



s a i d   R A P T U R E

G R E G O R Y   M A R K E E

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protoHouse  Prity Lights

M A D I S O N

1 

Consequential to the admiration  
of habits

Consequential to the admiration  
of rivers

Consequential to the admiration  
of poetry

Consequential to the admiration  
of history

Consequential to the admiration  
of the human condition

Consequential to the admiration  
of flight

Consequential to the admiration  
of change

Consequential to the admiration  
of force

Consequential to the admiration  
of entropy

Consequential to the admiration  
of cartography

Consequential to the admiration  
of self esteem

Consequential to the admiration  
of the night sky

Consequential to the admiration  
of sleep

Consequential to the admiration  
of courage

Consequential to the admiration  
of nature

Consequential to the admiration  
of life

2 

Consequential to admiration  
I am my own cause and listening

What rules have I begun  
nested within appreciation

But I am taken and know no rules  
but stillness for what thought

Nor charge to look away at  
[things]

Because value is value its attachment  
what frame

3 

Consequential to the admiration  
of hate

Regard hate is hate's bloom  
[but that only explains]

[The otherness of contempt]  
[is my own salvation]

What history exists within  
that soul

For cause for the energies of cause  
individualism is the accumulation of individualisms

Were I to hate  
had I no language for the word hate

Were I to recognize hate  
had I no introduction no exposure

A measure of self determination  
conduct

4 ✨

Consequential to the admiration  
of affection [thus]

5 ✨

Consequential to the admiration  
of love

The designation  
of love

Is a word is a standard  
the introduction of community

Its notice its reintroduction  
when one is only a stone and thinking

Nor form to expression I  
am creative [creative]

Nor what is said between themselves  
nor what action between

6 \*

An affair with the ocean  
an affair with a mountain

But I do sleep beneath the stars  
[willfully]

But I do walk at river's edge  
[I know nothing]

But I do eat wild apples blackberries  
[return]

7 \*

What is said is language  
but I am alone and shaped

Curse the rain I do not mind  
nor when the season turns to winter

The early dark is an invitation  
to home

To abundance comes  
an absence of being but memory

The securities against nature  
the force the ways of nature

O time and consequence  
the matters of decision

The matters of forgiveness  
for having forgiven [catastrophe]

Ever small  
if to wander here and there [only listening]

Do I not carry a voice  
I say aloud

Friend  
do I not carry a voice

8 

The constructs of comfort are defiant  
I build a home upon nature

I build a home upon nature  
and call it nature [\*]

The improvements of land  
the suffered land say civilization

To walk among modern ways  
is reference to my own familiarity

The civil dog  
the dog is civil

The fence put about the land  
I do not know how the turkeys and deer get in

Nor I have married mother nature  
but a woman

For cause  
and for the idea of cause

9 

When all good ideas at once  
realized

Perspective unto the common  
is elation is elevation

The spirit of a traveled history  
starts again at zero

A kindled beauty is a path  
with wildflowers and answers

The appetites slow to desire  
with their satisfaction

And were there thought to rapture

I do not know

And were there accomplishment to rapture

I do not know

But a state of divination

[I imagine]

Inwhich fortune is not collected

is not gathered

For its abundance

fortune is not kept

But made into little lines and ribbons

and strung around trees forgotten

But called the peace of summer midnight

but called the sound of rain

10 

Were I to turn to animal  
for absence of the necessity of will

Because  
all is given all is wanted is given

And among the eterns of  
acting on impulse alone

Determination is a suffered intuition  
for possession without the thought of possession

But who can care  
who shall idle among want when they are satisfied

And were language gone  
for its redundancy

And were age negated  
for a childlike assumption of myself

11 

Is not the human condition  
measured in struggle

The outer ways measured in physical force  
the inner ways measured in the congress of thought

And what is inherited but time  
ultimately

12 

These questions are my own  
every question is an answer

The bent fifty year old man  
said posture

I turned to see the sunset  
listening

And the satisfaction of hunger  
is only partially related to food

And the senses  
were rapture kept at arms length

We have the same color eyes  
we have the same questions

13 

The emergency of interest  
the temporality the context of questions

Built upon the last satisfaction  
and the one before that

Assumes every age upon age  
is developmentally satisfactory

O elation for having governed  
an exterior with some relation [I]

