**KARMIC LAW – A SYNOPTIC APPROACH**

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***Abstract***

*In this paper, an extended approach to the philosophical term of Karma is presented, suggesting a high compatibility between its traditional (initiatically transmitted, especially Buddhist) and scientific interpretation. Blending of both apparently dissimilar concepts is meant to reach a more synoptic perspective on this widely* *known doctrine, which basically addresses a universal law of nature and its impact on individual and collective worldlines. The Informational essence of the Self, with its collective interaction modalities via subtle energy dynamics, as well as the causal interactions at the background of predetermined evolutionary vectors are discussed. Morality and well-being are hypothetically defined in terms of modulating agents of individual and collective behavior guidelines, acting in the framework of a neutral but purposeful evolutionary context, embedded in sequentially higher implicate informational control domains, thus fulfilling the ultimate requirements of the great cosmic harmony we are part of.*

1. **Introductory considerations**

In order to bring such a thoroughly studied topic as the Karma certainly is into the light of our current most advanced scientific achievements, both a deep understanding of its traditional wisdom (in the above-mentioned meaning) perpetuated through initiate dissemination channels, as well as a glimpse into recent theoretical interpretations of the sentient reality we as human species are part of, are required.

We are but at the beginning of widening our conceptual horizons, hitherto narrowed by centuries of dogmatic materialist worldviews, toward a vastly more comprehensive and accurate one, which recognizes Informatic dynamics as the pro-active control and guiding instance for the matter/energy world of manifestation we were misleadingly centered upon all the time, purportedly able to grant individual and collective happiness based on material accumulation and storage strategies.

Our mission is to re-establish into the scientific analytical methodology the emphasis into its correct position, by pointing to currently accepted "physical laws" as correlative expressions in the world of manifestation of their still poorly understood Informational equivalents, which govern and determinate these expressions at first place. The only analytic tool we have for understanding Reality as it is and not as it is misleadingly depicted by dogmatically constrained concepts, is our consciousness - the least understood Item in all this infinite holographic interplay between the observer and the object of his observation.

Let's try widening our observation of Reality, by addressing both the observation and its target as equivalent components in this overwhelmingly complex process of man's integration into the whole.

1. **Borderline Science and Traditional Wisdom**

Classical, relativistic and Quantum physical laws have been formulated in accordance to statistical observation of behavior patterns at all scales of directly or instrumentally tangible, mathematically quantifiable manifestations of matter/energy structures, while intently disregarding any not quantifiable aspects that at a closer scrutiny make up their very information-charged essence.

Our current instrumentation, just as our physical senses, are but extensions of, are sensitive to an exceedingly narrow band of reality, the one that shares its features with the nature of this extended perception apparatus as a whole. Everything beyond this strongly limited interference spectrum escapes even today’s most advanced exploration means, and consequently lies beyond the limits of our conceptual borderlines.

Nevertheless, a rapidly increasing tendency is felt in sciences, to achieve an as comprehensive world-view as possible at this point, by integrating into its theoretical assumptions non-material determinants and modulators, hitherto excluded from scientific scrutiny in spite of their strongly being suggested and supported by ancient sources of human wisdom variants.

Introducing quantum physical tenets into serious analytic and descriptive considerations in spite of their elusiveness and paradoxality opened a door toward completing classical and relativistic axioms with behavior patterns ascribed to energy at sequentially smaller scales of magnitude, associated with an increasingly refined partition of space and time observables down to the currently consensus-held minimum value, at the Planck limit.

But this assumption about a lower limit of quantifiable matter and energy has been experimentally falsified. The Nobel prize winner “Fractional Quantum Hall Effect” (\*) proved for the first time that quanta may be infinitely divided into entities bearing fractional charge and spin values, all the way down to infinitesimal units just "above" a zero extension if "measured" in space/time metrics. And such measurement is theoretically at least perfectly justified, as these infinitesimal units are still embedded in space and time, having nevertheless a hyperdimensional structure, by their coupling to the "stuff" of a next dimension, where non-quantifiable, quality-bearing Information resides. This fundamental interdimensional coupling "draws" Informational structures and fields into material existence by their self-expression modalities through their dimensionally attached corresponding components - imprinting their own dynamics upon corresponding equivalents in terms of physical forces, energies and laws of interaction at all detectable scales of manifestation and specifically adapted to these scales - where metric assessment variants replace the complexity gradients and their interactions at the non-material, Informatic, `Pre-Planck` domains.

