
Preface

What do you desire most? Not only desire but need? Beyond necessities like food, drink, and shelter, what is it that all humans want and need? All humans are programmed to be motivated to get something and the perceptual lack of the “something” creates, as the 20th-century social psychologist Eric Fromm called it, an “*existential loneliness*”, universally common to all people.

Every person begins a lifetime in innocence and, from the moment of birth, begins to have experiences. We interact with external elements such as people, places, and things, and from these interactions, we learn. Most people believe we are learning about the external elements of experiences but we are only learning about ourselves in relation to the external elements.

For most people some of life’s experiences are joyful but, even for those who do enjoy periodic joy, people experience significant unpleasantness with random frequency and to varying degrees of intensity. When we experience unpleasantness it’s called stress or, if the stress frequently repeats itself, we call it suffering. Siddhartha Gautama, AKA the Buddha, focused his teachings on suffering presented as the “four noble truths” to characterize the nature of human life and an eight-fold path to modify behavior and escape suffering. From these teachings and our own experiences, we may conclude that humans desire and/or need to cease suffering but that alone doesn’t solve the feeling of existential loneliness.

Certainly, decreasing or stopping suffering would be desirable but stress and/or suffering have a purpose, and successfully stopping the stress/suffering requires that we recognize and utilize their purpose. Stress is our teacher and while we continue to experience stress (and/or suffering) we can be confident that we are still in school (elementary school) and in need of instruction but, as in any classroom, the more diligently we apply ourselves to the lessons at hand and “do the work” as prescribed, the less the teacher, in this instance stress, needs to intervene in our education. If we assume the responsibility for “doing the work” and quickly and proficiently fulfill the course curriculum, we may proceed with our studies with little need for the teacher’s (stress’) intervention.

When we decide to focus on the prescribed learning and implement changes to our perceptions, we significantly reduce the stress and/or suffering that we require as our instructors. Bliss is the absence of stress. Sooner or later, we will inevitably be motivated to undertake the process of learning the immutable lessons of human life, and, when we do, we will experience greater happiness, the incremental predecessor to bliss. If we decide to undertake the work with enthusiasm, we can accelerate our learning, heal “unwanted conditions” and, consequently, quickly experience less stress and a more consistent condition of happiness until, one day, we become blissful.

Life is often thought to be mysterious but it’s only mysterious because we lack truthful information. The world, the universe, and Creation itself isn’t as we perceive them to be because, for a long time, we have been intentionally deceived while being required to overcome the

innocence and unconsciousness of our programming. Because information and, consequently, our perceptions about the nature of our experiences are false, we have floundered for centuries among seemingly chaotic experiences, trying diligently to create a consistency to happiness in our daily lives.

Ironically or, maybe more accurately, enigmatically, we already are what we seek. We already are what we desire and, more importantly, what we need but, because of our extreme condition of being unconscious, innocent, and thoroughly deceived, we don't know it. To experience our true self, which already is exactly what we want and need, we must correct the trilogy of unconsciousness, innocence, and deception which requires us to be diligent students of the lessons that the teacher, stress, is providing us.

The process of correcting the trilogy of conditions that perpetuates the experience of stress/suffering and precludes greater happiness is the process of healing the mind, body, and spirit. By undertaking the process of healing we are also fulfilling our life's purpose. "A rising tide lifts all boats" and, by becoming a good student, we will be solving all problems, both personal and social, and achieving the objective of the Buddha's enlightened teachings from so many years ago.

"Edifying Children of a Lesser God" is an introduction to information about the truthful nature of human existence. It's only an introduction because there is much more information available but, hopefully, the introductory information will fuel the engine of curiosity in a sufficient number of people to be a nucleus for change. If this information resonates with you, then use it to begin or further your self-healing journey. If it doesn't resonate with you, then please leave it for others that do find it beneficial.

Who are the children of a lesser God? Most of the world's population would fall into the category because of their erroneous self-perception. Heretofore, the world's primary source of information about what or who a person is has been provided by one religion or another. To be a religion, any religion, the followers must endorse the fundamental belief that there is a mystical God and a separate you, an autonomous lesser entity separate from the mystical God. If you (the believer) aren't separate from the mystical God and in need of God to magically halt your stress and suffering there is no need for the religion to exist.

