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San Lve (three tactics Of Huang Shi Gong)

by Huang Shi Gong

The original Chinese:

《三略》

黃石公

上略

夫主將之法，務攬英雄之心，賞祿有功，通志于眾。故與眾同好，靡不成；與眾同惡，靡不傾。治國安家，得人也；亡國破家，失人也。含氣之類，咸願得 其志。

軍讖曰：「柔能制剛，弱能制強。柔者，德也；剛者，賊也。弱者，人之所助；強者，怨之所攻。柔有所設，剛有所施；弱有所用，強有所加。兼此四者，而制其宜。端末未見，人莫能知。天地神明，與物推移。變動無常，因敵變化。不為事先，動而輒隨。故能圖制無疆，扶成天威；匡正八極，密定九夷。如 此謀者，為帝王師。」故曰：莫不貪強，鮮能守微，若能守微，乃保其生。聖 人存之，以應事機。舒之彌四海，卷之不盈杯；居之不以室宅，守之不以城郭；藏之胸臆，而敵國服。

軍讖曰：「能柔能剛，其國彌光；能弱能強，其國彌彰。純柔純弱，其國必削；純剛純強，其國必亡。」

夫為國之道，恃賢與民；信賢如腹心，使民如四肢，則策無遺。所適如肢體相 隨，骨節相救，天道自然，其巧無間。

軍國之要，察眾心，施百務。危者安之。懼者歡之。叛者還之。冤者原之。訴 者察之。

卑者貴之。強者抑之。敵者殘之。貪者豐之。欲者使之。畏者隱之。謀者近之。讒者覆之。毀者復之。反者廢之。橫者挫之。滿者損之。

歸者招之。服者居之。降者脫之。獲固守之，獲阨塞之，獲難屯之，獲城割之，獲地裂之，獲財散之。

敵動伺之，敵近備之，敵強下之，敵佚去之，敵陵待之，敵暴綏之，敵恃義之，敵睦攜之。順舉挫之。因勢破之。放言過之。四網羅之。得而勿有，居而勿守，拔而勿久，立而勿取；為者則己，有者則士，焉知利之所在。彼為諸侯，己為天子，使城自保，令士自處。」

世能祖祖，鮮能下下；祖祖為親，下下為君。下下者，務耕桑，不奪其時；薄賦斂，不匱其財；罕徭役，不使其勞。則國富而家娛，然後選士以司牧之。夫所謂士者，英雄也。故曰：羅其英雄，則敵國窮。英雄者，國之幹；庶民者，國之本。得其幹，收其本，則政行而無怨。

夫用兵之要，在崇禮而重祿。禮崇則智士至，祿重則義士輕死。故祿賢不愛財，賞功不踰時，則下力并，而敵國削。夫用人之道：尊以爵，贍以財，則士自來；接以禮，勵以義，則士死之。夫將帥者，必與士卒同滋味，而共安危，敵乃可加。故兵有全勝，敵有全囚。昔者良將之用兵，有饋餼醪者，使投諸河，與士卒同流而飲。夫一簞之醪，不能味一河之水，而三軍之士，思為致死者，以滋味之及己也。

軍讖曰：「軍井未達，將不言渴；軍幕未辦，將不言倦；軍灶未炊，將不言飢。冬不服裘，夏不操扇，雨不張蓋，是謂將禮。與之安，與之危，故其眾可合而不可離，可用而不可疲；以其恩素蓄，謀素合也。」故曰：蓄恩不倦，以一取萬。

軍讖曰：「將之所以為威者，號令也；戰之所以全勝者，軍政也；士之所以輕戰者，用命也。故將無還令，賞罰必信；如天如地，乃可御人；士卒用命，乃可越境。」

夫統軍持勢者，將也；制勝敗敵者，眾也。故亂將不可使保軍，乖眾不可使伐人。攻城則不拔，圍邑則不廢。二者無功，則士力疲弊；士力疲弊，則將孤眾特。以守則不固，以戰則奔北，是謂老兵。兵老，則將威不行；將無威，則士卒輕刑；士卒輕刑，則軍失伍；軍失伍，則士卒逃亡；士卒逃亡，則敵乘利；敵乘利，則軍必喪。

