

THE CAMBRIDGE HEIDEGGER LEXICON

Martin Heidegger (1889–1976) was one of the most original thinkers of the twentieth century. His work has profoundly influenced philosophers including Jean-Paul Sartre, Simone de Beauvoir, Maurice Merleau-Ponty, Michel Foucault, Jacques Derrida, Hannah Arendt, Hans-Georg Gadamer, Jürgen Habermas, Charles Taylor, Richard Rorty, Hubert Dreyfus, Stanley Cavell, Emmanuel Levinas, Alain Badiou, and Gilles Deleuze. His accounts of human existence and being and his critique of technology have inspired theorists in fields as diverse as theology, anthropology, sociology, psychology, political science, and the humanities. This Lexicon provides a comprehensive and accessible guide to Heidegger’s notoriously obscure vocabulary. Each entry clearly and concisely defines a key term and explores in depth the meaning of each concept, explaining how it fits into Heidegger’s broader philosophical project. With over 220 entries written by the world’s leading Heidegger experts, this landmark volume will be indispensable for any student or scholar of Heidegger’s work.

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THE CAMBRIDGE HEIDEGGER LEXICON



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Preface

Martin Heidegger was one of the most influential and original thinkers of the twentieth century. His influence could be measured by the number and variety of other important philosophers who have been profoundly influenced by his work. They include German philosophers like Hannah Arendt, Hans-Georg Gadamer, and Jürgen Habermas; French philosophers like Jean-Paul Sartre, Simone de Beauvoir, Maurice Merleau-Ponty, Michel Foucault, Jacques Derrida, and Emmanuel Levinas; and philosophers in the English-speaking tradition like Charles Taylor, Richard Rorty, Hubert Dreyfus and Stanley Cavell. Heidegger is a seminal figure in all of the most important movements in twentieth-century European philosophy – for instance, phenomenology, existentialism, post-structuralism, and deconstruction. One could also assess Heidegger’s importance by the number of fields which have been shaped by his work: theorists in fields as diverse as theology, anthropology, sociology, psychology, aesthetics, political science, strategic management, and the humanities have turned to Heidegger for inspiration. But the most important gauge of Heidegger’s significance as a thinker is the scope and profundity of his thought itself. Heidegger’s work addresses the central topics of philosophy – being, language, human nature, the foundations of knowledge, the sources of human agency, the ethical challenges of life in a globalized and technologized culture, and so on. His writings on these topics continue to influence the development of philosophy into the twenty-first century.

Heidegger is also one of the most controversial thinkers of the twentieth century. Even leaving aside his embrace of National Socialism, his style of writing and his modes of argumentation have led some to dismiss his work as mysticism, obscurantism, and irrationalism. Even scholars specializing in the study of Heidegger’s works struggle with his peculiar use of language. Heidegger coins new jargon, and he uses existing words in odd ways, redefining them in what he calls a “broad sense” (*weiten Sinne*) or a “being sense” (*Seinssinne*). Words used in a broad sense have an overlapping but significantly different extension than the everyday, familiar meaning of the term. Heidegger does this because he is interested in picking out things in terms of their ontological structure and function. Having done that, he then uses the term to apply to other things that share that ontological structure.

The results of this terminological practice can be very confusing. For example, we normally use the word “truth” to denote true propositional entities like assertions or beliefs. What makes true propositions true is that they perform a particular function – namely, they uncover a fact or state of affairs. Thus, Heidegger takes uncovering in a broad sense – lifting into salience – to be the ontological function of truth. He then applies the words “true” and “truth” in a broad sense to name anything which uncovers. So, for example, if I drive a nail into a board, I am uncovering the way a hammer is used. In this sense my action, for Heidegger, is “true” – it lifts into salience what a hammer is and how it is used. Or if a building like a medieval cathedral makes evident for the faithful what it means to inhabit a world opened up by God’s grace, the cathedral is also “true” – it lifts into salience what is essential or most important about such a world.

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Heidegger rarely offers a direct and explicit definition of the way he is using his word. One gets clued in to the ontologically broad meaning only by attending to the contexts in which it appears. Heidegger's terminology thus only gradually becomes clearer as one works and struggles to interpret his arguments and phenomenological descriptions. Much of the best secondary literature on Heidegger's philosophy consists precisely in trying to get clearer about the meaning of his words. The state of Heidegger scholarship has been advanced significantly over the last several decades by the ongoing publication of Heidegger's collected works, the *Gesamtausgabe* (GA). This has provided a wealth of context to round out our understanding of Heidegger's use of language.

