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### 孫子兵法

孫武

#### 始計第一

孫子曰：兵者，國之大事，死生之地，存亡之道，不可不察也。故經之以五事，校之以計，而索其情：一曰道，二曰天，三曰地，四曰將，五曰法。道者，令民於上同意，可與之死，可與之生，而不危也；天者，陰陽、寒暑、時制也；地者，遠近、險易、廣狹、死生也；將者，智、信、仁、勇、嚴也；法者，曲制、官道、主用也。凡此五者，將莫不聞，知之者勝，不知之者不勝。故校之以計，而索其情，曰：主孰有道？將孰有能？天地孰得？法令孰行？兵眾孰強？士卒孰練？賞罰孰明？吾以此知勝負矣。將聽吾計，用之必勝，留之；將不聽吾計，用之必敗，去之。計利以聽，乃為之勢，以佐其外。勢者，因利而制權也。兵者，詭道也。故能而示之不能，用而示之不用，近而示之遠，遠而示之近。利而誘之，亂而取之，實而備之，強而避之，怒而撓之，卑而驕之，佚而勞之，親而離之，攻其無備，出其不意。此兵家之勝，不可先傳也。夫未戰而廟算勝者，得算多也；未戰而廟算不勝者，得算少也。多算勝少算，而況於無算乎！吾以此觀之，勝負見矣。作戰第二 孫子曰：凡用兵之法，馳車千駟，革車千乘，帶甲十萬，千里饋糧。則內外之費，賓客之用，膠漆之材，車甲之奉，日費千金，然後十萬之師舉矣。其用戰也，勝久則鈍兵挫銳，攻城則力屈，久暴師則國用不足。夫鈍兵挫銳，屈力殫貨，則諸侯乘其弊而起，雖有智者不能善其後矣。故兵聞拙速，未睹巧之久也。夫兵久而國利者，未之有也。故不盡知用兵之害者，則不能盡知用兵之利也。善用兵者，役不再籍，糧不三載，取用於國，因糧於敵，故軍食可足也。國之貧于師者遠輸，遠輸則百姓貧；近師者貴賣，貴賣則百姓財竭，財竭則急於丘役。力屈中原，內虛于家，百姓之費，十去其七；公家之費，破軍罷馬，甲冑矢弓，戟盾矛櫓，丘牛大車，十去其六。故智將務食於敵，食敵一鍾，當吾二十鍾；□杆一石，當吾二十石。故殺敵者，怒也；取敵之利者，貨也。車戰得車十乘以上，賞其先得者而更其旌旗。車雜而乘之，卒善而養之，是謂勝敵而益強。故兵貴勝，不貴久。故知兵之將，民之司命。國家安危之主也。

【注：】：“忌”加“艸”頭。 謀攻第三 孫子曰：夫用兵之法，全國為上，破國次之；全軍為上，破軍次之；全旅為上，破旅次之；全卒為上，破卒次之；全伍為上，破伍次之。是故百戰百勝，非善之善也；不戰而屈人之兵，善之善者也。故上兵伐謀，其次伐交，其次伐兵，其下攻城。攻城之法，為不得已。修櫓□□，具器械，三月而後成；距堙，又三月而後已。將不勝其忿而蟻附之，殺士卒三分之一，而城不拔者，此攻之災也。故善用兵者，屈人之兵而非戰也，拔人之城而非攻也，毀人之國而非久也，必以全爭於天下，故兵不頓而利可全，此謀攻之法也。故用兵之法，十則圍之，五則攻之，倍則分之，敵則能戰之，少則能逃之，不若則能避之。故小敵之堅，大敵之擒也。夫將者，國之輔也。輔周則國必強，輔隙則國必弱。故君之所以患於軍者三：不知軍之不可以進而謂之進，不知軍之不可以退而謂之退，是謂縻軍；不知三軍之事而同三軍之政，則軍士惑矣；不知三軍之權而同三軍之任，則軍士疑矣。三軍既惑且疑，則諸侯之難至矣。是謂亂軍引勝。故知勝有五：知可以戰與不可以戰者勝，識眾寡之用者勝，上下同欲者勝，以虞待不虞者勝，將能而君不禦者勝。此五者，知勝之道也。故曰：知己知彼，百戰不貽；不知彼而知己，一勝一負；不知彼不知己，每戰

