

**Φύσις κρύπτεσθαι φιλεῖ:**  
**The wonder of the appearance**  
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**Abstract:**

The aim of this article is to analyse through an ontological approach the concept of φύσις/nature as the never-ending emergence of the beings and their being kept into steadfast appearance and presence. On the basis of Martin Heidegger's interpretation, we will try to show that φύσις is not a mere sum of natural objects; φύσις could be better understood via our recognition of its pervading our own being and our own being/presenting as φύσις and through φύσις' ceaseless eventuation in our lives and thought.

**KEYWORDS:** φύσις – Emergence – Concealment – Heidegger – Technology.

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## I) INTRODUCTION

The aim of this paper is to present how Being is to be understood as φύσις in the thought of Martin Heidegger, namely as the emerging sway of bringing beings into appearance and presence and to attempt to show how this grasping of the idea of Being as φύσις is vital for our own redefinition of stance towards nature in modern society, when the use of technology seems to be occupying more space both in our actions and in our thought.

In the first part we will set forth Martin Heidegger's interpretation of Being as φύσις, namely, as the event of the emergence of beings and of their steadfastness into presence and appearance. Being, thus, as φύσις, seen as the event of emergence is quintessential for our understanding of what nature is and how Being brings itself into appearance in front of our own eyes- unchaining itself from every possible abstract way of trying to grasp it in purely and solely conceptual thought and argumentation- since it breaks with the tradition of the distinction between the cognizant subject and the (not yet) ready to be analysed natural object. Being, when seen as emergence, is pervading all of the beings, human being not excluded, enabling our thought to attempt to grasp the latter as the event of emergence that it is and not solely as the sum of objects it includes.

In the second part emphasis will be put on the interpretation of φύσις by the German philosopher in the fragment of Heraclitus *φύσις κρύπτεσθαι φιλεῖ*. In this fragment we will see that φύσις is to be understood as an emergence from a safeguarding concealment; a concealment whose role is not to avoid the detection of φύσις by the human being, but, on the contrary, to make feasible the grasping of ceaseless emergence of φύσις as an ever-recurring revelation of φύσις through the being brought into presence and appearance of the beings.

In the last part we will endeavour to highlight the potential dangers that the domination of technology could engender with regard to our understanding and grasping of what φύσις is. Founding our critique on the thought of the German philosopher and his interpretation of Technology as *Enframing*, we will essay to underline the dire necessity of grasping the essence and the beauty of φύσις, above all, as the mystery of the wondrous bringing forth into appearance; not as a merely scientific process of treating φύσις as an experiment still not brought into complete transparency and certified provableness.

## II) ΦΥΣΙΣ AS THE EMERGING SWAY OF BEINGS

One of the most important contributions of Martin Heidegger to modern philosophy, and thought in general, is his struggle to wake the modern society from the oblivion of Being. Few philosophers have dedicated so much of their work and thought so as to bring forth the importance of Being not only in the academic field but in the ordinary everyday life of all of us. Heidegger, far from creating an abstract concept of Being lost in pure conceptualization and technical vocabulary, has managed to make a crucial step towards our realizing what Being is by letting it essentially shine through the always recurring event of φύσις. Heidegger states this explicitly in his *Introduction to Metaphysics*: “*Physis* is Being itself, by virtue of which beings first become and remain observable (2014: 16).” In this sentence- where Heidegger casts away any

possible doubts concerning the importance he attributes to φύσις and how the latter could never be exclusively limited to the sum of natural things surrounding us- we can grasp that our understanding of Being and our struggle to bring it back from the oblivion is closely, if not dominantly, tied to the event of φύσις.