Nevertheless, there is little to no doubt, that the most extensively and intensively explored source of pertinent knowledge tentatively describing some kind of lawfulness that applies to human fate and its embedding in often self-recurring and self-impacting causal chains, may be found in the esoteric Buddhist tradition, under its various but strongly coaxial explanatory presentations along oral - then written testimony Items. This multi-millennial wisdom is believed to have been acquired by direct interaction of early human populations with higher level civilizations, at a basis of "as it is". This very early knowledge transfer marked the historical point where our planet's evolution tracks have begun their divergent pathways, as they are clearly reflected in one of Rabindranath Tagore's writings: The oriental indigenous population directly exposed to brief glimpses into this wisdom has been instructed to accept them as belief systems, kind of "ready-made" truth Items, avoiding to invest any effort into their logical underpinning - at the point of their historically determined "scientific" understanding capacities. Nevertheless, some of the less intriguing and more generally appealing statements of this kind had to predictably be transferred to occidental minds, triggering on this hemisphere of our planet the analytic curiosity for logical treatment of their essence, applying to them the typically western culture's dissection tools of "Why", "How" and "When". This arsenal is lately implied in metaphysical studies, as well as in exploring the essence of phenomena and observables rather than their appearance and manifestation. And last but not least, today's interdisciplinary trends built on new conceptual values derived from the obvious shifting away from the binding materialistic dogmas, point toward a seamless confluence of post-materialistic understanding with metaphysical tenets. This is the platform which our conceptual suggestion is built upon, in an attempt to bring ageless traditional wisdom to an equal footing with advanced-edge modern borderline scientific thought.

The Buddhist ancient wisdom urges the individual to follow a “right” path by surrendering himself to the “supreme being”. This teaching may, and obviously was meant to be understood at different levels of individual conceptualization capacity, corresponding to each one’s personal cognitive efficiency. At its more esoteric meaning, a highly evolved individual has to grasp the teaching’s reference to a lawful, conscious alignment of his acts with intuitional markers to be recognized as priority landmarks as compared to lower-level emotional or intellectual ones. Meditation techniques are supplied by initiated masters, as facilitators of this enhancing reconnection “to the source”.

For less initiated people, the same teaching has a more pragmatic hue, indicating a way to reach personal happiness. This brings into our thematic analysis the nature and evolutionary value of personal well-being in the broader, collective context it is part and parcel of. What is the most acceptable meaning of personal “happiness” and what are the means to promote it?

1. **The Self and its informational essence. Subtle energy fields**

Referring to consciousness, the Buddhic tradition describes its manifestation modalities at the individual level of the observing Self (the three lokas), seemingly circumventing the requirement for a definition of the observer’s metaphysical nature. The Self may be seen as an Informational cluster of highest complexity, holographically connected both to structures of still higher degrees of complexity and ones displaying lower complexity indices. Following the rules of holographic interconnectivity, Information pervades all its manifestation regimes, being stored and vehiculated across all of them by way of subquantum ether flux variants, which at quantum level manifest as different forms of forces and energy, thus dynamically patterning the space/time regime according to the built-in purposefulness of these modulating agents. The three forms of consciousness described in the Shiva & Krishna tradition (waking, dreaming, deep sleep) are obviously the interaction variants of the Self with the environmental factors that continuously impact its internal dynamics at all its levels of awareness. Interestingly enough, in its “dreaming state”, the Self partly disconnected from its neural coordination constraints, performs a reversal of subjective/objective values: while in waking modus operandi the objective (environmental) agents modulate the subjective, emotional and logical phenomenology, in dreaming state this causality is reversed. This observation might have a heavy meaning in assessing the relative nature of objective/subjective essence of an Information-led reality, if reported to the observer as inseparable part of it. Moreover, a closer scrutiny of dream dynamics reveals that a similar reversal applies between the pro-active function of logical/emotional content: emotional reactivity occurs in waking state following logical associations, while in dreaming logical assessments are generated and modulated according to emotional content. In Buddhistic terms, the Self both as generative and monitoring supreme instance for the informational dynamics described, is conceived in its form of absorption in “pure consciousness”, turiiya (Anandamurti, [C. Gauthier] 1969).

