



— 上宣下化老和尚新年開示 —

# 無情歲月增中減，有味佛法苦後甜

THE VENERABLE MASTER'S NEW YEAR'S TALK—  
UNFEELING TIME AND FLAVORFUL BUDDHADHARMA

節錄自心經非臺頌解 EXCERPTED FROM *THE HEART SUTRA WITH VERSES WITHOUT A STAND*

我想起來中國有一句話，「無情歲月增中減」。言其這個年歲沒有情，你想把今年留住，留不住！你想把這個月留住，也留不住！你想把這一天留住，也留不住！你想把這個時辰留住，也留不住！它不講人情的。「增中減」：言其這個年歲，雖然說是多過了一天，也正是減少了一天；我們今天過去一天也正是減少了我們一天。（弟子：那個「增中減」，我還不明白是怎樣的。）這個「增」，譬如你今年二十五歲。過了今年，明年你二十六歲了。這雖然說是增加，在你的生命裏好像是增加一歲，但是也就是減少一歲，因為一年過去，你就少了一歲。譬如你應該活八十歲，你現在已經二十六歲，還剩多少？五十四歲。五十四歲，你這邊增加一年，你那邊就減少了一年。

「無情歲月增中減」：歲月是無情的，一點人情都不講的。它雖然說是在增，可是也就是減。經文說不增不減，怎麼這又講有增有減了呢？這有增有減也就是不增不減。歲月是無情的，你說：「你不要走了，你今天站住、停下，陪著我時間多一點。」不可以的！無論如何你也留不住今天！你想叫它不走，除非你把太陽支住，叫太陽不動彈

。現在科學雖然進步，還沒有這個辦法，還沒有能叫太陽不動彈的方法，所以它是無情的。「增中減」：雖然我們今年六十歲，明年就六十一歲了。在壽命上，好像是增加了一歲，可

There is a Chinese saying:

“Time has no feelings.  
As it increases, it actually decreases.”

The years and months have no feelings. They show no mercy at all. Although they are said to increase, they are also diminishing. What does this mean? If it is said that there is neither increase nor decrease, how can we talk about time increasing and decreasing? Well, what increases and decreases actually neither increases nor decreases.

“Time has no feelings.” You want to tell it to stop. You say, “Time, just stop here today, so we can stay here longer.” However, it is impossible to bring time to a standstill, unless you can stop the sun from moving across the sky. Now, although science has made progress, it still has found no method for making the sun stand still. Therefore, time is unfeeling.

“As it increases, it actually decreases.” This year you are sixty years old, and next year sixty-one. Although it may seem that your lifespan has increased by one year, if you calculate toward the year of your death.... For instance, if I were to die at the age of 100 and had now lived to be sixty-one, I would only have thirty-nine years left to live. Therefore, as my age increases, the years that remain decrease. That’s why, “As it increases, it actually decreases.” Likewise, “as it decreases, it actually increases.” If you really understand this principle, then you know that there is basically neither increase nor decrease. That’s why I said, “If you are not old at heart, you can be eternally young.” Therefore, “as it increases, it actually decreases.”



是你要是往死的那年那頭計算，譬如我一百歲應該死，現在活了六十一了，還有三十九年，我的日子就剩三十九年了，也就是減少了。所以這邊增，那邊就是減了，這是增中減。其實在這裡邊，減中也就是增

，你要真明白這個道理，根本就沒有增沒有減。所以我教你們中文的時候，說是「你要沒有一個老的心，永遠都是年輕的，永遠都是年輕的。」

那怎麼辦呢？「有味佛法苦後甜」，佛法是最有滋味的。你來學佛法，學一點，明白一點。我昨天不是講這個開悟？有小悟，有中悟，有大悟。小悟，多少為之小呢？像鄰虛塵那麼多，在你八識田裏頭已經開悟了

，你自己還不知道。中悟，你覺得：「啊！我明白多一點道理了。原來這不增不減是這樣子啊！原來這不生不滅、不垢不淨有這麼多的意思啊！」這明白一些佛法的道理，這就是中悟。大悟，就是你把這個生死也了了

，怎麼樣來的也知道了，怎麼樣去的也知道了；怎麼叫增，怎麼叫減，怎麼叫不增不減，全都知道了。不生不滅這個道理完全都了解了，這是開大悟了。「有味佛法苦後甜」

：你一定要先耐一點苦，不是學三天半連五天都不夠，就說：「哦！我學佛法學夠了。」

不是的。你一定要把你的忍耐性放下去，「無論怎麼樣困苦艱難，我都要學！」昨天我沒對你們講，為什麼我天天教你們中文的時候，我一定要教你們中文？到講經的時候我就講經？我除非有特別情形，沒有特別情形，我絕對不會懶惰的，為什麼呢？也就是要你認真去修行，才能得到其中的這個滋味

。所以「苦後甜」，你必須要先苦，然後才能甜！我們大家學佛法不要怕苦，不要怕…

，越苦越好，大家要打起精神來，立定志向，向前勇猛精進。不要怕苦，不要怕難，那才能學佛法呢！

What should we do?

“The Buddhadharma is flavorful.  
After the bitter comes the sweet.”

The Buddhadharma is really most flavorful. When you study the Buddhadharma, you study a little bit, and then understand a little bit. Recently I said, “As to enlightenment, there are small enlightenments, middle-sized enlightenments, and great enlightenments.” How big is a small enlightenment? It might be as small as a speck of dust bordering on nothingness. You might already have had a small enlightenment in your eighth consciousness without even realizing it.

When you have a middle-sized enlightenment, you think, “Ah, I understand a little more of the doctrine. That is what ‘neither increasing nor decreasing’ is all about. There are so many meanings to the phrase, ‘not produced, not destroyed, not defiled, not pure.’” You understand the doctrines: that is a middle-sized enlightenment.

Great enlightenment ends birth and death. You know how you come and how you go. You fully understand what is meant by increase, decrease, and not increasing and not decreasing, not produced and not destroyed. That’s great enlightenment.

“The Buddhadharma is flavorful.  
After the bitter comes the sweet.”

First, you must endure a bit of suffering. You should not just study for three and a half or five days and then say, “I have studied enough Buddhadharma.” You must have the patience to persevere: “No matter how difficult it is, I want to learn.” That is why we stick faithfully to our schedule of language and Sutra study. Unless there are special circumstances, I absolutely won’t be lazy about teaching you. Why not? Because you need to seriously and diligently cultivate, and then you can get to the flavor: “After the bitter comes the sweet.” You must first take the bitter, and afterwards you can taste the sweetness. So in studying the Buddhadharma, no one should be afraid of suffering. Don’t fear hardship. The more suffering, the better. You should rouse your spirits, set your goals, and advance with courage and vigor. Don’t be afraid of suffering or difficulties. Then you can study the Buddhadharma.