Liu Yuan’s Life Story
Inspecting accuracy: Liu Baigu 刘伯谷
Main compiler: Lu Xiaolong 吕笑龙
Arrangement: Shuang Liu County Social Sciences Federation 双流县社会科学界联合会
Shuang Liu Traditional Culture Association 双流传统文化研习会
Translation: Yaron Seidman 孟亚伦

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Part 1: The move to Sichuan at the end of Ming and living in Shuangliu for generations

Liu Yuan (1768-1855 C.E.), courtesy name Zhi Tang, another courtesy name Ne Ru, art name the Scholar of Qing Yang and the scholar of Bi Xia was born at the 33rd year of Qing dynasty Qian Long era (1768), a person of Sichuan province, Shuangliu township village of Yun Xi Li (today belongs to Peng Zhen township, Yang Ping village). His ancestors lived in Hubei’s Ma Cheng district village of Xiao Gan. As the end of Ming dynasty fell into chaos the ancestor Liu Chaobi (courtesy name Feichen) during the eras of Zheng De and Jia Jing moved his entire family to Sichuan in order to escape the chaos. He settled down at the southern bank of the Min River in Sichuan’s Mei Zhou. The sixth generation ancestor Liu Yuzhou (courtesy name Jiaoyun) was a military officer of the Ming who was elevated to the rank of a general. When Ming perished he kept his allegiance and retired from public life to live in seclusion. The great-great-grandfather Liu Kun (courtesy name Houyan) lived in Ma Yi mountain around Ba Zhang Zhou of Sichuan’s Mei Zhou, he was a professional teacher teaching the five classics. At the end of Ming and because of the war chaos he first found shelter at E Mei and then sojourned in Wen Jiang county Dong Guan township Dong village. Sometime thereafter since his family grew in numbers he moved to Shuangliu county Yun Xi Li village and until today a part of the Liu Family clan still lives there.

Liu Yuan’s great-grandfather Liu Jiazhen (courtesy name Yuhan) was weak and sickly at his earlier years. He indulged in classical literature, loved to read the two Han dynasty histories and was adapt in calligraphy.

His grandfather Liu Handing (courtesy name Junmo) had outstanding moral integrity and was keen on learning the book of changes. He authored a book titled *Expounding on the content of the book of changes Yi Yun Fa Ming*. He often taught his family “be frugal with oneself and help the accomplishment of others, conceal your own talent and be diligent with virtue.”

His father Liu Ruqin (courtesy name Jingwu) followed his family’s teaching since young age and penetrated deep the principle behind human true nature and heaven principle. He was proficient in the book of changes and at his prime joined the army to follow Yue Zhongqi through the Min River and Bo Mountain and participated in the great battle of Jin Quan specifically dealing with army rations. Thereafter he returned to his hometown and lived a secluded life. He instructed students and then set up a school in order to teach kids. Liu Ruqin loved to learn books and was charitable; an eminent person in his township. Still extant from his writings are one poem and commentary on the *Revered Classic of the Jade Emperor Yu Huang Zun Jing* 3 scrolls and commentary on the *Treasure of Repenting of the Jade Emperor Yu Huang Bao Chan* 1 scroll.
The great scholar and writer of the Qing dynasty Ji Yun (courtesy name Xiao Lan, a successful candidate of the highest imperial examination during the Qian Long era, served simultaneously as the minister of rites and minister of state) himself wrote *Epitaph on the Memorial Tablet of the Honorable Jingwu*¹, here extracted: “Assistant of heaven in the highest illustrious virtue, an auspicious legendary bird spreading its wings, loyal and filial maintained his family, unparalleled in his generation, strongly fragrant distinguished and sincere, was able to predict the myriad things, with clarity repaid with kindness, an eternal virtuous person, it is my testimony here on the stone tablet.”

The teacher of the Qing dynasty Jia Qing emperor Zhu Gui himself wrote in *Eulogy of the Honorable Jingwu*: “What easily decays is the physical body, what is not worn out is the spirit. More so, if one is not only reliant on the body to live then his body and spirit both will enjoy longevity. As for the life of Jingwu, his filial piety was the like of an auspicious sight, his righteousness was like the kingdom of Lu during the Zhou dynasty, he relinquished old grievances with the Wangs and clarified miscarriage of justice with the Jiangs, was completely respectful to the institution of marriage and set ablaze title deeds worth thousand gold, he performed this and other such deeds that men normally cannot do. He lived ordinary life and earnestly kept harmonious relations with people around him. Himself modest and yet saving others on such grand occasions that are simply too many to enumerate. He was such a sincere hero, what a good fortune to inherit from the virtue of one’s parent? The Eulogy states: Grace and favor have turned upside down, the ways of the world are hasty, scanty taking care of one’s parents and discarding of the old ways, the not crazy are taken for crazy, and yet only this honorable had an excellent virtue, a generous with a high generous spirit he contributed money like water. His scholarly achievement had lingering fragrance and was much blessed by heaven with talent. As for the country’s glory, he was stationed in a distant land and shined like green jasper at the front gate of the palace. He had no short comings and only good qualities with his image affecting other people. Your letters in a bamboo case are concealed in this hall till the end.

