



法的领导学

Dhamma Leadership

法的领导学

目标

1. $1 + 1 > 2$

2. 消除好人与好人的矛盾

3. 目标 + 过程 = 予人信心

4. 最中极的集体功德

5. 让法 & 众生得最好的法真惠

法的领导学

1. 方向 **Direction**
2. 方法 **Methodology**
3. 和谐 **Harmony**
4. 效率 **Efficiency**
5. 成长 **Growth**

修出底气/法力

修出底气/法力

1. 缘起无我

- ~ 正见~ 认知
 - ~ 闻所成慧, 思所成慧
- ~ 正思维~ 省思~ 惯性
 - ~ 闻所成慧, 思所成慧
- ~ 观智~ 正见 + 正思维
- ~ 圣道智~ 正见 + 正思维

修出底气/法力

4. 破除心之局限

- ~ 慢心
- ~ 偏见
- ~ 先入为主
- ~ 无益的假设 (我懂) v
- ~ 有益的假设 (我可能不真懂)
- ~ 羯腊摩经

修出底气/法力

2. 慈悲喜舍

- ~ 正见~ 认知
 - ~ 闻所成慧, 思所成慧
- ~ 正思维~ 省思~ 惯性
 - ~ 闻所成慧, 思所成慧
- ~ 正定~ 禅定~ 打破界限~ 无我
- ~ 究竟法与概念法

修出底气/法力

5. 让法力转乘循环

- ~ 法力之喜与真惠

修出底气/法力

3. 如实智见等法

- ~ 真实~ 如实~ 态度之建立
 - ~ 正见~ 认知
 - ~ 闻所成慧, 思所成慧
 - ~ 正思维~ 省思~ 惯性
 - ~ 闻所成慧, 思所成慧
- ~ 智的能力
- ~ 智的实用~ 见

修出底气/法力

6. 检验

- ~ 你有多易不受伤?
- ~ 你有多快乐?
- ~ 你的法力是否不败?
 - (依法自修宝鉴)
 - (依法服务宝鉴)
 - (依法传法服务评估宝鉴)

修出底气/法力

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~ 圣道智 ~ 正见 + 正思维

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~ 正定 ~ 禅定 ~ 打破界限 ~ 无我

~ 究竟法与概念法

修出底气/法力

3. 如实智见等法

~ 真实 ~ 如实 ~ 态度之建立

~ 正见 ~ 认知

~ 闻所成慧，思所成慧

~ 正思维 ~ 省思 ~ 惯性

~ 闻所成慧，思所成慧

~ 智的能力

~ 智的实用 ~ 见

修出底气/法力

4. 破除心之局限

~ 慢心

~ 偏见

~ 先入为主

~ 无益的假设（我懂）v

有益的假设（我可能不真懂）

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修出底气/法力

5. 让法力转乘循环

~ 法力之喜与真惠

修出底气/法力

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~ 你有多快乐？

~ 你的法力是否不败？

(依法自修宝鉴)

(依法服务宝鉴)

(依法传法服务评估宝鉴)

服务为资粮

~ 法力与缘力的关系

~ 业力，功德，波罗蜜

~ 服务 ~ 真惠是天然的领导力

~ 让您因为我而更好

~ 感召力

~ (先决条件) 正确心态

~ 领导与服务 ~ 空悲 + 善巧

~ 领导与管理之分别

~ 知雄 + 守雌

~ 管理 (执行) 作为领导的底气

~ 马斯克

~ 令人信服的力量

~ 佛陀

~ (依法服务宝鉴)

~ 法力与缘力的关系

~ 业力，功德，波罗蜜

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~ 令人信服的力量

~ 佛陀

~ （依法服务宝鉴）

惠众之法

~ 目标 ~ 真惠的内容

~ 方法 ~ 施予的方法

~ 无感 > 有感

~ 佛陀的方法 ~ 时机 ~ 因缘

~ 大势 + 小势

~ 自度 + 度他

~ 自他承担力

(依法对外宝鉴)

(依法传法宝鉴)

(依法传法服务评估宝鉴)

因果化危机

~ 方法论之运用
~ 36法之运用要诀

(依法对外宝鉴)

(依法解纷宝鉴)

炼 ~ 养 ~ 用

炼

- ~ 挫折的必然
- ~ 转苦为乐之法
- ~ 全都是炼机
- ~ 对内，对外，对事之炼

养

- ~ 心之升华过程
- ~ 检验
- ~ 试水
- ~ 内养 ~ 内外事之酝酿

用

- ~ 实战 ~ 从自己不败 > 度外 > 圆事
- ~ 见法力之喜
- ~ 让法力转乘

问题与理想

- ~ 什么让你永远炼不出法的领导力?
- ~ 无住生心，生心无住是一种什么样的可能?

炼

~ 挫折的必然

~ 转苦为乐之法

~ 全都是炼机

~ 对内，对外，对事之炼

养

~ 心之升华过程

~ 检验

~ 试水

~ 内养 ~ 内外事之酝酿

用

~ 实战 ~ 从自己不败 > 度外 > 圆事

~ 见法力之喜

~ 让法力转乘

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~ 什么让你永远炼不出法的领导力？

~ 无住生心，生心无住是一种什么样的可能？

法的领导学 Dhamma Leadership

《比丘不衰退之法》-概要

《比丘不衰退之法》 一 《比丘不衰退之法》 二 《比丘不衰退之法》 三

- 1. 智慧圆满，很多人来皈依。
- 2. 如理思维，如理观察，如理地回思维法教。
- 3. 不忘本心戒，不忘比丘戒，依阿罗汉戒来遵守。
- 4. 戒律：守戒，微细戒，戒律受持，戒心，持守比丘戒，智慧之戒，智慧之戒，依阿罗汉戒来遵守。
- 5. 深究戒律，深究戒律，深究戒律。
- 6. 守戒圆满。
- 7. 自己能建立正念，以理法来列表的表来修行舍利。
- 8. 比丘的戒律的表来修行舍利。

《比丘不衰退之法》 四 《比丘不衰退之法》 五 《比丘不衰退之法》 六

- 1. 培育念觉支。
- 2. 培育择法觉支。
- 3. 培育精进觉支。
- 4. 培育喜觉支。
- 5. 培育轻安觉支。
- 6. 培育定觉支。
- 7. 培育舍觉支。
- 1. 培育无贪想。
- 2. 培育无嗔想。
- 3. 培育无净想。
- 4. 培育(修行)过患想。
- 5. 培育舍断想。
- 6. 培育离断想。
- 7. 培育无断想。

《法句经》 - 精选

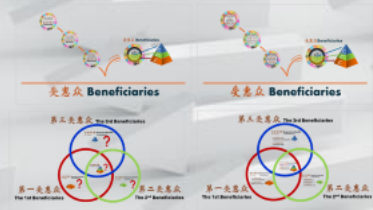
依法七宝鉴

7 Dhammic Treasure Guidelines

- 依法自修宝鉴 Treasure Guidelines for the Self-cultivation according to Dhamma
- 依法对外宝鉴 Treasure Guidelines for Dhammic External Dealings
- 依法传法宝鉴 Treasure Guidelines for Dhammic Dhamma Propagation
- 依法服务宝鉴 Treasure Guidelines for Dhammic Service
- 依法决策宝鉴 Treasure Guidelines for Decision-Making
- 依法解结宝鉴 Treasure Guidelines for Resolving Differences Dhammically
- 依法传法服务伴修宝鉴 Treasure Guidelines for the Evaluation of Dhammic Dhamma Propagation & Service

三种重要的法的力量 Three Important Types of Dhamma Powers

受惠众 Beneficiaries



方法论 Methodology

法的领导学 - 定义与诠释 Defining Dhamma Leadership

磨炼

36法 36 Dhamma Aspects

附录



法的领导学

— 定义与诠释

Defining Dhamma Leadership

法的领导学 — 定义与诠释

Defining Dhamma Leadership

依据自然界的法则，去中极相关内外人力资源，以便带来最大的整体可续的真惠。

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

法主，智行，惠众。

OF TRUTHS, BY WISDOM, FOR ALL

法主
Of Truths

智行
By Wisdom

惠众
For All

法的领导学精要

生活的大原则/艺术

一动一静之中

要让一切变得更好，

或不更糟。

方法论

Methodology

方法论 Methodology

两套因果 Two sets of cause & effect:

苦: 苦
Suffering



果
Effect



集: 苦因
Cause of Suffering



因
Cause



灭: 苦的熄灭
Cessation of Suffering



果
Effect



道: 灭苦的方法
Ways to Cease Suffering



因
Cause



方法论 Methodology

两套因果 Two sets of cause & effect:

苦: 问题

Problem

集: 问题的原因

Cause of Problem

灭: 理想/目标

Goal

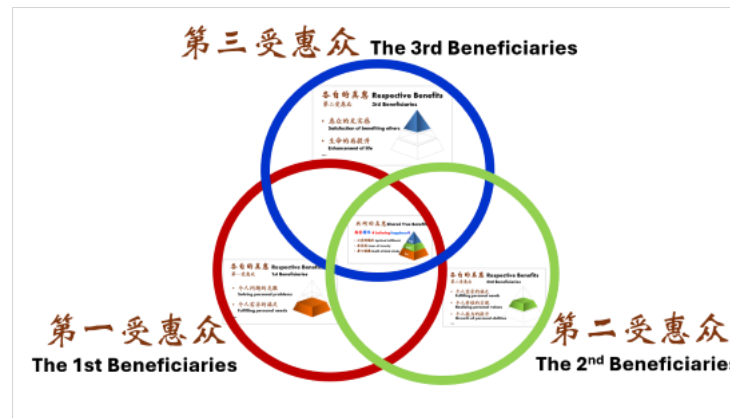
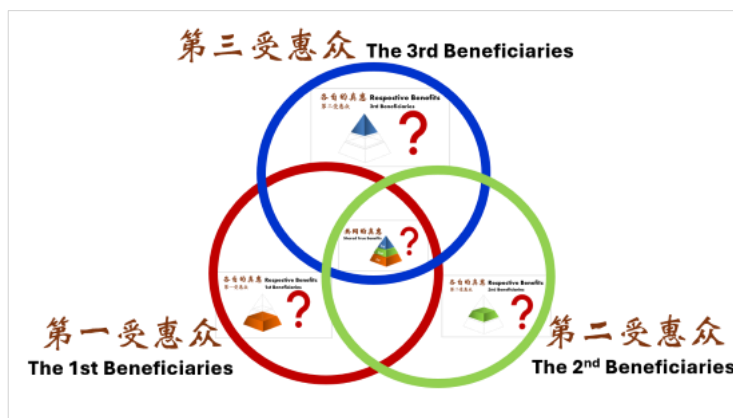
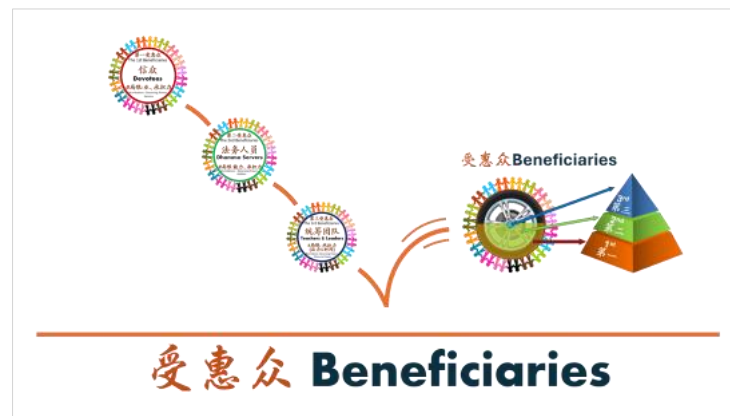
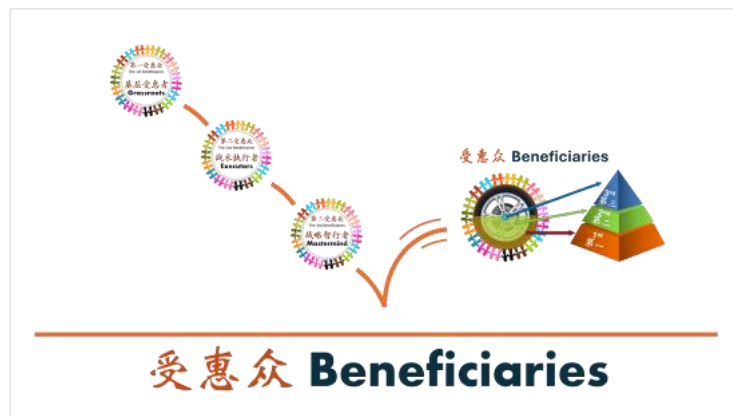
道: 达成理想的方法

