



法的領導學

Dhamma Leadership

法的領導學 ~ 1

目標

1. $1 + 1 > 2$

2. 消除好人與好人的矛盾

3. 目標 + 過程 = 予人信心

4. 最中極的集體功德

5. 讓法 & 衆生得最好的法真惠

法的領導學 Dhamma Leadership

《比丘不衰退之法》-概要

《比丘不衰退之法》一

1. 持戒嚴密，持多人戒律會。
2. 知微知著，知微知著，知微知著知微知著的事。
3. 不食不潔之食，不食不潔之食，不食不潔之食。
4. 戒嚴，守戒，守戒，守戒，守戒，守戒，守戒。
5. 戒嚴守戒，守戒，守戒，守戒，守戒，守戒。
6. 守戒，守戒，守戒，守戒，守戒，守戒。
7. 自己已修學五戒者，以戒律系列表在各同修行列中。

《比丘不衰退之法》二

1. 事無不備，事無不備，事無不備，事無不備。
2. 事無不備，事無不備，事無不備，事無不備。
3. 事無不備，事無不備，事無不備，事無不備。
4. 事無不備，事無不備，事無不備，事無不備。
5. 事無不備，事無不備，事無不備，事無不備。
6. 事無不備，事無不備，事無不備，事無不備。
7. 事無不備，事無不備，事無不備，事無不備。

《比丘不衰退之法》三

1. 有信心，4. 多聞，7. 有智慧。
2. 有憐心，5. 勤勵。
3. 有愧心，6. 有正念。

《比丘不衰退之法》四

1. 結實無懈。
2. 結實無懈。
3. 結實無懈。
4. 結實無懈。
5. 結實無懈。
6. 結實無懈。
7. 結實無懈。

《比丘不衰退之法》五

1. 結實無懈。
2. 結實無懈。
3. 結實無懈。
4. 結實無懈。
5. 結實無懈。
6. 結實無懈。
7. 結實無懈。

《比丘不衰退之法》六

1. 結實無懈。
2. 結實無懈。
3. 結實無懈。
4. 結實無懈。
5. 結實無懈。
6. 結實無懈。
7. 結實無懈。

《法句經》 - 精選



三種重要的法的力量 Three Important Types of Dhamma Powers

依法七寶鑒

7 Dhammic Treasure Guidelines

- 依法自修寶鑒
Treasure Guidelines for the Self-cultivation according to Dhamma
- 依法對外寶鑒
Treasure Guidelines for Dhammic External Dealings
- 依法傳法寶鑒
Treasure Guidelines for Dhammic Dhamma Propagation
- 依法服務寶鑒
Treasure Guidelines for Dhammic Service
- 依法決策寶鑒
Treasure Guidelines for Decision Making
- 依法解紛寶鑒
Treasure Guidelines for Resolving Differences Dhammically
- 依法依法服務寶鑒
Treasure Guidelines for the Evaluation of Dhammic Dhamma Propagation & Service

受惠眾 Beneficiaries



方法論 Methodology

法的領導學

- 定義與詮釋 Defining Dhamma Leadership

36 法 36 Dhamma Aspects

法的領導學

— 定義與詮釋

Defining Dhamma Leadership

法的領導學 — 定義與詮釋

Defining Dhamma Leadership

依據自然界的法則，去中極相關內外人力資源，
以便帶來最大的整體可續的真惠。

To optimize relevant internal and external human resources according to natural laws to produce the maximum overall sustainable true benefits.

法主，智行，惠眾。

OF TRUTHS, BY WISDOM, FOR ALL

法主
Of Truths

智行
By Wisdom

惠眾
For All

方法論

Methodology

方法論 Methodology

兩套因果 Two sets of cause & effect:

苦: 苦
Suffering



果
Effect



集: 苦因
Cause of Suffering



因
Cause



滅: 苦的熄滅
Cessation of Suffering



果
Effect



道: 滅苦的方法
Ways to Cease Suffering



因
Cause



方法論 Methodology

兩套因果 Two sets of cause & effect:

苦: 問題

Problem



集: 問題的原因

Cause of Problem



滅: 理想/目標

Goal



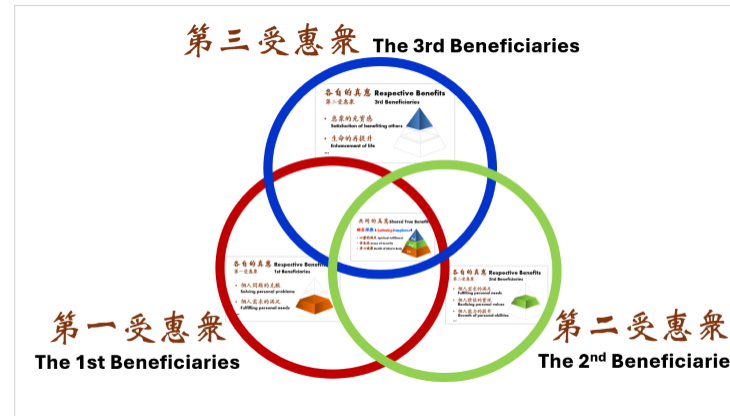
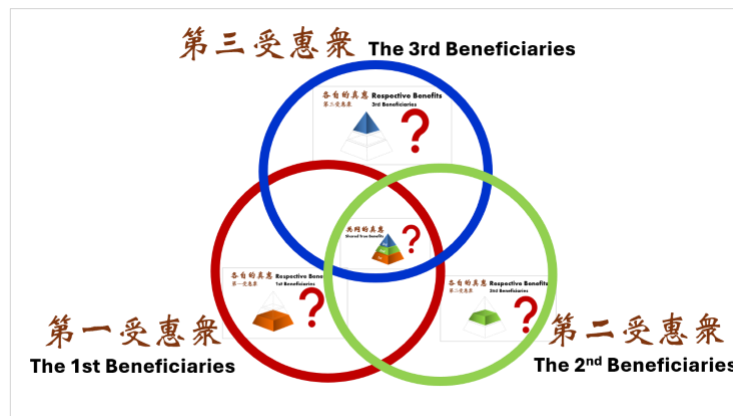
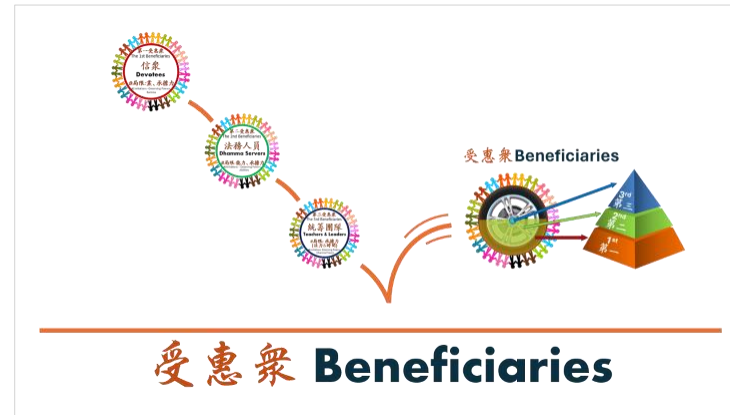
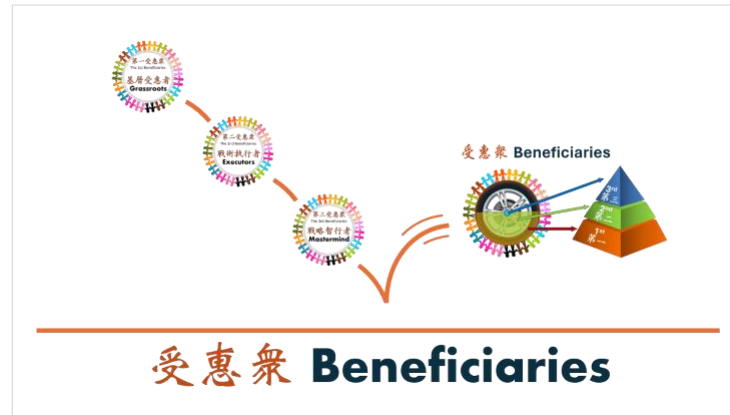
道: 達成理想的方法

