

**Nothing
right
nothing
wrong**

**a beginner's
guide to
karma**

Stella Baker



Contents

	Page
Copyright notice.....	1
Introduction.....	2
1. Existence.....	4
2. The cyclical nature of existence.....	6
3. Trauma.....	7
4. Life.....	8
5. The mystical transaction.....	13
6. Vibrations.....	15
7. Natural Law.....	19
8. Birth (rebirth).....	20
9. Separateness.....	23
10 Right and wrong.....	25
11. Karma.....	30
12. What's your karma?.....	36
About the author.....	45

Copyright notice

This book is available free of charge to anyone who may find it useful under the Creative Commons 3.0 (Attribution) licence for personal, non-commercial and non-profit making use only. This means you can download it, share it, translate it, use it as a source in academic works, but not sell it, charge anybody for sharing its contents or in any way seek to financially gain or profit from its contents.

- Title: Nothing right, nothing wrong
- Author: Stella Baker
- Publisher: Qultura Core - [website](#)

Introduction

I've written this book to address the widespread confusion and misunderstandings people have, especially in Western culture, when it comes to karma.

Karma is a Sanskrit word which means simply 'action' and nothing more than this. Karma is about relativity and the constant cycles of creativity and interaction, as in action, reaction and interaction.

However most people it seems confuse karma with morality and see karma as a kind of freaky, swirly, form of divine retributive justice.

This is nuts.

This is based on the assumption that we live on a human centric planet in a human centric universe. I kind of get why people would think this way if they believe that this planet and universe was created by an old man or celestial being somewhere in the sky.

But I think it's better to get a sense of perspective, scale and dimension between we humans and reality, in particular environmental reality and biological evolution.

Okay so let's take the train journey from London Euston to Glasgow Central as an analogy of the process of biological evolution on this planet (over 3.8 billion years). The journey is 400 miles and takes 4 hours and 32 minutes by train. It's 9 hours and 52 minutes by coach and around 6 hours 38 minutes by car.

So assuming that climate change and the development of cyanobacteria takes place on the platform at London Euston....

Dinosaurs would appear somewhere between Motherwell and Bellshill, when you're within 20 minutes of Glasgow Central station.

Mammals would start appearing as you approach the bridge over the River Clyde in Glasgow, just before you enter Glasgow Central station. Humans start appearing at the ramp of the start of the platforms at Glasgow Central station. The Industrial Revolution is about 12 paces from the ticket barrier on the platform at Glasgow Central station.

That's just how relative humans are to biological evolution on this planet. If this planet exploded into a ball of flame it wouldn't even register in the solar system. Then of course

there is the universe, which is so vast and infinite I'm not even going to try and come up with an analogy. Use your imagination.

Karma relates to the creativity and interaction in this universe, it relates to Natural Law, the constant interaction between consciousness and space through energy and physicality.

This is something totally different from morality and moral reasoning, which is purely a human concept, a product of human thinking, human imagination, and human ideology.

My point here is that it is insane, it is delusional to confuse karma and morality. It's like describing a potato as meat.

You throw a stone into water. The stone hits the surface of the water with a splash, creating waves and then ripples. Is the water wrong for creating a splash in response to being hit by a stone? Is the water somehow bad or immoral for creating waves or ripples? You do realize just how nutty thinking that the water is bad for creating ripples and waves comes across, don't you?

I hope so.

Similarly there is nothing bad or wrong with anything that has taken place in your life. You've always been relative to an environment, a social environment, a natural environment, and you have always dealt with your environment in terms relative to your level or plane of consciousness.

You've either resolved karma through your thinking, interaction and action, or you've built up more karma through your relationship to others and your environment.

In this book I go into all the fundamental things you need to know about karma, what it is, and the mystical principles behind karma.

Hopefully after reading this book you will understand that there is nothing right, and nothing wrong about your life.

There's just karma - action, reaction and interaction.

1. Existence

What is existence? Fundamentally existence is just another word for consciousness, simply because consciousness is existence. Everything which exists is conscious to some degree, even if it's not animate and living. A block of wood. A rock. The earth on which we all walk. It's all conscious. There's also energy and space, just as there is spirit, but whatever exists is still conscious.

If something exists because it's conscious, then it must also exist in a relationship to everything else, and if it exists in a relationship to everything else, then it must give out some form of information. Let's take a closer look at that word information. See how that word is made up of two words 'in + formation'.

Love is a conscious experience. I'm assuming that you understand the difference between being loved and not being loved. Right? You also understand what fear is. You also understand what courage is. Courage is an absence of fear. Fear is a physical emotion and feeling, courage is a conscious experience. There is a difference which I will come to later. But if you were previously feeling afraid, but are no longer afraid, then you must be experiencing something, and that something is courage. Truth is another conscious experience, one which incidentally lacks a scientific definition.

So back we come to consciousness, which is existence, even if we cannot define or put into words that existence. But we can agree that existence can be experienced, even if it cannot be defined, fully understood, explained, or put into words. It's still information.

So let's move onto the next aspect of existence, which is reality. Reality is space, because without space there is no existence, no consciousness, and no information. Existence can only take place in a relationship because everything in existence is relative to everything else. But if existence is relative to everything else and it is conscious, then it must be real and the reality comes from existing in space.

This is what brings us to the universe. The universe is essentially the space which contains everything in existence in the present moment in time, or the here and now. Now you may be thinking, or have previously thought that space is empty, it's nothing, but what is nothing if it's not non-existence, because non-existence exists just as much as existence does.

The universe is everything together in a relationship in space in the present moment in time. There could be more than one universe. There could be a multiverse, i.e. different

universes all together in a collective of different universes. It doesn't make a difference because it's all still consciousness existing in space, endlessly, eternally, infinitely.

Such is the nature of reality.

Actual reality, i.e. existence (consciousness within space) cannot be fully explained, known, understood, taught, studied or even conceived. Both are infinite and yet both - consciousness and space - are always relative to one another.

It doesn't matter what you look at, what you think of, and what you experience, you will always find consciousness relative to space and space relative to consciousness.

This means that existence will always be relative to some form of reality, and reality will always have some form of existence.

Such is the nature of existence.

2. The cyclical nature of existence

So having covered the fundamental nature of existence (consciousness) and it's reality let's move onto what connects consciousness and space, which is of course energy.

While consciousness and space are both infinite and cannot ever be fully known, understood, explained, or defined, energy is a completely different matter. We know that energy is finite. We know that energy cannot be created or destroyed, but is constant. We know that energy is either a particle or wave. We know that a wave is the exact same thing as a cycle. We know all this from physics, which is of course the science relating to energy and physicality.

Energy is fairly straightforward in that it comes out of consciousness and eventually becomes space. Energy is a matter of wavelength, frequency and how it relates to both consciousness and space. As per Creative Law, the longer the wavelength and lower the frequency, the more consciousness is in the energy. Conversely the shorter the wavelength and higher the frequency, the more energy contains space.

This is what gives existence its cyclical quality and nature which is important as we shall see later when it comes to karma. Through energy consciousness becomes space and space becomes consciousness through akasha or spirit to once again become energy. The point at which consciousness becomes energy is known as Zero Point, and this is where it comes a wave or a particle.

3. Trauma

Trauma is physical force because trauma is based on energy. If consciousness is existence, and is also infinite, and space is reality and is also infinite, but energy is neither consciousness nor space nor infinite, then something needs to happen to motivate the constant cycles of creativity and interaction which characterize constant change.

Therefore we have trauma.

Trauma is the creation of space through force and escalation of energy frequency. Therefore trauma is what creates division, separation, disconnection, loss, chaos, disorder and what works against the creation and development of consciousness and life - because life force, or akasha or spirit, runs counter to physicality.

Now I could go much more into trauma and its various forms but I won't, because it's a massive subject area and this is a book about karma, not trauma. It's enough to get the gist here of what trauma is, and trauma is fundamentally division, force, violence, impact, shock, separation, decay, death, sickness, injury, and things which promote the creation of space and work against both life and the development of consciousness.

4. Life

Life is a natural response to death.

I came to this conclusion a couple of years ago while participating in a discussion online which started somewhere in India between some Hindus and Buddhists about reincarnation. The question which sparked the discussion was what creates life? What is the event that causes a new human being to be born and come to life? Or indeed any living being?

