

- [□□□□ ___]
- [□□□□ ___]
- [□□□□□□ ____]

一、序一
劉公全祥字德化，別號春輝，河北省寧河縣人。兄弟二人，長兄務農爲業，傳家孝友，手足情深。公壯年時曾赴東北黑龍江經商多年，信用卓著，生財有道，凡情事業，一帆風順，家道小康。後來共匪猖亂，家鄉淪陷，列爲地主富農，亦被共匪鬥爭清算。

公自求道後，始悟人生空虛，財產事業，如同鏡花水月，於是立下洪愿，發心渡衆。承蒙前賢慈悲保擧領命，由此道心益堅，進行愈猛。當台灣光復之初，大陸各地，道已傳遍，台灣寶島尚未得沾。

上天之洪恩，乃於卅六年春，奉前賢之命，抛家捨業，毅然來台，開荒下種，期使本省之善信，同脫苦海，共登道岸。但初臨此地，人地生疏，語言不通，歷遍諸般困難，受盡千辛萬苦，卒以大家同心，感動上天垂憐，仙佛暗助，在極困難之中，終能奠定道場。

在二十餘年之中，有緣原人上岸不少，環境亦因而改善，方幸道務宏展，能償宿願。奈以道高一尺，魔高一丈，此伏彼起，始終未停。人非鐵石，焉能經此長期折磨？終致積憂勞而成疾，醫藥罔效，群醫束手，竟於六十一年九月廿九日功圓果滿，奉詔返天，蒙皇 Φ
特慈勅封爲大德眞君。除自己到壇三次外，結緣兩次，親友等數十人在場。

劉公如久別重逢，曾逐一慈悲鼓勵，不遺一人，言詞委婉，恰如其分，聽者無不動容。足證超生了死，天道之尊貴，亦不負劉公生前對道數十年之苦心也。

公之爲人：寬厚仁慈，謙恭和藹，從無疾言厲色之表現。成全後學，苦口婆心，循循善誘，學識淵博，誨人不
倦，令人有坐春風之感。對橫逆之來，更是寬宏大度，處之泰然，感之以誠，向不計較。平日修養潛德幽光，
卑以自牧，承上啟下，以身示範，尊師重道，可作典型。除與一劉公相知多年，親領教誨，獲益良多。

公生平好學，手不釋卷，經史子集，無不閱覽。並工詩文，若干年來所作講題詩、歌、聯句，以及蒐集之格言
、訓詞、雜文等，琳琅滿目，美不勝收，無非藉此闡發天道之奧蘊耳。片言隻字，彌足珍貴。今經整理就緒，
分門別類，付印成帙，以資紀念，定名爲《大德眞君紀念集》。在出書之前，索序於余， 余焉敢固辭，因不揣鄙陋，將 余
對劉公生平所知之始末，作一簡序。文欠雅順，尚屬小事，然掛一漏萬之處，自所難免，尙祈諸位不吝賜教。
並望讀是集者，宜知所惕勵，發見賢思齊之心，由是執德益弘，信道益篤，不但劉公在天之靈有所安慰，亦可
增加是集之紀念價值與意義，是爲序。

丁巳年九月二十九日

祁裕脩 謹識

⸻

Preface One

Elder Liu Quanxiang, styled Dehua, with the sobriquet Chunhui, was a native of Ninghe County, Hebei Province. He was one of two brothers; his elder brother was engaged in farming. The family tradition was one of filial piety and brotherly harmony, and the brothers were deeply affectionate toward each other. In his prime, Elder Liu went to Heilongjiang in the Northeast for business for many years. His credit was impeccable, his methods of generating wealth sound, and in all affairs and undertakings, he enjoyed smooth success. The family lived in modest prosperity. Later, when the Communists ran rampant, his hometown fell to them. Labeled a landlord and rich farmer, he was subjected to their struggle sessions and liquidation.

After Elder Liu sought the Dao for himself, he came to realize the emptiness of human life—that wealth and business were but flowers in a mirror and the moon in water. He therefore made a great vow and set his heart on delivering all beings. Through the compassionate recommendation and appointment of the senior worthies, his resolve in the Dao became ever firmer, and his progress ever swifter. At the dawn of Taiwan's restoration, the Dao had already spread throughout the mainland, but the treasured island of Taiwan had not yet been touched by it.

By Heaven's great grace, in the spring of 1947, following the command of the senior worthies, he abandoned his home and business and resolutely came to Taiwan, opening up new ground and sowing the seeds of the Dao, hoping that the faithful in the province might together escape the sea of suffering and ascend to the shore of the Dao. Upon first arriving, he was unfamiliar with the people and the place, unable to speak the language, and went through all manner of hardships, enduring countless trials and sufferings. Yet through the unity of everyone's hearts, moving Heaven to pity, and aided secretly by the immortals and buddhas, he was able, in the midst of extreme difficulty, to firmly establish the temple.

