Samatha Based Vipassana Meditation

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Global Meditation Retreat
Pathein Myogyi Township, Mandalay Taing
Yankin Taung – Yankin Aye Nyein Yeiktha

A Gift of Dhamma
Global Meditation Retreat
Preface

*I translated the book into English for the benefit of who practice Jhanas (Samatha) as the foundation to leap to Vipassana for Nibbana.*

In the earlier years in Myanmar, the twenties and thirties, we have had Ledi Sayadaw who had gifted us his exposition of the original Buddha method of meditation, unadulterated Anappana Dipani, later known as Ledi Method. The method expounded the true original Buddha teaching as given in Sutta Pitaka, pali Canon. *Sila-Samadhi-Panna* However, with the advent of evolution, there arise many innovative methods that given emphasis on the Vipassana stating that Vipassana method is a short cut way to attain enlightenment. The Samatha based Vipassana practice since comes to almost an extinction today Myanmar.

Although, Buddha has gifted to us the Samatha based Vipassana, to find the right capable teacher was getting harder and harder due to fear of being called one who is practicing the spiritual ritual practice. The peer pressure was so strong that we could hardly find a qualified teacher to teach Samatha based Vipassana. It has come to the point of banning the publication of books written by Pa-Auk Sayadaw in Myanmar.

In essence, there are two distinct and separate methods of meditation practices:

1. *Samatha-bhàvanà – development of tranquility, and*

Samatha-bhàvanà

‘Samatha’ means ‘tranquility’, which is the concentrated, unshaken, undefiled and peaceful state of mind. It is called ‘calm’ because it calms down the five hindrances (nivàranas) including passions. In essence, ‘samatha’ stands for the ekaggatà-cetasika (samàdhi) present in lokiya-kusala cittas or lokiya-kiriya cittas. It refers to that samàdhi (concentration) which can calm down the five hindrances and to the higher jhàna-samàdhi, which can calm down the lower jhàna factors viz., vitakka, vicàra, pàti and sukha.

Vipassanà-bhàvanà

‘Vipassanà’ means ‘insight’, i.e. the intuitive insight into the impermanent (anicca), miserable (dukkha) and impersonal (anatta) nature of all bodily and mental phenomena of existence. In essence, ‘vipassanà’ stands for the pannà-cetasika (wisdom) present in mahà-kusala cittas and mahà-kiriya cittas.

The Pali Canon said one must first observe – *Sila* – morality and live by the moral code. Then one must practice *Samatha Bhavana* to the level of attaining the *fourth Jhanas*. This means that the Yogi has attained the Padhibagha Nimitta.

Here I used the term, Samatha based, to mean that one has to practice Samatha (concentration) first and then move on to Vipassana, as given in the Pali Canon.
Now, in recent years, first we saw Pa Auk Sayadaw and now Mong Htaung Myay Zin Tawya Sayadaw, who went even further to train Yogi for a period of 60 days to attain the ability to tour the Deva and Brahma world and for some to eradicate any illnesses in the body of a Yogi. There is a revival of the old Samatha based Vipassana method known to most meditation Yogi’s as Kanni method. The Kanni method basically employs the original authentic Buddha method of meditation to practice Samatha first up to the point of seeing the Padhribhaga Nimitta (Fourth Jhanas level) and then proceed on to Vipassana. The two methods, Ledi Sayadaw method and Kanni method both follow the method given in the Pali Canon.

I like to explain to some who are not familiar with the Pali terms. In the meditation practice, one will experiences several stages known as “Nimitta” or sign.

**Bhàvanà-nimitta (Meditation Image)**

‘Nimitta’ means mark, sign, image, target, object, etc. Here it refers to the ‘mental image’ obtained in meditation. Three types of nimitta are to be noted.

1. **Parikamma-nimitta** – preparatory image It is the object of parikamma-bhàvanà. It is the object perceived at the early stages of meditations.

2. **Uggaha-nimitta** – acquired images As the meditation proceeds, the meditator finds that he can see the object, e.g. kasina, without looking at it directly. He has acquired the image in his mind, and he can see it with eyes closed. The acquired image is still unsteady and unclear; it arises when the mind has reached a weak degree of concentration.

