

## Your Flow of Flows, or, How *die Wüste wächst*<sup>1</sup>

Dissipation of dissipations, spake the Preacher, dissipation of  
dissipations, everything is dissipation.<sup>2</sup>

it's all just one entropy generator after another<sup>3</sup>

In his second book Peter Brannen aims “to provide a mechanistic account, starting at the beginning of Earth history, of how things got to be the way they are today, at this unprecedentedly strange and out-of-control, if infinitesimal, moment in Earth history.”<sup>4</sup> As to the way things are today, Brannen observes that “we’re in deep shit.”<sup>5</sup>

As a first pass at the implications of Brannen’s observation for fundamental ontology, let’s recall Peirce’s schema of abductive inference:

“The surprising fact, C, is observed; But if A were true, C would be a matter of course,  
Hence, there is reason to suspect that A is true.”<sup>6</sup>

Strangely, uncannily, Dasein—sense-making—now finds itself in deep shit (*surprise!*). But if sense-making ex-sists in service of shit-making (*sensu lato*), then the predicament would be a matter of course. Hence there is reason to suspect that sense-making is (ultimately) for shit-making. Again, shit in the wide sense of crap, trash, garbage, entropy.

Peirce was quick to add that abductive insight is a very weak and fallible form of inference. As Lonergan cautions, “insights are a dime a dozen, so critical reasonableness doubts, checks, makes sure.”<sup>7</sup> Lucky for the inference at issue there is a large literature documenting human society to be a robust generator of entropy, cosmic waste.

Too bad the inference has only feeble explanatory power. Entropy **anyhow** increases, is always getting generated. ‘It’s the law’ that  $\Delta S \geq 0$ , and to a very good  $n^{\text{th}}$  approximation ‘=’ does not happen. So Brannen recounts cosmic history this way: “A long time ago, here, there, and everywhere else, everything was all together and unreasonably hot. [the past-hypothesis] One

---

<sup>1</sup> ‘With the Daughters of the Desert’: <http://www.nietzschesource.org/#eKGWB/Za-IV-Toechter-2> .

<sup>2</sup> ματαιότης ματαιότητων. *Ecclesiastes* 1:2; Septuagint.

<sup>3</sup> Michael Russell as quoted in Peter Brannen, *The Story of CO<sub>2</sub> Is the Story of Everything: How Carbon Dioxide Made Our World* (2025) 24. Brannen discusses the book here: [https://www.youtube.com/watch?v=pJ\\_lCXdB0qs](https://www.youtube.com/watch?v=pJ_lCXdB0qs) .

<sup>4</sup> *Id.* 437.

<sup>5</sup> *Id.* 428. Cf. “**This** is how the world looks. The world looks . . . trashed.” William H. Gass, *The Tunnel* (1995).

<sup>6</sup> *Collected Papers of Charles Sanders Peirce; Volume V, Pragmatism and Pragmaticism* (ed. Charles Hartshorne and Paul Weiss 1965) para. 189, p. 117.

<sup>7</sup> Bernard J. F. Lonergan, *Method in Theology* (1971) 13.

day, a very, very long time from now, everything will be very, very far apart [due to the Hubble flow<sup>8</sup>], and incredibly cold, and nothing will ever happen again.” In the interim everything is “endlessly dissipating [generating entropy]. In fact, it all exists in the service of getting us as quickly and efficiently as possible to that uniform, universal [dissipation] at the end of time [the Big Λήθη].”<sup>9</sup>

‘Quickly’ points to a stronger explanatory power. Brannen notes that “if there is a route to dissipating more free energy—if there is a path to generating more *entropy*—life will take it.”<sup>10</sup> What comes later in Brannen's account warrants our supplementing ‘more’ with ‘faster.’ Brannen interviewed Axel Kleidon (of the MEP research program<sup>11</sup>) and cites two of Kleidon's papers in the bibliography. Kleidon says in another: “The proposed principle of maximum entropy production (MEP), based on statistical mechanics and information theory, states that thermodynamic processes far from thermodynamic equilibrium will adapt to steady states at which they dissipate energy and produce entropy at the maximum possible **rate** [my emphasis].”<sup>12</sup> Brannen quotes Michael Russell's remark that the biosphere as a whole can be thought of as “a vast industry of cascading dissipating-**accelerating** engines [my emphasis].”<sup>13</sup> I.e., the engines of life increase  $dS/dt$  over what it would be in their absence.<sup>14</sup> So our inference, changed by this new light, becomes now ‘Sense-making ex-sists in service of increasing the (local) **rate** of entropy production.’

