

A Translation of Verse 9 Chapter 6 (Yongye 雍也 6:9)

of the *Analects of Confucius* 論語 and Its Selected Annotations

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

1.1 Original text

季氏使閔子騫為費宰。閔子騫曰：「善為我辭焉。如有復我者，則吾必在汶上矣。」

¹

1.2 Translation

A family name of Ji sent Min Ziqian to be the governor of a place named Bi. Min Ziqian said: 'Skillfully refuse it for me. If anyone comes to me for this again, I must have fled to the north of the Wen River.'

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

jiangyao 論語講要

2.1 Original annotation – Part A

¹ Cheng Shude 程樹德, *The Collected Commentaries of The Analects of Confucius* 論語集釋 (Beijing: Zhonghua Book Company, 1990), p.490-491.

費，古注讀密，然山東當地人皆讀費之本音。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。閔子不欲為季氏宰，語使者曰，善為我作辭說，令不復召我也。復我者，重來召我也。去之汶水上，欲北入齊也。」²

2.2 Translation of Part A

The character Bi, ancient notes read it as Mi. But Shandong locals all read the original pronunciation Fei. Kong Anguo annotated: 'The place of Bi was Ji's territory. As ministers, the Ji family did not abide by their responsibilities, which led to the betrayal of the local officials for many times. They heard that Min Ziqian was virtuous, so they want to appoint him. Min Zi didn't want to be a subordinate of Ji Shi. He told the messenger that please skillfully help him to refuse it so that they would not summon him again. The sentence Fu Wo Zhe means if anyone summon me again. The sentence Qu Zhi Wen Shui Shang means I will go to the northern Wen river to the state of Qi.

2.3 Original annotation – Part B

孔子為魯司寇時，閔子騫曾為費宰，孔子辭去，閔子騫亦辭去。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。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。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。³

2.4 Translation of Part B

² Li Bingnan 李炳南, *The Jiangyao of The Analects of Confucius* 論語講要(Wuhan: Changjiang Literature Press, 2019), p.90.

³ Li Bingnan 李炳南, *The Jiangyao of The Analects of Confucius* 論語講要(Wuhan: Changjiang Literature Press, 2019), p.90.

When Confucius was a minister of justice in the state of Lu, Min Ziqian used to be the governor of a place name Bi. When Confucius resigned, Min Ziqian also resigned. Later, because the three families (Ji family, Mengsun family and Shusun family dictatorship which controlled the power of the state of Lu for decades.) did not obey the orders of the emperor of the state of Lu, and at the same time, the local governor of Bi betrayed the Ji family, Ji family sent Min Ziqian to be the governor. But Min Zi did not want to fulfill Ji's selfishness, so he resigned and firmly told the messenger that if anyone summon again, I would not be at home, but on the north side of the Wen river. The northeast of Wen river was the state of Qi. In the north of Wen river, it means that he escape to the state of Qin. Because of the departure of Confucius, we can see a general image of him.

3. Original text and translation of the annotation of verse 6:9 in *Sishu*

zhangjuzhu 四書章句集注

3.1 Original annotation – Part A

閔子騫，孔子弟子，名損，費，季氏邑。汶，水名，在齊北魯南境上。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。程子曰：「仲尼之門，能不仕大夫之家者，閔子、曾子數人而已。」⁴

3.2 Translation of Part A

Min Ziqian, who was the student of Confucius, named Sun. The place of Bi was under the jurisdiction of the Ji family. Wen was a river name on the northern border of Qi State, the border of the southern part of the state of Lu. Min Zi did not want to be a subordinate of the Ji

⁴ Zhu Xi 朱熹, *The Variorum of the Four Books* 四書章句集注 (Beijing: Zhonghua Book Company, 1983), p.86.

family, so make the messenger skillfully refused it. He said: if you summon me again, I will leave for the state of Qi. Chengzi said: ‘Among Zhongni's students, only Min Zi 、 Zeng Zi and several people can not serve the official family.’

