

## TRUST

Blanchard questioned the importance of trust in philosophical discourse. He saw trust as an example of bad faith. The individual would promise, but fail to live up to the promise. Trust gave the individual a false sense of security. A person would let down her guard, and this would allow another person to take advantage of her. He was doing his best to convince Aiana of these dangers.

Trust would create these assumptions on the part of the subject. This would motivate a sense of shared suffering. It could allow the individual to get taken advantage of. Blanchard believed that the self needed a hardening of the will. This would enable a person to resist these incursions from the others. The individual could steel the will and throw off the threats. Philosophy started from such a strict belief. With this kind of commitment, thought could explore the contours that influenced thought. Bad influences could more easily overcome.

Trust was this deluded sense of the sameness of experience. It denied alternative paths. Blanchard did not want to yield to this discipline. He thought that language already offered enough of a connection. Even that connection could be illusory. People could assume that language offered a consolation when it did not.

Aiana felt that there was a manipulative character to this portrayal. Blanchard used this fluidity to his benefit. He had no problem sequestering what he wanted for himself. But he would not let himself get pinned down when other people wanted something from him. He was advancing total supremacy of his will. He was able to use his philosophical acumen to suppress the ideas of others.

She wondered about Blanchard's effects on her thought. And she struggled with his tutelage. She would not have had this reach without his guidance. But that awareness seemed to be a ruse. What did she really know?

She felt that she was taught to despise the very associations that she needed for her survival. This only made her isolated and more reliant on Blanchard. And he seemed particularly unable to offer what she needed. He was taunting her, and she did not appreciate his interference.

At time, she felt stopped dead in her tracks. He seemed to drain all her energy, and he was not willing to share much in return. This was an unequal relationship. He made her believe that was a condition of her study. He might as well have been doing her a favor, and he made her feel this sense of inadequacy. He would claim that his predecessors had done the same to him. This was what happened when a person studied philosophy. This was all part of the discipline. If she didn't want to explore, then there was not much that he could do to compensate. That was what it meant to study philosophy. This was part of individual concentration. If she wanted things to be more evident, she could study physics or biology.

The self created an evident role in the creation of the object of study. If the self

did not have this power, then they could not pursue the more challenging aspects of the field. In developing technique, the individual needed to find the limits. Subjectivity could be the destruction of a philosophical project.

The thinker needed to distinguish the study from the delusions of the self. These idols needed to be dispersed. Although the structure of the self was foundational, the self needed to break off this focus and discover the stratum of experience underneath.

This was where trust could become lost. The individual would get lost in the falsity of hope. This hope would offer nothing to the self. It would be this protracted distraction.

The disagreement was intense. It remained professional in character, but she saw the problems in endorsing his view. He may have believed that this was necessary for her development.

She wanted philosophy to have that distinctiveness. That was not sufficient. Blanchard's outlook lacked authenticity. This was hardly the accusation that he wanted to hear. He realized that authenticity had inherent challenges. The individual relied upon the granting of worth to thought. But authenticity could be another act. And that only further confused the self.

The conflict came back to trust. She seemed to be clinging to that commitment. As such, she was questioning her confidence in Blanchard. He was not going to let himself get drawn into the fray. That was why he was so adept at his craft. He would not let himself get dragged down by petty arguments. He tried to diminish her efforts.

Trust was a matter of psychology. It linked self up to no actual object. It made the individual align to a view without authority. Trust was part of wishful thinking, fantasy. Blanchard rejected fantasy. He wanted to plunge directly into being.

This strictness of philosophical was essential for Blanchard. If Aina rejected this focus, she lacked insight. She had no business studying philosophy. That seemed abrupt. Trust seemed to sum up so many important issues. If she let go of that concept, then her ideas seemed to float in the ether. She offered her own view of the essential, and she felt that this could be the foundation of her development.

Philosophy could not escape its basis in the psychological. The philosopher needed to test out her ideas. She needed to risk herself. If she simply went along with this fund of intellect, she was not making philosophy into something organic. It was just a collection of meaningless ideas. The individual needed to develop from things that mattered. There needed to be a risk. Blanchard's view of projection was entirely too neutral. She could not abide with this inertness. She wanted things to be more explosive. Trust seemed essential. The individual could not abide with something so weak in nature.