I realize that I might be throwing some of you out there something of a mental curve ball because generally we perceive death as the end of life. But bear with me on this and let's think about this.

All existence is cyclical because it passes through energy, which is based on a wave or cycle. Okay so let's imagine you're standing in a circle or on a circle. No matter where you're standing on that circle, if you assume that you are standing at the end of the circle, is this not the same as assuming that you're also standing on the beginning of the circle as well?

What is an ending if it's not a beginning? Can you experience an ending without also experiencing a beginning?

Think about it.

So let's move on to trauma.

Let's assume that you get involved in an accident and get bashed on the head with a blunt object. You get knocked out. You don't die. You're not brain damaged. You just lose consciousness, suffer some amnesia and memory loss, but eventually regain your consciousness and recover.

Another example of trauma?

Okay so you're in the kitchen chopping vegetables with a sharp knife. You make an error of judgment and cut yourself. Another example of trauma. Lots of blood, running water from the tap and a sticking plaster, not to mention the pain. But you have a cut which eventually heals and you keep your finger throughout.

But let's just say you're accident prone and while walking barefoot in your bedroom you do what some people do and you kick the leg of a chair stubbing your toe. So what do you do when you stub your toe? Probably like most people you start dancing in circles and swearing a lot in response to the pain, but eventually you calm down as the pain subsides.

There's three examples of trauma. In each case there is trauma, pain, separation and division, and the creation of space out of existence. But in all three examples the trauma (or injuries) preceded a period of new consciousness, growth, healing and recovery.

You see the exact same principle in action when you throw a stone into a pool of water. The stone hits the surface of the water with a splash and sinks to the bottom. The splash is the point of impact (the trauma) between the stone and the water. It creates waves, then ripples which appear to flow outward from the point of impact. These ripples flow outwards until equilibrium is reached and the surface of the water is once again smooth.

Another example is when say you're in a cave. There's silence. So you shout out, directing sound energy outwards into the environment (space) which becomes an echo. Your shouting caused the trauma which disturbed the equilibrium in the environment, creating division in the silence, and the response was the energy vibrations in an increasingly high frequency, creating the echo and reverberations until the sound energy became space and once again silence.

As you can hopefully figure out here, what I'm writing about is a universal principle. It doesn't matter whether we referring to the inanimate or animate (living) trauma is always divisive, always involves force, always creates chaos, always destroys equilibrium, and always creates new cycles of creativity and interaction which manifest as change.

Trauma is always based on energy and physicality.

So let's now move on to the next chunk of awareness and that is who or what we are, you, me and everybody else, and we are pure consciousness existing as part of the universe. Here I'm referring to the reality of who we are.

You are the whole universe happening from a unique, individual perspective of consciousness in the present moment.

Let me throw in another example here to help you out. Let's assume that you want to look at yourself, say you want to look at your face. There's no way you can actually physically look at your face, so you have to use a mirror or the front camera on a smartphone.

This is essentially what life is all about. You are essentially consciousness attached to a unique and individual perspective through physicality - your physical body, your sensory

nervous system, your brain - looking back on the rest of the universe and existence from that unique perspective.

You are not the whole universe. If you were the whole universe you would not be alive and you would not be tied to a physical body, physical senses, and a physical brain. You are the same consciousness as what exists in the universe attached to physicality - your body, your brain, your natural environment, this planet - experiencing the rest of the universe in the exact same way as you experience the reflection of your face through a mirror.

How did you end up in this situation?

You ended up in this situation because you have previously died. You cannot know what life is until you are experiencing it, and you cannot understand that you are in fact alive and experiencing life if you weren't previously dead.

You also cannot experience death, because death is a traumatic experience involving energy and space. The trauma of death separates the consciousness from the energy to become space, and without a brain, a sensory nervous system and physical body to support both you cannot experience anything. Energy comes out of consciousness, and if there's insufficient consciousness in that energy you cannot experience anything.

You simply move on to begin a new life cycle with a different physical body, brain, sensory nervous system and environment.

It's an interesting fantasy to think you can die and become nothing and cease to exist permanently, indefinitely, eternally. But it is a fantasy. Stones do not vanish when they drop into water. You don't vanish when you get bashed on the head and get knocked out. Your finger doesn't vanish when you accidentally cut it with a knife.

Another example is when say you're in a cave. There's silence. So you shout out, directing sound energy outwards into the environment (space) which becomes an echo. Your shouting caused the trauma which disturbed the equilibrium in the environment, creating division in the silence, and the response was the energy vibrations in an increasingly high frequency, creating the echo and reverberations until the sound energy became space and once again silence.

As you can hopefully figure out here, what I'm writing about is a universal principle. It doesn't matter whether we referring to the inanimate or animate (living) trauma is always divisive, always involves force, always creates chaos, always destroys equilibrium, and always creates new cycles of creativity and interaction which manifest as change.

Trauma is always based on energy and physicality.

So let's now move on to the next chunk of awareness and that is who or what we are, you, me and everybody else, and we are pure consciousness existing as part of the universe. Here I'm referring to the reality of who we are.

You are the whole universe happening from a unique, individual perspective of consciousness in the present moment.

Let me throw in another example here to help you out. Let's assume that you want to look at yourself, say you want to look at your face. There's no way you can actually physically look at your face, so you have to use a mirror or the front camera on a smartphone.

This is essentially what life is all about. You are essentially consciousness attached to a unique and individual perspective through physicality - your physical body, your sensory nervous system, your brain - looking back on the rest of the universe and existence from that unique perspective.

You are not the whole universe. If you were the whole universe you would not be alive and you would not be tied to a physical body, physical senses, and a physical brain. You are the same consciousness as what exists in the universe attached to physicality - your body, your brain, your natural environment, this planet - experiencing the rest of the universe in the exact same way as you experience the reflection of your face through a mirror.

How did you end up in this situation?

You ended up in this situation because you have previously died. You cannot know what life is until you are experiencing it, and you cannot understand that you are in fact alive and experiencing life if you weren't previously dead.

You also cannot experience death, because death is a traumatic experience involving energy and space. The trauma of death separates the consciousness from the energy to become space, and without a brain, a sensory nervous system and physical body to support both you cannot experience anything. Energy comes out of consciousness, and if there's insufficient consciousness in that energy you cannot experience anything.

You simply move on to begin a new life cycle with a different physical body, brain, sensory nervous system and environment.

It's an interesting fantasy to think you can die and become nothing and cease to exist permanently, indefinitely, eternally. But it is a fantasy. Stones do not vanish when they drop into water. You don't vanish when you get bashed on the head and get knocked out. Your finger doesn't vanish when you accidentally cut it with a knife.

Nothing right, nothing wrong

Death is trauma and nothing more than that. It is merely separation of your consciousness from your physical body. Your body, brain and sensory nervous system becomes a corpse, biomass, no different to a dead leaf fallen from a tree. Your consciousness moves on, and whatever life you once had becomes an empty space in the hearts and minds of others.

To close the cycle of this chapter, life is what you do to recover from death. Does this make sense to you?

Can you now see how life is a natural response to death?

5. The mystical transaction

Moving on from the basic understanding of life and what life is, we move onto the next 'chunk' here and that is the mystical transaction. So what is the mystical transaction?

The universe is infinite space containing infinite consciousness, which manifests through energy and physicality is constantly expanding through constant cycles of creativity and interaction. Existence is based on a cycle because existence is manifest in space through energy to become reality.

The mystical transaction is how existence becomes real, because consciousness can only become real through space and is manifest through energy and physicality. Through this mystical transaction, space and consciousness, consciousness and space, consciousness expands and space also expands. Energy transforms constantly, diversifies, changes, transforms, but remains constant throughout.

The mystical transaction is especially important when it comes to life and living existence. Therefore this is where we can shift away from the physics of metaphysics and mysticism and move towards the more biological, or metaphysical aspects of existence.

The mystical transaction is all about the relationship between the individual or organism and their environment. Life is an experience in consciousness attached to a unique and individual physical perspective, because consciousness cannot perceive space without physicality or energy.

This is the whole point of life, and that is so consciousness can become attached to physicality - a sensory nervous system, a brain and a physical body to support both - so that consciousness can perceive consciousness, space and energy.

Consciousness can only develop through sensation and experience, because both these things involve creativity and interaction. From an individual conscious perspective there is no way you can develop consciousness without interaction with an environment.

