

Pfister, Gérard. *Le tout proche*. Castellare di Casinca: Lettres vives, 2002. 88 pages. 14 euros. ISBN 2-914577-06-0.

Poet and prose-writer for close to thirty years – his work goes back to the late 1970's with *Les chiens battus* and *Aventures*, and one could mention here his 1997 *Naissance de l'invisible*, prefaced by Roger Munier, and his 1999 *Blasons de l'instant* –, Gérard Pfister gives us in *Le tout proche* the long poem of the splendour of each phenomenon, its lighted self-revelation at hand, beyond any flagrant “worldliness” that we may see things immersed in, beyond, too, the daily language we frequently employ in masking the beauty of *le tout proche*, the givenness of all. To accede to what is given is, for Pfister, the opportunity to erase all fears, but such access(ion) requires a looking which is seeking beyond, or within, existence's signs: a seeking and a sensing, less of *what* buoys them up, but rather of the fact, the experience, of their being buoyed up. The poem thus points to a living symbolism inhabiting what is, desiring our own desire not to comprehend the latter as some externalness but to live our emerging consciousness of being's mystery so that a far fuller meaning may emerge within the self, beyond the limited paradigms of strict rationality.

There is a touch of Péguy in Pfister's rhythms and quiet insistences, but only a touch, and this, beyond doctrinal or even referential mannerism. Allowance, non-resistance, letting go of concern and yielding to the deep mystical but rooted experience available of the self's eternity, its fusion-with-Creation, - with-Being, -with-Nowness: these are the experiences Pfister draws upon in inviting us to reintegrate our immanence into our “transcendent” dimensionality, beyond the fears of duality and its binarisation of life and death, physicality and meta-physicality.

Le tout proche is, simply, one of those books that takes the reader into a whole domain of *commonly lived* experiences that much intellectualizing literature never comes to grips with, or ignores: near-death experience, out-of-body experience, the higher consciousness of unconditional love, joy, non-linear paradigms, and so on – all that Baudelaire quietly but knowingly could term “le mystère de la vie”, and that Rimbaud deeply sensed to imply some “future Vigueur”.