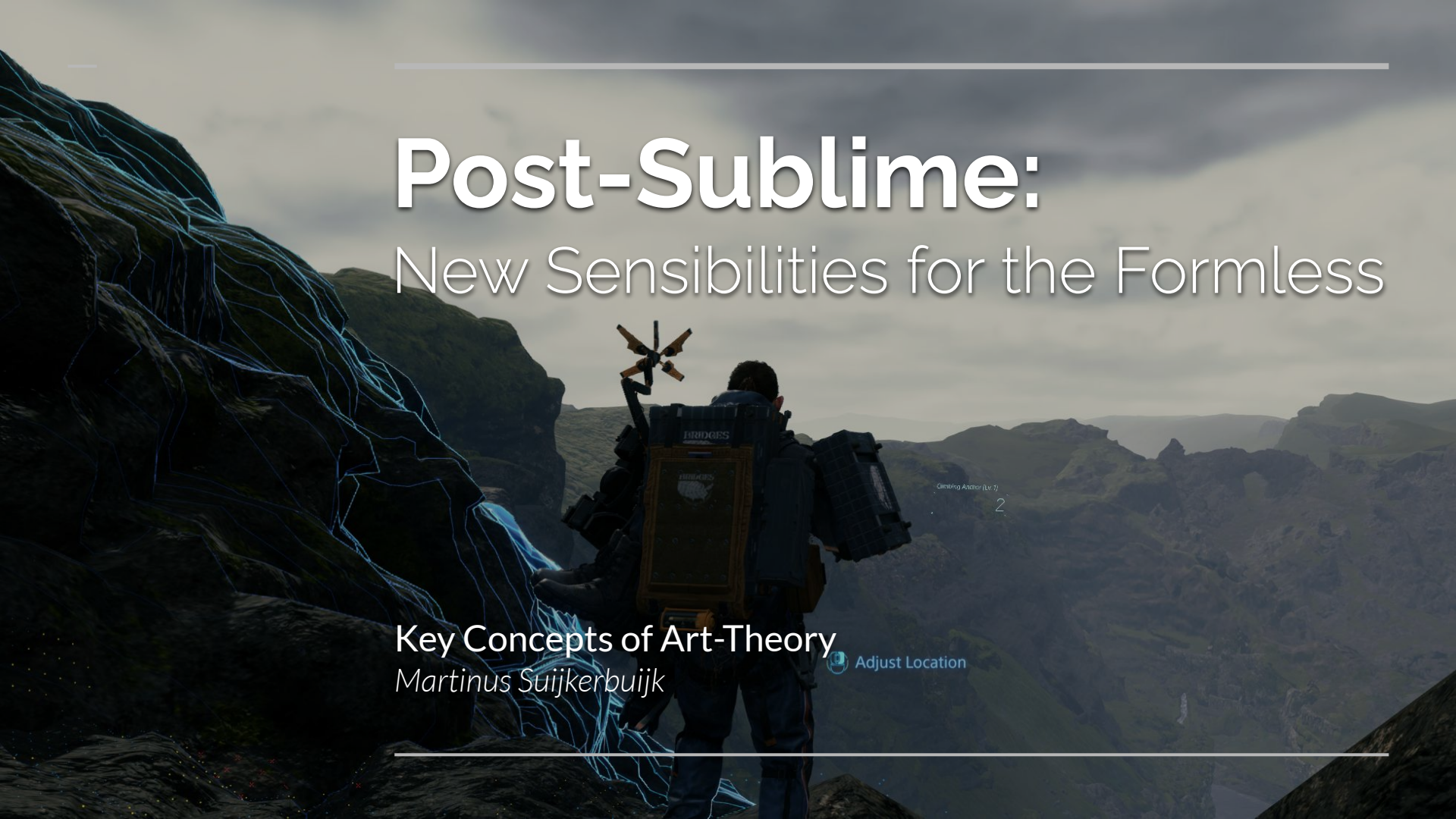


Post-Sublime:

