

2022 心靈環保跨領域

對話學術研討會

會議手冊暨摘要集

【主辦單位】

人文社會學群

2022 年 6 月 30 日、7 月 1 日

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活動目的

本研討會目的，透過心靈環保跨領域對話，探討心靈環保與人文學科、社會科學、經營管理相關議題，發揚公益慈善與慈悲利他理念，以及人文關懷與社會實踐精神。

此次研討會邀請國立台北大學前校長薛富井教授做主題演講，論述心靈環保：覺醒與啟蒙。（一）心靈環保與人文學科場次，共有 7 位學者發表，議題含括：佛教倫理對戰爭的反思、狗子無佛性、心靈環保生命教育芻議、自我認識、生命意義與價值探索、從心溝通、聖嚴法師「心靈環保」的意涵與變化、心靈環保與法鼓宗格言集等。（二）心靈環保與社會科學場次，共有 9 位學者發表，議題有初探佛教「悲智雙運」的價值與實踐、新冠肺炎疫情下的心理調適、用心服務、心靈環保的社會企業模式初探、心靈環保與心理治療的移情工作、108 自在語之幸福觀內容分析、心靈環保與永續發展初探、禪修的全球化、慈悲與智慧的公務倫理等。（三）心靈環保與經營管理場次，亦有 9 位學者發表，議題如佛法的非權威管理、佛教心靈環保的經營管理策略、談慈悲在管理學中扮演的角色以及其價值攸關性、企業文化結合佛法及孝道影響之研究、佛法與心存善念的經營管理、佛教經濟學 101、共享經濟之綠色創新採用初探、仁慈的領導是無敵的嗎？以及從心靈環保思惟談企業永續發展等。

至於學術研討會各場次，邀請資深學者擔任主持人與評論人的工作，透過精彩的對話，讓學術論文更加嚴謹完備。並鼓勵論文發表人，將修正後的論文投稿聖嚴研究，以及法鼓文理學院將出刊的心靈環保學刊，發揮學術價值與影響力。

6月30日(四) 議程表

時間	議程內容		
13:10-13:30	報到 (GC001 大講堂)		
13:30-13:40	開幕式 「心靈環保跨領域對談」影片		
13:40-13:50	方丈和尚果暉法師致辭		
13:50-14:00	法鼓文理學院校長惠敏法師致辭		
14:00-14:50	專題演講 主持人：林鎮國 國立政治大學哲學系名譽教授 演講人：薛富井 國立臺北大學會計學系教授 講題：心靈環保：覺醒與啟蒙		
14:50-15:10	茶敘		
15:10-16:40	心靈環保與人文學科 場次一 (GC001 大講堂)	心靈環保與社會科學 場次一 (GC002 大講堂)	心靈環保與經營管理 場次一 (GC003 大講堂)
	主持人： 郭朝順 佛光大學佛教學院教授兼院長 發表人： 1. 嚴瑋泓 東海大學哲學系教授 題目：佛教倫理對戰爭的反思：以「心靈環保」為線索 2. 張嘉如 紐約市立大學布魯克林學院正教授兼系主任 題目：狗子無佛性：人類世末世下意義強迫症、虛無恐懼影視再現和公案治療 評論人： 主持人評論第1篇 評論第2篇 賴錫三 國立中山大學中國文學系特聘教授兼文學院院長	主持人： 江明修 國立政治大學公共行政學系特聘教授 發表人： 1. 朱金池 中央警察大學警政管理學院兼任教授 題目：初探佛教「悲智雙運」的價值與實踐 2. 黃一峯 淡江大學公共行政學系副教授 題目：新冠肺炎疫情下的心理調適：聖嚴法師「四它」實證分析 3. 劉康慧 國立台灣大學政治學系教授、 題目：用心服務：老人照護機構服務品質管理之探討 評論人： 主持人評論第1篇 評論第2、3篇 張四明 國立臺北大學公共行政暨政策學系教授	主持人：陳美伶 中信金融管理學院講座教授 發表人： 1. 吳成豐 靜宜大學企業管理學系終身特聘教授 題目：佛法的非權威管理～從心靈環保等佛法著眼 2. 吳志軒 香港大學佛學研究中心客席助理教授 題目：佛教心靈環保的經營管理策略 3. 池祥麟 國立臺北大學金融與合作經營學系特聘教授 題目：談慈悲在管理學中扮演的角色以及其價值攸關性 評論人： 主持人評論第1篇 評論第2、3篇 許永河 國立成功大學經濟學系教授
17:30 起	晚宴		

7月1日(五) 議程表

時間	議程內容		
09:00-10:30	<p align="center">心靈環保與人文學科 場次二 (GC001 大講堂)</p> <p>主持人：越建東 國立中山大學哲學研究所教授</p> <p>發表人：</p> <p>1. 辜琮瑜 法鼓文理學院生命教育碩士學位學程助理教授 題目：心靈環保生命教育芻議</p> <p>2. 楊婉儀 國立中山大學哲學研究所教授兼所長 題目：自我認識、生命意義與價值探索： 一個以哲學實踐為基礎的教學嘗試</p> <p>3. 張雅雯 法鼓山中華佛學研究所博士後研究 題目：從心溝通--禪門心法與談判技巧的對話</p> <p>評論人：</p> <p>主持人評論第 1 篇 評論第 2、3 篇</p> <p>釋果鏡 法鼓文理學院生命教育碩士學位學程副教授</p>	<p align="center">心靈環保與社會科學 場次二 (GC002 大講堂)</p> <p>主持人：楊蓓 法鼓文理學院生命教育碩士學位學程特聘副教授兼主任</p> <p>發表人：</p> <p>1. 葉玲玲 法鼓文理學院社會企業與創新碩士學位學程教授兼主任 題目：心靈環保的社會企業模式初探</p> <p>2. 李維倫 國立政治大學哲學系教授兼文學院副院長 題目：心靈環保與心理治療的移情工作</p> <p>3. 郭文正 法鼓文理學院生命教育碩士學位學程助理教授 題目：108 自在語之幸福觀內容分析</p> <p>評論人：</p> <p>主持人評論第 1 篇 評論第 2、3 篇</p> <p>丁興祥 法鼓文理學院生命教育碩士學位學程兼任教授</p>	<p align="center">心靈環保與經營管理 場次二 (GC003 大講堂)</p> <p>主持人：丘昌泰 台北大學特聘教授、公共行政暨政策學系兼任教授、元智大學社會暨政策科學系兼任教授</p> <p>發表人：</p> <p>1. 陳定銘 法鼓文理學院人文社會學群教授兼學群長 題目：企業文化結合佛法及孝道影響之研究： 以 C 公司個案為例</p> <p>2. 詹場 國立臺北大學金融與合作經營學系教授兼系主任暨商學院副院長 題目：佛法與心存善念的經營管理</p> <p>3. 江靜儀 銘傳大學經濟與金融學系助理教授 題目：佛教經濟學 101：佛法與經濟學原理的對話</p> <p>評論人：</p> <p>主持人評論第 1 篇 評論第 2、3 篇</p> <p>釋果光 法鼓文理學院生命教育碩士學位學程助理教授</p>
10:30-10:50	茶敘		
10:50-12:20	<p align="center">心靈環保與人文學科 場次三 (GC001 大講堂)</p> <p>主持人：廖肇亨 中央研究院中國文哲研究所研究員</p> <p>發表人：</p> <p>1. 曾堯民 法鼓文理學院佛教學系助理教授 題目：聖嚴法師「心靈環保」的意涵與變化</p> <p>2. 王宣曆 美國哥倫比亞大學宗教學博士 題目：環保格言：心靈環保與法鼓宗格言集</p> <p>評論人：</p> <p>主持人評論第 1 篇 評論第 2 篇</p> <p>鄧偉仁 法鼓文理學院佛教學系副教授</p>	<p align="center">心靈環保與社會科學 場次三 (GC002 大講堂)</p> <p>主持人：孫煒 國立中央大學法律與政府研究所特聘教授兼永續發展暨社會責任辦公室主任</p> <p>發表人：</p> <p>1. 黃信勳 法鼓文理學院社會企業與創新碩士學位學程助理教授 題目：心靈環保與永續發展初探</p> <p>2. 劉怡寧 國立臺灣大學社會系博士後研究員兼任助理教授 題目：禪修的全球化：以聖嚴法師西方弘化為案例的討論</p> <p>3. 熊忠勇 世新大學行政管理系兼任助理教授 題目：慈悲與智慧的公務倫理</p> <p>評論人：</p> <p>主持人評論第 1 篇 評論第 2、3 篇：</p> <p>彭俊亨 元智大學文化產業與文化政策博士學位學程副教授</p>	<p align="center">心靈環保與經營管理 場次三 (GC003 大講堂)</p> <p>主持人：賴子珍 前元智大學管理學院國際企業學群副教授、知識服務創新研究中心主任</p> <p>發表人：</p> <p>1. 彭奕農 國立臺北大學企業管理學系助理教授 題目：共享經濟之綠色創新採用初探：以 GoShare 為例</p> <p>2. 尤淨纓 元智大學管理學院國際企業學群助理教授 題目：Is benevolent leadership invincible? Case of religious non-profit organization.</p> <p>3. 李啟華 輔仁大學會計學系副教授 題目：從心靈環保思惟談企業永續發展</p> <p>評論人：</p> <p>主持人評論第 1 篇 評論第 2、3 篇：</p> <p>謝俊魁 東海大學國際經營與貿易學系副教授兼系主任</p>
12:20-12:30	閉幕式 (GC001)		