3. **Patibhàga-nimitta** – counter image As the meditation proceeds on, at the point when the concentration reaches upacàra-samàdhi, the acquired image suddenly changes into a bright, clear and steady image. It is similar to the original object, but it is many times brighter and clearer than the acquired image. It is entirely free from faults such as unevenness, graininess, etc., that may be present in the original object. It is immovable as if it remains fixed in the eye. As soon as this image arises, the stage of upacàra-bhàvanà and neighborhood concentration is reached.

Mong Htaung Myay Zin Tawya Sayadaw uses the Kanni method to teach his Yogi, first to practice Samatha up to the level of fourth Jhanas for a period of a month, 30 days, until each Yogi attained the Patibhàga-nimitta. This is a measure of concentration that each Yogi has attained in the practice. Using the Patibhàga-nimitta light, the Yogi then move on to practice Vipassana.

Once a Yogi has attained the advanced level of concentration, Patibhàga-nimitta, an individual was able to take a tour pilgrimage in Deva and Brahma world to pay obeisance to Relics Cetiya, Sulamani Cetiya and places in Sri Lanka and Bhodhagaya. Many of his Yogi’s had met Deva’s during their visits to the Deva world.
To illustrate some of the Trained Yogi’s experiences are:

a. They had visited the – Sulamani Cetaya – in Deva world  
b. Dhuta Cetiya – in Brahma world  
c. The Relics in the Naga world  
d. The places – in Hell.

Most of the Yogi’s at the center had so many miraculous experiences that one could never have dreamt about in one’s life time. Sayadaw said this is miracle power of Samatha. These are the miraculous experiences. One said, when he project his Nimitta to the place of Devas, he himself follows the Nimitta to get to the place of his projection. The Yogi on their arrival at the Deva and Brahma and Naga world, they were all welcome by Deva, Brahma and Naga. That was so marvelous an experience that they could never forget in this life time.

There are several hundred Yogi’s who were trained in the center could attest to all these miraculous experiences.

In the book, about fifty Yogi’s, trained at the Global center, who had attested to their personal experiences of their pilgrimage tour of the Deva, Brahma and Naga world. I list some of them here.

Trained Yogi’s who could attest to these experiences are:

1. Dr. Bhanmo Sayadaw, Ashin Kumarabiwontha – Assistant Rector, International Theravada Sasana University  
2. Daw Ni Ni – 105-74 street (27/28)  
   Sitamahi Yut – Tel. 02-64459  

I must say that we are fortunate that we now have qualified teacher who are well qualified to teach the Samatha based Vipassana to reach our ultimate goal – Nibbana.

May the world be enlightened.

Ananta Metta

Maung Paw.
Introduction: To the Distinguished Sayadaws, gentleman and lady Yogi’s assembled here today in paying reverence to Ven. Mong Htaung Myay Zinn Tawya Sayadaw: to the township Sangha Nayaka Council Sayadaws, Yankin Taung Administration Council Sayadaws; Yogi’s Sanghas, ladies and gentlemen of the Yogi’s.

Today, on behalf of the forty Yogi’s, I am presenting the paper describing their personal experiences in the course of their training practice under the guidance of the most venerable Mong Htaung Myay Zinn Tawya Sayadaw. I am Yogi, U Ko Oo, a Buddhist Dhamma teacher, humble Yogi in this meditation center.

As a Buddhist dhamma teacher all that I have are the book knowledge and I have a half-cooked knowledge about paying reverence to the nine qualities of our Lord Buddha and not much about practicing metta Bhavana. In fact, I hardly know the methodical way of paying respect, in the five touching method, to the Buddha. At this training course, the most venerable Sayadaw has taught me the basic methodical way of paying respect in the beginning and later to Samatha and Vipassana meditation practices all in step-by-step the way to Nibbana.

It indeed humbles me to learn from the Sayadaw, how to pay respect to the nine qualities of our Lord Buddha. Many don’t know how to chant in praise of the Buddha from the beginning to the end in pali, let alone to know the meaning of it.—

“Itipi So Bhagava Araham Summa-Sambuddho
Vijja-Carana-Sampanno Sugato Lokavidu
Annutarro Purisa Dhamma-Sarathi Sattha Deva-
Manussanam Buddhho Bhagavathi.”