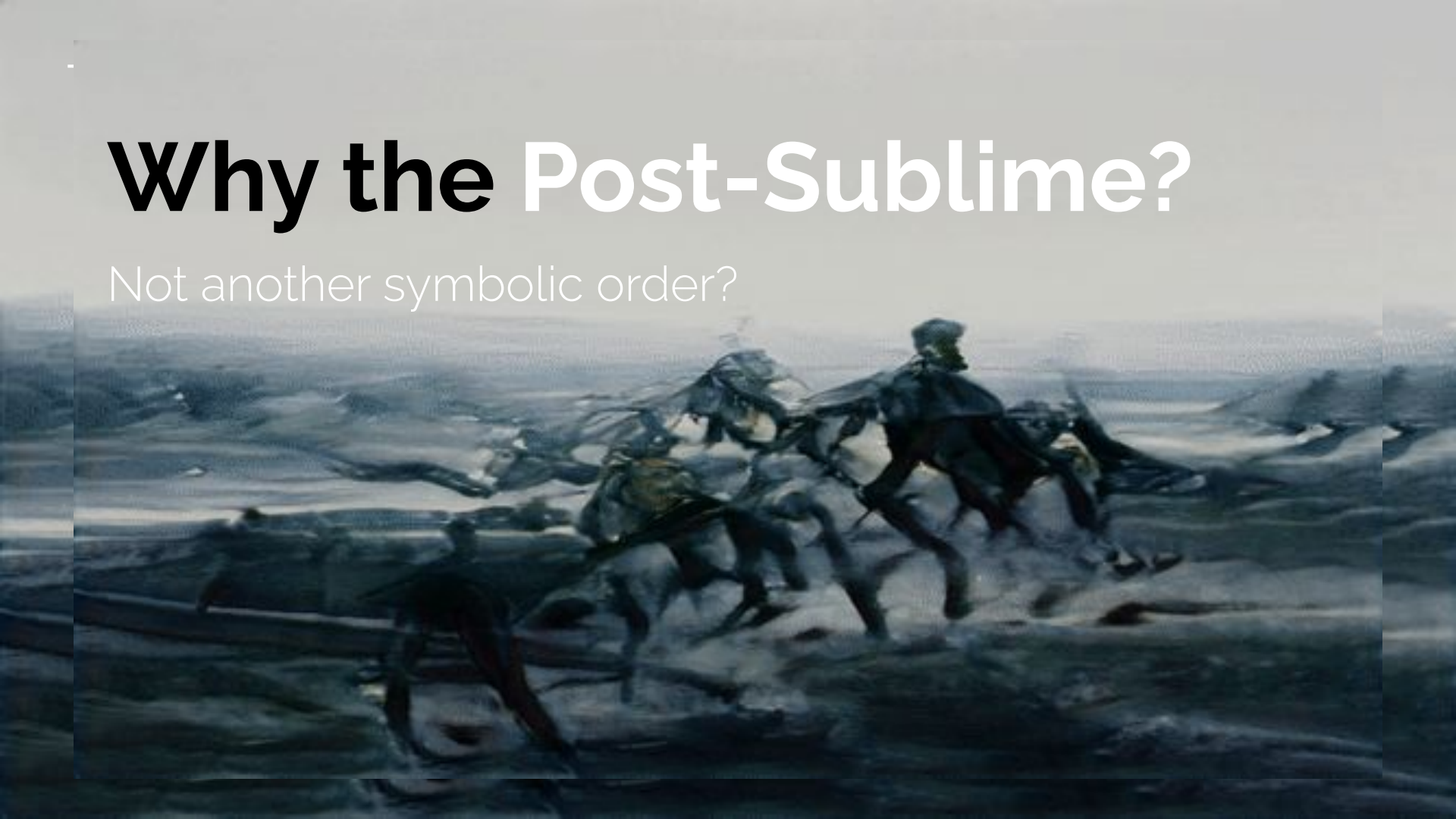
New Sensibilities for the Formless

Key Concepts of Art-Theory

Martinus Suijkerbuijk

Why the Post-Sublime?

Not another symbolic order?



Kantian Aesthetics: Beautiful and the Sublime?

Kantian Mind		
Cognition	Faculty of Understanding	
Feeling	Faculty of Judgement	1. Aesthetic 2. Teleological
Desire	Faculty of Reason	

The Beautiful

"In order to find something good, I must always know what sort of thing the object is supposed to be, i.e., I must have a concept of it. I do not need that in order to find beauty in something. Flowers, free designs, lines aimlessly intertwined in each other under the name of foliage, signify nothing, do not depend on any determinate concept, and yet please. The satisfaction in the beautiful must depend upon reflection on an object that leads to some sort of concept (it is indeterminate which), and is thereby also distinguished from the agreeable, which rests entirely on sensation."

