

# Ontology

by

Dennis K. Chong & Jennifer K. Smith ©

In this essay, all male pronouns will apply to either gender.

The nominal pronoun will apply to the first author.

All spelling will be in British English.

It was the wisdom and insight of the ancient Greek philosophers that human subjective reality had structure to it. It is for this they set out to explore what it might be. It is for this that when you look up the meaning of the word *ontology* in most English dictionaries they begin by recognizing that the word was a part of ancient of Greek philosophy<sup>1</sup>. Then having done so, the dictionary tells you what is its meaning, to wit, it is the study of fabric of human subjective reality.

You would, therefore, think that Ontology would be a field of study would be pre-eminent and an ideal in the field of Psychiatry and Psychology. However, incredible and oddly, it is not. Instead, what is happening is a very interesting phenomenon.

The patient comes to the psychiatrist with his set of symptom complaints. The patient has to express them in sentences, thus.

Blah blah blah blah blah and blah . . . S1 = Sentence 1

Yuk yuk yuk yuk yuk and yuk . . . S2

Ya ya ya ya ya and ya . . . S3

Zee zee zee zee zee and zee . . . S4

Then the psychiatrist collates them all these sentences, S1 to S4 into a category and gives it a noun. Then he asserts that this noun is the diagnosis of the condition that the patient is suffering from.

Let us consider a real life example. These are the sentences of symptom complaints that a patient put to a psychiatrist:

S1: *I feel tired all the time, I have no energy for anything*

S2. *My sleep is poor.*

S3. *I do not seem interested in have in having sex with my wife.*

S4. *I do not have an interest in food.*

All these four sentences are collated into a one category to which is now appended the noun, Depression. Then this noun is asserted to be the diagnosis of the condition.

This is manifestly not an exploration into the ontology of the condition. It is in fact a linguistic manoeuvre. Neuro-Semantic Programming, NSP, defines it as *substitution* because the noun acts as a substitute for the 4 sentences.

By evidence, there has not been an examination as to what is the fabric of the subjective reality as embedded in the complaint:

*I feel tired all the time, I have no energy for anything*

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<sup>1</sup> **part of ancient of Greek philosophy:**

It is for this that today there is a link between Philosophy and Psychotherapy.

Most certainly this complaint:

*My sleep is poor*

is a unique ontology. There is no examination as to what its structure is?

This also is certainly an extra-ordinary and unique ontology:

*I do not seem interested in have in having sex with my wife*

Well, does the psychiatrist examine what its ontology might be and the conditions for it to unfold in the client?

To eat is a necessary thing for human survival. And yet here in this complaint:

*I do not have an interest in food*

is a critical violation of a basic engram of human behaviour. What is going on? Does the psychiatrist examine its ontology?

As for the field of Psychology, a major component of its interests lies in testing the variances of the noun under changing conditions. In this way, it is doing scientific research.

As for the pharmaceutical companies, their task is to do their utmost to find a chemical to undo the noun. And to accomplish this they engage in scientific double blind trials involving anywhere up to 8000 + subjects. Upon sanction that the chemical is may be used for public intoxication by some NGO<sup>2</sup>, it then enjoys the accolade as the treatment for the condition. Well, is it? Can it be? What does our logic tell us.

It was in 1975, after untold centuries that a new study emerged to take a new look at the issue of ontology. It was the field study of Neuro-Linguistic Programming, NLP that was founded by Richard Bandler and John Grinder. They initially described NLP as the study of the structure of subjective reality. Out of their research they developed the algorithm for the inversion of a phobic state that was known as the 6-minute phobia cure. And one of its students, the famed Anthony Robbins discovered the structure for the fire walk. It also discovered the techniques of collapsing ontological anchors, Change History and Reframe. These discoveries earned the field of NLP an extra-ordinary degree of credibility amongst the cognoscenti.

However, the founders of NLP and their successors were to take the field of NLP into other directions. It was mainly into the corporate world and how they could better communicate and function. As a result the exploration about the subject of Ontology lapsed.