Another feature of Heidegger's use of language is the way that he frequently draws inspiration from the structure and history of words. "The ultimate business of philosophy," Heidegger claims, "is to preserve the *force of the most elemental words* in which Dasein expresses itself, and to keep the common understanding from levelling them off to that unintelligibility which functions in turn as a source of pseudo-problems" (SZ 220). Heidegger frequently uncovers the "force of the most elemental words" of the German language by teasing out their etymological relationships with other words and concepts. Translating his work into English is thus complicated by the fact that the etymological relations for German terms are often not shared by their English counterparts.

As a result, there are significant obstacles to reading Heidegger in English translation – over and above the inherent complexity of his thought. The meaning of his most important or "elemental" words all too often departs from their ordinary sense, meaning that the reader has to be constantly alert to the danger of slipping back into understanding his terms in the familiar sense. There are significant variations in the way Heidegger's German terms are translated across works, and even within the same work.

My hope is that this volume will do something to remove these obstacles. I have made an effort to impose lexical consistency across the entire volume – at times at the cost of distressing the authors of the entries to this Lexicon. I have no interest in unduly suppressing disputes over translation – I believe such disputes are an extremely important way in which philosophy is done. Heidegger's work has given birth to a number of different schools of thought on how best to interpret his philosophy – schools that often disagree pointedly with each other. Contributors to this volume are drawn from across the broad spectrum of Heidegger scholarship in the English-speaking world (and beyond). The discerning reader will thus notice that the Lexicon presents a diversity of approaches to Heidegger's work.

I've tried, then, to strike a balance between clarity and openness to alternative translations. In addition to employing a uniform translation across this Lexicon, each entry begins with something akin to a definition of Heidegger's word before proceeding to a more nuanced discussion of the meaning and use of that term. Thus readers can use this Lexicon both for a quick reference while trying to decipher Heidegger's prose, but also as a means to dive more deeply into scholarship on Heidegger's philosophy. I've also encouraged authors to discuss in their entries ongoing disputes over translation (and many have done so).

Finally, I have made liberal use of "stub entries" that refer the reader to the main entry. For instance, there is an entry that reads:

READINESS-TO-HAND (ZUHANDENHEIT). See AVAILABLENESS.

The reader of this Lexicon thus should be able to look up any of the leading alternative translations of a term and be led to the entry that discusses that term.

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Using the Lexicon

Within entries, words that have their own separate entry in the Lexicon are formatted in small caps.

Most entries conclude with a “References in Heidegger” section that lists significant passages in Heidegger’s work in which he discusses or helps to define the term in question. The references listed here are by no means exhaustive, and readers who want to continue their study of a term or concept in Heidegger’s work are encouraged to consult François Jaran and Christophe Perrin’s *The Heidegger Concordance*.

Quotations of Heidegger in this volume routinely modify the published translations. I have tried to provide a reference to English-language translations of Heidegger’s works (where they exist). *But the reader should be alerted to the fact that the translations used in the Lexicon might differ from those translations.*

Citations of *Being and Time*, as is standard practice, refer to the pagination of the eighth German edition of *Sein und Zeit*, published by Verlag Max Niemeyer in 1957. These page numbers are found in the margins of both English-language translations of *Being and Time*, as well as in the margins of the *Gesamtausgabe* edition of *Sein und Zeit* (GA2) (Klostermann, 1977). Citations of *Being and Time* will use the abbreviation “SZ.” The preferred translation of *Being and Time* is the translation by John Macquarrie and Edward Robinson (New York: Harper & Row, 1962). But, as noted above, many of the passages quoted from *Being and Time* have either modified the existing translations, or retranslated the original *de novo*.

References to other works by Heidegger will direct the reader to the *Gesamtausgabe* volume and pagination. Most newer translations of Heidegger’s work include the *Gesamtausgabe* pagination in the margins, in the top header, or inserted into the text. Where this is the case, we will not generally list the page number of the translation, as the passage can be readily found by consulting the marginal numbers. Full bibliographic information for these English-language translations can be found below, included in the reference to the corresponding volume in the *Gesamtausgabe*.

When translations do not contain the marginal page numbers that refer to the *Gesamtausgabe* pagination, we will use both the *Gesamtausgabe* reference and a reference to the page number in translation. For example, *Pathmarks* – the English translation of *Wegmarken* (GA9) – does not include a *Gesamtausgabe* reference. So a reference to *Wegmarken* (GA9) will include the page number in GA9, followed by a slash and the page number in *Pathmarks* – like this: (GA9:112/89).