議事規則

1. 主持、發表、評論等時間，請參考下表說明：

發表人	主持人	發表人	評論人	Q&A	全程時間
二位	5 分 (介紹+總結)	每人 20 分×2 位 =40 分鐘	每人 10 分×2 位 =20 分鐘	15 分鐘	90 分鐘
三位	5 分 (介紹+總結)	每人 15 分×3 位 =45 分鐘	每人 10 分×3 位 =30 分鐘	10 分鐘	90 分鐘

2. 每場發表論文 2 篇，每一場次主持人引言、總結共 5 分鐘，論文發表每篇 20 分鐘，評論時間 10 分鐘，Q&A15 分鐘。
3. 每場發表論文 3 篇，每一場次主持人引言、總結共 5 分鐘，論文發表每篇 15 分鐘，評論時間 10 分鐘，Q&A10 分鐘。
4. 主持人介紹與總結共 5 分鐘。
5. 發表人和評論人發言結束前二分鐘，按鈴一聲，時間到按鈴兩聲。
6. 討論時間發言人應先徵得主持人之許可，每人發言限 3 分鐘。發言人請先報姓名及服務單位，以便記錄整理。每人以發言一次為原則，發言二分鐘按鈴一聲，時間到按鈴一長聲。
7. 請主持人控制所有人的發言時間。

*本會議因 COVID-19 疫情影響，以視訊會議方式舉行，為尊重智慧財產權，本會議未經主辦方授權，禁止錄音、錄影。

出席人員介紹（按姓氏筆劃排列）

貴賓

釋果暉 法鼓山方丈和尚

釋惠敏 法鼓文理學院校長

專題演講主持人

林鎮國 國立政治大學哲學系名譽教授

專題演講

薛富井 國立臺北大學會計學系教授

主持人（按姓氏筆劃排列）

丘昌泰 台北大學特聘教授、公共行政暨政策學系兼任教授、元智大學社會暨政策科學系兼任教授

江明修 國立政治大學公共行政學系特聘教授

孫 煒 國立中央大學法律與政府研究所特聘教授兼永續發展暨社會責任辦公室主任

郭朝順 佛光大學佛教學院教授兼院長

陳美伶 中信金融管理學院講座教授

賴子珍 前元智大學管理學院國際企業學群副教授、知識服務創新研究中心主任

越建東 國立中山大學哲學研究所教授

楊 蓓 法鼓文理學院生命教育碩士學位學程特聘副教授兼主任

廖肇亨 中央研究院中國文哲研究所研究員

發表人（按姓氏筆劃排列）

- 尤淨纓 元智大學管理學院國際企業學群助理教授
- 王宣曆 美國哥倫比亞大學宗教學博士
- 朱金池 中央警察大學警政管理學院兼任教授
- 江靜儀 銘傳大學經濟與金融學系助理教授
- 池祥麟 國立臺北大學金融與合作經營學系特聘教授
- 吳成豐 靜宜大學企管系終身特聘教授
- 吳志軒 香港大學佛學研究中心客席助理教授
- 李啟華 輔仁大學會計學系副教授
- 李維倫 國立政治大學哲學系教授兼文學院副院長
- 張雅雯 法鼓山中華佛學研究所博士後研究
- 張嘉如 紐約市立大學布魯克林學院正教授兼系主任
- 郭文正 法鼓文理學院生命教育碩士學位學程助理教授
- 陳定銘 法鼓文理學院人文社會學群教授兼學群長
- 彭奕農 國立臺北大學企業管理學系助理教授
- 曾堯民 法鼓文理學院佛教學系助理教授
- 辜琮瑜 法鼓文理學院生命教育碩士學位學程助理教授兼大願校史館主任
- 黃一峯 淡江大學公共行政學系副教授
- 黃信勳 法鼓文理學院社會企業與創新碩士學位學程助理教授
- 楊婉儀 國立中山大學哲學研究所教授兼所長
- 葉玲玲 法鼓文理學院社會企業與創新碩士學位學程教授兼主任
- 詹 場 國立臺北大學金融與合作經營學系教授兼系主任暨商學院副院長
- 熊忠勇 世新大學行政管理系兼任助理教授、考試院參事
- 劉怡寧 國立臺灣大學社會系博士後研究員兼任助理教授

劉康慧 國立台灣大學政治學系教授

嚴瑋泓 東海大學哲學系教授

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專題演講摘要

心靈環保：覺醒與啟蒙

薛富井 國立臺北大學會計學系教授

摘要

自 1980 年代興起的全球化，是一個影響全世界眾生以及漫長挑戰的歷史進程。全球化不僅是一個經濟和技術的過程，它同時也是一個關於政治、社會和道德的過程。不幸的是，現時世界已不再融合；世界正在分化。且經濟競爭已經與政治、道德和其他競爭合併為一場全球主導地位的競爭。由人心的貪嗔癡所驅動的極限經濟成長和科技與倫理的無限擴張，終究引發了人類文明史上空前的挑戰，包括資源消耗、氣候變遷、全球疫情以及戰亂飢荒等。

面對目前全球的困境，以及我們逐漸失去預測歷史走向的能力，這是人類的共業，我們必須滿懷謙卑。如何尋找新的覺醒，包容世界的一切，展開新的啟蒙運動，重新建構基於理性和慈悲的思想與道德體系，是當前刻不容緩的要務。《維摩詰經》云：「隨其心淨則佛土淨」，聖嚴法師所倡導的心靈環保，提供了人類心靈覺醒和新的啟蒙運動的旅程。

關鍵詞：心靈環保、覺醒、啟蒙運動、全球化

Protecting Spiritual Environment :

Awakening and Enlightenment

Abstract

Globalization, since the 1980's, is a historical process and a perennial challenge facing all the living beings in the world. Globalization not only represents the convergence of an economic and technological progress, but it is also a political, social, and moral process. Unfortunately, the world now is not converging anymore; it's diverging. Economic rivalries have now merged with political, moral and other rivalries into one global contest for dominance. The pursuit of extreme economic growth and unlimited trial of technological and ethical boundaries, as caused by the driving forces of greed, hatred, and delusion by human beings, has eventually posed unparalleled challenges, such as depletion of resources, climate change, worldwide pandemic, and war and famine, in human history.

Facing an unprecedented global dilemma and the gradual loss of confidence in our ability to predict where history is headed, we need to be aware of the presence of these karmic forces. We also need to cultivate humility and search for a new mode of awakening to incorporate all beings in the world. Thus, the new movement of 'enlightenment' has nowadays become an imperative mission to reconstruct the ideological and moral system derived from rationality and compassion. As stated in the Vimalakirti Sutra: "a purified mind contributes to a purified land", Master Sheng-Yen's advocacy of protecting the spiritual environment provides an appropriate journey to the awakening of human mind and a new movement to enlightenment.

Keywords : Protecting spiritual environment, Awakening, Movement of

Enlightenment, Globalization

心靈環保與人文學科
論文摘要

佛教倫理對戰爭的反思：以「心靈環保」為線索

嚴瑋泓 東海大學哲學系教授

摘要

在一般意義下，多數人或許會認為佛教在倡導慈悲與非暴力的前提下是反對戰爭的。這樣的觀點在佛教文本中有許多的敘事與理論的支持。然而，我們也可在若干佛教文本中發現佛教對於戰爭並非全然抱持反對的態度，其理由也是慈悲與非暴力。這並不吊詭，而是有更深層的理由。本文以「心靈環保」為線索，從「心靈貧窮」分析「戰爭」的根源性問題，進一步反思非暴力與堅持正義之不同佛教倫理視角。

關鍵詞：佛教倫理、戰爭、心靈環保、正義、和平

Reflections on War in Buddhist Ethics: Taking “Protecting the Spiritual Environment” as a Clue

Abstract

In a general sense, most people might think that Buddhism is opposed to war on the premise of advocating compassion and non-violence. There are many narratives and theories supporting this view in Buddhist texts. However, we can also find in several Buddhist texts that Buddhism is not entirely opposed to war, but also on the grounds of compassion and non-violence. This is not paradoxical, but there are further reasons. This article takes “Protecting the Spiritual Environment” as a clue to analyze the root cause of “war” from the view of “spiritual poverty,” and further reflect on the different perspectives of Buddhist Ethics between non-violence and adherence to justice.