Included in the dogma of the world's major religions is the belief that God is infinite but what does that mean? According to *Merriam-Webster's Collegiate Dictionary*, the infinite is something that is "endless". If something is endless it has no boundary which means it must be everything and, being human and with limited and distorted perceptions, we presume that everything would be really big with lots of stuff.

Paradoxically, if your perception of God is everything and you are separate from God, a subordinate and separate lesser being, then your God isn't infinite and is the lesser God of which we speak. Regardless of your perception of him/her/it, God isn't lessened or made greater by that perception but if your perception of God is anything less than infinite, which means you too are God (not just a spark, subordinate creation, or child of God), then you have made yourself a child of a lesser God.

This discussion has assumed that the reader believes that there is a God but what if you've decided there isn't a God and hold an atheistic or agnostic belief? Alister McGrath in his 2004 book titled "Twilight of Atheism" proffers the idea that an atheist isn't so much offended

by the concept of a God or Supreme Being as much as they find the religious concept of such a being offensive. George Carlin, the late American comedian and professed atheist brought atheism into popular culture vernacular by describing religion's concept of God to be an invisible man that lives in the clouds and isn't good with money (churches always need more money).

The identifier "God" is a religious term and comes with the religion's baggage, connoting that you're separate and apart from God. Religion's God is usually considered to be one-dimensional and the creator of the lesser child which, for some potentially questionable purpose, is yet to be fully disclosed. In this writing, we try to not reinforce the misleading perception of God being separate from you, the reader; therefore we identify the Creator as the "one infinite Creator" which we feel is a more accurate identifier. But, the one infinite Creator wasn't always infinite because, as you will read in later chapters of the writing, infinity was a step in preparing Creation, but I'm getting ahead of myself.

The truth of the matter is that all of Creation and everything in it is the one infinite Creator without separation or distinction other than in perception. The truth is that "all is one" which throughout Creation is known as the *Law of One*, the one irrefutable truth. Any other perception or belief, such as the belief that you are an autonomous being, is a distortion and that's only one of a multitude of distortions. Consider that the numerical value of infinity is irrefutably one because two or any other number, by its nature, is finite.

Making the unprovable statement that "all is one" may not be any more meaningful to you than a religion's beliefs about angels, saviors, and son of god stuff. There isn't any proof of religion's claims, atheists' beliefs, or the pronouncement that religions and atheists have it wrong and the *Law of One* is the one immutable truth. But consider that, by providing you with this information, there isn't any intent to proselytize or recruit your allegiance to the belief that "all is one" because, like it or not, you're already a part of the oneness of Creation. Employing a little *Socratic Method*, you might ask, "How could that be possible?"

The sole purpose of this writing is to provide you with information. If it works for you, then take it and run with it. If it doesn't, then leave it alone and go on with your business. Sooner or later, for the individual that has surrendered unconsciousness, substituting the understanding that all is one and pursuing greater awareness "feels" like truth and, based upon the feeling without a tangible, deductive, or inductive proof, you must decide to make it the cornerstone of your spiritual exploration.

Before deciding to dismiss this writing, take a moment to ponder a few questions that are addressed in this introductory work, in addition to guidance on the resolution of "*existential loneliness*". Why are you living a life? Do you experience stress or do you chronically suffer from some "unwanted condition(s)"? If so, included in the information are the answers to your life's purpose, what stress is and how you can stop it, and how the fulfillment of your life's purpose heals those pesky unwanted conditions. Substituting truth for mysticism accomplishes one very significant thing: it empowers you to heal from distortions and begin to live truthfully, giving you veto rights over future attempts to promote more disinformation.

Is there proof of what is offered in this book? Nope. We don't get proof in this range of consciousness that we are sharing but we can awaken to the truth because truth "feels" right. We can undertake the necessary steps to heal ourselves, and in the process, experience less stress and/or suffering by beginning to fulfill our purpose in life just because it feels right.

