

The Benefits of the Renovating the Old Pagodas and Temples

“Donation of water-strainer, medicine, monastery; Renovation of old temple or monastery, Observance of five precepts and observance of eight precepts; If one diligently undertakes these six kinds of meritorious deeds, one will enjoy an increase in happiness and wealth, a long life, and great glory in this very life, and praised by all. In future existences too, one will be reborn in supreme and good destinations in every life.”

Those who donate to the restoration or construction of old monasteries, old pagodas, and damaged monasteries and pagodas, whether individually or collectively, will enjoy numerous benefits in this very life such as abundant wealth, long life, great power, being loved by many, freedom falling into the miserable states of existence (apāya), and being born only in the human or the divine realms.

(From the Maghadeva)

The Republic of the Union of Myanmar Ministry of Religious Affairs and Culture



The Pagodas, Buddha statues,
Monasteries, Religious buildings, and
Ancient Myanmar cultural heritages
that damaged by the powerful
Mandalay Earthquake on 28-3-2025.



**“Tiṭṭhante nibbute cāpi,
same citte samaṃ phalaṃ.”**

“Whether towards the living Buddha or towards sacred relics of the Buddhas who have passed into Parinibbāna, if the mind of devotion and reverence is equal, it can give good results. By keeping one’s wholesome mind equally well, all beings will not fall into the miserable states of existence (apāya), but rather will be born in the realm of deities, and realize the blissful state of Nibbana.”

(Jātakaṭṭhakathā III, page 387)

The Benefits of Donating to the Construction of Religious Structures

Those who donate to the construction of religious structures with the three-fold purity of volition (before, during, and after the act of donation) can attain the following meritorious benefits:

- (1) Being born in the human world or the divine world,
- (2) Obtaining a building or residence merely by wishing for them,
- (3) Freedom from fear and panic,
- (4) Not being harmful by poison and evil spirits,
- (5) Having only good dreams,
- (6) Stability and serenity in mind,
- (7) Realizing the arahattaphala and, thus, attaining arahantship

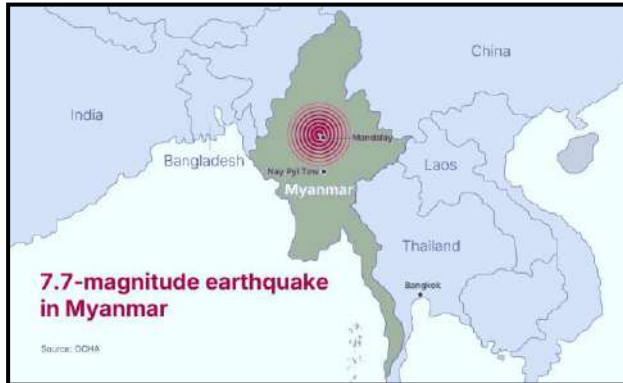
The Pagodas, Buddha statues, Monasteries, Religious buildings, and Ancient Myanmar cultural heritages

Myanmar, a nation radiant with the Buddha Sāsana (Dispensation of the Buddha), is known as the Golden Land because of the golden pagodas and religious structures that are found all over the country.

The ancient cultural heritages, pagodas and religious edifices, which have been preserved through generations, are still standing conspicuously on the land of Myanmar as priceless treasures deeply cherished by the Myanmar people.



Myanmar is a country where Theravāda Buddhism flourishes. In order to ensure the long-term and sustainable existence of the Dispensation of the Buddha, thousands of monks in many magnificent monasteries, learning centres, including the Buddhist Universities are carrying out the threefold training, namely teaching and learning the Buddhist Texts (Pariyatti), meditation practice (Paṭipatti) and realization (Paṭivedha).



