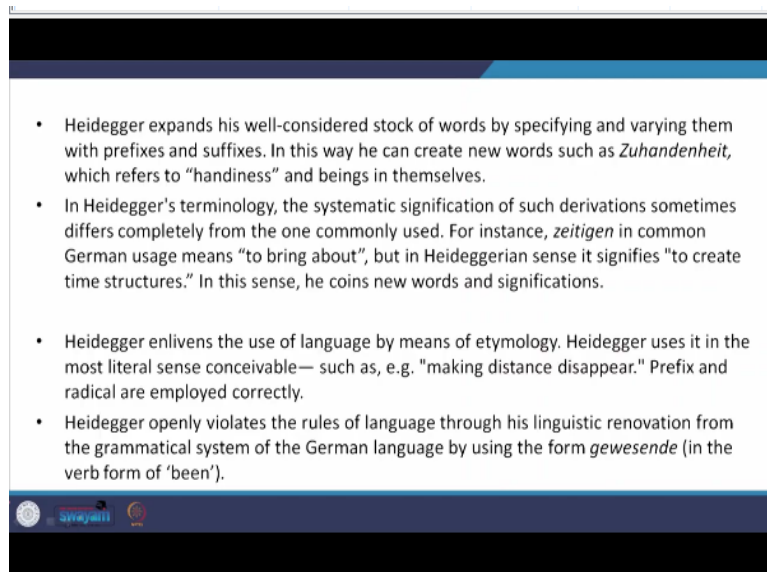


**Narrative Mode and Fiction**  
**Prof. Sarbani Banerjee**  
**Department of Humanities and Social Sciences**  
**Indian Institute of Technology-Roorkee**

**Lecture-21**  
**Novel and Existence-VI**

Good morning and welcome back to the lecture series on narrative mode and fiction. So, today we are discussing novel and existence; we are discussing Heideggerian thought.

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- Heidegger expands his well-considered stock of words by specifying and varying them with prefixes and suffixes. In this way he can create new words such as *Zuhandenheit*, which refers to “handiness” and beings in themselves.
- In Heidegger's terminology, the systematic signification of such derivations sometimes differs completely from the one commonly used. For instance, *zeitigen* in common German usage means “to bring about”, but in Heideggerian sense it signifies “to create time structures.” In this sense, he coins new words and significations.
- Heidegger enlivens the use of language by means of etymology. Heidegger uses it in the most literal sense conceivable— such as, e.g. “making distance disappear.” Prefix and radical are employed correctly.
- Heidegger openly violates the rules of language through his linguistic renovation from the grammatical system of the German language by using the form *gewesende* (in the verb form of ‘been’).

Heidegger and language is something we discussed in our previous lecture; how language has taken a kind of central attention or central position in Heidegger's philosophy. Heidegger expands his well-considered stock of words through specifying and varying them with prefixes and suffixes. I was talking about how Heidegger has played with the German language making alternative senses out of traditionally used German words.

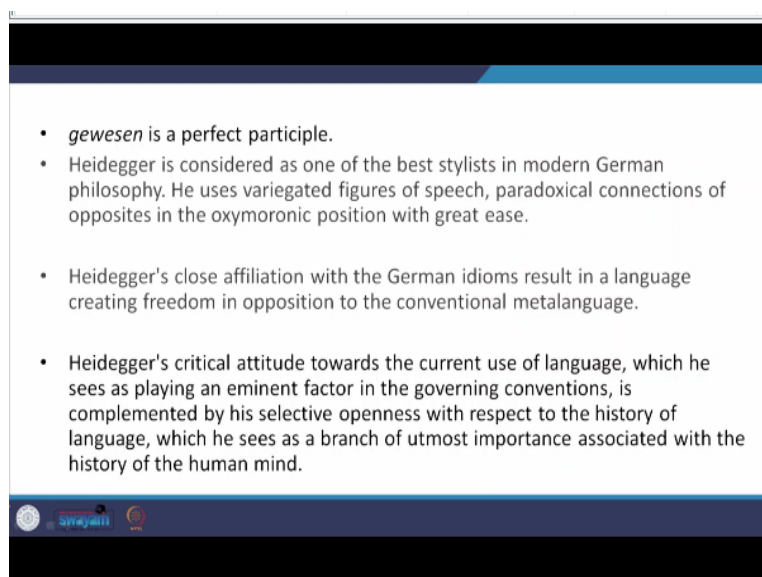
So, Heidegger is creating new words one of the terms that we had used in our earlier lecture; a term such as *Vorhandenheit* which refers to handiness and beings in themselves. In Heidegger's terminology the systematic signification of these derivations the words that he used with very specific sense in his philosophy; sometimes defer completely from how one commonly uses them.

