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WRITING A NEW MYTH STORY

Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. -Revelation 21:5

Everywhere there is the evidence that certain men are responding to the true and basic myths of the past and also that mankind as a whole is being prepared to develop a new or virginal myth symbolology for the future.

All in Nisience are working as prototypes to formulate the new myth. -Ann Ree Colton

While we tend to think of myths as fantasy tales or fables, the word myth comes from the greek *mythos*, meaning a tale, story or narrative. In a sense, myths or stories are ubiquitous. Similar to a fish in water, we are so immersed in stories that we don't even realize it. Our stories become who and what we are. Cultural stories, prototypal stories, racial stories, national stories, family ancestral stories, religious stories, personal stories, genesis level stories, dream symbol stories, eternity system stories. Poet, Muriel Rukeyser wrote, "*The universe is made up of stories, not atoms.*"

What is so important about stories? Even cave men and women drew animal figures on their cave dwellings. They felt compelled to share something of their life story in pictures. Stories tell us where we came from and where we are going. Stories create our identities. Stories give us purpose and meaning. Stories instruct and teach us. Stories are how we interpret and explain the world around us.

Neuroscience research reveals that our brains are actually hard-wired for stories. Our brains prefer stories as a way to organize information. Stories are much more powerful in maintaining our focus and attention. In fact, we are twenty two times more likely to remember and internalize a story in comparison to a laundry list of facts.¹ Whereas a Power-Point presentation with a list of information only activates the language processing part of the brain, a story has the capacity to light up numerous areas of the brain simultaneously. The brain does not make much of a distinction between

reading about an experience and encountering it in real life. Therefore whatever happens in the story activating the sense of touch, taste, smell, sight, and hearing, will also be activated in those same corresponding parts of the brain.²



Stories also impact us emotionally because we can relate to them, and their poignancy often activates a deep longing or true soul knowing. I remember personal testimonies that my co-disciples gave decades ago, while I couldn't tell you anything else that was in that talk they gave. A personal story touches us on a heart level, on a human-spirit level because our stories are all interconnected. As rivers flowing into the ocean, we are all part of the greater story of God.

Ann Ree teaches that when one penetrates a master symbol there are 144,000 symbols contained therein. When we penetrate or unlock a master archetypal story, there are thousands of lessons, virtues, ethics, and initiatory rituals concealed therein. A myth story is like a symbol, it is alive and keeps opening and evolving as we do. A person may say a myth isn't real or it's not true, but that's because the point of a myth story is that we must experience the myth ourselves, we make the story "true," we make it flesh by living it.

One of the functions of an archetypal myth story is that it serves as a template or an initiatory rite of passage in which to open the higher aspects of mind and soul.

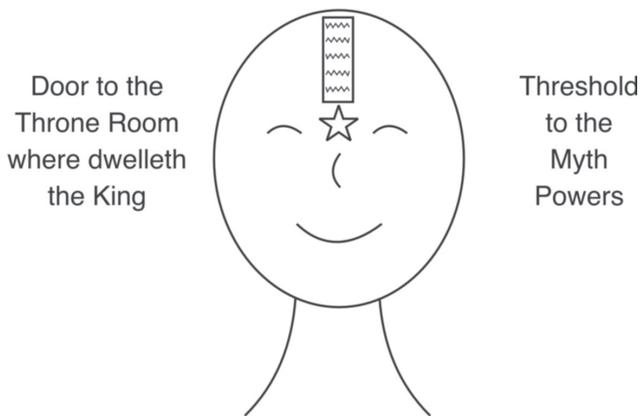
To reach the centered self – and thus take command of one's higher consciousness – one passes through the labyrinths of allegory, parable, and symbology.

Open thy stele each day; release thy sacred myths rhythmically into thy mind as the ancients did – so wilt thou remain nigh unto the myth images.

-Ann Ree Colton

Ann Ree states that if we become ultra-civilized we are in

STELE MYTH IMAGES



danger of cutting ourselves off from our primal myth powers. Concealed within myths is a type of primordial or instinctual knowledge that we can draw from. Bible allegories, ancient myth stories, and parables in many cases have been degraded to kindergarten fables or irrelevant historical meanderings. Yet with each sacred myth story there is a spiritual lesson that must be mastered and a subsequent spiritual power that is manifest through the embodiment of the myth image. Some examples of Old Testament myth stories would include Samson and Delilah, Job, Jonah and the whale, Ruth and Naomi, Cain and Abel, King David, Jacob's Ladder, Esau and Jacob, Joseph and his brothers, Abraham and Isaac. These initiatory stories reveal genesis level transitions, chakra magnifications, prototypal dramas and virtue quickenings. The system of Nisience gives us the key to unlock the hidden meaning encrypted within our stele myths. To remain nigh to the myth images, as Ann Ree said, is to study and learn of the myth stories and their symbols so that we are prepared when they open into our own consciousness.

