



## Heavens and Hells Supplemental Text

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## 1. Judaism Hell

*It appears by Internet research that every rabbi has a different story.*

"Ask Jews what happens after death, and many will respond that the Jewish tradition doesn't say or doesn't care, that Jews believe life is for the living and that Judaism focuses on what people can and should do in this world. But not so fast. If anything is less Jewish than belief in heaven and hell, it's Jews agreeing on an official theological party line. And after 4,000 years of discussion, you'd expect considerable variation. Sure enough, when *Moment* asked an array of prominent Jewish thinkers, artists, writers and other doers to tell us what they think they're headed for, the range was extraordinary. In the following ruminations you'll find ghosts, zombies, animal souls and reincarnation, along with more familiar discussions of memory, legacy and divine judgment. And, of course, disagreements. As they say: two Jews, three afterlives.

[https://momentmag.com/is-there-life-after-death/?=ment&gad\\_source=1&gclid=Cj0KCQjwz7C2BhDkARIsAA\\_SZKZweAu-ZUi9FC26PnGxcGX69IzR2gORY\\_vg09ReXmBmx3TljrNeWxcaAskFEALw\\_wcB](https://momentmag.com/is-there-life-after-death/?=ment&gad_source=1&gclid=Cj0KCQjwz7C2BhDkARIsAA_SZKZweAu-ZUi9FC26PnGxcGX69IzR2gORY_vg09ReXmBmx3TljrNeWxcaAskFEALw_wcB)

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### AI Overview

"In Judaism, the concept of hell, or Gehenna, is a temporary place of punishment for people who have lived immoral lives. Gehenna is similar to purgatory in other religions, such as Islam and Hinduism. The idea is that sins create blemishes and imperfections that make people incapable of a loving union with God. Gehenna is

a chance to straighten things out and purify the soul so that it can be connected to God in the world to come, or Gan Eden, which is paradise for those who have lived according to God's law.”

### **Other Hebrew words related to hell include:**

- Sheol: The underworld, Hades, or grave, which is where all dead people go. It can also refer to the ancient world's idea of the afterlife as a dark, subterranean land.
- Abaddon: Doom or perdition
- Be'er Shachat: Pit of corruption
- Tit ha-Yaven: Clinging mud
- Sha'are Mavet: Gates of death
- Tzalmavet: Shadow of death

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BRITANNICA <https://www.britannica.com/topic/Gehenna>

Gehenna, abode of the damned in the afterlife in Jewish and Christian eschatology (the doctrine of last things). Named in the New Testament in Greek form (from the Hebrew Ge Hinnom, meaning “valley of Hinnom”), Gehenna originally was a valley west and south of Jerusalem where children were burned as sacrifices to the Ammonite god Moloch. This practice was carried out by the Israelites during the reigns of King Solomon in the 10th century bc and King Manasseh in the 7th century bc and continued until the Babylonian Exile in the 6th century bc. Gehenna later was made a garbage centre to discourage a reintroduction of such sacrifices.

The imagery of the burning of humans supplied the concept of “hellfire” to Jewish and Christian eschatology. Mentioned several times in the New Testament (e.g., Matthew, Mark, Luke, and James) as a place in which fire will destroy the wicked, it also is noted in the Talmud, a compendium of Jewish law, lore, and commentary, as a place of purification, after which one is released from further torture.

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From: <https://jewsforjudaism.org/knowledge/weekly/do-jews-believe-in-heaven-and-hell>

Recently a Jewish student asked me if Jews believe in heaven and hell.

I explained that Judaism has a concept of heaven and hell but emphasized that we do not believe in eternal damnation.

Then I asked her why she asked this question. She told me she was curious because her Christian friends always spoke about heaven and hell, but she had never heard about it at home or in Hebrew school.

So why do some religions obsess about heaven and hell while the Jewish bible hardly mentions it?

An answer to this question is found in this week's Torah portion, Toldos (Genesis 25:19–28:9), where Isaac blesses his sons Jacob and Esau. Jacob is blessed with "the dew of the heavens and the richness of the earth" (Genesis 27:28), and Esau is blessed with "the richness of the earth and the dew of the heavens" (Genesis 27:39).

These blessings appear identical, except that the order is reversed.

Our sages explain that both brothers receive spiritual blessings, "the dew of heaven," and material blessings, "the richness of the earth." However, by reversing the order, Isaac clarifies that Jacob's priority is spirituality and Esau's priority is material gain.

The Torah makes this distinction when it says, "Esau was a skillful hunter, a man of the field, while Jacob was a wholesome man, dwelling in tents" (Genesis 25:27).

Our sages also explain that "the dew of heaven" refers to the World to Come, and "the richness of the earth" refers to this world.

In the case of Esau, his blessing mentions earth first and then heaven, because his descendants will enjoy the pleasures of the earth and constantly yearn for the World to Come. Jacob's descendants are first promised the spiritual bliss of heaven [the World to Come], and second the physical world, not for mere pleasure, but as the means to achieve their spiritual goal.

This is the secret of Jewish spirituality and how we are able to experience closeness to God. The Jewish people were instructed to use material objects to fulfill God's commandments [מצוות-mitzvot], which are manifestations of God's will and wisdom.

It is significant that the word מצוה-mitzvah [commandment] is etymologically related to the Aramaic word צוותא-tzavta, which means "connection." It is through the physical commandments that finite man is able to connect to the infinite God and thereby acquire a portion in the World to Come.

This is why many Jews focus on good deeds and action and don't talk about heaven and hell. We see the fulfillment of God's commandments as an end in themselves. Rather than simply a self-gratifying tool to gain reward, the commandments connect us to God and simultaneously transform the world into a more moral, refined, and spiritual dwelling.

We also do not want the "promise of heaven" or fear of "eternal damnation" to taint our spiritual service with an ulterior motive.

The fear of hell or the promise of heaven and salvation could be a powerful bribe to believe a certain way, as it says, "Do not accept a bribe, for a bribe blinds the righteous" (Exodus 23:8).

Our sages put it this way, "Do not be as servants who serve their master for the sake of a reward. Rather, be as servants who serve their master not for the sake of a reward. And let the fear of Heaven be upon you" (Ethics of Our Fathers 1:3).

May this Shabbos provide opportunities to give thanks for the blessings we receive and for the opportunities to serve and connect to God without the temptation of ulterior motives.

Shabbat Shalom,

Rabbi Bentzion Kravitz

From:

<https://www.beezrathashem.org/post/3-sins-which-cause-eternal-gehinom-hell>

### **3 Sins Which Cause Eternal Gehinom (Hell)**

Updated: Apr 25, 2023

What the Torah really says about eternal hell (Gehenna)

*"...all of these people descend to Gehenna and are judged there for generations and generations...Gehenna will terminate, but they still will not terminate..."*

(Rosh Hashanah 17a)

#### **In Judaism, is there Eternal Punishment?**

The Gemara, masechet Rosh Hashanah, page 17a says, it depends what level of Gehinnom (hell) a person is in.