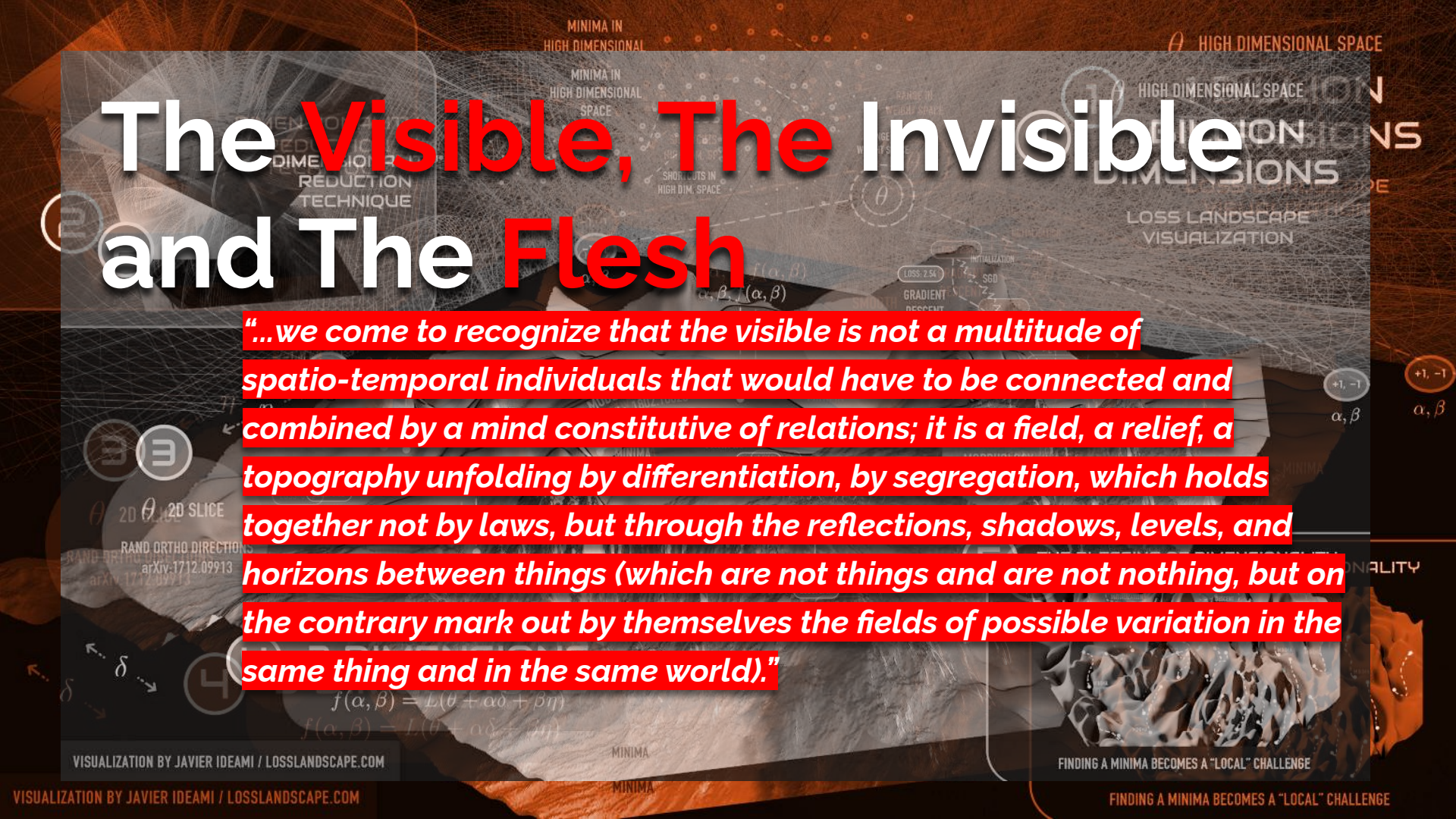
The Sublime

Now if a magnitude almost reaches the outermost limit of our faculty of comprehension in one intuition, and yet the imagination is by means of numerical concepts (our capacity for which we are aware is unlimited) summoned to aesthetic comprehension in a greater unity, then we feel ourselves in our mind as aesthetically confined within borders; but with respect to the necessary enlargement of the imagination to the point of adequacy to that which is unlimited in our faculty of reason, namely the idea of the absolute whole, the displeasure and thus the contrapurposiveness of the faculty of imagination is yet represented as purposive for the ideas of reason and their awakening. It is precisely in this way, however, that the aesthetic judgment itself becomes purposive for reason, as the source of ideas, i.e., for an intellectual comprehension for which all aesthetic comprehension is small; and the object is taken up as sublime with a pleasure that is possible only by means of a displeasure.