Brannen recognizes of course that CO<sub>2</sub> is not *per se* entropy. In our case, carbon dioxide is a byproduct of both of two metabolic (entropy-generating) pathways: degrading the free energy in food,<sup>15</sup> and degrading the free energy in fossil carbon—coal, gas, oil. We inherited the first pathway from its inventors, ‘the Old Ones;’ the second, the faster, we invented ourselves. With

---

<sup>8</sup> Do Black Holes shit dark energy? <https://iopscience.iop.org/article/10.3847/2041-8213/acb704/pdf> .

<sup>9</sup> *The Story of CO<sub>2</sub>* 20.

<sup>10</sup> *Id.* 54.

<sup>11</sup> <https://www.bgc-jena.mpg.de/person/121495/2206> .

<sup>12</sup> Axel Kleidon, Yadvinder Malhi, and Peter M. Cox, “Introduction: Maximum entropy production in environmental and ecological systems,” 365 *Phil. Trans. R. Soc. B* 1297 (2010). And see James Dyke and Axel Kleidon, “The Maximum Entropy Production Principle: Its Theoretical Foundations and Applications to the Earth System,” 12 *Entropy* 613 (2010): “The proposed Maximum Entropy Production (MEP) principle states that sufficiently complex systems are characterized by a non-equilibrium thermodynamic state in which the **rate** [my emphasis] of thermodynamic entropy production is maximized.” [https://eprints.soton.ac.uk/272878/1/dyke\\_2010a.pdf](https://eprints.soton.ac.uk/272878/1/dyke_2010a.pdf) .

<sup>13</sup> *The Story of CO<sub>2</sub>* 57.

<sup>14</sup> “It appears that living communities serve to augment the rate of entropy production over what it would be in the absence of biota.” R. E. Ulanowicz and B. M. Hannon, “Life and the production of entropy,” 232 *Phil. Trans. R. Soc. B* 181 (1987).

<sup>15</sup> “When we eat plant stuff, or the things that eat plant stuff, or the things that eat the things that eat plant stuff, we ignite this organic matter with oxygen, and it is unraveled, just as in fire. . . . Consciousness is but one expression of the glow of this living fire—and our interior lives are etched in this dissipating former sunlight.” *The Story of CO<sub>2</sub>* 99.

the result that modern human society “now dissipates almost 600 exajoules of energy per year.”<sup>16</sup>

If we convert 600 exajoules per year to watts and divide by 288 Kelvin, the rate of civilization-wide entropy production comes out to around  $6.6 \times 10^{10}$  W/K. In 2014 Bradley Layton used the value “our 500+ exajoule-per-year technological diet” to calculate the rate of entropy production of industrial society to be  $5.53 \times 10^{10}$  W/K. Layton then went boldly on to estimate the volumetric rate of entropy production of ‘the everything’ and concluded that “on a volumetric basis, humans entropicize their environment at a rate  $1.80 \cdot 10^{23}$  times greater than the ‘background’ entropy generation rate of the universe.”<sup>17</sup>

Modern industrial society generates CO<sub>2</sub> at—frequent phrase of Brannen’s—an almost geologically unprecedented rate. Brannen’s historical account of the carbon cycle cogently establishes the rate of our contribution of carbon dioxide to the cycle as heretofore seldom, maybe never, seen, and “wildly destabilizing” to the point of catastrophe. Because, “indefinitely burning carbon [at the current level] to subsidize our lifestyles will, without overstatement, cause the apocalypse.”<sup>18</sup> He means the sudden mass destruction of lives, human and other.

Brannen retells an exchange he had with Michael Russell:

“We have this weird low-entropy situation,” I fumbled in my interview with Russell, launching into what I thought would sound like an irredeemably stoned musing, “where you have lots of reduced organic carbon buried underground and a highly oxidizing atmosphere above, and our industrial civilization between them is obviously very complex and unlikely, and is dissipating this planetary gradient in what seems to me to be sort of analogous to some of the stuff you’re talking about [the thermodynamics of the emergence of life<sup>19</sup>]. Is that way off base?”

“I think that’s exactly right,” he said before leaving me with one last cryptic pensée. One that sat uneasily with me. I leave it to the reader to judge whether it is insightful and profound, meaningless, or even repellent and ahistorical.