Then in 1991, the field of Neuro-Semantic Programming, NSP, emerged to take up the problem of the exploration of the subject of Ontology. In doing so, NSP proposed that was at issue was the how the fabric of human subjective gave to the person his semantics-to-context and therefore his sentiency-to-context.

In this, NSP was to discover that that the fabric of human subjective reality is a function of the life blueprints-of-life that a person uses by which to understand himself, others, things, events, contexts and the world he live in. These blueprints are clearly semantic paradigms and they are embedded in us. Therefore, how they operate is completely out of our conscious awareness. All we are aware are its end products. Thus, how our computer works is completely out of our conscious awareness. All we know is

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<sup>2</sup> NGO stands for Non Governmental Organization such as Food and Drugs Administration, Health Services Board, Airport Authority.

the end product of its doings, i.e. what is before us on the monitor. In time the term semantic paradigm was abbreviated to paradigm.

There are three classes of paradigms:

**Meta** Paradigms  
**General** Paradigms  
**Specific** Paradigms

There are only two Meta Paradigms. Firstly, there is the Aristotelian system of Cause and Effect, **A**. Second is the Non-Aristotelian system of Relativity and Relatedness,  **$\bar{A}$** .

Functionally in our lives, there is only one meta paradigm. It is **A** and only **A** because **A** utterly overwhelms and 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.   |

NSP proposed that the coherency of a person is a function of a the collation of all the paradigms into to a hierarchy, named the Hierarchy of Paradigms, HOPs<sup>3</sup>. If the HOPs are fractionated, it would determine the condition of Multiple Personalities. However, if it was diffused and scattered in its cohesion, it would be the condition of a person with a flaky persona. The film Regarding Henry starring Harrison Ford was about an injury to a person with severe blood loss and a secondary coma state. Upon recovery from the coma, all his HOPs were functionally ablated. The result was that the character played by Harrison Ford did not know who he was, his and family and how to practice his legal profession.

It is by the operation of our HOPs that our ontology-to-context automatically and unconsciously unfolds. The unfolding is for 99.99% of the time accurate and appropriate-to-context. It is only becomes aberrant and deviant when, for example, a person has imbibed too much alcohol and is now a pain in the neck to all present at the party. Or some one has said something that another have taken outraged umbrage against. Then he

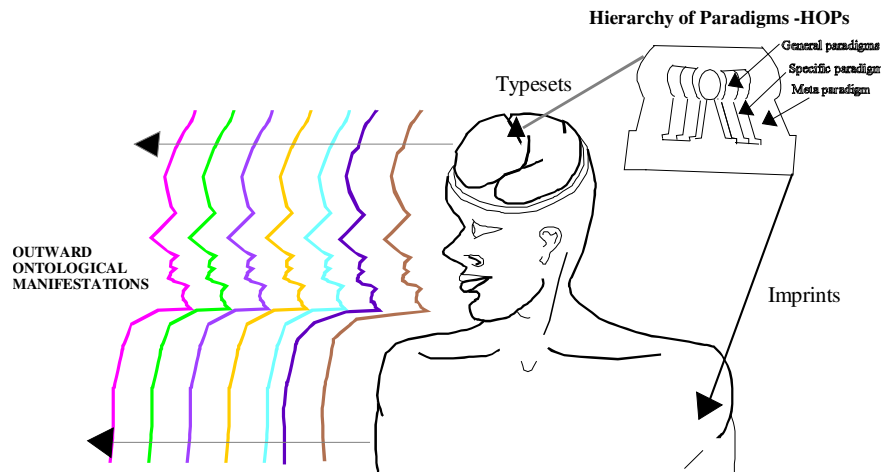
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<sup>3</sup> **Hierarchy of Paradigms, HOPs** as a subject was discussed fully for the first time in the work *The Knife Without Pain*. This work delineated a model to do surgery by using Hypnosis as the sole anaesthetic. Clearly the model had to show how the ontology of the person could be so radically changed to secure such an outcome.

blows your stack and show yourself up yet he feel utterly righteous and justified in doing so.