Trust was the only motivation that could move the self from beyond the ordinary. Otherwise, the self would turn inward and lose any kind of momentum. Inspiration could move safely along with the pull of the other person, trust. Thought had become too distracted without that constancy.

Blanchard thought that there was an exaggeration of the personal belief. That only made the individual more vulnerable. All these influences would percolate. The self could get carried along. Trust would give a false sense that there was something more. This was only a greater sense of entrapment. The self would get attached to these interaction. That made experience more tenuous. There would be all this effort with so little to show. The individual would descend deeper. There would be all this flailing about when it became clear that trust did not remain true to its promise.

All these different energies seemed to rip at the subject. There was no way to subdue this destructiveness. A person could cling to these illusions. And that would only create greater jeopardy. This would be the exact opposite of the philosophical project.

Aina needed to be more engaging with her thought. She could not let herself be detoured. He was coming at her with full force. After all, she had questioned his intentions. He did not want to let himself be insulted. He thought that he was a powerful force. If he yielded, this would jeopardize his reputation. How could she let this concept of trust dismantle important tenets of his philosophy. This was not something that could get personalized.

Blanchard did not view this as a rivalry. He could not imagine her on the same level. If he allowed this psychological concept, then philosophy was a parlor game. It could be moved by the whims of the individual. Trust could be like any other flimsy concept. An individual could feign concern. Trust would emerge, but it would offer nothing.

What if the individual did not merit trust? Trust only offered an excuse to drawn in other people. This could be the basis of a whole act. A person could adopt all these different faces that seemed to infer trust. There was nothing there. These masks were not a part of a caring personality. They were clownish attempts to promote belief where there was no evidence.

The growing lack of evidence only encouraged a more intense devotion. That only added to the vulnerability of the self. This was little more than weakness. The individual was getting more lost in the moment. Trust only seemed to dissipate a needed skepticism.

Did words offer any kind of guidance? Were they part of the delusion? People would use language to try to entangle the individual into a view that was going nowhere. It would feed this appetite that was not being gratified. There was only a greater doubt.

Trust became a fundamental disorder. The self was shaken by all these barbs. It only created a greater belief, a greater need to trust. Blanchard was unyielding about his perspective. This was nothing but silliness.

Aina did her best to recover from this criticism. She needed this personal commitment as foundational. She was reaching out to others. This only seemed pathetic to Blanchard. Did her philosophy stand on its own? Philosophy was not supposed to be so subject to moodiness. It was there to resist emotion. It offered a bulwark against the

uncertainties of the psyche. It was what was solid in the universe.

Aina was detecting an absolutism in his pronouncements. He believed that she was encountering a sense of dominance. She was not ready to submit. She needed to let her philosophy breathe. Blanchard only made her feel as if she was caught underwater with no way of submerging. She did not want to think of herself as helpless.

She needed to break free. This was her unique opportunity. She was seeking something from Blanchard that he could never offer.

Perhaps, Blanchard had reason, in spite of himself. She was getting caught up in a personal attachment. She was depending on him to offer something that he was never going to share. He did this for none of his students. He did it for no one. Philosophy needed to remain raw. It could not be tamed by falsehoods.

She had no idea what was going on.

She was now caught in the kind of theater that she was meant to avoid. She was a scholar. She did want to be made fun of. That would make her thought seem to be slight. She was prepared to confront any opponent.

She was allowing this psychological construct to compete for the authority of philosophical discourse. She might as well have been confessing to her own vulnerability. This was not supposed to be so frivolous. The philosopher needed to overcome the personal doubts. A protracted philosophy would dispel all these challenges.

Blanchard had been successful in trying to throw her off the trail. It had seemed like a trick. She was letting this psychological conflict have too much validity. She had started with a project that seemed to be as important as Blanchard's. Now, she was questioning her own motives. Blanchard had assumed to great a role in evaluating her thought.

At this point, she might as well have quit. Blanchard had out-manuevered her brilliantly, and he was not going to stop. He kept on with his little jabs. What gave him the right?

He might have found contentment in his strategy. This no longer offered support for his philosophy. It seemed vindictive. This was not the stuff of teaching. Learning did not proceed in this manner. This was a mind game, that only benefited Blanchard. She tried to demonstrate her independence. He had done this before. That made him more adept. He could fulfill this concern on his part. He added just enough of his psychology to reassure his triumph. Then he would make it all seem as if it was a trifle. He was going along with the fundamental forms of thought. This gave proportion to his work.