The inevitability of transformation  
one rule and another rule said

And always reference  
the stations of place like harmony

I am strong in knowing  
the permanence of shelter food then

Time  
I am strong in knowing time

Make colors of animosity struggle  
make colors of winter of summer

The night bled into the morning  
the stars and planets gone but not the moon

I am prepared  
I packed a lunch

From the last history I remember  
my first exposure say life for what follows

14 

What rapture  
is my attention say affection

When my eyes do stutter  
when the answers stall

When there is little to reach for  
to explain

One art says it best  
and then forgotten replaced by my own

Do I not live forever knowing  
the types of difference the types of separation

Do I not live forever knowing  
the force of union is no force is natural

Soon  
the dictionary will be a single word

A single unified theory  
which requires no governance

15 

And were it religion to say this  
is a sort of congregation

Is a dynamic  
is a cause to know

Is a whorl against wonder  
to deny the bliss of awe of being among awe

The second church  
is a cathedral with stained glass incense

Nature is model to the second church why  
I cannot stay

Say it is unformed  
nature is not yet natural until I decide

16 

Rapture is kindness to oneself  
unconditionally

17 

The museum was as beautiful as  
half of the objects in its vault

The other half I have not decided  
need I mention the titles

I am not the first to believe  
bad art need exist as reference

I am not the first to believe  
there are concepts which have not been captured

I am not the first to believe  
the museum is a good place to go on a cold day

I am not the first to believe  
my character may be ekphrastic

The museum cost no money  
what changes given a condition of admission

The museum was as beautiful as  
expected

18 

But the winter  
encroached said nothing and then

It is nature's prow which I admire  
the deepest the hardest wind the force of my own catastrophe

I remember  
there was a tornado when I was young

Once a flood when I camped  
once a snow and wind caused drifts taller than I

Nature is winter is nature  
is cause if to believe one thing or another

That cause is what shapes me  
and what I expose myself to is

That which sorts my character  
my stories my poems

Exposure  
the museum the outdoors which [question]

19 

The concentration of unconditionalism  
without reference to others is

Self gratification is  
no station

What is service is to offer  
the qualities the capacities of oneself

Nor the interest of the return of  
goodwill like an investment

Ask what resource is bottomless  
ask what does require

Service is a vocation is a trust  
and a stern to measure dependence

20 

And contest to rapture that  
its form is acquired

May imply a natural state in wait  
of its coming its emergence

Then  
what lesson to rapture's onset were it desirable

As if the unschooled were unlearned  
for I was content was I not

And to assume one's contentedness is  
equally framed among [others]

And to assume one's contentedness is  
introduced and governable to and from [others]

Upon the assumptions of rapture  
as acquired

21 \*

Was stillness  
and then the rain

O what little control  
what I am minor to

[One day I will start the rain]  
[then wonder stillness' cause]

22 \*

Nor stillness death  
but earlier and earlier yet

Necessarily wondering a more enlightened  
security

Them with borders  
were introduced to borders

Them with language with sharp wit  
were socially defined

It is my art to say nothing  
it is my pain to say nothing

And were their collapse my own failure  
say the silence of my own character defends itself

The myth of silence is  
one's consciousness

The myth of stillness is  
one's consciousness

And to qualify what is character  
is no mention among the silent the still

23 

The active force of being is  
public

Social definition upon  
one's invisible consternation

Is a call to define one's own character  
or be absorbed and listening

Ever the waste of independent thought  
if to train on [their] satisfaction

Were language a manner of blame  
were contact a manner of blame

For one's habits  
because

The ridden features of individualism  
are not autonomous nor can be

24 

I live within myself  
ultimately

I am the character of myself  
I am my own force [they call me for]

The pleats of social intercourse are  
measure to my participation

And to have said man's wickedry  
for having seen man's wickedry

An original position is not only social  
but a first frame about stepping about [what]

Is a ponderance of rightness of justice  
is a sampled source of conduct

And thought  
I live within myself I claim

25 

The poetics having realized  
[have I always thought in words]

Say the philosophy of symbolic forms  
includes old utilitarian art

Because history is a trust  
the credibility of what has been said

Is my own judgment my own assimilation  
[unto]

