fast as winds or to stand as still as forest; to be as destructive as fire or to be as immobile as mountains; to be as impenetrable as darkness or to be as active as thunderbolts.

掠鄉分眾，廓地分利。

When mopping up the countryside the army should be spread out in all directions. When occupying the country the army should be distributed to hold vantage grounds.

懸權而動，先知迂直之計者勝，此軍爭之法也。

One must deliberate and balance all possibilities before he makes a move. One must

first learn the art of deviation before he can hope to win. This is an important point in military maneuvers.

軍政曰：「言不相聞，故為金鼓；視不相見，故為旌旗。」

In an ancient record on the subject of military affairs it is said : "When words cannot be heard the signals of gongs and drums are used. When eyes cannot see things afar the signals of banners and flags are used."

夫金鼓旌旗者，所以一人之耳目也；人既專一，則勇者不得獨進，怯者不得獨退，此用眾之法也。

The signals of gongs, drums, banners and flags are intended to focus the attention of men. When men act as a united whole neither the brave will advance alone nor the coward will retreat alone. That is the way to make a large body of men to act together.

故夜戰多火鼓，晝戰多旌旗，所以變人之耳目也。

During the night fighting is mostly directed by the signals of fires and drums. During the day fighting is mostly directed by the signals of banners and flags. By means of these signals the attention of men is varyingly directed.

故三軍可奪氣，將軍可奪心。

A whole army may become demoralized just as a general may become disheartened.

是故朝氣銳，晝氣惰，暮氣歸。故善用兵者，避其銳氣，擊其惰歸，此治氣者也。

In the early stage men's spirits are most fiery. Later they tend to flag. Toward the end they may peter out. Hence the adept in warfare tries to avoid the enemy when their spirits are most fiery, and attack them when their spirits are flagging or petering out. This is the way to deal with the spirits of men.

以治待亂，以靜待譁，此治心者也。

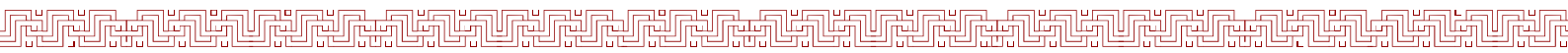
One must match order with the enemy's disorder, quiet with the enemy's disquiet. This is the way to deal with the state of mind.

以近待遠，以佚待勞，以飽待飢，此治力者也。

One must match propinquity with the enemy's distance, ease with the enemy's toil, and plenty with the enemy's famine. This is the way to deal with the physical conditions.

無邀正正之旗，勿擊堂堂之陣，此治變者也。

One must not try to intercept the enemy when their banners indicate perfect orderliness.



One must not try to pursue the enemy when their movements indicate perfect array. This is the way to deal with the varying circumstances.

故用兵之法，高陵勿向，背丘勿逆，佯北勿從，銳卒勿攻，餌兵勿食，歸師勿遏，圍師必闕，窮寇勿迫。

In the conduct of war one must not advance uphill toward the enemy, nor must he confront them with his back against a mountain. One must not pursue when the enemy simulate flight. One must not challenge the enemy at the time when their spirits are most fiery. One must not be tempted by baits held out by the enemy. One must not try to stop the enemy when they are bent on returning home. One must provide the enemy with one free outlet when laying a siege. One must not press a defeated enemy so hard that they become desperate.

此用兵之法也。

The above are points concerning the conduct of war."