

## THE LANDSCAPE

The transcendental urge jeopardized philosophy in the present. It permitted an absolutist perspective, and with that point of view, any form of psychological domination was allowed. The self could not even question personal vulnerability. If this attitude was carried further, the individual could not even recognize the actual source of threats. This outlook shut down inquiry. The individual was suspended before the catastrophic. This sensation might even surprise. The slow development would gradually overcome the self. Once the full impact set in, the individual would be helpless.

The full character of the transcendental offered a glimpse of the dilemmas that threatened the individual. The psychology broke along the lines of the philosophical landscape. What were the contours? How did the key aspects of metaphysics offer a portrait of a psychological disorder. In a fuller sense, philosophy provided the contours of human consciousness. Psychology accorded with these forces. And a disruption could shake the foundations of the psyche.

Aina recognize the full power of philosophical discourse. She understood the necessity of neutralizing these dilemmas. She was willing to submit to this discipline. In so doing, she believed that she could dispel all these maladies of the soul.

She was going to carry on until she made inroads. Was the transcendental the source of every challenge? Wasn't she exaggerating minor trifles? This only gave in those who wanted to make mountains out of molehills.

If philosophy was only a problem-solving mechanism, that trivialized the process. It ignored the deep soul-searching aspect. In recognizing this conflict, she did not want to deny far-reaching aspect of philosophy. To give credit to that universal process, there was a risk in unleashing overwhelming forces that could not be subdued. The transcendental emerged in another form. How could she sustain the full character of a philosophy without getting caught up in these transcendental difficulties?

She couldn't let questions overcome her efforts. She needed to assert herself. How could she be assertive under these conditions? There were so many obstacles to developing the intellect. If she gave herself to these abstractions, there would be no coherence in her thought. She was looking for a breaking point.

She admitted that she was not a psychologist. She had reminded Blanchard of this fact. Why did she believe that philosophy offered such a glimpse into the mind? This was more than an acknowledgment of these potent abstractions. She wanted to ground philosophy on a physical basis, but this was not the character of philosophy.

Psychology could be caught up in personal worries. This was a natural character of the human condition. But these worries could be dissolved with strong analytical skills. The individual could review personal experience and the worries would seem trivial. Behind this struggle was something more forboding. This was not the result of some particular care.

Philosophy was looking at a lasting doubt. Why couldn't this structure be neutralized more easily? This seemed like only the sum of a number of particular challenges. If a person solved each individual problem, the doubt would subside. But the world did not work this way. And these profound doubts would linger.

She thought of the experience of losing something. She may have misplaced her keys. In looking all around for the lost object, she became distracted. And this sense of disorientation persisted. It got deep in her core. Once she found the lost object, her feeling did not go away. She still felt equally disoriented. She clutched her keys, because she did not want to give in to the her sense of loss. This seemed trivial. She could have got rid of this feeling by concentrating the will. It was not that simple.

What had she glimpsed? These minor problems acquired a momentum of their own. And that sensation continued long after the search was over. This awareness reminded her that none of this was about the actual loss. There was something else that was threatening her composure. And she needed to understand these threats.

She was too deep in this process. Philosophy added to that disquiet. But it was a fundamental part of her being. Her philosophical awareness did not exaggerate something. It really was there. This complex manifestation was deep in her psyche.

Others grappled with a more obscure challenge. They tried to work through this conflict. But they did not have the tools. Acquiring the tools did not exacerbate the problems. This was the nature of the mind. She was moving away from the psychological recognition. She encountered another mode of experience.

Some might see philosophy as simply prolonged worry. Once the worry was gone, the insight remained. The universe shook with these contrary forces.

She welcomed the clarity offered by philosophy. It sharpened her analytical skills. She could dispense with the minor concerns. She could organize important issues. But there was more to it.

She let go of all these burdens, and she could think clearly. Philosophy seemed to clear up all the worry. Why the focus on the remains? Had she uncovered a deeper problem? Or had the monstrous emerged in an artificial way.