And were it reason to regard  
rapture for having said rapture

The debts of having received a voice  
are qualified as adulthood maturity

26 

Habits and ritual automatic ways  
are a mirror to nature

So the summer sun is long  
nor quickness to set to let the stars

An instant just an instant  
to say beauty like a prayer a poem

To live in one way or another  
which provides without conditions

It is a good life  
say three hundred and sixty seasons is ninety years

Habit from habit the evolutionary self  
is reference to place to nature

And ritual say sacred  
say the permanence of ninety years past

[That] is all I know for certainty  
what is life and the limits of life

And life's calling reflect  
[that] is all I know for certainty

27 

Mastery of one's formation among  
the controls the exposure to controls

An obstacle at age twenty  
for memory is no obstacle at age forty

I return to knowing for having known  
the settlement of witness for being

Regard the associations of contentedness  
as the efforts of personal history

Alas what is beauty  
for the conditions of peace having been met

The conditions of legacy the conditions of freedom [free will]  
For the securities of peace having been met

28 

Euphoria love  
the geometries of wonder

O stay  
but it is you I have no control for

As if what is said  
is said to oneself I love you

Nor a reassurance to arrest  
nature's path declares the defeatist

And fade into the parameters of one's own  
wondering why language exists

And such thoughts are only social  
acknowledge euphoria love as solitary

The human condition divides itself  
again again to knowledge to body to emotion

To words and the attachments of words  
to the cause of words to the medicine of words

And to say I love you without object  
is necessarily meaningful is a question

29 

Ultimately agree the self and the starry skies  
neglects some divinities of wonder

Because all cannot be known  
Speculation is faith speculation is an afterlife [nor]

The determination of humanity's advance  
is progress and the institution of progress

The larger church across the street  
from the smaller church

Is a closer answer to penitence  
is an older book

The reference of religious institutions  
is otherwise a wandering mind

And were some to say the function of  
a social congregation is community [then]

Mine is wonder is the force of wonder  
and awkward among

The satisfactions of homiletic discourse  
are true enough to that which goes unconsidered

[After] I will convince myself  
to return next week

[After] I will light a candle  
supposing one thing and another until it is without meaning

Because all cannot be known is  
reference to humility's cause

30 

And the arrival of knowledge  
and the arrival of inspiration

Is a categorical whim to designation  
one is difference to love one is difference to lust

And were there no discrimination  
to the sensational forces of being

And were there no discrimination  
the categorical mentions of truth

Is a wandering grayness I cannot say  
to what measure is such a happiness

But their own sovereign being  
but their own degree of elation their own nature

31 

Jurisdiction is a sequestered body  
the range of sense

It is I  
want to know [how the stars]

It is I  
want to know [what it is called freedom called free will]

Everything is conceptual if to say language  
but [that] only explains

Ask had I no definition to [ ]  
nor words for what I feel

But to walk among but to walk as  
marveling and avoiding [being]

Regard a conceptual nature a conceptual being  
as copy to what exists [reference]

32 

Is a poem comes off the page  
only so much

Is a song heard a second time  
as new for its familiarity

Is an acknowledged theory  
better for having been proven

And were it form which is socially acquired sorted  
and were it content which is experientially acquired sorted

It is a good poem  
registers its secondary nature

The limits of conceptualism are  
a secondary wonder a secondary awe

Like a guide to love is just love's mention  
like an ocean is an ocean not having seen

But real enough for limits if to say  
war and struggle and deviance and death

And were there a poem so original  
and without reference

Without symbols without a referential nature  
but its own cause

And were there a poem  
written and burned for reason

Is a good poem comes off the page  
a smoke signal

And were there a poem  
called [happiness] called [independence] called [travel]

Is a title for my attention's start  
do I not dare you to hold me

33 

The conceptual nature of vocation  
recognizes a public recognizes an audience

And the energies of want  
are enough to transmit reason

O the fields of decay reason enough  
forward now a meadow and wildflowers

But the fear of togetherness  
is the reprimand of my own isolation

When isolation is good is independent enough  
warrants a desirable anonymity

I cannot say I have had my picture  
in the local paper for purpose

Is a question of leadership or either sharing  
and were it philosophy to say

I have not proved myself to myself  
does not confidence recognize of the ultimacy of changing conditions

Yesterday's want passes like a cloud  
as if to mention [constance]

Something is consequential  
what is consequential [and I]

34 

An assumption of permanence  
is a window is a lens

It was after lunch when he realized he had not shaved today  
he was wondering

Age is a fire age is a question  
[whether to have children or not]

[Whether to stay or not]  
[whether to audit philosophy]

