

## 4. Poetry as Visionary Inducement

In most of my poetry, both conceptually and through the use of steevspell, I am merging/superimposing into a single picture multiple ideas and worlds. When I say "worlds" I mean the following

1. the physical, sensual world;
2. psychological and emotional states in all their diversity;
3. spiritual states of peace and perfection that are immanent but hidden;
4. spiritual states that may be postulated but that we have no access to until after death.

We are the tillers of this soil, this world, but yet we hardly know what fruit it is that we grow or harvest. Indeed, we are so busy, so overwhelmed even, with the details, that we hardly have the time, much less the vision, to contemplate what, if any, are the enduring impacts of our presence and our work here. We have hardly the time or the vision to consider that, as many believe, we stand in the Presence of the Divine, and yet, grievously, we see with our eyes how shameless our behavior can be. Many also believe the Messiah has come, and yet, grievously, we see with our eyes that these are not Messianic times, at least by any definition I can understand.

Perhaps with certain kinds of meditations we can begin to remove the veil from our eyes, a curtain upon which is projected this obvious world, but which separates us from higher states of knowing and being. Many say, "no, there is only this world, and it is not (but) a veil." They say there is nothing deeper, nothing Divine, nothing Messianic to see or to know.

But I have seen the veil pulled back, and I am trying to address that experience and convey it, both for those who don't believe there is anything beyond this world, and for those who have seen beyond, and want to see more. The problem is, visionary experiences transcend our rationality, and thus can't be conveyed in simple, or literal, or rationalistic modalities. I'm not interested in telling about the experience. Plenty of others have done that. Rather, I want to induce a reality transcending experience in the reader! That is why I try to construct conceptual and linguistic forms that stretch, or tear, the

fabric of language, and that superimpose multiple states and places. By partially emulating the "visionary" experience, perhaps I can literarily (and literally) activate or stimulate it. I don't know what else to do, to try to help people see through, or beyond, that which appears so opaque, so impenetrable, so insurmountable, ie, this physical world.

But to attempt to achieve such results in one way or another is absolutely necessary. How else are we to be inspired to change, to do better, if we cannot begin to glimpse a better world or a Divine Presence beyond the veil, beyond these troubled vales?