軍讖曰：「良將之統軍也，恕己而治人。推惠施恩，士力日新，戰如風發，攻如河決。故其眾可望而不可當，可下而不可勝。以身先人，故其兵為天下雄。」

軍讖曰：「軍以賞為表，以罰為堙。賞罰明，則將威行；官人得，則士卒服；所任賢，則敵國畏。」

軍讖曰：「賢者所適，其前無敵。故士可下而不可驕，將可樂而不可憂，謀可深而不可疑。士驕，則下不順；將憂，則內外不相信；謀疑，則敵國奮。以此攻伐，則致亂。夫將者，國之命也。將能制勝，則國家安定。」

軍讖曰：「將能清，能靜，能平，能整；能受諫，能聽訟，能納人，能採言；能知國俗，能圖山川，能表險難，能制軍權。故曰：仁賢之智，聖明之慮，負薪之言，廊廟之語，興衰之事，將所宜聞。」

將者，能思士如渴，則策從焉。夫將拒諫，則英雄散；策不從，則謀士叛。善惡同，則功臣倦；專己，則下歸咎；自伐，則下少功；信讒，則眾離心；貪財，則奸不禁；內顧，則士卒淫。將有一，則眾不服；有二，則軍無式；有三，則下奔北；有四，則禍及國。」

軍讖曰：「將謀欲密，士眾欲一，攻敵欲疾。將謀密，則奸心閉；士眾一，則軍心結；攻敵疾，則備不及設。軍有此三者，則計不奪。將謀泄，則軍無勢；外窺內，則禍不制；財入營，則眾奸會。將有此三者，軍必敗。將無慮，則謀士去；將無勇，則吏士恐；將妄動，則軍不重；將遷怒，則一軍懼。」軍讖曰：「慮也，勇也，將之所重；動也，怒也，將之所用。此四者，將之明誠也。」

軍讖曰：「軍無財，士不來；軍無賞，士不往。」軍讖曰：「香餌之下，必有懸魚；重賞之下，必有死夫。故禮者，士之所歸；賞者，士之所死。招其所歸，示其所死，則所求者至。故禮而後悔者，士不止；賞而後悔者，士不使。禮賞不倦，則士爭死。」

軍讖曰：「興師之國，務先隆恩；攻取之國，務先養民。以寡勝眾者，恩也；以弱勝強者，民也。故良將之養士，不易於身，故能使三軍如一心，則其勝可全。」

軍讖曰：「用兵之要，必先察敵情。視其倉庫，度其糧食，卜其強弱，察其天地，伺其空隙。故國無軍旅之難而運糧者，虛也；民菜色者，窮也。千里饋糧，民有飢色；樵蘇後爨，師不宿飽。夫運糧千里，無一年之食；二千里，無二年之食；三千里，無三年之食，是謂國虛。國虛，則民貧；民貧，則上下不親。敵攻其外，民盜其內。是謂必潰。」

軍讖曰：「上行虐，則下急刻。賦重斂數，刑罰無極，民相殘賊。是謂亡國。」軍讖曰：「內貪外廉，詐譽取名，竊公為恩，令上下昏，飾躬正顏，以獲高官。是謂盜端。」軍讖曰：「群吏朋黨，各進所親；招舉姦枉，抑挫仁賢；背公立私，同位相訕。是謂亂源。」軍讖曰：「強宗聚姦，無位而尊，威而不震，葛藟相連，種德立恩，奪在位權，侵侮下民，國內譁諠，臣蔽不言。是謂亂根。」