Lyotard & Merleau-Ponty: The post-modern Phenomenological Sublime

The Visible, The Invisible and The Flesh

"...we come to recognize that the visible is not a multitude of spatio-temporal individuals that would have to be connected and combined by a mind constitutive of relations; it is a field, a relief, a topography unfolding by differentiation, by segregation, which holds together not by laws, but through the reflections, shadows, levels, and horizons between things (which are not things and are not nothing, but on the contrary mark out by themselves the fields of possible variation in the same thing and in the same world)."



Post-Sublime after Experience

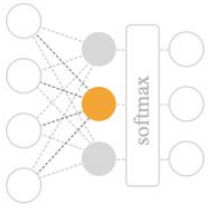
Computational Aesthetics
New Depths? Or Hoax?

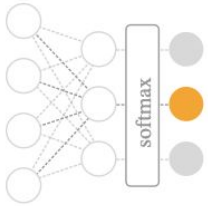
Convolution Method

In the Field of Vision

Different **optimization objectives** show what different parts of a network are looking for.

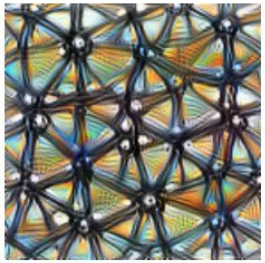
- `n` layer index
- `x,y` spatial position
- `z` channel index
- `k` class index