Ways to Achieve Goal



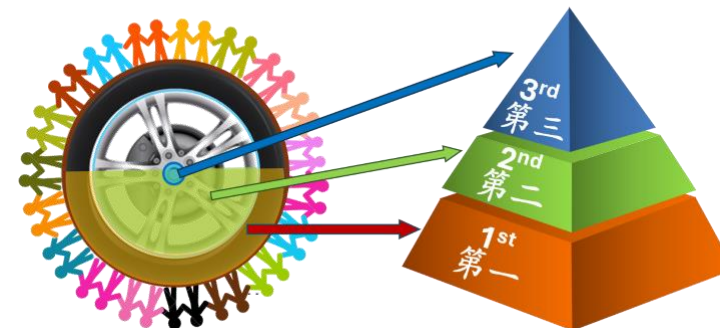
受惠眾

Beneficiaries





受惠眾 Beneficiaries



受惠眾 Beneficiaries



第一受惠眾

The 1st Beneficiaries

基層受惠者

Grassroots



第二受惠眾

The 2nd Beneficiaries

戰術執行者

Executors



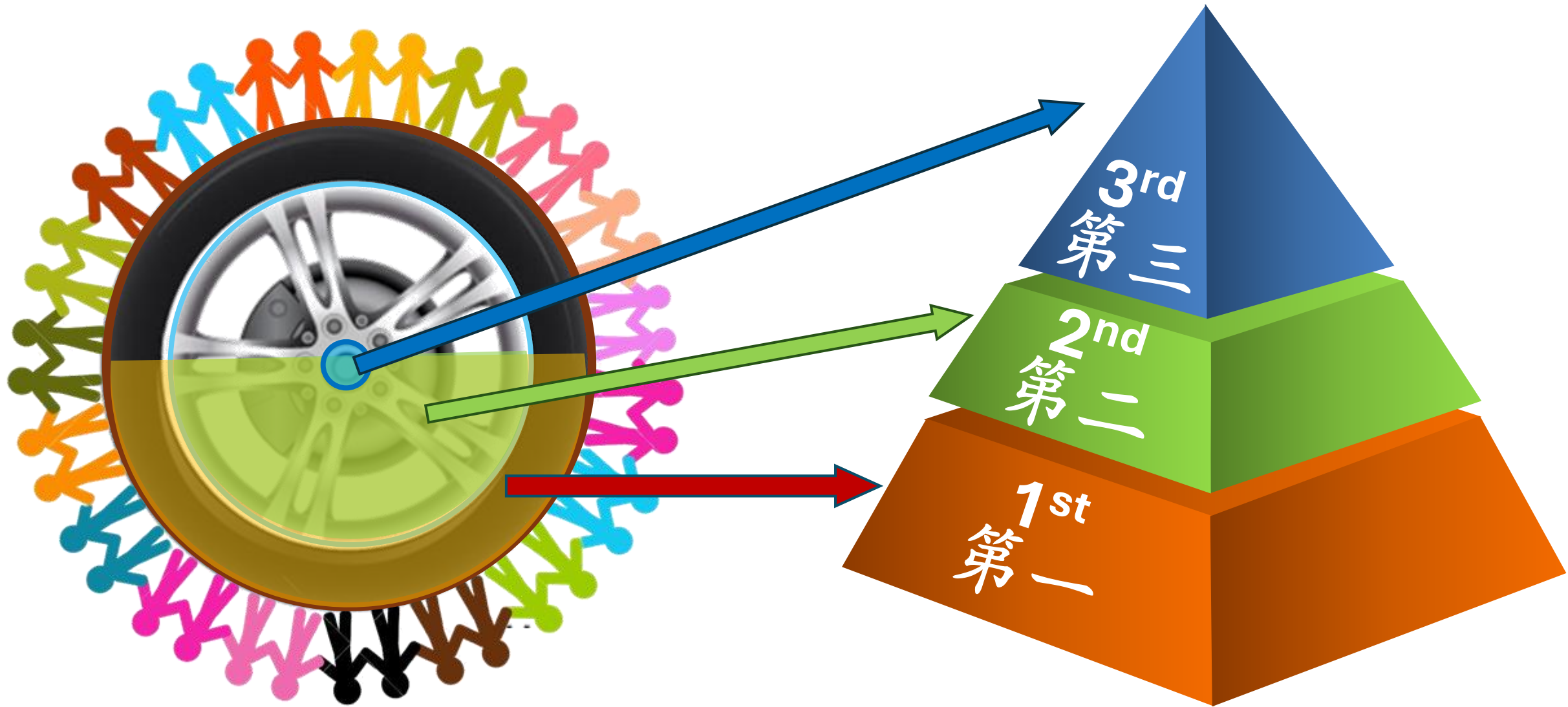
第三受惠眾

The 3rd Beneficiaries

戰略智行者

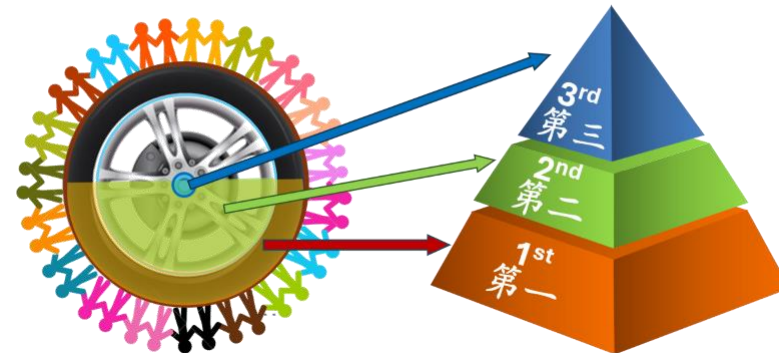
Mastermind

受惠眾 Beneficiaries





受惠眾 Beneficiaries



受惠眾 Beneficiaries



第一受惠眾

The 1st Beneficiaries

信眾

Devotees

#局限:業、承擔力

#Limitations –Deserving Powers,
Kamma



第二受惠眾

The 2nd Beneficiaries

法務人員

Dhamma Servers

#局限:能力、承擔力

#Limitations – Deserving Powers,
Abilities



第三受惠眾

The 3rd Beneficiaries

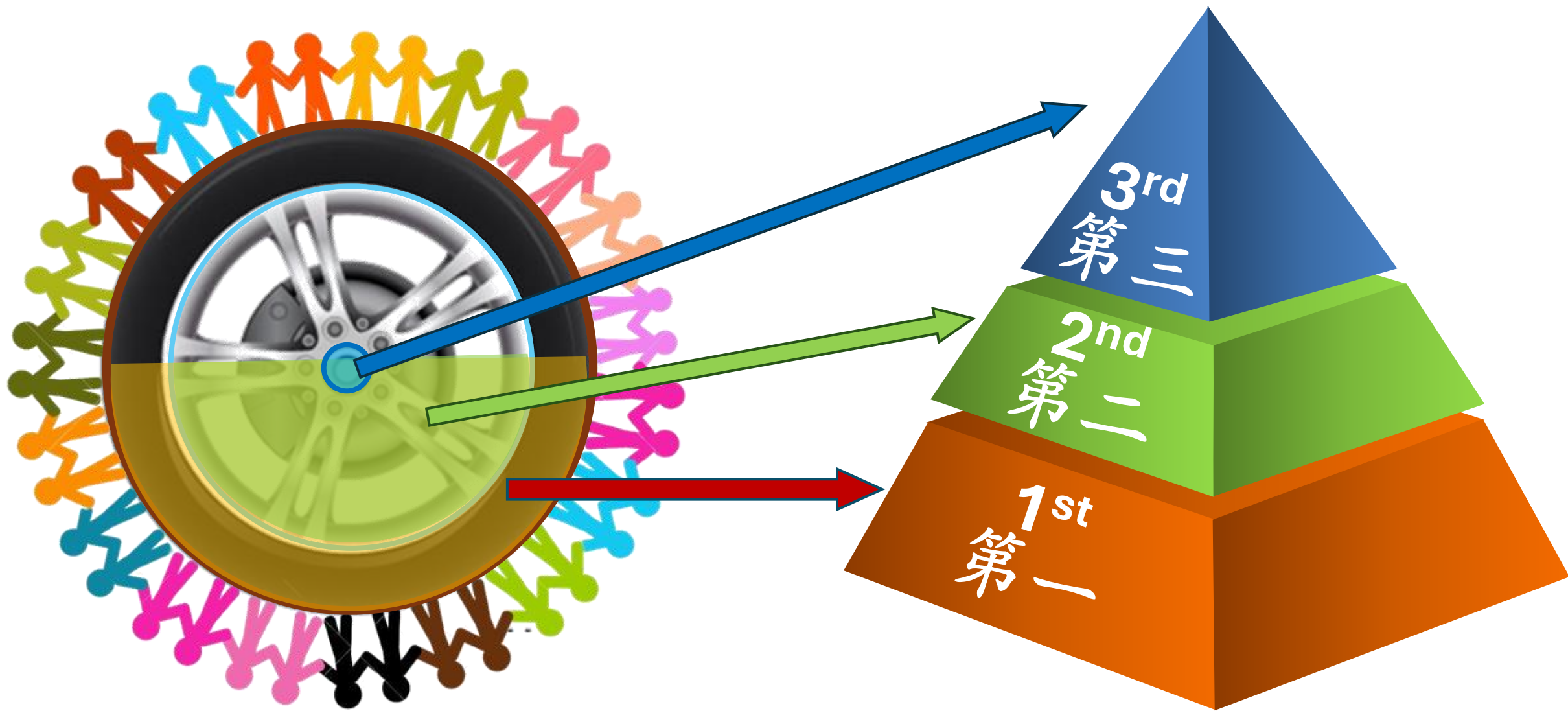
統籌團隊

Teachers & Leaders

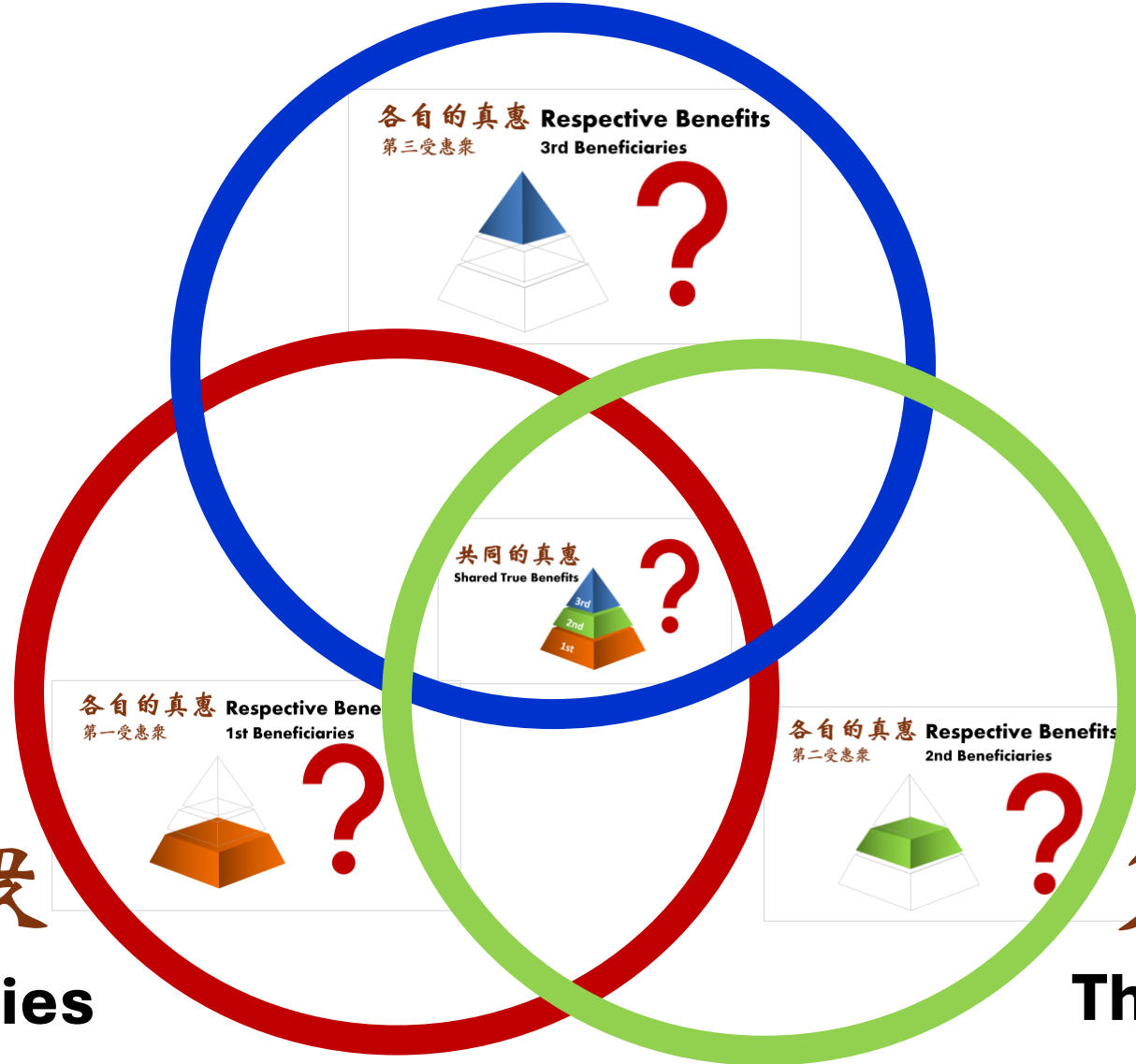
#局限: 承擔力
(法力&時間)

#Limitations - Deserving Powers,
Dhamma Powers

受惠眾 Beneficiaries



第三受惠眾 The 3rd Beneficiaries



第一受惠眾

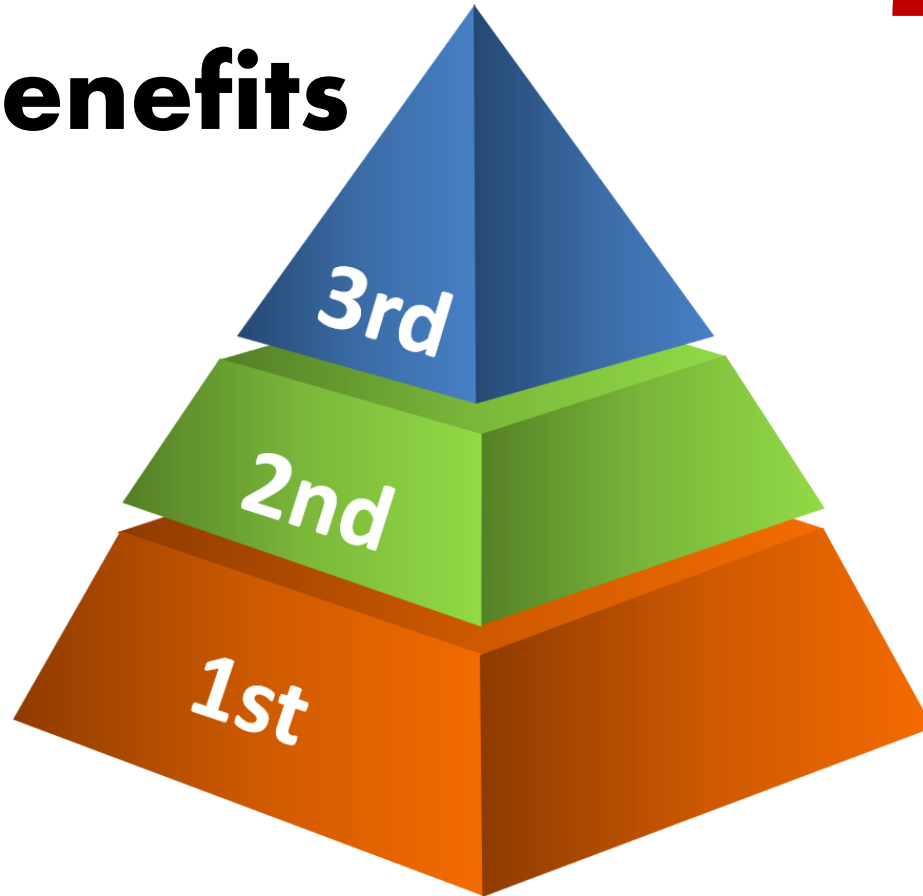
The 1st Beneficiaries

第二受惠眾

The 2nd Beneficiaries

共同的真惠

Shared True Benefits

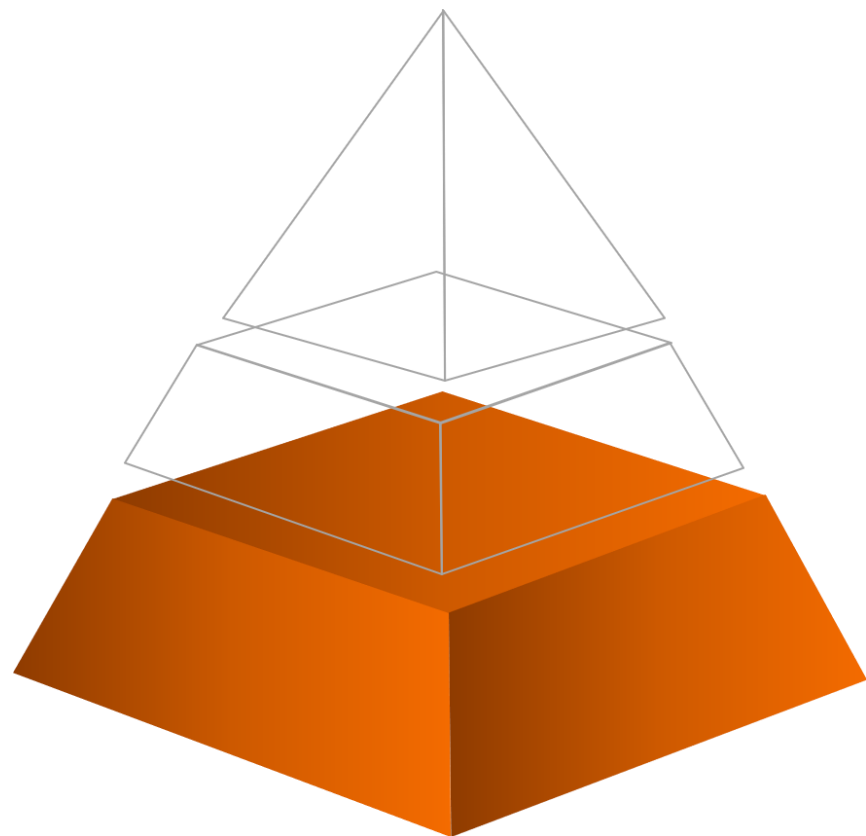


各自的真惠

Respective Benefits

第一受惠眾

1st Beneficiaries

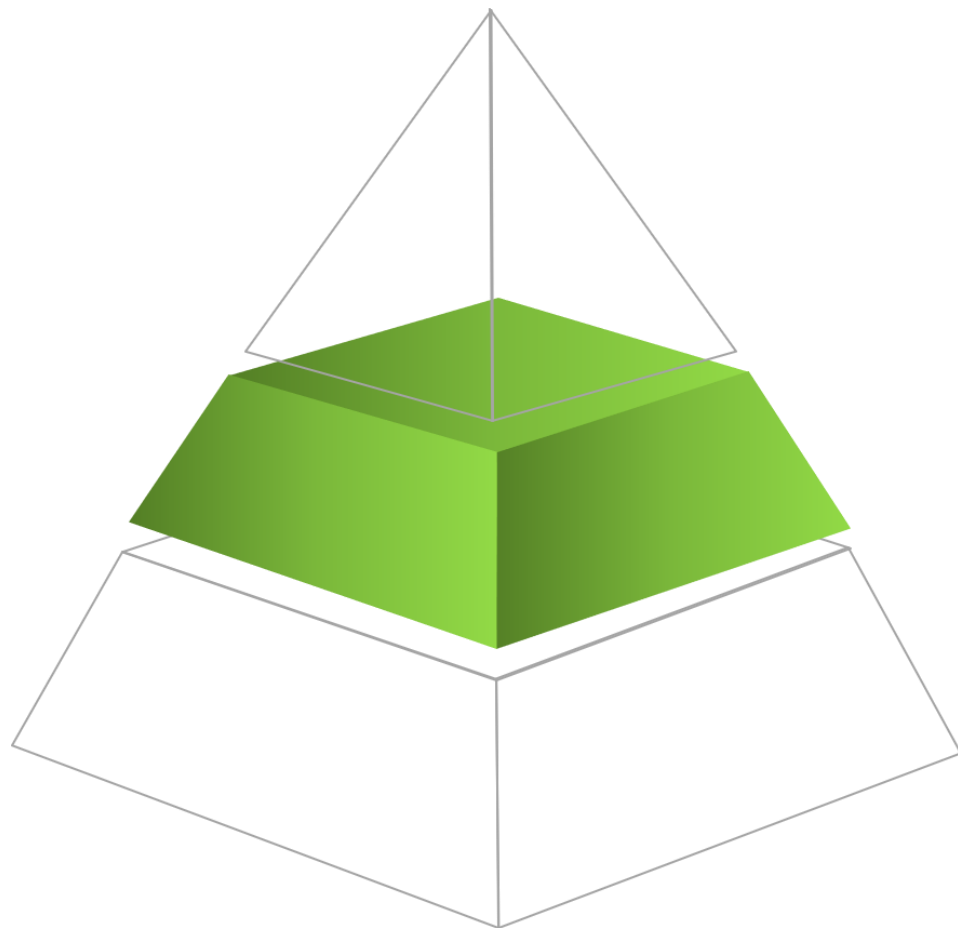


各自的真惠

第二受惠眾

Respective Benefits

2nd Beneficiaries

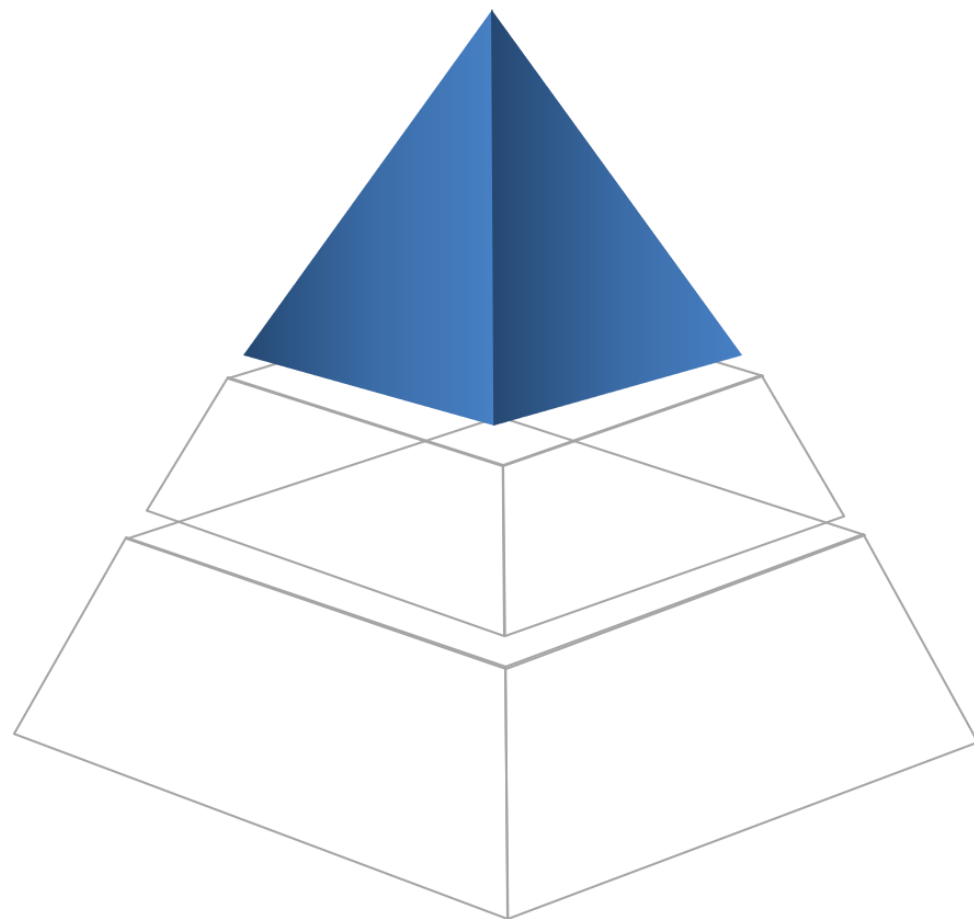


各自的真惠

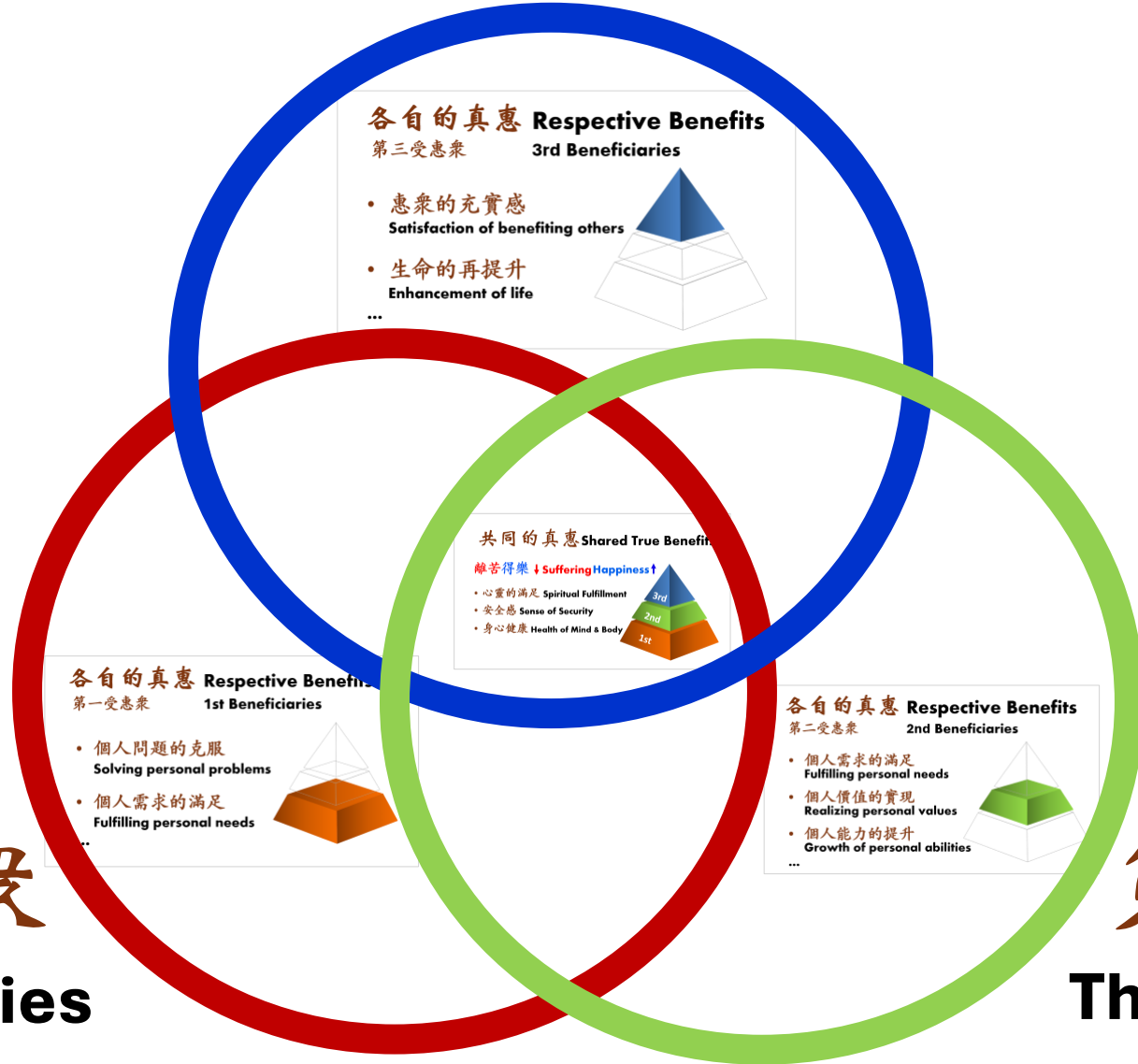
第三受惠眾

Respective Benefits

3rd Beneficiaries



第三受惠眾 The 3rd Beneficiaries



各自的真惠 Respective Benefits 第三受惠眾 3rd Beneficiaries

- 惠眾的充實感
Satisfaction of benefiting others
- 生命的再提升
Enhancement of life
- ...