軍讖曰：「世世作姦，侵盜縣官，進退求便，委曲弄文，以危其軍。是謂國姦。」軍讖曰：「吏多民寡，尊卑相若，強弱相虜，莫適禁禦，延及君子，國受其咎。」軍讖曰：「善善不進，惡惡不退；賢者隱蔽，不肖在位，國受其害。」軍讖曰：「枝葉強大，比周居勢，卑賤陵貴，久而益大，上不忍廢，國受其敗。」

軍讖曰：「佞臣在上，一軍皆訟。引威自與，動違于眾。無進無退，苟然取容。專任自己，舉措伐功。誹謗盛德，誣述庸庸。無善無惡，皆與己同。稽留行事，命令不通。造作奇政，變古易常。君用佞人，必受禍殃。」

軍讖曰：「姦雄相稱，障蔽主明；毀譽並興，壅塞主聰；各阿所私，命主失忠。故主察異言，乃睹其萌；主聘儒賢，姦雄乃遯；主任舊齒，萬事乃理；主聘岩穴，士乃得實；謀及負薪，功乃可述；不失人心，德乃洋溢。」

## 中略

夫三皇無言，而化流四海，故天下無所歸功。帝者，體天則地，有言有令，而天下太平。君臣讓功，四海化行，百姓不知其所以然。故使臣不待禮賞有功，美而無害。王者，制人之道，降心服志，設矩備衰，四海會同，王職不廢，雖有甲兵之備，而無鬥戰之患。君無疑于臣，臣無疑于主；國定主安，臣以義退，亦能美而無害。霸者，制士以權，結士以信，使士以賞。信衰則士疏，賞虧則士不用命。

軍勢曰：「出軍行師，將在自專，進退內御，則功難成。」軍勢曰：「使智，使勇，使貪，使愚。智者樂立其功，勇者好行其志，貪者邀趨其利，愚者不顧其死。因其至情而用之，此軍之微權也。」軍勢曰：「無使辯士談說敵美，為其惑眾。勿使仁者主財，為其多施而附于下。」軍勢曰：「禁巫祝，不得為吏士卜問軍之吉凶。」軍勢曰：「使義士，不以財。故義者，不為不仁者死；智者，不為闇主謀。」

主不可以無德，無德則臣叛；不可以無威，無威則失權。臣不可以無德，無德則無以事君；不可以無威，無威則國弱，威多則身蹶。故聖王御世，觀盛衰，度得失，而為之制。故諸侯二師，方伯三師，天子六師。世亂則叛逆生，王澤竭則盟誓相誅伐。德同勢敵，無以相傾，乃攬英雄之心，與眾同好惡，然後加以權變。故非計策，無以決嫌疑；非譎奇，無以破姦息寇；非陰謀，無以成功。

聖人體天，賢人法地，智者師古。是故，《三略》為衰世作。上略設禮賞，別姦雄，著成敗；中略差德行，審權變；下略陳道德，察安危，明賊賢之咎。故人主深曉上略，則能任賢擒敵；深曉中略，則能御將統眾；深曉下略，則能明盛衰之源，審治國之紀。

人臣深曉中略，則能全功保身。夫高鳥死，良弓藏；敵國滅，謀臣亡。亡者，非喪其身也。謂奪其威，廢其權也。封之于朝，極人臣之位，以顯其功。中州善國，以富其家；美色珍玩，以悅其心。夫人眾一合，而不可卒離；威權一與，而不可卒移。還師罷軍，存亡之階。故弱之以位，奪之以國，是謂霸者之略。故霸者之作，其論駁也。存社稷、羅英雄者，中略之勢也，故世主秘焉。

## 下略

夫能扶天下之危者，則據天下之安；能除天下之憂者，則享天下之樂；能救天下之禍者，則獲天下之福。故澤及于民，則賢人歸之；澤及昆蟲，則聖人歸之。賢人所歸，則其國強；聖人所歸，則六合同。求賢以德，致聖以道。賢去，則國微；聖去，則國乖。微者，危之階；乖者，亡之徵。

