

## **Taking on the Sins of the World**

In the Christian faith, believers hold that Jesus took on their sins on the cross in the year 33 CE, and believe therefore, that all of their transgressions against the Moral Law of the Universe are forgiven when they ask Jesus to forgive them and save them.

Masters of the Sant Mat tradition describe the work of the Sat Guru as involving ameliorating the impact of karma, where they turn the karmic requirement of “the gallows into a pinprick.”

Devotees of Avatar Shri Satya Sai Baba recount that their Master would transfer their karmic burdens to his body, and suffer physical ailments on their behalf.

In today’s webinar, we will draw from the writings of the teachers of the Mudrashram® lineage, which describe how Masters work with and assume the karma of others. We will also give information about the mystery of Crucifixion, and its multiple presentations on the higher Planes.

### **How an Initiate Works with Karma**

By George A. Boyd, MA ©2008

When an Initiate gains mastery over the Causal Plane in the band of the Great Continuum of Consciousness in which they minister, they may achieve one or more of the following powers over karma.

1. **Karmic transfer** - moving karma from one individual’s unconscious reservoir to the stores of another. Used in Bodhisattva Projects to accumulate raw material for spiritual work—here karma is transferred from one individual to a discrete path, which forms the track upon which one of the Multiplane Masters work out this accumulated karma through meditation.

2. **Karmic shift** – moving karma from one band of the Great Continuum of Consciousness to another in the same individual. For example, to facilitate transition through an exceedingly difficult section of the path, like the Lower Astral, some of the karma in this band may be moved to one of the Transcendental Paths, to be processed later.
3. **Karmic dissolution** – burning of karmic seeds during initiation. Some of these karma impressions are evaporated into the vacuum state; some are transmuted into useable elements of the Superconscious Mind. [This occurs during Light Sittings when initiation is bestowed on you, and when you activate a downpour using your transformational mantra.]
4. **Karmic attenuation** – lightening the potential karmic accretion in one band of the Great Continuum of Consciousness through karmic shift or karmic transfer.
5. **Karmic intensification** – this aims to more speedily process the working out of karma. In this type, karma may be moved from deeper karmic stores to closer to the cutting edge, allowing the individual to work it out sooner.
6. **Karmic cancellation** (forgiveness of sins) – using Light Immersion, an Initiate can actively promote karmic dissolution of a particular segment of karma, moving this karmic pattern from an active state to vacuum state.
7. **Karmic execution** – mediated through the Lords of Karma, some aspects of Pralabdha Karma or Kriyaman Karma may be brought to fruition at a specified time or place, to allow the individual to get through it more quickly. This type of karmic work brings issues to fruition in life, whereas karmic intensification brings deeper stress to be processed in meditation.

Initiates will not normally tell their disciples that their karmic accretions are being modified to speed up their progress or lighten their suffering. This work is done out of the mercy and compassion of the Initiate. In some cases, it may seem like things are getting worse, but this state is only temporary.

Modification of karma through these means described is one of the benefits of working with a Master Teacher. By manipulating the disciple's karmic processing behind the scenes, the Initiate can facilitate the disciple's progress to move forward on the path much more rapidly than the individual could achieve on his or her own.



## **Ways Karma May Be Assumed on Behalf of Other Souls**

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We may characterize seven ways that karma may be assumed on behalf of other Souls. Healers, saints, bodhisattvas, and Sat Gurus carry out this type of compassionate activity. These seven ways are briefly described below.

***Osmosis or “spiritual contagion”*** - this involves the migration of entities from another's vehicles into one's own. This is encountered in attempts to heal others using one's own will power instead of working with the Light (Holy Spirit). This occurs because the entities are not transmuted, but are merely removed, and they migrate to a new “host.”

This is analogous in some ways to physical contagion (disease), emotional contagion (group suggestion or “crowd syndrome”), mental or cultural contagion (values, standards, expectations and stereotypes), and volitional contagion (the challenge or “dare you” phenomena), but operates on the spiritual Plane, and what is transferred are astral entities—these entities contain the karmic seeds. These entities are encountered in so-called “psychic healing.”

***Prayer or “identificatory intercession”*** – this involves the specific request by a Saint to be allowed to experience in his or her body the suffering of another. This, in essence, mitigates the suffering of another, as the karmic recompense (balancing) is accomplished primarily in the body and vehicles of the Saint doing the “identificatory intercession.” Phenomena involved at this level of manifestation include stigmata (physical identification with the crucified Christ), temporary transcendence of physical laws (operation of higher laws through the physical universe – “miracles”), and revelation (visions and voices of Saints, angels, and other spiritual beings, bringing guidance, healing or inculcating holy virtues).

