

# Agni Purana : - Chapter 38 - Benefits of constructing temples

agniruvāca |  
vāsudevādyālayasya kṛtau vakṣye phalādikam |  
cikīrṣorddevadhāmādi sahasnajanipāpanut || 1 ||

manasā sadmakarta ā śatajanmāghanāśanam |  
yenumodanti kṛṣṇasya kriyamāṇam narā gṛham || 2 ||

tepi pāpairvvinirmuktāḥ prayāntyacyutalokatām |  
samatītaḥ bhaviṣyañca kulānāmayutaḥ naraḥ || 3 ||

viṣṇulokaḥ nayatyāśu kārayitvā harergṛham |  
vasanti pitaro dṛṣṭvā viṣṇuloke hyalañkṛtāḥ || 4 ||

vimuktā nārakairduḥ khaiḥ karttuḥ kṛṣṇasya mandiram |  
brahmahatyādipāpaughaghātakam devatālayam || 5 ||

phalam yannāpyate yajñairddhāma kṛtvā tadāpyate |  
devāgāre kṛte sarvvatīrthasnanaphalam labhet || 6 ||

devādyarthe hatānāñca raṇe yattatphalādikam |  
śāṭhyena pāṃsunā vāpi kṛtam dhāma ca nākadam || 7 ||

ekāyatanakṛt svargī tryagārī brahmalokabhāk |  
pañcāgārī śambhulokamaṣṭāgārāddharau sthitiḥ || 8 ||

ṣoḍaśālayakārī tu bhuktimuktimavāpnuyāt |  
kaniṣṭham madhyamaḥ śreṣṭham kārayitvā harergṛham || 9 ||

svargam ca vaiṣṇavam lokam mokṣamāpnoti ca kramāt |  
śreṣṭhamāyatanaḥ viṣṇoḥ kṛtvā yaddhanavān labhet || 10 ||

kaniṣṭhenaiva tat puṇyam prāpnotyadhanavānnaraḥ |  
samutpādyā dhanam kṛtvā svalpenāpi surālayam || 11 ||

kārayitvā hareḥ puṇyam samprāpnotyadhikam varam |  
lakṣeṇātha sahasneṇa śatenārdhena vā hareḥ || 12 ||

kārayan bhabanam yāti yatrāste garuḍadhvajah |  
bālye tu krīḍamānā ye pāṃsubhīrbhavanam hareḥ || 13 ||

vāsudevasya kurvanti tepi tallokagāminah |  
tīrthe cāyatane puṇye siddhakṣetre tathāṣṭame || 14 ||

kartturāyatana viṣṇoryathoktāt triguṇam phalam |  
bandhūkapuṣpavinyāśaiḥ sudhāpañkena vaiṣṇavam || 15 ||

ye vilimpanti bhavanam te yānti bhagavatpuram |

patitaṃ patabhānantu tathārddhapatitaṃ naraḥ || 16 ||

samuddhatya harerddhāma prāpnoti dviguṇaṃ phalaṃ |  
patitasya tu yaḥ karttā patitasya ca rakṣitā || 17 ||

viṣṇorāyatanasyeha sa nara viṣṇulokabhāk |  
iṣṭakānicayastiṣṭhed yāvadāyatane hareḥ || 18 ||

sakulastasya vai karttā viṣṇuloke mahīyate |  
sa eva puṇyavān pūjya iha loke paratra ca || 19 ||

kṛṣṇasya vāsudevasya yaḥ kārayati ketanam |  
jātaḥsa eva sukṛtī kulantenaiva pāvitaṃ || 20 ||

viṣṇurudrārka devyādergṛhakarttā sa kīrttibhāk |  
kiṃ tasya vittanicayairmūḍhasya parirakṣiṇaḥ || 21 ||

duḥ khārjjitairyaḥ kṛṣṇasya na kārayati ketanam |  
nopabhogyaṃ dhanam yasya pitṛvipradivaukasām || 22 ||

