

依法七宝鉴

Seven Dhammic Treasure Guidelines

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《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/另外七项/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. 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，			一		
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. 不喜爱成群结伙、不乐于成群结伙、不热衷于成群结伙， 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，			二		
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	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，	四	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，	五
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，			六		

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〈七/六〉项不衰退法、于比丘们之中可见到这〈七/六〉项不衰退法，诸比丘，就可预期比丘们会增长，不会衰退。」

Dhammas for Non-Decline of Bhikkhus – Summary

The Blessed One addressed the bhikkhus thus: “Bhikkhus, I shall teach you <seven/another seven/ six> conditions leading to non-decline. Listen and pay attention to what I shall say.” “Yes, Venerable Sir,” those bhikkhus replied the Blessed One.

The Blessed One said thus: “Bhikkhus, so long as bhikkhus

1. assemble frequently and assemble in large numbers, 2. meet harmoniously, disperse harmoniously, and attend to the affairs of the Saṅgha harmoniously, 3. appoint no new rules, and do not abolish the existing ones, but proceed in accordance with the code of training laid down, 4. show respect, honour, esteem, and veneration towards the elder bhikkhus, those of long standing, long gone forth, the fathers and leaders of the Saṅgha, and think it worthwhile to listen to them, 5. do not come under the power of the craving that leads to fresh becoming, 6. cherish the forest depths for their dwellings, 7. establish themselves in mindfulness, so that virtuous brethren of the Order who have not come yet might do so, and those already come might live in peace,			1			
1. do not delight in, are not pleased with, and are not fond of works, 2. do not delight in, are not pleased with, and are not fond of talking, 3. do not delight in, are not pleased with, and are not fond of sleep, 4. do not delight in, are not pleased with, and are not fond of company, 5. do not harbour, do not come under the spell of evil desires, 6. have no bad friends, no bad associates, and no bad companions, 7. do not stop halfway on account of some trifling achievement,			2			
1. have faith, 4. are proficient in learning,			2. have moral shame, 5. diligent,	3. have moral fear, 6. mindful,	7. wise,	3
1. develop the enlightenment factor of mindfulness, 2. develop the enlightenment factor of investigation of dhammas, 3. develop the enlightenment factor of effort, 4. develop the enlightenment factor of joy, 5. develop the enlightenment factor of tranquillity, 6. develop the enlightenment factor of concentration, 7. develop the enlightenment factor of equanimity,		4	1. develop the perception of impermanence, 2. develop the perception of non-self, 3. develop the perception of impurity, 4. develop the perception of fault (of formations), 5. develop the perception of relinquishment, 6. develop the perception of dispassion, 7. develop the perception of cessation,		5	
1. treat each other with loving-kindness in deed, both openly and in private, 2. treat each other with loving-kindness in word, both openly and in private, 3. treat each other with loving-kindness in thought, both openly and in private, 4. in respect of what they receive as due offerings, even the contents of their alms bowls, they do not make use of them without sharing them with virtuous members of the community, 5. live with their fellow bhikkhus who train themselves, openly and in private, in the same rules of conduct, which are complete and perfect, spotless and pure, liberating, praised by the wise, uninfluenced (by mundane concerns), and favourable to concentration of mind, 6. live with their fellow bhikkhus who preserve, openly and in private, the same view that is noble and leading to liberation, and that leads to utter destruction of suffering,						6

Bhikkhus, the growth of bhikkhus is to be expected, not their decline.

Bhikkhus, so long as these <seven/six> conditions leading to non-decline endure among bhikkhus and bhikkhus are known for it, the growth of bhikkhus is to be expected, not their decline.”

《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。	5	于这世上确如此， 以恨止恨不曾有， 唯有无恨能止恨， 这是永恒的真理。	6	但是他人不知道： 「于此我们将灭 亡。」 ^① 知道这点的人们， 争论因此得止息。
8	住于观不净， 诸根善克制， 于食且知足， 具信且精进， 魔无法制他， 如风吹石山。	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。	32	乐于不放逸的比丘， 看见放逸中的危险， 他绝不可能会倒退， 而且已很接近涅槃。 ^②
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。	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。	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？
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。	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。	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。
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。	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？	253	对于见他人之过、 时常在埋怨的人， 他的诸漏在增长， 漏尽离他真遥远。
256	他不因武断判事而公正； 智者应该检查对错两者。	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。	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。
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。	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。		
345 346	由铁、木与麻绳所造的束缚，贤者们不说它是坚固的束缚。 对宝石、首饰（耳环）、儿女与妻子的渴望及乐于贪着，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。				