共同的真惠 Shared True Benefit

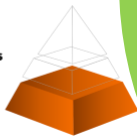
離苦得樂 | Suffering Happiness

- 心靈的滿足 Spiritual Fulfillment
- 安全感 Sense of Security
- 身心健康 Health of Mind & Body



各自的真惠 Respective Benefits 第一受惠眾 1st Beneficiaries

- 個人問題的克服
Solving personal problems
- 個人需求的滿足
Fulfilling personal needs
- ...



各自的真惠 Respective Benefits 第二受惠眾 2nd Beneficiaries

- 個人需求的滿足
Fulfilling personal needs
- 個人價值的實現
Realizing personal values
- 個人能力的提升
Growth of personal abilities
- ...



第一受惠眾

The 1st Beneficiaries

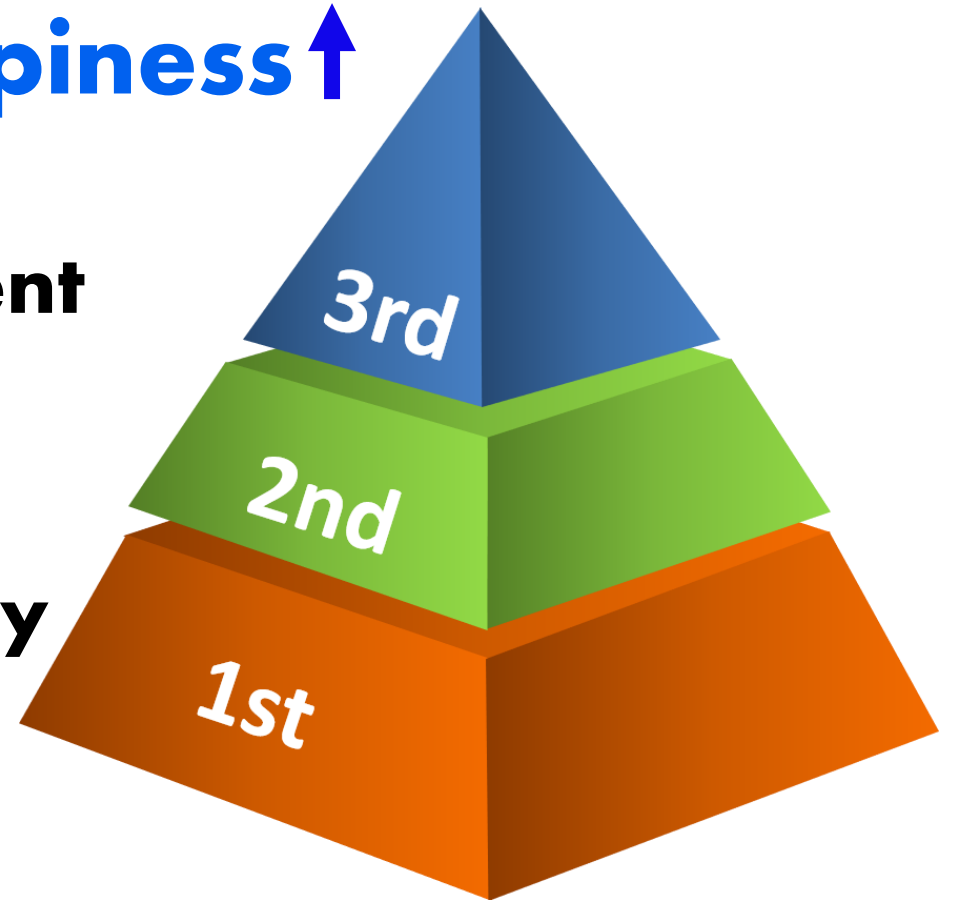
第二受惠眾

The 2nd Beneficiaries

共同的真惠 Shared True Benefits

離苦得樂 ↓ Suffering Happiness ↑

- 心靈的滿足 **Spiritual Fulfillment**
- 安全感 **Sense of Security**
- 身心健康 **Health of Mind & Body**



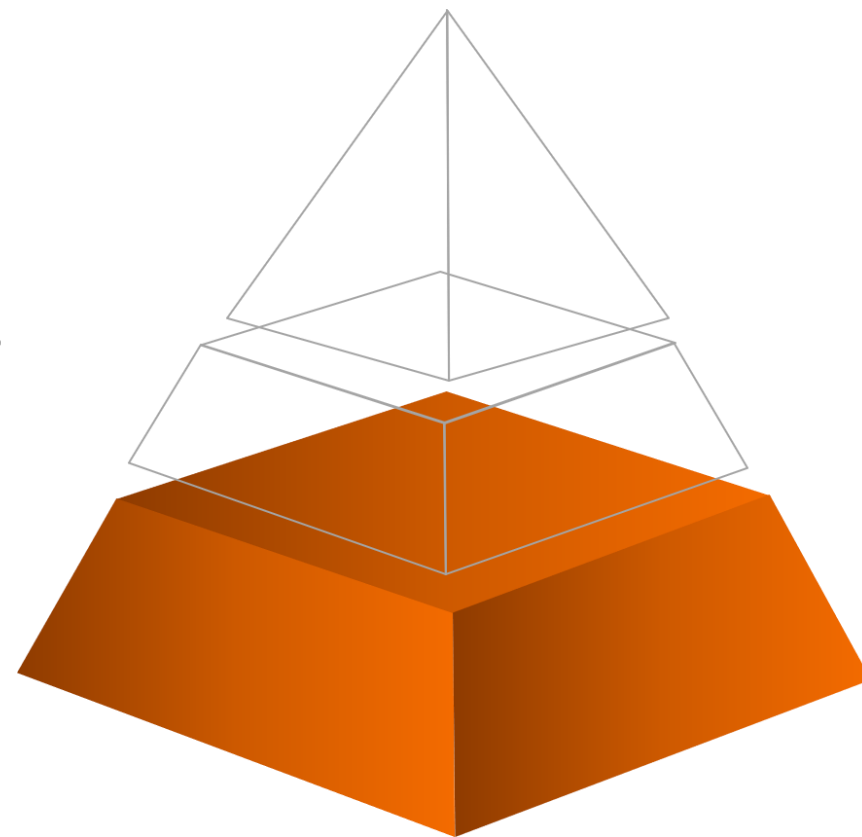
各自的真惠 **Respective Benefits**

第一受惠眾

1st Beneficiaries

- 個人問題的克服
Solving personal problems
- 個人需求的滿足
Fulfilling personal needs

...



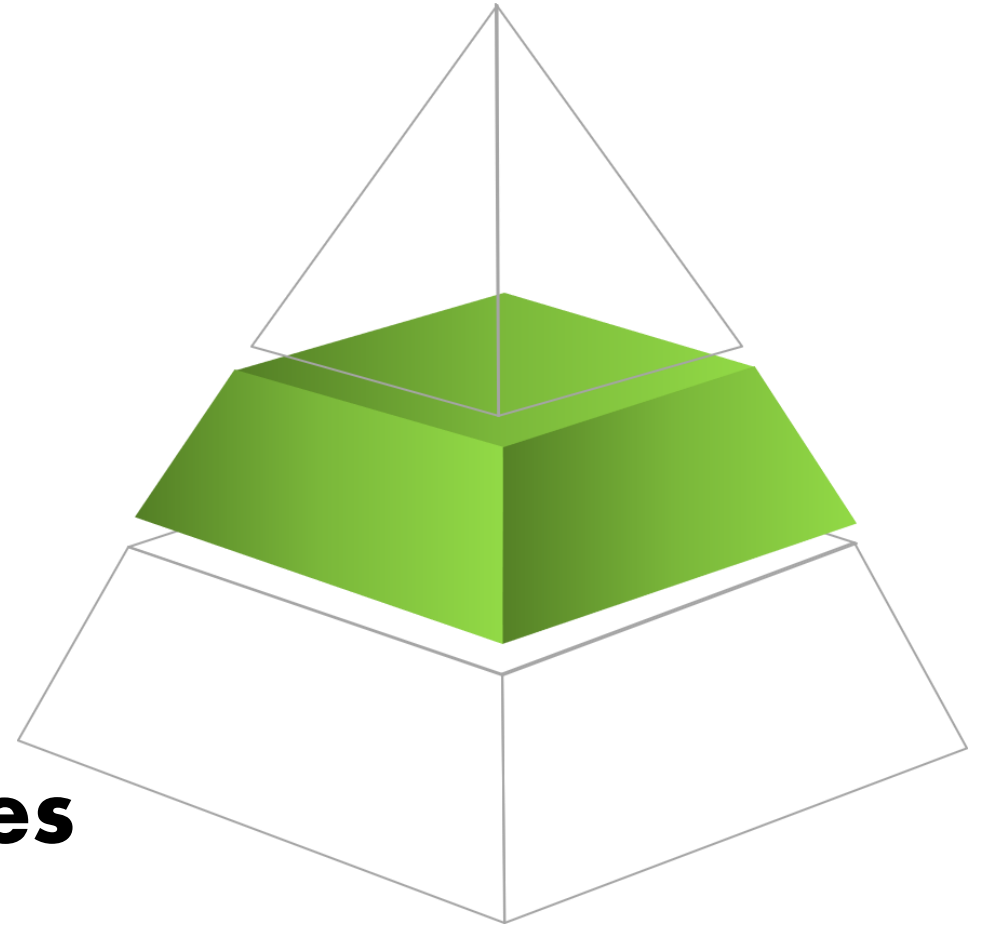
各自的真惠 **Respective Benefits**

第二受惠眾

2nd Beneficiaries

- 個人需求的滿足
Fulfilling personal needs
- 個人價值的實現
Realizing personal values
- 個人能力的提升
Growth of personal abilities

...



各自的真惠

第三受惠眾

Respective Benefits

3rd Beneficiaries

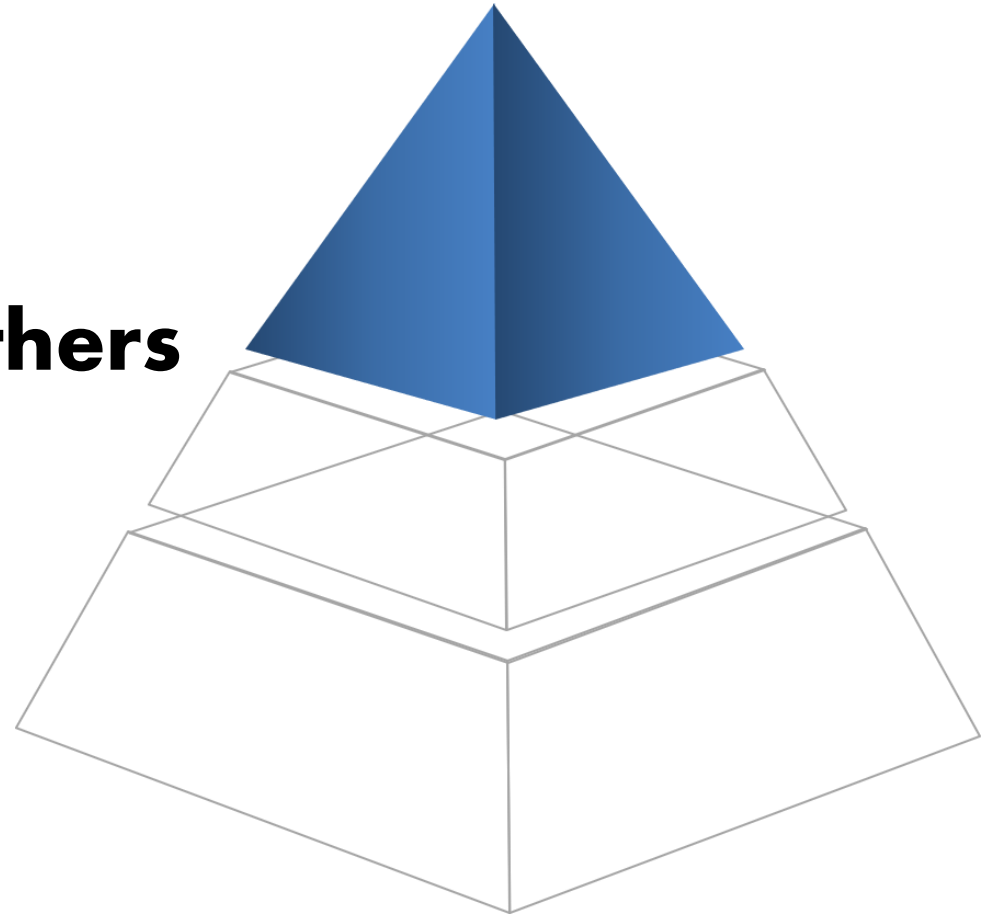
- 惠眾的充實感

Satisfaction of benefiting others

- 生命的再提升

Enhancement of life

...



三種重要的法的力量

**Three Important Types of
Dhamma Powers**

三種重要的法的力量

Three Important Types of Dhamma Powers

1. 不受傷的能力

The ability to remain unhurt.

2. 任何外力也奪不走的快樂

Happiness that cannot be taken away by any external conditions.

3. 任何外力也摧毀不了的法的力量

(忍耐, 慈悲喜捨, 勇氣, 擔當, 寬恕, 善良, 感恩, 責任感。。。。)

Dhamma Powers that cannot be destroyed by any external conditions.

(Patience, loving-kindness & compassion, courage, taking charge, forgiveness, kindness, gratitude, sense of responsibility and other virtues)

《比丘不衰退之法》—概要

《比丘不衰退之法》

一

1. 時常集會，很多人來集會，
2. 和諧地集會、和諧地散會、和諧地處理僧團應做的事，
3. 不立未立之戒、不廢已立之戒、依照已立之戒來遵守，
4. 恭敬、尊重、敬重、禮敬長老比丘、元老、出家已久者、僧團之父、僧團之領導，認為他們的話值得聽取，
5. 沒有受到想要再生的貪愛控制，
6. 珍惜叢林住處，
7. 自己能够建立正念，以便還未到來的良善同梵行會到來，以及已到來的良善同梵行能够安適地過活，

《比丘不衰退之法》

二

1. 不喜愛工作、不樂於工作、不熱衷於工作，
2. 不喜愛講話、不樂於講話、不熱衷於講話，
3. 不喜愛睡覺、不樂於睡覺、不熱衷於睡覺，
4. 不喜愛成群結夥、不樂於成群結夥、不熱衷於成群結夥，
5. 沒有邪惡欲望、沒有受到邪惡欲望控制，
6. 沒有惡朋、沒有惡友、沒有惡伴，
7. 沒有因為已經有了些少的體證就中途停止，

《比丘不衰退之法》

三

1. 有信心，
2. 有慚心，
3. 有愧心，
4. 多聞，
5. 精勤，
6. 有正念，
7. 有智慧，

《比丘不衰退之法》

四

1. 培育念覺支，
2. 培育擇法覺支，
3. 培育精進覺支，
4. 培育喜覺支，
5. 培育輕安覺支，
6. 培育定覺支，
7. 培育捨覺支，

《比丘不衰退之法》

五

1. 培育無常想，
2. 培育無我想，
3. 培育不淨想，
4. 培育（諸行）過患想，
5. 培育捨斷想，
6. 培育離欲想，
7. 培育滅盡想，

《比丘不衰退之法》

六

1. 無論公開或私底下都在身業上以慈愛來對待同梵行，
2. 無論公開或私底下都在語業上以慈愛來對待同梵行，
3. 無論公開或私底下都在意業上以慈愛來對待同梵行，
4. 對於如法所得、如法所獲之物，即使只是鉢食，只要比丘們不會在沒有和有戒行的同梵行分享之前就享用它，
5. 和無論公開或私底下都持守相同的戒—不破、不裂、無染、清淨、導向解脫、智者稱贊、無污、導致生定之戒—的同梵行共住，
6. 和無論公開或私底下都延續相同的聖見—導致依它修行者達到完全滅苦之見—的同梵行共住，