There are seven levels of Gehinom. The Reshit Chochmah gives detailed explanations of what happens in every one of the chambers in Gehinom. It also tells us what kind of sins you do in order to get into a certain chamber.

For example, the fourth chamber of Gehinom is where they put people that have arrogance, people that make fun of poor people, people that waste seed unintentionally, and also Jewish men that go with goyot (gentile women). That's the the place for them – the fourth level of Gehinom.

As another example, the fifth level is called Sheol. Over there, they put people that are moserim (informers). If you go call the cops on a jew or call the IRS on a jew, you have a serious problem. You're called a moser – an informer. If you tell people to donate money to a church, you're called a moser.

Also in the fifth level is someone who's an Apikoris – a heretic. And a Kofer – a different type of heretic. Someone that's a kofer, they don't believe in resurrection of the dead, they go to the fifth level.

## **The First Six Levels of Gehinom – A Limited Sentence**

The Gemara says that the first six levels have a certain amount of time frame. Different sins, different sentence. Let's say sin "a" has one year, sin "b" has two years, sin "c" has ten years and so on and so forth. So the Gemara says certain people go and have to pay only for one year, or for two years, or for a thousand years, etc.

But, when the Mashiach comes they'll be taken out and they'll join the rest of Am Yisrael as Tzaddikim. They'll have an eternity of good, BeEzrat Hashem.

But there's a seventh level.

## **The Seventh Level of Gehinom – Anyone Who Enters Does Not Leave**

In the seventh level of Gehinom, anyone that enters does not leave. They go in there and they never leave. Gemara says even after Mashiach comes, and even after the end of this world. It's an eternity of Gehinom until the neshama is officially destroyed. Which could be millions and millions of years.

And the sins that a person does in order to get to the seventh level of Gehinom are so easy to make **you wouldn't believe it.**

How people are mamash, putting themselves in eternity of Gehinom with a simple sin.

### **1) Violating Shabbat on Purpose**

One of those sins is someone that violates shabbat on purpose and does not do teshuva, dies without doing teshuva. They go into the seventh level of gehinom and it does not end. Moshiach, resurrection of the dead, all that stuff does not apply to them.

Someone who goes into it, the seventh level, someone that goes into it does not come out and it says that here there's different parts of it one of it is boiling feces another part is boiling seed, other is different types of fire.

One person is a mechalel Shabbat that goes in there, dies a mechalel Shabbat. They didn't do teshuva.

If they did teshuva, they don't have to worry about it. But if they didn't do teshuva they have a very very serious permanent problem.

### **2) Wasting Seed on Purpose**

Second is someone that's wasting seed. Meaning, they waste seed on purpose. Like unfortunately many guys today, young and old, they're addicted to it. They do it sometimes daily, sometimes multiple times daily sometimes a few times a week. If you die without doing teshuva for wasting seed my friend, it doesn't matter if you kept shabbat.

Gehinom starts and doesn't end for you. It's not a joke.

When I learned about Gehinom I started crying. It's not a place you want anyone in there including yourself or anyone you love. Wasting seed is a serious crime against Hashem.

### **3) Causing Others to Sin – A Woman Who Dresses Immodestly**

Next one it says someone that causes other people to sin a woman that walks around immodest she causes guys to sin, they end up wasting seed because of her, what do you think she goes away free while he's in jail forever? No my friends. A woman that walks around immodest that causes other men to sin, she's considered a "machtei harabim" (someone who causes others to sin) this could be our sisters, this could be our daughters, this could be people that we know this could be our mothers, that causes men to sin. A woman needs to take on modesty. You don't want to go with such a crime in shamayim.

I know it seems hard to be modest in this world because everybody else is immodest. I know it seems like it's hot and therefore if you're going to put more layers or at least longer clothes it's going to be unbearable but i promise you, it's not that hot. And I promise you it's not hotter when you wear longer sleeves. In fact, many times it's hotter when you wear shorter sleeves.

Same thing with guys. Guys that don't take advantage of the mitzvah of tzitzit because they think it's too hot, you're wasting a big opportunity to make a mitzvah and every second you're going to need that mitzvah. You're going to need that mitzvah to protect you. So guys that have the excuse: "oh no i'm not wearing tzitzit because it's too hot". When you wear tzitzit it's actually less hot and the reason why is because you have layers. When you have layers you'll have actually less heat. You'll have more wind coming into your body, i promise you it's not more hot with tzitzit . It's the opposite, just your Yetzer Hara telling you.

### **How Long is Punishment in Gehinom? Time There is Different.**

If a person goes to the first six levels of Gehinom for whatever sins they've committed, there is a punishment and it's a very serious punishment. (You can [learn more from my shiur about Gehinom](#).) But it ends at some point.

It can be a month, it could be 5 thousand years, it could be five million years, but at some point it ends.

Remember, time over there is not like time over here. So even if mashiach comes, it doesn't mean that the person, let's say mashiach comes next year, it doesn't mean that a person that goes to gehinom tomorrow is only going to be in gehinom for one year. It doesn't mean that. There's no time over there.

Meaning, that moshiach could come next year, but that person went to Gehinom for 50,000 years. Why? Because there's no time there.

Here it's a year. Over there could be fifty thousand years.

One of the places we learn this in the torah is parashat shelach. What did Hakodesh Baruch Hu say to Am Yisrael? He says: you said something against the

land and said lashon hara about the land after going there for forty days. For every one of your days I'm going to count a year. That's a forty year punishment. Forty days trip, one second actual sin, became a forty year punishment. No one from that generation entered Eretz Yisrael. Here we already see that Hakodesh Baruch Hu's time span and clock is very different than ours. A one second sin could be centuries of punishment.

### **Do Teshuva and Don't Go to the Seventh Level of Gehinom**

We have to do teshuva. Little by little you'll do more. Little by little you'll get better and you'll see that this is the best thing you've ever done for yourself. Not just in the next world, but also in this one. So, if a person goes to the first six levels of Gehinom, it ends at some point but that's not necessarily good news. It just means it ends at some point. However, if they go into the seventh place because of these three major crimes:

- 1) causing others to sin
- 2) wasting seed
- 3) desecrating Shabbat

(there's a few others but those three are most common) then they have a permanent problem. Because they'll enter and they will not leave.

And it's not going to be fun.

### **Gehinnom The Movie is now out!**

Remove all doubts and learn about Gehinom with proof from hundreds of Torah sources, scientific studies, and real life stories.

