

The UNCOMPUTER, a Playful Concept of Creation

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As a believer in the positive value of positive words, and as one who regards computers as, put to meaningful use, quite positive things, I'm a little hesitant in putting up the word UNCOMPUTER as a title.

But I've written about it much earlier on, and the idea keeps on coming back to me.

Imagine a field. Sort of universal or multiversal field or whatever you like. A pulsating ground of being somehow. Got that? Now something is there. Something that has been put forth by the field. Something created. It has its own dynamism, movement, form. Let's call it a COMPUTER.

Perceiving that something is lacking about the COMPUTER, the field vaguely dissolves something of it and puts forth something else, a response to what is called for--a new COMPUTER. This field is the UNCOMPUTER.

The UNCOMPUTER is beyond computers.

The COMPUTERS, in this image, is what is. Structure, with movement, according to some patterns, modifiable not through itself--as for its core essence--but through what creates, sustains and dissolves them, namely the UNCOMPUTER.

Through the UNCOMPUTER the COMPUTERS attain a liveliness and reflect a mindfulness they would not otherwise have had. In other words, the COMPUTERS are nothing without the UNCOMPUTER, because it is the attention field of the UNCOMPUTER, so to speak, that really perceives--not merely mechanically perceives as the COMPUTERS can do--but really perceives, and on these perceptions, create the changes and the new COMPUTERS that are called for.

Sometimes a question is asked by the UNCOMPUTER in the form of an initial COMPUTER; it's consciously initial. It is indefinite or incomplete in some way: so that it can be perceived; not just it but what is called for to supplement it.

This idea echoes, with fine resonance as I take it, a re-rendering of a well-known ancient Greek ode, where Zeus call forth some of his divine companions and asks them what they think of his creation. And they say, very very good but where is its voice? In response to that, Zeus creates the Muses. The Muses leap into and through the creation of Zeus in order also to, exactly, 'give it a voice,' the voice of art, philosophy, dance, sex, love, eroticism etc. At least that is how I read the ode.

Now in this image, Zeus, or more precisely, his God-mind, represents, or "is" in some sense, the UNCOMPUTER. And he has some companions, brought forth by him--some very high ones, but still in some sense COMPUTERS. But near him and drinking of his creative mind-field, being themselves divine. Zeus creates the world of mortals, it has much

beauty and also challenges, and shows it to his divine beings: he shows, in other words, a vast structure of COMPUTERS to some other COMPUTERS, and asks these latter COMPUTERS what they think of the other COMPUTERS. They say

--oh, very fine, but where is its voice? They call for more liveliness, more art, more emanation of beauty and ecstasy. And Zeus perceives--the UNCOMPUTER brings forth the Muses, dearest to himself, most like himself, but females, more beautiful than the most beautiful mortal, ready to leap between the parallel universes or sideverses or whatever we call it and represent the source artistic mind of the Creator more directly through the maneuvers and whisperings they bring forth in the real, actual, manifest world.

That's my little fairy tale today and perhaps it is true.

A.T.