

SISTER WHO'S PERSPECTIVE

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Overview

It is not that undesirable elements should not be seen, but rather that they are not all that should be seen. Pain narcissistically tends to blind one to the rest of daily life, that otherwise could provide reasons to persist. In looking, it is thus imperative to see all that there is to see.

The Rewards of Assimilation

As Sister Who, discussions often focus on issues of identity; who I think I am, how that affects the ways that I express myself, and how that changes throughout life. If one's identity is based outside rather than within the self, the questions still need to be asked, but the answers are largely composed of others' expectations and projections. The essence of a scientific approach, in contrast, (which I don't always use) begins with precise measurement--to know in exact detail what the characteristics and dynamics of the object of one's study are.

Within assimilation, conversely, what must be studied and carefully measured are the various projections and expectations of others. Yet the difference which must be considered, is that one is measuring ideas of the object of study and not the object itself. Within drawing classes of early high school, the teacher cautioned against any tendency to draw what was remembered from a quick glance, rather than accurately drawing the object itself--which would require checking one's work by continuously looking back at the object.

If students were not repeatedly looking up, the teacher knew that what appeared on the paper was more from memory than observation, and might make the student stop and begin again. Assimilation draws as it thinks everything should be and expects reality to conform--which it is rarely able to perfectly do. As opposed as I am to "victim blaming," the dynamic mentioned within the previous sentence produces ongoing disappointment, when reality cannot produce the perfection the mind has imagined.

If one embraces the disappointment and

disconnection which assimilation creates, however, none of the effects of being an original masterpiece will be encountered. Einstein noted that "Great spirits have always encountered violent opposition from mediocre minds." As an original, one often walks alone, but his additional comment was that "The one who follows the crowd will usually go no further than the crowd. The one who walks alone is likely to find himself in places no one has ever seen before."

So if one goes no further than the crowd, the reward may be having all that others consider to be "normal." Walking alone may mean having nothing, but could equally mean seeing the unseen, which may also inspire accusations of being mentally unstable. This might begin to explain the occasional comment that when someone within a church has a conversation with Godde, it's called prayer, but when someone within a psychiatrist's office has a conversation with Godde, it's called schizophrenia (the actual experience of this mental condition being something quite different).

Yet assimilation is not concerned with what is, but rather only with others' perspective. Within communal circumstances this could be quite helpful, but only in terms of immediate response to one's expressions. When others have gone and the only perspective remaining is one's own, a different truth typically begins to emerge.

Perhaps this is why certain individuals go to great lengths to avoid ever being alone. When the reality is nothing more than one's self and the invisible Divine, much more difficult questions become fairly inescapable. I persist that truly living is to be found within persistently wrestling with those questions, but this also means being willing to forego the rewards of assimilation.

Perhaps this is the "pearl of great price" to which Jesus referred within a parable noted within biblical gospels--that for which one would part with everything else. Those who cannot see the pearl's transcendent perfection, however, would never understand.

May one and all and everything, blessed and loved ever be.

The Rewards of Indifference

The epidemic of narcissism has spread and damaged humanity far more than even AIDS, yet remains mostly unaddressed. I concede that it has allowed millions to live extravagantly, but at the expense of others. I have never been able to convince myself, however, that peace in one part of the world is worth war in another--whether between communities or individuals.

As nearly as I've been able to calculate, for example, the poor are supposed to be indifferent to the economic disparity between themselves and the wealthy. From one perspective, I agree that someone else's abundance doesn't mean anything in relation to one's self. From another perspective, I suggest that whatever the wealthy decide to do with their financial abundance, becomes a witness either for or against them in terms of karma, divine judgment, or even merely basic character development.

Using resources selfishly makes clear to all observers that one is a very selfish person. If one wants to be known as generous, that means giving something away. If one wants to be known as kind, that means blessing another's life. If one wants to be known as loving, that means investing in what love truly means.

Among the rewards of indifference is that nothing needs to ever be given, no blessing needs to be ever shared, and no love needs to ever be shown. I suggest that among the rewards is consequently a feeling of emptiness and life without any fundamental purpose. Well, it's certainly less complicated.

