

台灣寺院經濟資源的運用問題

鄭志明

摘要

寺院本身是一個完整性的宗教經濟體系，以各種教義實踐的宗教活動與社會關懷，來凝聚群眾共同的信仰感情，也能提供滿足信眾現世利益需求的供給方式。信眾的財物捐獻則提供了寺院得以持續發展的經濟資源，顯示寺院與信眾之間除了信仰的聯繫關係外，還有著經濟資源的聯繫關係。這些關係是經由各種宗教儀式與行為活動作為媒介，建構出神聖與世俗間對稱性交換行為。這種對稱性來自精神性的佛法感召，不是世俗性的利益交易。寺院在經濟資源的運用方面，若缺乏了神聖性的使命實踐，只著眼於與信眾間供給與需求的利潤，則是被現代經濟所宰制下的世俗存有，已喪失了寺院立足於佛法下的宗教使命。寺院在經濟資源的吸納與運用方面，隱藏著不少的危機與困境。一些明星式的教團開展出佛教中興的景象，但也造成了資源的過度集中與排擠效應，又常被各種關懷志業所牽絆，在組織的不斷擴展下，難免會出現了不當的資源吸納方式與太過於商業化的交易行為。寺院在發展上，很可能成也經濟資源，敗也經濟資源，成敗之間在於經濟資源的世俗性與神聖性能否獲得創意性的轉化。這種創意性，正是寺院面對時代挑戰的自我文化更新運動所必需。

關鍵字：佛教、寺院、教團、宗教組織、非營利組織

鄭志明，輔仁大學宗教學系教授。

The Application Problems of Taiwan Temples' Financial Resources

Cheng Chih-ming

Abstract

Temples in themselves are integrated religious -economic systems. They employ religious festivals and social cares as embodiment of their religious credos to strengthen followers' united piety and provide measures to satisfy follower's worldly needs, while followers' endowment brings them financial income, on which temples rely to operate and develop. It shows that interrelationships between temples and followers are not merely religious, but also economic. These interrelationships, through the medium of various rituals and activities, construct a balance of exchange behaviors between the holy and the secular. Such balance is based on the spiritual evocation of Buddhism, rather than worldly benefit exchange. If temples in handling financial resources show insufficiency of holiness and give priority to benefits gained through demand-and-need relationship from their followers, they become secular entities dominated by modern economy and have neglected the religious mission with which Buddhism sanctifies them. Crises and dilemmas lurk behind temples' fund earns and uses. Several popular religious groups reveal the scenes of Buddhist renaissance, but they also monopolize resources and marginalize smaller religious groups. At the same time, as they are burdened with various charity works and keep growing larger and larger. Such circumstance is unavoidable as there are some improper fund-raising strategies and overly commercial activities. It is most likely that financial resources not only bring positive results to the development of a temple, but also negative results, and the key to both results is whether the worldly and the holy elements of financial resources can be transformed or not in an innovative way. The innovativeness is critical for the cultural self-reforming movement by temples, which are now facing the challenge of the times.

Keywords: Buddhist, Temple, Religious groups, Religious Organization, Non-profit organization

Cheng Chih-ming, Professor of Department of Religious Studies, Fu-Jen University