

A Translation of Verse 9 Chapter 6 of the *Analects of Confucius* 論語 and Its Selected Annotations

Module Code: SICH5002

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Due Date: 17 February 2022

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1. Original text and translation of verse 6:9 of the *Analects of Confucius*

季氏使閔子騫為費宰。

The Jis once appointed Min Ziqian as the chief of the Fei fief.

閔子騫曰：「善為我辭焉。如有復我者，則吾必在汶上矣。」

Min Ziqian replied, 'Please decline the appointment for me politely. If anyone comes for me again, I will be on the Wen River.'

2. Original text and translation of the annotation of verse 6:9 in *Lunyu jiangyao* 論語講要

費，古注讀密，然山東當地人皆讀費之本音。

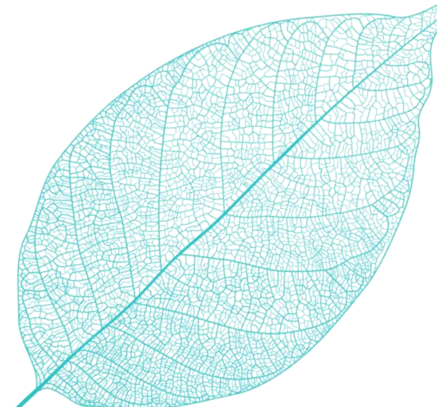
According to ancient annotations, the word *Fei* is pronounced *mi*, however in Shandong province, the locals use its original pronunciation *Fei*.

孔安國注：「費，季氏邑。季氏不臣，而其邑宰數叛，聞閔子騫賢，故欲用之。」

Kong Anguo annotated, 'Fei is a fief of the Jis. The Jis were disloyal while the chief of their fief had betrayed them for several times. The Jis heard Min Ziqian is a virtuous person, thus they wanted to appoint him.'

閔子不欲為季氏宰，語使者曰，善為我作辭說，令不復召我也。
However, Min Ziqian was unwilling to accept this appointment,
he told the messenger that “Please decline for me politely and do
not come for me again.”

復我者，重來召我也。去之汶水上，欲北入齊也。」
“Comes for me” means “come back and appoint me again”.
Leaving for the Wen River was hinting that he might enter the
state of *Qi*.’

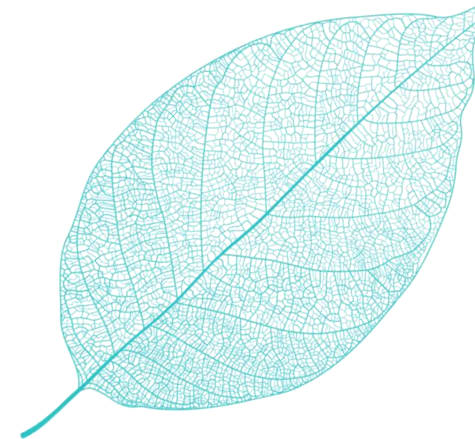


孔子為魯司寇時，閔子騫曾為費宰，孔子辭去，閔子騫亦辭去。
During the time that Confucius was the minister of criminal justice of the state of *Lu*, Min Ziqian was the chief of the Fei fief. When Confucius resigned as minister, Min Ziqian resigned, too.

後以三家不聽魯君之命，而費邑之宰亦叛季氏，是以季氏使閔子騫為費宰。
Later, as the three families didn't take orders from the king of *Lu* while the chief of the Fei fief betrayed the Jis likewise, the Jis wanted to appoint Min Ziqian as the chief of the Fei fief.

然閔子不願遂季氏之私，故辭之，且堅告使者，如再來召，則吾必不在家，而在汶河之上矣。

However, Min Ziqian was unwilling to help the Jis to achieve their personal aim, therefore, he requested the messenger stoutly that if they try to appoint him again, he will not be at home but on the Wen River.



汶河東北是齊國，在汶上，意謂避至齊國也。儒者去就，
於此可見其概焉。

The state of *Qi* lays to the north-east of the Wen River.
'On the Wen River' means he will escape to the State of *Qi*.
From this piece of text, we can have a general idea of a
Confucian's moral principle of when to leave or stay.



