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# Heidegger's Meditative Thinking as a Remedy from the Tragedy of Calculative Thinking Towards Poetic Dwelling

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**Abstract:** The diversified character of technological dominance causes an intense discomfort to all dimensions of human life which also calls for environmental concerns. It very is evident that technological culture challenges humanity and the world around us, but it also has the potential to help us realize the emergence of another perspective that prepares a way out from humanity's confinement in a technological, scientific, and manipulated view of nature. Initially, this study contemplates concerning the work of Martin Heidegger on the essence of technology and the extent to which technological advancement has caused existential enframing, and the outcome of which is meditative thinking, as the essence of thinking. It argues that Heidegger's assertion towards a kind of thinking can be seen as a remedy to the crisis brought by calculative and technological thinking. It enlightens us in dealing with our vulnerable position as it reveals the reality of the technological attitude of "enframing." Second, this study analyzes that this technological challenge would guide humanity into a new approach thereby leading towards the withdrawal from the dominance of calculative thinking as the essence of technology amid technological culture. Lastly, this study demonstrates that through "poetic dwelling" humanity develops a new disposition that opens up a better perspective that allows humanity's authentic existence.

**Keywords:** Martin Heidegger, Enframing, Meditative Thinking, Calculative Thinking, A Poetic Dwelling

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## 1. Introduction

The purpose of this paper is to show Heidegger's warnings, so as not to hasten the inclusion of humanity into technology; it also claims that if one could outgrow technology and technological thinking, then meditative thinking appears as an avenue to the revealing of technology. By meditative thinking, in return, humanity could clear the main barrier of "enframing" through which one might recognize the revelation of being towards a return to a free relationship with technology. Heidegger's approach leads us in understanding the beings that one encounters which in turn establishes one's freedom that could take us beyond the calculative dictates of technology. By keeping a Heideggerian view, humanity could develop a new disposition towards the understanding of one's suitable dwelling place. Thus, a revisit on the works and views of Heidegger on technology is necessary, for they reveal him as a thinker who deeply contemplates the relationship of human beings and the environment and how they are hampered by

technology. To consider the possibility of releasement from the essence of technology, it is necessary to return to original thinking, it is through meditative thinking which sheds light on the way human actions have been fundamentally transformed by modern technology.

Most of the environmental problems are the direct results of technological mismanagement of humans, be it as developers or users. Some are related to economic, social, and natural changes thriving from human activities. Environmental problems such as climate change, pollution, and disturbances of natural resources are technologically influenced. How can the essence of technology serve as another foundation for a new approach to environmental crisis? Heidegger offers humankind a possible escape from the challenging way of technological domination and environmental crisis. This new path allows the revelation of beings which grants them to dwell in a meaningful relationship with the rest of nature. There is nothing wrong with 'enframing' per se. Technology has aided us in many ways. It helped people to have not only a comfortable life but most importantly, a much decent one. It is undeniable that the

use of this technology makes one's life better. It has compelled us to achieve the apparent purpose of human convenience, success, and progress. The problem arises when humanity reduces everything into a calculable one or when a person can no longer get out of the technical and scientific misfortune. Understanding Being points around with Heidegger's ideas on the critique of technology as the basis for exploring the question: How can human beings respond to the technological attitude?

This paper also shows that Heidegger is not anti-science and technology, rather, he is against all forms of exploitation that destroy nature. In what way can Heidegger's critique of modern technology constitute a response to environmental issues? He reminds us to "let things be" and human beings should keep in mind that they are only caretakers of nature and should not destroy it. He connects his concept of dwelling to sparring and preserving, i.e., to preserve something, to safeguard it and to care for it. Humanity is called on to dwell in a world of things that are safeguarded, which grants their self-standing and allows them to come into their presence. Heidegger's meditative thinking shows that such engagement in the world prepares a way toward a meaningful encounter with being and at the same time protects and keeps the environment, as a whole. There is a need to seek out one's essence and to always heed the call of being by following the way, not to lose the path, and to avoid the technological attitude that challenges and destroys nature which leads to the environmental crisis.