[Whether to start smoking]  
[whether to live near an ocean]

Legacy is a dead star whorling about  
the slow volatility of the universe

35 

Exposure to another's ideas  
is an acknowledgement to social reference

A position of receipt is open  
regard yes or no

Were there two positions to having received  
instead

The simplest response is the disregard of  
you

And say the maintenance of the self  
regards the self

Exposure is pervasive however  
exposure is potentially the start of interest

36 

Am I the same meditation as ten years past  
and will I be in ten years

A progressive values a positive [positivist] values  
the lifelong learner

The activist the organic farmer  
the poet turns her page upon the last

The reader has not chosen his next title  
the gamesman the protestant the protester

The universalist missed a siren  
the analyticist the existentialist the athlete

There are ways characterized ways  
is a question of my own definition

The essentialist the lover the friend  
may or may not be a social reference

37 

Were rapture's judgment an analytic question  
the clarification of happiness

The posture of language is  
favor to clarification

Research is a number  
is a poem

The qualities of quantity is a stanza  
the quantities of quality is an account

Were rapture's judgment judged at all  
is a separation

Were there a question of aims  
what is asked for the increase of happiness

But  
I do not know why I favor vanilla bean ice cream

38 

Is it compelling to be a designee of a type of thought  
I had not considered

There is much literature on  
the varieties of religious experience

There is much literature on  
existentialism capitalism nihilism

There is much literature on  
the virtuous life

There is much literature on art  
there is much literature on learning

The eruption of sociology is a designation  
and were I to ask myself

What cornered minds do I share and  
can I tell myself apart

39 

Yet winter yet the seasons  
turn me to myself

Again the line of being is  
what force of struggle what force of obligation

The city is a social cocoon  
the schools the careers the arts

The wrapped self is the address of change  
from a cornered personal history

And what can be made automatic  
and what can be made simple

that a peace not be disturbed ruptured  
called secondary called other

40 

Rapture is amnesty or ever was  
an open gates unto the imagination

An allowance of sensation perception  
a patience an imagination

And what of free will [then]  
were I to be a product [of]

The illusions of my own importance  
may be satisfactory

In a gathered sense a spectator's sense  
willfulness were automatic

A response to stimuli may be nature's cause  
and do I invent words [thus]

Rapture is vocabulary is a frame for  
the ultimacy of vocabulary [no]

For silence is watch is delay  
and I have no control for [appreciation]

And what of free will without reference  
is a dark night's sleep without dreams

41 \*

The attachments of history to desire  
the attachments of experience to desire [self determination]

The slow way of satisfaction  
is no burst of intentions but

Progress is progress  
and [things] are different now and now

Change is organic change is coal  
change is memory change is time

While I slept  
I realized I was in love

42 \*

Again the seasons again the seasons  
time is brought forward at sunrise

The errand of being is reluctance  
to what is exterior and shaping

The errand of being is celebratory  
to what is exterior and shaping

Has everything been registered [question]  
has everything been taken

The tattling lines of the poet  
the tautological lines of the poet

The mystery of faith  
is no question of origins [but]

A scrutiny of age includes  
a scrutiny of faith does it not [question]

The seven year drought the brown ferns  
the fires and then a heavy rain washed the hillside

Consequence for which I have no control  
but where I choose to carry what is valuable

43 

Perspective is judgment  
thank the visual artist

Still  
perspective of perspective is mine

The film  
the consolation of film is passive

The song  
went by me while I was washing the dishes

The book the written word  
perspective is judgment the origins of

Convince me of my part my faults  
program me

But I am more than the composite of  
my exposure

And were the acquired characteristics  
of my parents my genetic inheritance

Said Lamarck for consideration  
said a wandering wonderer

This is art  
this is not art nor a pipe unless this is a pipe

The poem  
the passive poem for its indirection [no]

The poet is no teacher is a professor  
and without license [ah]

And the standards of information  
go and come and go like an administration

44 

Is the cat guilty of having a tail  
and what of the snake [then]

And these thumbs are consequence  
to civilization

The shape of oneself I love  
are consequence to value

It was a church mentioned golf  
the army chaplain did pushups during mass

The weatherman said picnic  
the mother said diet

All of the ideas like a ball of twine  
all of the ideas including the idea of insanity