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## **2. The Hindu**

[The following material is offered for awareness only.] If you already have karma, reincarnation, and moksha isn't heaven and hell a bit of overkill? That was my assumption before digging deeper. I found that I was not entirely wrong, but as we have observed in our studies, Hinduism has a very long history with several distinctive stages; and, when it comes to religion Hindus could be called hoarders. Apparently they never throw anything away.

In the transition from the Vedic Religion to the new Upanishadic teaching of the philosophical Hindu there was a synthesis between the old ideas about heaven (*Svarga*) and hell (*Naraka*) and the new ideas about karma, reincarnation, and moksha. Now, there is a "double payment." The system of heaven and hells...

does not fit the system of karmic reward and punishment whose ethical imperative reduplicates redundantly; their conflation into a single system suggests an attempt to synthesize doctrines from different ages, that is, to connect a new and unfamiliar doctrine onto an old and familiar one in order to normalize it.<sup>1</sup>

At this point, professor McEvilley begins a fascinating description of the earliest ideas about how reincarnation actually works. He talks about the soul of the dead ascending with the smoke of the cremation funeral pyre to an afterlife on the moon, then coming down in rain to the roots of plants where it is absorbed and becomes food. When the plant is eaten by a man the soul contained in the plant is then converted to semen and a new life is ready to be born.<sup>2</sup>

## Svarga and Naraka

For a brief overview of the old Vedic ideas that, of course, some Hindus still believe today I will be quoting passages from several sources.

**From Yogapedia:** Svarga is a Sanskrit word that means “heaven” or “paradise.” In Hinduism, it is also known as “Indra’s abode,” referring to the lord of heaven. Svarga is a temporary home for the souls of the righteous who have not yet achieved the state of moksha, or freedom from the cycle of death and rebirth when the soul becomes one with the Divine.

In svarga, the souls live in paradise awaiting their next reincarnation. Svarga can refer to heaven in general or as just one of seven lokas, or heavenly realms, the highest of which is called Satya Loka or Brahma Loka.

The concept of svarga has evolved. In early Vedic traditions, svarga was a realm of immortality beyond the sky that was the abode of those who had properly performed their religious duties during life. Beginning with the Hindu texts the “Ramayana” and the “Mahabharata,” svarga became the home of Indra, a paradise where all desires are met. Later, svarga came to be understood as a sort of way station for transitory souls awaiting reincarnation.

A yoga pose that honors svarga is a standing posture called svarga dvijasana, or bird of paradise pose. One leg is lifted and the corresponding arm wraps underneath it and around the back, grasping the hand of the opposite arm, which also has wrapped around the back.<sup>3</sup>

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**From the South African Hindu Maha Sabha** (by Tashmica Sharma, Executive

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1 Thomas McEvilley, *The Shape of Ancient Thought* (Allworth Press, 2002, pp.115-7)

2 Ibid, McEvilley, pp. 116-7

3 <https://www.yogapedia.com/definition/7776/svarga>



Member). In Hinduism, the concept and form of heaven is very different to that understood in other religions. While some scriptures may describe heaven and hell as the final and permanent destination of the soul, in Hinduism, heaven (swarga) is perceived as an intermediate spiritual achievement. It is attained as a result of good karmas or meritorious deeds (punya), in the same way that those with negative karma or sinful deeds (paap) are destined for hell (narak).

Heaven and hell are not considered as any spiritual geographical locations but as states of existence or experiences of the soul, both whilst living and after the demise of the body. This means that enjoying the benefits of good karmas means dwelling in heaven and reaping the consequences of negative karmas means dwelling in hell. Hence, in heaven there is enjoyment and in hell there is suffering.

One ceases to dwell in swarga or narak when the cumulative count of good and negative karmas is utilized through enjoyment and suffering as a result of those karmas. One then takes birth in another body and proceeds through the entire cycle again and again indefinitely. This cycle will continue until the soul (atma) is completely detached from materialism and has acquired only good karmas. This cycle of birth and death (referred to as bhavsagar) can be broken only by the attainment of moksha which is liberation or salvation. Moksha is the ultimate destination of the spiritual journey and is considered as final and permanent. In that state, the atma (which is immortal) casts off all the limitations of karma and is united with the divine identity that we call God.

Thus heaven, in Hinduism, is a metaphysical state of freedom – that can only be experienced when we are completely cleansed of negative karma, where the soul becomes one with the Lord.<sup>4</sup>

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**From the Hindu American Foundation:** Because Hindus believe in karma and reincarnation, the concept of heaven and hell as worlds of eternal glory or damnation do not exist in Hinduism. Hindus also do not ascribe to the concept of Satan or devil that is in eternal opposition to God or the Ultimate Reality.

Some Hindus may believe in what is described in Hindu scriptures as two planes of existence that can be likened to heaven and hell. These are respectively *svarga* and *naraka*. Neither *svarga* or *naraka*, however, are permanent or eternal. Both are intermediary planes of existence in which the *atman* might exhaust a portion of its karmic debt or surplus before taking physical birth once again to strive for *moksha*.<sup>5</sup>

### Naraka Described

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4 <https://sahms.org.za/2022/08/15/explanation-of-heaven-and-hell-in-hinduism/>

5 <https://www.hinduamerican.org/hinduism-short-answers-real-questions>

**Naraka.** The following is Naraka as described in Wikipedia:<sup>6</sup> Naraka (Sanskrit: नरक), also called Yamaloka, is the Hindu equivalent of Hell, where sinners are tormented after death. It is also the abode of Yama, the god of Death. It is described as located in the south of the universe and beneath the earth.

The number and names of hells, as well as the type of sinners sent to a particular hell, varies from text to text; however, many scriptures describe 28 hells. After death, messengers of Yama called *Yamadutas* bring all beings to the court of Yama, where he weighs the virtues and the vices of the being and passes a judgment, sending the virtuous to Svarga (heaven) and the sinners to one of the hells. The stay in Svarga or Naraka is generally described as temporary. After the quantum of punishment is over, the souls are reborn as lower or higher beings as per their merits (the exception being Hindu philosopher Madhvacharya, who believes in eternal damnation of the *Tamo-yogyas* in *Andhantamas*).