So are the rewards worth the experience? I cannot legitimately answer that question for anyone other than myself, but I don't think anyone who's read this newsletter for any length of time needs to be told what my answer would be. If one additionally had an entire century available within which to accomplish any such action, but never found time to do so, that would verifiably constitute an extreme failure.

Within the Bible is a story of a wealthy young man who approached Jesus and asked about becoming one of his followers and was told that he must sever the connection between himself and his wealth, which he was apparently unable to do. It appears that values and priorities generally shift dramatically when wealth becomes part of the equation. It seems to bear

repeating at this point, but I feel as if I've been repeating it far too often lately, that "When money becomes the measure, relationships always suffer."

The current focus is nonetheless not wealth management, but rather indifference, so the question to be asked is whether there's any link between the two. If one is indifferent, is any accumulation of wealth more or less likely? The answer is actually rather complicated and vague.

If one is indifferent to the life experiences of others, it is logically easier to appropriate their resources and remain unconcerned. If one is conversely indifferent to the accumulation of wealth, contentment is logically more attainable, but not for that reason more likely. Ultimately, wealth doesn't care how one feels, but is more often a product of opportunities and resources.

That would probably be fine, if humanity were not also inherently moral creatures, inclined to feel incomplete without that dimension of self effectively managed. If one could somehow kill that part of one's self inclined to feel anything, being selfish or indifferent might be easy to manage. Being a fractured, incomplete, or partial human being, might be a bit more difficult.

So what this makes obvious, is that the rewards of indifference are really only available to those willing to be less than fully human, less than fully alive, and definitely not created in any allegedly divine image. Indeed, such rewards are equally unavailable to anyone seeking enlightenment, because of the requirement to be unconcerned about whether or not it is achieved.

More concisely, neither love nor wisdom are encompassed by the rewards of any sort of indifference. Neither relationships nor life can be embraced with any integrity. Accomplishment of any sort, in fact, has no meaning within a context defined specifically by indifference.

The effects of indifference actually make its corollary and opposite more appealing. The more one knows and understands the rewards that indifference will most reliably bring, the more one logically strains in the opposite direction. In avoiding the entanglements of relationship within which indifference is virtually impossible, the fundamental dynamic of symbiosis ceases to operate and life comes to an end.

Yet at least one is unconcerned if it does.

May one and all and everything, blessed and loved ever be.

The Rewards of Apathy

If one has no concern, one can hear any words that are spoken and remain calm. The superficial freedom of speech is supposed to be inherently valuable, yet require no defense. All pursuit of wisdom and love is rendered purely extracurricular, existing only for entertainment.

The integrity of the foundations of one's life are likewise of no concern. Everything is expected to remain as it is, instead of growing, developing, or breaking down in response to the passage of time or the effects of weather. If work was done correctly, then nothing more is needed--and that is always the assumption.

The medical industry's existence, however, insists the opposite is true. Remedies exist in abundance specifically because it is common for bodily functions to go awry. It is not that cynicism is the wiser path, but rather that there are infinite possibilities in both directions.

In the presence of apathy, however, one need not be concerned with maintaining health, integrity, or ability. Imagination has no job to do, because there are no problems it is wiser to promptly address. If there are non-physical dimensions of being, they are unimportant.

Apathy has no need to respond to what is unseen but nonetheless influential. Whether the blowing of the wind or the vibrations of music landing upon one's ears, being flat and existing in only a single dimension, is regarded as successful. The wonders of imagination lie persistently beneath the surface, like untapped aquifers that could transform a desert.

I am reminded of a time when someone wealthy openly remarked, "I have the ability to help others, but no reason to do so." I was stunned and didn't know where to even begin, to explain all that the individual was clearly not seeing. Every narcissist's existence is actually dependent upon the willingness of others to

freely give to even those yet unaware of the interconnection and interdependence of all life.

Perhaps they might eventually learn, but apathy inspires no intention to ever do so. Only love can do that. Only when awareness goes beyond the self, can transformation begin.

From a certain perspective, this discussion could be analogous to someone choosing to persist in keeping eyes shut. "I could open my eyes and see, but I have no reason to do so." I would be at a loss to explain why opening one's eyes is preferable, because while from one perspective there is extensive beauty to see, there is also extensive suffering--yet in many instances suffering one could bring to an end.