The matrilineal family tree  
the patrilineal family tree boxes and circles

And were a court so heartened  
to say there is no judgment elsewhere

And were I so proud  
and always separating [from] and [from]

Listen to the slight ticks of a watch listen to the traffic  
incidentally I heard an owl

Incidentally I aged I did not mean to  
I was busy suffering

45 

Rapture's orbit  
busies itself in intentions

Nothing is so simple as a handshake  
nothing is so simple as a walk

Nothing is so simple as a line drawing  
nothing is so simple as bread

Nothing is so simple as truth  
[that is why]

46 

There is a spectre haunting autonomy  
called conscience

There is a spectre haunting conscience  
called autonomy

Thus spake  
the poet twice

And were it parent for origins  
perspective

And were it elementary a social  
regards

And were it perspective  
what I call original what I call voice

Autonomy is no fallen neighbor  
autonomy is no smallness to another nation

Nor conscience a limits to individualism  
perforce the fundamentals of language

Nor conscience is valor  
but action but operative language [then]

And were the hermit autonomous [question]  
I have never met a hermit for reason

47 

The rapture of sex the rapture of dying  
the rapture of aging the rapture of learning

The rapture of beauty the rapture of meditation  
the rapture of nature the rapture of mathematics

The rapture of helpfulness the rapture of poetry  
the rapture of security the rapture of the night sky

The rapture of purpose the rapture of health  
the rapture of democracy the rapture of autonomy

The rapture of simplicity the rapture of time  
the rapture of travel the rapture of friendship

48 

Said rapture  
it is I and alone for cause

With and without ideas  
blind beyond my borders and without fear

Nor fear the permanence of struggle  
but let what is as catalyst

[I have known this before]  
[I have given it a name] [I have given it a poem]

Said rapture  
it is I and all is forgotten riddled and forgotten

Was the text of her beauty  
wrapped in the natural fibers of sundown

Nor humble oneself to the idea of forever  
say revelry is a charm is I

Add the only curse is the consideration of oneself  
ultimately

Said rapture  
and the types of rapture said rapture

49 

Innocence is drawn from innocence  
one question

Nor a soul for certainty and  
there is not enough experience for warrant

Passages development growth aging  
alas nature you are my cohort

Change and the delinquency of change  
is my own judgment

It all returns does it not  
is my own judgment I am spectator

50 

Humanity must be separated from nature  
for its adoration for its appreciation

For winter's process respond a window  
for a summer night's rain respond

I can list what is beauty  
I would not call such a list beauty but mnemonic

And the ekphrastic efforts of following God  
a picture of a picture mine eyes

O settled freedom [now] I know what I want  
for having recognized

Soon I will be animal  
nor borrowing from animals

Soon I will be animal among  
nor counting

51 

A manysidedness to interest is  
an assumption of the faculties the parts

It is a wholeness of being remembered  
[they make chancellors of us all] [remembering]

Remember that book about perspective [question]  
no

Remember that something about God [question]  
no

Excepting to say one character is  
unique from another character

With reason attached  
and schedules [origins]

For the acquisition of autonomy  
once and again a fuller self reliance

52 

Paradise is a speckled wonder  
with sensational creatures with pause

Is a delicate time nor reason attached necessarily  
the persuasions of song and beauty

Is an ordered place with and without questions  
with and without the substance of reason called thought

Is an oceanside for company  
for formation for reflection for opinion

Is the sky turns to darkness night  
and me upon my back the beach

Is a language prompts invention  
and the naming of invention

Is a silence  
for this day I receive

Is a theory suited for all theories  
[that]

Is a hammock then my back grows sore  
o time do I still grow old [among]

Is a moon against the day blue  
it too travels

Is a home for labor is a home for trust  
every soul continues I am not the first

Is a forest  
to hide within

Is a comparative notion  
is a place compels one's determination [if]

53 

The stated beauty was different  
than the fullness of the orchid

Brought one to silence upon finishing  
calling this importance and that importance

Then  
I am exhausted and receiving only

And having addressed my age my pains  
what is simple [now]

Among life I am life  
among death I am life

And my physical examination by a doctor [of]  
and my metaphysical examination

And were there parts I had not considered  
say ignorance is no flight unless ignorance is flight

54 

The remarkable consequents of  
love's formation

Yet becoming  
even among the natural divisions yet becoming

Once and again for stock  
the photograph age forty the poem age sixty

And when the voices did drown hers  
for the revelries of professional aptitude [then]

