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清末浙江人，以販棗為業。性好漁色，引誘婦女；居心不良，人皆厭惡。至鄰縣販棗時，以甜言蜜語，拐騙少婦歸；進家門，不見其妻，乃知與人私奔。如是因，如是果，報應不爽。所謂：「見色而生淫心，必報於妻女。」信然不虛。古詩云：「勸君莫借風流債，借得快時還得快；家中自有還債人，你想賴時她不賴。」

此時少婦之前夫，來尋不遇，求神指示。批曰：「鴛鴦夢好兩歡娛，記否羅敷（注：羅敷乃古詩中所述之貞潔美女）自有夫？今日相逢須一笑，分明依樣畫葫蘆。」默然而返，原來此婦亦是被前夫所誘有夫之婦也。現身說法，驚惕世人；淫人妻者，人亦淫其妻，循環報應，乃萬古不變之定律也。經云：「視老者如母，壯年者如姊妹，幼小者如子。」如此自省，庶無過焉！

「水鏡回天錄」這個名字，就是有影無形，是一些個虛妄的，講出的道理不一定能會有用；可是雖然不一定有用，但是也不一定沒有用。因為可能有用，可能沒有用——如果對機就會有用，不對機就會沒有用；所以在這一部書上所提出來的，有的是最好的，有的是最壞的。最好的，我們可以效法他；最壞的，我們可以戒除它。就是善者，以他為法則；不善者，我們以他為戒。這裡邊是寓褒貶、別善惡，仿照《春秋》的筆法；可是文字比較淺顯，令人人看見容易懂、容易明白，所謂「一目瞭然」。那麼在這一部書所舉出來的人物、事項

Li Sheng, a native of Zhejiang province, lived in the late Qing Dynasty. He was a vendor of dates by trade. Since he was fond of sensual pleasures, he also seduced women. Because his motives were vile, everyone abhorred him. Once, while selling dates in a neighboring village, he used honeyed words to entice a young married woman to come back home with him. Entering the door of his house and being unable to find his wife, he realized that she had eloped with another man. As is the cause, so is the effect: karmic retribution always corresponds with the act committed. It is said, "When you see alluring forms and desire them, the retribution will fall on your wife and daughter." This is really the case! An ancient poem says, "Sir, I exhort you not to become entangled in illicit affairs. When you borrow rashly, you must pay back promptly. Someone from your family will settle the account for you. You might want to deny you owe anything, but she will not."

At this point, the married woman's former husband came to look for her and, being unable to find her, sought advice from the gods. He was instructed: "Men and women are captivated by their conjugal fantasy. Do you remember that Luo Fu (a chaste fair lady mentioned in an ancient poem) still has a husband? When the two of you meet today you can only laugh. Clearly history has repeated itself." Speechless, the man left. As it turns out, this woman had already been married when she made off with her second mate. The example of such people is a warning to those in this world. If you commit adultery with another man's wife, the same fate will befall your own wife. Through the countless ages, the cycle of retribution has remained a fixed law. A sutra says, "Regard the elderly woman as your mother, the middle-aged one as your sister, and the young one as your daughter. If you can think of them like this, you will be free of indiscretion."

The name "Reflections in the Water-Mirror: Turning the Tide of Destiny" means shadow without form—something falsely imagined. Even if we produce a theory to explain things, it may not be useful. However, although it may not be useful, it may not be useless either. Whether it is useful or useless depends on whether it is used in the right situation and with the right people. This book contains plenty of good examples and plenty of bad ones. We can learn from the good it contains and abstain from the bad.

