

Hehe

Prompt: Should we respect different modes/types of thinking?

The Death of a Boy

Thinking is an active revolt against the absurd world. To think, is to be alive. In essence, the observation of thoughts indicates the existence of a state of consciousness capable of reducing the concrete into the abstract, the objective into the subjective, and recognition into respect. In essence, inward and outward respect explicates its usefulness and effectiveness through a pragmatic lens. Social harmonic and cohesion theory in conjunction with systemic power structures operate through the respect of power enforced through primal emotions of fear and love to establish a functioning society. However, the necessity of respect, as a result of the corruption of the world and original sin, often catalyzes a myopic effect, clouding the stark dichotomy between obligation and freedom, the divine and the mundane, respect and judgement, so on and so forth.

Theoretically, Aristotle's theory about the world of forms implies the existence of a perfect mode of thinking, an all-encompassing, multi-faceted way of deriving sense from both the real and the unreal. It acts as a vessel to cage infinite creativity and imagination, rationality and logic, and emotions and empathy. Pragmatically, there is no difference between this mind and the mind of God. Thus, the perfect mind, and perfect way of thinking, reflects the thoughts of God. Manifesting a perfect soul created by God, uncorrupt and beautiful in form, into the fallen plane of reality, intrinsically limits itself through sin and perversion. The descending soul must first sign a contract, a sacred vow to maintain its' purity, to remain loyal its' original form. Souls that break this contract are damned to eternal destruction in Sheol. Influence and sin latches onto the pure soul as the physical vessel, the body and mind, develops physiologically. An impure soul, thus, as a sort of divine contract to God, must seek to rid itself of perversion and corrupt, immoral influences, through the process of self-actualization and repentance. In the process, the individual challenges the natural order of the world by gradually approximating toward the "perfect" form of the soul in a never ending, asymptotic process. Returning to its true form, is to reflect a shade of the perfect form of thought. Thus, the divine responsibility of all individuals is to seek the perfect way of thinking through frameworks that can be cultivated in the plan of reality, science, epistemology, and metaphysics, to name a few. The boy, therefore, must actively drown in this struggle.

Respect is an intimate acknowledgement that fundamentally reframes the relationship between individuals. To respect someone, is to recognize the current state of their soul, and acknowledge their individual autonomy. The antinomy of respect is the observation of the infinite difference between an individual's soul and their "perfect" soul. The Greek Gods, in a perverted, twisted way, respected Sisyphus for his cunning

Hehe

and spirit of endless strength. His creative thinking in an everlasting struggle against the boulder as a revolt to the authority of the Gods inexplicably commands respect. Moreover, Camus reimaged Sisyphus as being happy, "One must imagine Sisyphus happy", as he derives joy through the process of everlasting struggle. The absurdity in the juxtaposition of the Gods' arrogance in thinking that the greatest torture for humans was endless, fruitless labor, and Sisyphus, finding joy in this process, reveals the strength of the individual in commanding respect. The boy thus, through his humanity, mimics Sisyphus in his struggle of pain and eventual death.

However, should we respect different types of thinking? This question is one of obligation and duty, rather than the factual: do we respect different types of thinking? In a sense, the individuality of each soul as profoundly sacred carvings by God reveals a collective responsibility, a duty for respect. Thus, theoretically, different types of thinking should be respected as they are manifestations of sacred souls, with respect serving as a catalyst for reshaping the relationship between souls.

Functionally, however, should different types of thinking be respected? Should society tolerate psychopathy and sociopathy? Is there an inherent responsibility to respect individuals with autism and neurological disorders that inhibit the full display and actualization of their soul? Is not the imperfect manifestation of the soul the defining characteristics of the human condition? Mental disorders arise through the representation of perfection in an imperfect medium. This process causes irreversible damage to the psyche, self-worth, and the holism of the soul. It fragments the soul into a beautiful yet perverse distortion, incapable of even seeking perfection. Yet, the soul still remains intact, perhaps locked in a cage, unable to be set free. This paradox, imperfect perfection, locked freedom, and holistic fragments, manifests a profoundly compelling tension, a teleological suspension of the artificial.

Thus, the boy dies. The boy dies at the hands of a perverted soul damned to hell. Should the type of thinking that led the perpetrator to their horrendous crime be respected? Should the cold-blooded apathetic and rational thinking displayed by Meursault in *The Stranger*, explaining his murder through the heat of the sun on the beach be respected? Although the temptation is to explain these individual cases as evil incarnate, signs of their humanity cannot be ignored. The perpetrator's tears at the trial of the death of the boy and Meursault's regret of dying so soon reveal a tension between the humanity of inhumanity. Osamu Dazai's *No Longer Human* presents a raw portrayal of a man who views himself as inhuman. Yet, his experiences are profoundly human; his soul resonates through his actions and descriptions of experiences.

The boy's soul now is suspended between the liminal space of death and rebirth. Freed from the shackle of his humanity, the boy swims in freedom. Freedom to fully respect other souls through the capacity to view their perfection, freedom from pain and

Hehe

suffering, and freedom from the weight of the absurd world bearing down on him. When asked the question, he responds, "I view the brave courageous souls who descend into the greatest trial, one of divinity incarnate into human, one of artificial contradiction against the teleological, one where the soul tests itself with the greatest stakes imaginable, with respect. This way of thinking, should be respected above all, for it reflects the mind of God."