Ways to Achieve Goal



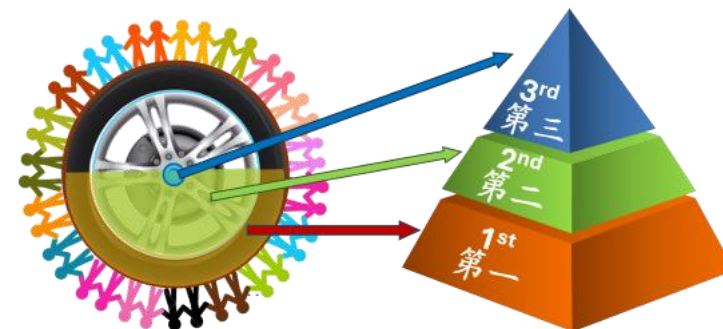
受惠众

Beneficiaries





受惠众 Beneficiaries



受惠众 Beneficiaries



第一受惠众

The 1st Beneficiaries

基层受惠者

Grassroots



第二受惠众

The 2nd Beneficiaries

战术执行者

Executors



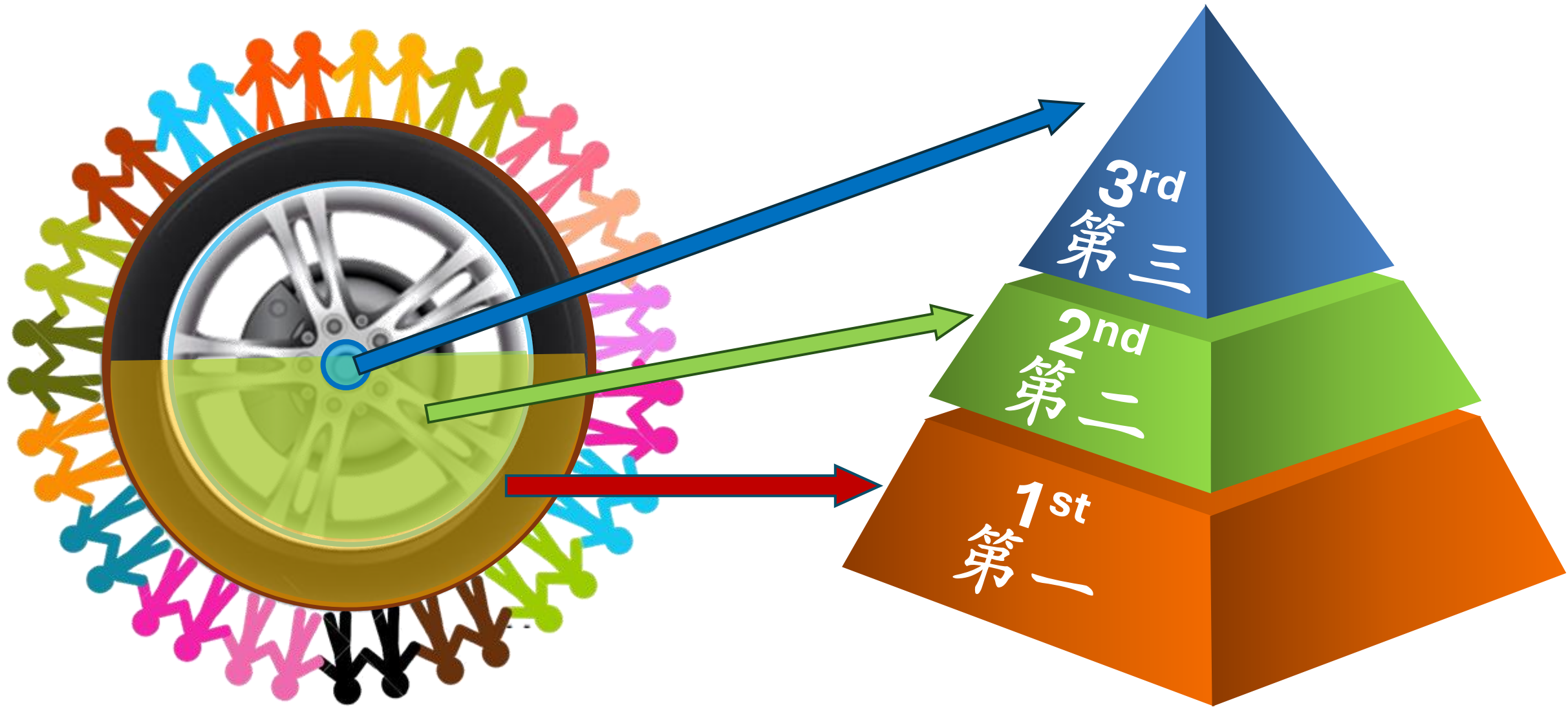
第三受惠众

The 3rd Beneficiaries

战略智行者

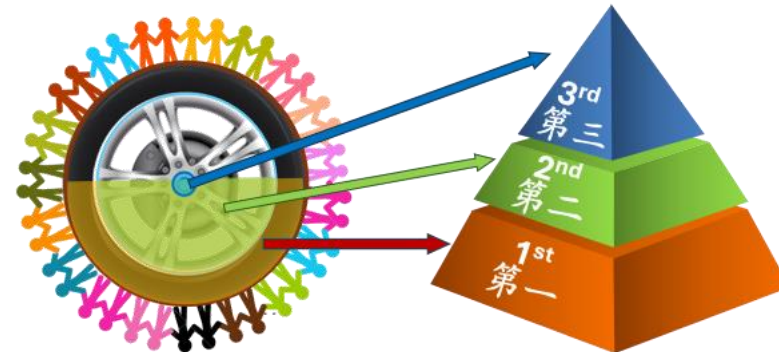
Mastermind

受惠众 Beneficiaries





受惠众 Beneficiaries



受惠众 Beneficiaries



第一受惠众

The 1st Beneficiaries

信众

Devotees

#局限:业、承担力

#Limitations –Deserving Powers,
Kamma



第二受惠众

The 2nd Beneficiaries

法务人员

Dhamma Servers

#局限:能力、承担力

#Limitations – Deserving Powers,
Abilities



第三受惠众

The 3rd Beneficiaries

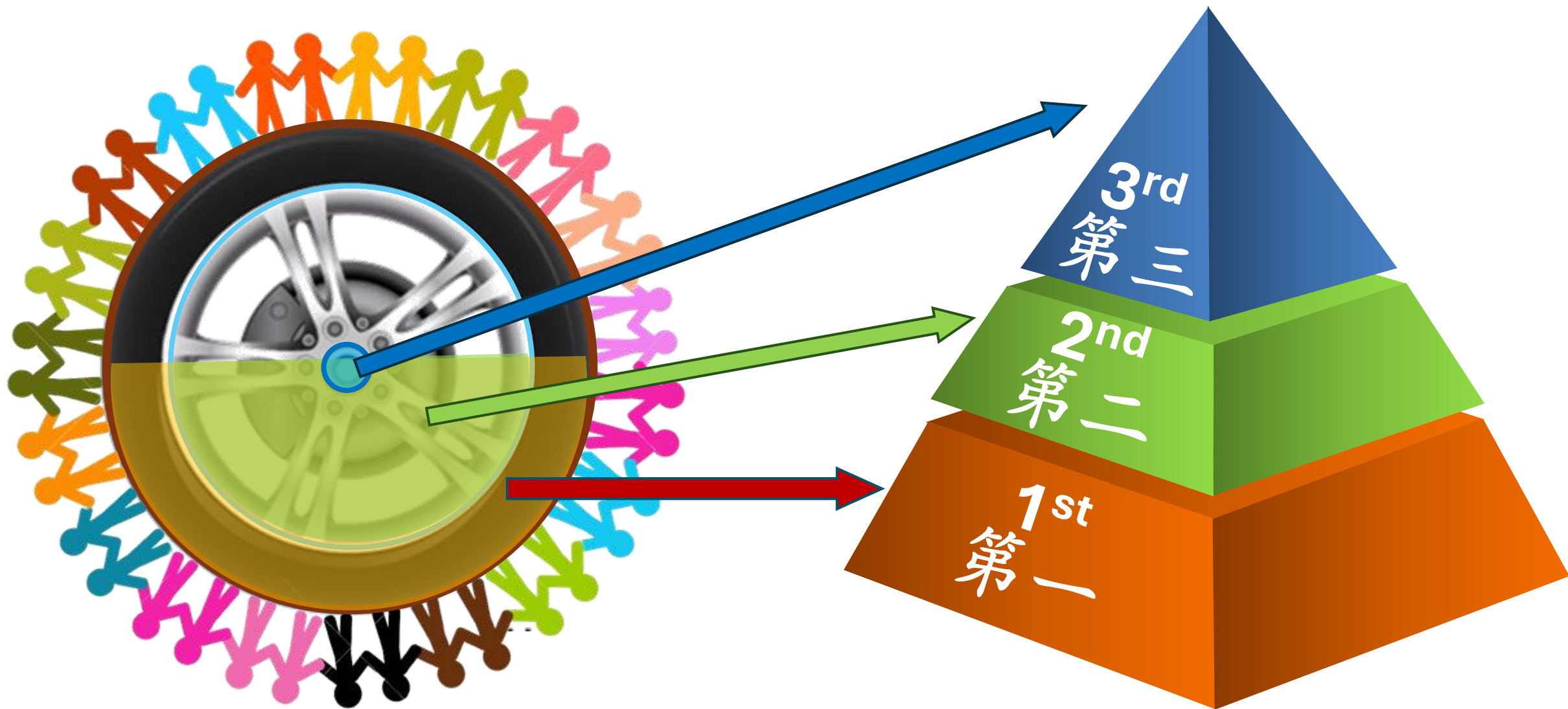
统筹团队

Teachers & Leaders

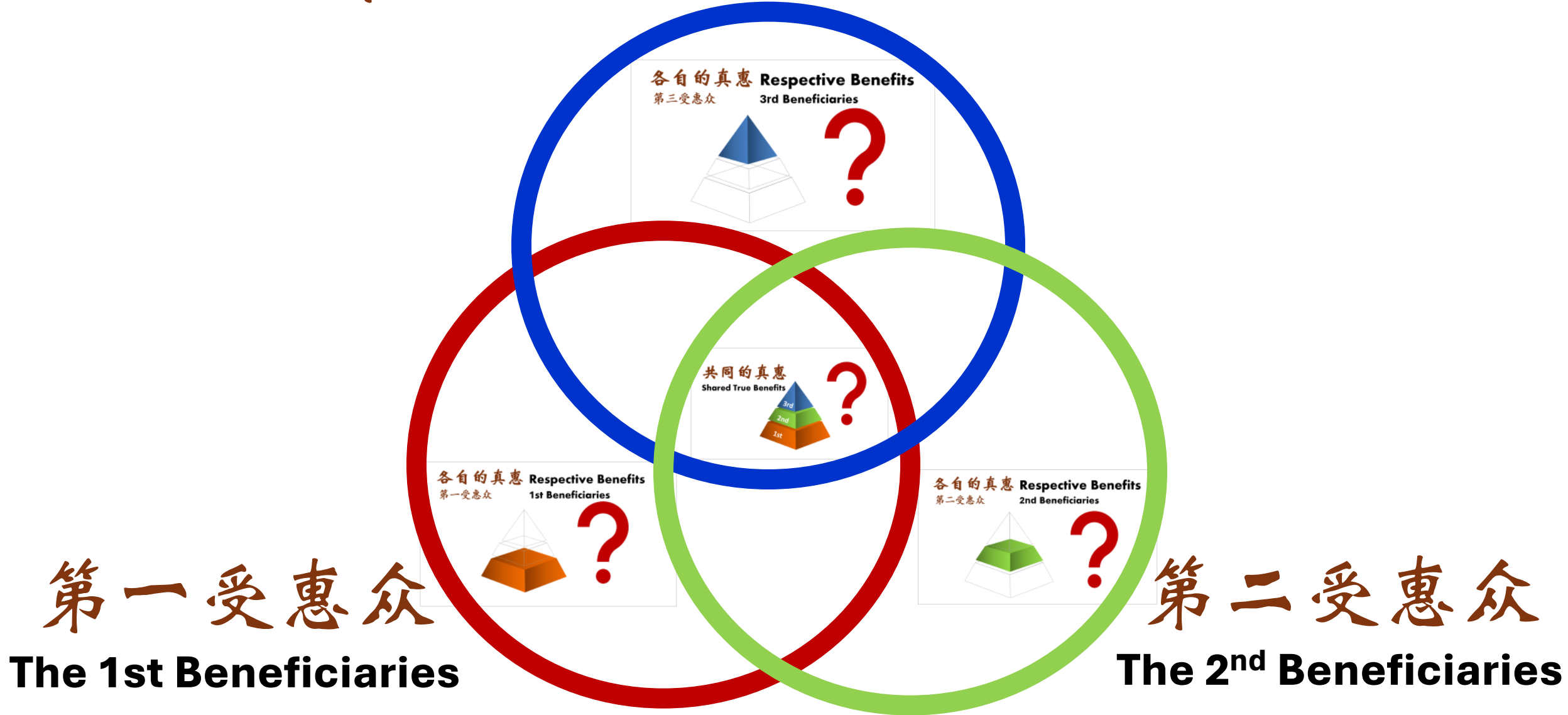
#局限: 承担力
(法力&时间)