In a big way Zhu Gui kowtow here and writes this worship.”

Liu Yuan’s older brother Liu Shu (courtesy name Fanggao) at an early age entered the county school and in the 59th year of Qian Long era (1794) passed the county level exam. At the first year of Jia Qing era was a successful candidate at the highest imperial examination. At the capital eventually he was conferred upon a title at the Hanlin academy and dispatched by the emperor to take charge of Ministry of Punishments. He served as an official in Zhizhou in Guangxi Yu Lin prefecture. The honorable Fanggao relating to the Maitreya Buddha once said: “opens his mouth and there is laughter, laugh the ancient and laugh the modern, he laughs off

¹ Liu Yuan’s father Liu Ruqin.
everything. His big belly can contain a lot, it contains heaven and it contains earth, what can it not contain with man?” While reading it one may open his heart and mind.

**Part 2: Climbing the imperial examination system, resigning from office to become a teacher**

In his younger years Liu Yuan was physically weak but brilliant with learning and intelligent beyond the average. At the age of seven he was already able in literature and praised as a child prodigy. At the years when his hair was hanging down in a coil he has attended a private school with his older brother Liu Shu at the Yuan monastery in Yun Xi Li. Beyond these years was Mr. Gu Chun, courtesy name He Feng (a literary celebrity in the county, in the Qian Long era during the annual tribute of the protectorate he once took up post as an official instructor of the entire prefecture, he worked with painting and calligraphy and indulged in chanting verses. He wrote *Poetry Collection by He Feng* and his portrait today is stored at the British museum) who after resigning from office returned to his hometown at Muma mountain, in Banqiaozhi at the Wen Chang palace where he opened a library and educated children. Liu Yuan and his brother have heard of Mr. He Feng morality and literature and both left home to study with him and humbly assumed themselves as his students. Later on they became Gu Chun’s highly regarded disciples. Years later, Liu Yuan and his brother, even though early on have already ascended to scholarly circles, did not forget their hometown mountains and rivers. Confessing their memory of the times seeking education in Banqiao they left behind poems. One of these poems can be universally appreciated. The poem goes:

“The voice of the returning goose shows the distant path, the undertaking of attending school is floating majestic in memory.

From eight thousand miles many knows me, from thirty years ago the old Banqiao.

Once the chicken flock left foot prints in the snow, furthermore there was no phoenix companion to share the sky.

Since those times it has aroused the smile of the rivers and mountains, the former little boys’ hair is now already old and withered.”

Before liberation in Shuangliu’s Huangshui Banqiaozi at the Wen Chang palace western wall there was still a 10-feet tall stone tablet erected and on it was engraved “The place of study of the Confucian scholars brothers Liu Zhitang” (from the book by Mr. Wu Zhaoling of the Qing dynasty Hanlin academy) in gold plated big characters, so magnificent to dazzle the eyes, unfortunately it was destroyed during the decade of turbulence.²

² Means 1966-1976 including the cultural revolution.
At the age of eighteen Liu Yuan left Wen Chang Palace to enter the county school, at the 50th year of Qian Long reign (1785) he entered as a champion student in Shuangliu county school. In Qian Long 52nd year (1787) he was a scholar living on a government grant. In Qian Long 53rd year (1788) he was selected and promoted as a person specially versed in the Chinese classics and in Qian Long 54th year (1789) because of his outstanding scholarly achievement he was selected by the local government as an outstanding scholar. In Qian Long 57th year (1792) he was selected again as an outstanding scholar for civil service and to participate in the provincial examination, which he succeeded. Qian Long 58th year (1793) 60th year (1795), Jia Qing first year (1796) he participated three times in the doctoral exam preceding the imperial exam but didn’t succeed. At that time Liu Yuan was thinking back of his parents, his mother was the only one left and was old and weak, his family was poor and so he didn’t have the heart to continue a pursuit for an official career. After being selected by the local government as an outstanding scholar he remained in his hometown of Yun Xi Li at the small Zhao Yang Buddhist convent where he wrote books and taught students. Whatever gifts he received from students filially he gave to his mother in support or helped financially his family expenses. After his brother Liu Shu has passed the highest imperial examination Liu Yuan once said “The grand affair the older brother is already doing, I need in person to attend to feeding of the dogs and horses.” He thereupon stayed behind to take care of his family’s affairs and attend to his mother.

