

# 一位物理教授的學佛路

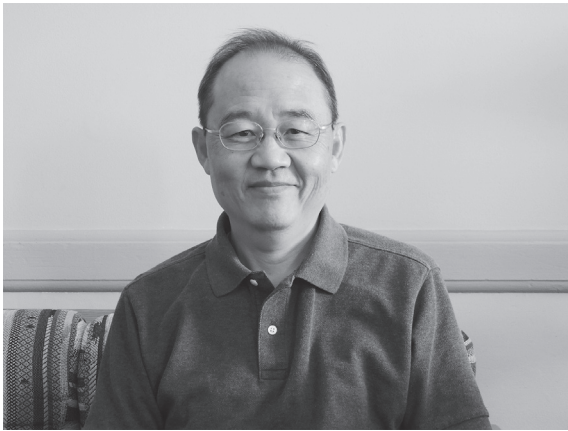
## A Physics Professor's Experiences in Learning Buddhism

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淡江大學物理系教授張經霖出生於緬甸中部城市東枝，三歲時第一次跟母親坐馬車到城裏的觀音寺，小小年紀就學會頂禮觀世音菩薩。至今每次見到觀世音菩薩像，總感到親切又殊勝，就是覺得「很有緣」。

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10歲隨著母親到台灣，一路順利升學、出國。在紐約大學取得物理博士學位後，應聘到加州，任教于矽谷的希爾德科技學院。由於岳父母認識宣公上人，他跟同修也到舊金山機場附近的國際譯經學院聆聽上人開示。

當時是1992年，張經霖的同修向上人請求皈依，蒙上人慈悲應允。皈依儀式在譯經院舉行，儀式前由恒律法師領他們拜願，上人親筆在他們的皈依證上簽名。回想起來，張經霖覺得非常幸運，有機會親炙上人，直接向上人請益。

張經霖說：「那時候上人會留時間讓我們發問，我就請示上人該做什麼功課？上人叫我念《佛說阿彌

Professor Henry Jinglin Chang, who teaches physics at Tamkang University, was born in the city of Taunggyi in central Burma. When he was three years old, his mother took him on a carriage ride to a Guan Yin temple in the city for the first time, and he learned to bow to Guan Yin Bodhisattva from a young age. Therefore, whenever Dr. Chang sees images of Guan Yin Bodhisattva, he always feels a sense of warmth and happiness. He believes that there are strong affinities between them.

When he was ten years old, Dr. Chang moved to Taiwan with his mother and after finishing his education, traveled to the United States and obtained his doctorate in physics at the New York University. Later, he accepted an offer to teach at Hald College in Silicon Valley. Since his parents-in-law knew Venerable Master Hua, Dr. Chang and his wife would go to the International Translation Institute in Burlingame to listen to the Master's lectures.

In 1992, Dr. Chang's wife requested to take refuge with the Venerable Master, and her wish was granted. The ceremony was held at ITI; Dharma Master Heng Lyu led the bowing prior to taking refuge, and the Venerable Master signed their refuge certificates personally. In retrospect, Dr. Chang feels very lucky to have met the Venerable Master in person and been able to ask him questions.

Dr. Chang said, "The Venerable Master would usually set aside some time for people to ask questions, and I asked him what Sutras I should recite. He told me to recite the *Amitabha Sutra*. After

陀經》。我背熟這部經之後，又請示上人，再念什麼經？上人叫我念〈普賢行願品〉，不過還沒背起來就有機會返台教書。當時上人說我可以回台灣教書，還說他歡迎我到培德中學教書。不過，我是一直到這次來聖城，幫法師代課，才終於實現到培德中學教書的心願。」

1995年返台之後，張經霖教書、研究兩頭忙，並曾擔任四年的系主任，只能盡量抽空打坐。他覺得打坐讓心比較靜，還能調氣，改善身體狀況。他的住家就在北投農禪寺附近，有機會就參加禪七。但坐禪久了，難免出現障礙，有些妄想會更清晰。

這一年來，張經霖開始每天持誦《地藏經》，飲食也恢復剛皈依時的素食。今年初，經由高中與大學的老同學方嘉華介紹，開始收聽聖城法師主持的網路研討會，得知法大在暑假有讀經譯經班，前後還有觀音七與地藏七。便收拾行囊來聖城，這是他第一次在聖城停留這麼多天，收穫很多。

首先是過去打坐只能單盤，到了萬佛聖城以後，竟然能夠雙盤，而且能坐得更久。其次是每天拜大悲懺，感覺心更加安定，妄想減少。還曾有段時間，所有妄想都消失了。這讓他體會勤修戒定慧的重要，因此在今年盂蘭盆法會當天，報名求受五戒。

這次在萬佛聖城，還遇到來自台灣交大的陳教授。陳教授因在聖城的室友鼾聲擾人而無法入睡，次日以慈悲心為室友迴向後，室友竟能安然熟睡，不再打鼾，陳教授自己也得以好眠，並認為這是觀世音菩薩的感應。

陳教授問學科學的張經霖相不相信感應？張經霖說：信。那麼如何解釋？張經霖說：佛教講功德、業

I had memorized the *Amitabha Sutra*, I asked him the same question again, and he told me to recite the *Chapter on Samantabhadra Bodhisattva's Conduct and Vows*. However, before I was able to finish memorizing it, I was presented with an opportunity to teach in Taiwan. At the time, the Venerable Master said that I could go to Taiwan to teach, and that I was also welcome to teach at Developing Virtue Secondary School. I did not get to fulfill my wish to teach at DVS until coming to CTTB earlier this year and serving as a substitute teacher.”

