

# 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**