

ATONEMENT

The notion of atonement took its cue from religious philosophy. This deep sorrow represented casting out from grace. The individual felt a provocative loss. Even without the theological reference, there remained a hollow in experience. And Blanchard's philosophy was meant to address this sense of dislocation. This profound estrangement from experience provided the motivation for the individual's encounter with sorrow. Individual suffering offered a glimpse of the deeper nature of the universe. Humanity faced this isolation. It confronted the break with certainty. There was no reassurance in the darkness. If this was human nature, then Blanchard needed to figure out a way to overcome this wound. And his philosophy wasn't engaging relationship with his fundamental disruption. How could atonement offer a way back? Did the individual's feeling of guilt have a little basis in actual experience? If that was the case, why bother?

Dislocation could threaten the entire philosophical project. As such the individual was coming to terms with a personal confusion based on ignorance. Did a search imply a more thorough commitment on the part of the self? In other words, did the individual recognize a personal understanding of selfishness? Did atonement begin with an effort to find accountability? Did it reinforce a sense of privilege in the universe? How could knowledge create a sense of privilege? Already the individual was facing a sense of ignorance. At the same time this ignorance was evidence of a privilege, a desire not to know. How did that work? How did the individual avoid a deeper sense of responsibility? Did philosophy provide a path for the individual to devise a long lasting commitment? Did knowledge lead to an ethical obligation. Moreover was this ethical obligation part of a long-standing commitment that the philosopher was beginning to uncover? These questions seemed like a distraction. But they were the foundation of Blanchard's investigation.

A testament could not be completed if it failed to address all the conditions of the fall. Lapsed consciousness initiated knowledge. The philosopher operated within lapsed consciousness. Philosophy could allow for an endemic state. There is no bliss in ignorance. How could a person expect to know about experiences in which there was no personal involvement? This created greater challenges for the philosopher. There was a fabric of social consciousness. People shared these insights. That was efficient. How could these layers be peeled back in order to reveal a deeper foundation for the present?

In some ways this made no sense. If an observer already dealt with a sense of helplessness, how did philosophy provide a clear alternative? Blanchard was advancing a form of empowerment. Only when the individual took a hold of these traces of the offense, was there any possibility of moving forward. This process was ongoing. There were numerous features of consciousness which revealed the greater challenges. The individual may have felt a sense of discomfort in the world. However these features of discomfort provided insight. They were the staff of knowledge. The self grappled with a broken world. And these breaks offered the impetus for change. And it became necessary to detail all these fragments. The philosopher relied on the strength of interpretation.

Thinking about the world was the basis for an encounter with the world. This give-and-take became electric. Blanchard continued to delve deeper. It wasn't enough to recognize.

Others had already been recognizing the problem. They had been dealing with the suffering. The philosopher was left with numbness. Its numbness exaggerated the emotions of the individual. And it marginalized critical aspects of human experience. Only the meditation could link all these aspects together. If the thinker was profoundly separated from the world the investigation placed the self back in the cauldron. Even in feeling this heat, this was only the beginning of a deeper level of contact. The self moved back-and-forth among these influences. Blanchard advanced this activity. He did not want to let the self slide back into complacency. How had the stability of thought robbed the individual of his deeper awareness. Certainty only made the individual more immune to the condition of others. And individual guilt often distracted from a collective awareness.

Philosophy seemed to avoid the fundamental questions. Blanchard's process of atonement brought the self back to its rightful place. Even though Blanchard's efforts were worthy, there was something suspect about his program. More than ever he was giving philosophy a singular place and the site seem to empower the individual. That feeling could threaten the process. Blanchard emphasized the need to renew the atonement. It wasn't enough to take on the challenge. The thinker needed to be committed. The resolution was precious. There was no alternative. This meant there was a need to involve all the resources. The self embraced his noble path. Consolation remained difficult. The philosopher was not supposed to end the struggle.

Atonement implied a sustained engagement with the world. And there was a greatness to this gesture, but the philosopher could not be overcome by the achievements of the self. This process required a long-standing in of involvement with the world. The philosopher could no longer be content with isolation. This was an explosive moment. Any attempt to avoid the critical elements of a revolutionary consciousness meant avoiding the real challenges of existence. Atonement meant accepting a place within this conflict.

This involvement was uniquely personal. But it projected the self into the political realm. Blanchard kept on with a need for atonement. This clearly was not sufficient. The thinker had adopted all the strategies to deal with lapsed consciousness. What remained? How could the individual relate to the substratum of existence. This was beyond helplessness. However, there remained an element of paralysis. Thought was thought; an action was action. Atonement let the individual off with a light sentence. There was not enough proportion to confront the real issues.