Some volumes of the *Gesamtausgabe* have not yet been translated and published as a whole volume, although select essays have been translated and published in essay collections. Where this is the case, the citation will include both a citation to the *Gesamtausgabe* and a citation to the English translation, using the abbreviations listed in the “Other English Translations” below. So a reference to Heidegger’s essay “Aus einem Gespräch von der Sprache,” published in German in GA12 and in English as “A Dialogue on

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Language” in the essay collection *On the Way to Language*, will look like this: (GA12:104/OWL 20).

Multiple translations exist for a number of Heidegger’s works. Page references within entries will refer to the translation listed below in Abbreviations unless the author of the entry specified a preference for a different translation.

Chronology of Martin Heidegger

- Sep. 26, 1889 Born to Friedrich and Johanna Heidegger (née Kempf) in Messkirch, Baden, Germany. His father was a sexton in the Catholic Church and a master cooper. Heidegger attends elementary and middle school in Messkirch.
- 1903–06 Receives a grant to enter the Konradihaus, the Catholic boys' Seminary in Constance, and attend Gymnasium.
- 1906–09 Receives a grant intended for those training in the priesthood; this allows him to attend the Berthold Gymnasium in Freiburg where he boards at the archiepiscopal seminary of St. Georg. Completes his final comprehensive examination in the summer of 1909.
- Sep. 30, 1909 Enters the novitiate of the Society of Jesus at Tisis, Austria. He is dismissed for medical reasons on October 13, at the end of his two-week probation.
- 1909–11 Studies Catholic theology at the University of Freiburg.
- 1911–13 Studies natural sciences, mathematics, and philosophy at the University of Freiburg.
- July 26, 1913 Defends his dissertation, “The Doctrine of Judgment in Psychologism: A Critical and Positive Contribution to Logic,” completed under the supervision of Arthur Schneider. Heidegger passes his oral examination and is awarded the doctorate in philosophy, *summa cum laude*.
- 1913–15 Continues advanced study in philosophy at University of Freiburg while writing his habilitation dissertation, “The Doctrine of Categories and Meaning in Duns Scotus,” under the direction of Heinrich Rickert.
- July 28, 1914 First World War breaks out.
- July 27, 1915 Receives his habilitation and is granted his license to teach in philosophy.
- Aug. 18, 1915 Called up for military service in the German army, and assigned to serve as a postal censor in Freiburg.
- 1915–16 As a docent, Heidegger offers lectures and seminars at the University of Freiburg on ancient and scholastic philosophy, Kant’s *Prolegomena*, and German Idealism.
- 1916–17 Offers lecture course on “The Basic Questions of Logic.”
- March 20, 1917 Marries Elfride Petri.
- 1918 Called up for training in meteorology and stationed near Sedan.
- Nov. 11, 1918 Fighting ends between Germany and the Allied Powers.
- Jan. 9, 1919 Writes to Father Engelbert Krebs to explain that “the *system* of Catholicism” is “problematic and unacceptable to me – but not Christianity and metaphysics” (BH 96).
- Jan. 21, 1919 Son Jörg is born.

