

Beauty Reveals Truth and Goodness

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In the Orthodox Christian understanding theosis can be said to be the purification of the image of God within every human being. This purification is done by aligning oneself with the center of unity, which is eventually God Himself. This alignment can be understood as a process of becoming: multiplicity is gathered towards a center of identity.

Beauty directs this becoming of being. There is no art for art's sake in the Eastern Orthodox understanding of aesthetics. Beauty is a way to direct people towards a focal point – the highest one being God who speaks everything into existence. On the level of worldviews the Logos is the self-referential final authority that provides epistemic justification for our logical and metalogical assertions.

This runs contrary to the more existentialist attitudes of art as self-expression. For Nietzsche, the true artist is free of all conformity and societal norms, and he forges a new path for himself. Beauty directs towards the overman that assumes the position of epistemic authority in a world of clashing wills.

Technological efficiency and thinking also has a distinct influence on our understanding of beauty. The amount of beauty can't be measured and thus it can't be given a quantifiable value, therefore its existence is not even offensive to technological thinking – it's meaningless.

To save beauty and properly understand the role of art, we must assert the truthfulness of Christian theism. It is more common to say that without God there would be no objective truth or morality, but without beauty we wouldn't see their instances as they are. The role of beauty is to show being as it is, which in turn is the prerequisite of knowing both truth and goodness.

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