Why would anyone bother to open the book? These ideas seemed matters better left unthought. The process seemed endless. The psychological burdens did not go away. They emerged in full form like a nightmare. And nightmare seemed more ominous.

She wanted to speed up the process. What had been left out?

She was becoming caught in the game. But she did not object. She was breaking down the transcendental even as she recognized its fundamental worth. How did that function? What had she left out?

She was gripped by this unfolding. There was so much to observe. And each detail became critical. She needed to weave together all these aspects. It wasn't just the discomfort of her daily routine. It was as if someone had absconded with something essential. She did not want to blame Blanchard. She could accept her lot. She had not created this. This was part of path. She did not want to trivialize the importance of her work. She was trying to make it more vital for her own experience.

Philosophy needed to reach beyond the appeals of the conversion model. There waws a promise in viewing the encounter with a more authentic experience. But philosophy was not meant to be redemptive. That only made the individual more helpless. This inquiry was supposed to be uplifting. But the overwhelming revelation could be counter-productive. It would make the individual think that this deep secret was the key to thought. The foundation in

the actual process would be obscured. There would be no discourse, only this mysticism. That would destroy the philosophical project.

Aina was not seeking to start a religion. In a strict sense, philosophy was meant to cut through religious belief. Conversion could only fortify this devotion to an unstable kind of thought. She was moving away from this view.

The progress of thought often promised something more. Over time, these ideas would gain energy. The process could become distracting. That planned-out understanding would give in to something more upsetting. A radical belief. She needed to avoid this detour. She needed to exercise more control over the presentation.

She beckoned this consideration. She wanted to immerse herself in a transformative experience, even as she understood these risks. Would it be possible for all these influences to interrupt her path, None of this would be motivated by analysis. She would get pulled in by something immense.

She had subdued these influences, and they now made the process difficult for her. She was letting the metaphysical hijack her work. What did she need to do to get more certainty? She needed to be more observant for the proper clues.

She was caught between these trifles and the more pressing aspects of a philosophical project. How was the world supposed to express itself for her? She felt these ideas orbit around her. She was trying to keep it all in order.

She fought with herself. Thinking was not supposed to be subject to temporary emotions. That was all part of these psychological dilemmas. She had become adept at resolving each one, She couldn't let her own lapses doom her efforts. This was not about extreme sadness or a surplus of excitement. Where was the calm? She wanted to set this ship right. She could not let a storm upset her course.

Any attempt at these universals invited the transcendental. She could challenge others in these endeavors. So she did not want to slip up on her own. She was making sure that she was not weak in that way,

Blanchard had been playing on all her insecurities. She would try to check herself, but she was not going to be vulnerable in this way. She could give in to the urge to ground her beliefs in things that were evident. This was the basis for getting fooled. She needed to be free from such an attitude. Philosophy was not common sense. Others had gone down this road to no avail.. People inserted what they wanted. She was not there to con herself.

Experience could never square the circle. There was no way to break down all these diversions. She needed to stop herself before she went this way. That was the foundation of her training. In affirming her understanding, she was becoming caught by this absolutist urge. It was no different. She was seeing what she wanted to see.

She could not hope for the unity of thought. She needed to accommodate with the fragments. That gave weight to her study. Was it simply a matter of concentration? She brought force to the meditation. But she could not credit it in itself. She needed to maintain the dynamics.

Before she knew it, she was back in the conflict. She was trying to find a key that had been found. She was creating a problem where none existed.

There was too much inconsistency. She was supposed to be motivated by a certain momentum, She was getting pulled in alternative directions. These illusions were too appealing.

She was trusting her intuitions. She was seeing things that were not there.

The meditation was a lure from what she need to see. There was no apparent first principle. She was not going to find certainty. She was not going to reveal a secret element. She was supposed to contradict all these urges. She could also discover these ideas in other kinds of situations.