《比丘不衰退之法》—概要

世尊向諸比丘說：「諸比丘，我將教導你們七不衰退法。你們應該專心聆聽我將要說的話。」「是，尊者。」那些比丘回答世尊。世尊如此說：「諸比丘，只要比丘們：

1. 時常集會，很多人來集會，
2. 和諧地集會、和諧地散會、
和諧地處理僧團應做的事，

《比丘不衰退之法》—概要

3. 不立未立之戒、不廢已立之戒、
依照已立之戒來遵守，

一

4. 恭敬、尊重、敬重、禮敬長老比丘、
元老、出家已久者、僧團之父、
僧團之領導，認為他們的話值得聽取，

《比丘不衰退之法》-概要

一

5. 没有受到想要再生的貪愛控制，

6. 珍惜叢林住處，

《比丘不衰退之法》-概要

7. 自己能够建立正念，一
以便还未到来的良善同梵行会到来，以及
已到来的良善同梵行能够安适地过活，

诸比丘，就可预期比丘们会增长，不会衰退。

诸比丘，只要于比丘们之中存在这七项不衰退法、于比丘们之中可见到这七项不衰退法，诸比丘，就可预期比丘们会增长，不会衰退。」

《比丘不衰退之法》—概要

世尊向諸比丘說：「諸比丘，我將教導你們另外七項不衰退法。你們應該專心聆聽我將要說的話。」「是，尊者。」那些比丘回答世尊。世尊如此說：「諸比丘，只要比丘們：

1. 不喜愛工作、不樂於工作、
不熱衷於工作，
2. 不喜愛講話、不樂於講話、
不熱衷於講話，

二

《比丘不衰退之法》—概要

3. 不喜愛睡覺、不樂於睡覺、
不熱衷於睡覺，

4. 不喜愛成群結夥、不樂於成群結夥、
不熱衷於成群結夥，

二

《比丘不衰退之法》-概要

二

5. 没有邪惡欲望、
没有受到邪惡欲望控制，
6. 没有惡朋、没有惡友、没有惡伴，

《比丘不衰退之法》—概要

7. 没有因爲已經有了些少的體證
就中途停止，

二

诸比丘，就可预期比丘们会增长，不会衰退。

诸比丘，只要于比丘们之中存在这七项不衰退法、于比丘们之中可见到这七项不衰退法，诸比丘，就可预期比丘们会增长，不会衰退。」

《比丘不衰退之法》-概要

世尊向諸比丘說：「諸比丘，我將教導你們另外七項不衰退法。你們應該專心聆聽我將要說的話。」「是，尊者。」那些比丘回答世尊。世尊如此說：「諸比丘，只要比丘們：

1. 有信心，
2. 有慚心，
3. 有愧心，
4. 多聞，
5. 精勤，
6. 有正念，
7. 有智慧，

三

諸比丘，就可預期比丘們會增長，不會衰退。

諸比丘，只要于比丘們之中存在這七項不衰退法、于比丘們之中可見到這七項不衰退法，諸比丘，就可預期比丘們會增長，不會衰退。」

《比丘不衰退之法》—概要

世尊向諸比丘說：「諸比丘，我將教導你們另外七項不衰退法。你們應該專心聆聽我將要說的話。」「是，尊者。」那些比丘回答世尊。世尊如此說：「諸比丘，只要比丘們：

1. 培育念覺支，
2. 培育擇法覺支，
3. 培育精進覺支，
4. 培育喜覺支，

四

《比丘不衰退之法》—概要

四

5. 培育輕安覺支，
6. 培育定覺支，
7. 培育捨覺支，

诸比丘，就可预期比丘们会增长，不会衰退。

诸比丘，只要于比丘们之中存在这七项不衰退法、于比丘们之中可见到这七项不衰退法，诸比丘，就可预期比丘们会增长，不会衰退。」

《比丘不衰退之法》—概要

世尊向諸比丘說：「諸比丘，我將教導你們另外七項不衰退法。你們應該專心聆聽我將要說的話。」「是，尊者。」那些比丘回答世尊。世尊如此說：「諸比丘，只要比丘們：

1. 培育無常想，
2. 培育無我想，
3. 培育不淨想，

五

《比丘不衰退之法》—概要

4. 培育（諸行）過患想，
5. 培育捨斷想，
6. 培育離欲想，
7. 培育滅盡想，

五

诸比丘，就可预期比丘们会增长，不会衰退。

诸比丘，只要于比丘们之中存在这七项不衰退法、于比丘们之中可见到这七项不衰退法，诸比丘，就可预期比丘们会增长，不会衰退。」

《比丘不衰退之法》-概要

世尊向諸比丘說：「諸比丘，我將教導你們六不衰退法。你們應該專心聆聽我將要說的話。」「是，尊者。」那些比丘回答世尊。世尊如此說：「諸比丘，只要比丘們：

1. 無論公開或私底下都在身業上
以慈愛來對待同梵行，
2. 無論公開或私底下都在語業上
以慈愛來對待同梵行，
3. 無論公開或私底下都在意業上
以慈愛來對待同梵行，

六

《比丘不衰退之法》—概要

六

4. 對於如法所得、如法所獲之物，
即使只是鉢食，只要比丘們不會在沒有
和有戒行的同梵行分享之前就享用它，

《比丘不衰退之法》—概要

六

5. 和無論公開或私底下都持守相同的戒——不破、不裂、無染、清淨、導向解脫、智者稱贊、無污、導致生定之戒——的同梵行共住，

《比丘不衰退之法》—概要

六

6. 和無論公開或私底下都延續相同的
聖見—導致依它修行者達到完全滅
苦之見—的同梵行共住，

诸比丘，就可预期比丘们会增长，不会衰退。

诸比丘，只要于比丘们之中存在这六项不衰退法、于比丘们之中可见到这六项不衰退法，诸比丘，就可预期比丘们会增长，不会衰退。」

《法句經》

— 精選

《法句經》—精選

2

諸法以意爲前導，
以意爲主由意造。
若人透過清淨意，
他或說話或造作，
從此快樂跟隨他，
猶如影子不離身。

《法句經》—精選

5 於這世上確如此，
以恨止恨不曾有，
唯有無恨能止恨，
這是永恒的真理。

《法句經》—精選

6 但是他人不知道：
「於此我們將滅亡。」
知道這點的人們，
爭論因此得止息。

《法句經》—精選

8

住於觀不淨，
諸根善克制，
於食且知足，
具信且精進，
魔無法制他，
如風吹石山。

《法句经》—精選

12 知有內涵為有內涵，
知無內涵為無內涵。
擁有此正思惟的人，
他們能夠達到內涵。

《法句經》—精選

32 樂於不放逸的比丘，
看見放逸中的危險，
他絕不可能會倒退，
而且已很接近涅槃。

《法句經》—精選

42 敵人對敵人所做的，
怨家對怨家的傷害；
然而導向錯誤的心，
卻比它們為害更大。

《法句經》—精選

50 不應觀察他人過，
他人已做與未做；
應該省察自己的：
已做未做的事情。

《法句經》—精選

62

我有兒子我有財：
愚者因此感苦惱。
自己亦非自己的，
哪來兒子哪來財？

《法句經》—精選

76

對於見他人之過失、
願意責備人的智者，
應視為開顯寶藏者。
應和如此智者相處；
和如此智者相處者，
只會更好不會更糟。

《法句經》—精選

159 正如指導別人那樣，
自己也應該那樣做；
已調服者才可調人，
自己的確很難調服。

《法句經》—精選

160 自己是自己的依歸，
他人怎能作為依歸？
透過完全調服自己，
他得到難得的依歸。

《法句经》—精選

204 健康是最大的收獲，
知足是最大的財富，
可信者是最好親人，
涅槃是至上的快樂。

《法句經》—精選

216 由貪愛引生憂愁，
由貪愛引生恐懼。
對於解脫貪愛者，
既無憂哪來恐懼？

《法句經》—精選

253

對於見他人之過、
時常在埋怨的人，
他的諸漏在增長，
漏盡離他真遙遠。

《法句經》—精選

256 他不因武斷判事而公正；
智者應該檢查對錯兩者。

《法句經》—精選

290

如果捨棄小小樂，
即會獲得大快樂，
賢者預見大快樂，
應當捨棄小小樂。

《法句經》—精選

320 我就像戰場上的象，
忍受從弓射來的箭，
我忍受他人的毀謗。
許多人的確是無戒。

《法句經》—精選

333

持戒到老是樂，
信心穩立是樂，
獲得智慧是樂，
不造諸惡是樂。

《法句經》—精選

354

法施勝過一切施；

法味勝過一切味；

法樂勝過一切樂；

愛毀戰勝一切苦。

《法句經》—精選

- 345 由鐵、木與麻繩所造的束縛，賢者們不說它是堅固的束縛。
- 346 對寶石、首飾（耳環）、兒女與妻子的渴望及樂於貪著，他們說這個才是堅固的束縛。它把人拖下（惡道），雖柔軟卻難以解除。賢者切斷它出家去，無欲無求斷除欲樂。

依法七寶鑒

7 Dhammic Treasure Guidelines

1

依法自修寶鑒

Treasure Guidelines for the Self-cultivation according to Dhamma

我願以依法自修寶鑒為生命的指引。
I shall live my life based on the following Treasure Guidelines for the Self-cultivation according to Dhamma

2

依法對外寶鑒

Treasure Guidelines for Dhammic External Dealings

我願以依法對外寶鑒---法的領導學惠益與我接觸的一切善惡緣。
I shall enrich all good and evil forces that I encounter by adherence to Treasure Guidelines for External Dealings---Dhamma Leadership.

3

依法傳法寶鑒

Treasure Guidelines for Dhammic Dhamma Propagation

我願以依法傳法組織的底層邏輯為法域獻出力量及積累波羅密。
I shall contribute my energy and accumulate paramis, abiding by the Treasure Guidelines for Dhammic Dhamma Propagation, the fundamental logic of Dhamma Earth organizing works.

4

依法服務寶鑒

Treasure Guidelines for Dhammic Service

我願以依法服務的底層邏輯，去為聖教，為眾生獻出法的真惠。
心是一切目標之先導。成功的法力與業力皆由心而生。
I shall adhere to the fundamental logic of Dhammic Service to deliver true benefits by serving Buddha Dispensation and all beings.
The Dhamma power and kamma power for success all arise from the mind.

5

依法決策寶鑒

Treasure Guidelines for Decision-Making

(《決策指南》--- 源自: MDS, DECOM 章程)
("Decision-Making Guidelines" --- Source: MDS, DECOM Constitutions)

6

依法解紛寶鑒

Treasure Guidelines for Resolving Differences Dhammically

我願以依法解紛寶鑒為我在法域裏化解與他人思想分歧的指引。
In Dhamma Earth, I shall resolve my differences with others by following Treasure Guidelines for Resolving Differences Dhammically

7

依法傳法服務評估寶鑒

Treasure Guidelines for the Evaluation of Dhammic Dhamma Propagation & Service

依法自修寶鑒

Treasure Guidelines for the Self-cultivation according to Dhamma

我願以依法自修寶鑒為生命的指引。

I shall live my life based on the following Treasure Guidelines for the
Self-cultivation according to Dhamma

依法自修寶鑒

1

Treasure Guidelines for the Self-cultivation according to Dhamma

1. 當下是珍貴的修法修心修因，
轉變與提升生命的新生機。

NOW is the precious and opportune moment to practise Dhamma, cultivate the mind and causes for the transformation and upliftment of my life.

依法自修寶鑒

Treasure Guidelines for the Self-cultivation according to Dhamma

2. 讓我超然于過去未來，是非恩怨，
讓心無牽無絆，輕快自在地再出發。

Let me be aloof from the worries about past and future, and be free from any obsession about people's right and wrong, good and evil. Let me begin each new day free of emotional drawbacks and inhibitions.

依法自修寶鑒

Treasure Guidelines for the Self-cultivation according to Dhamma

3. 我將常常記得輪回的風險，生老病死的過患，生命無常的真相，不因短暫的好景而放逸懈怠，直到安穩的彼岸——涅槃。

I shall always remember the dangers in Saṃsāra, the faults of birth, old age, sickness and death, and the transiency of life. I shall not cease to be heedful and diligent due to short-lived pleasant experiences till I attain the security of the other shore ----- Nibbāna.

依法自修寶鑒

1

Treasure Guidelines for the Self-cultivation according to Dhamma

4. 我將心懷慈悲，正念，四明覺，與如理作意，去把握與珍惜每一個當下。

I shall whole-heartedly cherish and utilize every present moment with loving-kindness, compassion, mindfulness, Four Clear Comprehensions and wise attention.

依法自修寶鑒

Treasure Guidelines for the Self-cultivation according to Dhamma

5. 法——自然界的法則，諸佛教的法
——是宇宙間一切衆生及萬事萬物
賴以存在，興衰與延續的基礎，
讓我以最專注的心去學習承擔。

Dhamma (Natural laws, and the Teachings of the Buddhas) is the basis for the existence, rise and fall, and sustenance of all beings, events and phenomena in the Universe. Let me learn and deserve Dhamma with the most focused mind.

依法自修寶鑒

Treasure Guidelines for the Self-cultivation according to Dhamma

6. 願我有柔軟善聽之心，謙恭受法受教，善記教誨，從善如流。

May I have a gentle attentive heart. May I be humble, respectful and rightly absorb Dhamma guidance and teachings. May I be swift to flow along with what is true and good.

依法自修寶鑒

Treasure Guidelines for the Self-cultivation according to Dhamma

7. 願我逢一切順逆起落皆啓智慧與慈悲。

May I enhance wisdom and compassion when I encounter ups and downs, pleasant and unpleasant experiences.

依法自修寶鑒

Treasure Guidelines for the Self-cultivation according to Dhamma

8. 面對眼耳鼻舌身意中一切因緣和合所生的果報經歷，我不強求，我將不執着地忍耐，承擔，與善用它們來提升自己。我的身口意將依法如實地在因上下功夫。

I shall not crave any resultant conditioned experiences of eye, ear, nose, tongue, body and mind door. With detachment I shall endure, embrace and utilize all experiences for self-cultivation. I shall cultivate good causes through thought, speech and action according to Truths and conditions.

依法自修寶鑒

Treasure Guidelines for the Self-cultivation according to Dhamma

9. 面對一切生活經歷，
我將常作因果因緣思維。

Facing all life experiences, I shall reflect upon causes, effects and conditionality.

依法自修寶鑒

Treasure Guidelines for the Self-cultivation according to Dhamma

10. 不論外境如何，我若生起貪嗔痴苦因，
我只有更苦。

No matter the externalities, I will suffer more if I increase causes of sufferings such as greed, anger and delusion.

依法自修寶鑒

1

Treasure Guidelines for the Self-cultivation according to Dhamma

11. 我將把法用在淨化自己身口意，
而非衡量批判別人。

I shall apply Dhamma for the purification of my own thought, speech and action, and not for the measuring and judging of others.

依法自修寶鑒

1

Treasure Guidelines for the Self-cultivation according to Dhamma

12. 放下空洞與自耗的埋怨，
我將務實地在一動一靜之中，
讓一切變得更好，或不更糟。

Giving up useless and energy-draining grumbling,
let all my actions or in-actions be pragmatic,
improve situations and at least not make them worse.

依法自修寶鑒

Treasure Guidelines for the Self-cultivation according to Dhamma

13. 從此我將把注意力放在可能產生作用的相關的事，不去想或談不可能產生作用的不相關的事。

From now onwards I shall pay attention to relevant things that can make a difference and do not think or speak about irrelevant things that can't make a difference.

依法自修寶鑒

Treasure Guidelines for the Self-cultivation according to Dhamma

14. 我將珍惜感恩師長、人天護法、同修及一切善緣。我甚至將以勇氣與力量去珍惜感恩避不開的惡緣磨考。讓一切生命的際遇與經歷帶來磨煉與開啓智見。

I shall cherish and be grateful to all Teachers, elders, heavenly guardians, earthly benefactors, spiritual companions and all wholesome conditions. With courage and strength, I shall cherish and be grateful for even unavoidable difficult conditions that train and test me. Let all life encounters and experiences make me a better person and develop my insight.

依法自修寶鑒

1

Treasure Guidelines for the Self-cultivation according to Dhamma

15. 放下悔恨，讓我寬容與體諒自己與衆生因爲無明煩惱而犯的過錯。

Overcoming guilt, remorse and anger, I shall forgive and empathize with the faults of myself and all beings caused by ignorance and other defilements.

依法自修寶鑒

1

Treasure Guidelines for the Self-cultivation according to Dhamma

16. 沒有妒忌，我要隨喜衆生一點一滴的善與成就，讓心與一切善法相印。

Guarding against jealousy, I rejoice in all the kindness, victories and achievements of all beings. Let my mind synchronize with all wholesome Dhamma.

依法自修寶鑒

Treasure Guidelines for the Self-cultivation according to Dhamma

17. 願所有看到，聽到，接觸到，想到我的衆生，因為我的法，我的慈悲喜捨，我的戒定慧，我對法的真誠與信心，我的改過，進步，與蛻變，而對佛法僧生起信心，從而走上離苦得樂的大道。

May all beings who see, hear, contact and think of me grow in faith towards Buddha, Dhamma and Saṅgha. May they embark upon the great journey of liberation from sufferings and realization of true happiness being inspired by my Dhamma cultivation, loving-kindness, compassion, appreciative joy, equanimity, virtue, concentration, wisdom, sincerity and devotion towards Dhamma, and my change, progress and transformation.

依法自修寶鑒

Treasure Guidelines for the Self-cultivation according to Dhamma

18. 願一切眾生的善心願，
皆能如法，皆能滿願！

May all wholesome wishes of all beings be fulfilled!

依法對外寶鑒

Treasure Guidelines for Dhammic External Dealings

我願以依法對外寶鑒——法的領導學惠益與我接觸的一切善惡緣。

I shall enrich all good and evil forces that I encounter by adherence to Treasure Guidelines for External Dealings---Dhamma Leadership.

依法對外寶鑒

2

Treasure Guidelines for Dhammic External Dealings

1. 法的領導是依自然界法則的領導。它能让整體因緣得到最好的發揮效益，產生 $1 + 1 > 2$ 的效果，因而讓因緣自然凝聚願留可續，帶來長久最好的真惠。

Dhamma leadership aligns with the natural laws of existence. It fosters optimal outcomes in the interconnected web of causes and effects, resulting in synergy where $1 + 1 > 2$. This allows the causes and conditions to naturally come together, retain and sustain, bringing about the best and enduring true benefits.

