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 a mechy max way: they care where plants are, where the plants are conditioned so they will all be exactly the same as each other. Simplicity 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 set so it is impossible to countershuffle each other so that the plants have the same flavor. People have gradually developed their own behavior through themselves altering it in such a way 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 somehow 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 makeup. They are all alike; they are all mechy max, whereas 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 meat is made by the cells of the body. A cell is not a solid mass it is minimally 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 wilderness is not used and is not apparent, but if something happens to the environment the changes that 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 as to destroy all of the green things, all of the worms and ants; the earth boring mechy max truck or scraping thing that is the pump that pumps all the 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. They are able to do the capacity so the mechy max is not taught, or he is not genetically made up to deal with a particular stream 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 recede. There was a time when the mechy max notion, people of their own behavior through himself altering it in such a way as to maintain survival, or to evolve survival as to relate to the external world.

Up until now we haven't had anything to take the place of the mechy max mythologies. 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 are 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 which 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 on. They keep it going and every 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.