



The History of Neuro-Semantic Programming, NSP, Part II

(All history can be written either short and succinct or long and verbose. Everything possible has been done to write this history in as concise and precise a manner as possible. However the scope of material is so large and significant that to configure this narrative in an easy readable form has been very challenging. Everything possible has been done to accomplish this. Of course, the quotations cannot be modified.

The history will be in three parts. Depending on your preferences you can opt to read the one of your choice.)

The History of Neuro-Semantic Programming, NSP, deals with three critical interconnecting issues:

- I. the pivotal and pre-eminent role of the philosophy of Causality in our lives and above all the emerging understanding that it is critical to displace it from its position. Causality is also known as the Aristotelian system of Cause and Effect, **A**. NSP also knows it as the **Blame Frame**
- II. the nature of the system in us that unfolds the fabric-of-subjective-reality-to-context, automatically and unconsciously¹.
- III. how the core seminars of NSP unfolded

Part II. The nature of the operating system in us that unfolds our fabric-of-subjective-reality-to-context, automatically and unconsciously.

The nature of the operating system was tied to the discovery that human beings use blueprints of life to understand themselves, others, things and the world they live in. These blueprints were clearly semantic paradigms. In time it was just shortened to paradigms.

There are three classes of paradigms. They are:

- Meta paradigm
- General Paradigms
- Specific Paradigms.

¹ **the fabric-of-subjective-reality-to-context, automatically and unconsciously**: And whatever it may be, our ontology¹ is invariably appropriate-to-context; it may subtend the arc from are partying with friends till 2.30 A.M. to how it is when one is at a wake in a funeral home and all else in between.

The Meta Paradigm was effectively the structure that governed how all the other paradigms would function. There was firstly the Aristotelian system of Cause and Effect, **A**. The other possibility is the Non-Aristotelian system of Relativity and Relatedness, \bar{A} . Only one can function at any one time. As things have turned out, there is only one that operates all the time and it is **A**. **A** totally dominates \bar{A} .

Below are the General Paradigms:

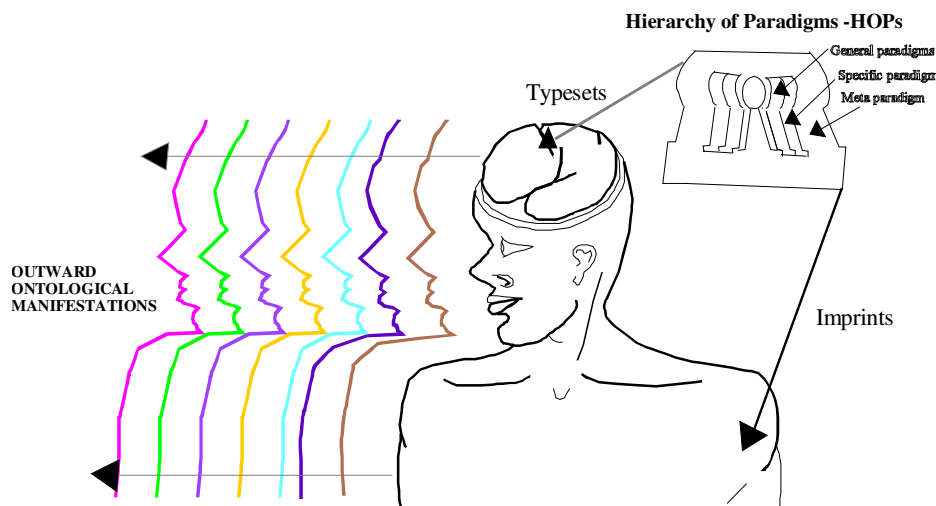
- | | |
|--------------------------------|--------------------------------|
| Language and Language History | Race and Racial History |
| Family and Family History | Religion and Religious history |
| Law and Legal History | Culture and Cultural History |
| Politics and Political History | Society and Societal History |
| Science and Scientific History | Military and Military History |
| Myths, legends and traditions. | |

Specific Paradigms are any of an indefinite number that are unique to an individual. Here we cite a few possibilities:

- | | |
|---|---------------------------------|
| Women are against me. | No one can be trusted |
| If I am not perfect, I am inferior. | No one is to make a fool of me. |
| Punctuality is a hallmark of character. | Women cannot be trusted. |
| Men are superior. | We must always help others. |
| We must serve the law under God. | People must always be polite. |

It was surmised that the coherency of a person is a function of the distribution of all his paradigms into a hierarchy². It was called the Hierarchy of Paradigms, HOPs. Clearly from what has been noted, how the HOPs worked, hinges on the logic of Causality.

From our HOPs unfolds all our ontologies-to-context. We diagrammatize this in the manner below:



² **the coherency of a person is a function of the distribution of all his paradigms in a hierarchy:** Where the distribution is scattered the person will be described as flaky. If it is fragmented it is the basis for multiple personalities. In certain conditions the paradigms can be functionally ablated. This was reflected in the film, Regarding Henry that starred Harrison Ford.