Over the course of more than twenty years, many destined original souls came ashore, and circumstances improved accordingly. Fortunately, the Dao work expanded greatly, and he was able to fulfill his long-cherished vow. Yet as the saying goes, "When the Dao rises one foot, the demons rise ten," and obstacles appeared one after another without cease. How could a human of flesh and blood endure such long-term trials? In the end, accumulated worries and labors brought on illness. Medicine proved useless, and all the physicians were helpless. Finally, on September 29, 1972, he completed his merits and fulfilled his destiny, receiving the imperial summons to return to Heaven, where, by the special merciful decree of Heavenly Mother, he was conferred the title Great Virtue True Lord.

Apart from his own three appearances at the temple, he formed connections on two other occasions, with several dozen relatives and friends present. Elder Liu, as if reunited after a long separation, compassionately encouraged each one without leaving anyone out. His words were gentle and fitting, moving all who heard them. This fully attested to his transcendence over life and death, to the noble dignity of the Heavenly Dao, and to the fact that he had not failed the decades of painstaking devotion he had shown toward the Dao in life.

As a person, Elder Liu was broad-minded and benevolent, humble and amiable, never showing harsh words or stern countenance. In guiding later learners, he was patient and earnest, instructing step by step. Learned and erudite, he never tired of teaching, making others feel as if they were sitting in a spring breeze. When faced with adversity, he was magnanimous and composed, moving

others with sincerity and never keeping accounts of wrongs. In daily self-cultivation, he nurtured hidden virtue and subtle light, lowering himself to nourish his character, linking past and future generations, setting an example by his own conduct, respecting teachers and honoring the Dao—truly a model to follow. I myself had known Elder Liu for many years, personally receiving his instruction and benefiting greatly.

Throughout his life, Elder Liu loved learning, never letting a book leave his hands. He read through the classics of history, philosophy, and literature without omission. He was also skilled in poetry and prose. Over the years, the lecture poems, songs, linked verses he composed, as well as the maxims, admonitions, essays, and miscellanies he collected, were numerous and splendid, each one beautiful beyond description—all serving to expound the profound truths of the Heavenly Dao. Every single word was of great value.

Now, having been organized and classified, these works are printed in this volume as a memorial, titled Collected Memorials to the Great Virtue True Lord. Before publication, I was asked to write the preface. How could I dare to decline? Without regard for my own limitations, I have set down a brief account of what I know of Elder Liu’s life from beginning to end. That the wording may lack elegance is a small matter; that omissions and oversights are unavoidable is to be expected. I earnestly ask all readers not to withhold their corrections. I also hope that those who read this collection will take it as a call to vigilance, be inspired to emulate the worthy, thereby strengthening their own virtue and deepening their faith in the Dao. In this way, not only will Elder Liu’s spirit in Heaven be comforted, but the commemorative value and significance of this collection will be all the greater.

Thus the preface is written.

September 29, 1977

Respectfully inscribed by Qi Yuxiu

二、序二

序二
在漫長的人生旅途中總是「承恩容易報恩難」，父母養育恩，師友教導恩，已是終生難盡，而我們却更份外地沾蒙天恩，得着性理眞傳先天大道不僅自己靈性得救、脫離塵苦，甚至九玄七祖均受其恩，能以離苦得樂，每念及此，總禁不住熱淚盈眶感念不已，而這一切都是 前人劉公慈悲賜予的，現在他老功圓果滿，回歸理域後學等追憶他老人家一生捨己救人大慈大悲的行誼，歷歷在目彷如昨日學等忝列門牆，自恨不能盡孝於生前，又未能善述其志於死後，愧悔之餘，己値他老人家六八忌辰後學等除在佛前，重發心愿，效法他老人家慈心宏愿，救人濟世之外並將他老人家慈悲詩文蒐集成册，使後學等得以朝夕讀誦，身體力行，以期，體志行，繼志述事。如此對他老人家數十年含辛茹苦慈悲教化之恩，或可報其萬一耳。

最後後學等僅就記憶所收，敬述一些他老人家的慈悲行誼略盡後學等追思之忱。

前人劉公諱全祥字德化河北省寧河縣人民前三年六月廿九日出生，民國六十一年九月廿九日果滿回天，公早歲從商信譽卓著，平日事親以孝，持家有方，後蒙接引得求聖道，自是拳拳服膺，精一執中，於卅六年發慈心宏愿爲救寶島善信，捨棄了財產事業，犧牲了家庭溫暖，別離子，冒著危險乘風破浪萬里開荒，爲救衆人性命廿餘年來，受遍種種考魔，和一切艱難困苦。令後學等言之落淚。卅八年大陸淪陷，因而與內地道親失去聯繫，生活來源告罄，他老人家毅然決然以販賣豆干維持辦道開支我們從他老人家的一首詩裏可以看出當年爲衆生吃了多大的苦。「晨起提籃街巷穿，沿門叫賣五香乾、喉嚨喝破無人理，徒感筋疲腿足酸」每天都要把豆乾賣完才肯回家，所以多半都超過中午，既使有時餓極也捨不得買個饅頭充飢，他老人家自奉的寒薄恐非常人所能臆度，每天所吃的是稀米飯，無油菜，穿的是自製衣衫，住的更是簡陋不堪。先後經過四次遷移由建國路而四維街、公園路到開元路，直到五十八年才由後學們發心建造一所較好的佛堂，住的問題才告解決。

