




???????



-  _____
-  _____
-  _____

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



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

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.