^① 注释：于此，「他人」（pare）是指除了智者们之外，其他制造争论的人就是他人。

^② 注释：「不可能倒退」：这样的比丘不可能从止观法或道果倒退，不会从已达到之境倒退，也不会不达到未达之境。

The Dhammapada – Selected

2. Mind precedes all mental states. Mind is their chief; they are all mind-wrought. If with a pure mind a person speaks or acts, happiness follows him like his never-departing shadow.
5. Hatred is never appeased by hatred in this world. By non-hatred alone is hatred appeased. This is an Eternal Law.
6. There are those who do not realize that one day we all must die.
But those who realize this settle their quarrels.
8. Just as a storm cannot prevail against a rocky mountain, so Māra can never overpower the man who lives meditating on the impurities, who is controlled in his senses, moderate in eating, and filled with faith and earnest effort.
12. Those who know the essential to be essential and the unessential to be unessential, dwelling in right thoughts, do arrive at the essential.
32. The monk who delights in heedfulness and looks with fear at heedlessness will not fall. He is close to Nibbāna.
42. Whatever harm an enemy may do to an enemy, or a hater to a hater, an ill-directed mind inflicts on oneself a greater harm.
50. Let none find fault with others; let none see the omissions and commissions of others. But let one see one's own acts, done and undone.
62. The fool worries, thinking, "I have sons, I have wealth." Indeed, when he himself is not his own, whence are sons, whence is wealth?
76. Should one find a man who points out faults and who reproves, let him follow such a wise and sagacious person as one would a guide to hidden treasure. It is always better, and never worse, to cultivate such an association.
159. One should do what one teaches others to do; if one would train others, one should be well controlled oneself. Difficult, indeed, is self-control.
160. One truly is the protector of oneself; who else could the protector be?
With oneself fully controlled, one gains a mastery that is hard to gain.
204. Health is the most precious gain and contentment the greatest wealth.
A trustworthy person is the best kinsman, Nibbāna the highest bliss.
216. From craving springs grief, from craving springs fear.
From him who is wholly free from craving there is no grief; whence then fear?
253. He who seeks another's faults, who is ever censorious -- his cankers grow.
He is far from destruction of the cankers.
256. Not by passing arbitrary judgments does a man become just;
a wise man is he who investigates both right and wrong.
290. If by renouncing a lesser happiness one may realize a greater happiness,
let the wise man renounce the lesser, having regard for the greater.
320. As an elephant in the battlefield withstands arrows shot from bows all around,
even so shall I endure abuse. There are many, indeed, who lack virtue.
333. Good is virtue until life's end, good is faith that is steadfast, good is the acquisition of wisdom,
and good is the avoidance of evil.
- 345.- 346. That is not a strong fetter, the wise say, which is made of iron, wood or hemp. But the infatuation and longing for jewels and ornaments, children and spouses -- that, they say, is a far stronger fetter, which pulls one downward and, though seemingly loose, is hard to remove. This, too, the wise cut off. Giving up sensual pleasure, and without any longing, they renounce the world.
354. The gift of Dhamma excels all gifts; the taste of the Dhamma excels all tastes;
the delight in Dhamma excels all delights. The Craving-Freed vanquishes all suffering.

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

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.
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.
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.
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.
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.
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.
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.
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.

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.
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.
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.
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.
13. 从此我将把注意力放在可能产生作用的相关的事，
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.
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.
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.
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.
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.
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

2

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。

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。
2. 法的领导学的三大支柱是：法主，智行，惠众。
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。
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。
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。
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。
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。
8. 愿众生因为我的法的领导而变得更好，至少不更糟。
9. 我将永远恒顺自然界的法则，特别是因果法，
怎么也绝不让个人凌驾在法之上。
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的最好潜质，
最终导向离苦得真乐。

Treasure Guidelines for Dhammic External Dealings

2

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

1. 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.
2. The three foundational pillars of Dhamma leadership are:
 - i. Predominance of Dhamma,
 - ii. Execution by Wisdom,
 - iii. Enriching the Multitudes.
3. 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.
4. 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.
5. 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.
6. 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.
7. 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.
8. Through my Dhamma leadership, may all beings improve for the better and at least not for worse.
9. 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.
10. 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

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。

传法目标

1. 引导自己与他人了知苦与灭苦。

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。

传法目标是传法集体战略定力的根本依据点。

传法所依之法

2. 佛陀的法与律，国家法律，世间法

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。

4. 法的领导学～法主，智行，惠众，36 法

传法的对象

5. 三种真惠受众～ 第一受惠众，第二受惠众，第三受惠众

6. $1+1>2$

主导的传法主体

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

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)

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樑。

～～各团体理事(智行法主)

～～检验法主者～ 全部法域内部与外部一切人

传法的持续动力

10. 三种受惠众之真惠～ 短期与长期，现世与究竟。

传法的法的力量

～作为组织达到护法惠众目标的根本智行力量。

11. 集体之法力 ～ 佛陀的法与律---因果，美德，戒定慧。。。。

12. 集体之业力 ～ 波罗密，功德，善业，避免恶业(如障法之业)

Treasure Guidelines for Dhammic Dhamma Propagation 3

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.