“Capitalism is not an ideology, it’s a discovery,” he said.<sup>20</sup>

---

<sup>16</sup> *The Story of CO<sub>2</sub>* 57.

<sup>17</sup> B. E. Layton, “Anthropogenic entropy acceleration and its relation to Shannon information in the context of socioeconomics,” 186 *WIT Transactions on Ecology and The Environment* 313, 314-315 (2014): <https://par.nsf.gov/servlets/purl/10039440>.

<sup>18</sup> *The Story of CO<sub>2</sub>* 411.

<sup>19</sup> Russell insisted to Brannen, “If people use the phrase ‘origin of life’ then they don’t know what they’re talking about. Nothing in the universe that’s dynamic originates, it’s all just one entropy generator after another.” *Id.* 24.

<sup>20</sup> *Id.* 56.

The notion of capitalism as a recently invented entropy-accelerator<sup>21</sup> accords with the proposition that “if there is a route to dissipating more free energy—if there is a path to generating more *entropy*—life will take it.” *Kapitalismus—jene dunkle, treibende, unersättlich sich selbst begehrende Macht.*<sup>22</sup> Actually Nietzsche wrote *Leben*; but consumer-capitalism is, if anything, a ‘complicated form of life’ in Wittgenstein’s sense. Give Dasein capitalism and it will soon take everything as commodifyable.

So Brannen appropriately characterizes it as a metabolism. CO<sub>2</sub>, he writes, “is our signature product. From a planetary perspective, human society is now, above all else, a conduit for moving carbon in the crust into the atmosphere. CO<sub>2</sub> is what we make. It’s the exhausted end product of an industrial respiration that is busy metabolizing all of Earth history in order to transform as much of the planet’s surface as possible into more human civilization.”<sup>23</sup>

From the perspective of fundamental ontology, *Welt* is what we make.<sup>24</sup> “The stone is *weltlos*, the animal is *weltarm*, human being is *weltbildend*.”<sup>25</sup> We transform as much of the planet as possible as fast as we can into more *Welt*. *Sub specie* pantodynamics, entropy is the final product of world-building. CO<sub>2</sub> is, again, a by-product of sense→world→entropy. The faster the *Verwandlung* the higher the rate of CO<sub>2</sub> production.

What’s the actual problem with that? CO<sub>2</sub> retards the radiation of entropy (heat) into space.

“CO<sub>2</sub> makes the planet warmer, so put enough into the air and much of the planet will become lethally hot to animals. And warmer water holds less oxygen, so if you dramatically warm the oceans, they’ll hold less oxygen as well. This problem is compounded by warmer, wilder weather that wears down and erodes the continents, overloading the oceans with mineral nutrients washing in from land. Those nutrients then fuel explosive algae blooms that, when they decay, are consumed by aerobic microbes, which uses up even more oxygen—essentially turning much of the ocean into a stagnant pond. . . . And once the ocean starts losing its oxygen, even more sinister kill mechanisms come to the fore. Around the world, blooms of ancient bacteria begin to flourish. Bacteria of the type that thrives in suffocating oceans start to suffuse the seas with toxic hydrogen sulfide. . . . excess CO<sub>2</sub> also reacts with seawater to make it more acidic as well—threatening the creatures that precipitate their shells out of the ocean,

---

<sup>21</sup> “the engine of [coal-fired] industrial capitalism . . . tapped into an almost limitless supply of geological energy from the Carboniferous Period . . . and, like all engines, its function was to accelerate the dissipation of this energy.” *Id.* 156.

<sup>22</sup> <http://www.nietzschesource.org/#eKGWB/HL-3> . “capitalism is a bizarrely ordered new geophysical force on the planet.” *The Story of CO<sub>2</sub>* 306.

<sup>23</sup> *The Story of CO<sub>2</sub>* 393.

<sup>24</sup> “World is human being writ large, so to speak, as the matrix of intelligibility.” Thomas Sheehan, “Astonishing! Things Make Sense!”: <https://www.beyng.com/papers/Gatherings2011-01Sheehan.html#46> 10.