Part 3: Running into the recluse and starting to see the source of the Dao

At the first year of Jia Qing reign (1796) when Liu Shu successfully passed the highest imperial examination and after being conferred upon at the Hanlin academy an official position, Liu Yuan followed his older brother in their travel north to the capital. The two brothers while traveling via Shaanxi’s Zi Bo Shan Mountain Liu Hou temple, Liu Yuan met one who will become the most extraordinary person in his life; the Daoist recluse Jingyi (Stillness Unity). The recluse Jingyi and Liu Yuan conversed deeply and the Daoist explained to him the Dao of self-cultivation. Upon their parting he also presented him with a copy of Lu Chunyang annotations of the Dao De Jing. Liu Yuan was “amazed that it is just like my own Confucianism.” He discovered that the Daoist life cultivation and the Confucian self-cultivation have much in common. At this point he began to pry into the countless ties between the two. This chance encounter undoubtedly was a transformational point for Liu Yuan. One can say that it was the point in time when Liu Yuan established the fundamental core of his teachings. In years to come Liu Yuan paid attention to researching Daoism and himself established the motto for his teaching “Confucianism is the main principle and additionally consider Buddhism and Daoism.”
Part 4: Becoming a disciple of Ye Yun, cultivating body and nurturing True Nature

While Liu Yuan stayed at the capital two events took place causing him sorrow and grief. First, his older brother Liu Fanggao’s second son has passed away and immediately after that the family graveyard was invaded and occupied by a bullying neighbor, which due to the aggravation caused his mother to fall ill. Liu Yuan ignored the journey difficulties and hurriedly returned home. Because he hustled taking care of these awkward circumstances and in addition studied hard is health deteriorated, which brought about exhaustion of his body and mind. He fell ill and was bed ridden and even though he was young his appearance became like a seventy or eighty year old man. He worried that his life will not continue much longer and in which case he will not serve his mother till her last day. With this thought in mind he became even more pessimistic.

In the second year of Jia Qing reign (1797) Liu Yuan met, just by a chance, at the local market of Peng family an old person selling medicinal herbs. “His physical appearance was unusual and with a loving heart respectful, Liu asked him for instruction on the method of lengthening life.” This was the old Ye Yun Mr. Li Guoyuan. Old Ye Yun gave Liu Yuan a prescription of herbs to help with his ailment and he further explained that “the benevolent one enjoys longevity, whereas having great virtue one certainly will enjoy longevity” and “the human body possesses within itself the elixir for prolonging life indefinitely” and others such sagely words. He pointed out “probe to the very root of the principle and fulfil the true nature, it is the accomplishment of inside and outside from the foundation to the manifestation”, he convinced him to “preserve
the heart and nurture true nature” and “go back to seek out the entire body and heart and this will do.” Liu Yuan realized that this old man was not of the ordinary having his unique enlightenment and thereupon he became his disciple. From then on under the tutelage of the old man, taking his medicine and following his instructions, cultivating his body and nurturing his true nature, within two years the weak and sickly Liu Yuan fully recovered and grew stronger as days went by. The old Ye Yun transmission of “preserving spirit and nurturing Qi actually meant preserving heart and nurturing true nature.” Its essence is the combination of both Confucianism and Daoism nurturing life and cultivating true nature. Liu Yuan’s practice had a significant effect on his health and on his enlightenment, however due to scarce means of livelihood and handling everyday matters he still wasn’t able to summarize a theorization of his practice.

In early summer of the 9th year of Jia Qing reign (1804) old Ye Yun, who was intimately close to Liu Yuan, resigned this realm. He instructed Liu Yuan nearly eight years. Henceforth with ever greater determination Liu Yuan continued with the practice of self-cultivation and nurturing true nature. His body and heart increasingly became healthy and vigorous. From the age of sixty to the age of eighty he had eight sons and he passed away close to the age of ninety. Later on in his life while reflecting back he sighed: “When I reflect back on my life it was full of tasting bitterness, but as if I was born twice, if I haven’t met the old Ye Yun then, early on, I would have passed to the other realm.” Old Ye Yun was decisively Liu Yuan’s greatest influence. He initiated the great cultural doctrine of “Lao Zi indeed was Confucius’s teacher” and “Confucianism and Daoism are one school of thought.” This became one fundamental concept originating the Huai Xuan doctrine and one of its special characteristics. Within the Huai Xuan teaching this point occupies an extremely significant position.