依法對外寶鑒

2

Treasure Guidelines for Dhammic External Dealings

2. 法的領導學的三大支柱是：
法主，智行，惠衆。

The three foundational pillars of Dhamma leadership are:

- i. Predominance of Dhamma,
- ii. Execution by Wisdom,
- iii. Enriching the Multitudes.

依法對外寶鑒

2

Treasure Guidelines for Dhammic External Dealings

3. 法主需要無我的如實智見，
才能清楚地認清何為相關的法，
特別是相關因緣的因果關係。

Predominance of Dhamma requires Seeing things as they really are with selfless wisdom so that one can discern relevant laws, especially the relevant cause-and-effect relationship of relevant conditions.

依法對外寶鑒

Treasure Guidelines for Dhammic External Dealings

4. 智行需要依法如實的實踐能力與才幹，才能把法善好高效地落實在個別的因緣中，為每段因緣找出中極的選項。

Execution by Wisdom requires the ability and skill to effectively implement Dhamma, for skillful and efficient implementation of the Dhamma in individual circumstances, seeking optimal choices for each set of conditions.

依法對外寶鑒

2

Treasure Guidelines for Dhammic External Dealings

5. 惠眾需要有慈悲喜捨眾生的廣博胸懷心量，拿出克服萬難的智勇與擔當，去帶給眾生法的真惠。

Enriching the multitude requires a compassionate and expansive heart with loving-kindness, compassion, appreciative joy, and equanimity, coupled with the courage and wisdom to overcome challenges, to bring true benefits of the Dhamma to all living beings.

依法對外寶鑒

2

Treasure Guidelines for Dhammic External Dealings

6. 方法論：苦集滅道的兩套因果—問題的因果與理想的因果。懷着緣起無我（理智之極），慈悲喜捨（情感之極）與如實智見等法（其餘法力之極）面對內緣，外緣，事物之兩套因果，我將發揮此36法的力量去中極生命經歷。

Methodology: Two sets of cause and effect based on the Four Noble Truths (suffering, origin, cessation, and path), comprising the causality of problems and the causality of ideals. Applying the Dhammas of dependent origination and Nonself (pinnacle of wisdom), loving-kindness, compassion, appreciative joy, and equanimity (pinnacle of emotional balance), and seeing things as they really are and other Dhamma (the pinnacle of other Dhamma powers) towards the two sets of causality of the internal conditions, external conditions, and events, I will harness the power of these 36 Dhamma aspects to optimize life experiences.

依法對外寶鑒

2

Treasure Guidelines for Dhammic External Dealings

7. 我願放下一切私心偏見，深信深明因果的力量，培育愛的慧眼，努力看到及開發衆生一切向上向善，趨樂避苦的潛質。

Letting go of all personal biases and selfish inclinations, unwaveringly trusting in the potency of cause and effect, nurturing wisdom eyes of love, I shall earnestly work to uncover, perceive, and cultivate the inherent potential for goodness and growth possibilities in all beings, and the potential to seek happiness and avoid suffering.

依法對外寶鑒

Treasure Guidelines for Dhammic External Dealings

8. 願衆生因爲我的法的領導而變得更好，至少不更糟。

Through my Dhamma leadership,
may all beings improve for the better and
at least not for worse.

依法對外寶鑒

Treasure Guidelines for Dhammic External Dealings

9. 我將永遠恒順自然界的法則，
特別是因果法，怎麼也絕不讓個人
凌駕在法之上。

I will forever abide by natural laws, especially the law of cause and effect, and will never allow personal interests to override the Dhamma under any circumstances.

依法對外寶鑒

2

Treasure Guidelines for Dhammic External Dealings

10. 我將培修法的力量與功德，讓法力與功德力幫助我引導衆生發揮出自己的最好潛質，最終導向離苦得真樂。

I will cultivate the power of Dhamma and merits, leveraging the power of Dhamma and merits to help me guide all beings towards realizing their highest potential, ultimately leading them towards true happiness, free from suffering.

依法傳法寶鑒

Treasure Guidelines for Dhammic Dhamma Propagation

我願以依法傳法組織的底層邏輯為法域獻出力量及積累波羅密。

I shall contribute my energy and accumulate paramis,
abiding by the Treasure Guidelines for Dhammic Dhamma Propagation,
the fundamental logic of Dhamma Earth organizing works.

依法傳法寶鑒

Treasure Guidelines for Dhammic Dhamma Propagation

傳法目標 Objectives of Dhamma Propagation

1. 引導自己與他人了知苦與滅苦。

Guide oneself and others to understand suffering and its cessation.

讓所有人，所有性別，各個年齡層，各個社會層面，各個經濟狀態，弱勢群體，各個能力專業的人們，都能走進來結法緣，服務，累積功德，出家，學法修法證法護法。。。都能在善法中增上及發揮，讓大家接觸到法域之後，比接觸到法域之前更靠近四聖諦，更靠近解脫，更靠近涅槃。

Enable all people including all genders, ages, social backgrounds, economic status, vulnerable groups, and various professional capacities to walk in Dhamma Earth, engage with Dhamma, serve, accumulate merits, ordain, study, practice, realize, and protect the Dhamma... enabling individuals to enhance and manifest their virtues in wholesome ways. May all those entering Dhamma Earth move closer to the Four Noble Truths, to liberation, and to Nibbāna.

傳法目標是傳法集體戰略定力的根本依據點。

The propagation goals serve as the fundamental basis for the collective strategic focus in Dhamma propagation.

依法傳法寶鑒

Treasure Guidelines for Dhammic Dhamma Propagation

傳法所依之法 Principles Guiding Dhamma Propagation

2. 佛陀的法與律，國家法律，世間法

The teachings of the Buddha, including the Dhamma and Vinaya; national laws; and worldly norms.

3. 因果法～作為組織謀果克難延續智行惠眾的根本方略戰術。

The Law of Cause and Effect ~ as the fundamental strategy and tactics to plan, achieve results, overcome challenges, sustain, apply practical wisdom, and benefit the multitudes.

4. 法的領導學～法主，智行，惠眾，36法

Dhamma leadership ~ Predominance of Dhamma, Execution by Wisdom, Enriching the multitudes, and the 36 Dhamma aspects.

依法傳法寶鑒

Treasure Guidelines for Dhammic Dhamma Propagation

傳法的對象 Recipients of Dhamma Propagation

5. 三種真惠受眾 ~

第一受惠眾，第二受惠眾，第三受惠眾

Three types of true benefit recipients ~
primary beneficiaries, secondary beneficiaries, tertiary beneficiaries.

6. $1 + 1 > 2$

依法傳法寶鑒

Treasure Guidelines for Dhammic Dhamma Propagation

主導的傳法主體 Primary Entities in Charge of Dhamma Propagation

7. 以學法修法懂法如法護法的終身梵行者——資深僧團長老為釋法智行踐法的方向行動指引者。
 ~ ~ 僧團主導(法主 + 智行) ~ ~ 僧伽長老會 ~ ~ 兜率天僧伽護教團

Lifelong celibate practitioners who study, practise, realize, live up to and protect Dhamma dhammically, --- the venerable elders of Dhamma Earth --- shall guide in interpreting, applying Dhamma for directing action.

~ ~ Led by Sangha (Predominance of Dhamma + Execution by Wisdom)

~ ~ Dhamma Sangha Council ~ Tusita Sangha Council

依法傳法寶鑒

Treasure Guidelines for Dhammic Dhamma Propagation

主導的傳法主體 Primary Entities in Charge of Dhamma Propagation

8. 以全職學法修法護法的梵行法工為組織智行的行動核心。

～～法工（智行法主）

Celibate full-time Dhamma workers who study, practice and safeguard Dhamma act as the core action team of the organization's execution by wisdom.

～～ Dhamma Organizers

(Wise execution of the predominance of Dhamma)

依法傳法寶鑒

Treasure Guidelines for Dhammic Dhamma Propagation

主導的傳法主體 Primary Entities in Charge of Dhamma Propagation

9. 以兼職學法修法護法，具備終身五戒，每周例常八戒，法的領導學及團體止觀禪法例常受惠眾四條件的理事義工為連結外緣力的智行協調橋樑。

~~各團體理事（智行法主）

Committee and volunteers practising lifelong observance of the Five Precepts, regularly observing the Eight Precepts each week, trained in Dhamma leadership, being regular beneficiaries in Dhamma Earth by practicing Samatha-Vipassanā meditation in Dhamma Earth, thus fulfilling the above four conditions, who study, practice and safeguard the Dhamma part-timely, shall act as the bridge connecting Dhamma Earth with the external world.

~~ Committee members of various organizations
(Wise execution of the predominance of Dhamma)

依法傳法寶鑒

Treasure Guidelines for Dhammic Dhamma Propagation

～～檢驗法主者～～

～～ Safeguard Watcher of Dhamma Predominance～～

全部法域內部與外部一切人

anyone within and outside the organization of Dhamma Earth.

依法傳法寶鑒

Treasure Guidelines for Dhammic Dhamma Propagation

傳法的持續動力 Sustained Momentum for Dhamma Propagation

10. 三種受惠眾之真惠 ~ 短期與長期，現世與究竟。

True benefits for the Three types of recipients of true benefits ~ Short-term and long-term, worldly and ultimate.

依法傳法寶鑒

Treasure Guidelines for Dhammic Dhamma Propagation

傳法的法的力量 Power of Dhamma Propagation

- ~ 作為組織達到護法惠眾目標的根本智行力量。
- ~ The fundamental force of wisdom in action for the organization to achieve the goals of protecting the Dhamma and benefiting the multitudes.

11. 集體之法力 ~ 佛陀的法與律——因果, 美德, 戒定慧。 ○ ○ ○

Collective Dhamma power ~ Dhamma Vinaya Teachings of the Buddha, including ~ causes and effects, virtue, concentration, and wisdom...

依法傳法寶鑒

Treasure Guidelines for Dhammic Dhamma Propagation

傳法的法的力量 Power of Dhamma Propagation

～作為組織達到護法惠眾目標的根本智行力量。

～ The fundamental force of wisdom in action for the organization to achieve the goals of protecting the Dhamma and benefiting the multitudes.

12. 集體之業力～波羅密，功德，善業，避免惡業（如障法之業）

Collective kammic force ~ paramis, merits, virtuous deeds, and the avoidance of unwholesome actions (such as hindering the propagation of the Dhamma).

依法服務寶鑒

Treasure Guidelines for Dhammic Service

我願以依法服務的底層邏輯，去為聖教，為衆生獻出法的真惠。
心是一切目標之先導。成功的法力與業力皆由心而生。

I shall adhere to the fundamental logic of Dhammic Service to deliver true benefits
by serving Buddha Dispensation and all beings.

The Dhamma power and kamma power for success all arise from the mind.

依法服務寶鑒

Treasure Guidelines for Dhammic Service

A. 對內緣，對自己 Regarding the Internals, Regarding Oneself

1. 我願不斷提升緣起無我的智慧與修養，煉成絕不受傷的心法，來什麼接什麼，接得法因圓圓滿滿，在一切境中提升。

I shall incessantly uplift my wisdom and cultivation of Dependent Origination and Non-self, train up unhurttable mind Dhamma, be able to accept whatever that comes fully and perfectly, and grow in all situations.

依法服務寶鑒

Treasure Guidelines for Dhammic Service

A. 對內緣，對自己 Regarding the Internals, Regarding Oneself

2. 我願不斷提升慈悲喜捨的無量心法，煉成圓滿健康充實的情感，誰也奪不去的法喜法樂，永遠光明坦蕩地面對世上一切人物事。

I shall incessantly uplift the measureless mind Dhammas of loving-kindness, compassion, appreciative joy and equanimity, train up emotional health and wellness, undeprivable Dhamma joy and happiness, and ever capable to face any individuals, matters and events in the world with bright and open heart.

依法服務寶鑒

Treasure Guidelines for Dhammic Service

A. 對內緣，對自己 Regarding the Internals, Regarding Oneself

3. 我願不斷提升如實智見，煉成什麼也摧毀不了的忍耐，勇氣，寬恕，包容，和諧，決心，擔當，真誠，正念，四明覺，如理作意及赤子之心等各種生命力量，在認清自身苦集滅道之兩套因果後，在理性與感性的中極平衡中培育執行法主，智行法主的法力。

I shall incessantly uplift the ability to see things as they really are with wisdom, train up indestructible tolerance, courage, forgiveness, magnanimity, harmony, determination, responsibility, sincerity, mindfulness, 4 Clear Comprehensions, wise attention and child-like vitality and other life powers. After identifying internal 2 sets of causes and effects as in Suffering, Causes of Suffering, Cessation of Suffering and Path Leading to the Cessation of Suffering, I shall cultivate the Dhamma powers of executing and wisely discretizing Dhamma predominance amidst optimization of rationality and emotion.

依法服務寶鑒

Treasure Guidelines for Dhammic Service

4

B. 對外緣，對衆生 Regarding the External, Regarding Beings

4. 我願以無我無私之心善待衆生，以緣起智慧為衆生注入契時契機契緣的法與緣，只願衆生因為接觸到我，受用我的付出，心血，與成果後，自發變得更好，更有法，更靠近解脫涅槃。

I shall kindly regard beings with Selflessness, infuse in them timely, fitting, suiting natural laws and conditions using the wisdom of dependent origination with the wish that beings that come into contact with me will benefit from my contribution, hard work and achievements and thus evolve to be better, more dhammic, and closer to realize liberation and Nibbāna.

依法服務寶鑒

Treasure Guidelines for Dhammic Service

B. 對外緣，對衆生 Regarding the External, Regarding Beings

5. 我願以慈悲喜捨之心善愛衆生，感其所受，悉其所需，明其明暗，諒其緣生，只願衆生好。

I shall prudently love all beings with loving-kindness, compassion, appreciative joy and equanimity, feel their feelings, perceive their needs, penetrate their good and evil, understand their being dependently originated and simply wish them well.

依法服務寶鑒

Treasure Guidelines for Dhammic Service

B. 對外緣，對衆生 Regarding the External, Regarding Beings

6. 我願如實智見衆生的現狀與潛質，其理性與感性所向所需，盡自己的忍耐，勇氣，寬恕，包容，和諧，決心，擔當，真誠，正念，四明覺，如理作意及赤子之心等各種生命力量，在認清外緣苦集滅道之兩套因果後，去爲衆生注入能讓其自發變得更好，更有法，更靠近解脫涅槃的法與緣。

I shall see beings' current states and potentialities, the inclinations and needs of their rationality and emotion as they really are with wisdom and exercise my tolerance, courage, forgiveness, magnanimity, harmony, determination, responsibility, sincerity, mindfulness, 4 Clear Comprehensions, wise attention and child-like vitality and other life powers to my level best. After identifying internal 2 sets of causes and effects as in Suffering, Causes of Suffering, Cessation of Suffering and Path Leading to the Cessation of Suffering, I shall infuse in beings Dhamma and conditions that enable them to evolve to be better, more dhammic, and closer to realize liberation and Nibbāna.

依法服務寶鑒

Treasure Guidelines for Dhammic Service

C. 對事緣，對使命 Regarding Events, Regarding Mission

7. 我願以緣起無我之法力，超然如實地認清及把握好達到終極及階段性目標的相關因緣，增添加分因素，消除減分因素，讓法力與業力實現可能實現，會帶來法真惠的理想目標。

I shall invoke the Dhamma power of Dependent Origination and Non-Self, realistically identify and master the relevant conditions for ultimate and periodical goals in an aloof manner, enhancing plus elements and eliminating minus elements, manifesting Dhamma and kamma powers to materialise beneficial ideals and goals.

依法服務寶鑒

Treasure Guidelines for Dhammic Service

C. 對事緣，對使命 Regarding Events, Regarding Mission

8. 我願以慈悲喜捨之無量廣闊之心，用心讓所動的每一個心念，所說的每一句話，所走的每一步，一切身口意行動所促成的事，成爲最終爲衆生所獻出的法真惠成就加分的法與緣。

I shall apply the measureless mind of loving-kindness, compassion, appreciative joy and equanimity, to empower every thought initiated, every word spoken and every step taken, every action through body, speech and mind, to eventually be a plus Dhamma and conditions that deliver true Dhamma welfare for all beings.

依法服務寶鑒

Treasure Guidelines for Dhammic Service

4

C. 對事緣，對使命 Regarding Events, Regarding Mission

9. 我願發揮如實智見，及什麼也摧毀不了的忍耐，勇氣，寬恕，包容，和諧，決心，擔當，真誠，正念，四明覺，如理作意及赤子之心等各種生命力量，在理性與感性的中極平衡中，在認清事物苦集滅道之兩套因果後，落實執行法主，智行法主，完成任務，為諸佛及法域的集體目標作出貢獻。

I shall exercise the wisdom that see things as they really are, and indestructible tolerance, courage, forgiveness, magnanimity, harmony, determination, responsibility, sincerity, mindfulness, 4 Clear Comprehensions, wise attention and child-like vitality and other life powers. After identifying internal 2 sets of causes and effects as in Suffering, Causes of Suffering, Cessation of Suffering and Path Leading to the Cessation of Suffering, I shall cultivate the Dhamma powers of executing and wisely discretizing Dhamma predominance, accomplishing tasks, and contribute towards the collective goals of all Buddhas and Dhamma Earth amidst optimization of rationality and emotion.