The self needed fortification. Philosophy needed a stronger motivation. Atonement was not simply a process of the mind. It implied an emotional involvement. It was theatrical. In accepting this dramatic endeavor, the individual needed to make sure that there was a real connection to human experience. The self could not be distracted by the trappings. Thought was thought, and it was rooted in something deeper.

The self accepted these facets, and move beyond. This was the real sight of atonement. And Blanchard realized what he needed to guard against in order to sustain his philosophy. There was a brilliance in this recognition. And he protected the original character of atonement. It was not simply speculation. The individual could feel the struggle in the bones. Real sorrow demanded some kind of reconciliation. The self need to be willing to pay the price, and the notion of restitution became the foundation of the next stage of Blanchard's philosophy.

How could atonement be considered as a ritual? This perspective added weight to Blanchard's philosophy. It was critical to develop this awareness. Ritual suggested that the

philosopher went beyond recognition of a need to overcome guilt. Ritual invited the individual to act. And this action was fundamental for the success of the atonement process; the individual could not atone if sorrow was inauthentic. The commitment needed to be tested. And ritual offered a process, which could begin the testing. The individual could come against critical challenges. Overcoming these challenges could demonstrate how atonement achieved its mission.

Atonement was the lasting was a lasting encounter with the very mechanisms which motivated behavior if contrition could not result in a lasting change of behavior, then atonement was mirror wordplay. The philosopher was just substituting one description for another. A sustained commitment to change required insight. This insight needed to be based on a lasting confrontation with the terms of existence. Analysis could demonstrate knowledge was rooted in action. Knowledge was the result of experimenting in the immediate environment. These lessons built upon the success of action. The individual could draw on critical skills for personal development. The analytical process was extensive. The self could develop key strategies for growth, and these strategies were somewhat retrospective in nature.

The individual was building from these critical concepts. It was almost as if there was a sweet spot that could motivate thinking. This key vantage point enabled the individual to draw on physical strengths. To know ways to manipulate objects within the environment. This project became empowering. The individual could link up a connection to other kinds of your standing. And this would involve greater flexibility within that same environment. The individual was attached to a program.

Atonement could build upon this understanding. Sorrow became the impetus for avoiding further occasions of the same behavior. This was an assertive development of the strategy. Thought was no longer about complacency. The root of the individual was deep in historical development. Thus, atonement could be more successful in confronting its threats. These challenges could be dispelled because the individual inspired for greater knowledge. And greater knowledge accompanied further action. This was empowering what was missing from this picture?

There was still a danger that atonement would result in the same kinds of action. And these actions would continue negative habits. Atonement required the breaking of these patterns. Such a change could only result from further analysis again there was a back-and-forth struggle on the part of the individual resolution seemed within wins grasp, but the obstacles were great. It was easy to give into the same reality again and again. By sliding back, the individual lacked the means to change it was the expression of sorrow, but that did nothing. The damage remained. The individual wanted to go deeper. The motivation was there.

Did something continue to stand in the way? What was this hold? How could this self shake office influences? Personal identity seem tied to this world. There was a little impetus for change the individual couldn't give up. Surrender was not welcome. There needed to be a way to continue this process. The individual embraced the alternatives. The aspects of ritual needed to be more explicit. What did this involve? How would it be easier to recognize what was needed? Even though the ritual was based on critical elements, it needed to be related to actual experience. The drama need to be more potent.

What were the key reference points? A ritual was based on actual performance. The

individual needed to apply these parts. In some respects this was similar to putting on a costume. The individual needed the right costume to sustain the ritual. There was also a series of critical gestures that advanced ritualistic behaviors. These gestures could be the basis for action. This would add to the intensity of the performance.

Ritual demanded a cleansing. The individual cast off the influence from the past. Cleansed, a new self emerged. There was no longer the effects of guilt. The self had overcome key obstacles to development. This was not simply a belief in this feeling. What was the stand through action? Cleansing enabled the individual to escape history. There was a new model of her personality. Blanchard emphasized that philosophy was permeated by the transformation of the south he wanted to distinguish this process from psychology.

Blanchard questioned the anthropological basis for atonement. The spiritual debt was always conceived as greater than any kind of recompense. This meant the individual could never attain enough strength to overcome past offenses. The self always felt inadequate against the burden of guilt. Any attempt to overcome this burden is met by a sense of personal let down. There is never enough momentum to throw off this immense weight.