Aina wanted to tamper with this order. She was an intruder. He needed to put her efforts to a stop. She could upset the whole progress of human thought. That was not how it was meant to proceed.

If he was challenged, he would claim that he was not so purpose-driven. He was not motivated by minor goals. He was trying to advance to the greatness of thought.

The struggle proceeded. They seemed to battle for ascendancy. There needed to be more to sustain this disagreement. What was so different in the two kinds of thinking? Aina seemed caught up in action. Blanchard was not questioning the importance of such a concern. But she was letting her occasional concerns move her along. Philosophers were not so lacking in focus.

Could anyone explore the roots of this disagreement without recognizing the personal elements that structured their interaction? That played into Aina's outlook, since he seemed to believe that he was only motivated by ideas. He had dismissed her as lacking in seriousness.

How was philosophy moved along by a higher purpose? Wasn't it simply torturous in offering argument? Could the thinker get to the point more immediately?

Where was this kernel of wisdom that could drive his efforts? What was this unique thing that was absent in her thought? He wanted to assist her to see. There was no seeing involved. She could feel these thoughts in her bones. She was shaken to the core.

She could not let herself get moved along the currents of thought, that offered no clear foundation. He seemed to be winning this battle. She had lost her way. He might have seemed just as weak. He was not.

He indicated that this was what made him the philosophy master. She needed to recognize the vanity in this perspective.

She wanted to revisit the argument. Philosophy gave these illusions of trust. It made the validity of the argument seemed to be based on personal characteristics of the thinker. Trust offered a comfort that it could not accord.

She let go of trust, and what was she observing. She could barely contain these experiences. Everything had a dreamy luster. And none of that gave any substance to her thought. She felt as if these were drifting off. She could not sustain her concentration. All these loose ends predominated. That did not make for actual philosophy.

Worse, she seemed to be flattering herself. She was not giving credibility to anyone else. That was the point of trust. But she was not trusting. She did expect others to trust her. That was supposed to be the basis of trust. She offered something valuable. She was willing to engage in this emotional contract, but it was all belief.

This might not end well. She could follow the path in its twisting form. It would never offer philosophical inspiration.

She could sense all these alternative ideas take over. All these little phantasms predominated. She was really distracted now. She could feel that she was fading in and out. These fragments of thought surrounded her. But there was no lasting awareness.

She had been warned by Blanchard. This was a great deal worse than the petty jealousies. There was no escape from this understanding.

She tried to use her training to hold it all together. It would not cohere.

She may have been completely off. But a coherence may have awaited her. She

wanted to hang on. She was a little guilty. She had let this happen.

She admitted that her fatigue had made her vulnerable. She couldn't hold on to self-certainty. She was everywhere. Blanchard had accused her. And she let herself get caught up. She had not done well in resisting.

She did not see her dreams as part of philosophy. This was not a supernatural. But she was recognizing her weaknesses. She was easily fooled. That would only make her more subject to his criticisms.

She was now internalizing this struggle. She had used Blanchard as her nemesis, but she was not on her own. And she saw two currents in herself, and she was letting herself get dragged in two contrary directions. The source of her challenges was her own securities. But she wanted to make it something else.

She could not maintain the integrity of her thought. The disparate moments only made her seem too sympathetic. She wanted to argue that she was doing her best to hold things together.

She had been found out. The philosophical project could not be so haphazard. She had argued for this element of chance. But it added little to the problem.

She was making this up from objects that she found in her proximity.

If she was about to mess up, she wanted to do it right. She could not make philosophy into a random activity. That would only add justification to Blanchard's criticism,

If she did not recognize some foundation for trust, then her philosophy would lack hope. She was trying to overcome the neutrality of Blanchard. That meant taking as chance. She felt as if Blanchard was betting against the universe. Even if it did not bless the individual, he would still triumph in his belief. She offered something more self-sustaining. She could not abide with a non-caring universe. Perhaps, consciousness would provide a more active role in shaping the stars. She imagined galaxies radiating from this surplus of caring. This accommodated for the challenges of the recalcitrant world. Where there was absence, she could see something substantial. That endowed her project with import.