<sup>25</sup> Martin Heidegger, *Gesamtausgabe Band 29/30*: 273: <https://www.beyng.com/gaselis/?vol=29.30&pg=273> .

like corals and shellfish. And so global warming, ocean deoxygenation, and ocean acidification—three apocalyptic horsemen only beginning to stir today—were in full gallop during the majority of the worst events that ever happened to life on this planet [mass extinctions]. And all this planetary chaos was driven by an overdose of CO<sub>2</sub>.<sup>26</sup>

‘Overdose’ as in ‘too much too fast.’ “It’s all about the rate,” says Brannen; “the best estimate is that we’re emitting carbon perhaps ten times faster than the Siberian volcanoes that brought about the worst mass extinction ever [the end-Permian].”<sup>27</sup> “It’s not just the amount of CO<sub>2</sub> that matters, it’s also the flux . . . the rate at which humans are currently injecting CO<sub>2</sub> into the oceans and atmosphere today far surpasses the planet’s ability to keep pace. We are currently at the initial phases of a system failure.”<sup>28</sup>

*Wo aber Gefahr ist, wächst Das Rettende auch.* Brannen’s candidate for The Saving Power is human culture; which he thinks might, through a *Grand Wandel*, convert society to a different metabolism:

“After eons freeloading off the energy captured by photosynthesis and burning it back to CO<sub>2</sub>, we need to instead capture our own. We need to become photosynthetic [and geothermodynamic, tidal dynamic, fission dynamic, etc.]” “To avoid the dire climate trajectories that lie ahead, we have to do the equivalent of switching out the metabolism that has been powering all aerobic life for over a billion years for an equally powerful—no, *more* powerful—one, in a matter of decades, and at a scale unprecedented in Earth history, much less human history.”<sup>29</sup>

*Du mußt deine Technik ändern.* Which Brannen considers to be feasible, or at least not foreclosed; for he disagrees with those who see human dynamics as deterministic, like the dynamics of bacterial colonies or hurricanes.

“I think what distinguishes us as a species—from bacteria, other animals, and especially hurricanes—is our ability to learn from each other and the world around us, transcend the limits of our biology and our environment by improvising, and organize ourselves and our societies in novel and adaptive ways. After all, it wasn’t thick hides or fangs that kept us alive across an ice age that saw the global temperature swing 6°C or more over tens of millennia, but our culture.”<sup>30</sup>

So Brannen concludes we can and should try to switch out our technological metabolism. “I know that maintaining our current path will lead toward certain climate catastrophe, so

---

<sup>26</sup> *The Story of CO<sub>2</sub>* 166-167. Overdose of CO<sub>2</sub> in human blood: <https://doi.org/10.1007/s11869-026-01918-5> .

<sup>27</sup> *Id.* 189.

<sup>28</sup> *Id.* 190.

<sup>29</sup> *Id.* 418.

<sup>30</sup> *Id.* 439.

whatever the odds of our success to alter this trajectory, there is only one way to find out, and we might as well give it our best shot. That's about where I've landed."<sup>31</sup>

*Caelum non animum mutant.* Cleaning the sky by changing out the current technological metabolism for a de-carbonized, more powerful one cannot alter our **ontological** metabolism, sense-making. A more powerful technological metabolism will only provide us a faster route to dissipating **more** free energy, an expedited path to generating **more** entropy, an expanded power to transform **more** of the planet into **more** *Welt*.

"From the start [*zunächst*]," Heidegger says, "human existence [*das Dasein*] is held [*hält sich*] in an encountering concern for what can be produced, used, and procured – in the broadest sense, for what it can be concerned with. . . . Human existence's expecting [*Gewärtigen*] comes from its making-present [*Gegenwärtigen*]: its ordering-up, making-available, taking-possession-of, holding-on-to."<sup>32</sup> *Ereignis* drives *produktive Aneignung*.

Thomas Sheehan repeatedly emphasizes Heidegger's point that we are **obligate** sense-makers and thereby sense-making is conserved; *dieses Seiende ist das, was immer ist, wie es ist*.<sup>33</sup>

"What we do through all our waking hours (perhaps even during REM sleep) is make sense of stuff, whether of people, things, ideas, or experiences—whatever we happen to encounter. We make sense of things even when we get it wrong, or go insane, or babble incoherently on our death beds. . . . Heidegger argues we cannot not make sense of things because sense-making—the 'disclosing' of things, whether correctly or not—is a fundamental element of our nature. . . . The core of Heidegger's work is about how and why we cannot not make sense of things."<sup>34</sup>

In heat-engine terms the meaning-process<sup>35</sup> can be conceptualized as three moments. The source of free energy (first moment) is the disclosure of things as things. In Heidegger's ontological story:

"With the existence of human beings there occurs an irruption [*Einbruch*] into the totality of beings [*in das Ganze des Seienden*], so that now the being [entity] in itself first [*jetzt erst*] becomes manifest, i.e., as being [*das Seiende an ihm selbst, d.h. als Seiendes*]

---

<sup>31</sup> *Id.* 438.