This is the whole point of the mystical transaction. In any mystical transaction the environment creates and within that environment the individual or organism grows. This is an existential transaction, because without an environment and without space there is no existence and neither growth nor development of consciousness.

Nothing right, nothing wrong

The mystical transaction, this interaction between an individual and an environment, between existence and reality, and between consciousness and space, is the fundamental basis for life and living existence.

6. Vibrations

Before I get into Natural Law, which is of course the basis of karma, I'd like to write a bit about energy vibrations and Creative Law. This is fundamental when it comes to understanding karma and being able to resolve karma without putting yourself into a situation where you develop or build more karma.

This is a very important lesson that I feel needs to be taught to all small children, but which isn't. It's a simple enough lesson, how to sense and feel energy and energy cycles, and how to sense vibrations of energy. This is not a lesson which should be taught in school. It's a lesson for small children, and needs to be fitted in somewhere between games of Peek-A-Boo on the one hand and learning about ABC, 123 and telling the time on the other.

Energy is a matter of wavelength, frequency and how it relates to both energy and space. This means that any experience we have - whether it be a visual experience, an auditory experience, an experience involving our other senses, such as touch, smell, taste, pain, and so on, is an experience in energy vibrations.

There's two aspects to any such experience.

The first is a polarity between on and off. Secondly all existence is relative, part of a relationship, and that relationship forms part of a binary. Consciousness is experienced through energy, energy manifests in the form of waves, and waves are manifest in crests and troughs.

This means that life is an experience of hide and seek, of 'now you see it, now you don't'.

For example when you hear a sound, you don't just hear a sound, because here is also the silences within that sound. Any sound or noise is sound and silence rapidly alternating to form waves. The exact same thing is true of light, of colour, of things you touch and hold, things you smell, everything.

It's also important to understand here that the crest and the trough of a wave are part of a cycle and are inseparable. You cannot have the crest of a wave without also having the trough of the wave.

This is just that you don't encounter in life insides without outsides, fronts without backs, just as you don't encounter existence without reality or consciousness without space, or light without shadow. You don't encounter a coin with heads but no tails.

But even though the insides and outsides, the positive and negatives, the fronts and backs and the light and the shadows are all both different, they are also all both one.

What you need to wrap your mind around is the fact that there are different things which appear different, but they're actually inseparable and part of the same whole. That what is explicitly two can at the same time be implicitly one.

This is what is known as dependent arising and is the basis of polar thinking. If you forget this or it isn't part of your fundamental awareness of life strange things can start happening, your Principle or perspective can become easily skewed, and you won't be able to figure out why.

If you forget that black is inseparable from white, and that existence involves both being and non-being, that silence is just as significant as sound, then you miss out on half of what you perceive, things come across completely differently, and you can be easily thrown or become insecure.

You get into a situation in life where it becomes like playing chess.

You get yourself into the kind of mindset you adopt if you were playing White where you start thinking "Oh no, Black might win." Once you allow your mindset to be consumed by the fear that Black might win, the trauma of the experience escalates and your whole mindset becomes dominated by the notion that "White must win!"

This is where you start to run into all kinds of issues and problems in life.

You see in the most recent part of our evolutionary journey in terms of evolution and development of consciousness we humans have generally become very lazy and minimalist in our thinking.

The human brain is arguably the most complex of any biological structure. It's so complex that neurology as a science is only about a century or so old, and even for eminent neurologists much of what the brain is really all about remains something of a complete mystery.

We have complex psychological processes centred around the use of memory through various neural pathways throughout the brain, with the ability to not only record conscious experiences and sensations through various types of energy, but also we are able to project such thinking out through memory and imagination to create form just from pure thought.

We are capable of processing and developing consciousness at a rate which far outstrips any other species. But we don't use even 10% of our potential ability to develop consciousness.

Instead we rely far too heavily, and often to the detriment of ourselves, each other, other species and our natural environment, on our narrow focus of conscious attention, in other words, our Egos.

We have arguably one of the most complex brain structures in the entire animal kingdom. Our strength is in our diversity and ability to diversify, communicate, collaborate, and cooperate, but in a way which goes beyond the lockstep 'hive mindset' of insects, birds and fish. We are the most socially variant species in the animal kingdom. Through our ability to create form from thought we have the potential to collectively interact with our natural environment in a way that no other species has ever achieved in the entire 3.8 billion years of evolutionary history on this planet.

But we don't make use of either this potential or seek to explore it.

You see for the past 5,000 years or so collectively we have sought as a species to specialize in very narrow, specialized, focussed conscious attention.

Even if someone's attention span is very short, they are constantly wavering their focus of conscious attention over many fields.

Even though this is a choice made in the collective it is still a choice, and as it is a choice that has been made and acted upon it carries with it certain consequences.

You can regard this as the first real example of karma. While karma is a Sanskrit word which means 'action' karma is very much about choice and the choices we make in life. But choice can be a wonderful thing, right?

It depends

Karma the word is 'action', but 'action' here also implies 'reaction' and 'interaction' because all existence is relative so any choice is never really an individual choice. Choices are usually sandwiched in between opportunities and consequences. Sometimes the consequences of the choices we make are carry far more reaching consequences and end up far more costly than we envisaged at the time of making the choice.

The collective choice we made as a species some 5,000 years ago to concentrate on developing a narrow focus of conscious attention at the expense of other ways of developing consciousness as a species carries with it the consequence of ignorance.

In fact I would even qualify that as far as wilful ignorance rather than natural ignorance.

By natural ignorance I'm referring to the fact that omniscience isn't possible. It's not possible to objectively know and understand our actual reality, the nature of consciousness or even make that much sense of the universe. We can only consciously think about two or maybe three things at the same time without needing to resort to the internet or make notes.

The universe and our natural environment by contrast is coming at us constantly in a multidimensional continuum of sensation and experience. This means that everything is happening everywhere all the time. Plus it's all constantly changing. All the time. In such a situation we cannot be anything other than naturally ignorant.

But what I'm referring to with regard to the collective choice to concentrate on a narrow focus of conscious attention is a wilful, conscious choice which carries consequences.

Let's think about when we look at an image or a photo when we tend to focus on the figure in the foreground and ignore the background. This is what I'm writing about.

As a result most of us tend to see the world and our environment in a heavily fragmented, disjointed way with information gaps all over the place. We take single events and isolated things seriously and imagine that many of these things really do exist. We take most things literally and seriously and missing out the context and the background fail to pick up on the nuances.

Our physical reality is dominated by numerous inseparable differences which go together to give a fuller picture. Everything exists with everything else. But we go out of our way not to notice this. What we pay attention to is what is noteworthy, and we take notes in the form of words, numbers, images, symbols.. We pay attention to what we feel is significant, important, and the rest is ignored.

As a result from all this we select from the total input that comes in through our sensory nervous system only a very small fraction of the sensations and experiences we perceive.

This causes us to believe that we are separate and distinct from our natural environment. It's this false belief that we are separate and distinct in physical terms from this planet and our natural environment which has stifled our biological evolution as a species and is the major obstacle to us becoming civilized as a species.

7. Natural Law

So now we come to Natural Law on which karma is based. Natural Law is the fundamental principle upon which all existence is based. It is very similar to Creative Law, which I developed in 2009 and which forms the basis of Qultura methodology. However...

All existence is predicated upon balance, harmony and equilibrium and this applies through the universe, throughout Nature and throughout our natural environment on planet Earth.

Everything is relative to everything else in existence. All is based on the mystical transaction.

Natural law favours creativity and interaction, the principle and the process, because consciousness and space develop through energy and energy cycles, as does existence and reality. There is only the principle and the process, the how and what, and any disruption to the balance, flow, and harmony results in trauma and chaos which always comes back on you.

Trauma may come back lesser, it may come back tenfold, but it will always come back on you.

Such is Natural Law. It's simple principles are fixed and immutable and apply equally to everything in existence.

8. Birth (rebirth)

Birth is a karmic event. It's not possible to be born without having karma to resolve. Death is trauma. Birth is a response to death.

A stone is dropped into a pool of water. The stone hits the surface of the water, the impact creates a splash. The splash becomes waves and then ripples form, seemingly flowing outward until the force of the trauma is negated and equilibrium is achieved, the surface of the water becoming smooth once again.

A wave can only ever have a crest and a trough. This means that a wave or a ripple on the surface of the water can only move up and down. Ripples do not move across the surface of the water because the ripples are not separate, the ripples are the water.