***Decree or “mantramic dissolution”*** – this involves identifying a vibratory or seed sound (bija mantra) that corresponds to a particular karmic pattern in another. This mantra is repeated “on behalf” of the other Soul, and the karmic pattern is dissolved. Similar methods are used by Initiates to transfer the “Soul consciousness” of a disciple or lesser Initiate on to a new Plane of manifestation.



**Direct transfer** – Initiates working in the Transcendental Sphere, who have direct access to the records of the Lords of Karma, can directly transfer stored karma (Sinchit karma) into their own causal body (karan sharir) and unconscious mind (nijmanas). This is worked off on behalf of the other Soul using spiritual methods such as Nada Yoga, Mantra Yoga, Kriya Yoga, or “Akhand Dhyān” (ceaseless spiritual meditation undertaken by certain Bodhisattvas on behalf of humanity.)

**Multiple transfers** – this involves the creation of a spiritual form, which is filled with karmic impressions drawn from multiple other Souls. Under the direction of a Sat Guru with Multiplane Mastery, a liberated Soul (Jivan Mukta) can be voluntarily led to assume this karma on behalf of others, and works it through using applicable spiritual methods, through the Master’s Grace and empowerment (Shaktipat), and by allowing the karma to be “substituted as one’s remaining Pralabdha Karma.”

In this latter form, the Pralabdha Karma, which is normally dissolved or annihilated in Nirbikalpa Samadhi, is allowed to continue to act until the predestined hour of death. The karma of other Souls is equilibrated to the “units of expression” of the Jivan Mukta’s reassumed Pralabdha karma; hence by living through a behavioral and emotional pattern, the karma of others is dissolved. This method is used by Bodhisattvas to gain powers to serve other living beings.



**Global transfer** – this involves the work of Masters of the Hierarchy of Light, Avatars, Perfect Masters, or Sat Gurus, who take on the karma of thousands of souls, as “disciples,” or this can take the form of a racial group, a national group, a religious group, or a group of initiates involved in a common “work” or working with a particular Ray of the Monadic Life.

The karma is in effect held in abeyance by these Great Initiates, and is administered by themselves instead of by the Lords of Karma. By this means, great suffering can be mitigated, and the karma largely dissolved by spiritual methods, instead of requiring “living through” over a series of lifetimes. New karmas are greatly reduced by discipline and overshadowing by the Master, who can prevent impulsive “acts of folly.”

**Grace-Bestowing Dissolution (Shaktipat)** – a Perfect Master, Sat Guru, Guru or Master can directly dissolve karmas of an Initiate or disciple as an act of will. When the volitional principle is perfectly attuned to the Divine Will, as in the case of a Master Soul, the force of Spirit can be directly channeled through the wish (Mauj) of a Master to an Initiate or disciple. This confers the ability to “forgive sins (dissolve karma), to grant Initiation (direct expansion of the conscious principles at all levels), and to grant final liberation (Nirbikalpa Samadhi).” There is no karmic transfer involved, as the Master is acting as a direct Agent of the Supreme Lord, carrying out the Wish of the Divine.

The urge to assuage others’ suffering may be so great for some aspirants that they seek to directly remove the karmic burden from others. Unless this is done appropriately, it can lead to karmic contagion and taking on the misery of others.



We counsel that other than doing attunements with the Light, where the Holy Spirit is adjusting the recipient's karma as is appropriate, aspirants and disciples should restrain this urge until they are in a position to rightly discern when karma may be removed and when it must be lived through.

They may pray to those Initiates in whom they have faith and trust, and ask these Great Ones to minister to the afflicted ones. At some later time in their own development, when they reach accepted discipleship within their chosen tradition, they shall have the Grace and power to work with karma, and the wisdom and discernment to work with it correctly.