Ann Ree has stated that science will remove the veil that is covering the myths, parables, and allegorical stories of old. Although the new scientific stories are currently throwing out religious myths, they will ultimately discover their true purpose and return us to God on a much higher spiral of knowing. No longer will we embrace a blind faith, but give birth to an informed faith through the new mind in Christ.

Jesus Himself told stories and parables. Jesus knew full well the power inherent in story.

All great Teachers use the symbolic language in allegory and in parable. All Masters use the myth stories to communicate to their disciples.

-Ann Ree Colton

An initiatory myth story reveals the potential of what we are to become. Jesus' life itself is an archetypal story. Jesus said, "I am the way, the truth, and the life" (St. John 14:6). Ann Ree teaches that Jesus brought forth the theme for man's evolvement for the next 250,000 years – a Greater Archetypal Story. This is how long it will take for us to completely assimilate and fulfill the myth image story that Jesus' life represents. At this point, only 2,000 years after Jesus' coming, we have only "read," or ingested a few pages of the Jesus Story and what He has come to bring. As one needs the Rosetta Stone to interpret the Egyptian hieroglyphics, so too must the Initiate have selfless love and pure desiring to interpret and understand the hidden myth symbols within the parable of Jesus' life.

*The life of Jesus is the greatest of all parables...
The parable concealed in the life of Jesus may
be opened and made plain to the illumined heart
and mind.*
-Ann Ree Colton

The basic myth story that a culture or a people adopt has deeply profound consequences. A myth story will create a trajectory that compels us for potentially thousands of years to come. One such example is the Garden of Eden myth story. The concept of original sin is deeply embedded in our subconscious and has negatively affected relationships between men and women, it has greatly impacted our sexuality, and it has created a mountain of guilt that we are still wrestling with today. Even now, my reflexive reaction to a painful initiation is that I've done something wrong and God

WHEN WE GIVE A TESTIMONY, IT IS PART OF PASSING OUR STORY. WE TELL COURAGEOUS TALES OF STRUGGLE AND OVERCOMING, DRAMAS OF SLAYING OUR ANTI-VIRTUE DRAGONS, WE RELATE THE MYTH STORY SYMBOLS EMERGING FROM OUR NIGHT-TIME DREAMS AND OUR SOULS. WE PASS OUR STORIES NOT WITH THE EGO AS HERO BUT RATHER A STORY CO-AUTHORED WITH THE FATHER.

is disappointed in me.

Unfortunately, the Garden of Eden became the Garden of Shame in which we were punished for being curious and taking initiative. Imagine a revised creation story in which Eve, symbolizing our feminine or yin nature, is commended for breaking out of a limiting enclosure. No longer is Eve perceived as causing the downfall of humanity, but one who pioneers our destiny as conscious co-creators with God.

The belief in "original sin," into which man has been pictured allegorically to fall, came not from evil. The fall from the Edenic unconscious was the fall from man's dream-like unconsciousness into a state of astral stimulation due to gravity.

Man does not have original sin; he has original divinity. -Ann Ree Colton

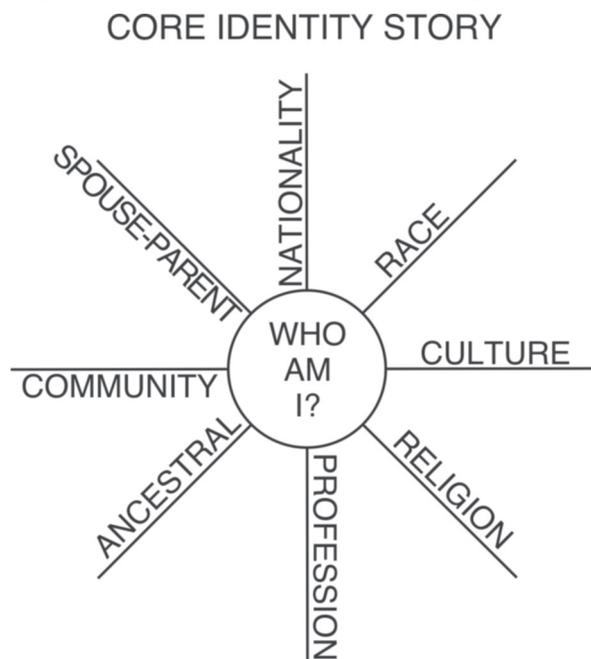
This second chart depicts how we all have a core story representing, "Who am I?" or, "What am I?," which is shown as the hub of the wheel. Our core identity myth story is the story from which all others stories flow. Our stories also have the power to attract to us lessons to be learned. For example, Ann Ree teaches that a mass myth projected from a sense of inferiority produces the longing for a dictator (*Ethical ESP*). Following World War I, the nation of Germany had an identity mass myth of inferiority and therefore brought forth a dictator to rule them. If we adhere to the identity myth story of original sin, this story line negatively influences every other aspect of our life's narrative, both individually and collectively. Even traditional Christianity still subscribes to the myth story of original sin: that we are inherently flawed, we did something wrong, and we are in need of fixing. Yet through Nisience we are given a whole new identity story or core mythology from which to live: Original Divinity! Redemption grace is not simply compensation for badness or expiation of sin. Redemption grace is a recollection or reclamation of our true story, the story of our divinity in Christ.