These feelings of inadequacy were met with a need for universal salvation. This expectation was rooted in the reality of these initial experiences. The self felt uprooted, and, instead of reflecting on these initial circumstances, the individual became overwhelmed by an urge for a more cosmic encounter. This all-encompassing gesture is meant to compensate for this immense loss.

The loss was a feeling of estrangement from the ancestral home. Even in validating this notion, Blanchard questioned its validity. He was delivering the self to the discontinuous. As such, this made it impossible to constitute the self. At the same time, he viewed himself as this dominant presence. This was indeed a struggle of the self to achieve greatness. In his self-effacement, he was pushing this perspective of the superior spirit.

Aina easily succumbed to this view of Blanchard. The notion of atonement was an affront to her views of a metaphysical wounding. This seemed to mock that metaphysical longing. He was almost suggesting that it was little more of hysteria. He had been very careful in offering his outlook. He did not want to diminish her efforts. But he did not want to endorse a sense of personal discomfort as the foundation of the challenging experience. That would be too reductive.

Aina could sense the precariousness. Here, Blanchard was characterizing her work as frivolous, but she needed his acknowledgment. She wanted to bask in his glory; however, she did not want to be humiliated. At this stage, she still felt as if his blessings was critical. That gave Blanchard a sense of relevance.

Aina still lacked the confidence to see her own contribution. She felt entirely reliant on Bennet. She had followed his development, and this seemed to imply her own triumphant path. She wondered if Blanchard's philosophy only trivialized her efforts. She was concentrating on particular details of her own history, and Blanchard was questioning the possibility of according with these moments. It made her seem self-centered. That only diminished her assertiveness. She believed all these challenges were part of the discipline. She would follow through with all these stages of humiliation. That would make resilient against any kind of threat. At this point, it all seemed brilliant. While being rejected by him, she embraced his judgment as the key for

her own success.

She could hardly view this as an abusive relationship, She was being chosen among other less qualified candidates, She was emerging as an eminence in her own light. Blanchard has been totally correct in elevating her to this position, That made him seem current. He had anticipated others and scooped her up while she was still a fledgling. She had been anointed, and she lived up to his expectations.

Aina truly imagined that she had unique skills. She could be a stand in for the master himself. Blanchard might have been more possessive if he recognized this possibility, He did not actually feel that she could ever be a thinker in her own right, She was nothing less than a disciple She was there to document his viewpoint. He could catch him up on any of his minor errors. But her position was dependent n her never questioning the master. Blanchard could never let on.

Blanchard had put his other students through the same ritual. None had cracked; none had offered any kind of brilliance. They each believed that they were essential, but none were stellar. And they continued to orbit Blanchard as if he represented an important philosophical school. They all knew how to add to the corpus in an effective manner, and that made Blanchard more committed to his program. He truly thought that he was enlightened.

Aina was not going to make a break. She appeared loyal. She was being given everything she needed to play along. There was no way that she was going to abandon this opportunity. She could continue her progress, and there would be a sinecure waiting for her. She would always be associated with Blanchard. She could spend her life offering her own version of the master. It could seem a little subversive.

Once she established herself, there would even be people who believed that she was a pure original. They would forget all traces to Blanchard. She was a scholar in her own right. She had tapped into a pure kind of being, For his part, Blanchard could seem like an imposter. She had overthrown the master, and she could accustom people to new style of scholarship. She was living a new kind of philosophy. In the fits and starts, she was establishing a new rhythm. It all seemed like reflection. These were the stages of the thinking process. The self needed to follow these steps. These interpretations seemed to enshrine the accidental aspects of her thought. People wanted to learn this method.

Blanchard would have seemed more doubtful about her work. He was not trying to create a rival. He was not going to destroy her in order to maintain his position. But he did what he could to slow her down. He loved her devotion. This did not translate into real insight on her part.

He interpreted her philosophy as a form of sociology. At best, it was a sort of addendum to his thought. But she had siphoned off all the rigor, and this only left a shell. It was all personalized.

He almost felt the need to interfere in her endeavors. That would have been totally unprofessional, and he was not about to compromise his position by damaging his integrity. But he could not let the present situation continue in this way. He saw that he could deflect her project, and this could serve his purposes.

He could inspire her to make the moves to alter her trajectory. She would continue to credit his influence. And nothing in her work would be substantial enough to ever pose a

challenge to his argument.

