

Contemplation of the Body - 1

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Have you awakened to the truth that this body is the root of suffering (*duḥkha*)? If you have awakened, you should diligently engage in spiritual practice as early as possible.

Hardly anyone can easily believe that this physical body (*rūpa-kāya*) is the root of suffering. However, if you observe closely, this body is constantly undergoing arising and ceasing (*utpāda-nirodha*) and mutation (*vipariṇāma*). It will inevitably perish in the end; it is not a permanent dwelling place.

Before your rebirth (*paṭisandhi* or conception), before your parents were married, were you male or female? This body is formed by the aggregation of myriad conditions (*hetu-pratyaya-sāmagrī*). It consists of a portion of your father's and mother's genes, combined with the karmic information you brought along when seeking rebirth, ultimately resulting in a rational compilation. This body is exceptionally and profoundly mysterious. Science has not yet discovered the mechanism of reincarnation, but it has discovered that the sequencing of parents' genes is incredibly precise. In reality, everything is dismantled and recompiled; all the DNA chains are interwoven anew. The magnitude of this engineering is so vast that even ten top-tier scientists would need three to five years to sequence just one set of DNA. Yet, within a few days of the parents' union, a human life is completely dismantled and reassembled. When you take rebirth, it accurately programs what events you will encounter at each stage of life. For instance, the exact times you are destined to fall ill are precisely encoded within that sequence. It even dictates your personal inclinations, such as whether you favor the humanities or specific academic subjects. It precisely determines which traits will ripen (*vipāka*) first and which will mature later, with extreme accuracy.

Scientists are deeply frustrated and utterly confounded by this; they simply cannot understand it. They have conducted countless experiments. There is one phenomenon I find most fascinating, which scientific determinism cannot explain: a single fertilized egg splitting into two individuals. This is extremely rare—identical (monozygotic) twins. Such individuals can be used to test whether many scientific hypotheses are correct. For example, according to scientific assumptions, since identical twins originate from a single source, splitting into two individuals should mean everything is identical: their appearance, hobbies, and even their future family structures must be exactly the same. In reality, however, while they share many similarities, they become entirely divergent at many critical junctures in life. For instance, as they grow up, they marry different people, and one twin might strongly dislike the other's spouse, resulting in absolute opposition. Scientists are baffled: the genetic information expression is identical, so why are the outcomes inconsistent? Furthermore, their fundamental hobbies and interests also diverge. As they gradually grow older, differences and inconsistencies emerge between them.

In fact, the Buddhist explanation is very simple: they are fundamentally two different sentient beings. Their karmic habits (*karma-vāsanā*) and afflictions (*kleśa*) are different, so naturally, their life manifestations will be different. However, scientists do not understand the Buddha-dharma. They rely on verifiable, repeatable research, but this karmic phenomenon cannot be conventionally verified. Moreover, such twins are extremely rare, and upon studying them, scientists find differences that prove their initial hypotheses wrong. Without new hypotheses to replace them, they are stuck. You can take your time to research this area; it is full of profound intrigue.

From the perspective of the Buddha-dharma, many things are very simple. From a scientific perspective, phenomena must withstand empirical testing. The problem is that current scientific technology is entirely incapable of testing this. The entity undergoing rebirth (consciousness/vijñāna) cannot be seen, and the mechanism of taking rebirth is unknown; there is no instrument that can detect it. The verification tools utilized by the Buddha-dharma are different from those used by science. The testing tools used in science are all invented by humans and thus possess inherent limitations. Buddhism also repeatedly verifies everything and requires testing. However, the testing instruments used by Buddhists are the innate capabilities within oneself. For example, the *Mahāparinirvāṇa Sūtra* discusses various spiritual powers (*abhijñā*). These spiritual powers are the tools utilized by Bodhisattvas. Relying on these tools, one can perfectly investigate and verify all phenomena.