We are all motivated to get more of what we like but determining what we like is part of the process because we must discover it. All participants in Creation are motivated to get more of what they like but, as we mature along the evolutionary path, what we like becomes less diverse because, as we make progress, it becomes more refined and much more of a shared quality. Unlike religious dogma, no one is going to save you. There isn't anything to save you from other than your unconsciousness and only you can surrender that. Information is helpful in the process of surrender and that's what we are offering herein.

If you decide that the information is for you, it will be necessary for you to put the information to use and undertake the task of healing yourself of the false beliefs that you have incorporated into your self-perception. That will require work and, honestly, it will be one of the most challenging things you will ever do but it's one of the most gratifying and fulfilling things you will ever do as well because, when you get on the other side of the work, you find yourself getting closer to bliss. Bliss is where we are inevitably destined but you determine how long it will take you to get there.

We stay the same until the pain of staying the same is greater than the pain of change.

Chapter One

Stress and Suffering

Most humans experience suffering to varying degrees and generally view suffering as an inexorable part of life but, while it may be a common and stubbornly difficult condition to overcome, it is possible to eliminate it by simply fulfilling the purpose of living. Suffering results from a durable myopic and false perception of the self that people allow themselves to sustain. It is the product of a naïve state of being or condition of the self from which people negatively interpret experiences because of “how *they* are”. Experiences will change but as long as a distorted lens through which experiences are viewed is maintained, people will continue to experience suffering.

A person’s state of being or condition incrementally changes with every experience. As an individual’s condition is modified, the lens through which experiences are interpreted is also modified and the resulting degree of suffering either increases or decreases. The nature of experience may remain essentially the same but as people heal themselves of distortions, their interpretation of experiences inevitably becomes more positive and, if they fail to heal themselves of distortions, the opposite will probably occur. Suffering is exacerbated by incorporating the belief that suffering is inevitable into the person’s prevailing condition which potentially predisposes the individual to expect suffering in most, if not all, experiences.

No experience brings suffering. All experiences are devoid of any positivity or negativity whatsoever, other than how the experiencer interprets the experience. Only the experiencer uniquely and exclusively enjoys an experience, applies an emotion, and assigns an intensity value of the emotion by determining whether the experience feels good and, therefore, is something that he or she likes, or doesn’t feel good and, therefore, is something that they don’t like. At the level of evolutionary development that humans currently enjoy, almost every person on Earth enjoys experiences according to the experiencer’s prevailing condition rather than because of the experience itself.

If there were a group of people sitting in a circle with a swirling water sprinkler in the middle of the group and the sprinkler was turned on, all of the people within the group would get wet in the same way because the sprinkler *brought* the water. If a group of people were standing around a busy road intersection and a dramatic traffic accident occurred in the middle of it, no two people within the group would feel the same way about the experience because the experience of the car wreck didn’t bring the emotion. If the experience of the car wreck had brought the emotion, everyone sharing the experience would be obligated to feel the same way with the same intensity as everyone sharing the experience, just as everyone would have gotten wet the same way because the water sprinkler brought the water. The individuals sharing the experience of the car wreck interpreted the incident according to their prevailing condition at the time of the experience and self-applied the emotion with the intensity reflective of how they were at the moment.

Suffering is the durable experience of stress. Stress is a response to an experience that doesn't provide us with more of what we like, it doesn't meet our expectations and, therefore, we don't like it because it doesn't feel good. We have expectations of how experiences (AKA "things") should be and when they don't meet our expectations, we experience stress. The dictionary defines stress as; "*a state of mental or emotional strain or tension resulting from adverse or very demanding circumstances*" but this is a more accurate description of the condition of suffering which is a cumulative product of the experience of stress. Stress has already been experienced by the time the condition of "mental or emotional strain or tension" has manifested in an individual.

Stress is not difficult to understand. It isn't a mysterious involuntary reaction that can't be controlled or eliminated. Simply stated, *Stress is the difference between our expectations and how "things" really are*. When we see things through the lens of our expectations, we are seeing things as we are or, in other words, according to our prevailing condition. If we were able to see things as they are, we would no longer experience stress but, for most people, significant alterations to the perception of self need to occur before we can enjoy things as they really are.