A lot of important and insightful work has been published concerning the idea/event of φύσις in the thought of Heidegger; that is why in this paper we shall emphasize the most important, in our point of view, way of understanding φύσις, namely the following definition given in the *Introduction to Metaphysics*:

Physis means the emergent self upraising, the self unfolding that abides in itself. In this sway, rest and movement are closed and opened up from an originary unity. This sway is the overwhelming coming-to-presence that has not yet been conquered in thinking, and within which that which comes to presence essentially unfolds as beings. (2014, 67)

Φύσις, thus, is what brings beings to their/its being. It is a presence and an appearance of what could not be grasped before as being. Beings can only be beings because they are kept in presence through the ceaseless eventuation of the emergence of φύσις. Φύσις does not just bring beings into light and then sets off abandoning and letting them just be. Beings are and can only be because they are φύσις and they are as φύσις; this idea of φύσις is a ground-breaking insightful comprehension of Heidegger- directly influenced by the ancient Greeks, namely the Pre-Socratic and Aristoteles. Even though Heidegger's vocabulary and analysis of the concept of φύσις could be somewhat difficult to grasp- even alien to our thought when compared to scientific or more analytic definitions- there can be no doubt that he has respected the etymological roots of the word and has managed to stay meaningfully close to what the ancient Greeks did mean when using this concept. More specifically he comments that φύσις comes from the verb φθείν: "the greek notion of φύσις and φθείν: growth, coming forth-precisely out of the earth and thus *emergence*, self-unfolding, self presentation in the open, self-showing-appearance (Heidegger 2015a, 16)". Making a clear reference to the ancient Greeks and their way of understanding and experiencing φύσις Heidegger comments:

We know that Being opens itself up to the Greeks as *phusis*. The emerging-abiding sway is in itself at the same time the seeming appearing. The roots *phu-* and *pha-* name the same thing. *Phuein*, the emerging that reposes in itself, is *phainesthai*, lighting-up, self-showing, appearing. (2014, 77)

The appearance and the way beings show themselves as φύσις is of the outmost significance for our understanding not only φύσις but Being in general because we are not searching for the latter in theoretical constructions or abstractions that end up in transfiguring what φύσις is and how it can be perceived and lived in. Heidegger stresses the importance of the beings as being through φύσις, since our comprehending what φύσις is could not be conceived outside the beings. Of course, he has never proposed the "scientific" way of analysing φύσις through endless experiments almost obliging it to correspond to our understanding of the natural laws and their validity. Beings are important in their presence, in their appearance to us and in our perceiving and being with them in the world. Their worth is not tied to their utility nor to the way the human society makes use of them. Beings are beings because they are as φύσις, and in this emergence of φύσις we are also emerging and brought into light as human beings. Φύσις, nevertheless, is not to be limited to the appearance or the presence of the beings, nor is appropriate to dismiss the high importance of the appearance for our

perceiving φύσις. Vincent Vycinas, interpreting φύσις as Being, comments regarding this relationship:

Even though we cannot totally identify Being with appearing, we cannot ignore their necessary belonging together. This belonging together should not be thought of as the belonging together of two entities. Being and appearing are not two entities but one and the same phenomenon. Appearing and shining belong to the structure of Being. (1969, 138)

In addition, Heidegger breaks with the philosophical tradition of distinguishing between subject and object because in his grasping the beings as φύσις- human being not excluded- he paves the path for a different way of understanding our relationship with φύσις. We are no longer seeking to understand φύσις as an element of study and analysis; what we should be starting to seek is our being in the φύσις as an attunement. Φύσις as an “overwhelming coming-to-presence” has not been and probably will not be conquered by the thinking-at least, if the thinking does not break its way out from the traditional metaphysical subject/object distinction. The main reason this conquest has not been successful, nor will it ever be as long as it is seen as conquest and not merging, is that φύσις essentially overwhelms the human being; the human being cannot be but as φύσις. Heidegger comments:

Φύσις means this whole prevailing that prevails through the human being himself, a prevailing that he does not have the power over, but which precisely prevails through and around him-him, the human being, who has always spoken out about this. Whatever he understands-however enigmatic and obscure it may be to him in its details-he understands it; it nears him, sustains and overwhelms him as that which is. (1995, 26)

