

# 佛法與

# 社會科學

## 經濟

- 經濟繁榮與幸福
- 經濟全球化
- 行為經濟
- 市場（競爭）經濟

## 社會學

- 「漢傳佛教」或「中華法鼓宗」的社會學研究
- 建設人間淨土的社會學研究
- 聖嚴法師或法鼓山禪法的社會學研究
- 聖嚴法師教育事業與策略的社會學研究
- 佛教現代主義的社會學研究

## 財務會計企管

- 企業社會責任
- 會計倫理
- 企業慈善
- 永續金融
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## 公共治理

- 佛法與公務倫理
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- 佛法與領導管理
- 佛法與組織行為
- 佛法與公共人力資源管理



大會手冊

2019.

6

國際研討會

29

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## 【緣 起】

近年經濟繁榮與幸福、公共治理、企業永續、社會公義與和諧等議題漸獲世人重視，且與全人類永續的共同利益相關。佛法可以對前述議題提供不同角度的認知。誠如法鼓山創辦人聖嚴法師生前提倡「心靈環保」的「心六倫」生活，並以「建設人間淨土」為佛法的生活實踐，此與現代社會科學有相容相通、相輔相成之處。在聖嚴法師圓寂十週年之際，邀請學者進行「佛法」與「社會科學」兩者之間跨領域的研究論文發表。

此次研討會將「社會科學」分成經濟、公共治理、財務會計企管、社會學等四個子領域。我們期望能透過此次研討會，讓與會者體會「佛法」與「心靈環保」的觀念其實可以善巧融入社會科學，俾利落實聖嚴法師的理念：「各領域與現代的心靈環保結合，才能把許多的差異性利益，匯歸於全地球、全人類永續的共同性利益。」

### 子領域一、經濟

面對全球暖化、世界經濟情勢，已讓政府及專家們省思二十世紀以來經濟發展之問題根源所在。近年來，綠色經濟、永續發展、生態環保、幸福經濟等議題漸獲世人重視。聖嚴法師曾向全世界呼籲以「心靈環保」為主軸，來解決今日世界人類的共同問題，期許透過「四種環保」、「心五四」、「心六倫」的生活主張，轉化貪欲為善欲，調整人類的經濟行為，邁向永續經濟發展。

議題包括：經濟繁榮與幸福、經濟全球化、行為經濟、市場（競爭）經濟等面向。

### 子領域二、公共治理

佛法與公共行政所關注的議題及實踐的方法具有共通性，可相互參照援引。首先，佛法與公共行政皆關注公民社會中個人的道德行為、團體的規範、公共組織的領導與管理，以及公共政策的制定等議題，例如聖嚴法師為提昇人的品質、建設人間淨土，所提倡的「心五四運動」、「心六倫」及「四種環保」等皆屬公共行政的研究範疇；其次，佛法強調「悲智雙運」的實踐方法，亦與



公共行政所強調的「公益與專業並重」的運作思維相通，好比車之雙輪、鳥之雙翼般的運作自如。

議題包括：佛法與公務倫理、佛法與公共政策、佛法與領導管理、佛法與組織行為、佛法與公共人力資源管理。

### 子領域三、財務會計企管

因為商學領域（如財務金融、會計、企業管理等）較強調利己與追求股東財富，不特別重視責任、因果、永續與利他的觀念，亦即忽略企業經營的公平原則（不傷害利害關係人的福利）與仁慈原則（積極促進利害關係人的福利），而可能讓企業經營與金融市場比較短視近利。本場次希望從佛法與心靈環保的角度，將責任、因果、永續與利他的觀念融入於商學領域的研究中，讓商學領域得以發揮其原本具足的良善功能，促進企業與金融市場的永續發展。

議題包括：企業社會責任、會計倫理、企業慈善、永續金融、責任金融、企業永續（可持續性）、財富管理、社會企業。

### 子領域四、社會學

主題：現代佛教與聖嚴思想之社會學研究

此領域聚焦於現代佛教與聖嚴思想之社會學研究，從社會學角度來探討現代佛法的弘傳，思考聖嚴法師所建構之「漢傳禪佛教」、聖嚴法師禪法與禪修教學以及法鼓山「建設人間淨土」的社會學意義。

議題包括：「漢傳禪佛教」的社會學研究、建設人間淨土的社會學研究、聖嚴法師或法鼓山禪法的社會學研究、聖嚴法師教育事業與策略的社會學研究、佛教現代主義的社會學研究。

## **Background**

In recent years, the issues of economic prosperity and well-being, public governance and management, business sustainability, and social justice and harmony, have attracted great attention around the globe. The sustainability of human welfare also hinges upon these areas. We believe that Buddhism can offer us alternative insight to look for ways to solve related problems. In view of this need, Master Sheng Yen, founder of Dharma Drum Mountain, launched the “Protecting the Spiritual Environment” and “Six Ethics of the Mind” campaigns as a lifestyle choice, advocating the ideal of “Building a Pure Land on Earth” to urge people to realize Buddhist teachings in daily life. This can connect and complement contemporary social science studies regarding these issues.

Honoring Master Sheng Yen’s 10th year passing, the 2019 International Conference on Buddhism and Social Science aims to enhance cross-disciplinary studies between Buddhism and Social Science. The conference will include four tracks: 1. Economics, 2. Public Governance and Management, 3. Finance, Accounting, & Business Administration, and 4. Sociology. Through presentations and panel discussions, the organizer aims to show that Buddhism and the idea of “Protecting the Spiritual environment” can be incorporated into Social Science. Together, they can make a more meaningful contribution to modern-day life, helping us eliminate conflicts of individual interests and create shared benefits for the globe in a sustainable way.

### **Panel 1: Economics**

Faced with global warming and the world economic situation, the government and experts have pondered over the root causes of economic development since the twentieth century. In recent years, issues such as green economy, sustainable development, eco-environmental protection, and happy economy have gradually gained the attention of the world. Master Sheng Yen once called on the world to use Protection of the Spiritual Environment as the core principle to solve the common problems of mankind in the world today. He hoped to transform greed for wholesome desire and adjust human economic behavior through the Four Kinds of Environmentalism, the Fivefold Spiritual Renaissance campaign and the Six Ethics of the Mind, and move towards sustainable economic development.

This panel aims to promote exchange of ideas between conventional economic studies and Buddhist Economics, includes the following topics: Economic Prosperity and Happiness, Economic Globalization, Behavioral Economics, and Competitive Market Economics.

## **Panel 2: Public Governance and Management**

Buddhism and public administration have much in common regarding related issues and methods of practice, concerning individual moral behaviors, group norms, leadership and management styles, and public policies within civil societies. Master Sheng Yen launched social movements such as the Five Fourfold Spiritual Renaissance Campaign, the Six Ethics of the Mind, and Protecting the Four Environments, all of which actually fall into the domain of public administration. Buddhism teaches people to apply compassion and wisdom, reflecting the balance of pursuing both public interests and professionalism emphasized in public administration.

This panel includes the following topics: Buddha Dharma and Civil Ethics, Buddha Dharma and Public Policy, Buddha Dharma and Leadership & Management, Buddha Dharma and Organizational Behavior, Buddha Dharma and Public Human Resources Management.

## **Panel 3: Finance, Accountancy, and Business Administration**

It is a prevalent phenomenon in the business world that the focus of corporate finance, accounting, and business management is on pursuing profit and increasing shareholder value, while sustainability, social responsibility, business ethics, wealth equality, and shared prosperity are much neglected. In other words, the principles of fairness and benevolence toward stakeholders are often ignored or of less concern. Thus, business owners tend to be near-sighted and only go after short-term profits, causing harm to the economy, environment, and society. This session seeks to introduce Buddhist ideas and Master Sheng Yen's philosophy of "protecting the spiritual environment" into financial practices. Through panel discussion we want to show that by incorporating the concepts of social responsibility, cause-and-effect, sustainability, and shared prosperity, financial practices can true wealth bring forth economic growth and create good for society.

This panel includes the following topics: Corporate Social Responsibility, Accounting Ethics, Corporate Philanthropy, Sustainable Finance, Responsible Finance, Corporate Sustainability, Wealth Management, and Social Enterprise.

#### **Panel 4: Sociology**

Panel Theme: Sociology of Contemporary Buddhism and Master Sheng Yen's Thought

This panel highlights the sociological study of contemporary Buddhism and Master Sheng Yen's thought, as well as his effort to establish Dharma Drum Mountain as a modernized Buddhist organization. We are particularly interested in the sociological meanings of Master Sheng Yen's conception of Chinese Chan Buddhism, the sociological significance of his teaching methods of Chan practice, and his ideal to "build a pure land on earth." This panel includes the following topics: Sociology of Chinese Chan Buddhism and the Dharma Drum Lineage of Chan Buddhism, Sociology of Master Sheng Yen's call for "building a pure land on Earth", Sociology of Chan practice at Dharma Drum Mountain as taught by Master Sheng Yen, Sociology of Master Sheng Yen's educational





2019 法鼓山創辦人聖嚴法師圓寂十週年—佛法與社會科學國際研討會議程

6 月 29 日 ( 星期六 )

時 間	國際會議廳							
08:30-09:00	報 到							
09:00-09:10	開幕式：『心靈環保跨界弘化』影片							
09:10-09:20	方丈和尚 果暉法師 致辭							
09:20-09:30	法鼓文理學院校長 惠敏法師 致辭							
09:30-10:40	專題演講 ( 1 )：經濟      主持人兼回應人：Prof. Tetsunori Koizumi 幸泉哲紀教授      演講人：Prof. Joel Magnuson 主題：Mindful Economics and the Countdown to 2030 ( 迎向 2030 的正念經濟學 ) *提供中英文同步口譯							
10:40-11:00	茶 敘							
11:00-12:10	專題演講 ( 2 )：公共治理      主持人兼回應人：退居方丈 果東法師      專題演講：Prof. Frances Berry 主題：Applying Buddhist Principles to Managing People in the Public, Private and Nonprofit Workplaces ( 在公共、私營及非營利職場中運用佛教原則管理人員和組織 ) *提供中英文同步口譯							
12:10-13:30	午 餐							
13:30-15:00	GC001	GC002	GC003	GC101	GC102 ( English )	GC103	GC105	GC106
	主持人：林知美 1. 聖嚴法師的宗教社會學構想與實踐 ( 文志勇 ) <b>回應人：李玉珍</b> 2. 佛學與法學平等觀的融合——以聖嚴法師的佛學詮釋為線索 ( 朱麗亞 ) <b>回應人：李玉珍</b> 3. 聖嚴師父法鼓山世界佛教教育園區之大學校園空間實踐初探 ( 曾漢珍 ) <b>回應人：李玉珍</b>	主持人：釋果鏡 1. 默照禪的生活美學 ( 陳武雄 ) <b>回應人：釋果幸</b> 2. 漢傳禪法在世間—法鼓山義工團環保組禪法生活應用課程之發展與調查 ( 張雅雯 ) <b>回應人：釋果幸</b> 3. 禪修、治理、主體化--現代性下的禪宗道場轉型與修行主體生成 ( 釋常諡 ) <b>回應人：釋果幸</b>	主持人：汲喆 1. 六〇年代華人佛教現代化進程及其社會學析論 ( 徐鳴謙 ) <b>回應人：汲喆</b> 2. 人間佛教模式轉換 - 從太虛到巨贊 ( 學愚 ) <b>回應人：汲喆</b> 3. 老齡化社會現代佛寺公共空間參與式營造研究 ( 潘逸煒、王計平 ) <b>回應人：張志堯</b>	主持人：黃朝盟 1. 正念影響情緒平衡之研究 ( 朱金池 ) <b>回應人：釋法源</b> 2. 公共服務中的「本來面目」：情緒勞務觀點的探討 ( 黃一峯 ) <b>回應人：黃朝盟</b> 3. 從「專業倫理」面向透觀法鼓聖嚴領導與傳承之核心價值 ( 施凱華 ) <b>回應人：黃一峯</b> 4. 本於佛心，弘揚佛法，建立人間淨土：以公共政策思維，建構和諧社會，邁向世界大同( 楊志誠 ) <b>回應人：彭俊亨</b>	主持人：許永河 1. Sense of Selflessness and the Altruism Behavior ( 賴子珍、尤淨纓 ) <b>回應人：鄧偉仁</b> 2. Buddhadharma and Sustainable Economy: Building an Integrated Framework of Analysis ( 江靜儀 ) <b>回應人：楊坤修</b> 3. An Exploration of Corporate Social Rresponsibility and Gamification Paired with Virtual Reality Stimulating Empathy and Enhancing Employee Engagement ( 羅人安、尤淨纓 ) <b>回應人：劉康慧</b>	主持人：陳定銘 1. 至善社會福利基金會都市原住民照顧計畫之社會投資報酬分析 ( 陳定銘、徐郁雯 ) <b>回應人：李啟華</b> 2. 漢傳禪佛教與現代企業倫理～由法鼓山「心靈環保」與「企業倫理擴散」相互契合著眼 ( 吳成豐 ) <b>回應人：陳定銘</b> 3. 心靈環保、企業社會責任與永續發展目標之揭露因素 ( 李啟華 ) <b>回應人：吳成豐</b>	主持人：高長 1. 論余英時教授【中國近世宗教倫理與商人精神】：佛教入世轉向觀點之商榷 ( 何宗武 ) <b>回應人：徐偉初</b> 2. 佛教經濟學：理論基礎與架構 ( 周賓凰 ) <b>回應人：黃建森</b>	主持人：池祥麟 1. 社會企業發展之初探：擴展性概念模式的觀點 ( 吳正中 ) <b>回應人：謝俊魁</b> 2. 淺談佛教思想對企業管理的應用 ( 黃佳松 ) <b>回應人：吳正中</b>
15:00-15:20	茶 敘							
		主持人：陳美華 1. 佛使「法的社會主義」：從政治學到農民道義經濟社群的解讀 ( 劉宇光 ) <b>回應人：張志堯</b> 2. 宗教社會實踐的理論基礎：從法鼓山「建設人間淨土」的主動性與能動性談起 ( 張梅雅 ) <b>回應人：陳美華</b> 3. 業力、社會正義及佛教行者對社會工作反壓迫實務的借鑒 ( 陳維武 ) <b>回應人：張志堯</b>		主持人：朱金池 1. 「緣起領導」管理模式—佛法與領導管理 ( 吳志軒 ) <b>回應人：熊忠勇</b> 2. 宋代禪林住持的領眾學：論《禪林寶訓》中的人品評論( 許文筆 ) <b>回應人：黃一峯</b> 3. 佛法菩薩行與職場優勢的修煉 ( 戴萬成 ) <b>回應人：詹場</b>	主持人：鄧偉仁 1. Taixu and the Importation of Utopian Literature in Twentieth Century China ( Charles Jones ) <b>回應人：陳金華</b> 2. Promoting Chinese Buddhism as Social Reform in the Global Religious Context: The Education Approaches of Master Sheng Yen ( 劉雅詩 ) <b>回應人：陳金華</b>	主持人：朱曉武 1. 構建企業家精神：宗教信仰的作用 ( 朱曉武 ) <b>回應人：彭奕農</b> 2. 金剛經與企業經營領導者的關係 ( 林盈鈞 ) <b>回應人：劉心華</b> 3. 正念及工作與家庭傾向對工作家庭間情緒溢出的初探 ( 彭奕農、陳思仔 ) <b>回應人：朱曉武</b>	主持人：彭作奎 1. 心靈環保經濟與包容型政經制度 ( 周濟 ) <b>回應人：何宗武</b> 2. 佛教經濟財富思維之基本論述——聖嚴法師觀點研究 ( 蔡韋齡、黃建森 ) <b>回應人：高長</b> 3. 初探心靈環保中的心五四對經濟行為傾向之影響 ( 謝俊魁、顏美惠 ) <b>回應人：周賓凰</b>	

6 月 30 日 ( 星期日 )

時 間	國際會議廳							
08:30-09:00	報 到							
09:00-10:10	<b>專題演講 ( 3 )：財務會計企管</b> 主持人兼回應人：薛富井教授    演講人：Simon Shun-Man Ho 何順文教授 主題：Business Ethics: Some Insights from Buddhism ( 企業倫理：佛學的啓示 ) *提供中英文同步口譯							
10:10-10:30	茶 敘							
10:30-11:40	<b>專題演講 ( 4 )：社會學</b> 主持人兼回應人：汲喆教授    演講人：Prof. Richard Madsen 主題：Sociology and the Cultivation of Buddhist Wisdom ( 社會學與佛法智慧之養成 ) *提供中英文同步口譯							
11:40-13:30	午 餐							
13:30-15:00	GC001	GC002	GC003	GC101	GC102 ( English )	GC103 ( English )	GC105	GC106
		<b>主持人：劉雅詩</b>  1. 人間性、場域性與解構性：聖嚴法師論如何建設現代社會為人間淨土( 王宣曆 ) <b>回應人：辜琮瑜</b>  2. 聖嚴法師的心靈環保與文化心理療愈( 李樺 ) <b>回應人：辜琮瑜</b>  3. 現代性與日常生活實踐--法鼓山心靈環保與心六倫的人間淨土建構( 劉怡寧 ) <b>回應人：辜琮瑜</b>	<b>主持人：李婷潔</b>  1. 論人間佛教如何實現人間淨土的可能性：以香港寶蓮寺為例( 阮詩慧 ) <b>回應人：劉宇光</b>  2. 「心靈環保自然農法」實作情境中之符號互動與行為選擇修正 ( 黃儀娟、齊力 ) <b>回應人：李婷潔</b>  3. 佛教、社會學及數位分析：「當代佛教資訊分析平台」的架設框架( 蕭世友 ) <b>回應人：王昱鈞</b>	<b>主持人：彭俊亨</b>  1. 團體內部群組對團體核心宗旨領會之差異性研探——以法鼓山內部會眾團體對聖嚴法師教法理解之可能差異比較為例 ( 釋果鏡、呂文仁 ) <b>回應人：鄧偉仁</b>  2. 論「悲智雙運」的兩難「正念」及「道德疏離」對文官「同情疲勞」的影響 ( 吳宗憲 ) <b>回應人：陳定銘</b>  3. 以心靈環保深植於國小校長領導之探究( 蕭雪玲 ) <b>回應人：楊蓓</b>	<b>主持人：Richard Madsen</b>  1. The Social Origin of Creativity: A Sociological Analysis of Master Taixu and Master Sheng Yen as Buddhist Thinkers ( 李世娟 ) <b>回應人：Charles Jones</b>  2. Is Buddhism Religion or Science: Two Case Studies of the Polemics on Buddhism as an Intellectual Endeavor ( 鄭利昕 ) <b>回應人：Charles Jones</b>	<b>主持人：薛富井</b>  1. The Monastic Financial and Banking System under the Rule of Emperor Liang Wudi 梁武帝 (r. 502-549): Historical Background and Contemporary Significances ( 陳金華 ) <b>回應人：薛富井</b>  2. Buddhist Entrepreneurs and Corporate Social Responsibility in Shanghai ( 殷樹喜 ) <b>回應人：王衍智</b>  3. Humanistic Corporate Management: A Buddhist Approach with a Biblical Appraisal ( 趙冬 ) <b>回應人：殷樹喜</b>	<b>主持人：陳武雄</b>  1. 經濟富足與心靈安樂：聖嚴法師「建設人間淨土」思想對「佛教經濟學」理論之啟示 ( 許永河 ) <b>回應人：周濟</b>  2. 以結構平衡分析法探討動態聯盟關係形成與華嚴宗之法界緣起觀 ( 楊坤修 ) <b>回應人：楊政學</b>	
15:00-15:20	茶 敘							
15:20-17:00	綜合討論							
	四組綜合座談  ( 場地：主會場 GC001、視訊 GC002、003 會議室 ) *提供中英文逐步口譯							
17:00-17:10	閉幕式							



