The Guide to an Absurd Philosopher

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Abstract
The paper analyses the causes behind the formation of an autodidact to an innate and unlearnt yet deserving philosopher.
AN autodidact emancipates, and emancipates him. He preens his daily culture. He believes in the highest of standards, many-a-times pseudonyms have to be attached to his work. This man of wit and vengeance admires the slightest of autocracies in objects, the so-called ‘state of art’ but seldom realizes that autodidact is just one of the words in dictionary and he just one of the beings on earth. This absence of thought rises and it rises rapidly and evenly, engulfing consciousness of a man in the least quantum sense, infuriating him every time an event happens otherwise. Such a behavior rarely gets the attention that it would have deserved, be it otherwise. This particular case of over-ruling self esteem rather provides a very non-volatile presence among none instead in solitude while they seek volatility in high absurdities between a crowd of people who (in the autodidacts’ sense) fail to look through their mind, and walk along them. Slowly but substantially it takes form of a very disregardful assumption that may not be well appreciated by all, though a group of like-minded fellows might fancy it for a while. When such a thing happens, you are left helpless - your words, cunningness and all the cleverness you had saved for the day evaporates in thin air, leaving behind in you a sordid and unsatisfactory disbelief. This disbelief bears a permanent notation in your conscience, and the day that had been earlier spoiled goes from worse to worst. This is continued by a finite descent of rued days, but your mind is not able to digest and it makes you think this the same infinity you came across the other day on your workbook – which didn’t seem to have a solution, for it never ends! This leads you into a dilemma of distinguishing between the finitely large and infinite sum of those events that seem to haunter you with irrefutable irony. When this day arrives you become a philosopher – in the purest sense. For you now will be taken to the obsession of answering the unanswerable. This absoluteness starts from the wanting of knowing
the all. This isn’t the problem in itself, the problem takes herculean form when we wander out to apply this knowledge, for then we differ from the thinking of those in the problem. This difference in opinions makes us whatsoever wholly unlike. This point onwards the finite descent mentioned earlier takes place exponentially, ultimately leading to the inevitable truth, the ultimatum into becoming a philosopher, a rather absurd one. This new member finds shrine in the prevalent and pre-existing era of romantic philosophers in the very sense.

This being preaches, almost with no humility, that infinitesimal is the answer to all existing problems. He now asserts that many-a-times knowing almost everything lead to a haphazard so huge in life that it nearly becomes impossible to go back to normal life. In such rarities, the phrase “back to the square wall” remains clichéd. When asked about the problems, experience; our ‘philosopher’ has ample to answer, but then he remembers that none were interested in his reflections earlier and hence to avoid answering with a “naught”, he almost impudently replies: Philosophy is the final art the autodidacts study. This suffices all that has been said here and in experience. This is an iteration of experience that has many loose links. For autodidacts, learning to join them is philosophy, and this definition produces the most of the philosophers. These people start philosophizing innate experiences and how to be dealt with them, in their respective accordance. They don’t realize that: “WHAT SEEMS FOR ONE MAN, NAUGHT FOR ANOTHER”. This leads to all the absurdities.