

Hypnotism, Perspective-2007, Part II

by

Dennis K. Chong and Jennifer K. Smith Chong

In this essay, all male pronouns will apply to either gender.
The nominal pronoun will apply to the first author.
The plural pronoun will apply to both authors.
The spelling is English English.

In Part I, we raised the question of human Epistemology and we advised the reader that it was once a part of ancient Greek philosophy. It is a field of study that examines and explores about how a person knows to knowⁱ. So, if you have a specific understanding that you must belt a bomb to your person and blow yourself up in a Tel Aviv café, the question = how do you know to know that this is what you want to do and must do? When the crusaders first stood before the walls of Jerusalem, they determined that upon taking it (1099), they would massacre the population. Indeed, so it was - every man woman and child was put to the sword. How did they know to know to commit themselves to such a heinous deed? As you know, modern Psychiatry and Psychology have no interest in answering such trifling and mundane questions. They know the answers by and through the labels they give!ⁱⁱ However, today the study of the field Epistemology survives as THE critical component of Neuro-Semantic Programming.

Thus, we were to see that Epistemology is pivotal fulcrum for all stage and clinical hypnotic work. It is when you can change the epistemology of a person that you can then truly evince 2nd Order Changeⁱⁱⁱ. If this is so then as Ormand McGill would say to you, “you will have to have some knowledge of what you do”:

[Keep learning: Learn more about the computer, crafts, gardening, whatever.](#) Never let the brain get idle. "An idle mind is the devil's workshop." And the devil's name is Alzheimer's!

unknown, from the Internet

Everyone agrees that Causality is today a universal philosophy. This being so = its linguistic system is also universal. Now language has a very critical relationship to our reality. Thus, look at the picture below and tell us:



So you say, “I see a TRAIN.” Well, now do you really see what you say or you see what you see!

Think on it!

You do not:

“I see a TRAIN”

Literally, you do not see the lettering of these words when you see the picture do you? Yet, automatically and intuitively you do. It is as Vaihinger says, “As If” you do. However, clearly you do not.

Here then is the proof of the incredible and **powerful anchoring link** between language and “reality.” There is reality and affixed on top of it is the veneer of language.

It is the language system that we use that governs the form and manner of our epistemology and by extension our ontology. As noted above, all humanity lives by Cause and Effect. This being so, if Alfred Habdank Scarbeck Korzybski, Richard Bandler and John Grinder are accurate that its linguistic system is insane then, can we wonder that so long ago a man screamed that this world is a mad, mad, mad, mad, mad, world! And all of us are entrapped in the medium of it. As a result because of our adaptation, habituation and accomodation, we have no awareness of its unsanenss or semantic ill-formedness.

When something is insane but has humour to it, then there is fun and laughter. Can we therefore thus see the fun of the work of stage hypnotists as they guide their subjects into insane acts, behaviours and conclusions but with humour. Thus, there is no sanity to tell a man he is going to itch all over when there is no medical condition for it and yet he does. It is also quite insane to advise a lady that upon returning to her seat in the audience and she sits down, she will feel that she is sitting on hot coals. It is equally insane for two people to concur that when each talks to the other they will immediately smell an unbelievable stench issue from the respective mouths. When you use an insane language system of Cause and Effect you can pull of these incredible anomalous behaviours.

So, then what is linguistic system of Cause and Effect?

We will present it to you in Part III.

ⁱ **how do you know to know** = a chronic depressive or a paranoid schizophrenic has to know to know how to be so. The scan of behaviours contingent to each diagnosis is infinite in its possibilities and gradations and is unique and idiosyncratic to the person who is so afflicted. Such behaviours, by our native intuitions, cannot be just because of some mythic chemical imbalance that dings dongs this way or that. To believe so is to deny the First Fundamental that each of us is created with the power to be self-initiating, self-actualizing, self-sustaining and self-supporting; and as such we are created free standing, sovereign unto ourselves, autonomous and self-governing. No one can make you whatever or cause you anything.

ⁱⁱ **labels they give:**

of course this raises the epistemological question = how do they know to know to give these labels and by extension, how do they know to know that they are indeed accurate-to-reality?

ⁱⁱⁱ 2nd Order Change = a concept first introduced to the world of the Therapies by three co-researchers of the Mental Health Research Institute, Palo Alto, California in their seminal work, *CHANGE*, published by W.W. Norton.

To summarize what has been said so far: Group Theory gives us a framework for thinking about the kind of change that can occur with a system that always stays invariant; the Theory of Logical Types is not concerned with what goes on inside a class, i.e. between its members, but give us a frame for considering the relationship between a member and class and the peculiar metamorphosis which is in the nature of the shifts from one logical level to the next higher. If we accept this basic distinction between these two theories, it follows that there are two different types of change: one that occurs within a system which itself remains unchanged, and one whose occurrence changes the system itself.⁷ To exemplify this distinction in more behavioural terms: a person having a nightmare can do many things – run, hide, scream, fight jump off a cliff, etc. – but no change from any of these behaviours to another would terminate the nightmare. *We shall henceforth refer to this kind of change as first order change.* The one way out of the dream involves a change from dreaming to waking. Waking, obviously, is no longer a part of the dream, but a change to an altogether different state. This kind of change will from now on be referred to as *second-order change*. (The equivalence of this distinction with Ashby's cybernetic definition of the two kinds of change, quoted earlier, is evident.) Second order change is *change of change* – the very phenomenon whose existence Aristotle* denied so categorically.

Paul Watzlawick, John Weakland and Richard Fisch: *CHANGE* Principles of Problem Formation and Problem Resolution, W.W. Norton & Co. 1974, pages 10-11.

*Aristotle: It has been said of him that he declared the number of teeth that a human has but he never ever bothered to count how many were really there. That the Medieval Roman Catholic Church ranked him as the ultimate great of all thinkers speaks volumes.