She was returning to her thoughts about psychological disorders. Where was the philosophical coherence in these observations? People's understanding of their past revealed these perilous twists that could threaten the self. These lingering suspicions ate their way at personal composure. Only by bringing clearer order to thought could the individual avoid emotional confusion.

The philosophical project was built on a personal confidence. Clarity of thought came from an understanding of personal motivation. It was important not to get caught up by individual phantasms. Perception could be subject to optical illusions. A person saw what was expected. The absurdity could get out of hand. A mere exaggeration could be more than upsetting.

She argued for calm. She needed to sort through all the facets of thought. She needed to loosen solids. She needed to break apart hardened connections.

She was close to a more certain awareness. She needed to rely on the support of Blanchard. He had offered a systematic approach, she could accord with its guidance.

Her struggles were not enough to get her to abandon her study.

How could she support a scientific perspective? Did science become distracted by a desire to master the world in a way that exceeded mastery? If she gave credibility to this view of philosophy, was she giving too much power to the subject. Subjectivity actually proceeded from a desire for mastery, but the roots of this approach seemed to attack the absolute. What were the traces of this assertiveness? The philosophical project needed to be more resilient.

She was again giving in to the psychological characteristics of the project. She was trying to rescue science. But she saw the folly of this understanding.

She was this far along. Was she only trading among alternative points of view? There was no privilege. Was this the fundamental lesson from Blanchard? Blanchard was not that skeptical. He seemed to learn more from the historical precedents. Where had she lost the thread. She needed to find a more authoritative pose. That was what Blanchard had done.

The density of thought needed to be preserved. This could be the bulwark against the vagaries of experience. She wanted to get away from wish fulfillment. A surplus of method could make up for deficiencies in thought.

It was necessary to break down the idols of experience. These concepts seemed to nurture the challenges to psychological calm. She would have to overthrow these threats. It was not so much doing an accounting of a life. She was searching for deeper patterns. She needed to recognize these forces. She needed to be more confident in her own powers. Blanchard had forced her to be humble. This was now part of her demeanor. She almost felt submissive. That might have seemed to drain energy from her thought. She couldn't let it remain like that. She did not fear that she was in the shadow.

Even in emerging in her own right, she needed to see the temptation to the absolute. The subjective betrayed such a motivation. Taken to its extrem, the subjective would never yield to

any other kind of influence. It would be pure in itself. What were the dangers in this approach?

She was no longer looking for a calling. This was an aspect of conversion. The calling seemed to give authority to conversion. She was not going to follow this line of reasoning. She wanted something more perceptive. She was not going to yield to a lasting power. That was the transcendental illusion. The self would be limited by this pose.

How long could the self maintain the illusion? What were the ideas that sustained this model? The individual did not want to show weakness. Even in the midst of a total breakdown, there were still these constancies offered consolation. Philosophy could not maintain this sympathy. It was not art.

How did this allegiance get so out of hand? The self would continue to enhance the belief. The insecurities would manifest. Individual awareness would fall apart. There would be the erosion of skill. But subjectivity would continue to nurture the sense of accomplishment. The promise of the impossible would predominate.

These issues could become worse. There would seem to be no return from the journey. A mysterious force would abscond with the self, never to return. From then on, life would continue that way. The self could never escape.

Philosophy would try to make inroads in an effort to dispel this terminal subjectivity. Where were these lines headed? She was good at tracing these trajectories.

Philosophy was imbued with this incessant mission. It could end the psychological traps of existence. She was getting caught up in her own beliefs. Was she that militant?

She had seen people full of personal confidence. They were committed to accomplishing something definitive in their lives. Then the subjectivity became an overarching concern. This was certainly a transcendent gesture. It needed to be broken down.

Self-gratification only added to the problem. The world seemed to offer its delights. That was hardly the basis for a philosophy. It was not a matter of working back to the certainty of the self. That could become the downfall.

Experience blocked access to the infinite. She could accept this obstacle. But she wanted philosophy to push beyond it. She needed a forceful perspective.