Blanchard would have called out the false consciousness. You could not paper over sorrow. If that was a fundamental condition, you could not provide connections that were not there. She saw her role as more dynamic. The universe had these forces that begged for emergence. Her efforts could highlight these forces. The universe could attain a higher state of being in caring. It was waiting for the evolution of human consciousness to attain this state. The emerging cosmos could speak through her.

Blanchard wanted to resist such idealism. The individual could not simply reshape the world to gratify the self. He could sense how creation move toward something more fragmented. Philosophy could be presumptuous. That might have seemed more isolating, but those were the conditions of being. This belief in a plenitude was more wishful thinking. Philosophy could not allow for this easy consolation.

What did Blanchard offer for the world? She did not want to endorse this denial. She needed hope to prosper. Philosophy could accommodate deep resignation. The individual was motivated by an ongoing force that could result in a more lasting revelation.

That did not seem right for Blanchard. Thought needed to be more unstable. There was not an easy resolution. There had already been the promise of salvation. That only allowed the self to sequester part of creation for the self. This was all meant to be contrary to the actual trajectory of matter. Aina was seeing a unity where there was none, and she was building from that faith, That only made her more vulnerable. She was susceptible to manipulation. She was allowing her wishes to be fulfilled in an absurd vision.

She wondered if she had completely broken from Blanchard. He was not offering the wonder that she craved. He was muddling her efforts. She did not want to lose her inspiration, That made her less committed to his guidance. She still lacked sufficient independence to see herself in a different place. Worse, she almost felt that she was simply offering a critique of his thought. That did not grant her sufficient integrity of thought.

The universe did not break according to the features of human consciousness. Pleasure and pain were responses of the individual. Even if those reactions were shared, they did not explain how the world was constituted.

Anna disagreed with his sentiment. The manifestation of the self is part of a shared experience. Actual pain may be localized in the individual, but the overall awareness was shared. This was the human condition. Blanchard only confirmed the solipsistic attitude that he pretended to be criticizing.

Aina struggled to understand that substratum. This could provide access to the world by offering a consistency that enabled the individual to explore freely. The individual might feel isolated, but the exploration of that estrangement unleashed the substantial nature. The self could explore this network. They would manifest themselves in their solidity. Alienation could be linked to actual objects. The self had critical reference points for interaction. Although the individual might feel exiled from the universe, there were points of intersection that could draw a person back to something more concrete. The individual would not feel cut off. There were supportive connections. The self could attain a confidence even if everything seemed to be crashing down all around.

These assertive experiences added to a sense of self-assurance. Aina could imagine herself pulled along by these same currents. Caring emerged to provide solace under stressful circumstances. The world flowered all around.

She could see Blanchard as the source of her dismay. He was steadfast in committing to this position. If Aina had erected a system based on illusion, he could not give it his blessing. This was the total opposite of the philosophical project. It didn't matter if she was more popular. Such fascination would not last. It wouldn't take long for excitement. This would all be seen as something temporary, a fad.

She needed to explore the origins of human sentiment. Blanchard suggested that this understanding had become circular. The distressed individual saw the universe in distress. Aina

was no different with her notion of caring. It seemed to be something active. The self challenged the vagaries of experience. Caring enabled an overcoming of melancholy. The self could proceed to the heart of the matter. Caring could vanquish all the profound sense of loss. All these negative moments could be dispelled.

Active thought had a significant role in deposing all these depredations, which tore at the individual. Philosophy could lead the complete transformation of the individual. Blanchard could not go along. This was more false consciousness. The self was avoiding a fundamental confrontation, which would shake the cosmos from end to end. This absurd promise was going nowhere.

When the individual realized the deception, the letdown would be immense. Such a disappointment would drive the self down further. The sense of desperation would be immense. There would be so solid universe to provide hope. All that would dissipate. The self would drift. The burden would appear to be more immense.

Aina felt that Blanchard was trying to trick her. He was using his view of philosophy as a threat. He was doing everything to take apart her creation. That only lent more credibility to her faith. For his part, he was not trying to let his envy get the better of him. He really understood something deep about philosophical discourse. It could not be simply coaxed by individual will. He did not want to deny her participation.. He nearly made it impossible for her to function.

She could not take this personalization of the conflict. He never saw it that way. And he clung to these abstract reference points. That seemed to justify his actions. If he did anything less, that would mean that he was not living up to the scholarship. He attained his position because of his precision. If he was going to fail to maintain diligence, that would only add to the problems that she exhibited. It would not be professional to allow her to ramble on without an conceivable foundation.