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- June 28, 1919 The Treaty of Versailles is signed, bringing an end to the First World War.
- 1919–20 Returns to lecturing as a docent at the University of Freiburg, offering courses and seminars on phenomenology (see GA56/57 and GA58). During this period, Heidegger becomes Husserl’s assistant, holding “the phenomenological exercises of seminars in common with Husserl” (BH 108). He also befriends Karl Jaspers, and begins drafting a critical review of Jaspers’s *Psychology of Worldviews*. This is first published in 1973, and republished in 1976 in the *Gesamtausgabe* edition of *Pathmarks* (see GA9).
- Aug. 20, 1920 Son Hermann is born.
 1920–23 Offers lecture courses and seminars that develop a phenomenological approach to lived experience (GA59), to religious life (GA60), to Augustine and Neoplatonism (GA60), to Aristotle (GA61 & GA62), and to ontology (GA63).
- 1923 Accepts associate professorship at the University of Marburg.
 1923–24 Offers lecture courses on a phenomenological approach to ontology (GA17), and to Aristotle’s account of human being (GA18). In this and subsequent years, his lectures at Marburg are attended by, among others, Hans-Georg Gadamer, Karl Löwith, Hannah Arendt, and Hans Jonas.
- July 25, 1924 At Rudolf Bultmann’s invitation, Heidegger lectures at the Marburg Theological Faculty on “The Concept of Time.”
 1924–25 Offers a lecture course on Aristotle’s account of human understanding, and Plato’s research into ontology (GA19). Hannah Arendt, then eighteen years old, attends the lecture course. In February 1925, Arendt and Heidegger become lovers.
- April 16–21, 1925 Lectures on Wilhelm Dilthey at the Society for Art and Science of the Electorate of Hesse, at Kassel.
 1925–26 Offers lecture courses on the phenomenology of time and human existence (GA20), truth and logic (GA21), and ancient approaches to ontology (GA22).
- 1926–27 Offers lecture courses on Aquinas, Descartes, Spinoza, Leibniz, and Wolff (GA23), and on ontology and time (GA24).
- 1927 Publishes *Being and Time*.
 July 8, 1927 Delivers the lecture “Phenomenology and Theology” in Tübingen, and again in Marburg on February 14, 1928. This is first published in 1969 and republished in 1976 in the *Gesamtausgabe* edition of *Pathmarks* (see GA9).
- 1927–28 Now a full professor, Heidegger teaches his last courses at Marburg, in which he develops a phenomenological interpretation of Kant’s *Critique of Pure Reason* (GA25), and explores the metaphysical foundations of logic through an interpretation of Leibniz (GA26).
- 1928 Appointment as Professor of Philosophy at the University of Freiburg im Breisgau, succeeding Husserl.

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- 1928–29 Offers a lecture course on science, truth, and the philosophy of world-view (GA27).
- March 17–27, 1929 Delivers three lectures on “Kant’s *Critique of Pure Reason* and the Task of a Laying of the Ground for Metaphysics” at the Davos Hochschule. The lectures are followed by a disputation with Ernst Cassirer.
- 1929 Publishes *Kant and the Problem of Metaphysics* (GA3). He also publishes “On the Essence of Ground” in a Festschrift for Edmund Husserl; it is republished in *Pathmarks* (1967).
- July 24, 1929 Delivers his inaugural public lecture at the University of Freiburg, entitled “What is Metaphysics?” It is published in 1929, and included in the first edition of *Pathmarks* (1967).
- 1929–30 Teaches lectures courses on German Idealism (GA28), and a monumental course on the fundamental attunement of boredom, the essence of animality, and the “world-forming” character of human existence (GA29/30).
- July 14, 1930 Delivers the lecture “On the Essence of Truth” in Bremen. The lecture is later repeated in Marburg and Freiburg. It is included in the first edition of *Pathmarks* (1967).
- 1930–33 Teaches lecture courses on human freedom (GA31), Hegel’s *Phenomenology of Spirit* (GA32), Aristotle’s *Metaphysics* Θ (GA33), Plato and truth (GA34), and Anaximander and Parmenides (GA35). During this time, he also lectures and teaches seminars on Augustine’s view of time, and the principle of contradiction. Heidegger begins keeping a set of notebooks that he writes in periodically between 1930 and 1970. These are published posthumously as *Ponderings* (GA94–97), and are better known as the *Black Notebooks*.
- Jan. 31, 1933 Adolf Hitler is appointed Chancellor of Germany.
- March 23, 1933 The Enabling Act comes into effect, giving Hitler plenary powers.
- April 21, 1933 Heidegger is elected Rector of the University of Freiburg, and subsequently oversees the *Gleichschaltung* or Nazification of the University.
- May 3, 1933 Becomes a member of the National Socialist Party.
- May 27, 1933 Delivers his inaugural Rectoral Address on “The Self-Assertion of the German University.”
- 1933–34 Teaches lecture courses on metaphysics and truth (GA36/37).
- Feb. 23, 1934 Publishes “Why Do I Stay in the Provinces?” (GA13), explaining his reasons for twice rejecting the prestigious offer of a professorship at the Humboldt University of Berlin.
- April 23, 1934 Resigns the Rectorship of Freiburg University.
- 1934–35 Teaches lecture courses on language and human existence (GA38), Hölderlin’s Hymns “Germania” and “The Rhine” (GA39), and on metaphysics and being (GA40).
- Nov. 13, 1935 Lectures on “The Origin of the Work of Art” in Freiburg. Revised versions of the lecture are delivered in January 1936 (in Zurich), and on November 17 and 24, and December 4, 1936 (in Frankfurt am Main), before being published in *Off the Beaten Track* (1950).

