The Voice of Experience, by R. D. Laing

a. Quotes:
   - .
b. General Notes:
   - Chapter 1 - Experience and Science (pg. 9)
     - "**Experience is not an objective fact**" (pg. 9)
       - "It is not easy to say, even, what experience is. All experiences are instances of experience, but experience is not itself an experience. The experience of an objective fact or abstract idea is not the impression or idea. The effect on us of an objective fact may not be an objective fact. Facts do not dream. I want a clear space to consider these effects of facts, and their effects on facts." (pg. 9)
       - "No experiences, ordinary, everyday, usual or unusual, whether impressions, ideas, dreams, visions or memories, strange, bizarre, familiar, weird, psychotic or sane, are objective facts." (pg. 9)
     - "We cannot measure a mood or count qualities. **We live by comparisons, similarities and dissimilarities, equivalences and differences, which are forever devoid of objective content.** We can never repeat an experience in the way we can an objective experiment. The modes, modulations, forms and transformations of the soul have not only no objective existence but many are beyond the reach of the imagination." (pg. 12)
   - Chapter 2 - The Objective Look (pg. 15)
     - "Nothing is more subjective than objectivity blind to its subjectivity" (pg. 17)
     - "Science has to exclude much, to look, see, find and reason as it does, and many people would like just to forget about science, because it disquiets them so much. Scientists seem often to exclude, not only what is tactically necessary, but what is personally unnegotiable by them, and we are tempted to evade the challenge of science when we fear that it is destroying what we cherish." (pg. 27)
       - "**This ethically blank, heartless scientific gaze directed at those indifferent instruments does not see or hear us** - we who desire, who speak and act. To it, there are no intentions and deeds. There are units, constants, and changing patterns of verbal and bodily behaviour. Gone are conduct and destiny. This point has been made many times but it has to be reiterated. An act entails motives and intentions. We cannot understand ourselves or others if we subtract our motives and intentions. But, objectively, there are no intentions. Objectively, an act becomes a thing. Conduct becomes pieces of behaviour to be spread out and examined. A behaviour pattern may come into view. Such a behaviour pattern is a highly abstract product of scientific observation, data processing and inference, derived through several transformations. This product may then appear to be the cause of what it has been derived from." (pg. 28)
     - "**There is no experience or meaning in the objective order because the objective order is the way the world appears, subtracted of meaningful experience.** Banished from the scientific method, exiled from scientific discourse, it lives on in stories, narrations, myths, parables, in dynamic patterns and dramatic forms. Facts and meanings are interwoven in one seamless robe whose threads continue to traverse the cuts we make with our concepts." (pg. 33)
   - Chapter 3 - The Diagnostic Look (pg. 35)
     - "Existential analysis has become a school within institutional psychiatry which seems to offer a way to understand a human situation in human terms." (pg. 53)
   - Chapter 4 - The Possibility of Experience (pg. 63)
     - "**Existence may have no objective meaning, but it does not mean nothing**" (pg. 68)
   - Chapter 5 - Birth and Before (pg. 82)
     - See text
   - Chapter 6 - The Prenatal Bond (pg. 103)
     - See text
   - Chapter 7 - Embryologems, Psychologems, Mythologems (pg. 109)
     - See text
   - Chapter 8 - Dual Unity (pg. 113)
     - See text
   - Chapter 9 - The Tie and the Cut-Off (pg. 131)
     - See text
   - ******Didn't finish reading. Absolutely dreadful book******
c. Further Readings:
   - .