#Limitations - Deserving Powers,
Dhamma Powers

受惠众 Beneficiaries



第三受惠众 The 3rd Beneficiaries



第一受惠众

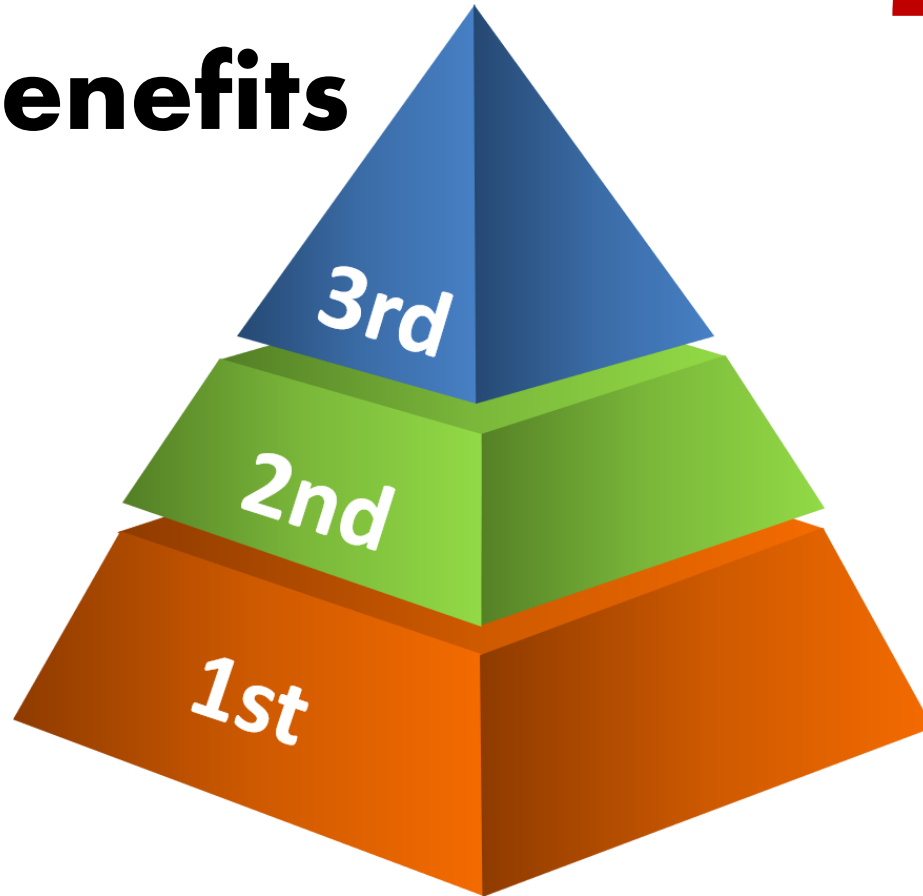
The 1st Beneficiaries

第二受惠众

The 2nd Beneficiaries

共同的真惠

Shared True Benefits

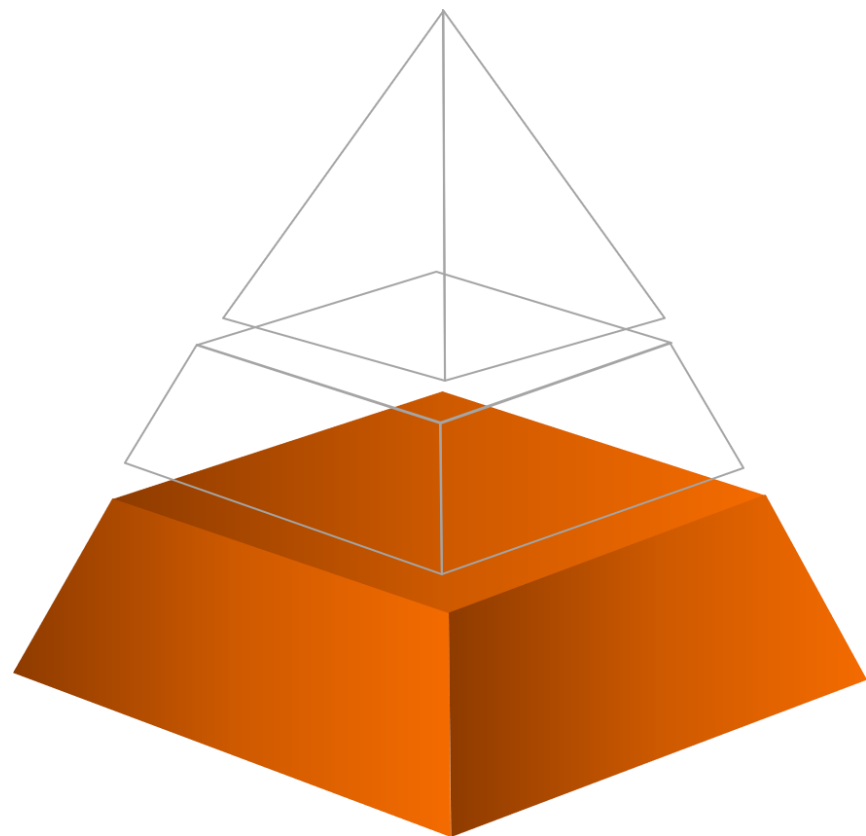


各自的真惠

Respective Benefits

第一受惠众

1st Beneficiaries

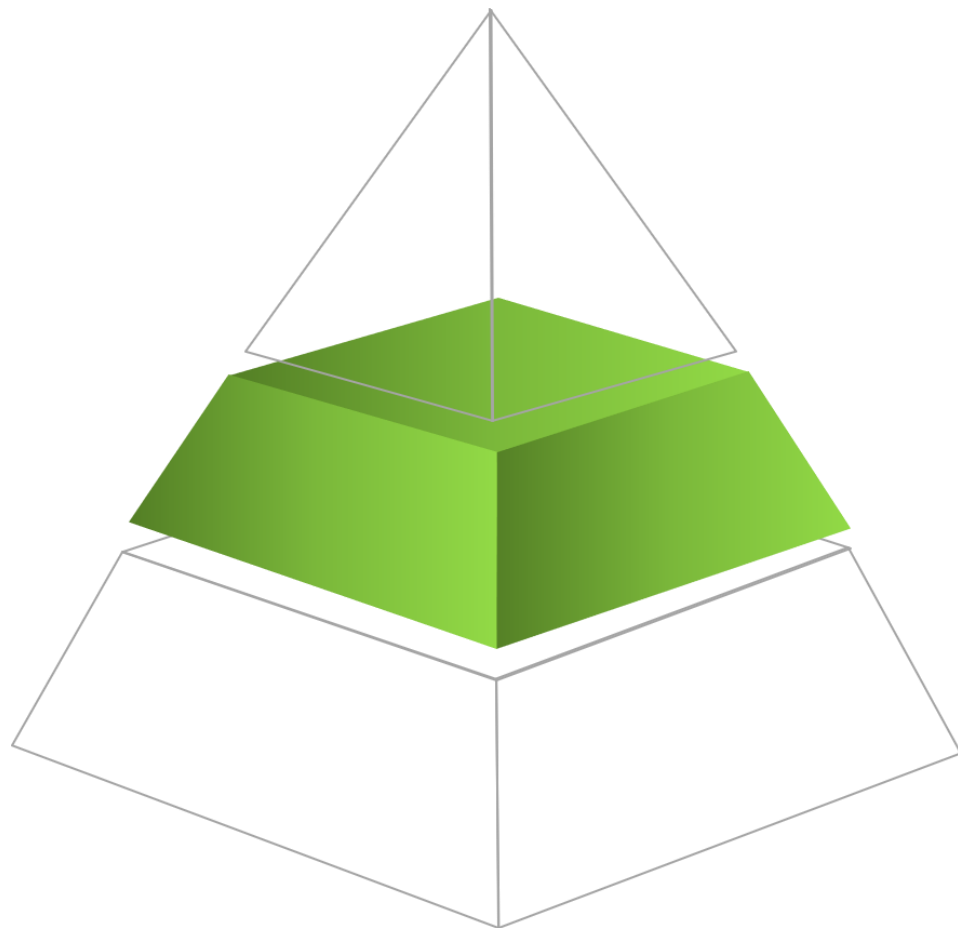


各自的真惠

第二受惠众

Respective Benefits

2nd Beneficiaries

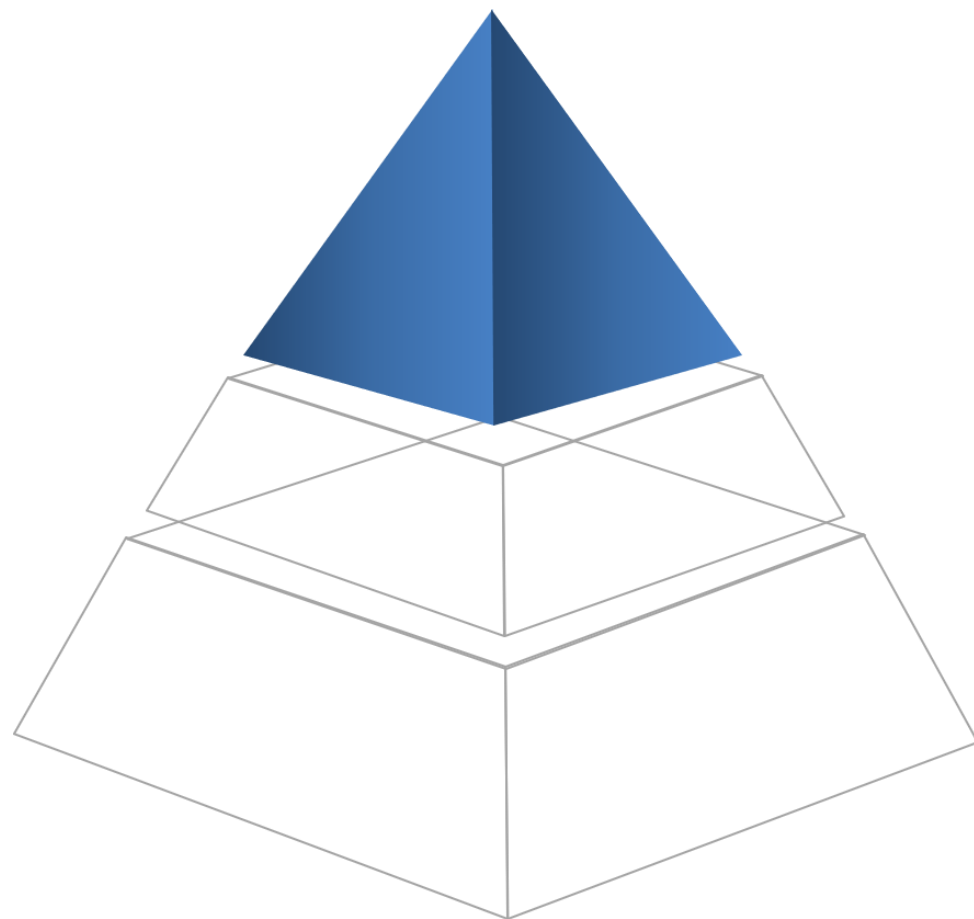


各自的真惠

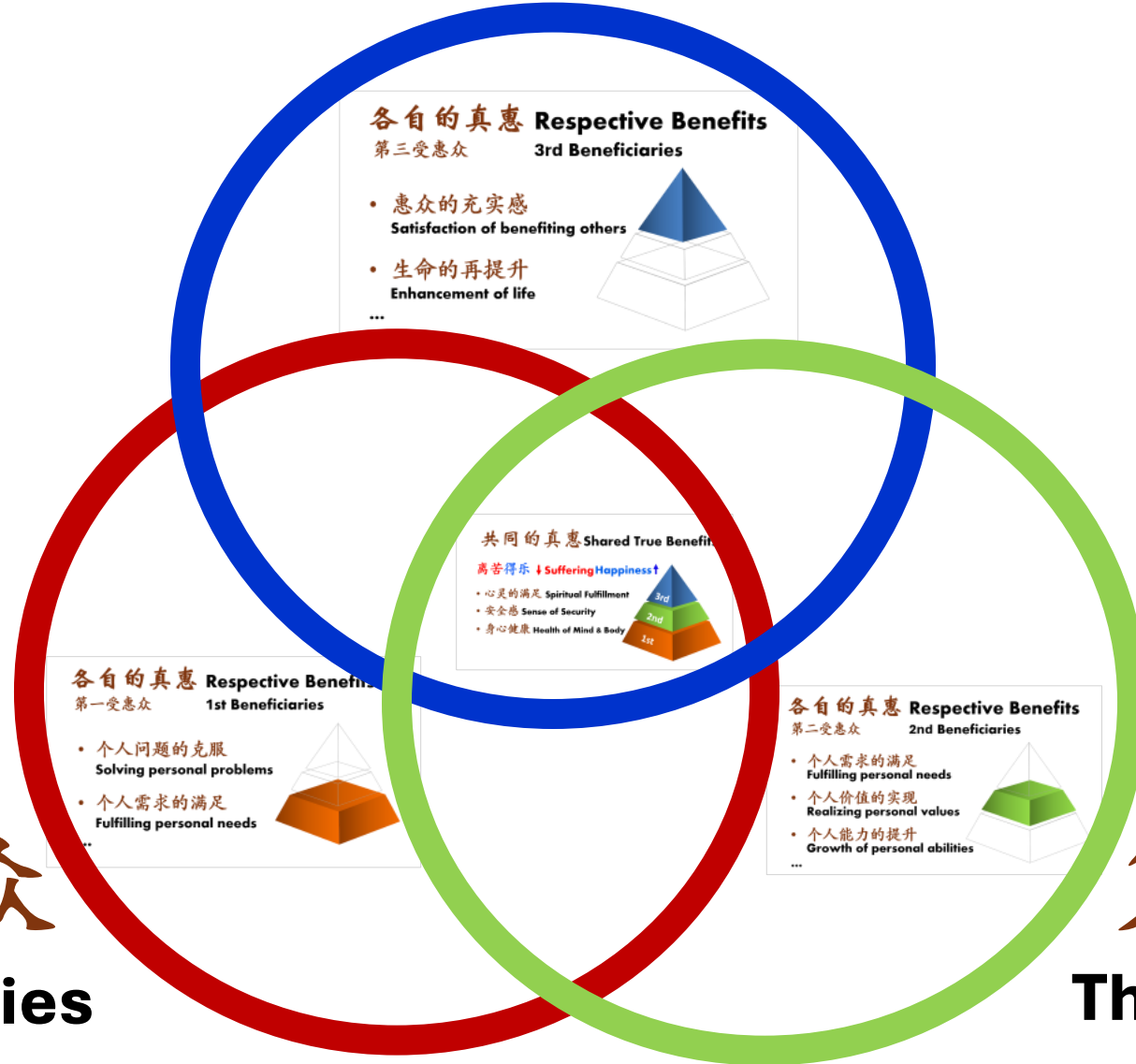
第三受惠众

Respective Benefits

3rd Beneficiaries



第三受惠众 The 3rd Beneficiaries



第一受惠众

The 1st Beneficiaries

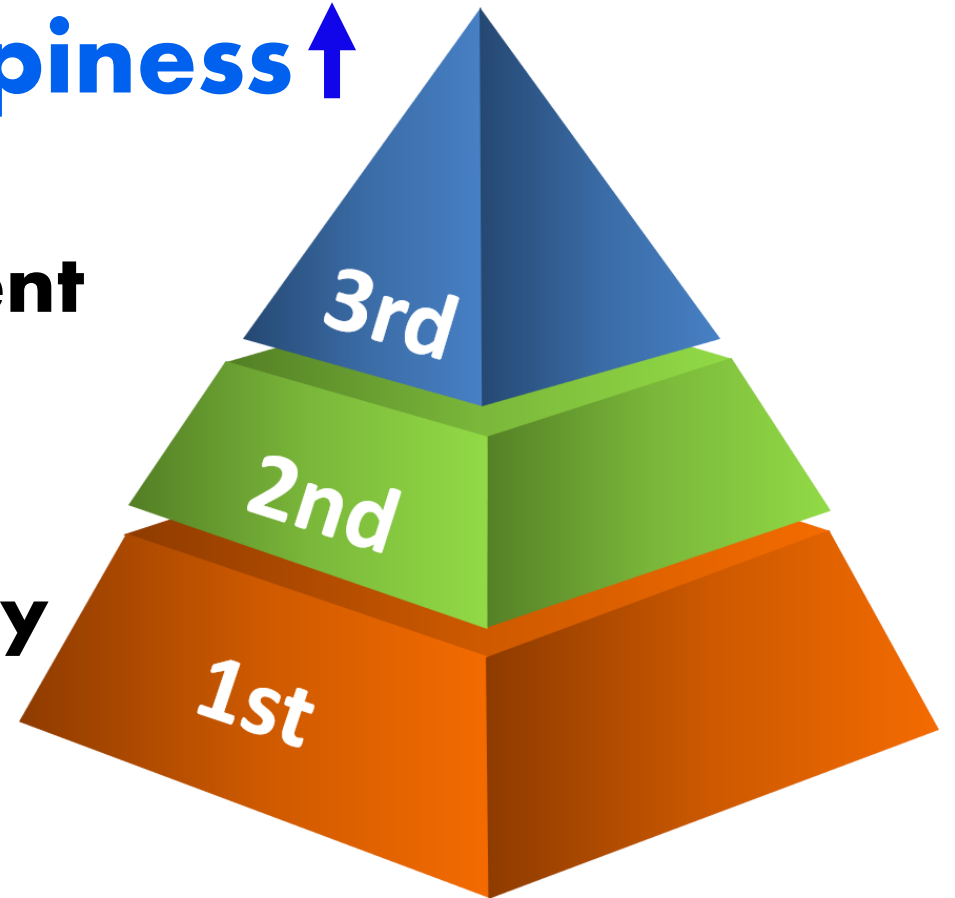
第二受惠众

The 2nd Beneficiaries

共同的真惠 Shared True Benefits

离苦得乐 ↓ Suffering Happiness ↑

- 心灵的满足 **Spiritual Fulfillment**
- 安全感 **Sense of Security**
- 身心健康 **Health of Mind & Body**



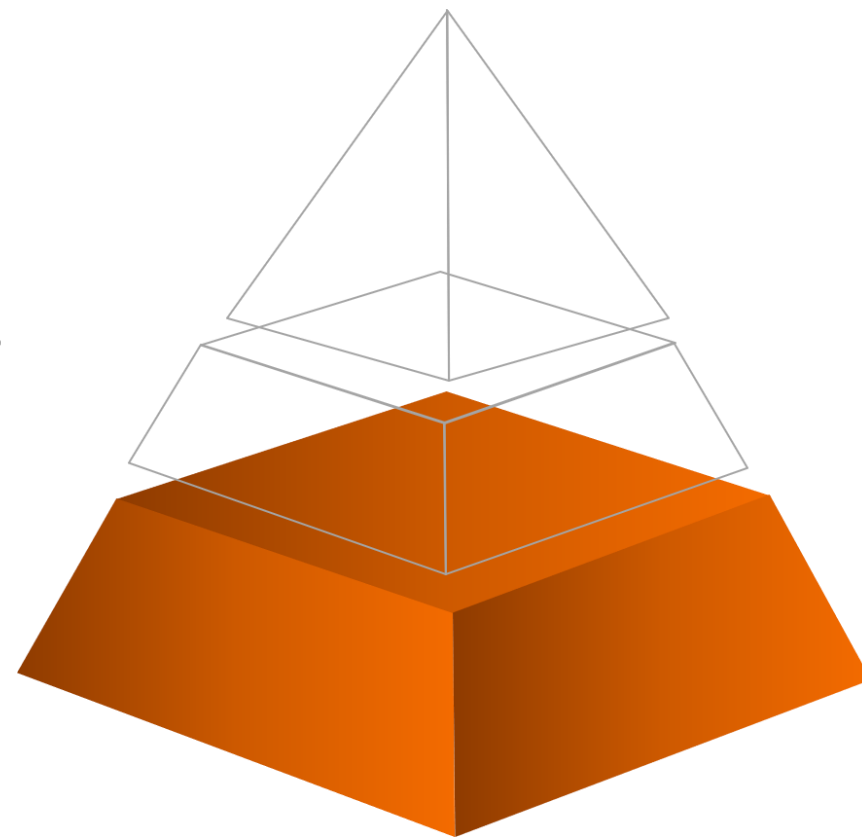
各自的真惠 **Respective Benefits**

第一受惠众

1st Beneficiaries

- 个人问题的克服
Solving personal problems
- 个人需求的满足
Fulfilling personal needs

...



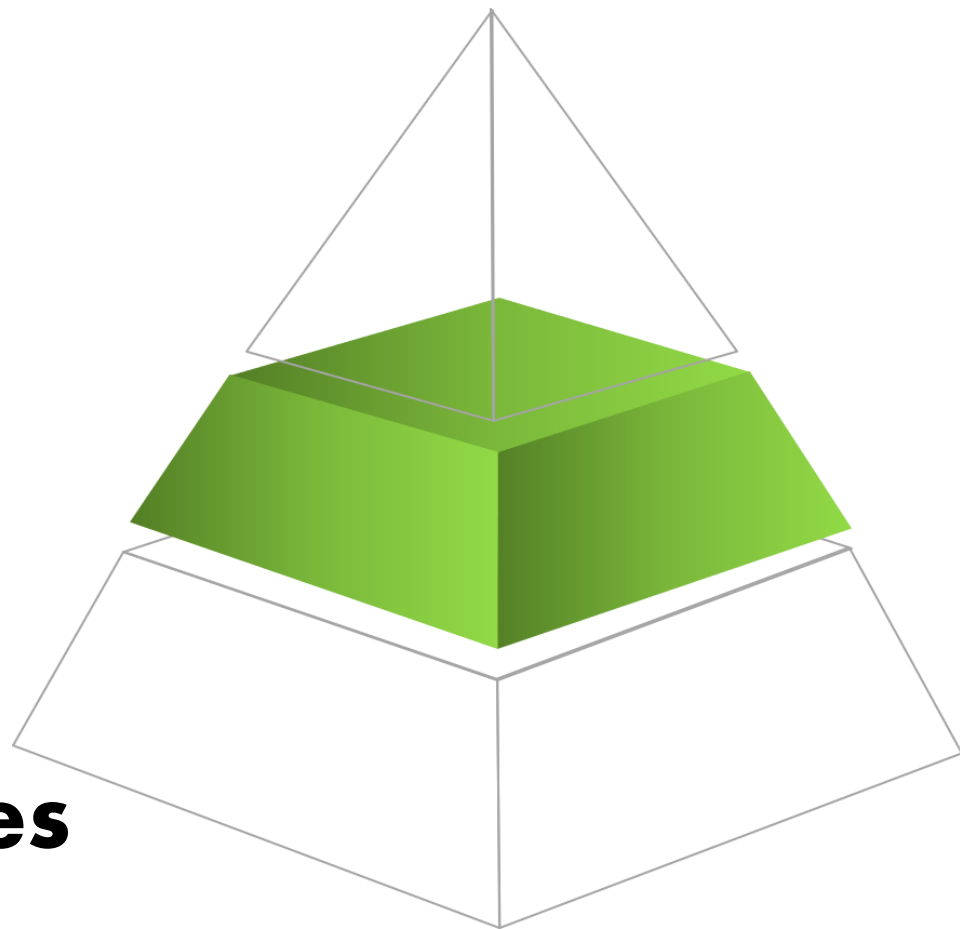
各自的真惠 **Respective Benefits**

第二受惠众

2nd Beneficiaries

- 个人需求的满足
Fulfilling personal needs
- 个人价值的实现
Realizing personal values
- 个人能力的提升
Growth of personal abilities

...