On 28 March 2025, at 12:51 pm, there was a very strong devastating earthquake with a magnitude of 7.7 on the Richter Scale, centered near Sagaing and Mandalay Cities, one of the strongest earthquake, which typically occurs only once in a hundred years. It caused significant casualties among monks and civilians, and also brought about extensive damage to religious monuments, historical sites, and

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Authorized Bank Accounts for receiving donation

**Account Name - EARTHQUAKE-DAMAGED ANCIENT
MONUMENTS RESTORATION FUND**

Account Numbers -

Myanma Economic Bank	-	SF - 004598
A Bank	-	0010011000015078
AYA Bank	-	40037797858
CB Bank	-	0064100900025771
KBZ Bank	-	03451303403401501
UAB Bank	-	0011060100009592

Authorized Bank Account for receiving donations in foreign currency

SWIFT CODE	-	AYFDMMMY
Bank	-	A Bank
Account Name	-	DONATION FOR RENOVATION OF PAGODAS
Account Number	-	0021020100042255 (USD)

Contact for Donation

Sagaing Region

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Bago Region

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infrastructure, including ancient temples, monasteries, government buildings, homes, and bridges in Mandalay, Sagaing, Nay Pyi Taw, Bago, and Shan State.

The Pagodas, Buddha statues, Monasteries, Religious buildings, and Ancient Myanmar cultural heritages that damaged by the powerful Mandalay Earthquake

Before

After



Mahamuni Pagoda (Mandalay)



Soon Oo Pon Nya Shin Pagoda (Sagaing)

Before



After

**Kaunghmudaw Pagoda (Sagaing)****Mahar Sandarmuni Pagoda (Mandalay)****Anandar (Theinnigyi) Pagoda (Mandalay)**

Number of pagodas, stupas, shrines, and religious buildings available for donation by cost category –

1. 100 million kyats and below	-	668
2. From 101 to 500 million kyats	-	1,319
3. From 501 to 1000 million kyats	-	567
4. From 1001 to 2000 million kyats	-	573
5. From 2001 to 5000 million kyats	-	400
6. From 5001 to 10000 million kyats	-	133
7. Above 10000 million kyats	-	73

Contact for Donation

Yangon Region

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Mandalay Region

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**Total value of damages, losses and
Total donations received
by the powerful Mandalay Earthquake**

3804.549 Billion MMK

until 29 May 2025

256.80 Billion MMK

2.32 Million USD

**Destruction of pagodas, stupas, temples, and
Religious buildings caused by earthquakes**

Destruction and Loss of Ancient Cultural Pagodas,
Stupas, Temples, and Religious buildings - **1799**

Destruction and Loss of Religious Pagodas,
Stupas, Temples, and Religious buildings - **4704**

Total Destruction and Loss of Pagodas, Stupas,
Temples, and Religious buildings - **6503**

**Estimated Restoration Costs for Pagodas,
Stupas, Temples, and Religious Buildings**

Restoration Costs for Ancient Cultural
Pagodas, Stupas, Temples and
Religious buildings - **173.14 Billion**

Restoration Costs for Pagodas, Stupas,
Temples, and Religious buildings - **407.68 Billion**

Total estimated cost for the restoration
of pagodas, stupas, temples, and
religious buildings - **580.82 Billion**

Before



After



Phayani Pagoda (Mandalay)



**Mahar Lawka Mar Razain Kuthodaw Pagoda
(Mandalay)**

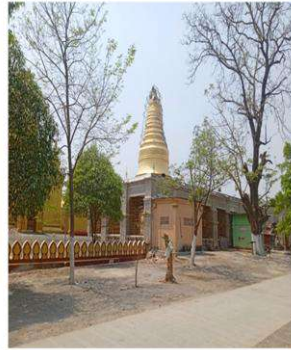


**Nan Myay Bonthar San Nandawyar Sandarmuni
Pagoda (Mandalay)**

Before



After

**Shwe Sar Yan Pagoda (Patheingyi)****Nagayon Pagoda (Amarapura)****Mahar Say Aoe Pho Pagoda (Tada-U)**

According to the information published in The Mirror Daily Newspaper on 30 May 2025, the Damages and Losses caused by the Powerful Mandalay Earthquake