Keywords : Buddhist Ethics, War, Protecting the Spiritual Environment, Justice, Peace

狗子無佛性：人類世末世下意義強迫症、虛無恐懼影視再

現和公案治療

張嘉如 紐約市立大學布魯克林學院正教授兼系主任

摘要

本論文思考「意義」在行塑造人類願望和痛苦上所扮演的角色。在查爾斯·泰勒所謂的「世俗時代」下，我們稱之為「意義」的東西已取代超越性的地位，取而代之地成為我們所信奉的新宗教。我們以自身構建的意義為基礎來為抽象的思想、原則或意識形態而戰，甚至犧牲生命在所不惜。人類的意義生產不僅造成大規模滅絕，也催化了人類文明的滅亡。現在我們正走向「人類世末世」：2018年聯合國政府間氣候變化專門委員會提出警告，地球距離災難性的生態崩潰只有12年的時間。面對當前的人類世災難，人類必須「學會如何死亡」，進而從事後人類世的修復工作。本文提出，「學會如何死亡」的方式不在產生更多的意義或重新配置意義，也不在於拒絕或超克虛無主義。要想重修我們與其他物種的關係，我們得先認清人類自身的「意義強迫症」。對虛無或虛無主義的恐懼（我稱之為「虛無恐懼症」）實為意識到生命的無意義性、意義的匱乏以及繼之而來的恐懼的反應。

我認為，「學會如何死亡」必須仰賴「虛無」和「虛無主義」。藉由更深入地進入虛無和虛無主義的深淵，全盤解構人類物種出發的認知和意義建構（如我、人類和壽者等概念），人類才能開始與其他生態生命和解，並接受被排除在意義之外的剎那生滅的無常。唯有消除人類的意義建構的妄想，我們才能夠真正親近那些處於「例外狀態」的裸命眾生。禪宗的公案修行為「人類世末世」下的療癒科技，幫助我們對治虛無恐懼症，將我們從意義強迫症的枷鎖裡解放出來。本文聚焦禪宗公案，作為的療治人類「意義強迫症」的修行工具。禪宗裡的「大死」和「大活」指的是從空的經驗裡面的意義消亡。藉由參「無字公案」、「大隋劫

火」和「龍潭吹燭」等公案，修行者最終得以「返根還源」，克服自身存在的疏離感或「匱乏感」。虛無主義或「空」為一個「人類世末世」生態脆危時代下必要的治療策略，從而與世間萬物建立一種超越意義的親密無間且真實的關係。

關鍵詞：人類世、禪宗、公案、虛無主義、生態治療、無/空

**Dog Has No Buddha Nature: The Compulsion for Meaning,
Nihilphobia and Chan Nothingness as Eco-Therapy in the
Anthropocene End-time**

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Abstract

The paper considers what role “meaning” plays in shaping the unintended suffering caused by human aspirations. The thing we call “meaning” in what Charles Taylor terms “the secular age” has replaced the transcendent and becomes the new religion we espouse. We fight for abstract ideas, principles, or ideology, predicated on the meanings we construct, and we are even willing to be martyred for them. Humans’ meaning production has catalyzed not only the massive extinction of non-human species but also our own civilizational demise. Now we are heading toward an “Anthropocene eschatology”: in 2018, the United Nations Intergovernmental Panel on Climate Change warned that the Earth is only 12 years away from calamitous ecological collapse. To face our current Anthropocene crisis in the most awakened way, we as a species must “learn how to die,” so to speak, so that we can begin the post-Anthropocene restoration. This article proposes that the way to learn how to die does not reside in churning out more meanings or reconfiguring old meanings, but embracing the meaninglessness described by the very term nihilism. To restore our relationship with other species, we first need to recognize the problems with *Homo sapiens*’ deep-ingrained compulsion to construct meaning for building and sustaining a sense of identity. Our fear of nihility or nihilism (or what I call “nihilphobia”) is a gut-reaction to our recognition of the meaninglessness of life, our personal and collective insignificance, and the inescapability of death or impermanence vis-à-vis the threat of climate catastrophe.

I argue that humanity (particularly in the West) has not become more nihilistic as

Nietzsche predicted and most modern scholars of nihilism profess. On the contrary, it has become more anti-nihilistic and nihilphobic. This is particularly evidenced in the cinematic representations of nihilists as sources of evil and chaos. From an ecological standpoint, nihilism is not and should not be a curse word. In fact, learning how to die requires nihility and nihilism. Only by going deeper into “nothingness/nihility” and “nihilism” can we thoroughly deconstruct human-centered views and meaning construction (e.g. the concepts of an I, human beings, and a long life, etc.). Only then can we begin to come to terms with other eco-lives and with our impermanence, which has been excluded from our meaning production. Only by letting go of our grip on meaning can we become truly intimate with “bare lives” in the “state of exception” phenomenologically. In terms of this situation, the gong’an or kōan practice of Zen Buddhism is the therapeutic technology we need in the Anthropocene eschatology. It helps us in the treatment of nihilphobia and liberates us from the shackles of our meaning-driven obsessive-compulsive disorder.

The paper zooms in on the spiritual genre of gong’an, a soteriological tool devised to cure Homo sapiens’ of their compulsive search for meaning. In the gong’an literature, the phrases “dying on the cushion” and “the great death/awakening” refer to the abolition/nihility of meaning through the experience of śūnyatā. By working with gong’ans such as “Has the Dog Buddha Nature?” “Da-sui’s Kalpa Fire,” and “De-shan Blows out the Candle,” Chan practitioners equip themselves with the means to overcome their existential sense of separation or “lack” by returning to the root source of our consciousness itself. Nihilism and śūnyatā are both necessary therapeutic strategies for building an intimate and authentic non-anthro-solipsistic relationship with ten thousand things beyond the hegemony of meaning.

Keywords : the Anthropocene, Chan/Zen, gong’an/kōan, nihilism, eco-therapy,

śūnyatā/emptiness

心靈環保生命教育芻議

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摘要

生命教育在台灣不僅行之有年，且經歷過省教育廳、教育部正式倡議，甚且於高中課綱中明定實施重點。然而也因此讓生命教育有體制內課程化、學科化之傾向，且從高中的課綱，往下成為融入式教學的模組，往上成為高等教育，尤其通識教育的重要指標，至此，生命教育儼然僅為教育場域之事。

然而生命的教育似乎不當僅限於教育場域內照表操作者，蓋因施作時間有限，其次生命課題很難僅於課程中深入探討，再者亦非僅有學生需要此生命課題的學習與探索。故而在「生命教育」概念提出後，也開始與終身學習、全人教育、體制外體驗教學、社會關懷等結合，而形成不只是教育或學科的「生命教育」開展現象。

在此歷程中，研究者參與之面向，除涵蓋教育部學科中心諮詢委員、民間生命教育協會常務理事外，尚於高等教育之通識中心、生命教育碩士課程、社區大學等授課，多方參與後，對生命教育之內涵開始有整合式之探索。

加諸探研聖嚴法師「心靈環保」概念後，認二者似有一內在可對應連結之可能性，故試圖從中找出以心靈環保之理念與學習樣態，建構如聖嚴法師所言，涵蓋從出生到死亡之終身學習的生命教育架構。此架構亦僅試圖以「芻議」之概念，提出有別於過往全人化、課綱化之生命教育模組，為此一領域提供不同的參照可能。

關鍵詞：心靈環保、生命教育、整全教育、終身學習

自我認識、生命意義與價值探索：一個以哲學實踐為基礎 的嘗試

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摘要

筆者在教學歷程中發現，在大學中學習各種知識與技能的學生們，對自己卻很陌生。未曾認識自己的他們，不知道自己要甚麼，感受不到生命的意義，因而對於價值無所追求，而只是盲目地跟隨他人的意見浮沉於社會潮流之中。筆者在教學現場的親身體驗，反映出銘刻在德爾斐神廟的「認識自己」的重要性，也使得筆者在以知識為追求的大學體系中，開設「生命教育」課程，提供學生一個以哲學實踐為基礎的生命體驗場域，引導學生走上認識自己道路。本文將從自我認識、生命意義與價值探索等向度，呈顯生命教育如何作為哲學實踐的可能性。

關鍵詞：意義治療、生命教育、自我認識、哲學實踐

Knowing One's Self, Life Meaning and Value Exploration: An Attempt Based on Philosophical Practice

Abstract

The problematic of this project comes from the problems confronted by the author in her teaching. Students, who learn a variety of skills in college, are foreign to themselves in their pursuits of knowledge. They don't know themselves; they don't know what they want; they don't even feel the meaning of life. Thus, they have no intention to pursue values, blindly following other's opinions of the social trend. From her teaching experience, the author discovers the importance of the motto "know thyself" inscribed on the temple at Delphi, thereby incorporating this project into the curriculum of life education. Thus, this compels the author to open a course in the curriculum of Life Education in order to provide students with a field of life experiences based on philosophical practice in their college pursuit of knowledge and then guides them on the way to know themselves. The paper will begin with the dimensions such as knowing of one's self, life meaning and value explorations, and then exhibit how life education can offer an opportunity for the philosophical practice.