Regarding this point, it is not only found in Buddhism but also in other religions and

even in extremely ancient shamanism (who were the top scientists of their era). One branch of ancient shamanism evolved into modern medicine. In ancient medicine, one first had to practice meditation (*dhyāna*) to develop innate abilities. You had to possess clairvoyance (the divine eye / *divya-cakṣus*) to perceive the internal illnesses of sentient beings before you could become a doctor. You even needed an extremely strong power of discernment to extract herbs and understand their properties—knowing exactly which herb cures which disease. If you had not developed this internal potential, you were not qualified to be a doctor. You can consult ancient records to verify this. There was a female Catholic mystic/cleric who was ill and unable to attend a meeting. While resting in bed, she was able to clearly "see" everything happening at the conference venue. Many people were astonished, thinking it was impossible. However, this is documented as historical fact. They wouldn't fabricate such an exaggerated lie (*mṛṣā-vāda*) because many people witnessed it; it wasn't just her own solitary claim. The attendees of the meeting confirmed and testified to it. Therefore, this is an innate capability of the human body; it merely depends on whether you have undertaken the effort to develop it. The ancients could do it, people in remote antiquity could do it, and it can still be developed today.

Now it is clear to us: investigating all phenomena of the world by relying on one's own internal tools is the Buddha-dharma. Investigating all phenomena of the world by relying on external instruments and scientific theories is the domain of scientists. Nevertheless, modern science has also discovered cases of human reincarnation, but because they cannot verify them with physical instruments, researchers are left highly bewildered. For example, many modern experts in psychiatry and psychology have encountered numerous children who retain memories of events from their past lives. Parents and scientists have taken these children to repeatedly verify these claims, and the results confirm that these historical events did indeed happen. This phenomenon exists, but there is no conventional way to systematically test or measure the mechanics of it. Science is currently stagnating at this stage. Many scientists are conducting research on this, and there are numerous documented cases of such children featured in scientific papers and books. Thus, you can understand that since they have transitioned into a new human body, they carry the memories of their past lives, and sometimes even the physical scars from their previous existence. Some individuals were beaten to death in their past lives, and the exact points of fatal injury remain as physical marks or birthmarks in this current life.

Through these phenomena, it is evident that scientists currently lack the capabilities and tools for verification, yet they have already discovered the phenomena themselves. It remains to be seen how they will invent a testing tool that can repeatedly verify this in the future. The future holds promise. From the standpoint of

the Buddha-dharma, every one of us possesses the absolute innate capacity to test, explain, and verify everything; it only depends on whether you are willing to develop these inherent abilities. When Bodhisattvas liberate sentient beings, they must possess these abilities in order to precisely perceive the exact problems afflicting those beings. Only by knowing the specific methods to resolve these issues can they truly solve the problems of sentient beings. In Buddhist scriptures, this profound perception is called "Seeing things exactly as they are" (*Yathā-bhūta-darśana*).

The bacteria, viruses, and microorganisms within the human body, including DNA, are all constantly in motion. If you observe carefully with high-end electron microscopes, they are all alive. Their life cycles vary in length; the longest ones do not exceed a few days, and sometimes, they die multiple times within a single day. Every second, they are in the continuous process of arising and ceasing (*utpāda-nirodha*). Those who possess the power of internal insight (*Vipaśyanā*) can clearly see how many species of sentient beings exist within their own bodies. The terminology used in ancient times differs from that of today. The ancients saw that these entities were alive and moved like bugs or worms, so they used the word "worm" to describe them, naming them according to their specific appearance and function.

When encountering disasters and epidemics, people die. The physical body cannot withstand extreme dynamics such as sudden thermal expansion and contraction; through repeated exposure to severe heat and cold, the body rapidly ages and deteriorates. Matter must inevitably be governed by the laws of physics.

As a practitioner, you must be clear-minded about this and not get distracted by foolishness. You must clearly realize what your true self is within this body. Can you distinguish it? Which is your physical body, and which is the true you? Look and see if this body is not subject to decay. Every day, countless cells are shed off, and countless new cells are generated. The truly decayed, dead cells that you cast off are even lower in appearance than pigs or dogs; they don't even have a discernible shape. For instance, human dander and shed skin are not even comparable to the skin of pigs or dogs; they can merely be categorized as fine dust (*paramāṇu*). Since you know this, you should view the physical body merely as a walking corpse. What you should truly value is your true self—the self that never changes.

Who has ever managed to protect and preserve this physical body? What has successfully been kept? Since it cannot be retained, is it worth expending all that exhausting effort? No matter how much obsessive care you take, it is useless; you

cannot hold onto it indefinitely. It is far better to focus your mind on proper endeavors. Acquiring knowledge and cultivating your practical capabilities are what will allow you to truly manifest your value. You spend your days obsessively guarding your body, but ultimately you cannot preserve it. You resort to beauty treatments, but in the end, it still inevitably decays. Since it cannot be kept, your desperate attempts to hold onto it are entirely meaningless. What **can** be retained is the wisdom you learn and your capability to benefit others. Furthermore, these can be cultivated even further to help you reach the ultimate pinnacle of realization.