3. Original text and translation of the annotation of verse 6:9 in *Sishu zhangjuzhu* 四書章句集注

閔子騫，孔子弟子，名損，費，季氏邑。

Min Ziqian is one of the students of Confucius. His last name is Sun. Fei is a fief of the Jis.

汶，水名，在濟南魯北竟上。

Wen is the name of a river near Jinan in North Lu.

閔子不欲臣季氏，令使者善為己辭。言若再來召我，則當去之齊。

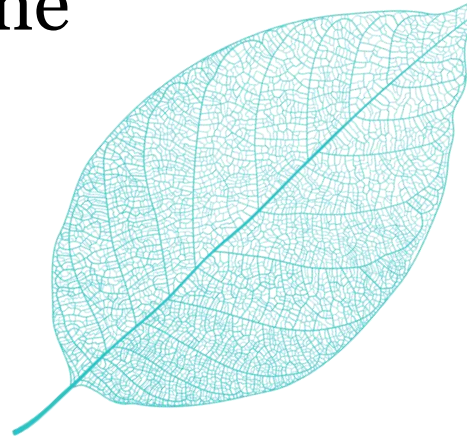
Min Ziqian was unwilling to work for the Jis, therefore he requested the messenger to decline the appointment for him politely and said if they come for him again, he will leave for the state of Qi.

程子曰：「仲尼之門，能不仕大夫之家者，閔子、曾子數人而已。」

Cheng Zi said, 'Among Confucius' students, only a few students, such as Min Ziqian and Zeng Zi, can abstain from serving the families of the ministers of the court.'

謝氏曰：「學者能少知內外之分，皆可以樂道而忘人之勢。
The annotation of Xie stated, 'Even a learner can take delight
in the *Dao* while forget the powers by letting go the thoughts
of differentiation between individuals.

況閔子得聖人為之依歸，彼其視季氏不義之富貴，不啻犬彘。
又從而臣之，豈其心哉？
Min Ziqian, as a student who had opportunity to follow a
sage as his teacher, regarded the unrighteous wealth of the
Jis as good as beasts, how could serving them be his
aspiration?



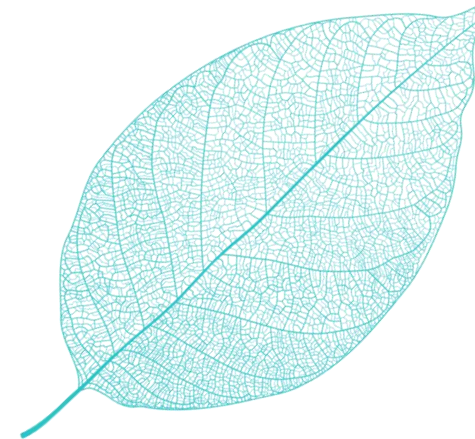
在聖人則有不然者，蓋居亂邦、見惡人，在聖人則可；自聖人以下，剛則必取禍，柔則必取辱。閔子豈不能早見而豫待之乎？

However, this does not happen to sages. Only sages are capable of staying in a turbulent country or meeting an evildoer with safety. For those who are not sage, the tough ones were doomed to encounter disasters while the soft ones were doomed to be humiliated. How can't Min Ziqian observe all these and prepare himself ?