**Location:** The *Bhagavata Purana* describes Naraka as beneath the earth, similar to the western Hell, between the seven realms of the underworld (*Patala*) and the *Garbhodaka* Ocean, the lowest, most southerly region of the universe. *Pitrloka*, the "capital" of Naraka headed by *Agniśvāttā*, is where our deceased predecessors and relatives (*Pitrs*) reside, and is also located in this lower region. Yama, Lord of Naraka, resides in this realm with his assistants. The *Devi Bhagavata Purana* mentions that Naraka is the "southern" part of universe, below the earth but "above" *Patala*. The *Vishnu Purana* mentions that it is located below the "cosmic waters at the bottom of the universe". The Hindu epics, too, agree that Naraka is located in the southern universe, a direction which is governed by Yama and is often associated with death, directly. *Pitrloka* is considered to be the capital city of Naraka and the abode of Yama, to where souls are brought before him to be served their due justice.

The god of Death, Yama, employs Yama-dutas (messengers of Yama) or Yama-purushas, who bring souls of all beings to Yama for judgement. Generally, all living beings, including humans and beasts, go to Yama's abode upon death where they are judged. However, very virtuous beings are taken directly to Svarga (heaven). People devoted to charity, especially donors of food, and eternal truth speakers are spared the justice of Yama's court. War-heroes who sacrifice their life and people dying in holy places like Kurukshetra are also described as avoiding Yama. Those who get moksha (salvation) also escape from the clutches of yamadutas. Those who are generous and ascetics are given preferential treatment when entering Naraka for judgement. The way is lighted for those who donated lamps, while those who underwent religious fasting are carried by peacocks and geese.

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<sup>6</sup> The remaining passage, with their many footnotes removed, is quoted from this source: [https://en.wikipedia.org/wiki/Naraka\\_\(Hinduism\)#:~:text=The%20Hindu%20religion%20regards%20Hell,punishment%20in%20the%20next%20life](https://en.wikipedia.org/wiki/Naraka_(Hinduism)#:~:text=The%20Hindu%20religion%20regards%20Hell,punishment%20in%20the%20next%20life)

Yama, as Lord of Justice, is called Dharma-raja. Yama sends the virtuous to Svarga to enjoy the luxuries of paradise. He also assesses the vices of the dead and accords judgement, assigning them to appropriate hells as punishment commensurate with the severity and nature of their sins. A person is not freed of samsara (the cycle of birth-death-rebirth) and must take birth again after his prescribed pleasure in Svarga or punishment in Naraka is over.

Yama is aided by his minister Chitragupta, who maintains a record of all good and evil actions of every living being. Yama-dhutas are also assigned the job of executing the punishments on sinners in the various hells.

**Number and names:** Naraka, as a whole, is known by many names conveying that it is the realm of Yama. Yamālaya, Yamaloka, Yamasādana and Yamalokāya mean the abode of Yama. Yamakṣaya (the *akṣaya* of Yama) and its equivalents like Vaivasvatakṣaya use pun for the word *kṣaya*, which can be mean abode or destruction. It is also called Saṃyamanī, "where only truth is spoken, and the weak torment the strong", Mr̥tyulokāya – the world of Death or of the dead and the "city of the king of ghosts", Pretarājapura.

The *Agni Purana* mentions only 4 hells. Some texts mention 7 hells: Put ("childless", for the childless), Avichi ("waveless", for those waiting for reincarnation), Samhata ("abandoned", for evil beings), Tamisra ("darkness", where darkness of hells begin), Rijisha ("expelled", where torments of hell begin), Kudmala ("leprous", the worst hell for those who are going to be reincarnated) and Kakola ("black poison", the bottomless pit, for those who are eternally condemned to hell and have no chance of reincarnation).

The *Manu Smriti* mentions 21 hells: Tamisra, Andhatamisra, Maharaurava, Raurava, Kalasutra, Mahanaraka, Samjivana, Mahavichi, Tapanā, Sampratapana, Samhata, Sakakola, Kudmala, Putimrittika, Lohasanku, Rijisha, Pathana, Vaitarani, Salmali, Asipatravana and Lohadaraka.

The *Yajnavalkya Smriti* also lists twenty-one: Tamisra, Lohasanku, Mahaniraya, Salamali, Raurava, Kudmala, Putimrittika, Kalasutraka, Sanghata, Lohitoda, Savisha, Sampratapana, Mahanaraka, Kakola, Sanjivana, Mahapatha, Avichi, Andhatamisra, Kumbhipaka, Asipatravana and Tapanā. The *Bhagavata Purana*, the *Vishnu Purana* and the *Devi Bhagavata Purana* enlist and describe 28 hells; however, they end the description by stating that there are hundreds and thousands of hells.

The *Bhagavata Purana* enumerates the following 28: Tamisra, Andhatamisra, Raurava, Maharaurava, Kumbhipaka, Kalasutra, Asipatravana, Sukaramukha, Andhakupa, Krimibhojana, Samdamsa, Taptasurmi, Vajrakantaka-salmali, Vaitarani, Puyoda, Pranarodha, Visasana, Lalabhaksa, Sarameyadana, Avichi, Ayahpana, Ksharakardama, Raksogana-bhojana, Sulaprota, Dandasuka, Avata-nirodhana, Paryavartana and Suchimukha.

The *Devi Bhagavata Purana* agrees with the *Bhagavata Purana* in most of names; however, a few names are slightly different. Taptasurmi, Ayahpana, Raksogana-bhojana, Avata-nirodhana, Paryavartana are replaced by Taptamurti, Apahpana, Raksogana-sambhoja, Avatarodha, Paryavartanataka respectively. The *Vishnu Purana* mentions the 28 in the following order: Raurava, Shukara, Rodha, Tala, Visasana, Mahajwala, Taptakumbha, Lavana, Vimohana, Rudhirandha, Vaitarani, Krimiśa, Krimibhojana, Asipatravana, Krishna, Lalabhaksa, Dāruña, Pūyavāha, Pāpa, Vahnijwāla, Adhośiras, Sandansa, Kalasutra, Tamas, Avichi, Śwabhojana, Apratishtha, and another Avichi.

Early texts like the *Rigveda* do not have a detailed description of Naraka. It is simply a place of evil and a dark bottomless pit. The *Atharvaveda* describes a realm of darkness, where murderers are confined after death.

The *Shatapatha Brahmana* is the first text to mention the pain and suffering of Naraka in detail, while the *Manu Smriti* begins naming the multiple hells. The epics also describe Hell in general terms as a dense jungle without shade, where there is no water and no rest. The Yamadutas torment souls on the orders of their master. The names of many of hells is common in Hindu texts; however, the nature of sinners tormented in particular hells varies from text to text.

**The summary of twenty-eight hells** described in the *Bhagavata Purana* and the *Devi Bhagavata Purana* are as follows [**NOTE:** Please see Wikipedia entry for the complete list of 28. Only the first 6 are included here to get a general idea of the unpleasantness of the Hindu hells.]:

**Tamisra** (darkness): It is intended for a person who grabs another's wealth, wife or children. In this dark realm, he is bound with ropes and starved without food or water. He is beaten and reproached by Yamadutas till he faints.