Ward	374
Village-tract	944
Village	2081
Household	162167
People	506069
Dead	3739
Missing	68
Injured	5104
Private Workplace	344
Cropland	78.5
Embankment	6
Public House	51210
Road Work	431
Bridge	103
Railway Segment	83
Rail Bridge	11
Mobile Communication Station	6730
High Voltage Transmission Line	10
Pylon	3435
Dam	594
Head of Cattle	133700
Departmental Building	11338
Hospital	384
Clinic	364
Basic Education School	2409
Higher Education Building	72
Private School	90
Temple and Stupa	6469
Ancient Building and Museum	166
Religious Edifices	5588

domestic but also from abroad can participate in doing good deeds in renovation of the pagodas and stupas and restoring these sacred sites according to their abilities. This special opportunity to participate in meritorious deeds is a good thing out of the disaster.

Among all kinds of donations, the donation given for the restoration and construction of pagodas, stupas, monasteries, and temples is considered to be the most meritorious, the highest and noblest donation. We encourage all virtuous Buddhists who are endowed with saddhā (generosity) to accumulate merits through making unparalleled donations by fulfilling the dānapāramī (perfection of generosity/charity) that will become a support for the realization of Nibbāna.

More Information

Religious Affairs

www.mora.gov.mm

Culture

www.moculture.gov.mm

Before



After



Tamote Shinpin Shwe Gugyi Pagoda (Kyaukse)



Shwe Yaungdaw Pagoda (Mekkhaya)



Yadana Hsemee Pagoda Complex (Inn Wa)

Before



After

**Me Nu Brick Monastery (Inn Wa)****Veluwan Ngar Htet Gyi Pagoda (Sagaing)****Myatheindan Pagoda (Min Kun)**

the Dhamma and practice according to the teachings of the Buddha, which He preached for 45 years; and to meet with the Dispensation of the Buddha. Even though we have a chance to meet with the Dispensation of the Buddha, it is difficult to have a chance to propagate the Buddha Dhamma.

Therefore, since ancient times, many holy monks, kings, ministers, and virtuous wise people have built pagodas and stupas in view of the benefit of Buddha Sāsana and the benefit for saṃsāra (the cycle of birth and death). The pagodas, temples, stupas, religious buildings, which have stood firm and worshipped for many years were destroyed and turned into piles of bricks by the severe earthquake that occurred once in a hundred years.

The ancient and historical pagodas, stupas, and temples, which our ancestors had built and donated for many years were, damaged or destroyed by the earthquake. Today, it is our responsibility to restore, renovate, and donate so that these sites may become more beautiful, majestic, and enduring than before. In addition, well-wishers and supporters from not only

Urging with a View to Realization of Nibbāna

The Mandalay earthquake destroyed thousands of historically valuable pagodas, stupas, temples, religious buildings, ancient palace sites, and palace city walls. The generous donations and support from well-wishers play a key role in restoration and renovation of such religious and historical buildings to their original state.

It is necessary to raise the morale of the Myanmar citizens who have experienced this terrible tragedy and are traumatized by it. It is also necessary to restore the cultural heritage, historical heritage, religious heritage, and pagodas and religious buildings, which embodied beautiful and exquisite artistic artifacts. We would like to urge you to help through collective contributions in cash, labor, and materials for restoration and renovation works.

It is difficult to be born as a human being in this world. Similarly, it is more difficult to attain the Buddhahood from a human status that is also difficult. Furthermore, it is extremely rare to have the opportunity to hear

Before



After



Moe Kaung Pagoda (Nay Pyi Taw)



Phaung Taw Chat Ma Pagoda (Nay Pyi Taw)



Pying Inn Su Taung Pyae Pagoda (Nay Pyi Taw)

Before



After



Si Gyi Sein Pagoda (Bago)



Thein Kone Pagoda (Taungoo)



Mwetaw Kakku Pagoda (Shan)

a monk in the presence of the Buddha, and soon became an arahant.

