

Objection 1. It would seem that in hell the damned would not wish others were damned who are not damned. For it is said (Lk. 16:27, 28) of the rich man that he prayed for his brethren, lest they should come “into the place of torments.” Therefore in like manner the other damned would not wish, at least their friends in the flesh to be damned in hell.

Objection 2. Further, the damned are not deprived of their inordinate affections. Now some of the damned loved inordinately some who are not damned. Therefore they would not desire their evil, i.e. that they should be damned.

Objection 3. Further, the damned do not desire the increase of their punishment. Now if more were damned, their punishment would be greater, even as the joy of the blessed is increased by an increase in their number. Therefore the damned desire not the damnation of those who are saved.

On the contrary, A gloss on Is. 14:9, “are risen up from their thrones,” says: “The wicked are comforted by having many companions in their punishment.”

Further, envy reigns supreme in the damned. Therefore they grieve for the happiness of the blessed, and desire their damnation.

I answer that Even as in the blessed in heaven there will be most perfect charity, so in the damned there will be the most perfect hate. Wherefore as the saints will rejoice in all goods, so will the damned grieve for all goods.

Consequently the sight of the happiness of the saints will give them very great pain; hence it is written (Is. 26:11): “Let the envious people see and be confounded, and let fire devour Thy enemies.” Therefore they will wish all the good were damned.

Reply to Objection 1. So great will be the envy of the damned that they will envy the glory even of their kindred, since they themselves are supremely unhappy, for this happens even in this life, when envy increases. Nevertheless they will envy their kindred less than others, and their punishment would be greater if all their kindred were damned, and others saved, than if some of their kindred were saved. For this reason the rich man prayed that his brethren might be warded from damnation: for he knew that some are guarded therefrom. Yet he would rather that his brethren were damned as well as all the rest.

Reply to Objection 2. Love that is not based on virtue is easily voided, especially in evil men as the Philosopher says (Ethic. ix, 4). Hence the damned will not preserve their friendship for those whom they loved inordinately. Yet the will of them will remain perverse, because they will continue to love the cause of their inordinate loving.

Reply to Objection 3. Although an increase in the number of the damned results in an increase of each one’s punishment, so much the more will their hatred and envy increase that they will prefer to be more tormented with many rather than less tormented alone.