181 Hell (*Infernus*)

The pain in hell is multiple, because there is the pain of the damned because it is lacking the vision of the Lord by which children are punished who are not baptized. Another is the pain of the senses which is the worm gnawing from the memory of past evils and the fire burning in the display of the supplicants. Wherefore also Chrysostom[[1]](#endnote-1) reckons the pain of the damned, that is, the lack of divine vision to be borne is heavier than any pain of all the senses.

¶ Again, in hell is the absence of every joy, Isai. 65[:13-14]: “Behold my servants shall eat, and you shall be hungry … they shall drink, and you shall be thirsty … They shall rejoice, and you shall be confounded.”

Again, there is the presence of the greatest calamity because Eccli. 3[:27]: “A hard heart,” that is, they are obstinate in sin because they are not softened by the fire of preaching and thus harder than iron nor are they broken by the hammer of the pine cone and thus harder for loving, “they shall fear evil at the last,” because in death they shall have misery in judgment against them, a straight sentence in hell.

¶ Again, there will be in hell the powerlessness of escape, Matt. 21[:41]: “He will bring those evil men to an evil end,” because they will never return to the Church militant where they could gain merit.

Again, in hell there will be stinking sulfur, Psal. [10:7]: “He shall rain snares upon sinners: fire and brimstone,” etc.

Again, there is the horrible society because the devil and all the infidels of Lucifer with his tail, Belial with his entourage. If therefore the healthy flee the leprous, the disciplined the unruly, it is foolish they do not flee the company of the damned, Phi. 3[18-19]: “Many walk, of whom I have told you often,” up to “whose end is destruction.”

Again, there is intolerable affliction in hell for all flee its harm as the lamb flees the wolf.

¶ O how straight it is to feel the passions of death and not to die, the heat of the fire and not to be consumed, the power of the storms and not to flee, Psal. [10:7]: “He shall rain snares upon sinners: fire and brimstone.”

¶ Third, there is incomparable damnation because there perish the goods of nature, fortune, grace, and glory. And, the goods of nature as far as free use just as it is said that man loses the use of his members when he cannot help himself with them, so the damned lose then the use of members and senses, Eccli. 31[:4]: “The poor man has labored in his low way of life, and in the end, he is still poor.” Psal. [51:7]: “Therefore will God destroy them forever: he will pluck them out and remove them from your dwelling place.” Then the reverse is impossible.

¶ The example of the fox[[2]](#endnote-2) who does not want to enter the lair of the languid lion because he does not see any tracks of animals returning, Wis. 2[:1]: “No man hath been known to have returned from hell.”

For more concerning these matters, see below the Chapter [283] Penalty (*Pena*).

1. John Chrysostom, in homil. 47. ad Populum Antiochenum (quoted in *Controversiae selectae ex universa Theologia Scholastica...*ed. Alphonso Wenzl (Ratisboneae: Joannis Conradi Peezii, 1724, p. 807a): poenam damni, seu carentiam visionis beatae, judicat esse multo amariorem, quam sit poena gehennae, seu ignis aeterni. tum etiam: quia eo gravior est poena, quo majori bono privat; quamobrem gravior est poena, qua homo privatur vita, quam qua tantum privatur bonis fortunae; et gravior est poena…. [↑](#endnote-ref-1)
2. Cf. Leo Senex et Vulpes (Perry index # 142):

Leo, defectus annis, recubabat in spelunca sua et aegrum simulabat. Visitatum regem complures venerunt bestiae, quas protinus devoravit. Accessit etiam vulpes, sed cauta ante speluncam procul stabat, salutans regem. “Cur non intras?” interrogavit leo. Vulpes respondit, “Quod video vestigia intrantium multa, at nulla exeuntium.”

https://fablesofaesop.com/perry-index [↑](#endnote-ref-2)