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- 1935–36 Teaches a lecture course on Kant’s account of thinghood (published in 1962 under the title “What is a Thing?” GA41).
- April 2, 1936 Delivers the lecture “Hölderlin and the Essence of Poetry” in Rome. This lecture is published in the journal *Das innere Reich* 3 (1936): 1065–78, and republished in *Elucidations of Hölderlin’s Poetry* (1944).
- 1936–37 Teaches lecture courses on Schelling’s account of human freedom (GA42), and on Nietzsche’s doctrine of the will to power and philosophy of art (GA43). Work starts, and continues through 1938, on the manuscript treatise *Vom Ereignis: Beiträge zur Philosophie* (GA65), published posthumously in 1989.
- 1937–38 Teaches lecture courses on Nietzsche’s doctrine of the eternal recurrence (GA44), and on truth (GA45).
- June 9, 1938 Delivers the lecture “The Founding of the Modern World Picture by Metaphysics” in Freiburg. The essay is later published as “The Age of the World Picture” in *Off the Beaten Track* (1950).
- 1938–39 Teaches lecture courses and seminars on Nietzsche’s *Untimely Meditations* (GA46), on Nietzsche’s doctrine of the will to power (GA47), and on language (GA85). During this time, Heidegger composes the manuscript treatises *Mindfulness* (GA66), and *Overcoming Metaphysics* (GA67), published posthumously. He begins work on two other treatises – *The History of Being* and *Koinon* (both in GA69).
- Sep. 1, 1939 Germany invades Poland, marking the beginning of the Second World War.
- 1940–42 Teaches lecture courses and seminars on Nietzsche and nihilism (GA48), Schelling’s metaphysics (GA49), being and human existence (GA51), Hölderlin’s Hymn “Remembrance” (GA52), and Hölderlin’s Hymn “The Ister” (GA53). Heidegger composes the manuscript treatise *On the Inception* (GA70).
- 1942 Publishes “Plato’s Doctrine of Truth.” It is later republished in the first edition of *Pathmarks* (1967).
- 1942–43 Teaches lecture courses on Parmenides (GA54) and Heraclitus (GA55). Heidegger also lectures on Hegel; parts of these lectures are later published as “Hegel’s Concept of Experience” in *Off the Beaten Track* (1950). In 1943, Heidegger repeatedly delivers the lecture “Nietzsche’s Word: ‘God is Dead’”; it is later published in *Off the Beaten Track* (1950).
- June 6, 1943 Delivers the lecture “Remembrance of the Poet” at the University of Freiburg im Breisgau. This lecture is published in *Elucidations of Hölderlin’s Poetry* (1944) under the title “Homecoming/To Kindred Ones.”
- 1944 Teaches lecture course on Heraclitus’ doctrine of the *Logos* and truth (GA55). Publishes the first edition of *Elucidations of Hölderlin’s Poetry* (GA4). This volume contains lectures on Hölderlin that Heidegger delivered in the 1930s and 1940s. Heidegger begins teaching a lecture course on the connection between thinking and poetry (GA50), but the course is interrupted when Heidegger is conscripted into the *Volkssturm* or German Territorial Militia on November 8, 1944.

