

## REVIEW

How did conversion provide a suitable model for philosophical discourse? It was as if Blanchard had presented a question for her review. And she felt committed to provide an answer. Conversion suggested that the self had survived in darkness before the achievement of insight. A conversion could be triggered by an event. This event was disruptive for the individual. In response to the drama of this event, life was divided between a time before conversion and a time afterward. As such, the time before was an example of fallen time. This lapse could be a condition of human existence. Or it could be precipitated by a trauma that occurred in the individual development. Lost time represented a casting out of the self from an Edenic state.

The individual struggled to crawl back into a more favorable position. The conversion represented an answer to longing. It was seen as a blessing. The self anticipated a conversion. The self was committed to such a calling. As prone to this invitation, the individual looked for the signs, which could initiate this process.

This eagerness colored all experience. On this basis, the self pieced together a basic hope. And this structure drove the individual to search. At time, there was a desperation, which fueled this anticipation. The self was shaken by these alternate influences. This ongoing turmoil fed the self. It was characteristic of this fallen state.

In this realm, the individual was easily seduced by contrary influences. The hope could be exaggerated. The self might observe a connection where there was none. This bad faith could be threatening. The individual was overcome by an incredible desire. There was a hope for something that was not available. Under such temptations, the self could risk a great deal, and this would only add to the desperation.

Desperation would not be enough to prompt the conversion. It could even make the self less prone to a resolution. The apparent reward would elude the person. There would be too much of a commitment to vanity. While fallen, the self might believe that the individual was chosen. This was the basis for extreme vulnerability.

The fallen could fall even more. And philosophy would not offer a respite. It would only complicate the struggle. This dilemma could intensify. The self would become immersed in this whirlpool. Engulfed by these forces, the individual was caught in an absurd battle.

The desire for salvation only made the individual more susceptible to falsity. This was a profound rift in human experience. In some ways, it was a suitable starting point for philosophy. It emphasized a false belief, instead of an attachment to a lasting faith.

Philosophy could offer the motivation to break down delusional ideologies. That could be a critical benefit of such an exploration. The thinker was sharpening critical abilities.

Philosophy offered a unique opportunity. The self could marshal key techniques to overcome obstacles in personal experience. This was not self-help. It demonstrated how thought could influence the picture of the world. It was not sufficient to think through these influences. The individual needed to find a stronger basis for understanding. This was where

philosophy came in. It could work its promise on multiple levels and in very complex ways.

The self waited on conversion. This could be a false path, The appeals could lead a person into a worse state of existence. Philosophy offered a promise. But it was also a trap, And the thinker could easily confuse the differences. The philosopher could act as a guru and manipulate these details. The philosopher could be a cult leader. The initial disruption could evolve into something worse. The disease could spread. All these effects could push down on the self,

While philosophy was a welcome incursion, it could also be troublesome. The self fought the fright. The individual hoped to uncover a motivational thread. There needed to be something, which could pull everything together. What was the key?

Philosophy was this amazing experience. But it could also fool the self. These ghosts would wrap around the self and seem to strangle the individual. How could a person escape from this pressure. These extremes were overwhelming. The storm rolled over the self.

The thinker clung to the rudiments of philosophy. These might be able to liberate the individual. Imbued with these moments, the self projected into the maelstrom. This was the lovely reassurance of existence. Even then, there were so many risks. This snares were everywhere. The self felt reckless. Philosophy initiated in this kind of assertiveness.

Philosophy was creating its own appeals. These reference points could guide a person in advancing a worldview, and that commitment might be able to subdue the lapsed nature.

If philosophy clung to this notion of conversion, the trappings might be able to lead the thinker into a lasting enlightenment. Faith was not an idle encounter. It represented a peering into the darkness. It went beyond this fumbling. The individual found a sustained appeal. There was a solidity to this encounter. The person felt refreshed by this awareness.

These false renderings were enough to engage the person in a continuous experience. This was enough to offer revelation. At the same time, philosophy questioned this need for salvation. It only offered a prop to the believer. The belief could inflate the sense of self. There was almost an absolute appeal in this encounter.