In the course of our training period of sixty days, we all have learnt from the basic methodical way of five touch of paying respect to the Buddha to the elementary Samatha Bhavana practice and ending in Vipassana Bhavana. In addition, we are fortunate to have the Dhamma teacher U Htay Hlaing who dedicates his effort in giving us additional dhamma courses.

Amazing Encounter

Please let me present the first amazing encounter that I experience in the first two days of my training course.

“Right from the beginning when the Dhamma teacher put us on paying respect to the Buddha in the “Araham” nine qualities of Buddha, within two days, many among us amazingly attained the Parikamma-nimitta – preparatory images. Even I was amazed to have experienced the preparatory images in the first two days of our course.
Myself, as a dhamma teacher, on my own meditation practice, I was always on a look out for an hour alarm clock to strike; yet during the course, many of us were so motivated that two to three hours passed by so quickly. The word of the dhamma teacher keep on ringing in my ears say: “you will reap the benefit of your hard work; no one but you would benefit from this hard work”.

The kind and compassionate encouragement beside you, many of us were truly inspired by his word of encouragement. In the second day, being so inspired and motivated, I was kept awake even the clock passed 12 mid night in one sitting without changing position. Then I took an experimental vow to sit for 24 hours at a stretch, which I successfully completed for one day. This motivation was attributed to the dhamma teacher inspiration and our respect and confidence in him and his teaching.

When I relate my experience how I went through twenty hour in one sitting, the Sayadaw responded with a smile and added of his many experiences of his meditation experience under the Webu Sayadaw’s Ingyin tree. Well, as many of us know, in the past, there were Webu Sayadaw and Taungpulu Sayadaw who practice Bhavana without sleep. These are Dutangas practices (austere practices) done so successfully by Sayadaws of the past. He said there were times, when Webu Sayadaw will take his alms food from alms offered to Buddha. He would then admonish all his Yogis at the end of the training course. He then relates his experience about how he has to avoid Sayadaw because he was not able to perform twenty-four hours meditation in one single sittings, many times.

I was haunted

There was the saying that said” Just as Buddha was about to attain enlightenment, he has to meet with the Mara the evil one”, I do like to present this incidence. I could now say it in humors of this incidence but was so frightening on that night of the haunting in Yeiktha. Yes, I could laugh say this: “Fear to my wife at home of her negging; and fear to the ghost at Yeiktha”. Honestly, even though I was in the assembly hall with about one hundred Yogi’s, that haunting experience was truly frightening.

At first, the ghost appeared to me so close to my bed. It was not so scary at his first appearance; then knowing I was not so scarce of him, he then appears in a big red golly eyes and tongue stuck out and then scratches my bed with horrible sound. Then showing he is about to eat me up alive. At this, I was in cold sweat with fear. The fear so overwhelms me that I was about given up my stay for the next day. That evening, I relate the incidence to U Htay Hlaing and he said:

“This is one incidence to remember by. Forget about mindfulness at the moment, you need to offer your five aggregates to the Buddha. You then radiate your strongest metta (loving kindness) to the ghost. Radiate your compassion to him how pitiful he is living as a ghost and then radiate your loving kindness to him. Then again, share all your merits with him. This ghost is on the verge to take rebirth; he needs your merit sharing. I would also help radiate my blessing to him.”

I was encouraged by the dhamma teacher’s word of wisdom and encouragement. That evening, I proceeded on to light candles and incense and offer my five aggregates to Buddha as instructed and follow the instruction to the letter. Even though I was encouraged and I was still a little apprehensive and I could feel my body hairs standing on ends while I was radiating loving kindness and merit sharing to the ghost...
Saying Sadhu (well done)

Radiating loving kindness and sharing my merits and that act of merits receives a miraculous response. That night the ghost did not appear again and forever. **That incidence taught me how to effectively radiate metta (loving kindness) and sharing of merits to spiritual beings,** the interaction between human and spirits. This has taught me a great lesson interacting with the spirits. I have learnt a great deal about this cosmos: a great help to the spirits who could not do merits and was sharing my merits and loving kindness towards him that appease him greatly to liberate him from the world of pata. It reminds me of what my dhamma teacher said about not to be scared of the scary things and how our compassion and merits sharing could appease them so effectively.

