

Chapter 3

Cosmic Storytelling

The common thread in all our lives is the similarities of myths throughout all of human history and within every civilization that attests that we all have a common awareness that permeates us regardless of how we are conditioned. The most common myth is that we all look to transcend our own mortality. We believe there is something greater than what we see in this existence. Our souls yearn for it and so throughout the ages, we have created our gods in such a way that they know the way of transcendence. It is as if we are all programmed from the very beginning of this earthly existence to ask the same questions about where we came from, why we are here, and what lies beyond. It is as if the gods had wired us to ask such questions to constantly remind us that we are greater than anything we can conceive of, as three dimensional beings. We are constantly being tweaked by these questions as if to always have a door through which we can go, but only when we are ready. The great difficulty is being able to rise above the reality we have come to accept outside that door. Our attachment to life, or what we have been conditioned to see as life, is what prevents us from pushing the door open and walking through. Our acceptance of the terms and conditions of this life is what prevents us from getting the answers to those questions we ask, and yet we continue to ask them and look for ways to find answers that do not violate the rules of three dimensional reality as we know it.

We are asked to have faith that a particular path will get us to that higher “existence” we all seem to sense within. Somehow, however, we can’t quite accept the idea

that the substance of those things we hope for becomes the evidence of those things we cannot see. How difficult it is to be asked to believe that which we cannot see and to live in such a way that we must trust those who think they know better. How do we connect the evidence of our seeing with the hopes of things we once had before and how long must we wait and trust in the idea that comes to us from others whom we have convinced ourselves we must? Are we left to always wonder when the evidence we seek never comes?

The myths of man are a portal, a way to look, not from the inside out but from the outside in. The basic nature of all humans to know their inner essence is the evidence of our own connectedness to all of life. Mythology is an outgrowth of that which we see and don't see, but it has a basis in each one of us at a deep inner level that forces us to ask, what everyone asks, and to search for greater insight into our own divine nature. It is the common link in all of us that tries to answer the deeper questions of our existence that our three dimensional reality cannot. The twists and turns our myths take are all attempts to make that which is mortal, immortal. In other words, we are somehow raised from this plane to another by forces stronger than us.

Mortality is a constant for all of us and the idea that we all die is imposing. Not so much that we die physically in this life, but that in dying there is nothing else. Our greatest fear is that nothing more exists beyond this life and so the questions. We somehow understand that our lives, as we know them, are not all there is, but we are so thoroughly conditioned that we question everything we know at deeper levels and great fear arises because we have forgotten that we are infinite and continue on forever in some form.

Mythology gives us a basis to grab onto something outside the reality we have come to accept for ourselves and provide a nugget of hope that what we see and are is not all there is. We know innately that we are more than what is manifest here in this reality. We know this on so many levels and in so many ways, but our ultimate fear that this is all there is freezes us and lets us swim forever in a sea of doubt. Do I look at myself and wonder if I am greater than all of this or do I blindly accept that I can be what I am when I follow a prescribed outline created by the formulation of one particular interpretation of myth we all seem to know? The unknown is daunting and yet we all seem to know that there is so much more to the human creature than meets the three dimensional eye.

Our myths provide possibilities for those looming questions we ask from the depth our souls and attempts to do it in a way that makes sense in three dimensional terms, which is how we are all conditioned to be. We like the tidiness of answers when they fit into the reality we all exist in while here on earth. We are comforted when things can be proved scientifically or observationally, but we also tend to be drawn to the abstract ideas that our myths preserve in us. Somehow the gods, as in Greek mythology, provide us a sense of wonder, possibility and drama that exceeds the routines of everyday living. We like to think that our gods will pity us when down-trodden, protect us when in danger, or uphold us when in doubt. We want to know that something or someone out there has all these powers and uses them kindly and wisely to our benefit. There is security in giving over this kind of power to something greater than us and in letting ourselves be cared for by such power.

Mythology gives context and substance to our own letting go of what we truly are. Thank goodness for our

myths because they have kept us connected to the idea of greatness and power even though we have forgotten that the power we give our mythic heroes and gods is our own power. We are the heroes of all mythology! There are no heroes outside what we are and when we decide to see that in ourselves is when we begin to understand that the greatness of life only exists because of “our own” greatness.

Our mythologies take on weird and wonderful twists and turns and we sometimes wonder what the gods are doing? It is this sense of wonder, perplexity and drama that attracts many of us to the plight of them. However, in spite of all the oddities of our unique cultural myths, they all remain surprisingly similar regardless of the culture. They all represent profound strength and uniqueness regardless of their origin and they are the servers of goodness, mercy and justice. We call upon them for whatever earthly needs we think we have. We credit them for all we have in this existence, and while we ascribe to them all this power to control and affect our lives, the real power lies within us individually. Their mythology is our own mythology and any power we ascribe to our heroes, gods and villains is our own power.