Say time is never that far  
and with no mind of its own to regard or disregard

Futility is what squanders itself  
beside what is important

Supposes little museums of want  
away and away for the clarity of being

Truth begets truth into exhaustion  
say patience

55 

The fertility of time is exposure  
to my own relative composition

Away justice  
for there is no need

Away obligation away trust  
for what exists naturally need not be replaced

With a word with a sound  
the enemy of silence and the brands of silence

[It was the late winter sun risen]  
[yesterday is done] [now] [and reminding]

56 

The social universe is not quiet  
there are calls languages questions

Hear this  
the panting drips of the politician

Hear this  
objectivity this idealism this pragmatism

I say I think in the same language  
as your voice I characterize

X's and y's for inclusion  
x's and o's for inclusion

The segregation of Fibber McGee was  
his own isolation is what [they] said

And the camp at the border scrapped  
at the idea of socioeconomic virtue

Hearsay hearsay I say  
there are those not so socially elevated

Contact is golden is refreshing  
[is stall to individualism]

57 

I waited long enough to restore  
the idea of independence

The restoration of memory is dissatisfaction  
is hardness to presence

There was a time before the shopping center  
when the sunflowers

Progress is a social consideration  
forward [they] bent buildings to fit themselves

Covering soil and corners cutting trees  
calling it city

Ten untillable acres is enough  
near the stream near enough to peace

Just a commute to civilization to progress [no]  
just a commute

58 

I could name the features of civilization  
plumbing autos economics tolerance

I could live democratically  
lobbying for the importance of the self

I could wait for strangers  
thinking the best of them all the while

I could imagine there is no imagination  
just brut cause and my response

I could revel in defiance  
I could revel in the opposite of truth

I could say principle  
like a planted flag [and there is nothing besides]

59 

Whether what is intolerable  
requires a word for its cessation

Whether what is tolerable  
requires

The admiration of such and such  
I should quote Whitman

Tolerance is a vessel acknowledge  
but I am still separate I am still other to

Tolerance of learning  
the novice

Tolerance of the varieties of city sounds  
or celebration of

Tolerance of today's cold  
or celebration of

Tolerance of justice  
when justice need not be mentioned

Tolerance is a settlement  
intolerance is a settlement

Intolerance is no celebration  
is a game of moves

Intolerance separates itself  
counts itself

Is a question of the tolerability of  
intolerance

Is a question of address  
is a question of devotion

60 

Were logic were reason the shape of justice  
were mathematics the shape of justice

The consequents of a good life are  
a stabled economy thus

A thievings rested a powers rested  
reason attaches itself to a higher social order

The satisfactions of one freedom are  
a wonder to other freedoms

But the written book is a clock is an era  
is at once dated and old

And to trust the psychologies of history  
is to say a good life then is a good life now

And the old wisdoms passed through my discern  
are differently annotated than the primacy of experience

And were science a chord to justice  
then mention a conditioned social response

But  
response is a custodial measure [if]

61 

A recognition of social change intervention  
is an acknowledgement of [the idea] progress

The thoughts are not what they once were  
but the germ of mathematics remains

The humours the bile the dabbled parts  
assume a rested whole

The confluence of being is  
a gathered movement a gathered force

Reference taste and beauty  
reference the coins of taste and beauty

Like currency is imaginary  
reference the coins of taste and beauty

62 

Wisdom turns to observance  
to the capture of the qualities of being

The artist with her color fields  
put a moment on my mantle

The poet the stanza the mountain guide  
is a memory

And to carry history without realizing  
history is being carried

It is just that green is my favorite color  
like the summer trees that is all

63 

Witness to nature witness to poetry witness to custom  
[the friend misspelled my name]

History is forgivable  
[but there were victims] [there were sounds]

Witness assumes an ongoing past  
ask what turns one to the future

Then a mite of my own introduction  
for I exist not only as spectator

Say friend if need be said  
what shall we witness today

For tomorrow will call yesterday history  
and be our shared cause

And our collected voice of want is  
a new modernity

And if a remaining nature stays on its wheel  
and only I that changes [then]

Ask what better reference than permanence  
[which requires no memory]

64 

Reckoning the parts  
are separated

But I  
am still one

The psychology of being among [this]  
it is I ask myself these questions

Upon the force of exterior ways  
what vision when my eyes are closed

The sky the forest the earth the lake  
a simplest map of [that]

