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One way to resolve this tension between the personal and impersonal is to believe that both poles are in fact ultimately the same. Hobbes, for instance, states in the introduction to his magisterial *Leviathan* that the underlying method of his philosophy is "*Nosce teipsum, Read thy self*" which teaches that "whosoever looketh into himself, and considereth what he doth, when he does *think, opine, reason, hope, fears, &c.* and upon what grounds; he shall thereby read and know, what are the thoughts, and Passions of all other men, upon the like occasions."¹ Emerson says something similar when he proclaims, "To believe your own thought, to believe that what is true for you in your private heart is true for all men—that is genius. Speak your latent conviction, and it shall be the universal sense; for the inmost in due time becomes the outmost."²

A different way to reconcile the impersonal idiom of philosophy with the particularity of the person who philosophizes is to see this particularity as residing