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Robert Kelly Bard College

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I want to give you What I don't have

This is love It is terrible.

Overanxious as a dragging anchor too light for even the dory goes in such current awry: a traveling mistake, a soft bone.

10 111 08

#### **CALAMUS**

But I have no friend, arctic waste, blue ice of Labrador I saw.

Calamus and a song a drug a medicine a plant a smoking pipe a friend

I have no friend don't smoke the ice is green along the shore

of Labrador and I want more not just the jungle

thinking of us, ice also has us on its mind—forgiveness!

His wounds bleed along the firmament an ooze of light!

Calamus, I was here when it began.
Saltire cross, white

on blue ice, Saint Andrew's. All the crucifixions—

no more martyrdoms. no more martyrs. Jihad only on the inside

self against the clamor

of the self, heart against the greedy heart.

Who is this will whose spear you shake all over the mild music? Will he wait or is he gate, *gâtê*, gone over to our enemy the Mind, the common source and destination, the one unalterable good that makes each ego squirm hamletty and othelloid, we all are *barbaroi* and he's the worst, the best, the most but we need him to spill our seed in the silliest ears?

## Morning with Brahms.

1.

How once

they must have heard him implacably sweet, cold sweet, undisguised yearning for a fleshly secret, this pre-Rilke of him, his, his orient, supersaturate, attar of the rose.

Self

absorbed it must have felt, utter absent from the public thing,

the sweet

in your own mouth and no lips near you to kiss so they could know,

you had to hum the taste that thrills you, the taste you mean,

sugar in a mute woman's mouth he wants to speak

2.

Rezeptionsgeschichte: then later later what comes floating over the Baltic the Bodensee the Alps the Italy you never hear him yearning for anywhere,

a serious understanding comes how big this music is.

Vast implosions of the personal loud loud but not for you,

in a public tribe how almost wicked his insistent inward is,

no Europe no America not even any war.

3.

EXIT IN CASE OF BRAHMS

the sign said in Carnegie

Hall in the old cartoon

but why, it came to me,

we struggle for this music

with our lives, we put

the heart at risk

in all this fervent cold

the world lost into

this, this is too much me,

11 March 2008 (to the viola sonata, at Olin) In Bach's day and long after the priest stood at the altar with his back to the people

leading us, our spearhead to a place or Person he saw by theory better than we

and led us there, so Bach always turned towards and through the music brings us towards.

But nowadays the priests turn towards us as if they had something to tell us

we could never know ourselves, show us roadmaps not mesas, not jungles, not vineyards

where we could be at home. And all our music is palaver, frantic homeless posturing.

## sozein ta phainomena

Green trees out one window branches bare the other we have come to a house where time is broken

the pieces are called music we scoop them with our ears — what else is hearing for?— to save them, to make sense

of the phenomena, save whatever appears and work it into the system of being we call To Be.

Her whole young bone America hollow viola stone.

11 March 2008, Olin

A place where one doesn't stand out becomes an Assyrian market. Bulls are killed on every side and sheep somehow contrive to stay alive. A while. Tubas and bassoons caress the breeze, the trees were cut down long years since to feed the temple fires. Chinese restaurant. Shoppers from the mall interrogate those huge sea-spiders they call King Crab. My brain seethes with a million memories not mine. This place is that place. Now is then.

The languages, so many
I hear them in the market,
people from everywhere
even the mountains
and all of them tell
the same thing to me,
I do not understand
a single human word,
don't know how people
want or mean or do
and are not me.

II March 2008 Kingston How deep these roses' red not just any but the particular sanctifying grace on this table, pale late winter light, not sunshine but from which the sun has just stepped away the way we do,

time is a closet,

isn't it,

we go in and out we store our last season's memories our squat unfashionable shoes.

Then day comes and we have no other gear to go out walking and we do,

we carry the color
of some new-seen thing
as if it were our Lady's love-knot,
but we have no lady and she gives no token
or we are a lady or want one or want for one
and no one knows

where anything is stored

let alone the living. The living are as fugitive as light. These roses and no others. No matter. What is to come.