至於考魔方面誠如
前人所云「艱苦備嘗，考魔集身數十載鞠躬盡瘁」，爲了替後學等擔罪救衆生出苦，推功攬過，並不惜背黑鍋苦心苦志，勞而不怨，有一首他老人家寫的反省自責詩「根鈍寃愆重，智昏罪業深，考魔原自惹，豈敢怨天人，徒負冲天愿，空懷救世心，所行多欠當，實有愧師恩」後學等讀了無不失聲慟哭！

另外他老人家在佛規禮節上所立的規範更是後學等終生的圭臬。記得他老面謁老前人總是垂手侍立戰戰兢兢。
有一次老前人賜函次月初往南，他老人家自初一開始每天上午步行到車站迎接，連續不斷風雨無阻地一連接等
了半個多月，壬子年他老人家頸部痼疾嚴重到不能動彈時，老先生前來探病他老仍堅持伏在床上向老前人頂禮
，在場的後學等無不落淚，於此可見其恒誠精神之一斑矣。

他老人家經常告誡後學等「修道首要言行一致，誠恒不變，一心了愿行功，卽是報答
天恩師德」，又說「不能修己之人格，焉能渡世之衆生，不能小同焉能大同」「修眞道只是爲 老 Φ 救渡原人上岸，別無其他沽名釣譽之心」，『所謂「懺悔」」修煉」本爲進修「明德而後新民」勿驕勿貪。第
一要改毛病、脾氣，須知有緣有份不可自暴自棄，還要切記修養度量火候」，他老人家奉詔返天後蒙

皇 Φ

勅封爲「大德眞君」可謂實至名歸，後學等飲水思源唯有謹遵慈諭同心協力完成他老人家未完之心愿，方可告慰在天之靈。

台南後學等叩述

Preface Two

In the long journey of life, it is often said that “Receiving grace is easy, repaying it is hard.” The grace of our parents’ upbringing and the grace of our teachers’ and friends’ guidance are already debts that cannot be fully repaid in a lifetime. Yet, we have, in addition, been especially blessed to receive Heavenly Grace: to obtain the true transmission of the nature and principle of the Precelestial Great Dao. Not only has our own spirit been saved and freed from the sufferings of the dust (world), but even our nine generations of ancestors and seven generations of descendants have partaken of this grace—able to leave suffering and attain joy. Each time I think of this, I cannot help but be moved to tears, filled with deep gratitude. And all of this was given to us through the compassion of Elder Liu.

Now that he has completed his merit and returned to the realm of principle, we disciples recall his lifelong conduct of selflessness and great compassion in saving others—it is vivid before our eyes as if it happened yesterday. We humbly count ourselves as having been among his students, and deeply regret that we could not fulfill our filial duty toward him while he was alive, nor fully set forth his aspirations after his passing. In our shame and remorse, now on the sixty-eighth anniversary of his passing, we have, before the Buddha, renewed our vows—to emulate his compassionate heart and grand vows, to save people and benefit the world—and have also collected his compassionate poems and writings into a volume, so that we may recite them daily and put them into practice, striving to embody his aspirations and carry them forward. In this way, perhaps we may repay even a ten-thousandth part of the grace of his decades of painstaking, compassionate teaching.

Finally, we disciples have, from memory, recorded a few of the compassionate deeds of Elder Liu, as a small token of our remembrance.

Elder Liu’s personal name was Quanxiang, courtesy name Dehua. He was from Ninghe County, Hebei Province, and was born on June 29, 1914. He completed his merit and returned to Heaven on September 29, 1972. In his youth, he engaged in business, enjoying an excellent reputation for trustworthiness. In daily life, he was filial to his parents and managed his household well. Later, he was introduced to and obtained the Holy Dao, from which point he wholeheartedly upheld and practiced it with single-minded dedication.

In 1947, moved by compassion and a great vow to save the virtuous believers of the treasured island of Taiwan, he gave up his wealth and career, sacrificed the warmth of family life, parted from his children, braved danger, and crossed the seas to open new ground. For over twenty years, to

save the lives and souls of many, he endured all kinds of trials and hardships. Speaking of this still brings tears to our eyes.

In 1949, after the mainland fell, contact with fellow Dao members there was lost and his livelihood cut off. Elder Liu resolutely supported the expenses of spreading the Dao by selling dried tofu. From one of his poems, we can see how much hardship he bore for the sake of living beings:

> “Basket in hand, I tread the streets at dawn,
>
> calling at doors to sell five-spice tofu.
>
> My voice hoarse from shouting with no one to heed,
>
> I feel only muscle fatigue and aching legs.”