<sup>32</sup> *Logic: The Question of Truth* (tr. Thomas Sheehan 2010) 341; GA 21: 412: <https://www.beyng.com/gaselis/?vol=21.00&pg=412>.

<sup>33</sup> "ἐρμενεῖα in its first-order and fundamental sense [is] the *need* and ability to make sense of whatever one encounters." (his italics) <https://www.beyng.com/docs/TomSheehanFacticityEreignis.html>. 'Wie' for 'was' at *Sein und Zeit* 95: <https://www.beyng.com/pages/de/SeinUndZeit/SeinUndZeit.095.html>.

<sup>34</sup> "Heidegger: πάθος as the thing itself": <https://www.beyng.com/docs/TomSheehanPathos.html>.

<sup>35</sup> "Ereignis in the later period and facticity in the earlier, both of which come down to the same thing; the a priori appropriation of man to the meaning-process." <https://www.beyng.com/docs/TomSheehanFacticityEreignis.html>.

*offenbar wird*], in varying degrees, according to various levels of clarity, in various degrees of certainty.”<sup>36</sup>

Heidegger labels the second moment, the converter, ‘the as-structure,’ *die Als-Struktur*. ‘To project’ is *entwerfen etwas als/auf etwas*, to take something as something<sup>37</sup> for the sake of *weltbildend*. E.g., “producing [*das Herstellen*] itself is in each instance a using of something for something [*ein Verwenden von etwas für etwas*].”<sup>38</sup>

Third moment, nature—***das Unverständliche schlechthin, die entweltlichte Welt***<sup>39</sup>—as the sink, the dump, for the entropy generated by world-forming. In the Madman’s vision: *Irren wir nicht wie durch ein unendliches Nichts? Haucht uns nicht der leere Raum an? Ist es nicht kälter geworden?*<sup>40</sup> Via the meaning-process we do our part to entropicize the local environment, ‘to grow the wasteland,’ and thereby to make *das unendliches Nichts* cool a wee faster than it would without us.

Within a few centuries, Brannen believes, “we will be operating under a new regime.” I understand him to mean, in the first instance, a regime of de-carbonized technology. Yet he also hopes for another sort of regime change, “the hope that we will be wiser tomorrow;” that we may learn to imitate life’s “enduring systems on the Earth, rather than mimic the one-off supereruption of a large igneous province.”<sup>41</sup> “Perhaps,” he muses,

“the global economy can ‘grow’ forever without the material or energy throughput growing at all. Although it’s not clear what the economy even is in that case, if its growth has no relation to the physical, material world. Perhaps people can hand things back and forth to each other forever, and the economy will grow in perpetuity. At the very least, this seems strange.”<sup>42</sup>

Strange insofar as ‘that’s not who we are.’ Again in Sheehan’s explication of Heidegger:

---

<sup>36</sup> *Kant and the Problem of Metaphysics* (tr. Richard Taft, 5th ed., enlarged 1997) 160. GA 3:228: <https://www.beyng.com/pages/de/GA03/GA03.228.html>. Re ‘becomes manifest’: “our heedful absorption in our immediate work-world functions in the mode of uncovering; and it belongs to the essence of this discovery-function [*Entdeckungsfunktion*] that in this functioning, according to the manner of the absorption (i.e., to its constitutive references), the inner-worldly beings brought along in the work remain uncoverable [*entdeckbar bleibt*], becoming explicit [*Ausdrücklichkeit*] in varying degrees and pressing in on circumspection to varying extents.” *Being and Time: An Annotated Translation* (Cyril Welch 2026) 91. *Sein und Zeit* 71:

<https://www.beyng.com/pages/de/SeinUndZeit/SeinUndZeit.071.html>.

<sup>37</sup> See Lucilla Guidi, “As Structure (Als-Struktur),” in *The Cambridge Heidegger Lexicon* (ed. Mark Wrathall 2021).

<sup>38</sup> *Being and Time: An Annotated Translation* 89. *Sein und Zeit* 70:

<https://www.beyng.com/pages/de/SeinUndZeit/SeinUndZeit.070.html>.

<sup>39</sup> <https://www.beyng.com/gaselis/?vol=20.00&pg=298>

<sup>40</sup> <http://www.nietzschesource.org/#eKGWB/FW-125>.