A special attention should be pointed to the “deep sleep” condition, the third one recognized by Buddhic wisdom in its taxonomic system of possible states of consciousness. In this variant, apparently consciousness is suppressed, while vital functions are preserved under neural control. This condition might suggest – at a superficial analysis – that the Self’s ultimate disconnection from the brain’s quantum activity related to its “conscious” activity, marks a total annihilation of self-awareness. This assumption is sharply contradicting an overwhelming database of experiential reports related to periods of false absence of indicators usually related to awareness. Without elaborating on this stuff (which is not in the scope of this paper), it must be strongly emphasized that awareness is preserved in its totality during such episodes, in memory contents that may be recovered after them (such as in post-surgical procedures associated with chemical suppression of neural activity, ASC etc.). The “witnessing entity” (the observing Self) is in an uninterrupted functional state during any connectivity degree of the consciousness to its neurocybernetic support, as well as in its disconnected status from it (after biological extinction of brain activity). It is the “Parama Purusa” that fulfills its coordination task of conscious activity at all its levels of subjective manifestation, the after-life condition included (the “eternal conscious”, Sadashiva)

Information as a non-material and non-quantifiable essence gets coupled to the physical world by way of subtle energy mediators, able to transgress the interdimensional ZPE barrier due to their subquantum infinitesimal structure. This is the origination of linearly increasing informational complexes described in terms of entelechy domains, storing and dynamically processing their common background of informational components and structures, according to the specific physical parameters and behaviors which are present at the various microscopic thresholds, with various physical behaviors arising at such thresholds. Under special circumstances, sub-quantum entanglement effects, as connected to quantum fields, can reach into the reactive thresholds of normal chemical and sensory detection means. Subtle energy systems, when operating between organized information fields and quantifiable energy as related to matter, operate as a specialized mediating network, acting to coordinate vital functions of biological forms of life, with the environment. Behavior patterns produced by these active information-containing subtle energies are partly subject to space/time constraints. Thus, when such information is completely coupled to conventional matter/energy events, the resulting behavior can display semi-stable features. Informational dissociation events may result, where the dissociated fraction may display an increased degree of freedom during subsequent systemic reconfigurations and interconnectivity events.

Subliminal Information flux vectors organized in space/time insensitive clusters of sub-quantum torsion fields, displaying sequentially increasing complexity gradients, move at unlimited velocities across the various layers of each individual subtle energy auric field, uniquely patterned according to the concerned entity’s own soul-genomic heritage brought into the paternal one as transcription modality of past disturbances recorded and stored as future modulators of the individual’s “current” worldline. Events with different values of stressful content that impacted, according to their physical, mental or emotional consistency, the corresponding subtle energy structures in the auric complex, will leave potentially active markers in the respective structures, unextinguished focal condensates working as attractors of neutralizing compensation mechanisms, which if not available inside the system itself, will be supplied by external or epigenetic constellations crystallizing under higher informational guidance instances along the fate-line the subject has to be involved in.

