3. Eight Row Dance
1. Confucius spoke about Mr. Ji (季), “To Have the eight-row dance performed in his garden! How can this happen! How on earth can this happen!”
孔子謂季氏：「八佾舞於庭，是可忍也，孰不可忍也？」

2. The three Lords had the yong (雍) chanted at the end of their ancestral ceremonies. The Master said, “‘Assisted always by Dukes and Lords, the Son of Heaven shines in splendour!’ How can this song be heard in the houses of the three Lords?” 三家者以雍徹。子曰：「『相維辟公，天子穆穆』，奚取於三家之堂？」

3. The Master said, “If you do not have ethical integrity, what will become of Li? If you do not have ethical integrity, what will become of music?”
子曰：「人而不仁，如禮何？人而不仁，如樂何？」

4. Lin Fang asked about the root of Li. The Master said, “Great question! Regarding Li, you should rather be frugal than lavish. Regarding funeral, you should have a genuine sentiment of mourning rather than nicely decorating the graves.”
林放問禮之本。子曰：「大哉問！禮，與其奢也，寧儉；喪，與其易也，寧戚。」 [易墓，非古也。(예기, 단궁 55) (易=芟治草木; 삼치초목) ]

5. The Master said, “The barbarian tribes still have rulers — unlike us who have been reduced to chaos.”
子曰：「夷狄之有君，不如諸夏之亡也。」

6. Mr. Ji was going to conduct the sacrificial ceremony at Mount Tai (泰). The Master spoke to Ran You (冉有), “Can you not stop him?” Ran You replied, “I cannot.” The Master said, “Alas! Does that mean Mount Tai is not even like Lin Fang?”
季氏旅於泰山。子謂冉有曰：「女弗能救與？」對曰：「不能。」子曰：「嗚呼！曾謂泰山，不如林放乎？」

7. The Master said, “A noble man does not dispute. If he has to, he will do it as in the archery. He will bow and give way

as he mounts to shoot. Afterwards, he dismounts and will share the drinks. This is how a noble man disputes.”
子曰：「君子無所爭，必也射乎！揖讓而升，下而飲，其爭也君子。」 [Li Ji Dan Gung p.90, Li Ji, 射義 11]

8. Zi Xia asked, ” ‘Enchanting smile, revealing the dimples; Beautiful eyes, with dark iris; Plain white, making patterns colourful.’ What does that mean?” The Master said, “Painting is to be done on white.” Zi Xia said, “Li comes afterwards, you mean?” The Master said, “You move me, Shang (商; Zi Xia)! Now we can talk poetry together.”
子夏問曰：「『巧笑倩兮，美目盼兮，素以為絢兮。』何謂也？」子曰：「繪事後素。」曰：「禮後乎？」子曰：「起予者商也！始可與言詩已矣。」

9. The Master said, “The Li of Xia (夏) dynasty, I can talk about it. About the principality of Hui (杞), there isn”t enough evidence. The Li of Yin (殷) dynasty, I can talk about it. About the principality of Song (宋), there isn”t enough evidence. Lack of enough documents and learned people is the reason. Sufficient evidence would have enabled me to prove the existence of these principalities.”
子曰：「夏禮，吾能言之，杞不足徵也；殷禮，吾能言之，宋不足徵也。文獻不足故也，足則吾能徵之矣。」

10. The Master said, “As for the ti (禘) sacrifice, what comes after the pouring of liquor on the ground, I do not want to watch.”
子曰：「禘自既灌而往者，吾不欲觀之矣。」

11. Someone asked the Master to explain the ti sacrifice. The Master said, “I don”t know. He who can explain it can explain the whole world just like this.” He showed his palm as he said.
或問禘之說。子曰：「不知也。知其說者之於天下也，其如示諸斯乎！」指其掌。

12. Sacrifice is to experience the presence of spirits. Offer sacrifice to spirits as if they are present. The Master said, “If I don”t give myself wholly to the sacrifice, it is just as if no sacrifice is done.”