Keywords : logotherapy, life education, knowing one's self, philosophical practice

從心溝通——禪門心法與溝通談判技巧的對話

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摘要

本文以聖嚴法師之「從心溝通」以及法鼓山「溝通禪」為研究對象，就禪門心法的溝通應用與哥倫比亞大學、哈佛大學等現代談判技巧進行對話，嘗試以文獻考察與思想分析為研究方法，藉由重點之梳理與比較，提出兩者的共相與殊相、運用模式分析，期能有利雙方借鏡而增上。考察文本則以聖嚴法師《從心溝通》、〈從「心」溝通的世界大趨勢〉、〈序楊蓓居士《自在溝通——人我互動，從心出發》〉、《法鼓全集》「禪修類」與溝通相關內容，法鼓山禪修中心 2014 年「溝通禪」體驗引導文，以及《鏡與窗談判課》、《從說服自己開始的哈佛談判力》等現代談判論述為主要範圍。本文之發現如下：一、聖嚴法師的「從心溝通」論述呈現禪師視角之特色：理論上以心為主體、以無我為心法，實踐上以溝通為著力點連結其「完成自我」修行層次與禪宗安心層次；溝通技巧則融入佛法、禪法的日用引導，體現六祖惠能：「佛法在世間，不離世間覺。」二、禪式溝通與現代談判之用語或有不同，然溝通過程之步驟與重點存在共通性，如放鬆身心、不預設立場的提問、覺知並消解自身內心的障礙（覺照與自我消融）、探究問題及背後的需求及感受、化敵為友而擴大同心圓等。三、就兩者之差異分析，關鍵則為禪門的無我（空性、佛性）心法，超越談判技巧所用覺知力、大我關注以創造三贏，藉由禪宗圓相模式與談判技巧線性模式的呈現，以心與法的對話產生互為增上之動能。

關鍵詞：聖嚴法師、禪宗、自我溝通、談判、佛性、無我

Communicating in Buddha-nature——the Interrelationship between Essence of Chan and Negotiation Techniques

Abstract

This paper researches on Master Shen-yen's discourse of "Communicating in Buddha-nature" and the four-step illustration about applying Chan to communication of Dharma Drum Mountain (DDM). It also provides comparison between topics mentioned above and negotiation techniques taught in Columbia and Harvard Law School. According to Getting to yes with yourself: and other worthy opponents and Ask for More: 10 Questions to Negotiate Anything, the key and most challenging issue of negotiation is intrapersonal-communication. By employing practice of Chan and four-stage self-transformation, Master Shen-yen and DDM guide meditators to look inside oneself with awareness and contemplation, which can enhance intrapersonal-communication. The core teaching on communication by Master Shen-yen is "No-self" (Buddha-nature or emptiness), which is its most distinguished difference to negotiation techniques. Finally, this paper further analyzes theoretical modules of the essence of Chan and negotiation techniques as circle and line patterns (○, —).

Keywords : Chan, Master Sheng Yen, intrapersonal-communication, negotiation, Buddha-nature, no-self

聖嚴法師「心靈環保」的意涵與變化

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摘要

聖嚴法師自 1992 年正式提出「心靈環保」，往後在多次的弘法、演講、著作中，持續地宣說「心靈環保」的概念與內容，並由此開展「心五四運動」(1999)、「心六倫」(2007)，漸次發展成一思想、實踐的體系。「心靈環保」一詞在「法鼓全集 2020 紀念版」中出現在 198 篇著作中，是在不同的場所、時間進行宣說、闡述，在此過程中，「心靈環保」的概念是否有不同的變化，內容是否有增廣，這是本文主要的問題所在。此一變化、增廣是否回應著某種時代性，表現出某種可觀察的走向，從而體現應時教化的方便。

關鍵詞： 法鼓山、聖嚴法師、心靈環保、法鼓全集

The Connotation and Changes of Master Sheng-yen's "Spiritual Environmental Protection"

Abstract

Master Sheng-yan proposed "Spiritual Environmental Protection" formally in 1992, he has continued to publicize the concept and content of "Spiritual Environmental Protection" in his numerous preaches, speeches, and writings, and thus launched the "The Fivefold Spiritual Renaissance Campaign" (1999), and "the Six Ethics of the Mind" (2007), which gradually developed into a system of thought and practice. The term "Spiritual Environmental Protection" appears in 198 articles in the "The 2020 Memorial Edition of the Complete Works of Master Sheng Yen", it preached and explained in various places and times to different types of audiences, is there any difference in the concept of "environmental protection of the soul" among these works, that's the main question of this paper. Does the change and augmentation of the concept and content respond to certain epoch and show a observable trend, thus reflecting skillful means of Buddhism.

Keywords : Dharma Drum Mountain, Master Sheng-yan, Spiritual

Environmental Protection, The 2020 Memorial Edition of the Complete Works of Master Sheng Yen

環保格言：心靈環保與法鼓宗格言集

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摘要

本文以「格言佛教」作為研究進路，探討法鼓宗格言集之「心靈環保」論述。

聖嚴法師創立中華禪法鼓宗，將禪佛教的觀念及方法，轉化為「心靈環保」，以「心靈環保」為主軸，推動「提昇人的品質，建設人間淨土」理念。

「格言佛教」係指以格言形式表達及傳播佛教教法，法鼓宗先後有聖嚴法師《108自在語》及果東法師《安心祝福語》二本格言集，皆旨在弘揚傳播法鼓宗「心靈環保」淨化人心、淨化社會之運動。

首先，就聖嚴法師《108自在語》而言，其闡發「心靈環保」之修心、調心方法，乃指向人間淨土之建設。此係承繼了漢傳佛教「禪淨雙修」傳統，而加以現代詮釋：以現代環保觀點來看佛法之淨化，一念與環保相應、停止製造垃圾的心，即為一念心淨的「環保心」，以念念「環保心」建設起來的「環保土」，就是人間淨土。「心靈環保」（環保心）與「人間淨土」（環保土）之連結，即是「禪淨雙修」之現代創新。

其次，就果東法師《安心祝福語》而言，其承繼、詮釋《108自在語》「心靈環保」之「調心轉境」、「心五四」等法門，更進一步闡揚《108自在語》幾未提及之「佛性」、「如來(藏)」，作為「心靈環保」之依據；而《安心祝福語》使用「明鏡心」、「菩提身」之文學譬喻，亦可視為是將「心靈環保」溯源、追本於《六祖壇經》禪法。

最後，本文結論指出，法鼓宗格言集之「心靈環保」內涵，呈顯了法鼓宗「承先啟後」、轉化「禪淨雙修」傳統之深遠宏願，也指向法鼓宗對於中華禪如來藏思想之法義抉擇。

關鍵詞：心靈環保、法鼓宗、格言佛教

Proverbs on Spiritual Environmentalism: A Study on Master Sheng Yen's *108 Adages of Wisdom* and Master Guo Dong's *Blessings of Spiritual Peace*

Abstract

This essay investigated the “spiritual environmentalism” discourses in the two gnomologies of the Dharma Drum lineage from the perspective of the “proverbial Buddhist teachings”.

The Dharma Drum lineage was founded by Master Sheng Yen. It transformed the ideas and methods of Chan Buddhism into “spiritual environmentalism” to promote the idea of “uplifting the character of humanity and building a pure land on earth”.

By “proverbial Buddhist teachings” I mean to express and spread Buddhist teachings through proverbs. The Dharma Drum lineage has published two gnomologies, Master Sheng Yen's *108 Adages of Wisdom* and Master Guo Dong's *Blessings of Spiritual Peace*, to spread the spiritual environmentalist movement of “purifying our minds and refining our society”.

Firstly, Master Sheng Yen's *108 Adages of Wisdom* points out that the method of Chan implied in “spiritual environmentalism” is intended to build a pure land on earth. It is a modern interpretation of the Chinese Buddhist tradition of the “joint practice of Chan and Pure Land”. From the viewpoint of the environmental protection movement, to purify our minds is to stop making emotional and mental garbage and obtain an environment-protective mind. The pure land on earth is just the environment-protective land built by our environment-protective minds. Therefore, the discourse of the connection between the “spiritual environmentalism” (the environment-protective mind) and “building a pure land on earth” (the environment-protective land) is a modern

version of the “joint practice of Chan and Pure Land”.

Secondly, Master Guo Dong’s *Blessings of Spiritual Peace* provides its interpretations of the method of “cultivating our minds to transform the environment” of the “spiritual environmentalism” mentioned in *108 Adages of Wisdom*. Furthermore, it applies the thoughts of tathāgatagarbha and buddha-nature, which are not mentioned in *108 Adages of Wisdom*, to suggest the ground of the “spiritual environmentalism”. We also can say that the metaphors of “a bright mirror mind” and “a bodhi tree body” in *Blessings of Spiritual Peace* imply that the “spiritual environmentalism” could be traced to the *Platform Sutra*.

Lastly, this essay attempted to point out that the “spiritual environmentalism” discourses in the two gnomologies of the Dharma Drum lineage show that :

1. the Dharma Drum lineage inherits the tradition (of the “joint practice of Chan and Pure Land”) and gives it a modern interpretation (of the “spiritual environmentalism”);
2. the Dharma Drum lineage’s doctrinal foundation can be traced to the thoughts of tathāgatagarbha of Chinese Chan Buddhism.