**Part 5: Opening a school, accepting students and gaining importance in academic circles**

From the 51st year of Qian Long (1786) when Liu Yuan started teaching in Shuangliu county Ganzi township at the village of San Sheng (the old name was Yun Xi Li) and until the 12th year of Jia Qing (1807) when Liu Yuan paid final respects to his mother and moved his residence to Chengdu southern gate Chunhua Jie street (also called San Gang Zi, in 1959 during the construction of the Jin Jiang Auditorium this street was completely demolished) Liu Yuan always built his own dwelling and established his school. Because in Yun Xi Li at the old residence in the middle courtyard was a 200 year old locust Huai tree, and when he moved to the provincial capital in Chunhua Jie street at the new residence courtyard were also three old locust Huai trees, providing dense shade and mingling of light and shadow, creating harmonious and tranquil atmosphere, Liu Yuan therefore named his home the locust tree canopy Huai Xuan (Appeared in the book by Mr. Wu Zhaoling of the Qing dynasty Hanlin academy ‘Residence of the Confucian scholar Liu Zhitang’). From that point on Liu Yuan continuously held a school and
taught students at Chunhua Jie street in Chengdu, concentrating his effort and devoting himself to academic studies, research and teaching of the younger generation. Disciples could be found in provinces all across the south western regions and it was named by that generation as the ‘Huai Xuan school of thought’.

The old home of the Liu family at Chunhua Jie street in Chengdu

In the 6th year of Dao Guang reign the ministry of rites issued a letter, choosing Liu Yuan to become the county magistrate of Tianmen county in Hubei province. Despite accepting this call for duty Liu Yuan’s interest in official life declined, he urged his superiors to take leave and not attend this position using as an excuse his family’s great hardship. In Beijing he spent several months, the imperial court dared not disregard his request and based on common sense considered his filial piety and sincerity. The initial civilian post he received was of the second rank; high counselor to a head of state and this was amended to a Dian Bu3 of the seventh rank and thereupon he returned home. In the Qing’s Official History the Story of Confucian Scholars – Biography of Liu Yuan it states: “He was happy to lead a simple virtuous life, was reluctant to serve as an official in a distant location, his official status was corrected to a Dian Bu, he asked for a leave of absence and thereupon returned, he succeeded in living in seclusion and teaching others” this describes the aforementioned affair.

Since bidding his hometown farewell and moving to Chengdu Liu Yuan gave lectures and pursued scholarly research for forty eight years in his school on Chunhua Jie street until his passing at the age of 88. He provided education to all without discrimination. He didn’t give any

3 Dian Bu during the Qing was a low rank official position of the seventh rank. These officials main task was to make a draft, review or annotate official documents and would normally serve their post at the imperial academy Dian Bu hall. With the fall of the Qing in 1910 this official rank was abolished.
consideration to tuition payments. Students from poor families could learn for free just the same as paying students. In addition to Confucian classics and histories the teaching also revolved methods for stillness cultivation in order to allow a strong and healthy body. Year in and year out the average number of students at any giving time was over 300. Altogether, throughout this time, many thousands of students followed him. Because of this Liu Yuan was often called the ‘hero amongst teachers’. According to Qing’s Official History the Story of Confucian Scholars – Biography of Liu Yuan: “Successful candidates at the highest imperial examinations and recorded in the book of virtuous men were more than a hundred, winners of imperial examinations were more than three hundreds, fragrant and kind hearted accomplished with filial piety and the proper virtue of kinship, holding virtuous names in their local townships were too many to count.” Amongst his students were peasants, workers and merchants as well as scholars, officials and noted public figures. Without exception and regardless of public status none of the Huai Xuan students ever bragged.

While Liu Yuan was still alive his teachings have already spread far and wide to other provinces. He was respectfully named ‘the master from Western Sichuan’ and since his disciples were found in and out of Sichuan province people often called them collectively ‘Huai Xuan school of thought’ as well as the ‘Liu School’ (in the same way people designate a ‘Confucius school’ and ‘Master Cheng school’ to these academic groups). After Liu Yuan’s passing his children and close disciples took his lifelong numerous compilations, arranged, examined, corrected and published them, giving them a summarizing title ‘The Complete Compilation of Huai Xuan’.

Mr. Liu Yuan was married to Mrs. Peng, his concubine was Mrs. Chen, his second wife was Mrs. Yuan. “He followed all the virtuous etiquette, with goodness and principle managed his household and therefore the master didn’t have domestic problems, he scrutinized intensively and instructed diligently and tirelessly till old age.” (Liu Fen’s Epitaph on the Memorial tablet of Mr. Zhitang) Amongst his offspring were officials residing in the capital, some at the Hanlin academy some serving as clerks in office, while others led a tranquil life in their hometown, some as successful candidates of the provincial imperial examination, some as known local virtuous scholars, happily and peacefully maintaining the achievements of their forefather, concentrating on scholarly research, composing prose and literature, all demonstrating outstanding talent.

