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## The Dis-identification Pattern of Roberto Assagioli, MD

In recent years, NLP has turned toward “spirituality” and ever-finer distinctions about “the self”, Andreas and Andreas (1994) being noteworthy for the most extensive presentation to date on spirituality in their Core Transformation process. Robert Dilts has addressed it in numerous ways, from *Tools of the Spirit* to his work on beliefs and belief change patterns (1990) and *The Healing Patterns of Jesus of Nazareth* (1993). Dr Bobby Bodenhamer (April 1995), Jerry Stocking (August 1993), Joseph O’Connor (July 1993), John Savage (April 1993), Dilts & McDonald (January. & February 1993), myself (June 1989)—all in *Anchor Point*—and others, like Brian van der Horst (1994) and Peter Wrycza (1995) in *NLP World*, have offered various facets of Judeo and Christian spirituality.

### *Meta-modeling “Spirituality”*

But what do we mean by this term “spirituality?” Obviously, we have a high order nominalization on our hands. It functions as a multi-ordinal term because its meaning depends entirely upon the level of abstraction.

So let’s denominalize it. As we do, “spirituality” first becomes, more simply, “spiritual,” “relating to or consisting of spirit” and “sensitivity, to and attachment, to spiritual and/or religious values” (Webster’s dictionary). This seems to help a little, but we still have a vague term—another, albeit simpler, nominalization: “spirit.” Now we have a word like some of Freud’s nominalized terms, id, ego, and superego. But what hidden verb lies within “spirit?”

The underlying verb within this nominalization alludes to a metaphor, “to breathe.” This comes most directly from the Latin word *spiritus* which literally means “breath” and from the Latin verb *spirare*