The word redeem means to reclaim, to bring back

to its original state, to free that which it redeems to its right and purposeful function. -Ann Ree Colton

One morning while taking the Sacrament of Communion a few weeks ago, the words came: "with a pen dipped in redemption blood." Jesus came that we might write a whole new story. Not a revised or edited story. Through a pen dipped in redemption blood, we can write stories of virtue, resurrection, creation, eternal stories of who we really are as co-creators with God. Our Nisience practices and rituals are as pen strokes, re-writing and birthing new stories that support the Dharma of Christ.

An applied Nisience is definitely a success story.
-Ann Ree Colton



Stories shape the way we see the world – they act as filters. The challenging thing about the stories we tell ourselves, is that they tend to be self-reinforcing. We typically only notice or see those events in life that support our myth story. Like putting blinders on a horse so it can only see directly in front of itself, a story may limit us from seeing the greater whole.

When we really begin to listen to our personal narratives, we will notice that many of them are pure fiction. "I will never be good enough." "Why bother? I'm bound to fail anyway." "I don't fit in anywhere." "God's punishing me." We all have our top ten hits, our top ten favorite stories that we return to over and over again. These ego stories are so embedded in our subconscious that we rarely even notice them. Psychiatrist, Elvin Semrad wrote: "*The greatest sources of our suffering are the lies we tell ourselves.*"³

As initiates we are taught to "prove all things" and to "try" the spirits. This necessitates that we test the reliability of the stories that we live by.

Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. -1 John 4:1

This Bible verse is so perfect because our false stories are as false prophets: they prophecy and reinforce our failures, our doubts and fears. To prove all things we must confront our stories. One of my top ten favorite stories is, “I’m not creative!” I have spoken these words and believed them to be true since I was a little girl. But if I confront my limiting story and ask, “Am I really not creative at all? Are there not many different ways to be creative? Cooking, cleaning, decorating, gardening, photography, dance, making a child-like collage – are these not all ways to demonstrate artistry?” Since when did creativity only apply to breathtaking works of art? Part of our Marking and Tracing neti-neti powers is to cast out that which is false, that which is suffocating our True Self. When we expose our fantasy stories to the pure light of Truth, they simply disappear.

The inherited myths blocking my real shall be dispersed in the light of my own inner light.
-Ann Ree Colton

And ye shall know the truth, and the truth shall make you free.
-St. John 8:32

Not only are we in stories, but stories are inside of us. We have ancestral myth stories located in our DNA. We have two different types of ancestral myth inheritance contained within us. Ann Ree teaches that the genes contain our physical ancestral myth memories, while the 24 chromosomes correspond to the myth memory of Hierarchy impressionability. We can keep replicating the stories of our physical ancestors or draw upon our Hierarchy ancestors in writing the story of our divinity and co-creatorship with God. “Choose you this day [which myth story] you will serve” (Joshua 24:15).

Even deeper than our genes and chromosomes is a more primordial story written into our heart and inward etheric parts. “I will put my law in their inward parts, and write it in their hearts” (Jeremiah 31:33). The story of God’s Love is written into the essence, the very fabric of who and what we are. We cannot escape this story. “For God is love” (1 John 4:16). There are times when I feel dejected and separate from God. At times like these, there is a familiar Undersoul story that kicks in and says, “I am such a horrible sinner that God has withdrawn His love from me.” But when I listen beyond the fear-based samskara story, I know deep in my soul that God loves me not only unconditionally but actually far beyond my present level of comprehension. When I am feeling abandoned and unloved, it is not that God doesn’t

love me, it is that I have a very limited and immature understanding of what love is. When struggling with these deep initiations we can take such comfort in reading the stories of the saints and great souls, the poets and the prophets. The stories of great souls tell us of their struggle, their learning through pain, their victory in Christ, and that we are not alone in our suffering. When I read the Psalms and hear the story of David’s dejection, agony, despair, and also reunion, hope, exaltation, I know that if David experienced these things, then I am in good company.

Giving a testimony is part of passing our story. We tell courageous tales of struggle and overcoming, dramas of slaying our anti-virtue dragons, we relate the myth story symbols emerging from our night-time dreams and our souls. We pass our stories not with the ego as hero but rather a story co-authored with the Father.