## **Understanding the Mystery of Crucifixion**

Excerpted from *Religions, Cults, and Terrorism: What the Heck Are We Doing?*

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The Master in the Transcendental Hierarchy can assume seven postures of ministry. These seven postures are:

- 1<sup>st</sup> Ray – Initiator – actively translates the ensouling entity and its vehicles
- 2<sup>nd</sup> Ray – Teacher – gives teachings that help awaken the ensouling entity; activates the Soul's love and understanding
- 3<sup>rd</sup> Ray – Way Shower – reveals the station of the disciple on the Path, by showing the landmarks of the Path, stimulates the discerning wisdom of the Soul

4<sup>th</sup> Ray – Preceptor and Healer – helps work out issues in the disciple's unconscious, to bring healing, balance, and peace to the mind

5<sup>th</sup> Ray – Guide – guides the attentional principle on the inner Planes, grants the Light to do ministerial attunements

6<sup>th</sup> Ray – Savior – guides the spirit on the Nadamic Path; may assume karma and transmute it on behalf of other beings

7<sup>th</sup> Ray – Awakener – awakens the Kundalini Shakti to awaken spiritual gifts, purify the inner vehicles, and bring into expression the full potential of the Soul

The least understood of these ministerial postures is that of the Savior who takes on karma on behalf of others. This appears as

- The archetype of The Hanged Man of the Tarot on the 7<sup>th</sup> Ray
- The archetype of the crucified Christ on the 6<sup>th</sup> Ray
- The archetype of the god-king entombed in the sarcophagus on the 5<sup>th</sup> Ray
- The archetype of the man inscribed on the four cardinal points of the zodiac on the 4<sup>th</sup> Ray [This Cosmic Man's head is in Aries, his feet are in Libra, his left hand is in Cancer, his right hand in Capricorn.]
- The image of the mediator standing before the Four Lords of Karma actively negotiating and transferring karmic accounts on the 3<sup>rd</sup> Ray
- The image of the Bodhisattva on the 2<sup>nd</sup> Ray, who takes on the karma of others so they can enter into Liberation
- The three Kumaras upon the 1<sup>st</sup> Ray, who burn away the karma of others

The archetype of the crucified Christ takes seven forms, which operate at different levels of the Great Continuum of Consciousness. The best known of these archetypes is anchored on the path of the 6<sup>th</sup> Ray at the entrance to the 1<sup>st</sup> Exoteric Initiation.

This archetype forms the basis for contemplation for millions of evangelical Christians all over the world. They pray to this form. They love and worship this form. They use this form to identify their churches and as a symbol of their membership in this faith. They place this form upon their altars in the sanctuaries of their churches.

The functions of this form are briefly summarized in the table below.

Center	Functions	Keynotes
Feet	1) Attune Soul Sparks to the Divine Will, dissolving karma that separates them from that Monadic attunement, which exists as a flame of Spirit above their Soul Spark	Redemption
Navel	2) Shifts identification with the carnal self (the nucleus of identity on the Biophysical Universe) to the Moon Soul	Rebirth
Solar Plexus	3) Sublimates the carnal passions of (1) lust to chastity, (2) pride to holiness and humility, (3) greed to compassion and charity, (4) envy and covetousness to gratitude and contentment, (5) anger to resolve and self-control, (6) fear to courage and faith, (7) hatred to love, (8) desire for revenge to forgiveness, (9) intolerance to understanding, (10) rebellion against authority to obedience and surrender to the Divine Will, (11) laziness and sloth to enthusiasm and engagement, (12) infidelity to commitment and faithfulness	Character Reformation

Center	Functions	Keynotes
Heart	4) Burns off the accretions of the cord of faith up to the presence of God in the 1 <sup>st</sup> Mesoteric Initiation. This awakens faith in God.	Faith
Throat	5) Burns off the accretions of the intellectual cord (Antakarana) up to the revelatory mind in the vehicle of the 1 <sup>st</sup> Initiation. This is the brow center of this vehicle. This brings intuitive understanding of scriptures.	Wisdom and understanding
Brow	6) Performs symbolic blood sacrifice and offering upon the Ark of the Covenant	Atonement
Crown	7) Purifies the impressions from the Subconscious and unconscious bands of the mind, removing the tendency to think, speak, or act in the former way	Purification, Forgiveness of sins

This 1<sup>st</sup> archetype of crucifixion works with the karma of the Subtle Realm, Biophysical Universe, Abstract Mind, Psychic, and Wisdom Planes, ultimately attuning an individual to the 1<sup>st</sup> Exoteric Initiation.

The second presentation of this archetype is found on the 6<sup>th</sup> Plane of the Buddhic Plane. Here the Initiate works with transmuting the karma of the 1<sup>st</sup> Exoteric, Mesoteric, Esoteric Initiations, 2<sup>nd</sup>, 3<sup>rd</sup>, and 4<sup>th</sup> Initiations.

It again appears in the Pleiadean “home world” in the Transplanetary Initiations. This form transmutes karma for the Atmic Plane and the entire path of the Transplanetary Realm.

