Infolding: Imagine working through into depths with the help of a media that provides instantaneous feedback and thereby allows infolding with time, memory, energy, relation, no longer in the image of print. "Do you follow my line of reasoning?"

Infolding as it is described by many creators of Radical Software is really a radical, a powerful, a timely, and a materially significant happening. It takes us into a new space. Some of the readers, particularly Paul, would look at the tape we were working in the same space with different media in hand—a responsive touch with the replay is to contain both in your perceptual system. To replay the tape for yourself is to contain it in your perceptual system. To replay the tape for yourself is to contain it in your perceptual system. ("Taping something new with yourself is a part uncontained."

The klein form is different. There’s no inside; there’s no outside. Instead you have the form can touch, contact, communicate with, flow with any other part, and the part that loops out into the environment—the unanticipated—has meaning only if we are considering a time-form geometry, a non-metric elastic geometry rather than things (no longer Newtonian geometry but an Einsteinian time-space form, a form that does not define time but is time that is by definition)." "Taping something new with yourself is a part uncontained."

Klein form: no inside, no outside.
In biological systems rhythms pass through themselves interfering, augmenting, amending, by setting resonances with other frequencies which take up some of the energy by simply otherwise be lost to relevant work. Rhythms that are more intracontained will tend to null out rhythms that are not convergent or that cannot find energies at the time they are needed.

To put it another way: Let's say you have a colony of birds and this colony of birds is in a mountain valley almost filling up the mountain valley, and the birds behave in the colony in a particular way that allows them to propagate so there are many more birds. The colony then becomes crowded, and individual birds start to behave in a crowded way; the colony is then changed. The way the colony changes influences the way the birds change. The way the birds change influences the way the colony changes, but the birds change and the colony change are not simple additions; the colony is not made up of a million birds, nor is a bird made up of a colony, because there now starts to be in time an interaction, an active dynamic interaction between the single unit and the mass unit. The dynamic is not simply dividing the mass into the units. All of our theory and governmentology has been that the individual is simply a member of the class called mass. Now, however, we start to move to what the interaction is between the individual and the mass in a way that takes in the context which is beyond either the individual on the mass, that is, that which is contained around that total, so we have always a system of three at least. You always have a context.

In the past all of our logic in all of our theory, in all of our ways of thinking, has been based on systems of two systems, basically true and false. But we know now that there's no such thing as high holy eternal noon, the time when all things are pure, because things are always changing, because time always exists. The kind of ways that you get your hand on which space-time starts to exist and where things are constantly in dynamic motion with a different kind of dynamic relationship than you get if you're talking about spheres. The concern used to be: how do you get the mass contained in the single member; how do you get the class contained in a member of the class. You could talk about how members made up the class but you could never talk about how the class made up the members; you were never able to talk about it with any geometric representation. But now people can talk about this in terms of triadic logic (the man who taught me what I know is Warren McCulloch, and Warren was a breathing in triadic logic in asking questions about things); that is, how do you set up a contextual logic so that your experiments aren't for the purpose of destroying context. Usually experiments are done so as to eliminate context. Now, if you eliminate context you're then into what I call mechy max systems. Mechy max systems are mechanical maximizing systems which operate by Newtonian physics, which operate like a clock with its workings. This is what Buckminster Fuller was talking about. There is for the clock a winder which is the energy source and there is the energy syne which is the fact that the hands of the clock go around; between the source and the syne are a number of levers of various sorts: wheels, ratchets, the great clumpers and the like, but the output never effects the input; there is always infinite source and infinite synt, infinite beginning and infinite end, and we find now that this is no longer a reasonable way to think. Now Bucky talks about spaceship earth and how man has to take it over, and I say bullshit, because man doesn't want to take anything over, because man is a part of the universe but he is not controller of the universe. Once you start to think that you must take it over it becomes like a Japanese garden. A Japanese garden is a garden that is arranged for man's purposes and basically has none of the mystery, none of the uncertainty (literally I have talked with people from NASA, people who are high up in government taking over the whole earth, artificial climate, artificial creation of environments... of mechy max coming in, destroying the environment, and then recreating it.

The thing that you learn when you start to play the game of building biological systems (what I call biological optimizing systems or biotopes) is that there is a context which man has nothing to do with and is not in any way in control of. There's no way to recreate biological systems, because in the recreation you do what you want and you make your own system. What you make is exactly the same as the next; if any disease comes along it wipes out everything. There's no flexibility; man-made ecology is of necessity a low variety system because it only contains that variety which man can conceive of. An ecological system is a high variety system... We're making "toys" which help us to think about ecology. In these biological systems that we're trying to create, however, we don't have control of the total system—we don't have control of the tools that we've built. They have a life of their own which is insensitive to the life that forms around them; each one is different from the next and if some part doesn't work it doesn't stop operating.