Blanchard was able to use this feeling of inheritance to provide an opening. It made him feel that his efforts were important for the development of philosophy. He used his scholarship to embed this gesture. It was supposed to be natural.

Aina did not want to accuse him of being haughty. He underline the importance of questioning the conversion. It was this incredible gasp. The individual saw what she wanted. That could have been one of the appeals of Blanchard's thought. He gave her permission to fulfill this philosophical quest.

Had she been drawn to him? Was she meant to develop her own abilities by this connection, She was gratified by the association. But she was not there to flatter him. She was supposed to maintain the critical discourse. She wanted to find her own response to this dilemma, and she reviewed her own strategies.

Was she sufficiently committed in these efforts? She did not want to become subordinate

to his role. She believed that her contribution could be integral.

He had already allied his reputation with his extensive erudition. She felt that she was battling the history of philosophy. Where was her place in this dynamic?

Blanchard relied on this process of apprenticeship. That gave her an advantage. But it also showed how she only had limited agency in this process,, She was not submitting. Even in looking at his unpublished work, she discovered amazing insights. At the same time, she recognized how deep were his challenges. There was so much that was unsaid, so much that was hidden. In realizing these hidden structures, she recognized a more formidable architecture. And she had only a limited role.

He had opened up. He could make his own decision about her fate. And that would doom the project.

She felt more intimidated. And there was a greater need to to break down the influences. She fought these negative feelings. She looked for her own opening. That only made it all seem more intimidating. Blanchard had put together this system. He had built in the security. And she would search for her opening. She wanted something that could offer greater coherence for her efforts. She was not a disciple. She was not learning his scriptures. She was looking for the break in all this. Where were the fault lines> She needed to be conscientious in her attempts.

She recognized the temporary nature of her position. She would not exist in that place forever. She needed to do what she could under the circumstances. Eventually, she would be dismissed from the inner circle. She would no longer have a privileged vantage point.

There was this uneasy balance. She needed to hang on. She needed to resist these squalls.

She was using this moment to fortify her position. She wanted to learn how to answer all his questions. She needed to be vigilant. There was so much that threatened her position. The risks were overwhelming.

She was the one seeking salvation.. She was placing too much faith in philosophy. And Blanchard was ministering this experience. That was how he worked. He was encouraging her to think against herself. She did not like this prison of the mind. She needed to be more adept in offering her outlook.

Even as she progressed, the burden was becoming more intense. Her flexibility seemed limited. She could sense this rigidity preventing her progress. Blanchard accepted this state. All these aspects of his teaching could provide further impediments. She felt that she was supposed to find a solution. She could not. That kept her in suspense.

She was being pulled in multiple directions. Her own disquiet was becoming thematic. She was trying to find clarity in her review. But it was only beset with a more pressing confusion. How could she eliminate these challenges? How could she gain authority for her own thought?

Blanchard explored atonement as a key stage of the conversion process. The realization

of the fallen state brought with it an immense sense of guilt. After the conversion, this guilt became more oppressive. The self was pulled in multiple directions. The only way to certainty was to admit to past offenses. The need to atone was dominant. It created an obligation in spite of past experiences. Guilt was overwhelming. It was dominant. It became a signature for the individual. How was the individual supposed to atone? Some of these offenses seemed buried in the memory. As the self uncovered these structures, this individual felt a greater sense of dislocation. The guilt appeared to become more focused. But there remained so many unanswered questions. The self struggled to discover the actual source of this guilt.

Blanchard seemed to be describing an existing process. The stages were clearly demarcated. The scholarship offered a certainty. Even face-to-face with this realization, the personal debt became more immense. There was no way to dispel this crushing influence.

Blanchard emphasized the predecessors. He understood the full character of the atonement process. It was rooted in a commitment of the self. The insecure individual needed greater understanding. Such an awareness was a piece with the will. The individual needed to assume a place in the unfolding of atonement.