ENDING

See webpage for details

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你是否覺悟到，這個身體是苦的根本呢？如果覺悟了，那就應該早早修行¹。

沒有誰能相信這個色身是苦的根本。但是，你仔細觀察，這個身體不停的生滅、變異，最終一定會消亡的，不是久居之所啊²。

沒投胎的時候，父母沒結婚的時候，你是男是女呢³？這個身體是眾緣和合而成的，是父親母親的一部分基因，加上你投胎去帶的信息，最後合理的編排。這個身體特別玄妙，科學還沒發現投胎的事，但是發現父母的基因序列的排序，就那麼精準。實際，是都拆開的，重新的編，把DNA的所有鏈條重新編在一起，那個工程之浩大，就是一組DNA，高級的十個科學家去編排也需要三年五年，所以說，人在父母結合的幾天之內，全部拆了，重新組裝。你投胎的時候能精確無誤的拍出來，每段時間該遇到什麼事，比如你該有病的時間，都會精準地排在那個序列裡。甚至包括你是否喜歡文化，偏什麼科。能精準的知道哪個先成熟，後成熟，極其精準的。科學家搞得焦頭爛額，徹底搞糊塗了，搞不懂，他們試驗了無數種，有一種我最喜歡，按著科學輪定，沒辦法解釋，同一個受精卵，分裂成兩個人，那個是極其稀少的，同卵雙胞胎，這種人可以檢驗出來很多科學猜測的概念是不是對的。比如按著科學家認為猜測，同卵雙胞胎什麼都是一個，分裂成兩個人就應該什麼都一樣，長相，興趣愛好甚至未來的家庭也必須是一樣。但是，事實上，他們有很多是一樣的，遇到很多關鍵點，統統不一樣了。比如，長大了分別找不同的人結婚，但是另外一個人，對這個人不喜歡，就出現絕對的對立了。科學家就崩潰了，信息表達是一致的，為什麼不一致了？還有根本的一些愛好也都不一致了，比如，漸漸長大，他們產生分歧，不一致。實際佛法解釋很簡單，本來就是兩個人，業習煩惱不一樣，當然就不一樣了。但是科學家不懂佛法，研究可驗證，反復驗證，這個沒辦法驗證的，而且這種雙胞胎極其少見，都拿出來就發現都不一樣

¹ 身為苦本，覺悟早修。

² 只這色身，誰信身為苦本。盡貪世樂，不知樂是苦因。浮生易度，豈是久居。

³ 幻質非堅，總歸磨滅。自未入胞胎之日，寧有這男女之形。

，他們的推斷就是錯的，新的推斷沒有，就都卡在那兒了。關於這塊兒你們可以慢慢去研究。妙趣橫生。站在佛法的角度去看，很多事情很簡單。站在科學的角度去看，必須要經得起檢驗，問題是現在的科學技術根本沒辦法檢驗，所謂來投胎的看不到，怎麼投胎不知道，沒有一起可以檢驗出來。佛法運用的檢測工具跟科學用的是不一樣的，科學用的檢測工具都是人發明出來的這些工具，都是有局限性的。佛教也在反復驗證一切，也需要去檢測，佛家運用的檢測工具是你自身本具有的能力，比如，大般涅槃經，將種種神通，這些神通就是菩薩運用的工具，依此工具就可以去完美地檢測所有的事。關於這一點，不僅是佛家有，其他的宗教甚至極其古老的巫術（那個時代的頂端科學家），巫術裡有一隻就是現在的醫學，在醫學裡面，先要打坐，開發你自己本具的能力，你要有透視能力，看到眾生才能當醫生。甚至極其強的分辨能力，催草藥知道特性，什麼草藥治療什麼病，你沒開發出來這種潛力，沒資格做醫生。你們可以去找估計去看。天主教有一個女牧師，身體有病，沒辦法參加會議，躺在床上休息就看到會場所有事了。很多人驚訝不已，這不可能。但是，這是有事實記載的。他們不可能過度打這種妄語，因為有很多人見證這個事了，不是只自己說。參加會議的人都發現了，見證了。所以，人體本具的這種能力，只是你有沒有去開發他。古人可以，遠古時期可以，現在也可以開發。我們就清楚了，藉助自身的工具去研究世界的所有現象，這是佛法。藉助科學工具以及科學理論去研究世界所有現象的，就是科學家。不過現在科學也發現了人投胎的事，但是沒辦法用儀器檢驗，這就讓他們非常困惑。比如現在有很多精神學科的專家，還有心理學專家，遇到很多小孩記著過去生的事，父母以及科學家一起帶著這個小孩去反復驗證，結果確實有這些事。這個事是存在的，但是沒辦法驗證，檢驗它。現在只是停滯在這個階段。很多科學家做這個事，已經被發現的上了科學研究論文以及書籍的人，小孩，也很多。你就理解了，他們既然轉身成為一個新的人體，他帶著過去生的記憶，甚至還帶著過去生的傷痕。有的人是讓人家打死的，當時受傷的點，在這一生都在，有痕跡。透過這些現象，科學家沒有檢驗的能力以及工具，但是他已經發現這些現象了，有待於他們怎麼創造一個檢測工具，可以反復驗證這個事。未來可期。站在佛法上，我們每個人也都有絕對的自身能力可以去檢測一切，說明一切，驗證一切，只是你們願不願意開發你自己本具的這些能力。菩薩度眾生，必須要有這些能力