This passage clearly highlights and brings forth an approach towards φύσις, and dominance, as well, that brings the human being into a sincere and real relationship with the latter, while, the human being, gets prevailed by φύσις. Our relationship with φύσις is not a competition nor a fight for dominance; we have already been prevailed by φύσις and everything around us has been prevailed by the latter. We can have no power over φύσις because φύσις is everything around us, near us, inside us. Everything is φύσις and the human being reaches the point of being all one with everything because of his essential relationship with φύσις.

the pure emerging pervades the mountains and the sea, the trees and the birds; their being itself is determined and only experienced through φύσις and as φύσις. Neither mountains nor sea nor any entity needs the ‘encompassing’ since, insofar as it is, it ‘is’ in the manner of emerging. (Heidegger GA: 55, 102)<sup>2</sup>

Thus, φύσις can be comprehended as the emergence, this overwhelming sway that brings us forth but still pervades us after our coming into light, as presence and appearance. Hence, φύσις is not a whole, not even the whole of all the wholes, because the whole is only understood as parts constituting it; on the contrary, φύσις is an overwhelming event that elevates us through its ceaseless emergence. We appear and we see things appearing because φύσις in its emergence has brought us into appearance and we keep appearing and we are still present because once we have been brought into appearance the emergence of φύσις does not stop but goes on as our keeping in presence and into appearance. This ceaseless pervasion is what makes appearance and presence

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<sup>2</sup> Translated by Daniel Dahlstrom

constant. The human being can never place himself outside the emergence; he can only forget the origin of his having sprung forth and he can try to fancy or even materialize his life out of the emerging sway of φύσις. This possibility of oblivion and of forgetting where we come from or how we live as φύσις is another beautiful characteristic of φύσις since it eventuates as an emerging sway while it manages to conceal itself through the presence of what is brought into presence.

So, whenever the human being tries to break his bonds with φύσις, what he scrapes along is to alienate not himself- because that would be impossible since we are as φύσις- but his understanding of himself when believing that he is over and above φύσις. He can just attack his own way of being; a lethal suicidal attack, nevertheless, because he has no other mode of being than being as φύσις. The mode, thus, the human being is, is φύσις and the importance of this fact is highlighted in the next passage:

Rather this φύσις, this prevailing of beings as a whole, is experienced by the human being just as immediately and entwined with things in himself and in those who are like him, those who are with him in this way. The events which the human being experiences in himself: protection, birth, childhood, maturing, aging, death, are not events in the narrow present-day sense of a specifically biological process of nature. Rather, they belong to the general prevailing of beings, which comprehends within itself human fate and history. (Heidegger 1995, 26)

Our aging and our death, our realization of the fact that we are and the awareness of the fact that we may come to be not is the way how we are as φύσις. This is our being and how we live as φύσις. Our life is not a sequence or a sum of many nows, but the process of the emergence of φύσις as our life, as our becoming and as our not being anymore. Everything is emergence and this emergence cannot stop. What is highly poetical and philosophical in this emergence of φύσις is that it is an emergence from the concealment into appearance; from the possibility of being to the actuality of the latter through its coming to stand forth as appearing and presence. Just like the seed is the potentiality of the actualizing of the coming into light of the flower, the same way φύσις is safeguarding beings in the concealment till the time is ripe for their being brought forth as being and as beings in φύσις and as φύσις. This crucial and essentially poetical way of comprehending the emergence of φύσις through the safeguarding concealment to the appearing brilliance of the beings is what we will examine in the following part.