The information mediating activity of the subtle energy fields toward the various structures of the biosystem is possible by topological correspondences established in high-density focal condensations of multi-layer subtle energy effectors, amply described in traditional wisdom as chakras. A polarized magnetic type of bioelectricity acts as a supersonic wave-guide traveling through biological systems, activating them into oscillatory patterns which are occurring in specific frequency bands, according to information-controlled functional parameters. Recent Korean research (Choi et al., 2003) has reported light-tracing mapping of traditional dissemination vectors of the subtle energy network, data that have been further confirmed by Vernejoul’s (1985) related radioactive tracing experiments. From the perspective of the model we defend, chakra condensations of first-order subquantum entities, holographically follow the vortex patterns far below the measurable space units, in the Kolmogoroff range (10e^-58 m) – up to the scale of Kerr-Neumann Compton radius vortices. According to the same universal holographic principle, the vortex structure can be detected at all scales of material manifestation, up to the cosmic scales. Nevertheless, per M. Hadley’s (2011) experimental results, torsion fields are not bound to conventional time or space. This freedom has been put in evidence in experiments where emotional components of operators of symplectic electromagnetic transmission facilities resulted in quantum field divergencies and fluctuations in the vacuum. We assist to trans-classical permutations, described as information-controlled proemial relations.

1. **Biofield dynamics as monitored interfacing of Self with its worldline**

The multi-layered patterning of the auric field has been described in different schematic representations according to the observer’s resolution capacity – containing in the currently prevailing diagrammatic variants 7 to 12 chromato-sensitive layers. They are defined as “energetic fields”, a term that has to be by now completed as” subtle energy fields”, as their dynamics are not subject to quantum probability laws. Modern conceptual tenets address the auric layers as tightly connected and interconnected ones, allowing for information transport across all of them along a bidirectional vector. The twelve chakras are linked to their corresponding auric frequency domains, thus fulfilling a regulation function across the main domains that make up the biosystem, from vital functions of the physical body and up to its emotional and cognitive functions. The rainbow of auric field colors displays a ceaseless dynamic restructuration, reflecting this comprehensive interplay between the system’s different levels of activity and their interaction. The “etheric body layer” (lower etheric aspect), the closest one to the physical body, is connected to the root chakra and often its bluish-grey radiation band may be detected as ordinary sensory input. The rest of auric field frequencies are taxonomically described according to their physical, emotional, mental, memory-storage capacity, up to the 9th spectral band, considered to reflect the “soul star chakra” dynamics, interfacing with our “oneness” with the divine cosmic harmony. Layers of still higher subtlety are described as working for the general integration of the individual’s different lower auric fields into higher order spiritual realms, reaching as ultimate interface with the universal mind, the overarching cosmic harmony. It is described as:

“This layer is an inclusion of profound universal radiance accessing the entire energy field of the auric body layers” (\*\*).

As convincingly represented in the following diagrammatic scheme, the concentric auric fields of decreasing frequency parameters correspond also to the morphogenetic process of the reincarnation mechanism, by sequential induction of formatting and patterning algorithms starting from the spiritual plane (causal, celestial and etheric templates), through the astral plane (the astral body) and down to the mental, emotional, etheric bodies that condense ultimately into the physical manifestation.

This inductive regulatory system is preserved entirely in the total auric field of the entity, for survival and health maintenance tasks all along the biosystem’s physical manifestation and interactions with its ecosystem. A double-way information flux ensures the permanent mediated regulatory interaction between the physical entity and the cosmic guidance, according to Bohm’s implicate order concept.

At the instance of death, we assist to the same, but reversed sequential process running from the physical body (first one disconnected from the system), through the etheric (slowly disintegrating) up to the astral storage component of preserved emotional and mental content, able to ensure its continuity as individual heritage of the entity during its cyclic immersion into physical realm. This mental and emotional stuff, will be injected into the triadic genomic expression of the reincarnated entity as a specific patterning essence of the way parental proteogenetic buildup sequence in DNA will be topologically sequenced in the context of the secondary layer of information storage, ensured by the unique coiling pattern of the DNA strands. In the process, mental and emotional tendencies internal to the thus transposed informational vectors, are preserved and translated into the lower order morphogenetic schemes that ensure the ontogenetic development of the brain’s corresponding wiring according to its pre-determined future tasks to be accomplished along the entity’s new worldline (Klein, 2021 b).