The atonement situated the self in a profound historical process. This process only opened up by the efforts of the individual, but the individual often obscured key part of this awareness. There was this struggle to know. But the individual also wanted to repress key features of memory. This repression would bring the atonement to a stop,

Worse, the individual would resist the need to atone. This process would start to solidify. The self would claim that there was a sustained desire to atone. But the individual would be trying to evade such a commitment. This process was immensely unstable. The self needed to negotiate these different paths.

Could the self know? Was there something in the individual being, which underlines this mission. Did the fall put the conversion even more into doubt? Atonement might seem contrary to the existence of the individual. Circumstances could constantly distract the self. They could provide an excuse. The individual would avoid any kind of resolution.

There would be no atonement. The self would delight in the present. The fall would seem permanent.

Blanchard was pushing for the importance of atonement. The self could not remain in obscurity. The hidden effects would become cumulative. The self would

"Let us consider that philosophy is grounded in an activity instead of in thought. On this basis, the activity cannot be overly extensive. It must be basic to the individual's experience. There needs to be a universality about this experience. Even if one has limited resources, such an activity needs to be fundamental for all people. A sense of occupation would be critical to this outlook. This could include everything from brushing one's teeth to making a meal. Occupation applies to everything in the immediate environment that supports the existence of the individual. The person could struggle to dress. Or there might be obstacles to leaving the house. Even getting out of bed could be a challenge. Overall, these activities can lead to a liberation of the

individual. But this liberation would be qualified in a direct way with the immediacy of experience.

While the philosopher might consider more expensive scientific projects, The self would need to would need to respond to the actual challenges faced an experience. These greater Ames could only be achieved if the individual is able to succeed with these simple projects. That does not mean that there could not be an overarching idea then inspired all these activities. However, such a concern would exist more particularly if an individual had a greater resources for self realization. Many of these resources are physical or physical or psychological in nature; therefore, the individual would have to come to terms with the more basic needs, before taking on these greater goals.”

“Occupation might be seen as a limited basis for human interaction. Without this recognition, the individual cannot realistically confront deeper projects. Occupation becomes The source of other experiences. The individual reflects in a very personal manner on these experiences, and strives to create a connection to others. Others labor under the same conditions. These limitations with seem to circumscribe the assertiveness of the individual. This perspective would give greater legitimacy to a dominant view that provides for the terms of occupation.

Occupation is the describing of a localized environment. And there is an underlying belief that this description provides the basis for a self-sustaining society. That may be problematic. Occupation may have limited tools to create a coherent social contract. In order to provide for systematic review, the level of personal reflection would have to transcend this immediate commitment. Occupation would have to proceed from a more thorough Social motivation."

Occupation could only proceed from a protected space. Aina needed to develop the Network of interconnections in order to advance occupation as a social concept. Self maintenance provided a critical concept that enable the individual to accommodate with the influences of society as such, self maintenance provided the access to a more engaging view of the world. The individual no longer had to focus on the immediate. The immediate provided the connection to a more universal reflective project. The thinker could uncover the reflective basis for social system. The concept of maintenance was related to the individuals encounter with the system. In a deeper way, this encounter provided the basis for the individuals construction of the system.

Disengaging from the system allowed for the liberation of the individual. The self was already engaged in a constructive activity. The maintenance applied to a recognition of the system. In the individual and the individual developed mechanisms to enhance the system in a creative way. Self-maintenance was concerned with the individuals creation of self. It was not limited to the definition of a rule offered by society. It liberated the individual tasks by linking them to systems building. System was a supportive environment for the individual, and the system and then it enabled self maintenance to foster more challenging tasks. Self maintenance was not meant to be a limiting concept. It unlocked a whole set of gestures that made the

individual a functioning part of experience. Self maintenance could be seen as a truly philosophical project. We occupation where occupation was reactive, self maintenance was constructive. And responded responded to the shifts in the environment by developing active strategies to counteract threats to the individual.