nopabhogāya bandhūnām vyarthastasya dhanāgamaḥ |  
yathā dhruvo nṛṇām mṛtyurvittanāśastathā dhruvaḥ || 23 ||

mūḍhastatrā'nubadhnāti jīvitetha ca le dhane |  
yadā vittaṃ na dānāya nopabhogāya dehinām || 24 ||

nāpi kīrtyai na dharmārthaṃ tasya svāmyetha ko guṇaḥ |  
tasmādvittaṃ samāsādya daivādvā pauruṣādatha || 25 ||

dadyāt samyag dvijāgrathebhyaḥ kīrttanāni ca kārayet |  
dānebhyascādhikaṃ yasmāt kīrttanebhyo varam yataḥ || 26 ||

atastatkārayeddhīmān viṣṇvādermmandirādikam |  
viniveśya harerddhāma bhaktimadbhirnarrottamaḥ || 27 ||

niveśitaṃ bhavet kṛtsnaṃ trailokyam sacarācaram |  
bhūtaṃ bhavyam bhaviṣyañca sthūlaṃ sūkṣmaṃ tathetarat || 28 ||

ābrahmastambaparyyantaṃ sarvvaṃ viṣṇoḥ samudbhavam |  
tasya devāḍidevasya sarvagasya mahātmanaḥ || 29 ||

niveśya bhavanaṃ viṣṇornna bhūyo bhuvī jāyate |  
yathā viṣṇorddhāmakṛtau phalaṃ tadvaddivaukasām || 30 ||

śivabrahmārkkavidhneśacaṇḍīlakṣagyādīkātmanām |  
devālayakṛteḥ puṇyam pratimākaraṇedhikam || 31 ||

pratimāsthāpane yāge phalasyānto na vidyate |  
mṛṇmayāddāruje puṇyam dārujādiṣṭakābhava || 32 ||

iṣṭakotthācchailaje syāddhemāderadhikaṃ phalaṃ |  
saptajamanmakṛtaṃ pāpaṃ prāpambhādeva naśyati || 33 ||

devālayasya svargī syānnarakam na sa gacchati |  
kulānām śatamuddhṛtya viṣṇulokam nayennarah || 34 ||

yamo yamabhaṭānāha devamandirakāriṇaḥ |  
yama uvāca |  
pratimāpūjādikṛto nāneyā narakam narāḥ || 35 ||

devālayādyakarttāra āneyaste tu gocare |  
vicaradhvaṃ yathānyāyanniyogo mama pālyatām || 36 ||

nājhābhaṅgam kariṣyanti bhavatām jantavaḥ kkcit |  
kevalam ye jagattātamanantam samupāśritāḥ || 37 ||

bhavadbhiḥ pariharttavāsteṣām nātrāsti samsthiṭiḥ |  
yeca bhāgavatā loke taccittāstatparāyamāḥ || 38 ||

pūjayanti sadā viṣṇuṃ te vastyājyāḥ sudūrataḥ |  
yastiṣṭhan prasvapan gacchannuttiṣṭhan skhalite sthite || 39 ||

saṅgīrttayanti govindam te vastyājyāḥ sudūrataḥ |  
nityanaimittikairddevam ye yajanti janārdanam || 40 ||

nāvalokyā bhacavadbhiste tadgatā yānti tadgatim |  
ye puṣpadhūpavāsobhīrbhūṣaṇaiścātivalabhaiḥ || 41 ||

arcyayanti na te grāhyā narāḥ kṛṣṇālaye gatāḥ |  
upalepanakarttārah sammārjanaparaśca ye || 42 ||

kṛṣṇālaye parityājyāsteṣām putrāstathā kulam |  
yena cāyatanam viṣṇoḥ kāritam tat kulodbhavam || 43 ||

puṃsām śatam nāvalokyam bhavadbhirduṣṭacetasā |  
yastu devālayam viṣṇorddāruśaulamayam tathā || 44 ||

