

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