**Andhatamisra** (blind-darkness): Here, a man – who deceives another man and enjoys his wife or children – is tormented to the extent he loses his intelligence and sight. The torture is described as cutting the tree at its roots.

**Raurava** (fearful or hell of *rurus*): As per the *Bhagavata Purana* and the *Devi Bhagavata Purana*, it is assigned for a person who cares about his own and his family's good, but harms other living beings and is always envious of others. The living beings hurt by such a man take the form of savage serpent-like beasts called *rurus* and torture this person. The *Vishnu Purana* deems this hell fit for a false witness or one who lies.

**Maharaurava** (great-fearful): A person who indulges at the expense of other beings is afflicted with pain by fierce *rurus* called *kravyadas*, who eat his flesh.

**Kumbhipaka** (cooked in a pot): A person who cooks beasts and birds alive is

cooked alive in boiling oil by Yamadutas here, for as many years as there were hairs on the bodies of their animal victims.

**Kalasutra** (thread of Time/Death): The *Bhagavata Purana* assigns this hell to a murderer of a brahmin, while the *Devi Bhagavata Purana* allocates it for a person who disrespects his parents, elders, ancestors or brahmins. This realm is made entirely of copper and extremely hot, heated by fire from below and the red hot sun from above. Here, the sinner burns from within by hunger and thirst and the smouldering heat outside, whether he sleeps, sits, stands or runs.

[*Et cetera, et cetera, et cetera.*]

### Narrative, social and economic functions

The Hindu religion regards Hell not as a place of lasting permanence, but as an alternate domain from which an individual can return to the present world after crimes in the previous life have been compensated for. These crimes are eventually nullified through an equal punishment in the next life. The concept of Hell has provided many different opportunities for the Hindu religion including narrative, social and economic functions.

**Narrative.** A narrative rationale for the concept of Hell can be found in the Hindu epic Mahabharata. This narrative ends with Yudhishtira's visit to hell after being offered acceptance into heaven. This journey creates a scene for the audience that helps illustrate the importance of understanding hell as well as heaven before accepting either extreme. This idea provides an essential lesson regarding Dharma, a primary theme within the Mahabharata. Dharma is not a black and white concept, and all people are not entirely good or entirely evil. As such, tolerance is essential in order to truly understand the "right way of living". We all must understand the worst to truly understand and appreciate the best just as we must experience the best before we can experience the worst. This narrative utilizes the Hindu religion in order to teach lessons on tolerance and acceptance of one another's faults as well as virtues.

**Social.** A social rationale for the Hindu concept of rebirth in Hell is evident in the metric work of the Manusmṛti: a written discourse focused on the "law of the social classes". A large portion of it is designed to help people of the Hindu faith understand evil deeds (pāṭaka) and their karmic consequences in various hellish rebirths. The Manusmṛti, however, does not go into explicit detail of each hell. For this we turn to the Bhagavata Purana. The Manusmṛti lists multiple levels of hell in which a person can be reborn into. The punishments in each of these consecutive hells is directly related to the crimes (pāṭaka) of the current life and how these deeds will affect the next reincarnation during the cycle of Saṃsāra. This concept provides structure to society in which crimes have exacting

consequences. An opposite social facet to these hellish rebirths is the precise way in which a person can redeem himself/herself from a particular crime through a series of vows (such as fasting, water purification rituals, chanting, and even sacrifices). These vows must take place during the same life cycle that the crimes were committed in. These religious lessons assist the societal structure by defining approved and unapproved social behavior.

**Economic.** The last Hindu function for Hell-based reincarnations is the text Preta khanda in the Garuda Purana used by Hindu priests during Śrāddha rituals. During these rituals, the soul of a dying or deceased individual is given safe passage into the next life. This ritual is directly related to the economic prosperity of Hindu priests and their ability to save the dying soul from a hellish reincarnation through gifts given on behalf of the deceased to the priest performing the ritual. With each gift given, crimes committed during the deceased's life are forgiven and the next life is progressively improved.

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### 3. Buddhist Hells

from: [https://en.wikipedia.org/wiki/Naraka\\_\(Buddhism\)](https://en.wikipedia.org/wiki/Naraka_(Buddhism))

**Naraka** (Sanskrit: नरक) is a term in Buddhist cosmology<sup>[1]</sup> usually referred to in English as "hell" (or "hell realm") or "purgatory".<sup>[2][3]</sup> Another term used for the concept of hell in earlier writings is *niraya*.<sup>[4]</sup> The Narakas of Buddhism are closely related to *Diyu*, the hell in Chinese mythology. A *naraka* differs from one concept of hell in Christianity in two respects: firstly, beings are not sent to Naraka as the result of a divine judgment or punishment; and secondly, the length of a being's stay in a *naraka* is not eternal,<sup>[5][6]</sup> though it is usually incomprehensibly long.<sup>[7][8]</sup>

A being is born into *naraka* as a direct result of its accumulated actions (karma) and resides there for a finite period of time until that karma has achieved its full result.<sup>[9][10]</sup> After its karma is used up, it will be reborn in one of the higher worlds as the result of karma that had not yet ripened.<sup>[11]</sup>

The eight hot *naraka* appear in Jātaka texts and form the basis of the hell system in Mahayana Buddhism, according to them the hells are located deep under the southern continent of Jambudvīpa denoting India. They are built one upon the other like storeys, the principle is that the more severe kind of damnation is located under the previous one. There are differences in the conception of the *naraka's* height, breadth, length and depth and distance, meaning that there is not a clear canonic system of *naraka* at this point of time besides their size.<sup>[11]</sup>

## Historical background

Dating the idea of hell within Buddhist tradition proves to be difficult, since ideas were orally transmitted until about 100 BCE when the Pali canon was written down in Ceylon.[12]

However, the concept of hell played a significant role since the early stage of Buddhism, since it is closely connected to the concept of karma. Karma determines into which realm a soul is born into. Good actions cause someone to be reborn in heaven or, as a human on earth, while bad actions cause a rebirth as an animal, a hungry ghost, or in hell.[13][14]

In the *Kathāvatthu*, one of the earliest Buddhist writings written around 250—100 BCE, a version of hell is fully developed, described, and discussed. It is probably one of the earliest religious works offering a presentation of hell imagery.[14] It discusses related topics such as whether hell is the result of particular bad actions or the committed bad actions themselves. It further argues that hell is a state experienced in another life as the result of a bad action,[15] connecting hell to the concept of the retribution for bad actions and compensation for good actions.[16]