Not long afterwards, there appear near my bed side a twinkling lights twinkles and twinkle and disappear for ever and left me with a fragrance smell that lingers on and on until now. Reflecting on this incidence, all Buddhist should know that our daily prayers and radiating loving kindness and merit sharing does has so much power to liberate those petas (ghost) who have to rely on our kindness. It is a wonder to know that beings in the petas world receive helps from merits sharing and effectively got liberated by mere saying of **Sadhu (well done).**

Yes, as constantly reminded to all his Yogi’s, our Venerable sayadaw said – **keep radiating your loving kindness to eradicate all obstruction on our path way.** You may not know the result, but your loving kindness and merit sharing would be received and appreciated by all beings in the spiritual world. They all long for our sharing of merits. I do like to share this invaluable experience with all my dhamma friends. To me this single experience was well worth the time spent, the sixty days training course.

I was not going to present just my horrifying experience to all who bear with me listening so far; I will present the essence of the training course – the Samatha and Vipassana.

I met a Devi in Deva world

It is so amazing to relate this encounter with the **Devi, a female Deva, while I was on a pilgrimage tour of the Sulamani Cetiya in the heaven of thirty-three.** I like to relate that to all while we all are assembled here; relating the same to my spouse at home may not be so welcome and appropriately received.

Yes, while I was on a pilgrimage tour of Sulamani Cetiya, to my shock and awe, I met a Devi on the Cetiya platform. She was roughly in her sweet teen she gazed at me with a smile. That smile never left my memory, since that encounter (must be like the feeling of encounter of the third kinds).

I was unknowing following her movement and followed her to a cave where I could not see her. She disappeared into the thin air. Then I remember that I was here to pay obeisance to the Gotama hair relics at the Cetiya. My mind was not so concentrated and I was not able to recite all the words when I was praying to the relics:

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“Itipi So Bhagava Araham Samma-Sambuddho
Vijja-Carana-Sampanno Sugato Lokavidu
Aнуттарро Purisa Damma-Sarathi Sattha Deva-
Manussanam Buddhho Bhagavathi”
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This pilgrimage tour was never in my imagination that I would have this opportunity to come to Sulamni Cetiya to pay obeisance to the relics; now I did truly done this, it was not a dream. I could go on and on relating this amazing experience, visiting the heaven and met the Devi in heaven and saw the Cetiya in the heaven of thirty-three.

**Reflection on the Meditation Method**

Reflecting on the Ledi Sayadaw, or Kanni method of meditation practice by the Ven. Myay Zinn Tawya Sayadaw, I owe so much to the Sayadaw for teaching the method. It would have been a great loss to the Buddha sasana, if only Sayadaw were not here to teach and reveal the method which I found it so easy to practice. It only took about fifteen days to strenuously and diligently practice at it, I am certain every one of the yogi’s could attain this level of accomplishment in Samatha (Jhanas concentration). **I am sure what I experience are too good to be true, unless you come experience it.**

**No Restriction was imposed on Yogi’s**

In fact the method is so free and liberal and no restriction on how you practice:

- No time restriction
- Yogi’s are at liberty to set his/her own time
- Yogi’s are free to sit in any comfortable position – depending on individual health
- Yogi’s could set its own concentration – no strain on one’s energy

The freedom and comfort permitted without any restriction, at least to me, is the high-light of the Kanni method. In my experience and in the experience of my colleagues, we all would agree that with this method almost all who practice the method diligently should certainly attain the *Patibhàga-nimitta* – counter image. To me it was like following the dhamma teacher training guidance and automatically attains the jhanas - *Patibhàga-nimitta*.

**Almost every one in their first Samatha course work experiences the amazing pilgrimage tour of the heavenly world.**

At first, I thought I was the only lucky one that experienced the amazing thing; then when I check with my colleagues, they all were so happy and pleased with the same kind of experience. These experiences are so amazing and too good to be true; only you would believe if you experience it on your own.

