* Genealogy of Morals Part 3:
  + Pg 110
  + Pg 117
  + Pg 118
    - The ascetics desire meaning of the suffering, but Nietzsche says this is a will of suffering because of their aversion to life. This meaning comes at a cost. It's seems that Nietzsche says there is no way around it - mentions nihilism . Nietzsche also does seem to respect the will the ascetics have.
  + General questions
    - Can something be willed that brings meaning to the suffering without being an aversion to life
    - Even if it is true, I don't know how this is helpful to most people in their pursuit of the good life. People value the meaning in suffering - by Nietzsche's own account, they would take on an aversion to life just so they have that meaning. Does Nietzsche have a path forward for meaning without an aversion to life. Is there some way to have meaning without the aversion or is it impossible to have both according to Nietzsche.
    - Can there be meaning without the ascetic ideal.
    - Is it paradoxical that those who have the ascetic ideal have meaning in their suffering but Nietzsche says that they will nothingness.
* Practical origin of ideas Chapter 1:
  + Pg 2
    - Pragmatic genealogy is part fictional and part historical.
  + Pg 9
    - Genesis and justification shouldn't be conflated.
  + Pg 10
    - Hume saying the state of nature never existed.
  + Pg 11
    - Criticism of pragmatic genealogy being redundant or restricted
  + Pg 12
    - Thesis, especially near the end
  + Pg 15
    - Genealogy of money
  + General questions
    - Could the philosopher that used the state of nature as a blank canvas have justified their views in actual history without the state of nature