

Handwriting practice lines consisting of multiple rows of boxes for letter formation, with a dashed line indicating a baseline.

3??????????

Handwriting practice lines consisting of multiple rows of boxes for letter formation.

4????????????????

Handwriting practice grid consisting of 30 rows of boxes. The first 28 rows are full-width. The 29th row is shorter, followed by a gap, and then the 30th row is shorter again.

--

--

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.

Revision #1

Created 2025-08-10 13:45:40 UTC by Phil

Updated 2025-08-10 13:47:24 UTC by Phil