

he has the fire of emotions in him and two that all fire must be put out. By repressing the fire within he sees the literal fire in his room and attempts to extinguish it, if it is there. He reasons thus—"It could be there. If it is there it would be disastrous".

A hysterical person may in all piety offer his prayers. But when the temptation to exhibit himself presents itself to him he cannot resist it. He confuses two levels: By offering his prayers he has become purer. And two more worthy and therefore, more deserving of attention.

The double bind, the confusion of levels the falsification of messages received either from oneself or from others leads to a pathological state in which one moves towards schizophrenia. Whether it is individuals or it is groups, if they upset the hierarchy of levels of meaning, and cannot discriminate between the literal and the symbolic, they are likely to find themselves "on the spot" in a world which is moving with a relentless rapidity – unconsciously demanding equilibrium, peace and love to prevail in the world. (Pakistan Times. Nov.3, 1978).

D. But Daddy isn't that a funny thing that everybody means the same when they say "muddled" but everybody means something different by tidy. But "tidy" is the opposite of "muddled." Isn't it?

F. Now we begin to get into a more difficult question. Let's start again from the beginning. You said, "Why do things al-ways get in a muddle?" Now we have made a step or two—and let's change the question to "Why do things get in a state which Cathy calls not tidy? Do you see why I want to make that change?" And so on.

There are many important contributions he has made to the understanding of schizophrenia also. The main contribution is his theory of the "double-bind". In the double bind, the person receives two messages from the environment which cancel each other and finds himself bewildered and "on the spot". This double bind is sometimes supposed to lead salvation. For example:

"In the Eastern religion. Zen Buddhism, the goal is to achieve enlightenment. The Zen master attempts to bring about enlightenment in his pupil in various ways. One of the things he does is to hold a stick over the pupil's head and say fiercely. 'If you say this stick is real, I will strike you with it. If you say this stick is not real I will strike you with it. If you don't say anything. I will strike you with it. We feel that the schizophrenic finds himself continually in the same situation as the pupil but he achieves something like disorientation rather than enlightenment. The Zen pupil might reach up and take the stick away from the master—who might accept this response, but the schizophrenic has no such choice since with him there is no caring about the relationship, and his mother's aims and awareness are not like the master's."

In ordinary life we are all to some extent victims of the double bind of society. We quite often receive two contradictory messages from the social environment and feel that we are going crazy. The obsessional may come back home again and again to see if his room is not on fire. He is confusing two levels. One that

to get in a muddle by themselves. And then people have to tidy them up again.

F. But do your things get in a muddle if you don't touch them?

D. No—not if nobody touches them—they get in a muddle and it's a worse muddle if it is not me.

F. Yes—that's why I try to keep you from touching the things on my desk. Because my things get in a worse muddle if they are touched by somebody who is not me.

D. But do people always muddle other people's things? Why do they, Daddy?

F. Now, wait a minute. It's not so simple, first of all, what do you mean by a muddle?

D. I mean—so I can't find things, and so it looks all muddle up. The way it is when nothing is straight

F. Well, but are you sure you mean the same thing by muddle that anybody else would mean?

D. But, Daddy, I'm sure I do—because I'm not a very tidy person and if I say things are in a muddle, then I'm sure everybody else would agree with me.

F. All right—but do you think you mean the same thing by “tidy” that other people would? If your mummy makes your things tidy do you know where to find them?

D. Hmm—sometimes—because you see, I know where she puts things when she tides up—

F. Yes I try to keep her away from tidying my desk too I'm sure that she and I don't mean the same thing by “tidy”

D. Daddy do you and I mean the same thing by “tidy”?

F. I doubt it, my dear—I doubt it.

The gradual realization that a patient loves his symptoms and fights hard before the symptoms yield their ghosts under the chastening impact of truth leads Blau finally to say “goodbye” to her imaginary fortress. How seductive and persuasive these diabolical figments of imagination can be!

They speak in an authoritative manner and do not let even a shadow of doubt about their supreme status survive.

There are two other points of significance Blau remembers an early childhood trauma that she attempted to kill her younger sister, Susie, in the course of therapy it turns out that the trauma was a creation of her imagination. She had made it up to persecute herself with a sense of guilt. And in most cases quite a few early childhood traumas when reported in adulthood dissolve into myths under the analytical scrutiny of the therapist.

Another point about this is that Dr. Fried quite often rails against the hypocrisy of society and wonders who is madder, the inmates of the hospital or those who stay outside and mock at them.

This reminds me of another book I read recently, Gregory Bateson’s “Steps towards an Ecology of the Mind”. Gregory Bateson is a modern intellectual giant who has more seriously and more effectively worked out the dynamics of an interdisciplinary approach than anyone else. His is not a piecemeal approach, not a shoddy patchwork. His approach is based upon a critical analysis of concepts and assumptions and a perception of their logical relations. This book starts with a few dialogues between the father and the daughter. He calls them metalogues because they deal with presuppositions of our thinking. His first metalogue begins like this:

DAUGHTER: Daddy why do things get in a muddle?

FATHER: What do you mean? Things? Muddle?

D Well people spend a lot of time tidying things, but they never seem to spend time muddling them. Things just seem

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My reading notes  
“I Never Promised you a Rose-Garden”

This book by Hannah Green was first published in 1964 in the USA. I read it casually then but read it now with avidity and interest at the instance of an able and interested student. The book has the magic of schizophrenia about it because it describes the inner world of a psychotic girl Blau. This world is peopled by mythological beings who have an oppressive magnetism which insulates the girl from the world of senses, its manifold colour-furness, its challenges, its ambiguity of meaning, its terrors and joys.

It is a novel. Yet it captures the reality of schizophrenia in a far more dramatic and powerful manner than a case history could ever do. Or course. Miss Axline's "dibs in Search of Self" and Madame Secheye's Symbolic Realisation' are excellent case histories written in the best tradition of humanistic prose radiating sympathy and understanding. But this "case history" is different. It keeps on taking you from the monsters of the inner world to the complex social reality outside. The psychiatrist, Dr. Fried insists on telling the truth to her patient, Blau, and it is the truth which ultimately releases her from the power of her subjective persecutors. Not only the truth! It is also the psychiatrist's faith that the patient has the power of creative growth which makes truth meaningful.