Technology reigns and its domination entirely prevent a genuine encounter and interconnectedness between human and nonhuman life. What is lost is the correct relation between humans and the nonhuman world and humanity, therefore, forgetting being and one's own essential freedom. Can Heidegger's notion of a poetic dwelling be construed as a feasible response to the environmental crisis? Heidegger's passionate call to meditative thinking as an appropriate response to restrain humanity's relentless drive for power and control allows us to recover a meaningful relation to being and overcome self-alienation from the effects of technological "enframing." There is a need to go back to a life of thinking, for this is more effective than human activity alone. Through this, one can discover a new kind of dwelling which is poetic in the midst of the danger of the revealing order of technology. Poetic dwelling as a feasible response to the environmental crisis can lead technology on the way out from its dominance which poses a significant threat to both human beings and nature. It has drastically changed the world and made humanity powerful, thus reducing the environment vulnerable to all forms of manipulation and control.

One needs to be critical and be open to a new and better engagement with modern technology, not merely by using it as a means or tool, but also by way of questioning concerning its essence, through which one may access the truth, the tragedy, and remedy about technology. By presenting the interplay between calculation and reflection, one can look at the ecological concerns within the thinking presented to us by Martin Heidegger about the dangers and essence of "enframing." [1] It is possible to conceive a Heideggerian

environmental philosophy that is plausible within the regime of modern technology. Heidegger introduces meditative thinking as a way toward humanity's releasement from the dangers of enframing which leads to a meaningful encounter with beings and nature toward a suitable dwelling place that is poetic.

This article endorses Heidegger as an environmental thinker and illustrates how the revealing of modern technology encourages humanity to have an exploitative and manipulative power over nature and the possible remedy from the tragedy of technological attitude of enframing. The paper explores Heidegger's key concepts on enframing, meditative thinking, calculative thinking, and poetic dwelling towards the restoration of the environment. This essay attempts to argue in favor of the need to re-evaluate a human person's proper disposition with technology and to redirect one's attitude into a mode of "meditative thinking" that enhances both the person and the environment. Finally, this paper demonstrates Heidegger's analyses on meditative thinking which provides a new perspective towards poetic dwelling, thus, grants for an authentic human existence from which to approach questions of technological dominance and an engagement with nature towards a new attitude to environmental philosophy.

Heidegger's thought allows nature to become meaningful as an important part of the human person's everyday life. A new way to approach environmental issues can be reasonably dealt with through a Heideggerian attitude of releasement. Heidegger offers meditative thinking as a remedy from the dangers of enframing. This kind of thinking allows humanity to think of an alternative solution in facing an environmental crisis, which of course is not detrimental to the environment. Heidegger's term "poetic dwelling" occurs when the meaningful relationships with the Beings that humanity encounters transform into an ethical relation through acknowledging their self-standing. According to DeLaFuente, poetic dwelling could lead technology to take a possible approach that cooperates with the unfolding of the being of beings, rather than challenging them forth solely for scientific and technological consumption. [2]

## 2. Heidegger on the Essence of Technology

Martin Heidegger is one of the major philosophers whose discussions on the condition of technology in the modern era particularly with his very much-debated article, *The Question Concerning Technology*. [1] When Heidegger writes about technology, modern technology, and machine technology [3, 4], he mainly refers to the technology of the Second Industrial Revolution, also known as the Technological Revolution; [5] a period where technological breakthroughs and innovations flourished.

His ideas on technology can be subsumed within the ecological view, and his technological view is compatible with an environmentalist framework. Heidegger defines the

essence of technology as “enframing.” His remarks justify this interpretation, for example when he says, “the essence of modern technology shows itself in what humanity calls Enframing.” [1] He further emphasizes that through the predominance of the technical and calculative character of enframing human persons fail to encounter themselves and lose one's authenticity as human beings within the bounds of enframing. Enframing covers up the truth: as Heidegger says, “Enframing blocks the shining-forth and holding sway of truth.” [1] *Gestell* has been translated in different ways; for example, as ‘enframing’, ‘framing’, ‘positionality’, and ‘universal imposition’. But this term is untranslated according to Ma & van Brakel. [6] For Heidegger, *Gestell* means standing-reserve (*Bestand*), it is also interpreted as danger, since it dominates in a form of calculative thinking. This critique concerns only the essence of modern technology, yet said essence is understood through the development and history of technology. [7]

According to Heidegger, enframing is how Being manifests itself in the age of technology. [8] Enframing allows the human being to reveal reality only as a standing-reserve (*Bestand*). [8] It limits one's way of thinking, orders reality, and manipulates the world and thus reducing everything into calculable. Heidegger as an environmental thinker claims that a free relationship to technology is possible only by questioning it. For Heidegger, questioning helps us transform a path of thinking by changing one's focus of its relatedness to Being. This free relationship with Beings allows humanity to experience a change in character in encountering them through reflection and appreciation.

