The dragon smiled. Horrible, debauched, mouth limp and cracked, loose against the teeth as an ancient dog’s. “**Now you know how they feel when they see you, eh?** Scared enough to pee in their pants! He he!”

(59) (See F. Fanon, BS,WM)

[...]

After another long pause, he said: “Approach it this way. Let us take this jug.” [...] “How does this jug differ from something animate?” he drew it back out of reach. “By organization. Exactly! This jug is an absolute democracy of atoms. It has importance, or thereness, so to speak, but no Expression, or loosely, **ah-ha!-ness.** **Importance** is primarily monistic in its reference to the universe. Limited to a finite individual occasion, importance ceases to be important. In some sense or other – we can skip the details – **importance is derived from the immanence of infinitude in the finite.** (check ANW MofT chap1) Expression however, listen closely now, – **expression is founded on the finite occasion. It is the activity of finitude impressing itself on its environment.**

**Importance** passes from the world as one to the world as many, whereas expression is a **gift** from the world as many to the world as one. (ask IRB about this) **The laws of nature are large average effects which reign impersonally.** But there is nothing average
about expression: it is essentially individual. Consider one molecule – (aah mr. Guattari I presume)
“A what?” I said.
The closed eyes squeezed tight. He let out a long, cross sigh of red-orange fire. (68–69) (look up Duchamp’s art coefficient-relation between the unexpressed but intended and the unintentionally expressed)

“Put it this way,” he said. His voice had grown feeble, as if he were losing hope. “In the case of vegetables, we find expressive bodily organizations which lack any one center of experience with a higher complexity either of expressions received or of inborn data. Another democracy, but with qualifications, as we shall see. (starving ... look up ratatouille recipe and Steichen’s artichoke) An animal, on the other hand, is dominated by one or more centers of experience. If the dominant activity be severed from the rest of the body – if, for example, we cut off the head – the whole coordination collapses, and the animal dies. Whereas in the case of the vegetable, (or fruit ... find pomegranate image) the democracy can be subdivided into minor democracies which easily survive without much apparent loss of functional expression.” He paused.
“You at least follow that?”
“I think so.” (69, emphasis Bob)

>>> Cut the heart organ out of Gardner’s Whitehead >>>

“What God” Where? Life force you mean?
The principle of process? God as the history of Chance?” (74) (Cage is so good here ... reread Silence and then jump to the mesostics for contrast)