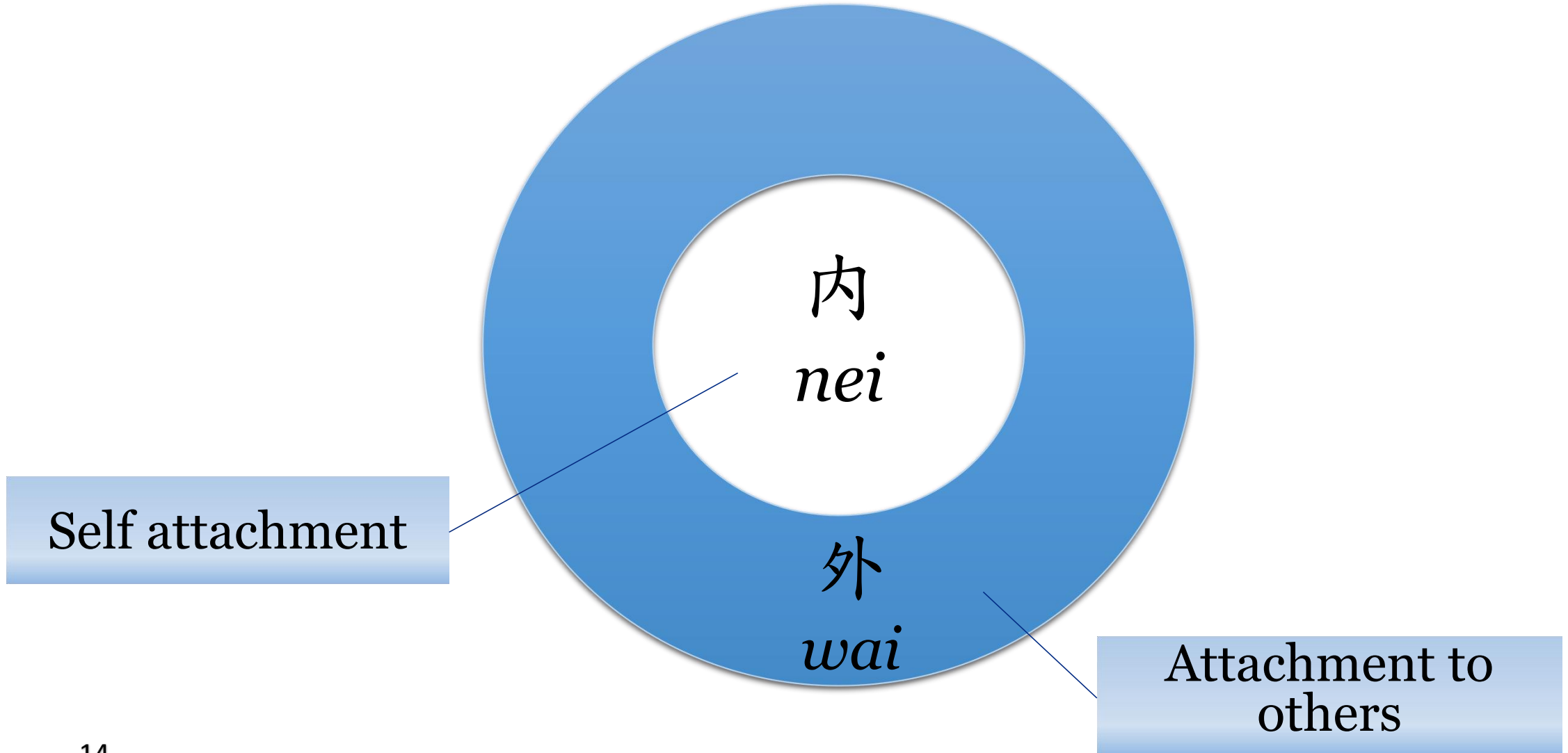


如由也不得其死，求也為季氏附益，夫豈本心哉？蓋即無先見之知，又無克亂之才故也。然則閔子其賢乎？」

Such as You who did not end well, and Qiu who raised revenue for the Jies, were they doing of their own free will? It was because they neither had the wisdom of foresight nor the competence in conquering turbulence. Isn't Min Ziqian virtuous?'



4. Commentary

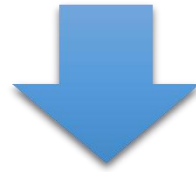




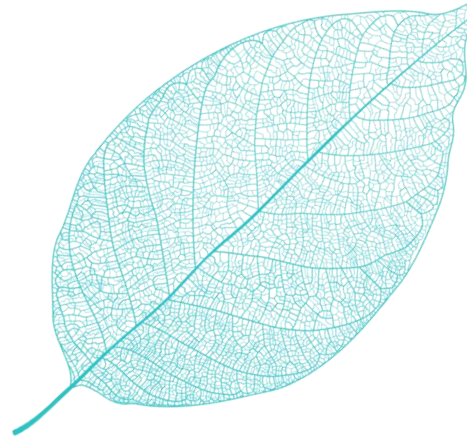
Differentiation



All beings are one entity



Let go



5.Conclusion





Thank you for listening.