Internal disturbance/equilibration dynamics in the auric field of subtle energies of human subjects has been put in evidence and closely analyzed in experimental settings using biosensor detection protocols (Nur et al. 2013). Such explorations compellingly proved the presence of a convergence to a stable ground-state following emotional disturbances of the auric spectrum, ground-state that defines the subject’s unique auric signature. It is easy to conceive that cumulative disturbing effects beyond some critical threshold of intensity, may result in long chains of intra-auric normalization processes that lead to a ceaseless nonlinear refinement of the overall ground-base pattern to be achieved along the individual’s spiritual evolutionary worldline across its consecutive immersion periods in the physical ecosystems, which supply per their contended events the required circumstances for fulfilling this lawful cosmic evolutionary tendency. Such synchronistic opportunities have to be either recognized and seized by the evolving Self, or to be returned later in increasingly compelling variants bearing ability to impose themselves as unavoidable components in the entity’s destiny – taking, according to the specific level of subjective evaluation criteria, “punishing” or “rewarding” aspects.

Complex biofield Information radiates at superluminal velocities by their space-invariant subquantum transport variants, triggering field interactions that result in new, increased complexity structures with their own dynamic evolution. Shared auric components are a most efficient background for collective evolutionary tendencies (Fig. 1.)



Fig. 1. Close auric field interaction

Source: https://www.123rf.com/

Subquantum/quantum correlations result in an infinite radiation range for Informational content dissemination. This process runs in a timeless sub-Planckian regime, expressed in our linear timeline as a bidirectional causation mechanism (Fig. 2.)



Fig. 2. Extension zones of subtle energy EM correlates in space. A model for collective auric fields.

Source:http://www.osha.gov/SLTC/radiofrequencyradiation/electromagnetic\_fieldmemo/electromagnetic.html Department of Labor |Date

1. **A random or a lawful destiny?**

These few introductory statements in place, let's embark into a very sensitive adventure sailing on still uncharted waters, in an attempt to find a new, supporting and tenable explanatory background for the human destiny, and some of its possibly main connectivity mechanisms to individual/collective worldlines, which, if guided by Informational modulators of super implicated degrees of harmony, has to display a detectable purposefulness in itself.

The buddhi tradition, an individual’s worldline (fate) during a specific incarnation runs under specific impacts that originate in his previous ones, reflecting at the physical level of manifestation a universal law that corresponds to the Newtonian law of action/reaction. That is true at some extent, as far as any physical law is an expression of the hidden Informatic dynamic patterns as applied to matter and energy manifestations. But this correspondence principle has to be further explored with scientific approach. How this conversion of different levels in the cosmic scheme is fulfilled? And how individual tendencies preserved in the self along his cyclic manifestation in matter, can impact social tendencies at a collective scale? The scope of this paper is to suggest pertinent solutions for these still poorly explored aspects of the individual self, its worldline and its active integration into mankind’s collective evolutionary mechanisms.

Interdimensional connections have concrete physical meaning, both on a (bio)physical system’s “present” configuration and its sequential changes along its motion on its pre-determined worldline. This guiding essence mediated by subtle energy configurations may be instrumentally (and para-sensorially) put in evidence by each individual’s specific subtle energy spectrum, known as his “aura”. Each individual auric field of subtle energy interactions reflecting his current emotional and cognitive condition may be conveniently defined as his personality signature at a given point in space/time.

The thus innate informational tendencies specific to the entity’s own genomic component are stored and translated into its newly acquired physical system as blueprints of previous disturbances in the basic equilibrium state of the corresponding informational aggregates inside the various entelechial strata of the Self, which disturbances have to be neutralized according to a fundamental universal law of total entropy conservation. This latent tendency has been most eloquently described in Prof. **C. Gauthier’s** metaphoric illustration as the internal pressure built up inside an elastic container acted upon by an external force, with a vector of opposite direction seeking to re-establish the system’s ground-state normalization of total equilibrium condition **(personal mail dated Jan.27, 2022).** Such tendencies, generally kept as pro-active ones in the individual’s subconscious memory storage systems, will impact his worldline at specific points of his interaction with ambiental events, which supply the best opportunities for their extinction. Severe past disturbances may require long chains of “corrective” effectors, sometimes affecting the entire worldline the individual is engaged in, resulting in permanent neonatal disabilities such as physical infirmities or their emotional equivalents able of patterning accordingly the fate as it is cognitively processed by the individual.

