

The nature of thinking is not to be found in thinking. If one understands thinking to represent a kind of willing: Its nature is to be found by releasing oneself beyond willing and not-willing.

One releases oneself thusly by waiting; not for anything in particular, but by waiting 'upon' with a certain openness.

Upon this releasement, one moves into a certain *enchanted region* which lies on the side of the horizon which is *opposite* to the openness of objects. The nature of thinking lies in this strange, involuntary movement towards the region.

In this region, things rest in their *self-belonging*, unappropriated (untarnished, may we say?) by the constituting human hand. This is their home; and we cannot think of them in this dimension representationally.

As thinking beings, we ourselves are always, *prior to everything*, within that-which-regions (the rephrasing used to indicate that the region is not a static place, but an active occurrence). That-which-regions reveals itself to us representationally through the horizon. We then wait upon it in order to find ourselves released into it again.

The nature of the relation between man and that-which-regions is releasement. The nature of the relation between any thing and that-which-regions is neither that of cause to effect (left-right), nor a transcendental-horizonal relation (up-down).

Truth is independent of man, but this independence is a relation to human nature, which in turn is founded in that-which-regions.

That-which-regions is the nearness of the distance (it shows us the horizon, whose representational nature pulls us away from it) and the distance of the nearness (while we remain afar from it in representation, it is where our nature abides prior to everything).

The nature of thinking is—Heraclitus' fragment—"moving-into-nearness".