He would not return home until all the tofu was sold, which was often after midday. Even when extremely hungry, he was unwilling to spend on a steamed bun to stave off hunger. His personal frugality was likely beyond ordinary imagination—he ate only thin rice porridge without oil or vegetables, wore homemade clothes, and lived in extremely simple conditions.

After four relocations—from Jianguo Road to Siwei Street, then to Gongyuan Road, and finally to Kaiyuan Road—it was only in 1969, when disciples built a better temple, that his housing problem was resolved.

As for trials and tribulations, as Elder Liu himself once said: “I have endured every hardship, and trials have beset me for decades; I have bowed and exhausted myself in service.” To bear sins for the disciples and rescue all beings from suffering, he shifted merit to others and took blame upon himself, willingly “carrying the black pot” with painstaking effort and without complaint. In another poem of self-reflection and remorse, he wrote:

> “My roots are dull, my karmic debts heavy,
>
> my wisdom dim, my offenses deep.
>
> Trials I have brought upon myself—
>
> how dare I blame Heaven or Man?
>
> I have failed my soaring vow,
>
> holding only an empty wish to save the world.

> Much of my conduct is unworthy,
>
> truly ashamed before the grace of my Master.”

We disciples could not read this without weeping aloud.

In matters of temple regulations and etiquette, the standards Elder Liu set have been lifelong models for us. I remember when he visited the Grand Elder, he would always stand respectfully with hands lowered, in utmost reverence. Once, after receiving a letter from the Grand Elder instructing him to go south at the beginning of the next month, he began on the first day to walk to the station every morning to greet him, continuing without interruption, rain or shine, for over half a month.

In the year of Renzi, when he suffered a severe neck ailment and could not move, the Grand Elder came to visit him. Even so, Elder Liu insisted on prostrating from his bed. All present disciples were moved to tears. This shows a glimpse of his constant sincerity.

He often admonished us: “In cultivating the Dao, the foremost thing is that words and deeds are consistent, sincerity is constant, and one’s whole heart fulfills vows and does meritorious deeds—this is how to repay Heavenly Grace and the Virtue of the Masters.” He also said: “If one cannot cultivate one’s own character, how can one save the people of the world? If there is no small harmony, how can there be great harmony? Cultivating the true Dao is only for Lao Mu’s salvation of the Original Beings, bringing them ashore; there is no other intent to seek fame or gain.”

“As for ‘repentance’ and ‘refinement,’ these are for advancing in ‘manifesting virtue, then renewing the people.’ Do not be arrogant, do not be greedy. First, correct your faults and temper. Know that having affinities and destiny is precious—do not give up on yourself. Always remember to cultivate patience, tolerance, and proper timing.”

After Elder Liu was summoned back to Heaven, he was, by imperial decree of the August Heavenly Mother, conferred the title “Great Virtue True Lord”—truly a well-deserved honor. We disciples, remembering the source as we drink the water, can only strictly follow his compassionate teachings, united in heart and effort, to fulfill his unfinished vow, thereby bringing comfort to his spirit in Heaven.

Respectfully recorded by disciples in Tainan

三、化公文集

三、化公文集
1、四書心德序
2、箴言集成序言
3、敬向作父母者進一言
4、「復興中華文化運動」必先提倡孝悌之道

。書問世，實為鄭興智國客交出家一大樓式。過音中濟公首中華武术文山島典黃會。全 *品，而且殯手可

1、四書心德序
夫四書者乃吾國家民族之寶典也。其書出自孔、曾、思、孟四位聖人之所成。篇內所載皆常而不變之眞理，萬
古不易之定論。蓋以聖人之言發乎性。聖人之性出於天。凡其所言，盡係發露性天之奧蘊耳。其書雖名之曰四
，然而內容所包範圍極廣。堪稱集群經之大成。凡吾炎黃子孫人人實均有一讀之必要。然讀書貴在實行，欲實
行，必先深明書內之底蘊。於是研究探討之功則不容緩矣。欲加研討，尤賴註釋以資助焉。古今來各名家，對
此書之註釋者，不啻汗牛充棟。其所解意，亦均甚精詳。然以詞句，大都過於深奧。其資質較鈍，及文學造詣稍差者，實不易臻升堂入室之境地。致難期收家喩戶曉之效果。今林明台、張妙如兩先生有鑒於斯。本救人救世之慈懷，合編「四書心德」一書。釋意淺顯，條理分明，不僅能使讀者易於瞭解，而且深符四聖立言之本旨。尤其茲值吾總統蔣公首倡「中華民族文化復興運動」之今天，林、張二君合編此書問世，實爲復興吾固有文化之一大助力。凡吾中華兒女，如能人手一編，學思並用，從此人人明理，身體力行。將見化行俗美，仁風立見。而大同之世，不難重現於今日矣。今於書成付梓之始，聊敍片言，藉申祝賀之微意耳。是爲序。