2019 International Conference on Buddhism and Social Science

Saturday June 29

Time	Dharma Drum Mountain International Conference Hall							
08:30-09:00	Registration							
09:00-09:10	Opening Film							
09:10-09:20	Abbot President Ven. Guo Hui Opening Remarks							
09:20-09:30	Ven. Huimin Remarks							
09:30-10:40	<b>Keynote Speech (1) : Economics      Moderator and Respondent : Prof. Tetsunori Koizumi</b> Speaker : Prof. Joel Magnuson    Title : Mindful Economics and the Countdown to 2030    *English-Chinese simultaneous translation will be provided							
10:40-11:00	Tea Brea							
11:00-12:10	<b>Keynote Speech (2) : Public Governance and Management      Moderator and Respondent : Ven. Guo Dong</b> Speaker : Prof. Frances Berry    Title : Applying Buddhist Principles to Managing People in the Public, Private and Nonprofit Workplaces    *Chinese-English simultaneous translation will be provided							
12:10-13:30	Lunch							
13:30-15:00	GC001 (Chinese)	GC002 (Chinese)	GC003 (Chinese)	GC101 (Chinese)	GC102 (English)	GC103 (Chinese)	GC105 (Chinese)	GC106 (Chinese)
	<b>Moderator : Serena Lin</b> 1. Master Sheng Yen's Thoughts and Realizations in terms of Sociology of Religion (Zhiyong Wen) <b>Respondent : Yu-chen Lee</b>  2. The Fusion of "Equality" under the Dharma and the Laws: from Master Sheng-Yen's Interpretation of Buddhism (Li-Ya Chu) <b>Respondent : Yu-chen Lee</b>  3. A Preliminary Exploration of the Space Practice of the University Campus of the Dharma Drum Institute of Liberal Arts in the Venerable Master Sheng Yen 's DDM World Center for Buddhist Education (Hann-Jen Tseng) <b>Respondent : Yu-chen Lee</b>	<b>Moderator : Ven. Guojing</b> 1. Aesthetics of Silent Illumination (Wu-Hsiung Chen) <b>Respondent : Ven. GuoXing</b> 2. Practicing Chan in Daily Life—A Study of Curriculum Development and Inquiry in Education for Environmental Protection Team of DDM Volunteers (Ya-Wen Chang) <b>Respondent : Ven. GuoXing</b> 3. Chan Buddhism, Governance, and Subjectivization--The Formation of Monastic Subject in a Modern Chan Monastery (Ven. Changshen) <b>Respondent : Ven. GuoXing</b>	<b>Moderator : Zhe Ji</b> 1. The Process of Modernization of Buddhism in Chinese Communities in the 1960s and its Analysis in Terms of Social Science (Ming-chien Hsu) <b>Respondent : Zhe Ji</b> 2. The Changes of Humanistic Buddhism Advocated by Taixu and Juzan (Xue Yu) <b>Respondent : Zhe Ji</b> 3. Public Space Participatory Construction of Contemporary Buddhist Temples in Aging Society (Yiwei Pan; Jiping Wang) <b>Respondent : Chih-Yao Chang</b>	<b>Moderator : C. James Huang</b> 1. A Study on the Impact of Mindfulness on Emotional Balance (Chin-chih Chu) <b>Respondent : Ven. Fa-yuan</b> 2. Serving the Citizen with the 'Original Face': Some Implications for Civil Service from Buddha's Wisdom (Yi-feng Huang) <b>Respondent : C. James Huang</b> 3. A Thorough Reflection on the Core Value of Master Sheng Yen's Leadership and Heritage from the Perspective of Professional Ethics (Kai-Hua Shih) <b>Respondent : Yi-feng Huang</b> 4. Sharing the Dharma and Building a Pure Land on Earth Based on the Buddha's Mind: Striving Toward a Great Peaceful World by Constructing a Harmonious Society with the Philosophy of Public Policy (Chih-cheng Yang) <b>Respondent : Chun-Heng Peng</b>	<b>Moderator : Yuan-Ho Hsu</b> 1. Sense of Interdependence and the Altruistic behavior (TzyyJan Lai, Ching-Ying Yu) <b>Respondent: Weijen Teng</b> 2. Buddhadarma and Sustainable Development: An Integrated Framework of Analysis (Ching-yi Chiang) <b>Respondent: Kuen-Shiou Yang</b> 3. An Exploration of Corporate Social Responsibility and Gamification Paired with Virtual Reality Stimulating Empathy and Enhancing Employee Engagement (Ren-An Lo, Ching-Ying Yu) <b>Respondent: Helen K. H. Liu</b>	<b>Moderator : Ting-Ming Chen</b> 1. Analysis of Social Return on Investment of the Project of Social Care Development in Urban Indigenous of Zhi-Shan Foundation Taiwan (Ting-Ming Chen, Hsu,Yu-Wen) <b>Respondent : Chihua Li</b> 2. Han Transmitted Chan Buddhism and Modern Business Ethics: A Mutual Fit between Dharma Drum Mountain's Protecting the Spiritual Environment and Business Ethics Diffusion (Chen-Fong Wu) <b>Respondent : Ting-Ming Chen</b> 3. Protecting the spiritual environment, corporate social responsibility and the determinants of disclosure of sustainable development goals (Chihua Li) <b>Respondent : (Chen-Fong Wu)</b>	<b>Moderator : Kao charng</b> <b>1.</b> Some Views on Yu Ying-shih's Religious Ethics and the Merchant Spirit in the Recent Chinese History: a Discussion on the Perspective of Turning Buddhism into a Worldly-engaged Religion (Tsung-Wu Ho) <b>Respondent : Steve Waicho Tsui</b> 2. Buddhist Economics: Theoretical Foundation and Framework (Pin Huang Chou) <b>Respondent : Chien-Sen Huang</b>	<b>Moderator : Hsiang-Lin Chih</b> 1. The Development of Social Enterprises: A Perspective of Scalability (Cheng-Cheng Wu) <b>Respondent : Chun-Kuei Hsieh</b> 2. An Introduction to the Application of Buddhist Philosophy in Business Administration (Jia-Song Huang) <b>Respondent : Chang Chan</b>
15:00-15:20	Tea Break							
15:20-16:50	GC001	GC002 (Chinese)	GC003	GC101 (Chinese)	GC102 (English)	GC103 (Chinese)	GC105 (Chinese)	GC106
		<b>Moderator : Mei-hua Chen</b> 1. Buddhadasa Bhikkhu's Buddhist Socialism: Interpretations of the Term from Political Science to Moral Economy Communities (Lawrence Y.K. Lau) <b>Respondent : Chih-Yao Chang</b> 2. A Theoretical Basis for the Realization of Sociology of Religion: Inspired by Dharma Drum Mountain's Initiative and Agency to "Build a Pure Land on Earth" (Meiya Chang) <b>Respondent : Mei-hua Chen</b> 3. Karma, Social Justice and Lessons from Anti-Oppressive Practice for Buddhist (Wei-Wu Tan) <b>Respondent : Chih-Yao Chang</b>		<b>Moderator : Chin-chih Chu</b> 1. The Management Model of "Leadership in Accord with Dependent Origination": The Buddhist Teaching and Tthe Management of Leadership (Ernest C.H. Ng) <b>Respondent : Chung Yung Hsiung</b> 2. The Abbots' Leadership at the Chan Temples in Song Dynasty: On the Character Comments in Treasured Instructions of Chan Temples (Wen-bi Xu) <b>Respondent : Yi-feng Huang</b> 3. Practicing Bodhisattva Actions in the Buddhist Teaching and Developing Advantages in the Workplace (Vincent Tai) <b>Respondent : Chang Chan</b>	<b>Moderator : Weijen Teng</b> 1. Taixu and the Importation of Utopian Literature in Twentieth Century China (Charles Jones) <b>Respondent : Jinhua Chen</b> 2. Promoting Chinese Buddhism as social reform in the global religious context: The education approaches of Master Sheng Yen (Ngar-sze Lau) <b>Respondent : Jinhua Chen</b>	<b>Moderator : Xiaowu Zhu</b> 1. Building Entrepreneurship: The Role of Religion (Xiaowu Zhu) <b>Respondent : Yi-Nung Peng</b> 2. The Diamond Sutra's Application in Business Ethics – Analyzing Key Qualities of Business Managers (Ying-Jun Lin) <b>Respondent : Shin-hwa Liu</b> 3. The Impact of Mindfulness on Mood Spillover between Family and Work settings: An Exploratory Study (Yi-Nung Peng 、Sz-Yu Chen) <b>Respondent : Xiaowu Zhu</b>	<b>Moderator : Tso-Kwei Peng</b> 1. Spiritual Environmental Economy and Inclusive Political and Economic Institution (Ji Chou) <b>Respondent : Tsung-wu Ho</b> 2. The Basic View of Buddhist Economy Wealth Thinking — the Research on the Viewpoints of Master Sheng Yen (Weiling Cai, Chien-Sen Huang) <b>Respondent : Kao charng</b> 3. A Preliminary Study on the Influence of the Fivefold Spiritual Renaissance Campaign on Economic Behavior (Chun-Kuei Hsieh, Mei-Huei Yen) <b>Respondent : Pin Huang Chou</b>	



**Sunday June 30**

Time	Dharma Drum Mountain International Conference Hall							
08:30-09:00	Registration							
09:00-10:10	<p align="center"><b>Keynote Speech (3) : Finance, Accountancy, and Business Administration      Moderator and Respondent : Prof. Fujiing Shiue</b></p> <p align="center">Speaker : Prof. Simon Shun Man Ho      Title : Business Ethics: Some Insights from Buddhism      *Chinese-English simultaneous translation will be provided</p>							
10:10-10:30	Tea Break							
10:30-11:40	<p align="center"><b>Keynote Speech (4) : Social Science      Moderator and Respondent : Prof. Ji Zhe</b></p> <p align="center">Speaker : Prof. Richard Madsen      Title : Sociology and the Cultivation of Buddhist Wisdom      *Chinese-English simultaneous translation will be provided</p>							
11:40-13:30	Lunch							
13:30-15:00	GC001	GC002 (Chinese)	GC003 (Chinese)	GC101 (Chinese)	GC102 (English)	GC103 (English)	GC105 (Chinese)	GC106
		<p><b>Moderator : Ngar-sze Lau</b></p> <p>1. Human Domain, Practice Field and Deconstruction: Master Sheng Yen on How to Build a Pure Land in Modern Society (Hsuan-Li Wang) <b>Respondent : Aries Gu</b></p> <p>2. Master Sheng Yen's Philosophy of Spiritual Environmental Protection and its Relevance to Cultural and Psychological Healing (Li hua) <b>Respondent : Aries Gu</b></p> <p>3. Modernity and Daily Life Practice: Dharma Drum Mountain's Ideal of Spiritual Environmental Protection and Its Endeavor to Construct a Pure Land on Earth Through the Six Ethics of Mind (Yi-Ning Liu) <b>Respondent : Aries Gu</b></p>	<p><b>Moderator : Ting-Chieh Lee</b></p> <p>1. Discuss How to Realize the Pureland in Real World from Humanistic Buddhism: Taking Hong Kong Polin Monastery as Example (Shihui Ruan,) <b>Respondent : Lawrence Y.K.Lau</b></p> <p>2. Symbolic Interaction and Behavioral Factors in Choices-Making under the Practice with "Protecting the Spiritual Environment Natural Farming" (Elenda Y.J. Huang, Li Chi) <b>Respondent : Ting-Chieh Lee</b></p> <p>3. Buddhism, Sociology, and Digital Analysis: On the Design Framework for the "Platform for the Analytics of Information on Contemporary Buddhism" (Sai Yau Siu) <b>Respondent : YuChun Wang</b></p>	<p><b>Moderator : Chun-Heng Peng</b></p> <p>1. A Study and Exploration of the Differences Between Groups in an Organization Regarding Their Understanding of Its Core Principle and Purpose: A Comparison of the Possible Differences Between Various Practitioner Groups in The Dharma Drum Mountain Organization Regarding Their Understanding of Master Sheng Yen's Teaching (Ven. Guo-Jing 、Wen-Ren Liu) <b>Respondent : Weijen Teng</b></p> <p>2. A Study of the Impact of Mindfulness and Moral Disengagement Adaptation Strategy on the Compassion Fatigue Phenomena of Civil Servants (Chung-Hsien Wu) <b>Respondent : Ting-Ming Chen</b></p> <p>3. Investigating the Protectng of Spiritual Environment Established in the Leadership of the National Primary School Principals (Xue-Ling Xiao) <b>Respondent : Pei Yang</b></p>	<p><b>Moderator : Richard Madsen</b></p> <p>1. The Social Origin of Creativity: A Sociological Analysis of Master Sheng Yen as a Buddhist thinker (Rebecca Li) <b>Respondent: Charles Jones</b></p> <p>2. Is Buddhism Religion or Science: Two Case Studies of the Polemics on Buddhism as an Intellectual Endeavor (Lixin Zheng) <b>Respondent : Charles Jones</b></p>	<p><b>Moderator: Fujiing Shiue</b></p> <p>1. The Monastic Financial and Banking system under the Rule of Emperor Liang Wudi (Jinhua Chen) <b>Respondent: Fujiing Shiue</b></p> <p>2. Buddhist Entrepreneurs and Corporate Social Responsibility in Contemporary China (Shuxi YIN) <b>Respondent: Yanzhi Wang</b></p> <p>3. Humanistic Corporate Management: A Buddhist Approach with a Biblical Appraisal (Dong Zhao) <b>Respondent: Shuxi YIN</b></p>	<p><b>Moderator : Wu-Hsiung Chen</b></p> <p>1. Economic Prosperity and Happy Life: On Master Sheng-Yen's "Building Pure Land on Earth" and Its Inspiration on Buddhist Economic Theory(Yuan-Ho Hsu) <b>Respondent : Ji Chou</b></p> <p>2. Dynamic Alliance Formation and a discussion with the idea of dharma-dhatu- pratitya - samutpada (Kuen-Shiou Yang) <b>Respondent : Cheng-Hsueh Yang</b></p>	
15:00-15:20	Tea Break							
15:20-17:00	<p align="center">Panel Discussion</p> <p align="center">(Venue : Main GC001, Live-stream GC002, GC003 rooms)      *English-Chinese translation will be provided</p>							
17:00-17:10	Closing Ceremony							

## 研討會說明事項 Notice

### 一、專題演講

- (一) 主持人介紹開場 5 分鐘，專題演講時間 50 分鐘，回應 15 分鐘。
- (二) 國際會議廳提供現場同步口譯，翻譯將透過網路直播提供雙語同步口譯；有翻譯需求的民眾，請自備手機及耳機選播，不便之處尚請見諒。

### 二、論文發表

- (一) 每篇論文發表時間為：
  - 主持人介紹開場 2 分鐘
  - 每位發表人發表 18 分鐘；公共治理組為 12 分鐘。  
(剩 3 分鐘時搖鈴 1 次，結束時搖鈴 2 次)
  - 回應時間為 5 分鐘，包含回應人回應、發表人回應。  
(結束時搖鈴 2 次)
  - 提問時間 5 分鐘；公共治理組為 4 分鐘，敬請舉手並待工作人員遞麥克風發問。
- (二) 基於著作權及未來論文將出版，本次研討會不提供會議全文，需要全文者請自行與作者聯繫。

### 三、午餐與休息

- (一) 中午備有午餐，請自備環保餐具（筷）。
- (二) 大會提供飲水，請自備環保杯。

### 四、翻譯設備：如需翻譯設備，請持身份證件至報到處辦理租借。

## **Information for conference participants**

### **1. Keynote sessions**

- (1) The moderator will open with a 5 minute introduction and welcome the keynote speaker. Keynote speaker will speak for 50 minutes. The moderator and keynote speaker will then have a brief response and discussion for 15 minutes.
- (2) Keynote sessions at the International Conference Hall will be streamed live on the web, and bilingual simultaneous translation will be provided during keynote sessions. Participants requiring translation are advised to prepare their own smart phones and compatible ear phones.

### **2. Presentation Sessions**

- (1) The time allocated for each presentation session is as follows:
  - Brief introduction by the moderator (2 minutes)
  - Presentation by the presenter (18 minutes; 12 minutes for Public Governance and Management presentation.) The bell rings once when there is 3 minutes to go, and twice when the time is up
  - Response, including that of the respondent and presenter (5 minutes) The bell rings twice when the time is up)
  - Q&A(5 minutes; 4 minutes for Public Governance and Management presentations) Please raise your hands if you have any questions so that our volunteers could hand you a microphone
- (2) Due to the consideration of the copyright and future papers to be published, this seminar does not provide the full paper of each presentation. If you need the full paper, please contact the author yourself.

### **3. Lunch and break**

- (1) Lunch is provided. Please bring along your own tableware.
- (2) Water is also provided. Please prepare your own water container.

### **4. Translation equipment**

If you need to rent a translation headphone, please prepare your ID card in exchange for rental at the information center.

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6 月 29 日

## **Mindful Economics and the Countdown to 2030**

Joel Magnuson

In late 2018 the Intergovernmental Panel on Climate Change issued a special report in which scientists call for significant changes in the global economy as necessary steps to mitigate the worst effects of global warming and climate change. The panel also laid out a timeline for such changes to be made by the year 2030 in order to be effective. This is an enormous challenge and obviously time is running out. As people everywhere take up this challenge, we will need to draw on every resource imaginable—technological, social, physical, and spiritual. The central theme of this talk is that Buddhist philosophy and practice overlaps with what I call “mindful economics” in interesting and provocative ways, and can be very helpful in this tremendous effort. This presentation explores some aspects of this convergence such as a holistic view of the inner self in the outer society, a view of economics as a project of social provisioning, and the impermanence of all things. The aim is to inspire people to take a serious and objective look at what needs to be done over the next decade as we strive toward simultaneously doing the hard work of introspection, cultivating compassion and wisdom, as well as working outwardly toward changing how we think and act in our economic societies.

## **Applying Buddhist Principles to Managing People in the Public, Private and Nonprofit Workplaces**

Frances Berry

Master Sheng Yen counseled corporate and government leaders on leadership and governance. And many Buddhist organizations, including Dharma Drum Mountain, hospitals, universities and other organizations are run by senior Buddhist practitioners. This paper will lay out core principles and practices related to management that have a grounding in Buddhist teachings, and to the extent possible, are illustrated with examples from real life agencies and leaders. The paper will also include discussion on the challenges and opportunities to expand these principles into broader management practices, outside of designed Buddhist organizations, by comparing them with core democratic governance and management practices widely practices today in Taiwan, the United States and Europe.

