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### MYTHOSELF

JOSEPH RIGGIO  
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# the mytho self process



A licensed NLP trainer, **Joseph Riggio** discussed the transformational MythoSelf Process with **Richard Beaumont**. It is a complex system to explain but in essence it speaks of a series of internal mythologies we all live, without being conscious of them. It holds out a promise that once we become conscious of them, we can live at 'our best' at all times.

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ne can never accurately predict how any interview will pan out. Expectations are either met or not, and on the day, in the

moment, the conversation often hurtles off into unknown territory. Occasionally there are radical surprises – my meeting with Joseph Riggio was certainly one of those times. I had planned an interview/filming session of around an hour and a half. It was five and a half hours later when I left inspired after much smiling, laughter and shaking of hands with talk of further work in the future.

Riggio is a charismatic being, full of acute observations and in possession of a razor sharp mind. Interviewing him was highly stimulating and took me onto new and valuable ground that enabled me to see the world afresh, something of a novelty having seen so many people and paths during nearly 18 years of running *Kindred Spirit* with all the weird and wonderful topics we've investigated.

He is the founder of The MythoSelf Process. His website carries claims that would make most of us blink rapidly with immediate doubt: for example, 'The MythoSelf Process begins with the discovery of who you are and how you are, at your very best – we've all had those days when we wake up and the world has organized itself so that you have what could only be described as a perfect day – when you are beyond all sense of limitation or constraint. The MythoSelf Process goes beyond waiting and hoping for a day like this "to just happen". Instead, by learning how you are on days like this, on perfect days, you can recreate them and have them whenever you choose – anywhere, any time – regardless of the circumstance.'

## The Hero's Journey

Central to the MythoSelf Process is being able to move to a position where one can operate from the centre of one's being. For Riggio this transformational journey is organized around the 'Hero's Journey' – a term coined by Joseph Campbell, the world's foremost authority on mythology. All mythology, Campbell tells us, is the movement from a state of dependence to a state of independence and finally building to a state of interdependence. It is the quintessential human journey. From birth each of us is born dependent and we each struggle to establish our own independence through adolescence to adulthood. Then, if we remain on our

# the hero's journey - follow your bliss



own path, we eventually mature into a healthy and respectful interdependence with society, nature and the cosmos itself. It is this final stage that Riggio feels is often missing in our society and culture. What Riggio finds fascinating, and uses in his approach as well, is the way that Campbell positioned the 'Hero's Journey' as a map to becoming human-focused through a lens of possibility, as opposed to limitation. Through the MythoSelf Process he maps out a way for us to arrive at that maturity by coming from a solid foundation based on a relaxed state where anything is possible and no threat exists, no matter what comes towards us. Using this process, Riggio defines the path from 'dependence' through 'independence' to 'inter-dependence' solely along the 'path of possibility', while building in significant resources and intentionality along the way.

## The MythoSelf process

At the outset Riggio told me it would be 'blasphemous' to call this 'his' system, since the MythoSelf Process is designed around the work of one of his teachers, Royce Fraser. In particular, it uses Fraser's 'Generative Imprint Model' which includes the movement towards a Generalised Desired State or GDS (a term coined by Fraser), a massive resource position from which anything is possible. The GDS is a position held as an 'iconic symbolic', a specific internal submodality configuration, which generates specific well-formed behavioural markers that are unique to it. These are idiosyncratic in form and there are both language and physiological markers unique to each of us.

The MythoSelf system also includes a representation of something that is beyond the individual to contain, that which is Greater Than Self (GTS).



A scene from Star Wars, the movie inspired by Joseph Campbell's Hero's Journey mythology

## Hermits, yogis and mystics

In Joseph Campbell's 'Hero's Journey' he refers to a specific part of the journey he names 'The Call', what Riggio describes as 'the pull, the draw, the longing for our teleological realization to be present' and the knowing that 'it can be present from the first moments of breath' but also the 'ontological angst that we experience when we are pulled away from that direction' by the weight of our worldly considerations.

He spoke about the many spiritual paths that have existed over millennia to resolve this angst. One of them is the way of the hermit – 'the total removal from the world into an isolated, controlled environment where for all intent and purpose the world is not present.' All resources are focused on the contemplation necessary to come to the profound realization of God, or what Campbell would call 'Bliss'. The hermit is away from the world with his/her attention on self and with a sense of the world moving in.

The yogi, says Riggio, seeks the same thing, but they do so by conquering the effects of the world by 'controlling the movement of energy in their bodies' in their search for inner freedom. The yogi is in and out of the world, with their attention on personal boundaries and with a sense of being bound.