Indeed, self maintenance gave momentum to the philosophical project. There could be no philosophy without self maintenance. This maintenance emphasized an encounter with the world. It enabled the individual to make contact with more universal gestures. Disempowerment This empowerment was fundamental to Aina perspective. Even if the understanding was not entirely a peace with philosophy, she could she please insights into a more coherent program.

Like occupation, self-maintenance was a localized concept. It enable the individual to confront details in the personal realm. But I did not offer sufficient coherence to account for critical aspects of experience. Self maintenance could confront the conditions of existence, but it did not capture the deeper motivation for this understanding.

Self maintenance was overly optimistic in offering its worldview. In a deeper sense, it obscured the actual challenges for the individual. As such, it had difficulty accounting for the emotional realm. The individual could feel helpless, or the individual could feel blessed. And these considerations would be important in system building. In conducting philosophy, the individual could not be neutral. Philosophy depended on and interested gesture. The philosopher had a stake in the outcome. And this concern motivated all aspects of the interaction. In a fundamental way, how did I know how did I know Anna conceive of the world. And trying to implement a program of self maintenance she was confronted with immense obstacles. The body would not yield sufficiently to offer a clear direction for her efforts. The self faced enormous challenges in trying to assert a philosophical project.

She now considered how her encounter with illness provided an understanding of her philosophical project. Philosophy emerged through a personal contact with disease, and all the limitations that went along with that. Philosophy expressed as vulnerability this vulnerability How could Anna play so much credibility in the notion of disease? Disease seem to express a deep vulnerability. And this vulnerability only gave more credibility to the system. She was trying to dismantle these negative affects. But she was advancing a systematic view that gave greater credibility to these experiences. Where was the balance? What did she need to do to allow the world to emerge in a more fundamental work.

She believed the disease described the actual relationship to the world. The individual wanted to push forward a possibility book, but the limitations were significant it would be an allusion to think that a person could avoid these connections. It was necessary to articulate amor developed concept of the struggle. The disease metaphor provided greater insight into a persons actual reality. This gave credibility to science. Knowledge was an intense connection that related to the actual experiences of the individual. The individual could rely on idealistic understanding to motivate personal development. Instead, the self needed a more committed view.

In describing disease, the individual encountered all the challenges to a personal mission. This gave a much more accurate picture of the world. Ina realized that the notion of disease might hamper a more optimistic understanding of the world. On the other hand, the individual cannot ignore these influences and there was a greater commitment to overcoming the obstacles placed before self.

Disease motivated an intricate description of the world. This description could account for all the critical aspects of experience. Experience was based upon an effort to overcome symptoms. At the same time there was an effort to uncover the source of the malady. This motivation was the foundation of a systematic approach. Disease did not overcome the individual. The self created strategies that enabled the overcoming of disease. This commitment did not imply a cure. Even individual needed to live with the terms of existence. There was no possible liberation under these conditions. Liberation existed only a constant vigilance against disease. Did the individual became empowered through a constant application of the well? There was no alternative to this effort. One could not escape the body. The body offered the frame for this understanding. Biology was expansive, but the notion of disease was a manifestation of philosophy in an actual situation.

If you illuminated a discussion of the disease, the individual would lack empowerment. There would be no liberation. The individual would remain forlorn and isolated. The confrontation with the disease, the conversation with the disease became the basis for an assertive philosophical outlook. The individual could marshal all the available resources and create a sense of zeal. This was the basis for philosophy.

Aina had already recognized the difficulties with the notion of self maintenance. Occupation was an even more limiting concept. And disease only emphasized the limitations to self assertion. She needed a more authoritative personal outlook. What would be the basis for this understanding? The meditation on disease had provided clear reference points for the development of the individual. The individual could not develop without acknowledging the actual challenges in the environment. At the same time, his understanding would not be sufficient. Perhaps it was necessary to recognize the emotional awareness of the self how could philosophy prove proceed without such a recognition? What were the limitations on the individual? How did these limitations affect the actual state of mind of a person? Did philosophy necessitate the isolation of the thinker?