In order to better understand these highly complex interactive mechanisms playing out as “random” fate fluctuations, while basically following the requirements of the universal law of total equilibrium conservation at all its informationally controlled levels of manifestation, we must keep in mind that active focal points able to trigger reactive components, have to be stored either in the individual’s conscious cognitive system or in his subconscious memory banks as latent disturbances, seeking their own extinction. Nature’s way to ensure this potential is by activating emotional modulators as particular sensor mechanisms of “moral” consistency – as the mutually balancing opposite feelings of guilt/frustration certainly are, as manifesting either at conscious or subconscious pro-active agents.

Perhaps the most illustrative description of the way such latent triggers in human psychologic apparatus work as fate-modulators, may be found in Hermann Meyer’s brilliant work *Gesetze des Schicksals – die befreiung von unbewusten Zwangen* (1989).

The Swiss Astro-psychologist guides the reader along a comprehensive map of ten “laws of destiny”, as reflected in individual biographical programs recorded from his own clinical experience with cases seeking his insights and help. Especially relevant for our study are his 3rd law (law of resurfacing of the subliminal), the 6th (law of causality) and the 7th (law of confirmation).

The 3th law relates to cognitive stuff repressed in subliminal memory fields as short- or long-term self-defense mechanisms dealing with unpleasant events, bearing marked tendency for resurfacing in physical or psychological neurotic manifestations. The 6th law of Meyer is tightly linked to karmic reaction chains. Interesting to mention his reference to a quote from C. Humphreys’ work `*Karma and Rebirth`* (1995): “*The man is not punished for his guilt, but by it*”. This view is resonant to our one, as shown in this paper. The 7th law of destiny in Meyer’s work refers to the manifestation capacity of self-confirmation potential for any belief, psychologic orientation, emotion, assessment criteria, norms, ideals or assumptions held by someone.

Unfortunatelly enough, his deep and most compellingly illustrated insights in this work are available only in their original German language, but our readers familiar enough with it, are strongly advised to attentively peruse this outstanding explanatory work in all its details.

Meyer’s fundamental tenet may be expressed in terms of equivalents between the psychologic content of an individual and the external events he has to confront in order to neutralize each intrapsychic potential by its reflecting in the environmental landscape. This refers both to consciously held guilt/punishment tendencies as well as the ones stored in his subconscious mind. Such repressed stuff, in order to be properly solved, will play out as synchronistic events the entity will be involved in along its worldline. An unsolved sensation of guilt will lawfully attract the corresponding punishment coming often in symbolical event content. Nevertheless, Meyer’s thesis falls short of extending his conceptual assessments beyond the consciously active triggers or the ones amenable to be recalled for grasping the reciprocation process in full. We have all the theoretic reasons to further extend the Meyer concept upon any relevant potential trigger, stored however deep in currently inaccessible layers of past memory databases. A wide literature is piled up addressing hypnotic regression technics used in clinical settings, able to reach out to such hidden memory data and turn them into conscious content. Once this conversion is accomplished, the previously repressed trigger may be consciously analyzed and neutralized, thus breaking at the same time the external chain of mostly disturbing reminders, the background of the individual’s seeking professional help. Without this external interference in his line of destiny, the repressed disturbance content will play out in various forms of events and incidents the individual will forcingly be involved in, until the progressive dissolution of the “psychosomatic” focal points accomplished.