However, in a mechy max system, which is a clockwork, if one wheel stops turning the whole thing, because it's like a simple chain, and there's a weakest link, stops. If you have a densely interconnected system within itself where all the parts are connected with all the other parts, then all these parts are less densely connected with that which is outside which is the context; no two systems, then, are alike, and if any part dies, which it will, inevitably (because in some ways you try to make them as improperly, as inaccurately, as sloppily as you're able)... if any part dies then the thing just has a different way of going about its behaviors—it may not have the same behaviors, it may not have the same purposes, it may not achieve the same purposes, it may have different purposes... but death has occurred naturally and in one clump which leaves a hole, and that hole is taken up by the regeneration and evolution of other species which fill the hole.

In mechy max systems there are no holes because everything is as uniform as possible.

I started out as a physician and with mechy max biology, the biology of low information systems, the biology of vision: you see something, but you're not aware of the effect of your seeing; you smell something and you're not aware of the effect of your smelling; you hear something and you're not aware of the effect of your hearing—your hearing is not active (you're not aware of its activity through actually it is active), but with touch and the senses you start to get into if you touch something, then you touch it, it touches you, you move it, it moves you; you change it, it changes you, and it's happening simultaneously. You are no longer in the world of weak interconnection—when you're into densely connected systems you're into everything that happens effecting everything else that happens; when you're talking about densely interconnected systems you're talking always about effects. In eastern philosophy you talk about breathing out as well as breathing in; in western philosophy you talk about breathing in—everything is in, everything is need, everything is desire. And effect, breathing out and the sense of breathing, the whole sense of rhythming is something that eastern philosophy brings us close to. Western philosophy is the world of things.

In mechy max systems, low variety systems, you have as I said toys which operate like clockwork. There are carnivorous mechy max's that eat people and eat animals—military machines of all sorts, and there are herbivore mechy max's—the tractors and the cranes and the giant earth movers which eat up all the greenery and spit out lines of sugar cane, of corn, fields of cultivated plants that are domesticated plants. You have a whole field of one kind like a whole group of people of one kind. The herbivores also stack up mud into houses and into new apartment buildings and they proliferate much more mechy max within this: washing machines, heaters; the mechy max have gradually been taking over the people and we have what we call plastic people. Mechy max people. Biological systems become like Newtonian machines. People become like Newtonian machines. Their logic is like that.
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, 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 chickle.

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 desert that’s going on because all the products that are made are really just a bi-product of tality—the mechy max omnivores are a paper system and its single purpose is tality; tality is money; money is just keeping tality; mechy max operates by keeping tality; the game has been how you maintain the tality as gross national product for example, population rate for example, interest rates for example—these are all tality forms, banking, insurance... all parastatic operations are tality 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 the proliferation of the mechy max has become so enormous that the destructure not only of the mechy max but of the total earth is now possible). We’re 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 tality 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 anythology. 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 none—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 to each other and for the first time we can 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 to behave 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. It intervenes people about like a big clock that has all sorts of ratchets and all the people have to fit into ratchets position; literally in government the positions you have are not related to the people—they’re related to the positions...
Mechy max people proceed by considering things in a modular form—houses are
tickly tack all like each other—or in uniform form. That is, all the ocean is like all
the rest of the ocean. It’s possible to dump atomic waste into the ocean because
you know it will be diluted by the total ocean—but this does not occur. Atomic
waste is dumped moves around in clumps in the ocean. It maintains its
integrity; it stays together. The fish are alive. They concentrate the mercury and
the mercury goes up the food chain and gets concentrated. Atomic waste gets
concentrated. The world is of clumps and all the clumps are different—clumps of
people are just different kinds of people.

The idea of clumps is very important because part of the mechy max mythology is
that things start off as uniform and then develop into highly differentiated sets.
This is not so. Everything starts out as highly differentiated from the outset
though there are holes, discontinuities, which may be invaded by one set or
another. Life processes operate against things becoming uniform and operate
towards things becoming more highly differentiated.

One of the most fascinating problems is what happens when there is no
leadership. In our cells there is no leader, but mechy max thinks of genetics as a
great leadership system (as if genetics operates separately from what happens in
the womb—what the mother ate, what kind of life she was leading).

You must start out with the fact that there are clumps. (Only God could organize
from zero with everything uniform—that was in the mind of the religious people
who organized from zero . . . it’s interesting he organized in seven days, in
rhythms . . .)