依法服務寶鑒

Treasure Guidelines for Dhammic Service

C. 對事緣，對使命 Regarding Events, Regarding Mission

10. 讓此身心成爲法的載體，圓滿緣起無我，慈悲喜捨，如實智見等法力，讓這難得的人身奉獻燃燒得最好最光明。

May these body and mind be a vehicle for Dhamma, fulfill the wisdom of Dependent Origination and Non-Self, Loving-kindness, Compassion, Appreciative Joy and Equanimity, Wisdom that see things as they really are and various Dhamma Powers, enabling this hard-earned human life to sacrifice to the best and brightest.

依法服務寶鑒

Treasure Guidelines for Dhammic Service

4

良好的服務指標： Good Service Yardsticks

1. 結果——以合理的成本，達到最圓滿的整體目標結果。
Result --- Achieving overall most perfect targeted result with reasonable input.
2. 過程——服務的過程充滿學習與服務的法喜。
Process --- Service process full of Dhammic joy arising out of learning and service.
3. 自己可續——做得自己都會想再做。
Sustainable for oneself ---- Serve to the point that one wishes to serve again.
4. 項目可續——做得旁觀者都會羨慕這服務的機會，都會想參與接替。
Sustainable for the service ---- Serve to the point that bystanders will admire the service opportunity and wish to participate or take over.

依法服務寶鑒

Treasure Guidelines for Dhammic Service

良好的服務心態： Good Service Attitude

1. 不忍聖教衰

Can't bear to see the deterioration of the Buddha Sāsana.

2. 不忍衆生苦

Can't bear to see beings suffer.

3. 只願您好

Just wish you well

4. 慈悲喜捨

Loving-kindness, Compassion, Appreciative Joy, Equanimity.

依法服務寶鑒

Treasure Guidelines for Dhammic Service

良好的服務心態： Good Service Attitude

5. 不爲自己得到什麼
Not for personal gain.
6. 感恩您給我機會學習成長
Grateful that you give me an opportunity to learn and grow.
7. 願這服務的功德成爲我體證涅槃的助緣
May the merit of this service be a supporting condition for my realization of Nibbāna.
8. 享受服務過程
Enjoy the service process.

依法服務寶鑒

Treasure Guidelines for Dhammic Service

良好的服務心態： Good Service Attitude

9. 做得好有滿足感成就感

Feeling satisfied and a sense of accomplishment after doing it well.

10. 能決策，能執行，能擔當。

Capable to decide, Capable to execute. Capable to undertake responsibility.

11. 能感恩對與錯的批評。

Able to cherish and feel grateful towards right and wrong criticism.

12. 能檢討，能改進。

Able to review. Able to rectify.

依法服務寶鑒

Treasure Guidelines for Dhammic Service

良好的服務效率： Good Service Efficiency

1. 質 & 量 ----- 只要是可能達到的質和量都能達到
Quality & Quantity ---- Achieving achievable quality and quantity.
2. 時間 ----- 及時或提前完成
Time ---- Completing on or ahead of time.

依法服務寶鑒

Treasure Guidelines for Dhammic Service

良好的服務品質： Good Service Quality

1. 受惠者 ----- 過程讓受惠者舒服，有信心，可期待。
Beneficiaries ---- the process producing comfort, confidence, and hope.
2. 受惠者 ----- 結果讓受惠者感恩，珍惜，把握。
Beneficiaries ---- the result is much appreciated, cherished and hoped for.

依法服務寶鑒

Treasure Guidelines for Dhammic Service

良好的服務成長： Good Growth In The Service

1. 進步 ----- 做得比自己以往更好
Improvement ---- outperform one's past record
2. 進步 ----- 協助同伴做得比他們以往更好
Improvement ---- helping colleagues outperform their past record.
3. 進步 ----- 留下讓後人做得比自己更好的經驗紀錄資產。
Improvement ---- Leaving behind a wealth of experience record for the successors to outperform oneself.

依法服務寶鑒

Treasure Guidelines for Dhammic Service

良好的服務功德： Good service merit:

1. 功德感強到自己被自己感動，隨時想發願回向，一點都不感到善行已機械化。

One is touched by the power of one's own merits that one wishes to make aspirations and sharing of merits right away, without feeling the slightest mechanization of doing good.

2. 始終無我，服務後法更強，更有慈悲，更有智慧，更有美德，更有感召力。

Ever selfless. Dhamma strengthens, more loving and compassionate, wiser, more virtuous and more winning power.

依法服務寶鑒

Treasure Guidelines for Dhammic Service

服務風範例子： Examples of Service Styles

1. 期望值-----把握好受惠者的期望值。適當的階段性報告照會。
Expectation levels ---- Managing well the expectation levels of beneficiaries.
Suitably provide periodical reports and notifications.
2. 受惠心-----願意感知受惠者的受惠心情。讓對方舒服，受惠不沉重。
The heart of beneficiaries ---- Willing to feel the hearts of beneficiaries. Be comforting to
free the receiving experience from any sense of heaviness.
3. 行雲流水-----自然，真心，樸實，耐久，契時。
As smooth as cloud and water ---- Natural, genuine, substantial, enduring, timely initiative.
4. 如師如友-----服務的法在教育，服務的友情在給力。
Like teacher like friend ---- The Dhamma in service is educating. The friendship in service is empowering.
5. 穩定可期-----人品善法可靠，人格就是保證。
Stable and Can be Expected ---- Reliable personality and wholesomeness, Character serves as a
guarantee.

依法服務寶鑒

Treasure Guidelines for Dhammic Service

傳法貢獻的五種層面： 5 Contribution Areas of Dhamma Propagation

1. 有法的人品 — Dhammic personality.
2. 勝任的執行指示（戰術） — Skillful in executing instructions.
3. 能以身教與言教教法傳法 — Able to propagate Dhamma by living example and by speech.
4. 能作出戰略貢獻 — Capable to contribute in strategic planning.
5. 出家 — Renounce.

依法决策寶鑒

Treasure Guidelines for Decision-Making

(《决策指南》——源自：MDS, DECOM 章程)
(“Decision-Making Guidelines” --- Source: MDS, DECOM Constitutions)

依法決策寶鑒

Treasure Guidelines for Decision-Making

指南的目的 Purpose of the Guidelines

1. 確保學會各單位的一切活動能夠和諧、有效率且順利地進行。

To ensure harmony, efficient and smooth running of all components of the Society at all levels.

11. 確保學會的領導層與會員們能夠在一切活動裏維護法，在學會的任何計劃與活動裏，無論是在探尋方法或朝往最終目標方面，都不會偏離學會的宗旨。

To ensure the leaders and members of the Society uphold the Dhamma in every level of activity, without swerving from its original aims both in seeking the means and achieving the ends of any plan or activity of the Society.

依法決策寶鑒

Treasure Guidelines for Decision-Making

1. 法主 “Dhammocracy”

在學會領導層與會員們直接或間接所涉及的一切生活層面、領導、組織及其他活動裏，都遵循法。任何僧團成員、學會會員乃至非會員都可以提醒學會在任何活動裏的法的考量。大家必須通過查尋巴利三藏、注釋與疏鈔裏所記載的法，來認真看待這樣的提醒。

“Dhammocracy” is adhering to the Dhamma in all aspects of life, leadership, organization and any human activities, directly or indirectly involved by the Society’s leaders and members. Any one Sangha member, Society member or even nonmember may alert the Society of any Dhamma consideration at any level of activity. Such alerts must be given due consideration by properly searching the Dhamma laid out in the Pali Tipitaka, its Commentary and Sub-Commentary.

依法決策寶鑒

Treasure Guidelines for Decision-Making

2. 民主 Democracy

遵循做決定時少數服從多數的原則。

確定某些課題是沒有關係到，沒有違背或違反法或法的原則之後，學會應該尊重大多數人的決定。

“Democracy” is adhering to the principle that the majority’s decision prevails. After having ascertained that certain issues are unrelated with or in no contradiction or violation to the Dhamma or Dhamma principles, the Society shall decide by respecting the decision of the majority.

依法決策寶鑒

Treasure Guidelines for Decision-Making

3. 發言權 Right of Speech and Expression

發言權是屬於能够保持冷靜、心平氣和及有理性態度的人的權力。在學會的一切活動裏，若有任何人掉入情緒，無法保持冷靜及心平氣和，他應該自己暫時中止自己的發言權，直到他的心明顯地恢復平靜與理智。周圍的人有責任放他一邊，讓他冷靜下來，以免讓他做出會後悔的事或決定。一個人在鬧情緒時所說的話不能被認真對待。

Right of Speech and Expression is the prerogative of those who are able to maintain calm, peaceful demeanour and rational attitude. At any level of activity in the Society, if any person falls into emotional imbalance and fails to be calm and peaceful, he should temporarily self-suspend his right of speech and expression until objectively perceivable calm, peace and rationality is restored into his heart and mind. Surrounding people have the responsibility to leave him alone and let him calm down himself to avoid regrettable acts or decisions. Words uttered in emotional outbursts must not be taken into account, either for or against him.

依法決策寶鑒

Treasure Guidelines for Decision-Making

4. 無私的原則 Selfless Principle

必須以無私的態度來服務或奉獻，只是爲了法，以及爲了自己與他人的法益。在學會裏，沒有任何人可以追求世俗的私利，例如名譽與個人的光榮。即使是無法在心裏做到圓滿的無私，也不可以放縱自己的不圓滿，更別說是堅持錯誤的態度與價值觀。舉例而言，誰也不能直接或間接地要別人做某些事來滿足自己的我慢。

All services and contributions must be performed with a selfless attitude, only for Dhamma and spiritual welfare of oneself and others. No selfish worldly gains such as name and fame, personal glory can be sought by anybody in the Society. Even when one fails to keep up perfect selflessness in mind, one must not perpetuate one's own imperfection, much less exerting wrong attitude and values. For example, one must not directly or indirectly cause others to do something to please one's ego.

依法決策寶鑒

Treasure Guidelines for Decision-Making

5. 不可貪求權力 Powers and Authorities Not to be Craved

唯有在學會需要到時，一個人才可以行使自己的力量與權力。主動要求權力應被視為違反學會的服務原則。當一個人在學會裏長時間無私地服務後，他所擁有的法與才幹自然會被認可及尋求。無論如何，在不卷入對抗與權力競爭的前提下，主動的奉獻服務是應當被鼓勵的。

One should exercise one's powers and authorities only when one is invited by the Society. All initiatives to quest for powers and authorities should be seen as violation of the principle of service in the Society. One's Dhamma qualities and abilities will be recognized and sought for when one has performed selfless service in the Society for a long time. However, taking initiative to contribute services in a peaceful manner without getting into conflicts and competition for authority should be encouraged.

依法決策寶鑒

Treasure Guidelines for Decision-Making

6. 法域僧伽長老會資深僧團(=法域/兜率天僧伽護教團)的引導

Senior Sangha of Dhamma Sangha Council of Malaysia
(Dhamma Earth / Tusita Sangha Council)'s Guidance

對於一切和法有關的事務，包括涉及僧團、尼師、一切禪修者、禪修與佛法指導的事務，應該以法域僧伽長老會資深僧團（=法域/兜率天僧伽護教團）的引導與決定為最終的決定。

In all Dhamma-related matters, including those involving the Sangha, the Sayalays, and all meditators, in matters of meditation and Dhamma teaching, Senior Sangha of Dhamma Sangha Council of Malaysia (Dhamma Earth / Tusita Sangha Council)'s guidance and decision should be respected as final.

依法決策寶鑒

Treasure Guidelines for Decision-Making

7. 不討好我慢 No Ego Appeasement

戰勝自我是法和律中一個主要的心靈培育部分。

因此法域僧伽長老會資深僧團（=法域/兜率天僧伽護教團）、理事會和學會所有附屬機構的一切管理和行政的目的，都是為了盡其最大能力、做最有效的奮鬥幫助每一位會員放下自我。但是對於沒有接受過法和律的訓練的、剛剛加入的新成員，應給予更多的體諒和包容。

Conquering of ego is a major part of spiritual training in the Dhamma-Vinaya. Therefore for all purposes of management and administration, Senior Sangha of Dhamma Sangha Council of Malaysia (Dhamma Earth / Tusita Sangha Council), the Committee and all subsidiary authorities in the Society shall not limit their freedom and efficacy of action by acting to appease the ego of any individual member. Leniency should be granted to outsiders who are new and have not submitted to the Dhamma-Vinaya training.

依法決策寶鑒

Treasure Guidelines for Decision-Making

8. 柔和與人性化的方式 Gentle and Humane Approach

學會所有的活動，尤其是採取紀律行動時，應在不妥協法和律的正確和穩定的前提下，以四無量心精神——柔和、人性化的方式來實現其目的。

In all dealings in the Society, especially regarding disciplinary actions, the Society should always try to apply gentle and humane approach in the spirit of Brahmavihara without compromising the correctness and firmness in the Dhamma-Vinaya.

依法決策寶鑒

Treasure Guidelines for Decision-Making

9. 替代方案之思考 Alternative Thinking

在決策過程中，學會在首選方案之外，總應考慮替代方案，並應在決策之前權衡每個替代方案的代價與利惠。

In decision-making, the Society should always consider alternative options to any primary option, weighing the costs and benefits of each of the alternatives before making decision.

依法決策寶鑒

Treasure Guidelines for Decision-Making

10. 邊際差異之思維 Marginal Thinking

應考量不同選項的邊際差異，
以確定選項之間的相關差異。

The marginal costs / benefits differences between close options should be identified in order to know the relevant difference between options.

依法決策寶鑒

Treasure Guidelines for Decision-Making

11. 相關性之思維 Relevance thinking

在所有的獻策、討論、考量和決策過程中應遵循相關性原則，應避免在不相關的事情和瑣碎問題上分散精力，降低效率。

All brainstorming, discussions, considerations and decision-making should be guided by the principle of relevance to avoid the inefficiency of being distracted by irrelevant or petty concerns.

依法決策寶鑒

Treasure Guidelines for Decision-Making

12. 四明覺 Four Clear Comprehensions

在管理和行政過程中，學會應將以下幾點作為準則：

In management and administration, the Society should be guided by:

- 1) 目的明覺 Clear Comprehension of Purpose
- 2) 適宜明覺 Clear Comprehension of Suitability
- 3) 行處明覺 Clear Comprehension of Domain
- 4) 無痴明覺 Clear Comprehension of Non-Delusion

依法決策寶鑒

Treasure Guidelines for Decision-Making

13. 智慧和慈悲的平衡 Balancing Wisdom and Compassion

智慧是指有能力知道真理并堅持真理,利用相關因緣來實現目標。而慈悲是指希望幫助衆生滅除痛苦的心。爲了滿足弘法活動的需要,當智慧和慈悲處于最平衡的狀態時,才能帶給衆生最多最長遠的利益。

For the purpose of implementing Dhamma propagation programs, Wisdom refers to the ability to know and adhere to Truth, utilize relevant conditions and to achieve goals while Compassion refers to the heart to alleviate the sufferings of all beings. Wisdom and compassion is most balance in application when the total welfare of all is optimized in the long-run.

依法決策寶鑒

Treasure Guidelines for Decision-Making

14. 實相的動力 Reality Motivation

讓生命的真相 ---- 生，老，病，死。。。無明，邪見與貪愛
所造成的痛苦 ----- 被長記在心。

讓真相 ---- 他人與自己在苦海輪轉裏的苦 ---- 成爲所有法務的動力。

Let the realities of life—birth, old age, sickness, death...the sufferings caused by ignorance, wrong views and craving...be constantly born in mind. Let realities----the sufferings of others and oneself in the rounds of Samsara---- be the motivators for all Dhamma works.

依法決策寶鑒

Treasure Guidelines for Decision-Making

15. 法的領導學的主要力量

The Main Powers in Dhamma Leadership

- | | |
|---------------|--|
| 法的力量 | ---- 佛陀教示的真理/真相（究竟與世俗），原則，方法，修行群體的心靈造詣與成就 |
| Dhamma Powers | ---- Truths / Realities (Ultimate and Conventional), Principles, Methods, spiritual qualities and attainments of spiritual community |
| 律的力量 | ---- 佛制的戒律、傳統、文化、法規、系統、修行群體的戒德操守 |
| Vinaya Powers | ---- Buddha's Rules, Traditions, Culture, Laws, Systems, good conducts of spiritual community |

依法決策寶鑒

Treasure Guidelines for Decision-Making

15. 法的領導學的主要力量

The Main Powers in Dhamma Leadership

真惠的力量 ---- 更少痛苦，更多安詳與快樂

Power of Real Benefits ---- Less sufferings, more peace and happiness

團結與和諧的力量 ---- $1+1+1+1+1+1+1+1+1+1+1 = 11111111111...$

Power of Unity and Harmony ---- $1+1+1+1+1+1+1+1+1+1+1 = 11111111111...$

---- 團結法、才幹、功德、資源。。

---- Unite Dhamma, talents, merits and resources...

無私慈悲犧牲奉獻的力量

Power of Selfless and Compassionate Sacrifice

依法決策寶鑒

Treasure Guidelines for Decision-Making

16. 護衛 Safeguards

權力，包括短期職務或可施行影響力的平臺必須受到護衛，只可被信托予經過了長時間考驗的人。

Powers and authorities including temporary positions or platforms to exercise influence must always be safeguarded and can only be entrusted to long time tested individuals.

委托及授權過程必須是漸次，有次序，按部就班的，不可貪求快速成果。

Entrusting and empowering process must be gradual, systematic and stage by stage without any craving for quick results.

不可魯莽進入任何可能帶來嚴重後果的處境。必須有處理最壞結果的準備。

There can be no haphazard entering into any state which may carry serious consequences. There must be readiness to handle the worst possible outcome.

依法決策寶鑒

Treasure Guidelines for Decision-Making

16. 護衛 Safeguards

必須經過適當護衛，考量到失信後，才可提供機會與援助給未知或有可疑記錄的人。

Rendering opportunity and help to people with unknown or questionable track record must always be done with proper safeguards, giving due consideration to failure of trust.

