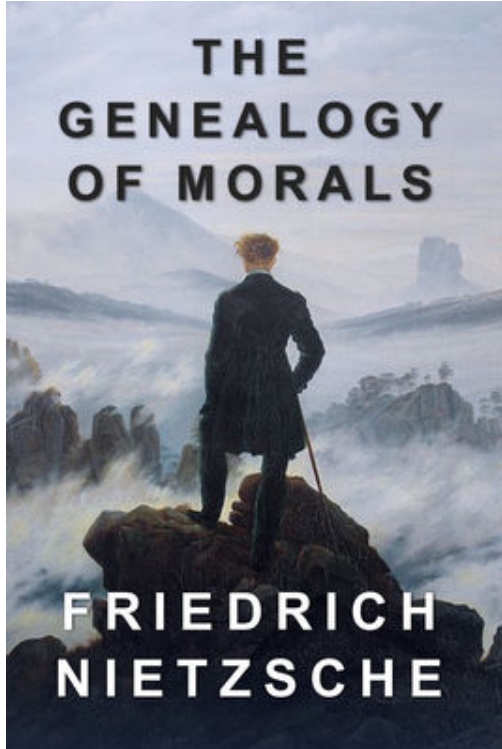


Descargar libros The Genealogy of Morals gratis (PDF | ePub | Mobi) Friedrich Nietzsche DG Media



On the Genealogy of Morality: A Polemic (Genealogy of Morals) is an 1887 book by German philosopher Friedrich Nietzsche. It consists of a preface and three interrelated essays that expand and follow through on concepts Nietzsche sketched out in *Beyond Good and Evil* (1886). The three trace episodes in the evolution of moral concepts with a view to confronting "moral prejudices", specifically those of Christianity and Judaism. Some Nietzsche scholars consider *Genealogy* to be a work of sustained brilliance and power as well as his masterpiece. Since its publication, it has influenced many authors and philosophers. In the "First Treatise", Nietzsche demonstrates that the two opposite pairs "good/evil" and "good/bad" have very different origins, and that the word "good" itself came to represent two opposed meanings. In the "good/bad" distinction, "good" is synonymous with nobility and everything which is powerful and life-asserting; in the "good/evil" distinction, which Nietzsche calls "slave morality", the meaning of "good" is made the antithesis of the original aristocratic "good", which

itself is re-labelled "evil". This inversion of values develops out of the resentment of the powerful by the weak. In the "Second Treatise" Nietzsche advances his thesis that the origin of the institution of punishment is in a straightforward (pre-moral) creditor/debtor relationship. Man relies on the apparatus of forgetfulness in order not to become bogged down in the past. This forgetfulness is, according to Nietzsche, an active "faculty of repression", not mere inertia or absentmindedness. Man needs to develop an active faculty to work in opposition to this, so promises necessary for exercising control over the future can be made: this is memory. Nietzsche's purpose in the "Third Treatise" is "to bring to light, not what ideal has done, but simply what it means; what it indicates; what lies hidden behind it, beneath it, in it; of what it is the provisional, indistinct expression, overlaid with question marks and misunderstandings" (§23). As Nietzsche tells us in the Preface, the Third Treatise is a commentary on the aphorism prefixed to it. Textual studies have shown that this aphorism consists of §1 of the Treatise (not the epigraph to the Treatise, which is a quotation from Nietzsche's *Thus Spoke Zarathustra*). This opening aphorism confronts us with the multiplicity of meanings that the ascetic ideal has for different groups: (a) artists, (b) philosophers, (c) women, (d) physiological casualties, (e) priests, and (f) saints. The ascetic ideal, we may thus surmise, means very little in itself, other than as a compensation for humanity's need to have some goal or other. As Nietzsche puts it, man "will rather will nothingness than not will".

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Author : Friedrich Nietzsche
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