### III) ΦΥΣΙΣ'S CONCEALMENT AS THE SAFEGUARDING OF ITS REVELATION

So far, we have seen φύσις as the act of emergence and of being-giving to the beings and the human being. Nevertheless, as it has been mentioned above in various occasions this act of emergence is also an act of unconcealing of the beings, a bringing forth into light. This act of unconcealing, though, begs the question of the importance of the concealment in the act of the emergence of φύσις and in the thought of later Heidegger in general. In order to comprehend this essential for our understanding of φύσις idea we will see how φύσις is understood and interpreted by Martin Heidegger in the fragment of Heraclitus

φύσις κρύπτεσθαι φιλεῖ

The translation/interpretation made by Heidegger (GA 55: 110, 121) is<sup>3</sup>

“The emerging bestows favor on self concealing”<sup>4</sup>

In this rather cryptic and not, at first sight at least, clarifying interpretation of the nature of φύσις we should emphasize two basic words whose proper understanding could eventually lead us to a better comprehension of what Heidegger is saying through this interpretation and the way he understands the relation between φύσις, the self concealing and the bestowal of favour. Starting with the self concealing, κρύπτεσθαι,

κρύπτεσθαι is as self concealing, not a mere self closing but a sheltering in which the essential possibility of rising is preserved—to which rising as such belongs. Self concealing guarantees self revealing its essential unfolding. (Heidegger 1975, 114)

Κρύπτεσθαι, self concealing, thus, is not to be understood as a mere excluding closing which wants to annihilate each single possibility of its getting brought forth into light. This closing is a sheltering of the possibility of the emergence to rise as such; the closing is not the exclusion of the possibility of coming into appearance, but, on the contrary, it is our only possible way of coming to witness φύσις’s self revealing. If there were no closing, no sheltering and no concealment there could never be any revelation or appearance since the latter could not be grasped as brought into appearance, as brought into a steadfast standing forth in the domain of beings as φύσις. Without this transition from the possibility of presenting and appearing to the actuality of our perceiving the appearance and the presence of beings φύσις would never and could never be grasped as such, as the overwhelming sway of emergence. Heidegger, commenting this transition says

What is present comes to presence in a coming forth and a going away. Even φθορά is γίνεσθαι: coming forth, a kind of φύσις, emergence—disappearance—going down. The quintessence of γένεσις as φύσις is transition, the unity of coming forth and passing away. (2013, 28)

It is only through this γίγνεσθαι that what is as being can be understood, grasped and interacted with as such. This transition is the only stable element for our understanding of the emergence of φύσις. Seen in this light we should better understand now why and how Heidegger makes mention of the bestowal of favour:

In such an inclination each first bestows upon the other its proper nature. This inherently reciprocal favoring is the essence of φιλεῖν and φιλία. In this inclination by which rising and self concealing lean toward each other the full essence of φύσις consists. (1975, 114)

Φύσις, thus, bestows favour on the self concealment because φύσις not only needs, but gets essentialized as such, as φύσις and emergence, solely through this act of

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<sup>3</sup> For some more translations of the fragment see Marcovich (2001): “The real constitution of each thing is accustomed to hide itself” and Kahn (1981): “Nature (physis) loves to hide”

<sup>4</sup> Translated by Daniel Dahlstrom

the self emergence from the self concealment. Φύσις is not a single object nor a sum of objects but an emerging sway temporally grasped, and never dominated, by the human being in the same quintessential act of emerging. The self concealment, thus, of φύσις is nothing else than the safeguarding of the possibility of φύσις to emerge as such; the protection of the infinite possibilities of φύσις's getting actualized/presented through/in/as beings. Having explained the above we could better understand now why Heidegger considers the unconcealment,

the emerging that goes back into itself, because disconcealment possesses the concealment out of which it emerges. Emergence is φύσις. Emergence is presence. (2013, 45)

Φύσις is emergence and the emergence can only be seen and perceived as an emergence from somewhere/something which safeguards the possibility of the emergence to be comprehended as such. The concealment is the preservation of φύσις's most sacred essence which is no other than its coming into appearance through the appearance of beings. If there is a ceaseless emerging, then there could be nothing else than a ceaseless safeguarding self concealment intertwined in an endless interplay of mutually essentializing themselves through and in the appearance of the beings and their being grasped and perceived as presence and appearance by the human beings. Quoting Richardson:

