

To Cause a Death

Kelly Connor

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“The spiritual intention behind kamaloca is to provide irrefutable proof of the importance of consequence, in particular the consequence of how we treat each other. Every action, every thought, every intention that we experience with or towards another person binds us to that person *if* the other person is bound to the consequence of our previous encounters. The pain of this is amplified by the knowledge that once dead, we can no longer take steps to heal or rectify the situation.

And yet, each of us that are alive can still have the influence over the way in which we allow consequence to remain bound up between the so-called dead and ourselves. We can choose to hold onto our thoughts and feelings towards the dead, or we can strive to loosen the bonds. After all, it is because we are bound together that our attention is called inwards the kamaloca journey of the ‘dead’ one. In other words, after the threshold of death has been crossed, the dead are completely reliant on the living to effect any change in whatever karma (i.e. consequence) binds the two together.

It is by compassionate privilege that the living person has an opportunity to alter the consequence of the encounter. This is when we, the living, can strive to forgive past hurts and injustices. The extent of our success, or not, in this striving, determines the extent to which the consequences continue to be felt in kamaloca. Where there is no forgiveness to mitigate, the ties that bind and constrict must inevitably continue, which means both parties will sustain this ill will through as many incarnations as it takes until forgiveness reigns. This cycle will continue until we have the ability to look upon ourselves with unwavering honest, and to look upon others with unwavering compassion.

(...) The resolute commitment and allegiance of the angelic realm towards humanity is beyond my capabilities to describe, yet the knowledge of it burns so strongly within me that the fear of what I will meet in kamaloca is much abated. As for the demons, well, the role they play is considerable and formidable, yet it is very much dictated by the extent to which each of us relinquishes personal responsibility to them. The purpose of the demons is to distract our attention away from the higher purpose of life – the evolution of consciousness. This is a task made immeasurably easier for them by the kind of collective denial of spiritual reality that today prevents informed debate on spiritual matters taking place in western society.

*On Kelly’s experience with the beings of Kamaloca fighting over her, after hitting and killing a woman crossing the street when she was 18:*

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“At this early stage I still did not know who the beings were, nor did I have a good visual image of them; I only ever experienced them as a massed collection of energies, but it seemed from the way they occupied different sides of the ravine that they surely represented opposing forces, though distinguishing differences between the two forces was at first extremely difficult.

Both were so exceptionally frightening that the prospect of being claimed by either of these groups of beings was unendurable. One side, though, clearly expressed themselves with far more severity than the other, causing me to shrink away from them even more. My guilt was never an issue in this court; its certainty was clearly beyond dispute, the only purpose of this trial was to decide the consequences of the guilt, to resolve which force I now belonged to. This was done by conducting a rigorous assessment of where my spiritual allegiances lay; and no, that didn't mean examining my religious affiliations. It was a much harsher test than that. It meant having all the events of the day (of the accident) observed, scrutinized, and assessed to see which spiritual realm my behavior

Each evening, the two sides would examine every aspect of my behavior throughout the day, up to and including my arrival at the court. During this process I learnt that spiritual courts judge earthly actions by very different criteria than our legal courts on religious institutions. I learnt that every judgment would rest on the determination of my motive, on what intention lay behind each action. Every day I had to weigh and measure each thought, comment, and activity to determine which of the spiritual forces would use it as evidence that night. I quickly learned that any 'good' actions that arose from selfish motives would invoke a fierce response of rebuke from the severe beings; whereas the other beings seemed to become strengthened or emboldened by such false 'goodness' and would encourage me to continue with such behavior.

The severe beings were totally focused on exposing every aspect of the hidden, unconscious parts of myself. They were terrible and formidable in their fierce insistence on truth in all things: their relentlessness was without pity. The other beings, by comparison, seemed at times to be almost courteous, yet as the trial continued they revealed a distinct inability to remain constant. Their fierceness easily slipped into rage; their love always involved deception; and their truth relied on flexible interpretations.

Working out who or what these beings represented was something of a slow process. Religion had rarely been discussed in my family so I had grown up largely unconcerned about the presence or existence of the forces of good and evil, but I came to realize that these forces are the beings we call angels and demons. And although initially it was the angels who terrified me the most, it became apparent that their very fierceness also contained unswerving love and acceptance.

Discovering the identities of the forces changed the dynamics markedly. I was no longer petrified into frozen silence during these evening encounters but instead found myself more and more able to speak up in my own defense. My terror of these encounters eased a little once I began to make sense of the importance of motive and the discovery that what we do in the world holds little significance compared to why we do it. Yet truthfully scrutinizing our motives is no easy thing. Time and time again I was taken

to task for failing to acknowledge the selfish or mindless or careless influences that determined my decisions, though with each passing night it became transparently clear that despite all their severity the angels had no desire to relinquish me to the demons. Rather, they were intent upon ensuring that the demons could make no rightful claim over me. Amid these realizations I reclaimed my self-confidence to the point that, quite spontaneously, I heard myself announce one night that I was no longer prepared to participate in these spiritual trials.”