

Death Blow

Intrusive force of death bellows
As blows it deals in twos
Recluse's dearth of friends one less
Eccentric minus one muse¹

But the blow death seems to leave unseen
Is the death of life brought long before
It's the life it takes 'fore body's killed
And the life death makes ignored²

The lifeless lodge - the castle - hermitage
Whether in wood or on golden isle
Repulses all life beyond its keep
It's threshold beyond a veil of denial³

Likewise, pompous fool, full of himself
Repulses all life from beyond
For who would e'er need, alivening
When the very one speaking is life breathing god⁴

But fools and ingrates with insatiable hate
Vociferous, vitriolic denier's of life
Fail to see they're already dead on their feet
And in need of a life blow from above⁵

¹ Death takes others away from us. For the recluse who has so few friends, they may notice the loss very strongly, as they have few close friends. On the other hand, the eccentric probably only has a few very solid muses, and they value their audience who appreciates them. Death takes away from all.

² But death also deals blows to us while we are alive – before it takes our life away. It often does one of two things (or both). The weight of death may be so burdensome, it makes people completely ignore it by living it up and living a crazy life. At the same time, it may be so ominous, it causes people to live in constant fear of it. Either way, it causes people from truly living.

³ The keep of a castle was like the last main stronghold for defense. The hermit withdraws into utter seclusion and defense, preparing to fight off death. However, the veil of denial and defenses is not simply against death, but against true life. The hermit defends so strongly against impending death because he is behind a veil of denial, which is a denial of his true need, true life. With true life in hand, death would be nothing to fear.

⁴ The eccentric is also in a state of denial. He is so full of himself and lives it up all the time with attention and activity. The focus is himself. He is god, and he is the epitome of life, in need of no one, and certainly no god. But this is not in accordance with reality.

⁵ While these two lifestyles may seem relatively harmless, they are extremely strong positions against true life, and the true life giver. But these men are in need of true life, as they are dead men walking. They are in need of a “life blow.” This is a play on multiple concepts. 1) God breaths into man the breath of life. We are in need of God’s breath to aliven us from the dead. 2) Life blow is a play on the common phrase “death blow,” connoting the opposite idea in this poem. 3) Life blow from above is a play on “blows” and “bellows” from the first stanza. “Bellow” is one letter from “below,” so it is used to connote that concept that death not only resounds in our world very loudly, but it comes from below. So here, I reverse the concept and speak of life coming from above.