## 聖嚴法師的宗教社會學構想與實踐

文志勇

聖嚴法師是當代著名的佛學高僧、禪門宗師、中華禪法鼓宗的創建者、社會活動家，在國際上享有崇高的威望。他多次以漢傳佛教代表的身份參加世界和平與發展峰會、世界經濟論壇以及世界宗教領袖間的對話交流等，積極致力於世界和平、人類發展和環境保護，努力消除貧窮、落後、痛苦、敵對和暴力，時時處處以弘揚佛法，普濟眾生，拔苦與樂，自利利他的大乘菩薩行為己任，影響并帶動信眾不僅皈依三寶、信奉佛法、學習佛法，而且更加重視將正信佛法貫徹深入到踐行和證悟的實踐層面。本論文從「提昇人的品質，建設人間淨土」這兩大層面著手，擬對聖嚴法師的宗教社會學思想及其實踐略加探討。

**關鍵詞：**聖嚴法師、中華禪法鼓宗、宗教社會學、理論和實踐

## 佛學與法學平等觀的融合—以聖嚴法師的佛學詮釋為線索

朱麗亞

聖嚴法師的佛學詮釋重在生活實踐，法律學亦屬實用之學，兩者似有融合之可能。聖嚴法師以「建設人間淨土」作為佛法的實踐方向，其「求同存異，尊重多元」之平等精神，與法律上的平等有諸多可比較處。本文探究佛法所強調之「平等觀」，以聖嚴法師的詮釋為輔，進而比較佛學「平等」與當代民主法治國家所謂「平等」之異同。盼能使法學與佛學之平等觀合流，至少達到不衝突的境地，或以「同體大悲」與「無緣大慈」的價值作為法律詮釋的視角。

探究佛學、法學間之融合可能，之所以重要，正如同佛法與其他社會科學間之密切關聯。本文首先指出法學本質上的盲點，即「過多的分別」。傳統的法學方法，在於詳盡地就「利益歸屬主體」分門別類，以賦予利益或課與不利益，其「分別」的界線取決於世俗的、多數決的視角，以促成「實質平等」。然而，聖嚴法師所強調的理念：「把許多的『差異性利益』，匯歸於全地球、全人類永續的『共同性利益』。」儼然趨向光譜的另一端，係將各方利益殊途同歸。

面對世間的種種利益，法學力圖「區分」並「分配」之，佛法則強調「相即不二」與「平等共感」，兩者立場乍視衝突。故本文將解決的議題依序為：首先思考，佛法與法學如何可能相會？社會公義與和諧攸關「全人類」的共同利益，一味寄託於一國之法，效益有其極限，凡事依「法規範」固然是文明社會的必要條件，然什麼樣的「法與真理」，方是今日全球公民當歸依的方向？又，世俗規則（例如法學的平等）或許指向公義與和諧，不當然即合乎究竟真理（佛學平等觀），在世俗語言的框架下，法學理論與佛教倫理或有扞格，則佛法之「平等」如何善巧地與法學「平等」相互融合？

**關鍵詞：**平等、聖嚴法師、佛學、法學

### **Fusion of “Equality” under the Dharma and National Laws: from Master Sheng-Yen’s Interpretation of Buddhism**

Chu, Li-Ya

Master Sheng-Yen emphasises daily practice of Buddhist values while National Laws and Legal Theory should also be applied on a daily basis. Therefore, there seems to be the possibility for a fusion of these two areas. Interpretation of Buddhism emphasizes daily practice. State Laws or Legal Theory as a social science also focus on the study of practice. There seems a possibility for fusion of the above fields.



Master Sheng-Yen regarded “*Construction of the Pure Land on Earth*” as the guideline for Dharma practices. The spirit of Dharma Equality which “*seeks common ground while reserving differences*” has several comparisons with Equality under the Law (Legal Theory). In this paper, the viewpoint of Equality under the Dharma will be based on Master Sheng-Yen’s interpretation of Buddhism. The comparisons will be made regarding *Dharma Equality* and the Right to Equality, and the Principle of Equality in contemporary democratic liberal politics. I wish to make confluence between “Equality” under the Dharma and the Legal Theory or, at the very least to establish that the two are not contradictory by means of legal interpretation according to the value of “*unconditional compassion*.”

Researching the capacity of fusion between Buddhism and Laws (Legal Theory) is as important as the relevance between Buddhism and the other social sciences. At the beginning of this paper, I will describe the main disadvantage of Legal Theory as having “too many criteria.” Which is because the purpose of traditional legal theory is to classify the interest-holders, and to distribute the interests and non-interests. The criteria all come from a secular and majority point of view, in order to achieve the so called “substantive equality.” However, Master Sheng-Yen emphasized “integrate as many different interests into Buddhist practices to become the common interests of global citizens and of all human beings.” Compared with Legal Theory, this is a method almost completely opposite: to reach the same goal by different means from different interests.

To settle all kinds of interests on earth, Legal Theory aims to separate and distribute. On the other hand, Buddhist Dharma focuses on Inter-being and Equality based on Compassion. The above seem contradictory. Therefore, this paper will attempt to solve the following three issues: Firstly, it will discuss the possibility of fusion between Buddhism and Legal Theory. Secondly, because social justice and peace are relevant to the interests of all the human beings, relying on National Laws (Legal Theory) alone is not enough as their effect is limited. Although State Laws are what the modern world uses a more important question is: what kind of Dharma Laws and Truths should global citizens nowadays take refuge in? The last but not the least issue is concerned with secular regulations – including Equality under the Law- which may be aimed at justice and peace, but which is not exactly Ultimate Truth or Equality under the Dharma. In this world full of conventional language, Laws sometimes do not comply with the Dharma. Through the use of which skills and means can we integrate Buddhism and Legal Theory together?

**Key words: Equality, Master Sheng-Yen, Buddhism, Laws**

## 聖嚴師父法鼓山世界佛教教育園區之大學校園空間實踐初探

曾漢珍

聖嚴師父對於法鼓山世界佛教教育園區的建設有其豐富內涵的實踐過程，對於建築語彙、環境呼應上的處理乃至於佛教建築在當代的表達與呈現，均有其豐富的見解與具體作法。

大學校園空間的營造有其基本內涵，對於佛教團體興辦的大學其校園空間與環境處理策略與一般大學相較都有其特殊性。除了在教育理念、環境立地條件與實際使用空間的處理外，相應其組織特性以及佛教大師們在佛教理念的表達上，都能在建築處理手法與空間意義的呈現上有傑出的表現。

本研究就法鼓山建設豐富的歷程與紀錄以及文理學院籌建過程的初期成果加以探討，期能帮助大家理解聖嚴師父大學院教育在校園環境實踐上應有的傳承與思考。

**關鍵詞：**聖嚴師父、法鼓文理學院、佛教大學、大學校園建設

## **A Preliminary Exploration of the Space Practice of the University Campus of the Dharma Drum Institute of Liberal Arts in the Master Sheng Yen's DDM World Center for Buddhist Education**

Tseng, Hann-Jen

Master Sheng Yen has a rich practical process for the construction of the Buddhism World Buddhist Education Park. He has rich insights and concrete practices on the construction of architectural vocabulary, environmental response and even the expression and presentation of Buddhist architecture in the contemporary era.

The construction of university campus space has its basic connotation, and its campus space and environmental management strategy are different from those of the general university. In addition to the treatment of educational concepts, environmental conditions and actual use of space, the corresponding organizational characteristics and buddhist masters in the expression of Buddhist ideas, can be in the architectural treatment and spatial significance of the presentation of outstanding performance.

This study explores the rich history and records of the Dharma Drum Mountain construction and the initial results of the preparatory process of the Dharma Drum Institute of Liberal Arts. It will help you understand the inheritance and thinking of Master Sheng Yen 's college education in the practice of campus environment.

**Key words: Master Sheng Yen, the Dharma Drum Institute of Liberal Arts, Buddhist University, University Campus Construction**

## 默照禪的生活美學

陳武雄

**主旨：**簡論默照禪在生活中應用之妙，以期接引更多人修習。

在禪宗歷代祖師的語錄裡，可以發現與後世默照禪相符的見解，一直到宋朝曹洞宗的投子義青禪師（1032-1083 年）才將默照鮮明的標舉出來教禪。後來宏智正覺禪師（1091-1157 年）正式提出「默照禪」，與同時代臨濟宗大慧宗杲禪師（1089-1163）的「看話禪」並列為禪宗兩大門派。但到明末，曹洞門下都改用念佛或參話頭，與臨濟宗的修持已無不同。

默照禪在中國消失了近八百年，經過聖嚴法師在閉關中揣摩實修受用（1967 年），其後又在日本留學時參訪、考證，完成博士學位後開始在美國教學、直到 1999 年他才確定他多年所修持的禪法應該就是失傳近八百年的默照禪。

默照禪最重要的修行方法是宏智禪師所說的「不觸事而知，其知自微；不對緣而照，其照自妙」。我們一般人六根對六塵的時候，經由後天學習累積而來的識心作用，產生分別、對待、取捨，其知與照都很有限。經由修習默照的三階段：只管打坐；體驗到環境和自己合而為一，可以進入向內觀照，內心無限深遠；向外觀照，外境無窮的廣大的境界，這是默照絕美之境。

一般人生活之中雖然尚不能做到無邊無界開悟境界的默照，但透過默照的修習，我們可以培養出一種既放鬆又開放明覺的素質。透過雜念的沉澱，讓平靜的覺性可以自然地浮現出來。而自己的身心與周邊人事物沒有對立、分別，這樣和諧融合自然流暢之美，却是我們可以去倘佯體驗的。

生活中如能把整個生命投入當下正在做的事，很清楚自己和周遭環境，自己的心像鏡子如實反映環境，但不隨環境的變動而起波瀾。例如在品茶的時候，放下自己先前的經驗及好惡，不預期不執取，沒有分別心，在虛靜的狀況下，六根全開，自然流暢的觸及茶的色、香、味、韻、氣；在聽音樂或大地的音聲時專念普聽，只讓一切聲音自然被聽到，沒有分別，最後可以進入聲音與自己無內外、無自他卻又歷歷分明，這也就是觀世音菩薩「入流亡所」的境界；又如走路時從制心一處開始到打開所有感官知覺，直觀覺知當下，去感受與環境的和諧和寧靜。學習將默照禪用在我們的生活中，活出禪的安詳、寧靜與智慧，在忙碌的工作中及競爭的壓力下，學會安定身心，體驗人生的豐富與美好。

在師父捨報十周年的日子，不揣淺陋，整理出自己經常享用默照的生活之美，拋磚引玉，祈望更多的善知識一起來加深擴大漢傳禪佛法的生活化及普及化，以報師恩。

**關鍵字：**美學、默照禪、話頭禪、曹洞宗、臨濟宗、宏智正覺、只管打坐

## **Aesthetics of Silent Illumination**

Wu-Hsiung Chen

The essay is a brief introduction to Silent Illumination as is practiced in daily life, which hopefully may encourage more people to learn to practice it.

In the analects of early Chan patriarchs, there are views very similar to those held in Silent Illumination. Not until the Song dynasty did Silent Illumination begin to be taught as an independent school by Touzi Yiqing (1032-1082) of the Caodong line. Only afterwards was the name Mozhao Chan formally proposed by Hongzhi Zhengjue (1091-1157). It thus co-existed with Huatou Chan of Dahui Zhonggao (1089-1163) of the Linji line as two major schools of Chan.

Mozhao Chan had disappeared for nearly 800 years before it was rediscovered and practiced by Master Sheng-yen during a retreat in 1967. He continued to learn more about it during his subsequent visits and studies for a Ph. D. in Japan and then teaching in the U.S. Finally in 1999 he assured himself that the Chan he had been studying and practicing for years should be Mozhao Chan, or Silent Illumination, which had been lost for nearly 800 years.

The most important method of practicing Mozhao Chan is what was described by Hongzhi Zhengjue as “knowing is so subtle but not by touching it; observing is so wonderful but not by confronting it.” When our Six Sense-organs get in contact with Six Dusts, we can distinguish, handle, accept or reject things according to our consciousness accumulated through constant learning in our life. But such knowing and observing are very limited. Silent Illumination falls into three stages. The first is “just sitting.” In the second stage, you experience oneness with the environment enabling endless inwards observation. In the third stage, you will achieve outwards and boundless observation.

Although an average person cannot achieve boundless Illumination in daily life, we can, through practice, develop such qualities of relaxation coupled with open awareness, perfect stillness coupled with luminous clarity. By dispelling scattered thoughts, we can achieve a calm, enlightened mental state naturally. There will be no conflicts or differences between you and all surrounding people, things and objects. The beauty of such harmonious integration is well worth experiencing and enjoy in our daily life.

If you are fully devoted to what you are doing and fully aware of yourself and the surroundings, your mind will, like a mirror, reflect truthfully the environment, but not fluctuate with its changes. Before tasting tea, you should give up all previous experiences and preferences and harbor no expectation, no choice, and no distinction. In this state of emptiness, your six sense-organs will ensure an open mind, enabling you to appreciate the color, fragrance, flavor and aroma of the tea in a natural manner. When you concentrate on listening to music or the sound of nature, let all sounds be heard with no choice. Finally you will lie in a state of oneness with sound, without any separation between yourself and sound, and all sounds are clearly heard. This is the state in which Arya Avalokiteshvara found herself- “all sounds are heard but they do not stay in your mind.” When you keep concentrating on walking and open your six sense-organs, you can directly observe the current situation and experience a harmonious and quiet relationship with the surroundings. We should learn to apply Silent Illumination or Mozhao Chan in our daily life to derive calmness, serenity and wisdom. In a busy and competitive climate, we should practice Mozhao Chan to calm our body and mind and experience the abundance and beauty of human life.

To mark the 10th anniversary of Master Sheng-yen’s passing and requite his many kindnesses, I take the liberty of writing this essay to share what I have benefited from practicing Silent Illumination myself. I hope my example will encourage more “good, virtuous friends” to join forces to expand the practice of Chinese Chan Buddhism among the public.

**Key words: Aesthetics, Silent Illumination (Mozhao Chan), Huatou Chan, Caodong Line, Linji Line, Hongzhi Zhengjue, Just Sitting**

## 漢傳禪法在世間

### —法鼓山義工團環保組禪法生活應用課程之發展與調查

張雅雯

本研究旨在發展可導引初學者將漢傳禪法應用於日常生活的課程架構，於法鼓山三大教育環境脈絡下，以法鼓山義工團環保組為切入點，做為禪法生活應用課程之推動參考；課程發展以聖嚴法師禪法為理論依據，按其「理論與實踐並重」、「頓中有次第漸修」、「自我成長四階段」等特色進行課程規劃，以《現代經典系列》、《大法鼓》等對信眾生活應用之開示為課程輸出參考，並以關注情境脈絡、淨化自心、生活實踐做為行動計畫的指導原則，強調理論與實務的研究循環過程，並致力於行動與反思間的緊密連結。本研究採取課程行動研究方案，於2017年12月至2018年12月間，配合法鼓山義工團環保組每月大出坡日期，在環保組幹部「強化禪修練習與分享、落實組織關懷以鼓勵更多人加入義工修福修慧」的共識下，進行「漢傳禪法生活應用—環保組系列」課程的設計與實作，總計六次90至105分鐘之課程、一次全日總結課程，以環保組義工全員為共同參與者，透過課間討論分享、課後幹部反饋、禪修法師的指導建議，在互動過程中藉由課程設計、教學、反饋、成效檢視、修正的研究歷程，形成螺旋向上動能，發展出「理論課程（影音與故事）」、「實踐課程（手作活動導入）」及「練習課程（課後生活習慣建立）」三大課程架構；以「因果、因緣、識（環境、身、心）、萬法唯心、真空妙有」的理論構面，對應設計實踐導入、練習與成效指標，據以執行研究後提出研究發現、建議與結論。本研究企圖落實教學相長、學生與老師互動的雙徑學習理念，期能透過義工團環保組、法鼓文理學院等參與者對法鼓山內部經驗、教育經驗的關注與理解，以多重意義、多重觀點發展出具有漢傳禪法傳承、符合法鼓山環境脈絡的禪法生活應用課程。

**關鍵字：**漢傳禪法、生活應用、聖嚴法師、法鼓山義工、課程行動研究

## **Practicing Chan in Daily Life—A Study of Curriculum Development and Inquiry in Education for Environmental Protection Team of DDM Volunteers**

Ya-Wen Chang

This paper focuses on developing curriculums to assist beginners in practicing Chan in daily life. Within the context of Dharma Drum Mountain volunteer group (hereinafter referred as “DDMVG”), a 6-course systematic curriculum was designed and conducted to members of Environmental Protection Team (hereinafter “EPT”) of DDMVG on days of providing volunteer services from December 10, 2017 to October 14, 2018 and a summary curriculum was blended in annual year-end banquet on December 23, 2018 (hereinafter “the curriculums”). The curriculums were developed based on Master Shen-yen’s theoretical and methodical teachings of Chan. Feedbacks from EPT participants within classroom and suggestions from meditation instructor also profoundly contribute to dynamic development of the curriculums. As outcome of a participatory learning process, courses of the curriculums are divided into four sectors: theoretical illustration with stories, methodical practice through experiencing activities, group-based discussion and practice at home. Furthermore, the study investigated the following: (a) participants’ practicing experiences of chan in daily life, if any, after participating the curriculums through open-ended questions in inquiry, and (b) participants’ attitudes regards to conducting curriculums on volunteer-service days or blending in annual banquets through questionnaire. In accordance with observations and analysis of data from inquiries, this paper concludes and suggests as follows: (a) the curriculum can facilitate participants’ practice of chan in daily life, strengthen interactions between participants via group-based discussion and experience sharing within classroom. (b) implanting curriculums on volunteer-service days or blending in annual banquets is potentially a useful method for changing 11% of EPT volunteers who reluctant to practice chan and serving as a vehicle for transforming their learning. This paper generates actionable knowledge within DDMVG context and shares suggestions from interior perspective through EPT. Findings of this paper could be assistance to those whom might be interested in future curriculum developments or teaching innovations in education for DDM volunteers.

**Key words : Chan, Practice in Daily Life, Master Shen-yen, DDM Volunteer, Curriculum Development**



## 禪修、治理、主體化

### --現代性下的禪宗道場轉型與宗教師主體生成

釋常諡

隨著寺院規模擴大和建制化，法鼓山道場運作從 1980 年成立時傳統農禪生活，進入現代組織經營模式的佛教弘化志業組織，制度化各項寺院運作、教育與弘化工作。法鼓山教團成立世界佛教教育中心與全球弘禪道場，以現代經營管理與學院制的制度，經營寺院與培養禪佛教宗教師。在過去的近半世紀歷史中，法鼓山的禪法教學、修行模式、僧眾培育、弘化、組織治理模式等，均呈現顯著的轉型變遷，這樣的轉型，與佛教全球化下禪佛教回應現代性的挑戰息息相關。本文將分析和脈絡化法鼓山做為當代禪佛教復興運動現象之一，如何面對現代性下入世社會參與要求和組織工具理性的世俗化挑戰，所做的禪法教化與道場治理轉型，和宗教治理下的修行主體生成。本文將分析和脈絡化法鼓山做為當代禪佛教復興運動現象之一，如何面對現代性下入世社會參與要求和組織工具理性的世俗化挑戰，所做的道場治理轉型。接下來，將檢視台灣宗教研究中，討論宗教組織建制化對宗教實踐影響的理論侷限，並重新以當代理論家德勒茲（Gilles Deleuze）對主體化的討論，做為分析從農業社會轉型到工業社會的不同歷史模式下，法鼓山僧眾禪修主體生成的流變過程。德勒茲說明，主體化過程是由皺褶作用產生，所謂的「我」、或「與自我的關係」（the relation to oneself），是由域外之力的皺褶作用，而形成的特定歷史下的主體性（subjectivity）。Deleuze 避免傅柯對主體分析的知識／權力與主體／抵抗架構所引起的層級化（stratified）（前者積主動加諸於被動後者）與對能動性的消極態度，而是更以知識存有（Knowledge-Being），權力存有（Power-Being）和自我存有（Self-Being）三種維度同一平面（on the same plane）的力量作用，探討修行主體形成與時代歷史性之間的關係。

**關鍵字：**法鼓山、治理、宗教師、禪修、禪宗、當代佛教、主體化

## **Chan Buddhism, Governance, and Subjectivation -- The Formation of Monastic Subject in a Modern Chan Monastery**

Changshen Shih

Dharma Drum Mountain (DDM) is an exemplary case of contemporary monastic reform: a sangha that transformed itself from traditional Chan monasticism to a modern Buddhist organization. DDM is a paradigm of a modern Chan Buddhist monastery—a spiritual space in which monastics practice outreach and social engagement in conjunction with their Chan cultivation. Modern Chan monastics differ from the solitary Chan ones of the past: Modern Chan monastics play official roles in an organization that itself has modern institutional structures of power; they actively participate in systematic Chan cultivation and outreach; and they apply Chan practice when carrying out the duties of their official positions, interacting with followers, and organizing activities.