Technology according to Heidegger must be understood as “a way of revealing.” [1] The revealing of today's technology permits humans to master and have control over nature. Ancient Greeks facilitate something to come into being which allows the appearance of truth, on the contrary, modern technology forces and manipulates something into being. Modern technology exposes the world as raw material open for production and manipulation while human beings, as well as the sciences, become mere means within the process. It is an event where modernized technologies have continued to control people and weaken rather than deepen the authenticity of human life.

Heidegger's analysis of technology is not just a mere investigation of a technological method, but rather it deals mainly on the technological mode of being. In *The Question Concerning Technology*, [1] Heidegger focuses on the question “What is the essence of technology?” He speaks of questioning in general that builds away. He advises us that above all to pay heed to the way, thus the way is a way of thinking. [1] According to Heidegger, the goal of such questioning is what he calls a “free relationship,” a new beginning that allows the human essence to open itself to the essence of technology. Environmental issues can be constrained by incorporating Heidegger's conception of how modern technology reveals itself. It provides an ontological basis for understanding how human beings, as individual agents, may respond to technology's threat.

### 3. Releasement Towards Meditative Thinking as the Essence of Thinking

Heidegger's philosophy prepares humanity towards an attitude of awareness in the face of the anticipated dictates of technology. Modern technology has become extremely complicated for us to have complete control over its consequences and developments which are also inconsistent and unforeseeable. Technology allows us to exercise control over the environment and its immense power poses an impending threat to the environment. When Heidegger talks about technology, modern technology, and machination [3, 4] he mainly refers to the technology of the Second Industrial Revolution, also known as the Technological Revolution, it was a phase of machination and rapid standardization occurred. When Heidegger speaks of technology, he means far beyond machines and when Heidegger explains the essence of technology, he suggests a specific way of revealing it. Modern technology subdues the environment and has curves it through the depletion of natural resources. The environment has been changing along the way, frequently damaged by the constructs of technology and its process.

Heidegger's response is to develop an attitude of releasement, which has the characteristic of “pending anticipation” that can transform a new mindset necessary to reveal itself. Heidegger's critique of technology is not a manner of denial or confirmation, rather it asserts that humanity ought to practice withdrawal from calculative thinking and be vigilant and cautious on how to relate with technology as it reveals itself. Heidegger emphasizes that calculative thinking computes, while meditative thinking contemplates the meaning that reigns over all that is. [9] “That which shows itself and at the same time withdraws is the essential trait of what we call mystery. I call the comportment which enables us to keep open to the meaning hidden in technology, openness to the mystery.” [9] Heidegger acknowledges that:

Releasement toward things and openness to the mystery belong together. They grant us the possibility of dwelling in the world differently. They promise us a new ground and foundation upon which we can stand and endure in the world of technology without being imperiled by it. [9]

It is essentially required that a human person disposes to be calm and acknowledge the fact that humanity is inevitably challenged by *Gestell*. “We now name the challenging claim that gathers man intending to order the self-revealing as standing-reserve: *Gestell* [enframing].” [8] Enframing sets upon human beings; it challenges us and orders everything committed to a single kind of thinking that is calculative thinking. Thus, enframing molds and ordains human beings into technical-calculative creatures. Enframing covers the technological being as it simplifies human actions into gathering into standing-reserve and reduces its function as only one possibility, which is the storing of resources or energy. Technology destines human beings towards gathering and treating nature as a non-object awaiting to be used. This

act of gathering allows human beings to organize the world into that which is standing-reserve. A shift towards a gentle kind of releasement that does not renounce the concealment of being as a whole is necessary.

