

## Szilárd Farkas: Religion-philosophical attempts in the early 19. century's Hungarian philosophy

A small - but sensitive - group of European thinkers in the 19. century recognised and predicted the crisis, which undeniably and undeferebly appeared in the everyday life at the turning of the century. The most conspicuous symptomps emerged in the economic area, but in a short time it became obvious that we can speak of moral, spiritual, political, word-view and existencial crisis.

We have to approach this problem with interdisciplinary survey methods, because this crisis was recognised, written and tried to alleviate by literaturs, philosophthers, theologists and historians as well. In addition, it is often undefinable - for example in case of Béla Hamvas - how the author of the certain text is categorized, or he/she can be categorized at all. Thus, we have to realise the fact that in this analysis we can only get any results by applying the survey methods of different sciences altogether, so we will able to abandon the wrong paradigms of the previous domain traditions.

It is a well-known fact that certain events, the World War I., the economic world crisis had a srtong influence to the era, and caused deep lethargy. That is why I only want to speak about it in short terms, first of all in connection with Sándor Tavaszy, whose fate – his problems and his answers – could be a symbol of the situation of the whole Hungarian national community after the Trianon trauma.

Therefore, I would like to examine the era straddled by the two cathaclysms: the two World Wars and their close and distant effects. Solidified in only one decade, we could be witnesses to see the yeats, the maturity and the vanishing of such energies that emerge once in the blue moon, because the synod of numerous favourable and adverse agents is needed for this progress to happen. Going through and being aware of this crisis were kinds of catalysts in our country, and it appeared in individual ordinary lives again and again.

The primary purpose of my project was to discover the Hungarian Kierkegaard reception of the 1930's, and I examined the crisis-documentation as a part of it. However, to be able to go on, I think it is necessary to get to know the crisis-conceptions in a larger context and in a deeper way. The aim of the present thesis is

partly to light the ideal background and the roots of this topic through the authorship of Spengler, Nietzsche, Kierkegaard, Unamuno and others. And, we have got a dept. We have not examined closely the results of the Hungarian thinkers yet, who joined this tradition. Two of them have to be underlined: Béla Hamvas and Sándor Tavaszy.

The greatest theorist of the Hungarian christology was Béla Hamvas (1897-1968). He was interested not only in the nature and the symptoms of the crisis, but he searched for its reasons, its origins, and he looked for the possible ways leading out of it and the opportunities to solve it with the same resolve. The significance of the problem in Hamvas' authorship is obvious as in the 30's he actually spoke about crisis-eras. He not only published a great number of essays about this topic, but he made the biography of the crisis-documentation consisted of more than eight-hundred pieces.

Sándor Tavaszy (1888-1951), a theologian, journalist, professor of philosophy and pedagogue from Kolozsvár is interesting for us because he used numerous survey directions connecting to the problem. After 1921, he got out of Hungary, so he came across bread-and-butter experiences about the lost of home, language, culture and his own fate. That is why he was under the total influence of the crisis idea, and it appeared in many ways in his world-view. Dialectic theology, religion philosophy, minority philosophy, existentialism: all of them are important directions, ways to go further.

After all, it is obvious that our thinkers became parts of the European crisis-tradition. In my opinion, they are not on the often mentioned „second level” position of the subject. Outstanding achievements raised, even though a part of them can be valuable and explainable only in Hungarian relations, because they are strongly connected to the era and the place they were born in.

Then this era finished with tragical suddenness, because a new cataclysm came that crushed the whole Hungarian mental sphere from the middle of the 40's for decades. Its spontaneity and creative energies were monopolized in the name of a certain political world-view and an ideology, so –at least on the surface – this topic disappeared.

During my lecture I am trying for finding the answers to the following questions:

Who examined the crisis-problem in our country, and where did they come from?

What ideal platforms joined to discuss the question?

What was the general opinion of the contemporary Hungarian thinkers about the manifesting forms of the crisis, and its most important signs and reasons?

What solutions were suggested in inland circumstances?

The World War II and the following ideological establishment throttled –or at least relegated - this topic from the social publicity, and yet there is a question to answer: what kind of followers are there of the Hungarian christological tradition? Are there at all? Can these texts be actualized nowadays?