

NATURE, HISTORY, AND EXISTENTIALISM*

BY KARL LÖWITH

I

WE ARE accustomed to confront nature with history, and we do so in consequence of a definite historical situation which arose in the sixteenth century with modern natural science. The natural antithesis to nature would be not history but art. In epochs when men were closer to nature than we are, as in classical antiquity, nature, or *physis*, was contrasted with art, or *techné*, that is, with the artificial, which is not "by nature" but is wrought by man, its artificer. According to the classical view, art can do no better than imitate nature. The seeming self-evidence of our familiar distinction between nature and history, and accordingly between natural sciences and humanities, has its origin at the beginning of modern times. Two sciences which characterized themselves as new ones gave the first philosophical expression to this distinction: the anti-Aristotelian natural science of Descartes, and Vico's anti-Cartesian "Scienza Nuova." The criterion of this distinction, however, lies primarily not in the difference of the respective fields but in the secondary distinction as to what can be known about nature and history scientifically. The priority of the problem of knowledge and method over the question of subject matter is again typically modern.

Descartes divided the whole realm of reality into two kinds of being: the *res cogitans* and the *res extensa*. From the principle of being-thinking he constructed nature as the object of mathematical physics. There is a true and certain knowledge about nature; about history nothing can be known truly and with

* This article was originally published in German, under the title, "Natur und Geschichte," in *Neue Rundschau* (1951).

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