Mahābuddhavaṃsa, Volume VI, Part II, page 359

The Richman Meṇḍaka

The would-be Richman Meṇḍaka donated a monastery to the Vipassī Buddha, built a porch decorated with seven jewels, hall and a jewelled pavilion in front of the brick Gandhakuṭi temple monastery donated by his uncle the would-be Richman Jotika. Because of the meritorious deeds, when after that existence, he only wandered in the human and divine realms and did not fall into the four realms. During the time of the Buddha, the wealthy Meṇḍaka heard the Buddha's teachings and became a Sotāpanna (a stream-enterer).

Mahābuddhavaṃsa, Volume VI, Part II, page 380

The Story of Suvāṇṇavimāna

When the Buddha was residing in the Rājagaha, in the city of Andhakavinda, a certain lay man living on a mountain called Munda, built by himself and donated the Gandhakuṭi monastery for the Buddha. Because of the meritorious deeds, he became a deva in the heavenly realm, and in that heavenly realm, he enjoyed the celestial mansion decorated with cat's-eye stones, pure gold, pure glass, pure silver, shining with rubies, pearls, and red rubies, appeared on the top of the golden mountain.

The Illustrated Vimānavatthu,

by Ashin Dhammasāmbhivaṃsa, page 385

a monastery, and a pavilion, and made an aspiration for the title of Rattaññū (one who realized the Four Noble Truths foremost). At the end of that existence, she enjoyed divine bliss in the Tāvātimsa Celestial Realm and, and did not fall into the four miserable realms. In the final existence, she entered into parinibbāna as an arahant.

**The Illustrated Therāpadāna,
by Ashin Dhammasāmbhivaṃsa, page 1**

Dhammadinnā Therī

The would-be Dhammadinnā Therī went to the Padumuttara Buddha, listened to the Dhamma, practiced Komāribrahmacariya (the moral precept consisting of abstaining the ignoble sexual practice), and donated a large monastery to the monks. Due to the meritorious deeds, she was born in the human world and heavenly realms, and passed into parinibbāna as a arahant who had attained Knowledge of Discriminations.

**The Illustrated Therāpadāna,
by Ashin Dhammasāmbhivaṃsa, page 160**

Jotika the Wealthy Man

The would-be Jotika, the Wealthy Man, built a monastery and offered to the Vipassī Buddha, spreading treasures and decorating the monastery with jewels. Due to his meritorious deeds, he lived in a prosperous and happy life as human or deity in every life. During the time of the Gotama Buddha, he became famous as Jotika, the Wealthy Man, and was ordained as

The Jātaka Stories Showing the Benefits of Establishing and Renovation of the Pagodas Enshrined with the Sacred Relics of the Lord Buddha, and Constructing and Repairing the Monastic Buildings and Other Religious Structures

Bodhisatta the Brahman Saṅkha

Bodhisatta the Brahman Saṅkha cleared the grass, leveled the ground by spreading with sand, poured water to cover the dust, and offered wild flowers to Pagoda enshrined with the sacred relics of the Susima Paccekabuddha, his son. He also made a banner with his shawl as an offering. As a result of his good deeds, during His long journey to Vesāli, the Buddha was free from disturbances such as thorns and stakes, and He was also welcomed with great honour by the lay devotees.

**Mahābuddhavaṃsa (The Great Chronicle of the
Buddhas), Volume III, page 321**

Venerable Anuruddha Thera

During the reigns of the Padumuttara Buddha and the Kassapa Buddha, the would-be Venerable Anuruddha Thera donated oil lamps to the golden pagoda where the Buddha's relics were enshrined. Because of that good deed, he became the Universal Monarch for twenty-eight times in the human world. He was never born in four miserable abodes (apāya) in subsequent existences. In the Dispensation of the Gotama Buddha, he attained the Dibbacakkhuñña (divine eye), the four Paṭisambhidā (Discriminations),

the eight Vimokkha (Liberations), and the six Abhiññāṇa (Supernormal Powers). He was also recognized as Etadagga (Prominent One) who attained the supernormal power of divine insight.