Precisely because Being is an emerging from concealment, there can be no emerging unless there be concomitantly a concealment whence it comes. This is true not only for the primal obscurity that precedes emergence, but also for the process of self-revelation itself. Concealment impregnates it at every moment and in every, in order for it to be what it is. Unless there is a veil, there can be no unveiling, re-vealing. This irremovable veil is the congenital concealment that permeates every self-disclosure. (2011, 265)

This primordial relation between φύσις and concealment is not only crucial for our understanding of what φύσις is, but also of the importance of the presence and the appearance of things, though we take it, many times, for granted and artificial. It is this coming into appearance that enables us to grasp, even for instances, the overwhelming sway that pervades us; that is φύσις in its ceaseless and captivating coming forth into appearance through the things from the self- concealing safeguarding of its possibility of emergence:

Φύσις is an emerging and an arising, a self-opening, which, while rising, at the same time turns back into what has emerged, and so shrouds within itself that which on each occasion gives presence to what is present. (Heidegger 2000, 79)

Finally, one of the most essential elements to be highlighted from all the above is that in the thought of Martin Heidegger while there is no doubt that each being is, and can only be as φύσις, all the beings together could never be what φύσις is because they will always be what is brought into appearance and never the emerging sway that brings into presence by bringing into being.

#### **IV) THE ONTOLOGICAL THREAT OF TECHNOLOGY'S ENFRAMING**

Having seen what φύσις is and how it is to be understood in the thought of the German philosopher, we arrive at the question of which philosophical and ontological consequences this approach may entail. In our opinion, the most important one should be that seeing φύσις as the emerging sway pervading us and bringing everything into appearance and presence we do understand that what modern society considers nature and natural objects can hardly explain and reach the depth of what is that makes of nature the being giver to the beings.

Treating nature as the sum of beings or as the still unexplainable structure of our world and our co-existence with it, could probably be really helpful in assisting us further develop our knowledge and technical skills on the issue; it seems, however, that it would be really difficult to engage a change of our point of view and our developing a more profound relationship with nature. Nature, as φύσις, should be first perceived as our primary and most important way of being in the world; a being which is no longer seen in terms of the omnipotent subject analysing and making breakthroughs into the natural objects, but, on the contrary, as the realization of sharing, thanks to all those objects, the same ground of action and reaction since those are not solely objects, but beings that in one way or another affect our own way of being. This realization is deemed necessary because of the ongoing progress of technology, a progress which being able to offer a lot of new possibilities seems to risk the danger of underestimating the true power of nature as φύσις; hence, our own power of being as φύσις.

Technology is not going to be treated-in this part- as the technological tools or i-pads that make our lives easier or more enjoyable; nor is our goal to dismiss technology and all of its achievements. The above-mentioned issues could easily engender endless debates and discussions that we would not like to generate nor take part in, in this paper. How technology will be dealt with in this part is figured here both as the desire/action of the human being to treat everything as means to a goal, depriving thus beings of their own value of being just appearing and present, and the dominance oriented attitude towards nature as the dark ground of inexplicability and the necessity of bringing everything into the light of analysis and scientific transparency. A violent acting thinking towards nature which could easily provoke the illusion of the human being as the new being giving emerging sway in the world.

The potential risk of our overestimating what technology might do was vividly described by Heidegger in his analysis of the *Enframing*:

The essence of technology lies in Enframing.....Enframing is the gathering together that belongs to that setting-upon which sets upon man and puts him in position to reveal the real, in the mode of ordering, as standing-reserve. As the one who is challenged forth in this way, man stands within the essential realm of Enframing. He can never take up a relationship to it only subsequently. (2008, 26,24)