各自的真惠

第三受惠众

Respective Benefits

3rd Beneficiaries

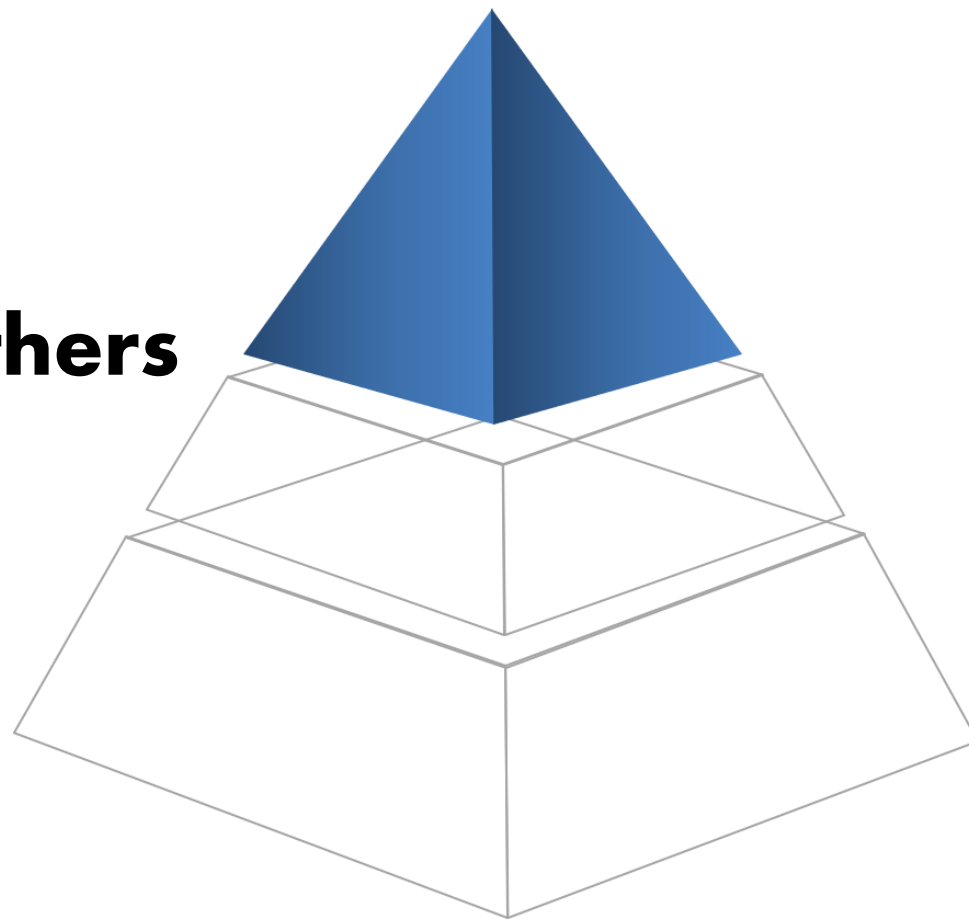
- 惠众的充实感

Satisfaction of benefiting others

- 生命的再提升

Enhancement of life

...



三种重要的法的力量

**Three Important Types of
Dhamma Powers**

三种重要的法的力量

Three Important Types of Dhamma Powers

1. 不受伤的能力

The ability to remain unhurt.

2. 任何外力也夺不走的快乐

Happiness that cannot be taken away by any external conditions.

3. 任何外力也摧毁不了的法的力量

(忍耐, 慈悲喜舍, 勇气, 担当, 宽恕, 善良, 感恩, 责任感。。。)

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)

三种法

~ 缘起无我 ~ 理性之极

~ 慈悲喜舍 ~ 感性之极

~ 如实智见等法 ~ 其余法力之极

《比丘不衰退之法》—概要

《比丘不衰退之法》

一

1. 时常集会，很多人来集会，
2. 和谐地集会、和谐地散会、和谐地处理僧团应做的事，
3. 不立未立之戒、不废已立之戒、依照已立之戒来遵守，
4. 恭敬、尊重、敬重、礼敬长老比丘、元老、出家已久者、僧团之父、僧团之领导，认为他们的话值得听取，
5. 没有受到想要再生的贪爱控制，
6. 珍惜丛林住处，
7. 自己能够建立正念，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，

《比丘不衰退之法》

二

1. 不喜爱工作、不乐于工作、不热衷于工作，
2. 不喜爱讲话、不乐于讲话、不热衷于讲话，
3. 不喜爱睡觉、不乐于睡觉、不热衷于睡觉，
4. 不喜爱成群结夥、不乐于成群结夥、不热衷于成群结夥，
5. 没有邪恶欲望、没有受到邪恶欲望控制，
6. 没有恶朋、没有恶友、没有恶伴，
7. 没有因为已经有了些少的体证就中途停止，

《比丘不衰退之法》

三

1. 有信心，
2. 有惭心，
3. 有愧心，
4. 多闻，
5. 精勤，
6. 有正念，
7. 有智慧，

《比丘不衰退之法》

四

1. 培育念觉支，
2. 培育择法觉支，
3. 培育精进觉支，
4. 培育喜觉支，
5. 培育轻安觉支，
6. 培育定觉支，
7. 培育舍觉支，

《比丘不衰退之法》

五

1. 培育无常想，
2. 培育无我想，
3. 培育不净想，
4. 培育（诸行）过患想，
5. 培育舍断想，
6. 培育离欲想，
7. 培育灭尽想，

《比丘不衰退之法》

六

1. 无论公开或私底下都在身业上以慈爱来对待同梵行，
2. 无论公开或私底下都在语业上以慈爱来对待同梵行，
3. 无论公开或私底下都在意业上以慈爱来对待同梵行，
4. 对于如法所得、如法所获之物，即使只是钵食，只要比丘们不会在没有和有戒行的同梵行分享之前就享用它，
5. 和无论公开或私底下都持守相同的戒—不破、不裂、无染、清净、导向解脱、智者称赞、无污、导致生定之戒—的同梵行共住，
6. 和无论公开或私底下都延续相同的圣见—导致依它修行者达到完全灭苦之见—的同梵行共住，

《比丘不衰退之法》—概要

世尊向诸比丘说：「诸比丘，我将教导你们七不衰退法。你们应该专心聆听我将要说的话。」「是，尊者。」那些比丘回答世尊。世尊如此说：「诸比丘，只要比丘们：

1. 时常集会，很多人来集会，
2. 和谐地集会、和谐地散会、和谐地处理僧团应做的事，

《比丘不衰退之法》-概要

3. 不立未立之戒、不废已立之戒、
依照已立之戒来遵守，

一

4. 恭敬、尊重、敬重、礼敬长老比丘、
元老、出家已久者、僧团之父、
僧团之领导，认为他们的话值得听取，

《比丘不衰退之法》-概要

一

5. 没有受到想要再生的贪爱控制，

6. 珍惜丛林住处，

《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

世尊向诸比丘说：「诸比丘，我将教导你们另外七项不衰退法。你们应该专心聆听我将要说的话。」「是，尊者。」那些比丘回答世尊。世尊如此说：「诸比丘，只要比丘们：

1. 不喜爱工作、不乐於工作、
不热衷於工作，
2. 不喜爱讲话、不乐於讲话、
不热衷於讲话，

二

《比丘不衰退之法》—概要

3. 不喜爱睡觉、不乐於睡觉、
不热衷於睡觉，

4. 不喜爱成群结夥、不乐於成群结夥、
不热衷於成群结夥，

二

《比丘不衰退之法》-概要

二

5. 没有邪恶欲望、
没有受到邪恶欲望控制，
6. 没有恶朋、没有恶友、没有恶伴，

《比丘不衰退之法》-概要

二

7. 没有因为已经有了些少的体证
就中途停止，

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

世尊向诸比丘说：「诸比丘，我将教导你们另外七项不衰退法。你们应该专心聆听我将要说的话。」「是，尊者。」那些比丘回答世尊。世尊如此说：「诸比丘，只要比丘们：

1. 有信心，
2. 有惭心，
3. 有愧心，
4. 多闻，
5. 精勤，
6. 有正念，
7. 有智慧，

三

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

世尊向诸比丘说：「诸比丘，我将教导你们另外七项不衰退法。你们应该专心聆听我将要说的话。」「是，尊者。」那些比丘回答世尊。世尊如此说：「诸比丘，只要比丘们：

1. 培育念觉支，
2. 培育择法觉支，
3. 培育精进觉支，
4. 培育喜觉支，

四

《比丘不衰退之法》-概要

四

5. 培育轻安觉支，
6. 培育定觉支，
7. 培育舍觉支，

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

世尊向诸比丘说：「诸比丘，我将教导你们另外七项不衰退法。你们应该专心聆听我将要说的话。」「是，尊者。」那些比丘回答世尊。世尊如此说：「诸比丘，只要比丘们：

1. 培育无常想，
2. 培育无我想，
3. 培育不净想，

五

《比丘不衰退之法》—概要

4. 培育（诸行）过患想，
5. 培育舍断想，
6. 培育离欲想，
7. 培育灭尽想，

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

世尊向诸比丘说：「诸比丘，我将教导你们六不衰退法。你们应该专心聆听我将要说的话。」「是，尊者。」那些比丘回答世尊。世尊如此说：「诸比丘，只要比丘们：

1. 无论公开或私底下都在身业上
以慈爱来对待同梵行，
2. 无论公开或私底下都在语业上
以慈爱来对待同梵行，
3. 无论公开或私底下都在意业上
以慈爱来对待同梵行，

六

《比丘不衰退之法》-概要

六

4. 對於如法所得、如法所获之物，
即使只是钵食，只要比丘们不会在没有
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. 和无论公开或私底下都持守相同的戒——不破、不裂、无染、清静、导向解脱、智者称赞、无污、导致生定之戒——的同梵行共住，

《比丘不衰退之法》—概要

六

6. 和无论公开或私底下都延续相同的
圣见—导致依它修行者达到完全灭
苦之见—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。」

《法句经》

— 精选

《法句经》—精选

2

诸法以意为前导，
以意为主由意造。
若人透过清净意，
他或说话或造作，
从此快乐跟随他，
犹如影子不离身。

《法句经》- 精选

5 於这世上确如此，
以恨止恨不曾有，
唯有无恨能止恨，
这是永恒的真理。

《法句经》- 精选

6 但是他人不知道：
「於此我们将灭亡。」
知道这点的人们，
争论因此得止息。

《法句经》—精选

8

住於观不净，
诸根善克制，
於食且知足，
具信且精进，
魔无法制他，
如风吹石山。

《法句经》—精选

12 知有内涵为有内涵，
知无内涵为无内涵。
拥有此正思惟的人，
他们能够达到内涵。

《法句经》—精选

32 乐於不放逸的比丘，
看见放逸中的危险，
他绝不可能会倒退，
而且已很接近涅槃。

《法句经》—精选

42 敌人对敌人所做的，
怨家对怨家的伤害；
然而导向错误的心，
却比它们为害更大。

《法句经》—精选

50 不应观察他人过，
他人已做与未做；
应该省察自己的：
已做未做的事情。

《法句经》—精选

62

我有儿子我有财：
愚者因此感苦恼。
自己亦非自己的，
哪来儿子哪来财？

《法句经》—精选

76

对于见他人之过失、
愿意责备人的智者，
应视为开显宝藏者。
应和如此智者相处；
和如此智者相处者，
只会更好不会更糟。

《法句经》—精选

159 正如指导别人那样，
自己也应该那样做；
已调服者才可调人，
自己的确很难调服。

《法句经》—精选

160 自己是自己的依归，
他人怎能作为依归？
透过完全调服自己，
他得到难得的依归。

《法句经》—精选

204 健康是最大的收获，
知足是最大的财富，
可信者是最好亲人，
涅槃是至上的快乐。

《法句经》—精选

216 由贪爱引生忧愁，
由贪爱引生恐惧。
对于解脱贪爱者，
既无忧哪来恐惧？

《法句经》—精选

253

对於见他人之过、
时常在埋怨的人，
他的诸漏在增长，
漏尽离他真遥远。

《法句经》—精选

256 他不因武断判事而公正；
智者应该检查对错两者。

《法句经》—精选

290

如果舍弃小小乐，
即会获得大快乐，
贤者预见大快乐，
应当舍弃小小乐。

《法句经》—精选

320 我就像战场上的象，
忍受从弓射来的箭，
我忍受他人的毁谤。
许多人的确是无戒。

《法句经》—精选

333

持戒到老是乐，
信心稳立是乐，
获得智慧是乐，
不造诸恶是乐。

《法句经》—精选

354

法施胜过一切施；
法味胜过一切味；
法乐胜过一切乐；
爱毁战胜一切苦。

《法句经》—精选

- 345 由铁、木与麻绳所造的束缚，贤者们不说它是坚固的束缚。
- 346 对宝石、首饰（耳环）、儿女与妻子的渴望及乐于贪著，他们说这个才是坚固的束缚。它把人拖下（恶道），虽柔软却难以解除。贤者切断它出家去，无欲无求断除欲乐。

依法七宝鉴

7 Dhammic Treasure Guidelines

1

依法自修宝鉴

Treasure Guidelines for the Self-cultivation according to Dhamma

我愿以依法自修宝鉴为生命的指引。
I shall live my life based on the following Treasure Guidelines for the Self-cultivation according to Dhamma

2

依法对外宝鉴

Treasure Guidelines for Dhammic External Dealings

我愿以依法对外宝鉴---法的领导学惠益与我接触的一切善恶缘。
I shall enrich all good and evil forces that I encounter by adherence to Treasure Guidelines for External Dealings---Dhamma Leadership.

3

依法传法宝鉴

Treasure Guidelines for Dhammic Dhamma Propagation

我愿以依法传法组织的底层逻辑为法域献出力量及积累波罗密。
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

依法服务宝鉴

Treasure Guidelines for Dhammic Service

我愿以依法服务的底层逻辑，去为圣教，为众生献出法的真惠。心是一切目标之先导。成功的法力与业力皆由心而生。
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

依法决策宝鉴

Treasure Guidelines for Decision-Making

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

6

依法解纷宝鉴

Treasure Guidelines for Resolving Differences Dhammically

我愿以依法解纷宝鉴为我在法域里化解与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

依法传法服务评估宝鉴

Treasure Guidelines for the Evaluation of Dhammic Dhamma Propagation & Service

依法自修宝鉴

Treasure Guidelines for the Self-cultivation according to Dhamma

我愿以依法自修宝鉴为生命的指引。

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

依法自修宝鉴

1

Treasure Guidelines for the Self-cultivation according to Dhamma

1. 当下是珍贵的修法修心修因，
转变与提升生命的新生机。

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

依法自修宝鉴

1

Treasure Guidelines for the Self-cultivation according to Dhamma

2. 让我超然于过去未来，是非恩怨，
让心无牵无绊，轻快自在地再出发。

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.

依法自修宝鉴

1

Treasure Guidelines for the Self-cultivation according to Dhamma

3. 我将常常记得轮回的风险，
生老病死的过患，生命无常的真相，
不因短暂的好景而放逸懈怠，直到
安稳的彼岸 —— 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.

依法自修宝鉴

1

Treasure Guidelines for the Self-cultivation according to Dhamma

4. 我将心怀慈悲，正念，四明觉，与如理作意，去把握与珍惜每一个当下。

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

依法自修宝鉴

1

Treasure Guidelines for the Self-cultivation according to Dhamma

5. 法 —— 自然界的法则，诸佛教的法
—— 是宇宙间一切众生及万事万物赖以存在，兴衰与延续的基础，
让我以最专注的心去学习承担。

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.

依法自修宝鉴

Treasure Guidelines for the Self-cultivation according to Dhamma

6. 愿我有柔软善听之心，谦恭受法受教，善记教诲，从善如流。

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.

依法自修宝鉴

1

Treasure Guidelines for the Self-cultivation according to Dhamma

7. 愿我逢一切顺逆起落皆启
智慧与慈悲。

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

依法自修宝鉴

Treasure Guidelines for the Self-cultivation according to Dhamma

8. 面对眼耳鼻舌身意中一切因缘和合所生的果报经历，我不强求，我将不执着地忍耐，承担，与善用它们来提升自己。我的身口意将依法如实地在因上下功夫。

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.

依法自修宝鉴

Treasure Guidelines for the Self-cultivation according to Dhamma

9. 面对一切生活经历，
我将常作因果因缘思维。

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

依法自修宝鉴

1

Treasure Guidelines for the Self-cultivation according to Dhamma

10. 不论外境如何，我若生起
贪嗔痴苦因，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.

依法自修宝鉴

1

Treasure Guidelines for the Self-cultivation according to Dhamma

11. 我将把法用在净化自己身口意，而非衡量批判别人。

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

依法自修宝鉴

1

Treasure Guidelines for the Self-cultivation according to Dhamma

12. 放下空洞与自耗的埋怨，
我将务实地在一动一静之中，
让一切变得更好，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.

依法自修宝鉴

1

Treasure Guidelines for the Self-cultivation according to Dhamma

13. 从此我将把注意力放在可能产生作用的相關的事，不去想或谈不可能产生作用的不相关的事。

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.

依法自修宝鉴

Treasure Guidelines for the Self-cultivation according to Dhamma

14. 我将珍惜感恩师长、人天护法、同修及一切善缘。我甚至将以勇气与力量去珍惜感恩避不开的恶缘磨考。让一切生命的际遇与经历带来磨炼与开启智见。

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.

依法自修宝鉴

1

Treasure Guidelines for the Self-cultivation according to Dhamma

15. 放下悔恨，让我宽容与体谅
自己与众生因为无明烦恼而
犯的过错。

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

依法自修宝鉴

1

Treasure Guidelines for the Self-cultivation according to Dhamma

16. 没有妒忌，我要随喜众生一点一滴的善与成就，让心与一切善法相印。

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

依法自修宝鉴

Treasure Guidelines for the Self-cultivation according to Dhamma

17. 愿所有看到，听到，接触到，想到我的众生，
因为我的法，我的慈悲喜舍，我的戒定慧，我对
法的真诚与信心，我的改过，进步，与蜕变，
而对佛法僧生起信心，从而走上离苦得乐的大道。

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.