賢人之政，降人以體；聖人之政，降人以心。體降可以圖始，心降可以保終。降體以禮，降心以樂。所謂樂者，非金、石、絲、竹也。謂人樂其家，謂人樂其族，謂人樂其業，謂人樂其都邑，謂人樂其政令，謂人樂其道德。如此君人者，乃作樂以節之，使不失其和。故有德之君，以樂樂人；無德之君，以樂樂身。樂人者，久而長；樂身者，不久而亡。

釋近謀遠者，勞而無功；釋遠謀近者，佚而有終。佚政多忠臣，勞政多怨民。故曰：務廣地者，荒；務廣德者，強；能有其有者，安；貪人之有者，殘。殘滅之政，累世受患；造作過制，雖成必敗。舍己而教人者，逆；正己而化人者，順。逆者，亂之招；順者，治之要。

道、德、仁、義、禮，五者一體也。道者，人之所蹈；德者，人之所得；仁者，人之所親；義者，人之所宜；禮者，人之所體。不可無一焉。故夙興夜寐，禮之制也；討賊報讎，義之決也；惻隱之心，仁之發也；得己得人，德之路也；使人均平，不失其所，道之化也。

出君下臣，名曰命；施于竹帛，名曰令；奉而行之，名曰政。夫命失，則令不行；令不行，則政不正；政不正，則道不通；道不通，則邪臣勝；邪臣勝，則主威傷。千里迎賢，其路遠；至不肖，其路近。是以明王捨近而取遠，故能全功尚人，而下盡力。

廢一善，則眾善衰；賞一惡，則眾惡歸。善者得其祐，惡者受其誅，則國安而眾善至。

眾疑，無定國；眾惑，無治民。疑定惑還，國乃可安。

一令逆則百令失，一惡施則百惡結。故善施于順民，惡加于兇民，則令行而無怨。使怨治怨，是謂逆天；使讎治讎，其禍不救。治民使平，致平以清，則民得其所，而天下寧。

犯上者尊，貪鄙者富，雖有聖王，不能致其治；犯上者誅，貪鄙者拘，則化行而罪惡消。清白之士，不可以爵祿得；節義之士，不可以威刑脅。故明君求賢，必觀其所以而致焉。致清白之士，修其禮；致節義之士，修其道。而後士可致，而名可保。

夫聖人君子，明盛衰之源，通成敗之端，審治亂之機，知去就之節；雖窮不處 亡國之位，雖貧不食亂邦之祿。潛名抱道者，時至而動，則極人臣之位。德合 于己，則建殊絕之功。故其道高，而名揚于後世。

聖王之用兵，非樂之也，將以誅暴討亂也。夫以義誅不義，若決江河而溉燭火，臨不測而擠欲墜，其克必矣。所以優游恬淡而不進者，重傷人物也。夫兵者，不祥之器，天道惡之，不得已而用之，是天道也。夫人之在道，若魚之在水，得水而生，失水而死。故君子者常畏懼而不敢失道。

豪傑秉職，國威乃弱；殺生在豪傑，國勢乃竭。豪傑低首，國乃可久；殺生在 君，國乃可安。四民用虛，國乃無儲；四民用足，國乃安樂。 賢臣內，則邪 臣外；邪臣內，則賢臣斃。內外失宜，禍亂傳世。

大臣疑主，眾姦集聚；臣當君尊，上下乃昏；君當臣處，上下失序。

傷賢者，殃及三世；蔽賢者，身受其害；嫉賢者，其名不全；進賢者，福流子孫。故君子急于進賢，而美名彰焉。

利一害百，民去城郭；利一害萬，國乃思散。去一利百，人乃慕澤；去一利萬，政乃不亂。

\*\*\* END OF THE PROJECT GUTENBERG EBOOK 三略 \*\*\*

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