

Nietzsche and the onto-theo-logy: a heideggerian controversy

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Abstract:

The main objective of this article is to characterize Heidegger's interpretation of Nietzsche as an onto-theologian. Considering that this concept represents one of the main characteristics of metaphysics for Heidegger, the current article is challenged to distinguish at first the ways Nietzsche and Heidegger understand metaphysics and the concept of God. Nietzsche understands metaphysics, especially in his late works, as the thought that splits the world into two distinct ontological dimensions and opposes them, determining the supra-sensible dimension as the fundamental ground of the sensible one. Heidegger, on the other hand, understands this concept as the thought which asks about the Being of the being without considering the irreducible difference between these two notions, which makes it split the entity into *existence* and *essence*, in order to explain its structure. In this sense, even without applying dichotomy to the world through the concepts of "sensible" and "supra-sensible", Nietzsche would still be placed inside onto-theo-logy, since his concepts of eternal recurrence and will to power are, according to Heidegger, modulations of the metaphysical difference between existence and essence. This difference thus inscribes God as the utmost ground of the entity, even in a thought that had declared its death.

Key-Words: onto-theology; existence; essence; Will to Power; eternal recurrence.

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