劉春輝序於台南草廬

2、箴言集成序言
箴規遵守煉性天 言必顧行效先賢
集義存仁浩然養 成人正己化大千

茲值三期末會；交運天開，明師應運，大道普傳，三曹齊渡、萬敎平收之世。誠爲空前之創舉，亘古未有之一大盛事。有緣佛子，遇此奇緣，也正是出頭之佳期，離苦得樂之良辰也。大道自開普渡以來，各方原人上岸者，不計其數。而聞之不捨，抱道奉行者，亦大有人在。然忽作忽輟若存若亡，不能始終貫徹者，尤復不少也。推原其故，不外乎認道不清，眞理未明有以致也。

雨公韓老前賢，有鑒於此，引以爲憂。本救人救世之慈懷，思爲補救之策。爱蒐集歷代聖賢仙佛，所遺留之勸人醒世各種訓文，及格言偈語，並老前賢親聆
師尊大人在世時，所指示諸弟子等之慈語箴言，更有老前賢本人於多年修道辦道之過程中，所得之經驗筆錄等

——

彙集成編，定名爲「箴言集成」，付諸闕，以期供作修道辦道者之南針。此集內容，非常豐富，所包之範圍，亦極廣泛。舉凡作人處世修性了命，正已成人修已渡人以及行功立德等之種種楷範，無不包羅盡致。閱讀是集者，如能潛心玩索，加意研究，信受奉行，不遺餘力，前途定有無限之遠景焉。望有志者，切勿等閒視之，期能有所收穫，方不負老前賢對大家所望之慈衷也。茲於付梓之始，謹遵老前賢之囑，略敍片言於篇首，以作書成之紀念云耳。

後學劉春輝謹識

3、敬向作父母者進一言
吾國素有文明之國，禮義之邦的雅號。有五千年之傳統道德，及歷史文化，故能在世界上，光輝燦爛的卓然獨立，過去雖曾有前後兩度，受異族之統治，前後將近四百年之久，結果均能把其政權推翻，而恢復我大漢民族之錦繡河山，而且更能將其外來之民族吸收，與我民族融化，合而爲一。此實我固有之三綱五倫，及文化道德，自然感化之力所造成者，似此傳統之國粹。吾人不僅要拳拳服膺，始終保守，且更應加以發揚光大。使人人皆能遵此身體力行。則救亡圖存，消滅今日之共匪赤禍，殊非難事。蓋「三綱五倫」者，乃人道之大綱也。整個人類，彼此之關係，皆不能超出此範圍之外。人人遵乎此，則和平相處，相安無事，人人違乎此，則彼此相軋，永無寧日。誠爲常而不變之大道也。吾人生在中華，作爲黃帝之子孫，並爲聖人之弟子。實爲莫大之光榮。所謂三綱者，卽「君爲臣綱。（君主，乃代表國家之主權者。今雖改制，其原則仍無差異）。父爲子綱。夫爲妻綱」。五倫者，「父子有親。君臣有義。夫婦有別。長幼有序。朋友有信是也。世界之大，人類雖廣，其彼此之關係，孰能有出乎此範圍之外者。今所欲談者，其他彼此之關係，姑且不論，只將父母與子女之關係，願向作父母者諸君提出來，討論討論，以作大家之參考。夫父母與子女之相親乃出於人之天性，自然的流露，不待勉強，自能表現出來，孟子有云：「孩提之童，無不知愛其親也」。可見天下無有生而不良，及忤逆不順之子女，然而事實上，社會中却不免常有不良之男女少年出現，其情形之嚴重，尤以目前爲最甚焉。例如青年男女走入歧途，所謂「太保太妹」者，已成爲今日之社會上，重大之問題，推原其故，所以造成今日如此反乎常道之現象者，其因素固不祇一端，但主要原因，還是由於家庭方面，作父母者，未能盡到對子女的管教之責任的成份居多，人之一生，與其父母之關係，最爲密切。而所受父母之薰陶，亦至爲深刻。作父母者，一舉一動，均足以影響其子女之前途，及其爲人之品行，故先賢特別爲「作人父母者」，指出一條路徑曰：「養不教。父之過」。又曰：「敎之道。貴以專」，可見做父母者對其子女之教導，是其本身之責任，而且尤宜專心致志，時刻在心，以教訓子女之事爲事，千方百計的，導之以正。更重要隨時隨地，留意子女之舉動與言行，倘發現有失乎常態之處，應立即設法加以糾正。因勢利導，循循善誘務使之返乎正常而後已，萬不可有姑息之心理，及溺愛之情形，而致貽悞子女之終身。此外更有重要者，即除以言語教導而外，對於「身敎」尤當重視，所謂」以身作則，行不言之教」者也。孔子云「其身正，不令而行。其身不正。雖令不從」。故做父母者，對自身之行爲，亦應時加檢點。務使言行舉止，處處合理，以作好「爲父之綱」，給子女作一「好的榜樣」，以供子女之效法，與觀摩。然而再訓之以理，教之以言，使其子女之受到乃父乃母之人格的感召，如坐春風中，不覺而自化。縱其曾經走入歧途，亦不難期其幡然悔悟，重復正軌也。否則不能反省自己之缺點，竟將子女不良之責任，盡歸咎於社會與學校，實屬錯誤，固然社會與學校，亦不能毫無關係。然而大部份之責任，仍是在於家庭。所以甚望一般之賢明父母者，注意及此，以期使這些國民幼苗，將來均能成爲國家之柱石。如是，則家庭因之而美滿，社會亦因之而安寧，而國家之平治，天下之太平，亦指日而待也。以上所言，有失當處，敬希大家賜予指正，並請多加原宥爲幸。

