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“Galileo did not happen to acquire the laws of free-falling objects from experience but, as he himself says, they came from conceptual projection: ‘mente concipio,’ that is, ‘I conceive’ - or, more precisely, ‘I project in my mind.’ What Galileo thus ‘projected’ in the idea of a free-falling object was certainly no object of experience: a vacuum does not exist in nature. What he understood, however, precisely by this abstraction were laws within the skein of causal relationships, which are intertwined and cannot be disentangled in concrete experience. The mind isolates the individual relationships and by measuring and weighing determines the exact contribution of each; it thereby opens up the possibility of intentionally bringing out factors of a causal kind. It is thus not altogether wrong to say that modern natural science - without detracting from the purely theoretical interest that animates it - means not so much knowledge as know-how. This means that it is practice. It would appear to me more correct, however, to say that science makes possible knowledge directed to the power of making, a knowing mastery of nature. This is technology. And this is precisely what practice is not. For the former is not knowledge which, as steadily increasing experience, is acquired from practice, the life situation, and the circumstances of action. On the contrary, it is a kind of knowledge which for the first time makes possible a novel relation to practice, namely, that of constructive projection and application. It is of the essence of its procedure to achieve in all spheres the abstraction which isolates individual causal relationships. This is the unavoidable particularity of its competence which it has to accept as part of the bargain. What in fact emerged, however, was ‘science’, with its new notion of theory as well as practice.”