1. **Morality and happiness as destiny modulators**

It’s generally accepted that happiness is associated with pleasure, both in its quantitative and qualitative aspects **(Mill,** [Stanford Encyclopedia of Philosophy](https://plato.stanford.edu/index.html), 2016). “Lower” physical variants of happiness have to be always correlated to its coaxial higher components in mental (intellectual) and emotional regimes in order to complete the really rewarding set of well-being, As Mill puts it, the integrate pleasurable constellation is not a sum of unrelated experiences but an ordered whole, in his hedonistic concept – which the Epicurean eudemonistic one, which refers to a person’s objective character of life. Evaluative hedonism equates pleasure to what the person is ought to desire or pursue, thus making his pursuit rational. Utilitarianism is committed to long term pleasure, which implies some kind of continuity at the background of a maintenance-related process, conceivable to run only through the individual’s multi-frequency subtle energy spectrum – ceaselessly fueled from higher guiding schemes, according to a collective behavior to be reached by integration and chreodic dissemination (canalized paths of development). Such purposeful vectors are amply described in the Whiteheadian concept of concrescence as a self-causing process having its own dynamics. As developed by Arran Gare’s (2017) quite recent work, the stability of active evolutionary tendencies is ensured by homeorhetic resonances (tendencies to return to a given path) as part of Waddington’s complexity theory associated with morphogenetic fields (and their upper harmonics in the human biofield maps).

These emergent and advanced conceptual constructs may be extremely useful by utilizing non-western traditions of thought for the advancement of current science – and at the same time, to supply compulsive scientific underpinning of oriental traditional wisdom. Guided individual biofield dynamics pointed to the achievement of individual well-being gets a real evolutionary value if seen in the context of its impacting collective levels by resonant integration modalities, which in their turn will have decisive results expressed at the level of human species as a whole. Exobiological interventions of alien cultures, if real, may target a biologically accelerated process of this kind, too. Individual worldlines as explicit pathways may be understood as components of an implicate collective destiny.

Nature’s patent for actively engaging self-conscious beings in this wide evolutionary scheme is their sense of freedom to choose between available options they meet on their pre-determined worldline. The intellectual/emotional sense of free will is the pro-active agent for decision making, works under intuitively supplied guidelines originating in higher informational bands affecting the biofield’s lower ones. It becomes understandable that any positive outcome of individual acts has a catalytic effect on his further ones to be aligned with the experienced results. This built-in highly integrated evolutionary mechanism keeps the selective priority of positive actions toward preferential goals running from subconscious levels of the entity toward adaptative effects in its ecosystem. From this new perspective, Karma-related instances have a re-alignment function of individual tendencies and their material expressions to the general time-insensitive evolutionary patterns to be fulfilled. Interesting to be mentioned in this context are various synchronicity kind of guiding markers on the individual’s worldline, as well as its perception of “luck gradients” able to subjectively favor positive decisions while blocking the undesirable ones, according to their probability index of fulfilling the complex requirements of future attractors.

Karmic effectors are basically neutral ones in an individually or collectively beneficial context, yet intellectually perceived as bipolar interventions in one’s line of destiny (“good/bad” dichotomy). Good deeds are the ones that enable the individual to pursue a life trajectory aligned with his original well-coordinated task to be fulfilled, thus they attract environmental reinforcing modulators, including emotionally pleasant ones with enhancing effect on his short-time orientation tendencies. The “bad” decisions, pointing toward divergence between his pre-determined pathway and the period of time the consequences of the respective act last according to the severity of the shift, have to be counteracted by correspondingly intense events, usually disabling repetitive behavior patterns to occur or having a proportional deterrent effect from similar tendencies to the causal ones. Sensed as moral inflictions, the concerned personality structure may act upon them by its higher cognitive functions, thus being consciously involved in the baseline’s recovering process. In the subconsciously stored variants of past disturbances at various levels of the total Self, fate-related feedbacks may be more difficult to intellectually process, nevertheless the emotional impact in such instances may supply useful hints, that often are corelated with details that emerge during hypnotic regression protocols to the more remote past.

Till this point, we tried to cast a new light on some generally known aspects the law of action/reaction (Karma at spiritual level) may display, considerations well aligned with the teachings of old traditional wisdom.

1. **Causality and Karma in a broader interdimensional reference**

The real background mechanisms and causative interplays leading to individual and collective well-being, just as its really efficient modulators, were always wrongly treated as hypothetical, elusive and debatable Issues of pure philosophical interest, though strongly suggested in all major faith systems known to mankind since the dawn of its biological evolution.