Keywords : Spiritual Environmentalism, The Dharma Drum Lineage of Chan Buddhism, Proverbial Buddhist Teachings

心靈環保與社會科學

論文摘要

初探佛教「悲智雙運」的價值與實踐

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摘要

慈悲與智慧是佛教追求的根本價值，也是心靈環保的重要實踐項目。本文首先探索佛教悲智雙運的價值意涵，包括慈悲不僅具有倫理的意涵，更具有智慧的意涵；次論為何需要悲智雙運，因為悲智雙運具有中道的特色，不能偏落悲智兩端，才能展現悲智雙運的價值；最後再探討悲智雙運的實踐方法，包括視慈悲與智慧二者是互為手段與目的。而且，佛教強調慈悲與智慧二者的融合，亦即利他與自利的徹底結合，才能實現悲智雙運的至高理想，完成人世間心靈環保的目標。

關鍵詞：慈悲、智慧、悲智雙運

A Preliminary Study on the Value and Practice of Buddhism's "Compassion and Wisdom"

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Abstract

Compassion and wisdom are the fundamental values pursued by Buddhism, as well as important practice items for spiritual environmental protection. This article first explores the value connotation of Buddhism's integration of compassion and wisdom, including that compassion has not only ethical meaning, but also wisdom meaning; secondly, it discusses why integration of compassion and wisdom is necessary, because it has the characteristics of the middle way and the values of both compassion and wisdom can be demonstrated well only when they are well integrated. Finally, we will discuss the practical methods of integrating compassion and wisdom, including seeing compassion and wisdom as mutual means and ends. Moreover, Buddhism emphasizes the integration of compassion and wisdom, that is, the thorough combination of altruism and self-interest, in order to realize the supreme ideal of both compassion and wisdom, and achieve the goal of environmental protection of the human mind.

Keywords : Compassion, Wisdom, The integration of compassion and wisdom

新冠肺炎疫情下的心理調適：聖嚴法師「四它」實證分析

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摘要

新冠肺炎疫情(COVID-19)疫情肆虐，人類不僅面臨生理健康的風險，心理健康問題也成為了一項重要的疫情次生災害。由於工作、生活發生了巨變，很多人隨之產生各種不同程度的心理困惑和心理問題，出現過度焦慮、失眠、甚至抑鬱的負面情緒。數據顯示，截至 2021 年底，新冠疫情暴發導致全球新增 7000 萬抑鬱症患者，9000 萬焦慮症患者，數億人或出現失眠問題。根據世衛組織的報告，有固定工作的人會比那些從事非正式工作及領日薪的人更少受影響，而後一類群體廣泛存在於低收入國家；同時，一線工作人員承受了更多的工作負荷和心理創傷，這使他們更容易感到壓力、倦怠、沮喪，更易患上創傷後應激障礙。

聖嚴法師倡導「心靈環保」，認為心靈環保亦是心理的健康。法師強調：「人的心境，往往會因為受到環境的誘惑、刺激而產生情緒的波動，輕者覺得困擾，重者喪失自主的能力。如果有了心靈環保的措施，遇到狀況發生時，便可淺則保持平靜、穩定，深則自主、自在。」因此，聖嚴法師鼓勵以「四它」來解決困境，做到「心不隨境轉，境就能夠隨著心轉」。「四它」之法，即面對遇到的困境，首先應當「面對它」並「接受它」，努力「處理它」，並適時「放下它」。倘若利用「四它」的態度面對當下的疫情，或可有助於從源頭上改善心理韌性、解決因疫情引發的各種心理問題。本研究以某大學教職員為研究對象，對新冠肺炎背景下應用「四它」之法進行實證分析，主要研究發現包括：1. 越是能夠做到「接受它」、「處理它」，越是能夠降低焦慮。2. 越是能夠做到「接受它」、「處理它」，越是有較高的心理韌性。3. 越是以「四它」之法面對新冠肺炎疫情，越能提高心理韌性和減輕焦慮。4. 「四它」透過影響心理韌性，從而影響焦慮。後續研究可將「四它」再做更明確的操作定義，並擴大研究對象。

關鍵詞：心靈環保、四它、新冠肺炎疫情(COVID-19)、心理韌性、焦慮量表

用心服務：老人照護機構服務品質管理之探討

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摘要

本文探討如何將心靈環保透過老人照護機構評估機制的設計落實在老人照護機構服務中。過往有關老人照護機構服務品質之評鑑指標豐富，本文將其分類為環境、管理、健康、社會/生活型態、工作人員和自主性六個面向。其中，也透過住民、主要照顧者、和機構負責人問卷訪談來釐清其主要重視的老人照護機構服務品質項目。最後，本文進一步探討如何將心靈環保落實在老人照護機構服務中，如、老人照護機構服務品質的提升在透過客製化的服務，尊重每一位個體所需；專業化的分工使照護者專注於其工作；健全的體系營造舒適、安全的環境。

關鍵詞：心靈環保；服務品質；老人照護機構

Abstract

The purpose of this study discusses how to incorporate the core concepts of the Protecting the Spiritual Environment into the nursing home evaluation in order to improve the service quality. Previous studies have established numerous evaluation criteria and indicators. This study classifies them into six dimensions, namely the environment, management, health, social/life style, staff, and autonomy. Building on the previous literatures, this study designs a survey evaluating the users, main care-takers, and service providers in order to prioritize the key service quality indicators. Furthermore, this study discusses how to implement core concepts of the Protecting the Spiritual Environment into the service provisions of nursing homes through personalized services, professionalism, and a comprehensive evaluation system establishment.

Keywords : Protecting the spiritual environment; service quality; nursing homes

心靈環保的社會企業模式初探

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摘要

2014 年是台灣社企元年。社會企業是以公益的盈利手段解決社會問題或滿足社會需求，其定義蘊含社會企業有一群人、社會目標、盈利手段等三個要素。本文即將依三要素分別說明如何建構心靈環保的社會企業模式。

聖嚴法師認為「心靈環保」需雙管齊下，一為「淨化人心，少欲知足」，二為「淨化社會，關懷他人」。人們之貪欲、瞋恨、愚癡、驕傲及懷疑等五毒少一點，心靈環境污染就會少一些。如此一來，心理會越健康，生理就會越平衡穩定，社會環境也會越健康。心靈環保實踐三種方法則為，以禪修安定人心、時時生起慚愧與懺悔心，以及經常有感恩與報恩心。

心靈環保內涵運用於社會企業定義三要素之一的社會企業模式一群人，即人人都可禪修安定人心、時時生起慚愧與懺悔心檢視自己，以及經常以感恩與報恩心面對社會。心靈環保的社會企業模式社會目標範圍可以聚焦於個人「提昇人的品質」；可聚焦於社區或社會，「提昇人的品質，建設人間淨土」；也可聚焦於大自然，「建設人間淨土」。關於社會企業模式的盈利手段，則可運用心五四於社會企業管理，以確保社會企業達成社會目的，且往追求穩定獲利方向前進。

因此，心靈環保的社會企業模式之基礎在於投入此工作的一群人，這群人實踐心靈環保，努力提昇人的品質；善用「心五四」於盈利手段之經營過程，解決社會問題，以達成利益眾生的社會目的。

關鍵詞：心靈環保、社會企業

A preliminary study on social enterprise model of spiritual environmental protection

Abstract

2014 is the first year of Taiwan's social enterprises. Social enterprise is to solve social problems or meet social needs by means of public welfare profits, and its definition implies three elements of social enterprise: a group of people, social goals, and profit approaches. This article will explore how to build a social enterprise model of spiritual environmental protection according to three elements.

Master Sheng Yan believes that "spiritual environmental protection" needs to be carried out in two ways, one is to "purify people's hearts, less desire to be content", and the other is "to purify society and care for others". The less people have the five poisons of greed, hatred, stupidity, pride and doubt, and the less environmental pollution of the soul will be. In this way, the healthier the mind, the more balanced and stable the physiology, and the healthier the social environment. The three methods of spiritual environmental protection practice are to calm people's minds with meditation, to generate shame and repentance at all times, and to have a constant sense of gratitude and gratitude.

The connotation of spiritual environmental protection is applied to a group of people in the social enterprise model, one of the three elements of the definition of social enterprise, that is, everyone can meditate to calm people's minds, always generate shame and repentance to examine themselves, and often face society with gratitude and gratitude. The scope of social goals of the social enterprise model can focus on individuals "Uplifting the character of humanity"; can focus on the community or society, "Uplifting the character of humanity, Building a pure land on earth "; It can also focus on nature and build a pure land on earth. Regarding the approaches of profitability of the social enterprise model, we can use the Fivefold Spiritual

Renaissance in the management of social enterprises to ensure that social enterprises achieve social goals and move forward in the direction of pursuing stable profits.