On the 5th year of Xian Feng reign (1855) twelfth lunar month the 19th day at the hour of Zi⁴ Liu Yuan passed away at the age of eighty eight. The following year at the second day of the tenth lunar month he was buried in Shuangliu ten Li west of Peng family field at Yu Xi Li ancestral tomb. On the gravestone was engraved “Qing dynasty imperial college with official rank of Dian Bu, Liu Yuan the scholar from Qing Yang”. The master’s close disciple Liu Fen wrote an epitaph

⁴ Midnight.
titled ‘An epitaph on a stone tablet of the Qing dynasty reclusive scholar Liu Zhitang.’ After the master’s grave was moved to another site his great-great-grandson Liu Hengbi (courtesy name Dongfu) wrote once more on the tombstone “The tomb of the Qing dynasty reclusive scholar Liu Zhitang.” The self-title ‘reclusive scholar’ was used by Liu Yuan himself during his life.

In the 31st year of Guang Xu reign (1905) the official compiler of the Hanlin academy and Chengdu’s Zunjing academy of classical studies director from Qiong Zhou Mr. Wu Zhaoling (courtesy Songsheng) and Mr. Yan Kai from Hua Yang, Mr. Hu Jun and others applied through Sichuan’s governor-general Mr. Xi Liang to the emperor seeking his reaction, earnestly requesting to introduce Liu Yuan’s life story and achievement to the official historiographer office so as to write his biography. In the memorandum to the emperor it stated “Because of the gentleman’s scholarship and moral conduct being so exemplary we bag a favor to appropriately turn it over to the imperial historiographer’s office to compile his biography as a reward for cultivating himself in quiet privacy.” In the same year the twelfth day of the tenth lunar month the Qing government sent the comments made by the emperor: “Affected in accord with your request. The responsible government office was notified. Qin Ci!” Therefrom his name was listed in the Qing’s Official History the Story of Confucian Scholars – Biography of Liu Yuan.

Qing dynasty Sichuan governor-general Mr. Xi Liang

(1853-1917) courtesy name Qing Bi, native name Baiyueté, a Manchu from Xiang Lan in Mongolia, who passed successfully the highest imperial examination in the 13th year of Tong Zhi reign (1874). In 1903 Xi Liang was transferred to serve as governor-general of Sichuan and in 1907 was transferred to serve as governor-general of Yun Gui. He served as an official for 37 years was honest and upright, assiduous in government affairs, pragmatic and widely known. A person having a prosperous official career at the end of the Qing, an historical personality with great contribution.

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5 Qin Ci is a written expression marking the end of the imperial order. The history of a dynasty was always compiled after the dynasty has collapsed. Here the request to be included in the official history and the government’s reply demonstrates everybody’s acknowledgement of the last years of the Qing.
Wu Zhaoling

(1826-1915) courtesy name Songsheng, passed the highest imperial examination and scored the second place. In late Qing he served as a scholar in the Hanlin academy and was a known educator. A person of Sichuan’s Qiong Zhou (today’s Qionglai). After returning home he was a teacher at Chengdu’s Jin Jiang academy of classical learnings for many years. He was a calligrapher and excelled in classical Chinese prose.

From Chengdu’s Jin Jiang academy of classical studies there are relevant sayings: “What is useful for heaven and earth is called accomplishment, what is beneficial in teaching the people around is called fame. What has a glorious spirit is called rich, what has humility is called precious. Studying the beginning is called Dao, when one attains it in himself it is named virtue. Disdaining superficiality is culture, while not engaging arrogance is the rule.” (Excerpts from Yixun Cun Lue- first scroll)

Yan Kai

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6 During the Qing the imperial civil-service examination was done in 3 levels. Here the title conferred shows the second place in the second rank of examinations.
(1877-1909) courtesy name Yongqi, a scholar and calligrapher, a person of Sichuan Hua Yang. In 1905, he was dispatched by the Qing government to Japan to specialize in law and politics. When he returned to China, he served as chief compiler of the Hanlin academy and the imperial tutor. After the establishment of the Republic of China, he paid no attention to politics and became a lay Buddhist practitioner. He was selected as the vice-president of Sichuan’s Buddhism association. He excelled with calligraphy and was also a disciple of the Huai Xuan school.

Hu Jun

(1870-1909) courtesy name Yu Lan, art name Zhen An, a person of Sichuan Hua Yang. In the 21st year of Guang Xu reign passed the highest imperial examination and was awarded a compiler position. Later served as the president of Sichuan’s higher education institute. He then went to Japan to observe and study and upon his return formed the education research association and established exemplary elementary schools as well as specialized schools for politics, railway engineering and physical education. Once as Xi Liang was building the Chuan Han railroad, he went with him abroad on a fact-finding trip. His name can be seen in the list of names in ‘Public Chariot Escalating a Letter’.