If a person tried to create a philosophy without an understanding of this isolation, and the influences of others could be detrimental to this project. Philosophy needed a social awareness, but the terms of social interaction could impede the progress in articulating a philosophy. This created a struggle. What did the individual need to do to grasp the actual terms of solitude? These terms could enable a direct confrontation with the world of philosophy. The individual could directly encounter the terms of personal development. The actual circumstances of a person's life. How does this depth affect on a philosophical understanding. The individuals the individual was not simply repeating back the terms of this philosophy. The self needed to create

a direct encounter with the concrete aspects of life. If the self felt isolated this could be a beginning. But solitude was not the end of a philosophy.

Philosophy required a more active understanding. Thus, isolation could open up the necessary time for study and reflection. The individual could move beyond the terms of personal experience, and this motivation could enable a direct encounter with the world as manifested. If the philosopher put aside consultation with others, this could limit the effectiveness of personal reflection. The individual could never attain a motivated outlook. There would always be some thing absent from the philosophical meditation.

Philosophy required time. It required commitment. It was not a given. The thinker needed to review and formulate a personal position. Such a motivation was extensive and record a great deal of time. Sometimes this isolation produces no results. This was all part of the process. The self needed to sit with these concepts and let them gel. Everything moved towards a greater understanding. The time presented what time presented, but time presented all these impediments to thinking. Thus, the undertaking was arduous. The individual could not seek consolation with others. That connection to other people was based upon a fortification of the philosophical ideal.

Aina could explore the ramifications of disease, but that did not provide a clear understanding of her philosophical awareness. She needed a stronger foundation. As she attempted to develop this understanding, she became aware of her own celebrity. This was not critical to her philosophy. However, it played a major role in her personal identity. And she recognized that identity was a critical element of the philosophical endeavor. Therefore, she needed the acknowledgment. She was known. People gave her credibility. And working with Blanchard, she enhanced her own reputation. More than that, she could walk into a room and people would notice. What do they say. She felt that she expressed her relationship with the world through every gesture that she made. She was in touch with her experience. She was radiating her passion to others. She offered insight, and this provided a boost for her experience. She had a committed outlook.

An observer didn't even have to talk to her to recognize what was going on. How is she created that balance? How has she determined that deep connection with the universe? She knew something important. And she realized that the foundation of philosophy existed in the material world. Therefore she needed to reflect that awareness. She was endowed with a deep understanding. And this understanding enabled her to extend her grasp. She didn't want to think that philosophy was rude in the world of appearances. But appearances did give us access to matter.

Matter could be arranged in different ways to express the desires of the observer. If she was observed, she was also an active observer. As an active observer, she was making changes in her environment to reflect her needs. These changes also exhibited exhibited a symbolic understanding. She was sharing the understanding with the world. Through this vision, she came to relate with the world or profound way. People could see this. It might be in the choice of her



clothes, or her demeanor, or something intangible. There is still a collective understanding and everything that she did. And she could share that understanding with others. This overall commitment came fundamental. It was so of adept at expressing this understanding how did that relate to Blanchard?

Blanchard was just as concerned about his image. He spent a lot of effort trying to control public relations. At the same time you put on a veil of humility. On that basis, he pretended that he was not interested in these matters. He was only focused on the ideals of philosophy. If that was indeed the case, then he could question anus perspective. He almost mocked her attention to detail. He felt that this commitment to appearance was distracting the individual from the key elements of philosophy. This was preposterous. And it was showing that the process of awareness motivated philosophical thought.

This awareness could only come from a world of appearances. Only when the individual could actually control these appearances did philosophy have a firm basis to develop its concepts. Thus her notoriety played into the philosophical awareness. What did Anna recognize in Blanchard's response. She thought it was necessary to investigate this kind of perspective. There was nothing here. It seemed that this personal rivalry meant something more. Philosophy was truly linked to the perspectives of the philosophers. Blanchard's envy was an important part of his beliefs. His defensiveness was not just happenstance. It was everything . If she was going to give credibility to her own philosophy, she would have to deal with his envy. If he was defensive about his on position, and she needed to develop strategies that protected her own frame of mind. Thi created a challenging situation.