建議恢復或信用有可疑記錄的人之人，有責任令法域僧伽長老會資深僧團(=法域/兜率天僧伽護教團)及理事會滿意他處理與承擔信托失敗的準備。

People who propose to reinstate or entrust those with questionable track record has a duty to satisfy the community, especially Senior Sangha of Dhamma Sangha Council of Malaysia (Dhamma Earth / Tusita Sangha Council) and Committee of their readiness to handle and bear the outcome in case of such failure.

依法決策寶鑒

Treasure Guidelines for Decision-Making

17. 受惠者的長期真惠

Beneficiaries' Long Lasting True Benefits

佛法傳揚的功効和效率應根據其受益者獲得的長遠真實利益而不是純粹的以受歡迎度或民粹效應來評估。

The efficacy and effectiveness of a Dhamma Propagation activity should be evaluated based on the long-lasting true benefits received by its beneficiaries as opposed to sheer popularity or populism.

依法解紛寶鑒

Treasure Guidelines for Resolving Differences Dhammically

我願以依法解紛寶鑒為我在法域裏化解與他人思想分歧的指引。

In Dhamma Earth, I shall resolve my differences with others by following
Treasure Guidelines for Resolving Differences Dhammically

依法解紛寶鑒

Treasure Guidelines for Resolving Differences Dhammically

第一步： 1st Step

問：這是否關係到對佛陀法與律的正確認知？

Ask : Does it involve right understanding of Dhamma Vinaya taught by the Buddha?

答案若是，可按步或直接採取以下任何步驟：

If the answer is Yes, one may step-by-step act or directly undertake any of the following steps:

1. 請示法域自己感覺較有緣，
最喜歡溝通的禪師/導師。

Seek advice from a Meditation Teacher / Dhamma Teacher of Dhamma Earth with whom one feels having affinity and comfortable to communicate with.

依法解紛寶鑒

Treasure Guidelines for Resolving Differences Dhammically

第一步： 1st Step

問：這是否關係到對佛陀法與律的正確認知？

Ask : Does it involve right understanding of Dhamma Vinaya taught by the Buddha?

答案若是，可按步或直接採取以下任何步驟：

If the answer is Yes, one may step-by-step act or directly undertake any of the following steps:

2. 若1未滿意，請求導師把問題提給法域僧伽長老會資深僧團(=法域/兜率天僧伽護教團)。

If action 1 is not satisfying, one may request the Teacher bring the issue to Senior Sangha of Dhamma Sangha Council of Malaysia (DSCOM) (=Tusita Sangha Council).

** 要有信心導師必然不會自作主張犯上隱瞞或違背僧團的決定。

**Should trust that DE Teacher will not act unilaterally, conceal, or defy Sangha's decision.

依法解紛寶鑒

Treasure Guidelines for Resolving Differences Dhammically

第一步： 1st Step

問：這是否關係到對佛陀法與律的正確認知？

Ask : Does it involve right understanding of Dhamma Vinaya taught by the Buddha?

答案若是，可按步或直接採取以下任何步驟：

If the answer is Yes, one may step-by-step act or directly undertake any of the following steps:

3. 得知僧團的判斷後，若心仍存疑慮，以英文自擬一份問題，請求僧伽長老會把自己的問題提交給緬甸僧團資深成員。

（可注明最希望得到來自帕奧禪師，或 Ābhivaṃsa 等其他佛學與實修兼具，自己也很信服的禪師的答案。）

After knowing Sangha Council's ruling, if one still has doubt, one may draft the question in English, request Sangha Council present one's question to Senior Myanmar Sangha members. (may state one's wish to receive answer from Pa Auk Sayadawgyi, the Abhivamsas or other Meditation Teachers who are highly trained in practice and theory.)

依法解紛寶鑒

Treasure Guidelines for Resolving Differences Dhammically

第一步： 1st Step

問：這是否關係到對佛陀法與律的正確認知？

Ask : Does it involve right understanding of Dhamma Vinaya taught by the Buddha?

答案若是，可按步或直接採取以下任何步驟：

If the answer is Yes, one may step-by-step act or directly undertake any of the following steps:

4. 可以直接跳級請示緬甸資深禪師，但應當同時復傳原信件或錄音給法域僧伽長老會資深僧團（=法域/兜率天僧伽護教團）。

One may also skip steps and directly consult Senior Myanmar Sangha members. Doing so, one is obliged to send a copy of email or audio recording of the consultation to DSCOM Senior Sangha (Dhamma Earth/Tusita Sangha Council) .

依法解紛寶鑒

6

Treasure Guidelines for Resolving Differences Dhammically

第二步： 2nd Step

若問題并非關係到對佛陀法與律的正確認知：

If the question does NOT involve right understanding of Dhamma Vinaya taught by the Buddha,

1. 自問：根據法域運作基礎的法的領導學，我應以什麼心態，方式和程序處理我與他人的想法分歧，以便能產生讓一切變得更好，或不更糟的效果？

Ask Oneself 1: According to the Dhamma Leadership, the foundation of all DE operation, what psychology, approach, or acting procedures should I adopt to resolve my differences with others, so that I can make things better and not worse?

依法解紛寶鑒

6

Treasure Guidelines for Resolving Differences Dhammically

第二步： 2nd Step

若問題并非關係到對佛陀法與律的正確認知：

If the question does NOT involve right understanding of Dhamma Vinaya taught by the Buddha,

2. 自問：這是渺小到我能不理會，也不擔心對法域對自己會有任何負面影響，不干擾修禪的問題嗎？

Ask Oneself 2: Is this issue so insignificant that I can ignore it without causing negative impact to DE and myself, and will not disrupt my meditation practice?

依法解紛寶鑒

6

Treasure Guidelines for Resolving Differences Dhammically

第二步： 2nd Step

若問題并非關係到對佛陀法與律的正確認知：

If the question does NOT involve right understanding of Dhamma Vinaya taught by the Buddha,

3. 自問：這是我不要處理，問題會自己解決的問題嗎？

Ask Oneself 3: If I ignore it, will the problem gets solved by itself?

依法解紛寶鑒

6

Treasure Guidelines for Resolving Differences Dhammically

第二步： 2nd Step

若問題并非關係到對佛陀法與律的正確認知：

If the question does NOT involve right understanding of Dhamma Vinaya taught by the Buddha,

若以上問題的答案是“不”，我若不依法的領導學好好處理，就是對法域對自己不負責任。

If the answers to the above questions are "NO", I will be irresponsible to DE and myself if I do not settle the issue.

作為愛護法域的修行人，我有責任希望法域變得更好，也希望自己能在法域學法修法證法護法得更好。

As a Dhamma practitioners who love DE, I have the duty to wish for betterment of DE, and wish for better study, practice, realization, and safeguard of the Dhamma.

依法解紛寶鑒

Treasure Guidelines for Resolving Differences Dhammically

確定自己應該對問題貢獻自己的想法後，可以：

Having ascertained that I should contribute my thoughts to the issue, I may:

1. 找法域導師在適當的時間討論。

Look to discuss with DE Teachers at a suitable time.

2. 若1的答案自己未滿意，以書面/電郵形式把問題呈現給法域僧伽長老會（sanghacouncil.dscom@gmail.com）

If the answer to 1 is not satisfying, one may convey one's thoughts to DSCOM Senior Sangha (DE/Tusita Sangha Council) in writing or email (sanghacouncil.dscom@gmail.com)

依法解紛寶鑒

6

Treasure Guidelines for Resolving Differences Dhammically

確定自己應該對問題貢獻自己的想法後，可以：

Having ascertained that I should contribute my thoughts to the issue, I may:

3. 法域僧伽長老會應在24小時內回應“收到”，確保法域僧伽長老會的 Telegram 群確實已經放上以上書面表述，同時回應幾時會給于正式回復。

DSCOM shall acknowledge the receipt of it within 24 hours, ensuring that the presentation has been posted to Telegram group of DSCOM Senior Sangha, stating when a reply will be effected.

依法解紛寶鑒

Treasure Guidelines for Resolving Differences Dhammically

確定自己應該對問題貢獻自己的想法後，可以：

Having ascertained that I should contribute my thoughts to the issue, I may:

4. 法域僧伽長老會的答案若被質疑，表述者可請求長老會召開最高會議（全席）處理。

If DSCOM's answer is further questioned, the questioner may request DSCOM Senior Sangha call a full quorum Highest Meeting to resolve the issue.

依法解紛寶鑒

Treasure Guidelines for Resolving Differences Dhammically

確定自己應該對問題貢獻自己的想法後，可以：

Having ascertained that I should contribute my thoughts to the issue, I may:

僧伽長老會最高會議（全席）的答案是最終的答案。

The ruling of the Highest Meeting of DSCOM Senior Sangha is final.

法域全體會員信眾都必須遵守，才能繼續在法域受惠。

All Dhamma Earth people must abide by such decision to continue receive Dhamma benefits in Dhamma Earth.

依法解紛寶鑒

Treasure Guidelines for Resolving Differences Dhammically

確定自己應該對問題貢獻自己的想法後，可以：

Having ascertained that I should contribute my thoughts to the issue, I may:

法域所有人應善用以上解紛程序，以免因沒有遵循以上正規表述管道而造下傷害法域的惡業。

All DE people should utilize the above procedural guidelines and channels to avoid committing the bad kamma of harming Dhamma Earth.

依法傳法服務評估寶鑒

**Treasure Guidelines for the Evaluation of
Dhammic Dhamma Propagation & Service**

依法傳法服務評估寶鑒

Treasure Guidelines for the Evaluation of Dhammic Dhamma Propagation & Service

當我有傳法或服務時，是否有發揮出以下五個層面的法的力量？
Have I exercised the following 5 Dhamma Powers when I propagate Dhamma and serve?

1. 緣起無我法力

Dhamma Powers of Dependent Origination & Non-Self

2. 慈悲喜捨法力

Dhamma Powers of Loving-Kindness, Compassion, Appreciative Joy & Equanimity

依法傳法服務評估寶鑒

Treasure Guidelines for the Evaluation of Dhammic Dhamma Propagation & Service

當我有傳法或服務時，是否有發揮出以下五個層面的法的力量？

Have I exercised the following 5 Dhamma Powers when I propagate Dhamma and serve?

3. 如實智見等法力

Dhamma Powers of Seeing Things as They Really Are with Wisdom etc.

4. 惠益外緣法力

Dhamma Powers to benefit External Conditions

5. 成功圓事法力

Dhamma Powers to perfect matters successfully

依法傳法服務評估寶鑒

Treasure Guidelines for the Evaluation of Dhammic Dhamma Propagation & Service

1. 緣起無我法力

Dhamma Powers of Dependent Origination & Non-Self

➤ 在眼耳鼻舌身意的接觸裏，我有多不易受傷？

/ 10

From the contacts through eye, ear, nose, tongue, body and mind, how frequently had I been incapable of getting hurt.

➤ 在身口意的行爲裏，我有多不在乎自我得失？

/ 10

In my bodily, verbal and mental actions, how aloof had I been from personal gains and losses?

依法傳法服務評估寶鑒

Treasure Guidelines for the Evaluation of Dhammic Dhamma Propagation & Service

1. 緣起無我法力

Dhamma Powers of Dependent Origination & Non-Self

- 在為目標奮鬥的過程裏，我有多超然于成果，而專心致志做好其因？

/ 10

In the process of striving towards Goal, how aloof from results had I been, and was thus able to focus on working well on its causes.

- 在成果不如所願時，我有多平和的承擔力，勇敢檢討，學習，改過，再出發？

/ 10

When results did not materialise as I wished, how equanimous was I in taking them, was brave to review, learn, change and restart?

依法傳法服務評估寶鑒

Treasure Guidelines for the Evaluation of Dhammic Dhamma Propagation & Service

2. 慈悲喜捨法力

Dhamma Powers of Loving-Kindness, Compassion, Appreciative Joy & Equanimity

- 有多少時候衆生見到我感到安全，啓發，被關懷，歡喜，對佛法僧生起信心？

/ 10

How many beings had felt safe seeing me, been inspired, felt loved, joyful, developed faith towards Buddha Dhamma Sangha.

- 有多少時候衆生受苦有困難時會想起我，信任我，向我傾訴，找我幫助指引，感到受惠，看到希望，對佛法僧生起信心？

/ 10

When beings suffered pain and difficulties, how frequently would they think of me, trust me, confess to me, look for my help and guidance, feel benefitted, see hope and develop faith towards Buddha Dhamma Sangha?

依法傳法服務評估寶鑒

Treasure Guidelines for the Evaluation of Dhammic Dhamma Propagation & Service

2. 慈悲喜捨法力

Dhamma Powers of Loving-Kindness, Compassion, Appreciative Joy & Equanimity

➤ 有多少時候衆生幸福成功時會想告訴我，相信我會隨喜（不會忌妒），讓我參與他們的善行，相信我會爲他們加分？

/ 10

When beings experienced happiness and successes, how frequently they would tell me, trusting I would rejoice instead of getting jealous, allowing me to join their wholesome deeds, trusting that I would be a plus for them?

依法傳法服務評估寶鑒

Treasure Guidelines for the Evaluation of Dhammic Dhamma Propagation & Service

2. 慈悲喜捨法力

Dhamma Powers of Loving-Kindness, Compassion, Appreciative Joy & Equanimity

➤ 有多少時候我想讓眾生快樂眾生不快樂，想讓眾生離苦離苦因眾生仍增添苦因受苦，想眾生繼續幸福成功眾生却倒霉失敗了，我能超然地接受，心無波瀾，慈悲喜依舊，惠益眾生的熱誠不減，能一再出發？

/ 10

When I wished for the happiness of beings yet they were not happy, wished beings be free from suffering and causes of suffering yet they experienced otherwise, wished beings' happiness and success to last yet they suffered misfortune and failed, how frequently could I remain aloof and detached, accepting, unruffled, maintain my loving-kindness, compassion and appreciative joy and zeal to benefit beings, and be capable to resume my good mission?

依法傳法服務評估寶鑒

Treasure Guidelines for the Evaluation of Dhammic Dhamma Propagation & Service

3. 如實智見等法力

Dhamma Powers of Seeing Things as They Really Are with Wisdom etc.

➤ 在面對個人，他人，及事物的問題時，我
多常多快能看清問題與目標的因因果果，
沒有茫然，能快速找到克服滿願所需的當下因？

/ 10

Facing problems of myself, others and in occasions, how frequently and how quickly could I penetrate the causes and effects of problems and goals, conquer difficulties and accomplish needed causes here and now without feeling lost?

依法傳法服務評估寶鑒

Treasure Guidelines for the Evaluation of Dhammic Dhamma Propagation & Service

3. 如實智見等法力

Dhamma Powers of Seeing Things as They Really Are with Wisdom etc.

- 在努力在因上下功夫，落實與成功相關的法與緣時，我多常多快能把障礙排除，把相關的因緣具足，沒有自身弱點，能快速實現克服滿願所需的當下因，具足可能實現的法與緣？

/ 10

During my endeavours to work on causes, implementing Dhammas and conditions relevant to success, how frequently and how quickly could I overcome obstacles, fulfill relevant conditions, be capable to conquer difficulties and fulfill needed causes here and now, fulfill achievable Dhammas and conditions without being hindered by personal weaknesses?

依法傳法服務評估寶鑒

Treasure Guidelines for the Evaluation of Dhammic Dhamma Propagation & Service

4. 惠益外緣法力

Dhamma Powers to benefit External Conditions

➤ 在面對外緣時，我有多少能力能感知，影響及提携他們的理性，感性及能力，讓他們導向有真惠的事，成就真惠？

/ 10

Facing external conditions, how able was I in perceiving, influencing and uplifting others' rationality, emotion and ability so that they could incline towards beneficial things and accomplish true benefits?

依法傳法服務評估寶鑒

Treasure Guidelines for the Evaluation of Dhammic Dhamma Propagation & Service

4. 惠益外緣法力

Dhamma Powers to benefit External Conditions

➤ 在面對外緣時，我有多少能力認清及把握惠益他們時要克服的困難，要實現的目標之苦集滅道兩套因果，最終實現真惠？

/ 10

Facing external conditions, how able was I in identifying and utilizing the two sets of causes and effects as in Suffering, Causes of Suffering, Cessation of Suffering and Path Leading to the Cessation of Suffering, which were required in conquering difficulties and achieving Goals?

依法傳法服務評估寶鑒

Treasure Guidelines for the Evaluation of Dhammic Dhamma Propagation & Service

5. 成功圓事法力

Dhamma Powers to perfect matters successfully

➤ 在服務，策劃，辦事時，我有多常能認清 / 10
與落實其成功的相關法與緣，最終帶來圓滿成功？

During serving, planning and executing tasks, how able was I in identifying and implementing Dhammas and conditions related to success, and eventually delivered fulfillment and success?

依法傳法服務評估寶鑒

Treasure Guidelines for the Evaluation of Dhammic Dhamma Propagation & Service

5. 成功圓事法力

Dhamma Powers to perfect matters successfully

➤ 在服務，策劃，辦事時，我有多常能在行事時用上法的力量，去準備，啓動，貫徹，完成及檢討，在過程與成果中提升，更有能力與信心走向下一個任務和使命？

/ 10

During serving, planning and executing tasks, how frequently was I able to employ Dhamma powers during my work to prepare, initiate, pull off, accomplish and review, to grow during the process and upon achieving results, be more capable and confident to undertake next task and mission?

依法傳法服務評估寶鑒

Treasure Guidelines for the Evaluation of Dhammic Dhamma Propagation & Service

願我的例常真誠自我評估，及智者法友的旁觀評估，讓我在服務聖教衆生時，能提升也發揮出法的力量，最終導向自度度他，離苦得真樂。

I shall sincerely perform this self-evaluation regularly and evaluation by wise by-stander fellow Dhamma friends so that I can improve and exercise Dhamma powers while serving Buddha's Dispensation and all beings, and eventually move towards liberating myself and others from suffering and realising true happiness.