What you're seeing is the loss of consciousness in the water from the point of impact, an increase in the energy frequency of the water as the energy becomes space, and the ripples subsiding due to the recovery of consciousness in the water and equilibrium, causing the energy frequency to fall.

You get hit on the head and knocked out. The trauma from the impact leads to a loss of consciousness (and often memory, because consciousness is stored in memory). Your brain shuts your body down to mitigate the sudden increase in energy frequency and as the energy frequency falls, with the trauma through energy becoming space, you recover consciousness and hopefully too your memory.

Similarly you go to sleep at night when your natural energy frequency becomes too high and you cannot maintain the same level of consciousness. Your brain shuts your body down to let the energy become space so you shift to a different plane of consciousness to bring the energy frequency down and restore your energy levels.

These are three different examples of Natural Law and the interaction between consciousness, energy and space in response to trauma. What do you imagine happens after someone dies?

Do you think you cease to exist? Well yes, in physical terms when you die there is no more physical 'you' but something has to happen to all that consciousness, energy and space. A stone doesn't vanish when it drops into water. You don't vanish when you fall asleep or get knocked out, do you? You also don't vanish into thin air when you die.

Just as you recover consciousness when you get knocked out, and just as you recover consciousness after you fall asleep, you also recover consciousness after you die.

It's only the physicality which changes but the mystical transaction, and the relationship between existence and reality, and consciousness and space, remains the same. I'm sure you're familiar with the processes of physical growth, physical aging, and processes such as puberty. Your physicality is constantly changing, but from your perspective your life experience will always be relative to your physical and spatial environment.

All life begins when a conscious perspective is able to perceive an environment through a physical body. In the case of we humans life begins in the womb a few months prior to birth when the physical body or foetus is capable of conscious perspective and individual autonomy.

The conscious perspective of mother is separate and distinct from the conscious perspective of baby. Babies have little or no conscious awareness because they don't have life experience nor do they have brains developed enough to properly develop consciousness from their environmental reality.

From the mother's perspective her baby is a human being or child who is separate and unique from her. But, as she's tasked with the challenge of transforming her baby into a socially acceptable and responsible adult within eighteen short years - she perceives this human being as her child. This can be quite a challenge given the amount of variables and things which can go wrong, and parenting is not always as easy as some people seem to think it is.

Contrast this with the conscious perspective of the baby. Babies and small children perceive reality completely differently to older children, teens and adults who learn through a process of socialization to differentiate and figure out what's important and what's not important.

Babies and small children don't, because they lack the socialization, the life experience, conscious awareness and insight. To a baby and small child who is new to life everything is important, everything is fascinating, and everything is weird.

However it's also important to consider that, from the perspective of the baby, pregnancy and birth is the first experience of life after the mystical experience, that dream like state of consciousness leaving the body during the process of death. This is a perception that everything is connected and all is one, and there are many instances of people having mystical experiences during Near Death Experiences.

Therefore we can assume that a newborn baby is not only the most evolved member of the human species at the time of their birth in terms of biological evolution, but they are also, in existential terms, enlightened human beings.

From the perspective or Principle of the baby, baby and mother are one and the same. There is no separateness. There is no you, me, him, her, she, it, or everyone. There is just environment and being.

Existence is always relative to its reality and the individual is always relative to their environment. Life is relationship and this means that life experience is always relative to one's environment. For most of their short life a baby has been a part of their mother's body safely tucked away in the womb. It's perfectly natural for a baby to think of themselves as being a part of their mother or their mother being a part of their being.

Even after birth the baby has no reason to think or perceive themselves as being separate from their mother, because from their perspective the environment is new, rapidly changing, confusing and sometimes distressing. It's only the mother and father (and others) who are familiar because they are accustomed to feeling, sensing and hearing their presence from their experience in the womb.

9. Separateness

Separateness is a defining characteristic of the human experience of life. How it manifests is quite arbitrary. Sucking on your mother's breast you get the sensation of emptiness, no milk produced. You could fall on the floor. You bang your head. You lose your dummy (pacifier).

You get a sensation that things in the environment are not you, and learn that your mother isn't you, neither is your father, neither are others, and neither are your toys, your clothes, and many other things.

You learn that crying doesn't always get you what you want. You get a sense of being in different places, a cot, a high chair, a pushchair, a pram, being carried by your mother, your father, sleeping beside them in bed, being dressed, wearing nappies, and having cold creams and stuff smeared and rubbed into your bits.

It's all confusing. Everyone is much bigger than you and much of what they do and how they behave doesn't make that much sense. You're surrounded by stuff. Interesting stuff. If this stuff isn't you or a part of you, then what is it? What can you do with it? How does it taste? Can you eat it? Does it make a noise? Can it fly? Can it talk? Does it change colour?

Also what's the connection between all this stuff and all those big people?

Hmm.. There's a nice piece of paper here. It's got some writing on it and someone's face. I bet it's chewy. I loved chewing paper when I was very small. How was I to know that I was chewing a five pound note and my mother's week's wages?

How was I to know that I was not supposed to drink that fizzy liquid my father liked to drink?

Hmm. What's this plastic tube? Hang on, there's a plastic cap at the end of it. Whenever I touch the end I get a black dot on my hand. Can I draw with it? But what can I draw on? There's a nice wall. Mummy will be so pleased when she sees what I can draw.

It's out of this sense of separateness which we develop out of our early experiences of life, our exploration, our experimentation, and our discoveries, that we develop an Ego and a sense of selfhood. This is where we learn that there is I and me, you, him, her, she, it, us and them.

Nothing right, nothing wrong

We are encouraged and taught to think this way because that is how we all think. The Ego is that concept you have of yourself which is a compromise between your innermost feelings, thoughts and desires on the one hand, and your social and natural environment on the other.

10. Right and wrong

It's all well and good having an Ego and a sense of selfhood. But there's a very clear difference between individualism and individuation. Individualism is of course standing on your own two feet, something which meets widespread societal approval from others and earns you the badges and status of Widespread Social Respectability and Good Model Citizenry. But individuation is a completely different matter.

Developing an Ego and maintaining a sense of selfhood is probably the biggest and most persistent issue you have to deal with in life.

You see right from the start and throughout your life you have different people telling you who and what you are, what to believe, what you should do, what you should think and how you should behave. They do this in so many different ways. They tell you to your face. They expect things from you. They place certain obligations on you. They behave in certain ways towards you, and this forces you to behave in certain ways back.

I can give you an example of this right here right now. I am writing these words and telling you that I am a writer and in so doing I am defining you as a reader.

You get this from so many different people, your parents, your family, your friends, your partners, your children, your employers, your colleagues, politicians, the media, businesses, your neighbours, celebrities, people on social media, and so on and so forth.

This is all part of the process of socialization. It started from the moment you were born. Nobody was interested at all in your enlightenment and being honest nobody is interested in your enlightenment even now. You were born as your parent's baby and since when you were born they were under enormous societal pressure to raise you as a Good Model Citizen and deserving of Widespread Social Respectability.

They were supported by the education system and the purpose of the education system is to develop on your Ego and sense of selfhood and train you to be a Somebody or even a Somebody Special who thinks, acts, behaves and makes morally appropriate choices to earn recognition and esteem as a Good Model Citizen, someone who stands on their own two feet and participates in Society (read *The Economy*).

This brings us to the subject of morality, of right and wrong, of good versus evil, of justice and injustice, and of so called 'moral values'. Morality and karma are two completely

different things. Where karma is based entirely on Natural Law, morality isn't. I write about karma in the next chapter, but for now let's stick to morality.

The whole issue with morality is that it is rooted in separateness, and because it is rooted in separateness, it is entirely subjective and conceptual.

This comes back to energy vibrations which I wrote about a couple of chapters ago, polar thinking and how your mindset can become so very easily skewed if you fail to pay close attention to both polar thinking and energy vibrations.

All moral reasoning is based on that skewed perception of reality and inability to see the whole picture. Morality is based on the concept of right over wrong, good over evil, and this is where you're invariably playing that game of mental chess and thinking "Oh no, Black might win. That can't be, White must win!"

Okay, so I'll play along here. Define good. While you're defining good, then please make sure to define evil. Now you might like to explain to me what makes your definition of good any better than my definition of good, or anybody else's definition for that matter.