Drawing from Gilles Deleuze's notion of the three dimensions and threefold structure in the formation of subject, knowledge-being, power-being, and self-being, in this paper I offer a theoretical framework to contextualize the formation of modern monastic subject in relation to religious governance and modernity. Deleuze uses concepts such as “fold,” “outside,” and “subjectivation,” to explain the process of subject formation. To Deleuze, the so-called “I” is “the relation to oneself,” that is, the subjectivity is folded from outside: “The most general formation of the relationship to oneself is the affect of self by self, or folded force. Subjectivation is created by folding.” Deleuze further uses the three dimensions and the threefold structure of Knowledge-Being, Power-Being, and Self-Being, to discuss the process of subject formation constituted by and situated in discourse and power of its particular historical conditions. Modern Chan teachers have been shaped and molded by the socioeconomic conditions and the modern “secular” demands of instrumental rationality and social outreach. Seeing the formation of monastic subject in DDM in becoming suggests that we reconsider the process of subjectivation of monastics in the Chan Buddhist revival in Taiwan in correspondence with the political, economical and social changes, a new religious governance that have been produced by modernity.

**Key words: Chan Buddhism, Dharma Drum Mountain, Subjectivization, Contemporary Buddhism**

## 佛使「法的社會主義」：從政治學到農民道義經濟社群的解讀

劉宇光

佛使比丘（Buddhadāsa Bhikkhu，1906-1993）是現代泰國上座部佛教的重要思想改革者，他的著名觀念法的社會主義（dhammika sangkhom niyom，英譯 Dhammic Socialism）是現代上座部僧侶公開討論公共議題的少有例子，涉及社會主義、對冷戰時期兩陣意識形勢的評論、君權，及人與自然關係等問題。本文首先說明佛使的基本觀點，再論及時下學界循現代國家政權視野，視之為佛教的政體論或國家學說之解讀。但借助專研傳統東南亞農村社區道德觀及其行為的政治人類學者詹姆斯·斯科特（James Scott）的農民道義經濟（moral economics）概念，提出對「法的社會主義」的農村社區概念之詮釋。本文有兩節。第一節政治學式解讀探討佛使「法的社會主義」基本內涵、研究趨勢的綜合分析，及分析政體論的立論，並對政治解讀提出疑問。第二節是作農村社區概念解讀的論證，討論「法的社會主義」的 sangkhom 和 sangkhom niyom 皆屬有存有論與目的論含義的宗教觀念，再借斯科特（J. Scott）的農民道義經濟（peasant's moral economy）重新將佛使「法的社會主義」解讀為社區觀念，並以佛使門下僧侶的農村實踐來為證。最後探討其是否復古論來結束討論。

**關鍵詞：**佛使比丘、法的社會主義、泰國佛教、農民道義經濟

## 宗教社會實踐的理論基礎： 從法鼓山「建設人間淨土」的主動性與能動性談起

張梅雅

宗教團體存在於社會中，受到社會資源的滋養，也以不同的宗教行為回饋社會，形成互動循環。宗教團體所奉行的思想、理論來自各類經典或宗教人物的宣講，而這些思想、理論與宗教團體的社會實踐之間，需要一個轉化的過程，一個推動的力量。本文以法鼓山「建設人間淨土」的相關論述為核心，依序分析以下三點。一、宗教團體社會實踐的動力可分為自力、他力與其它，本文從法鼓山致力追求「提升人的品質」談起，探討其核心理念的實踐動力。二、從自力推演而出角度，觀察法鼓山聖嚴法師所擘劃人間淨土藍圖的「主動性」，析論宗教理論與社會實踐的連結。三、從宗教理論的能動性角度，探討法鼓山發展「建設人間淨土」理論架構的歷程，規劃藍圖實踐的可能性，以及進一步開展傳統淨土理論的未來性。本文期望藉由系列的討論，進一步釐清從宗教思想、理念到社會實踐的理論基礎。

**關鍵字：**人間淨土、宗教實踐、法鼓山、聖嚴法師

## 業力，社會正義及佛教行者對社會工作反壓迫實務的借鑒

陳維武

佛教對不平等的傳統論述以業力為基礎，雖然業力或者說貫穿三世的因果律是佛法的核心理論，傳統的業力論述往往過於簡化。社會研究顯示，這種過於簡化的論述在許多境況中有可能被解讀為責怪受害者，也易於被視為是對現有制度和現狀的合理化，因此是相對保守的。本文首先綜述現代社會中業力詮釋的難題，以及現代佛教徒對此難題的回應，並指出在社會正義已經儼然成為主流視角的現代社會裡，對不平等的抗爭已漸漸遍及任何可以帶來歧視和壓迫的分別層面，佛教對不平等和社會變革必須有更為細致的論述。本文以前人的研究為基礎，嘗試通過佛性的平等觀、緣起的變革觀、以及普賢菩薩第九願恆順眾生的行動觀，建構佛教對社會正義的論述。在此論述架構中，致力於社會變革，建立一個沒有壓迫的世界是菩薩行者必須履行的責任。佛教行者更可借鑒社會工作的反壓迫觀點和實務，特別是其對多元交織性的運用，檢視自身潛意識中的偏見，面對自身所擁有的特權，及這些特權的社會意義。而反壓迫的觀點亦可融入佛法的八正道中。反壓迫觀點和實務的審慎運用，是佛教行者反思自身在延續壓迫性社會關係中所扮演角色的工具，這種反思的覺照對佛教行者在入世的菩薩道中深化無我的行持以及落實契理契機的菩薩行有增上的作用。

**關鍵詞：**業力、社會正義、入世佛教、佛性、緣起、普賢菩薩、反壓迫實務、社會工作、八正道

## **Karma, Social Justice and Lessons from Anti-Oppressive Practice for Buddhist Practitioners**

Wei Wu Tan

Traditional Buddhist narratives on inequality are based on the doctrine of karma. While the doctrine of karma or the belief in some universal moral law spanning the past, present and future is an inalienable and essential part of Buddhism, conventional narratives of karma tend to be reductive. When used unskillfully, such narratives could be construed in sociological terms as victim-blaming, as many studies have shown. Moreover, these narratives are often conservative in that they could be seen as order or status-quo preserving. This article reviews the karma conundrum and modern Buddhist responses to the challenges it poses. It is argued that in modern societies where social justice is increasingly becoming the dominant discourse and where the struggle against inequality is being carried out across all differentiating categories that may lead to discrimination and oppression, a more nuanced Buddhist discourse on inequality and social change is necessary. To this end, it builds on past attempts to find a doctrinal basis for social justice from the Buddhist perspective by exploring a Buddhist narrative of social justice based on the doctrine of equality in terms of Buddha nature, the doctrine of change in terms of conditional arising, and the doctrine of action in terms of Samantabhadra's 9th Vow. Within such a narrative, effecting changes towards a world without oppression is imperative. It then explores the relevance of anti-oppressive practice (AOP) in social work to Buddhist practitioners, focusing on the concept of intersectionality – multiple and intersecting aspects of identity. It examines how the concept of intersectionality may be used to bring unconscious biases to our awareness and force us to confront our privileges. Finally, it places the eightfold path within the context of AOP and argues that judicious use of ideas and practices from AOP can inform Buddhist practitioners of the need to examine their roles in perpetuating oppressive social relations. Such an awareness may help them deepen their practice of selflessness and better realize the bodhisattva path.

**Key words:** karma, social justice, Engaged Buddhism, buddha nature, conditional arising, Samantabhadra, anti-oppressive practice, social work, noble eightfold path

## 六〇年代華人佛教現代化進程及其社會學析論

徐鳴謙

本文分成兩大部分，即「華人佛教現代化」與「佛教現代化之社會學析論」。

前者又分成兩個次主題：佛教社群現代自我定位探討與現代化實踐之案例。在此所指涉的華人佛教群體主要是內戰前後向港、台地區移動的僧侶與居士。藉由佛教期刊上之討論，讓我們了解戰後一至二十年間，特別在港的出家眾認為現代社會中僧人之身分角色有重述之必要。據此可以開放不同之營生方式，及取得投入社會福利工作的合法性。過去這些活動在戒律上可能存在一些爭議，抑或被認為違背了傳統修行生活型態。無論如何，此反映出僧侶在現實生活中所感受到的社會地位低落——人們將僧尼的形象和死亡、經懺工作連結。且和基督宗教相較，佛教宗教師顯得不事生產，對整體社會無益。和此種認知並行的是各式戰後積極拓展的現代化活動與投入公共領域。在「現代化實踐」章節中，列舉了諸如香港佛教在 60 年代對佛誕節假期的爭取、興辦教育及慈善事業，以及整體華人佛教界對辱佛電影的抗議抵制。這些都是為了扭轉佛教徒自認不佳之社會形象。更大層面上，本文試圖指出戰後華人佛教是如何延續了大陸時期佛教改革者們對本身宗教的自我認知，及將那些原本未普遍獲得成功的革新活動在不同環境中，配合整體社會現代化腳步一同發展。並藉社會學中相關世俗化、現代化理論加以分析描述。

**關鍵字：**香港佛教、戰後台灣佛教、華人佛教、佛教現代化、宗教社會學

## 人間佛教模式轉換——從太虛到巨贊

學愚

在 1500 多年的歷史中，印度佛教經歷了從原始佛教、至部派佛教、到大乘佛教、密乘佛教的發展和演變；公元一世紀前後，佛教傳入中國，經魏晉南北朝的格義，與中國儒道文化相結合，隋唐時期出現了具有中國特色的大乘佛教，八宗競放；明清以降，人間佛教應運而生。本文以典範轉換理念為契入，探討人間佛教從太虛至巨贊的典範轉換；分析太虛人間佛教模式“對治”與“顯正”的統一、巨贊模式契理與契機不二的理論和實踐，由此揭示近當代中國佛教與社會的密切關係。

**關鍵詞：**人間佛教、太虛、巨贊

## **The Changes of Humanistic Buddhism Advocated by Taixu and Juzan**

Xue Yu

In the history of more than 1500 years after the passing away of the Buddha in the 5th century BC, Buddhism in India underwent subsequent changes from Primitive Buddhism, to Sectarian Buddhism, to Mahayana Buddhism and Tantric Buddhism; similarly, Buddhism in China has also transformed itself and given rise to variety of schools and diversified cultures. The 20th century however witnessed the revival or recovery of Buddhism both in China and India as Humanistic Buddhism and Engaged Buddhism emerged with the dynamic recreation of the tradition and genius innovation of modernity. This paper, making use of the theory of paradigm shift, examines the changes of humanistic Buddhism advocated by Taixu and Juzan; a special attention is paid to comparative analyses how Taixu amalgamates the efforts of rectifying the wrong and revealing the right simultaneously, and how Juzan justifies the unity of ideas and practices idealistically.

**Keywords:** Humanistic Buddhism, Taixu, Juzan



## 老齡化社會現代佛寺公共空間參與式營造研究

潘逸煒、王計平

寺院曾長期作為許多社區的精神中心，但在當前老齡化和城鎮化同時展開的背景下，寺院公共空間的社會價值沒有被深入發掘。在寺院公共空間提倡參與式營造，能夠喚起老年人的社區認同，振興寺院空間的同時幫助老年人實現積極老齡化，最終達到生命超越。本文討論了寺院引入參與式營造的方法和原則，在此基礎上對上海P禪院的參與式營造實驗展開研究，記錄並分析其實現路徑。研究發現，參與式營造能對寺院和社區老年人帶來積極影響，是現代寺院建設人間淨土的一條社會性途徑。

**關鍵字：**參與式營造、佛寺、老齡化、共治

## Public Space Participatory Construction of Contemporary Buddhist Temples in Aging Society

Pan Yiwei, Wang Jiping

Buddhist temples have long been the spiritual center of many communities, but its social value has not been deeply explored under the background of current aging and urbanization process. Promoting participatory construction in temple public space can arouse the community identity, activate the space, help the elderly realize the goal of active aging, and ultimately achieve self-transcendence. The paper discusses the methods and principles of introducing participatory construction into temples. On this basis, by taking an experimental participatory construction in P temple in Shanghai as a case study, the paper records and analyzes its approaches. It shows that participatory construction can bring positive impact on community elders, which is a sociological approach for practicing the theory of humanistic Buddhism in contemporary temples.

**Keywords:** participatory construction; Buddhist temple; aging society; co-governance

## 正念影響情緒平衡之研究

朱金池

正念 (mindfulness) 是佛法八正道之一環，意指時時刻刻不帶評價的覺察，在當下有正確而專注的念頭。因此，無論行住坐臥，當心飄移時，可透過正念的練習，儘可能地回到專注當下的地步。但是當人們面對危機或情緒激動時，容易障蔽了對當下的覺察，而使人陷於憂慮和重大的壓力狀態中，甚至導致身心的疾病。自 1990 年代起，西方正興起正向心理學 (positive psychology) 的研究，尤其借用東方佛法有關正念的禪修觀念與方法，正積極開發以正念減壓及療癒心理疾病的課程，對情緒的平衡有所幫助。本文擬以佛法的正念思想與方法為核心，輔以西方正向心理學的研究與實驗，深入探討正念對情緒平衡的影響情形，並進而提出如何以正念來安頓組織成員身心的具體建議，使其能在工作與生活中，獲得平安與喜樂。

## A Study on the Impact of Mindfulness on Emotional Balance

Chin-Chin Chu

Mindfulness is one of the Eightfold Path of the Dharma. It means that every thought should be fully aware, and the mind is not distracted in the present moment. Therefore, no matter whether you are sitting or sleeping, when you are distracted or bewildered by outside or other thoughts, you might practice mindfulness in time. When people face external crises or temptation, they could be prone to fear or desire those, and their whole mind could be controlled by these negative emotions, causing people to fall into the stressful state and even lead to physical and mental diseases. Since 1979, psychologists have adopted the concepts and methods of mindfulness in Dharma to actively develop a program of Mindfulness-Based Stress Reduction (MBSR). This Mindfulness-Based Stress Reduction program is suggested to be helpful to balancing emotions and healing mental illness, and has been widely spread in the Western mainstream society. The purpose of this article is to discuss the impact of mindfulness on emotional balance, and then propose some ways to cultivate the mindfulness.

**Key words: Mindfulness, Mindfulness-Based Stress Reduction (MBSR), Emotions, Meditation**

## 公共服務中的「本來面目」：情緒勞務觀點的探討

黃一峯

為人民服務是現代政府公務員的主要任務。根據情緒勞務的理論，公務員在提供服務時經常存在兩張面孔。其一是配合機關的工作要求，表現出特定情緒，例如，臨櫃服務人員必須親切有禮、警察則應該表現出威武、正義的特徵。另一方面，公務員仍存有自己內心的真實感受，可能會影響他們的日常生活和對工作的個人態度。研究文獻顯示，當這兩個面孔處於不平衡或不和諧狀態時，公務員將壓抑他們的真實情感。從長遠來看，政府服務品質將因此受到破壞。本文嘗試借用「本來面目」的概念，探討公務員如何面對民眾日益增長的需求，為人民提供高品質的服務，同時能讓自己安心自在的工作途徑。

**關鍵字：**本來面目、公共服務、情緒勞務

## **Serving the Citizen with the ‘Original Face’: Some Implications for Civil Service from Buddha’s Wisdom**

Irving Yi-Feng Huang

Serving the people is the main purpose of civil servants working in the modern government. According to the theory of Emotional Labor, there are two faces of civil servants when they provide their services. One is required by the work to show certain emotions. For example, the reception staff should be amiable and the police should show mighty characteristics. The other is the real feeling from inside of civil servants themselves which maybe affect by their daily life and personal attitude toward the work. The research literature indicates that civil servants will suppress their true emotion when these two faces are in an imbalance or disharmony status. In the long run, government service quality will be ruined. This paper aims to introduce some ideas from Diamond Sutra and Zen Koan to explore a better way for civil servants facing the increasing demands from the citizen to provide high quality of service for the people and happiness for themselves.

**Key words:** original face, public service, emotional labor

## 從「專業倫理」面向透觀法鼓聖嚴領導與傳承之核心價值

施凱華

台灣佛教一代宗師法鼓山聖嚴法師，開展提昇人的品質，建設人間淨土之恢宏的志業與功德事業，實蘊具了廣大的悲心智慧與願力於其中，而無不統貫融攝與實踐一切佛教自利他廣大願行之教法與觀法於其中。

法鼓山之功德事業，實蘊具了環保、教育與關懷終則會歸於宗教靈修本懷之三重範疇，所謂的大教育、大普化與大關懷，其所開展的宗教志業，實透顯出創辦者與引領者—法鼓聖嚴特有的宗教領袖的攝受力、教化力與功德力。

法鼓山之宏化功德事業，實立基於心靈環保之核心價值理念，從專業倫理的面向透觀之實展現出道德關懷生命關懷靈性關懷之內蘊特質之生命倫理觀，實是展現出由內在的生命超越所開展出與透顯出之內化的生命倫理四原則之本懷與本旨。是中，由淨心緣起出發所圓展的本性的自主原則，本性的仁愛原則，與本性的不傷害原則，與本性的本具公義原則的義理底蘊，作為法鼓聖嚴推動心靈環保之真實基底與功德事業之核心精神之所在。

其次，於規範倫理三理論，即以效益論、義務論，與德行論等倫理理論，來透視法鼓聖嚴所圓建的提昇人的品質，建設人間淨土的廣遠的行願目標與實現，皆透過內顯的開展出生命的天然性德來達成此一核心之目標，透過內顯的圓具的本淨的特質，透過法鼓山的宏化一一來實踐完成。於是中，透顯出四重義理特質：即是一、持續性與穩定性的永續傳承觀，二、平等無分別的實質接班理念，三、以心傳心的領眾模式，四、教觀雙運的引領方式。

其三，法鼓聖嚴所帶領的開展出內在生命超越為本的靈修道場法鼓山，所體現的實踐人間淨土的實現與完成，實落實於心五四運動與心六倫理念的普化與推廣，而透觀聖嚴法師的核心要旨，在於復興漢傳佛教為其建設人間淨土之終極關懷與終極目標，究其根本實須立基於一心六倫的湛深理念而能畢竟其功。

故爾，透過專業倫理所透顯的心六倫要旨實不可分割的，且須落實於人心的淨化之根本功德事業的推展與開展之上，而展現出法鼓聖嚴所特有的蘊具全方位、全面向、全統整的蘊具著深層的生命關懷、道德關懷，與靈性關懷之特質的宗教專業倫理義涵，而體現於法鼓聖嚴於形式上與外顯上之領導風格與傳承特質，所透出的核心價值之究極理趣與真實要義於其中。

因是之故，本論文欲透過三重義理進路以之開展出從專業倫理之向度，彰顯出法鼓聖嚴領導與傳承之核心價值之所在與所由。

首先、論述從專業倫理回歸生命倫理的心靈環保觀。

其次、探究蘊具規範倫理內化深義的人間淨土觀。

最後，開展一心六倫的專業倫理觀。

透過此三重義理進路之剖析與探究，以之開展法鼓聖嚴領導與傳承之核心價值之深層底蘊與湛深之義趣。

**關鍵字：**生命倫理，專業倫理，心靈環保，心六倫運動，人間淨土，淨心緣起

## 本於佛心，弘揚佛法，建立人間淨土： 以公共政策思維，建構和諧社會，邁向世界大同

楊志誠

佛者，覺也。佛家說：佛在心頭，莫遠求，故佛心者乃每個人自覺之心也，此覺當與宇宙之“緣場”同在，也是天人相互調和之覺知。基督教也說，此為宇宙一體之覺知，乃心中基督，能與宇宙共鳴，並認為人心中的基督就是上帝在每個人身上的聖跡顯象，可與上帝相通。道家曰，回歸自然，與乾坤相和之自覺，乃順天應人之道也；道沛然於宇宙之間，上至大宇宙之虛，下及微粒子之空，無所不在。佛心行道，與宇宙同覺共鳴，故佛法無邊無際，卻又萬法歸宗，止於佛心自覺也。二千多年前，釋迦牟尼證道於菩提樹下，主要在啟發世人自覺之心；渡人尋回佛心，與宇宙同覺，自能透過觀自在而與他者共生同榮。