依法自修宝鉴

1

Treasure Guidelines for the Self-cultivation according to Dhamma

18. 愿一切众生的善心愿，
皆能如法，皆能满愿！

May all wholesome wishes of all beings be fulfilled!

依法对外宝鉴

Treasure Guidelines for Dhammic External Dealings

我愿以依法对外宝鉴——法的领导学惠益与我接触的一切善恶缘。

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

依法对外宝鉴

2

Treasure Guidelines for Dhammic External Dealings

1. 法的领导是依自然界法则的领导。它能让整体因缘得到最好的发挥效益，产生 $1 + 1 > 2$ 的效果，因而让因缘自然凝聚愿留可续，带来长久最好的真惠。

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.

依法对外宝鉴

2

Treasure Guidelines for Dhammic External Dealings

2. 法的领导学的三大支柱是：
法主，智行，惠众。

The three foundational pillars of Dhamma leadership are:

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

依法对外宝鉴

2

Treasure Guidelines for Dhammic External Dealings

3. 法主需要无我的如实智见，
才能清楚地认清何为相关的法，
特别是相关因缘的因果关系。

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.

依法对外宝鉴

2

Treasure Guidelines for Dhammic External Dealings

4. 智行需要依法如实的实践能力与才干，才能把法善好高效地落实在个别的因缘中，为每段因缘找出中极的选项。

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.

依法对外宝鉴

2

Treasure Guidelines for Dhammic External Dealings

5. 惠众需要有慈悲喜舍众生的广博胸怀心量，拿出克服万难的智勇与担当，去带给众生法的真惠。

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.

依法对外宝鉴

2

Treasure Guidelines for Dhammic External Dealings

6. 方法论：苦集灭道的两套因果——问题的因果与理想的因果。怀着缘起无我（理智之极），慈悲喜舍（情感之极）与如实智见等法（其余法力之极）面对内缘，外缘，事物之两套因果，我将发挥此36法的力量去中极生命经历。

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.

依法对外宝鉴

Treasure Guidelines for Dhammic External Dealings

7. 我愿放下一切私心偏见，深信深明因果的力量，培育爱的慧眼，努力看到及开发众生一切向上向善，趋乐避苦的潜质。

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.

依法对外宝鉴

2

Treasure Guidelines for Dhammic External Dealings

8. 愿众生因为我的法的领导而变得更好，至少不更糟。

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

依法对外宝鉴

2

Treasure Guidelines for Dhammic External Dealings

9. 我将永远恒顺自然界的法则，特别是因果法，怎么也绝不让人凌驾在法之上。

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.

依法对外宝鉴

2

Treasure Guidelines for Dhammic External Dealings

10. 我将培修法的力量与功德，让法力与功德力帮助我引导众生发挥出自己最好潜质，最终导向离苦得真乐。

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.

依法传法宝鉴

Treasure Guidelines for Dhammic Dhamma Propagation

我愿以依法传法组织的底层逻辑为法域献出力量及积累波罗密。

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.

依法传法宝鉴

Treasure Guidelines for Dhammic Dhamma Propagation

传法目标 Objectives of Dhamma Propagation

1. 引导自己与他人了知苦与灭苦。

Guide oneself and others to understand suffering and its cessation.

让所有人，所有性别，各个年龄层，各个社会层面，各个经济状态，弱势群体，各个能力专业的人们，都能走进来结法缘，服务，累积功德，出家，学法修法证法护法。。。都能在善法中增上及发挥，让大家接触到法域之后，比接触到法域之前更靠近四圣谛，更靠近解脱，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.

传法目标是传法集体战略定力的根本依据点。

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

依法传法宝鉴

Treasure Guidelines for Dhammic Dhamma Propagation

传法所依之法 Principles Guiding Dhamma Propagation

2. 佛陀的法与律，国家法律，世间法

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

3. 因果法 ~ 作为组织谋果克难延续智行惠众的根本方略战术。

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. 法的领导学 ~ 法主，智行，惠众，36法

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

依法传法宝鉴

Treasure Guidelines for Dhammic Dhamma Propagation

传法的对象 Recipients of Dhamma Propagation

5. 三种真惠受众 ~

第一受惠众，第二受惠众，第三受惠众

Three types of true benefit recipients ~

primary beneficiaries, secondary beneficiaries, tertiary beneficiaries.

6. $1 + 1 > 2$

依法传法宝鉴

Treasure Guidelines for Dhammic Dhamma Propagation

主导的传法主体 Primary Entities in Charge of Dhamma Propagation

7. 以学法修法懂法如法护法的终身梵行者——资深僧团长老为释法智行践法的方向行动指引者。

~~僧团主导(法主+智行)~~僧伽长老会

~~兜率天僧伽护教团

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

依法传法宝鉴

Treasure Guidelines for Dhammic Dhamma Propagation

主导的传法主体 Primary Entities in Charge of Dhamma Propagation

8. 以全职学法修法护法的梵行法工为组织智行的行动核心。

~~ 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)

依法传法宝鉴

Treasure Guidelines for Dhammic Dhamma Propagation

主导的传法主体 Primary Entities in Charge of Dhamma Propagation

9. 以兼职学法修法护法，具备终身五戒，每周例常八戒，法的领导学及团体止观禅法例常受惠众四条件的理事义工为连结外缘力的智行协调桥梁。

~~各团体理事（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)

