

Now the way this happened mostly is by the omnivores: the omnivores eat the herbivores, eat the carnivores. The omnivores are mostly made out of paper, out of form: they are called Internal Revenue Service, Social Security, health insurance, health center, mental health center. They are places where people are conditioned to act in mechy max ways; they are places where plants are conditioned so they will all be exactly the same as each other. Simplification in the mechy max style occurs by reducing the information to as low a level as possible by reducing the consequences of the environment as much as possible. The clock is so set up that the metals all counterbalance each other so that the heat changes will not effect the movement of the wheels and is not context or environment sensitive in any respect, that is, to reduce context sensitive. Biological systems operate quite to the contrary. Whatever happens, they have within them the capacity to cope so the animal is not taught, or he is not genetically made up to deal with a particular streaming of water; he's brought up to cope in such a way as to loop again the behavior of that which is outside himself, and go back and reconsider what was outside himself in terms of his behavior, and recycle his own behavior through himself altering it in such a way so as to maintain survival, or to evolve survival so as to relate to the external world.

Biological systems are not all made the same. People may seem in many ways more like each other than they are like monkeys or rabbits, but every person has entirely different characteristics from the next, except that these differences coalesce or converge each in its own recipe to mate people who are somewhat similar. Inherently though there are enormous differences between people. Some of that difference is not obvious. Some of the flexibility in any natural system is not apparent because it's not being used. It's stored, like with wild wheat. Wild wheat looks like wheat but all the different kinds of wild wheat have a different genetic structure, more different than wheat that's been carefully selected like the wheat we see in mechy max books—*quality controlled*. Everyone knows exactly what kind of wheat they're going to get. In real wild systems there is enormous flexibility because many different kinds of components mix in such a way that the mixture is convergent towards a product or towards a creature which is sort of naturally similar—the manifest behavior and rhythms and identity is similar, but what makes it up is different. The wildness is not used and is non-apparent, but if something happens to the environment the wild potential still allows changes to occur because the flexibility is there available. A kind of wild system has a capacity for maintaining itself that a domesticated system does not.

In the mechy max system you try to maximize particular behavior, simplistic behavior so as to accomplish the one simple purpose which may be for instance to scrape up earth; scraping up earth in such a way so as to destroy all of the green things; all of the worms and ants; the earth boring mechy max truck or scraping thing doesn't pay any attention to what it picks up. It tries to plant but it always replants in such a way as to destroy the variety: a meadow is not like a grassy lawn. There were meadows, meadows had bushes, the bushes lived by trees, and all of these, each part, was related to all other parts, and if anything came along, a big wind came along, it might destroy some of the trees but the bushes and the small trees would grow up again and if some grass eating thing came along, well, there are other forms of grass, but now you build lawns.

One cannot talk about genetics, Gregory Bateson's point, in terms of classes of animals and creatures. You can't talk about the genetics of deer or the evolution of deer. You have to talk about the evolution or genetics of deer in relation to grass and the evolution of plants. You can't separate the evolution of one particular aspect of life from another because when you think biologically then the whole world becomes interconnected and everything effects everything else, and everything contains everything else, and even beyond the world if you want to be spiritual about it, so that all things are in contact with everything else.

We are trying to develop a language of becoming; not a language of explaining which is what science has done, but a language of describing becoming which is what ecology's about, and not even explaining becoming, since everyone has within them the sense of the whole world in all of its parts. Our intuitive sense of becoming can be very rich provided we give up the mythology of the mechy max.

We're developing systems now that operate by touch, so if you touch them you intervene in their loops. They are not paying attention to you. They're paying attention to that you've interfered with their usual mode of operation. To reestablish their mode of operations they have to behave in particular ways that allow them to continue to exist in their style which is very different from their sensing you. They don't sense you as you, as a plant doesn't sense a tree as a tree. It senses that it has more shade and it must grow in a different way to find its sun. The other plant, the tree, in a way presses upon it; it becomes environment to it just as we are environment to each other and for the first time we can now talk about humans as environments to the rest of the world, or humans as environments to animals—we don't think of ourselves as the center of the world anymore; we're just environment, and there are many environments.

Mechy max organizations are doomed at this point because they're not capable of managing the high information level that people want and need in order to survive. We have to accept that we are continuous with biological systems and have never been otherwise. In biological systems control is explicit. The mechy max myth is government control of the people and the government is a set of forms (I'm not talking about human people—they lost control of the government); the government is a mechy max system like a great earth moving device that now moves people about like a big clock that has all sorts of ratchets and all the people have to fit into ratchet position; literally in government the positions you have are not related to the people—they're related to the positions

in the forms and forms do not have power. People have power, so power to the people is a joke because the people already have the power, but they haven't exercised it. . . .

Fuller is trying to reprogram the mechy max system to make it work better and my statement goes this way—the system is self-destructing now and the myth that the mechy max have power must now be destructed rather quickly among people. It's this attitude, that the mechy max have ultimate power, that the big machines have ultimate power, that has put us where we have been eating up all sorts of garbage, the machines put out in order to keep the system going . . . so we eat chicklets . . .

I went through the stores and through the city recently (I've been living and working in the country lately and getting along on very little money) and looked at the whole city in terms of the destruct that's going on because all the products that are made are really just a bi-product of tally—the mechy max omnivores is a paper system and its single purpose is tally; tally is money; money is just keeping tally; mechy max operates by keeping tally; the game has been how you maintain the tally as gross national product for example, population rate for example, interest rates for example—these are all tally forms, banking, insurance . . . all parasitic operations are tally systems of the mechy max—the money system. This is not wealth. Wealth is the capacity of any organism to obtain that which is necessary for its own survival, and more than that to obtain that which is necessary to optimize its evolution and to maintain a kind of evolutionary stability that allows everything the whole world over to continue to prosper in a way that's healthy. . . .

I'm not talking about getting rid of all mechy max, however; (man's controlling nature was perfectly fine as long as he didn't have too much influence; it is just that the proliferation of the mechy max has become so enormous that the destruct not only of the mechy max but of the total earth is now possible); we are talking about biological optimizing systems. A maximum is where you try and get more and more and more; it grows and grows and grows; the bigger it is the better it is. If you don't think of optimal size, schooling is to pour more and more into your head and you no longer think of optimal pouring into your head in relationship to experience. There are optimal positions where you would have some mechy max but they wouldn't have grown like a cancer. Cancers kill their host and after a while the cancer dies because the person who has the cancer dies. Well the mechy max at this point, the industrial system, the tally system, is like cancer. It is now proceeding to kill its host which is the earth. . . .

Up until now we haven't had anything to take the place of the mechy max mythology. We haven't had a sense of living systems, biological systems, being a totality; that the earth is a biological system; that the rocks are biological systems; that they're alive; that everything is alive but there are some things that seem much less alive: those are the rocks, the air. We must talk about these as special cases of living things which man basically has very little connection with because they're so different from man and he hardly comprehends their aliveness just as we don't comprehend really the aliveness of crickets. We comprehend better the aliveness of mice because mice are more like us—they're mammals; we don't comprehend reptiles; we don't comprehend birds as well as we do monkeys, because the metaphor of any biological system is itself, because it is *self-referent* and *self-organizing* . . . We were talking about the klein form; about effects at a distance returning to be infolded. That is, any biological system makes noise—it does things which are sort of trial and error and which don't get anywhere; that are fairly random. Those things which are random by definition don't persist; those things which converge into a behavior help to maintain the particular "thing" that has been going through trial and error behavior. If these converge, then the resultant behavior persists and we don't call it random anymore. Randomness or noise is the trial and error of biological systems.