So, for instance *zeitigen* or *zeitigan* in common German usage means to bring about; to make happen but in Heideggerian since it signifies to create time structures. When seen in this way

hiding your coins new words and significations. Heidegger enlivens the use of language through means of etymology. He uses it in the most literal sense conceivable such as for example making distance disappear. That is one example.

So, we see that a prefix for example is employed differently. Heidegger openly violates the rules of German language through his linguistic renovation from the grammatical system of the German language and for example he is using the form *gewesende*; *gewesende* which is the verb form of being. He is using *gewesende*; *gewesende* is a perfect participle being in English.

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So, Heidegger is considered as one of the best stylists in modern German philosophy; he uses variegated figures of speech, paradoxical connections of opposites in the oxymoronic position. Heidegger's close affiliation with the German idioms results in a language which is creating freedom, which allows freedom in opposition to the conventional metalanguage.

So, Heidegger's critical attitude towards the current use of language which he sees as playing an eminent factor in the governing conventions is complemented by his selective openness with respect to the history of language. The history of language that Heidegger treats as a branch of utmost importance something that is associated with the history of the human mind and human existence of *Da-sein*.

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- The quest for the natural conception of the world is set in motion by suggestions from language. Within the perspective of the phenomenological method, the analogy between linguistico-historical argumentation and Heidegger's use of language is self-evident: in both cases Heidegger tries to unveil original meanings, to bring the past to life again, and to free the forces that have produced the past.
- In the introductory description of the disclosedness of Being-in-the-world Heidegger mentions language, among other things, as one manifestation of the existential called logos (Rede).
- He uses *logos* as co-thought in the whole series of existentials, which is derived from understanding the disclosedness of ek-sistence. In this case *logos* is articulated in the original sense of the word.

So, the quest for the natural conception of the world is set in motion through suggestions from language. Language causes, language leads to and makes possible quest for the natural conception of the world. Otherwise, things would happen but meanings would not be conceived. What does? So, what of things happens through language? Within the perspective of the phenomenological method the analogy between linguistic or historical argumentation and Heidegger's use of language is rather self-evident.

So, in both cases Heidegger tries to unveil original meanings to bring the past to life again and to free the forces that have produced the past. We see that in the introductory description of the disclosedness of being-in-the-world or in-der-welt-sein, Heidegger mentions language among other things as one manifestation of the existential called logos or Rede. He uses logos as co-thought in the whole series of existentials and it is derived from understanding the disclosedness of what in German we would call as existence.

In this case logos is therefore articulated in the original sense in which it exists; the original sense of the word.

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- Language came to the fore as an accidental moment in the structure of assertion—namely, "speaking forth" (*Heraussage*), "statement" (*Aussagesatz*). *Logos*, however, is a component of assertion that exists as pre-lingual but articulated explanation.
- Heidegger's approach to language from the 1930s onward was dominated by his relation to poetry, and his relation to poetry was dominated by one poet, Friedrich Holderlin.
- Heidegger seemingly began his attempt to learn a relation to language from Holderlin which is different from that which he associated with Western metaphysics. It raises a question regarding the degree to which this effort was marked by his association with National Socialism.

Language came to the fore as an accidental moment in the structure of assertion. So, structure of assertion namely speaking forth. Heaussage or statement. So, speaking forth in German Heraussage or statement Aussagesatz. Logos, however is a component of assertion that exists as pre-lingual but articulated explanation. It would not be wrong to remember Kristeva here; Julia Kristeva talks of something similar before even entering this lacanian symbolic stage.

The human mind has the semiotic stage, the pre-linguistic which is not something very articulated, not something very much encoded but a pre-linguistic form does exist in the human mind. So, Heidegger's approach to language from the 1930s onward was dominated by his relation to poetry and his relation to poetry was a deeply influenced and inspired by the poet Friedrich Holderlin.

So, Heidegger seemingly began his attempt to learn a relation to language through Holderlin poetry which is different from that which he associates with Western metaphysics. His treatment of language we could say takes a turn after he is inspired by Holderlin's poetry; it raises a question regarding the degree to which this effort his engagement with Holderlin's poetry was marked by his association with national socialism.