Objectives of Dhamma Propagation

1. Guide oneself and others to understand suffering and its cessation.

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.

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

Principles Guiding Dhamma Propagation

2. The teachings of the Buddha, including the Dhamma and Vinaya; national laws; and worldly norms.
3. 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. Dhamma leadership ~ Predominance of Dhamma, Execution by Wisdom, Enriching the multitudes, and the 36 Dhamma aspects.

Recipients of Dhamma Propagation

5. Three types of true benefit recipients ~ primary beneficiaries, secondary beneficiaries, tertiary beneficiaries.
6. $1 + 1 > 2$

Primary Entities in Charge of Dhamma Propagation

7. 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
8. 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)
9. 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)

~~~ Safeguard Watcher of Dhamma Predominance ~~~

anyone within and outside the organization of Dhamma Earth.

Sustained Momentum for Dhamma Propagation

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

Power of Dhamma Propagation

- ~ The fundamental force of wisdom in action for the organization to achieve the goals of protecting the Dhamma and benefiting the multitudes.
11. Collective Dhamma power ~ Dhamma Vinaya Teachings of the Buddha, including ~ causes and effects, virtue, concentration, and wisdom...
 12. 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

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。

A. 对内缘，对自己

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。
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。
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。

B. 对外缘，对众生

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。
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。
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。

C. 对事缘，对使命

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。
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。
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。
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。

Treasure Guidelines for Dhammic Service

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.

A. Regarding the Internals, Regarding Oneself

1. I shall incessantly uplift my wisdom and cultivation of Dependent Origination and Non-self, train up unhurt mind Dhamma, be able to accept whatever that comes fully and perfectly, and grow in all situations.
2. 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.
3. 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.

B. Regarding the Externals, Regarding Beings

4. 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.
5. 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.
6. 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.

C. Regarding Events, Regarding Mission

7. 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.
8. 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.
9. 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.
10. 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.

良好的服务指标：

1. 结果 ---- 以合理的成本，达到最圆满的整体目标结果。
2. 过程 ---- 服务的过程充满学习与服务的法喜。
3. 自己可续 ---- 做得自己都会想再做。
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。

良好的服务心态：

1. 不忍圣教衰
2. 不忍众生苦
3. 只愿您好
4. 慈悲喜舍
5. 不为自己得到什么
6. 感恩您给我机会学习成长
7. 愿这服务的功德成为我体证涅槃的助缘
8. 享受服务过程
9. 做得好有满足感成就感
10. 能决策，能执行，能担当
11. 能感恩对与错的批评
12. 能检讨，能改进
13. 任劳任怨

良好的服务效率：

1. 质&量 ---- 只要是可能达到的质和量都能达到。
2. 时间 ---- 及时或提前完成。

良好的服务品质：

1. 受患者 ---- 过程让受患者舒服，有信心，可期待。
2. 受患者 ---- 结果让受患者感恩，珍惜，把握。

良好的服务成长：

1. 进步 ---- 做得比自己以往更好。
2. 进步 ---- 协助同伴做得比他们以往更好。
3. 进步 ---- 留下让后人做得比自己更好的经验纪录资产。

良好的服务功德：

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。
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。

服务风范例子：

1. 期望值 ---- 把握好受患者的期望值。适当的阶段性报告照会。
2. 受惠心 ---- 愿意感知受患者的受惠心情。让对方舒服，受惠不沉重。
3. 行云流水 ---- 自然，真心，朴实，耐久，契时。
4. 如师如友 ---- 服务的法在教育，服务的友情在给力。
5. 稳定可期 ---- 人品善法可靠，人格就是保证。

传法贡献的五种层面：

1. 有法的人品
2. 胜任的执行指示(战术)
3. 能以身教与言教教法传法
4. 能作出战略贡献
5. 出家

Good Service Yardsticks:

1. Result ---- Achieving overall most perfect targeted result with reasonable input.
2. Process ---- Service process full of Dhammic joy arising out of learning and service.
3. Sustainable for oneself ---- Serve to the point that one wishes to serve again.
4. Sustainable for the service ---- Serve to the point that bystanders will admire the service opportunity and wish to participate or take over.

Good Service Attitude:

1. Can't bear to see the deterioration of the Buddha Sāsana.
2. Can't bear to see beings suffer.
3. Just wish you well.
4. Loving-kindness, Compassion, Appreciative Joy, Equanimity.
5. Not for personal gain.
6. Grateful that you give me an opportunity to learn and grow.
7. May the merit of this service be a supporting condition for my realization of Nibbāna.
8. Enjoy the service process.
9. Feeling satisfied and a sense of accomplishment after doing it well.
10. Capable to decide, Capable to execute. Capable to undertake responsibility.
11. Able to cherish and feel grateful towards right and wrong criticism.
12. Able to review. Able to rectify.
13. To bear hardship and criticism with patience.

Good Service Efficiency:

1. Quality & Quantity ---- Achieving achievable quality and quantity.
2. Time ---- Completing on or ahead of time.

Good Service Quality:

1. Beneficiaries ---- The process that produces comfort, confidence, and hope.
2. Beneficiaries ---- The result is much appreciated, cherished and hoped for.

Good Growth in the Service:

1. Improvement ---- Outperform one's past record.