第一章 刘沅先生生平事迹
第一节 明末迁蜀 世居双流

刘沅（公元1768-1855年），字止唐，一字讷如，号清阳居士、碧霞居士，生于清乾隆三十三年（1768年），四川双流云栖里人（今属彭镇羊坪村）。先世祖居湖北麻城孝感乡，明季不纲，远祖刘朝弼（字棐忱），于正德、嘉靖年间，为避世乱，举家来蜀，定居在四川眉州南隅岷江之畔。六世祖刘宇舟（字峤云），明朝武将，封为建义将军，明亡守节，弃官归隐。高祖刘坤（字后菴），在四川眉州蟆颐山中坝长洲下，以教授五经课徒为业；明末战乱，先避乱峨眉，后栖身温江县东关董村，后因家口繁衍，移居至双流县云栖里，至今尚有部分刘氏族人居住在此。

曾祖刘嘉珍（字玉函），少弱多疾，尤耽典籍，喜读两汉书，工小楷。祖刘汉鼎（字君谟），有德行，好读《易》，曾著有《易蕴发明》一书，常言“俭于己，功于人，暗于才，懋于德”，立为庭训。

父刘汝钦（字敬五），幼乘家学，洞澈性理，精通《易经》，壮年从军，曾随岳钟琪辗转岷嶓间，金川之役亲与其事，专办粮秣，后退伍还乡，深居简出，以课子设帐训蒙自

7 Chuan Han railroad had an initial plan to go from Chengdu Sichuan to Hankou in Hubei some 3000 kilometers.
8 After the defeat to Japan in the first sino-Japanese war in 1895 Kang Youwei gathered a petition by 1200 scholars from around the country and remonstrated the humiliating terms that the Qing government agreed to. ‘Public Chariot’ is a term used since the Han dynasty describing when candidates successfully passed the provincial exam they would use a public chariot transporting them directly to the capital to sit for the pre-imperial highest exam.
娱；刘汝钦性喜读书，乐善好施，在乡享有豪士之名，著作仅存诗一首及《玉皇尊经》注三卷，《玉皇宝忏》注一卷。

附：
（一）清代大学者、文学家纪昀（字晓岚，乾隆年间进士。官至礼部尚书、协办大学士）亲撰《敬五公墓志铭》摘录：

“天佐明德，祥鸾奋翼，忠孝克家，与世无既，郁郁佳诚，卜以千亿，于昭报施，善人其永，视此铭碣。”

（二）清代嘉庆帝师朱珪亲撰《敬五公诔词》：

“易朽者，形也；不蔽者，神也；而不依形而立者，形与神可以并寿。敬五之生也，孝拟祥览，义匹鲁周，捐旧怨于王生，明冤狱于蒋姓，完党敬之婚，焚千金之券，皆为人所不能为，而平居笃亲睦族，谦己济人，盛事不可枚举，是诚豪杰之士欤，余庆何可圉也。讃曰：云雨翻覆，世态仓皇；疏亲弃旧，不狂为狂；惟公令德，慨当以慷；千金一掷，二酉余香；笃生俊乂，观国之光；太乙驻节，辉映瑶阊；出无入有，肖此昂藏；琅函玉笈，终荫此堂。大兴朱珪 顿首拜撰”

兄刘濖（字芳皋），幼时入邑庠，乾隆五十九年（1794年）举于乡，嘉庆元年（1796年）进士，在京由钦点翰林院庶吉士散馆，授刑部主事，官广西郁林州知州。芳皋公曾题弥勒佛联曰："开口便笑，笑古笑今，凡事付之一笑；大肚能容，容天容地，于人何所不容。"读之足拓心胸。

第二节 科举登仕 辞官为师

刘沅先生幼年体弱，但颖悟向学，聪敏过人，七岁能文，有神童之誉。垂髫之年，与兄刘濖在乡栖里在中元寺就读私塾。逾年，有古淳者，字鹤峰（县中名士，乾隆年间双流岁贡，曾出任过天全州教谕，工书画，耽吟咏，著作有《鹤峰诗集》，今大英博物馆收藏有其画。）致仕后，还籍牧马山，于板桥梓地方文昌宫，开馆训蒙。刘沅弟兄久慕鹤峰先生道德文章，相率负笈于此，执弟子礼，后成为古淳师最为器重的门人。若干年后，刘沅弟兄虽早已跻身士林，仍不忘故乡山水，重经板桥，留下多首怀念求学时代生活的诗，其中一首最为脍炙人口。诗曰：