To avoid this danger, there is a need to grasp the essence of technology as enframing and convey that it could only be as one conceivable manner of revealing among others. By carrying out this attitude, one can be able to decide when it is proper to enframe the world, and when it is not. If releasement and openness to mystery could be both developed within us, then, human beings could arrive at a new path grounded on creativity which could produce lasting works that could strike new roots. [9] Heidegger reminds us in *Memorial Address*; [9]

Yet releasement toward things and openness to the mystery never happen of themselves. They do not befall us accidentally. Both flourish only through persistent, courageous thinking. [9]

Releasement gives us a possibility of "dwelling in the world in a different way" [9] for it gives us a free relation to technology and defends one's nature from being distorted and distressed. Though it is just a link towards a new understanding of being that could give some relief to a person being open, which Heidegger calls new rootedness.

Releasement towards things and openness to the mystery gives us a vision of new rootedness which someday might even be fit to recapture the old and now rapidly disappearing rootedness in a change from [9].

The issue then turns into "the saving of man's essential nature. Therefore, the issue is keeping meditative thinking alive." [9] What worries Heidegger is that the calculative thinking that characterizes modern science would ultimately displace all kinds of thinking, resulting in a restriction in the way human beings think on how to reveal the world, thus leading to the misinterpretation of the beings that they encounter because humanity forces them outside of their very essence. Meditative thinking, on the other hand, gives way for the self-concealment of the beings that a human person encounters, it leads us the way to grant their independence and self-standing and guides us to arrive at an ethical relation with them. In *Conversation On a Country Path About Thinking*, [9] a dialogue on the nature of thinking conceived as *Gelassenheit*, Heidegger considers the concept of *Gelassenheit* as the essence of thinking, a thinking that is not meant as representing but as meditative thinking which thinks about the truth of being. This kind of thinking belongs to being, and as the essence of thinking, *Gelassenheit* means that humanity needs to have a different and profound insight into the essence of who the human beings are.

Human beings are capable of meditative thinking for it is a part of human nature, but this kind of thinking needs to be awakened. As Heidegger mentions that man is "in flight from thinking," [9] he implies a flight from meditative thinking. This kind of thinking aims to comprehend, it causes to elicit and awaken one's understanding about what is happening in us and the world around us. It expands and deepens a person's awareness which involves a tremendous task of

cautiousness and creativity, and not looking for an easy answer which might maneuver us toward the rule of machination. Sharon Harvey suggests practical action for environmental problem-solving which is a thoughtful alternative taken from Heidegger's work. For Harvey, humanity needs to keep meditative thinking alive, that is to "increase opportunities for artistic/poetic exercise in environmental awareness." [10] This could bring awareness about the environment and identify the conflict that science produces as a solely quantitative process rather than multiple modes of inquiry. Meditative thinking keeps humanity's focus on the reality of one's existence, as Heidegger says:

Because man is a thinking, that is, a meditating being. Thus, meditative thinking need by no means is "high-flown." It is enough if we dwell on what lies close and meditate on what is closest; upon that which concerns us all, each one of us, here and now; here, on this patch of home ground; now, in the present hour of history. [9]

#### 4. Calculative Thinking as the Essence of Technology

The persisting themes of poetry and technology are very evident in Heidegger's later works as conflicting ways of making sense of the world of "revealing." For Heidegger, the essence of technology is calculative thinking for it utilizes and further exploits objects to achieve some purpose and goal. In contrast, meditative thinking is the essence of art and poetry for it reflects on the essential character of how things are made of. Human beings' special nature is a meditative being. Meditative thinking is an enterprise, which entails one's responsibility for it is a commitment. Human beings need to protect and apply it and most importantly it must, "be able to bide its time, to await as does the farmer, whether the seed will come up and ripen." [9] Although Heidegger was so often labeled as anti-technology, he was worried that "the approaching tide of the technological revolution in the atomic age could be so captivated, bewitch, dazzle and beguile man that calculative thinking may someday come to be accepted as the only way of thinking." [9]