The fourth presentation of this form is in the god worlds below Brahman. This form is seen to purify the karma behind the Astral Soul in the 1<sup>st</sup> Cosmic Initiation. Agni Yoga teachers of the 8th Yogi Preceptor lineage activate this form.

The fifth presentation of this form is as the archetypal form of the “Cosmic Astral Man,” where feet are on the beginning of the path at the 1<sup>st</sup> Cosmic Initiation and whose head is attuned to the Cosmic Word at the entrance to the Cosmic Hierarchy. The disciple of a Cosmic Master symbolically transmutes this crucified form into form of the “Risen, Glorified Christ.” This form transmutes the karma of the entire Cosmic Realm.

The sixth presentation of this archetype is found on T7 in the form of the Bodhisattva. This form transmutes karma on each of the 73 paths of the Supracosmic Sphere and the T7 path up to the Mahatma Stage.

The seventh presentation of this form is found on the Bridge Path at the entrance to the Transcendental Hierarchy, where the seven archetypes of the savior who takes on karma appears on each of the Rays right before the Word of the Transcendental Hierarchy. This form can transmute the karma of T7, T6, the Bridge Path up to this stage; and the karma for the entire paths of T1 through T5. This form also can activate the other six archetypes of crucifixion, and can transmute karma at each of the other levels.

Initiates who include transmutation of karma in their ministry can activate these forms of crucifixion, by specialized training under those Masters who manifest these forms. Christians may be surprised to know that many great Initiates in addition to Jesus have learned to assume and transmute karma for others, activating the posture of the karma-transmuting savior upon their Ray.



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## **What is the Transmutation of Karma?**

The Spirit generates the transmutation of karma. The Light operates at 14 levels to dissolve the accretions of karma; to activate the abilities, virtues, wisdom, and compassion that are buried in the unconscious mind; and to actively transform the Soul and its vehicles of consciousness into the new nodal point that this transmuting fire has uncovered.

[Nine of these operate in the unconscious mind and influence the personality. Five of these operate in the Superconscious mind, and affect the ensouling entity and its vehicles. The concept that there are 14 levels of transmutation comes from our unpublished article, “Transmutation and Completion of Patterns of Pralabdha Karma.”]

The nine levels that directly imbed this pattern in unconscious mind, so that it has expression in the personality, are shown below.

Level	What Arises from This Level
Karmic seed pattern in the causal body	The karmic roots of the pattern, appearing as seed and impressions
Blockage or obscuration in the astral body	Impressions of desire and fantasy
Representation of the issue on the mirror of human life before the Divine Judge	Archetype of human life
Triune will matrix comprising the conscious will resisting the pattern, unconscious will maintaining the pattern, and the Divine Will dissolving [during Initiation] or allowing the pattern to persist	Volitional Substrate
Origin of emotional pattern and habit in past incarnations (Akashic Records)	Unconscious mind pattern as an autonomous “mental circuit” or “engram”

Level	What Arises from This Level
Identification of the issue as a demon or fallen angel	Personification of the issue in the unconscious mind as a “thought form” or “entity”
Location of issues as a genetic pattern (ancestral unconscious)	Anchoring in the physiological-genetic matrix, giving rise to mental and physical symptoms
Origin of emotional pattern and habit in early childhood (personal unconscious)	Gives rise to patterns of emotional reaction, behavioral habits, and speech
Dualistic mind (conscious/unconscious split)	Conditions perception, shaping the view that one is divided into good and evil parts

Transmutation burns away this karmic accretion. As this occurs, certain aspects of the expression of the emotional and behavioral symptoms of this karma may be seen to change, ameliorate, or disappear. In addition to emotional and behavioral changes, concomitant transformations can arise with the dissolution of the karmic impressions that affect the underlying layers of desire and fantasy, the strength of resistance of the karmic pattern in the volitional matrix, the emotional charge embedded in the pattern’s engram, the appearance of its thought form, its associated psychological or physiological conditions, and perception.

Through transmutation, the “substance” of karma is changed. Its presence as “dark matter” is vaporized so no atom of its substance remains. The aspects of karma that block inner channels are “washed” or “cleansed.” The karmic impressions that cling to the helix of the unconscious mind are “burned away.” Negative qualities are changed into their opposite good qualities; conflicts are resolved by finding an inner synthesis.

The *Bible* refers to this process in Isaiah 1:18 “...though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.”

Thank you for attending our webinar today!

