

## Preface

It has long been my cherished desire to make the value of the steadfast mindfulness known to as many people as possible so that the people may be relieved of their worries and anxieties, grief and lamentation, stresses and strains, and so on.

Therefore, I have all along been practising the steadfast mindfulness, and preaching and teaching the same to the yogis, home and abroad.

As was opportune, in the year 1987 I was invited by some elderly Buddhist Theras (senior Buddhist monks) of India and Sri Lanka to visit their countries in order to preach and teach the practice of the steadfast mindfulness on the occasions of charity and retreat.

Accordingly I made the preparation for the occasions by writing a series of discourses on the steadfast mindfulness from the basic elementary stage through to the final stage of the attainment of Nibbana, stage by stage, step by step, part by part-five parts in all. Then, I had these discourses translated into English by:

1. U Thaung Lwin B.A. (part I)
2. U Aye Maung B.A. (part II & part IV)
3. U Hla Maung M.A.M.S. B.L. (part III)
4. U Han Htay B.A. (part V)

I also had the copies of my discourses brought along with me when I started on my missionary tour to India and Sri Lanka. There I distributed the same as appropriate, and as a gift of Dhamma. And from my experience and from the information given by the yogis and the devotees. I learn that my book well serves the purpose of satisfying the need of guiding and explaining on my behalf. Both the practising yogis and those who take a keen interest in Buddhism and its practice of meditation, especially in the practice of the steadfast mindfulness, are of the opinion that the present work is very useful and very convenient to them as a manual of practical meditation guiding them in their study and practice of meditation. So I have to bring them along for free distribution as required, whenever I make my overseas missionary tours as a messenger of Dhamma. My work is also available to the local readers as an aid to practical meditation.

Later on it occurred to me that it would offer a consistent and concentrated reading to those who want such reading in a single book if all the five parts were brought together in one collection. All the five parts were, therefore, revised into one by:-

1. U Myat Hla Oo, B.A., R.L. (Advocate)
2. U Tun Oo, B.Sc., R.L.
3. U Kyaw Shein, B.A.

Needless to say that to realize the message of Satipatthāna the reader must not only read it through and through but he must also practise it persistently.

In accordance with the Buddhist tradition that the mind that appreciates and expresses the good services done to one is the noble auspicious virtue. I hereby express my

heart-felt thanks to those who made every effort to bring the rendering of my discourses into English to a success.

May all beings bear their persons in peace and comfort!

May all beings be free from physical and mental pain!

May all beings accomplish the ultimate object of their noble desire!

May 2000 AD brings true peace and lasting happiness!

Ashin Eindaka

The Nyaungkanaye Sayādaw

Yangon, Myanmar.

December 24, 1999.