3.3 Original annotation – Part B

謝氏曰：「學者能少知內外之分，皆可以樂道而忘人之勢。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？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？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？」⁵

3.4 Translation of Part B

Xie said: ‘Learners can be contented with the Dao and forget the power of others when they are able to slightly understand the differences between inside and outside. Besides, Min Zi regards the sage as his ultimate goal and aspiration. He regards the unrighteousness wealth of Ji family as not as good as dogs and pigs. If he obediently become their subordinates, how can it accord with original heart? If a sage is here, it will be different. Like in a chaotic country and seeing bad people are all right when a sage is here. Since the leaving of sage, strong characters will bring disaster, and tender characters will suffer humiliation. Could not Min Zi see it earlier and take precautions in advance? For example, You(Zi Lu) could not get a good end, Qiu(Ran Qiu) collects benefits for the Ji family. Is this all in line with original

⁵ Zhu Xi 朱熹, *The Variorum of the Four Books* 四書章句集注, p.86-87.

intention? This is because there is no foresight and no ability to stabilize troubled times. Is this Min Zi's talent and virtue?’

4. Commentary

The original translation of this sentence is about Min Ziqian's refusal to work for Ji's family. In the annotation of the Cheng Zi, it can be seen that although Confucius had many students, it was still very difficult to be contented in the Dao. Cheng Zi only listed two students of Confucius, Min Zi and Zeng Zi, who are famous for their filial piety. Min Zi was famous for his filial piety and was one of the twenty-four filial piety paradigms in China. Confucius praised him, said, "Min Ziqian is really filial. People have no objection to what his parents and brothers praised him." In fact, he can resign such a high interest job because of his firm filial piety. Since ancient times, filial piety to parents has been a traditional virtue of the Chinese nation. If a person can be filial to his parents, his heart will never forget his parents' teaching and kindness to him all the time. He will always focus on his parents and the overall situation, and will not only consider himself. Since ancient times, many people have been praised for filial piety, but it is very difficult to keep the original heart when in the face of these interests. However, it should be emphasized that filial piety comes from inherent. In fact, filial piety does not mean complete obedience to parents. The real filial piety is to be able to have their own thinking and response ability. If you can think of your parents in everything, you will be more calm and cautious and will not be selfish.

In addition, in the Xie's annotation, what is the differences between inside and outside? There is a sentence in the *Book of Zhuangzi* that "Ding Hu Nei Wai Zhi Fen"⁶. It was

⁶ Guo Qingfan 郭慶藩, *Zhuangzi Jishi* 莊子集釋(Beijing: Zhonghua Book Company,2016),p19.

recorded in *Zhuangzi Jishi* that the meaning of the character "Nei" is not fully me\myself, and the meaning of the character "Wai" is not fully substance or others. Both thoughts of myself and substance itself should be forgotten. Therefore, in fact, the characters Nei and Wai were an opposite phenomenon, but we cannot insist in it. Like the "being" and "non-being" in the Daodejing, what Xie wanted to express here was that when learners can see the essence of people, self and substance, then they can content with the Dao. Because people, self and substance are all false, it can play a temporary role, but can not play a permanent role. Therefore, we can forget and not care about the power of others.

5. Conclusion

Finally, I will summarize my presentation. This original sentence is about Min Ziqian, a student of Confucius, who was valued by the Ji family because he was very virtuous and they wanted him to manage their family. However, Min Ziqian resolutely refused. In my opinion, the most important reason why we can continue to maintain this original heart is to keep filial piety to our parents and respect our teachers in mind every day and implement it continuously. The annotation mentioned that both Min Zi and Zeng Zi can not be a official. These two Confucius students were famous for their filial piety, and they are also abiding by the teacher's instructions from beginning to end, trying to implement filial piety and putting their parents first.

6. Bibliography

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