Therefore, the basis of the social enterprise model of spiritual environmental protection lies in a group of people who have invested in this work, and this group of people practice spiritual environmental protection and strive to improve the quality of people; Fivefold Spiritual Renaissance may be used in the profit approaches of business process, to solve social problems, in order to achieve the social purpose of benefiting all sentient beings.

Keywords : spiritual environmental protection, social enterprise

心靈環保與心理治療的移情工作

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摘要

本文的目的在於討論心靈環保可以貢獻到心理治療師移情工作的可能作用。「心靈環保」是聖嚴法師提出的理念，倡議社會大眾在紛亂的塵世中保持心靈的平靜與靈明，從而得以採取適切的行動來福利眾生，建設人間淨土。然而，人的心境與外境相觸而起情緒的波動，不但是生活日常，有時更是行動上的必然，如心理治療工作。心理治療活動包括了治療師與求助者，而前者採取的行動稱之為心理治療，是以協助後者脫離困局為方向的兩人互動。在這過程中治療師必須承受求助者種種的移情投射。榮格就指出，這將會對治療師造成身心健康的影響。佛教的基本教義要宣揚與喚起的是自覺覺他、自利利人的實踐，必然也涉及人與人之間的助人度化行動。如此看來，佛教與心理治療在實踐上應有相似之處；移情應該也是佛教修行者所會遭遇到的現象。本文因此將先以榮格的論述來呈現移情及其相關的心理治療現象，再以聖嚴法師所稱之，心靈環保思想源頭之一的《心經》總標三句「行觀自在菩薩，行深般若波羅蜜多時，照見五蘊皆空，度一切苦厄」來討論佛教的自覺覺人，自度度人的實踐行動。最後則顯示佛教修行所成就的心靈環保得以協助心理治療師之移情工作的可能性。

關鍵詞：心靈環保、心理治療、移情、投射、榮格

108 自在語之幸福觀內容分析

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摘要

108 自在語收集聖嚴法師的思想文錄，自 2005 年發行至今已發行二十種文字，目前共有四集，總計 432 句。本研究採用內容分析法，以幸福理論的 PERMA 作為分析架構來瞭解 108 自在語中所蘊含的幸福意涵。研究結果，正向情緒(P)：自在語中有許多常見的正向情緒詞句，如感恩、喜悅、安定、平靜、快樂、釋懷、自信、滿足、寬容、慈悲、慈愛…等，並傳達促成正向情緒的理念或方法。全然投入(E)：自在語除了常以活在當下、投入此刻、踏實體驗、隨順情境…等詞句表達對於生命經驗、自我經驗的全然投入外，也提及如何實踐全然投入的方法。正向關係(R)：自在語強調對家庭、朋友、學校、職場等不同領域正向關係的經營；部分語句更揭示個人應與整體社會、自然環境關係的和諧共處。意義(M)：自在語以培養美德、心靈超越、創造自我價值、利他、奉獻…等詞句傳達生命意義，同時肯定意義感的追求與實踐。成就(A)：自在語文本肯定現世的事業與成就、奮鬥與持續精進的歷程，鼓勵在成功實踐歷程中的自主與成長。分析結果顯示 108 自在語以淺顯易懂的詞句傳達出幸福的意涵與實踐的方法，可作為個人幸福生命的實踐指南。

關鍵詞：108 自在語、幸福理論、PERMA 模型、內容分析

A Content Analysis of Happiness Perspective in the 108 Adages of Wisdom

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Abstract

The 108 adages of wisdom collect the thought records of Master Sheng-Yen. Since its release in 2005, 20 languages have been published. There are currently four episodes with a total of 432 sentences. This study adopts the content analysis method and uses the PERMA model as the analytical framework to understand the meaning of well-being contained in the 108 adages of wisdom. For each component of the PERMA model, the results are as follows: ” Positive emotion (P)” : There are many common positive emotion words in the 108 adages of wisdom, such as gratitude, joy, stability, calm, happiness, relief, self-confidence, satisfaction, tolerance, compassion, loving-kindness...etc., and convey the idea or method of promoting positive emotions.” Engagement (E)” : In addition to expressing commitment to life experience and self-experience with words such as living in the moment, engaging in the moment, down-to-earth experience, following the situation, etc., The 108 adages of wisdom also mentions how to practice Engagement. ” Positive relationships (R)” : The 108 adages of wisdom emphasize the management of positive relationships in different fields such as family, friends, school, and workplace; some sentences also reveal that individuals should live in harmony with the overall society and the natural environment. ” Meaning (M)” : The 108 adages of wisdom convey the meaning of life with words such as cultivating virtue, spiritual transcendence, creating self-worth, altruism, dedication, etc., and affirming the pursuit and practice of meaning. ” Achievement (A)

” : The 108 adages of wisdom affirm the career and achievements of the present world, the process of struggle and continuous improvement, and encourage autonomy and growth in the process of achievement. The analysis results show that the 108 adages of wisdom convey the meaning and practice of well-being in easy-to-understand words, and can be used as a practical guide for a well-being life for individuals.

Keywords : 108 adages of wisdom, well-being, PERMA model, Content analysis

心靈環保與永續發展初探

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摘要

永續發展是當今最流行的關鍵字之一，不僅在政策論述與科學研究領域擁有極高的能見度，也在企業經營、社會運動、報章媒體，乃至於日常言談時有所聞。然而，永續發展的流行性似乎未能等比例的反應在其行踐成效上，存在著實踐赤字的問題，永續躍遷（sustainability transition）即以此為其研究旨趣，直面「體制」（regimes）的多重深層轉型挑戰。本文尋繹聖嚴法師所提倡的「心靈環保」之精神內涵，肯認其「應用佛法」的「實踐」取徑，具有引導社會文化價值變革的轉型力量，故而透過永續躍遷研究與心靈環保之間的對話，反思永續發展之實踐課題，以期深化永續發展之討論與行踐之道。

關鍵詞：永續發展、心靈環保、躍遷、慈悲的轉化力量

禪修的全球化：以聖嚴法師西方弘化為案例的討論

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摘要

近二十年來，有關禪修(meditation)與身心療癒(the healing of body and mind)的接軌在美國受到廣大的重視，包括禪修與腦神經科學的對話、禪修經驗與正念的匯通，乃至於禪修與情緒管理、心理與精神健康等，但凡牽涉到與個體之「身體」與「心靈」覺察的禪修主題，不僅廣泛受到跨地域禪修人士的喜愛，也對禪修在西方與亞洲的推廣產生推波助瀾的跨文化傳播效果。本論文將考察聖嚴法師在美國推廣漢傳禪修的過程，梳理當代漢傳禪修傳統在面對西方現代性時，如何調整自身的傳統？又是如何與其他禪修傳統對話？從而開展出復興漢傳禪法的現代特徵。

關鍵詞：全球化、禪修、自我技藝、主體性、文化創生

Abstract

In the past two decades, the connection between meditation and the healing of body and mind has received extensive attention in the United States, including the dialogue between meditation and neuroscience, the experience of meditation and the study of mindfulness, as well as meditation and emotional management, mental and spiritual health, etc. Any theme of meditation that involves the awareness of the "body" and "mind" of an individual is not only widely loved by cross-regional meditators, but also has a widely impact on the cross-cultural promotion for meditation in the West and Asia context. This paper will examine the process of how Master Sheng-Yen's spread Chan in the United States, and how he adjusted contemporary Chan traditions in the context of Western modernity. Furthermore, how did he keep dialogue with other meditation traditions for shaping the modern characteristics of the revival of Chan were also elaborated in the discussion.

**Keywords : Globalization, Meditation, Technology of the self, Subjectivity,
Culture production**

慈悲與智慧的公務倫理

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摘要

現代的公共官僚組織，主要理念源自於韋伯(Max Weber)官僚型模主張，而韋伯官僚型模的特色，包括「專業分工、非人情取向、權威的層級節制、依法行政」等，反應在現實的官僚運作上，雖然具有理性、專業化、一致性等正面功能，但同時也帶來缺乏人文關懷、冷酷、僵化等反功能，而這些反功能常常是社會對於官僚組織的普遍感受，因此有學者認為公務體系是僵化、無人性、冷酷無情的。本文希望透過聖嚴法師所倡導的心靈環保理念，以慈悲及智慧為根本，建立一種公務倫理，強調人文關懷，賦予行政人員更多的權限空間，以協助民眾解決其實際困難，同時對於情理法的相互涵攝，提出新的框架建議。

關鍵詞：官僚、同情、同理、慈悲、智慧

The Aesthetics of Public Service Based on Compassion and Wisdom

Abstract

The main concepts of bureaucracy are generally derived from Weber's bureaucratic model. Weber identified some characteristics of bureaucracy, including the "professional division of labor, impersonality, hierarchical management structure, and formal rules and regulations". These characteristics bring out positive functions such as specialization, rationality, obedience, consistency and predictability. However, they also cause many negative functions, like trained incapacity, lack of morale, communication barriers, inflexible and rigid methods. Unfortunately, most people describe bureaucracy only by negative functions.