佛法者，以佛心之覺，連於他者，同歸宇宙一體之覺知，依順天應人之自然法則，推動天工開物之理則，建立天人調和、自然和諧之秩序；此佛法之功能，宇宙好生之德也。故佛法乃立德之功，功在教育人之自覺而厚生也：建立和諧社會，共創、共享世間福祉；此乃聖嚴師父一生所倡導的“人間淨土”。該境界即為人間天堂，也就是說，天堂之境在人間，不必他求。

當代公共政策學，主要是透過政策的管理（規劃、執行、評估與矯正），群策群力，共創“公益”，共享福祉；公共政策的目標就是要創造公共利益，讓所有人都能享受到政策所產出的福祉。所以，公共政策的目標不僅要創造最大化效益，同時也必須考量分配的問題，亦即公平正義的社會價值。

綜上所言，公共政策的價值追求乃在於“公心”。本於公心，推動政策管理，從情勢觀察和分析、議題設定、方案規劃、決策、執行到評估，一系列程序的運行，方能在確保整體穩定的狀態下，創立公益的福祉網絡，提供每個人的福祉，進而共生共榮。而公心的根基就在於佛心的“覺”、人性的“仁”或“基督”，當代雖然有了公共政策相關的知識，如果缺乏“公心”，那麼這種工具對人類所能造成的傷害將遠烈於過去封建專制的時代。為了免除現代化對人類造成的傷害，必須透過佛、聖、俗一體共同肩負教化使命，方得以創建“人間淨土”。

人的生命有限，宏願永恆，聖嚴師父一生鞠躬盡瘁已經替眾生確立了快樂與幸福的方向，但仍有未竟之功，可能就有待於後世者能夠將其心願具體化，擬定具體的願景方案和執行計畫。更重要的是，我們應該根據當前全球化的世局，運行組織，弘揚佛法，教化眾生，積極邁向「人間淨土」的願景。

今天我們紀念聖嚴師父逝世十週年，應該勇於承擔祂的大願和悲願，積極弘揚其理念，建設人間淨土。

**關鍵詞：**人間淨土、公共政策、公共福祉、心靈環保

## 「緣起領導」管理模式－佛法與領導管理

吳志軒

領導管理的課題在多個學術和應用領域上均有深入的研究，但在宗教與公共管治方面，特別是在實踐和應用上的研究仍有待補充。本篇研究嘗試從佛法的角度去探討領導管理，從根本「緣起」和「無我」的義理出發，剖析領導管理的性質和在組織內的身份認同，為領導和管理者的角色重新定位。通過剖析佛和菩薩廣大的慈悲與智慧，呈現佛法在領導管理上的無私大願、自利利他的精神。論文亦以《心經》及《金剛經》的智慧，去檢視可持續的「緣起領導」管理模式，落實佛菩薩的願景、教化和修習。「緣起領導」模式特別切合在情商和智商有持續和深入虛耗的商界、社會服務界和其他專業，讓領導管理除了在技術上，在「心術」上亦能夠得以提昇和淨化，契應聖嚴法師在「心五四運動」、「心六倫」及「四種環保」等方面的理論和實踐。從每一個人的心開始，去轉化一個家庭、團體、企業、社會的管治。

**關鍵詞：**緣起領導、管理、身份認同、佛法



## 宋代禪林住持的領眾學：論《禪林寶訓》中的人品評論

許文筆

有學者認為禪宗是佛教傳入中國後徹底漢化的宗派，受到儒家文化影響很深的宗派。這使得漢傳佛教的領眾修道的方式產生了很深的改變，從原來印度時期的六和僧團，即共議式的僧團管理，到唐代的百丈規約的「一日不作一日不食」的表率式管理，終成宋代禪林以住持為中心的家長式管理僧團，這樣的轉變正突顯了宋代禪宗面對當時政治社會的壓力，必須轉型方能對應時代的要求，這正呼應了每個時代都有每個僧團要對應的不同要求，僧團要安心辦道度眾修行，就必須在保有自己的核心傳承，隨順時代因緣的變化，方能成辦。

而《禪林寶訓》正是宋代禪宗的祖師們，為了因應朝廷政治的統治模式的變化及理學儒家的抬頭，如何在不影禪宗修道核心下，將儒家的相關思想引入叢林的管理與教育中，變是宋代禪宗祖師從契嵩禪師以下，對必須注意到的問題。

本書正是集二宋有名禪師之嘉言懿行，由期是對住持的要求及對弟子的培養等等問題，提出重要的原則性管理，對後代明清禪林有很深的影響，值得吾人深入探討，在鑒古知今的中，本篇在探討宋代禪宗住持的領眾學中，主要偏就《禪林寶訓》中有關禪師如何品評弟子與朋輩同儕的話語，來分析宋代禪師對人物的品評，與分析禪宗對人物的論述和佛教傳統中的論述有何不同。同時探討《禪林寶訓》如何論述與評論弘法者與叢林管理者，應具有何種德性？且期許善知識、好長老應具有的樣態。最後則略論禪宗為何產生這樣的人物評論現象的原因。以供現代寺院在管理就人才觀察時的參考。

**關鍵字：**禪林寶訓、人品評論、人才管理、宋代禪宗

## **The Abbots' Leadership at the Chan Temples in Song Dynasty: On the Character Comments in Treasured Instructions of Chan Temples**

Wen-bi Xu

Some scholars believe that the sect of Chan undergoes the full Sinicization after Buddhism enters China and is deeply influenced by the Confucian culture. This has created a deep change in the way of leading the followers to practice Buddhist

teachings in the Chinese Buddhism. From “six harmonies” in the India period, which is the monk management as a council, then the Pure Rules of Baizhan in Tang Dynasty, which is the exemplary management that “One day without work, one day without eating,” to finally the abbot-centered patriarchal management monk groups in the Chan temples in Song Dynasty, such transformation highlights that in the face of the political and social pressure at that time, the Chan temples in Song Dynasty has to transform in response to the demand of the time. This also corresponds to the concept that the monk groups in different times have to meet the different requirements. To successfully practice the Buddhist teachings among the public, they have to keep their own core heritage and follow the changes with the time.

Treasured Instructions of Chan Temples is about the issues how the Chan masters in Song Dynasty, including Master Qisong and those after him, introduce the Confucian thinking into their management and education without affecting the core of the Chan teachings in response to the changes in the political ruling of the court and the rise of Neo-Confucianism.

This book collects the great words and deeds of the famous Chan masters in both Song Dynasties, especially the proposition of the important management of principles in terms of the demands for abbots and the cultivation for disciples. It has a deep influence on Chan in Ming and Qing Dynasty and is worth our deep discussion. To know the present through the past experience, this paper discusses the Chan abbots’ leadership in Song Dynasty, focusing on the words of the Chan masters in commenting on the disciples and peers in Treasured Instructions of Chan Temples to analyze the Chan masters’ comments on people and the difference between Chan school’s discourse on people and the traditional Buddhist discourse. At the same time, this paper also discusses how Treasured Instructions of Chan Temples argues and comments on the virtues of the propagators and managers and what looks it expects for good knowledge and good seniors. Finally is the general argument about the reasons why the Chan school creates such comments on people for the reference of the modern temples in management and talent observation.

**Keywords:** Treasured Instructions of Chan Temples (Can Lin Bao Xun), character comment, talent management, Chan in Song Dynasty

## 佛法菩薩行與職場優勢的修煉

戴萬成

作為一個華人高階領導者，不論你是在華人公司或者外國公司，中華傳統文化管理思維的薰陶，應該是幫助你提升領導管理境界不可或缺的修持，對我而言，下列五大家對我的提升經營管理境界影響最大最深：

釋-自度度人 菩薩行

儒-修己安人 精進利生

法-紀律嚴明 恩威並施

道-內聖外王 圓融無為

兵-謀略攻防 道天地將法

其中佛法菩薩行更是形成我的系統性、邏輯性及實踐性的領導管理架構網的重要推手。

自度（修己內聖）

大悲（體解大道）-- 基本信念

大願（發無上心）-- 自我認知 心的修煉

大智（智慧如海）-- 智能提升

度人（安人外王）

大行（統理大眾）-- 一切無礙 高峰成就

本文以佛法菩薩行及聖嚴師父在各個領域之智慧開示為經，輔以國際知名企業之科學經營管理經驗及體悟為緯，撰寫成職場優勢提升之修煉次第綱要作法，提供學佛弟子作為人生職場自我提升之參考，並圓滿個人學佛分享心得之大願。

## **Sense of Interdependence and the Altruistic Behavior**

Ching-Ying Yu, Tzyy-Jan Lai

This study was based on the charity and disaster relief for the 2011 Tohoku earthquake. During disaster relief efforts, the focused action should not only be emergency services, but the prioritization of psychological problems, panic and depression in the victims.

We try to investigate and answer two questions, firstly, would it or is it beneficial to oneself to take altruistic behavior? Secondly, how or what factor will lead to more altruistic behavior? This study used sample questionnaire and proved the following two hypothesis: when one participate more (measured in frequency) or in depth (measured in variety of activities) in the altruistic activities, it will lead to higher individual utility, and a more coherent community. When one has higher sense of interdependence between self and others, perceived social distance is small will participate more in altruistic activities..

**Key words: altruistic behavior, charity and disaster relief**

## **Buddhadharma and Sustainable Development: An Integrated Framework of Analysis**

Ching-Yi Chiang

This paper explores the sustainable path for economic development in accordance with the essence of Buddhist doctrine. Firstly, we introduce the principle of the modern concept of sustainability, and showing the inherently damaging and unsustainable features in our economic system. We then reason that the principles in Buddhism are sustainable in nature. The paper also offers an integrated framework of sustainable development by combining material world and spiritual world together. The resulting model possess very desirable features that can simultaneously deal with human's problems from the inside and outside of people and guarantee sustainability and higher well-being for "all" -every human and nonhuman species- "right now" and the future.

**Key words:** sustainable development, sustainability, development, buddhadharma, Master Sheng Yen

## **An Exploration of Corporate Social Responsibility and Gamification Paired with Virtual Reality Stimulating Empathy and Enhancing Employee Engagement**

Ren-An Lo, Miko Ching-Ying Yu

This research suggests the trending technology of virtual reality (VR), as the primary vehicle to deliver a gamified corporate social responsibility (CSR) program driving employee engagement. The emergence of this topic stems from *Gallup's State of the Global Workplace* Report, which states the employee engagement in 2017 was at a 15% rate [1]. There is an array of corporate solutions adopted to tackle low employee engagement, however, lack overall effectiveness and user sustainability. Despite the previous statement, companies continue to invest in current and new engagement methods. The responsibility of these initiatives is commonly led by the human resource management (HRM) department. An observation of HRM is the multitude of task responsibilities ranging from fostering a corporate culture to recruiting top talent, which negatively fragments efforts and focus in one area. Conversely, the diverse task areas share overlapping traits that enables an investigative route for this research. The recent market growth of VR and application in HRM, specifically, CSR, presents an opportunity to develop employee-centric programs. Therefore, this investigation aims to uncover the application of VR and its moderation toward program effectiveness. Subsequently, VR acts as channel to foster empathy in the workplace, ultimately promoting employee engagement. This leads to Virtual-to-Reality (V2R), a merging concept of internal and external CSR application. V2R delivers an online application promoting employee wellness (internal), while contributing offline to a CSR provider (external). Furthermore, V2R will incorporate multiple research and literature to support market feasibility. A working prototype of V2R will act as a catalyst for first-hand data collection. The diverse impact of this research intends to offer company managers a multi-purpose HRM tool and employee engagement framework.

**Key words:** CSR, empathy, HRM

## Taixu and the Importation of Utopian Literature in Twentieth Century China

Charles B. Jones (周文廣)

Justin Ritzinger's study of the roots of Taixu's formulation of Humanistic Buddhism notes a strong utopian element throughout his works, which he traces back to Taixu's early involvement with anarchist politics, since anarchism also placed great emphasis on the establishment a new, ideal society. However, as one reads Taixu's essay "On the Establishment of the Pure Land in the Human Realm" (Jianshe renjian jingtu lun 建設人間淨土論), one suspects that his utopian thought was also informed by other influences. For example, the essay presents a survey of "pure lands" proposed throughout world history. Besides the utopias envisaged by Chinese thinkers such as Confucius 孔子 and Mencius 孟子, he lists several classics of western utopian writing as well: More's Utopia, Bacon's New Atlantis, Campanella's City of the Sun, and several others.

How did he gain familiarity with this literature? An investigation of this question leads to a single western work, Joyce Hertzler's The History of Utopian Thought. This book was cited by Liu Renhang 劉仁航 in his 1926 book Dongfang datong xue'an 東方大同學案, a book for which Taixu provided a preface. This book not only presented Hertzler's study of utopian literature, but it provided a summary of all the Chinese works that Taixu mentions. Thus, this presentation will lay out the sequence of events and linkages that led Taixu to base much of his survey of utopian literature, both eastern and western, on Liu's work. In the conclusions, I will present an analysis of Taixu's appropriation of western utopian literary themes.

**Key words: Taixu, Humanistic Buddhism, utopian literature, Pure Land**

## **Promoting Chinese Buddhism as Social Reform in the Global Religious Context: The Education Approaches of Master Sheng Yen**

Ngar-sze Lau

This paper examines how the education approaches of Master Sheng Yen in promoting Chinese Buddhism as a social reform in the global religious context. Richard Gombrich contends that Buddhism has contributed to social reform in its very beginning by changing the world of the Brahmins and caste system with a new soteriological pathway for human beings. With the influence of colonialism and the encounter with the West, Buddhist reformers in Asia have actively transformed ‘traditional Buddhism’ as ‘engaged Buddhism’ since the start of ‘Buddhism modernization’ in the nineteenth century. Buddhist reformers in modern China, such as Yang Wenhui, Taixu and Yinshun, have initially established the horizon of Buddhism with a global religious perspective. The next generation Buddhist reform established by Master Sheng Yen has built up a quite unique case in late twentieth century. Master Sheng Yen, who received Chan meditation teachings from Master Lingyuan, had experienced a 6-year intensive closed retreat.

Instead of following traditional way of teaching Chan, he chose to equip himself with academic training in Japan before teaching meditation to the Westerners in the West in the 1970s.

By establishing Dharma Drum Mountain in Taiwan and meditation centres overseas, Sheng Yen has not only promoted Chan education in monasteries, but also established non-sectarian academic institutes with global perspectives as Buddhist and social reform. By studying the works of Master Sheng Yen, this paper will examine how the education approaches of Master Sheng Yen have provided a unique way of transforming Buddhism as well as the society.

**Key words: Education, Chan, Social reform, Chinese Buddhism**



## 至善社會福利基金會都市原住民照顧計畫之社會投資報酬分析

陳定銘、徐郁雯

聖嚴師父倡導心靈環保，面對人心浮動、政治對立與競爭的社會，心靈環保與社會價值愈顯重要。本文採取英國社會價值學會推動的社會投資報酬（social return on investment，簡稱 SROI）分析，探討非營利組織的社會價值與影響力，並以財團法人至善社會福利基金會的都市原住民照顧計畫「汐止 Wawa 森林—至善兒少發展中心」，以及大台北地區「快樂大掃」團隊為範圍。透過 SROI 的六項步驟與七項原則，具體描繪及衡量公益活動投入、產出與成果之間所造成的改變關係（Theory of change），並以貨幣為統一衡量單位加以表達。本文針對都市原住民計畫利害關係者的深度訪談與問卷調查，藉由 SROI 的原則與步驟分析，計算其社會價值與社會影響力。

**關鍵字：**都市原住民照顧計畫、社會投資報酬分析、社會影響力、至善基金會

### **Analysis of Social Return on Investment of the Project of Social Care Development in Urban Indigenous of Zhi-Shan Foundation Taiwan**

Ting-Ming Chen, Yu-Wen Hsu

Master Sheng Yan advocates spiritual environmental protection, in the face of a society where people are floating, politically opposed and competitive, protecting the spiritual environment and social value are becoming more and more important. This paper adopts the social return on investment (SROI) analysis promoted by the Social Value UK to explore the social value and influence of non-profit organizations, and to use the urban indigenous care plan of the Zhi-Shan Foundation Taiwan. "The Wawa Forest - the Good Child Development Center" and the "Happy Broom" team in the Taipei area. Through the six steps and seven principles of SROI, the relationship between change and outcome is reflected and measured. The theory of change is expressed in terms of currency. In this paper, in-depth interviews and questionnaire surveys of urban indigenous stakeholders, through the SROI principles and steps analysis, calculate their social value and social impact.

**Key words:** The Project of Social Care Development in Urban Indigenous, Social Return on Investment, Social Impact, Zhi-Shan Foundation Taiwan

## 漢傳禪佛教與現代企業倫理～由法鼓山「心靈環保」 與「企業倫理擴散」相互契合著眼

吳成豐

法鼓山創辦人聖嚴法師倡導的「心靈環保」，與現代管理實證研究已驗證的「企業倫理擴散模式」，互有某種程度契合性，契合的主軸指向「服務創新」(Service Innovation)上面。易言之，宗教服務社會與現代企業倫理均聚焦在「利他利己」、「共生關懷」與「共享互惠」的行為。本文除彰顯宗教服務社會的價值外，並對宗教事業發揮倫理擴散，凝聚更堅實社會力，以期創造符合現實世界需求的新型態服務，本文一併提出思考空間與實踐的可行性，同時發展出一項該契合關係的系統性架構圖，是主要研究目的與倫理議題討論所在。

**關鍵詞：**漢傳禪佛教、企業倫理擴散、心靈環保、服務創新

### **Han Transmitted Chan Buddhism and Modern Business Ethics: A Mutual Fit between Dharma Drum Mountain's Protecting the Spiritual Environment and Business Ethics Diffusion**

Chen-Fong Wu

There seems to be a certain fit between the idea of protecting the spiritual environment, which is advocated by the founder of Dharma Drum Mountain, Master Sheng Yen, and a model of business ethics diffusion that has been verified in modern empirical researches on management. The fit mainly depends on the notion of service innovation. In other words, religious services for society and modern business ethics may exhibit shared behaviors in terms of altruistic self-interest, mutualistic care, and reciprocal sharing. The paper attempts to express the value of religious services for society and combine ethics diffusion with the religious career to help strengthen social cohesion in expectation of creating a new service type which meets realistic needs. The paper also suggests some considerations to support the feasibility of implementation while, at the same time, developing a systematic framework that describes the relationship of the abovementioned fitness as the main purpose of this paper and for a discussion of related ethical issues.