必敗。

【注：】

?：〔車賁〕。

?：“溫”字“?”旁換“車”旁。

軍形第四

孫子曰：

昔之善戰者，先為不可勝，以待敵之可勝。不可勝在己，可勝在敵。故善戰者，能為不可勝，不能使敵之必可勝。故曰：勝可知，而不可為。不可勝者，守也；可勝者，攻也。守則不足，攻則有餘。善守者藏於九地之下，善攻者動於九天之上，故能自保而全勝也。見勝不過眾人之所知，非善之善者也；戰勝而天下曰善，非善之善者也。故舉秋毫不為多力，見日月不為明目，聞雷霆不為聰耳。古之所謂善戰者，勝於易勝者也。故善戰者之勝也，無智名，無勇功，故其戰勝不忒。不忒者，其所措勝，勝已敗者也。故善戰者，立於不敗之地，而不失敵之敗也。是故勝兵先勝而後求戰，敗兵先戰而後求勝。善用兵者，修道而保法，故能為勝敗之政。兵法：一曰度，二曰量，三曰數，四曰稱，五曰勝。地生度，度生量，量生數，數生稱，稱生勝。故勝兵若以鎰稱銖，敗兵若以銖稱鎰。稱勝者之戰民也，若決積水於千仞之溪者，形也。

兵勢第五

孫子曰：

凡治眾如治寡，分數是也；鬥眾如鬥寡，形名是也；三軍之眾，可使必受敵而無敗者，奇正是也；兵之所加，如以□?投卵者，虛實是也。凡戰者，以正合，以奇勝。故善出奇者，無窮如天地，不竭如江海。終而復始，日月是也。死而更生，四時是也。聲不過五，五聲之變，不可勝聽也；色不過五，五色之變，不可勝觀也；味不過五，五味之變，不可勝嘗也；戰勢不過奇正，奇正之變，不可勝窮也。奇正相生，如迴圈之無端，孰能窮之哉！激水之疾，至於漂石者，勢也；鷲鳥之疾，至於毀折者，節也。故善戰者，其勢險，其節短。勢如擴弩，節如發機。紛紛紜紜，鬥亂而不可亂；渾渾沌沌，形圓而不可敗。亂生於治，怯生於勇，弱生於強。治亂，數也；勇怯，勢也；強弱，形也。故善動敵者，形之，敵必從之；予之，敵必取之。以利動之，以卒待之。故善戰者，求之於勢，不責於人故能擇人而任勢。任勢者，其戰人也，如轉木石。木石之性，安則靜，危則動，方則止，圓則行。故善戰人之勢，如轉圓石於千仞之山者，勢也。