The origin of the philosophical project was the need to motivate thought to move past the immediacy of experience. How could thought attain this connection? There were so many appeals in the moment. These appeals could also reinforce a sense of failure. The self could become too lost in the moment.

Why did subjectivity remain a key understanding of philosophy? It helped provide sense to infinity. This infinity was an infinity of being able to overcome subjective limitations. That seemed like a fundamental contradiction,

The discipline of the self could engage the unique skills of the individual. That could also be a distraction from a deeper commitment of the individual. Philosophy needed sort out these alternative outlooks.

While others became more lost in their illusions, Aina was charting a clear course for her philosophy.

Aina believed that she could complete this manuscript on her own. She was not going to be distracted by her disagreements with Blanchard. She did not view him as a rival. And she was not quarreling with him. But she felt as if there was this rift that separated them. Whatever

she might need from him, he could not authoritatively offer it to her. With all his influence, she was still looking for something that was entirely independent of his thought. And she needed to resolve that difference.

Blanchard had been a welcome mentor. He had opened doors for her. He helped her gain assurance for her own thought. She was not breaking from him. She was asserting herself in a unique manner. This gave her a sense of confidence. She felt reassured by her efforts. And she could make a name for herself on this basis.

She wondered if she seemed like a disciple. Was she caught up in the same perspective about metaphysics? Was the philosophical project doomed if it sought to appeal to the transcendent? The transcendent was this absolute, almost an obsession. At the same time, this was philosophy, and this endeavor required vigilance. This constant commitment suggested that she needed an overarching idea to sustain her. This concept was without equal. But her lasting commitment could also be viewed as a threat. And she wondered how she was getting distracted from her own project.

Philosophy would always provide coherence to experience. It would offer a bridge to another way of seeing. Without this realization, the individual remained immersed in a present without hope. The philosophical project was always extensive. It sought a reassurance that was hardly available in the present. It offered conditions for escape.

By its very nature, was this an illusion. The present could not promise something that was not there. But philosophy seemed to insert itself in these hesitant moments of experience. It offered a coherence amidst a burdensome life. It suggested that personal existence could offer a lasting vision. This was not confusion; the realization was based on an actual encounter with the things in themselves.

With this idea in mind, how did philosophy show the world in a different light? Did the observer strip away the surface of reality to confront something indelible? What was she doing? Was there an electricity connected to her observations? She could feel the world crackle.

She didn't want to think that she was faking things. She was confronting an immediacy. There was an urgency to her efforts. She could involve other in this kind of seeing. She wanted to express this excitement.

Perhaps, there was a particular insight, which could sustain this process. What did she see at the core of her experience? What shook her to the foundation of her being?

Did philosophy exist most affirmatively in darkness, or in the rotten smells of a garbage dump. What propelled the intellectual encounter? What made everything move with such intense urgency. She was drawn to these wondrous elements of the world. Even in the decay, she could sense a perfume. And it pulled her along. She was seeking the source. In its rottenness, existence recollected a ripe moment. She was drawn to a longing. Perhaps, she was seeing something that wasn't there. She was involved in a way that was transient. She was exaggerating her contact.

These sense impressions should have offered a substratum of the real. But there was an aspect of denial in this connection. She could feel this barrier that seemed to block her access to the world. She was seeing what was expected. She was lost in her own anticipation. Each impression only offered a temporary link. She was struggling to overcome that barrier. She was being pulled in contrary directions. There was enough to go on. And she didn't want to read in

something that wasn't there.

She had the reassurance of philosophy, but this did not allay her concerns. She was searching for something more consistent. She needed to quell her wonder.