**Keywords:** Business ethics diffusion, Han transmitted Chan Buddhism, protection of the spiritual environment, service innovation

## 心靈環保、企業社會責任與永續發展目標之揭露因素

李啟華

1992 年聖嚴法師提出法鼓山的核心理念「心靈環保」，與之後提出的四種環保、心五四及心六倫，共成一個具有精神理念、具體作法及影響力的體系，與 CSR（CSR）的概念是相呼應的。

隨著 CSR 逐漸受到重視，除發布 CSR 報告書的法規要求外，也有愈來愈多投資人將 CSR 指數及績優 CSR 公司。雖然已有許多 CSR 相關研究文獻，但對臺灣公司之 CSR 績效之衡量指標尚未達成共識。聯合國於 2015 年發布 17 項永續發展目標（SDGs），本研究以人工搜集公司 2017 年 CSR 報告書中 SDGs 揭露程度，並以公司 SDGs 揭露來衡量 CSR 績效。探討董事會特質、股權結構及應利害關係人等因素，是否影響公司揭露 SDGs 相關資訊。

本研究發現當公司董事會獨立性高、董事持股質押比率低、員工人數多、公司規模較大及財務績效較佳時，較可能揭露 SDGs 相關資訊，且揭露程度較多；另與供應商的關係較緊密，其 SDGs 揭露程度也較多。

**關鍵字：**心靈環保、CSR、永續發展目標、公司治理

## **Protecting the Spiritual Environment, Corporate Social Responsibility and the Determinants of Disclosure of Sustainable Development Goals**

Chi-Hua Li

Master Sheng Yen introduced the Protecting Spiritual Environment (PSE), the core concept of Dharma Drum Mountain in 1992. The composition of Protecting the Four Environments, the Fivefold Spiritual Renaissance Campaign and the Six Ethics of the Mind is a sound system that includes concepts, practical guides and impacts. This system is in concert with the system of corporate social responsibility (CSR).

As the CSR receiving attention gradually, some firms are required to prepare and announce the CSR reports but more and more investors also invest in CSR-related index and firms that have good CSR performance. Although many research papers investigated the issues relative to CSR, there has not reached a consensus about measures of firms' CSR performance in Taiwan. In 2015, the United Nations adopt the sustainable development goals (SDGs). This study hand-collected disclosure levels of SDGs from the CSR reports that announced in 2017 to measure firms' CSR performance. Then this research investigates whether characteristics of the board of directors, ownership structure and responses of stakeholders affect the firms' decision of the disclosure of SDGs.

This study indicated that when firms have higher independence of the board of directors, a lower rate of share collateralization by directors, more employees bigger firms' size and better financial performance, they are more likely to prepare and announce the disclosure of SDGs and their levels of disclosure are higher. In addition, while firms have close relationships with suppliers, they usually disclosed more information about SDGs.

**Keywords: Protecting the Spiritual Environment; corporate social responsibility; sustainable development goals; corporate governance**

## 構建企業家精神：宗教信仰的作用

朱曉武

企業家精神是當今管理學研究的熱點問題，企業家早年經歷和宗教信仰與企業家精神的關係是本文研究的重點。以福耀玻璃董事長曹德旺先生為案例，基於現有的企業家精神理論，通過對曹德旺早年經歷分析，引入佛教哲學的相關理論，對現有的企業家精神理論進行重構，提出企業家精神理論模型。企業家精神是價值觀、願望和信心的心理秩序，早年經歷對企業家樹立正確的價值觀很重要。佛教引導人向自心求解，積極面對世事。在處面對挫折和選擇時，從“無我”進入心流狀態，重建內心秩序。本研究把宗教信仰納入到企業家精神的研究之中，構建企業家精神影響決策的路徑，未來可以通過對更多企業家的案例研究，進一步核對總和修正。

**關鍵字：**企業家精神；早年經歷；宗教信仰；佛教哲學

## Building entrepreneurship: the role of religion

Xiaowu Zhu

Entrepreneurship is a hot topic in management research. It focuses on the relationship between entrepreneurs' early life experience, religious belief and entrepreneurship. Relevant theories of buddhist philosophy are introduced to reconstruct the existing theory of entrepreneurship by case study of Mr. Cao Dewang, chairman of Fuyao group. Entrepreneurship is the psychological order of values, aspirations and confidence. Early experiences are important for entrepreneurs to establish correct values. Buddhism leads people to seek solutions from the heart and face the world actively. In the face of setbacks and choices, Buddhism helps people to go from selfless to flow and rebuild their inner order. In this study, religious belief is incorporated into the study of entrepreneurship to setup the path how entrepreneurship influences decision-making. In the future, more case studies of entrepreneurs can be conducted to further test and modify it.

**Key words:** Entrepreneurship; Early experiences; Religious belief; Buddhist philosophy

## 金剛經與企業經營領導者的關係

林盈鈞

重視經典文化活用在商業經營，是持續發展的方向。《金剛經》乃大乘重要經典，在中國流傳深遠，且影響層面廣。《金剛經》揭示開悟成佛之道，即體即用，理念與實踐並行。當代乃商業社會，運用《金剛經》在現代企業管理方面，發揮佛法與世法的融通，為本文研究動機。企業管理為運用規畫、組織、領導、控制等管理功能來提昇行銷、人事、生產、財務之發展等過程或活動。論者咸認為管理者的角色功能與能力影響企業經營績效與永續性。因此本文擬從《金剛經》的義涵如何提供成為優秀的管理者，舉如不應著心的創新思維、不斷學習的精進思維、帶領與溝通的同理能力，與去我執、法執的自身修養，方可以成為優秀的管理者。本文將引用企業家為範例說明，包括日本經營之聖稻盛和夫之經營之道為佐證，論述《金剛經》在現代企業管理方面足以值得借鑑轉化，以資證明大乘佛法出世入世的融通，期望能建構佛法與現代商業管理與經營之間的研究參考。

**關鍵詞：**《金剛經》、企業管理、管理者、六度、商道

## **The Diamond Sutra's Application in Business Ethics – Analyzing Key Qualities of Business Managers**

Ying-Jun Lin

Paying attention to the classics and culture, and applying them flexibly in business management, will continue to be the direction of development. An important Mahayana Buddhist text, “The Diamond Sutra” has extensive and profound influence in China. “The Diamond Sutra” reveals the path to enlightenment, pointing out that the self is its functions, and concept and action should be in step with each other. The motive of this research is the application of “The Diamond Sutra” in modern business management so as to best integrate Buddhist teachings in the secular world. Business management is the process or activity of using planning, organization, leadership and control to improve marketing, human resource, production and financial development. It is believed that the role and ability of the manager affects the performance and sustainability of a business. Thus, this essay attempts to provide key qualities of a good manager through the interpretation of “The Diamond Sutra”. For instance, a good manager should be free and innovative in his thinking, continuously learn and improve, have the ability to lead and communicate, and not be egocentric or inflexible. Citing examples of entrepreneurs, including legendary Japanese entrepreneur Kazuo Inamori, this essay discusses how “The Diamond Sutra” can provide insights into modern business management, testifying to the applicability of Mahayana Buddhism in both spiritual pursuit and secular concerns, in the hope of establishing reference for research between Buddhist teachings and modern business management and operation.

**Key words:** The Diamond Sutra, business management, manager, six perfections, business ethics

## 正念及工作與家庭傾向對工作家庭間情緒溢出的初探

彭奕農、陳思忬

本研究針對正念（Mindfulness）對於工作與家庭間情緒溢出（Mood Spillover）的調節效果進行研究。51 位受試者透過智慧型手機，利用 SurveyvCake 雲端問卷服務，連續 5 天在 4 個時刻（7am/12pm/17pm/22pm）即時提供他們當下正負面情緒的即時報告。每個填答的時刻，我們利用 LINE 通訊軟體，提醒每位受試者填答。結果顯示，不論個體是從家庭場域到轉換到工作場域亦或是從工作場域轉換到家庭場域，個體的正面和負面情緒都有顯著的溢出效應。另外，個體的正念特質程度顯著調節個體在轉換場域時的負面情緒溢出。通過這項研究我們得正念對於場域情緒溢出的確有調節效果，為工作和家庭平衡研究做出貢獻。

**關鍵字：**情緒溢出、正念

## **The Impact of Mindfulness on Mood Spillover between Family and Work settings: An Exploratory Study**

Yi-Nung Peng, Sz-Yu Chen

We studied how individual's level of mindfulness impacts his or her mood spillover in switching environments, from work to family or from family to work. More specifically, we expected that mindfulness moderates the mood spillover between environments based on the literatures. We recruited 51 participants. They were remind 4 times a day (7am, 12pm, 17pm, and 22pm) by a smartphone social communication App (LINE) to fill out an online survey (on SurveyCake). Thus, we can record their mood in specific time. Results confirmed the phenomenon of mood spillover from family to work and work to family. In addition, the moderating effect of individual mindfulness on mood spillover between family and work. We shed some light on how mindfulness may help individual to achieve work-family balance.

**Keywords:** Mood spillover, mindfulness, work-family balance



## 論余英時教授【中國近世宗教倫理與商人精神】： 佛教入世轉向觀點之商榷

何宗武

余英時教授【中國近世宗教倫理與商人精神】一書將中國三教的入世轉向視 為近代中國商人精神的資本主義萌芽，因為文化將經商致富進一步合理化而有了 理性的商業行為。此書論點雖新穎，但是對於觸及經濟發展與中國佛教，尤其是余書中所謂新禪宗一詞有商榷必要。從佛教的實踐倫理來研究佛教才是最關鍵的，本文從中國佛教經濟史和叢林制度的特徵，討論余書之入世轉向觀點。然後，所謂「修行在家亦得，不由在寺」，對佛教徒而言，並不是什麼驚天動地師子吼。

## 佛教經濟學：理論基礎與架構

周賓凰

本文從佛教教理的觀點，結合傳統個體經濟學的分析架構，探討經濟學應有的面貌。從最根本的基本假設上，佛教與傳統經濟學就截然不同：後者以滿足自身之欲望為主要出發點，前者則認為欲望出於無明，是妨礙自在解脫的主因。基於基本假設上的不同，佛教經濟學與傳統經濟學在許多議題上觀點也存在極大的差異，包括競爭、消費、工作，乃至生產、分工與就業等等。這些都是本文探討的重點。

**關鍵字：**佛教經濟學、欲望、個體基礎

## **Buddhist Economics: Theoretical Foundation and Framework**

Pin Huang Chou

This paper proposes a framework and an analysis for buddhist economics. Buddhist economics differs from its mainstream counterpart in their very assumption on desires. While both agree that desires can never be fully satisfied, the latter still aims at maximizing satisfaction for desires. The buddhism, in sharp contrast, views desires as being rooted in ignorance, which should be minimized or even eliminated. As such, buddhist economics holds almost totally opposite views on many economic concepts, ranging from the basic assumption of rationality to the objective of individuals, to even production, competition, and employment, among others.

**Key words:** Buddhist Economics; Desires; Microfoundation.

## 心靈環保經濟與包容型政經制度

周濟

本文從宏觀角度出發，論述經濟成長理論沿革，得知以自由民主為基底的包容型政經制度符合當前以創新為導向的成長需求。接著對照台灣的成長過程及目前狀況，透過國際比較找出台灣的特殊性，並由其表相點出隱含的困境，及其對台灣經濟的影響。

接著就佛教四諦「苦、寂、滅、道」，說明佛法與經濟學重視因果關係的相似處，並嘗試用四諦分析台灣當前困境與解決之道。最後說明心靈環保構想形成的經過，以及心靈環保經濟學別於主流經濟學和佛教經濟學之處，及其對當今社會的重要性。

**關鍵字：**包容型政經制度、心靈環保經濟學、低物價水準、經濟短缺、四諦、八正道

## Spiritual Environmental Economy and Inclusive Political and Economic Institution

Ji Chou

From a macroscopic point of view, this paper discusses the evolution of economic growth theory and learns that the inclusive political and economic institution based on free market and liberal democracy is in line with the innovation-oriented growth needs. Based on Taiwan's growth process and current situation, an international comparison study can find out the unique in Taiwan, and its implied dilemma and its impact on Taiwan's economy.

On four noble truths, we find both Dharma and economics emphasize causality on their analytical study. We follow this tradition to analyze Taiwan's current predicament and solution. Finally, we explore the formation of the concept of spiritual environmental protection, and the spiritual environmental economics is different from mainstream economics and Buddhist economics, and its importance to today's society.

**Keywords:** The inclusive political and economic institution, spiritual environmental economy, low price level, economic shortage, four noble truths, eight-fold noble way

## 佛教經濟財富思維之基本論述

### ——聖嚴法師觀點研究

蔡韋齡、黃建森

經濟學家關心貧窮、富裕、快樂三大問題，是即設法脫離貧窮、追求富裕、邁向快樂，貧窮、富裕比較單純化，是數字高低問題，快樂比較不容易，涉及心靈與心理問題。佛家講求萬緣放下，離苦得樂，經濟學家與佛家交集還算夠大。佛教建立在三世因果與六道輪迴之上，是故，三世論、因果律與無常觀是其根本義理，四聖諦苦、集、滅、道，揭示苦是人生本質，離苦得樂則是生活目標，經濟學家與佛家共同追求快樂目標，縮短佛家與經濟學家思想之落差。

佛教經典有關經濟財富思維經文或文獻不多，偶見之於金剛經、藥師經與淨土五經，惟除了金剛經，其他經典僅是短短幾句，倒是聖嚴法師、星雲法師及藏傳法王仁波切立足佛教經典，闡述獨到的卓見。本文探討佛教經濟財富思維，引介聖嚴法師之觀點，法師弘揚佛法，重點在建設人間淨土，提升人的品質，兼及財富思維，本文試從經濟學角度切入，探究法師發表論著中有關財富之基本觀點。

聖嚴法師的財富思維，查考『108自在語』，大抵涵蓋少欲、節儉、布施、利他、財富共享、世間財、智慧財與功德財之論述，歸結為『布施利他』與『財富共享』兩大主題，基本上，經濟學家也關心此等思維，可稱為轉移性支付或利益重分配，是利他思維，具足佛教經濟思潮之妙味。本文之研究，拋磚引玉，期盼先進經濟學者共襄盛舉，共同關懷普天下之窮人或經濟弱者，逐步脫貧致富，邁向快樂的人生。

**關鍵字：**佛教經濟、財富思維、財富共享

## **The Basic View of Buddhist Economy Wealth Thinking — The Research on the Viewpoints of Master Sheng Yen**

Weiling Cai, Chien-Sen Huang

The economists care about poorness 、 richness and happiness, that is, trying to getting out of poverty, pursuing richness and having happiness. It's simple to discuss the poverty and richness, which is only the number issue; happiness is not that easy, for that involves in the mind and psychological issues. Buddhism calls for putting down all and being happy from suffering. The economists and Buddhists have much in common. Buddhism is based on Karma of the three periods of time and six aspects of samsara , so, three periods of time 、 karma and impermanence are the basic elements of Buddhism. The economists and the Buddhists are all pursuing the happiness and the difference of them is few.

This research discussed about the Buddhist economy wealth thinking, using the viewpoints of Master ShengYen that building the pure and peaceful land to improve the quality of humans, meanwhile, from the aspect of economy to explore the wealth thinking of Sheng Yen. Based on 108 adages of wisdom, the wealth thinking of Master Sheng Yen includes few needs , saving , donations, altruism, sharing, wealth of merits and virtues and intelligence wealth , which could be concluded to Altruism and Wealth Sharing. In the main, the economists also focus on this thinking way, which could be called interest rearrangements, is altruism thinking. This research is supposed to care about the poorer and help them getting out of poverty and having happiness.

**Key words: Buddhist Economy, Wealth Thinking, Wealth Sharing**

## 初探心靈環保中的心五四對經濟行為利他傾向之影響

謝俊魁、顏美惠

聖嚴法師提出實踐心靈環保理念的方法：心五四（四安、四它、四要、四感、四福），至今已二十年（1999~2019），但人們認識心五四、進而實踐心五四之後，其行為是否受到影響而有所改變，目前尚未有學者對此進行研究。本研究以「滾雪球抽樣法」，透過網路問卷，於 2019/5/8~5/13 取得 2037 筆有效問卷。作為初探，本文先就其中皈依法鼓山者之 1521 份問卷為樣本，探討「心五四運用密度（在日常生活中運用心五四之觀念及方法的頻率）」、「修行密度（『穩定持續地修行或經常參加共修、課程』之自評分數）」、「所得（個人平均每月所得之級距）」這三者對「經濟行為之利他傾向（五個相關問項的總分）」有何個別及綜合之影響；主要發現如下：（1）心五四運用密度、修行密度、所得，都對經濟行為之利他傾向有正向的影響力；且任一者之影響力並未完全被另二者所取代。（2）修行密度愈高者，心五四運用密度對經濟行為之利他傾向的正向影響力愈大；同時，所得對經濟行為之利他傾向的正向影響力則愈小。（3）心五四運用密度愈高者，修行密度對經濟行為之利他傾向的正向影響力愈大；同時，所得對經濟行為之利他傾向的正向影響力則愈小。（4）上述發現在控制年齡、性別、教育程度、居住地等因素後仍然成立。

**關鍵字：**心五四、心靈環保、經濟行為、利他傾向、聖嚴法師、佛教經濟學

## **A Preliminary Investigation of How the Five Spiritual Renaissance Affects the Altruistic Tendency of Economic Behavior**

Chun-Kuei Hsieh; Mei-Huei Yen

It has been two decades since Venerable Sheng Yen proposed the Fivefold Spiritual Renaissance (Four Fields for Cultivating Peace, Four Steps for Handling a Problem, Four Guidelines for Dealing with Desires, Four Practices for Helping Oneself and Others, Four Ways to Cultivate Blessings) as the method of practicing the concept of Spiritual Environmental Protection. However, to date, no empirical study has been done on the effect of the Fivefold Spiritual Renaissance on human behavior. To address this gap, we conducted an online survey using snowball sampling and obtained 2037 valid questionnaires during 2019/5/8~2019/5/13. As a preliminary investigation, we focus on a sample of 1521 questionnaires to which the respondents are Buddhists in Dharma Drum Mountain and investigate how the frequency of using Fivefold Spiritual Renaissance, the state of regular practice, and the income simultaneously affect the altruistic tendency of economic behavior. The main results are as follows: (1) the frequency of using Fivefold Spiritual Renaissance, the state of regular practice, and the income all have a positive influence on the altruistic tendency of economic behavior; and the influence of either is not completely replaced by the other two. (2) The higher the state of regular practice, the greater the positive influence of the frequency of using Fivefold Spiritual Renaissance on the altruistic tendency of economic behavior; meanwhile, the positive influence of income on the altruistic tendency of economic behavior is smaller. (3) The higher the frequency of using Fivefold Spiritual Renaissance, the greater the positive influence of the state of regular practice on the altruistic tendency of economic behavior; meanwhile, the positive influence of income on the altruistic tendency of economic behavior is smaller. (4) The above findings are still established after controlling for factors such as age, gender, education level, and place of residence.

**Key Words:** Fivefold Spiritual Renaissance, Protecting the Spiritual Environment, economics behavior, altruistic tendency, Venerable Sheng Yan, Buddhist economics, snowball sampling

## 社會企業發展之初探：擴展性概念模式的觀點

吳正中

社會企業異於傳統企業之處就在於其社會影響力，對社會企業而言，擴展一詞代表著社會影響力極大化的過程。但誠如前美國總統柯林頓所言：幾乎每個問題都已在某處、被某人解決；但令人沮喪的是，我們似乎無法將這些成功的經驗複製到其他地方（Nearly every problem has been solved by someone, somewhere. The frustration is that we can't seem to replicate anywhere else）。因此，如何擴展成功經驗，在更多的地方解決社會問題，已成為社會企業領域中新興的研究議題。然擴展性議題國內鮮有進行系統性之研究。基此，本文分析影響社會企業擴展性因素以及擴展策略，嘗試歸納影響擴展性的關鍵因素，並據此建構研究擴展性與發展策略之途徑。

**關鍵字：**社會企業、擴展性、擴展策略

## The Development of Social Enterprises: A Perspective of Scalability

Cheng-Cheng Wu

A social enterprise's primary purpose is its social mission. In this regard, scaling social enterprise refers a process of maximizing its social impact. As Bill Clinton noted "Nearly every problem has been solved by someone, somewhere. The frustration is that we can't seem to replicate anywhere else", there has been a significant growth in the number of published research with reference to scalability and scaling strategies. However, few studies in Taiwan have addressed scalability. In this study, the author try to identify the key factors affecting the scalability of social enterprise and develop a framework to improve understanding of scalability, and the relationship between scalability and scaling strategies.