A difference that could follow is being known and remembered as one who brought an end to suffering or conversely as one who accumulated an enormous amount of money, which was later redistributed to ungrateful persons. If one is only remembered as long as is required to redistribute wealth, well, even the pages of the calendar don't change that quickly. Leaving the world a better place, conversely, identifies one as a participant in humanity's ongoing progress.

In effect, one's life becomes larger than its actual dimensions and probably even provides a solid foundation for the subsequent creativity of others. Isolation becomes an illusion visible only if one is unable to see the rest of the larger picture--even though it really is there. If I had to choose between being nonexistent and being "the elephant in the living room," clearly I would choose the latter, within which is the possibility of being seen later by someone else.

So if the current generation is committed to apathy, I must live for a future one that is not. If a future generation is to have sufficient reason for valuing my work, I had better make the work as excellent and solid as I possibly can. Yet if only they can say whether or not the work truly is good, I will also need to have faith, trust the intuitive guidance I receive, and allow the work to be whatever it will be.

If any question the work I do, I must be willing to discuss it, because apathy was never a part of why it was created, even if a common response within the immediate human context at the time of origination. In fact, the work is not merely a reflection, but rather a response.

May one and all and everything, blessed and loved ever be.

***"We cannot know
that all of the things we imagine,
but do not immediately see,
are for that reason
any less real."***

– Sister Who

The Rewards of Detachment

I have found so much more empowerment available within relationships, that I remain puzzled by those who avoid consciously embracing them with love. So I wrestled with the question of why anyone would. Clearly there must be benefits, which some are unwilling to relinquish.

Truth be told, love is often a lot of work. The task of remaining aware while surrounded by countless individuals burying themselves in distraction, can be exhausting. Conversely, of course, celebrating awareness in the midst of others doing so, transforms life into the most joyous and empowered thing anyone could do.

In remaining detached, there is no concern for others' life experience, for whether one's environment is healthy or toxic, or for the ways one must grow in order to integrate whatever is new and different. There is no need to know where the local grocery store is, how it is configured, or how to prepare any food one might decide to purchase there. There is no need to pay the electric bill each month so that lights and appliances actually work.

In remaining detached, there is no need for love or any other emotional complication, since that dimension of being has been removed. In the resulting stillness, perception itself has been rendered non-essential. Taken to an extreme, detachment is indistinguishable from death.

There is not even an ability to learn how to distinguish what is truly the self, what is more accurately the other, and the myriad of ways relationship can be demonstrated. If one insists that true and complete detachment is actually impossible, is not its pursuit an exercise in frustration? Perhaps what is most needed is detachment from the expectations and ideas that others might seek to impose, yet not so much that there is no dialogue by which learning and growth are made possible.

The farmer does not plow the field because it is easy, but rather so that it can grow food. In truly embracing spirituality of any description, the work that one discovers is that which is part of truly living. The question which remains is whether any will complete the task during the limited days which are available.

May one and all and everything, blessed and loved ever be.

On a Personal Note

Various possibilities appear and disappear, but until any begin to have substance, they are unable to form any foundation upon which a personal or communal future can be built. It may in fact be that part of my current purpose is to expose how inadequate opportunities and resources are. The priority, as always, must nonetheless be discerning that which has sufficient strength to serve as foundation and then building thereupon.

Thus it is that I am attempting to confirm the adequacy of certain pieces of equipment last used more than seven years ago, after which recording of sequences to be integrated into HD video representations of nine morality plays can begin. Songs for the fifth album continue to accumulate, so much so that I worry whether the album will be able to contain all of them, but perhaps that indicates that a sixth album will need to be attempted at some future time.

In the midst of all of that, occasional spiritual counseling sessions have also been occurring, but the most daily struggle is simply having faith in the future manifestation of what cannot yet be seen. Sometimes I wonder whether I'm the only one who still believes, but having seen it a number of times, I also know how quickly daily circumstances can shift. I suppose what I find most reassuring is simply that there is a divine mind capable of integrating so many apparently scatter pieces.

My most fervent prayer is that our residence will soon be changed to a healthier location.

May one and all and everything, blessed and loved ever be.

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