So, without any cognitive efforting, you will know how to be in any context in your life whether it is at a wild party with your friends at 2.30 PM to your advent into an funeral home to attend a wake. For over 99% of the time, you do not have to worry or bother about how you are to be to the situations you find yourself. As we pointed out, the only exception that we know of may be your concerns about how you are to be when you on the line to greet the Queen of England.

It was Richard Bandler who proposed that each human being is an uncharted universe of wonder, mystery and complexity. It is clear that our ontologies unfold from our unique HOPs regardless of whether its governance is by **A** or \bar{A} . To secure the condition of effective therapy, to wit 2nd Order Change, means some relevant and significant change in some subset within the HOPs that is the glitch for the problem state. It is the exploration of the manoeuvres-in-therapy or algorithms that is one aspect of critical NSP.

Let us suppose that you are a very powerful and singularly rich man. You have a very diverse range of friends. Then on day you invite them to have English tea³ with you. Let us suppose your guests include, Dick Cheney, George W. Bush, Osama bin Laden, Ayman al-Zawahiri, Bill and Hilary Clinton, Monica Lewinsky, Pervez Musharraf, Pat Robertson, Rush Limbaugh and Christopher Hitchens. How long do you think it be before you will have slight commotion on your hands.

This commotion will be the function of the fact that each of your guests has differing and conflicting paradigms. Each have very strong and firm personalities. Their differing semantics will mean differing views that will inevitably entail significant clashes.

Given the insanity of **A**, it is not difficult to see that because of this, human insanity is a universal phenomenon; and this feature has remained true-to-fact across all the millennia of human history. Whatever are the downsides of this insanity, we now know that in the end whatever is the form it will take, it will always entail:

Fear and Anger
Anguish and Frustration
Pain and Suffering
Woe and Tears.

These are phenomena that you can witness have afflicted your life, on and off over the years. However, by our power and ability to ADAPT, we adjust to, habituate and finally accommodate the above insanities in our lives. Certainly, we are all adapted to the ultimate hallmark of humankind's insanity - **WAR!** Every warring nation ably comes up with the reasons, the explanations and excuses for going to war. And the citizenry automatically follow *en suite*.

Then came the discovery of the Santiago Theory by Umberto Maturana and the late Francisco Varella. It was in their work came this most recent confirmation that:

**We human beings are human beings only in language.
Because we have language, there is no limit to what we can
describe, imagine, and relate. It thus permeates our whole
ontology as individuals: from walking to politics.**

³ **English tea** is one the most elegant and genteel social rites in Western culture. Classically it fine Ceylon tea, scones with butter and rich Devon cream and jam, cucumber sandwiches and cakes.

Humberto R. Maturana & Francisco J. Varela: *The Tree of Knowledge*, The Biological Roots of Human Understanding, Shambhala Publications, Inc. 1987 page 212.

It is by this that we now realize that, at a functional level, our entire reality is **NOT** our perception but our language. You cannot see, hear or feel a person or a thing or a situation with appending a term to him/her or it. Language is veneer we paint over every person, thing or situation.

Then, like everything in life, it is a little bit more complicated. The complication, as we noted previously is based on this:

Everything is language or more accurately, the language structures of the language.

Meaning arises as a pattern of the relationship among these linguistic distinctions, and thus we exist in a “semantic domain” created by our language.

To be human is to exist in language. In language we coordinate our behaviour, and together in language we bring forth our world. “The world everyone sees,” writes Maturana and Varela, is not the world but a world, which we bring forth with others.

Fritzof Capra: *Web of Life*, A New Scientific Understanding of Living Systems, Anchor Books, Doubleday 1996, page 288.

This quotation indexes the difference between the words we speak and the language structures that govern what we say. The language structure of “cooking hash browns” does not include any notion of the infallibility of the Pope. The language structure of “word processing program, Word Perfect” does not contain any notion of what is entailed in a cruise on the Oasis of the Seas. However, each will have its language unique to it.

This brings full circle, namely that in mapping out the language of **A** and \bar{A} , what was mapped out were in fact the language structures of **A** and \bar{A} . The language systems of **A** and \bar{A} are oppositional, each is the inversion of the other. The evidence is that **A** is insane and \bar{A} is sane. Therefore, in the Power Seminar it is about learning the language structure of **A** and \bar{A} . To know the former is to be able to cognitively and volitionally chose what language structure of **A** to use. In this way we can blame the other more exquisitely. To know how to use \bar{A} with unconscious facility is to be able completely override the language structures of **A**. To shift from one to the other will entail incredible consequences as indexed below:

To pass from one language to another is psychologically parallel to passing from one geometric system of reference to another. The envioning world which is referred to is the same for either language; the world of points is the same in either frame of reference. But the formal method of approach to the expressed item of experience, as to the given point n space, is so different that the resulting feeling of orientation can be the same neither in the two languages nor in the two

frames of reference. Entirely distinct or at least measurably distinct, formal adjustments have to be made and these differences have their psychological correlate.

Edited by David G. Mandelbaum: *Selected writings of Edward Sapir in Language, Culture, Personality* University of California Press 1949 page 153.

NSP concludes that to shift from **A** to \bar{A} is the ultimate gestalt switch.