**Key words:** social enterprise, scalability, scaling strategies





6 月 30 日

## 淺談佛教思想對企業管理的應用

黃佳松

佛教從西漢末年開始傳入中國迄今已有數千年的歷史，其思想對中國產生了深遠的影響。21 世紀以來隨著經濟的快速發展，企業在追求效益和發展的同時也暴露出許多問題的存在，如過分的追求財富，不重視員工的需要，忽略社會責任等。這樣雖然能夠使企業在市場獲得短期的利益，但從長遠來看是不利於企業的發展。佛教的慈悲喜舍，平等，利他的精神以及對人和社會責任的重視，生命的關懷都對現在的企業管理具有一定的借鑒作用。本文主要探討佛教思想在企業管理中的應用，並對相關的理論進行分析梳理，將佛教思想融入到企業的管理當中，幫助企業對內營造一個和諧穩定的內部環境，為企業的發展提供強大的人力資源支撐，對外樹立一個良好的社會形象，讓企業發揮其原本具足的良善功能，促進企業的長遠發展。

**關鍵字：**佛教、企業管理、文化、管理實踐

## Business Ethics: Some Insights from Buddhism

（企業倫理：佛學的一些啟示）

Simon S.M. Ho

There are three main objectives of this presentation: (1) to demonstrate how studies of modern business ethics, CSR and sustainability can learn from Buddhism philosophy; (2) to outline the basic distinct Buddhist perspective and practical applications of some basic Buddhist doctrines/principles, i.e. a Buddhist-inspired approach to business ethics, and (3) to promote developing a more systematic research framework in applying and measuring the practice of some Buddhist doctrines such as the Noble Eightfold Path.

It is stressed that a Buddhist perspective on business ethics should take into account the individual in a holistic manner. It focuses on one's interconnected cognitive efforts, inner thoughts, feelings, and behaviour. Additional research is needed to develop instruments for adopting Buddhist principles and measuring its practice and effectiveness.

## **Sociology and the Cultivation of Buddhist Wisdom**

Richard Madsen

Buddhists speak of the need to overcome the four major vices of greed, anger, delusion, and hatred. This message is timeless, but in our modern age the challenges of practicing it have reached a new level. We now confront capitalist greed, militarized anger, technological delusion, and ethnic hatred – all globalized to an extent that Buddhists in an earlier time could never have imagined. In his writings on spiritual ecology, Master Sheng-yen taught us much wisdom about how to face these challenges. Sociology by itself cannot really give us wisdom, but it can help us understand the challenges more deeply. It can show us how these global forces shape our character in ways that can make it difficult to follow the dharma and thus can open the way to continued wise reflections on how to overcome them.

## 人間性、場域性與解構性： 聖嚴法師論如何建設現代社會為人間淨土

王宣曆

聖嚴法師提倡建設人間淨土，除了攝化人群以成熟眾生、提昇人品之人間性，更點出佛法以現代社會為實踐場域之場域性；而聖嚴法師以「心靈環保」心法所開展之人間淨土建設方法，則帶有對治煩惱、解構汙染，以「淨化人心，關懷社會」來重構清淨場域之解構性。

本文首先就聖嚴法師人間佛教理念，論述其推動漢傳佛教之現代轉型，主張正信的佛教「不是世俗化，但是人間化」，回歸佛陀「成熟眾生，莊嚴淨土」之本懷，走向人間（人群、世俗社會），攝化人類，在現代世俗化社會中發揮佛法化俗、導俗之功能。

其次，本文將指出聖嚴法師建設人間淨土乃以現代社會（尤其是歷經工業化、都市化之資本主義社會）為其實踐場域，分析聖嚴法師面對現代化所開展的現代社會場域結構，觀察現代人於此結構中受苦、煩惱之因由，提出以「心靈環保」為核心之人間淨土實踐，以解構內境與外境之煩惱與染污，轉化、重構現代社會為人間淨土，使現代人自在解脫。

最後，本文結論將指出，聖嚴法師「建設人間淨土」之人間佛教理念，以其人間性、場域性與解構性，已由漢傳佛教之現代化追求，邁向後現代性之解構與重構。

**關鍵字：**聖嚴法師、建設人間淨土、解構

## **Human Domain, Practice Field and Deconstruction: Master Sheng Yen on How to Build a Pure Land in Modern Society**

Hsuan-Li Wang

Master Sheng Yen had devoted himself to promoting the ideal of “building a pure land on earth”. The ideal emphasizes that “human domain” is the key concern of Buddhist soteriological enterprise, and that our modern society is the main field of Buddhist practices. Moreover, as the method of building a pure land on earth, “spiritual environmentalism” implies the deconstruction of polluted fields to rebuild pure fields through spiritual purification with loving kindness for our society.

The essay will firstly argue that the humanistic Buddhist ideals of Master Sheng Yen are aimed at the modern transformation of Chinese Buddhism which is not to secularize Buddhism, but to reorient it towards the “human domain”, holding true to the original intents of Buddha, so that Buddhism could continue its soteriological enterprise in our secular modern society.

Secondly, the essay will suggest that the ideal of “building a pure land on earth” is to be realized in modern society (especially industrialized and urbanized capitalist society), taking it as the main field of humanistic Buddhist practices. Facing the social field structures developed by modernization, Master Sheng Yen observes and analyzes the causes of suffering in modern lives, and provides “spiritual environmentalism” as a solution. The essay will then investigate into how “spiritual environmentalism” deconstructs the polluted fields to rebuild our modern society into a pure land on earth.

In conclusion, the essay will point out that because of its emphasizing the “human domain” and the deconstruction of social fields, the ideal of “building a pure land on earth” has left the pursuit of the modernization of Chinese Buddhism behind and entered the contexts of post-modern Buddhist practices.

**Key words : Master Shengyen, Building a Pure Land on Earth, Deconstruction**

## 聖嚴法師的心靈環保與文化心理療愈

李樺、葛鵬

當今的心理治療，大多建構在西方的個人主義、工具理性主義和自由主義的哲學思考上，來談者也更多的被以專業化包裹的病理化和醫療化的方式去看待，而其中的治療，也肢解為針對某一種情緒和精神狀態的心腦分離和腦心定位的問題。更進一步的治療發展，力圖以全人的觀念去看待整一個生命歷程中，苦難的根源，位置和效用，從終極的立場去舒緩身心靈的緊張狀態，人類和自然的緊張狀態和人與人之間的緊張狀態。聖嚴法師的心靈環保的佛法思想，對於這樣一種深具倫理和在地脈絡的文化療愈，具有特殊的指導意義：其一是倫理性，其二是建構性，其三是發展性。本討論力圖從在長期的實踐經驗中，運用心五四運動，從心靈環保開出的佛法心理療愈及其取得的成效，回應以上三個基本特質，並探討這一思想資源，在文化療愈中的作用和意義。

**關鍵字：**心靈環保、文化、心理療愈

## 現代性與日常生活實踐

### --法鼓山心靈環保與心六倫的人間淨土建構

劉怡寧

近二十年來，社會學的分析視野有著啟發性的轉變，相較於過去多強調政治與經濟層次的鉅觀分析，法國社會學者 Lefebvre 提出的「日常生活批判」（Critique of Everyday Life）概念開始受到社會學的重視，Lefebvre 主張社會學的研究應該回到「日常生活」（everyday life），把「日常生活」看作是一個資本主義社會組織化的重要場域，認識到「日常生活」是社會關係和社會活動得以發展的基石，不但社會的本質存在日常生活當中，社會關係更是在日常生活中被建構出來的，「日常生活」是內心世界與社會生活的匯聚地，更是人類本能慾望的所在地。因此，Lefebvre 認為，「日常生活」本身是積極的，具有日常生活革命與日常生活解放的可能性，如何在日常生活中成為「總體的人」？既保有物質、生理需要，也能實現精神、文化、社會和自我創造的需要，是其日常生活批判研究相當關心的理論要旨。

法鼓山推動「心靈環保」，主張從心靈環保出發來「提升人的品質，建設人間淨土」，強調推動「人間淨土」的基石在於「人」的品質提升，此由漢傳禪佛教所出發的社會實踐途徑，與日常生活社會學的關懷有深刻的呼應。尤其「心靈環保」的改革主體是「人」，強調透過照顧自己的心、保持內心的平穩與安定，依此建立自利利人的人生觀，來進一步照顧社會環境與自然環境，建設人間淨土。而法鼓山推動的具體修行方法，主要包括禪修指導與法會共修，在一般以家庭與工作為主的日常生活之外，既提供了反思自我的修行場域，亦強調要把這種修行的品質再帶回日常生活當中，以期在家庭、生活、校園、職場、自然與族群的關係中，都能從心靈環保出發，落實心的六項倫理。這種漢傳禪佛教與現代性對話的實踐途徑，與日常生活社會學所關心如何在日常生活中成為「總體的人」，進而達到日常生活解放的觀點有深刻的共鳴。

本論文將從 Lefebvre 對「日常生活」所進行現代性批判出發，探討法鼓山在當代世界推動「心靈環保」漢傳禪佛教的當代社會實踐意涵。希冀建構起法鼓山人間佛教實踐與社會學當代典範之間的深刻對話，一方面讓社會學典範可以更深入認識心靈環保與建設人間淨土的的日常生活實踐意涵，另外一方面也更深刻挖掘法鼓山「提升人的品質，建設人間淨土」的現代日常生活實踐途徑。

**關鍵字：**現代性、日常生活、人間淨土、心靈環保、心六倫

## 論人間佛教如何實現人間淨土的可能性——以香港寶蓮寺為例

阮詩慧

香港是一個擁有多元宗教的地區，但在上個世紀社會的教化和輿論導向主要是以西方主流思想的基督宗教文化作為先驅，但是在隨著香港回歸，大量的內地人才融入帶來了思想的大變革，以及現代經濟和科技的發展，人們逐漸意識到在西方一神論中的宿命論，純粹追求彼岸的世界觀或許與現在的生活形態有所分離。直至今日，香港的中國傳統文化風潮開始復興，於是人們逐漸把目光放到佛教中來。當前香港的佛教蓬勃發展，特別是人間佛教把視野轉向文學、教育、傳媒及政治活動中，逐步顯現其社會教化的功能。本文通過辨析香港地區基督教教化和佛教教化的差異，分析追求人間淨土的出世性與入世性，最後以寶蓮寺的文化活動作為研究的例子，試圖準確地把握當今在香港社會人間佛教如何實現人間淨土的追求。旨在為當前的香港佛教發展推出建議，推進人間佛教在當地的成長與建設。

**關鍵字：**佛教化、人間佛教、人間淨土、寶蓮寺



## **Discuss How to Realize the Pureland in Real World from Humanistic Buddhism: Taking Hong Kong Polin Monastery as Example**

Shihui Ruan

**Abstract:** Hong Kong is a region with multiple religions; however, the education and public opinion of the society was mainly based on the Christian culture of mainstream Western thoughts in the last century. Because of the return, a large number of talents from the Mainland entered into Hong Kong with different thoughts and changes. With the development of modern economy and technology, people gradually have realized that purely pursued the world view of the other shore may be separated from the current life form. Today, the trend of Chinese traditional culture has begun to revive in Hong Kong, and people have gradually turned their attention to Buddhism. At present, Buddhism is booming, especially when Humanistic Buddhism turns its vision into literature, education, media and political activities, and gradually reveals its social education function in Hong Kong. This paper analyzes the differences between Christian education and Buddhism in Hong Kong, explores the pursuit of pure land and its accessibility in the world. Finally, the cultural activities of the Po Lin Monastery are used as examples to study how to grasp the humanistic Buddhism accurately and how to achieve the pursuit of pure land. This paper is to introduce suggestions for the current development of Buddhism in Hong Kong and promote the growth and construction of humanistic Buddhism.

**Key words:** Pureland, Humanistic Buddhism, Po Lin Monastery, Buddhistization

## 「心靈環保自然農法」實作情境中之符號互動與行為選擇修正

黃儀娟、齊力

台灣宗教與教育團體法鼓山，自創辦人聖嚴法師以來，為融入漢傳佛教思想精髓於現代社會生活，倡導數十年的「心靈環保」運動，至今已備受佛學與社會科學各領域的關注。

微觀而論，個體的心靈、自我和社會並非彼此分離的場域－透過人際間長期符號互動過程，個體藉此習得並建構看待事物與賦予意義的方式。當賦予意義的方式有所轉變，回到個體所處社會結構與生活之中予以回應，生活中的行為選擇，從而具有修正乃至重構的可能。本研究旨在探究「心靈環保運動」的參與者，能否因自身投入而調整對相關社會議題的認知和作為？參與過程中，如何對其行為選擇賦予意義與詮釋？其行為選擇的轉變或修正，又是如何形成？以「心靈環保自然農法」的實作情境為例，以佛法因緣觀為核心精神，投入實地耕作，是否可能透過個體符號互動中的意義建構，形成個體或團體層次對農作和自然生態的反思？本研究採用質性焦點訪談法，透過對「心靈環保自然農法」創導人、學員等個體的焦點訪談以及隨團實作的參與觀察，探析不同個體對自身生活模式、對農法友善土地的認知、社會現象的反思等各方面的演變歷程。參與觀察發現：透過創導人的帶領，以包括理念、人物、農法手法等核心符號的帶入、建構和認同，聯結學員對自然農法理念和生態觀的理解和認同。經由認同自然農法，並透入實作之後，漸漸轉變生活方式的選擇，以及與自然、人、農法的聯結關係。

**關鍵字：**符號互動、心靈環保、自然農法、紮根理論、萬物一體

## **Symbolic Interaction and Behavioral Factors in Choices - Making under the Practice with” Protecting the Spiritual Environment Natural Farming”**

Elenda Y.J. Huang, Li Chi

In terms of symbolic interactionism, the society is viewed as a symbolic world that is created through repeated interactions between individuals. The interpretation processes that occur between interactions would help to create and recreate meanings. In return, this symbolic world created by the shared meanings could shape individual's behaviors. In this sense, if the shared meanings are reconstructed through the following symbolic interactions under the certain social context, one's behavior may be modified in line with the refresh meanings.

On the basis of the core spirit of Chinese Chan Buddhism, and generated by the well-known religious and educational group Dharma Drum Mountain in Taiwan, the “Protecting the Spiritual Environment” campaign has kept its efforts on propagating Buddhist dharma teachings into people's daily life. “Protecting the Spiritual Environment Natural Farming”, for example, is one of the significant applications that put the ideas into practices in the agricultural field.

Applied with the method of participant observation as well as focus interviews, the current study aims to explore the interpretation processes engaged in the symbolic interactions among those who joined the group practices of “Protecting the Spiritual Environment Natural Farming.”; as well as the behavioral factors, generated through the interpretation processes, which could make the members be able to modify their alternative choices-making in life.

The results showed that the members would be willing to move onward to the natural farming practices, based on their firm belief constructed from the symbolic interactions during the natural farming practices, as well as their decisions to follow the leader who convincingly introduced the methods and Buddhist philosophy to the group.

**Key words: Symbolic Interaction, Protecting the Spiritual Environment, Natural Farming, Grounded Theory, the Fundamental Unity of the Universe**

## 佛教、社會學及數位分析： 「當代佛教資訊分析平台」的架設框架

蕭世友

聖嚴法師對佛教的現代化貢獻甚多，注意佛學與社會學等學科的相互交流，同時支持將科技應用於教學及學術研究。為了繼承及推揚聖嚴法師的弘法精神，促進佛法、社會學研究和資訊科技的融合，本論文提出討論建構「當代佛教資訊分析平台」(The Platform for the Analytics of Information on Contemporary Buddhism)的框架。

該平台有三大特點：(一)讓用戶查找中華地區乃至世界不同地區的最新佛教新聞和網絡資訊；(二)採用資料視像化的技術，透過三維地球模型，以互動形式展示各地與佛教相關的社會信息；(三)具備人工智能數據分析功能，協助探討世界各地佛教組織的聯繫，研究當代中外佛教的社會網絡及特徵。

此外，架設上述分析平台有兩大意義：一方面提供新式教育工具，學校老師講授佛教與現代社會發展的課題時，可以利用平台上的虛擬地球儀系統，讓學生們一覽環球佛教社會新聞，加深認知，開闊眼界。另一方面提供一個全新網絡資料庫，方便探討現當代佛教組織或社會狀況的研究人士初步查找資料，促進佛教社會學的研討。

**關鍵字：**聖嚴法師思想、佛教現代化、數位佛教社會學、當代佛教組織、人工智能數據分析

## **Buddhism, Sociology, and Digital Analysis: On the Design Framework for the “Platform for the Analytics of Information on Contemporary Buddhism”**

Sai-yau Siu

Inspired by Master Sheng Yen’s philosophy of teaching and learning, this research aims to develop a digital database called “The Platform for the Analytics of Information on Contemporary Buddhism”.

The Platform has three distinctive features: Firstly, it allows users to obtain the latest and authentic information and news about international Buddhist societies. Secondly, with innovative, state-of-the-art technology for data visualisation and 3D computer graphics, the system can automatically interpret and visualise the collected data in an interactive way. Thirdly, taking advantage of artificial intelligence in data analysis, the Platform helps researchers carry out preliminary studies on social networks of Buddhist communities.

The web-based application will not only provide teachers with an effective educational tool for the in-class exploration of social and religious issues in contemporary Buddhism, but also help expand cultural horizons for both undergraduate and postgraduate students. More importantly, it will serve as an indispensable online knowledge hub for investigation into the sociology of global Buddhism.

**Key words: Philosophy of Sheng Yen, modernisation of Buddhism, Digital Buddhist Sociology, contemporary Buddhist communities, AI-driven data analysis**

## 團體內部群組對團體核心宗旨領會之差異性研探 ——以法鼓山內部會眾團體對聖嚴法師教法理解之可能差異 比較為例

釋果鏡、呂文仁

法鼓山創辦人聖嚴法師一生致力於漢傳禪佛教之現代化與普遍化，其留下之教育成果與受其弘化之四眾在當代台灣及華人世界不可謂不顯著。法師雖為一代禪師，然其接眾之管道多元，在其建立之法鼓山系統中，信眾之修行選擇與各別根器亦異，因此其弟子中對法師教法之領略是否存有系統性之差異，或為一值得探討的問題。惟一般對於內容理解領會的評估不易全然客觀，因而欲比對其差異更形不易。

本研究試圖以實驗心理學中比對心理建構（psychological construct）之差異的作法，嘗試在不直接量化測量受試者之理解內容之狀況下，比對不同群組之受試者是否對法師教法中之核心觀念表現出系統性之差異。

本研究中之研究對象為法鼓山會眾中分屬般若禪坐會與念佛會之信眾。採用之實驗方法包括源自傳統心理物理學典型性比對之概念典型性配對比較法（Typicality paired-comparison）與心理語言學之 LDT（Lexical-decision task）等方法，並將兩組受試者之反應資料進行統計上之差異顯著性檢驗。

本研究並不企圖詮釋信眾對法師教法之理解內容，然希望以評量受試者內在概念之心理架構之方式，驗證在不同群組間是否存在系統性之顯著差異，並以此對進一步之差異分析提供客觀與實證基礎。

**關鍵字：**聖嚴法師、法鼓山、漢傳禪佛教、典型性配對比較法、LDT

## 論「悲智雙運」的兩難—「正念」及「道德疏離」 對文官「同情疲勞」的影響

吳宗憲

公共行政的實務及理論界，咸認為政府之善治須仰賴一群具有高度同理心的文官。但卻忽略了，具高度「同理心」之文官，在上級命令與同理服務對象的雙重壓力下，會發生「同情疲勞」的困境。爰此，本研究一方面由歷史面探討，公共行政學領域忽視此一主題的原因，另方面則從實務面調查，政府文官的「同情疲勞」實際上產生的組織困境。

在歷史面上，本研究發現，雖然已經有少數學者不滿公共行政忽視「情緒」議題的空白，而展開「情緒勞務」的研究，但若更能細緻就「情緒勞務」中的個別情緒進行研究，將能夠有更豐富的收穫，而同情疲勞就是其中一個重要的議題。

再實務面調查方面，經由我國動物保護行政人員的普查，本文發現：平均而言，行政人員的同情疲勞並不嚴重，但卻存在特殊的嚴重案例，這先個別員工可以由性別、年資以及業務性質標示出來。此外，同情疲勞雖會增加員工離職意願，並負面影響其心理健康，但卻不影響渠等工作努力意願。最後，雖然正念與道德疏離都是因應困境所產生的心理因應策略，但保持心理距離，自我合理化的「道德疏離」策略，對於工作、個人及組織都會產生莫大的傷害，而「正念」策略卻可以產生有效的矯正效果。

**關鍵詞：**同情疲勞、道德疏離、正念、動物保護、情緒勞務

## **A Study of the Impact of Mindfulness and Moral Disengagement Adaptation Strategy on the Compassion Fatigue Phenomena of Civil Servants**

Chung-Hsien Wu

Both researchers and practitioners of public administration believe that “good governance” relies on compassionate officials. However, they overlook the fact that “compassion fatigue” often occurs when the officials face the dual pressure of superior orders and empathy towards service receivers, which will inevitably affect their service. By combining the studies of public administration and psychology, this paper analyzes the compassion fatigue of civil servants, and establishes the relationship of variables and the hypotheses of this paper.

