

### 5.2.2. Description of my theses

- 1. Love the Lord your God with all your heart and with all your soul and with all your mind... Love your neighbour as yourself.**

*/Jesus' Main Commandment/*

- 2. A nation lives not only in its language**

We may live in Pannonia, still, we often forget about the peculiarities of our way of thinking. A nation cannot live only in its language! If we think of the Celtic peoples, it becomes clear what I am referring to. The Scots, the Irish etc. may speak English, however, the way of thinking typical of their nations can be recognized in all their fields of life. It is essential that this colourful world remain multicoloured to everyone's delight.

- 3. The continuity of time and space as decisive factors**

The perennial question is where we come from, who we are and where we are going to. In other words, the legacy of our forefathers, our presence and the opportunities of our descendants... For me, the main mission is to take care of the three children to whom I have been entrusted. My work – by which I mean cognition and environment transformation – is a particular form of prayer. A landscape is something which summarizes, spaces are emanations of the transfigured matter.

***All things belong together.***

#### 4. Emptiness is the essence (Lao Tse)

The essence of architecture is to create an empty space in the spirit of the above mentioned concept by defining the quality and character of the space accurately by means of the materials, structures and shapes selected. The spatial links thus created lead to the harmony of the natural spaces pointed out by the Father and the artificial spaces bordered by His sons (the architects).

#### 5. Is architecture engineering? No, it is not!

Or more exactly said, architectural design has some important technical aspects as well, but these are eight-rate aspects... Consequently, they ought to be handled according to their importance. **Structural aspects are important**, and should be solved.

However, the ever-increasing spans, heights and other aspects of man's struggling against gravitation are trying to meet the requirements of human megalomania and arrogant self-adulation rather than giving suitable answers to the nature's challenges. These are very often generated by capitalist thievery ignorant of both God and man, eager to make extra profit and acquire power. This is the cause of the current global destruction of the nature, despise of the local values considered provincial and ignorance of the essential considerations. An autonomous architect of responsible thinking is always motivated by a mission based on the trinity of faith-hope-love. An architect-designer named engineer, a technical contributor, who is depreciated into a technocrat is by definition expected to be in the service of any power to his/her best technical

knowledge. (And then, beyond the working hours can protest against his/her office hoping not to be recognized.) Another type of knowledge, or conscience is out of question, as it is not a technical category. The tragedy of Titanic is the best example for this. Talking about ships, let me quote what writer, pilot and qualified architect Saint-Exupery wrote while struggling with mathematics as well as his constant shortage of money, 'The task of the architect is to awaken in people the desire for the sea.' By giving things exact names and providing accurate definitions we shall influence professional education to the benefit of the large public as well. István Janáky was the one to call attention on this fact. So, let us not forget that 'in the transit area between the powerful and the professional there is still the common people...'

This is the greatest challenge of our profession!

#### 6. In shaping the environment an authentic choice of materials is indispensable for matching minimum energy with maximum spiritual transfiguration.

The choice of materials, structure selection and space management of a dedicated architect are all energy-saving. This, however, does not mean giving up or curtailing the initial scopes, but giving authentic answers by fewer tools, but bigger empathy and knowledge. Creating what P. T. de Chardin called „noosphere”, the spiritual cover surrounding the whole earth – this is one indicators of our global aspirations. In other words, we should act in the spirit of a divine heart beating in the centre of the world in the core of the matter, which for me means that matter is always locally set and personal.

Or more exactly, it can be spiritualized and globalized only by our personal contribution through sacrifice, blood and respiration. See also *Kőmíves Kelemenné* (The Walled-up Wife's Ballad'). For me, 'global' and 'provincial', these twin notions omnipresent in the media and politics bring to mind the loving relationships between globe dwellers with steady identities, attached to particular places and recognizing each other's particular values rather than the concentration of capital versus provincial epigonism, backwardness and spiritual idleness.

Each place has its natural building materials, structural solutions and space arrangement. In a word, the place itself has a set of information and age-long knowledge – called tradition –, which the architect should know and follow, and complete genuinely according to the particular expectations. My natural field of action – the Carpathian Basin – possesses all these features. It has the knowledge which can be applied to create from the given ground, stone and wooden riches the landmarks suitable for any human and/or animal claim. These few raw matters ought to be completed with a minimal amount of foreign materials to link what is above with what is below and make transfiguration possible through the architectural work. Consequently, the major questions of the study of materials are concentrated around the cross section between the earthly and celestial conditions of a particular place and the globally manifested transcendence.

## 7. The shape – this final, touchable result of the architect's work – brings the space to life by animating the matter ordered into a structure

I approve of the importance of sight and appearance. Yet, I will never forget that *looking behind the appearance and seeing the essence is incomparably more important*. As architects struggling with shapes, how could we honestly agree with Saint-Exupéry's statement, 'You can only see things clearly with your heart; what is essential is invisible to the eye'? This is the point when we get back to what the shape outlines, that is, the empty space, the all and the nil, to the spiritual. My view is that the ever-fashionable superficial studies of architecture which simplify the essential issues into a stylistic-formal approach are always mistaken as they lead to half-truths and pseudo-debates meant to conceal the need for discussing essential issues. ***One of the most frequently quoted question of this type is 'tradition or progress'. I, however, am convinced that the two are twins, not hostile enemies. Anyway, this is not a question of form, but one of mentality and attitude.*** They are both in the centre of our thinking and spirit, true, as fighting twins. But this is why our attitude becomes decisive. We should neither copy and immitate nor „cancel the past”, but give cheerful and brave answers to the questions occurring on the way of cognition. The place and the task will result in an authentic solution only by my honest reaction which equally involves the general flow of life and the personal innovation of the particular work of art... This is what I mean by tradition and progress. This is the attitude which generates the shape capable of transfiguring matters and structures, that is, the nil manifested as empty space and the spiritual surrounding the whole globe.