【注：】?：“瑕”的“王”旁換“石”旁。虛實第六 孫子曰：凡先處戰地而待敵者佚，後處戰地而趨戰者勞。故善戰者，致人而不致於人。能使敵人自至者，利之也；能使敵人不得至者，害之也。故敵佚能勞之，飽能饑之，安能動之。出其所以必趨，趨其所不意。行千里而不勞者，行於無人之地也；攻而必取者，攻其所不守也。守而必固者，守其所必攻也。故善攻者，敵不知其所守；善守者，敵不知其所攻。微乎微乎，至於無形；神乎神乎，至於無聲，故能為敵之司命。進而不可禦者，沖其虛也；退而不可追者，速而不可及也。故我欲戰，敵雖高壘深溝，不得不與我戰者，攻其所必救也；我不欲戰，雖畫地而守之，敵不得與我戰者，乖其所之也。故形人而我無形，則我專而敵分。我專為一，敵分為十，是以十攻其一也。則我眾敵寡，能以眾擊寡者，則吾之所與戰者約矣。吾所與戰之地不可知，不可知則敵所備者多，敵所備者多，則吾所與戰者寡矣。故備前則後寡，備後則前寡，備左則右寡，備右則左寡，無所不備，則無所不寡。寡者，備人者也；眾者，使人備己者也。故知戰之地，知戰之日，則可千里而會戰；不知戰之地，不知戰日，則左不能救右，右不能救左，前不能救後，後不能救前，而況遠者數十堙A近者數堙G！以吾度之，越人之兵雖多，亦奚益於勝哉！故曰：勝可為也。敵雖眾，可使無鬥。故策之而知得失之計，候之而知動靜之理，形之而知死生之地，角之而知有餘不足之處。故形兵之極，至於無形。無形則深間不能窺，智者不能謀。因形而措勝於眾，眾不能知。人皆知我所以勝之形，而莫知吾所以制勝之形。故其戰勝不復，而應形於無窮。夫兵形象水，水之行避高而趨下，兵之形避實而擊虛；水因地而制流，兵因敵而制勝。故兵無常勢，水無常形。能因敵變化而取勝者，謂之神。故五行無常勝，四時無常位，日有短長，月有死生。 軍爭第七 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。軍爭之難者，以迂為直，以患為利。故迂其途，而誘之以利，後人發，先人至，此知迂直之計者也。軍爭為利，軍爭為危。舉軍而爭利則不及，委軍而爭利則輜重捐。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；五十堙秣壯Q，則蹶上將軍，其法半至；三十堙秣壯Q，則三分之二至。是故軍無輜重則亡，無糧食則亡，無委積則亡。故不知諸侯之謀者，不能豫交；不知山林、險阻、沮澤之形者，不能行軍；不用鄉導者，不能得地利。故兵以詐立，以利動，以分和為變者也。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。掠鄉分眾，廓地分利，懸權而動。先知迂直之計者勝，此軍爭之法也。《軍政》曰：“言不相聞，故為之金鼓；視不相見，故為之旌旗。”夫金鼓旌旗者，所以一民之耳目也。民既專一，則勇者不得獨進，怯者不得獨退，此用眾之法也。故夜戰多金鼓，晝戰多旌旗，所以變人之耳目也。三軍可奪氣，將軍可奪心。是故朝氣銳，晝氣惰，暮氣歸。善用兵者，避其銳氣，擊其惰歸，此治氣者也。以治待亂，以靜待嘩，此治心者也。以近待遠，以佚待勞，以飽待饑，此治力者也。無邀正正之旗，無擊堂堂之陳，此治變者也。 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，圍師遺闕，窮寇勿迫，此用兵之法也。 九變第八 孫子曰：凡用兵之法，將受命於君，合軍聚合。泛地無舍，衢地合交，絕地無留，圍地則謀，死地則戰，途有所不由，軍有所不擊，城有所不攻，地有所不爭，君命有所不受。故將通於九變之利者，知用兵矣；將不通九變之利，雖知地形，不能得地之利矣；治兵不知九變之術，雖知五利，不能得人之用矣。是故智者之慮，必雜於利害，雜於利而務可信也，雜於害而患可解也。是故屈諸侯者以害，役諸侯者以業，趨諸侯者以利。故用兵之法，無恃其不來，恃吾有以待之；無恃其不攻，恃吾有所不可攻也。故將有五危，必死可殺，必生可虜，忿速可侮，廉潔可辱，愛民可煩。凡此五者，將之過也，用兵之災也。覆軍殺將，必以五危，不可不察也。 行軍第九 孫子曰：凡處軍相敵，絕山依穀，視生處高，戰陸無登，此處山之軍也。絕水必遠水，客絕水而來，勿迎之于水內，令半渡而擊之利，欲戰者，無附于水而迎客，視生處高，無迎水流，此處水上之軍也。絕斥澤，唯亟去無留，若交軍於斥澤之中，必依水草而背眾樹，此處斥澤之軍也。平陸處易，右背高，前死後生，此處平陸之軍也。凡此四軍之利，黃帝之所以勝四帝也。凡軍好高而惡下，貴陽而賤陰，養生而處實，軍無百疾，是謂必勝。丘陵堤防，必處其陽而右背之，此兵之利，地之助也。上雨水流至，欲涉者，待其定也。凡地有絕澗、天井、天牢、天羅、天陷、天隙，必亟去之，勿近也。吾遠之，敵近之；吾迎之，敵背之。軍旁有險阻、潢井、蒺藜、小林、□?薈者，必謹覆索之，此伏奸之所處也。敵近而靜者，恃其險也；遠而挑戰者，欲人之進也；其所居易者，利也；眾樹動者，來也；眾草多障者，疑也；鳥起者，伏也；獸駭者，覆也；塵高而銳者，車來也；卑而廣者，徒來也；散而條達者，樵采也；少而往來者，營軍也；辭卑而

備者，進也；辭強而進驅者，退也；輕軍先出居其側者，陳也；無約而請和者，謀也；奔走而陳兵者，期也；半進半退者，誘也；杖而立者，饑也；汲而先飲者，渴也；見利而不進者，勞也；鳥集者，虛也；夜呼者，恐也；軍擾者，將不重也；旌旗動者，亂也；吏怒者，倦也；殺馬肉食者，軍無糧也；懸□不返其舍者，窮寇也；諄諄□□，徐與人言者，失眾也；數賞者，窘也；數罰者，困也；先暴而後畏其眾者，不精之至也；來委謝者，欲休息也。兵怒而相迎，久而不合，又不相去，必謹察之。兵非貴益多也，惟無武進，足以並力料敵取人而已。夫惟無慮而易敵者，必擒於人。卒未親而罰之，則不服，不服則難用。卒已親附而罰不行，則不可用。故合之以文，齊之以武，是謂必取。令素行以教其民，則民服；令素不行以教其民，則民不服。令素行者，與眾相得也。