Nevertheless, our conceptual thesis does not end here. Let’s show briefly, how the “Karmic effect” has a vastly wider application domain on the individual (and implicitly collective) destiny, than previously assumed (note: we use in this paper the terms “destiny” and “fate” with interchangeable meanings, as the topic we are addressing does not require a higher linguistic resolution).

It is quite obvious that karma-related events pertain rather to the controversial domain of causality than any other field of philosophical profile. Therefore, it has to be analyzed in the broader conceptual framework of bi-directional causal mechanisms, which imply retro causation in linear time – describing the attractor effect of future constellations upon past ones, which have to run toward the precise implementation of their corresponding attractors. This subtle, interdimensional scheme is perfectly described by Cramer’s transactional interpretation of the quantum mechanics, and experimentally proved in multiple technologically advanced settings (Klein, 2021 a).

From this particular perspective of giving up old tenets depicting a linear unidirectional causality as observed by conscious beings immersed in the 4D Minkovskian lower dimensional domain of existence, the reductionist approach to karmic causality becomes obsolete, too.

However counterintuitive it may sound, we have to admit that past events are retro-causally related to future ones. In this context, the “reaction” becomes the pro-active attractor of its corresponding “action” – at a linear time-insensitive scale.

The requirements of universal laws have to be fulfilled under this perspective, too, which brings under our closer scrutiny still more the real value of the “moral” charge associated with an individual action. Corrective feedbacks, in their infinite spectrum of manifestation variants, may have infinitely subtle interconnectivity correlates beyond the trigger effect an individual’s specific action may supply, Therefore, seen in its broader context, they may often have disproportional intensity levels and manifestation domains if correlated to the individual’s past causal history.

Physical disabilities from past incarnations, may preserve their corresponding morphogenetic field patterning and thus be transferred by them to the new physical bodies, and physical or stressful psychological markers related to the moment of death may be replicated on their respective domains in the new-born entity. In a similar way, the severity of antisocial actions performed by the entity in one of his previous physical manifestations will proportionally impact his “current” conditions and social interactions in a harmful and painful way.

As soon as we accept to see, say, a “punishing” reaction to a past deviation from or disturbance at an individual (or collective} evolutionary worldline – not a consequence but a pre-determined attractor, past “causal” triggers become retro causally induced.

This novel perspective does in no way affect the manifestations as running according to our habitual causality models, moral ingredients included in the mechanism. It has however an increased explanatory potential of the natural universal laws in a widened, vastly more comprehensive framework.



Fig. 3. Diagrammatic representation of Karmic law.

**-T/+T**: Linear entropic timeline; **T0**: Present moment: **A**: Anterograd causal vector; **B**: Retro causality; **Alpha**: Corrective realignment of Self; **Y1, 2**: Possible re-embodiment instances; **E1, 2**: Interconnected events.

Source: Author

The topic may be of uttermost importance for traditional philosophic wisdom as well as modern scientific thought, being at the very confluence point of both. Therefore, its further exploration from both directions is highly justified.

**CONCLUSIONS**

Between our sub-quantum inspired time-symmetric approach to human nature and his destiny line and ancient traditional oriental wisdom related to the universal law of karma, we found a mutually supporting correlation. Individual self as a highly complex informational structure is connected to holographically interacting universal subtle energy fields, by way of informatic resonance and sub-quantum entanglement processes, a scale-insensitive process that runs in domains considered as free from space-time constraints. Individual worldline and its embedding in collective evolutionary schemes are seen as sensitive patterns both to high-level ecosystem integration modalities and locally stored memory data in the individual’s conscious and subconscious programs, reflecting the ceaseless interplay between them. Volitive choices are described as individual correction modulators of re-alignment to pre-determined worldlines. Finally, the trans-metempsychosis subliminal or consciously processed triggers, experienced as short-term attractors (well-being) are defined as pro-active moral effectors supporting a morality-insensitive universal evolutionary vector, enhancing the purposeful alignment of individual (and collective) behavior modalities to the requirements of the overarching cosmic harmony.

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\*\*\* [Stanford Encyclopedia of Philosophy](https://plato.stanford.edu/index.html). (2016). John Stuart Mill, https://plato.stanford.edu/entries/mill/