Babel’s Tower Story, pt. 2

Milton turned this religious story into a great poetic drama, from far before Christianity was even constituted, and his hypothesis was that the spiritual element of psyche that characterized the rational mind, would by its proclivity to produce these totalizing systems end up casting itself into hell, sounds like a prophetic visualization of what was going to come down the centuries after Milton’s writings. Poets are the people who have the vision of what’s coming farthest down the road.

This is an extract from Milton’s poem, where he describes Satan after he has been cast into hell because of his rebellion and this is a consequence of his totalitarian rationalism:

*“for now the thought*

*Both of lost happiness and lasting pain*

*Torments him; round he throws his baleful eyes*

*That witness'd huge affliction and dismay*

*Mixt with obdurate pride and stedfast hate:*

*At once as far as Angels kenn he views*

*The dismal Situation waste and wilde,*

*A Dungeon horrible, on all sides round*

*As one great Furnace flam'd, yet from those flames*

*No light, but rather darkness visible*

*Serv'd onely to discover sights of woe,*

*Regions of sorrow, doleful shades, where peace*

*And rest can never dwell, hope never comes*

*That comes to all; but torture without end*

*Still urges, and a fiery Deluge, fed*

*With ever-burning Sulphur unconsum'd:*

*Such place Eternal Justice had prepar'd*

*For those rebellious, here thir prison ordained*

*In utter darkness, and thir portion set*

*As far remov'd from God and light of Heav'n*

*As from the Center thrice to th' utmost Pole.”*

This is an existentialist claim. The conditions of human life are suffering and it an integral part of existence. It’s a viewpoint shared by the bulk (volume/quantità) of the great religious system of the world. Life is suffering and one reason is because of society’s arbitrary judgment, human beings have traits, features, quirks (stranezze) and idiosyncrasies (sinonimo di QUIRK) that are far from ideal and that are judged by the standards of society as insufficient. Therefore, people suffer because of their imperfect insufficiency (from the others point of views) and this is arbitrary, from this it’s clear that society is tyrannical and judgmental and constantly needs to be reconstituted otherwise the tyrannical element will take full control.

At the same time the society, which is grouped together with other people has to stay awake so that doesn’t happen and has also to come up with a common value structure in order to live together. Despite that most of the times the price social being has to pay is that much of it is deemed insufficient.

Another element is the mere fact of the arbitrariness of the natural world: if people have a lifespan (durata della vita) that’s going to be counted and suffering events (these matters have nothing to do with the tyranny of the social structure), those are necessarily a consequence of that the lost of many beloved people that the human being has bump into its life is part of the natural process. This means that part of suffering is an integral part of existence itself, so that can’t be laid at the feet of an insufficient social structure except insofar as (per quanto) it’s tyrannical and blind. There three reasons why human being suffers and those are:

1. people look at their self and the way they’re build it’s inevitable, they don’t last that long and their fragile across multiple domains

2. people are harshly treated by society

3. there are responsibilities which can be laid at everyone’s feet

The proper pathway through that is to adopt the mode of authentic being, and that is something refusing to participate in deception, to orient the speech as much as possible towards the truth and to take responsibility for our own life and perhaps also for other people lives. It’s meaningful, responsible and noble but also serves to mitigate the very suffering that produces the nihilism or the escape into the arms of totalitarians to begin with.