【注：】？：“翳”加“艸”頭。？：〔垂瓦〕。？：〔？翁〕。地形第十 孫子曰：地形有通者、有掛者、有支者、有隘者、有險者、有遠者。我可以往，彼可以來，曰通。通形者，先居高陽，利糧道，以戰則利。可以往，難以返，曰掛。掛形者，敵無備，出而勝之，敵若有備，出而不勝，難以返，不利。我出而不利，彼出而不利，曰支。支形者，敵雖利我，我無出也，引而去之，令敵半出而擊之。隘形者，我先居之，必盈之以待敵。若敵先居之，盈而勿從，不盈而從之。險形者，我先居之，必居高陽以待敵；若敵先居之，引而去之，勿從也。遠形者，勢均難以挑戰，戰而不利。凡此六者，地之道也，將之至任，不可不察也。凡兵有走者、有馳者、有陷者、有崩者、有亂者、有北者。凡此六者，非天地之災，將之過也。夫勢均，以一擊十，曰走；卒強吏弱，曰馳；吏強卒弱，曰陷；大吏怒而不服，遇敵愾而自戰，將不知其能，曰崩；將弱不嚴，教道不明，吏卒無常，陳兵縱橫，曰亂；將不能料敵，以少合眾，以弱擊強，兵無選鋒，曰北。凡此六者，敗之道也，將之至任，不可不察也。夫地形者，兵之助也。料敵制勝，計險隘遠近，上將之道也。知此而用戰者必勝，不知此而用戰者必敗。故戰道必勝，主曰無戰，必戰可也；戰道不勝，主曰必戰，無戰可也。故進不求名，退不避罪，唯民是保，而利於主，國之寶也。視卒如嬰兒，故可以與之赴深溪；視卒如愛子，故可以與之俱死。厚而不能使，愛而不能令，亂而不能治，譬若驕子，不可用也。知吾卒之可以擊，而不知敵之不可擊，勝之半也；知敵之可擊，而不知吾卒之不可以擊，勝之半也；知敵之可擊，知吾卒之可以擊，而不知地形之不可以戰，勝之半也。故知兵者，動而不迷，舉而不窮。故曰：知彼知己，勝乃不殆；知天知地，勝乃可全。九地第十一 孫子曰：用兵之法，有散地，有輕地，有爭地，有交地，有衢地，有重地，有泛地，有圍地，有死地。諸侯自戰其地者，為散地；入人之地不深者，為輕地；我得亦利，彼得亦利者，為爭地；我可以往，彼可以來者，為交地；諸侯之地三屬，先至而得天下眾者，為衢地；入人之地深，背城邑多者，為重地；山林、險阻、沮澤，凡難行之道者，為泛地；所由入者隘，所從歸者迂，彼寡可以擊吾之眾者，為圍地；疾戰則存，不疾戰則亡者，為死地。是故散地則無戰，輕地則無止，爭地則無攻，交地則無絕，衢地則合交，重地則掠，泛地則行，圍地則謀，死地則戰。古之善用兵者，能使敵人前後不相及，眾寡不相恃，貴賤不相救，上下不相收，卒離而不集，兵合而不齊。合於利而動，不合於利而止。敢問敵眾而整將來，待之若何？曰：先奪其所愛則聽矣。兵之情主速，乘人之不及。由不虞之道，攻其所不戒也。凡為客之道，深入則專。主人不克，掠于饒野，三軍足食。謹養而勿勞，並氣積力，運兵計謀，為不可測。投之無所往，死且不北。死焉不得，士人盡力。兵士甚陷則不懼，無所往則固，深入則拘，不得已則鬥。是故其兵不修而戒，不求而得，不約而親，不令而信，禁祥去疑，至死無所之。吾士無餘財，非惡貨也；無餘命，非惡壽也。令發之日，士卒坐者涕沾襟，偃臥者涕交頤，投之無所往，諸、劇之勇也。故善用兵者，譬如率然。率然者，常山之蛇也。擊其首則尾至，擊其尾則首至，擊其中則首尾俱至。敢問兵可使如率然乎？曰可。夫吳人與越人相惡也，當其同舟而濟而遇風，其相救也如左右手。是故方馬埋輪，未足恃也；齊勇如一，政之道也；剛柔皆得，地之理也。故善用兵者，攜手若使一人，不得已也。將軍之事，靜以幽，正以治，能愚士卒之耳目，使之無知；易其事，革其謀，使人無識；易其居，迂其途，使民不得慮。帥與之期，如登高而去其梯；帥與之深入諸侯之地，而發其機。若驅群羊，驅而往，驅而來，莫知所之。