As long as we continue to accept the illusion of our existence, there will be myths. We cannot exist without them because it is they that keep us connected to the reality of life which is beyond everything we believe about ourselves and life on this planet. There is a greater part of us that, while mostly hidden, transcends all of our illusory beliefs. Our myths are the “voice crying in the wilderness” that allow us to, if only to fantasize, be something we just can’t seem to grasp while in this life. Consequently, what we believe about ourselves, our mythological beliefs, is what we project to an outside world whose citizens do the same both individually and collectively. How we sell

ourselves to others and the world is through our myths. That is why they all seem so similar.

All of us wonder about what or who we are, how we came to be and what happens after. Myths provide the link between those questions of wonderment and our current place in reality, and even though we sometimes institutionalize them, we all seem to know there is something else beyond them. Mythology does not seem to solve the “we” about “us” meaning that while the characters of our myths are individualized, the myths themselves are encompassing of the societies to which they relate. While we cannot allow ourselves to be as the gods and heroes we create, we do get caught up in their drama and we can choose whose side we will fall into – a sort of “who’s on the Lord’s side who” game of chance.

In some cultures, mythology is like the psychic energy that, when taken away or shattered, causes the entire society to collapse as if its very life force rested upon the myth and not the energy of its “myth believing” inhabitants. Myths deal with every aspect of our lives from birth to death and the entire range of human experience including tragedy, joy, love, hate, war, courage, tyranny etc. Our fates are determined by the mythic gods we create and give authority to. Some believe that we cannot exist without myth. It is thought to be our only connection to a spiritual nature no one seems to fully understand and no one can explain. It is the place where gods do what gods do and we as humans fall victim to whatever twists and turns those “doings” take. Myths give us characters, circumstances, events and outcomes and we accept these outcomes as our fate, sensing there is more to it than that, only we can’t quite put a finger on what it is that is missing. What is missing is us.

In reality, we live two lives. The first “is” the mythical life. It is the life we want to fit into the world in general. It is the illusory life we are conditioned to view from the very beginning of life on this planet. It is the life of “I” that learns to find a place in the world outside, which is full of other “I’s.” Some view this as unconsciousness while others view it as consciousness. If we can agree that it is a life that is limited in its awareness of everything else going on around it, it doesn’t matter what we call it. Science has proven that conscious awareness or consciousness is extremely limited to the amount of information it can process even though we know the amount of information coming into us is so great as to be overwhelming. The real problem with consciousness is “What should we be conscious of?” This is where the second life plays its part. This is the life of non-consciousness or that part of us that senses a greater reality but is not able to move that awareness into the realm of consciousness. It is what consciousness has identified as the unknown or the unknowable and because it has been identified as such, it puts little or no effort into the understanding of it. We all live these separate lives but the conscious life is so narrow and focused that it blocks out the other life that really has the greater awareness. At times, bits and pieces of it seep through the conscious filters and we glimpse the totality of life we are all a part of, but it is almost always fleeting. Our myths give us context into which we can place these experiences but again, they are only myths and fail to lead us to that inner knowing of self, the second life, that we get glimpses of every now and again.

There is a sort of war between these two lives or sets of awareness. On one hand, our conscious self connects us to the world of which it has identified itself

with. That is the world as we see it through our senses and that has been narrowly defined as the realm of our identity. It takes an identity to reconcile something outside that identity into which it can place itself. In other words, I can see the world “out there” and I can place myself in that world. In placing oneself in that world, we develop an identity or self that fits to some degree in that world.

The problem that arises is that when this outer facing identity cannot reconcile the occurrences that come out of our greater awareness, using normal outer world explanations. Maybe it can be viewed as the “mythic” versus the “mystic.” It is then that the focus of consciousness zeroes in on this unexplainable awareness and tries to make it fit within its known three dimensional parameters. When it cannot, then the awareness is typically defined as impossible or imaginary. Often it is reconciled to the deep, dark storage banks of the mind never to be considered again. Mythology sometimes eases the frustration of unanswered questions we all have by telling us to have faith that things will be settled in the end. In a way this is true because we all come to an awareness to all meaning sometime in our lives even if it is as we draw our last breath and exit this physical world.