This paper describes a new ethics of public service based on compassion and wisdom and proposals a new framework among affection, reason and law. Empowering public servants to assist people in their practical difficulties.

Keywords : bureaucracy, sympathy, empathy, compassion, wisdom

心靈環保與經營管理

論文摘要

佛法的非權威管理～從心靈環保等佛法著眼

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摘要

西方學界探討管理的型態，當論及如何領導組織的人們時，常提到「影響力模式」(Influence Model) 亦即「拿您的東西交換別人想要的東西」，此蘊涵有交換，也就是交易互惠的意思。本文要申論的是，從聖嚴法師「心靈環保」等佛法的觀點瞭解，佛法概多無條件式影響他人，這與西方交易互惠的行為，有相當程度的差異。

本文強調，佛法可應用在管理。這項應用有兩個面向，一是佛法可融入管理領域的教學中，二是佛法可施用在產業界實際管理操作上。本文旨在論述的「非權威管理」(Managing without authority)，直指佛法無條件式影響組織成員或追隨者或學習者等，引導這些被影響者自主性且自律性成長，乃至日漸「演進」(evolution) 具有創見與服務利他的實踐能力。這項非權威管理，具有人文精神中包容、關懷、利他與和諧的屬性。

本文列舉教學與產業界「非權威管理」等事例，印證佛法走出道場，在日益複雜的產業環境中，鋪陳出有效的管理路徑；這是本文探討的動機，以及佛法另類社會力的詮釋。

關鍵詞：非權威管理、心靈環保、聖嚴法師、人文精神、社會力

Abstract

In the western academic world of management, when talking about how to lead those who are out of your control, they often refer to the “Influence Model”, which means “exchanging what you have for what others want”. It indicates an exchange process, a reciprocal transaction. This article is to discuss the difference between the idea of reciprocal transactions in the West and a nonreciprocal, unconditional method from Master Sheng-Yen’s “Spiritual environmental protection”, as well as perspective of the Buddha Dharma.

This paper would emphasize that Buddha Dharma can be applied in management on two aspects. First is that Buddha Dharma can be integrated into the teaching of management, secondly, it can also be utilized in practical management operations of businesses. The “Managing without authority” mentioned in this article shows how a nonreciprocal, unconditional method could influence learners, followers or members of an organization and guide them to grow under self-discipline, to gradually “evolve” into someone having practical abilities such as originality and altruism. In other words, “Managing without authority” has the attributes of humanism.

The examples of “Managing without authority” in both education and business stated in this article show that Buddha Dharma can pave an effective path in management in the increasingly complex business environment. This is the main motive of this paper, in addition, an alternative interpretation of the social force of Buddha Dharma.

Keywords : Managing without authority, Spiritual environmental protection,

Master Sheng-Yen, Humanism, Social force

佛教心靈環保的經營管理策略

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摘要

無論是商業、志業還是道業，經營管理的目標普遍以多事多業多希望住為念，而非小事小業小希望住。商業經營管理謀求利益最大化、志業願求澤施廣益，道業雖然希望世人轉凡入聖、離垢得淨，但是當中的人事理亦需要經營管理，才能夠讓法雨遍灑、法鼓遍響。然而，佛教經營管理的超然之處在於明白因果的法則，照見無常無我的智慧，萬行無相無住的慈悲。世間環保落實於重用、減約、回收，但是佛教的環保則在於心靈的淨化。

本文先簡述世間和佛教「環保」的根本分別，再深入說明佛教的環保是通過戒定慧三學引領行為和心理的平衡、穩定和轉化。佛教的經營和管理在內是自身修行，在外則是調適無我、相即、共生的關係，因事制宜、依願隨緣。

本文以聖嚴法師的心靈環保為導，即從「價值觀及認知的改變做起，建立自利利人的價值觀，人人皆以健康、平安、快樂的身心，照顧自己與週遭的人、事、物」，說明佛教心靈環保在經營管理上超越人和其他生態「我」、「他」的融和，不再因妄見人、事、物而侵害污染，不再因愚痴而自私短視，不再受「我」「他」的藩離和差異性的利益而築起高牆干戈相鬥，不再因貪圖短期的私利而忘卻人類和地球永續的共同利益。本文以簡單案例三則作結，分享心靈環保在人、其他生態和自然環境等管理經營的潛在應用。

關鍵詞：心靈環保、管理經營、佛教

Abstract

Across different for-profit, mission-driven, or spiritual organizations, management and operation aim at maximising instead of minimizing efforts, works, and aspirations. For-profit business chases after profit while mission-driven organizations aspire for wider spread to benefit many. Even though spiritual organizations would like to guide people to transcend above mundane life, the people, issues, and principles still require much management efforts to allow the nourishing dharma rain and the enlightening dharma drum to spread afar. Nevertheless, the unique contribution from the Buddhist perspective on management is the insight of dependent arising, realizing the wisdom of impermanence and selflessness, and manifesting the compassion beyond forms or attachments. Environmental protection in the world focuses on reuse, reduce, and recycle. On the other hand, Buddhist notion of environmental protection focuses on the purification of the mind.

This essay begins with a brief review on the fundamental difference between worldly and Buddhist perspectives on environmental protection, then further elaborates that Buddhist environmental protection is a mental and behavioral balance, stability, and transformation through moral discipline, mental concentration, and wisdom. Buddhist management is therefore an inner practice for oneself, and for others, a process of fine-tuning selfless, interdependent, and symbiotic relationship with great agility and flexibility keeping in mind one's vision.

Based upon Venerable Sheng Yen's framework of Protecting the Spiritual Environment—which is to “embark changes from a value system and an insight, everyone takes care of oneself and other people, issues, and things with a healthy, peaceful, and happy mind and body”, this article explains that Buddhist environmental protection aims at an equanimity transcending above “self” or “others”. It means no

more damages or pollutions due to greed, no more selfishness and short-sightedness due to ignorance, no more silo building due to splitting interest, no more craving for short term profit disregarding the sustainable and mutual interests of humans and the earth. This article concludes with three brief case studies to illustrate potential application of Protecting the Spiritual Environment in managing our relationship with people, living beings and the nature.

**Keywords : Protecting the Spiritual Environment, Management and Operation,
Buddhism**

談慈悲在管理學中扮演的角色以及其價值攸關性

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慈悲在佛法中是非常重要的觀念，但在管理學中是否也能扮演重要的角色？此篇文章嘗試根據頂尖管理學期刊有關慈悲的文章，歸納說明慈悲在管理學扮演何種角色。過去已經有學術研究顯示慈悲有助於社會企業的發展，但是一般公司（營利企業）也應該要慈悲嗎？慈悲對於公司經理人也很重要嗎？如果是，那要如何促進經理人的慈悲心？而且通常經理人都有高度的工作壓力，他還能在忙碌的同時兼顧慈悲心嗎？最後，此篇文章也想要探討公司管理重視慈悲時的價值攸關性，亦即慈悲對於公司價值會產生正向影響嗎？還是反而造成負向影響？慈悲對於社會永續與環境永續也會有幫助嗎？總之，我們希望歸納管理學術界對慈悲的發現以提出對於企業界的政策意涵。

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企業文化結合佛法及孝道影響之研究：以 C 公司個案為例

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摘要

現代的企業文化是「以人為本」的文化，經營者能夠秉持著以人為主體的理念，尊重、關心與培育員工。對企業領導人而言，須具備同理心才能塑造一個成功的企業文化。人的素質在企業文化中扮演著重要的角色，其中最核心的素質就是道德情操，道德的根本就是孝道。由此可知，若能把孝道納入企業文化來推廣，並予以落實在日常業務中，將會產生水乳交融的相乘效果，企業整體競爭力將大幅提升。本研究個案選擇上櫃電子零組件 C 公司，公司董事長篤信佛教，並將佛法及孝道納入企業文化中，對於企業經營產生的改變與社會影響力予以探討。本研究採取質性深度訪談及焦點團體方法，將蒐集到資料予以分析及歸納而得到結果。研究發現，個案企業在新冠疫情之下，台灣總體經濟不景氣期間，猶能創造業績上升、員工流動率下降與員工向心力提升等優異績效，可知將佛法及孝道納入企業文化中，具體對企業將產生正向之社會價值與影響力。

關鍵字：佛法、孝道、企業文化、同理心領導、企業領導人、社會影響力

A Study on the Influence of Corporate Culture Combined with Buddhism and Filial Piety: A Case Study of Company C

Abstract

The modern corporate culture is a "people-oriented" culture. Operators can uphold the concept of people-oriented, respect, care and nurture employees. For business leaders, empathy is required to shape a successful corporate culture. The quality of people plays an important role in corporate culture. The core quality is moral sentiment, and the root of morality is filial piety. It can be seen from this that if filial piety can be incorporated into the corporate culture to promote, and implemented in daily business, it will produce a synergistic effect of water and milk blending, and the overall competitiveness of the enterprise will be greatly improved. This research case selects an OTC electronic components company C. The chairman of the company believes in Buddhism, and incorporates Buddhism and filial piety into the corporate culture, and discusses the changes and social influence of corporate operations. In this study, qualitative in-depth interviews and focus groups were used to analyze and summarize the collected data to obtain the results. The study found that under the COVID-19 epidemic and during the overall economic downturn in Taiwan, individual companies were still able to create outstanding performances such as increased performance, decreased employee turnover, and improved employee centripetal force. Generate positive social value and influence.