，才能精準的見到眾生是什麼問題。解決這種問題的具體方法是什麼，才能真正解決眾生的問題。在佛經裡叫做如實見⁴。

人體內的細菌，病毒，微生物，包括DNA也在動的。仔細藉助高端電子顯微鏡，全都是活的，很多生命週期長短不一，最長的業沒有超過幾天的，有時候，一天死好幾次。每一秒中都在生滅過程當中。有內觀能力的人，可以看到自身體裡有多少種類眾生，在古代跟現在的名詞，不一樣。古代看到這些都是活的，跟蟲子一樣，都用蟲來表達，他根據那個蟲子具體的形象作用命名⁵。

遇到災難，流行病都有死人⁶。熱脹冷縮，這種動態承受不起，反復的冷熱，身體就隨著很快衰老了。物質就要受物理法則的規範⁷。

你這個人修行要搞清楚，別亂扯。搞清楚，就在你這個身體之內，真實的你是什麼。你能分清楚嗎？哪個是你的身體，哪個是你。你看看身體是不是會敗壞？每天撕掉很多細胞，新生很多細胞。真正敗壞的，死掉的，你扔掉的這些死去的細胞，都不如豬狗相，連個形狀都看不出來。比如皮屑，脫落的皮都不如人家豬狗的皮了，你這個可以說是微塵。既然知道，就應該把身體當做屍體看了，你應該重視的是真實的自己，從來不變的自己。誰保護住了？留住什麼了？既然是留不住的，費那些力，值得嗎？你怎麼用心沒有用，你留不住他，還不如把心思用在正事上，學習做事才能讓你真正展現出來你的價值。你成天守護你的身體，最後守不住，美容，最後還是守不住。就算是留不住的，你苦苦相留，毫無意義。可以留住的，學習知識，做事能力是可以留住的。而且還可以更進一步地去讓你達到巔峰⁸。

⁴ 只緣地水火風假合而成，不免生老病死彫殘之苦。

⁵ 上無絲線可掛，下沒根株所生。虛浮如水上泡，須臾不久。危脆似草頭露，條忽便無。年長者不過六七十以皆已，短命者大都二三十而早夭。又有今日不知來日事，又有上牀別了，下牀時。幾多一息不來，便覺千秋永別。(雪峯頌：一盞孤燈照夜臺，上牀脫了襪和鞋。三魂六魄夢中去，未委明朝來不來。)嘆此身無有是處，奈誰人不被他瞞。筋纏七尺骨頭，皮裹一包肉塊。九孔常流不淨，六根恣逞無明。髮毛爪齒，聚若堆塵。涕唾精液，污如行廁。裏面盡蛆蟲聚會，外頭招蚊虱交攢。

⁶ 霜一災一疾，皆死得人。

⁷ 更大熱大寒，催人易老。

⁸ 眼被色牽歸餓鬼，耳隨聲去入阿鼻。口頭喫盡味干般，死後只添油幾滴。(張翹詩云：紅紅白白莫相瞞，無位真人赤肉團。敗壞不如豬狗相，只今便作死屍看。