The Illustrated Therāpadāna (The Biographical Stories of Theras), by Ashin Dhammasāmbhivaṃsa, page 164

The Venerable Upavāna Thera

During the reigns of the Padumuttara Buddha and the Kassapa Buddha, the would-be Venerable Upavāna Thera had his upper robe tied to the end of a pole, made a flag, and offered it to pagoda where the Buddha's sacred relics were enshrined. Due to his meritorious deeds, he was born only in the realms of good destinations, and became a guardian deity at the stupa where the Buddha Kassapa's relic was installed, as he had aspired. He did not fall into four miserable abodes (apāya) in subsequent existences for a hundred thousand world-cycles. He practiced Vipassanā meditation in the Dispensation of the Gotama Buddha, and attained parinibbāna as an arahant.

Mahābuddhavaṃsa, Volume V, page 428

The Story of Mahākaccānatthera

During the time of Kassapa Buddha, the would-be Mahākaccāna Thera, offered gold bricks to the pagoda in which the sacred relics of Buddha, who had passed into parinibbāna, were enshrined. He made a solemn wish that, in all his future lives, he would have a golden complexion due to the meritorious deeds. When he passed away, he was born with a body as beautiful as

he became an arahant.

Mahābuddhavaṃsa, Volume VI, Part I, page 113

The Story of Sunikkhittavimāna

A certain lay man saw flowers scattered in a place where the Buddha's relics were enshrined and where everyone had offered flowers. He arranged the flowers in a special way, and offered the flowers. As the result of his meritorious deeds, he became a deva in the Tāvātimsa Celestial Realm, enjoying a golden palace measuring twelve yojana.

The Illustrated Vimānavatthu (The Stories of Mansions), by Ashin Dhammasāmbhivaṃsa, page 473

The Story of Dhātuvivaṇṇapeta

After the Buddha's Demise, King Ajātasattu took his share of the Buddha's relics and made a grand offering for seven years, seven months, and seven days. In Rājagaha, as a wealthy man's wife, daughter, and daughter-in-law were so devoted to those offerings to the sacred relics, they offered flowers and incense to the sacred relics. Because of the meritorious deeds, after their decease, they became female deities in the celestial realm.

The Illustrated Therāpadāna, by Ashin Dhammasāmbhivaṃsa, page 342

Donations to the Monastic Buildings

Gotamī Therī

Buddha's stepmother Gotamī Therī donated set of three robes, offered alms to the Buddha Padumuttara, and also built a walkway,

deeds, she did not fall into the four miserable abodes, but wandered in the realms of good destination, and during the time of the Gotama Buddha, became an arahant.

The Illustrated Therāpadāna (The Biographical Stories of Theras), by Ashin Dhammasāmbhivaṃsa, page 339

The Story of Cūlarathavimāna

During the time of the Kassapa Buddha, Prince Sujāta, constantly offered and honoured the relics given by the Venerable Mahā Kaccāyana Thera. Due to his meritorious deeds, he became a deva who enjoyed the luxuries of the gods and a golden chariot drawn by swift horses in the Tāvatiṃsa Celestial Realm.

**The Illustrated Therāpadāna,
by Ashin Dhammasāmbhivaṃsa, page 326**

The Story of Jaṭilagahapati

Jaṭila the wealthy man, in one of the former existences, arranged the three golden flower pots (complete with golden flowers) and enshrined in the golden pagoda where the relics of the Buddha Kassapa were enshrined. Due to the meritorious deeds, he was born only in the realms of happy destinations, and did not fall into the four miserable realms. During the time of the Buddha, Jaṭila the wealthy man married a wealthy woman from the Taxila. He built a new house, and as soon as he stepped over the threshold to enter the new house, a golden mountain measuring a height of 80 cubits appeared. He became a monk in the presence of the Buddha and worked hard in the monastic discipline, and within two or three days

gold in all his future lives, and he also could enjoy the luxuries of both humans and deities in the human and divine realms. In the time of Gotama Buddha, he was a young man named Kaccāna, and after asking permission from King Candapajjota, he listened to the Buddha's Dhamma. He received the ordination as a monk, and became an arahant wearing the robes which appeared because of the power of kamma (kammajiddhi).