2. Improvement ---- Helping colleagues outperform their past record.
3. Improvement ---- Leaving behind a wealth of experience record for the successors to outperform oneself.

Good Service Merit:

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

Examples of Service Styles:

1. Expectation levels ---- Managing well the expectation levels of beneficiaries. Suitably provide periodical reports and notifications.
 2. The heart of beneficiaries ---- Willing to feel the hearts of beneficiaries. Be comforting to free the receiving experience from any sense of heaviness.
 3. As smooth as cloud and water ---- Natural, genuine, substantial, enduring, timely initiative.
 4. Like-teacher-like-friend ---- The Dhamma in service is educating. The friendship in service is empowering.
 5. Stable and Can be Expected ---- Reliable personality and wholesomeness, character serves as a guarantee.
-

Five Contribution Areas of Dhamma Propagation

1. Dhammic personality.
2. Skillful in executing instructions.
3. Able to propagate Dhamma by living example and by speech.
4. Capable to contribute in strategic planning.
5. Renounce.

依法决策宝鉴

(《决策指南》源自：MDS, DECOM 章程)

5

指南的目的

- I. 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。
- II. 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。

1. 法主

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。

2. 民主

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。

3. 发言权

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。

4. 无私的原则

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。

5. 不可贪求权力

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。

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

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。

7. 不讨好我慢

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。

Treasure Guidelines for Decision-Making

(“Decision-Making Guidelines” source: MDS · DECOM Constitutions)

5

Purpose of the Guidelines

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

1. “Dhammocracy”

“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.

2. Democracy

“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.

3. Right of Speech and Expression

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.

4. Selfless Principle

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.

5. Powers and Authorities Not to be Craved

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.

6. Senior Sangha of Dhamma Sangha Council of Malaysia (Dhamma Earth / Tusita Sangha Council)’s Guidance

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.

7. No Ego Appeasement

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.

8. 柔和与人性化的方式

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

9. 替代方案之思考

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。

10. 边际差异之思维

应考量不同选项的边际差异，以确定选项之间的相关差异。

11. 相关性之思维

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。

12. 四明觉

在管理和行政过程中，学会应将以下几点作为准则：

- 1) 目的明觉 2) 适宜明觉 3) 行处明觉 4) 无痴明觉

13. 智慧和慈悲的平衡

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。

14. 实相的动力

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。

15. 法的领导学的主要力量

法的力量 --- 佛陀教示的真理/真相（究竟与世俗），原则，方法，修行群体的心灵造詣与成就

律的力量 --- 佛制的戒律、传统、文化、法规、系统、修行群体的戒德操守

真惠的力量 --- 更少痛苦，更多安详与快乐

团结与和谐的力量 --- $1+1+1+1+1+1+1+1+1 = 1111111111\dots$

--- 团结法、才干、功德、资源。。。

无私慈悲牺牲奉献的力量

16. 护卫

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。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。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。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。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。

17. 受惠者的长期真惠

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。

8. Gentle and Humane Approach

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.

9. Alternative Thinking

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.

10. Marginal Thinking

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

11. Relevance thinking

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.

12. Four Clear Comprehensions

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

- | | |
|---------------------------------------|--|
| 1. Clear Comprehension of Purpose | 3. Clear Comprehension of Domain |
| 2. Clear Comprehension of Suitability | 4. Clear Comprehension of Non-Delusion |

13. Balancing Wisdom and Compassion

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 are most balanced in application when the total welfare of all is optimized in the long run.

14. Reality Motivation

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.

15. The Main Powers in Dhamma Leadership

Dhamma Powers --- Truths/Realities (Ultimate and Conventional), Principles, Methods, spiritual qualities and attainments of spiritual community

Vinaya Powers --- Buddha's Rules, Traditions, Culture, Laws, Systems, good conducts of spiritual community

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

Power of Unity and Harmony --- $1+1+1+1+1+1+1+1+1+1=1111111111...$

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

Power of Selfless and Compassionate Sacrifice

16. Safeguards

- 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.
- Entrusting and empowering process must be gradual, systematic and stage by stage without any craving for quick results.
- There can be no haphazard entering into any state which may carry serious consequences. There must be readiness to handle the worst possible outcome.
- 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.
- 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.

17. Beneficiaries' Long-Lasting True Benefits