4

、「復興中華文化運動」必先提倡孝悌

之道
現時吾國朝野上下，均正在響應我總統蔣公之號召，發起「中華文化復興運動」此誠爲最好而又可喜之現象。蓋吾國之文化道統，源遠流長。實爲全球各國之冠。所以能有五千年之悠久歷史，屹立不墬，非偶然也。推夫此文化道統之淵源，係肇始於伏羲氏一畫開天，畫先天八卦之時也。繼由神農、黃帝、堯、舜、禹、湯、以及文、武、周公等歷代聖君賢相，代代相承，相互遞嬗，因而漸漸發揚光大。迨至孔子，乃集群聖之大成。刪詩書，訂禮樂，贊周易，作春秋，繼往開來。闡永久不變之眞理。立萬世不易之定論其精微奧旨，已於學、庸、論語各書中，敍述備至。吾國之文化至此已臻盡善盡美之境界矣。其後復經孟子繼續宏揚。於是愈顯光輝燦爛。蓋以聖人之言，發乎自性。性之本質，統括四端，兼備萬善。而四端之首爲「仁」故孔子處事、爲人、敎人、應世等各方面，均以推行「仁道」爲最高目標。夫「仁」者，乃人之本心也。人人本有，賢愚無殊。先賢解爲」心之德，愛之理」。爲萬善之本源。故孔子之所以處處以「仁」爲出發點者，無非率乎本性之自然，以發揮天性之本能耳。所謂「盡其性」者是也。「仁」字以「愛」爲主，而「愛」莫大於愛親。故有子以孝悌爲行」仁」之本。而孟子繼承孔子之心法，「仁義」二字，同時並倡。愈顯相得益彰之妙。其所發表之有關言論，見於孟子一書者不勝枚舉。如「仁」人心也，「義」人路也，捨其路而弗由，放其心而不知求「哀哉」。又謂」仁」、人之安宅也，「義」人之正路也，曠安宅而弗居，舍正路而不由，「哀哉」。上面兩云」哀哉」，其憫人迷昧之深，溢於言表。除此而外，更有所謂「仁」之實，事親是也，義」之實，從兄是也」。而宋儒朱子對此段書之註釋曰：『仁』主於愛，而愛莫切於事親。『義』主於敬，而敬莫先於從兄。故『仁義』之道，其用至廣，而其實，不越於『事親從兌』之間。蓋良心之發，最爲切而精實者。有子以孝悌爲『爲仁之本』，其意亦猶此也。孟子又曾有云；「道在邇而求諸遠。事在易，而求諸難。人人親其親，長其長，而天下平」。基於以上先聖先賢之言論，而知欲想恢復我國傳統之道德文化，必須先從孝悌入手。尤其首應自兒童身上開始，方是徹底的辦法。卽對初入小學之兒童，家長與老師們要多方啓導，教之以孝悌之道。並廣爲講說有關古人「孝親敬長」之故事家。以啓發他們「孝親敬長」之思想。給他們腦子裏，深深的印入一個」孝親敬長」的印象。然後再加以因勢利導，循循善誘。以期能使之見諸實行，而養成一種善良的性格。在此幼小的年齡中，給其建立了一生做人的好基礎。將來長大成人，走入社會時，亦定能做一個安善良民，想這是毫無疑問的。故有子曰：「其爲人也孝悌，而好犯上者鮮矣。不好犯上，而好作亂者，未之有也」。可見人在家庭中，是一孝子，在社會上，也一定是個好人。一身入仕途，亦必可作爲國家之忠臣。所以古代聖帝明王，均是「求忠臣於孝子之門」。所謂「百善孝當先」者，誠非虛語耳。此外還應發掘被埋沒已久的，諸先儒所著之各種啓蒙小書，教導兒童誦讀，並爲之講解。例如三字經、名賢集及朱子治家格言等。此雖名之爲小書，而其內容所包，極爲廣泛。舉凡修身、正品、敦親、睦鄰、以及齊家治國等等做人之道，無不包羅盡致尤其三字經這本書，凡吾中國人，人人均有讀的必要。因此書內中之材料異常豐富。對於一般普通之常識包含甚廣。讀完此書以後，可以增加許多歷史常識，而此書和吾國之傳統文化，亦有密切的關係。更有可貴之處者，是還有吾國歷史的記載，簡而且明。上自三皇五帝，下至宋、元、明、清，歷代之治亂興衰大槪情形，瞭若指掌。無須增讀翻閱史書，而
能對古今各朝代之沿革，一目了然。雖係小書，不啻綱鑑。而名之爲經，實當之無愧。至於中等以上之學校，
更須增讀古聖先賢之經書，否則不能明瞭吾國文化道德之精髓所在。最低限度，四書與孝經必須要讀。吾人身
爲中華兒女，如不知本國之超然而又崇高的文化之可貴，總以爲外國的月亮比吾國的圓，實是莫大的自卑和恥
辱。我們祖先給我們遺留下來的國粹，在世界各國中敢稱「首屈一指」。吾人身爲炎黃子孫，實屬莫大之光榮
。大家務須好自爲之。如能將此至高無上的國粹 ——
五倫八德、三綱五常中國舊有的文化，早日復興起來，則禍國殃民之匪黨 ——