How do you define right? How do you define a wrong? Do you actually know the difference between right and wrong? Can you honestly say that you have always lived the right way and never done anything wrong?

Yeah right. Sure you have. (I haven't either).

Morality has two fundamental issues.

The first issue is that it is conceptual. It's a product of human thinking and human imagination. Like God. Like money. Like religion. Like atheism. Like politics. Like philosophy. Like any ideology and belief system.

This means that morality is based on a belief. On thought. On human thinking. Morality is based more than anything on authority, external authority, which brings us to the second issue.

Morality is rooted in separateness. Just like the concept of Ego, and the Ego is very much a human concept. Your Ego or sense of self is a social construct. It's your name, your background, your upbringing, your education, your social position and status, it's what other people think of you and how they perceive you based on their perceptions of your image, and it's also what you think of yourself and how you perceive yourself based on your compromise between your inner world and the images you present to the outer world.

None of these things have anything to do with your existential reality in either the natural environment or the universe. They are all purely social and cultural.

The law - and I'm referring to human, man-made laws, are concepts developed according to human principles and human social consensus. Slavery was once legal. Mental illness was once illegal and punishable by death. Up until less than a century ago women were legally chattels to be exchanged between families for the purposes of procreation and also domestic and sexual servitude.

That what is moral isn't always legal, and that what is legal isn't always moral. The law is no guide to morality because the law is there to maintain societal order imposed through rulership and authority, sometimes by way of social consensus, and to enforce a degree of social responsibility.

My point here is that morality is not humanity. If human beings emphasized humanity there would be no need for any morality or moral reasoning.

But they don't.

So what you have is a society of human beings trying to behave like human beings on the basis of morality, and it's not working.

It doesn't work because anyone can come up with their own version of moral reasoning and moral code. Remember that morality is entirely conceptual. It's as simple as me saying that I am right and you are wrong, which takes us into authoritarianism. There is no ethical basis for one human being or group of human beings to dominate over another human being or group of human beings, but in terms of moral reasoning this is perfectly acceptable.

Therefore in reality it doesn't matter what is good and what is evil, what is right and what is wrong, because you can always twist it so that evil is good and wrong is right. Just think up a reason and a justification.

Isn't this the primary reason for the use of such concepts as God, religion, political ideologies, and all such other belief systems based on authority and morality, or if you prefer moral authority?

In fact you could even go as far to say that much of the evil which is committed in this world is done so on the basis of some moral authority and the belief that one side is right and good and the other side is wrong and evil.

Go through the entire course of history of human civilization, more than 5,000 years (try for somewhere around 14,000 years) and you will find numerous examples of inhumanity, cruelty, war, genocide, massacres, invasions, struggles, conflicts, poverty, deprivation, and destitution all committed on the basis of moral authority and moral reasoning.

You don't even have to think about such a grand scale. We can make it much more personal. Think about the millions of people out there who are fighting their individual battles and struggles with demons which started in an abusive childhood or which come from an abusive relationship. Once again all perpetrated on the basis of moral reasoning and moral authority and a parent or partner believing that they were right, or that they had the right, and the other person was wrong.

Think of all the people out there who are going through life with a sense of injustice and being wronged by others, or indeed by the system.

Now think of the many people out there, and there are very many such people, who are living entirely on the basis of moral reasoning, moral thinking, and a firm belief that they are right, doing the right things in life, living the right way, but are probably living in their own little fantasy world with very little contact with either reality or truth.

You cannot really judge such people, simply because we have all gone through that process of learning about separateness, we all believed and still believe that we are separate, unique, individual, and completely different and separate from our natural environment, this planet and the universe.

I know this because I'm writing from my own personal experience. Even though as a teenager I went through two years of semi-monastic training in Theravada (Tibetan) Buddhism under an elderly Bangladeshi master, it still took me some years for some of the finer points of what I had learned to hit home and sink in.

Now please bear in mind that I was trained in hinayana Buddhism to be a 'sramana' - the Buddhist version of a shaman and it was my master who set me on my shamanistic path through life. Babu my master was very strict about not playing the mindgames (the koans) to learn Zen, and he even put me through weeks of za-zen (the Zen system of meditation) to point out the futility of it all. I had a text, the Rhinoceros Sutra to learn, I learned Vipassana meditation, but it was some years before I finally managed to go through my own version of the Forest Tradition.

It was the Forest Tradition which finally allowed me to break through and reconnect. I'm referring to a period of about two years or so not speaking, not talking, not listening, disconnected as much as possible from society - because you cannot become a shaman

while you are connected to society. There's just too many distractions. You have to be alone in Nature and to learn your shamanism from the natural environment.

I'm sharing this just to point out how pervasive separateness really is and the extensive social and cultural mechanisms out there which are in place to reinforce the divisionism, the separateness, the Ego and Ego driven thinking, and the various psychological mindgames we play on each other in the constant struggle for self-esteem.

The consequence of this is of course the deep, profound sense of alienation, isolation, fear, insecurity and loneliness that most people feel and experience as a fundamental part of their life experience.

The root of all this lies in that sense of separateness, in our emphasis on focussed conscious attention - which is the Ego (and just a tiny part of the Principle), in our beliefs in external authority, in hierarchy, and in morality and moral reasoning.

This is how human society is generally so fragmented, so disjointed, so lacking in coordination, cohesion, with little or no sense of aesthetics or much attention paid as to whether society actually works for everyone who is part of that society. If there is to be any definition of human civilization, any definition at all, then surely this needs to be the fundamental basis.

This is what I refer to as a deficit of consciousness.

If you meet people on an individual basis it is possible to find people who are intelligent, who are kind, who are creative, who are warm, who are loving, who are courageous, and you can find people who have lived through unspeakable tragedy, abuse and hardship and who have come through the other side to create something different out of their lives. It is possible to find people who are in touch with their humanity. Not everybody is ignorant, not everybody is self-serving and egocentric.

But do we have enough people out there in society who are all of the above and who are willing to come together to create something better in their communities and society and actually try to work together to create a more humanistic society which is far more aligned with our natural humanity and natural environment?

Or is this just wishful thinking in the environment of widespread separateness and endless divisions, moralizing, philosophizing, preaching and exploitation of human beings by other human beings?

I think I'll leave these questions open.

11. Karma

So now we come to karma. A word in Sanskrit which means the same as 'kama' in Pali and which translates into English as 'action'. However in order to properly understand karma and what karma is all about we need to reframe your life and your life experience in karmic terms. This is to avoid any possible confusion with morality and moral reasoning.

So the very first thing you need to understand is that everything in your life and your life experience - everything you've said, everything you've ever thought, felt or believed, everything you've done - has taken place relative to your existence and level of consciousness.

This means that there is nothing right or wrong about anything you have ever done, said, thought, felt, or experienced. There was nothing good, nothing bad, there was just sensations, feelings, emotions, perceptions, choices and actions. This applies equally to everything you've done, and also everything which you feel has happened to you in your life. It's all karma.

There is no separateness whatsoever in karma. Karma is purely and totally all about the mystical transaction, your reality, your existence, and the relationship between the two. Therefore karma is all about growth and development of consciousness relative to your environment and whether or not you grow and develop consciousness, or whether you recycle your consciousness and remain attached to your conscious perceptions of your environmental reality.

This determines whether your life experience flows, you develop consciousness and grow in existential terms, becoming more perceptive of your environment, more connected, more unified with your environment, or you experience disruptions and conflicts in your life experience.

Born into life, and developing your concept of separateness from your environment, you have become separate from the universe and have developed a certain amount of karma which you need to resolve in order to reconnect to your environment and become unified or at one with the universe.

You were born enlightened and connected to your environment, so this is not about seeking enlightenment. If you are alive then you were previously dead and connected as part of the universe, your consciousness was out there floating around in the cosmos. Now this is not the case because you have become fragmented from the universe through birth and your

life experience, like a breadcrumb is separate from a loaf of bread. Just like there is space between the breadcrumb and loaf of bread, there is space between you and the rest of the consciousness all around you.

Now there are different interpretations and explanations of what karma is and how to go about resolving it. Karma is a fundamental part of eastern philosophy and religions so you find different explanations and interpretations throughout Buddhism, Hinduism, Sikhism, the Tao Te Ching, and Vedanta. However Qultura, which is the Western method which I derived from Buddhism, is also based on karma and polar thinking, and this is the basis for the explanation I'm giving here.