kārayenmr̥ṇmayam vāpi sarvapāpaiḥ pramucyate |  
ahanyahani yajñena yajato yanmahāphalam || 45 ||

prāpnoti tat phalam viṣṇoryaḥ kārayati ketanam |  
saptalokamayo viṣṇustasya yaḥ kurute gṛham || 46 ||

kārayan bhagavaddhām nayatyacyutalokatām |  
saptalokamayo viṣṇustasya yaḥ kurute gṛham || 47 ||

tārayatyakṣayāmllokānakṣayān prātipadyate |  
iṣṭakācayavinyāso yāvanatyabdāni tiṣṭhati || 48 ||

tāvadvarṣasahasnāṇi tatkarttu rddi vi samsthiṭiḥ |  
pratimākr̥dviṣṇulokam sthāpako līyate harau |  
devasadmapratikṛtipratīṣṭhākṛttu gocare || 49 ||

agniruvāca |

1. I will now describe the benefits of erecting the temples of [Vāsudeva](#) and others. One who is desirous of constructing the temples of gods gets freed from sins incurred in thousand births.

2-5. Those who conceive of building a temple get the sins accrued in hundreds of births destroyed. Those who approve the building of a temple for lord [Kṛṣṇa](#), also become free from their sins and go to the world of [Acyuta \(Viṣṇu\)](#). Having built a temple for [Hari](#), a man immediately conveys a [lakh](#) of his ancestors both past and future to the world of [Viṣṇu](#). The manes of a person who builds a temple for [Viṣṇu](#) having seen it remain in the world of [Viṣṇu](#) well-honoured and relieved of their sufferings in hells. The erection of the abode for the deity destroys sins such as the killing of a [brahmin](#).

6. Whichever benefit could not be obtained by doing sacrificial rites, could be got by the erection of an abode (for the god). He who erects an abode for the god reaps fruits of bathing in all holy waters.

7. Even the making of a temple by perfidy with dust one would reach heaven. It gets more benefits than those (got) being slain in the battle.

8. One who builds one temple goes to heaven. One who builds three temples goes to the world of [Brahmā](#). The builder of five abodes reaches the world of [Śambhu \(Śiva\)](#). By building eight abodes one remains in the world of [Hari](#).

9-17. One who builds sixteen abodes gets enjoyment and emancipation. Having built a small, medium or excellent temple for [Hari](#) one gets heaven or the world of [Viṣṇu](#) or emancipation respectively in order. Which merits a rich man would get by erecting an excellent temple of [Viṣṇu](#), a poor man would get by (erecting) a small temple itself. Having acquired riches and built a temple for [Hari](#) even with a small portion of it one would get excellent and enormous merits. By erecting a temple of [Hari](#) with a lakh or thousand or hundred or fifty (units of money) one would reach the place of that person who has the eagle in his banner. Those who play in their childhood with (the building of) abodes of [Hari](#) with earth also go to the world of [Vāsudeva](#). The building of temples of [Viṣṇu](#) at holy places, within temples, accomplished place or hermitage (yields) threefold benefit than those already described. Those who decorate (the temple) of [Viṣṇu](#) with the [bandhūka](#) flowers and an oint with fragrant paste, also reach the place of the lord. (Having erected the temple of [Hari](#)), a person obtains two-fold merits after having elevated the fallen, the falling and half-fallen. He who brings about the fall of a man is the protector of one fallen.

18-19. By (erecting) a temple of [Viṣṇu](#) one reaches his region. As long as the bricks remain in the temple of [Hari](#), the founder of that family is honoured in the world of [Viṣṇu](#). He becomes pious and adorable in this world as well as the next.

20. He who builds a temple for Kṛṣṇa, the son of Vasudeva is born as a man of good deeds and his family gets purified.

21. He who builds an abode for Viṣṇu, Rudra, Sun or the goddess etc. acquires fame. What is the use of the hoarded riches for an ignorant person?