Mythology never fully puts us at ease in its attempts to answer these deeper questions of life or when deep inner awareness meets outward constructs. Mythology requires a certain amount of faith if not absolute blind faith which always tends to leave us feeling cold and alone. Faith is our greatest myth. It is the ultimate shoulder we lean on in those times when deep awareness eludes us. Faith always breaks in the light of greater awareness. We often hear those who have reached profound states of enlightenment claim that just before the new awareness came that they had lost all faith. Faith, then, is a driving force that is the

connective glue to our myths but it is always breakable. In other words the failure of faith is what breaks us free of our limiting beliefs. Faith drives us to break free of our myths by forcing us to give up on them!

As all myth is the projection of our inner fears, desires and concerns onto the outer world in which we live, the deeper questions of life, the inner life that is, go unanswered. In our search for answers, we cry out for myth to soothe that which scares us – that which is always left unanswered within. Our outer projections, our myths, require us to believe that somewhere or somehow, out there where we look to non-existent gods, the answers lay. Even our science, which has been very successful at dispelling so many of our myths, looks for the answers to everything “out there” with full faith that someday a theory of everything will finally be developed from which every question can be answered. Science, too, has its own myths!

We, as humans, having accepted so completely the illusion of consciousness, need mythology to help us cope with the unanswered questions of life that loom imposingly over us from time to time throughout our lives. Mythology gives us comfort when unanswerable questions bubble up from a place deep within us that we rarely acknowledge amidst the hustle and bustle of life. We can look to our gods and heroes for explanation and comfort and convince ourselves that they know all and will somehow guide us through whatever it is we question or struggle with. It is a safe way to live a life that, otherwise, seems so mysterious and illusive. Our myths give us place and hope from all that we cannot comprehend in life. Myth is the explanation of illusion we all dwell in and so plays to our conditioning whatever it is. It is the safety we seek from the dark night and it requires faith like conditioning in most cases, since

our myths have become so abstract no one who thinks logically could ever accept.

Consider any of our religious traditions, be they Christian, Hindu, Judaism, Muslim, Buddhism or whatever. For some, we are saved from our sins and the impossibility to save ourselves while for others we are saved from oppression and persecution and will be raised and chosen to be above all others. Some will come and go from earth in multiple forms as they struggle over many lifetimes to “get it right” while others who are true to their myth will be exalted in endless bliss and places of glory inconceivable in this three dimensional realm. How could any of these be accepted and internalized without faith? Only an exercise of faith could allow us to believe such things and internalize them in our lives. Faith is the tool ego uses to accept myths that always look outward to something greater than ourselves. Ego asks for faith because ego has never successfully been able to explain God, or answer the questions we all ask about who we are.

The greatest evidence of this is all the religious tenets now existent on earth all contending for exclusive “rightness”. Inner knowing, the discovery of God within has no need of faith or myth to explain what the ego wants us to believe. Knowing supersedes faith and dispels all myth. Any search to find the inner self will never lead to faith based conceptions. Faith is always an egoic device and that is why we must never stop searching. As long as we know our foundation is faith based, we cannot accept any conclusion that asks us to believe anything “out there” in the heavens that will eventually provide all the answers. To do so only entombs deeper an inner knowing we all can find. In other words, we replace God with false and fleeting gods. Faith is a necessary part of life and it might even be the key to finding God even though it is a device of

the ego to calm the questioning or fearful mind. Faith is the ego's way of expressing that "it" (ego) has no clue.

True faith never stops searching, not even when it grows comfortable with institutional beliefs. When, or if, the search stops, we have given ourselves over to the false gods. As mentioned earlier, we have all heard it said that someone has lost their faith. You can lose faith and ultimately you must lose it to find yourself. Faith motivates us to move forward with belief in some objective but faith can always be lost and often is. Too often, faith is lost because the egoic drive to believe in something abstract becomes untenable to the true self. Perhaps even more often, we simply give up. The cost of believing is too much, so we let go or settle by simply going along with the crowd. Loss of faith takes on many forms, but true replacement of faith can only take the form of knowing and knowing only comes with the discovery of God. Your God. You!

Faith might be thought of as the motivation to fight through the constructs of ego and the illusory life we have come to accept. Faith and myth are necessary elements of the egoic life we live. We all search for basic life meanings, especially since most of those meanings are systematically conditioned out of us from birth. As long as the search of faith continues, we continue to seek out greater awareness and that is good for ultimately finding your true inner self; the god that you are already. There is power in faith, but it is partial power. Full power comes from knowing that you and any mythological God you believe in are one and the same and that you are the only god of your existence and that there are no others before you. The premise of faith is that it asks you to be blind to the unknown and accept outer sources of authority at their word. Knowing asks that your eyes always be opened to the greater awareness we all

have within. Know thyself and in so doing, your awareness will comprehend all things. The so-called “theory of everything” will be found in this awareness. It is in this place that our search for myth is no longer necessary as we recognize that we are *the myth!*