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- November 27, 1944 British and American squadrons bomb Freiburg.
 1944–45 Moves to Messkirch to organize and store his manuscripts. Composes a series of dialogues, published posthumously as *Country Path Conversations* (GA77).
- May 7, 1945 Germany surrenders unconditionally to the Allies, ending the war in Europe.
- July 23, 1945 Denazification Committee holds its first hearing on Heidegger's case.
 Dec. 28, 1946 The French Military Government issues a final ruling that bars Heidegger from teaching and from all university activities. This ban remains in effect until 1949.
- Fall 1946 Sends a letter to Jean Beaufret that is later published as the "Letter on 'Humanism,'" and republished in the first edition of *Pathmarks* (1967).
- Dec. 1, 1949 Delivers a cycle of four lectures in Bremen under the collective title "Insight Into That Which Is" (GA79), including the lecture "The Thing," later published in *Vorträge und Aufsätze* (1954). The lectures are repeated on March 25 and 26, 1950, in Bühlerhöhe.
- 1950 Publishes *Off the Beaten Track* (GA5).
- June 6, 1950 Delivers a lecture on "The Thing" in Munich. Later republished in *Vorträge und Aufsätze* (1954).
- Oct. 7, 1950 Delivers the lecture "Language" in Bühlerhöhe. Later published in *On the Way to Language* (1959).
- May 4, 1951 Delivers the lecture "Logos" to the Bremen Club. Published that same year, and later republished in *Vorträge und Aufsätze* (1954).
- Aug. 5, 1951 Delivers the lecture "Building Dwelling Thinking" in Darmstadt, later republished in *Vorträge und Aufsätze* (1954).
- Oct. 6, 1951 Delivers the lecture "... Poetically Man Dwells ..." in Bühlerhöhe. Later republished in *Vorträge und Aufsätze* (1954).
- Nov. 6, 1951 Holds a seminar in Zurich that touches on thought, poetry, science, technology, and the ontological difference (GA15).
- 1951–52 Resumes university teaching with his final lecture course at University of Freiburg: "What is Called Thinking?" (GA8). In May 1952, he delivers a portion of this lecture course on Bavarian Radio and publishes it later in *Vorträge und Aufsätze* (1954). The lecture course as a whole is published in 1954.
- 1953 Publishes his 1935 lecture course on the *Introduction to Metaphysics* (GA40) – the first of his Freiburg lecture courses selected for publication. Heidegger also publishes "Language in the Poem," later republished in *On the Way to Language* (1959).
- May 18, 1953 Delivers the lectures "Who is Nietzsche's Zarathustra" in Bremen. Published later in *Vorträge und Aufsätze* (1954).
- Aug. 4, 1953 Presents the paper "Science and Reflection" to a small group, in preparation for Heidegger's participation in a lecture series in Munich on "The Arts in the Technological Age." Published later in *Vorträge und Aufsätze* (1954).

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- Nov. 18, 1953 Delivers the lecture “The Question Concerning Technology” at the Bavarian Academy of Fine Arts in Munich as part of a series of lectures on “The Arts in the Technological Age” (published in 1954 in *Vorträge und Aufsätze*).
- 1954 Publishes *Vorträge und Aufsätze* (i.e., *Lectures and Essays*; see GA7). He also publishes *Aus der Erfahrung des Denkens* (translated in OWL as “The Thinker as Poet”), and *What is Called Thinking* (GA8) – his 1951–52 Freiburg lecture course.
- 1955 Publishes “On the Question of Being.” Later republished in the first edition of *Pathmarks* (1967).
- March 21, 1955 Delivers the lecture “Releasement” (*Gelassenheit*) in Cérisy-la-Salle, France.
- Aug. 28, 1955 Delivers the lecture “What is Philosophy?” in Cérisy-la-Salle. It is later published in *Identity and Difference* (1957).
- 1955–56 Teaches a lecture course at the University of Freiburg under the title “The Principle of Ground” (GA10).
- Feb. 24, 1957 Delivers the lecture “The Onto-theo-logical Constitution of Metaphysics” in Todtnauberg. It is later published in *Identity and Difference* (1957).
- 1957 Delivers, at the University of Freiburg, a series of lectures on the “Basic Principles of Thinking” (GA79). The lecture series includes “The Principle of Identity” which is published the same year in *Identity and Difference* (GA11), a collection of essays and lectures. Heidegger also publishes *The Principle of Ground* (GA10). He is admitted to the Heidelberg Academy of the Sciences and the Berlin Academy of Arts.
- Dec. 4, 1957 Delivers the first of three lectures on “The Nature of Language” in Freiburg. The lecture cycle is completed on December 18, 1957 and February 7, 1958. The lectures are later published in *On the Way to Language* (1959).
- May 11, 1958 Delivers a lecture on Stefan George’s poem “The Word” in Vienna. The lecture is later published in *On the Way to Language* (1959).
- July 26, 1958 Delivers the lecture “Hegel and the Greeks” in Heidelberg. It is later included in the first edition of *Pathmarks* (1967).
- Jan. 1959 Delivers a series of lectures under the title “Language.” One of these lectures is later published as “The Way to Language” in *On the Way to Language* (1959).
- June 6, 1959 Delivers the lecture “Hölderlin’s Earth and Heaven” in Munich. This lecture is published later in the fourth, enlarged edition of *Elucidations of Hölderlin’s Poetry* (1971).
- 1959 Publishes *On the Way to Language* (GA12), a collection of essays and lectures that date from the 1950s.
- Sep. 8, 1959 Holds the first of many seminars and conversations with the psychiatrist Medard Boss, known as the Zollikon Seminars, at the University of Zurich. Subsequent seminars are held in 1964, 1965, 1966, and 1969 in Boss’s home (GA89).