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- For Heidegger, the proximity of thinking and poeticizing was already reflected in the title of Holderlin's poem "Andenken."
- In his essay on this poem, written in August 1942 and published in 1943 in a volume marking the centenary of Holderlin's death, Heidegger highlights the poet's remembrance as a thinking forward; a thanking and a greeting.
- Heidegger did not always thematize language in his readings of poetry because to thematize language was to distort one's relation to it.
- Heidegger's basic philosophical point about language is clear: language is not a tool but is the event (*das Ereignis*) that disposes of the highest possibility of human existence. Language makes history possible.

So, for Heidegger, the proximity of thinking and poeticizing was already reflected in the title of Holderlin's poem and Andenken. In his essay on this poem written in August 1942 and published in 1943 in a volume marking the centenary of Holderlin's death. Heidegger highlights the poet's remembrance as a thinking forward; as a thanking and a greeting. So, Heidegger did not always thematize language in his readings of poetry because in order to thematize language is also in a way distort one's relationship to it.

Heidegger's basic philosophical point about language is that language is not a tool but it is an event in German we say *das Ereignis* that disposes the highest possibility of human existence. Language in other words makes history possible. We conceive history, the happenings around us, in and through language.

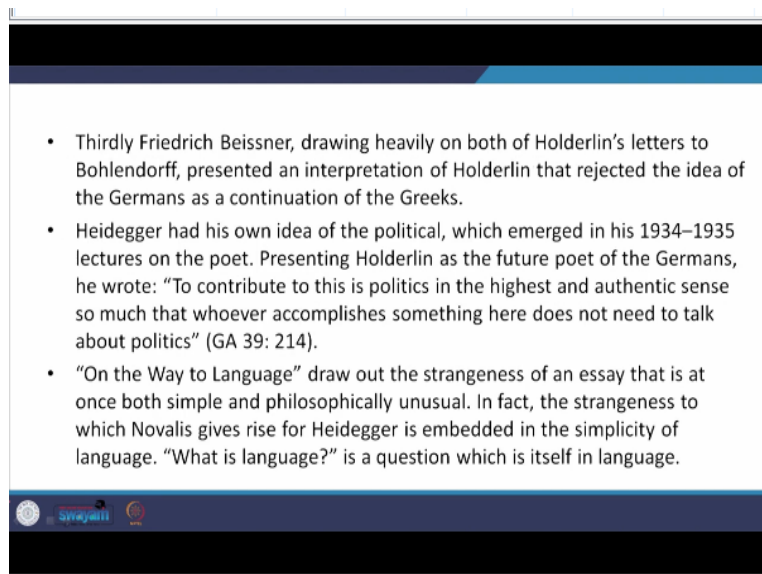
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- On the face of it, the five stanzas of "Andenken" are disjointed and the final verse appears to be at most an afterthought. In the lecture-course on the poem, Heidegger set himself the task of reading the poem in such a way that the end becomes central.
- Heidegger's originality concerns a transformation in the relation to language.
- Heidegger's reading of "Andenken" in the 1941–1942 lecture-course is explicitly directed against three of the dominant interpretations of Holderlin's turn to the fatherland in his late poetry.
- First, he rejected Wilhelm Michel's idea of an occidental turn (*abendlandische Wendung*) as a turn away from Greece. Secondly, he rejected the idea that the occidental turn was a turn to Christianity.

So, on the face of it, the five stanzas of *Andenken* are disjointed. Holderlin's poem *Andenken*. These five standards of *Andenken* are disjointed and the final verse appears to be at most and afterthought. In the lecture course on the poem Heidegger set himself the task of reading the poem in such a way that the end becomes center. The focus is on the end. Heidegger's originality concerns a transformation in the relation to a language.

Heidegger's reading of *Andenken* in the 1941 and 1942 lecture course is directed against three of the dominant interpretations of Holderlin's turn to the Fatherland in his late poetry. So, these three interpretations would be first; he rejected Wilhelm Michael's idea of an occidental turn as a turn away from Greece. Second; he rejected the idea that the occidental turn was a turn to Christianity.