The historical Buddha rejected the reliance upon deities in order to encourage individuals to take responsibility for their own morality. He and other buddhists encouraged this, especially in the laity that demanded a tangible goal, with the comprehensible symbolism of hell. Just as hell served as a symbol, heaven did as well and acted as a temporary imagining that one could progress beyond and achieve enlightenment.[17][18][19] In contrast hell was utilised as a deterrent to actions that would create an opposition to enlightenment.[20]

If the understanding of these dates is correct then the idea of Buddhist hell is prior to the ones in Mediterranean cultures, however, both communicated with one another over the sea and land.[21]

## Descriptions of Narakas

There are several schemes for counting these narakas and enumerating their torments. Some sources describe five hundred or even hundreds of thousands of different narakas. One of the most common scheme is that of the Eight Great Hot Narakas and Eight Great Cold Narakas. Physically, Naraka is thought of as a series of layers extending below Jambudvīpa. There are also series of isolated and boundary hells called *Pratyeka naraka* (Pali: *Pacceka-niraya*) and *Lokantarikas*

The sufferings of the dwellers in *naraka* often resemble those of the pretas, and the two types of being are easily confused. The simplest distinction is that beings in Naraka are confined to their subterranean world, while the pretas are free to move about.

As for how beings come into hell, they are not born in these *naraka* but appear by means of manifestation (*Upapāta* उपपात) as adults under the influence of the karmic force. The bodies they are manifested in are made out of resilient matter



that can withstand even the most extreme pain. In some texts it is reported that the bodies are large to extent the suffering.[22]

## Eight Hot narakas

### Hells caused by physical crimes

1. **Sañjīva** (等活), the "reviving" *naraka*, has ground made of hot iron heated by an immense fire. This is the designated realm for those who commit acts of violence and murder with the intent of killing living beings out of a desire to destroy their source of life.[23][24][25] Beings in this *naraka* appear fully grown, already in a state of fear and misery. As soon as the being begins to fear being harmed by others, their fellows appear and attack each other with iron claws and hell guards appear and attack the being with fiery weapons. As soon as the being experiences an unconsciousness like death, they are suddenly restored to full health as a cold wind revives them and the attacks begin again. This circle of torture continues until their bad karma is exhausted.[11] Other tortures experienced in this Naraka include: having molten metal dropped upon them, being sliced into pieces, and suffering from the heat of the iron ground.[26][27]

Killing that is purely accidental does not lead to this hell. Examples of killing that does not lead to this hell include: accidental crushing of an insect, killing while driving a stake to the ground, a doctor attempting to treat the sick involuntarily but kills his patient, a parent who tries to correct their child's behavior and accidentally kills them and when a flame attracts an insect to its destruction. [28] Consuming meat is also not an act of bad karma in the circumstances that the individual did not see, hear the killing of the animal or let the animal be killed specifically for them. This hell should make the practitioners aware of their dependence with the sentient beings around them. The purpose is to discourage unnecessary suffering of animals but not totally prohibit the consumption of meat.[29]

It is said to be 1,000 *yojanas* beneath Jambudvīpa and 10,000 *yojanas* in each direction.[30]

The *saddharmasmṛtyupasthānasūtra* ("Sutra of the Right Mindfulness") names sixteen subsidiary hells to this one and discusses seven of them in detail.[31] The subsidiary hells are the Region of the Mud Excrement which is full of boiling excrements and insects,[32] the Region of the Wheel of Swords where iron falls from the sky like rain and is covered in a forest of swords, the Region of the Roasting Skillet where people who roasted animals will be done the same to them, the Region of Numerous Sufferings, the Region of Darkness which is a dark space and the people there are burned by opaque fire while a fiery wind blows that tears their skin,[33] the Region of Unhappiness where great fires burn and while the residents are devoured by animals and finally the Region of Extreme Suffering where lazy people who committed murder burn.[31][34]



2. **Kālasūtra** (黒縄), the "black thread" *naraka*, includes the torments of Sañjīva. The pains experienced in this hell are ten times more severe than those suffered in Sañjīva.[35] In addition, black lines are drawn upon the body, which hell guards use as guides to cut the beings with fiery saws and sharp axes.[26][30][36] A second version of this hell describes it as a place where black ropes are stretched across the mountains and hot cauldrons are placed underneath. The wardens of this hell force the dwellers to carry heavy iron bundles and walk across the rope until they fall into the cauldrons below.[37] This is the place for those who have committed murder, robbery, or lied and those who were bad sons or two-faced women.[36]

This *naraka* includes places such as the Chandala hell for those who steal from the sick or take objects that they are not worthy of using.[38] They are tormented by giant evil birds that disembowel them. Other punishments include being forced to eat molten copper and being pierced by spears.[39]

Genshin describes the subsidiary hells within this region in more detail. One example is the Region of Equal Wailing and Reception of Suffering, where the inmates tied to black ropes that are on fire and fall into swords below. Hounds with hot fangs then proceed to take the bodies apart.[40]

3. **Samghāta** (衆合), the "crushing" *naraka*,<sup>[41]</sup> is surrounded by huge masses of rock that smash together and crush beings into a bloody jelly. When the rocks move apart again, life is restored to the being, and the process starts again.<sup>[26]</sup> Within this *naraka* corpses are eaten by demons, bears, and birds of hell,<sup>[42]</sup> and Eagles with flaming beaks tear out their organs. The *saddharmasmṛtyupasthānasūtra* provides another depiction of this hell. The wardens then continue hand them on hooks.<sup>[42][43]</sup>

The rebirth into this hell is caused by the improper attitude towards love and sexual indulgence combined with acts of murder.<sup>[36][44]</sup> The residents of this hell are firstly brought to a beautiful woman who reminds them of the woman they once loved sitting upon a tree and who beckons them to climb up. While climbing, hot sword-leaves slice into the body, but the inmate is filled with so much desire that they reach the top, discovering that the woman is below the tree beckoning them down. This is repeated and the prisoner spends hundreds of thousands of years in this cycle.<sup>[44][42]</sup> This represents the people who stay ignorant in life possess ego-centric love as they have no awareness of being in their own hell of self-deception. They blame their suffering upon their circumstances instead of taking a look at their own prisoned mind.<sup>[45]</sup>

The first subsidiary hell, the Region of Evil Views, is described by Genshin as a place for those who have molested children. Those who end up in this hell are forced to watch their children being stabbed by the hell wardens. While this happens they experience unspeakable suffering as they are hung down and molten copper is poured into their bodies through the anus.<sup>[46]</sup> Another hell is the Region of Suffering Enduring. Men who kidnap the women of others are hung upside down from a tree and roasted under a fire that enters their mouths and burns their insides as they try to scream.<sup>[46]</sup> Another hell is the Region of Many