What did it mean to look at the same scene and see two entirely different things? Aina was trying to draw out a philosophical vision. This was similar to seeing the artist's perspective in a canvas. She indeed trusted that there was such a vision. She wanted to believe that this was more than seeing what she wanted. This vision was indeed manifest. She built her perspective from actual evidence. She could explain her view. What did it mean if others resisted this orientation? There were enough clear reference points. She could point out these connections. It was similar to physical touch. She could guide others in this awareness. But they would still resist the seeing. How could someone avoid something that was so apparent? She thought about the source of this resistance. A hardened heart could close off compassion from personal experience. Thus, the individual would only be attentive to the immediate. The fabric of the world resisted.

Matter subsisted as this weave of human insight. But this collective understanding was recalcitrant. People would complain about the obstacles in their lives. These challenges would seem prevent further exploration. The self would get lost in the attempt to accord these unstable influences. Instead of recognizing a pattern, there would be alternative disruptions. The individual was thrown off guard by these effects.

Aina was committed to a philosophical awareness. She was recognizing her own intellectual power to dig beneath the surface. She recognized coherence in life. She observed a path for the mind to follow. This gave her a sense of inspiration. But she wanted to communicate her understanding. And it only seemed more complex, as she tried to encompass all its facets. There wasn't enough concrete references to affect others.

Blanchard had familiarized with a historical seeing. She would not yield to overwhelming emotions. She did not want to personalize her search. This seemed to be the basis for her conflict with Blanchard. She struggled with her own story. She wanted to see how this was a valuable part of the overall presentation. But this seemed to contradict the philosophical project. She was not there to exaggerate her own feelings. She needed to make peace with all aspects of her life.

Philosophy was not a chronicle of her aches and pains. She was searching for something more solid. But there were enough interruptions in her life. Was she supposed to make them thematic? If they were indeed critical, what did they portend. She did not want to go along with the interpretation that they suggested an different calling. She was satisfied with the give and take of her exposition. She was not looking for a connection that was not there. She couldn't privilege her own doubts and create new threats for her project.

There were the personal concerns that could distract from her work. She might spend the afternoon doing laundry. Or she would be solving a plumbing problem. There would be numerous distractions. These were not philosophical in nature. These variations could already be explained by her exposition. This added nothing new. Therefore, she could not allow her efforts to be compromised.

She felt an urgency in explaining her work. And the more that she felt this commitment, the more that she wanted to continue in this endeavor. She felt confidence. She had already

worked out these matters in such detail. She recognized how she could open herself to a more lasting constancy. As such, the project had an explosive nature. It pointed to a way of living that was more exciting for the individual.

This promise was part of the scene that she observed. She brought to life this canvas. This opening could be available to others. She was overjoyed when she contemplated this arrangement. She could lose herself in the depiction. That gave her philosophy its power. And she could share that same perspective.

Even in its volatility, this awareness had a direction, It percolated. And she felt that she could follow along in its guidance. She indeed felt that she was part of something greater than herself. That only made her more surprised when she could not convince others of its importance.

She could accommodate with the multiple directions to her thought. That was only a natural part of the experience. Was she missing something in this exposition? She did not want to admit that she was too earnest in bringing these ideas together. That would only add to the subjective nature of the project. She was doing all that she could to let go of these temptations. There was something truly grounded in her endeavor. And she was going to go along with that understanding.

Philosophy had inherent dangers. If it lacked risk, then it did not provide the needed comfort. Philosophy needed to penetrate situations that could be threatening to the self. All these concerns made thought into something revelatory. If she didn't grant philosophy this power, then she would be confirming a solipsism. She was seeing the world from her point of view, but she needed to do what she could to bring another perspective to this seeing. That gave her view its potency. She was giving herself to the things.

She realized that this was the invocation of all great philosophies. And the things were so different in nature. How could she avoid her own inclinations? This was the foundation of the philosophical endeavor. It was always a confrontation with the historical constitution of things. How did this work? How did objects retain a link to time? What held together the historical progression? Where was the resistance of the immediate?

