

**BEAUTY AND ART**

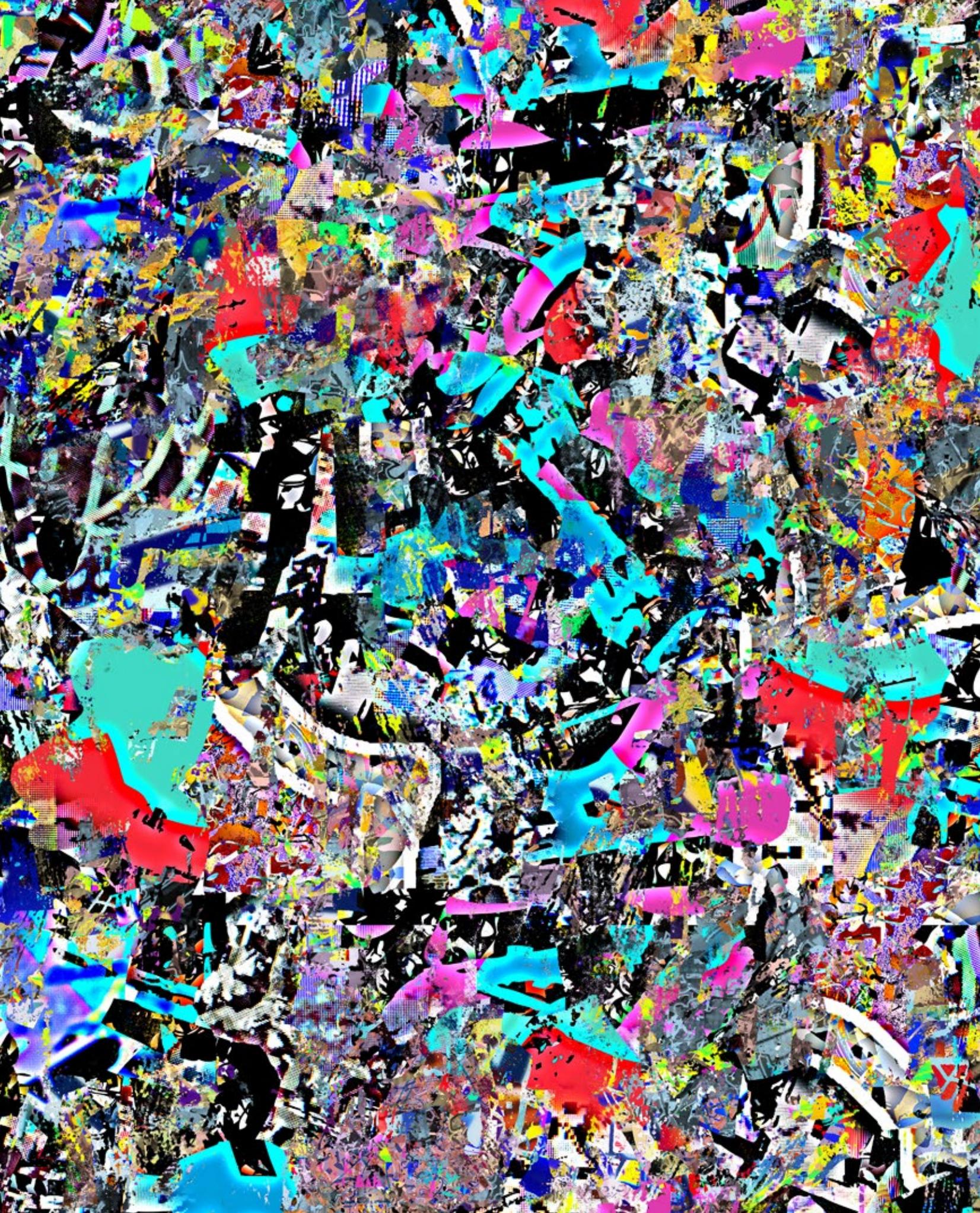
**BEAUTY AND ART ...  
WE NEED THE RIGHT AESTHETICS**

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1. It exists ... the Magic of the Beautiful. It is roughly identical to what Christoph Menke calls “the power of art” (“Die Kraft der Kunst” [The Power of Art], Frankfurt 2013).
2. Essentially, this magic consists of what might be called nagual resonance: the Now of creation becomes an experience in a person’s consciousness.
3. So the Magic of the Beautiful is basically an intrinsic effect. All resonances that take place in the Mind are intrinsic and singular/subjective.
4. Things are quite different for beauty. Beauty is extrinsic and is defined by aesthetic principles (e.g. proportional rules of harmony). Furthermore, beauty is present only when it is being visualized, which in turn requires that it must be materialized.
5. Therefore, beauty is based on extrinsic and materialized visuality.
6. In the context of art, people have tried to design this extrinsic/material quality of beauty in such a way that a maximum of that which is defined as the magic of the beautiful is created ... the presence of absence ... the resonance presence of the nagual in the Mind.
7. The result of these attempts to make external beauty awaken internal magic is well-known: it is the concept of “art for art’s sake” and the forms of presentation of abstract painting.



8. The problem is that precisely this does not work in the way that these “art for art’s sake” attempts intend: if the visual beauty that is viewed as being “beautiful” within the context of aesthetics is created, this makes it impossible for the intrinsic Magic of the Beautiful to appear in the consciousness.
  
9. To put it another way: we do not have a type of aesthetics that offers efficient affect logic for the interactions of the extrinsic (the work of art) and the intrinsic (the magic / the nagual resonances). In summary: we do not have resonance aesthetics.
  
10. What we do have is beauty-based aesthetics, whose principles are oriented toward visuality, material, and Being:
  - Classical aesthetics is focused on the optimization of Being (laws of harmony).
  
  - However, the criteria of creation (nagual) are oriented towards utilizing Becoming (laws of fractalization).
  
11. As a consequence, the creation of a beautiful Being (beauty) thwarts the creation of a beautiful nagual resonance (magic).
  
12. What we need is a type of aesthetics that is consistently oriented towards intrinsics and creation as resonance:
  - The “intrinsics” factor leads to the concept of  
**ART FOR BRAIN.**
  
  - The “creation as resonance” factor leads to two additional concepts :
    - a.) transversality using contingent over-complexity
    - b.) evocative mysticism



13. So what does this alternative type of aesthetics look like? What does the appearance of transversality look like in connection with evocative mysticism? The answer is clear:

**If you consciously dispense with the concept of beauty and consistently orient the design to the stimulation of natural resonances in the brain, a visual Brain Machine is created.**

**What does it look like? Like a Brain Machine.  
Is beautiful? Could be ... sometimes yes ...  
sometimes no ... sometimes beautiful, sometimes ugly.**

14. The appearance of a Brain Machine looks like art that works without beauty.

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