The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.
-St. John 14:10

Our Heavenly Father needs a “me,” in other words, needs us to tell His story. The Universe is God’s Creation Story. The Universe is God’s autobiography. And each of us is a sacred chapter contained therein. God wants to tell His story through every one us. We are asked to tell our unique soul story.

[The Disciple] painteth his own story. He painteth his own life climb. And he maketh a record of that which he hath built in the earth.
-Ann Ree Colton

As Gandhi said, “My life is my message!” So too, our life is our story. We share our story of God-Realization, and in this we leave our mark upon the earth. Telling our stories of God will uphold the light in the earth that it die not out. Our stories are our passing, our contribution in the unfoldment of the human-spirit birth.

In the ancient days, men told their stories of experiences in God, in Light, and sent it on from son to son and it was believed on the ear. Then came the day of darkness when men forgot to tell one another of the story of God.
-Ann Ree Colton

Not only do we need to share our stories, we need to listen to the stories of others too. We can easily become so preoccupied with our own personal narrative that we fail to

listen to the stories of others. Ann Ree tells us that each and every thing has a story to tell, if we would but listen.

It is rare when one thinks of saying to the stones making up the chimney of his house, "Where did you come from? Why are you here, and what are you saying?"
-Ann Ree Colton

He that hath ears to hear, let him hear.
-St. Matthew 11:15

When we have ears to hear and listen without judgment to the story that another person is sharing, this is one of the most healing gifts we can give them. Several years ago there was a movie out called *Avatar*. The indigenous people in the movie had a way of greeting someone by saying, "I see you." I found this to be exquisite, much like beholding the beauty in another. When we bear witness to another's story, this is to say, "I see you." In quantum physics it has been demonstrated that the light wave only becomes a particle when we observe it. Through observation or seeing, the light wave is made flesh. Similarly, bearing witness to the inherent dignity and goodness within the life story of another, serves to make it flesh, to make it real. When we bear witness, the very act of our observation serves as a mirror in which we reflect back to the person their own virtue and soul strength. In bearing witness to another's story, we see that a person is so much more than their pain, sin, or limitations. "I see you" in the greater context of your soul's becoming, learning, and growing. "I see you" as a part of God's universal never-ending story.

To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth.
-St. John 18:37

I have a strange habit when reading fiction, to read the end of the book shortly after beginning the story. Many people think this is insane and ruins the whole fun of reading the book. But for me, I want to know if the book is worth reading. If I don't like the end of the story, then I'm not going to waste my time reading the book. In one sense, we all know how the story of this eternity system is going to end. But it does not in any way decrease the thrill, excitement, challenge, or the investment required in getting there. In fact knowing the ending of this eternity system's story gives me strength and hope to keep moving forward, to never give up, to know there is a much bigger plan or story that can never be altered from its true destiny.

Were it not for men in the Earth who have attained Ethic in creation, this Earth would write a sorry story at the finality of its creation. It is not so destined for man.
-Ann Ree Colton

Research demonstrates that it is not just the content of a story that matters, but how we tell the story itself. Studies have found that adults with mood problems often have positive memories, but in relaying them, their stories generally end with some negative detail or disappointment. By contrast, generative adults, those who tend to be more productive and creative, tend to tell stories with redemption motifs. When they tell a story it begins with a negative event that is eventually overcome, therefore the story ends upon a positive or uplifting note.⁴ Hence, we should pay attention to not only the stories we tell, but how we tell our stories.

We know the whole theme of our eternity system is redemption, the main plot line is creation and resurrection. There is a happy ending to this story. Despite unimaginable horrors, pain, struggle, resistance, the human spirit is triumphant. This is the story we are writing: the Christ has come, we cannot fail, we are victorious through Him. This eternity is writing the story of our destiny in becoming co-hierarchs with Christ. All that is manifested as part of our Earth Dharma Story is an eternal passing unto the Universe.

Heaven and earth shall pass away, but my words shall not pass away.
-St. Matthew 24:35

Humanity will pass away, but the story of the human spirit shall never pass away.

When humanity has withstood its trial, the diamond of the soul shall come forth. Then shall the human spirit in mankind be perfected within the Christ Light. The human spirit shall set free the soul's light; and the Christ Light within the human spirit shall become a reality.
-Ann Ree Colton

¹ Jerome Brunner "Actual Minds, Possible Worlds," *Harvard US*, 1986.
² http://www.nytimes.com/2012/03/18/opinion/sunday/the-neuroscience-of-your-brain-on-fiction.html?pagewanted=all&_r=0
³ Elvin Semrad, quoted in *The Body Keeps the Score* by Bessel Van Der Kolk, New York, NY 2014.
⁴ http://www.nytimes.com/2007/05/22/health/psychology/22narr.html?pagewanted=all&_r=0