Aina confronted the arduous nature of Blanchard's philosophy. She had already excepted this role, and it seem to provide for a future. However, she had deep questions in action. And she was crushed by the fear. Blanchard only seem to exaggerate the risks. This made her think about challenges in her in life. And then made her think that she was in capable of the task. The notion of atonement exaggerated her own insecurities. It created trauma out of difficult moments in her life. She had not seen her experience as debilitating, this perspective offerd another view. It highlighted her inability to respond in a favorable way. And all the details from her Past now returned. She was feeling more helpless. She was searching for some kind of support. It wasn't as if Blanchard was mocking her. But she had a wonder what was the source of her questions.

She should've felt more secure. But it didn't seem easy. The more that she read, the more that she wondered. She felt shaky. She was facing bad memories. She didn't want to consider the foundation of these experiences. She seem to be awaiting a deeper fear. And that only added to her disquiet. There's so many factors affecting her moods, and she felt that philosophy only focused all these issues. She had begun her studies with confidence. Her personal concerns did not wait on her. They did not seem to form an obstacle to her search.

Now, she was looking at a more potent threat. It seemed as if it was coming from the inside. When she looked at the world it reflected her own dismal state. This could've become the provocation for a political awareness. She could've seen how others shared her dilemma. Instead, it struck her in just the reverse way she had these feelings but she didn't share with anyone else and her isolation oh he shook her from the inside. If atonement was the basis for her change, she was willing to admit her own participation in this morass. But it wasn't like that.

She was not gonna be able to absolve herself. Atonement implied a more complex interaction. She was going to have to admit to her own rule in this resort. It only provided for more upset. She observed the cool rendition of Blanchard. He hit all the right points. But he did not seem to be involved. He was watching this he was watching this from a distance, and he was safe. For her the outcome was entirely different. She took it to heart she endured the suffering. It was not a ritual it was not cleansing. His personal she almost felt as if Blanchard was contributing to her malaise. But she could hardly accuse him.

He seemed immune. And that was disturbing that he participated in his own version of atonement. His writings seem to imply that. At the same time, he could live apart from it all. He made others undergo this process, but he remained aloof. That hardly seemed fair. Was this her cue? Did she have a deeper understanding that she could communicate to the world. Blanchard it only pushed her to this point.

She felt these concerns about atonement even before she studied with him. His texts reminded her of these problems. The more that she read, the more that she recognized the issues. If she could separate yourself from this experience, it might demonstrate a more profound insight. And she was considering that vantage point. But that wasn't sufficient. She understood a more pressing argument. And she try to deal with it. If she failed, she would feel as a philosopher.

She didn't want to think of herself as lacking in the skills. She didn't want to think that Blanchard was special in this way. She could take on the history, and deal with it authoritatively. However, that wasn't what she was doing. She was becoming involved personally in these

matters. This was her guilt. This was her connection to something gone wrong. This was her relationship to a necessary contrition for a world faced with confusion. She didn't want to give in. Anna was sure that she was stronger than this. She had answer to calling, but she was not gonna let go this was part of her nature.

She was ready to take on any and all comers. She was entirely confident. She could breathe deeply and be prepared for whatever make a lie in wait. She almost felt an expertise in her craft. And she continued to demonstrate her acumen she wasn't just doing philosophy; this was an art. She was made to succeed. So she accepted his blessings, and she continued on her way. There is no reason to cease this investigation.

She had been anointed for justice task. Blanchard's text still seemed formidable. She was hesitant to deal with her past traumas. Back to that did not diminish the need to carry forward. And she joyfully excepted this burden. That made her more of a free thinker. Was almost as if Blanchard had laid a trap for her. And she had seen it before was too late. She took the steps to end the threat. And she did not let the dangers dissuade her. That emphasized her strength.

She was building her character. She was learning by example. But she was also charting new territory. She was going places were no one ever been before. And that made her excited. There was a greatness to her quest. And she embraced all parts of the experience. For his part, Blanchard wondered how far others could venture in exploring the notion of atonement. Sure, they could read his text. They could even consider some of the arguments. But that hardly meant that they were as courageous when it came to the real issues.

This seem to be a dividing line. And Anna could've avoided this problem. She did not. She was not afraid. It had been a long process. There is so many reasons not to continue. But she did she needed to wonder if there wasn't some kind of victimization that was going along with a Blanchard say dias. Was he playing a perverse game with philosophy. Was he observing the insecurities of others, and making light of their challenges? Where was the certainty in this matter? Who else observed what was going on? In this universe was there anyone you cared? She knew that she would have to consider the problem of an uncaring universe. That was the beginning of the process. Where else would it take her?"

