


Endless prisons

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ABSTRACT

The text addresses the complexity of freedom and prison from a philosophical and reflective perspective. Although each individual perceives himself as free, in fact he is always imprisoned by different concepts and conditions imposed by society and by his own mind. The prison metaphor unfolds in several layers: when freeing oneself from one, one often finds oneself imprisoned in another, perpetuating a cycle of escapes and new imprisonments. As a result, lucidity about our condition as captives can be as illusory as it is liberating, because those who think they are free often impose their own prisons on others, without realizing that they are trapped in their own beliefs and ideas. The search for freedom can be an incessant search for new forms of imprisonment, where escaping from one reality only puts us in another prison, less noticeable at first glance. The reflection extends to political, social and religious life, suggesting that many aspects of society are structured as invisible prisons, where laws and norms function as bars that limit individual freedom. Death is seen as a point where all prisons dissolve, but it is also questioned as an idea that shapes our existence within the very prisons we create. However, the text challenges the traditional idea of freedom by suggesting that, even in the quest for emancipation, we may only be moving between different forms of confinement, without ever achieving true absolute freedom.

Keywords: Philosophy, Alienation, Prisons, Humanity, Infinity.

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INTRODUCTION

SCIENTIFIC NOTE

Although each man is endowed with freedom, each being also permits himself to grant to each one opposed to himself a prison in which he is not incarcerated. In this deceptive thought, he makes himself a true freedman, a slave master who sees in his neighbor true slave quarters, captives of thoughts, alienated from the dawn. It does not seem to be a simplistic and individual thought, but a complex and collective one that, in the face of the prison that one allows oneself to be freed, is nothing but another prison that follows the first, a prisoner of infinite prisons. Freed from the previous prison, he finds himself a prisoner with new captives who look with disdain at the prisoners of the cell in which he had been. A false jailer, he does not imagine that he is in a prison guarded by guards who are supposed to be free, being observed by individuals who believe they have such a condition in the same way;

How do we know if the freedom that is available is nothing but a disguised prison? It is true that one makes oneself known, that the lucidity one proposes to possess is the purest escape from the various prisons, and that the more escapes undertaken, the more appearance of freedom one makes one believe. It is no less correct that if the first escapee from Plato's cave had persisted that he had entered another prison instead of coming out of one, he might have lived longer! It was not the desire to show the light instead of shadows that made him return, it was the lack of persistence in the next thought: the new imprisonment! What good was it to him to live in the light if he was alone? It was necessary to undertake more escapes from the world of caves, because solitary prisoners are more captives than prisoners. It is a fact that others have succeeded in this enterprise, of which they have become philosophers, who, by indoctrinating the world of light, have asserted not to remain alone.

Behold, the sun that illuminates is also illuminated and all lucidity that presents itself must have a subsequent lucidity that watches over it, like the apparent jailer to the prisoner who believes himself freed. The lucidity that he believes he possesses, because he believes he is not imprisoned, is the same that he imposes on his own in the form of a unique and absolute truth, of which as a good captive he diligently prepares the cell for his proselytes, who, convinced of freedom, willingly leave from one prison to another without realizing the same world from another perspective.

It is correct to say that incarcerated people who have the lucidity of their captive status are prisoners on the run, a prepared escape is a project of future prison. The arrests are successive and endless. Pondering a freedom and conceiving it for oneself is apparently the cruelest of all prisons, because it disarms the being to undertake new escapes, prevents him from the lucidity of new worlds, understood as new prisons, since to undertake new escapes is to increase the state of consciousness of reality, therefore his lucidity, but one perseveres since between remaining and moving it is the natural tendency of the one who reflects to set himself in motion.



As eternal captives, why make escapes? This question seems quite heartbreaking, since apparently it leads one to believe that the way out of one prison is to be imprisoned in another, infinite times. First, it is necessary to clarify that not everyone is willing to escape, since they are quite comfortable in their prison, with their cellmates thinking and acting like jailers, when in fact they are unaware of their status as a captive. Second, thinking about escape requires intellectual effort and the denial of prisonership. To escape from one prison to enter another requires constant elaboration of escape plans, and then it requires devoted elaborated thought. Each successful escape carries with it the experience of the previous prison, the more one escapes from one prison to another, the fewer cellmates one will have, the more lucid one will become. Prison overcrowding brings with it unundertaken or unsuccessful escapes. The overpopulation of captive individuals demonstrates and reinforces the false idea of jailer of prisoners other than the Self. The longer one remains in a prison, the more illusory the state of not being in one seems, the more the state of remaining in the cell is consolidated. When one succeeds in an escape and finds oneself in another prison, it is certain that one is faced with fellow escapees who have undertaken the most diverse plans to find themselves there, yet we look at the cell next door and see the bars of the Others other than the Self. The prisoner who has begun the process of escape and succeeding in his endeavor generates a look of the Other's cell bars, which may suggest cell bars in himself. The thought of the Other's jailer awakens in himself the thought of a prisoner. Prisoner's condition of thought is preparation for escape.

This utopia that is called freedom is a pleasant perception of the prison itself, it is not in the absence of freedom that one makes oneself appear to be imprisoned, it is exactly in the condition of freedman that incarceration is stronger, it is in this thought of a jailer that the cell really fulfills its function. Prison begins from conception, birth does not free man, on the contrary it condemns him to be human, every act prior to conception comes from an act of a prisoner, generating descendants during the prison cell in which he is inserted. Death is not the liberator of prisons, death is not, and cannot be anything, there is nothing in death, because death has no power to be something, there are no ideas or thoughts in death, consequently death has no status of being, however, the idea of death shapes time, space and size of prisons. Religion that claims to transcend the idea of life, therefore the idea of prison, creates yet another prison within the incarceration itself, in which the jailer is placed as the freest of all beings, which being propagated in life does not resist death, but his own idea of death while still alive, in such a way as an invisible jailer with influence in prison establishments.

Man, before being a political animal, is a trapped animal, his predecessors were prisoners, his successors will also be prisoners. The laws that are the rules of how each prison must treat its prisoners and how each law, just as each inmate is also imprisoned in a cell, are, therefore, prisoners'



conducts legalized by a group of jailers who consider themselves free inside a prison, but are as captive as the laws they created. In this set of laws that perpetuate infinite prisons, there is a primordial principle to be followed, "that the best way to keep someone prisoner is to make sure that he never knows that he is in prison".

FINAL CONSIDERATIONS

Finally, it is demonstrated that we are facing successive prisons, where each one is free when in fact they are prisoners of the system itself.



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