Heidegger identifies "calculative thinking" [9] as a kind of thinking where humanity is accustomed to, "is the mark of all thinking that plans and investigates" [9] and also taking into consideration the "calculated intention of their serving specific purposes." [9] Even if it allows us to achieve a person's projects and to reach one's goals in this technological world, it fails to consider the meaning inherent in things. It "never collects itself," [9] because it is always on the move rushing from one phase to the other. Despite all the productivity and efficiency of this kind of thinking as well as the effectiveness of the results suitable at today's age, Heidegger asserts a "growing thoughtlessness" [9] has taken place and it needs to be addressed. This thoughtlessness establishes from the reality that man is "in flight from thinking." [9] "Thoughtlessness," Heidegger asserts:

is the uncanny visitor who comes and goes everywhere in

today's world. For nowadays we take in everything most quickly and cheaply, only to forget it just as quickly, instantly. Thus, one gathering follows from the heels of another. Commemorative celebrations grow poorer and poorer in thought. Commemoration and thoughtlessness are found side by side. [9]

The only remedy is for humanity to reject this calculative thinking and rationalization that technology advances, in favor of what Heidegger describes in the *Essence of Truth* [11] as "freedom" or "letting-be of beings." [8] Both Iain Thompson and Mark Wrathall see that education and learning are important in following Heidegger's critique of technology. They share Heidegger's demand for learning to think, and they both see this as a remedy to the ecological situation. [12, 13] But before humanity can act to prevent an upcoming ecocatastrophe – one's thinking must change. [14] This encompasses a mindset of being reflective, respectful, and appreciative of nature. This attunement of nature is once more a source of wonder, and would no longer be treated unfairly as an object of exploitation that devalues it as a mere resource for technological and industrial purposes. If humanity allows meditative thinking, we can understand and overcome technology through *Gelassenheit*. Wrathall highlights that overcoming technology does not mean that we can, nor that we should, abandon technology completely. [13] To sustain both nature and humanity it necessitates a renewal of one's experience of authentic freedom from the calculative thinking of modern technology. Allowing the revelation of Being might be just what is needed to address the environmental problems.

## 5. Poetic Dwelling as "Staying with Things"

Interpreting beings in a way that gives them their self-standing permits an attitude into an ethical relation to being which Heidegger describes as "poetic dwelling." In his essay, *Building Dwelling Thinking*, [15] Heidegger demonstrates that this poetic dwelling as "staying with things" [15] helps us to understand in encountering the beings as beings rather than as mere objects. Heidegger discloses that such staying with things is "the only way in which the fourfold stay within the fourfold accomplished at any time in simple unity." [11] According to Heidegger, the Heraclitan understanding of granting us to comprehend the rest of nature fully is by translating beings as "things" rather than mere objects. When human beings change their interpretation of being from the constant presence to an interpretation of being as *phusis*, it gradually approves a shift away from the commands of the theoretical attitude of modern science and technology. Heidegger's writings on poetic dwelling seek to describe an alternative way in which a human person can fully understand oneself and the world around us [2] through transforming an understanding of the beings that a person encounters in understanding one's existence.

Heidegger clarifies that humanity's relentless search for

objectivity has displaced us from the framework of a meaningful relation and blocks one's path to an understanding of being as human beings keep on trying to remove the stain of subjectivity. He reminds us that the "things" should have a significant place in humanity's concerns. Humanity must appropriately redirect the understanding of the beings that the human person encounters with the nature around us and the self-understanding within the sphere of one's practical experience. [2] When a human person allows beings as they are; an encounter with their independence and self-standing occurs, it is then that humanity moves toward the essence as the shepherds of being, such that one has to prepare for this task of safeguarding. Saving the earth means safeguarding her and it is not just an ecological project, but rather an ontological one. To 'save' means "to set something free into its essence." [11]

Heidegger's poetic dwelling can be the basis of humanity's meaningful understanding of oneself in the context of one's practical experience and, thus, permits us to completely encounter the nature around us. This shows an interconnection of human existence and the world around us as it also promotes the development of sincere environmental concerns. When humanity appreciates Heidegger's description of poetic dwelling, it clears the way from the calculative dictates of modern science. This gives way to realizing that the natural environment is an essential place for authentic human existence and can thereby arrive at an environmental ethic. Poetic dwelling can be attained through meditative involvement with the world that humans experience as an alternative to the theoretical attitude of modern science. Meditative involvement marks a new beginning that can promote an engagement with nature, allows us to dwell with the world around us, and meditates on what could be a better way to recover from the dangers of enframing that characterize the modern age.

