

# V<sub>2</sub>

**Fifth Couplet, Second Line**

教不嚴 . 師之惰  
chiao<sup>4</sup> pu<sup>4.5</sup> yen<sup>2</sup> . shih<sup>1</sup> chih<sup>1</sup> tuo<sup>4</sup>

Rhyme: 惰 rhymes 箇 ko<sup>4</sup>, same rhyme as in # V<sub>1</sub>.

> 惰 has two meanings, four pronunciations, and three rhymes (the same ones as 過), *M.*, 4.10855:

– *lazy, negligent*: tuo<sup>4</sup> and lo<sup>4</sup> rhyme 箇; t'uo<sup>3</sup> rhyme 哿.

– *beautiful, delicious* (美): t'o<sup>2</sup> rhyme 歌.

Translations:

A-level: *To teach without strictness, is the teacher's negligence.*

B-level: # V<sub>1</sub> - V<sub>2</sub> and with the rhyme 歌: *To get fed without teaching, and a father who does not care; to teach in a slovenly way: for a teacher, this is heaven.*

Quotation:

The “*Song*” of Ssu-ma Kuang (cf. # V<sub>1</sub>) reads:

訓導不嚴 . 師之惰

> 訓導 “instruction and guidance”, *J. oshie michibiku, M.*, 10.35239.40.

**Master Wang's Commentary**

# 5<sub>2</sub>-A

師長之於弟子 . 不患無教 . 但患不嚴

shih<sup>1</sup> chang<sup>3</sup> chih<sup>1</sup> yü<sup>2</sup> ti<sup>4</sup> tzu<sup>3</sup> . pu<sup>4.5</sup> huan<sup>4</sup> wu<sup>2</sup> chiao<sup>4</sup> . tan<sup>4</sup>  
hiao<sup>4</sup> pu<sup>4.5</sup> yen<sup>2</sup>

*With respect to his pupils, a teacher should not [complain] that they have no education, but he should [be sorry] not to be strict.*

A-level: The correct interpretation is guaranteed by # 6-B: 父教師嚴. In the present context 教 stands for the general education (including good manners) which the child receives in his father's house and from his family surroundings. A teacher should not blame his own shortcomings on deficient social and/or intellectual background of the pupil, nor on the discovery that “nowadays there is no education”.

B-level: “A teacher should not bother about teaching, but see to it that the boys are well caned.” # V<sub>1+2</sub> and the present sentence name the teachers' sloth and cruelty as the most common vices in the practice of Chinese education.

> 師長 literally “a headmaster, a school superintendent”, but also simply “a teacher” (*R.*, 4520, 3; *Mth.*, 5760.17).

> 弟子 *pupil* does not indicate a particular *locus classicus*: the binome is too common.

> 不患 .... 但患 cf. # 5<sub>1</sub>-A.

Allusion:

師長: The word occurs in *HAN FEI-TZU* (chapter 49, “The five vermin”, *MÖGLING*, p. 551), a pericope which tells about a depraved son. Refractory to his parents' good words and to his teacher's instruction, he at once changes his manners when faced with the sheriff ... “The parents' love is insufficient to educate such a son, and one must resort to public authority and severe punishment. Indeed, people despise forbearance but they respect authority.” Here speaks Han Fei-tzu, the Legalist. His words anticipate # VI.

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# 5<sub>2</sub>-B

不嚴則弟子怠翫而不遵

pu<sup>4.5</sup> yen<sup>2</sup> tse<sup>2.5</sup> ti<sup>4</sup> tzu<sup>3</sup> tai<sup>4</sup> wan<sup>4</sup> erh<sup>2</sup> bu<sup>4.5</sup> tsun<sup>1</sup>

*Without strictness, a pupil becomes negligent, follows distractions, becomes disobedient.*

Allusions:

遵 : by this single kanji, Master Wang makes two allusions:

- 1) *Chung yung* 11 (C., p. 34; L., p. 391):

君子遵道而行半途而廢吾弗能已矣

*A gentleman progresses by following his Tao.*

*To give up halfway: I certainly cannot do that.*

Remember: 廢 “to give up” was precisely what, paradigmatically, young Mencius tried to do (cf. 3<sub>2</sub>-D quotation).

- 2) *Ode* 81 (L., p. 133), which tells of the proper teacher-student relationship which lasts for a lifetime:

遵大路兮摻執子之袂兮無我惡兮不寔故也

遵大路兮摻執子之手兮無我醜兮不寔好也

*On the highway which we all must tread, / I held you – you were then a boy – delicately by the sleeve; / and there was no evil intention in me. / Long-standing mutual affection is not to break off soon.*

*On the highway which we all must tread, / I held you – you were then a boy – delicately by the hand; / and there was no impure intention in me. / Our love is not to break off soon.*

Hence, on the part of the teacher, selfless tender care – as opposed to slothful indifference and mindless cruelty (cf. # 5<sub>2</sub>-A, the B-level). Love and fidelity on the part of the pupil.

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# 5<sub>2</sub>-C

志荒而業廢矣

chih<sup>4</sup> huang<sup>1</sup> erh<sup>2</sup> yeh<sup>4.5</sup> fei<sup>4</sup> yi<sup>3</sup>

Ambition becomes barren; the lofty aims abandoned.

Quotations:

First quotation:

志荒, *Li chi*, *Hio chi*, *HY* 19/26 (C., II, p. 96): a discourse on the music of Wu Wang, both its authentic and its spurious parts:

若非有司失其傳 . 則武王之志荒矣

*Either the officers faulted tradition, or the ambitions of Wu Wang were barren.* Meaning: the strictness of the teacher should aim at the faultless transmission of the doctrine. That is to say: boys should be taught the correct doctrine in a correct way.

Second quotation:

廢矣 is borrowed from the same Confucian logion to which 遵 alluded in 5<sub>2</sub>-B, thus confirming the correctness of our guess.

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# 5<sub>2</sub>-D

此爲師之過也

tz'u<sup>3</sup> wei<sup>2</sup> shih<sup>1</sup> chih<sup>1</sup> kuo<sup>4</sup> yeh<sup>3</sup>

*This is the teacher's blame.*

“This”, namely the pupil's loss of motivation.

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Postscript: The *Chung yung* pericope to which 5<sub>2</sub>-B & C allude, deserves to be quoted in its entirety:

*Confucius said: “To investigate the arcanae and to perform miracles (as do Taoists) in order to be praised by future generations, I do not do that. The gentleman follows his Tao and progresses. To give up halfway: I certainly cannot do that. The gentleman accords to the constancy of the Middle: though he may withdraw from the world and remain unknown, he feels no regret. Only a sage is capable of it.”*

Once again, Master Wang cautions the student (and his parents): for an honest man, the mandarin career is rife with danger and frustration. Although fame and glory may not be for you, to study constitutes a value in itself as it makes you worthy of it – and this is ultimately what counts (cf. # 5<sub>1</sub>-A, quotations).