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

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。

第一步：

问：这是否关系到对佛陀法与律的正确认知？

答案若是，可按步或直接采取以下任何步骤：

1. 请示法域自己感觉较有缘，最喜欢沟通的禅师/导师。
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）。

** 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。

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 Ābhivamsa 等其他佛学与实修兼具，自己也很信服的禅师的答案。）
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）。

第二步：

若问题并非关系到对佛陀法与律的正确认知：

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？
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？
3. 自问：这是我不处理，问题会自己解决的问题吗？

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。

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。

确定自己应该对问题贡献自己的想法后，可以：

1. 找法域导师在适当的时间讨论。
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）
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。
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。

僧伽长老会最高会议（全席）的答案是最终的答案。

法域全体会员信众都必须遵守，才能继续在法域受惠。

法域所有人应善用以上解纷程序，

以免因没有遵循以上正规表述管道而造下伤害法域的恶业。

Treasure Guidelines for Resolving Differences Dhammically

6

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

1st Step

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

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

1. Seek advice from a Meditation Teacher / Dhamma Teacher of Dhamma Earth with whom one feels having affinity and comfortable to communicate with.
2. 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).
- **Should trust that DE Teacher will not act unilaterally, conceal, or defy Sangha's decision.
3. 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.)
4. 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) .

2nd Step:

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

Ask Oneself 1: According to the Dhamma Leadership, the foundation of all DE operations, 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?

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?

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

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

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.

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

1. Look to discuss with DE Teachers at a suitable time.
2. 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)
3. 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.
4. If DSCOM's answer is further questioned, the questioner may request DSCOM Senior Sangha call a full quorum Highest Meeting to resolve the issue.

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

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

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

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？

1.缘起无我法力 2.慈悲喜舍法力 3.如实智见等法力 4.惠益外缘法力 5.成功圆事法力

1. 缘起无我法力

1	在眼耳鼻舌身意的接触里，我有多不易受伤？	/10
2	在身口意的行为里，我有多不在乎自我得失？	/10
3	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
4	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

2. 慈悲喜舍法力

1	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
2	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
3	有多少时候众生幸福成功时会想告诉我，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？	/10
4	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

3. 如实智见等法力

1	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
2	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

4. 惠益外缘法力

1	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
2	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

5. 成功圆事法力

1	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？	/10
2	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

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。

Treasure Guidelines for the Evaluation of Dhammic Dhamma Propagation & Service

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

1. Dhamma Powers of Dependent Origination & Non-Self
2. Dhamma Powers of Loving-Kindness, Compassion, Appreciative Joy & Equanimity
3. Dhamma Powers of Seeing Things as They Really Are with Wisdom etc. (Realistic Insight)
4. Dhamma Powers to benefit External Conditions
5. Dhamma Powers to perfect matters successfully

1. Dhamma Powers of Dependent Origination & Non-Self

1	From the contacts through eye, ear, nose, tongue, body, and mind, how frequently had I been incapable of getting hurt.	/10
2	In my bodily, verbal and mental actions, how aloof had I been from personal gains and losses?	/10
3	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.	/10
4	When results did not materialise as I wished, how equanimous was I in taking them, was brave to review, learn, change and restart?	/10

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

1	How many beings had felt safe seeing me, been inspired, felt loved, joyful, developed faith towards Buddha Dhamma Sangha.	/10
2	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?	/10
3	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?	/10
4	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?	/10

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

1	Facing problems of myself, others and on 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?	/10
2	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?	/10

4. Dhamma Powers to benefit External Conditions

1	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?	/10
2	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?	/10

5. Dhamma Powers to perfect matters successfully

1	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?	/10
2	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?	/10

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.



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