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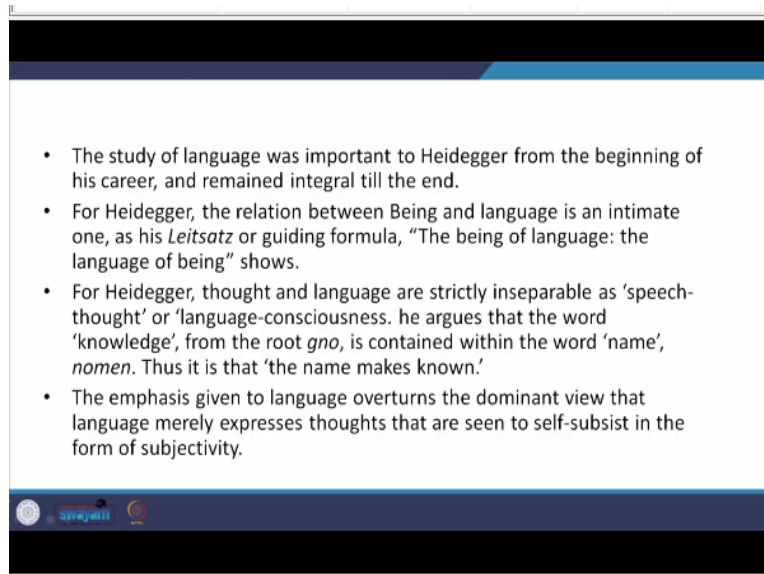


And a third we see Friedrich Beissner, drawing heavily on both of Holderlin's letters to a Bohlendorff in order to present an interpretation of Holderlin that rejects the idea of the Germans as a continuation of the Greeks. So, Heidegger had his own idea of the political which emerged in his 1934, 1935 lectures on the poet. Presenting Holderlin as the future poet of the Germans he wrote Heidegger here to contribute to this is politics in the highest and authentic sense so much that whoever accomplishes something here does not need to talk about politics.

So, Heidegger's work on the way to language draws out the strangeness of an essay that is at once both simple and also philosophically unusual. In fact the strangeness to which novelist gives rise to Heidegger is embedded in the simplicity of language. In Heideggerian

metaphysics we see what is language is a question which is in language. The question and the answer to this what is language lies? None, nowhere else other than in language itself.

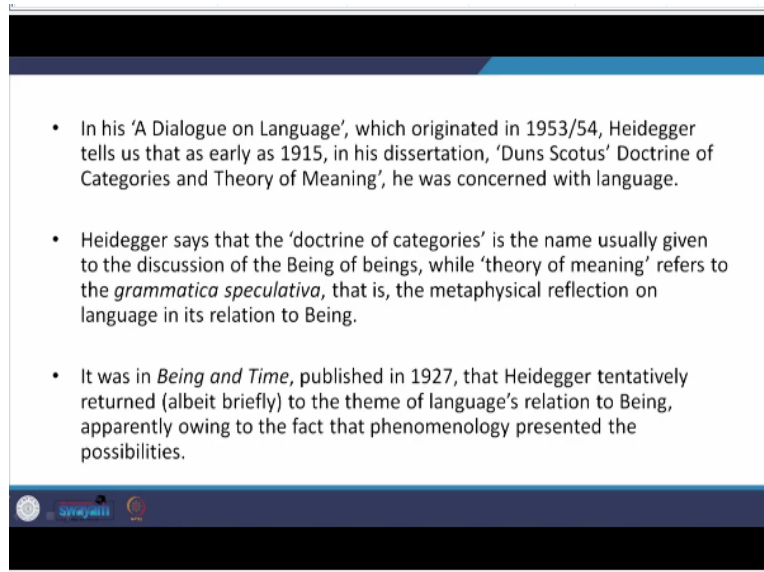
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The study of language was important to Heidegger from the beginning of his career and it remained integral to his philosophical pursuit till the end. For Heidegger the relation between being and language is an intimate one as his *Leitsatz* or guiding formula says the being of language, the language of being. For Heidegger thought and language are strictly inseparable as and they integrate to form what he calls as a speech thought or language consciousness.

He would argue that a word such as knowledge, whose root is in *gno*, is contained within the word name or *nomen*. So, knowledge and naming are interferences. They cannot be decoupled and understood really. Thus it is the name makes known. The emphasis given to language overturns the dominant view that language merely expresses thoughts that are seeing to self-subsist in the form of subjectivity.

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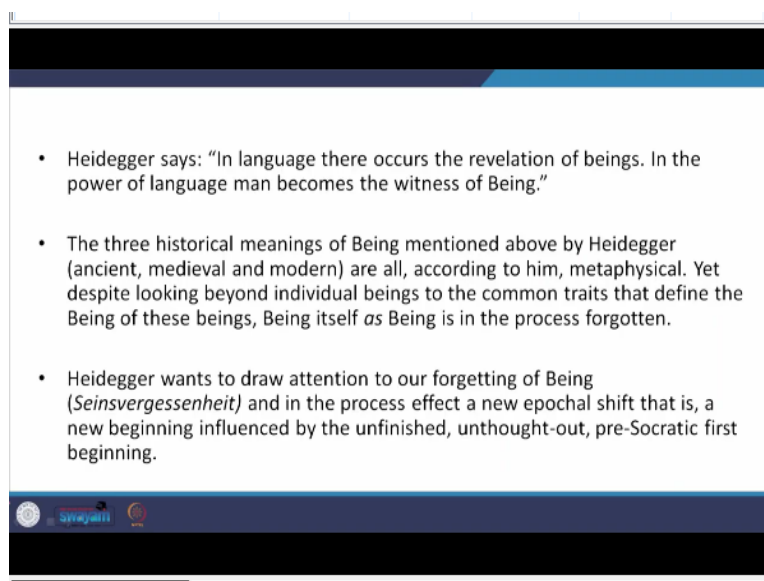