In Heidegger's *Building Dwelling Thinking* [15], he describes poetic dwelling on the conditions of humans on how to rescue or save the earth. When mortal dwells poetically, it implies that human beings protect and safeguard the fourfold of earth, sky, mortals, and divinities. Dwelling poetically means protecting or safeguarding the harmonious gathering of the fourfold in delivering it free into its way of being. Thus, in protecting and safeguarding the fourfold, humanity acknowledges that this attitude is primarily a shepherding one. Safeguarding of the fourfold is not about not abusing or exploiting it, rather through "letting it be," i.e., to allow to pause and meditate, thus avoiding thoughtlessness and rashness or hastiness.

To remind of what Heidegger calls the "fourfold" (*Geviert*), mortals' dwell on the earth under the sky with the divinities. To dwell means to gather a place, i.e., to be completely in the world, which requires to hold a steadfast understanding of the relationship between the fourfold- the earth and sky, mortals and the divines. Having such kind of awareness means to live authentically, and environmentally. To be mindful of one's condition in nature is to appreciate the

value of one's relationship with nature. This understanding of humanity's place in nature can be a new step toward environmental awareness. Mortals dwell authentically through the experience of the fourfold as a unity. Mortals dwell in the way they preserve the fourfold in its essential being, its presencing [16]. The basic character of dwelling is to spare and to preserve which requires care and concern, thus letting the thing come into presence or letting beings be. Dwelling means cultivating one's home and not manipulating it, and it also involves gathering. To dwell is to exist in such a way that the fourfold assumes an unforced unity. [9]

Heidegger warns us about the calculative thinking of the sciences for it limits humanity's interpretation of beings to the domain of instrumentality and restricts one's ability to relate to others as more than just the means to accomplish one's purposes. [2] Heidegger draws our attention to the dangers implied in the technological way of life. He worries that the time will come when calculative thinking will be practiced to the extent that it becomes embedded as the only way of thinking, thus blocking all other forms of thought, and worst of all dominating them. This mode of revealing does not only alienates us but overwhelmingly leads to considerable destruction of the natural environment. [17] In Heidegger's discussion of poetic dwelling, he describes in the *Memorial Address* [9] that the meditative involvement with the world is an essential part of human existence for it allows a meaningful relationship with nature as an alternative to the theoretical attitude of modern science. His examination of poetic dwelling can be understood as showing an attitude on how humanity treats the beings it encounters and nature in general. It concerns the way human beings deal with being that would grant them importance. It allows nature to breathe on its own, not just as a mere present-at-hand or standing-reserve to be manipulated. Poetic dwelling differs from modern science, for it regards the disclosing of nature and cooperates with the unfolding of the being of beings rather than confronting them solely for scientific and technological use. It welcomes the things human beings encounter and is cautious not to be consumed by their swaying understanding of them, and thus warrants a relationship to them as independent and self-sustaining.

In *Building Dwelling Thinking*, [15] Heidegger informs us, "man dwells in that he builds... man is capable of such building only if he already builds in the sense of poetic taking measure." [15] It is through the building that humanity attains dwelling, but Heidegger reminds us that the essence of the building is more than the production and invention. To build is to dwell because according to Heidegger the words 'building' and 'dwelling' have the same origin derived from the German term *bauen*, thus through this important relationship, a fuller understanding of what it means to dwell will be realized. For Heidegger, *bauen* also conveys that human beings have to value, safeguard, protect and care for, "specifically to till the soil and cultivate the vine." [15] Thus dwelling is a way of safeguarding, for it nurtures the presencing of beings and cares for each being in its essence. In this manner, "mortals' dwell in that they save the earth...to

save means to set something free into its own presencing...saving the earth does not master the earth and subjugate it." [15] In *Building Dwelling Thinking*, [15] Heidegger shows that the word *bauen* also means preservation, thus, to save the earth and to save something means "to rescue it from ruin, to free it into its essence, and to bring it under our care." [15] Heidegger explains that to save the world is to revive it. He tells us that when the earth that bears all beings is challenged forth as standing-reserve through the mechanical model of modern technology it ultimately destroys and perishes. Dwelling is saving the earth and if human beings grant the independence and self-standing of the beings they encounter, then, it would allow us to cultivate a meaningful relationship with nature and show itself as a genuine concern for human beings.

