

Responses to Rilke's Orpheus (thanks to David Cooke)

way back  
obscured papal faces  
on the reborn  
salem malekum  
the union of our hours  
anatomised the toxic psyche  
tha' cannae repeal, terse connections  
off beat, trans, senses  
deferred and referred intimacy  
explore childlike humility  
19 obscure academies- more trysts and pacts  
Gott ist near at hand  
as exemplary animals in cages  
uncertainty reads polyphonal intuitions  
eg receptive destr  
your flower may not  
shall we intercede for one another  
our hermetic bloods  
that traced pale paths  
melded to laments of disfigured significance  
which we lapse to fulfill  
sweet years later  
of maternal rapports  
or dissembled star-broken hosts  
beyond the liminal  
correspondence widowed  
t-cells cleared a memorial  
wedge between  
interwoven loss  
and the snares of ephemera  
sleepflowers  
personal motifs  
a valueless song  
on conscious lips  
burdened ear  
versions of an audited self  
incommunicable in a bed of rose  
13  
will this alter or repossess  
your lost minds spent and jubilant  
drystone fables  
a space between the open fissures

praised in erasure  
as her girl's hands a sky  
overruled the cortex  
the breath to heaven  
is memory emptied of all  
seas  
seized  
when I  
no  
the 11th  
I  
that is my  
distillation  
to abundant translucent rhythms  
a synthetic chronology  
interpreted flow  
is grief  
as praise

how do we speak to  
one another  
to move beyond our limit  
embrace formlessness  
and slip from view at the point of identification  
is

### Eurydice and the self

Once taken by the snake Eurydice exists only as a heightened idealised fiction- the spiritual realm, the divine feminine once removed, that is- she is the self as a rarefied, ex-temporal, other. In this way ignorance and knowledge, form and chaos, absence and presence, enlightenment and darkness, emancipation and slavery- are all bedfellows. And we are all as gods to one another.