- In his 'A Dialogue on Language', which originated in 1953/54, Heidegger tells us that as early as 1915, in his dissertation, 'Duns Scotus' Doctrine of Categories and Theory of Meaning', he was concerned with language.
- Heidegger says that the 'doctrine of categories' is the name usually given to the discussion of the Being of beings, while 'theory of meaning' refers to the *grammatica speculativa*, that is, the metaphysical reflection on language in its relation to Being.
- It was in *Being and Time*, published in 1927, that Heidegger tentatively returned (albeit briefly) to the theme of language's relation to Being, apparently owing to the fact that phenomenology presented the possibilities.

In his a dialogue of language which originated in 1953, 1954 Heidegger tells us that as early as 1915, in his dissertation Duns Scotus doctrine of categories and theory of meaning he was concerned with language. Heidegger says that the doctrine of categories is the name that is usually given to the discussion of the being of beings while theory of meaning refers to the *grammatica speculativa*.

That is the metaphysical reflection on language in its relation to being. So, it was in being in time published in 1927 that Heidegger tentatively returned a bit briefly to the theme of languages relation to being and this was apparently owing to the fact that phenomenology presented the possibilities.

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- Heidegger says: "In language there occurs the revelation of beings. In the power of language man becomes the witness of Being."
- The three historical meanings of Being mentioned above by Heidegger (ancient, medieval and modern) are all, according to him, metaphysical. Yet despite looking beyond individual beings to the common traits that define the Being of these beings, Being itself *as* Being is in the process forgotten.
- Heidegger wants to draw attention to our forgetting of Being (*Seinsvergessenheit*) and in the process effect a new epochal shift that is, a new beginning influenced by the unfinished, unthought-out, pre-Socratic first beginning.



Heidegger says in language there occurs the revelation of beings in the power of language man becomes the witness of being, we could say the other way around also the being becomes the witness of man. So, the three historical meanings of being mentioned by Heidegger the ancient medieval and the modern are all according to him metaphysical. And yet despite looking beyond individual beings to the common traits that define the being of these beings, being itself as being is in the process forgotten.

So, here we have to understand the term *Seinsvergessenheit* which we had used earlier in one of our lectures on Heidegger in this module. Heidegger wants to draw attention to our forgetting of being or *Seinsvergessenheit* and in the process effect a new epochal shift which is a beginning influenced by the unfinished, unthought out, pre-socratic first beginning. How do we connect this entire module to our core theme overarching theme that runs through all these lecture series, novel and narrative mode and fiction.

Our core discussion narrative mode in fiction unless we; resurrect the being that is in the process of being lost, being forgotten something that is slipping away, because we have the crushing power of external institutions, external determinants. We lose our organic connection our direct connection with our own existence and so while the American school for example would celebrate the modern novel as the symptom of fragmentation.

Someone like Brock says that novel can never be formulated, novel has always been about the quest, the quest for this existence which for a long time has been neglected especially in Western metaphysics in the Western system of thought because of the scientific and the technological determinants and forces we are to externally drawn, we are to outwardly existing the inner journey.

The introspection the looking into ourself has a kind of obliterated be neglected and novel precisely is the only space or the only kind of artistic endeavor where this negligence can be corrected, there can be a reparation of the damage that has been done *Dasein* or being through the act of writing. This fragmentation can be shown and the way of coming out of this fragmentation of coming in terms to one's own being can also be explored.

So, through writing the novel we are also writing out our own existence, the problems, the problematics associated with existence. So, a novel exposes debunks these gaps, but a novel

is also about pursuing beyond these gaps in novel we can comprehensively see the situation that Seinsvergessenheit or forgetting of being has taken us to or what we have got into as a result of forgetting our being.

It is like facing the problem in the eye through the process of writing an experimental form, an experimental genre such as the novel. With this I am going to stop our lecture here today and the module ends here. I will meet you again with another module and another round of discussions in the forthcoming lectures. Thank you.