



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

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