Suffering and Anguish where men who committed homosexual rape are reborn. These men are embraced by figures of the people who they molested. After being incinerated in this manner they revive and in fear they attempt to flee just to fall off a cliff, ending up being consumed by birds with flaming beaks and foxes.<sup>[47]</sup><sup>[48]</sup>

4. **Raurava** (叫喚), the "screaming"<sup>[49]</sup> *naraka*, is where beings screaming run wildly about, looking for refuge from the burning ground as they are scorched by the blazing fires.<sup>[26]</sup><sup>[11]</sup> Other descriptions of this hell include that the prisoners beg the demons, that are gold and have long legs that enable them to run as quickly as the wind, for mercy hearing the voices of the dreadful demons.<sup>[50]</sup> This increases the anger of these demons and they pry open the mouths of the prisoners with pincers to pour molten copper into it that destroys their organs.<sup>[51]</sup><sup>[52]</sup><sup>[53]</sup>

The primary reason for being reborn into this realm of hell is the improper intake and use of intoxicants in combination with acts of killing, stealing and sexual indulgence. The sixteen subsidiary hells to this *raurava naraka* enumerate a number of cases which involve the giving of alcohol to monks with the purpose of irritating them, the use of intoxicants as a means of seduction, the addition of water to alcohol by merchants with the intention of gaining extra money,<sup>[54]</sup> the provision of animals with liquor or the utilisation of alcohol in order to kill or rob others.<sup>[55]</sup> Nevertheless, the consumption of alcohol is only prohibited to the extent that it impedes the proper practice of morality. This hell may be associated with the consumption of alcohol, yet it never condemns the individual who drinks alone or with the company of friends. However, the descriptions of this hell include references to the negative effects of alcohol, such as its detrimental impact on the body and irritating effects on the mind, advising abstinence from liquor.<sup>[56]</sup>

## Hell caused by vocal crimes

[\[edit\]](#)

5. **Mahāraurava** (大叫喚), the "great screaming" *naraka*, is similar to *raurava*.<sup>[30]</sup> The primary causes of this hell are lying and the deployment of inappropriate words in conjunction with the transgressions outlined in the former *naraka*. This is the initial hell in which the psychological state is of greater consequence than the physical condition in regard to the misdeed.<sup>[56]</sup> In the minor Hell of Unbearable Pain those who committed perjury or bribery are tormented by having snakes be born inside of their bodies. Each lie creates more snakes as they represent the inner fears like inadequacy, loss of possessions and so on that are perpetuated by further lies.<sup>[57]</sup> While there is no clear differentiation between truth and falsehood in Buddhism that does not mean that an individual should deliberately deceive others.<sup>[57]</sup>

Subsidiary hells include the Region for Receiving the Suffering of Being Stabbed by a Spearhead where hot iron needles are thrust into the mouths and tongues of

the inmates. In the Region Where One Receives Limitless Suffering wardens pull out tongues with hot iron pincers.[\[58\]](#)[\[59\]](#)

## Hells caused by mental crimes

[\[edit\]](#)

6. **Tapana** (焦熱; 炎熱) is the "heating"[\[60\]](#) *naraka*, where hell guards impale the residents on a fiery spear until flames issue from their noses and mouths.

[\[26\]](#) Furthermore, they are thrown onto a burning iron surface and are beaten by the wardens until they have been reduced to a mound of flesh or are fried in a skillet. They are impaled from the buttock to the head on a spit and roasted, burning until the flames pierce their bones and marrow. Compared to the flames of this hell, the flames of the former *naraka* feel like snow to the inmates.[\[61\]](#)[\[62\]](#)[\[63\]](#)

As the first hell, purely related to mental actions, it addresses the major obstacles to enlightenment. These obstacles include the rejection of the laws of karma and the existence of good and evil, which the historical Buddha considered to be bad for people to take personal responsibility.[\[64\]](#) The key to enlightenment lies within the human mind and in case that mind deceives itself, the possibility of enlightenment vanishes.[\[65\]](#)

One of the places in this hell is the *pundarika* Region in which everyone is engulfed in flames. A voice beckons them to come closer and drink from a lake of lotus blossoms (*pundarika*). They follow the voice and fall into hole engulfed in flames that incinerate their bodies. The bodies are revived but burn soon again as this circle continues. Nevertheless, they repeat their attempt of finding the lotus lake to quench their thirst. People who starved themselves in hope of reaching heaven and people who led others to believe in heterodox views will be found in this hell.[\[66\]](#)[\[67\]](#)[\[64\]](#)

A second place is the Region of Dark Fire Wind. The people here are prisoned in a whirlwind which causes them to tumble around in circles. They are tossed around by a wind that strikes their body as sharply as a sword and cuts it into little pieces. Afterwards they are revived and this is repeated. In this hell the belief that things can be classified into permanent and impermanent.[\[66\]](#)[\[68\]](#)[\[69\]](#)

These hells showcase that while Buddhism had tolerance for other religions some sutra clearly condemn beliefs and practises that are different from what the historical Buddha taught.[\[69\]](#)

7. **Pratāpana** (大焦熱; 大炎熱), the "great heating"[\[70\]](#) *naraka*. In this hell demons with black bellies, flaming eyes and hooked teeth haunt the ones reborn here, grabbing the residents by the throat and dragging them through mountains, cities and across oceans.[\[71\]](#)[\[26\]](#)[\[72\]](#) Genshin describes when reaching the entrance to this hell they are insulted by Yama for the sins they committed in their former existence. Being prisoned in the ropes of their bad karma, they enter the *pratāpana naraka*.[\[72\]](#) The hell is totally engulfed by fire and wailing of other

beings. The flames of this *naraka* are the individuals own bad karma which makes them suffer.[72]

This hell destinies those who have sexually defiled religion to torture.[73] This defilement includes seducing monks, nuns and virtuous laywomen. Those who seduce laywomen are made to suffer within the Hell of String-like Worms by being tied and lied down on a blazing floor on which iron hooks are attached. As they cry out in agony the demons put bow-string shaped worms inside the sinners body. This worm burns the inside of their body and devours the innards while it excretes poison that causes excruciating pain. After this procedure it cracks open a hole in the body and slithers out.[71]

Another hell that can be found here is the Place of Painful Hair. Women who have attempted to beguile monks into sexual temptation. Such women are made to suffer by having their skin pared off by demons until only her bones remain. The skin recovers again and this is repeated. Sometimes the demons peel only peel off small parts and then roast them. Fleeing from this torture they run into the hands of the monk who they seduced and their vision transforms into a searing flame. It is almost impossible that such a woman can be reborn as a human again, however, if she is reborn as a human she will end up ugly and disabled, forced to clean excrement and beaten by even her own children.[74]

8. **Avīci** (阿鼻; 無間) is the "uninterrupted"[75] *naraka*. Beings are roasted in an immense blazing oven with terrible suffering.[26] The Avici naraka is located at the bottom of the Realm of Desire and as the ones are in states between rebirths and destined to go into this hell, they cry out:

There is nothing but flames.