We are never concerned about how our ontology will be to a given context. The only know exception is that some people sometimes become unsure how they are to be when they are in a line up to greet the Queen of England. Thankfully then there is some court official to tell the person how to be and to behave. Another would be, especially in the *olde* days, when a lady is about to enter into an audience with the Holy Father at the Vatican.

We represent the relationships between our ontologies and our HOPs by the diagram below:



It was Richard Bandler who asserted to us that every human being is an uncharted universe of wonder, mystery and complexity. If it is true, then the wonder, mystery and complexity of being is to be found in the wonder, mystery and complexity of the HOPs. The study of NSP is therefore about the exploration of the HOPs and how to manipulate it.

All human problem states are functions of some glitch in some sub or sub-sub domain of the HOPs. Therefore, if you can unravel what the problem domain is and you know how to undo it, then, you will cure the person of his problem state.

We cite here these cases of Depression that we cured.

The first case was a woman in her mid seventies who had suffered from a Depression for some 8 years. What we found was that she and her husband were Canadian snow birds who wintered in their condominium in Florida. On one of their Canadian winters in Florida there was a ferocious argument between her and her husband. In his fury, he uttered to her that he wished she was dead. Quick as a flash she riposted with the same wish upon him. In her distress she sought for a cigarette, but she had none. So, she stormed out of the apartment and went downstairs to the shop to buy some. When she lit her cigarette, she turned to the lift to go back upstairs. Then she halted with the rage, "Let him rot." With that she went out for a walk. Eventually she came back.

Upon entering the condominium he was not in and neither was he in the kitchen. She then went into the bedroom. She could hear him showering. Fifteen minutes later, he was still in the shower. Thirty minutes he was still showering. When he was still

showering forty five minutes later, she stormed into the bathroom. He was lying in the shower floor and he was dead.

When I asked he if she still remembered that moment, she replied, “Vividly!” The diagnosis was obvious. She was trapped in time lock in which she was continually reliving the grief of the moment of her discovery of her husband’s death.

What is the solution. Metaphorically it was the use of a lever to pry her from her then into the now and her future. Once it was done, it was the end of her Depression.

A young man in his late thirties came to see me. On review of his case I found that he had a brother who had committed suicide. To the question, “How do you feel about his death,” he replied, “I should have prevented it.”

The modal operator *should* indexed the guilt that was consuming him for his self assumed failure in preventing his brother’s death. Once he completed the Freedom Seminar<sup>4</sup>, he was free of his guilt and his Depression ended.

Between Wagner’s Corner and the village of Heidelberg in North Waterloo, Ontario is a road that certain children were on a hay ride. A car hit the ride and the children were flung from it. One boy died and his mother came to see me in Depression. Her Depression was a function of her grief over her son’s death. The treatment was to get her to let her son go. Once this was done her Depression ended.

It is obvious that 2<sup>nd</sup> Order Change of Psychotherapy is possible today. And the field of NSP has richly contributed significantly to the methodologies and algorithms for Change Therapy.

The most remarkable known change in Ontology is the recorded case of a Roman Catholic nun who left the order. She was to become one of the top hookers in the fair city of Los Angeles. If you now refer to the General Paradigms listed above you can work out which are the General Paradigms that had to change for this to come about.

All human change is possible.

It only requires the person who has the competency to do it.

And this is what the Ontology and Neuro-Semantic Programming, NSP is all about.

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<sup>4</sup> **Freedom Seminar** is at its core the teaching to a client **A** and  $\bar{A}$ . By doing so, it was found that it either shifted a person from **A** to  $\bar{A}$  or the operational power of **A** was functionally stayed. By this, the triplets, **BLAME**, **FAULT** and **GUILT** would become inoperant.