The main difference is that quite often in Buddhism, karma is perceived as physical attachments which need to be resolved through karma to achieve enlightenment. However when it comes to Qultura karma arises out of divisions in perception and has much more to do with recovery of consciousness and conscious awareness.

In terms of Qultura you are already enlightened, simply because your existence is based on consciousness, and there is no difference between your consciousness and the consciousness in the universe. It's all consciousness. But you lose consciousness through divisions and perceptions of divisions, because division is trauma, and trauma is all about division and separation, or separateness. So in order to resolve your karma, you need to develop or recover consciousness. This means making connections to your environment.

While karma - the word - means 'action', karma is also implicitly about choices and the actions which manifest or arise from those choices.

It is the choices you make, choices over what to think, what to believe, what to feel, what to say, how to express yourself, and what you do which all potentially carry karma. Buddhism has an Eightfold Path through which you resolve karma to achieve enlightenment - right view, right resolve, right speech, right conduct, right livelihood, right effort, right mindfulness, and right samadhi (meditation). It's important to understand that 'right' here means appropriate and has got nothing to do with morality.

Qultura methodology has a much more direct approach which is centred around connection to both community and environment and working towards 'life flow'. This is about matching up what you think and believe with what you say and what you do, being real, and in being real matching up what happens to you with what you do so as to promote flow.

The difference lies in the fact that Qultura is not a philosophy or system which you follow as you would with Buddhism (despite some people denying that Buddhism is such) but a

complete methodology out of which you develop your own method based on your life experience and perception of your environment.

You see in Buddhism it's possible to see the Eightfold Path and the choices you make as part of that path as standalone choices. This is an alien concept in Qultura because you are always relative to your environment and have been since birth, and your choices are always relative to the opportunities you perceive and access from your environment.

Your environment determines your karma just as much as your choices. If you are wealthy and well connected to a large family you are living in a completely different environment to say if you were homeless, destitute and living on the streets. Your karma is also going to be completely different as is the choices you are able to realistically make, simply because you have far less opportunity to make choices to begin with.

Then you have the consequences of your choices and actions. All choices you make and actions you take are expressed outwards into an environment, and thus they carry consequences which invariably come back on you.

This is what makes choices and taking action from choices so problematic for many people. Choices inevitably carry consequences, and some of those consequences can sometimes be far reaching and seemingly infinite. What doesn't help matters is the pervasive sense of separateness, which is illusory and false, and the sense of isolation and alienation which comes directly from that false sense of separateness.

It doesn't help because generally you do not know how to make choices, and you also don't know what is a big choice, what is a small choice, what is an important choice, and what is an insignificant choice. You might think that the important choices are the big, major choices, like finding a new place to live, choosing what to study, finding a job, getting married, or starting a new relationship.

But quite often it is the small, seemingly insignificant choices we make, while standing in a queue, waiting at the traffic lights, lying in bed and staring at the ceiling, or alone in the bathroom, that can often have the biggest consequences.

I'm sure that you have done things that you wished you hadn't done, or said things that you wished you hadn't said, or maybe you lost a friendship or a relationship with someone simply because you didn't say or do something at the time.

It's important to understand that you can develop or build karma not just from the choices you make and the things you do, but also from not making choices and not doing anything.

It's also worth mentioning habits here because habits involve making repeated choices and they also involve karma. All habits develop karma. There are no good habits, there are no healthy habits. There are only habits which develop and build on karma.

What is a habit? A habit is a repeated action which you repeat over and over and over again, so that you live in a way which is automated and barely conscious or at best, semi-conscious. You're living on autopilot, just like a zombie, an automaton, a robot. You might as well quit being human and redefine yourself as a machine.

You are not living consciously and it's also got to be said you're not properly connected to your environment.

Is, for example, brushing your teeth in the morning a good habit or a bad habit?

There's a couple of ways of brushing your teeth. You can wake up and habitually brush your teeth for the two or three minutes, probably when you're barely conscious. Quite often even when you do this people can still experience bad takeaway breath whenever you open your mouth. I know, I sometimes travel by Tube in the morning rush hour.

Or you can consciously brush your teeth, a couple of minutes some mornings, a bit longer in the afternoons, you can skip some days and brush twice or three times on other days. You have a sensory organ less than an inch above your mouth where, if you're conscious enough, you can figure out when to brush, how and for how long.

But I realize that can seem like too much effort for some people.

You see when you're living consciously you eat when you're hungry, you sleep when you're tired, and you live in accordance with your needs. You would do everything consciously.

But many people live habitually rather than consciously.

Everything is a habit, what time you should go to bed, what time you should wake up, what you should eat, what you should not eat, what time you should go to work, how long you should work, everything by prescription.

This is called slavery.

Your doctor tells you what you should eat, your employer tells you when you need to be at work and how long you are expected to work. It might as well be your slave master. There's little or no difference.

Many people live a lifestyle which is regimented and habitual. They complete an education and get a job and usually their life revolves around their job, their home, their family, and maybe spending time online on the internet or watching television. Or shopping. Or drinking alcohol. They spend most of the time working, earning money, and then spending money on bills and consumer goods.

It's an acceptable lifestyle if you're happy to live unconsciously on the basis of your Ego, entirely on the basic and most fundamental plane of consciousness, just on the narrow focus of conscious attention, but you're not really living life and certainly not living consciously. You're just role playing at life. You're just another player in the fake, artificially contrived economic system. The real life version of the board game Monopoly with no chance of ever winning.

Now you might think that there are good habits and bad habits, but is there such a thing as good consciousness and bad consciousness?

Isn't this the same as saying "I'm unconscious but in a good way."

It's important to understand that all the while you're getting up, brushing your teeth, getting ready, going to work, coming home from work, eating dinner, going to sleep and repeating the same thing five or six days a week there's a universe, world and natural environment that's happening all around you. There's so many opportunities to live, and live consciously passing you by.

But you're missing out and all the time you're missing out on life and opportunities to live consciously, karma is building up so you become less and less conscious and aware of what's going on around you. You try and catch up but you get bamboozled by information, more karma, and more choices.

So eventually you end up living in your own fantasy world and environment of make believe reality centred around your beliefs, belief systems, habits and Ego driven needs and desires. You need money. You need to pay bills. You need to get some shopping in. You need to make money for the rent or the mortgage.

As the karma builds up you become less and less aware not just of your environment but also of your own mind, choices become harder, you need more attention for important matters, you need to think things through more.

The choices become harder because you're locked into the separateness of everything in your life. Understand that most of the choices you make you have to make on your own, reinforcing the sense of isolation, the anxiety, the fear, and the alienation when making those choices and you end up needing a lot of luck to resolve your karma and a lucky break.

Karma is not this divine system of freaky retributive justice which creeps up on you each time you've been naughty or done something bad. Karma is all about your ability to evolve and interact with your environment and is based entirely on Natural Law and the mystical transaction between your Principle and consciousness and your natural environment. Unlike morality, it's not a social construct, a system of social and cultural values and beliefs. More than anything, karma is all about your inability to deal with the reality of your natural environment.

It's important to understand that, fundamentally, you do not know how to make many choices which affect your life. Relative to your Principle or conscious perspective, everything is environment. Environment isn't just the universe, the solar system, this planet, the sky, the climate, the weather, your natural environment and Nature, it's also your social environment, other people, society, community, and all the many different variables involved.

You can take as many different factors into consideration as you like, but usually - outside very simple or basic choices - you won't be able to take all the different factors and variables into account. You can only consider the factors you can think of, but there may be many other factors outside your range of perception which may factor into the consequences.

It's important to bear in mind that you make all your choices and decisions out of memory based on either your past experience or your assumptions about the future possibilities. The consequences haven't happened, because they lie in the future and remain possibilities. So at best you're making an educated guess and predicting the future. Thinking is a physical process involving memory. It does not involve conscious perception.

It's also important to understand that you make your choices based on your focus of conscious attention, or Ego which is on the basic and most immediate plane of consciousness. What generally happens is that you will consider all the different variables until the time comes to make the decision, and you will then either put it off or make a snap judgment.

Finally it's also important to remember that all choices involve karma. Any life choice is an emotional or psychological attachment, a division, a disruption in the smooth flow of your life.

If you were living consciously and consciously aware of your environment you would not need to make choices and your karma would be resolved, so that what you do matches up with what happens to you and your life just flows harmoniously with your environment.

