The Argument of Existence from Autonomy

You caused me great harm, great discomfort, great pain, so I must then conclude that you and I exist, at least merely in the mind of both of us. The inability I have to govern that which I wish is precisely the bias on which I am able to display to the I that thinks that not only I **but** you exist in separate minds. "-I could not, for all that, pretend I did not exist; on the contrary, from the very fact that I had thought of doubting the truth of other things, it followed incontrovertibly and certainly that I existed, whereas if I had merely ceased thinking, I would have no reason to believe that I existed even if everything else I had ever imagined had been true. I thereby concluded that I was a substance whose whole essence or nature resides only in thinking and which, in order to exist, has no need of place and is not dependent on any material thing. Accordingly, this "I," that is to say, the Soul* by which I am what I am, is entirely distinct from the body and is even easier to know than the body; and would not stop being everything else it is, even if the body were not to exist." (Descartes & Maclean, 2008) When we express the famed words, "I think therefore I am," this answers the critical query of whether "I" exist in the mind. Regardless, it does not answer the question: Am I isolated in being so? The answer to this question lies in free will.

First, allow me to specify the terms for this endeavor of thought. Term one: Free will in the sense of bodily control. This free will is not a naive conception of free will that assumes all our thoughts are ours and ours alone, but rather, it conveys that we can think what we wish to believe, and we are the only ones who can be fully responsible for our acts against humanity. In other words, our will is ours to control within the temporal plane of reality that we reside in, which I acknowledge we have yet to show what it is to exist in the way we speak.

Term two: I assume the necessity of self-control, or at the very least, I believe the necessity of the possibility of self-control. This idea differs from free will in so much as we now say that you carry the capability to control your will and that you own the control of the ego and the mind; whether you exert this control is in your hands. Even when the time arises when you feel you are not in control, you own the ability profound in your mind or soul. On this basis, I assert that one can be in the power of one's thoughts. This concept could be summarized by saying: *Cogito ergo sum, sed compos mei sum, ergo omnes sunt.* I think, therefore, I am, but I am in control of my people (I); therefore, all of them are. Term three: What is I? Or who am I? Is I me? What part of me is I? In this argument, I refers to the you that thinks, not the body of you or the you that talks or sees, but rather the you that is the one who thinks. It is the one who makes you alive in a tangible way. That is the I, I speak of. The I exists within. It is not tangible but rather a reality that affects in no small part the tangible. The I that thinks affects the tangible and perceptible reality, and they depend on the I that thinks, yet the I that thinks is dependent on nothing; it is the real you.

Term four: What is the esoteric plane of thought, the absolute existence? The great Italian poet, writer, and philosopher Dante Alighieri wrote concerning the Inferno: There, steering toward us in an ancient ferry came an old man with a white bush of hair,

bellowing: "Woe to you depraved souls! Bury

here and forever all hope of Paradise:

I come to lead you to the other shore,

into eternal dark, into fire and ice." (Alighieri & Ciardi, 2001) As he displayed in this writing, in part, is the levels of hellish existence. I would argue that we exist in a world with levels like the one Alighieri wrote about. There exists a plane of feeling that exists contemporaneous with the plane of the human body; it is, in part, there to speak to your body so that it would know it exists. If you would indulge me in envisioning your body as constructed in (about) five distinct planes of reality: the temporal plane of reality, the perceptible plane, the tangible plane, the plane of feeling or emotions, and lastly, the esoteric plane of thought; these planes of reality interact to create the fullness of our reality, the ability to feel pain in the mind, heart, and body, is doing to these different planes. The esoteric plane of thought is the plane of reality where your ideas live and the plane wherein your mind and soul are home. I have referred to this plane as the absolute existence; I have written concerning this idea in this way as it is the place where your thoughts live; it is the place where doubt is born, by which the I is properly born. In doubt, I am born, and in belief, I live; I have no choice but to infer that I am born in the absolute existence.

Tem five: What precisely is Autonomy? Autonomy is simply to have self-sufficiency; I am not relying on another force also trapped in this tangible plane to maintain my existence. I possess that capability within me. I breathe because of natural forces, not another "human." I walk because of my design, not another "human." I am capable to exist by the process in me. Autonomy is the self-sufficiency of man viewed by other entities who have no control over another entity. I am autonomous not only in the tangible plane but also in the plane of thought and in every other plane of reality.

Term six: The temporal plane of reality is the plane of reality in which we are given the ability to say when we live, but not where. We are incapable of touching this reality, yet it is the plane that ultimately ends our tangible existence. We are bound by a reality we can not even see; we are imprisoned by an invisible guard in an incomprehensible prison.

Term seven: What is the tangible plane? This is perhaps the simplest to lay out. This plane is but the plane where I may say where I live; it is the plane where I may hit and get hit. Most would consider this the absolute existence, but I do not.

We may lay out the argument for existence with these terms now defined. I have the intrinsic ability to doubt my existence, yet in doing so, I affirm my existence in the esoteric plane of thought, the absolute existence. If it is indeed true that I may doubt my being, it follows that I may think what I wish to think and believe what I wish to believe; it then follows that I am the sole controller of my idea. We may then embark on this path further to say that I am real in my mind, which is what I have been given dominion over. If I have dominion over

my mind, and my mind is entirely distinct from my body, then I am cut off from the other minds if they are to exist; this implies I am self-sufficient. I am autonomous. (I will say this as a disclaimer: I believe consciousness comes into being only from the stitching of a deity; I will not be discussing that idea in this essay. However, this is what I believe is reality). As autonomous entities, we can know we exist without an outside force. The knowledge of existence lies within us, as the way that we can exist is that fact that the knowledge lives within. I assert that it is not knowledge of any temporal reality that substantiates you exist but rather the knowledge of doubt; the thought of nonexistence makes you real in the world of mind. Once again, we are faced with the issue of having only proved that you can know you exist. However, we have said nothing to if others exist. Here is the idea I profess: if I am an autonomous being who can not control the ideas of others, more honestly said as the power to will my thoughts, this shows the autonomy of outside individuals. If autonomy shows I may exist, then could the autonomy of others not prove they exist outside of just an idea in my mind? If I have the power within me to be autonomous, that is to be self-sufficient and have the ability to own my ideas. Then, I separated from the outside world, so if I come into a circumstance where I wish to change the ideas of others, yet they do not change, then it shows they are autonomous. How could this verify that another individual is autonomous? If I am what I am because of my ideas, and the world in which I reside is a "dream," or something other than what I feel and that exists in my mind, then I ought to have the power to control this world, yet I am harshly weak in the face of reality, I have no power, I am alone to my human devices. My incapacity to govern all I wish I could verifies my distinction from the outside world; it indicates that I am weak in the notion that I can transform the world in which I reside merely by thinking. I am wandering in this world without the capacity to govern my situation completely, and this is how I can know without a doubt that you and I exist. After this, I may conclude that I am not the only one who lives but the sole one who may demonstrate to myself that they all exist.