

An undistinguished unity
prior to anything thinking or sensing
timeless nowhere no one
a sort of confusion a feeling neither
sensation nor consciousness
(relations between objects objects
in relation to states of mind)
passing before the monitor

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Everyone in their own center
each self that self's whole world
unable to encounter anything other
than itself, to break out to external
things — objective time and space
people — alterities appearing
as qualifications of the inter-related
world peculiar and private to the self

awareness of other points of view
part of the instability
disorder insecurity
fragmentation vertiginous
motion: I am, therefore
I am only an appearance —
the active the passive the real the ideal
the mental the immaterial
all only appearances

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But if the elements of the finite
hopelessly peripheral self
can be brought into order by art
they may vibrate with the sensitive depths
may resonate with the divine stillness,
as image and memory in harmony with
infinitely distant sources of the self
may by imposing a credible design *on*
ordinary reality elicit
perception of order *in* reality,
bringing us into serenity
stillness and reconciliation where only
Beatrice can lead us further.

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Even in a society like ours
worm-eaten with liberalism, tradition —
almost effaced in parts of the North by the influx
of foreign populations, foreign races —

involves all those habitual actions and customs
from the most significant religious rites
to our conventional ways of greeting strangers
which represent the blood kinship

of the same people living in the same place
homogenous population unity
of religious background any large population
of free-thinking Jews undesirable.

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Having long since left the bank
and having consigned his bleeding delusory wife
to the care of top-drawer professionals;
assuming without question consciousness
words and all names coincident,
and feeling, feeling and emotion, fundamental;
regarding seemingly irrelevant
details passively yet judiciously;
looking out and in focusing on
the oral and tactile in his locked study
muscles slack, making discriminations
comparisons abstractions surrounded by
books, pronouncing them to himself.

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The self abnegating itself might
through self-effacement naturally fall
into that infinite expansiveness
that all-inclusive immortality
it seeks, if a collective consciousness
is there for it to fall into.

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