共匪，消滅卽在眼前。所謂；「得道者多助，失道者寡助。寡助之至，親戚畔之。多助之至，天下順之」。信非誣也。總之。復興倫理道德文化，重在人人實踐躬行。並非喊喊口號，發發言論便可收著成效。如果人人均能拿具體事實作表現，則今日「頹敗之世道人心」，和」不良之社會風氣」，均能立即走上正常之軌道。果能如此，則對吾最高領袖總統蔣公多年以來，始終汲汲以「恢復固有道德旨志「，以及次之「復興中華文化運動」之號召，亦不相背了。

III. Collected Writings of Master Hua

1. **Preface to the Four Books on the Heart of Virtue**

The Four Books are the treasured classics of our nation and people. These works, authored by the four sages—Confucius, Zengzi, Zisi, and Mencius—contain unchanging truths and timeless principles. The words of the sages arise from their inherent nature, and the nature of the sages comes from Heaven. Whatever they speak reveals the profound mysteries of Heaven’s nature.

Though they are called the “Four” Books, their content is vast, encompassing a broad range of principles and serving as a great synthesis of the classics. Every descendant of Yan and Huang ought to read them. Yet, reading is valuable only when put into practice; and to put them into practice, one must first deeply understand their essence. Research and exploration cannot be delayed—and to study them well, clear commentary is indispensable.

From ancient times until now, many esteemed scholars have written commentaries on these works—so numerous they could fill entire libraries. Their interpretations are often meticulous and thorough, but the language can be too profound and obscure. For those whose natural capacity is less sharp, or whose literary skill is less developed, it is not easy to enter into the inner hall of understanding, making it difficult to achieve a widespread effect.

Now, Mr. Lin Mingtai and Ms. Zhang Miaoru, moved by compassion to save people and the world, have jointly compiled *Four Books on the Heart of Virtue*. Their explanations are clear and straightforward, well-organized, and faithful to the original intent of the four sages. Especially now, as our President Chiang has initiated the “Chinese Cultural Renaissance Movement,” this book’s publication is a great contribution to reviving our traditional culture.

If every Chinese person had a copy, combining study with practice, everyone would understand principle and act accordingly. Customs would improve, virtue would flourish, and the Great

Harmony could reappear in our age. On the occasion of this book’s printing, I write these few words to express my congratulations.

Preface by Liu Chunhui, written at the Grass Hut in Tainan

---

2. **Preface to the Compilation of Admonitions**

Admonitions guide us to refine our innate nature;

Our words must reflect our deeds, following the example of the sages.

Upholding righteousness and cherishing benevolence nurtures vastness within;

Perfecting oneself and correcting others transforms the world.

Now, in this final era of the Third Period, the cosmic cycle turns, the Bright Teacher appears in accord with destiny, and the Great Dao is universally transmitted—crossing beings in all three realms and harmonizing all faiths. This is an unprecedented event in history, a grand occurrence never before seen. For those with affinity to the Buddha, meeting such a rare opportunity is truly the best time to emerge, the best occasion to leave suffering and attain joy.

Since the Great Dao’s opening for universal salvation, countless Original Beings have come ashore; yet, there are also many who, though having heard of it, do not hold fast—those who waver between presence and absence, unable to persevere to the end. The root cause is often unclear understanding of the Dao and failure to grasp the truth.

Elder Han Yǔgong, seeing this with concern, was moved by compassion to find a remedy. He diligently gathered various admonitions and exhortations left by sages, worthies, immortals, and buddhas throughout history—teachings meant to awaken people to the truth—along with aphorisms and verses. He also included the compassionate admonitions he personally heard from the Patriarch during his lifetime, as well as his own reflections and experiences from many years of cultivating and spreading the Dao.

These he compiled into the *Compilation of Admonitions*, intended as a compass for those cultivating and spreading the Dao. The content is rich and broad, covering models for conduct, cultivating nature and fulfilling destiny, rectifying oneself and helping others, and establishing merit and virtue.

Those who read this compilation and apply themselves to its study and wholehearted practice, sparing no effort, will surely have an unlimited future. I hope that those with aspiration will not

treat it lightly, so as to fulfill the compassionate hopes of the Elder. At the book's printing, I record these few words at his request, as a commemoration.