He did not want to belittle her. She had a good starting point, but she made too much of an effort to create her own system without any basis. She had gone off on her own. She had ignored so many key lessons. That made her believe that she could keep on with this endeavor. Philosophy did not offer the individual license.

Blanchard feared that the individual might be taken by the marvelous power of the intellect. Once this power was unleashed, the individual believed that anything was allowed. These massive systems would reveal greater powers. This energy would inspire the self. A person could believe that she had complete control over every aspect of life. This personal illusion could gain momentum. It would engulf all experience.

This system could be exhaustive in its ability to describe experience. But it would obscure as it revealed. It would not be the basis for confidence. It only create more problems than it solved.

There would be a wealth of experience that would be ignored. Aina wanted to make philosophy vital. She was only denying it full power. She was falling victim to terrible inclinations. And she was being fed in this belief.

Blanchard was watching with incredulity as it all spiraled out of control. There seemed to be nothing that he could do to prevent it from all getting out of control. He sought balance where there was none. He could not rein these gestures in. Once this started, there would be others like her who were equally taken by these possibilities. This led to a more immense distraction. Aina



may have been trying to bring sanity to philosophical speculation. Everything was getting out of control. The madness became more universal. It was rampant,

As a thinker, he had cultivated discipline. He had been careful in expanding his focus. Aina offered none of that control. It was all chaotic. And the chaotic moved toward a more immense disaster. Blanchard wanted to prevent that end. He had never foreseen this exaggeration, There were no limits.

He wondered how to ride these changes. He could see his own efforts consumed by the destructiveness. Philosophy was meant to be more measured. The dangers only increased.

Was Aina willing to see this any differently? She was appearing just as adamant as Blanchard. On this basis, she questioned his efforts. This was not meant to be a contest of wills. She did not see her triumph as important to her philosophy,

There were philosophies, which were entirely based on the commitment of the thinker. Philosophy became a context. The self needed to struggle against the refusals of the universe. She was not ready to give herself to this battle. There was something provocative in her thought. But she did not want that to detract from her deeper social concerns. She was willing to inspire a more sustained struggle against injustice. But this aggressive conflict was not part of her thought.

She wanted to return to her thoughts about trust. Trust worked to counter a fear of betrayal. The individual gave a great deal to another person. This kind of openness was a hallmark of caring. There was a risk in giving trust.

Betrayal occurred when the other person did not subscribe to the same faith. Reality had been usurped by a solid resistance. This was an immense blow to the self. However, this experience needed to be understood in light of a lasting commitment to something more enduring. The betrayer had lost that connection. That did not eliminate the persistence of the underlying reality, and this emphasized the importance of trust.

Without trust, that deeper reality would never emerge. The feeling of betrayal would be permanent. It would offer the only reference point for human existence, Aina could not give in to that kind of pessimism.

She was trying to open the way to a more prolonged sense of empathy. How was she supposed to be empathetic if there was not a sufficient connection to others.

Blanchard seemed to be offering a warning. The individual might believe in a deeper understanding. But that tissue of experience could dissolve as people saw how these concerns were frivolous. The supposed connection could quickly fade. Everything would start to unravel.

He saw how betrayal could work in that way. Trust could be a series of false promises. Each question would lead to another. Without answers, suspicions would grow, Faith could not stem the tide, once the individual recognized the actual nature of these personal commitments.

Betrayal became a fact of life. And these disruptions spread. The false promises were all exposed. The whole pack of cards came crashing to the ground. And the individual could only stare into the fog of existence.

Trust had misled the self. There had been too much invested in these personal impressions. Each reassurance only enhanced the lies. And there was theory to accompany these beliefs.

Aina thought that trust was the only thing that could counteract the negative events that

affected a person. Trust could enable a person to sort through falsehood to discover something lasting. Trust could empower the self to reach deep into the soul of another to make this truly permanent connection. The individual understood the risks of betrayal. This was the basis for taking the risk. A deeper communication could result from this profound recognition.

She thought that she could fix whatever was wrong because there was a fundamental caring in the universe. This gave the healing power to philosophical thought. She was not going to ignore human interest as the profound basis for this caring.