After he returned to Taiwan in 1995, Dr. Chang was very busy with both teaching and research, and even served as department chair for four years. As a result, he was only able to meditate during his meager amounts of free time. He felt that meditation calmed his mind and helped him regulate his breath, which improved his health. He lived near Nongchan Monastery in Beitou, and would go to Chan Sessions whenever he had the chance. After he had been meditating for a while, some obstacles arose, but at the same time, he was able to gain a clearer awareness of some of his false thoughts.

During the past year, Dr. Chang had been reciting the *Earth Store Sutra* every day and went back to his vegetarian diet, which he had started when he first took refuge. Early this year, his old classmate Fang Jiahua introduced him to the online Sutra lectures host by the CTTB monastics, and from there he heard of DRBU's summer translation seminar, which was going to be held between the Guan Yin session and the Earth Store session this year. Dr. Chang packed his bags and came to CTTB for all three events. This was his first time he stayed at CTTB for such a long time, and he felt that he received a lot of benefit.

For example, Dr. Chang could only sit in half-lotus in the past, but after coming to CTTB, he was able to sit in full lotus and stay in position for a long time. In addition, participating in the Great Compassion Repentance every day made his mind more peaceful, and even the amount of scattered thoughts he was having decreased. At one point, he says, scattered thoughts disappeared completely. Having experienced the importance of cultivating precepts, samadhi, and wisdom, he took the five precepts on Ullambana this year.

During his stay in CTTB, Dr. Chang also met a Professor Chen from National Chiao Tung University in Taiwan. Professor Chen was unable to sleep well since his roommate snored quite loudly. However, the next day, after he dedicated merit to his roommate with a compassionate intent, Professor Chen's roommate was able to sleep peacefully without snoring. As a result, Professor Chen was also able to get a good night's sleep, and he believed that this was a response from Guan Yin Bodhisattva.

Professor Chen asked Dr. Chang if he believes in miraculous responses. Dr. Chang affirmed that he believes in these responses. He

障、因果，都不是科學能測量的。科學處理的，是佛家所謂帶不走的、空的；想用這個帶不走的、空的來證明佛法，是不可能的；只能說科學原理與佛法義理是在不同的層次。

科學方法要求的是有系統地去觀察、測量、做實驗去驗證，得到一個理論，而且這些事情必須能夠重複出現。也就是說，用相同的方法去執行，都能得到相同的結果，這樣科學上才能被認定是有根據。科學方法的目的是要了解自然，其實是一個很有利的方法；但是如果要了解佛法，科學就不是一個最好的方法。

佛法講的神、鬼、魔這些眾生，他們無法被觀察得到；業障、功德、因果，也不是能靠測量得到的。因此，科學對佛法的研究是使不上力的。

學佛已有相當心得的張經霖強調，太執著學問，會形成所知障與煩惱障而障礙學習佛法。張經霖希望未來能有更多時間修行，也希望再有機會來萬佛聖城停留較長時間。❀

says, “Buddhism talks about merit and virtue, karmic retribution and cause and effect. But these are things that cannot be proven—[at least to human’s flesh eyes]—scientifically. What science deals with are material objects which are considered to be empty and, from the Buddhist



perspective, cannot be taken at death. Therefore, it is impossible to prove the Buddhadharma through material matters. We can only say that scientific principles and Buddhist teachings operate on different planes of existence.

The scientific method requires systematic observation, measurement, and experimentation for proof of a hypothesis and formulation of a conclusion. In other words, a study must yield the same results through the same method in order to be considered scientific. The goal of the scientific method is to understand nature, and it is indeed a very useful tool. However, if we want to understand the Buddhadharma, science is not the best approach to take.

This is because living beings such as gods, ghosts and demons that are spoken of in Buddhism cannot be scientifically observed, and karma, merit and virtue, and cause and effect cannot be measured. Therefore, science is not applicable in the study of Buddhism.

Dr. Chang, who has very good understanding of the Buddhadharma, stresses that overattachment to scholarly and academic views will create obstacles of knowledge and afflictions, which will hinder one’s learning of the Buddhadharma. He hopes to be able to set aside more time for cultivation. He also wishes to stay at CTTB for longer periods of time in the future.❀



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