**The Illustrated Therāpadāna,
by Ashin Dhammasāmbhivaṃsa, page 320**

Sudhāpiṇḍiya Thera

The would-be Venerable Sudhapindiya Thera, did not fall into four miserable abodes (apāya) for ninety-four world-cycles because of his meritorious deeds by placing a lump of mortar in the gap between the gaps in the stupa where the relics of the Buddha Siddhattha were enshrined. He became the Universal Monarch for thirteen times in more than thirty world-cycles. He practiced Vipassanā meditation in the Dispensation of the Gotama Buddha, and attained parinibbāna as an arahant.

**The Illustrated Therāpadāna,
by Ashin Dhammasāmbhivaṃsa, page 511**

Khaṇḍaphulliya Thera

During the reign of the Phussa Buddha, the would-be Venerable Khaṇḍaphulliya Thera saw a dilapidated old pagoda in the forest and, repaired it using mortar and concrete. Due to his meritorious deeds, he did not fall into four

miserable abodes for 92 world-cycles. He became the Universal Monarch for 16 times. He practiced Vipassanā meditation in the Dispensation of the Gotama Buddha, and attained parinibbāna as an arahant.

Apadāna Pāli (The Biographical Stories of Buddha, Paccekabuddha, Thera, and Therī, etc.), Volume I, page 221

Pilindavaccha Thera

During the reign of the Sumedhā Buddha, the would-be Pilindavaccha Thera offered incense to the pagoda of the Buddha. He also donated alms, robes, monastery, and medicines to the arahants. Due to his meritorious deeds, he became a handsome deva in the heavenly realm, who was superior to other deities in terms of life-span, beauty, etc. He became the Varuṇa Universal Monarch in the twenty-fifth world-cycle. Since the time he offered incense to the Buddha, he has not fallen into the four miserable realms. He became a bikkhu during the time of the Gotama Buddha, and passed away into parinibbāna as an arahant.

Mahābuddhavaṃsa, Volume VI, Part I, page 389

Sakacintaniya Thera

Sakasintaniyā Thera, in one of the former existence, built a sand stupa with sand, and paid obeisance with offerings of wild flowers as if there was the living Buddha, and as a pagoda enshrined with the sacred relics. Due to these meritorious deeds, he wandered in the human and heavenly realms only, and became the Universal Monarch once in the eighty world-

cycles. He did not fall into the lower miserable realms in subsequent existences, but in his last existences, he became a bikkhu, and after having practiced Vipassanā meditation became an arahant.

The Illustrated Therāpadāna, by Ashin Dhammasāmbhivaṃsa, page 444

The Baddākāpilānī Therī

During the time of the Kassapa Buddha, the people built a great stupa, one yojana high with golden red bricks worth one hundred thousand rupees. When there was a shortage of one brick, the would-be Baddākāpilānī Therī sold her clothes and made one golden brick and donated it. Because of the meritorious deed of having offered that gold brick, yellow pigment, red pigment, and eight lotuses, the bad odour from her body disappeared, and the fragrance of sandalwood appeared, and the fragrance of lotus flowers spread from her mouth. After her death, she was never reborn in the lower miserable abodes in the subsequent lives. During the time of the Gotama Buddha, she became a bhikkhunī, practiced Vipassanā meditation, and entered into parinibbāna as an arahant.

Mahābuddhavaṃsa, Volume VI, Part I, page 113

Sakulā Therī

The would-be Baddākāpilānī Therī, a noble woman, went to the great stupa, where the relics of the Kassapa Buddha were enshrined, offered lights by using a bowlful of oil, without a wink of sleep all night. By virtue of her meritorious