归雁声中去路遥，读书事业壮怀飘。八千里外多知己，三十年前旧板桥。曾向鸡群留雪爪，更无风侣共云霄。
解放前，双流黄水板桥梓文昌宫西墙，曾有一通高约一丈的大石碑，上面镌刻有“儒林刘止唐弟兄读书处”（清翰林伍肇龄书）十二个鎏金大字，光灿夺目，可惜毁于十年动乱。

刘沅先生十八岁离开文昌宫入县学，清乾隆五十年（1785年），以冠军入为双流县庠生，乾隆五十二年（1787年）食饩为廪生，乾隆五十三年（1788年）选拔为明经，又于乾隆五十四年（1789年）因文行兼优而选拔为贡生，乾隆五十七年（公元1792年）由拔贡中式举人。清乾隆五十八年（1793年）、乾隆六十年（1795年）、嘉庆元年（1796年）三次考会试皆不中，刘沅先生念及高堂老母，形孤体弱，加之家境贫寒，遂无心仕途。被选拔为贡生后，在家乡云栖里朝阳庵小庙著书讲学，所得束脩用来孝敬母亲，或贴补家用。其兄刘濖中进士后，刘沅先生曾言“显扬之事，兄已遂矣，犬马之养，愿得身任之”，遂留守在家侍奉母亲。

第三节 偶遇隐士 初窥道源

清嘉庆元年（1796年），刘濖中进士出任翰林院庶吉士散馆，刘沅先生随其兄作伴北上，弟兄二人途经陕西紫柏山留侯庙时，刘沅遇到了他一生当中的第一个奇人——隐居于此的静一道人。静一道人与刘沅相谈甚契，为他讲解了修养之道，临别还以吕纯阳所注的《道德经》相赠；刘沅“讶其与吾儒同”，发现道家养生与儒家修养之道颇有相通之处，初步窥探到两者之间千丝万缕的学术联系。这次巧遇，对即将而立之年的刘沅无疑起到了潜移默化作用，可以说为刘沅一生的学术奠定了重要的基调。刘沅日后留心道学，自成一说，在学术上开辟了一条“以儒为宗，旁及佛道”的道路。

陕西紫柏山留侯庙

第四节 拜师野云 修身养性

刘沅先生在京逗留期间，家中发生两起悲愤之事，先是家兄刘芳皋的第二个儿子死去，接着自家坟地被豪邻侵占，母亲因此忧愤发病。刘沅先生不顾旅途劳顿，急忙返家，因奔忙操劳，诸事不顺，加之苦读体质孱弱，导致身心疲惫不堪，病卧床榻，年纪轻轻就已像七、八十岁老人一样，担心自己命不遐长，难以为母亲养老送终，于是愈加悲观。嘉庆二年（1797年），刘沅先生偶然在本地彭家场集上，遇到一位卖药老人，“形容殊异，心爱敬之，求示延年之方”，这就是野云老人李果圆。野云老人给了刘沅治病药方，还向他阐述“仁者寿，大德必寿”、“人生自有长生药”等圣贤之言，“示以穷理尽性、内外本末之功”，嘱咐他“存心养性”“返而求诸身心可也”。刘沅先生见老者不凡，顿有所悟，遂拜其为师，自此在老人指导下服药调养，修身养性。不到两年，刘沅嬴弱的
病体完全康复，且日趋强健。野云老人所传要旨为“存神养气即存心养性”，其实质是儒道两家性命修养之学的融合，刘沅虽身体力行，颇有成效，亦有所领悟，但因生计和俗务牵挂，尚未对其进行理论性的总结。

嘉庆九年（1804年）初夏，与刘沅朝夕相处的野云老人辞去，期间教导刘沅时间将近八年。此后刘沅先生对修身养性功夫更加励志勤修，身心日益健旺，从六十岁至八十岁生八子，年近九十岁才辞世。后来他感慨说：“回思平生，辛苦备尝，几如再世，使不遇野云老人，早归大暮。”野云老人成了对刘沅一生影响最大的决定性人物，使“李实孔师”、“儒道一体”等直承老孔的大道文化思想，成为槐轩学说的重要思想来源和学术特点，并在其学术思想中占有极其重要的地位。

**第五节 开馆授徒 道重儒林**

自清乾隆五十一年（1786年），刘沅先生从双流县柑梓乡三圣村（旧名云栖里）开始训徒讲学起，至嘉庆十二年（1807年），刘沅奉母命迁居成都南门淳化街（又名三巷子，1959年修建锦江大礼堂时拆除殆尽），自建房屋，新立门户。因云栖理旧宅有庭槐近二百