What in φύσις was brought forth into light as pure being to be grasped in and by its appearance now it faces the peril of becoming a *standing-reserve*, a utility to be used when the time is proper so as to be able to produce more and more utilities for the fulfilling of modern society's ceaseless need to have something in need of so as to be in an endless phase of need-producing and need-meeting. Heidegger, analysing and highlighting the danger by technology, did not create an imaginary enemy in the face of the abstract technology; he underlines in a very concrete way the danger caused by the human being itself when he becomes blind to the bright miracle of the emergence of φύσις in presence and appearance and he dismisses the importance of things as having been brought into appearance. What matters now seems to be the bringing forth as a



potential product for another product bringing forth activity. Things lose their beauty and their essence when treated as objects and parameters. Φύσις as emergence is no longer understood as the endless emerging presence of the Being in our lives but it's rather on the brink of being treated as a dark ground waiting to be brought into light by the inquisitive scientific eye of the modern society's all too demanding thinker. The problem is that technology may become in the future the machine to accomplish the goals of eternal nows, to satisfy the needs of each moment of today; needs which do never seem able to be totally served without previously asking for the creation of more and more needs. In our epoch of the oblivion of the Being, as characterized by Martin Heidegger, to speak about the Being and how we are in it could easily provoke accusations of abstraction and blurry theorizing- what apparently dominates is the exaggeration of the needs. An exaggeration which asks for more and more, because it does not want to stop to think the reason why the exaggeration of needs has become its main decision towards life:

Exaggeration, devoid of memory, proclaims each succeeding occurrence in turn to be the greatest and thoughtlessly proclaims every new measure as a unique accomplishment. Each time each and every thing is what is most decisive. And this all within the realm of an already long decided, yet only now unfolding, decisionless. (Heidegger 2015b, 44)

What we are witnessing when analysing nature, among others, is a *decisionless* towards what nature really means to us. The significance of nature, being restricted to the treating of the natural objects as mere objects is depriving it of its essential characteristic: the self-unconcealing emerging sway of bringing forth into appearance. Φύσις is emergence and can only be as emergence. This emergence, nevertheless, is a self-emerging sway and the human being cannot impose his will on it nor try to accelerate it so as to satisfy his lust for thorough knowledge. What we can do as human beings is to struggle for the opening of the space where this emergence will appear; we can only become the clearing for the appearance of the Being. Probably the most important decision that the human being in modern society should come to is the decision concerning his own relation with φύσις and his own way of being in φύσις. With technology we risk to forget that φύσις pervades everything, human being included. Trying to pervade φύσις, from a subjective point of view, is senseless and antithetical to our own understanding of what our being is. Heidegger in his *Letter on Humanism* says:

Man does not decide whether and how beings appear, whether and how God and the gods or history and nature come forward into the clearing of Being, come to presence and depart. The advent of beings lies in the destiny of Being. But for man it is ever a question of finding what is fitting in his essence that corresponds to such destiny: for in accord with his destiny man as ek-sisting has to guard the truth of Being. Man is the shepherd of Being. (2008, 234)

This fundamental idea that the human being can only be the shepherd of the Being is essential to delve into the recesses of Martin Heidegger's later thought along with his attitude towards technology. The epoch of modernity we are being in- characterized by both machination and obsession with the calculation and value<sup>5</sup> production- is reaching a very critical moment; a moment whose gravity lies in the fact that the excessive material and spiritual use of technology-spiritual due to its becoming

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<sup>5</sup> Emad, Parvis. "Heidegger's Value-Criticism and Its Bearing on the Phenomenology of Values." 1977. In: *Research in Phenomenology* 7: 190-208. <http://www.jstor.org/stable/24654212>.

an overwhelming sway dominating our way of living and thinking- is ushering us in an era in the course of which every action and event should be planned, analysed, understood and non-resistant to its forthcoming repetition. What should be the *Event*, the grasping of the emergence of φύσις in its ungraspable essence and beauty is now sought for as multiple and repetitive results. Everything must find its place in the order of technology and of technological thinking:

The age of the commencing machination as the time of the abandonment by being is thus at once an age of complete undecidedness. This latter, however, is concealed behind the semblance that everything would now be decided for a new order and as a new order..... The unconditional establishment of machination and the aligning of mankind to this establishment constitute the installation of the abandonment of beings by being, an abandonment unknowable in itself. In that way, the erosion of the previous essence of the gods becomes complete. The devastation appears in the form of the swiftest and widest progress in all planning and calculating. The machinational basic form of the devastation is the new order, which can be fully carried out only in a struggle over the supremacy of ordering and of the claims of order. (Heidegger 2013, 84)