The philosophical outlook was deeply rooted in a understanding of knowledge. Knowledge could be formalized to meet the needs of the thinker. The individual could believe that there was a language that could support the philosophical investigations. This tabular language would enable the individual to read off the truth in a sequential manner. Such a belief was the basis of various scientific methods. This approach would succeed until the individual confronted a physical denial. Something would not make sense, and the individual would awaken from a dream.

She was trying to hold on. She did not want to yield to these contrary influences. She was getting torn in multiple directions. There was not enough available to her observation. She struggled with these disruptions.

Was this the basis for the different perspectives? Did every new philosophy try to accommodate for all these different facets of thought? She needed to absorb these different methods. Then she could disrupt each in her way. And she could collect all the fragments into a coherent system.

Even if she was close to a resolution, there was something important that was missing



from her presentation. She again felt insecure about seeking a resolution of these dilemmas. There was enough reason to feel powerful in her efforts.

Where was she headed? She needed to provide a material foundation for her thought. She felt the need to act it out. But she was also absorbed in her method. There was enough to distract her. She wanted to sit with her thoughts. She did not want to get too involved. She could watch from above. She could seem immune from the massive changes, which made themselves known around her. She was observing these constellations. She was not succumbing to their pull. She was guarding her independence.

Blanchard might have been stricter in applying his technique. Had she become too lax in her efforts? She did not want to become sidetracked. But she was definitely caught in a confusing situation. She was on the verge of a clear understanding. And she was not letting herself feel to full import of the moment. That did not make her less of a philosopher. She was imbued with incessant inspiration. This gave her thought its momentum.

Despite this sensation, it was not enough to enable her to complete the process. That may have reminded her how deep she was in her development. She had a long way to go. And there was a great deal to figure out.

She needed to be more natural in her presentation. She was letting these tics interrupt her progress. She understood where she was going. But she did not have sufficient focus. There were numerous distractions. She did not have the fortitude of Blanchard. She was not willing to admit that she was weak. Perhaps she was not to something more visionary.

Blanchard seemed like a seer to his followers. He had offered guidance for a massive philosophical project. Behind those efforts, there was supposed to be a spirit, and people thought that they could get in touch with this entity by pushing the search further. If they struggled with his texts, there were bringing a spiritual belief to bear on this search.

Could she really ascribe such significance to her own work? She wanted to believe that she was inspired by a greater concern. She also felt that she was letting the transcendent get control of her work. That was why Blanchard was pushing for a more critical outlook. She did not want to seem less committed.

The commitment was feeding the transcendent gesture. As much as she tried to dispel its influence, it became more a part of her efforts. She wanted to maintain her critical faculties. She had been trained in philosophical discourse. She needed to remain faithful to the discipline.

Philosophy was an exciting vocation for her. She welcomed the preoccupation. She had struggled to give it a personal imprint. That was not supposed to mute the commitment. She almost felt that Blanchard was in wait for her. He was observing her shortcomings. That did not seem right. She wasn't relying on his approval.

She was offering this template. She needed dispel the transcendent. She needed to dull the influences of subjectivity. But subjectivity was so much a part of philosophical study. Otherwise, this would be science. There would be no concern for the conditions of thought. Was this only a formal concern?

Knowledge could be disrupted by subjective distractions. The philosopher would allow personal desire to shake up the project. That would hardly make philosophy a professional discipline. Did she really grasp these nuances? If the subject became more assertive, this could make philosophy all the more appealing.

She had started with an awareness of the limitations of philosophical discourse. She was aware of her own contributions. This was moving in another direction. She was curtailing her own contribution because she was becoming more confident about her technique. Was this Blanchard's hope, and did she need to step aside from this attitude.

Many readers turned to philosophy in the hopes of achieving personal inspiration. But such an encounter only denied the reality of a philosophy. It reduced philosophy to something artificial. It was not self-help. It was entirely the opposite of motivational thinking. Philosophy could not dispel with its critical attitude in the hopes of validating its uplifting nature.

Aina had become attracted by the perceptive nature of philosophy. But she could not bend it to suit her whims. Blanchard seemed to confirm that view.