和理論，無論哪一方面，我們人要是對機了，把那個無明鎖給開開了，露出般若的智慧，現出來本來的面目是純善無惡的。意思是這樣的。

今天我們提出這個人，叫李升。這個李升是姓李名升，他這個人是在清朝末，民國初的時候，是浙江人。他並不是很鼎鼎大名的人，而是一個默默無名的人；以後因為他所行所做和他的品行都暴露出來了，所以一般人都很厭惡他。他是以賣中國大棗做他謀生的職業，可是他以賣棗為名，到處誘惑良家的婦女；因為他有這種漁色的行為，一般人很討厭他，他不受歡迎。有一次，他到鄰縣去販賣棗，見著這麼一個豔粧的少婦；他一看，正是他所要獵取的對象。於是乎就施展出來他渾身的解數，盡量獻媚，以這個少婦所歡喜的語言來誘惑她；這個少婦覺得他是一個風塵場裡頭的知音者，於是乎就隨他私奔，跟著他跑了。李升帶著這個少婦回到了家裡，才知道他家裡人去樓空，他的太太也跟著人家跑了；他在這個時候，自己搞得啼笑皆非，哭也哭不得，笑也笑不出來。

由這個證明，這是如是因，如是果，所謂：「殺人之父，人亦殺其父；殺人之兄，人亦殺其兄。」他騙人之妻，人也騙其妻，應該受這果報。所謂：「見色而起淫心，報在妻女。」這是〈朱子治家格言〉上的名言。由李升這一件事情看來，這是因果報應絲毫不爽，是真而又真。

那麼在當時，被李升所拐的這個婦人的丈夫，發覺他太太沒有了，就各處找；可是天下之大，四海之廣，找一個人猶如在海底尋針一樣，不容易找。這時候他想起神來，所謂：「閒時不燒香，著急抱佛腳。」就去請問神了。這神也很好玩的，就說了這麼幾句話：「勸君莫借風流債，借得快時還得快；家中已有還債人，你想賴時她不賴。」這個話說得也很有道理。

We can use the good person as our model and avoid the example of the bad one. Here I am condemning the bad and praising the good and distinguishing between them after the manner of *The Spring and Autumn Annals*. The writing here is less profound; however, and easier to read and understand. After reading the text, people can grasp the full meaning. When all the people, events, and theories presented in this book, in all of their various aspects, are understood and used in the right situation and in the right way, we will open the lock of ignorance and reveal the wisdom of prajna. Our true nature, when it comes to light, is pure, good and undefiled. That is the meaning of the name of this series.

Now we will talk about this man, Li Sheng. His last name was Li and his first name, Sheng. He was born in Zhejiang province and lived in the late Qing Dynasty, during the early years of the Republic. He wasn't a famous man but a man whose name was barely known. As soon as his evil deeds came to light, he was widely looked down upon. He sold Chinese dates for a living; but he used this trade as a cover for seducing women from good families. His adulterous actions repelled people and provoked their disfavor. One day he went to a neighboring county to sell dates and, while there, noticed an ostentatiously made-up married woman. Recognizing her as his ideal prey, he seduced her with sweet talk and flattery. And so this married woman, considering him to be an understanding man in a disorderly part of society, decided to elope with him. When Li Sheng brought her home, he found his house empty. His wife had eloped with another man. At this point, he didn't know whether to laugh or cry. He couldn't bring himself to cry but he couldn't laugh either.

Li Sheng's story is an example of how karma works. People say, "Kill someone's father, and your own father will be killed. Kill someone's brother, and your own brother will be killed." Similarly, he who seduces the wives of others will have his own wife seduced—and he deserves this karma. It is also said: "If the husband sees beautiful women and gives rise to sexual desire, then the karmic consequences will be manifested through his wife and daughter." This is a famous quote from *Zhu Zi's Standards for Upholding a Household*. Li Sheng's story illustrates how very true it is that the karmic retribution received corresponds with the action committed.

Now when the husband of this woman seduced by Li Sheng realized that his wife was missing, he went out to look for her—but the world is big and the sea is vast, and trying to find her all by himself was as difficult as trying to find a needle at the bottom of the sea. So at that moment he suddenly remembered the gods. It is said: "When all is going well for you, you neglect the gods; but when you're worried, you suddenly make offerings." In accordance with this, her husband sought a god's help—and a very interesting god this was. He spoke only a few words: "I advise you not to incur the debt of lust. It is incurred quickly, and must be repaid just as quickly. Someone from your family is already paying it for you. You may want to deny you owe anything, but she won't." This was well said.

待續

To be continued