22-23. If one does not cause an abode for Kṛṣṇa to be built (with wealth) acquired by hard (work) (and) if one's wealth could not be enjoyed by manes, brahmins, celestials and relatives, his acquisition of wealth is useless. As death is certain for a man so also the destruction of wealth.

24. One who does not spend his riches for charities or for enjoyments is stupid and is being bound even while alive, while the riches are flickery.

25. Is there any merit in being the lord of wealth acquired either accidentally or by one's effort, if it is not spent for acquiring fame or for philanthropy?

26-31. One may give to the foremost brahmins and also do (such acts) which would glorify him. More than the charities and more than the acts which would glorify him, one has to build the temples of Viṣṇu and other gods. The temple of Hari being set up by devoted great men, the three worlds, the movable and immovable things and the entire objects get established. All the things beginning with Brahmā to the Pillar, that has already born, that is being born, that is to be born, the gross, the minute and the other things are born of Viṣṇu. Having set up an abode for that lord of lords, the omnipresent, the great Viṣṇu, one is not born again in this world. By building temples for the celestials, Śiva, Brahmā, Sun, Vighneśa (lord of impediments), Caṇḍī (Pārvatī), Lakṣmī and others (a man) reaps the same benefit as he would get for building an abode for Viṣṇu. Greater merit (is acquired) by installing images of gods.

32. In the rites (relating to) installation of an idol there is no limit for the fruits (gained). An image made of wood gives greater merit than that made of clay. One made of bricks yields greater merit than that made of wood.

33. One made of stones gives (greater merit) than that made -of bricks. (Images made) of gold and other metals yield more benefits. Sins committed in seven births get destroyed even at the very commencement of installation.

34. One who builds a temple goes to heaven and never goes to hell. Having elevated a hundred of his ancestors he conveys them to the world of Viṣṇu.

35. Yama (god of death) said to his emissaries:

**Yama said:**

“Those men who build temples of gods and adore the idols are not to be brought to hell.

36. Bring them to my view who have not built temples and other things. Move around in the befitting way and execute my directive.

37. Except those who have resorted to [Ananta](#), the father of the universe, no other beings would at any time disregard the command.

38. Those who are devotees of Viṣṇu and have their mind fixed on him have to be avoided by you. They are not to live here.

39-49. Those who always adore Viṣṇu should be avoided by you from a distance. Those who sing the glories of [Govinda](#) while standing or sleeping or walking or standing behind or stumbling or remaining (at a place) are to be avoided by you from a distance. Those who worship [Janārdana](#) with obligatory and occasional rites are not to be beheld by you. Those who follow this course attain good position. Those who worship (the god) with flowers, incense, raiments, favourite ornaments, (and) those who have gone to the abode of Kṣṣṇa are not to be seized by you. Those who besmear with unguents, and those who are engaged in sprinkling his body, their children and their descendants should be left in the temple of Kṣṣṇa. Hundreds of men born in the family of one who has built the temple of Viṣṇu should not be seen by you with evil mind. Whoever builds a temple of Viṣṇu with wood or stone or earth gets free from all sins. One who builds the temple of Viṣṇu gets that great benefit which (one would acquire) by doing sacrificial rites everyday. By building a temple for Viṣṇu (one) conveys hundreds of his descendants and hundreds of his ancestors to the world of Acyuta. Viṣṇu is identical with the seven worlds. One who builds a house for him saves the endless worlds and also obtains endlessness. One who builds (a temple) for him, lives for so many years in heaven as the number of years the set up bricks would remain. The maker of the idol (would reach) the world of Viṣṇu. One who consecrates it would get absorbed in Hari.

One who builds a temple, makes an idol and installs it goes within his range.

**Agni said:**

“I have not brought one who has installed Hari as told by Yama”. [Hayaśiras](#) told Brahmā for the installation of gods.