**From Samatha to Vipassana:**

Having established in Samatha for a month, we all found it so easy to merge our practice to Vipassana practice. In the other thirty days course, we went through the Vipassana practice so smoothly; we discern only on rupa characteristics for a day; then we discern the phenomena of mind for a day or two. It was my feeling that the ease in which the training given progresses so much at ease to all the yogi’s. It was so amazing like the teacher holding our hands, the hands on training, so easy to discern the characteristic of physical and metal phenomena. I realize that because of our Samatha training that facilitates us to realize the insight wisdom so easily.

Well in my thought I realize that “I so frequently heard people critique on those who practice
Samatha as saying: *is Samatha the practice to gain psychic power, to become a shaman, to join the tantric sect or to train for attaining witch craft*. I so pity those who said this, then I realized that might probably be so because they have never know the value and the practice the Samatha (jhanas practice) that lead them to say that. **The truth is when a person in his practice of Samatha, when he attains the Parikamma-nimitta – preparatory image it could be classified as the culasotapan stage.** To me, to attain this CulaSotapanna stage is worth all the effort you could put in for your entire life time. All yogi’s were able to attain this stage in a matter of a week effort in the first thirty days.

The moment we attain this *Parikamma-nimitta* – preparatory image, we could recollect all of our immediate past lives. That certainly led us to realize the thought of Samvega, the reflection on the past lives of going from human, animal and deva world and several unwanted lives. It was so easy for us to realize the law of impermanence, suffering and the illusion of no-self. Well, I was so grateful to the Sayadaw who taught us to realize this law of existence so easily and so vividly. It seems like we are one who taking a mouthful of food and proceeding to our own obituary. Such is life and such is suffering and such is impermanence and such is illusion.

I will conclude here saying, shall we strive diligently to liberate ourselves while we are in this Gotama dispensation. May we all work hard to receive our share of goodness while living in this human world.

**U Ko Oo (Thiripawaya Dhammasariya)**

29 Street, (Ah Nauk Htilintaik – Front Entrance)

Mandalay – extension Tel. 02-60058.
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စီမံချောင်းခြင်း စီမံချောင်းခြင်း

ပဲခူးသို့မဟုတ် သို့မဟုတ် ကျင်းပမည်။
အကြောင်းမှာ အမြဲတမ်းသော အရေးခံအမှားသောကြောင့် ဖြစ်ပါသည်။ ကျွန်ုပ်တို့သည် လူများကို အရေးပေါ်သော အရေးခံအမှားများ ဖော်ပြမည်ဖြစ်သည်။ အတွက် အမှားများကို ပြောပြပါမည်။ အကြောင်းအရာများကို အရေးပေါ်သော အရေးခံအမှားများ ဖော်ပြသော အရေးခံအမှားများကို ပြောပြပါမည်။

မိမိတို့ ကျွန်ုပ်တို့ကို ပြန်လည်ပြောပြပါတယ်။ အနည်းဆုံး အရေးပေါ်သော အရေးခံအမှားများ ဖော်ပြသော အရေးခံအမှားများကို ပြောပြပါမည်။ အကြောင်းမှာ အမြဲတမ်းသော အရေးခံအမှားသောကြောင့် ဖြစ်ပါသည်။
နားလည်စိုးမှုများကို ယူဆရာမ်းပေးပါ။ အစိုးရအတွက် အချိန်ဖျင်စေရန် အခြေခံပါ။ သဘာဝအတွက် အချိန်ဖျင်စေရန် အခြေခံပါ။ အချိန်ဖျင်စေရန် အခြေခံပါ။

နားလည်စိုးမှုများကို ယူဆရာမ်းပေးပါ။ အစိုးရအတွက် အချိန်ဖျင်စေရန် အခြေခံပါ။ သဘာဝအတွက် အချိန်ဖျင်စေရန် အခြေခံပါ။ အချိန်ဖျင်စေရန် အခြေခံပါ။
ပြုလုပ်သူ ချောင်း စိုးနှာ‌: ပြုလုပ်ခြင်း

တစ်ခါတစ်ရာသို့ အရေးကြီးရှိသည်ကို ဖော်ပြထားသည်။ သို့မဟာ အရာကို ဖော်ပြထားသည်။

ပြုစုရေးသို့ အရေးကြီးရှိသည်ကို ဖော်ပြထားသည်။

ချောင်းကို ပြုစုရေးသို့ အရေးကြီးရှိသည်ကို ဖော်ပြထားသည်။

မိတ်ဆွေးနှင့် ပြုစုရေးသို့ အရေးကြီးရှိသည်ကို ဖော်ပြထားသည်။
ဗိုလ်ချုပ် အခြေခံ စာရင်း:

ဥပေဒ စိုးစံမှု မိုးအိမ်

ဗိုလ်ချုပ်အနေဖြင့် စာရင်းကို ဖျင်စင်ခြင်း မျှေးစိုးပြီး အခြေခံကို စာရင်းပေးသည်။ ဗိုလ်ချုပ်အနေဖြင့် စာရင်းကို ဖျင်စင်ခြင်း မျှေးစိုးပြီး အခြေခံကို စာရင်းပေးသည်။

ဗိုလ်ချုပ်အနေဖြင့် စာရင်းကို ဖျင်စင်ခြင်း မျှေးစိုးပြီး အခြေခံကို စာရင်းပေးသည်။ ဗိုလ်ချုပ်အနေဖြင့် စာရင်းကို ဖျင်စင်ခြင်း မျှေးစိုးပြီး အခြေခံကို စာရင်းပေးသည်။

- ကျွန်တော်ကို စာရင်းပေးသည်။
- ကျွန်တော်ကို စာရင်းပေးသည်။

ကျွန်တော်ကို စာရင်းပေးသည်။ စာရင်းကို ဖျင်စင်ခြင်း မျှေးစိုးပြီး အခြေခံကို စာရင်းပေးသည်။

ကျွန်တော်ကို စာရင်းပေးသည်။ စာရင်းကို ဖျင်စင်ခြင်း မျှေးစိုးပြီး အခြေခံကို စာရင်းပေးသည်။

ကျွန်တော်ကို စာရင်းပေးသည်။ စာရင်းကို ဖျင်စင်ခြင်း မျှေးစိုးပြီး အခြေခံကို စာရင်းပေးသည်။

ကျွန်တော်ကို စာရင်းပေးသည်။ စာရင်းကို ဖျင်စင်ခြင်း မျှေးစိုးပြီး အခြေခံကို စာရင်းပေးသည်။
သေချာမှု့ အကောင်အထည်များ;

ရေးသားသော် အကျဉ်းသို့မဟုတ် အထောက်အကူများသည် ရှိပါသလား။ အရေးကြီးမှ အရေးပိုင်းမှ ဖြစ်ပါသလား။ စိတ်ဝင်စားသော အထောက်အကူများ ဖြစ်ပါသလား။ တိုင်းပြည်အဆင့်မှ ပြောင်းလဲနိုင်သည့် အထောက်အကူများ ဖြစ်ပါသလား။

အကောင်အထည်သော် ရှိပါသလား။

အကောင်အထည် စိတ်ဝင်စားသော အထောက်အကူများသည် ရှိပါသလား။ အရေးကြီးမှ အရေးပိုင်းမှ ဖြစ်ပါသလား။ စိတ်ဝင်စားသော အထောက်အကူများ ဖြစ်ပါသလား။ တိုင်းပြည်အဆင့်မှ ပြောင်းလဲနိုင်သည့် အထောက်အကူများ ဖြစ်ပါသလား။

သို့မဟုတ် အကောင်အထည်များသည် ရှိပါသလား။ အရေးကြီးမှ အရေးပိုင်းမှ ဖြစ်ပါသလား။ စိတ်ဝင်စားသော အထောက်အကူများ ဖြစ်ပါသလား။ တိုင်းပြည်အဆင့်မှ ပြောင်းလဲနိုင်သည့် အထောက်အကူများ ဖြစ်ပါသလား။

အောင်မြင်သော အကောင်အထည် စိတ်ဝင်စားသော အထောက်အကူများ ဖြစ်ပါသလား။ အရေးကြီးမှ အရေးပိုင်းမှ ဖြစ်ပါသလား။ စိတ်ဝင်စားသော အထောက်အကူများ ဖြစ်ပါသလား။ တိုင်းပြည်အဆင့်မှ ပြောင်းလဲနိုင်သည့် အထောက်အကူများ ဖြစ်ပါသလား။