More primal is the way of the mystic 'where in essence the intention is to leave the world and commune directly with the essence of the cosmos or "the mind of God". They are so immersed in the experience that they have come to the realization that all we experience in material manifest form is a projection of consciousness.' The mystic is out of the world, their attention is beyond the self and the world, having a sense of all boundaries they seek no boundary.

## The fourth way

As in the system of the mystic teacher, Gurdjieff, Riggio tells us there is a fourth way. A way of being in the world, with our attention directed outward, with a clear sense of boundaries and no sense of being bound. 'It's really the path where a person sits both in the world and at the same time is in awareness of the world. They are present to the mundanities of the world – going to work, raising children, making food... and at the same time, as in the Toltec concept of controlled folly, seek to operate with impeccability, knowing that it's absolute foolishness... because that which is Greater than Self is more significant than any of that.' This is the concept that Riggio is referring to when he uses the term 'intentionality', another term borrowed from Fraser. He says he has discovered that most people seek to 'be at peace with themselves, to simply know that they're okay. In order to do that they think they should be doing stuff in the world: finding the right job; the right partner; following the right spiritual tradition; doing the right exercise programme and so on. They know in their bones, in the cells of their body, in the swirling masses of DNA that comprise them, that there is, in fact, a path that is uniquely theirs. It's calling to them. We see this theme running through so many of our stories: the hero coming to the realization that there is a path they have to follow.'

Riggio quotes Campbell when he says: 'We are not born human. The miracle of humanity is the possibility of becoming human. But that's a journey we must willingly take on for ourselves.' In order to become human then, we must find our own unique path. It was at this point in our conversation that Riggio gave me a direct experience of the MythoSelf process, and I began to understand what a powerful system it is.

“ where in essence the intention is to leave the world and commune with the mind of God ”

This is also mapped out in the individual through exposing behavioural patterns. The GDS and the GTS positions lead to a 'mythic' representation along which an individual organizes themselves to become through time. It is their personal mythology, a way of becoming themselves at their best.

Simply put, when you are 'at your best' you are aligned to certain organized patterns within you, and those patterns have a specific direction of attention along a trajectory which you can live your life, if you can only recognize the behaviour you always manifest when in that 'perfect' state. It is the job of MythoSelf facilitators to make you conscious of these specifics so you can choose to keep yourself on track and live your life according to your highest potential.

There is a crucial difference between the state of being a person holds (ontology), and the way they think about what they know (epistemology). The MythoSelf Process is based on the interpretation of the world as a benevolent place, despite many people's interpretations of it being malevolent. Fundamentally the process centres upon the teleological concept that each of us is continually organising towards a future state that already exists (from a particular conception of time), and yet, hasn't happened yet.

The MythoSelf Process is designed to access two things: the original blueprint that was present by virtue of the DNA within us; and the way that blueprint manifests when we are experiencing ourselves at our best. During our interview Riggio went as far to say that he felt our genetic inheritance could even be called a 'spiritual inheritance'.

## A personal example of the process

Soma-Semantics Modelling is another chunky piece of terminology essential to an understanding of this system. It's a process of behavioural tracking and intervention developed by Riggio and based in a non-symbolic, pre-verbal consideration of cognition. It enables one to track the way we receive and process information directly as it is experienced prior to our applying any meaning to the experience.

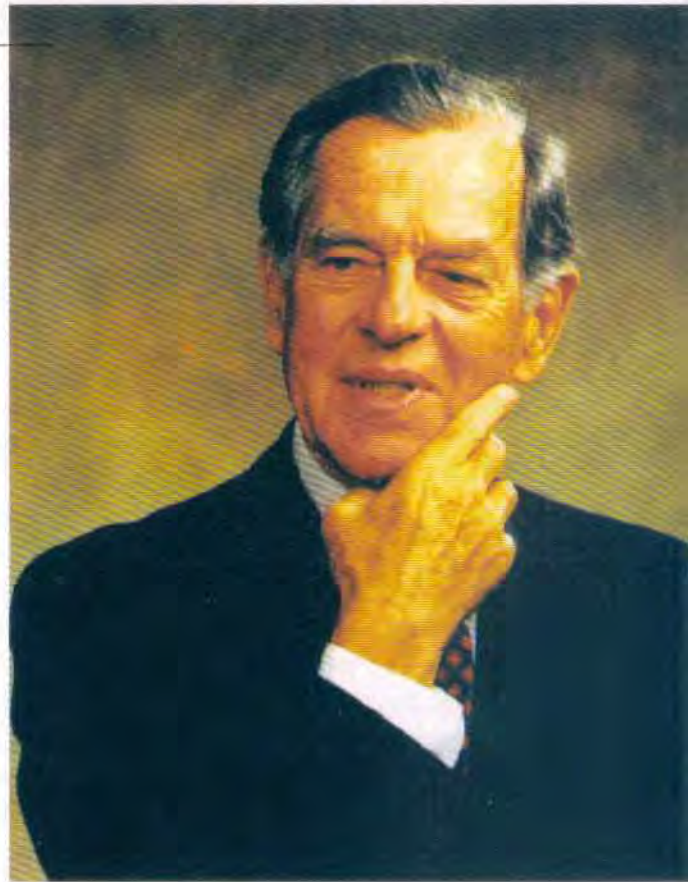
I was asking Riggio how he starts to discover what someone's inner myth is. He began by emphasizing the importance of seeing the world through a benevolent filter. He did this by asking me to remember a time when I had an experience when I couldn't put a foot wrong, when everything was perfect. I smiled and a great sense of relief washed over me. He encouraged me to go deeper into the memory. It contained the knowing that everything fitted together perfectly, the way the light moved, the people that turned up at the right time, the feeling that there was an on-going joke going on in the cosmic background. I had the feeling of being protected and safe. I also remembered it as a synchronicity that happened when nothing particular was going on, I just felt totally at ease.