祭如在，祭神如神在。子曰：「吾不與祭，如不祭。」

13. Wang Sun Gu (王孫賈) asked, “Be nice to the innermost part of the house; but it is nicer to be nice to the kitchen staff. What does that mean?” The Master said, “It is not like that. If you are nasty to the Heaven, you have nowhere to pray.”
王孫賈問曰：「與其媚於奧，寧媚於竈，何謂也？」子曰：「不然，獲罪於天，無所禱也。」

14. The Master said, “The Zhou dynasty modelled itself upon the two preceding ones. What a splendid civilisation! I follow Zhou.”
子曰：「周監於二代，郁郁乎文哉！吾從周。」

15. When the Master was inside the Grand Temple, he asked about everything. Someone said, “Who said the son of a guy from Zou (鄹) knew the Li? Upon entering the Grand Temple, he is asking about everything.” The Master heard this and said, “This is Li.”
子入大廟，每事問。或曰：「孰謂鄹人之子知禮乎？入大廟，每事問。」子聞之曰：「是禮也。」

16. The Master said, “Archery was not for piercing the target. Power could not eliminate the distinction. This was the Way of the past.”
子曰：「射不主皮，為力不同科，古之道也。」

17. Zi Gong wanted to do away with using lamb for the beginning of the month sacrifice. The Master said, “Si, you cherish the lamb; I cherish the Li.”
子貢欲去告朔之餼羊。子曰：「賜也，爾愛其羊，我愛其禮。」

18. The Master said, “Serve your boss whole-heartedly with Li; people will say that you are merely flattering.”
子曰：「事君盡禮，人以為諂也。」

19. Duke Ding (定) asked, “How should a boss employ his subordinates and how should the subordinates serve their boss?” Confucius replied, “A boss should employ his subordinates with Li; the subordinates should serve the boss with loyalty.”

定公問：「君使臣，臣事君，如之何？」孔子對曰：「君使臣以禮，臣事君以忠。」

20. The Master said, “The music guan qu (關雎) is delightful but not decadent. It is poignant but not hurtful.”
子曰：「關雎，樂而不淫，哀而不傷。」

21. Duke Ai (哀) asked Zai Wo about she (社) sacrifice dedicated to the earth god. Zai Wo replied, “People of Xia (夏) used pine, Yin (殷) people used cedar, Zhou (周) people used chestnut (li). That was to scare and menace (li) people.” The Master heard this and said, “What has been done has been done. Do not go on about it, do not argue about its rights and wrongs, do not condemn it.”
哀公問社於宰我。宰我對曰：「夏后氏以松，殷人以柏，周人以栗，曰使民戰栗。」子聞之曰：「成事不說，遂事不諫，既往不咎。」

22. The Master said, “Guan Zhong (管仲) was indeed a man of small calibre.” Someone said, “Guan Zhong was frugal, you mean?” The Master said, “Mr. Guan had three residences, each complete with a full array of domestic staff. How could he be frugal?” “Guan Zhong at least knew the Li, then?” The Master said, “Only the ruler can have the gate-screen; Mr. Guan also had a gate-screen. Only when a ruler entertains another ruler, can he have a cup stand. Mr. Guan also had a cup stand. If Mr. Guan knew the Li, who didn’t?”
子曰：「管仲之器小哉！」或曰：「管仲儉乎？」曰：「管氏有三歸，官事不攝，焉得儉？」「然則管仲知禮乎？」曰：「邦君樹塞門，管氏亦樹塞門；邦君為兩君之好，有反坫，管氏亦有反坫。管氏而知禮，孰不知禮？」

23. The Master was speaking with the Music Director of Lu principality. The Master said, “I know something about music. You begin, then you move on to unison, you then phase into polyphony. The sound should be clear and distinct. Yet it should be unbroken and continuous. That’s how you complete.”
子語魯大師樂。曰：「樂其可知也：始作，翕如也；從之，純如也，皦如也，繹如也，以成。」

24. A border official in the town of Yi (儀) requested an audience with the Master, saying, “When a noble man comes to this town, I have always managed to see him.” He then saw the Master. When he came out, he said, “You guys! Why are you

worried as if you lost everything? This world has lost the Way for a long time already. The Heaven will use your Master as the harbinger.”
儀封人請見。曰：「君子之至於斯也，吾未嘗不得見也。」從者見之。出曰：「二三子，何患於喪乎？天下之無道也久矣，天將以夫子為木鐸。」

25. The Master spoke about shao (韶) music: “Absolutely beautiful. And absolutely good too.” He spoke about wu (武) music: “Absolutely beautiful. But not entirely good.”
子謂韶，「盡美矣，又盡善也。」謂武，「盡美矣，未盡善也」。

26. The Master said, “He who occupies a high position and yet has no mercy; resorts to the Li and yet has no reverence; faces the funeral and yet feels no poignancy — How can I bear to see that sort of man?”
子曰：「居上不寬，為禮不敬，臨喪不哀，吾何以觀之哉？」