依法传法宝鉴

Treasure Guidelines for Dhammic Dhamma Propagation

~~~检验法主者~~~

~~ Safeguard Watcher of Dhamma Predominance~~~

全部法域内部与外部一切人

anyone within and outside the organization of Dhamma Earth.

# 依法传法宝鉴

## Treasure Guidelines for Dhammic Dhamma Propagation

传法的持续动力 Sustained Momentum for Dhamma Propagation

10. 三种受惠众之真惠 ~

短期与长期，现世与究竟。

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

# 依法传法宝鉴

## Treasure Guidelines for Dhammic Dhamma Propagation

### 传法的法的力量 Power of Dhamma Propagation

~ 作为组织达到护法惠众目标的根本智行力量。

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

11. 集体之法力 ~ 佛陀的法与律

——因果, 美德, 戒定慧。 。 。

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

# 依法传法宝鉴

## Treasure Guidelines for Dhammic Dhamma Propagation

### 传法的法的力量 Power of Dhamma Propagation

~ 作为组织达到护法惠众目标的根本智行力量。

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

12. 集体之业力 ~ 波罗密，功德，善业，  
避免恶业（如障法之业）

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

# 依法服务宝鉴

## Treasure Guidelines for Dhammic Service

我愿以依法服务的底层逻辑，去为圣教，为众生献出法的真惠。  
心是一切目标之先导。成功的法力与业力皆由心而生。

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.

# 依法服务宝鉴

## Treasure Guidelines for Dhammic Service

### A. 对内缘，对自己 Regarding the Internals, Regarding Oneself

1. 我愿不断提升缘起无我的智慧与修养，炼成绝不受伤的心法，来什么接什么，接得法因圆圆满满，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.

# 依法服务宝鉴

## Treasure Guidelines for Dhammic Service

### A. 对内缘，对自己 Regarding the Internals, Regarding Oneself

2. 我愿不断提升慈悲喜舍的无量心法，炼成圆满健康充实的情感，谁也夺不去的法喜法乐，永远光明坦荡地面对世上一切人物事。

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.

# 依法服务宝鉴

## Treasure Guidelines for Dhammic Service

### A. 对内缘，对自己 Regarding the Internals, Regarding Oneself

3. 我愿不断提升如实智见，炼成什么也摧毁不了的忍耐，勇气，宽恕，包容，和谐，决心，担当，真诚，正念，四明觉，如理作意及赤子之心等各种生命力量，在认清自身苦集灭道之两套因果后，在理性与感性的中极平衡中培育执行法主，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.

# 依法服务宝鉴

## Treasure Guidelines for Dhammic Service

### B. 对外缘，对众生 Regarding the External, Regarding Beings

4. 我愿以无我无私之心善待众生，以缘起智慧为众生注入契时契机契缘的法与缘，只愿众生因为接触到我，受用我的付出，心血，与成果后，自发变得更好，更有法，更靠近解脱涅槃。

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.

# 依法服务宝鉴

## Treasure Guidelines for Dhammic Service

### B. 对外缘，对众生 Regarding the External, Regarding Beings

5. 我愿以慈悲喜舍之心善爱众生，感其所受，悉其所需，明其明暗，谅其缘生，只愿众生好。

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.

# 依法服务宝鉴

## Treasure Guidelines for Dhammic Service

### B. 对外缘，对众生 Regarding the External, Regarding Beings

6. 我愿如实智见众生的现状与潜质，其理性与感性所向所需，尽自己的忍耐，勇气，宽恕，包容，和谐，决心，担当，真诚，正念，四明觉，如理作意及赤子之心等各种生命力量，在认清外缘苦集灭道之两套因果后，去为众生注入能让其自发变得更好，更有法，更靠近解脱涅槃的法与缘。

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.

# 依法服务宝鉴

## Treasure Guidelines for Dhammic Service

### C. 对事缘，对使命 Regarding Events, Regarding Mission

7. 我愿以缘起无我之法力，超然如实地认清及把握好达到终极及阶段性目标的相关因缘，增添加分因素，消除减分因素，让法力与业力实现可能实现，会带来法真惠的理想目标。

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.

# 依法服务宝鉴

## Treasure Guidelines for Dhammic Service

### C. 对事缘，对使命 Regarding Events, Regarding Mission

8. 我愿以慈悲喜舍之无量广阔之心，用心让所动的每一个心念，所说的每一句话，所走的每一步，一切身口意行动所促成的事，成为最终为众生所献出的法真惠成就加分的法与缘。

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.

# 依法服务宝鉴

## Treasure Guidelines for Dhammic Service

4

### C. 对事缘，对使命 Regarding Events, Regarding Mission

9. 我愿发挥如实智见，及什么也摧毁不了的忍耐，勇气，宽恕，包容，和谐，决心，担当，真诚，正念，四明觉，如理作意及赤子之心等各种生命力量，在理性与感性的中极平衡中，在认清事物苦集灭道之两套因果后，落实执行法主，智行法主，完成任务，为诸佛及法域的集体目标作出贡献。

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.

# 依法服务宝鉴

## Treasure Guidelines for Dhammic Service

### C. 对事缘，对使命 Regarding Events, Regarding Mission

10. 让此身心成为法的载体，圆满缘起无我，慈悲喜舍，如实智见等法力，让这难得的人身奉献燃烧得最好最光明。

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.

# 依法服务宝鉴

## Treasure Guidelines for Dhammic Service

### 良好的服务指标： Good Service Yardsticks

1. 结果——以合理的成本，达到最圆满的整体目标结果。

Result --- Achieving overall most perfect targeted result with reasonable input.

2. 过程——服务的过程充满学习与服务的法喜。

Process --- Service process full of Dhammic joy arising out of learning and service.

3. 自己可续——做得自己都会想再做。

Sustainable for oneself ---- Serve to the point that one wishes to serve again.

4. 项目可续——做得旁观者都会羡慕这服务的机会，  
都会想参与接替。

Sustainable for the service ---- Serve to the point that bystanders will admire the service opportunity and wish to participate or take over.

# 依法服务宝鉴

## Treasure Guidelines for Dhammic Service

### 良好的服务心态： Good Service Attitude

#### 1. 不忍圣教衰

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

#### 2. 不忍众生苦

Can't bear to see beings suffer.

#### 3. 只愿您好

Just wish you well

#### 4. 慈悲喜舍

Loving-kindness, Compassion, Appreciative Joy, Equanimity.

# 依法服务宝鉴

## Treasure Guidelines for Dhammic Service

### 良好的服务心态： Good Service Attitude

5. 不为自己得到什么

Not for personal gain.

6. 感恩您给我机会学习成长

Grateful that you give me an opportunity to learn and grow.

7. 愿这服务的功德成为我体证涅槃的助缘

May the merit of this service be a supporting condition for my realization of Nibbāna.

# 依法服务宝鉴

## Treasure Guidelines for Dhammic Service

### 良好的服务心态： Good Service Attitude

#### 8. 享受服务过程

Enjoy the service process.

#### 9. 做得好有满足感成就感

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

#### 10. 能决策，能执行，能担当。

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

# 依法服务宝鉴

## Treasure Guidelines for Dhammic Service

### 良好的服务心态： Good Service Attitude

11. 能感恩对与错的批评。

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

12. 能检讨，能改进。

Able to review. Able to rectify.

13. 任劳任怨。

To bear hardship and criticism with patience.

# 依法服务宝鉴

## Treasure Guidelines for Dhammic Service

良好的服务效率： Good Service Efficiency

1. 质 & 量 ----- 只要是可能达到的  
质和量都能达到

Quality & Quantity ---- Achieving achievable quality and quantity.

2. 时间 ----- 及时或提前完成

Time ---- Completing on or ahead of time.

# 依法服务宝鉴

## Treasure Guidelines for Dhammic Service

### 良好的服务品质： Good Service Quality

1. 受惠者 ----- 过程让受惠者舒服，  
有信心，可期待。

Beneficiaries ---- the process producing comfort, confidence, and hope.

2. 受惠者 ----- 结果让受惠者感恩，  
珍惜，把握。

Beneficiaries ---- the result is much appreciated, cherished and hoped for.

# 依法服务宝鉴

## Treasure Guidelines for Dhammic Service

### 良好的服务成长： Good Growth In The Service

1. 进步 —— —— 做得比自己以往更好

Improvement ---- outperform one's past record

2. 进步 —— —— 协助同伴做得比他们以往更好

Improvement ---- helping colleagues outperform their past record.

3. 进步 —— —— 留下让后人做得比自己更好的  
经验纪录资产。

Improvement ---- Leaving behind a wealth of experience record for the successors to outperform oneself.

# 依法服务宝鉴

## Treasure Guidelines for Dhammic Service

### 良好的服务功德： Good service merit:

1. 功德感强到自己被自己感动，随时想发愿回向，一点都不感到善行已机械化。

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. 始终无我，服务后法更强，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.

# 依法服务宝鉴

## Treasure Guidelines for Dhammic Service

### 服务风范例子： Examples of Service Styles

1. 期望值-----把握好受惠者的期望值。适当的阶段性报告照会。  
Expectation levels ---- Managing well the expectation levels of beneficiaries.  
Suitably provide periodical reports and notifications.
2. 受惠心-----愿意感知受惠者的受惠心情。让对方舒服，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. 行云流水-----自然，真心，朴实，耐久，契时。  
As smooth as cloud and water ---- Natural, genuine, substantial, enduring, timely initiative.
4. 如师如友-----服务的法在教育，服务的友情在给力。  
Like teacher like friend ---- The Dhamma in service is educating. The friendship in service is empowering.
5. 稳定可期-----人品善法可靠，人格就是保证。  
Stable and Can be Expected ---- Reliable personality and wholesomeness, Character serves as a  
guarantee.

# 依法服务宝鉴

## Treasure Guidelines for Dhammic Service

### 传法贡献的五种层面： 5 Contribution Areas of Dhamma Propagation

1. 有法的人品 — Dhammic personality.
2. 胜任的执行指示（战术） — Skillful in executing instructions.
3. 能以身教与言教教法传法 — Able to propagate Dhamma by living example and by speech.
4. 能作出战略贡献 — Capable to contribute in strategic planning.
5. 出家 — Renounce.

# 依法决策宝鉴

## Treasure Guidelines for Decision-Making

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

# 依法决策宝鉴

## Treasure Guidelines for Decision-Making

### 指南的目的 Purpose of the Guidelines

1. 确保学会各单位的一切活动能够和谐、有效率且顺利地进行。

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

11. 确保学会的领导层与会员们能够在一切活动里维护法，在学会的任何计划与活动里，无论是在探寻方法或朝往最终目标方面，都不会偏离学会的宗旨。

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.

# 依法决策宝鉴

## Treasure Guidelines for Decision-Making

### 1. 法主 “Dhammocracy”

在学会领导层与会员们直接或间接所涉及的一切生活层面、领导、组织及其他活动里，都遵循法。任何僧团成员、学会会员乃至非会员都可以提醒学会在任何活动里的法的考量。大家必须通过查寻巴利三藏、注释与疏钞里所记载的法，来认真看待这样的提醒。

“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.

# 依法决策宝鉴

## Treasure Guidelines for Decision-Making

### 2. 民主 Democracy

遵循做决定时少数服从多数的原则。确定某些课题是没有关系到，没有违背或违反法或法的原则之后，学会应该尊重大多数人的决定。

“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.

# 依法决策宝鉴

## Treasure Guidelines for Decision-Making

### 3. 发言权 Right of Speech and Expression

发言权是属于能够保持冷静、心平气和及有理性态度的人的权力。在学会的一切活动里，若有任何人掉入情绪，无法保持冷静及心平气和，他应该自己暂时中止自己的发言权，直到他的心明显地恢复平静与理智。周围的人有责任放他一边，让他冷静下来，以免让他做出会后悔的事或决定。一个人在闹情绪时所说的话不能被认真对待。

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.

# 依法决策宝鉴

## Treasure Guidelines for Decision-Making

### 4. 无私的原则 Selfless Principle

必须以无私的态度来服务或奉献，只是为了法，以及为了自己与他人的法益。在学会里，没有任何人可以追求世俗的私利，例如名誉与个人的光荣。即使是无法在心里做到圆满的无私，也不可以放纵自己的不圆满，更别说是坚持错误的态度与价值观。举例而言，谁也不能直接或间接地要别人做某些事来满足自己的我慢。

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.

# 依法决策宝鉴

## Treasure Guidelines for Decision-Making

### 5. 不可贪求权力 Powers and Authorities Not to be Craved

唯有在学会需要到时，一个人才可以行使自己的力量与权力。主动要求权力应被视为违反学会的服务原则。当一个人在学会里长时间无私地服务后，他所拥有的法与才干自然会被认可及寻求。无论如何，在不卷入对抗与权力竞争的前提下，主动的奉献服务是应当被鼓励的。

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.

# 依法决策宝鉴

## Treasure Guidelines for Decision-Making

### 6. 法域僧伽长老会资深僧团(=法域/兜率天僧伽护教团)的引导

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

对于一切和法有关的事务，包括涉及僧团、尼师、一切禅修者、禅修与佛法指导的事务，应该以法域僧伽长老会资深僧团（=法域/兜率天僧伽护教团）的引导与决定为最终的决定。

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.

# 依法决策宝鉴

## Treasure Guidelines for Decision-Making

### 7. 不讨好我慢 No Ego Appeasement

战胜自我是法和律中一个主要的心灵培育部分。因此法域僧伽长老会资深僧团（=法域/兜率天僧伽护教团）、理事会和学会所有附属机构的一切管理和行政的目的，都是为了尽其最大能力、做最有效的奋斗帮助每一位会员放下自我。但是对于没有接受过法和律的训练的、刚刚加入的新成员，应给予更多的体谅和包容。

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.

# 依法决策宝鉴

## Treasure Guidelines for Decision-Making

### 8. 柔和与人性的方式 Gentle and Humane Approach

学会所有的活动，尤其是采取纪律行动时，应在不妥协法和律的正确和稳定的前提下，以四无量心精神——柔和、人性的方式来实现其目的。

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.

# 依法决策宝鉴

## Treasure Guidelines for Decision-Making

### 9. 替代方案之思考 Alternative Thinking

在决策过程中，学会在首选方案之外，总应考虑替代方案，并应在决策之前权衡每个替代方案的代价与利惠。

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.

# 依法决策宝鉴

## Treasure Guidelines for Decision-Making

### 10. 边际差异之思维 Marginal Thinking

应考量不同选项的边际差异，  
以确定选项之间的相关差异。

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

# 依法决策宝鉴

## Treasure Guidelines for Decision-Making

### 11. 相关性之思维 Relevance thinking

在所有的献策、讨论、考量和决策过程中应遵循相关性原则，应避免在不相关的事情和琐碎问题上分散精力，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.

# 依法决策宝鉴

## Treasure Guidelines for Decision-Making

### 12. 四明觉 Four Clear Comprehensions

在管理和行政过程中，学会应将以下几点作为准则：  
In management and administration, the Society should be guided by:

- 1) 目的明觉 Clear Comprehension of Purpose
- 2) 适宜明觉 Clear Comprehension of Suitability
- 3) 行处明觉 Clear Comprehension of Domain
- 4) 无痴明觉 Clear Comprehension of Non-Delusion

