

LE RIEN EN ARCHITECTURE L'ARCHITECTURE DU RIEN

L'homme habite la Terre : il a la volonté et le savoir de bâtir, de détruire, de reconstruire ; il est un destructeur créateur. Entre ce qui existe et ce qui n'existe pas, entre quelque chose qui manque et qui ne manque pas, il a la volonté de vouloir : « vouloir le Rien » et « désirer le Rien ».

Ce Rien est simultanément le « quelque chose » et l'« aucune chose ». Comment le vouloir, le penser, le réifier ? Il est un Rien substantiel et phénoménal. Il rend l'existence possible dans un état d'inexistence : ivresse, hasard, souffrance, destruction, étonnement, absence, enfantement, mort. La substantialité et la phénoménalité du Rien lui confèrent le potentiel de l'existence d'un concept constructif. Son but est de faire exister la non-existence : « immatérialisation » du réel, du visible et « matérialisation » de la transparence, de l'invisible.

Ce rapport aborde plusieurs approches cruciales : philosophiques, esthétiques et architecturales. Une ontologie de l'architecture s'ouvre ainsi à l'accueil d'un tremblement de ce Rien. Une osmose entre le Rien, le corps organique et l'architecture se manifeste : l'architecture devient un corps humain à nourrir et le corps humain une architecture à bâtir.

Dans ce Rien, l'homme atteint le paroxysme de l'« esthétisation de la destruction » et de l'« esthétisation de la souffrance ». La destruction fait disparaître pour faire « apparaître la disparition ». La présence de la ruine révèle l'absence. La destruction de la ruine permet la présence, son invisibilité rend visible. C'est une volonté de faire apparaître le paraître du disparaître. Cette disparition de la disparition révèle l'« absence de trace » devenue la seule « trace de l'absence ».



Joseph Nasr est architecte et docteur en philosophie. Il enseigne l'architecture au Liban. Sa pensée sur l'abstraction est née de l'extase face au Carré noir de Malevitch. Son projet d'un « cimetière vertical », cette architecture transcendante, est une idée liée à l'homme disparu. Pour lui, la philosophie et l'architecture sont la clé de l'osmose qui permet d'accorder un sens à l'existence. Il se consacre à la manifestation du Rien, lui attribuant « substantialité » et « phénoménalité ». Il se passionne pour les phénomènes de la destruction, de la disparition, de la ruine, de l'anthropophagie de l'architecture et de la ville.

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Le Rien En Architecture Larchitecture Du Rien

Chao Zhang



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