年，移宅省城后，淳化街新宅院中又有三株老槐树，浓荫掩映，雍穆恬静，刘沅遂宅名曰“槐轩”（清翰林伍肇龄曾亲书“儒林刘止唐先生第”）。此后，刘沅先生一直在成都淳化街设馆讲学，专心致力于学术研究和教育后学，门生弟子遍布西南各省，世称“槐轩学派”。

四川成都淳化街刘氏老宅

道光六年（1826年）礼部下文，刘沅选授湖北天门县知县。奉檄后，刘沅宦情淡薄，力辞不赴，托词说要在家丁优受制。在北京逗留数月，朝廷念其孝诚，不敢夺情，授以文职正二品资政大夫（散阶），改授国子监典簿而归。清《国史馆儒林传•刘沅本传》说他“安贫乐道，不愿外任，改国子监典簿，寻乞假归，遂隐居教授”，即指此事。

从辞别乡居，移居成都，此后四十八年，刘沅在成都淳化街设馆讲学治学，直至八十

八岁谢世。他有教无类，教学报酬不计多寡，家贫学子，无钱一样可以就学。教学内容，除了传统经史书籍之外，还传授学生静养之道，以强健身体。常年求学的学生达三百人以上，前后师从学习的有数千人，刘沅先生也因此被誉为“师儒之雄”。据清《国史馆儒林传•刘沅本传》记载：“成进士登贤书者百余人，明经贡士三百余人，薰沐善良得为孝子悌弟，贤名播乡闾者，指不胜屈”。其生徒中既有农工商贾，亦有科甲仕宦、社会名流，学业者无不以槐轩门人自矜。

刘沅先生在世之时，其学术已经远播他省，被尊为“川西夫子”，因其门生弟子遍布省内外，桃李满天下，世称“槐轩学派”，亦称“刘门”（如孔门、程门一样的学术团体）。刘沅先生辞世后，其子及门人将他毕生著述详加整理考订付梓，总其名曰《槐轩全书》，刊行流布于世。
先生取妻彭氏，妾室陈氏，继配袁氏，“俱贤淑，善理家政，故先生无内顾之忧，钻研训诲，至老不倦。”（刘芬《止唐先生墓志铭》）。子嗣中，有的官居京华，或翰林，或部员；有的恬居梓里，或举人、或乡贤，乐静守成，潜心治学，属文属史，咸以大器期之。

清咸丰五年（1855年）十二月十九日子时，刘沅先生仙逝，享年八十有八。次年十月初二日葬于双流县西十里彭家场云栖里墓祠之右。墓碑题“清国子监典簿刘沅 青阳居士”，先生大弟子刘芬撰并书丹“清处士刘止唐先生墓志铭”。先生墓地搬迁后，由其玄孙刘恒壁（字东父）将墓碑重题为“清处士刘止唐之墓”。处士之称，亦为刘沅先生自拟。

清光绪三十一年（1905年），翰林院编修、成都尊经书院山长邛州伍肇龄（嵩生）和华阳颜楷、胡峻等，通过四川总督锡良启奏朝廷，恳请将刘沅一生事迹付史馆立传，奏由“为故绅学行可风，恳恩宜付史馆立传，以励潜修”。同年十月二十四日，清廷御批：“着照所请。该衙门知道。钦此。”由此名列清《国史馆儒林传•刘沅本传》。

清四川总督 锡良
（1853—1917），字清弼，拜岳特氏（巴岳特氏），蒙古镶蓝旗人，同治十三年进士。1903年（光绪二十九年），锡良调任四川总督，1907年3月（光绪三十三年）调任云贵总督，他为官三十七年，以正直清廉、勤政务实而著称，是晚清时代一位政绩颇佳，贡献较大的历史人物。

伍肇龄
（1826—1915）字嵩生，进士出身，晚清翰林、教育家。四川邛州（今邛崃人）。回乡后主讲成都锦江书院多年。工书法，善古文。

成都锦江书院有联云：“有补于天地曰功，有益于世教曰名；有精神之谓富，有廉耻之谓贵；原乎始之谓道，得于己之谓德；不屑鄙陋斯为文，不涉傲慢斯为章。”—摘录于《遗训存略•卷上》

颜楷
（1877—1927）字雍耆，学者、书法家。四川华阳人。1905年被清廷派往日本攻读法政，归国后任翰林院编修加侍讲。民国后不问政治，信佛为居士，被选为四川佛教会副会长。擅长书法，亦为槐轩学派弟子。

胡峻
（1870—1909）字雨岚，号贞庵，四川华阳人。光绪二十一年进士，授编修。后总理四川高等学堂，曾赴日本考察，归后，设教育研究会，立模范小学，创办法政、铁道及体育诸专校。曾因锡良创筑川汉铁路，随同出国考察。“公车上书”之举亦列名其中。