They fill the sky and there is no space (between the flames).

In the four directions, in the four intermediate directions

And on the ground, there is no place which is free (of flames).

Every place on the ground is filled with evil people.

I can't rely on anything.

I am alone, with no companion.

I am within the darkness of this evil realm

And will (soon) enter the mass of flames.

In the sky, I can

See neither the sun, the moon nor the stars.[76][77]

Until they reach the *Acivi* hell, they will fall for two thousand years in an upside-down posture as it symbolises their own reversed views (*viparyāsa*).[78][79]

The sufferings in these hells are a thousand times more severe than the ones encountered in the former hells, making the inhabitants of the former hells seem as happy as the most blessed *deva*. Every sinner's odor smells like foul stench and the sounds of this *naraka* would make those who hear it die of terror.[79] The Avici Hell is surrounded by seven iron walls and seven iron nets and in each corner a huge bronze dog with eyes like lightning, fangs like swords and teeth like mountain knives is positioned. Below there are eighteen forests with sharp leaves.[78] There are seven walls and banners from which flames are shot out

within the hell. Moreover, placed here are eighteen cauldrons out of which molten bronze flows and there are snakes that spit venom and fire everywhere. The sounds that they make are like a hundred thousand thunders that attract iron balls from the sky. Other animals that reside here are worms that spew fire.[78]  
[80]

Another description of this hell is that there are flames everywhere that pierce, burn, sever the tendons and crack the bodies of those residing there. There is nothing but flames and the only signal that there are beings existing within it are the screams. All beings are forced to climb up a scorching hot iron mountain. Additional sufferings consist of pulling out the tongues and letting them swallow an iron ball and molten bronze while forcing the mouth open with pincers. This results in their throat and viscera being burned.[81][82]

In his *Ōjōyōshū* Genshin describes a couple of subsidiary hells to this one, starting with the depiction of the Region where Iron Foxes are Fed. All beings here are on fire. On top of that, iron tiles rain from the sky in a thunderstorm, crushing everything below. Foxes with scorching teeth make their way to the crushed bodies and feast on them. All those who have damaged Buddhist properties by setting them on fire will be punished in this hell.[83][84] In the Region of the Black Belly all beings are consumed by their own hunger to the extent of being forced to eat their own flesh. Black bellied snakes attack them here as well. Those who have eaten the things offered to Buddha will suffer in this place.[83][85] Another place is the Region Where Iron Mountains Fall like Rain. In this place, falling iron mountains crush the bodies of sinners into lumps of flesh. There are eleven fires in the shape of towers that burn anyone who comes close and wardens with swords that slash sinners in this region while they put molten pewter into the wounds. Those who stole and ate the food of *pratyekabuddha* are destined to go here.[86][87] The next subsidiary hell is the Region of the Bird, which is inhabited by a bird as big as an elephant that has a sharp fire-spewing beak. It grabs the ones in this region and drops them from the sky, leaving them shattered on the ground. The roads have knives that stick out and pierce the ones walking on them. Additionally, they are attacked by dogs with fangs on fire.[86][88]

This hell is the destined place for those who have committed one of the Five sins of Buddhism (*Ānantarya Karma*) that include the murder of one's biological mother or father, evil intention of causing harm to the Buddha or the Buddhist community and the murder of Arhats. To be worthy of the *Avīci* hell, these sins need to be carried out with deliberate intentions as they have consciously ignored the good within themselves and are fully aware of their sin.[79] This sin also consists of taking the chance of others to reach enlightenment[89] and destroying part of oneself under the working of the Dependent Origination (*Pratītyasamutpāda*).[90]

## **Eight Great Cold Narakas**

There are eight great cold hells (Chinese: 八寒地獄) located on one **Cakkavāla** in Buddhist sutras. Residents of these hells are tormented by unbearable cold.

The first four names reflect the cries uttered by sufferers in these hells because of the intolerable cold. The latter four hells are named for the changes one's flesh is said to undergo when exposed to the intense cold there. For instance, in the hell of the crimson lotus the cold is said to be so severe that one's back breaks open and bloody flesh emerges, resembling a crimson lotus flower. Dharma Analysis Treasury describes the eight cold hells as:

**Arbuda** (頰部陀), the "blister" *naraka*, is a dark, frozen plain surrounded by icy mountains and continually swept by blizzards. Inhabitants of this world arise fully grown and abide lifelong naked and alone, while the cold raises blisters upon their bodies. The length of life in this *naraka* is said to be the time it would take to empty a barrel of sesame seeds if one only took out a single seed every hundred years.[26]

**Nirarbuda** (刺部陀), the "burst blister" *naraka*, is even colder than Arbuda. There, the blisters burst open, leaving the beings' bodies covered with frozen blood and pus.[26]

**Aṭaṭa** (頰听陀) is the "shivering" *naraka*. There, beings shiver in the cold, making an *aṭ-aṭ-aṭ* sound with their mouths.[26]

**Hahava** (臃臃婆;) is the "lamentation" *naraka*. There, the beings lament in the cold, going *haa, haa* in pain.[26]

**Huhuva** (虎々婆), the "chattering teeth" *Naraka*, is where beings shiver as their teeth chatter, making the sound *hu, hu*. [26]

**Utpala** (喞鉢羅) is the "blue lotus" *naraka*. The intense cold there makes the skin turn blue like the colour of an *utpala* waterlily.[26]

**Padma** (鉢特摩), the "lotus" *naraka*, has blizzards that crack open frozen skin, leaving one raw and bloody.

**Mahāpadma** (摩訶鉢特摩) is the "great lotus" *naraka*. The entire body cracks into pieces and the internal organs are exposed to the cold, also cracking.

According to the *Mahāyāna Mahāparinirvāṇa Sūtra*, they are:

- the **Hahava** hell,
- the **Atata** hell,
- the **Alala** hell,
- the **Ababa** hell,
- the **Utpala** hell (the hell of the blue lotus),
- the **Padma** hell (the hell of the crimson lotus),
- the **Kumuda** hell (the hell of the scarlet lotus),
- the **Pundarika** (the hell of the white lotus).

In the first hell, the intense cold produces chilblains all over one's body. In the second hell, one's chilblains worsen and finally burst. The following three hells are named for the shrieks of sufferers who inhabit them. In the sixth hell, one's flesh turns blue from the intense cold. In the last two hells, the cold makes one's flesh crack open, resembling a crimson lotus.[91]