Now, Aina was considering these raw human emotions as important for philosophical discourse that and that itself seemed like a major contradiction. How could philosophy grapple with these alternative points of view? A previous view of the history philosophy attempted to accommodate different points of view within a single worldview.

It became difficult to reconcile among different philosophical positions. This made Aina uncomfortable. Was she working under the shadow of Blanchard, and did she need to expose this relationship? Philosophy was not supposed to be based upon this kind of rivalry. There might be forces which poured site in different directions. Conflict could be an important part of theory. But the individual rivalries were not meant to be part of the philosophical investigation. What had messed up? Perhaps, it wasn't a mistake at all. These contradictions were very much part of the philosophical mindset. You could not have philosophy without thinkers. Thinkers advanced strong ideas. And the strong ideas could be the basis of rivalry. She continued with her exploration.

Rivalry was not a sufficient motivation for a continuous philosophical meditation. The individual needed to surpass this understanding and be able to confront deeper philosophical ideas. She continued with us exploration indeed; this was a momentous search. And she was not gooing to let up. There was a lot to discover. If she eliminated these personal conflicts from philosophical discourse, what remained. The universe stared back at her. In a sense, she sas

defenseless. As such, the universe seem to be inhospitable. She needed to overcome her doubts. She needed she needed firmer grounding. She was not gonna let go she needed to work through these different currents.

If personal investment only enhance the self philosophy could not rely upon this kind of understanding to carry forward its investigation. The individual rules to carry on this project. What was left? A sky full of stars stared back. But there was no affirmation. The individual was confronted by negative space. This was more profound than the notion of the black hole. This was a total amount emotional vacuum. People attempted to communicate with each other. But they only reinforced their speculative side. Any certainty was self confirming. Even his elaborate systems only enhanced that same kind of vision. The universe remained beyond the reach of the individual. Philosophy was barely able to master the situation.

Helpless, it left the individual caught in a personal morass. Every dilemma became worse. The overall picture was absurd. Nothing connected. Everything was fragmentary. All efforts and pulling things together we're doomed. Where could philosophy make its stand? The thinker needed to go deeper. But each deep dive on the added to the dejected nature of the human condition. There needed to be more. People needed to find an active awareness, which could help the individual escape this entrapment. Even in trying, the self became lost. The universe was not giving answers. And those apparent answers were rooted in wishful thinking.

There was nothing to extend intellectual inquiry. Emotions dominated. This enabled her to think about her relationship to Blanchard. He had been supportive. Even if he questioned aspects of her thought, he reinforced her beliefs. This seemed the basis for deep trust. Both of them had shared a great deal. She felt an affinity with his way of thinking. There is no sense in fear. Even if she might've observed some envy., This matter little. He was advancing her ideas. And she drew from his notes. She could ask provocative questions. She could assist him in seeing his own challenges in a different way. She was supporting his perspective. And he pointed out a clear pathway to her greater understanding. There is no reason to think that she couldn't continue on with his process.

She was immersed in philosophical discourse. She had a strong foundation. She had developed clear ideas to advance her program further. Therefore the trust between them was essential. She couldn't let it dissipate. Thus, she continued on in the search. There's seem to be something greater than trust. Now the universe seem to look back with with deeper provisions for hope. And she delighted in this relationship. She wasn't relying on Blanchard.

Blanchard had assisted her in opening a door, and now, she could see the complete picture that blessed her and her efforts. She was no longer reliant on someone else. She now had access to a deeper fund of awareness. This hope made her feel strong. The stars now look down with a deeper meaning. She found comfort. The hopeful consolation of the universe was enough to give her important connections for future work. She now felt her confidence on her own. This was her philosophy. She was no longer reliant on Blanchard. Of course, she would never reach this position without his prodding.

He had made it possible for her to look deeper and deeper in her own experience, and the search resulted in a comforting relationship with the world. She could share her own ideas. She did not feel responsible to someone else. She was communicating most effectively with her readers.