聚三軍之眾，投之于險，此謂將軍之事也。九地之變，屈伸之力，人情之理，不可不察也。凡為客之道，深則專，淺則散。去國越境而師者，絕地也；四衝者，衢地也；入深者，重地也；入淺者，輕地也；背固前隘者，圍地也；無所往者，死地也。是故散地吾將一其志，輕地吾將使之屬，爭地吾將趨其後，交地吾將謹其守，衢地吾將謹其恃，重地吾將繼其食，泛地吾將進其途，圍地吾將塞其關，死地吾將示之以不活。故兵之情：圍則禦，不得已則鬥，過則從。是故不知諸侯之謀者，不能預交；不知山林、險阻、沮澤之形者，不能行軍；不用鄉導，不能得地利。四五者，一不知，非霸王之兵也。夫霸王之兵，伐大國，則其眾不得聚；威加於敵，則其交不得合。是故不爭天下之交，不養天下之權，信己之私，威加於敵，則其城可拔，其國可隳。施無法之賞，懸無政之令。犯三軍之眾，若使一人。犯之以事，勿告以言；犯之以害，勿告以利。投之亡地然後存，陷之死地然後生。夫眾陷於害，然後能為勝敗。故為兵之事，在順詳敵之意，並敵一向，千里殺將，是謂巧能成事。是故政舉之日，夷關折符，無通其使，屬於廊廟之上，以誅其事。敵人開闔，必亟入之，先其所愛，微與之期，踐墨隨敵，以決戰事。是故始如處女，敵人開戶；後如脫兔，敵不及拒。火攻第十二 孫子曰：凡火攻有五：一曰火人，二曰火積，三曰火韜，四曰火庫，五曰火隊。行火必有因，因必素具。發火有時，起火有日。時者，天之燥也。日者，月在箕、壁、翼、軫也。凡此四宿者，風起之日也。凡火攻，必因五火之變而應之：火發於內，則早應之於外；火發而其兵靜者，待而勿攻，極其火力，可從而從之，不可從則上。火可發於外，無待於內，以時發之，火發上風，無攻下風，晝風久，夜風止。凡軍必知五火之變，以數守之。故以火佐攻者明，以水佐攻者強。水可以絕，不可以奪。夫戰勝攻取而不惰其功者凶，命曰“費留”。故曰：明主慮之，良將慎之，非利不動，非得不用，非危不戰。主不可以怒而興師，將不可以愠而攻戰。合於利而動，不合於利而上。怒可以複喜，愠可以複說，亡國不可以複存，死者不可以複生。故明主慎之，良將警之。此安國全軍之道也。用間第十三 孫子曰：凡興師十萬，出征千里，百姓之費，公家之奉，日費千金，內外騷動，怠於道路，不得操事者，七十萬家。相守數年，以爭一日之勝，而愛爵祿百金，不知敵之情者，不仁之至也，非民之將也，非主之佐也，非勝之主也。故明君賢將所以動而勝人，成功出於眾者，先知也。先知者，不可取於鬼神，不可象於事，不可驗於度，必取於人，知敵之情者也。故用間有五：有因間，有內間，有反間，有死間，有生間。五間俱起，莫知其道，是謂神紀，人君之寶也。鄉間者，因其鄉人而用之；內間者，因其官人而用之；反間者，因其敵間而用之；死間者，為誑事於外，令吾聞知之而傳於敵間也；生間者，反報也。故三軍之事，莫親於間，賞莫厚於間，事莫密於間，非聖賢不能用間，非仁義不能使間，非微妙不能得間之實。微哉微哉！無所不用間也。間事未發而先聞者，間與所告者兼死。凡軍之所欲擊，城之所欲攻，人之所欲殺，必先知其守將、左右、謁者、門者、舍人之姓名，令吾間必索知之。敵間之來間我者，因而利之，導而舍之，故反間可得而用也；因是而知之，故鄉間、內間可得而使也；因是而知之，故死間為誑事，可使告敵；因是而知之，故生間可使如期。五間之事，主必知之，知之必在於反間，故反間不可不厚也。昔殷之興也，伊摯在夏；周之興也，呂牙在殷。故明君賢將，能以上智為間者，必成大功。此兵之要，三軍之所恃而動也。

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