On the Kantian Genealogy of Morality: Original Sin as the Constitutive Act of Human Culture

This is a non-contradictory with the concept of turning from virtual values towards the spiritual ones [as per Andrzej Grzegorczyk] and perhaps a bold interpretation of the mainstream myth of the Book of Genesis. In an immediate dimension, it is a reminder of the Conjectural Beginning of Human History, where, based on the concept of conviviality, Kant describes man’s striding and inexorable departure from the condition of an animal nature. The increase in the freedom of the rational being-in-the-world comes at the expense of the development of particular human persons subjected to the antinomy of guilt and the work of self-perfection. We speak of the progress as if it was permitted by God – would Grzegorczyk say, but now made on one’s own and requiring responsibility: the drama of existence. The myth of original sin is therefore at the same time a genealogy of morality, not just of punishment. This means opening of the gates of the world of freedom but of spiritual struggle, too. The latter is divine – God also relaxed after the act of creation and did not see it as a punishment as He made a self-sacrifice in His creations. Hence, in Laborem exercens, there is the idea of a man being God’s collaborator in the process of creating the world.

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