

# Summary of Luang Por Jamnian's Dhamma Talk to Monastic Audience in Taiwan May 16, 2015

LP Jamnian talked about the locations of the citta in various mental states. In practice we should abide our awareness in the location of Mano to prevent the awareness from becoming entangled with the citta. We can do this by staying on the 8-fold noble path and therefore steering away from the likings and dislikings. The lowest location where the citta could lodge itself only belongs to common people. Practicing monastics (bhikkus and bhikkunis) must avoid entanglement in that location.

Whatever arising through the six sense stores (see, hear, taste, touch, smell, mental phenomena) are subject to dissatisfaction, impermanence, and non-self [[Right View](#)]

Once we understand this, it will motivate us to rid ourselves of sufferings/dissatisfactions. This is [right intention/resolve](#).

We tell the kilesas that we want to get out from dissatisfactions. [[Right Speech](#)]

We lead our lives by practicing mindfulness, cultivating wisdom, to let go of clinging and by purifying our minds [[Right Action and Right Livelihood](#)]

Avoid the practice that is too extreme, either too tight or too loose. To be in the middle way [[Right Effort](#)]

Cultivate your mind to have Sati (mindfulness) and Mahasati (sustained mindfulness), not to engage in the likings or the disliking, to stay on the 8-fold Noble Path [[Right Mindfulness](#)].

Practicing the [4 Foundations of Mindfulness](#) helps us cultivate our wisdom, let us clearly see dissatisfaction (dukkha), and thus motivate us to seek nibbana, the cessation of all sufferings. The practice would help us see the nature of life that is suffering: the form (rūpa) that comes with many diseases; the feeling (vedanā) with multitude of emotions that we have to endure; the memory (saññā) that keeps reminding us of dukkha; the mental fabrication (saṅkhāra) which creates further sufferings; and the consciousness (viññāna) that perceives all of the sufferings. Once we clearly see all these, we would want to be liberated from dissatisfaction and impermanence; to be able to see the nature of non-self (anattā) and deeper into the nature of emptiness (suññatā).

Now, contemplate body in the body. To see that our body parts such as hair, nails, teeth, and skin are subjected to change. We are dissatisfied because of its impermanence. We see impermanence in our external body and dissatisfaction/suffering in our internal body. Constantly changing in body forms.

Vedanā exists. Saññā is always there. Saṅkhāra constantly proliferating/fabricating, keep creating sufferings by bringing up old memories. Contemplate all these to be able to see anicca, dukkha, and anatta. One can contemplate body in the body anywhere and anytime. Once one can see this and able to let go of it, then one can be liberated from sufferings.