# 依法决策宝鉴

## 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坚持真理,利用相关因缘来实现目标。而慈悲是指希望帮助众生灭除痛苦的心。为了满足弘法活动的需要,当智慧和慈悲处于最平衡的状态时,才能带给众生最多最长远的利益。

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.

# 依法决策宝鉴

## Treasure Guidelines for Decision-Making

### 14. 实相的动力 Reality Motivation

让生命的真相 ---- 生，老，病，死。。。无明，邪见与  
 贪爱所造成的痛苦 ---- 被长记在心。  
 让真相 ---- 他人与自己在苦海轮转里的苦  
 ---- 成为所有法务的动力。

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.

# 依法决策宝鉴

## Treasure Guidelines for Decision-Making

### 15. 法的领导学的主要力量

#### The Main Powers in Dhamma Leadership

- |               |                                                                                                                                         |
|---------------|-----------------------------------------------------------------------------------------------------------------------------------------|
| 法的力量          | ---- 佛陀教示的真理/真相（究竟与世俗），<br>原则，方法，修行群体的心灵造诣与成就                                                                                           |
| Dhamma Powers | ---- Truths / Realities (Ultimate and Conventional), Principles,<br>Methods, spiritual qualities and attainments of spiritual community |
| 律的力量          | ---- 佛制的戒律、传统、文化、法规、系统、<br>修行群体的戒德操守                                                                                                    |
| Vinaya Powers | ---- Buddha's Rules, Traditions, Culture, Laws, Systems,<br>good conducts of spiritual community                                        |

# 依法决策宝鉴

## Treasure Guidelines for Decision-Making

### 15. 法的领导学的主要力量

#### The Main Powers in Dhamma Leadership

真惠的力量 ---- 更少痛苦，更多安详与快乐

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

团结与和谐的力量 ----  $1+1+1+1+1+1+1+1+1+1+1 = 11111111111...$

---- 团结法、才干、功德、资源。。。。

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

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

无私慈悲牺牲奉献的力量

Power of Selfless and Compassionate Sacrifice

# 依法决策宝鉴

## Treasure Guidelines for Decision-Making

### 16. 护卫 Safeguards

权力，包括短期职务或可施行影响力的平台必须受到护卫，只可被信托予经过了长时间考验的人。

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.

委托及授权过程必须是渐次，有次序，按部就班的，不可贪求快速成果。Entrusting and empowering process must be gradual, systematic and stage by stage without any craving for quick results.

不可鲁莽进入任何可能带来严重后果的处境。必须有处理最坏结果的准备。There can be no haphazard entering into any state which may carry serious consequences. There must be readiness to handle the worst possible outcome.

# 依法决策宝鉴

## Treasure Guidelines for Decision-Making

### 16. 护卫 Safeguards

必须经过适当护卫，考量到失信后，才可提供机会与援助给未知或有可疑记录的人。

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.

建议恢复或信用有可疑记录的人之人，有责任令法域僧伽长老会资深僧团(=法域/兜率天僧伽护教团)及理事会满意他处理与承担信托失败的准备。

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.

# 依法决策宝鉴

## Treasure Guidelines for Decision-Making

### 17. 受惠者的长期真惠

#### Beneficiaries' Long Lasting True Benefits

佛法传扬的功效和效率应根据其受益者获得的长远真实利益而不是纯粹的以受欢迎度或民粹效应来评估。

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.

# 依法解纷宝鉴

## Treasure Guidelines for Resolving Differences Dhammically

我愿以依法解纷宝鉴为我在法域里化解与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

# 依法解纷宝鉴

## Treasure Guidelines for Resolving Differences Dhammically

### 第一步： 1st Step

问：这是否关系到对佛陀法与律的正确认知？

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

答案若是，可按步或直接采取以下任何步骤：

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

1. 请示法域自己感觉较有缘，  
最喜欢沟通的禅师/导师。

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

问：这是否关系到对佛陀法与律的正确认知？

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

答案若是，可按步或直接采取以下任何步骤：

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

2. 若1未满意，请求导师把问题提给法域僧伽长老会资深僧团(=法域/兜率天僧伽护教团)。

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).

\*\* 要有信心导师必然不会自作主张犯上隐瞒或违背僧团的决定。

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

# 依法解纷宝鉴

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## Treasure Guidelines for Resolving Differences Dhammically

### 第一步： 1st Step

问：这是否关系到对佛陀法与律的正确认知？

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

答案若是，可按步或直接采取以下任何步骤：

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

3. 得知僧团的判断后，若心仍存疑虑，以英文自拟一份问题，请求僧伽长老会把自己的问题提交给缅甸僧团资深成员。

（可注明最希望得到来自帕奥禅师，或 Ābhivaṃsa 等其他佛学与实修兼具，自己也很信服的禅师的答案。）

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.)

# 依法解纷宝鉴

## Treasure Guidelines for Resolving Differences Dhammically

### 第一步：1st Step

问：这是否关系到对佛陀法与律的正确认知？

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

答案若是，可按步或直接采取以下任何步骤：

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

4. 可以直接跳级请示缅甸资深禅师，但应当同时复传原信件或录音给法域僧伽长老会资深僧团（=法域/兜率天僧伽护教团）。

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) .

# 依法解纷宝鉴

6

## Treasure Guidelines for Resolving Differences Dhammically

### 第二步：2nd Step

若问题并非关系到对佛陀法与律的正确认知：

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

1. 自问：根据法域运作基础的法的领导学，我应以什么心态，方式和程序处理我与他人的想法分歧，以便能产生让一切变得更好，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?

# 依法解纷宝鉴

6

## Treasure Guidelines for Resolving Differences Dhammically

### 第二步：2nd Step

若问题并非关系到对佛陀法与律的正确认知：

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

2. 自问：这是渺小到我能不理睬，也不担心对法域对自己会有任何负面影响，不干扰修禅的问题吗？

**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?

# 依法解纷宝鉴

## Treasure Guidelines for Resolving Differences Dhammically

### 第二步：2nd Step

若问题并非关系到对佛陀法与律的正确认知：

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

3. 自问：这是我不处理，问题会自己解决的问题吗？

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

# 依法解纷宝鉴

## Treasure Guidelines for Resolving Differences Dhammically

### 第二步：2nd Step

若问题并非关系到对佛陀法与律的正确认知：

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

若以上问题的答案是“不”，我若不依法的领导学好好处理，就是对法域对自己不负责任。

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

作为爱护法域的修行人，我有责任希望法域变得更好，也希望自己能在法域学法修法证法护法得更好。

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.

# 依法解纷宝鉴

## Treasure Guidelines for Resolving Differences Dhammically

确定自己应该对问题贡献自己的想法后，可以：

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

1. 找法域导师在适当的时间讨论。

Look to discuss with DE Teachers at a suitable time.

2. 若1的答案自己未满意，以书面/电邮形式把问题呈现给法域僧伽长老会（[sanghacouncil.dscom@gmail.com](mailto: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](mailto:sanghacouncil.dscom@gmail.com))

# 依法解纷宝鉴

## Treasure Guidelines for Resolving Differences Dhammically

确定自己应该对问题贡献自己的想法后，可以：

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

3. 法域僧伽长老会应在24小时内回应“收到”，确保法域僧伽长老会的 Telegram 群确实已经放上以上书面表述，同时回应几时会给予正式回复。

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.

# 依法解纷宝鉴

## Treasure Guidelines for Resolving Differences Dhammically

确定自己应该对问题贡献自己的想法后，可以：

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

4. 法域僧伽长老会的答案若被质疑，表述者可请求长老会召开最高会议（全席）处理。

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

# 依法解纷宝鉴

## Treasure Guidelines for Resolving Differences Dhammically

确定自己应该对问题贡献自己的想法后，可以：

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

僧伽长老会最高会议（全席）的答案是最终的答案。

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

法域全体会员信众都必须遵守，才能继续在法域受惠。

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

# 依法解纷宝鉴

## Treasure Guidelines for Resolving Differences Dhammically

确定自己应该对问题贡献自己的想法后，可以：

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

法域所有人应善用以上解纷程序，避免因没有遵循以上正规表述管道而造下伤害法域的恶业。

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

# 依法传法服务评估宝鉴

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

# 依法传法服务评估宝鉴

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

当我有传法或服务时，是否有发挥出以下五个层面的法的力量？

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

### 1. 缘起无我法力

Dhamma Powers of Dependent Origination & Non-Self

### 2. 慈悲喜舍法力

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

# 依法传法服务评估宝鉴

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

当我有传法或服务时，是否有发挥出以下五个层面的法的力量？

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

### 3. 如实智见等法力

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

### 4. 惠益外缘法力

Dhamma Powers to benefit External Conditions

### 5. 成功圆事法力

Dhamma Powers to perfect matters successfully

# 依法传法服务评估宝鉴

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Treasure Guidelines for the Evaluation of Dhammic Dhamma Propagation & Service

## 1. 缘起无我法力

### Dhamma Powers of Dependent Origination & Non-Self

➤ 在眼耳鼻舌身意的接触里，我有多不易受伤？

/ 10

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

➤ 在身口意的行为里，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?

# 依法传法服务评估宝鉴

7

Treasure Guidelines for the Evaluation of Dhammic Dhamma Propagation & Service

## 1. 缘起无我法力

### Dhamma Powers of Dependent Origination & Non-Self

➤ 在为目标奋斗的过程里，我有多超然于成果，而专心致志做好其因？

/ 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.

➤ 在成果不如所愿时，我有多平和的承担力，勇敢检讨，学习，改过，再出发？

/ 10

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

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

### 2. 慈悲喜舍法力

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

- 有多少时候众生见到我感到安全，启发，被关怀，欢喜，对佛法僧生起信心？

/ 10

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

- 有多少时候众生受苦有困难时会想起我，信任我，向我倾诉，找我帮助指引，感到受惠，看到希望，对佛法僧生起信心？

/ 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?

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## 2. 慈悲喜舍法力

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

➤ 有多少时候众生幸福成功时会想告诉我，/ 10  
相信我会随喜（不会忌妒），让我参与他们的善行，相信我会为他们加分？

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?

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### 2. 慈悲喜舍法力

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

➤ 有多少时候我想让众生快乐众生不快乐，想让众生离苦离苦因众生仍增添苦因受苦，想众生继续幸福成功众生却倒霉失败了，我能超然地接受，心无波澜，慈悲喜依旧，惠益众生的热诚不减，能一再出发？

/ 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?

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## 3. 如实智见等法力

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

➤ 在面对个人，他人，及事物的问题时，  
我多常多快能看清问题与目标的因因果果，  
没有茫然，能快速找到克服满愿所需的当下因？

/ 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?

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Treasure Guidelines for the Evaluation of Dhammic Dhamma Propagation & Service

## 3. 如实智见等法力

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

➤ 在努力在因上下功夫，落实与成功相关的法与缘时，我多常多快能把障碍排除，把相关的因缘具足，没有自身弱点，能快速实现克服满愿所需的当下因，具足可能实现的法与缘？

/ 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?

# 依法传法服务评估宝鉴

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Treasure Guidelines for the Evaluation of Dhammic Dhamma Propagation & Service

## 4. 惠益外缘法力

### Dhamma Powers to benefit External Conditions

➤ 在面对外缘时，我有多少能力能感知，影响及提携他们的理性，感性及能力，让他们导向有真惠的事，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?

# 依法传法服务评估宝鉴

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Treasure Guidelines for the Evaluation of Dhammic Dhamma Propagation & Service

## 4. 惠益外缘法力

### Dhamma Powers to benefit External Conditions

➤ 在面对外缘时，我有多少能力认清及把握惠益他们时要克服的困难，要实现的目标之苦集灭道两套因果，最终实现真惠？

/ 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?

# 依法传法服务评估宝鉴

7

Treasure Guidelines for the Evaluation of Dhammic Dhamma Propagation & Service

## 5. 成功圆事法力

Dhamma Powers to perfect matters successfully

➤ 在服务，策划，办事时，我有多常能认清  与落实其成功的相关法与缘，最终带来圆满成功？

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?

# 依法传法服务评估宝鉴

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

### 5. 成功圆事法力

#### Dhamma Powers to perfect matters successfully

➤ 在服务，策划，办事时，我有多常能在行事时用上法的力量，去准备，启动，贯彻，完成及检讨，在过程与成果中提升，更有能力与信心走向下一个任务和使命？

/ 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?