Foltz conversed that, Heidegger's notion of poetic dwelling has the potential to restore "a relation to the natural environment based upon...heedful inhabitation" and "is in itself a recovery of the original basis for an environmental ethic: a homecoming to our comfortable dwelling or "ethos." [18] This appreciation demonstrates humanity's action towards a realization that the natural environment is an essential condition for authentic human existence and can thereby lead to an environmental ethics. Thus, to discard one's entrapment from technological dominance, there is a need for meditative thinking which offers a broader and more essential comprehension of human existence. According to Foltz, "dwelling poetically on the earth constitutes the possibility for a genuine environmental ethic." [18]

The drive for mastery and control that characterizes the technological era displaces humanity's proper dwelling place. In *Building Dwelling Thinking*, [15] Heidegger explains what the essence of dwelling is and what constitutes being at home. Being at home can only be actualized through one's meaningful encounters with different beings that one should safeguard, protect and care for. Beings and the rest of nature are all interrelated agents of dwelling, and humanity cannot dwell if human beings do not understand their relationship to the earth which one may call as humanity's suitable home to reside upon, such as a 'safe' place. Heidegger explains how being at home supports us in the process of understanding one's essence and encountering a harmonious relationship with the rest of nature. He also suggests that humanity can learn to dwell poetically if human beings only understand their place of dwelling and the real meaning of their interaction with the earth. It is unfitting and 'unsafe' if humanity challenges the earth leading to a disturbed, bothered, and restless environment, this is where human beings as dwellers are unable to understand their relationship with the dwelling place and thus, human beings become homeless.

## 6. Conclusion

In describing an ethical attitude towards the world and the beings we encounter; Heidegger is not inviting us to move away from technology; rather he believes that modern

technology has an important part in humanity's existence. Technology keeps the key where the saving power thrives in re-establishing our authentic relation to being. Heidegger's investigations of modern technology together with his notion of poetic dwelling both acknowledge the independence of the beings we encounter. Granting this self-standing of beings outside their significance to humanity's demands and desires, technology supports the self-revelation of the beings of beings. This kind of relation with beings leads to one's meaningful understanding and involvement with the world, instead of the dominating and challenging attitude exclusively for scientific and technological consumption.

Heidegger's notion of poetic dwelling calls for a meditative involvement with the world that shows a way that can develop a better disposition towards humanity's treatment of nature. Heidegger reminds us that the role of human beings as shepherds calls for protection and safeguard of nature instead of the dominating and challenging attitude. Release towards things grants them their self-standing towards a harmonious gathering of the fourfold and gives us a free relation to technology, and letting it be which allows us to meditate, thus, the avoidance of thoughtlessness. Human beings need to be free from the delusions and the deception of enframing and must cooperate with the unfolding of beings and no longer consider themselves as lords or masters of the earth. Therefore, an escape from ignorance is also a potential escape from the dangers of "enframing." Meditative thinking is the remedy that can help us avoid the dangers of technology for it allows us to dwell meaningfully beyond the sphere of modern science and technology. For Heidegger, we must gain intelligibility, thereby 'letting beings be' which brings us into a free relationship towards things and openness to the mystery toward a suitable dwelling place that is poetic.

Meditative involvement allows the disclosure of an event of the relation of the earth to sky, mortals to gods by returning from the effects of the enframing. This refers us to a new mode of world disclosure that will stand against the mode of technological disclosure and grants openness to mystery. One can return homeward by allowing the gathering of the fourfold and dwelling poetically. Humanity is called to release oneself to the earth by being free and open to experience wonder and not calculation—a shift that fundamentally disagrees with the measuring character of modern science and technology. Granting that this implication occurs, a more authentic way of relationship with beings and the rest of nature is achievable. Heidegger also describes dwelling as a mode of attunement, which allows us to dwell authentically through care and involvement with the beings we encounter that would lead us into a proper dwelling place.

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