Therefore karma affects directly the nature and quality of your life experience and your ability to live harmoniously relative to your natural environment.

12. What's your karma?

So how does karma directly relate to you? This is where you find out here in this final chapter.

There's two things that you need to be mindful of right at the start.

The first is that the duality or polarity between consciousness and space can be manifest in a variety of different ways:

- existence (non-existence) and reality
- time and energy
- truth and energy
- trauma and drama
- flow and resistance

The second thing is that I'm going to be writing about energy and physicality throughout, because karma is all about energy and physicality and how it relates to both consciousness and space.

It's this relationship energy has to both consciousness and space which gives us another duality and polarity:

Trauma - energy and space

The closer the relationship is between energy and space, the shorter the wavelengths are going to be and the higher the frequencies. This is going to give you a general sensation or vibration of stress, tension, anxiety, conflict, disruption, chaos, disorder, obscurity and confusion.

It's important here to understand that the closer the relationship is between energy and space, the less it promotes flow, cohesion, and the more it works against living existence and the development of consciousness.

Drama - energy and consciousness

The closer the relationship is between energy and consciousness, the longer the wavelengths are going to be and the lower the frequencies. This is going to give you a

general sensation of cohesion, flow, balance, harmony, equilibrium, and a sense of everything connecting and going together.

This is what you're looking for because the closer the relationship is between consciousness and energy the more it promotes living existence and the development of consciousness.

What you need to do is to get yourself out of the habit of making value judgments on the basis of some duality and polarity - as you would do with moral reasoning - you know, good and bad, good and evil, right and wrong. It's this kind of thinking which invariably screws you up, builds karma and also creates conflicts between you and other people in life.

It's nowhere near enough in life to say to yourself "Well, I'm a good person." It's not enough to try and always be right. You see, how do you know what right is if you don't know what wrong is? On what basis are you making a comparison? Furthermore why do you need to make comparisons and always choose one option over another? None of this excessive thinking and over complication does anything to enhance or contribute to the quality and nature of your life experience. It just imposes further restrictions through belief attachments and stifles your ability to think and perceive things clearly.

Time and energy

It doesn't matter who you are, where you are on this planet, or how you live your life, your life cycle is determined by your energy and physicality and this means by the amount of time and energy of your individual life cycle.

Your life cycle can be a long life cycle, it can be a short life cycle, but the principle remains the same. Your life cycle is determined by its relationship to time and energy and both are finite. Once you have no more time and no more energy that's it. You die.

You have no control whatsoever over time. Time is the one thing in life that you never get back. Resetting the clock is not an option because time flows the same way for everyone and once it's gone, it's gone forever.

Time is not an illusion as some people will try and tell you. Time has a scale and dimension that can always be perceived so there's a kind of reality to time. This is because time is space.

This means that everything is happening or flowing against time. The clouds are happening. The rain is happening. The sun is happening. Night is happening. You are happening. Life is happening. Back we come to existence and the spontaneity, randomness and flow of consciousness.

This means that when it comes to time it's not really the clock that's ticking away. It's your life.

But this is not just the time you have left to live that's ticking away. It's also the energy that is flowing through you as well in the form of a vast multitude of different energy cycles, waves and vibrations.

This is where we get to the illusion that some people talk about when it comes to time. Is there an illusion when it comes to time? Yes there is. This is where I'm going to point out that illusion when it comes to time right here and now (this is something I need to do to finish one of my books).

Time is always relative to existence. Yes you can look at the clock and see that it's nine o'clock, and it's nine o'clock for everyone between the North Pole and South Pole in your particular time zone. But how you perceive time and how time passes is unique and individual to you, and this is relative directly to your conscious experience of life.

But probably like most people you're functioning on short wave frequencies - like a radio - because you're emotionally and psychologically attached to physicality and energy and you're throwing away most of your energy trying to cling to physicality or space. When you're living on a short term frequency of energy you don't perceive time properly and assume that you have a lot more time than you actually have.

You don't.

I'm assuming that you're reading this because you actually want some insight into how to develop consciousness out of your life experiences, and you're not just reading this to consume the culture and for your own purposes of amusement and enjoyment.

If you seriously interested in resolving karma as a way of achieving 'flow' or equilibrium in life then you need to understand that karma is resolved only through truth, because truth is conscious. Belief is not. This is about getting past various dualities and polarities in existence to reach a point of non-duality.

There are certain dualities or polarities which really matter in life, because it's your individual experiences of these dualities which define the nature and quality of your life experience. Then there are other dualities and polarities which don't matter at all.

I'm going to stick with the dualities and polarities that really matter. You can figure out what other dualities and polarities matter to you personally on your own.

Love and death

Out of all the dualities you could ever experience in your life, by far the most important one is the duality or polarity of love and death.

First of all you share a karmic bond with both your parents - the two people who brought you into being. Irrespective of how you feel about your parents, nothing is going to be as traumatic or affect you the most as the death of your parents. This also works both ways, and if you as a parent find yourself in the unfortunate situation of losing one of your children to death, it's going to affect you very deeply.

This is because love and death are part of the duality or polarity between consciousness and space. Life is relationship, as is love. I have a much broader definition of love to most people it seems.

Love is what develops your consciousness in the fastest, most efficient way humanly possible. This is the soft edge of your humanity. Who or what you love never fails to get your attention or connect to you. This is not just your parents, or your romantic or intimate partners, it's also your friends, your activities, the things you enjoy doing, all the things which interest you and which you're passionate about, and even the food you enjoy eating.

It's all love. It's all living existence. It's all sensation and direct, first hand human experience. It's all relationship.

Now contrast this with death, which is of course space because it is non-existence, it is reality, and it is also environment. This is because if someone you love dies, they are no longer physically there in your life, there is no more physical relationship between you and them. In place of that physical relationship you have an empty space, a void, and this void makes up part of your environment.

This doesn't mean that they no longer exist. Remember consciousness is existence, but the existence may not always be in the form you can perceive it. This is because you can only perceive consciousness through physicality and energy.

I'm well aware that this might be a difficult concept for you to wrap your mind around, because it's probably so unfamiliar to you, but you cannot experience death. Nobody can. Most people who do not believe in reincarnation or life after death tend to envisage permanent unchanging non-existence. But see they tend to envisage being confined to a dark space interminably, which means that they're still envisaging some form of existence.

I personally prefer to stick to reality. You exist, and you really exist simply because you exist as a conscious entity. You are a happening just the same way as a cloud is a

happening, a star is a happening, this planet is a happening. Things which exist are all conscious in some form, and they remain conscious.

At no point ever does consciousness ever become space, because space is the non-existence which defines existence. Consciousness and space always go together and are perceived through energy. At no point does space ever become consciousness, and consciousness never ever becomes space.

At no point ever has this planet ever vanished into space. Clouds don't simply vanish in the sky, do they? Has the Sun or the Moon ever suddenly disappeared from the sky? Death is simply the inability to continue a physical existence, and thus experience life. Death is space simply because it's the interval between life cycles. It's the start of a new life cycle.

You cannot experience death, simply because you cannot experience anything when you're not living. You're dead. You can only experience life, and you can only do that when living through a physical body, with physical senses, a physical brain, and the ability to perceive consciousness, energy and space through a mind.

The circle of life

The circle of life refers of course to the life cycle, the cycle which begins and ends with death. Just as there is not enough energy to sustain existence in the empty space in the sky between stars, there is not enough energy to sustain living existence through different life cycles.

Just as many things die off and wither away before winter in our planetary biosphere, and become reborn and grow again after winter, we reach a peak in our maturity somewhere in the middle of our lives where the cycle or wave turns back and the general direction or trajectory which was previously going up, and up, and up starts becoming a new trajectory of decline and going down, and down, and down.

This is when we start to notice certain things about our environmental reality and the nature of our living existence.

This is where all that time we thought we had starts disappearing. Things seem to take longer. We start to find it harder and harder to find time to do things or get things done. We also find that we have less and less energy, that certain things need more effort, or more attention. We may start to forget things, or it may take us that bit longer to figure certain things out.

This is also roughly around the same time when your health starts going into decline. Parts of you no longer work as well as they used to. You may be shorter of breath. It takes you

longer to get moving. You spend more of your time feeling tired and less of your time feeling energetic. This is also quite often around the same time when you learn that some of the opportunities you're waiting on to do things aren't going to happen, and you realize that some of the opportunities you passed up on probably aren't going to come back a second time around.