Let’s say you have a group of people together who are not together because there is
a leader, but are a leaderless group. After a while they’ll organize so that they
get jobs done and sometimes they’ll organize without a leader; sometimes they’ll
have a leader for a particular function—sometimes for a day or a month; all of this
is different depending on the different kinds of people who happen to be in that
group, so there’s a natural type of organization that happens among a group of
people, but it’s not uniform. The rules are not the same across many cultures.
Each culture has its own style. You don’t start with randomness. Randomness and
infinity are mechy max terms. Randomness as a continuous state can only be
created with great difficulty; it’s a mathematical state which doesn’t occur in
nature at all. What happens in nature is you get things grouping together in
clumps which behave over time in such a way as they may continue to exist as a
group . . .

. . . and these clumps can only come in contact with those things which are
physically adjacent or that are informationally adjacent or rhythmically adjacent.
If you have two systems which have similar rhythms and if the rhythms are slightly
different they’ll start to rhythm together . . . to form simpler rhythms. There may
be many different kinds of instruments but the rhythms tend to group in clumps.
If you think of our communication process then those things which have similar
rhythms are able to speak to each other; those which are very different rhythms
are not able to speak to each other. So there are different communications that
occur between elements of a system which are of different rhythms . . . There’s a
certain kind of self-organization that occurs with a rock group making music
together, or with two people making love. You may start when you’re making love
a new rhythm, but whether it’ll catch on depends on where your partner’s at and
whether it’s a random rhythm that has meaning and catches other random
rhythms. What may start out as noise—that which does not have meaning, that
which is not information, that which does not produce change—because at that
point you’re in transition, may be a rhythm your partner picks up on and plays
back, and plays back again until a new rhythm is organized. You’ve gone through
the transition into a new rhythm. What was noise becomes information, because it
did have effect, it was that change which produced an effect. Rhythms tend to
organize so that that which is relatively random and meaningless drops out, and
that which was meaningless may be the very thing that sets off the next transition.

I have moved finally into the space which I call eco-space. Eco-space is self-
referencing such that the existence of time and space and size and materials and
energy are all in constant rhythmic motion so there is no way to repeat behavior.
Eco-space is triadic. Eco-space is recursive. It is not a place of beginnings and
endings, of inputs and outputs discreet from each other. Eco-space is auto-
correlating . . . self-organizing . . . I have moved into rhythms, ecological rhythms.
The thing that’s most constant when you’re talking about nature and biology is rhythms
and time things; that’s where the most important information lies, information being denied by in large by science. In our kleinform sponge
there can be many currents and rhythms looping themselves and each other,
spreading and flowing like a meadow or forest or like the living sponge in the sea,
or the sea as a sponge: a current of water moves swiftly between two coral heads;
it hits a back flow and is turned back, like the stocking looping outside then across
through the flow jetting intra-contained through its own streaming. It becomes in
its own becoming. Dive into the water and surface through the bubbles you made
and dive again. Wind back through yourself a tape of yourself talking and
behaving so that you can relate to yourself as you will be when you watch the
tape, then infold again.

A topology that uses rhythms intermingling and flowing around and through each
other would let us build walls secondarily, rather than as categorical divisions. TV
networks do not have walls . . . Swims in its currents, feel them, where the
activity of the space changes abruptly, sediment—slower changing stuff—is laid
down. The slow rhythm—a “now” memory, infolds and gives context to faster
events which in turn give the slow rhythm meaning.

Scuba swimming deep in the ocean one can feel the eddys and rhythms of fluid
filling the holes which one would have called cells. Coral reefs grow in slow
times—slow rhythms wearing volcanic rivulets into bridges of sponge, volcanic
bubbles and the sea twisting and turning rhythms the sand into ripples—and
these ripples and sand spins rhythm the sea and the growing of coral and the
wearing of rock—and all these are rhythms. Swimming below one knows one’s
own rhythms and the rhythms of breathing and blood and that nothing is still.
Putting one’s face mask close to the ripples of sand one can watch the grains
flowing. But to sense that flow of slow things like sand, or equipment or hard
wired programming—the flow of these walls, we must change our rhythm and
swim in their time and size grain. Ten year interval time; equipment distribution
size.

Time lapse in 10 year intervals. Focus for large size objects. “Now” is a 10 year
duration.

Infolded time lapse tapping will show the rapid change of events ordinarily called
unchangeable. Time taping can be tailored to find patterns. When I was with
Bateson in Hawaii we both longed for a series of time lapse shots of Honolulu
showing the cancerously money producing developments destroying the cities’
survival environment. Month by month one can see the cancer growing. Day by
day it is hidden. By changing time grain of the taping appropriately, complex
rhythms are simplified. Then one can feel the repetitiveness and code the kind of
information/materials/energy flow that follows one to glue into our new
biotopology conceptions.

But here I must leave off. If you have followed me into this space you may lead
me through the enormous holes I see all around me filling them with
energy/information/materials/time which as it resonates, converges or dies, or
provides the surprises which may evolve the means of survival.

We must leave the old space. There is no life there.