

02中英對照--黃河天機碑文(歷史的見證)

民國四十五年(1956年), 先父求得寶貴大道, 積極傳播福音, 渡化親友, 遺憾林先生家人佛緣淺薄, 多年來, 先父鏗而不捨, 渡他們求道未果, 直到民國五十八年(1969年), 因緣際會, 在無意中獲「黃河碑文」手抄原稿, 近三十年間, 林先生幾乎遺忘有這麼一張便條紙, 夾在古冊裏, 當時, 鉛筆字跡還很清晰, 幸好沒被當做廢紙扔掉, 先父預感非同小可, 如獲至寶, 林先生細說抄寫原由, 根本無人知曉碑文暗藏天機。

In 1956, the editor's late Father (Master Wu) attained Dao and actively introduced Dao to his relatives and friends. It was a regret that Mr Lin's affinity with Dao was not strong and after many years of hard attempts, Master Wu was still not successful in persuading Mr Lin to attain Dao. It was only in 1969 that, by some pre-destined chance, Master Wu came across that original manuscript of Yellow River Stone Inscription, which was slotted in between old book's pages. At that time, the pencil-written texts was still clear and readable. For nearly 30 years, Mr Lin had already forgotten about the piece of sketching paper. Fortunately, he had never mistaken it for some waste-paper and discarded it. By instinct, Master Wu sensed that it was no trivial matter and, as if a rare treasure had fallen into his hand, he paid attention to Mr Lin's relating of the manuscript's derivation. Yet no one knew that the stone inscription conveyed some hidden Heavenly Secret at that time.

黃河決堤天機碑文

吳福來隔壁林先生於日據時代曾被日軍征召為軍夫, 在黃河決堤岸崩潰時發現此文, 謹將抄錄如此。

Heavenly Secret Stone Inscription At Yellow River's Burst Bank

Mr Lin, who lived next to Mr Wu Fu-Lai, was ever enrolled by Japanese troops as a soldier in those years of Japanese occupation of Taiwan. At the burst bank of Yellow River was found this inscription and Mr Lin copied down of the contents.

字字珠璣Every phrase a gem

先父吳福來點傳師, 隨即邀集詹金益前入、王軟前入、林乞前輩等基礎忠恕四金鋼一起研讀, 雖然, 他們沒有後天的學歷, 但是, 卻有先天與生俱有的妙智慧, 幾經相互琢磨推敲, 16×16共256個字, 終於找出碑文起首, 由最中央的兩個字「弓長」念起, 七字一句, 「弓長應運領天命」, 順時鐘螺旋式讀法, 然而, 令人感到奧妙的是, 句尾第七字再取其中部位, 作為下一句的首字, 亦能前後連貫成句, 不偏離主題, 緊接下一句「口傳心印宏真道, 自子至未已八會……」, 依句類推, 字字珠璣, 句句妙語。

Master Wu later gathered three other senior Dao-cultivators together --- Senior Master Zhan Jin-Yi, Senior Master Wang Ruan and Senior Lin Qi, all of whom including himself were later nicknamed as "Four Heavenly Kings of Ji Chu's Group" --- to discuss on and probe into the meaning of the manuscript. By nurture, they might not have certification of high education, yet by nature all of them possessed wondrous wisdom and knowledge. After some time of tedious brainstorming and deliberation over those 256 Chinese texts of 16-by-16, they finally arrived at a conclusion that: the decoding should start from the two central texts of "Gong (弓 Arch)" and "Chang (長Long)", thus reading as

弓長應運領天命(Gong-Chang complies with Heavenly Fortune and receives the holy decree) and, in clockwise direction, for every 7 texts which formed one phrase, extract a portion or text-radicle from the phrase' last text to become the first text of the next phrase --- this would make the whole line sound meaningful and complete, without deviation from the main subject. Thus, the next phrases could be read as

“口傳心印宏真道, 自子至未已八會.....

(Wide spreading of Dao by oral-impacting and heart-imprinting method; 8 lengths of epochs had passed from the Zi's Epoch to Wei's Epoch)" --- and so on and so forth, every phase a gem, every sentence a wonder.

* On 9 June 1938, during the Second Sino-Japanese War, Nationalist troops under Chiang Kai-Shek broke the levees holding back the river near the village of Huayuankou in Henan, causing what has been called a "war-induced natural disaster". The goal of the operation was to stop the advancing Japanese troops by following a strategy of "using water as a substitute for soldiers" (yishui daibing). The 1938 flood of an area covering 54,000 km² (20,800 sq mi) took some 500,000 to 900,000 Chinese lives, along with an unknown number of Japanese soldiers. The flood prevented the Japanese army from taking Zhengzhou, on the southern bank of the Yellow River, but did not stop them from reaching their goal of capturing Wuhan, which was the temporary seat of the Chinese government and straddles the Yangtze River.