Keywords : Dharma, filial piety, corporate culture, empathic leadership, corporate leaders, social influence

佛法與心存善念的經營管理

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摘要

本文闡釋深信因果、體悟無常、悲智雙運之經營管理者(企業家或經理人)，其心念、言語及行為必然會遵循諸佛所教：「諸惡莫作，眾善奉行，自淨其意」，而成為身心自在且稱職的主管。說明經營管理者可藉由深信因果、體悟無常、培養慈悲和智慧提升心靈品質，並善用「六和敬」原則，促成企業(組織)善盡社會及環保責任，同時造福顧客、員工、供應商、股東、債權人，提升企業價值和永續績效。本文首先介紹因果、無常、慈悲、智慧等核心佛法，分析為何善用這些佛法能順利的：發揮五種管理職能：計劃、組織、領導、協調、控制；執行六種企業功能：生產、行銷、人事、財務、研究發展及資訊；強化企業五種力量：恆順顧客、供應商、同業，順應新進入廠商及替代商品(服務)，以提升企業之永續績效。最終，同時達成經營管理者之生命價值和企業之價值最大化的目標。

關鍵詞：佛法，經營管理，善念

Dharma and Management with Goodness

Abstract

This paper explains that entrepreneurs or managers who believe in causality, understand impermanence, and have both compassion and wisdom will naturally follow the teachings of the Buddhas in their thoughts, words and deeds: "Do not do evil, do good, and purify your mind." And become a comfortable and competent entrepreneurs or managers. It shows that entrepreneurs or managers can improve their spiritual quality by believing in the law of causality, comprehend the law of impermanence, and cultivate equal compassion and wisdom without self and making good use of the "six harmony and respect" principle, It will enable firms (organizations) to fulfill their social and environmental responsibilities, while benefiting customers, employees, suppliers, shareholders, and creditors, and enhancing firm value and sustainable performance. This paper first introduces the Dharma of causality, impermanence, compassion, wisdom, and analyzes why the good use of these core Dharma can enable business owners or managers to successfully perform five management functions: planning, organizing, leading, coordinating, and controlling; execute six business functions: production, marketing, personnel, finance, research and development, and information; strengthen the five forces of the firm: Harmoniously adapt to customers, suppliers and peers, potential entrants and substitute goods (services), thereby improving the sustainable performance of firms. Finally, it achieve the results of maximizing the life value of managers (entrepreneurs) and the value of firms.

Keywords : Dharma, Management, Goodness

佛教經濟學 101：佛法與經濟學原理的對話

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摘要

本研究以佛法的理論架構觀照經濟學所揭示的原理，探討二者的基本原理可以怎樣的會通融合。論文首先探討佛教經濟學的目的和範圍，並以佛法透視經濟原理世俗目的的可轉化性。其次，針對研究方法，我們探索佛法的理論分析和現代經濟分析模式的特性，先論述前者兼備「實然」和「應然」的融合一體性，著重人「心」的認識和淨化，後者主張「客觀事實」與「主觀價值」的切割性，關切人類物質環境進步和福祉提升。最後我們會通二者，並試論佛教經濟學的基本原理。

關鍵詞：佛教經濟學、佛教經濟原理、經濟學原理、經濟行為、經濟分析架構

Abstract

The aim of the study is to apply fundamental principles and ethical values in Buddhism to investigating principles in economics. The core issue is to examine how to reconcile these two systems of thoughts. First, we will set out the aim and the scope of so-called Buddhist economics. And then we discover the characteristics of analytical framework of Buddhism and economics, respectively; the former has a feature of an equal emphasis on “is” and “ought/how to” and focuses on purification of mind; the later postulates the dichotomy of “fact” and “value” and mainly concerns human’s material welfare. At last we propose some principles of Buddhist economics.

Keywords : Buddhist economics, Buddhist economic principles, principles of economics, economic behavior, economic framework of analysis

共享經濟之綠色創新採用初探：以 GoShare 為例

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摘要

GoShare 因為其為電能驅動且多處可租，成為台灣受歡迎的綠能機車創新租借服務。創新具二元性，因其為產品創新又為服務創新。為了解市場對於具二元性之創新採用動機，我們採用了兩階段式研究，第一階段使用訪談研究，第二階段根據訪談所了解的採用動機，進行線上問卷調查。以了解採用者之環保意識、創新特性觀感、自我形象與服務創新之關係及創新互補性之觀感。以了解此等因素對於此二元創新採用之影響。我們採用羅吉斯回歸進行分析，並發現結果與預期之各個假說有些支持與不支持。

關鍵詞：綠色創新採用、自我形象、互補性、服務創新

Abstract

GoShare is an innovative green e-scooter rental service that has gained popularity in Taiwan. Its innovativeness lies in its electric green and its being a widely available scooter rental service. In other words, GoShare is not only a product innovation but also a service innovation. To better understand the adoption motivation of innovation with duality nature. We employed a two-stage research process, interviews first and followed by an online questionnaire survey effort. Building upon the learning from the interviews, we examined how potential adopters' (1) environmental consciousness, (2) perceived innovation characteristics, (3) self-image related to the service, and (4) the perceived complementarity of the innovation in question impacts their adoption behavior. Logistic regression analyses were to present the findings. We found mixed support for our hypothesized developed.

Keywords : Green Innovation Adoption, Self-image, Complementarity, Service Innovation

Is benevolent leadership invincible ? Case of religious non-profit organization

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Abstract

This paper takes the Asia area as the research background and discusses the most Asia-specific paternalistic leadership style. Leadership styles will produce different results due to differences in countries, races, and values (Lin et al., 2014; Chemers, 1993; Hofstede, 1980).

Based on a sense of duty based on role norms, subordinates will follow the leader's instructions when they are favored by a benevolent leader (Farh & Cheng, 2000)—repaying the leader's favor (Farh & Cheng, 2000; Cheng et al., 2004). According to the social exchange theory (Blau, 1964), under the benevolent leadership of the leader. More comprehensive care and support, subordinates are more willing to show loyalty and obedience, and also will repay the leader's loving care by working harder (Farh et al., 2008). A benevolent leader will inspire hope and create meaning for subordinates, and subordinates will further improve performance in return (Karakas and Sarigollu, 2012).

Benevolent leadership is the leadership style, managers should establish a good social connection with member and strengthen member's attachment and identity to the

organization, and effectively reducing deviant behaviors.

Based on the previous study, the following hypotheses are put forward. We focus on benevolent leadership in a religious non-profit organization.

Hypothesis 1: Benevolent leadership is positively associated with the leader-member exchange;

Hypothesis 2: Non-profit organizational citizenship behavior is positively related to organizational performance;

Zhao and Gao (2005) pointed out that the positive effect of benevolent leadership and moral leadership on the mental health of subordinates by supervisors. And the relative improvement of employees' physical and psychological health, can contribute to the organization. In case, we summarized hypothesis 3 as follows.

Hypothesis 3: A benevolent leadership team is positively related to organizational performance.

Keywords : Benevolent leadership , Religious non-profit organization

從心靈環保思惟談企業永續發展

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摘要

過往文獻討論關於如何兼顧利害關係人權益的企業社會責任(corporate social responsibility, CSR) 演變至企業永續發展的環境、社會及治理(environment, social and government, ESG)及永續發展目標(sustainable development goals, SDGs)，這些相似的作為因原始心念的不同，從過往獲利後的道德及慈善行為，演變至企業永續發展的作為。本文說明心靈環保思惟與 ESG 內涵的一致性，也說明運用心靈環保減緩 ESG 實踐上的權衡衝突。

本文首先簡介心靈環保的發展及架構，也說明 CSR 的發展脈絡，進一步以 ESG 三個面向說明心靈環保於企業永續發展上的運用，再綜合說明心靈環保特質的企業永續發展策略。

關鍵詞：心靈環保、企業永續發展、永續發展目標

Abstract

Literature on corporate social responsibility (CSR) discussed the method of balancing benefits between stakeholders and firms in the past. However, it recently discusses the environment, social and government (ESG) and sustainable development goals that create corporate sustainability. These similar activities which come from different original thoughts produce moral and charitable activities in the past and those inducing corporate sustainable development recently. This research indicates the consistency between protecting the spiritual environment (PSR) and ESG and also exposes the way that using PSE to mitigate a trade-off of implementing ESG.

First, his article introduces the development and structure of PSE and CSR. Then it indicates the way of using PSE to implement corporate sustainable development in three perspectives of ESG. Finally, it illustrates the strategy of corporate sustainable development with the characteristics of PSE.

Keywords : protecting spiritual environment, corporate sustainable development, sustainable development goals.