# 依法传法服务评估宝鉴

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

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愿我的例常真诚自我评估，及智者法友的旁观评估，  
让我在服务圣教众生时，能提升也发挥出法的力量，  
最终导向自度度他，离苦得真乐。

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**

# 法的领导～36法～培育一 3x3x4

## Dhamma Leadership ~ 36 Dhamma Aspects ~ Cultivation 1

### 缘起无我～

Dependent Origination &  
Non-Self

内缘 Internal Conditions ~ 苦 S ~ 集 C ~ 灭 C ~ 道 W  
外缘 External Conditions ~ 苦 S ~ 集 C ~ 灭 C ~ 道 W  
事缘 Event Conditions ~ 苦 S ~ 集 C ~ 灭 C ~ 道 W

### 慈悲喜舍～

Loving-Kindness, Compassion,  
Appreciative Joy, Equanimity.

内缘 Internal Conditions ~ 苦 S ~ 集 C ~ 灭 C ~ 道 W  
外缘 External Conditions ~ 苦 S ~ 集 C ~ 灭 C ~ 道 W  
事缘 Event Conditions ~ 苦 S ~ 集 C ~ 灭 C ~ 道 W

### 如实智见～

Seeing Things As They  
Really Are With Wisdom etc.

内缘 Internal Conditions ~ 苦 S ~ 集 C ~ 灭 C ~ 道 W  
外缘 External Conditions ~ 苦 S ~ 集 C ~ 灭 C ~ 道 W  
事缘 Event Conditions ~ 苦 S ~ 集 C ~ 灭 C ~ 道 W

# 法的领导～36法～3x3x4

## Dhamma Leadership ~ 36 Dhamma Aspects ~ 3x3x4

### 缘起无我～

Dependent Origination &  
Non-Self

近缘 Near Conditions ~ 苦 S ~ 集 C ~ 灭 C ~ 道 W  
远缘 Far Conditions ~ 苦 S ~ 集 C ~ 灭 C ~ 道 W  
事缘 Event Conditions ~ 苦 S ~ 集 C ~ 灭 C ~ 道 W

### 慈悲喜舍～

Loving-Kindness, Compassion,  
Appreciative Joy, Equanimity.

近缘 Near Conditions ~ 苦 S ~ 集 C ~ 灭 C ~ 道 W  
远缘 Far Conditions ~ 苦 S ~ 集 C ~ 灭 C ~ 道 W  
事缘 Event Conditions ~ 苦 S ~ 集 C ~ 灭 C ~ 道 W

### 如实智见～

Seeing Things As They  
Really Are With Wisdom etc.

近缘 Near Conditions ~ 苦 S ~ 集 C ~ 灭 C ~ 道 W  
远缘 Far Conditions ~ 苦 S ~ 集 C ~ 灭 C ~ 道 W  
事缘 Event Conditions ~ 苦 S ~ 集 C ~ 灭 C ~ 道 W

# 法的领导~36法~培育二

## Dhamma Leadership ~ 36 Dhamma Aspects ~ Cultivation 2

|                                  |      |                                                              |       |       |       |       |
|----------------------------------|------|--------------------------------------------------------------|-------|-------|-------|-------|
| 内缘 ~ ~<br>Internal<br>Conditions | 缘起无我 | Dependent Origination<br>& Non Self                          | ~ 苦 S | ~ 集 C | ~ 灭 C | ~ 道 W |
|                                  | 慈悲喜舍 | Loving-Kindness, Compassion<br>Appreciative Joy & Equanimity | ~ 苦 S | ~ 集 C | ~ 灭 C | ~ 道 W |
|                                  | 如实智见 | Seeing Things as They Really<br>Are with Wisdom etc.         | ~ 苦 S | ~ 集 C | ~ 灭 C | ~ 道 W |
| 外缘 ~ ~<br>External<br>Conditions | 缘起无我 | Dependent Origination<br>& Non Self                          | ~ 苦 S | ~ 集 C | ~ 灭 C | ~ 道 W |
|                                  | 慈悲喜舍 | Loving-Kindness, Compassion<br>Appreciative Joy & Equanimity | ~ 苦 S | ~ 集 C | ~ 灭 C | ~ 道 W |
|                                  | 如实智见 | Seeing Things as They Really<br>Are with Wisdom etc.         | ~ 苦 S | ~ 集 C | ~ 灭 C | ~ 道 W |
| 事缘 ~ ~<br>Event<br>Conditions    | 缘起无我 | Dependent Origination<br>& Non Self                          | ~ 苦 S | ~ 集 C | ~ 灭 C | ~ 道 W |
|                                  | 慈悲喜舍 | Loving-Kindness, Compassion<br>Appreciative Joy & Equanimity | ~ 苦 S | ~ 集 C | ~ 灭 C | ~ 道 W |
|                                  | 如实智见 | Seeing Things as They Really<br>Are with Wisdom etc.         | ~ 苦 S | ~ 集 C | ~ 灭 C | ~ 道 W |

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

灭 ~  
Cessation of  
Suffering

内缘 ~~~ 缘起无我  
Internal 慈悲喜舍  
Conditions 如实智见  
外缘 ~~~ 缘起无我  
External 慈悲喜舍  
Conditions 如实智见  
事缘 ~~~ 缘起无我  
Event 慈悲喜舍  
Conditions 如实智见

# 灭

## Cessation of Suffering

# 集

## Cause of Suffering

集 ~  
Cause of  
Suffering

内缘 ~~~ 缘起无我  
Internal 慈悲喜舍  
Conditions 如实智见  
外缘 ~~~ 缘起无我  
External 慈悲喜舍  
Conditions 如实智见  
事缘 ~~~ 缘起无我  
Event 慈悲喜舍  
Conditions 如实智见

道 ~  
Ways to  
cease  
suffering

内缘 ~~~ 缘起无我  
Internal 慈悲喜舍  
Conditions 如实智见  
外缘 ~~~ 缘起无我  
External 慈悲喜舍  
Conditions 如实智见  
事缘 ~~~ 缘起无我  
Event 慈悲喜舍  
Conditions 如实智见

# 道

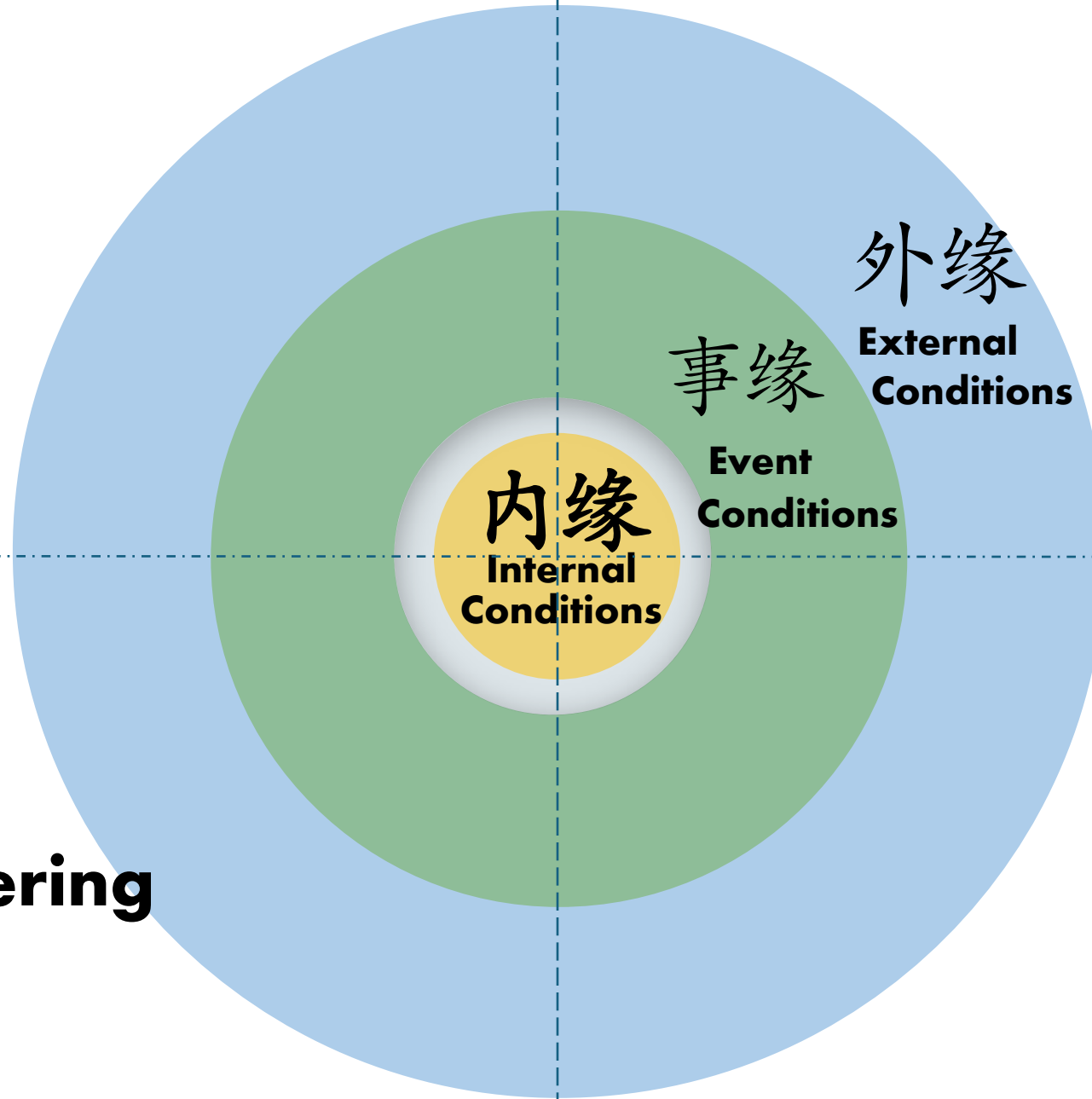
## Ways to Cease suffering

# 苦

## Suffering

苦 ~  
Suffering

内缘 ~~~ 缘起无我  
Internal 慈悲喜舍  
Conditions 如实智见  
外缘 ~~~ 缘起无我  
External 慈悲喜舍  
Conditions 如实智见  
事缘 ~~~ 缘起无我  
Event 慈悲喜舍  
Conditions 如实智见



# 法的领导～36法～解困

## Dhamma Leadership ~ 36 Dhamma Aspects ~ Problem Solving

苦 ~ ~  
Suffering

内缘 ~ ~

Internal  
Conditions

缘起无我

慈悲喜舍

如实智见

Dependent Origination  
& Non Self

Loving-Kindness, Compassion  
Appreciative Joy & Equanimity

Seeing Things as They Really  
Are with Wisdom etc.

外缘 ~ ~

External  
Conditions

缘起无我

慈悲喜舍

如实智见

Dependent Origination  
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Are with Wisdom etc.

事缘 ~ ~

Event  
Conditions

缘起无我

慈悲喜舍

如实智见

Dependent Origination  
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Loving-Kindness, Compassion  
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Seeing Things as They Really  
Are with Wisdom etc.

# 法的领导～36法～解困

## Dhamma Leadership ~ 36 Dhamma Aspects ~ Problem Solving

集～～  
Cause of  
Suffering

内缘～～

Internal  
Conditions

缘起无我

慈悲喜舍

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Dependent Origination  
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外缘～～

External  
Conditions

缘起无我

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# 法的领导～36法～解困

## Dhamma Leadership ~ 36 Dhamma Aspects ~ Problem Solving

灭～～  
Cessation of  
Suffering

内缘～～

Internal  
Conditions

缘起无我

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External  
Conditions

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事缘～～

Event  
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# 法的领导～36法～解困

## Dhamma Leadership ~ 36 Dhamma Aspects ~ Problem Solving

道～～

Ways to  
cease  
suffering

内缘～～

Internal  
Conditions

缘起无我

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外缘～～

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Event  
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Seeing Things as They Really  
Are with Wisdom etc.



灭

**Cessation of  
Suffering**

道

**Ways to Cease  
suffering**

外

**External**

事

**Event**

内

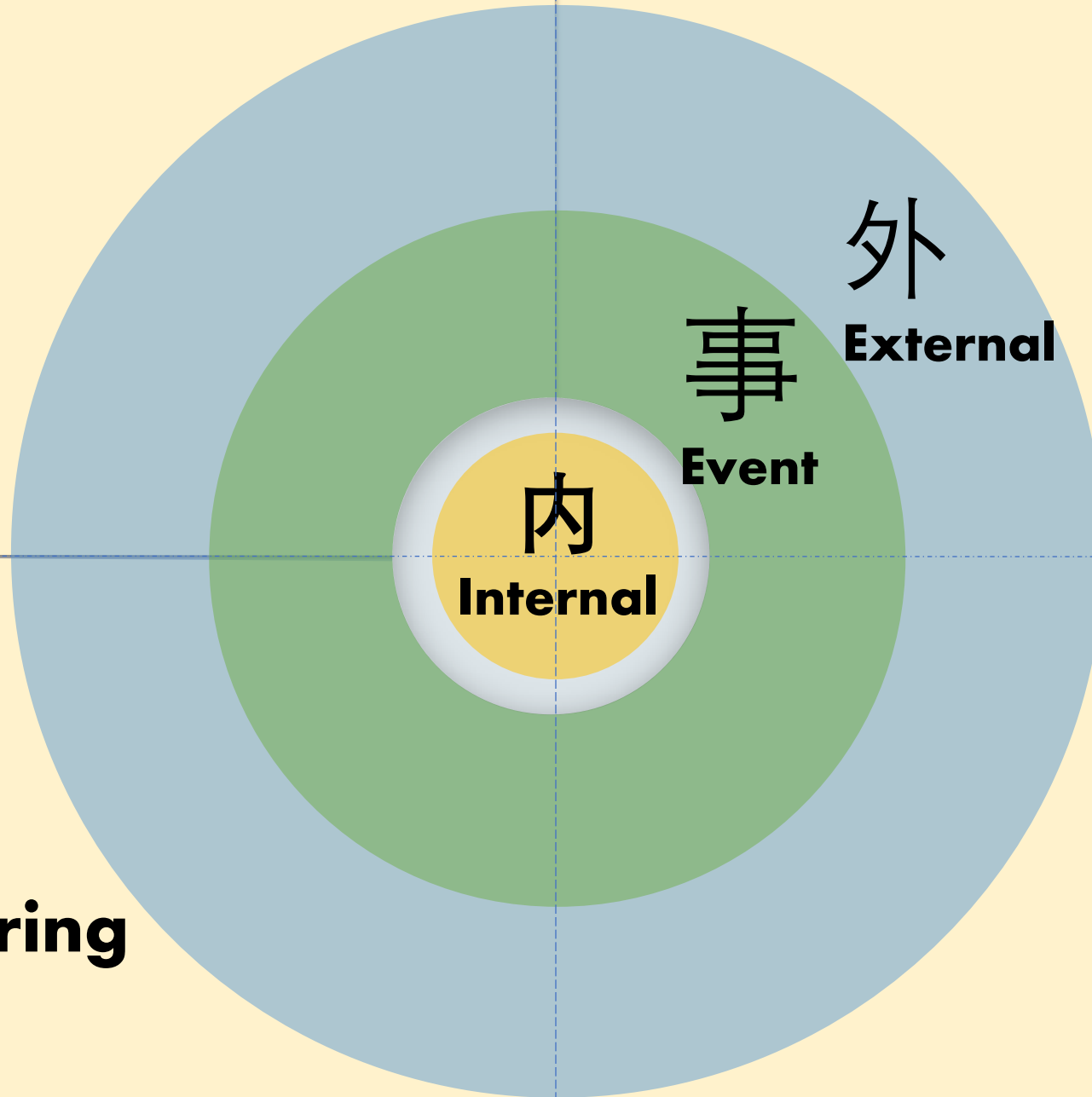
**Internal**

集

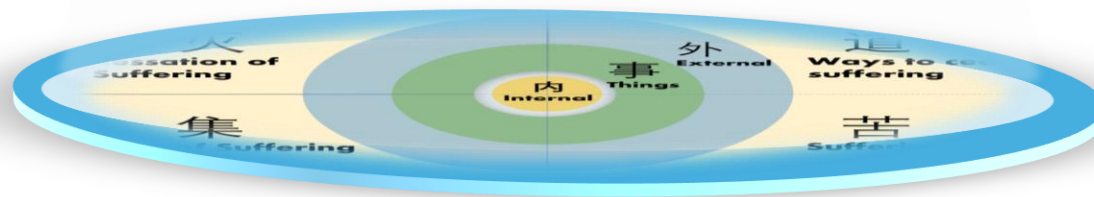
**Cause of Suffering**

苦

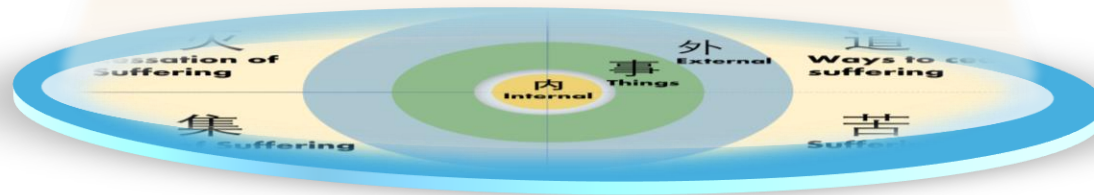
**Suffering**



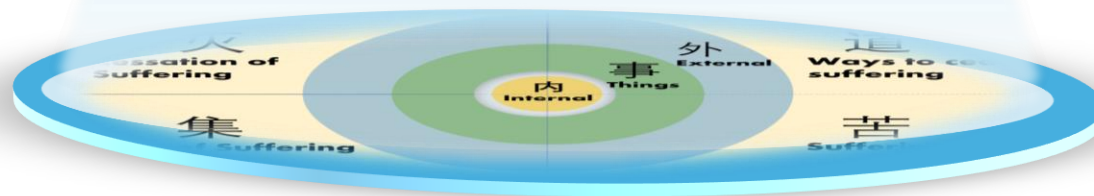
# 缘起无我 Dependent Origination & Non-Self

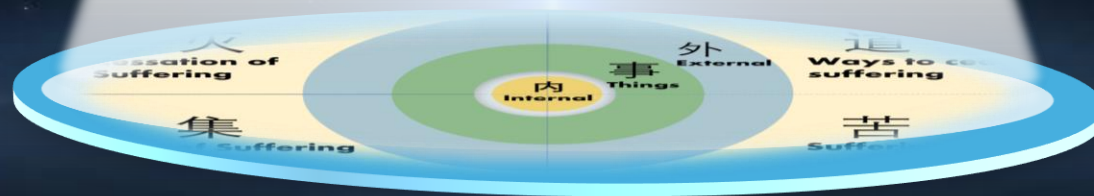


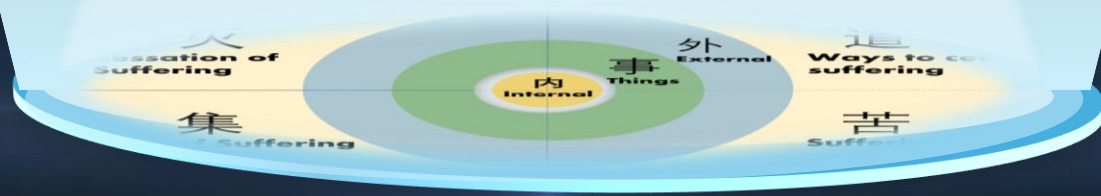
**慈悲喜舍**  
**Loving-Kindness,**  
**Compassion,**  
**Appreciative Joy,**  
**Equanimity.**

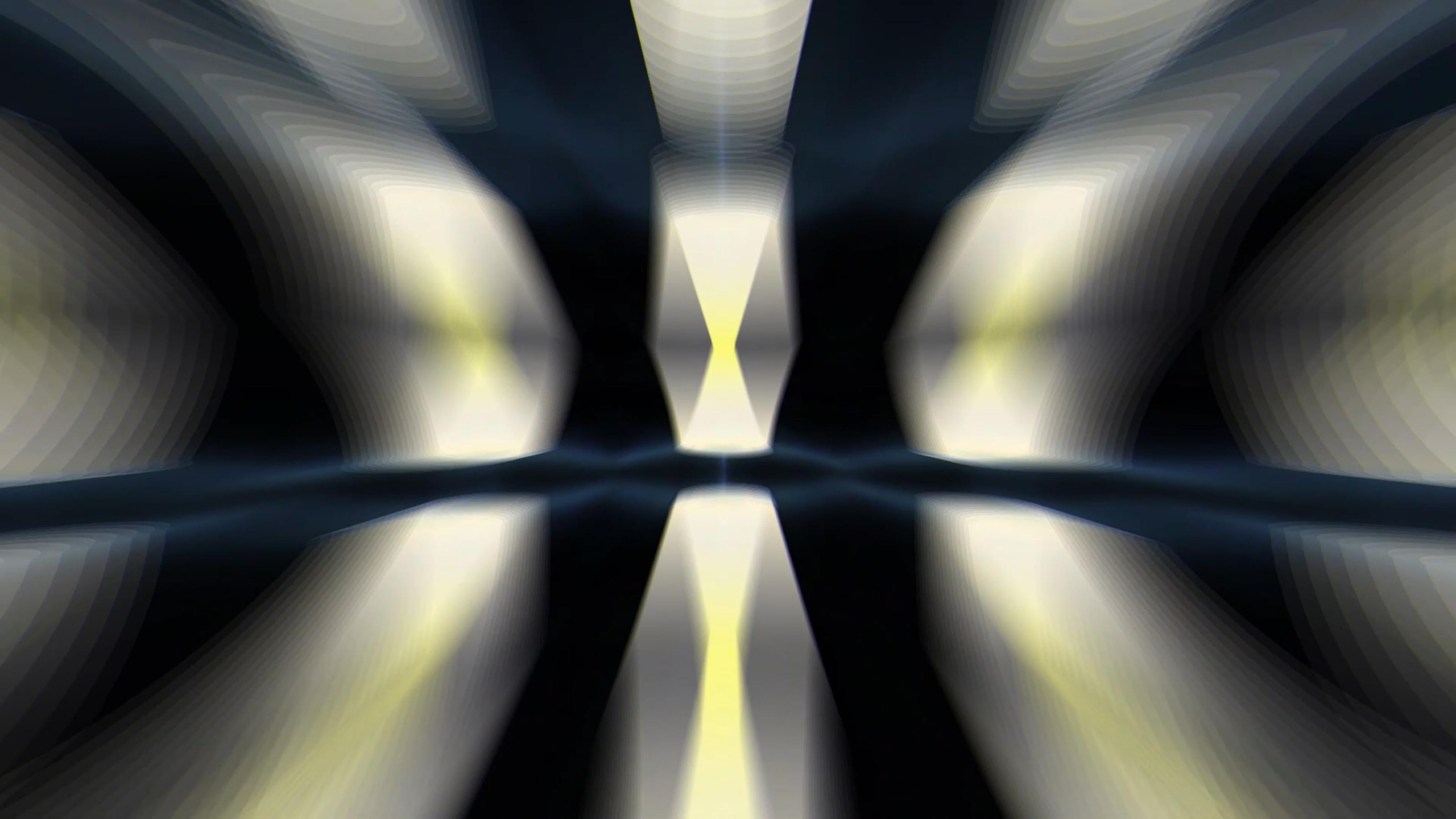


**如实智见**  
**Seeing Things**  
**As They Really**  
**Are With**  
**Wisdom etc.**











磨炼

# 磨炼

## 磨炼～如实智见～

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1. 见于象之未显
2. 明因缘，准定位
3. 敏时机，恰进退
4. 知人知运知雌雄
5. 将心比心
6. 知潜法潜因缘
7. 实吾真，敬其实
8. 见格局以外

## 磨炼～无我～

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9. 无我～抗压
10. 无我～抗如实之障
11. 无我～超然于果

## 磨炼～缘起～

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12. 缘起～不明因缘之智用
13. 缘起～深明因缘之智用
14. 缘起～为所可为
15. 缘起～为解脱机

## 磨炼～慈悲喜舍～

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16. 相印给力
17. 相印感知
18. 化解
19. 转化
20. 感召
21. 筑愿
22. 为解脱因

## 磨炼～法力～

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23. 法力～不败之因
24. 法力～不败之炼
25. 法力～给力
26. 法力～对内，对外，对事

## 磨炼～

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- 如何培育战略眼光与思维
- 寻找反对声音
- 领导～引导属下克服弱点，不护着属下的弱点。

# 磨炼 ~ 如实智见 ~

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1. 见于象之未显
2. 明因缘，准定位
3. 敏时机，恰进退
4. 知人知运知雌雄
5. 将心比心
6. 知潜法潜因缘
7. 实吾真，敬其实
8. 见格局以外

# 磨炼～无我～

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9. 无我～抗压

10. 无我～抗如实之障

11. 无我～超然于果

# 磨炼 ~ 缘起 ~

---

12. 缘起 ~ 不明因缘之智用

13. 缘起 ~ 深明因缘之智用

14. 缘起 ~ 为所可为

15. 缘起 ~ 为解脱机

# 磨炼～慈悲喜舍～

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16. 相印给力

17. 相印感知

18. 化解

19. 转化

20. 感召

21. 筑愿

22. 为解脱因

# 磨炼～法力～

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23. 法力～不败之因

24. 法力～不败之炼

25. 法力～给力

26. 法力～对内，对外，对事

# 磨炼 ~

---

- 如何培育战略眼光与思维
- 寻找反对声音
- 领导 ~ 引导属下克服弱点，  
不护着属下的弱点。

# 开会方式



3. 无立场辩论



Position-Free  
Debate

2. 乞求反见



4. 中极决策



1. 头脑风暴



5. 为了进步  
而检讨



# 1. 头脑风暴



## 2. 乞求反见



### 3. 无立场辩论



Position-Free  
Debate

# 4. 中极决策



# 5. 为了进步 而检讨



# 爱的慧眼

我看到那形似傲慢冷漠的你  
心里藏着一份温暖的情  
我听到那刻薄无情诅咒的声  
怀着一份追求真爱的心  
不明白的是为何你情愿  
让恶行污染你的心灵  
是有多少的创伤与沧桑  
淹没了你那曾经纯真的心

我看到那世上最恶的人  
也有成为佛圣的可能  
我看到那最狠的魔的毒手  
也能转化成佛的手印  
但愿我有智悲的道行  
能感化恶心变成善心  
但愿我有如实智悲眼  
能够看到众生心中潜伏的美

倔强的你 伫立在茫茫尘世中  
孤独的孩子 你曾经有最真的梦  
潇洒的你 将心事化尽尘缘中  
孤独的孩子 让我陪你寻你的梦

让我以最纯的无我真心  
引发你心中有过的真  
让我以不伤的火中莲心  
安抚你顽恶叛逆的心  
不离空明的慈悲喜舍  
能承受众生万千打击  
但愿这份忍爱的身教  
赋予你无限无量真爱能力

我看到蜕变后你的美丽  
充满无限童真兄弟的情  
我看到感化后你的温柔  
散发无限慈悲清明的心  
怀着你蜕变后的影像  
以智勇承担你的无明  
让我以无限信心与希望  
启发你沉睡的心的光明

爱神说过 我从没辜负过真爱  
无私的爱 总得清净的法果  
智勇的你 还迟疑犹豫着什么  
纯真的孩子 放下我去爱去寻法梦

# 附录

# 第一性原理

**1<sup>st</sup> Principle**

# 无我的领导

- 1.特征:不受私心主宰,以集体的目标为方向
- 2.作用:充分发挥依法如实的功能与效果的中极
- 3.显现:充满法的团结与凝聚力
- 4.近因:对缘起因果及究竟真相之体悟与信心

实力开发

法力 & 业力

内力 & 外力

# 【讨论】危机

1. 紧急危机
2. 慢性危机
3. 隐性危机
4. 本质危机

1. 例子（紧急危机）：有个家庭成员得了急性脑癌已无法自理，你与另外三位亲人只有最多三天的时间必须做出判断，是否要让病人动急性脑癌手术，医生说成功率只有百分之三十。若手术成功也许能活3到5年也会局部瘫痪。若不动手术，他们可能再活不过半年。有关两位家人反对动手术，另外两位同意动手术。为此，家人起了争执。你作为其中一位家庭成员，会怎么处理？

# 【讨论】危机

## 2.例子（慢性危机）：

回到15年前，你是柯达(Kodak)的技术研究员，科技研究小组刚刚开发了数码相机技术。你深知这将带来摄影机的全球性革命，但这种产品的开发会严重影响柯达公司现有的摄影胶片的生意。你知道时代的潮流不可逆转，但公司很多上层决策者不愿开展数码相机的生产，唯一恐惧去摄影胶片。你如何帮助公司醒觉到这个问题的严重性？引导公司避免忽视将来面临的相机替代的慢性危机。

# 【讨论】危机

## 3.例子(隐性危机):

你是国家农业部的科学家，专门从事基因改造研究。你发现到目前国家大量进口的一种基因改造农产品，对人体的免疫系统会带来慢性的破坏，对人民健康会带来很大的伤害。你如何引导有影响力的决策方为国家人民作出避免这些隐性危机的决策。

# 【讨论】危机

## 4.例子(本质危机):

你在无意中发发现到有一群人正在要发动一个改造世界的秘密计划。通过与这一群人的直接接触，你知道他们的思想基础，是会危害到世界的和平与安宁。你知道一旦任何人做出反对或破坏这个秘密计划的言论或行动，将会受到这群人致命的报复。作为一个爱护世界苍生的人，你如何帮助这个世界避免这个危机。

# 超越离间

明空心 无人我 不怕魔离间  
同体心 悲自己 不偏待亲或怨  
放下我 只依法如实 中极当下缘  
空悲圆 就不怕有离间或没离间

明空心 他不执 任何人  
同体心 深广遍 不弃一众生  
平等心 如大地平等 分辨各因缘  
平常心 如如如实中极着每个缘

或有天 魔暗中拉颈毛  
或占有他身心 制造毒打击  
我超缘生幻相 虚忍中极 消那苦缘  
空悲忍 法超越魔离间或业离间

明空心 他不能恨生灭  
同体心 爱自己 总度着可度缘  
智忍愿 把苦楚 转化成 菩提波罗蜜  
正知念 恒中极 增升实力 度众缘  
空悲圆 法如实 不怕魔离间

# 真正的度苦法器（一）

看着父母兄妹爱人煎熬  
让我空悲不倒法的力量要升超  
同体悲心怜惜痴苦自己  
依然深明因果法缘理

智悲任考任磨心不迷  
众生自毁要胁法不离  
任他自摧任她跳入火坑  
万千智悲善度法不离

救度众生要无欲  
生心无住无住才生心  
真爱要有真智慧  
要能经起最极的打击

悲心从来广同体  
众生痴苦我总心感悉  
不忍众生苦 不忍众生迷  
不忍众生继续造苦因  
这份悲有真勇气  
为度众生愿受苦无尽  
悲也有智慧 因果我不欺  
依法如实空悲喜中极

智悲不落自己的私心  
再爱再惜空明能舍离  
悲极救度只能依法中极  
爱儿爱妻堕狱法不离

看着儿女姊弟情人造恶  
让我空悲不倒法的力量要升超  
就像慈医见血见泪不慌  
才是真正的度苦法器

# 真正的度苦法器（二）

身受痒痛血流骨裂煎熬  
万箭穿心火烤  
让我空悲法不倒  
修法成佛的愿更要升起  
悲悯愿度众生痴恶苦

悲心从来广同体  
众生痴苦我总心感悉  
甘愿自己苦 不忍众生迷  
悲怜众生为我造苦因

受果真心忏宿罪  
为己为众忏罪真谦虚  
是我宿业重 令众演恶角  
一心悲谅众生苦因业

智慧 要血给血肉施肉  
留在苦海也只为众生  
忍它痒痛 只愿众生离苦  
不忘回向功德为度苦

智慧 中极消业的机会  
中极空悲忍舍等功德  
苦中增升忍愿止观万法  
转化破超转乘增增能

救度众生要无畏  
深明空性超然万幻苦  
智勇无住生心悲  
超越时空这点又何谓

心受荣辱得失变幻苦乐  
众叛亲离万恶  
让我空悲法不倒  
就此度考示现法力度众  
活出真正的度苦法器

# 真正的度苦法器（三）

面对绝代美人投怀送抱  
掩裸情欲万娇  
让我空悲法不倒  
一心清明定定不动不乱  
胸怀万劫度苦的悲愿

留在苦海不为己  
为度众生延迟体证无死  
明空本无住悲苦方生心  
从不为了私欲荒心念  
一心慈悲痴美女  
沉迷情欲心已失去法谛

让我度痴人莫要累众生  
免费晚餐我心终不贪  
智慧普度众生需法力  
先要修成万卦不动心  
中一无极方能发挥太极  
空悲忍愿中定生神通

智慧普度众生需真心  
经得万千考磨的真心  
名利权欲诱胁道心无碍  
生心无住空悲要无底

救度众生要无己  
同体谅解己彼的苦迷  
心巨精微博渊远  
时时与处处为度苦中极

面对清纯良女忠心温柔侍候  
奉出身心任召  
让我空悲法不倒  
一心度苦一心法的升超  
才是真正的度苦法器

# 真正的度苦法器（四）

面对万千众生歌颂功劳  
感恩崇拜赞好  
让我空悲法不倒  
如如受幻随喜众生善心  
脚踏实地慎赴新考题

度众本来不为己  
留在苦海只为众生离苦  
明空无住名 无我不欲利  
名利最多也只是工具

不能扬功苦难上  
建了万功也不任心居功  
卑中莫升尊 苦中莫享乐  
无我深入空性与同体

智慧 不从苦难中得益  
面对卑微奸恶更谦虚  
众生痴恶就是我的痴恶  
同体从不让众生卑低

智慧 苦中培育波罗蜜  
增升法能成佛度苦愚  
增升转乘只是如是无己  
只愿真心令众生共鸣

救度众生要无己  
只是一颗单纯同体心  
救度众生要真心  
再多崇敬佛也如如定

面对万千众生唾弃冤枉诬告  
让我空悲不倒  
法的力量要升超  
一心悲悯同体无明自己  
才是真正的度苦法器