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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 Grzegorzczak] 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 Grzegorzczak 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.

Keywords:

Kant, genealogy of morality, original sin