Aina wanted to examine the ritualistic foundation of atonement. This seemed to be a critical part of Blanchard's philosophy. He wasn't only referring to the idea of atonement. A text functioned as a performance. The reading linked the individual to other experiences. Together, they formed the ritual. A ritualistic experience seem to imply another kind of being. This invoking of being as supernatural provided a different foundation for the encounter with atonement. It was not enough to recognize contrition.

The act of contrition open the individual to a different way of dealing with the world. And this understanding became the basis for an alternative practice him. The constant repetition of this practice suggested an enduring feeling. This feeling advanced the atonement. In so doing the individual came into contact with another nurse is otherness could be qualified as spiritual. At the same time, Blanchard seemed to question this foundation. Atonement pointed to a different kind of experience, but the terms of atonement prevented attainment of this other. This emphasized more profound estrangement from experience.

The individual was coming to terms with feelings of guilt. As a totality, this guilt longed for a redemption. But the very terms of atonement has made explicit by Blanchard made this

totality impossible. This only prolonged estrangement. Aina seem to accord with his apparent contradiction. She didn't wanna give into her feelings of helplessness. Her helplessness was based on all these memories flooding back to her. At the same time, she didn't want she did not want to get overwhelmed by this feeling. Deeper issues seemed to resist any sort of resolution. In some cases, an individual might see this as a psychological problem.

Therapy could provide an answer. Or medication could calm the tremors. But that didn't seem adequate for Anna. This was not some form of therapy based on philosophy. She needed to zero in on the actual source of trauma. It wasn't a feature of a belief system. It wasn't a character of his self. And she was not trying to uncover a lasting social connection. Could trauma simply be a wrong way of thinking? She was not trying to deny actual experiences which could create psychological trauma. That was entirely different than sympathizing trauma as part of philosophy.

If the lapse was deep, than the notion of trauma seemed to describe that break. Otherwise, the estrangement might be a temporary affect. Once the individual had engaged philosophical investigation further, there would be no need to document to see alienation. At the same time, this process seem to ignore fundamental sociological questions. Blanchard wanted to maintain that this didn't matter. Sociological rifts were not part of philosophy. On the other hand, he recognized how these rifts could represent a fundamental break philosophically. Did he face a critical challenge?

Aina would understand this. Did atonement validate a political awareness? If it did what could that mean? Perhaps, Blanchard was indicating that a sociological perspective diluted the ethical concerns. The individual could resolve ethical questions to circumstances. At the same time this resolution could ignore the concrete conditions and maintain the circumstances.

Sociology might begin by validating conflict theory, but the overall strategy we dismiss the political imperative. The individual could refer to a sociological relativism. In this dithering, Blanchard seem to find his own escape route. He was committed to the notion of atonement. He was committed to the ritual. But the critical understanding seem to dissipate. Atonement was replaced by a profound political commitment. Blanchard could refer to the method. And he could leave it at that.

This view of philosophy was challenging. Blanchard had emerged in a radical political moment. He was pointing to a further development of political engagement. At the same time he seemed to be washing his hands of the rudimentary features of political action. The philosophy hearkened to concrete situations, but they were all ritualized. The resort to ritual had seemed like a critical juncture for for philosophical discourse. But it lost his solid commitment to real action.

In seeing this problem, Aina could've recognized her own problems with Blanchard's formulation. Instead, she continued to follow his exposition. She felt that she could eventually reject his formulation, but she needed to build upon his research.

Indeed, this was a major conflict for her. It seemed to make her more tied to Blanchard, Even if she was rejecting some of his key tenets, it also opened the way for her to develop her own philosophy. She understood the particular weaknesses of Blanchard. At the same time, she relied on his erudition. And she felt that she could draw on his concepts for her own particular development. This gave greater credibility to Blanchard. All the while it seem to enhance her perspective. It's reading fortified the concept of atonement. It moved it from process to activism.

Although Blanchard inspired more activist approach, Aina was already using the notion of activism as part of her philosophy. She was assuming that her readers were involved in an activist mode. This was a challenging reading.

If her terms were accurate, she should've rejected the notion of atonement. In maintaining its validity, she was trying to give greater authority to her own text. She was insisting that her foundation was deeper than Blanchard's. She would've not she would not of attained this understanding without his research. Lacking his framework, she would've followed an entirely different path. Her philosophy might seem lacking in importance.

With his blessing, she seemed to tempt an even more grandiose formulation. She was staying in the lines of his formulation, but she was stripping away it's primacy. She was making her own claims. On that basis she was trying to expose Blanchard as weak. He got close to the notion of activism, but he was not making the actual steps. He was evading his calling. Aina never criticized him directly, but she made it clear what she thought.