## "It must be someone's name"

I can't pronounce it because it has all the letters in it, all of them, from every alphabet, strewn across the page like stars—

or a child's idea of stars when one time I got a-hold of glow-in-the-dark star shapes and pasted them all over the room in World War II weird greeny moons and stars all over the ceiling, the kind of light you could only see in the dark, stars like no skies nearby, stars seen from some other planet,

childscape with fake stars, letters all over the paper waiting for me to say her name and she will come towards me sailing out of the simple-minded light.

12 March 2008 (Olin, prompt)

Twelve inches from midnight the other way

when a star breaks

what oozes out

seeks us

eager for our meaning,

that we can mean,

can intend

in a world that just tends,

elapses, lapses

into music so rarely

whence.

# The chaconne.

Mind upright against the losses these numbers firm,

the clarity of what does not change because the mind minds them

safe, seven in sevenness, form in form.

it's like a flute or maybe not a continuous thing you can hear

high, like heat or her saying something again you wonder why

you never care or why she does or does she, a flute or maybe not.

Dark this center rose is draws in

swallows me where every other flower leaps to be here this

one goes back in is a cave mouth deeper than ear's eye

to another place we fall outward into the deep of us.

This last thing I thought I understood an apple rolling cross the table a monk with a prayerwheel on fire in Lhasa while the Yellow Plutocracy roared under the Potala in tanks and gasmasks designed in the Pink Plutocracy far away from such embarrassments when people dare to quarrel with money as if there were anything more important in the world. We all know better. Fools. Pray to the apple, pray to the table, music is a cave you dig for yourself each time, nothing lasts, it casts you out, can't stay, pray to silence that it will let you in, that the monk die quick without much pain or that the pain lasts no longer than some rose does or an apple rolling off the table.

Night resting for the moment's motion as if a cauldron bubbled over quietly or it did sing but we were deaf to it

so it gushed all over the fire and the pine logs the fire stood up from and devoured yet still the flames kept burning

we lick mortally the ooze of such wounds as if the whole moon's a scab

or scar at least and all ours for the trying and we try. The motor that made Homer run is running in the adytum, geared silence,

a catapult of tendons or on the gut strings the lute-fingers stride making at last some dumb forgetful river rush through us.

Then there'll be a flesh for it. Animal. You turned from me and I wont forget. Spoke the name a different way so I can't find you I can't forgive. I want to misspell you terribly. You knew and looked away leaving me animal. And then in God's truth we were the both are. And the liberty of things swam through your thighs in and out. I looked at you and heard a thing I'd never heard before or only once and you were gone. An animal's business is to forget. Antelope scat on upland meadow white tailed dangerous over the last fence gone.

=====

Arabic number system, zero, decimal and the alphabet. That's all we've got.

#### A ROAD MADE UP OF NINES

Nine tells the difference between any two digits taken in one direction from the same digits in the opposite direction, between 12 and 21, 23 and 32...and so on.

So nine is the *god in the shadow*. the number of potency: what the self could/must be if/when it turns inside out.

So we learn: not to elide or abolish the self, but turn it inside out.

What is the self's reciprocal?

*Opus Novem.* The Nine Work. Which sounds enough like The New Work to fool those with no Latin. And remind us that the word for 9 and the word for new are deeply cognate, as if we first counted on the base 8, and nine started the cycle anew,

a sense we can still taste from Ptolemy's *octotopos*, the eight-house'd chart of ancient astrology – eight summing the complete person, now leap to nine, the new person, the beyond, the transcending one.

So nine is the shadow we must become, the light the future shines on the present, what the present must become.

All my implications drift east south east across the Vineyard Sound. With luck they'll float out between Gayhead and Nomansland, and keep going, into the open sea, neuter in Latin, *mare*, the taste of your lips.

Who am 1? I meant to say, but it came out of my mouth as Wer bin ich dann? The very form of that question seems to be part of the answer. But which part?

The question arose when I thought about bringing some Beethoven CDs to the car, to listen while I drove to Tivoli to buy their good bread. I meant to ask myself: well, which pieces by Beethoven should it be? But that was overwhelmed by a chill of doubt: I am not the kind of person who listens to music as I drive. I drive in silence, leashing the mind to what is seen.

Which led to: why don't I listen to music in the car like everybody else, who am I to be different, who am I?

And that is the question I tried to speak. But it came out as if I were asking Beethoven. Or thought I was Beethoven. Or as if I had finally given myself away, a secret agent of the Kaiser unmasked at last.