Adopting a full-scale investigation on animal protection administrators in Taiwan, this paper discovers that, firstly, the average level of compassion fatigue of the officials is not high. However, there are a few severe cases need attention. They can be identified by gender, seniority, age and job nature. Secondly, it should be noticed that compassion fatigue may affects their mental health and increases the turnover rate, it has little influence on their work intention. Finally, “mindfulness” and “moral disengagement” are “coping strategies” developed in animal protection work place. Although mindfulness generates more positive impact on individuals and on organization than moral disengagement strategy, animal protection administrators tend to adopt the latter. As a result, the encouragement of adopting mindfulness to cope with compassion fatigue will be a priority for authorities.

**Key words: Compassion Fatigue, Moral Disengagement, Mindfulness, Animal Protection.**



## 以心靈環保植基於國小校長領導之探究

蕭雪玲

本文旨在探討聖嚴法師「心靈環保」融入國民小學校長儲訓(培育)課程，應用於國小校長領導之可行性。校長是學校的領航者與掌舵者，每一個思考與決策都攸關學校甚鉅，校長實是肩負著學校效能的重任(林文律，1999；陳松宜，2014)。校長亦是學校文化與組織氣氛的型塑者，帶領學校形成互助和諧的校園或是相互攻訐的氛圍。尤其是在國民小學特殊的次級文化及組織結構下，校長往往擁有並行使至高的職權。是故，校長具備良好德行與否，攸關學校領導至鉅。任何學校的成功運作，友善校園的成形，皆有賴優越、仁德的領導。換句話說，卓越領導者不只是行使專業領導職能，更需富有良好的品德修養。邇來興起於西方社會的「僕人式領導」或「修道院領導」影響到教育領域，蔚為校長領導的風潮。黃國清(2014)提到，華人(臺灣)社會深受佛教文化影響，佛教教義可作為涵養良好品格的底蘊，進而塑造正向的領導風格與行為。

眾所周知，聖嚴法師除了是備受推崇的宗教家，更是一位傑出的教育家。聖嚴法師以其深厚的禪修經驗，秉持建設人間淨土的宗教情懷，提出「心靈環保」的理念及運動。聖嚴法師強調：「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，便得以淺則保持平靜、穩定，深則自主、自在。」因此，心靈環保的重點即在於心理的平衡及人格的穩定，進而達到心靈的淨化。人心淨化了，環境、社會自然就隨之淨化。(聖嚴法師，1997；2018年10月22日取自：法鼓山全球資訊網)。

國小校長作為校務之首，除了講求行政績效，以及課程與教學成效等等；校長領導舉措也直接、間接影響到組織氣氛及教師幸福感。釋昭慧(2001)從兩個面向闡釋「心靈環保」的意義：一、不馭於物，使心靈更加純淨而淡泊五欲，不受物欲之蠱惑牽引，而能無入而不自得；二、不應以「馭物」者自居，這樣才能拋開驕慢態度，以平等和同的心來善待萬物眾生。這也指出領導者應避免握有職權而高高在上，且勿以職權之便而迷失於名利當中。

誠如上述，「心靈環保」對於綜理基礎教育的國小校長來說，不啻為培養領導者健康、正確價值觀的思想資源與實踐架構。聖嚴法師教導管理者須先覺察自己內心，克服驕傲、嫉妒、貪念，抱持謙卑、奉獻的態度與精神；以「智慧」檢視心靈的健康狀態，以「慈悲」對待一切人、事、物。一言以蔽之，智慧觀照己，慈悲對待人。由此可見，「心靈環保」不僅僅是個人禪修，實有助於提昇國小校長的素質，使之能以健康的心態，審視其領導的角色與職責，並藉此心靈環保「從小」紮根。

**關鍵字：**心靈環保、校長領導、聖嚴法師

## **The Social Origin of Creativity: A Sociological Analysis of Master Taixu and Master Sheng Yen as Buddhist Thinkers**

Rebecca S.K. Li.

In Collins' Global Theory of Intellectual Change, he argues that intellectual creativity is socially constructed applies network analysis to examine how the social location of thinkers in a dense network creates the conditions for sophisticated ideas to be formed. I explain three key arguments in Collins's theory: (i) shifting organizational base brought by rapid political and social changes causes realignment in intellectual networks and generates opportunities for intellectual creativity; (ii) individuals occupying the central location of dense intellectual network are more likely to be creative; and (iii) the form of creativity that emerges depends on how crowded the attention space in the intellectual network. Drawing on Collins's analysis of Chinese Buddhist thinkers in Tang Dynasty, I discuss how shifting organizational base brought by political changes in China in early 20th century generated the conditions for increased intellectual creativity among Chinese intellectuals. The dense intellectual network that emerged and Master Taixu's location in the network are examined. Applying Collins's law of small numbers, I argue that the crowded attention space compelled Master Taixu to engage in the creativity of amalgamation due to the position of weakness occupied by Chinese Buddhists at the time. In mid-20th century, political changes brought about realignment of intellectual network among Chinese thinkers again as Buddhist masters left China. I examine the shifting organizational base that brought about the emergence of dense intellectual network in Taiwan and Master Shengyen's location in this network. I argue that the less crowded intellectual attention space allowed Master Shengyen to propose a new position by engaging in the creativity of synthesis to a higher level of abstraction. The implication of this analysis for the future of Master Shengyen as a significant thinker is briefly discussed.

**Key words: Taixu; Shengyen; Randall Collins; Sociology of Philosophies; Theory of Intellectual Creativity; Social Construction of Creativity**

## **Is Buddhism Religion or Science: Two Case Studies of the Polemics on Buddhism as an Intellectual Endeavor**

Lixin Zheng

This essay uses the analysis from Talal Asad's *Genealogies of Religion* and compares two texts that delineate Buddhism as an intellectual endeavor as compared to religion, philosophy, and science, and argues that although the polemics around whether Buddhism could be appreciated fully through Western categories is seemingly a contemporary problem, it actually has a longer genealogy that has manifested itself differently in various cultural contexts. I first examine the article "Buddhism is neither religion nor philosophy but needed in today's world" 佛法非宗教非哲學而為今時所必須 by Chinese Buddhist Ouyang Jian 歐陽漸 published in 1932. During the 1930s when Western hegemony was still undergoing intensive negotiation in China, Ouyang's article tries to carve an intellectual space for Buddhism. However, in order to secure Buddhism's place alongside religion and philosophy and rectify that "Buddhism is Buddhism by itself" ("佛法就稱佛法"), Ouyang is urged to explain Buddhism within the Western conceptual framework. Secondly, I examine *The Tao of Physics* published in 1975 by former physicist Fritjof Capra, which compares the relationship between the so-called "Eastern mystics" and modern quantum physics. Under the hegemonic discourse of the perennial philosophy, which aims at revealing a divine reality shared by all human beings, Capra portrays many systems of thought from the East, including Buddhism, as all sharing similarities with quantum mechanics, which he takes as authoritative. By examining these two examples, which both put Buddhism in close dialogue with Western categories of religion, philosophy, and science, I explore the historical discourse which conditions the ground on which we talk about Buddhism as an intellectual endeavor: what forces are at play behind the discourse, and how the question itself changes in different places and times? What is at stake is whether Buddhist scholars and practitioners today can find new ways to construct Buddhism as an alternative within the Western hegemony in the global context, instead of being stranded in the justification that "Buddhism is religion/philosophy/science."

**Key words: Buddhism, Religion, Science, Translation**

## **The Monastic Financial and Banking System under the Rule of Emperor Liang Wudi 梁武帝 (r. 502-549): Historical Background and Contemporary Significances**

Jinhua Chen

Scholars have made great strides in studying the important role Buddhism played in promoting economic, financial, and commercial activities in medieval China. There is, however, one limitation I address in this article: almost singular focus on the economic activities carried out within or in connection with the samgha, with little attention to the economic and financial context for some allegedly "pure" religious programs installed by Buddhists. This article endeavors to make some long overdue compensation for this unbalanced approach. First, it introduces the proto-banking institution known as wujinzang 無盡藏 (Skt: akṣayākara; Inexhaustible Treasury), established during the reign of the Chinese Emperor Wu of the Liang Dynasty (r. 502-49). Then it traces wujinzang's provenance back to India. Finally, it highlights several major impacts Liang Wudi's wujinzang system wrought on its counterpart during Sui-Tang China when, primarily because of the charismatic monk Xinxing 信行 (d. 594) and the leader of Sannie jiao 三階教 (The cult of Three Stages), the wujinzang shaped the institutional role of the Buddhist church in China for centuries. This unique institution's implications for contemporary life (especially economic life) will be contemplated in the concluding part.

在中古時期的中國，佛教在經濟、財政，以商業活動中發揮過重要作用，對此，學者的研究已有長足的進展。但是，其中仍有以缺陷，乃本研所欲彌補：所研究的經濟活動幾乎都是在僧團之內或者與僧團相關，而對於佛徒所創立的清淨的宗教活動之後的經濟與財政背景卻鮮有關注。本文力圖彌補這一長久以來的失衡。首先介紹梁武帝（502 – 49 在位）所設立的一種“原始形態的銀行”，無盡藏（Skt: akṣayākara）；然後，回溯其印度起源；最後，集中探討梁武帝的無盡藏制度對隋唐時代的影響，在這一時代出現一位具有非凡感召力的僧人信行（594 卒）（三階教創立者），無盡藏因之數世紀以降成為中國佛教的一種制度性存在。最後試論這一獨特體制對當世社會（尤其是經濟生活）的影響。

**Keywords:** wujinzang, sanjiejiao, Liang Wudi, Xinxing, Buddhist Economy

## **Buddhist Entrepreneurs and Corporate Social Responsibility in Shanghai**

Shuxi Yin

I combined semi-structured interviews with Buddhist entrepreneurs in Shanghai city and observations during social or business meetings to study Buddhist entrepreneurs and Corporate Social Responsibility (CSR) in China today. My qualitative findings suggest the following conclusions. First, Buddhism has a strong impact on how the Buddhist entrepreneur articulates his or her business philosophy. Secondly, affected by Buddhism, the entrepreneur's business philosophy has led to several external and internal stakeholder CSR initiatives undertaken by the company. Thirdly, the company's CSR initiatives have directly and indirectly contributed to corporate development.

**Keywords: Buddhism, Corporate Social Responsibility, Entrepreneurship**

## **Humanistic Corporate Management: A Buddhist Approach with a Biblical Appraisal**

Dong Zhao

Buddhist wisdom offers a pragmatic and humanistic perspective or guidance on the positive organizational management practices in the contemporary society. Buddhist Sangha Communities prove to be organizations that excel in managerial skills. Buddhist concepts such as moderation, impermanency, no-self, precepts, eightfold path, mindfulness, mutual respect, etc. could manifest themselves in a number of different aspects of modern corporate management. These Buddhist concepts and practices can contribute to modern management in terms of interpersonal relations, team building, leadership, conflict management, goal setting, performance management, and simply put, managing people at work.

To break new grounds in this generally acknowledged and much studied field of Buddhist management, this paper tries to provide a theoretical foundation for a possible Buddhist management approach with a Christian comparison, complementation and appraisal. It aims to show that, with Biblical insights of a unitary God, God-Satan dualism, the chosen status, salvation through the Messiah, apostolic church, and the Armageddon & Great Judgment, Buddhist managerial wisdom could contribute to more beneficial and effective corporate management practices. A Biblical understanding of leadership, management as well as dealing with business competitors, derived from the Old and New Testament segments of the Bible, serves as a perspectival remedy or enhancement to the Buddhist approach to management and organization.

The paper reexamines key Buddhist teachings on management, compares, or rather combines two religious management philosophies by making parallel reconstructions of them, and reveals the possibility of a new composite management approach, or an alternative management practice. Thus, managers and entrepreneurs will be encouraged to take on a Buddhist-Christian dual lens for management. In sum, the originality of this paper lies in its setting up a parallel investigation of Buddhism and Christianity by merging them into a parallel and complementary model of corporate management. It minimizes the inherent Chinese Buddhist fluidity and flexibility in terms of organizational management and business deals with the faith-based Biblical concept of covenant or contract; it tries to guide management away from total reliance on a sage or Bodhisattva leadership and close to an ultimate reliance on a transcendental authority or ideal.

## 經濟富足與心靈安樂--

### 聖嚴法師「建設人間淨土」思想對「佛教經濟學」理論之啟示

許永河

本文以聖嚴法師「心靈環保」與「建設人間淨土」之思想為核心，嘗試摸索其思想對近代「佛教經濟學」理論發展的可能啟發處。除一方面將佛教的基本教理整理，另方面也將聖嚴法師思想的學術價值做不同角度的詮釋，並對佛教的幸福經濟學依據「心靈環保」的觀念，提出永續幸福發展的初步理論論述。

主流經濟學與佛教經濟學的差異在於對欲望或快樂的看法的不同。對主流經濟學來說，幸福或效用是來自於擁有的物質或財富的增加所致。盲目追求物質消費擴大的結果，是大量的生產伴隨資源的耗竭，以及生產過程所產生的廢棄物對生活環境和自然環境污染的問題。佛教經濟學不同意幸福感以消費水準做為評量依據的看法，而認為以「最少的消費」達到「最大的滿足」才是幸福。幸福不能以物質消費來衡量，而是以苦惱的減少來達成，而苦惱與貪欲有關，

本文中回顧主流經濟學、佛教經濟學、心理學，以及希臘哲學的幸福觀，再參酌佛教的基本教理、太虛大師「五乘教」，以及聖嚴法師「心靈環保」與「建設人間淨土」思想，並依據聖嚴法師「心靈環保」的理念，提出「心靈環保國富論」的見解，作為追求經濟富足與心靈安樂社會永續發展的構想，也補充現有佛教經濟學理論完整性之不足。唯本文之「心靈環保國富論」構想仍在發展中，將於日後繼續修改充實

**關鍵字：**聖嚴法師、心靈環保、建設人間淨土、佛教經濟學、心靈環保國富論

## **Economic Prosperity and Happy Life: On Master Sheng-Yen's "Building Pure Land on Earth" and Its Inspiration on Buddhist Economic Theory**

Yuan-Ho Hsu

The mainstream neoclassical economics has “self-interest” and “competition” as its foundations for the analysis of market efficiency in the capitalist economy. Utility maximization and profit maximization are considered as axioms of efficient market outcomes. Utility is used as synonym of life satisfaction or happiness. Pursuing a non-stopping economic growth becomes a mean to achieve the gratification of insatiable desires. The unfortunate outcomes of global warming, natural resources depletion, and income inequality are among various negative impacts on the human environment that had been blamed for the irresponsibility of the market system. The mainstream economics has been accused of being incapable of solving these problems.

The Buddhist economics criticizes the mainstream economics by introducing economic theories based on the ethics of Buddha's teaching. Contrast to the mainstream economics, the Buddhist economics claims that happiness doesn't lie on the material consumption, but on the status of mind. While mainstream economics proposes the principle of maximizing consumption with the optimal pattern of production, Buddhist economics treasures maximizing human satisfaction with the optimal consumption pattern. Moreover, the Buddhist economics proposes alternative principles of economics activities, such as minimizing suffering, simplifying desires, non-violence, compassion and genuine care.

This study aims to develop an alternative theoretical framework for the Buddhist Economics study, based on Master Sheng-yen's preaching of “Protecting the Spiritual Environment” and “Building Pure Land on Earth.” The integrated theoretical framework has consumption, production, employment, social environment, and natural environment in the setting. The aim is to develop a society that could achieve sustain happiness and economic prosperity. The core value of economic activities in the society is to protect the spiritual environment so that the quality of life and purity of the living environment can be preserved.

**Key words: Rev. Sheng-Yen, Pure Land on Earth, Protecting Spiritual Environment, Buddhist Economics**



## 以結構平衡分析法探討動態聯盟關係形成 與華嚴宗之法界緣起觀

楊坤修

本研究採用結構平衡理論（一個三角結構之觀點）探討動態聯盟關係之形成與維持，並且將研究結果與華嚴宗之法界源起觀做初步之探討。

透過不同正向與負向關係組合所形成之三角結構，會造成組織間不同類型與強度之和諧感與緊張感，而此將影響組織間動態聯盟關係之形成與維持。本研究發現：當廠商現下無任何關係時，為了達成潛在平衡關係所形成未來新關係之機率，將高於結構不平衡時之狀態；除此之外，當三角結構處於最高穩定狀態時，其關係維持之機率最高，勝於其他三角結構類型；最後，本研究討論結構平衡分析理論與方法可以如何應用在華嚴宗法界源起觀之論述。

本研究之結果有助於策略聯盟與社會網絡分析法在理論與研究方法上之發展，並且是首先採用法界源起觀之概念應用於企業研究。

**關鍵字：**結構穩定性；結構平衡；策略聯盟關係；法界緣起觀；華嚴宗

## **Dynamic Alliance Formation and a Discussion with the Idea of Dharma – Dhatu – Pratitya – Samutpada**

Kuen-Shiou Yang

This study adopts the theory of structural balance (a triangular structure) to explore the formation and maintenance of dynamic alliance relations, and to discuss the research results with the perspective of Hua Yanzong's dharma-dhatu-pratitya-samutpada (華嚴宗之法界緣起觀點).

The different triadic structures formed by positive and negative relationships will form different harmonies and tensions for inter-firm relationships, influencing the formation of strategic alliance relationships. This study found that the possibility of firms to form a new alliance with others to achieve a potential structural balance is higher than a structural imbalance when there is no relationship between them. Next, the highest structural stability exhibits the highest possibility of alliance formation than other structures. Finally, we discussed how structural balance can be applied in the discussion of "dharma-dhatu- pratitya -samutpada" in Hua-Yen Buddhism.

The results could contribute to strategic alliance and social network analysis research in both theory and methodology and a pioneer discussion of the idea of "dharma-dhatu- pratitya -samutpada" in business research.

**Key words: Structural Stability; Structural Balance; Alliance Formation;  
dharma-dhatu- pratitya -samutpada; Hua-Yen Buddhism**



主辦單位

財團法人法鼓山佛教基金會

協辦單位

法鼓文理學院、聖嚴教育基金會

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