

In the Rig-Vedic Hymns, Visvakarma performs the “Great Sacrifice” *i.e.* sacrifices himself for the World; or as the *Nirukta* is made to say translated by the Orientalists: [“]Visvakarma first of all offers up all worlds in a sacrifice and *then ends by sacrificing himself.*” (See Hindu Classical Dic.) In the Purana his story varies, and he is shown [words illegible: with his daughter?] *Sanjna* (consciousness, spiritual perception) who marries the Sun. And he is “the *Carpenter* of the Gods” their artificer, a kind of Vulcan in the timber line. Perceiving his daughter greatly disturbed by the Sun, her husband, whose effulgence and ardent embraces she can endure no longer, Visvakarma places the culprit upon his *lathe* and cuts off (seven) of his hottest beams. In the mystical representations of his character, Visvakarma is often called Wittoba and pictured as the “Victim” the “man-god” or *avatar* crucified in space (see Moor’s Pantheon). But of this further on. We will say a few words of the programme of the “Mystery” enacted upon this theme.

In the secret work upon the Mysteries and rites of Initiation, in which very rough but correct prints are given of the sacramental postures and trials to which the postulant was subjected — together with the test, the following details are found. (1) The neophyte representing the Sun as “Sahasrakirana” [“]he of the thousand rays” — is shown kneeling before the [“]Hierophant.” The latter is in the act of cutting off *seven locks* of the Neophyte’s long hair,<sup>120</sup> and in the following (2) — illustration, the postulant’s bright crown of golden beams is thrown off, and replaced by a wreath of sharp ligneous spines, symbolizing the loss.<sup>121</sup> This was enacted in India. In trans-Himalayan regions it was the same.

---

120. See Judges chap. XVI where Samson, also symbolical personification of the Sun, as Hercules speaks of seven locks of his hair which if cut off, will deprive him of his strength, of [“]seven green withes,” etc.

121. No need of explaining that *Sanjna*, pure spiritual *conscience* is the *inner* perception of the Neophyte (or chela) and Initiate; the scorching of it by the too ardent beams of the Sun being symbolical of the terrestrial passions. Hence the *seven locks* symbolical of the seven cardinal sins. As to the seven cardinal virtues — in order to be

In order to become a “Perfect one” the Sakridāgāmin (“he who will receive new birth” lit.) had, among other trials to descend into *Patal*, the “nether world,” after which process only, he could hope to become an “Anāgāmin” — [“]one who will be *reborn* no more.” The full Initiate had the option of either entering this (second) Path by appearing at will in the world of men under a human form, or he could choose to first rest *in the World of Gods* (the Devachan of the Initiates), and then only be reborn in this our earth. Thus, the next stage shows the Postulant preparing for this journey. — (3) Every kind of temptation — (we have no right to enumerate these or speak of them) were being placed in his way. If he came out victorious of these, then further Initiation was proceeded with; if he fell — *it was delayed* and often entirely lost for him. These rules [rites] lasted *seven* days. During the first three, as said he was tried and examined as to his proficiency in Occult learning. On the fourth day — (4) — he was tied, extended, full length and with his arms stretched out on a *wooden lathe*, symbolical, of purification, his impurities having to be smoothed off, like a piece of rough, unfashioned wood. After this he was left alone, in a subterranean crypt, in utter darkness, for two days and two nights. In Egypt, the neophyte was placed in an empty sarcophagus, in the Pyramids where the initiatory rites took place. In India and Central Asia he was left tied on his lathe; and when his body had become like that of one dead (entranced) he was carried into the crypt. Then, the Hierophant kept watch over him, “Guiding the apparitional soul (astral body) from this world of Samsāra, (or delusion) to the *nether* kingdoms, from which, if successful he had the right of releasing *seven suffering souls*” (Elementaries). Clothed with his *Sambhogakāya* body of bliss — the *Sakridagamin* remained there where we have no right to follow him, and upon returning received the WORD, with, or *without* the heart’s blood of the latter.<sup>122</sup> Only in India, the Hierophant was never killed; the

---

regained by the Sakridāgāmin (the candidate [“]for new birth”) they could be attained by him only through seven trials and suffering.

122. In “*Isis Unveiled*,” Vol. II. p. 41-42, a portion of this dreadful rite is referred to. Speaking of the Dogma of atonement, it is traced to ancient “Heathendom” again we say: This cornerstone of a church