He asked me if there was anything I couldn't do from such a space. I said there was nothing, everything was happening as it should and anything that needed doing I knew I could participate in with ease.

He then asked me how I organized myself to be aware of that experience. I didn't know what I had done. Riggio then showed me in precise detail what had happened: I drew a breath in a particular way which he told me had initiated a shift, and a number of other shifts had also been initiated outside of my conscious mind. I had pulled up my belly, expanded my chest, which had pushed my shoulders back and straightened my back. A smile had appeared and my eyes had moved up to focus on a very particular location in space, a precise distance from the plane of my eye, a precise angle above the horizon running left to right – a location that he told me holds an iconic symbolic representation where I had stored what Fraser would call the Generative Imprint – a reference to the blueprint he had spoken of earlier. At the peak of my remembering I had moved my hands upward in a particular way. My somatic response, he told me, was the body remembering the full form of what the mind had never forgotten. He noticed the small lumbar muscles in my back (the spinal erectors) had been engaged during the exercise and encouraged me to pull on them again and repeat the other somatic movements – again I felt a powerful, positive energy sweep over me. Riggio had demonstrated most effectively that one could indeed return to feeling 'at one's best' by noting and repeating these somatic markers, and told me that with more precise work a whole semantic frame could be uncovered – the frame that was in actuality my own personal mythology of which I was currently unaware and yet held embodied like a hidden treasure.

## Creating a new reality

To be able to access one's hidden mythology by precise attention to what was already present in the body/mind was certainly impressive. But there was much more. Multiple mythologies exist, Riggio told me. 'By accessing your somatic form differently, at different moments, different mythological scripts become available to you.' Obviously the two muscles in my back could affect the way I perceived the world, with amplification and intensification he explained that I could learn how to access the state of where I can come



from being at my best and that links to an a priori state which is a blueprint I have always carried within me. It's an overlay where I am at my best.

'The trajectory of your life manifests out of two overlays, that one (the GDS), and the other is when you have the realization that you are connected to something much greater than yourself (GTS)... When these two things come into play it's like they form a filter set that generates a third form that we call Intent [different from 'intentionality' as Riggio uses the term] which is the trajectory – the way of moving through the world and being in the world when the two are simultaneously present – you are at your best and you are connected to that which is greater than self. At the behavioural level of activity of what we're doing in the world (the fourth way), one can then ask of anything: 'Is it drawing me to my Intent or away from it?' And we can then choose to only do things which bring one closer to being in that position of Intent.'

For Riggio, 'Intent' is all about building a massive sense of directionality in one's life.

The depth of investigation and discovery possible that is contained within the MythoSelf process is clearly a journey towards creating a new reality in the most natural of ways, by unfolding what already exists within us. I encourage readers to discover your own unique hidden treasures through this remarkable system.

ks

## more information

- 'Journey to Becoming Human', the CD cover mount of this issue, contains some background, a guided example of the journey described by the MythoSelf™ Process with Joseph Riggio, and another short piece where Riggio guides you further into this process yourself. You can also learn more from going to [www.MythoSelf.com](http://www.MythoSelf.com) or by calling 001.201.447.9305 (USA). See advertisement at the top of previous page.
- We felt that the specific terminology used in this article was necessary to explain this process, and we took the decision to forsake our usual aim of wide accessibility in order to offer those readers who can apply themselves, the chance to step into this valuable, but complex path of inner discovery.