36 法

36 Dhamma Aspects

法的領導～36法～培育一 3x3x4

Dhamma Leadership ~ 36 Dhamma Aspects ~ Cultivation 1

緣起無我～

Dependent Origination &
Non-Self

內緣 Internal Conditions ~ 苦 S ~ 集 C ~ 滅 C ~ 道 W
外緣 External Conditions ~ 苦 S ~ 集 C ~ 滅 C ~ 道 W
事緣 Event Conditions ~ 苦 S ~ 集 C ~ 滅 C ~ 道 W

慈悲喜捨～

Loving-Kindness, Compassion,
Appreciative Joy, Equanimity.

內緣 Internal Conditions ~ 苦 S ~ 集 C ~ 滅 C ~ 道 W
外緣 External Conditions ~ 苦 S ~ 集 C ~ 滅 C ~ 道 W
事緣 Event Conditions ~ 苦 S ~ 集 C ~ 滅 C ~ 道 W

如實智見～

Seeing Things As They
Really Are With Wisdom etc.

內緣 Internal Conditions ~ 苦 S ~ 集 C ~ 滅 C ~ 道 W
外緣 External Conditions ~ 苦 S ~ 集 C ~ 滅 C ~ 道 W
事緣 Event Conditions ~ 苦 S ~ 集 C ~ 滅 C ~ 道 W

法的領導～36法～3x3x4

Dhamma Leadership ~ 36 Dhamma Aspects ~ 3x3x4

緣起無我～

Dependent Origination &
Non-Self

近緣Near Conditions ～～苦S ～集C ～滅C ～道W
遠緣Far Conditions ～～苦S ～集C ～滅C ～道W
事緣Event Conditions～～苦S ～集C ～滅C ～道W

慈悲喜捨～

Loving-Kindness, Compassion,
Appreciative Joy, Equanimity.

近緣Near Conditions ～～苦S ～集C ～滅C ～道W
遠緣Far Conditions ～～苦S ～集C ～滅C ～道W
事緣Event Conditions～～苦S ～集C ～滅C ～道W

如實智見～

Seeing Things As They
Really Are With Wisdom etc.

近緣Near Conditions ～～苦S ～集C ～滅C ～道W
遠緣Far Conditions ～～苦S ～集C ～滅C ～道W
事緣Event Conditions～～苦S ～集C ～滅C ～道W

法的領導～36法～培育二

Dhamma Leadership ~ 36 Dhamma Aspects ~ Cultivation 2

內緣 Internal Conditions	緣起無我	Dependent Origination & Non Self	～苦S	～集C	～滅C	～道W
	慈悲喜捨	Loving-Kindness, Compassion Appreciative Joy & Equanimity	～苦S	～集C	～滅C	～道W
	如實智見	Seeing Things as They Really Are with Wisdom etc.	～苦S	～集C	～滅C	～道W
外緣 External Conditions	緣起無我	Dependent Origination & Non Self	～苦S	～集C	～滅C	～道W
	慈悲喜捨	Loving-Kindness, Compassion Appreciative Joy & Equanimity	～苦S	～集C	～滅C	～道W
	如實智見	Seeing Things as They Really Are with Wisdom etc.	～苦S	～集C	～滅C	～道W
事緣 Event Conditions	緣起無我	Dependent Origination & Non Self	～苦S	～集C	～滅C	～道W
	慈悲喜捨	Loving-Kindness, Compassion Appreciative Joy & Equanimity	～苦S	～集C	～滅C	～道W
	如實智見	Seeing Things as They Really Are with Wisdom etc.	～苦S	～集C	～滅C	～道W

苦S ~ 集C ~ 滅C ~ 道W: Suffering ~ Cause of Suffering ~ Cessation of Suffering ~ Ways to Cease Suffering

滅 ~ ~
Cessation of
Suffering

- 內緣 ~ ~ Internal Conditions
- 外緣 ~ ~ External Conditions
- 事緣 ~ ~ Event Conditions

滅

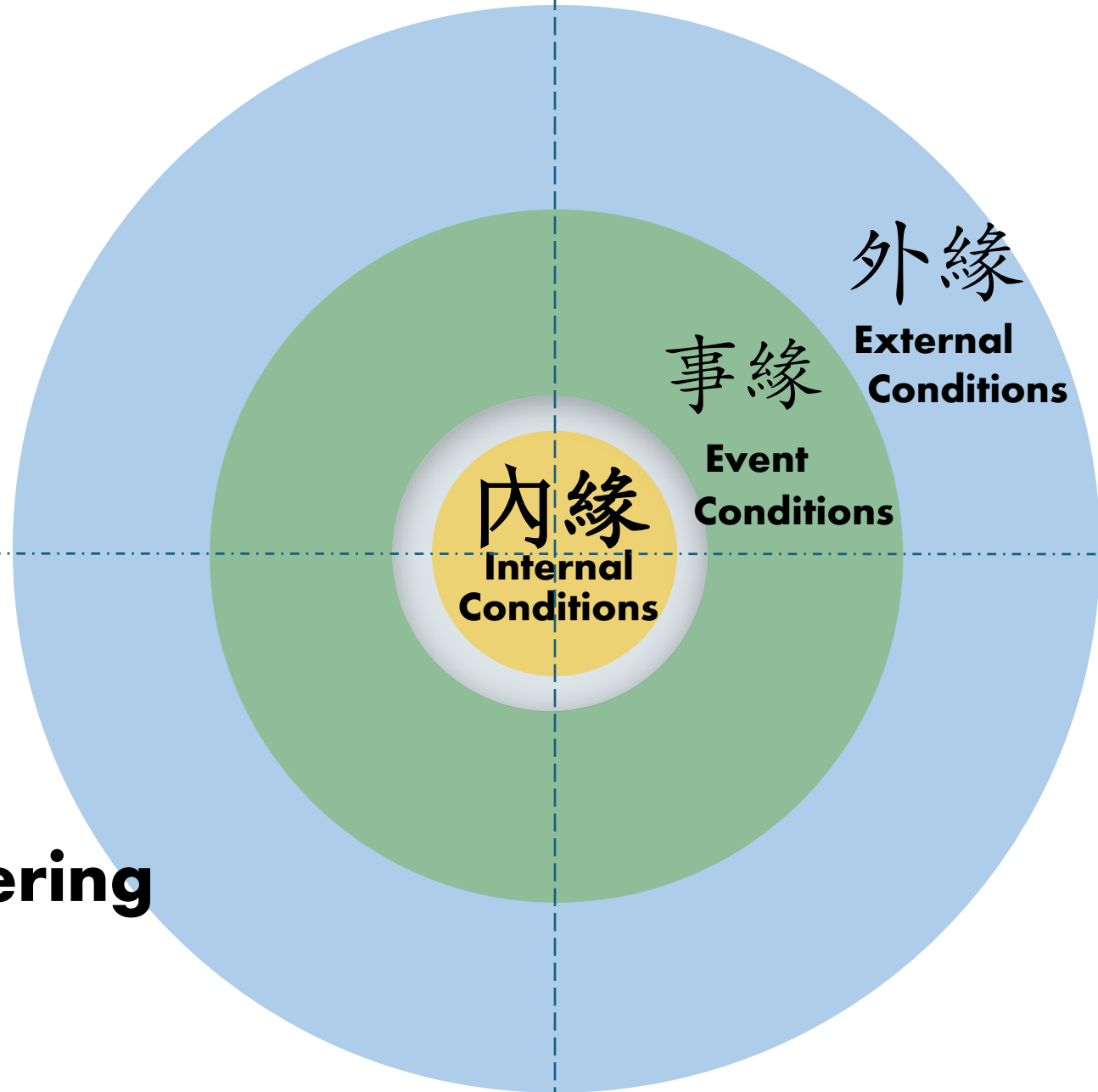
Cessation of Suffering

集

Cause of Suffering

集 ~ ~
Cause of
Suffering

- 內緣 ~ ~ Internal Conditions
- 外緣 ~ ~ External Conditions
- 事緣 ~ ~ Event Conditions



道 ~ ~
Ways to
cease
suffering

- 內緣 ~ ~ Internal Conditions
- 外緣 ~ ~ External Conditions
- 事緣 ~ ~ Event Conditions

道

Ways to Cease suffering

苦

Suffering

苦 ~ ~
Suffering

- 內緣 ~ ~ Internal Conditions
- 外緣 ~ ~ External Conditions
- 事緣 ~ ~ Event Conditions

法的領導～36法～解困

Dhamma Leadership ~ 36 Dhamma Aspects ~ Problem Solving

苦～～
Suffering

內緣～～

Internal
Conditions

緣起無我

慈悲喜捨

如實智見

Dependent Origination
& Non Self

Loving-Kindness, Compassion
Appreciative Joy & Equanimity

Seeing Things as They Really
Are with Wisdom etc.

外緣～～

External
Conditions

緣起無我

慈悲喜捨

如實智見

Dependent Origination
& Non Self

Loving-Kindness, Compassion
Appreciative Joy & Equanimity

Seeing Things as They Really
Are with Wisdom etc.

事緣～～

Event
Conditions

緣起無我

慈悲喜捨

如實智見

Dependent Origination
& Non Self

Loving-Kindness, Compassion
Appreciative Joy & Equanimity

Seeing Things as They Really
Are with Wisdom etc.

法的領導～36法～解困

Dhamma Leadership ~ 36 Dhamma Aspects ~ Problem Solving

集～～
Cause of
Suffering

內緣～～

Internal
Conditions

緣起無我

慈悲喜捨

如實智見

Dependent Origination
& Non Self

Loving-Kindness, Compassion
Appreciative Joy & Equanimity

Seeing Things as They Really
Are with Wisdom etc.

外緣～～

External
Conditions

緣起無我

慈悲喜捨

如實智見

Dependent Origination
& Non Self

Loving-Kindness, Compassion
Appreciative Joy & Equanimity

Seeing Things as They Really
Are with Wisdom etc.

事緣～～

Event
Conditions

緣起無我

慈悲喜捨

如實智見

Dependent Origination
& Non Self

Loving-Kindness, Compassion
Appreciative Joy & Equanimity

Seeing Things as They Really
Are with Wisdom etc.

法的領導～36法～解困

Dhamma Leadership ~ 36 Dhamma Aspects ~ Problem Solving

滅 ~ ~
Cessation of
Suffering

內緣 ~ ~

Internal
Conditions

緣起無我

慈悲喜捨

如實智見

Dependent Origination
& Non Self

Loving-Kindness, Compassion
Appreciative Joy & Equanimity

Seeing Things as They Really
Are with Wisdom etc.

外緣 ~ ~

External
Conditions

緣起無我

慈悲喜捨

如實智見

Dependent Origination
& Non Self

Loving-Kindness, Compassion
Appreciative Joy & Equanimity

Seeing Things as They Really
Are with Wisdom etc.

事緣 ~ ~

Event
Conditions

緣起無我

慈悲喜捨

如實智見

Dependent Origination
& Non Self

Loving-Kindness, Compassion
Appreciative Joy & Equanimity

Seeing Things as They Really
Are with Wisdom etc.

法的領導～36法～解困

Dhamma Leadership ~ 36 Dhamma Aspects ~ Problem Solving

道～～

Ways to
cease
suffering

內緣～～

Internal
Conditions

緣起無我

慈悲喜捨

如實智見

Dependent Origination
& Non Self

Loving-Kindness, Compassion
Appreciative Joy & Equanimity

Seeing Things as They Really
Are with Wisdom etc.

外緣～～

External
Conditions

緣起無我

慈悲喜捨

如實智見

Dependent Origination
& Non Self

Loving-Kindness, Compassion
Appreciative Joy & Equanimity

Seeing Things as They Really
Are with Wisdom etc.

事緣～～

Event
Conditions

緣起無我

慈悲喜捨

如實智見

Dependent Origination
& Non Self

Loving-Kindness, Compassion
Appreciative Joy & Equanimity

Seeing Things as They Really
Are with Wisdom etc.



滅

**Cessation of
Suffering**

道

**Ways to Cease
suffering**

外

External

事

Event

內

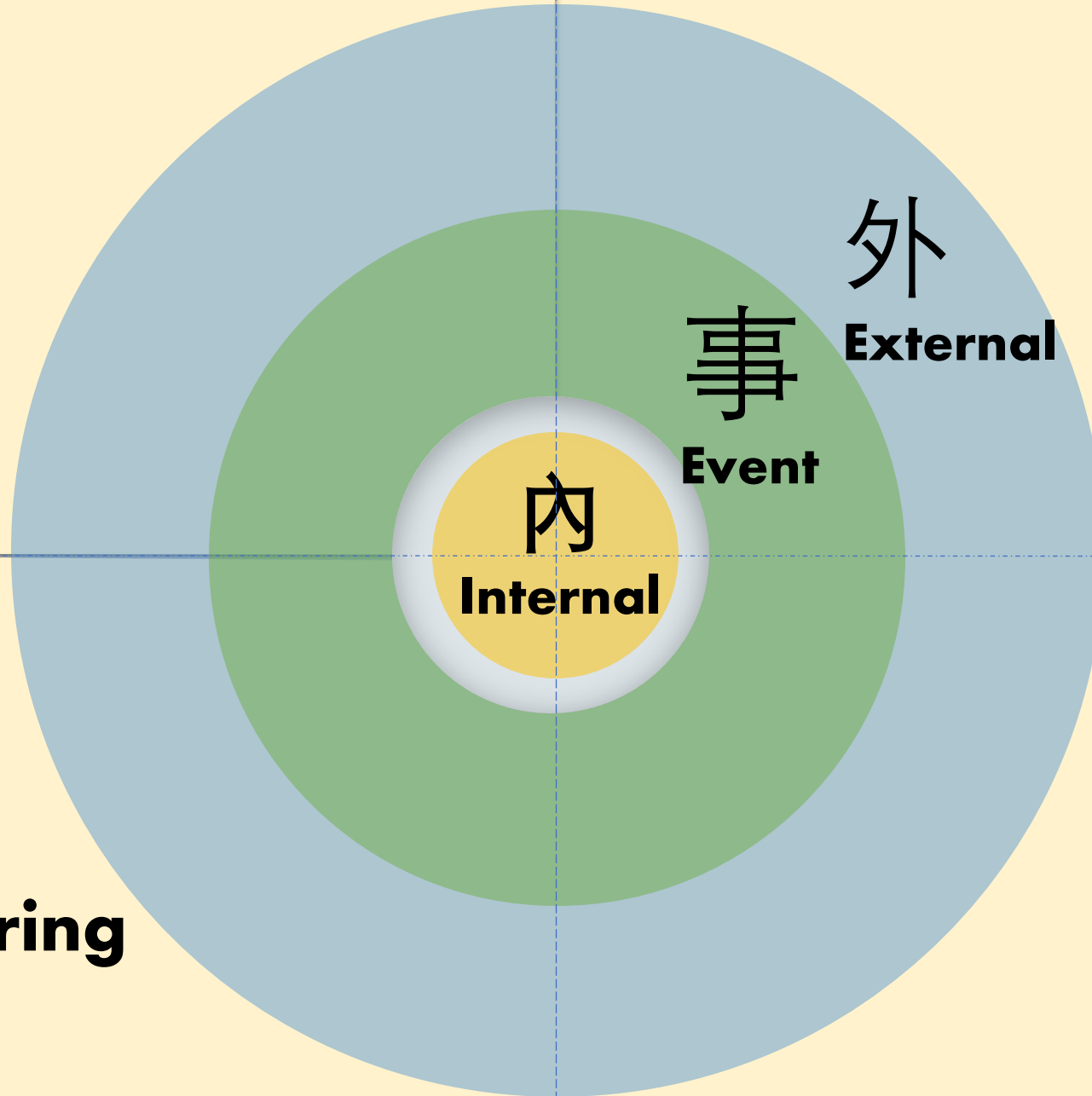
Internal

集

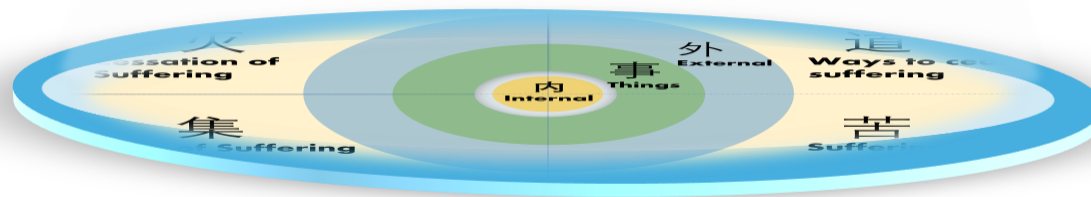
Cause of Suffering

苦

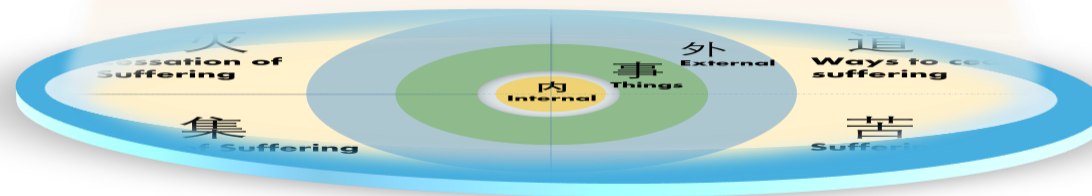
Suffering



緣起無我
Dependent
Origination &
Non-Self



慈悲喜捨
Loving-Kindness,
Compassion,
Appreciative Joy,
Equanimity.



如實智見
Seeing Things
As They Really
Are With
Wisdom etc.