The utilitarianist the instrumentalist  
the light the wood the water

And she came in a colored dress  
and with no place to stay [but]

And to forget one's separations  
and to forget one's apartments one's departments

65 

A measure to a social condition  
is perspective the individual

One changes another supposes another  
parades another forms a union [of]

Is it not how a day travels  
remaking itself in social circumstance

And there are chords to autonomy  
is it not how a day travels

In verbs and ambitions and memories  
causing affecting coloring and moving

Perspective is operative  
perspective is what we talk about [then]

66 

In winter in summer in winter again  
I am the same [except]

As age five and twenty five and sixty five  
but I have traveled

I am the conditions before me  
mention free will among

Mention the immutability of  
the idea of free will

Were the idea of free will  
a smallness to suffering an easement of struggle

Were the idea of free will  
my own advance say judgment

I am sequestered acknowledge  
Kant's freedom is conditioned by sacrifice

I am sequestered acknowledge learning  
acknowledge the idea of free will needs be forgotten

Because the idea of free will  
exists as license without jurisdiction

67 

The cause of possibility is  
the germ of science the germ of art

The plausibility of civilization is  
their assembly

The early gaze upon the horizon  
is a captain's

The consequence of being is having been  
with or without evidence with or without legacy

Like a foundation like an institution  
like a civilization

[Possibility] is a question  
with science affirmations with art affirmations

68 

Were the sanctum of the self  
inviolable

Were the sanctum of the self the soul  
inviolable

And were every exposure to life  
witness just witness

For the static nature of the inner self  
is hold to the other ways of being

And the expressions of personality including action  
is just appearance

The sanctum of the self  
is a little house on a little plot of land

See the soul but only I  
and without certainty

Carries justice and delight and potent cause  
for what is right

And the assembled body thereupon  
like a mystery the formation of mystery

69 

Life is winter is summer again remark  
when the forest turns to green again remark

Notice the hawk in the sky  
notice the four deer in my yard

Respond o daytime is short is abrupt  
and carrying and spending my youth

70 

What is a question of futures if  
I am sequestered in the present

O time and its rivers  
I am only partly voluntary

Like the ethers of destiny  
are a call to my own appropriation

Ways and the signature of ways  
the temporal station of having been is an asterisk

To them who model for having witnessed  
one goodness or another

Say it is no burden nor despair  
to say the automatics of being require nothing

But the satisfactions of observance  
and with no questions [then]

71 

Nor reduce the idea of rapture to emotion  
nor reduce the idea of rapture to a gaze about divinity

The call to an acceptable permanence  
from the perspective of impermanence

Is a beacon  
and me with no sense

I do not have a question for you  
every [thing] has been answered

The nature of change has been answered  
the nature of love of affection has been answered

The nature of want of desire has been answered  
the nature of rapture itself has been answered

The simplest cause is every cause  
and to close one's eyes is to say it does not exist

To say there is no warrant for my soul  
is to say I was not created

But I am not defiant I say  
but I am not defiant I say

72 

God is no prescription  
but I am not defiant I say

It is just  
the buds the expectations of spring

It is just  
the rebirth of hope the opened waters from ice

Is sentiment and the force of sentiment  
the primacy of cause

It is just  
the letters are a familiarity I have not experienced

One letter speaks to beauty

a name

Unto divisions and the portions of divisions

regrettably unto stillness

Wherefrom the office of explanations and convenience

is the observance of life

73 

From what perspective do I sort myself

this day

Was yesterday I learned and the day before

the promise of life is death

Observance is perspective

and I have never died

Is a matter of what questions

is a matter of what fascinations

In which I dwell as original cause  
supposing

74 

And were it passive to say [things] happen  
with and without my consent

Is regard to  
a limits of my own station

I believe one question is to another  
[stop]

And to be captured contained for interest  
contained for optimism [let]

Nor one good force is every good force  
and the light of discern is value

For the break in [their] shortness  
may or may not warrant understanding

It is just  
an effort to explain the metaphysics of love

In which there is no ordination or subordination [question]  
but an entitlement to a word a language

75 

The governed sky I  
the conditions of free will  
are nominative

76 

The governed sky I  
the conditions of free will  
are speculative

77 

The governed sky I  
the conditions of free will  
reference nature

s a i d R A P T U R E