Neuron

$layer_n[x,y,z]$



Channel

$layer_n[:,:,z]$

Layer/DeepDream

$layer_n[:,:,:]^2$

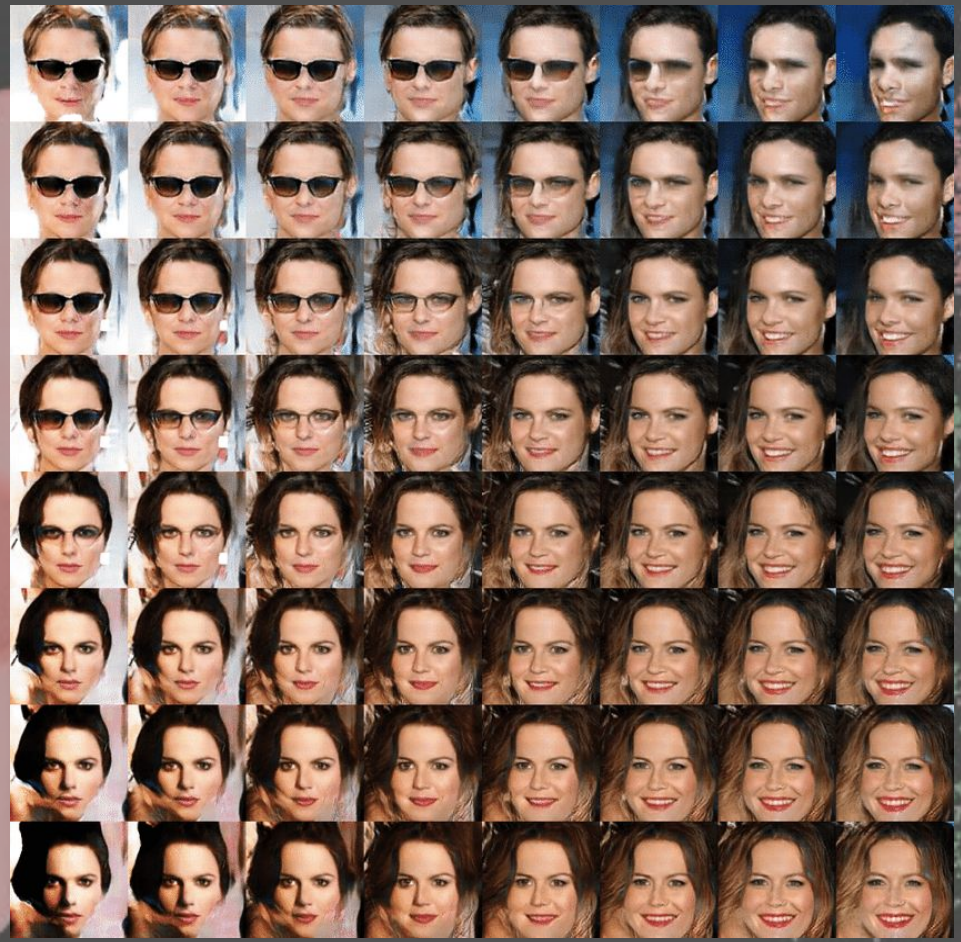
Class Logits

`pre_softmax[k]`

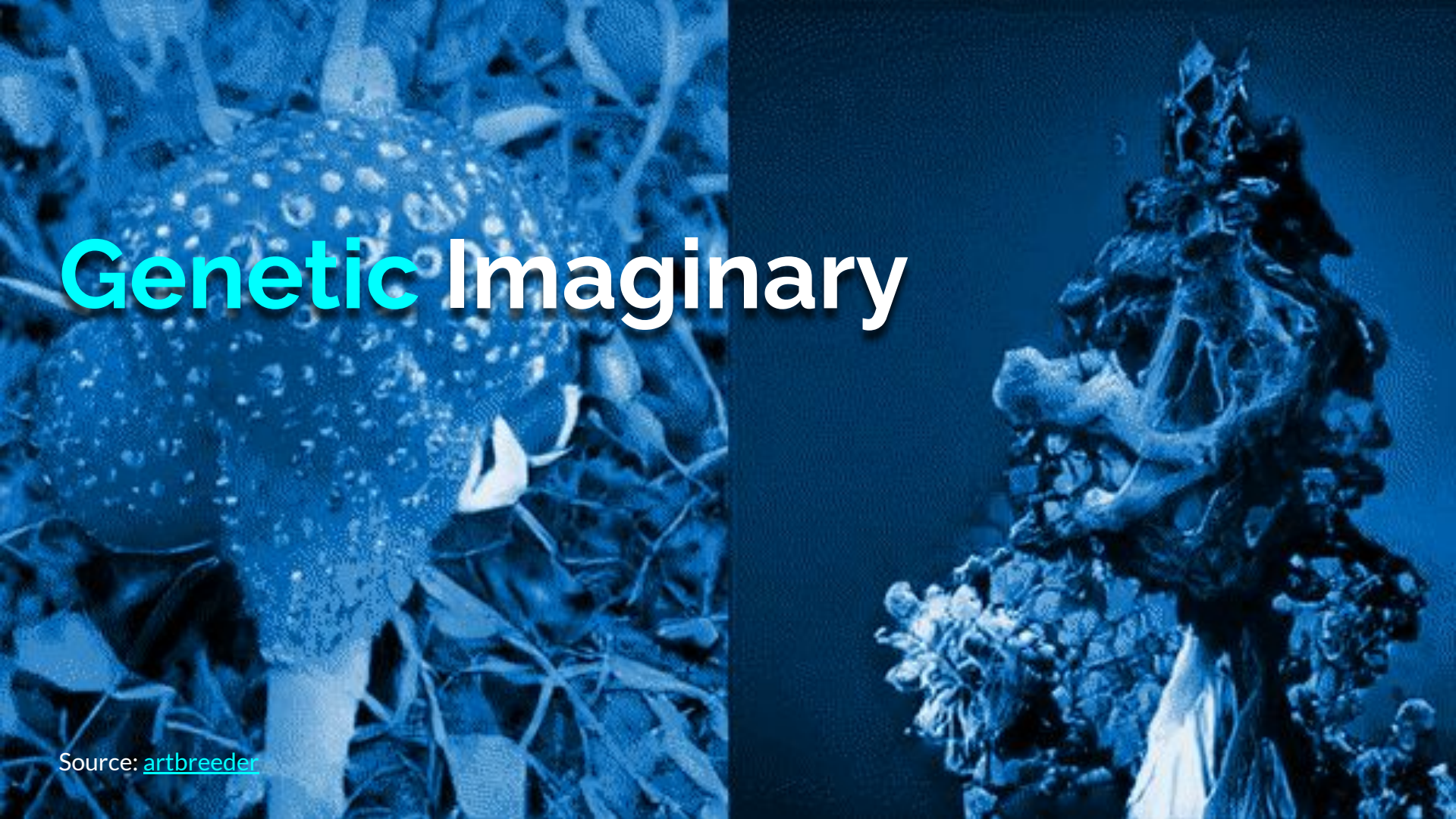
Class Probability

`softmax[k]`

Latent Being



Genetic Imaginary



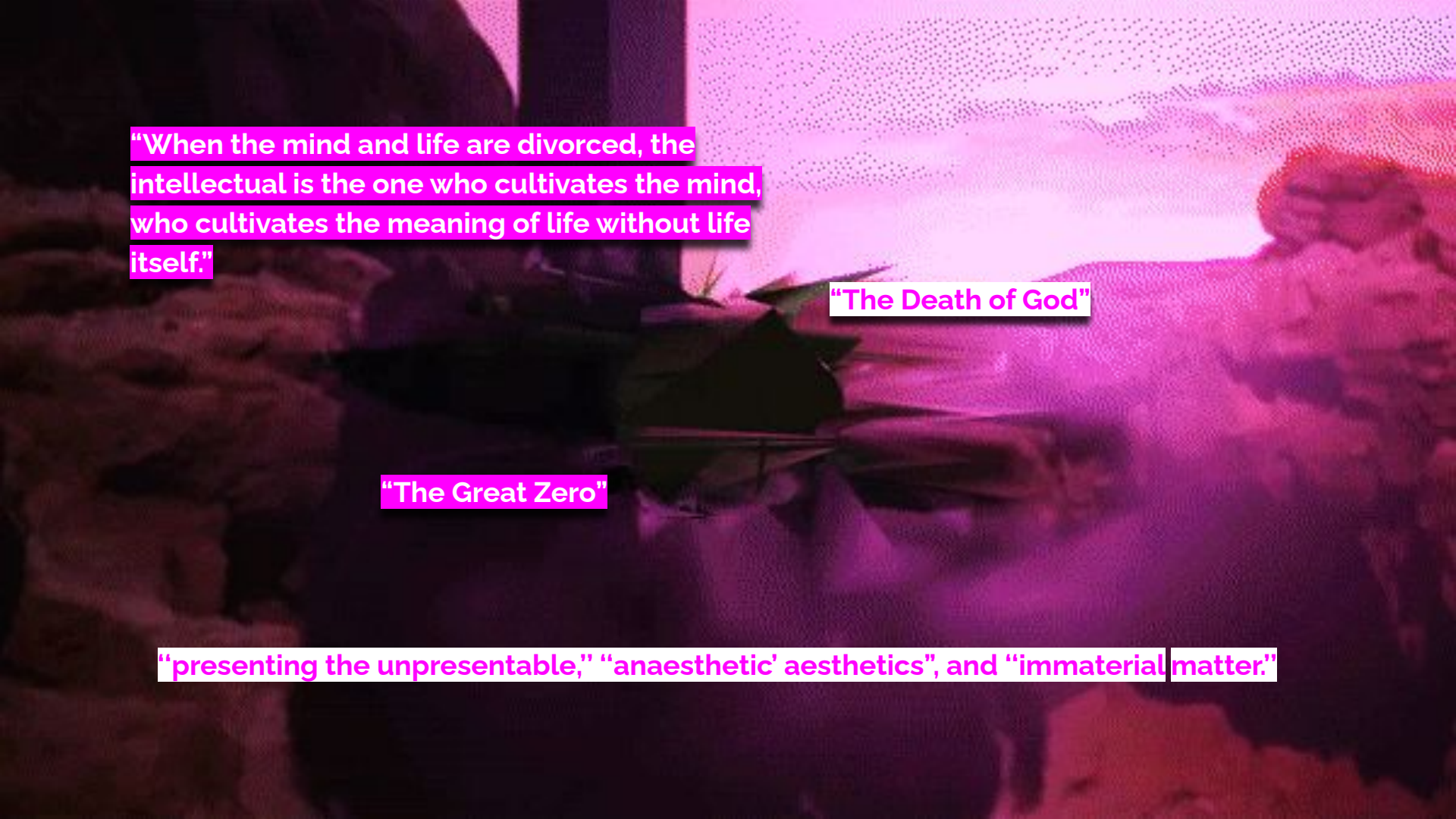
Source: artbreeder

Source: [Mehmet Selim Akten]

Source: [Mehmet Selim Akten]

Nihilism and the Sublime

Lyotard & The Postmodern


“When the mind and life are divorced, the intellectual is the one who cultivates the mind, who cultivates the meaning of life without life itself.”
“The Death of God”
“The Great Zero”
“presenting the unpresentable,” “anaesthetic’ aesthetics”, and “immaterial matter.”

The Inhuman, the Unknown and the Incomputable

J.F. Lyotard, Max More, Yuk Hui, Ashley Woodward, Luciana Parisi

“The most inhuman part of the human is its sensibility, which instead of reason, is the foundation of the moral.”

How to live between science and aesthetics?

“If the concept of the human changes, the inhuman that is its other changes as well”.

Can Thought Go on without a Body?

Pluralism of Natures and Technologies

The Inhuman, the Unknown and the Incomputable, The Unpresentable, The Unrepresentable, The Immaterial

Post-Sublime:

New Sensibilities for the Formless