The planning, the calculation and the necessity of imposing the order and the ordering of every being in our proper schema of order are the symptoms of an era which is blind to the appearance of φύσις. While φύσις, in its concealed through the appearance of beings emergence, is clearing the ground for our own clearing the space for its mindful and thoughtful getting grasped- not only by our mind but by our *φύσι-cal* essence through our voluntary attunement to it- we still seem to be unable to perceive this emergence as the event that it is, the emergence of bringing forth and standing in presence of the beings. On the contrary, via technology, we try to break the emergence into phases scientifically proven and demonstrable unaware that this act of violent transparent-making is guiding to an ongoing concealment of the emergence of φύσις; a concealment which incapable as it is to alter the emergence of φύσις, manages, nevertheless, to bring our view and thought away from the simplicity of the emergence to the cold shores of obsessive calculation and endless chains of proving.

In no case are we implying that the science should be left out of the analysis of the φύσις and of the wondrous act of its emergence. What we try to say, creating tributaries springing from the thought of the German philosopher, is that φύσις should be grasped and understood in the brilliant simplicity of its acting of emergence and of its radiant bringing into standing forth the beings in presence. Trying to enter into the safeguarding concealment of φύσις is vain and fruitless because the quintessence of φύσις lies in its act of ceaselessly getting unconcealed and happening as a revelation. This self-revelation of φύσις is achievable only through its coming from the concealment; a concealment that is of vital significance due to its being the potentiality of every unconcealment. A possibly dangerous obsessive effort to treat the *mystery* as a scientific problem would probably bring forth scientific proven results but could also sterilize the real beauty of φύσις which is no other than the wonderful event of the emerging appearance of beings and the importance of their being based on the simple fact of their own appearance and presence.

What is worthy to know in this last part is that the human being in modern society through the use of technology could never be able to set himself apart from the emergence of φύσις. We can only be as φύσις and no human action could ever stop or annulate this essential for our presence and appearance emergence. What can happen, nonetheless, is that the human being may find himself trapped in the illusion that he has the power to become through technology and knowledge the new emergence, the

humanoid φύσις which will bring everything forth in the light of scientific analysis and examination. Even this action, though, is not a breaking apart from φύσις; it constitutes a further step into the oblivion of our wondrous coming forward to presence and appearance. We can never get out of the emergence that grants our being; we can, nevertheless, forget where we come from casting deep into concealment our ontological origin and our possibility of getting to see and understand φύσις and our being as emergence. No matter, though, how much the oblivion proceeds into the concealment of our coming to awareness, everything that is concealed always safeguards the seed of the potential revelation.

## V) CONCLUSIONS

Closing this paper, we would like to stress an important, at least to our way of thinking, fact concerning φύσις and the relation of the human being with it. Φύσις even if there is no doubt that it pervades the human being and runs through him as his manner of being and living, is not to be seen as a chain or as our involuntary rising into appearance and presence by means that we have not decided. We may feel ourselves “thrown” in this world and this *thrownness* may make us feel controlled, if not dominated, by forces which are beyond our reach. Φύσις, nevertheless, in the awareness of its emerging sway, can only be perceived by us in one way: as *beauty*.

Beauty is truth experienced in a Greek way, namely, the unconcealing of what comes to presence by its own power, of φύσις that nature in which and from which the Greeks lived. (Heidegger 2000, 185)

In φύσις we see the truth of the Being, the coming into presence from the concealment as a revelation and a co-being with every being in Being. This is the truth of the Being, a truth being revealed through appearance and steadfast presence and not in need of extremely blurry abstractions and analyses. The beauty of φύσις is the truth of the Being; a truth that is shining for all those who still understand the shining as the brilliance of the revelation of the emerging sway of φύσις.

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