Respectfully written by disciple Liu Chunhui

---

3. **A Respectful Word to Those Who Are Parents**

Our country has long been known as a nation of civilization and propriety, with five thousand years of moral tradition and cultural history, enabling it to stand independent and radiant among the nations of the world. Even though we have twice been ruled by foreign powers for nearly four centuries in total, we have always been able to overthrow them, restore our great Han lands, and even absorb and assimilate the foreign peoples into our own.

This achievement is due to the transformative power of our inherent Three Bonds and Five Relationships and our cultural morality. We should not only hold firmly to them but also promote and expand them, so that all people may follow them in practice. If this is done, rescuing our nation, eliminating the scourge of the communist bandits, will not be difficult.

The Three Bonds are:

- The ruler is the bond of the minister (the ruler representing the sovereignty of the state, a principle unchanged even with changes in political system).
- The father is the bond of the son.
- The husband is the bond of the wife.

The Five Relationships are:

- Affection between father and son.
- Righteousness between ruler and minister.
- Distinction between husband and wife.
- Order between elder and younger.
- Trust between friends.

These are universal principles for human relations. If all abide by them, there will be harmony and peace; if all violate them, there will be constant conflict.

Here, I wish to speak directly to those who are parents: the bond between parent and child is natural and spontaneous—no compulsion is needed. As Mencius said: "Every young child knows to love its parents." Yet in reality, we still see wayward youth in society, and this is especially severe today. The root cause often lies in parents failing to fulfill their responsibility of guidance.

Parents profoundly influence their children's future character through every action and word. The ancients said: "To raise without teaching is the father's fault," and "In teaching, value diligence." Parents must focus wholeheartedly on teaching, guiding children toward righteousness, watching over their behavior, and correcting faults promptly. Above all, they must lead by example: "When one's conduct is upright, orders are unnecessary; when it is not, orders are useless." Thus, parents must constantly self-reflect and act properly, so their children may emulate them naturally.

If this is done, even children who have strayed may return to the right path. But if parents fail to self-examine and instead blame society or schools, they err greatly. Though society and schools share some responsibility, most of it lies within the family. Wise parents must take heed, for in cultivating these young seedlings into the pillars of the nation, the family will be harmonious, society stable, and the nation and world at peace.

---

4. The "Revival of Chinese Culture" Must Begin with Promoting Filial Piety and Brotherly Respect

At present, people across the nation are responding to President Chiang's call to launch the "Chinese Cultural Renaissance Movement." This is a most excellent and welcome development, for our cultural tradition is long and profound, unmatched in the world. That it has lasted five thousand years without falling is no accident.

Its roots go back to Fuxi drawing the Precelestial Bagua, followed by Shennong, the Yellow Emperor, Yao, Shun, Yu, Tang, King Wen, King Wu, and the Duke of Zhou—each sage king building upon the last. Confucius then brought the wisdom of all the sages together, editing the *Poetry* and *Documents*, establishing rites and music, praising the *Book of Changes*, and writing the *Spring and Autumn Annals*, laying down eternal truths. Mencius further developed these teachings.

The essence of their teaching is "benevolence" (*ren*), the original virtue of the human heart, which all people possess. The closest and truest expression of *ren* is love for one's parents, hence filial piety and brotherly respect are the foundation of benevolence. Mencius paired *ren* with righteousness (*yi*), saying: "*Ren* is the tranquil home of humanity; *yi* is the straight path." Zhu Xi explained: "*Ren* is rooted in love, and love is most urgent in serving one's parents. *Yi* is rooted in respect, and respect begins with deference to elder brothers."

From these teachings we see that restoring our nation’s traditional moral culture must begin with filial piety and brotherly respect—especially starting with children. Parents and teachers must guide them early, telling stories of the ancients who loved their parents and respected their elders, instilling these impressions deeply so they will practice them naturally. Such a foundation will shape them into good citizens, loyal ministers, and virtuous people.

Ancient sages sought loyal ministers from the gates of filial sons. The saying “Of a hundred virtues, filial piety comes first” is no empty phrase. We must also revive the small classic works for children, such as the *Three-Character Classic*, *Collection of Worthy Sayings*, and *Maxims for the Family by Master Zhu*. These cover self-cultivation, moral character, family harmony, and governance. Though simple, they contain the essence of our culture and history.

For older students, the Four Books and *Classic of Filial Piety* are the minimum requirement. Without them, one cannot understand the essence of our moral culture. If we fail to appreciate the greatness of our culture and look to foreign ways as superior, it is a deep shame.

If we can revive our supreme cultural treasures—the Five Relationships, Eight Virtues, Three Bonds, and Five Constants—then eliminating the communist scourge will be within reach. “Those who follow the Dao are greatly aided; those who lose the Dao are scarcely aided.” Restoring morality depends on real practice, not empty slogans. If all lead by example, society’s decline will reverse, and we will answer our leader’s call to restore traditional morality and culture.