This is also quite often when you discover that the past isn't somewhere you can go back to if things aren't working out for you in your present set of circumstances. Things change all the time, constantly, and this includes people, places, relationships, opportunities, and even activities. Unless your connection with people from the past is solid - i.e. that everything is based on either love, or truth or both, i.e. there's some kind of consciousness to the reality making it timeless - then you will probably find that the scene has changed, the environment has changed, the people have changed, and that the opportunities either no longer exist or aren't going to take you where you really need to be.

Understand that the past is just a concept which is only based on the consciousness in your head. It has no kind of reality anywhere outside the confines of your mind.

What your karma actually is

This is where you need to forget everything you've heard about karma being some kind of divine form of retributive justice. Karma is, from your perspective, nothing that exists outside of you. Trust me, you are not important enough to merit any kind of divine retributive justice, even if such divine justice did exist.

In the grand scheme of things, and here I'm referring to the universe as a whole, if we were to take the whole universe as a collective Ego or self as the Hindus and some Buddhists do, you are really not that much more significant than a dead leaf that's just fallen from a tree.

Relative to your being, in the grand scheme of things, you would be no more significant than a single hair growing out of the surface of your arm, your leg, or your pubic area.

Out there in reality, the actual reality of the universe, there's no such thing as punishment, or threat, or divine intervention - these are all purely human concepts, from human thinking, human imagination, human belief systems.

Karma relates to you, your relationship with your environment and your experiences of life. Karma manifests itself as a small, subvocal voice in your mind which keeps track of everything and always keeps score. Karma is that little voice which reminds you, and is usually the source of such things as regret, shame, and guilt.

Therefore your karma is that what exists in your mind.

What have you done with your life?

So now we come to the central and most fundamental question when it comes to karma, karma resolution, and karma build up.

You see back when you were a small child, maybe four years old, or five, or maybe even six, you went through a questioning phase when you called into question lots of things you experienced or witnessed in your environment, both natural and social. You asked your parents lots of questions and also other adults, such as your grandparents.

This was back when you were developing your conscious perspective, early on in your life cycle, when you were on the way up and trying to figure out the way you wanted to go in life. Sure life in itself doesn't have any purpose, or meaning, or sense even. It just is.

But fundamentally life is relationship. It's there to be experienced, through the felt sense of immediate experience. You had the things you wanted to do and experience on the one hand, and then on the other, you had the obligations and expectations from others in your life, your parents, your teachers, and everyone else. Everyone had their own ideas about who and what you were, and what you should become, what you should think, what you should believe, and so on and so forth.

You do the exact same thing when you go into decline and your circle of life, and your life cycle is in the closing stages. You see somewhere deep down inside of you, and here I'm referring to somewhere incredibly deep within your consciousness. Often this is a part of you which you can't get at. But it's there. It's connected, and because it's connected it flows back into your conscious awareness, back into your mind, and through your karma - which resides in your memory - sometimes it comes right through into the focus of your conscious attention and therefore is something you think about.

How this manifests or plays out is that each time you get sick, or become ill, or go into some kind of decline, you look back on your life with a mindset of wondering and you start asking the "What if...?" kind of questions.

What if you did something, or didn't do something. What if you weren't somewhere? What if you had treated someone differently? What if you had been treated differently by someone else? What if you had taken an opportunity that you turned down. What if you hadn't listened to someone or believed something.

This is when the reality of your life experience starts coming through, and it starts to hit you. This is when the karma starts coming back at you, and it will often come back at you in waves.

As I've stated previously in this book karma is a bit like water and the sea when it comes to the kind of waves it generates. If you recall karma is based not on physical power, like electricity, but just like water the power is akashic or spiritual.

This is why when you have unresolved karma from a profoundly traumatic experience. You served as a soldier in the military and saw military action. You were street homeless and living rough. You were in an abusive relationship with someone. You served time in prison for a violent crime. It doesn't matter what the experience is, but the karma remains unresolved and you remain attached to the trauma. You haven't healed, or recovered fully, so your consciousness is attached to the empty space or the void.

The attachment keeps drawing you back to the trauma, and so you go back, either through visitation, or through haunting. From this we get paranormal experiences. It's not the ghost of a person, even though you can hear a voice, or see an image of that person, or you get a feeling. If you perceive an image of a person or form it's not that person, because that person no longer exists in a form which you could possibly perceive. It's just an image of them based on their consciousness and their conscious attachment to the trauma they experienced at some point in time.

I tend not to see ghosts or images as I'm not very clairvoyant. Spirits have to make an effort with me and come to me in my dreams. I'm better at clair audience, and even better at picking up feelings and changes in temperature (I'm a bit like a pit viper, even though I don't have pits, but I can be extremely sensitive to changes in temperature and different feelings, moods and emotions).

My point here however is that your life experience will come back to you in the duality of consciousness and space and your karma will be directly relative to this duality. This means that the more consciousness you have developed in life, and the more conscious your experiences of life have been, the less karma you will experience from your past and the more conscious memories you will have to look back on in life.

However the more physical your life experience has been, i.e. the less consciousness, the more space or void you will have to look back on, the more anxiety and fears, and of course the more you will recall trauma through your unresolved karma. This is where the regrets and anxieties and fears come into it, and the more you will be attached to and even clinging to your life.

This might not affect the manner or nature of your death, because as I've stated previously you cannot experience death. You simply run out of time and energy and stop living.

But the karma which remains unresolved or which has built up through your life isn't going to go anywhere, because death is just the interval between different life cycles. It simply returns to you in your next life cycle.

Your life, your reality, your consciousness, your existence

Which brings me to the end of this book.

I cannot tell you how you can resolve your karma. I'm not you. I don't live your life. I'm not the one experiencing your reality. I don't share your consciousness. Outside of being a fellow human being, I am not in any way relative to your existence.

I have merely done what I set out to do, which was to give you a basic insight into karma and what karma is really all about.

The choice remains with you what you do with this information.

About the author



Stella Baker is a mystic, shaman, dramatist and former Buddhist scholar who in November 2009 in London developed Creative Law and from that created Qultura and started the Qultura community.

Back in 1983 at the age of 17 she was introduced to Therevada (Tibetan) Buddhism by an elderly bangladeshi master who she refers to as 'Babu'. Under Babu's mentoring and guidance she was trained semi-monastically in Therevada Buddhism where she was directed to become a 'sramana' a shaman in the Buddhist tradition and encouraged to study mysticism and pursue a shamanistic path in life.

After the death of her mentor at the start of 1986 she explored deeper into mysticism and began to study the occult and magic, together with other esoteric subjects.

Then in the early 1990's she emigrated to eastern Europe, eventually settling in Poland where she became involved in alternative theatre writing and directing plays on social realism. During this period she got to know of Polish psychologist and charity worker Marek Kotanski and became interested in his pioneering work supporting people affected by addiction, social exclusion and social stigma. During this time she was also involved with Ole Nyadal's Diamond Buddhist community. She wrote and directed plays on social realism and began running drama workshops in the middle of 1996 after briefly teaching English at a Rudolf Steiner Waldorf school in Warsaw.

It was also during this period that she started to become much more heavily involved in humanitarian activism on such issues as anti-death penalty issues, social exclusion, addiction, equality for the LGBT community, and work against the stigma of people with disabilities and mental illness.

In the first few years of this century she focussed much more heavily on her drama workshops working with the homeless, people with addictions and people with mental health issues, managing to establish a couple of successful small community theatres working with people affected by social exclusion and social stigma.

It was after returning to London and working with the homeless through drama workshops that she discovered that trauma was negated by drama and that social interaction, creative

activities and involvement in community cultural development was the most natural and efficient way of developing consciousness.

In November 2009 she developed Creative Law and founded the Qultura community which was originally defined as an empathy based community. through her shamanistic work she developed Qultura methodology as a derivative of Theravada Buddhism. While Qultura is similar to Buddhism for its acceptance of reincarnation and karma, it is based more heavily on the I-Ching and four simple universal principles developed out of Creative Law. Therefore Qultura is much simpler, far more straightforward and much more focussed on connection to community and the environment.

Since 2009 Stella Baker works as the Core Facilitator of Qultura Core in London, which is the core of the Qultura community and is working with a growing number of volunteers and activists to promote Qultura and the Qultura community both nationally and internationally.