<sup>41</sup> *The Story of CO<sub>2</sub>* 446.

<sup>42</sup> *Id.* 444.

“We are opened in ourselves and ever opening up all that we meet by rendering it meaningfully present: available, appreciable, enjoyable, usable, transformable, destroyable, affirmable, deniable, loveable, hateable – and a host of other *daseinsmäßig* ‘-ables’. . . . The very possibility and **necessity** [my emphasis] of humanizing the world (yes, *humanizing* it: bringing it into the world of ex-sistence) is ‘given’ before we can do anything about it and thus before we can enact all the ‘-ables’ that make up our lives.”<sup>43</sup>

This passage calls to mind the old teaching (a variety of ontological narcissism) that our office as human being carries authority to transform as much of the planet as possible into more human civilization, to humanize the Earth.<sup>44</sup> Aristotle observes that we make use (*χρῶμεθα*) of everything extant (*πάντων ὑπαρχόντων*) as if it’s there for our sake (*ὡς ἡμῶν ἔνεκα*).<sup>45</sup> And in the *Politics* he reasons that φύσις did indeed make the animals for the use of human beings.<sup>46</sup> Spinoza extends the point when he avers that **whatever** is not human, *quicquid extra homines*, is takeable *quocunque modo ad nostrum usum adaptare*.<sup>47</sup>

Our manic use-making is, one more time, ontologically obligate: “Dasein is in itself *excessive*, i.e., defined by a primary insatiability for beings.”<sup>48</sup> So by the light of Heidegger’s work this ancient doctrine manifests an inchoate appreciation of sense-making as nature’s locally pre-eminent entropy-accelerator. And in that light continued expansion of *Erschlossenheit* implies ever more rapid deepening of *Gescheißenheit*.

DCW 3/23/2026

---

<sup>43</sup>[https://www.academia.edu/34091597/HEIDEGGER\\_NEVER\\_GOT\\_BEYOND\\_FACTICITY?email\\_work\\_card=view-paper](https://www.academia.edu/34091597/HEIDEGGER_NEVER_GOT_BEYOND_FACTICITY?email_work_card=view-paper) 11.

<sup>44</sup> Peter Wessel Zappfe calls this notion a *skjæbnesvangre vildfarelse*: “As long as humankind blunders along under the dire misconception that we are biologically preordained to conquer the earth [*bestemt til at seire*; destined to triumph], no alleviation of our angst for life is possible.”

[https://openairphilosophy.org/wp-content/uploads/2019/06/OAP\\_Zapffe\\_Last\\_Messiah.pdf](https://openairphilosophy.org/wp-content/uploads/2019/06/OAP_Zapffe_Last_Messiah.pdf) 10. Norwegian text: <https://last-messiah.org/den-sidste-messias/>.

<sup>45</sup> *Physics* 194a, last line.

<sup>46</sup> εἰ οὖν ἡ φύσις μηθὲν μήτε ἀτελὲς ποιεῖ μήτε μάτην [!], ἀναγκαῖον τῶν ἀνθρώπων ἔνεκεν αὐτὰ πάντα [ζῶα] πεπιοηκέναι τῆν φύσιν. *Politics* 1256b.

<sup>47</sup> *Præter homines nihil singulare in natura novimus cujus mente gaudere et quod nobis amicitia aut aliquo consuetudinis genere jungere possumus adeoque quicquid in rerum natura extra homines datur, id nostræ utilitatis ratio conservare non postulat sed pro ejus vario usu conservare, destruere vel quocunque modo ad nostrum usum adaptare nos docet.* *Ethics* Book IV, Appendix, cap. 26. And see cap. 8: *Quicquid in rerum natura datur quod judicamus malum esse sive posse impedire quominus existere et vita rationali frui queamus, id a nobis remove ea via quæ securior videtur, licet et quicquid contra datur quod judicamus bonum sive utile esse ad nostrum esse conservandum et vita rationali fruendum, id ad nostrum usum capere et eo quocunque modo uti nobis licet et absolute id unicuique summo naturæ jure facere licet quod ad ipsius utilitatem conferre judicat.*

<sup>48</sup> *The Metaphysical Foundations of Logic* (tr. Michael Heim 1984) 192. *Das Dasein ist in sich überschüssig, d. h. durch eine primäre Ungenügsamkeit an allem Seienden bestimmt.* GA 26:248: <https://www.beyng.com/gaselis/?vol=26.00&pg=248>. MH’s emphasis.